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June 8, 1958

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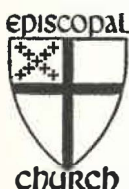
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Sometimes Churchpeople say they do not know the prices of the material they want. This need no longer be an obstacle. Prices are printed on all National Council publications, and there is available a complete list of current material. This list is kept up to date by periodic revisions and in the meantime, new titles are listed and described with prices in each issue of *Churchways*, page 16. Copies of the Publications List are sent regularly to all parish clergy and should be available for reference to any interested Churchman.

There will be one exception to "cash with order"—book stores, dioceses, and institutions such as libraries will continue to be granted charge privileges.

Let's see how soon, with your help, we can release that \$17,000 a year to uses more productive for the spread of Christ's Kingdom.



281 Fourth Avenue
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THE NATIONAL COUNCIL

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

The Annual Decision

The Rev. Theophilus Jukes is a conscientious fellow, although he knows little about religious education. His Sunday school is always on his mind. Just now, in June, he is wrestling with a personal problem which he attributes to procrastination, but is in reality a deep frustration. He tells himself that this year he will not go on his vacation until he has lined up his teachers and ordered his materials for the fall.

He, with his fellow priests, is baffled because the problem seems so simple, yet is really complex and far reaching. On this crucial annual decision much of the whole year's success of his school depends. Unfortunately, he thinks that once the right texts are selected, everything will go well. Expense, format, local conditions and his own educational theory and Churchmanship are interwoven. He has some fixed opinions on these points, but the mixture of all leaves him unnerved.

Some of the clergy, in the hope of reaching a simple and quick solution, stick to one course year after year, hoping it will work eventually. Others experiment, and their curriculum is a patchwork of several publishers. But Fr. Jukes is conscientious. He knows it is up to him, that he must use what light he has, and that he must act now, not in September.

Help, Help!

How then does our friend go about his work? He gets out his samples. Surprising how many parts of published courses he has acquired! He gets out the lists of last year's classes. He does some research: He gets out the class box of Miss Anderson, of the fourth grade. What a mess! Nothing but pipe cleaners, scissors and colored paper. Mr. Thomas' box of the seventh grade is heavy with workbooks, on which the rector had placed such hopes last September. But he now makes the discovery that beyond the first six Sundays nothing has been written in them. Wonder what they did all year.

He begins to do some reading in the actual texts piled on his desk. He reads some bits from a teacher's guide here, a pupil's book there. They make sense. Why can't the teachers stick to their book week by week? He skims rapidly. He is torn by attraction or reaction from art work, format, home work, book lists, supplemental material, home prayers, age

level theology. Why does the Church place this burden upon him! He goes to lunch and finds that his wife has been packing.

Later, he thinks to examine the publishers' claims, and here is a world he can understand: salesmanship. Confidence, and no uncertain tone. This is it. At least each publisher speaks glowingly of his own wares, and gives appealing reasons why that complete system should be "put in." By now he is so rattled that he makes his decisions blindly. Some for the new courses which he knows he ought to try out. Away from some that didn't go so well last year. Or for economy — "We have a whole pile of those."

Booklet of Suggestions

At the moment the choice narrows down (in the opinion of this writer) to the following: Seabury, Church Fellowship (Morehouse), or some single non-Church texts. Quite naturally, our national Department of Christian Education assumes that for those who have prepared, the Seabury Series is first. If not the Seabury, then other texts must be chosen.

To help the clergy in these other selections, our Children's Division has just issued a booklet entitled "Suggested Courses for Use in the Church School, 1958-59." This is the ninth year that a similar booklet has been prepared, by a special committee, giving advice on interim curricula. A copy of this is being mailed to all parish priests, and other leaders. It is hoped that it will be read and examined. There is no pressure involved, but at least it will help to narrow the decision. It should be noted that *all texts not mentioned are not recommended* by this representative and experienced committee.

And where do the teachers come in on all this? Be patient with your rector. He is in a difficult spot, for which he has not had sufficient preparation, but he is valiantly striving to fulfill his function as director of education. You and he must fall back on the ancient truth, repeating together:

Rector. There is NO perfect text.

Teacher. The best course won't teach itself.

R. A good teacher can use almost any text.

T. The teacher IS the course.

R. We all like sheep have gone astray.

T. We wish we could find a short cut.

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The Living CHURCH

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

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CONTENTS

Temporalities	George Gibbs	11
Remembrance	F. D. Gifford	13
Cut Costs	Frank Hendren	14
Church Building	H. R. Bennett	16
Boy Choir	Alec Wyton	18

ARTICLES

Talks With Teachers	3	Inside the Parish	22
Letters	4	Sorts & Conditions	23
The Big Picture	6	Books	24
News	7	Around the Church	27
Editorials	20	People & Places	28

DEPARTMENTS

Things To Come

- June
- 8. First Sunday after Trinity
 - 11. St. Barnabas
 - 15. Second Sunday after Trinity
 - 16. North Conway Institute (on alcoholism), North Conway, N. H., to 20. Anglican Society Conference at Kent School, Kent, Conn., to 20.
 - 22. Third Sunday after Trinity
 - Valley Forge Conference for young people, Valley Forge Military Academy, Wayne, Pa., to 28.
 - 24. Nativity St. John Baptist
 - 29. St. Peter

July

- 2. Eucharistic Congress, London, England, to 5.
- 3. Lambeth Conference, Lambeth Palace, London, England, to August 10.

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. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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

LETTERS

When minds meet, they sometime collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Divorce Among the Clergy

I was much interested in your editorial "Divorce Among the Clergy" [L. C., April 27], and although I cannot agree with some of your statements, I am glad you wrote it because it portrays the seriousness of the situation in our Church concerning the application of the principle of nullity.

The abuse of the principle of nullity was the scandal of the Church during medieval times, and it has become the scandal of the Episcopal Church in our time. I am affectionately and personally devoted to many of the men who have been consecrated bishops, but I am compelled now to say, because there is a fire in my bones, that "the time is come that judgment must begin at the House of God" (I Peter 4:17) and especially with the House of Bishops, for many of them have followed the dangerous and fallacious principle of extended nullity which actually is a recognition of divorce. They have done what our Lord said that Moses did: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matt.: 19:8; cf. Mark 10:5, 6.)

This principle of nullity has to do with the blessing of a marriage after divorce and not with the pastoral and disciplinary problem of readmitting divorced persons to Holy Communion.

The Church of England has refused to permit a bishop or even an ecclesiastical court to nullify a marriage because such an ecclesiastical court cannot subpoena witnesses and compel them to testify, and because "unlike readmission to Holy Communion after divorce, the question of nullity is not a pastoral issue. It is a weighty question of fact and law of a highly complex nature, which demands expert and experienced judgment and cannot be handled in any amateur fashion." (Report of the Archbishops' Commission, entitled *The Church and the Law of Nullity of Marriage*, p. 41 ff, approved in principle by the convocation of York and Canterbury. They advised Churchpeople entitled to a decree of nullity to secure one in a secular court, for it could be more safely recognized by the Church.)

If our branch of the Anglican Communion is faithfully "to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same," the axe must be laid to the root of this corrupt tree, and Canon 18 amended to give a bishop the right to grant permission for remarriage after divorce by a minister of this Church only for causes (I.E., the impediments in Canon 17, Sec. 2(b)) arising before marriage and [to require] that satisfactory evidence touching the facts in the case must be laid before the bishop, including a copy of the court's decree with proof that the defendant was personally served or appeared in the action.

If the General Convention this fall will do this, following the example of the Church of England, there will be no need to talk about a double standard for laity and clergy. As a matter of fact, there is no such thing. What

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is wrong for the clergy is also wrong for the laymen, and vice versa. Of course, we may add that in the selection of laymen for the ministry, it is obviously necessary that one possess the highest qualifications, and it is true that whether or not a voidable impediment has actually been consented to may cast doubt upon the qualifications of a candidate for ordination even though a former marriage has been annulled.

Because of what many of our bishops have done in granting permission for remarriage after divorce for causes arising after a marriage [L. C., December 2, 1956] and the resulting state of confusion throughout the Church, active clergy who have remarried after divorce would show great sacrificial love for their Church and its witness if they would now retire voluntarily from active service. It is a hard saying, but it is better than hardening the hearts of the people of God against His will as revealed in Christ Jesus our Lord. The integrity of Christian society and of the Church itself is at stake. We cannot presume to substitute human opinion for God's revealed will in this respect.

(Rev.) EDWARD B. GUERRY
Rector of St. James, James Island,
and St. John's, John's Island
Charleston, S. C.

Lipstick on the Chalice

During my ministry in three parishes, working together with three altar guilds, again and again we have tried in one way and another to instruct and scold those who come to the altar rail with lipstick, to the end that we might eliminate that unpleasant business of lipstick on the chalice, and the miserable task of getting it off the purificators.

Finally, Mrs. A. E. Johnson, our parish secretary (not a member of the altar guild), has come to our aid with these lines which have done more good already than all previous efforts combined:

"The ladies of the Altar Guild
Would like to make a motion
That feminine communicants
In state of due devotion
Be guided by their earnest plea
(With ne'er a trace of malice)
To wipe the lipstick from their lips
Before they touch the chalice."

(Rev.) GEORGE F. KEMPSELL, JR.
Scarsdale, N. Y.

Ecumenical or Tired

"Are We Ecumenical — Or Just Tired?" The answer would seem to be that we are plain ridiculous. When one contemplates the energy expended by Anglican bishops and other lesser archs toward dismantling the Church, one wonders how spiritually and physically vital we might be if our prelates remained "at home" once in awhile to exercise guardianship over the Faith as they promised at their consecrations.

The vast assortment of ecumenical tea parties that produce sonorous affirmations of "basic agreement" rarely take into account the feeling of the much-ballyhooded and oft-ignored grass roots. How regularly the Holy Spirit is credited with moving these groups of ecumenical commissars, whereas in fact even if the Holy Spirit were to cry out in a loud voice, He would go unheeded in the din of "fellowship." The Spirit has indeed altered His tactics since Nicea!

By the way, who gave our ecumenists the right to trade away our faith? A sugary veneer seems to coat every magazine release and National Council pamphlet on the ecumenical movement. Aside from the occasional negative thinking of a recognized reactionary, never do we learn of anything except "positive progress." If our ecumenists want us to study schemes of Church union, fine. But along with the high-gear propaganda how about sending some questionnaires for the clergy and layfolk to record their feelings? Or is it possible that the Holy Spirit no longer operates among the mere constituency?

(Rev.) EDMUND W. OLIFIERS, JR.
Lindenhurst, N. Y.

The article by Bill Andrews [L. C., May 18] is truly inspired. I hope to God it will be fully pondered by all "ecumenically-minded Anglicans," particularly those who are to attend the General Convention and the Lambeth gathering. Coöperation, surely, is a far better keyword today than unification.

There can be no real unity in the Church of Christ until the various denominations learn to coöperate in peace and good will, especially at local levels. American Anglicans should make a mighty effort for fellowship with other Christians in village, town, and state while maintaining the high way in which "the power and majesty of God" are revealed in our Church. Very significant is the fact that all sorts and conditions of men are attracted by a local Episcopal church when it is *really* Catholic in doctrine and *life*. God speaks to us through that fact — not through impatient ecumenical yearnings. Worldwide Christian unity is best prepared for by Catholic witness and Christian coöperation along Main Street.

G. R. ELLIOTT
Brunswick, Maine

Best Time for Ember Days

Around Whitsunday last year, you suggested that the Ember Days in Whitsun Week were perhaps in an inappropriate position in the Church calendar. Ember Days are days of fasting in preparation for the descent of the Holy Spirit upon those who are to be ordained to the ministry, whereas Whitsun Week is a time of rejoicing because of the descent of the Holy Spirit upon the Apostles on the first Whitsunday.

The most appropriate times for ordinations are the Sundays immediately following Ember Days. (Cf. Canon 33, Sec. 1.) It seems to me that there is no more appropriate day of the year for ordinations than Whitsunday, which commemorates the ordination of the Apostles.

The logical time for the Ember Days which now come in Whitsun Week would thus be the week immediately preceding Whitsunday. . . .
WILLIAM R. RENNAGEL
Waukegan, Ill.

Control through Wives?

I think women should have a vote [in General Convention] but unless there was a proviso to prohibit two people from the same household from being deputies the wives of the bishops could and would be elected to the House of Deputies, thus giving the House of Bishops chance of control in the lower house.
MAURICE A. JACKSON
Versailles, Ky.

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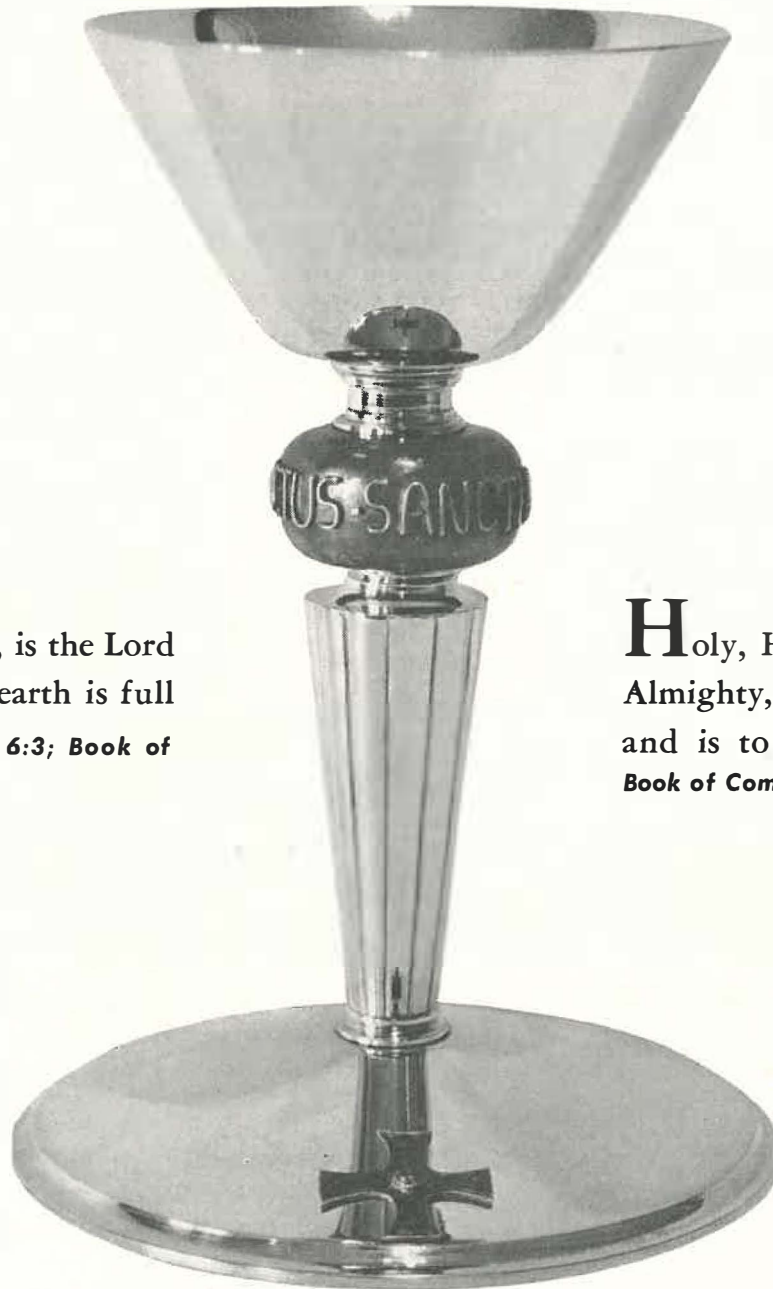
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Forms of the Sanctus

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. Amen
(*Book of Common Prayer, p. 77*).

Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory (*Isaiah 6:3; Book of Common Prayer, p. 22*).

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come (*Revelation 4:8; Book of Common Prayer, p. 5*).



Chalice (Dutch)

Like the pyxes shown in last week's issue, the chalice here represented formed part of the exhibit, "Religious Art of the Western World," held at Dallas Museum of Fine Arts, Dallas, Tex., March 23 - May 25, 1958. The chalice, of Dutch design and execution, is of silver gilt with oxidized silver node.

The text around the node consists of the Latin words, *Sanctus, Sanctus, Sanctus*, "Holy, Holy, Holy," whose threefold repetition (as in the "Sanctus") traditionally symbolizes the Holy Trinity, the One God in Three Persons (Father, Son, and Holy Ghost) whom the Church especially venerates this Trinity season.

The Living Church

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

June 8, 1958
First Sunday after Trinity

Commission Finds Ties With Orthodox Closer

Closer ties between the various Orthodox Churches and also closer ties between these Churches and western Churches are noted in the report of the Joint Commission on Assistance to the Eastern Orthodox Churches* prepared for General Convention.

The report says:

" . . . The triennium has seen marked changes in the Orthodox world and in relationships with the western Churches. All the major patriarchates are now in touch with each other, with a good deal of inter-visitiation. Metropolitan James of Melita, Constantinople's representative at the World Council of Churches, visited Romania; and a delegation from various patriarchates, including Constantinople, took part in the celebrations of the 40th anniversary of the re-establishment of the patriarchate in Moscow, in May, 1958.

"The relationships between the Moscow Patriarchate and the Anglican Communion have been greatly strengthened by the participation of Bishop Sherrill and Dr. Paul B. Anderson in the deputation of the National Council of Churches to Moscow in March, 1956, and by the conference of Anglican theologians, under the Archbishop of York, and Russian Orthodox theologians, which took place in Moscow in July, 1956, Dr. Anderson attending as observer on behalf of Bishop Sherrill. The report of this theological conference, published by Faith Press, London, indicates the progress made in relationships and points to matters requiring further mutual consideration.

"These conferences revealed some aspects of both strength and weakness in the Russian Church. There is evidence of vibrant spirituality and firmly organized parish life, with a well established national hierarchical structure. The high spiritual and intellectual quality of leadership is to be noted. There seems to be greater demand for theological education on the part of young men than there are places in the theological schools, although these provide for more than a thousand students. The weaknesses, however, are also apparent. For one thing, the ban on distribution, production, and publishing of religious literature ('propaganda') still exists, stultifying both popular and academic work in this field. Many manuscripts have been

written, but cannot be published. Thus the intellectual life of the Church is restricted and prevented from finding a relationship with the cultural life of the people. A second factor is the, perhaps natural, persistent promotion of the peace movement by the patriarchate along lines laid down by the Communist Party, without consideration of the independent non-partisan position which a free Church would normally be expected to take. This is not to criticize the Russian Church, but to note an aspect which indicates a degree of restriction on its outlook and activity. . . ."

During the triennium, the Commission disbursed more than \$46,000, most of it to support St. Sergius Institute and related undertakings in Paris. Most of this money came from the Good Friday offerings. In addition to the joint commission help, aid was given to Orthodox bodies through the Committee on World Relief and Church Coöperation of the National Council in amounts somewhat larger than those spent by the Commission.

The report continues:

"As we face the matter as a whole, three points become apparent: (1) the experience of assistance and coöperation with the Orthodox Churches has been highly fruitful in developing the bonds of peace and fellowship which the world sorely needs, (2) the Eastern Orthodox Church is also becoming western (five million adherents in the United States), and (3) for the first time in history we are on the threshold of a period in which the Eastern Orthodox and the western Churches can begin to take realistic steps to heal the breach of 1054. The potential benefit to the world of such coöperation in matters of faith and public life cannot be exaggerated. . . .

"The work of the joint commission becomes evident in light of this report. For 21 years it has served our Church not only in giving assistance but in friendly personal contacts with the eastern Churches. In recent years this has included the Armenian and Coptic as well as the Orthodox Churches. As efforts at rapprochement increase, such assistance, contacts, and practical expressions of friendship will become increasingly important.

"The joint commission draws from its experience and observations in making the following recommendations in a resolution for General Convention:

"Resolved, The House of concurring
"1) that the joint commission be continued, to survey the need for aid among the eastern Churches, to provide assistance in the measure of funds available, and to make recommendations to the Presiding

Bishop on matters affecting these Churches,
"2) that its title be altered to read 'Joint Commission on Coöperation with the Eastern Churches,'

"3) that the person or persons charged with the responsibility of determining the distribution of the Good Friday Offering be instructed to appropriate 15% of the offering for the use of this joint commission."

NEWS BRIEFS

AFTER 266 YEARS, A RECTOR: In 1692, St. John's Church, Broad Creek, Md., was founded. In 1958 it finally called its first full-time rector. Set in an area of abandoned tobacco farms, St. John's has finally had a suburban housing boom in its territory, and its membership has passed the 100 mark. The Rev. John C. Harris, graduate of VTS, has been called to the church.



AFTER 100 YEARS, A DONOR NAMED: A mystery man, self-exiled from Scotland, was the largest donor to the original chapel of St. Luke's Church, East Hampton, L. I., N. Y., in 1858. He was also the first lay reader of this church. At centennial service on Whitsunday, the present rector of St. Luke's, the Rev. Samuel Davis, finally made public the name of the donor, John Wallace. Still a mystery, however, was the reason for his exile from Scotland, where he had been born John Wood, and had been a barrister, educator, author, and sheriff. The late Judge Samuel Seabury [see p. 30] did research on this problem, but never revealed his findings.



FOR LIT-LIT, A LADY: A college in Nagpur, India, wants a woman professor of journalism. This is only one of a long list of positions open to writers, editors, printers, and others overseas, according to Dr. Frederick J. Rex of the Committee on World Literacy and Christian Literature (Lit-Lit) of the National Council of Church's Division of Foreign Missions.



UTS SEEKS \$16,000,000: Union Theological Seminary, largest interdenominational seminary in the world and scene of graduate study by many Episcopal clergy, has launched a \$16,000,000 long-range development program.

*Members: Bishops Scaife of Western New York, chairman; Donegan of New York; Rev. Messrs. E. R. Hardy, Kenneth R. Waldron; Messrs. B. G. Clark, Paul B. Anderson, secretary.

Liturgy Meeting Clarifies Church's Teaching

by the Rev. FRANCIS C. LIGHTBOURN

What is the Liturgical Movement, and how does it affect the laity as well as the clergy?

Answers to such questions as these were provided by the Liturgical Conference held May 19 to 21 at Grace Church, Madison, Wis. The conference was part of the parish centennial — something which the parish wanted to offer to the Church at large, according to the Rev. John H. Keene, rector of Grace Church. About 130 delegates attended, some from as far off as California and Texas.

The Liturgical Movement (or Liturgical Revival, as it is sometimes called) has to do with the liturgy, which means the services of the Church and especially the Holy Communion. It aims to make explicit certain things which are already implicit in these but which, in course of time, have become so obscured that they are no longer evident — at least to most persons participating.

Thus, for example, inherent in the Offertory is the idea that the bread and wine (no less than the money) which are placed on the altar stand for the daily work that we do, now being offered up to God. The Liturgical Movement says that, if this is really the meaning of the Offertory, we should "do" the Offertory in such a way as to suggest that it means this. If the placing of the bread and wine on the altar really signifies that the congregation is offering itself, this will not be very evident if the action is allowed to become just an affair of the priest and server, while choir and people engage in something else.

Hence it is that parishes influenced by the Liturgical Movement are likely to have an Offertory procession. Not only the money but also the bread and wine (and the water to be mixed with the wine) are carried to the altar from the back of the church by representatives of the people. If it is the Church which offers itself in the Offertory, let us make it look that way, say proponents of the Liturgical Movement.

Yet the fact that in a discussion period at the conference the question was raised whether there really is much point to the Offertory procession may indicate that, even in parishes like Grace Church (where this is a normal feature every Sunday), there are still those who do not connect it up with the inner meaning of the liturgy or with its wider social outreach.

For the Liturgical Movement is not interested in ceremonial for ceremonial's sake. It employs ceremonial to express underlying theological truth and social ramifications of that truth. This theological basis was dealt with at the conference by the Rev. Theodore O. Wedel, warden

of the College of Preachers, Washington, D. C., and president of General Convention's House of Deputies, who spoke the opening night on "The Theology of the Liturgical Revival." As Canon Wedel pointed out, the Liturgical Movement, related as it is to biblical theology, underscores the "mighty acts of God" wrought in history and made operative on our behalf in the Liturgy — our Lord's "blessed passion and precious death, His mighty resurrection and glorious ascension," as the Prayer of Consecration puts it.

But central though worship is, "The Social Implications of the Liturgical Revival," to quote the title of the paper read the second night by Bishop Lichtenberger of Missouri, are no mere peripheral appendages tacked on as an after-thought. Said Bishop Lichtenberger:

"[The Christian] is baptized into the Church, which is prior to him not only in time but in essence.

"This means, furthermore, that he is baptized into the mission of the Church; this is the baptism with which Christ was baptized; this is our baptism. . . . Through baptism we are made members of Christ to pray and work and suffer that all men in their corporate life may be reconciled to God, that our culture and society may be baptized into Christ.

"All this is largely obscured when children of adults are baptized privately after a morning or evening service when most of the congregation has gone home, or when baptism is administered at some odd hour with only the parents and relatives and a few friends present. This is a most effective way of bypassing the social implications of baptism. Baptism, and therefore Church membership, is made to appear as a private affair, essentially. . . ."

Here again the Liturgical Movement shows its concern to bring out more clearly what has always been the Church's teaching but has somehow or other become more or less obliterated. That one becomes by baptism a member of the Church is, of course, a truism of Catholic doctrine; the Liturgical Movement says, "Let's make it look that way — let the Church (not just a few friends and relatives) be on hand to welcome the new member into its midst.

In various ways does this corporate emphasis of the Liturgical Movement manifest itself. Neither the Liturgy in the strict sense of the word (i.e., the service of Holy Communion), nor any other Prayer Book service, is an affair of the officiating minister alone; every service is a dialogue between "minister" and "people," the latter being assigned the *amens* and responses. It is the Body of Christ that worships — "each 'making eucharist' according to his own order," whether bishop, priest, deacon, or layperson.

Advocates of the Liturgical Movement, therefore, tend to prefer as servers (which are really the people's representatives) men rather than boys; for, as was pointed out in a paper, "The Pastoral Implications of the Liturgical Revival," by the

Rev. John O. Patterson, headmaster of Kent School, Kent, Conn. and former rector of Grace Church, Madison, a small boy is hardly representative of the congregation — however much his presence in the sanctuary may warm his mother's heart. Another side to this matter was presented in the discussion period by a mother who said that serving was the thing that kept her boy interested in the Church.

Again, since worship should be corporate, the people taking their full part, the Liturgical Movement insists that churches should be designed accordingly. This means, usually, a preference for something other than traditional Gothic, whose long aisles, altar at far end with intervening choir, and obstructing columns all conspire to make corporate worship at best difficult. Yet one discussion group brought out the fact that many still think a church not quite a church unless it has pointed arches and the usual accompanying architectural features.

Like all movements, the Liturgical Revival has its history, which was traced at the conference in a paper, "The History of the Liturgical Revival," by the Rev. Massey H. Shepherd, Jr., professor of Liturgics at Church Divinity School of the Pacific and the author of important works in this field. Another paper, by a Lutheran theologian, the Rev. Arthur C. Piepkorn, of St. Louis, Mo., treated of "The Liturgical Revival in the Lutheran Church and in Protestantism."

Climax of the conference was the Choral Eucharist in Grace Church on May 21. This followed, substantially, the parish usage, the celebrant standing behind the altar and facing the people. Eucharistic vestments of unbleached linen with blue linen orphreys were worn by celebrant, deacon, and subdeacon, who were (respectively) the Rev. John Harmon (St. John's Church, Roxbury, Mass.), the Rev. Samuel E. West, Jr. (Kent School, Kent, Conn.), and the Rev. Nicholas Kouletsis (St. John Baptist Church, Corona, Calif.). Preacher was the Rev. William H. Nes of Seabury-Western Theological Seminary, Evanston, Ill.

The whole conference represented several months of planning on the part of Fr. Keene and his associates at Grace Church — the Rev. Paul Z. Hoornstra, the Rev. Gilbert H. Doane, Francis F. Bowman, and many others.

(Action was taken to publish in book form papers presented at the conference.)

AUTHOR'S NOTE: Just how down-to-earth the Liturgical Movement can get was seen in the plea of one delegate to the conference that more churches be built at ground level, so that individuals in wheel chairs are not cut off from participation.

Here is a suggestion that is at least worth thinking about, although it may not always be possible to carry it out. This is something for architects and building committees to ponder earnestly.

DIOCESAN CONVENTIONS

VIRGINIA: Churches for classrooms? Facing the annual council of the diocese of Virginia was the question of what the churches in the diocese would do in the way of providing classroom space if public schools are closed next fall because of court-ordered integration. The mind of the council was to leave it up to individual churches to decide whether or not their buildings would be used for classrooms if they were confronted with the choice.

Council voted to have a special commission consider the possibility of establishing a canon which would set up a fact-finding body to determine, where necessary and in special cases, the proper application of both diocesan and national Church canons related to the matter. A diocesan canon says use of church property now rests with individual vestries in carrying out the "temporal affairs of the church." A national Church canon says property use is a matter for the rector to decide "in fulfilling the purpose of his office." In the opinion of Virginia's council there is no conflict between these two canons.

In 1954 Virginia's council passed a resolution to the effect that Churchpeople in the diocese should provide intelligent, deliberate, Christian leadership so that Supreme Court desegregation decrees may be carried out with malice toward none and good will to all. Delegates this year, deciding that the substance of this resolution was continually before them, rejected a new resolution dealing with school desegregation.

The rejected resolution was submitted by the Rev. Dr. W. Russell Bowie of Virginia Theological School. In prefacing it he said, "Members of this diocese, and particularly ministers and vestries may presently be faced with difficult decisions in public matters and conspicuously so, if requests should come for the use of churches or parish houses for schools set up as substitutes for the public school system of Virginia." The resolution proposed that, with reference to these difficult decisions, the Council call "to the attention of its members the resolution offered at the council of 1954."

Shortly after this resolution failed to pass, Bishop Goodwin of Virginia warned against misinterpretation of council's action. He said:

"I would like to state clearly your action (in rejecting Dr. Bowie's resolution) had no effect on the resolution adopted in 1954 either to reaffirm or to repudiate; which resolution, therefore, still stands as adopted in 1954."

Bold Missionary Step

The diocese of Virginia took a bold step forward in support of the missionary work of the Church when council adopted a dollarless — no quota, no assessment —



Bishop Marmion: Earnest plea, simple resolution.

program of advance and missionary work for the year 1959. Under this program, no quotas or assessments will be given to any parish, but each will be asked to pledge for work outside its parochial limits a proportionate share of its income.

It was brought out in debate that proportionate giving by the parishes should be accomplished without any limiting goal in terms of dollars and percentages. The proposed program will entail materially increased giving on the part of individuals and parishes.

Many individuals in the diocese have practiced proportionate giving for several years, and 51% of the churches and parishes are this year giving to the support of the diocese and general Church on this basis and providing 80% of the entire 1958 working budget which is in excess of \$500,000.

A resolution was adopted to memorialize General Convention to set up a joint commission to make a thorough survey of the missionary life and work of the Church.

ELECTIONS. Standing Committee: Rev. H. A. Donovan, Reed I. West. Executive Committee: clerical, C. W. Carnan, Jr., E. L. Merrow; E. N. Montague, C. Braxton Valentine.

SOUTHWESTERN VA.: No haven this summer. A debate on racial integration of youth conferences occupied the greater part of the two-day business session of Southwestern Virginia's annual diocesan council [see also, p. 20]. The youth conferences under discussion are those at "Hemlock Haven," the diocesan conference center adjoining Hungry Mother State Park near Marion, Va.

In his address, Bishop Marmion, the diocesan, made an earnest and forceful plea for integrating youth conferences. He cited several dioceses in border and southern states in which this already has been successfully accomplished.

A plan announced by the diocesan department of Christian education to conduct racially unrestricted youth conferences this summer at Hemlock Haven had met with varied response. Eleven out of 66 vestries were opposed.

Council considered and defeated a number of relevant resolutions, including one which would have provided "that youth conferences shall be held . . . at Hemlock Haven during the coming summer in keeping with the customs heretofore observed and that appropriate arrangements shall be made for separate conferences during the coming summer for the colored youth of the diocese."

Finally, near the end of the second day on this subject, the council adopted two separate resolutions which, together, were closely in line with one originally offered on behalf of the executive board.

The first provided for the appointment of a study commission of 19 members: 10 white laymen to be elected by the lay delegates to council, four clergy to be elected by the clerical members of council, three lay women to be elected by the Woman's Auxiliary, and two Negro members to be appointed by the bishop.

This commission is directed to "study the whole problem, visit all the areas in the diocese and discuss the problem with communicants of the Church and to report to the executive board by February 1, 1959. The executive board shall advise the bishop whether a special meeting of council shall be called. A report shall be made to the May, 1959, meeting of council."

The second resolution adopted was a brief and simple one: "BE IT RESOLVED, that there shall be no youth conferences at Hemlock Haven this year."

Then, having cleared the deck, the council completed its business of reports, budgets, elections, etc., in about two hours.

ELECTIONS. Executive Board: clerical, G. L. Barton, III, W. C. Brooke, G. R. Peters; lay, J. L. Bradley, F. W. Kling, W. N. Mays. Standing Committee: Rev. V. F. Garrett, Dr. R. P. Stickley.

SACRAMENTO: Pension increase. Deputies to General Convention from the diocese of Sacramento were instructed by their diocese to vote for continuance of the current 15% clergy pension assessment so that present pensions can be increased.

Convention also voted to raise \$300,000 in three years. This, added a \$100,000 gift from an anonymous donor, will be used in a revolving fund for missionary work and for construction of a conference center for college work near the University of California's Davis campus.

ELECTIONS. General Convention deputies: clerical, J. T. Lewis, Victor Hatfield, C. W. Williams, A. S. Colbourne; alternates, G. A. Cross, T. B. Turnbull, K. B. Samuelson, W. L. Lear; lay deputies: Carl Kaski, Donald Bux, Guy Mainwaring, H. D. Brown; alternates, Norman Fay, Jules Gephardt, Paul Mudgett.

Standing Committee: clerical, J. T. Lewis, C. W.

Williams, G. A. Hartzell, R. N. Warren; lay, Robert Rader, C. P. Taylor, Byron Lydecker, Robert Rea. Executive Council: clerical, C. A. Myers, A. S. Colbourne; lay, J. M. Tinley, Dan York.

OLYMPIA: Concern for Aging. Concern for the growing problems of the aging was shown in resolutions presented to the convention of the diocese of Olympia (state of Washington).

Convention memorialized General Convention to consider action on these items:

The National Council should augment its staff to meet the demand of dioceses and parishes for consultation in the field of the aging. Every diocese should have a committee on the aging with a qualified worker to serve as consultant. On the parish level, programs should be realistic in relation to needs and abilities of aging people. The Church should take a positive stand on legislative and other programs to provide adequate income, decent housing, and comprehensive medical care for aging people. The Church should make sure that each community has sufficient counseling for aging people. The Church must be helping its members to re-think the nature of filial responsibility with respect to terminal care.

The diocese accepted the gift of the Camp of the Holy Spirit from the parishes of St. Luke's, Vancouver, and St. Stephen's, Longview.

A total budget of \$308,271 was adopted for the year 1958 representing a 20% increase over previous years.

The Rev. Gennosuki Shoji was made a canon of honor at St. Mark's Cathedral and the Rev. Elvin W. Smith was made canon pastor of the cathedral.

Bishop Bayne of Olympia presented Bishop's Crosses in recognition of service to the diocese to W. Yale Henry of Tacoma, Alice Lagergren of Nemah, and Peter Hallock of Seattle.

Bishop Bayne called for support of the building program of Church Divinity School of the Pacific, for commendation of St. Andrew's Mission, Seattle, which

upon the completion of paper work will be admitted as a new parish, and for obedience to the life and work of the Church from clergy and lay members alike. The bishop also asked for a committee to study the increase of clergy salaries.

A special guest of the convention was the Rev. Alexander Jurisson of the National Council who spoke to the convention about the refugee resettlement program.

ELECTIONS. General Convention deputies: clerical, E. B. Christie, J. C. Leffler, R. B. Staines, M. P. Bigliardi; lay, J. F. Hodges, S. H. Brown, B. F. Miller, W. P. Uhlmann.

Diocesan Council: clerical, R. W. Garlich, J. E. Price; lay, Harry Machenheimer, W. R. Weiss. Standing Committee: Rev. C. T. Mentzer, R. B. Waltz.

EAST CAROLINA: Missionary opportunities.

Bishop Wright of East Carolina stressed at the diocesan convention the urgency of the Church's missionary opportunities, both at home and abroad. The convention went on record as endorsing this program by adopting the largest budget in the history of the diocese — \$156,000.

ELECTIONS. General Convention deputies: clerical, C. I. Penick, D. W. Allen, John Drake, Henry Johnston, Jr.; lay, Robert Powell, Jr., P. F. Osborn, W. G. Gaither, Robert Strange. Alternates: clerical, Edwin Kirton, George Holmes, Hunley Elebash, Mortimer Glover; lay, David Oates, Hugh Dortch, Frank Wooten, Lee Shelton.

MONTANA. A rocky point. Laymen, impatient at convention wavering, took the initiative and pushed through the decisive step in the establishment of a conference center for the diocese of Montana on mountain-flanked Flathead Lake. After debate on the wisdom of the move had dragged on for some time, spokesman for a group of 12 laymen arose to offer to buy the needed additional property and give it to the diocese. Later, at the convention banquet, John McVey of Lewistown personally obtained cash and pledges for \$34,000, and another \$6,000 was raised

before the convention adjourned. Property, valued at \$150,000, was available for \$54,000. Some years ago, the diocese was given a small and rocky point jutting into the lake [see cut]. Adjacent property now obtained has 123 acres, with 1100 feet of shoreline, a substantial lodge, a guest house, and two bunk houses. Bishop Sterling of Montana plans to establish a complete conference center named Lindisfarne.*

In another convention action, it was decided to put the diocesan newspaper on a paid circulation basis, with parishes and missions underwriting subscriptions and providing mailing lists.

Convention heard that Montana now has a record number of clergy — 35.

ELECTIONS. Standing Committee: clerical, C. A. Wilson, H. L. King, Jr., J. E. Gilliam; lay, Thomas Barbour, Robert Poore, Lester Bell. New members of Executive Council: clerical, J. C. Holt, D. L. Rhaesa; lay, Don Mackay, Arthur Keene.

ROCHESTER. A matter of prayer. Delegates to Rochester's convention learned that a survey of their diocese reveals an estimated population by 1970 of 1,296,000, whereas, in 1950, it was 812,000. During the past year the number of baptized members has increased by more than 1000 to reach a total of 28,112. With only three men studying for Holy Orders next year, Bishop Stark of Rochester said, "It is . . . a matter of prayer for every single one of us that there be raised up among us more young men, properly qualified, properly consecrated for this grandest calling in the world."

The committee which reported on the survey estimated that between 1959 and 1970 there will be a need in the diocese for eight new parish houses, six new rectories, and five new churches.

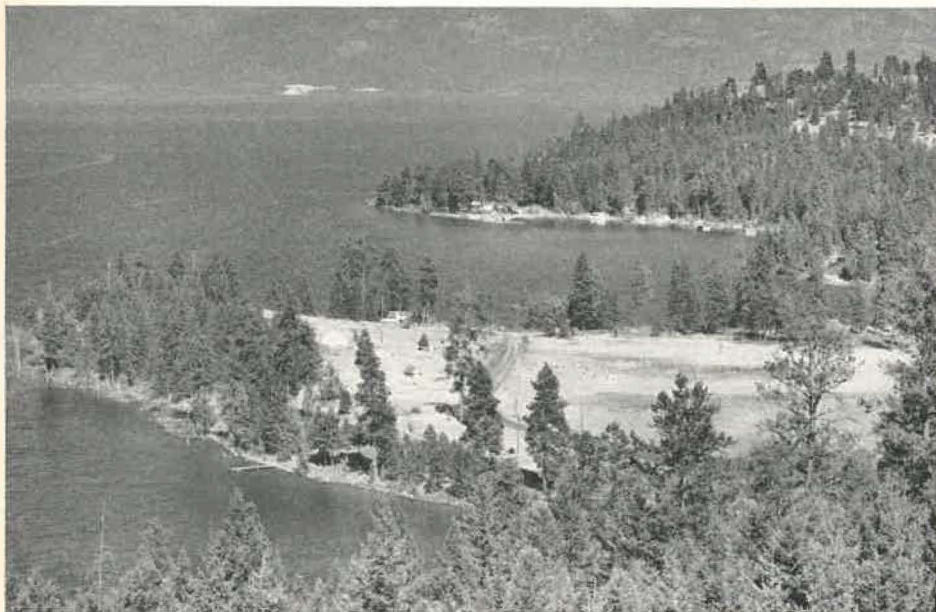
Bishop Stark urged every parish and mission to keep its property in good condition, to set something aside for future repairs, to maintain the best possible Church schools, and not to sink into debt.

Convention adopted a missionary budget for 1959 of \$122,189, largest in the history of the diocese.

New parishes in the diocese of Rochester (which is in New York) are St. Simon's, Rochester, and St. John's, Honeoye Falls. The new Mission of the Incarnation, Penfield, has a congregation of 240, and recently organized Trinity Mission, Greece, is about to move into a new church and parish house. Christ Church, Hornell, destroyed by fire several months ago, now handsomely restored.

ELECTIONS. General Convention deputies: clerical, G. L. Cadigan, Roger Alling, F. M. Winnie, D. H. Gratiot; lay, T. E. Hargrave, R. B. Bloomer, Dr. Theodore Odell, Lee Harder. Alternates: clerical, Q. E. Primo, Jr., N. A. Remmell, W. S. Mitchell, C. D. Scott; lay, John Van Voorhis, W. H. Corwin, Robert Lowenthal, C. P. Thomas.

More conventions p. 26



Montana conference center property. Laymen led the way to Lindisfarne.

*The original Lindisfarne, (Holy Island) is in the North Sea off the Northumberland coast. It was founded by St. Aidan in 635.

Spiritualities and Temporalities

By George Gibbs, C.P.A., Ph.D.

*Treasurer of the Diocese of Los Angeles**

Associate Professor, Claremont Men's College

The vestrymen of parishes, bishop's committees of missions, directors of institutions, and directors of diocesan corporations hold both ecclesiastical offices and civil offices for they are directors of corporations or unincorporated associations under the code of the state. Each Church corporation is a creature of one of the 48 states. As vestrymen and directors they have also a trustee relationship, as the cash, securities, and physical properties which they administer have been donated by one group of persons for the benefit of other groups (sometimes overlapping the donor group) who are the beneficiaries of the trust.

The trustee-beneficiary relationship is considered to be of a higher ethical order than the usual business transaction with its *quid pro quo* or the concept of trading between parties to mutual advantage. The trust concept involves protecting the interests of the beneficiaries. The trustee is required to operate under the "prudent man" rule and guard his trust for the beneficiaries, both in the immediate present and in the future. The ethics of the trustee cannot be fully expressed in rules of the organization or laws of the state because the rules and laws always lag behind the day to day activities. Also there is some opposition to putting in written form each of the segments of the rules. Finally it would be impossible for any group of men to anticipate all of the situations that will arise in the course of the management of the Church. In connection with these relationships, the law of the Church gives us some guidance.

The canons provide that the clergy



The author: May no temporalities detain the priest

have direction of the "spiritual" activities of the Church and the vestry has direction of the "temporalities." Canon law provides that the rector is a member and also that he is the president of the vestry. The definition of the "spiritual" activities will be left to the clergy, but the *Manual for Parish Treasurers* (about to be published by the diocese of Los Angeles) will contain this definition of the "temporalities:"

"The temporalities include regular periodic planning and execution of sound financial policies and the exercise of good judgment in the administration of the business affairs of the church; management of the physical plant, personnel, insurance, money, securities, and other assets and appropriate records for

"The vestry has direction of temporalities: 'planning and execution of sound financial policies. . . .'"

these, also included is the incurring of necessity debts both long term and short term, and prudent planning for the repayment of such debts."

Church receipts are subject to fluctuation, both seasonal and cyclical in nature. The seasonal fluctuations are largely reflected by low points in the summer time and are often counter-balanced by heavy receipts at Easter and Christmas. In view of these seasonal fluctuations it is deemed advisable to have as a minimum reserve

*From an address which received a standing ovation when Dr. Gibbs delivered it to the 1958 convention of the diocese of Los Angeles. Dr. Gibbs has been treasurer of the diocese for 10 years. He is a member of the program and budget committee of General Convention, author of *A Manual for Mission Treasurers* and of a *Manual for Parish Treasurers*, which is about to be published.

1/12 of the annual budget, in the checking account, at the beginning of the calendar year. For example, if the budget is \$12,000 per year then the reserve would be \$1000, and if the budget is \$120,000 then it would be \$10,000. This will help the parish, mission, institution, or diocese to weather the summer "dry season."

The cyclical fluctuations which occur over a period of years are harder to forecast and thus it is harder to plan for the resulting exigencies. It is known from experience that it is much harder to *cut* expenses in a period of reduced receipts than it is to *increase* expenses in a period of expanding receipts. At the present time there are signs of recession as the Federal Reserve Index of Industrial Production has dropped 10% during the last nine months and much unemployment is being reported. Other indices indicate a similar drop in production and national income and applications for benefits under the unemployment program have increased sharply. In periods of economic stringency the Church as a whole is faced with a dilemma! It faces reduced receipts and yet its job is increased as the personal problems of the parishioners arise as a result of unemployment. Thus it would seem that at least another 1/12 of the current budget should be in a savings account, or several accounts if it is a large budget. Of course endowment funds, of an unrestricted nature, would also provide funds in an emergency if the securities did not drop in value or yield at the same time.

Debt Management

A second factor in good financial management, especially in view of seasonal and cyclical economic fluctuations, is prudent debt management, including the careful planning of the repayment of the principal and payment of interest. The short term debts will not be necessary if the cash reserves and savings bank reserves, mentioned above, are large enough. But if short term credit is used to obtain cash, careful schedules should be developed to repay these loans. Long term debt is usually incurred to finance the construction of buildings.

Several clergymen have recently remarked that the real burden of the retirement of debt, incurred for new buildings, is not apparent until several years after the construction is completed. The need for expansion is always present in an expanding population, but it may not be sound when the burden of the repayment problems is considered. It is well to note that the only contracts for liabilities or debts that are legal are those entered into by the directors as a group. A clergyman, member or a director, acting individually, has no right to obligate any Church corporation. This right and other rights and duties are ably presented in a little booklet entitled *What Every Warden and Vestryman Should Know* pub-

lished by the Morehouse-Gorham Co. and reprinted in 1957.

Budgets and Tithing

The concept of tithing has been revived and given new life in recent years, and some think that there is a conflict between this concept and good budgeting procedures. There is no reason for a conflict developing, as the budget of anticipated receipts and disbursements can be tentative until after the Every Member Canvass has been completed.

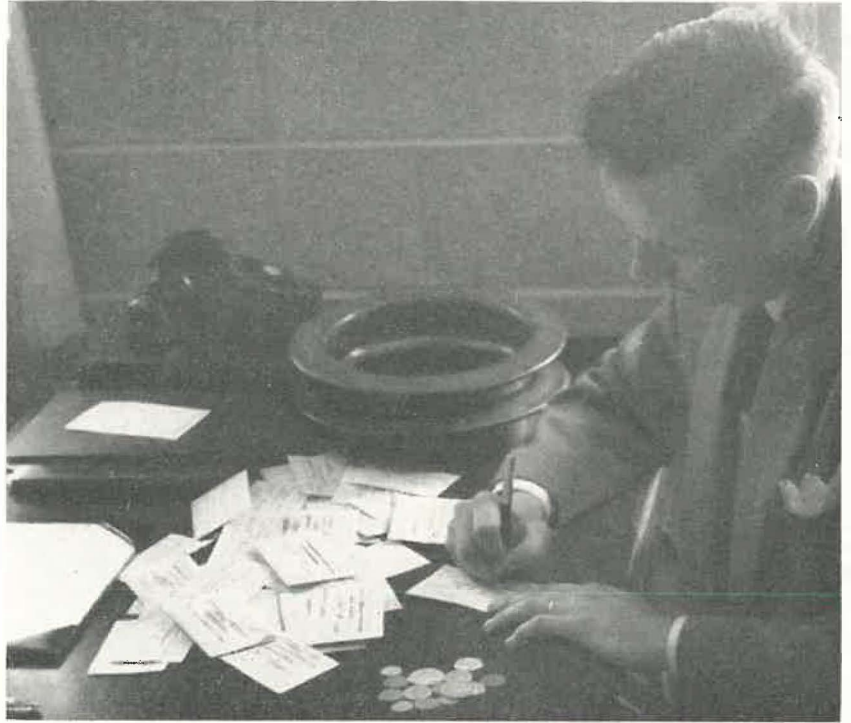
Even if every one tithed, under one of the several interpretations now current

budgets, is a minimum and if the goals of the Church on the national and international levels are ever to be approached, the contributions must be more than the minimum.

Budgets and Control

The budget is a useful tool to assist the trustees in carrying out their responsibilities, as it makes possible control over expenditures that are planned.

A monthly report comparing the budgeted items with the expenditures permits a quick analysis of the results of the year to date. Any unbudgeted items should



Church receipts are subject to seasonal and cyclical fluctuations.*

(including the one that takes into account the donations made to organized charity and other worthy ventures), the tither is entitled to know where his money goes. In fact, if the receipts for work of the Church are increased by the tithing concept, then the donors are entitled to know the direction of spending contemplated even more so than when the receipts were smaller. After the Every Member Canvass is completed the anticipated receipts will be known to a certain degree and the operating budget can be prepared. If the receipts were larger than anticipated, special items for the benefit of the many worthy works of the Church can be included. Some parishes have included extra assistance for worthy seminarians, some have included items for the work of hospitals and other institutions, and additional contributions to the General Church Program. In fact the missionary assessment, as shown in diocesan

be approved by the trustees *before* an obligation is incurred, and the treasurer should insist on this procedure. The annual audit will also assist those responsible for control.

Another element of control is to be sure that all properties including real estate and securities are held in the name of the corporation. This is especially true of bonds. Another Church recently lost a large sum of money because certain bonds were "bearer" bonds and thus not in the name of the corporation; an individual was able to sell them and pocket the proceeds. Also it is advisable to let a reputable bank handle the securities in a safekeeping account, which is recorded, rather than in a safe deposit box.

Most of the total expenditures of the Church, as a whole, are for personnel, which is a technical term for human

*Pictured is the treasurer of St. Peter's Church, West Allis, Wis., Kenneth Larson.

beings. This brings up a two-fold problem: first, the payments to be made to and on behalf of the individuals and, second the output of the individuals in furthering the work of the church. Most of the salaried people in Church work are not motivated by the prospect of large incomes, but over a long period of time the Church will not attract the best people for clergy and lay positions unless there is adequate compensation for them and their families. This compensation is both in cash and in fringe benefits. This is an era of fringe benefits as every year a larger proportion of the income is received in directly rather than in cash.

The clergy receive a 15% addition to their cash salary in the form of retirement income for the future and certain protection for widows and orphans similar to the benefits of life insurance. The clergy usually receive a residence or a rental allowance, in some cases utilities are paid for and a car allowance is provided. Thus it is seen that although clergy cash salaries seem low, they are not *really* as low as the cash stipend item in the budget would indicate. Some planning is in order for the future stipends of vicars of missions and this is important to certain vestries, as the vicar's stipend is considered the *minimum* for a rector.

The lay personnel of the parishes, institutions, and the diocese present a more difficult problem, partly because this employment market is in much closer competition with the business and professional world where salaries have been rising rapidly in recent years. Also, the Church organizations have not kept up with the fringe benefits. Several of these benefits are available, but have been adopted by only a few of the organizations. Social Security is available to Church organizations upon completion of certain waivers, and there are lay worker pension plans available to supplement Social Security retirement.

Hospitalization insurance and unemployment insurance are available, and most Church organizations are generous with vacations and sick leave, but it still remains that, generally speaking, the Church is not paying competitive wages to its lay workers at present. Also there are usually no schedules of advancement to entice competent personnel to stay in Church work, especially when they have children to educate.

The other side of the personnel problem is the *output* of the person! If the temporalities of personnel management can be worked out satisfactorily, will the people really produce? Among the clergy

the production involves largely the spiritualities. The clergy should turn out an honest day's work — and the lay personnel should become better trained in order to do an efficient job in a manner suitable to a well run organization with frequent reappraisals as to the relative importance of time-consuming activities common to all clergy.

Housekeeping

Many of the administrative functions of Church operation have become more burdensome as the world around us becomes more complex. But the attempt is being made to streamline the management of the temporalities as far as possible to leave more time for the spiritualities, which are the basic functions of the Church. If the housekeeping is timely and done efficiently, it will serve the Church rather than become its master. Many problems take much less time for solution if they are anticipated and provided for rather than allowed to become aggravations and therefore difficult to solve. Every help to minimize the effort required by the clergyman to insure smooth Church operation frees more of his day for the spiritual work to which he is dedicated. May no temporal affairs detain him!

The Book of Remembrance

By the
Very Rev. Frank D. Gifford
Dean of the Philadelphia Divinity School

died suddenly. He had carried the cross in his home church and been a faithful communicant. His parents and friends were happy to start a memorial fund in his name, and to have him remembered with prayer on the Sunday nearest the date of his death.

Now there are hundreds of such memorial funds, and throughout the year the departed are remembered by name in this church. Sunday after Sunday the congregation is taught to think of loved ones beyond, not with bitterness of vain regrets, but always with thanksgiving and hope. In the parish bulletins mention is made of gifts received for memorial funds and of new funds established, but the actual amounts are never given. Thus the gift of \$1.00 from a poor person stands on a par with much larger gifts. Too often in the past, large amounts of money were required to provide memorials of stained-glass windows, organs, and altars; persons of small means felt there was no available plan for them to perpetuate the memory of their relatives or friends.

The book of remembrance plan, now in use in many places throughout the Church, affords opportunity for all persons, whatever their means, to give expression to their devotion to the departed, and to do something of permanent value to their Church. It makes clear the fact that the Church does not despise the smallest gift. A poor mother, who has lost her baby, gives the rector \$1.00 to start a memorial fund. A wealthy man, not a parishioner, hears of the plan, and gives

\$1000 as a memorial to his wife. From a distant city a heartbroken parent sends a boy's savings account to start a memorial in the old home parish where he sang as a choir boy. There are no rules to be observed, but the memorials grow and the love for the Church that affords this opportunity deepens.

In many parish churches All Saints' season has special significance because of the book of remembrance. Gifts for these funds come from all over the world, and many travel to be present at services. A corrected list of the memorials is given out each year. The services make very real the Communion of Saints.

Why should not every parish and even every little mission church have a book of remembrance? Even a few dollars placed in a savings account are not to be despised, and the cumulative value of this plan is beyond reckoning.

Often because a relative is to be remembered with prayer and thanksgiving in church, a whole family will be present on that Sunday, bringing with them relatives and friends from a distance. Letters come from persons of no Church connection whose hearts are stirred with affection for some person recorded in the book of remembrance. Without any campaign or drive, additional gifts keep coming in, enabling persons no longer in the old parish church to keep anniversaries and birthdays by gifts that live and serve. When amounts in the savings bank grow, they can be safely invested and strengthen the church for all time.

The book of remembrance in a certain parish church meant little to the parishioners when it was first purchased by the rector nearly 30 years ago. Some thought it was just a notion of the rector to have this black leather volume with special silken covers, colored according to the seasons of the Church year.

But now it has become a valuable book to many people far and near. Each page contains the record of the person whose name has been perpetuated by gifts to a memorial fund. The plan started when a young lad, 16 years old,

Planning a New Building . . . and Need to Cut Costs?

By Frank Hendren*

Being "broke" can be a blessing in disguise.

The above observation was recently made by the vicar and most of the 50 some families of the mission Church of the Holy Nativity at Clarendon Hills, a southwest suburb of Chicago. A comparatively new mission, starting in a small store building and undergoing the typical problems encountered in a fund raising and building program, it has moved into a new \$107,000 building. Dedication of the edifice was March 23 of this year.

As any church treasurer or finance chairman knows, church buildings cost a great deal of hard-to-come-by money with furnishings and decorating included in the budget. In Clarendon Hills, when the costs were added up and the plans measured, we found we could afford barely enough building for the existing membership in this expanding community on the edge of the Illinois Toll Road Project.

In order to obtain a building in which to grow, some cutting back on less necessary items had to be done and certain

*Chairman, Building Committee, Church of the Holy Nativity.



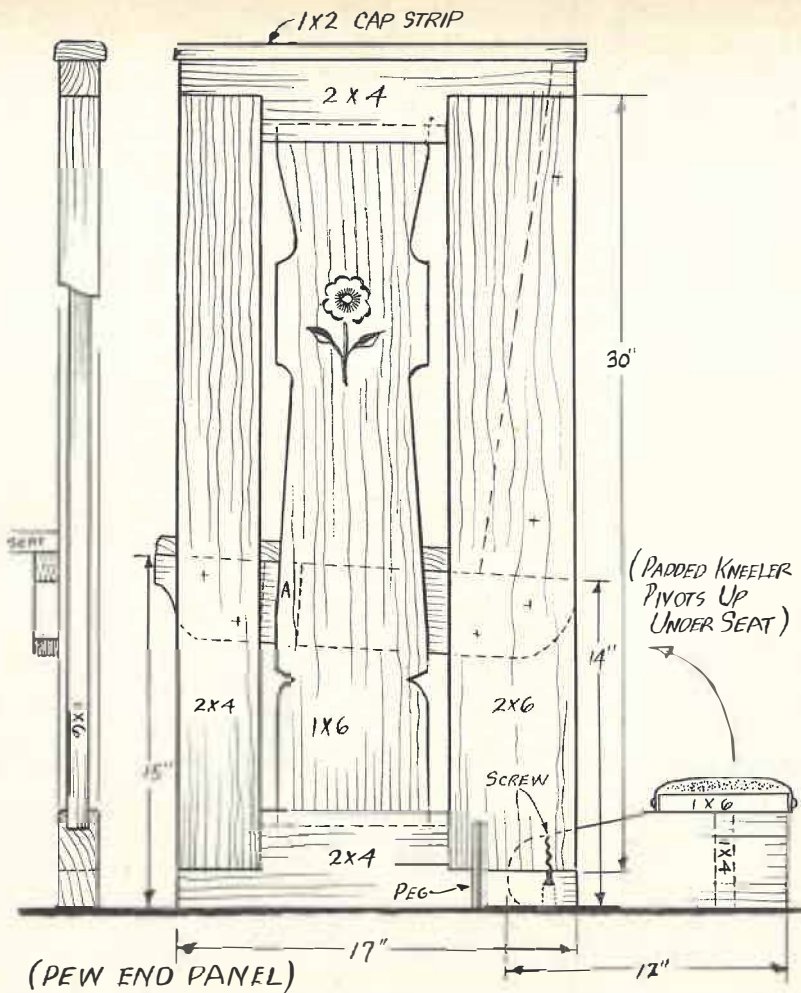
Building Your Own Temporary Pews can Save Dollars and Strengthen Mission Growth at the Same Time.

resolutions made to use what we could of what we had. Early in the financing a \$4000 to \$5000 item for pews had to be dropped out. We knew where we could borrow some folding chairs, we had some old kneelers, and a few old and nailed-back-together pews cast off by St. John's, of Mt. Prospect, in 1954.

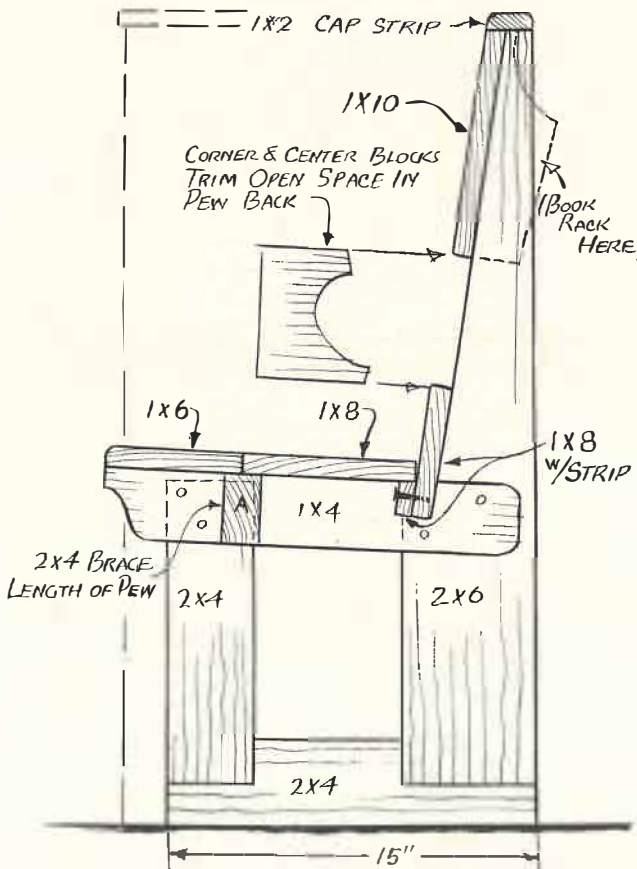
At the parish meeting in 1957 a furnishings fund was brought up — men-

tioned while the building was going up — but was lost in some last minute financing problems by fall.

Last summer some efforts were made to organize a men's club, later named the Society of St. Christopher, and during several meetings some of us got to wondering: Was there enough do-it-yourself talent in the club to build even temporary pews for a few hundred dollars



(PEW CENTER BRACE)



instead of the several thousand needed for permanent furniture?

The building committee decided to explore the situation by first establishing certain basic dimensions taken from our few old but rather comfortable pews. Then came a designing period in an attempt to use standard lumber, engineered to be serviceable yet attractive enough for use in a church. Especially important was a design that could be handled with a minimum amount of skill on limited shop equipment.

After checking various sources for lumber grades and costs, a small model of a pew was built (complete with book racks and kneelers) and the whole thing put before both the Society of St. Christopher and the Bishops' Committee. In our case 20 pews (12 ft. long) with 2 front screens made of #1 construction pine lumber were estimated at just over \$350. The resultant enthusiasm (and offers to help on the project) convinced us that we might be able to do the job.

The next step was the building of a full size finished pew for final simplification and design alterations. Ordering the lumber, organizing work parties, getting equipment together, locating room to work and really pitching in over a period of some three to four months resulted in some not unattractive pews. They are both reasonably comfortable and paid for! In fact, the open offerings at the Christmas services saved us from spoiling a beautiful new building with borrowed folding chairs for seating.

Today with 20 pews installed and a few kneelers yet to build (and pad) we have temporarily handled a seating problem for less than one-tenth of what would have represented quite a cut in either our building size or its appearance. It is true that more permanent seating will have to be obtained later, but by then, we should be in better financial condition and stronger in numbers.

However, the really big advantages can't be measured in dollars. To give money is one thing, but the giving of our time and our talents provides a very real satisfaction with a job well done. Working shoulder to shoulder, night after night, has given us a better understanding of each other, and a greater and stronger feeling of fellowship so valuable in a growing mission church. As a project shared by both the men and women of the mission, not only are we now a more consolidated group, but, our efforts attracted some very active non-members which can add greatly to the Church's strength in the community.

An Approach To Church Building

By Hiram Rockwell Bennett, AIA*

In these days of high prices and limited financial resources, building committees as well as architects are faced with the paradox that for parish growth better buildings are needed before the increased income to support them becomes available. Frequently, congregations suffer and decline, at least in part, because the physical appointments for Church use are inadequate for the present demands made upon them.

The solution to this paradox for the parish lies not in having too little of everything, but in eliminating the unnecessary and tailoring the essential building to meet present and such future needs as might reasonably be expected. At the same time, future expansion should be allowed for, as well as possible alteration. There are two factors involved in this planning:

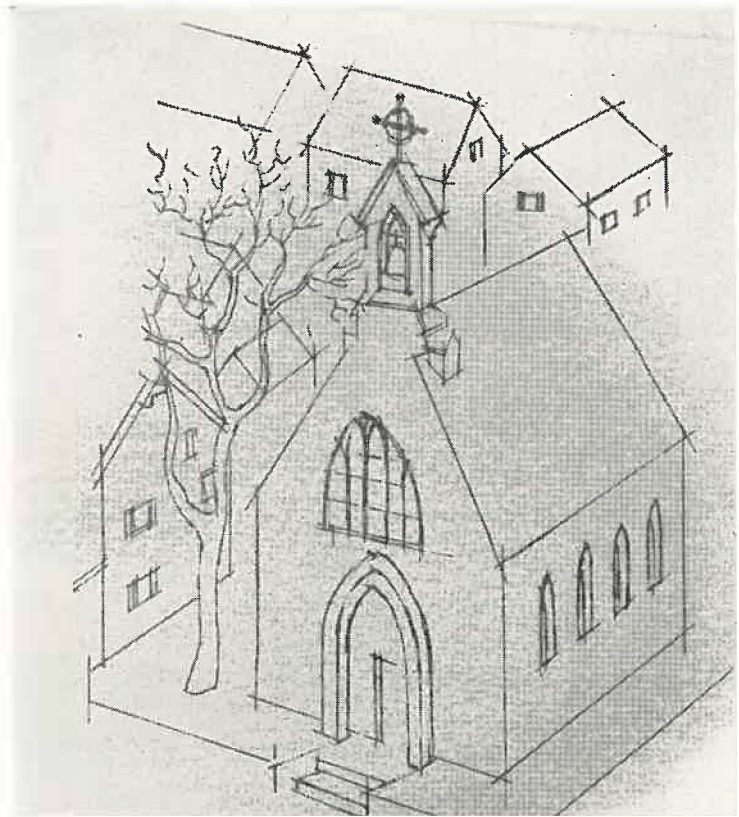
First, we must obtain complete knowledge of the present situation and immediate needs. In church design, this should never be a matter of opinion, for the documentation in canon and in The Book of Common Prayer is clear and complete.

Second, we need a comprehensive understanding of the nature of the growth and change in Church activity, in order to make a master plan for the future. This master plan should be expressed in stages of physical change, the first stage in complete detail, the next stage in reasonable detail, and subsequent stages in somewhat less detail.

In recognizing the need for future provision, we must understand history, but not travel backwards in it. In architecture, practical history starts at the present and proceeds into the future. Today is always unique when compared to any yesterday; there is always at least one factor of difference.

Some differences in today's architecture are:

- (1) Unique relations between labor and materials in terms of cost as well as value.
- (2) Almost unlimited structural and mechanical possibilities due to modern scientific advances.
- (3) Fast growing, rapidly migrating, and economically unsettled populations.
- (4) Changing public attitudes toward individual



needs regarding the Church and its functions.

(5) Continued enlightenment of the Church government, its hierarchy, and its members in attitude toward parish activity and public worship. (6) Return of the general public to concern for philosophic and spiritual realities in the face of chaotic mechanization and unstable social structure. (7) Increased personal insecurity at all levels of human activity caused in part by the confusion of symbolic reasoning with unsymbolic reality.

The parish begins detailed architectural study by separating all aspects of its problem into two categories:

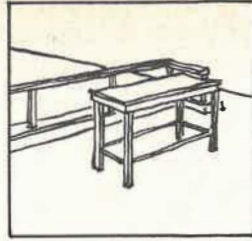
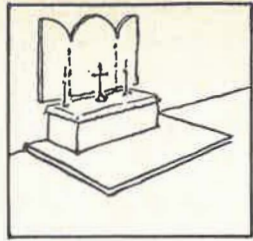
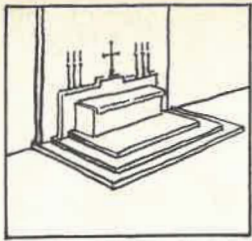
(1) The human being (both singularly and collectively) in terms of aspirations and needs. This requires a sensitive appreciation of, and kinship with, the people concerned. (2) The physical world of things and actions. This requires an understanding of space and ma-

terials, of climate and structure, of labor and machinery.

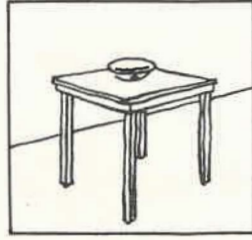
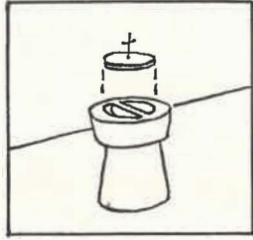
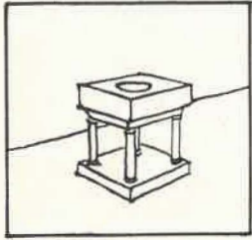
Here are some words whose definition is necessary for parish planning.

(1) *The problem*: The expression of abstract concepts and human needs in terms of ceremonial activity through the creation of spatial form. (2) *The Church*: The highest order of organization prescribing religious belief and public worship. (3) *The authority*: The definitive statements of Church identity in terms of canons, rubrics, and traditions. (4) *The parish*: The actual persons faced with specific and general needs in Church activity. (5) *The environment*: The actual social, geographical, and economic microcosm in which specific Church activity is to be accomplished. (6)

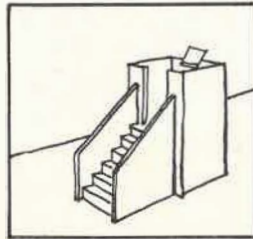
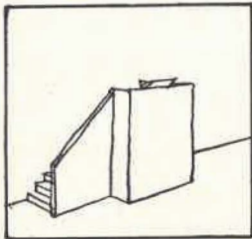
*Mr. Bennett is the son of the Rev. Hiram R. Bennett, a retired priest [L. C., May 4].



T H E H O L Y T A B L E



T H E B A P T I S M A L F O N T



Some physical needs for the expression of the Church's purposes.

T H E P U L P I T

(1) The Holy Table (altar) symbolizes the table for the Last Supper and the sacramental reënactment of the same. For this reason, it is clearly a table and not a stone sacrificial block. This furniture should be the dominant feature of the building as the Communion is the dominant sacrament of the Church. The celebrant may stand in front of the Holy Table (facing away from the congregation) or behind (facing toward the congregation); both positions are permissible, but the latter is preferable both in Church theology and in expression of the Communion service. (Book of Common Prayer, pp. vii, 67-89; English Constitution and Canons, Canon 82.)

(2) The Font symbolizes the sacramental reënactment of the baptism of Christ and also the ceremonial receiving of unbaptized persons into Christianity through our Church. No form (only the use) is prescribed; both the permanent pedestal type and the portable (silver) bowl are acceptable. (Prayer Book, pp. vii, 273-282; Eng. Const. & Can., Canon 81.)

(3) The pulpit symbolizes the Church as a teacher and the congregation as desirous of amplification on the Word of God. No form is prescribed. The pulpit should be in the nave for best acoustic effect, for which height may be helpful. Vision is only a secondary aspect of pulpit function. The pulpit should never dominate the Holy Table. (Prayer Book, pp. vii, 71; Eng. Const. & Can., Canon 83.)

It must have dignity as exemplified by the general character of our Liturgy. It needs formality as exemplified by the entire history of the Anglican Liturgy. Monumentality is not justified either by canon or Liturgy and reflects only the economic pretentiousness of the parish. Mysticism is justified only in the philosophical concepts of Church theology; it is out of place in the setting for our Liturgy, which is a model of lucidity.

The architect: The agent of the congregation (through the building committee) who organizes structure as a physical setting for Church activity. (7) *The determinants:* The actual requirements for specific Church activity as documented in Church authority and parish problems in contrast to the usually misunderstood desires based on opinion without definite establishment in official doctrine and economic fact.

It is of greatest importance to understand how architecture is applied to ecclesiastical problems and what it can do to solve them. This outline suggests how this may be done by considering determinants for building:

A. NEEDS FOR EXPRESSION.

1. Purposes of the Church. a. To teach the fact of redemption. b. To worship the Bringer of redemption. c. To mediate the gift of redemption (Baptism). d. To offer the continuing means of redemption (Communion).

2. Provisions by the Church. a. The sacraments. (1) Baptism (2) Communion (3) Confirmation (4) Ordination (5) Matrimony (6) Extreme Unction (7) Penance.

b. Public Worship. (1) Morning Prayer (2) Evening Prayer (3) Litany (4) Penitential Office (5) Offices of Instruction (catechism) (6) Burial of the Dead (7) Consecration of churches (buildings) (8) Institution of ministers (9) Churaching of Women.

c. Private Retreat. (1) Meditation (2) Prayer.

B. PRIMARY EXPRESSIBLES (in order).

1. Church identity. a. Theology (ideas).

(1) Dogma=belief in statements of Creed.

(2) Doctrine=interpretation of Bible. (3)

Liturgy=symbolic use for public worship.

b. Organization (people). (1) National

Church and Anglican Communion (Bk of

Com Pr, p. vi). (2) Diocese (bishop or

standing committee). (3) Parish (or diocesan

corporation). (4) Rector, wardens, and vestry.

(5) Building committee. (6) Parishioner

(individual communicant). (7) Non-communicant

parishioner.

2. Secular aspects. a. Management (economic

and legal). b. Aesthetics (intellectual

and artistic appeal).

With this outline in mind, we proceed to consider the means we have of meeting our requirements. In doing this, we reverse the usual order of study, by proceeding from the details to the general outlines. Since many specific activities are absolutely essential, we have to consider the physical needs of each of these before we can begin to plan intelligently the housing of the whole complex.

We cannot, in this limited space, review in detail the physical furniture of the Church — but a few examples will show our method of approaching the subject.

Take three items of church equipment as examples:

When we have considered the problem of furniture in detail (and there are literally dozens of items to be considered) we turn to the larger problem of the whole church building. The general terms under which we work are given us:

The building must have a unity, as required by the Creeds;

It must show reverence (Eng. Const. & Can., Canon 18). From this general statement, we proceed to careful analysis of the major parts of the Church — the nave, and sanctuary, and the relationship between them. (The choir is not an essential part of the Church.)

We apply, to each part, our consideration of what is required and what is desirable, making intelligent provision where it is called for, and eliminating what is not.

A short article of this type can only suggest a method, not detail it. What has been attempted here is to show the proper bases for thinking needed in confronting the problem of parish building. It finds its roots in theology and law. It rejects the unessential, but it seeks clearly to know the meaning of essentiality.

Properly applied, with the assistance of qualified professionals, it is a method that will enrich the parish structure and, at the same time, be truly economical.



The Boy Choir

By Alec Wyton, M.A., (Oxon), F.R.C.O.

Organist and Master of the Choristers

Cathedral of St. John the Divine, New York, N. Y.

In speaking of a boy choir I do not mean a junior choir which trains the young people of a parish in the singing of Church music so that one day they can take their places as adults in the senior choir which sings at the main services. By a boy choir I mean a choir which in its musical experience and ability is as adult as it is possible for a choir to be.

A choir of boys and men is the normal choir in the cathedrals and parish churches in England. The mixed choir as a church choir is the exception to the rule. Boys are not a substitute for women in a choir. In judging the efforts of a choir of boys, they should not be compared with a grown up women's choir which is quite a different thing. The history of the boys' and men's choir is almost inseparably linked with the history of the Anglican Church, and I sometimes think that this is the only environment in which such a choir can grow and develop into the splendid musical medium that it is at its best.

When it is borne in mind that all of the Church music written in England has been composed with boys' treble voices in mind, one is well on the way to understanding just what a boys' and men's choir is and what it can do.

The characteristic tone of a well trained choir of boys is, first of all, impersonal; it is steady, it is unforced and as clear

as a bell. There is no break in the voice throughout its range. All this is achieved by combining the principles of good singing with the all-important factor of letting the boys perform naturally, without affectation. Any attempt to train a boy to sound like an experienced woman singer can only reveal how much better the women singers are; the tone quality of boys and women is as different as chalk and cheese and each is splendid in its own sphere.

It is perhaps well to consider what advantages a choir of boys has over a choir of women. Absolute homogeneity of tone is more easily obtained with a group of boys than it is with a group of women. Each woman's voice may have a markedly different character and each woman may well have a markedly different idea about how a particular piece should be sung. A boy's mind is a relatively clean sheet on which to write and

offers enormous opportunities to a sensitive, competent trainer.

The second advantage is that of freshness. I hardly need say that one is never faced with the problem of a 75-year-old boy soprano and how one can tactfully remove him from the choir without hurting his feelings since he may have sung there for upwards of 50 years!

The third factor is the temperamental stability of boys. There are great rivalries among boys of a choir but they are of the healthy type and one seldom encounters hurt feelings or sense of persecution or other of the irritating problems which can occur in a mixed choir when one member seems to get more solos than seems fair to the others.

The last point is perhaps the most important, at any rate as far as the broad picture of music is concerned. It is

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the enormous educational value of the training. The boys of a well disciplined choir have learned a sense of teamwork, discipline, and concentration which must serve them in good stead for the rest of their lives. Above all, the contact at that early age with great music, not to mention the best of the texts of the anthems and the language of the Bible and Prayer Book, cannot but lay the finest foundation for further musical and literary appreciation.

The 40 boys of the choir of the Cathedral of St. John the Divine, for example, have a sound knowledge of music ranging from Plainsong to contemporary works by Sowerby, Britten, Vaughan Williams, and Walton, including a great deal of unaccompanied polyphonic music, and parts of the better oratorios, not to mention such things as Davy Crockett and Rudolph the Red-nosed Reindeer which they sing in Latin as a diversion. Through their singing of the Daily Offices in the cathedral throughout the week, they get to know the whole Psalter practically by heart and the Bible and Prayer Book are their everyday companions.

There are several sound books on methods of training boys' voices. Splendid advice will be found in Walter Vale's, *The Training of Boys' Voices*, which is published by the Faith Press, and in the *Principles and Recommendations of the Royal School of Church Music*. Of prime importance is the matter of maintaining

a high level of interest in rehearsals, whether the choir meets twice or three times a week as in most parish churches, or 11 times a week as at the Cathedral of St. John the Divine.

At this point I would say that I have very little use for methods which savor of bribery or inducements to work at all costs. I am convinced that children are more grown up than adults often realize, and I believe that they must, first and foremost, be challenged. Through the enthusiasm and temperamental consistency of their choirmaster, they must be led to realize that here is great work which demands their finest efforts. I am not too sure that specially concocted hymns and anthems for children (except perhaps for the very youngest) are a good idea. I would rather help them climb a mountain than cut tunnels through and miss the glory of the view from the summit.

But this does not mean that the choir-trainer must be an imperious sort of individual, to whose feet the boys shall rush to do homage, picking up the stray crumbs of musical experience which may be lying around. There must be a community of minds, and it is essential that the choir-trainer be a born teacher in the full sense of that word. It is so important for us to remember that children have their own special interests, and that if we adults expect them to be interested in the things we feel to be important we must, reciprocally, show an interest in

some of the things which they enjoy. In return for a genuinely sympathetic attitude of this sort, young people will go to any length to comply with whatever the choirmaster may expect.

Another valuable weapon in the choir-master's armory is the stimulus of competition to boys. If the choir is divided into Decani and Cantoris sides, as are all choirs in Anglican churches which are seated at the East rather than the West end of the building, one can toss a difficult passage between the two sides and challenge each to be the first to master it. If each side is allowed, occasionally, to criticize the other, everybody, including the choirmaster, is apt to learn something!

If it becomes necessary to go over one passage time and time again, it is good to transpose the passage into several different keys which helps develop in the boys a sense of key and draws upon the extremes of the range of the voice which are too often neglected, to the general detriment of the voice as a whole. Very high and very low notes are the exception in the music of a normal service. Boys need to use these extremes just as they need, in breathing exercises, to inhale and exhale as fully as it is physically possible to do. Boys love to venture down to some quite low notes at times, and this is useful, provided great care is taken that they do not strain or force the production.

As to the problem of recruitment, we have come a long way since those somewhat grim days of the 15th and 16th centuries when a king or queen would send a messenger all over the country to impound boys into the service of the Royal Choirs; refusal was treason. There is much that can be said about recruitment, but space forbids. This one thing I would say, however, that the management of a choir of boys is a youth activity in the best sense of the term. A choir of boys cannot be run simply on the time it takes to conduct two or three or more weekly rehearsals. One has to be prepared patiently to spend a great deal of time doing all manner of things to make the total experience worthwhile and meaningful to the boys, and this is just as true of a resident choir school as of a group drawn from the neighborhood of the church.

These extra-curricular activities include ball games, picnics, summer camps, and many other projects. It is not expected that anybody can do this single handed.

In any parish which is genuinely keen about the problem, there will be plenty of help forthcoming. I have no doubt that in every case where the picture represents a healthy, happy, enthusiastic experience, there will be not too much trouble recruiting boys — they will bring their friends. The choirmaster who will throw himself wholeheartedly into the project will find himself enjoying one of the most rewarding experiences that the musical profession has to offer.

EDITORIALS

Southwestern Virginia: Agony

Great issues are often fought out over what seem to be very minor questions. A good example of this was the struggle on the floor of the annual council of the diocese of Southwestern Virginia last month. (See page 9.)

For two days, the council argued the matter of the rules of the diocese's summer conference for young people. Bishop Marmion urged that the conference be open to young people of every parish and mission in the diocese. He lost on this point.

On the other hand, a group which put forward a resolution calling for the holding of the camp with the same practices as those of former years, also lost.

In the end, the decision was taken to hold no summer camp this year, and to set up a study of the matter to guide future decisions.

The issue was that of integration *versus* segregation. What the bishop sought was freedom for all Episcopal young people, Negro and white, to camp together. What his opponents sought was a camp segregated on strictly racial lines.

What the council decided was that it was undecided — it could bring itself neither to operate a segregated camp or an unsegregated one. This was not, in the ordinary sense, a compromise. It was the action of a diocese in agony and doubt, driven into inactivity by its deep doubts and uncertainties as to where the right lay.

This agony, it seems to us, is characteristic of much of the Church in the South today.

Much nonsense and much rank prejudice is expressed on the race issue in both the North and South today. THE LIVING CHURCH has received letters from emotional segregationists calling for physical violence against clergy expressing anti-segregation opinions. Influential Negro Church leaders have expressed to us concern over the mounting pressure among their people for more militant resistance to discrimination. In the North, you can find in almost any city block a great variety of opinion as to the best way to deal with racial problems.

AS THE LIVING CHURCH has said before, it is not our intention to preach to our southern brethren on a question which we in the North certainly have not resolved in our own communities. We know that the ranting haters are not representative of Churchmen in their section.

But there seems to us to be a genuine Church issue drawn in such debates as that held in Southwestern Virginia. Basically it is this: when conscien-

tious Christians confront a problem of Church life upon which they cannot agree among themselves, it seems to us that the significance of the episcopate — our modern apostolate — is brought to the fore.

A bishop, as the business administrator of a diocese, may or may not amount to much. Certainly there is widespread sentiment in the Church for reordering diocesan life to spare the bishop much of the administrative burden.

A bishop, as priest and shepherd to this flock, leader of worship, man of prayer, guardian of the hallowed tradition of the Church, may be a very great power for good in the purely spiritual field — but so may any good priest or layman.

But it is precisely in times of controversy that the bishop (and the word means "overseer") is our rock of strength. It is he whom we expect to stand above our minor squabbles and our major quarrels to declare, through the power of the Holy Ghost given him at his consecration, the will of God for us, and for the whole family of God in his diocese.

It seems to us that Bishop Marmion performed this role admirably at the Southwestern Virginia council.

In calm and thoughtful language, he reviewed the history of the crisis in the diocese. He pointed out that unsegregated conferences have been held successfully in such border states as Delaware, Maryland, West Virginia, Kentucky, and the District of Columbia, and in such southern dioceses as Tennessee, West Texas, South Florida and Virginia. He had, he said, followed very closely the procedure used by Virginia, where for two years integrated conferences have been held with capacity attendance.

He then discussed the claim that the Church in Virginia had always been segregated. He quoted a report of 1724 which said that the Church is open to all. He pointed out that just before the War Between the States, there was only one Negro congregation, while 48 Virginia churches enrolled both Negro and white members.

Finally, Bishop Marmion said, "Nevertheless, there are honest differences of opinion in regard to the manner, speed, and extent of applying this principle to Church youth conferences. Some say don't go too fast. Some say don't go too slow. Others say don't go at all. Your leaders have no pat answers to this problem. We realize that circumstances alter cases, and that doctrinaire solutions arbitrarily applied should be avoided. But God's commandments are binding on everyone. His judgments rest on all our arrangements short of His will. We must move in the direction of what seems to the Church to be His will for us, speaking the truth as we see it in love, without fear and without apology. If in so doing we err, make mistakes (as indeed we have done), incur criticism, we are sorry and ask forgiveness. But move we must, for to stand still is a denial of our belief in God's guidance and of our responsibility to our Christian brothers."

It is our hope and prayer that behind such apostles as Bishop Marmion, the Church in the South may unite in the service of God, to do the work of spreading His Kingdom in love and truth.

A Needed Emphasis

When a parish, as part of its centennial, wants to do something that it can offer to the Church at large and, in the doing of this, brings together some 130 people — bishops, priests, and layfolk — from various parts of the country, this in itself is news. This is exactly what happened the week of May 18 at the Liturgical Conference held at Grace Church, Madison, Wis. [see p. 8].

Different minds evaluate the Liturgical Movement in different ways, but Grace Church is a parish which has been strongly influenced by this movement for a number of years — first under the Rev. John O. Patterson, rector and headmaster of Kent School, Kent, Conn., and onetime rector of Grace Church, then under the present rector, the Rev. John H. Keene, who succeeded Fr. Patterson at Grace Church in 1949.

Whatever one thinks of this or that feature of the Liturgical Movement, one thing is certain: it does take seriously the relation of liturgy to theology on the one hand (especially biblical theology), and to daily living on the other. And this, it seems to us, is an emphasis inherent in the very nature of Christianity itself, and one that greatly needs to be asserted in our time.

Thus we congratulate Grace Church, both on its centennial (its building is the first all-stone church west of the Alleghenies) and on realizing its desire to do something that it could share with a group representative of the general Church. May God abundantly bless its clergy and people in the years to come!

Summer Thunder

This time of year we begin casting longing glances at the folders of summer resorts, and steamship companies. We check over the golf clubs and the gasoline stove, the knapsack and the canoe paddles. Somewhere, we are sure, an overgrown trout is lurking.

This year, even more than most, such dreaming is idle for a Church journalist.

For we are almost on the eve of the Lambeth Conference, when bishops of the Anglican Communion gather from the ends of the earth at the palace of the Archbishop of Canterbury to consider and perhaps decide the weighty questions which confront the Church in a changing world.

What is done at Lambeth, though it does not constitute legislation binding upon the Church, does represent the combined thinking of our worldwide communion, and is therefore top news.

Lambeth, therefore represents a prime reason for curtailed vacations among the members of THE LIVING CHURCH staff.

Just beyond Lambeth, and just beyond the end of summer, looms General Convention. For months, discussion and debate on Convention issues has been plentiful. It is mounting and will continue to mount in intensity as the Church comes nearer to its triennial legislative sessions.

THE LIVING CHURCH has its work cut out for it this summer on General Convention, as a reporter of the news, as a forum of opinion, and as a participant in its own right in the debates.

Only once in about 30 years do the Lambeth Conference and the General Convention fall in the same year.

But if we are going to be busier than usual, you are going to get a better magazine than usual these summer weeks. And you have the advantage on us, in that you can have THE LIVING CHURCH sent to you wherever you vacation. We sincerely hope that the magazine rides in the boat with you on your fishing trip, that it provides profitable reading for that rainy day in the cottage.

The magazine can serve you only if you cooperate with it. If you are going on an extended vacation, give us your change of address at once, so that we can see that you don't miss one of the news-crammed issues. And if you are used to reading a friend's copy or buying one at the back of the Church, this is the time to subscribe, so that the continuous flow of information is not interrupted by your holidays.

This will be a summer, newswise, not of quiet, idle days, but of the stirring Wind of God, and, perhaps, thunderous argument. The issues to be settled or prepared for during these weeks are the kind that will affect your Church life for years to come.

Keep posted by being sure you don't miss a single issue of THE LIVING CHURCH.

Efficient Parishes

In this Parish Administration Issue of THE LIVING CHURCH we deal with a wide range of "practical" problems of Church life. This issue is one of a series designed to help upgrade the efficiency of administration in parishes.

It is, of course, true that a parish might be superficially efficient and yet miss the whole point of its existence. That point, we take it, is to show forth the love of God and man to which Christ calls us — to show it forth in prayer, worship, and service.

But we sincerely believe that inefficiency is one of the deadly enemies of true spirituality. A parish priest rushing from one administrative emergency to another will find it hard to make time for prayer, study, and the steady round of pastoral work. Inefficient vestries and midweek organizations become so involved in their crises that they have no time to think of the spiritual meaning of their work.

We hope our Parish Administration Issues help the parish to clear the decks administratively so that it may live its life of love most fully.

The Theology of Safety

by the Very Rev. William S. Lea

“Do people really matter!” This rather blunt and startling question was asked me the other day after I had made quite a little speech about the importance of being sensitive to the needs of the people of the parish. The questioner was a good friend, and so he felt free to press his point. “If they really matter,” he continued, “don’t you think we should look out for their safety when they are on church property?” Then he proceeded to point out six or seven accident hazards right in front of our eyes. Some of them were quite obvious: a loose board in a floor, a very slippery flight of steps with no hand rail, a broken kneeling bench which might easily collapse and cause a broken ankle or twisted knee, and a lamp fixture hanging from the ceiling in the most precarious condition. At first these seemed such pedestrian matters, and I must admit that I considered them something of an intrusion in our little discussion of the needs of people. But I was quite wrong.

“Do people really matter?” That isn’t an academic question, but it can be made one if we allow our theories to obscure the simple realities around us. We show whether or not we really are concerned about the needs of people not so much by what we say

about the matter as in what we do about it. There is a theological basis for all this which grows out of our understanding of God and His purpose. Our Lord has demonstrated to us His concern for the little things. In one of the modern versions of the New Testament there is this interesting translation of Matthew 8:14: “On entering the house of Peter, Jesus *noticed* his mother-in-law was down with fever.” This was so characteristic of our Lord. His quick and sympathetic eye took in the whole situation and He who was the Son of the Eternal God didn’t overlook a single “trifling detail.” Dr. Luccock, of Yale, has pointed out that “in the midst of His loftiest discourse He noticed when people grew hungry.” We who call ourselves Christians cannot overlook this example which our Lord has given us of His concern for the simpler, more elemental needs of people. It is well and good to talk — as we must — of psychological needs (such as the need to be needed, the need to belong, or the need for emotional security) but if we become so involved in them that we forget to see the people themselves we shall indeed miss the whole point. We may become like the “Theologian” of whom Theodore Patten wrote these lines:

“Some name him great because his eye is always focused far,

But, ah! the bluebell sweet he tramples, searching for a star.”

So, perhaps my friend has done us a service in asking the question with which we began, “Do people really matter?” If they do matter to us, we shall demonstrate that fact not by the multiplication of theories but by cultivating the fine art of “noticing.”

ORDINATIONS TO THE DIACONATE

Hundreds of young men, these coming weeks, will receive the laying on of hands of our Bishops, with the charge “Take thou authority to execute the Office of a Deacon in the Church of God. . . .”

A long time of decision, preparation and testing lies behind them, and they will have been judged “apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.”

Most of these men have learned of the things of God and received their training for the Ministry of his Church in the seminaries listed below.

The life and growth of the Church is truly at stake in the well-being of these schools of sacred learning.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

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

Seabury-Western Theological Seminary, Evanston, Ill.

sorts and conditions

THE DOCTRINE of the Trinity is one which nobody understands completely. All the illustrations of three-in-oneness taken from nature and human experience are inadequate for explanation of the mystery of the divine nature. At least, we Christians may point to the doctrine of the Trinity to defend ourselves against the charge that we believe in an anthropomorphic (man-like) God.

IT IS OFTEN said that the Church arrived at the doctrine of the Trinity from experience of the three divine Persons: The Father as the Creator, the Son in His Incarnation as Jesus of Nazareth, and the Spirit as sent according to Jesus' promise to dwell in the Church. There is a certain amount of truth in this, but there is more truth in the idea that in every act of God all three of the Persons participate.

"I and the Father are one," said Jesus. "If any man hath seen Me, he hath seen the Father." The Son and the Spirit are involved with the Father in the work of creation. Jesus continues to dwell in His Church, even though the Spirit is "Another Comforter" a different divine Person. Baptism "in the name of Jesus" is Baptism "in the name of the Father, and the Son, and the Holy Ghost."

THE EXPRESSION "economy" is used for the custom of treating certain areas of God's action as particularly the work of one of the divine Persons, and the classical expression of this economy of the Trinity is the one given in the Catechism:

"First I learn to believe in God the Father, who hath made me, and all the world.

"Secondly in God the Son, who hath redeemed me, and all mankind."

"Thirdly in God the Holy Ghost, who sanctifieth me and all the people of God."

ACTUALLY, each of the Three is properly called Creator, Redeemer, and Sanctifier, and is so called somewhere in Scripture or in centuries-old Christian devotion. Yet, the Church insists that They are different Persons, although They share one Substance; referring some particular divine action to one of the Persons helps us to distinguish between Them.

THE IDENTITY of Jesus the man with God the Son is an identity of Person. It is correct to say that Jesus is God the Son, but not correct to say

that He is the Father or the Holy Spirit. Thus, when we say (by another stretching of language to cope with the mysteries of Faith) that God died on the Cross, we don't mean that the Father or the Holy Spirit died. If you were being very precise in your language you would say that God the Son didn't die either, in the sense that God lost ability to know, power to act, etc. But He did die in the sense of being the very same Person who in His human nature went through the final earthly experience which mankind undergoes.

CLARIFYING the Church's teachings on these high matters of the divine nature and relationships was the main business of the great Ecumenical Councils. Then, even as today, side-issues of Church and secular politics were involved in the debate, and looking back we may wonder whether at times the difficulty of translating subtle distinctions from one language to another may have had something to do with the divisions of opinion. However, the great ecumenical decisions have prevailed and the question whether the other side was misunderstood only goes to prove the point that the majority view has been accepted as the standard of true belief.

WHAT PRACTICAL purpose was served by these ancient struggles? How do they affect the faith and life of the ordinary believer today? First and foremost, we find their impact in our beliefs about Jesus — His divinity, His relationship to His Church, His relationship to ourselves as individuals. To say that Jesus is our Lord and Saviour implies a good deal else about God and His dealings with Man. His mission from the Father, for example, implies a difference of Person between Him and the Father.

IT REALLY isn't a very long step from the belief in Christ's Lordship to the fully developed doctrine of the Trinity, nor is it a very long step from the denial of some part of the doctrine of the Trinity to a disbelief in Christ's Lordship.

THE ESSENCE of the human tragedy is our estrangement from God. We believe that God's answer to the human tragedy was to send His Son to rescue us. In knowing Jesus, we come to know the Father and the Holy Ghost; and if we failed to learn what He has to show us about the Father and the Holy Ghost we could not truly know Jesus either. PETER DAY.

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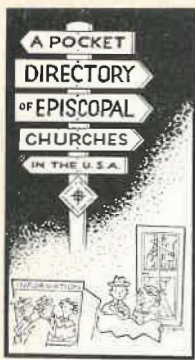
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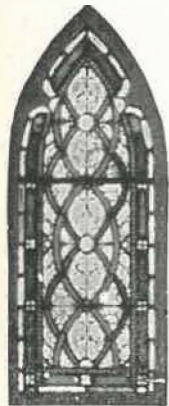
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BOOKS

A Sound Guide

SEGREGATION AND THE BIBLE. By Everett Tilson. Abingdon Press. Pp. 176. Cloth, \$2.50; paper, \$1.50.

In *Segregation and the Bible* Everett Tilson, a professor at Vanderbilt, has produced a timely and potentially effective book. The Southern states have been inundated with tracts which purport to justify segregation. As might be expected in the Bible Belt states, most of these pamphlets base their assertions as to the moral rightness of segregation on scriptural evidence. Even the most casual student of the Bible knows that this is a difficult and bizarre feat.

This has been accomplished only by virtue of the most amazing kind of exegetical prestidigitation. Depending upon the most naïve Fundamentalism, these self-appointed biblical experts choose limited proof texts and then proceed to distort and misapply them. Asked about such literature, the average clergyman is usually tempted to dismiss it as too ridiculous to be dignified by rebuttal. However, when State Supreme Court Justices, Ph.D.'s, and other college graduates (many of whom wear proudly the familiar key of distinguished scholarship) cite such authors as authorities it becomes more and more obvious that accepted scholarship must move to counteract the spreading error.

No matter how implausible the text as an argument in favor of segregation, and no matter how conclusions have been "accommodated" to shore up a preconceived notion, Prof. Tilson has not taken for granted that common sense alone would reject such theses. Although the book's total presentation adequately demonstrates that the author is not a Fundamentalist, his analysis of passages addressed to the Fundamentalist point of view is just as valid in rebuttal to bibliocists as it is to any other school of scriptural interpretation.

Moving on from a purely negative examination of certain biblical passages, Dr. Tilson raises the question as to what the Bible teaches about segregation. From the doctrine of creation to the New Testament teaching about the "Body of Christ," he presents a biblical theology which reveals God's basic demand that His people live in unity and brotherhood.

Certainly the Protestant clergymen of the South will find this book of valuable assistance in dealing with the most critical of our nation's domestic problems. And there are many thoughtful laymen, confused by the discordant claims of self-appointed Bible experts, who will find in this book a sound guide as to what the

Bible really has to say on this crucial subject.

It cannot be claimed that the book will solve the racial crisis that faces America. It can be claimed that it is a valuable source of information for those whose consciences are troubled. It will go far to undercut racist self-righteousness, and since we come to know God most clearly in moments of crisis and decision, perhaps the demand and promises of the Christian Gospel will be communicated to the reader with a freshness only possible in moments of anguish of conscience and will.

Segregation and the Bible is an important response to the critical need for recognized scholarship to speak with authority to irresponsible and unqualified voices which seek to justify a morally untenable position by appealing, no matter how irrationally, to the most sacred religious symbol of the Southland — the King James version of the Holy Bible.

CORNELIUS C. TARPLEE

Boy-girl relationships are an important concern of our time, by no means outside the purview of the Christian Faith. The literary editor, having read Cecil Jane Richmond's Handbook for Dating, decided that his daughter, a freshman at Kemper Hall, Kenosha, Wis., was really more up-to-date on dating than he himself was. Her review of this book is here given.

HANDBOOK FOR DATING. Ages 12 to 15. By Cecil Jane Richmond. Westminster Press. Pp. 64. \$2.

As you see other teenagers dating, perhaps you ask yourself wistful questions. How does it happen? How can you make it happen to you?"

To most girls in their early teens, beginning to date is a worry and a problem. "Are the girls who have dates just the lucky ones?" you ask yourself. No, there is more than luck involved in a successful dating career, says Cecil Jane Richmond in her *Handbook For Dating*.

Dating requires quite a bit of social know-how. This of course, is gained by means of practice and experience. However a lot of dating mistakes can be avoided if you know what to do (or what not to do) beforehand.

Handbook for Dating is written clearly in an interesting style for teenage girls, with examples of the right and wrong way of doing things. It's quite amazing how so much good advice can be covered in just a few pages.

MARY ELISABETH LIGHTBOURN

THE LORD'S PRAYER. Episcopal Church Fellowship Series. Vacation I. The Teacher's Guide. Morehouse-Gorham. Pp. 116. Paper, \$2 (Pupil's Packet —

Primary 85 cents; Pupil's Packet — Junior 85 cents).

Any time during the summer from now on boys and girls of the Church in various dioceses and missionary districts will gather for Vacation Church School sessions, lasting usually two weeks. Morehouse-Gorham's course, *The Lord's Prayer*, which comes with teacher's guide and pupil's packet for primary and junior divisions, is designed to take care of this situation.

Perhaps at first sight it may seem strange to spend a whole two weeks on the Lord's Prayer. And yet, when one stops to think of it, this greatest prayer of all must surely in its depth and richness and manifold implications contain enough material even for a much longer session.

The course, intended for age groups 8 to 11, recommends the Eucharist as the daily service of worship for the Vacation School, but does provide for Morning Prayer as an alternative: "The Eucharist is preferable . . . because this is the only service at which we can bring our offering to God. . . . Repetition is a great teacher and repeated attendance at the Eucharist for 10 times [i.e., five days each week] will allow the child to become very familiar with the service."

This would seem obvious; yet this reviewer's experience suggests that there are parishes which are not yet ready for so heavy a dose as this — or which think they are not ready, which amounts to the same thing.

FRANCIS C. LIGHTBOURN

In Brief

THE WORLD IS LEARNING COMPASSION. By Frank C. Laubach. Revell. Pp. 251. \$3.50.

THE CRUCIAL TASK OF THEOLOGY. By E. Ashby Johnson. John Knox Press. Pp. 222. \$5.

NOTHING SO STRANGE. The Autobiography of Arthur Ford in collaboration with Marguerite Harmon Bro. Harpers. Pp. 250. \$3.75.

THE INDEPENDENTS IN THE ENGLISH CIVIL WAR. By George Yule. New York: Cambridge University Press. Pp. vii, 155. \$4.

THE DEAD SEA SCROLLS AND THE LIVING CHURCH. By Carl G. Howie. John Knox Press. Pp. 128. \$2.50.

THE MEANING OF BAPTISM. Meditations by John Frederick Jansen. Westminster Press. Pp. 125. \$2.50.

MORE ABOUT LUTHER. Martin Luther Lectures, Volume 2. By Jaroslav J. Pelikan, Regin Prenter, and Herman A. Preus. Augsburg Publishing House. Pp. vii, 214. \$2.75.

WHY I BECAME A PASTOR. Twenty True Stories by Lutheran Pastors. Edited by Emeroy Johnson and Thomas W. Wersell. Augustana Press. Pp. x, 131. Paper, \$1.25; cloth, \$1.75.

THEY LIVE IN BIBLE LANDS. By Grace W. McGavran. Illustrated by Weda Yap and Joseph Escourido. Friendship Press. Pp. 126. Cloth, \$2.95; paper, \$1.50.

WITH GOD AND HIS MERCY. Meditations for the Days of the Church Year. By Sixty Pastors of the Church of Sweden. Translated from the Swedish, by Arthur O. Hjelm. Augustana Press. Pp. 592. \$3.75.



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DIOCESAN CONVENTIONS

Continued from page 10

CONNECTICUT: Gambling and raffles condemned. Bishop Gray of Connecticut spoke out strongly against gambling and the holding of raffles for the benefit of churches or on Church property, in his address at the annual convention of the diocese. Similar stands had been taken by his predecessors, Bishops Budlong, Acheson, and Brewster. The bishop also reported on the continuing growth in the diocese. Baptized members have increased from 119,138 in 1956, to 121,983 in 1957, and the number of persons confirmed and received increased from 3535 in 1956, to 3708 in 1957.

Announcement was made of a special diocesan convention to be held October 29, to consider the report of a special committee on diocesan expansion created by the 1957 convention.

A proposal limiting clerical and lay deputies to General Convention to two consecutive terms was defeated, and the convention voted the largest diocesan missions budget in its history, \$176,555, subject to upward revision by the up-coming special convention.

ELECTIONS. General Convention deputies: Rev. Reamer Kline. Alternate, Rev. Fred P. Sutton. (The rest of the deputies were elected last year.) Standing Committee: Rev. E. Kingsland Van Winkle. Executive Council: Rev. Fred P. Sutton.

RHODE ISLAND: "Extra-legal" tactics of censorship warned against. Bishop Higgins of Rhode Island discussed the problems of pornographic and suggestive literature in his address to the diocesan convention. The convention adopted a resolution endorsing the principle that "persons accused of printing and distributing this kind of material should be tried by the regular courts and not be subjected to extra-legal tactics of general censorship," and expressing its "concern over the dangers implied in any attempt to set up a permanent program of censorship. . . ."

Convention also:

- ✓ Reorganized the structure of the diocese, consolidating functions of numerous boards and committees in a committee on finance and a board of general trustees.

- ✓ Accepted the recommendation of Bishop Higgins that a society to be known as the Friends of the Cathedral be established, to increase participation of Churchpeople in the life of the cathedral.

- ✓ Authorized, upon the bishop's suggestion, a commission on Christian healing.

- ✓ Decided to change the name of the Church in Rhode Island from "the Rhode Island Episcopal Convention" to "the Diocese of Rhode Island." This will not become final until the next convention.

- ✓ Approved the bishop's request that the Rhode Island State Council of Churches be asked to declare its faith in the divinity of Jesus Christ by adopting into its constitution a preamble necessary to the declaration of that faith.

- ✓ Approved the bishop's recommendation that the department of Christian social rela-



Bishop Higgins: Convention was agreeable.

tions be directed to consider the problem of adequate housing for aged people who are capable of caring for themselves.

ELECTIONS. General Convention deputies: clerical, F. H. Belden, Charles Wilding, J. L. Pickells, W. L. Kite; lay, John Brown, J. W. Vanable, T. D. Brown, H. E. Eccles. Alternates: clerical, A. R. Parshley, H. C. Olsen, D. W. Betts, J. B. Lyte; lay, W. C. Beard, R. E. Jacobson, Joseph North, Jr., Huntington Hanchett.

Standing Committee: Rev. C. W. Wilding, T. D. Brown. Diocesan Council: clerical, J. B. Lyte, J. L. Pickells, A. F. Roebuck, Charles Wilding, G. E. Condit; L. F. Ford, J. P. Beauchamp, D. W. Tildesley; lay, Henry Eccles, Joseph North, Jr., H. L. Weller, J. W. Vanable, Mrs. C. H. W. Mandeville.

WESTERN NEW YORK: "Thankful stewardship" called for. Bishop Scaife of Western New York called for a deeper concept of thankful stewardship on the part of the diocesan family, something that went beyond budgets and quotas and got to the heart of Christian giving. The bishop said that there were areas "crying for churches," and, he said, "We have churches who need help that the ministry of reconciliation may continue in the crowded, changing pattern of city life." He went on to say that the national Church asked that its share from the diocese be raised 30%, and that a negative griping attitude cannot be taken.

A canonical change, giving to the convention the power to adopt diocesan budgets, which authority had formerly rested with the executive council, was passed by more than a 2/3 majority in both orders, making it immediately effective. The convention then adopted its largest budget, including the full share of the asking amount from the national Church. The assessment budget calls for \$86,335, and the apportionment budget for \$195,308; of which \$105,000 is for the national Church.

ELECTIONS. Standing Committee: Very Rev. L. R. Foster; lay, W. I. Morey.

Executive Council: clerical, C. M. MacLean, P. E. Henderson, G. C. Ruof, P. M. Sturtevant; lay, John Holland, L. F. Leney, R. E. Moot.

GEORGIA: After confirmation, what? Bishop Stuart of Georgia, addressing a joint session of convention and the diocesan Woman's Auxiliary, called for leadership, clerical and lay, to meet missionary expansion opportunities in the diocese with courage and faith. He also suggested that reports be made at his visitations on all persons confirmed within the past two or three years in any congregation.

The committee on the State of the Church reported a study of population trends, preparing for a diocesan survey planned for 1958-59.

Approval was given to a plan for the construction of a conference center.

A 40-year-old mission, St. John's, Moultrie, was admitted to parish status. Three congregations were recognized as organized missions: Holy Spirit, Dawson; Holy Cross, Thomson; All Saints, Savannah Beach.

The missionary budget adopted by convention included a 50% increase in quota for the national Church, and larger items for expanded college work and Christian social relations — total increase of 25%.

ELECTIONS. Standing Committee: Rev. Ernest Risley, Brooke Thompson. Executive Council: clerical, J. Martin, T. P. Ball, G. V. Johnson, Alfred Mead, G. H. Caution; lay, Col. John Kimsey, W. M. Gabard, J. Lankford.

BETHLEHEM: A campaign tithed. A resolution which recommended that a capital funds campaign be held in the diocese in the spring of 1959 was approved by Bethlehem's convention. The goal is \$500,000 which will: establish a revolving loan fund, provide a fund for the purchase of sites for new churches, give assistance to the diocesan Church Home for Children at Jonestown, and provide diocesan offices and a chapel at the conference center.

Two new churches were admitted to convention: St. Barnabas, Kutztown and All Soul's Mission to the Deaf, Allentown.

ELECTIONS. Executive Council: clerical, Chesley Daniel, L. H. Hinrichs, William McClelland; lay, George Brooks, Philip Otis, Dr. E. Smiley. Standing Committee: clerical, Theodore Johnson, Benjamin Minife, Fred Trumbore, Ralph Weatherly; lay, Dr. J. S. Carpenter, F. M. Eshelman, J. A. Frick, William Johnson, S. K. Mitchell.

FOND DU LAC: South India, 1977. "No definitive action concerning the official relationship of the Episcopal Church to the Church of South India should be taken until 1977," reads a resolution passed by the Fond du Lac convention. Forwarded to General Convention's secretary, the resolution favors a continuing study of CSI and notes that by 1977 "the Church of South India will have fully decided the true nature of its ministry."

Fond du Lac adopted a budget of over \$90,000. Convention site was St. John the Baptist Church, Wausau, Wis.

ELECTIONS. General Convention deputies: clerical, E. M. Ringland, Robert Sweetser, Thomas Chaffee, John Bruce; lay, Dr. Edward Webster, Judge F. H. Schlichting, Andre Perry, Kenneth Blaies. Alternates: clerical, William Spicer, Harris Hall, Howard Kayser, Henry Johnson; lay, Maurice West, Harold Gilley, Kenneth Pinkerton, Allen Earle.

AROUND THE CHURCH

RACIAL PROBLEMS and their solution are moral and spiritual as well as political matters, declares a statement signed by 308 clergymen of the Dallas area. Among the signers are 30 clergy of the Episcopal Church. Bishop Mason of Dallas was a member of the central committee which drew up the statement. The statement affirmed that:

"These problems can be solved only as people seek God's help. . . .

"Law and order must be maintained as Dallas faces desegregation of its public schools. . . .

"Churches . . . have a responsibility to aid in the solution of this problem. . . .

"The citizens of Dallas have a responsibility to assist the school boards as they attempt to lead the community. . . .

"Christian parents can be of great help in creating proper attitudes toward race. . . .

"The exchange of views among people of different races is necessary for a reasonable solution to the problem. . . ."

The signers of the statement, speaking as individuals, not as representatives of any group, said, "We admit, in deep humility, our own sins of prejudice in many areas, and the failure of our religious bodies to solve the problems of racial relationships."

[For other news on the subject of race relations see pp. 9 and 20.]

UNIVERSITY OF THE SOUTH rates fifth in the nation and first in the South in proportion of students (to enrollment) receiving Woodrow Wilson graduate fellowships this year. The fellowships, with a total value, in 1958, of \$2,700,000 are made possible by the Ford Foundation. There were 6000 nominees selected from 15 geographical regions of the U.S. and Canada. The 1080 awards of \$1400 each plus tuition are usable at any graduate school in the U.S. and Canada. All five of the colleges having highest winner-enrollment ratios have an enrollment under 1000. The University of the South with six winners, and an enrollment of 571 had a ratio of 1.05.

A FORMER JESUIT was among several persons received from Rome at the pro-Cathedral Church of the Holy Trinity in Paris, when Bishop Nash made a confirmation visit. The new Churchman is Dr. A. F. Carillo do Albornoz, who had been in charge of the Jesuit youth program at the Vatican. Dr. Carillo is now visiting Church circles in America under the sponsorship of the executive secretary of the World Council. The class presented to Bishop Nash for confirmation and reception was the largest in the history of the cathedral. Bishop Nash is in charge of the Convocation of American Churches in Europe. The cathedral is "mother church" and headquarters of the convocation.

MORE THAN 2000 men, women, and children paraded through the streets of New York to the Cathedral of St. John the Divine for the annual Episcopal Day of Witness for racial justice. Over 500 more joined the crowd to attend services conducted by Bishop Boynton, suffragan of New York. The observance is sponsored by the New York Urban Priests' and Urban Laymen's groups. Paraders included members of those groups, members of other Episcopal parishes and other Churches, delegations from Episcopal Church religious orders and organizations, and Negro, Puerto Rican, and white children. Theme this year was "One Family in Christ."

AMONG THE FIVE THOUSAND men who marched through Boston for an eighth annual Protestant Laymen's Communion Breakfast were members of the Episcopalian Club of Massachusetts. The participants attended Communion services in various churches before going to breakfast at Mechanics Building.

A NEW PROGRAM IN RELIGIOUS EDUCATION, designed to help prepare students for professional employment in parish work, particularly in the field of Christian education, will be inaugurated at Hobart and William Smith colleges next fall. Director of the program will be Dr. Frances E. Bailey, currently assistant professor of religion at the College of Idaho, Caldwell, Idaho.

BISHOP FENNER DROVE A BULLDOZER to break ground for the new Grace Church, Chanute, Kan. Most of his previous ground-breakings had been plagued by bad weather and frozen ground. The Bishop, who is diocesan of Kansas, remarked that since he was so much occupied with digging in the earth it would be nice if he could be provided with a bulldozer. The rector of Grace Church obliged.



Bishop Fenner: Much occupied with digging.



MEMORIAL WINDOWS



HENRY HUNT STUDIOS

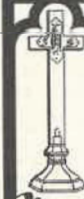
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PEOPLE and places

Appointments Accepted

The Rev. Robert M. Bird, formerly associate rector of St. John's Church, Savannah, Ga., is now rector of Grace Church, Weldon, N. C., in charge of the Church of the Saviour, Jackson.

The Rev. Thomas A. Bogard, who has been studying at the Church Divinity School of the Pacific, is now rector of St. Stephen's Church, Gilroy, Calif. Address: 820 Glenwood Rd., Gilroy.

The Rev. Donald L. Campbell, formerly rector of St. Mark's Church, Pittsburgh, will on August 1 become rector of the Church of the Epiphany, Bellevue. Address: 336 S. Home Ave., Avalon, Pittsburgh 2.

The Rev. Robert Linn Cashman, formerly rector of Trinity Church, Arkansas City, Kan., will on July 1 become vicar of St. Michael's Church, 2000 W. Olympic Blvd., Montebello, Calif. Home address: 1929 Millis St.

The Rev. Donald B. Duncan, formerly vicar of St. Andrew's Church, Oak Hill, W. Va., the Church of the Redeemer, Ansted, and St. Martin's-in-the-Fields, Summersville, will on July 1 become rector of St. Michael's Church, Barrington, Ill.

The Rev. Elsom Eldridge, formerly executive secretary of the Division of Leadership Training, Department of Christian Education, the National Council, will on September 1 become director of research at the Episcopal Home for Children (the Educational Center) in the diocese of Missouri. Address: 3621 De Tonty St., St. Louis 10.

The Rev. Kazimier Olubowicz, formerly a chaplain in the U.S. Air Force, is now vicar of the Church of St. John the Divine, Burlington, Wis., and St. David's, Jewelcrest.

The Rev. Dr. W. G. Pollard, well known scientist and former assistant at St. Stephen's Church, Oak Ridge, Tenn., is now vicar of St. Francis' Mission, Norris, Tenn.

The Rev. David G. Pritchard, formerly vicar of St. Mary's Church, Madison, Fla., will become rector of Christ Church, Augusta, Ga., on July 15. Address: 2162 Telfair St.

The Rev. Victor S. Ross, Jr., formerly rector of Linganore Parish, with address in Mount Airy, Md., will on August 15 become rector of Emmanuel Church, Staunton, Va., and chaplain of Stuart Hall Girls' School. Address: 1032 Warwick Dr.

The Rev. Richard A. Stevens, assistant chaplain at St. John's Military Academy, Delafield, Wis., is locum tenens of Grace Church, Hartland, Wis., and St. Peter's, North Lake.

The Rev. G. W. H. Troop, retired priest of the diocese of New York, is now taking duty in the diocese of Quebec and may be addressed c/o Archdeacon Brown, 110 Grand Aller West, Quebec, P. Q., Canada.

Ordinations

Deacons

Bethlehem — By Bishop Warnecke: Vernon Searfoss, on May 12; vicar, St. Mary's, Wind Gap, Pa., St. Joseph's, West Bangor, and All Souls' Mission to the Deaf at Allentown.

Lexington — By Bishop Moody: Robert H. Johnston, on May 13; to be chaplain of the Kentucky Training Home, Frankfort, Ky.

Armed Forces

Chaplain (1st Lieut.) John D. Spear, formerly addressed at HQ, Camp Drew, APO 43, San Francisco, may now be addressed at the 82nd ABN Div, Fort Bragg, N. C.

Missionaries

Rev. William H. Weitzel announced plans to leave Japan on May 31 to spend his furlough in the United States. Address c/o Mrs. Donald Lebo, 135 Race St., Sunbury, Pa.

Changes of Address

The Rt. Rev. Dr. Lewis Bliss Whittemore, retired Bishop of Western Michigan, who has been addressed in New York, should again be addressed at Box 93, Vineyard Haven, Mass.

The Rev. Dr. Vincent C. Franks, who recently resigned as rector of St. Andrew's Church, Jackson, Miss., due to ill health, may be addressed

until Christmas at 3536 Hawthorne Dr., Jackson. He and Mrs. Franks, who has resigned as headmistress of St. Andrew's Day School, have begun a three and one-half month tour of Canada, the United States, and South America.

The Rev. David L. Leach, honorary curate of St. John's Church, Medina, N. Y., formerly addressed in Daytona Beach, Fla., may now be addressed: RFD 2, Lyndonville, N. Y.

Organists

Mr. Jack H. Ossewaarde, formerly organist and choirmaster of Christ Church Cathedral, Houston, Texas, is now organist and choirmaster at St. Bartholomew's Church, New York. He was at one time at Calvary Church, New York.

Church Army

Mr. Page Kent was recently commissioned an officer in the Church Army. Mr. Kent, who is a native of Baltimore, Md., has spent several years working in Alaska with his wife, under the direction of Bishop Gordon. The Kents will be assigned to work in Alaska.

Births

The Rev. Donald L. Campbell and Mrs. Campbell, of St. Mark's Church, Pittsburgh, announced the birth of Jacqueline Sue on May 17. Jacqueline has an older brother and sister.

The Rev. Frank R. Sandifer and Mrs. Sandifer, of the Church of the Advent, Baltimore, Md., announced the birth of their first child, William Jonathan Carlisle, on May 15.

Marriages

The Rev. Patterson Keller will be married on June 10 to Miss Cornelia Godfrey. Fr. Keller has

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been serving in Huslia, Alaska, for the past two years and will return there with his bride after the wedding.

The Rev. Ledlie I. Laughlin, Jr. was married on April 19 to Miss Roxana Dodd in the Second Congregational Church in North Cornwall, Conn. The Rev. James P. Morton of Grace Church, Van Vorst, Jersey City, N. J., Episcopal priest, solemnized the marriage at the service.

Other Changes

Mr. Edward Townsend Look has retired from his post as consultant in pastoral theology at GTS. Formerly associated with the Bankers Trust Company, Mr. Look retired from the bank in 1951 and took up work as one of the few laymen to teach in theological seminaries. He has lectured at GTS for the past seven years, giving a series of lectures required of all seniors: The Layman Looks at His Priest.

Mr. Look has, among his many activities, served on the National Council, the standing committee of the diocese of New Jersey, and the Church's Joint Commission on Theological Education. He makes his home at Towns End, Brookside, N. J.

Miss Betty R. Hovencamp, formerly director of Christian education at St. Andrew's Church, State College, Pa., will be director of Christian education at Immanuel Church, Seventeenth and River-view, Wilmington, Del.

The Rev. Carl Stokes, a former Methodist minister, is now lay assistant to the rector of St. Luke's Church, Tulsa, Okla., and lay vicar of St. Peter's, Tulsa, while studying for holy orders.

The Rev. George C. Van Artsdalen, a former minister of the Presbyterian Church in the USA and chaplain in the U.S. Air Force since 1944, is now in charge of ministry to hospitals in Oklahoma City, Okla. He is a candidate for holy orders and is studying under the direction of the board of examining chaplains.

Corrections

The Rev. A. Fletcher Plant, who was recently appointed by Bishop Emrich of Michigan to serve as administrative executive to the cathedral chapter and administrative assistant to Bishop Emrich, will continue to serve on the staff of St. James' Church, Birmingham, Mich. The issue of May 18 stated that he would leave St. James'.

Deaths

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

The Rev. Henry H. Firth, rector emeritus of St. Paul's Church, Port Huron, Mich., died April 9.

He was born in Ely, Cambridgeshire, England, in 1887, and was priested in 1917. Mr. Firth was rector of St. Paul's Church, Carlville, Ill., from 1917 to 1929, and rector of St. Paul's Church, St. Clair, Mich., from 1929 to 1938.

The Rev. Custis Fletcher, of the diocese of Kentucky, died May 4.

Mr. Fletcher was born in Virginia, in 1878, and ordained to the priesthood in 1905. He served churches in Virginia, Texas, and Kentucky. He was rector of Grace Church, Paducah, Ky., from 1918 to 1950, when he became rector emeritus. Mr. Fletcher was a deputy to General Convention seven times, and dean of the Paducah convocation from 1928 to 1934.

He is survived by his wife.

The Rev. Herbert R. Stevenson, retired priest of the diocese of New York, died May 13, in New York City.

Mr. Stevenson was born in Montreal, Canada, in 1877, and was ordained to the priesthood in

1906. He served in England from 1905 to 1907, and Canada from 1907 to 1926. He was an assistant minister at St. Bartholomew's Church, New York City, from 1926 to 1931, and at Church of the Good Shepherd, New York City, from 1931 to 1933. Mr. Stevenson became rector of the Church of the Good Shepherd in 1933 and served until his retirement in 1952.

Survivors are his wife, Isabel Stevenson, and three daughters.

The Rev. Charles Noyes Tyndell, S.T.D., rector emeritus of Calvary Church, Front Royal, Va., died April 11, at his home in Winchester, Va.

Dr. Tyndell was born in Fall River, Mass., in 1876. He was a graduate of Virginia Theological Seminary, and was ordained to the priesthood in 1901. Dr. Tyndell served churches in New York, Massachusetts, Georgia, North Carolina, Pennsylvania, Tennessee, and Indiana. He was a deputy to General Convention five times, and served as secretary of the Joint Commission on Home and Family Life. Dr. Tyndell was a lecturer, and author of *A Communicant's Companion*, *Our Altar Guild*, *One Hundred and One Questions on the Prayer Book*.

He is survived by his wife, Rebecca L. Tyndell, two daughters, two grandchildren, and three great-grandchildren.

Deaconess Margaret Booz died in a hospital in Los Angeles, on May 17, just a week after the 37th anniversary of her setting-apart.

Deaconess Booz was born in Perth Amboy, N. J., in 1893, and set apart in 1921. Her work took her to parishes and missions in New York, New Jersey, and Nevada, as well as to the Army and Navy Chapel at Monterey, Calif. She also served in Virginia, Texas, and Arizona. She was Deaconess-in-charge at the Deaconess Home, Los Angeles, from 1946 to 1949, and a parish worker

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THE CHURCH OF THE NATIVITY, Maysville, Kentucky, is in need of a rector. Further information can be obtained from Wadsworth Clarke, Senior Warden, 246 West Third Street, Maysville, Kentucky.

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PRIEST, married, experienced, moderate Churchmanship, interested Parish or Mission vacancy, and will consider Curacy. Available after July 1st. Reply Box O-146, The Living Church, Milwaukee 2, Wis.

PRIEST desires August supply work, use of Rectory. Eastern area preferred. Reply Box M-143, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

at the Church of the Advent, Los Angeles, from 1949 to 1961. She had most recently been assisting St. Luke's, Long Beach, Calif. with visitations and counseling. Deaconess Booz carried on much of her work from her hospital bed, with the aid of volunteers, until the end of April [L. C., May 25]. The deaconess was one of about 15 in this country who had taken complete vows, including that of celibacy, it is believed.

Deaconess Booz' brother and sister-in-law were with her in California when she died.

Deaconess Octavia Drake, died March 1, in San Francisco, Calif.

She was born in Detroit, Mich., in 1876, and set apart in 1913. Deaconess Drake was an assistant deaconess at St. Margaret's House from 1913 to 1916, and served as secretary of social service, Trinity Church, San Francisco from 1930 to 1934. Deaconess Drake also taught for some years at Annie Wright Seminary in Tacoma, Wash. She worked with young people, and continued as long as she was able with ministry to the sick and needy at Lagunda Honda Home, in San Francisco.

Joseph Edward Davies, lawyer, statesman, and author, died May 9, after a long illness, at the age of 81.

Mr. Davies was born in Watertown, Wis., and worked his way through the University of Wisconsin. He accompanied President Wilson to Versailles and sat with him at the World War I peace table.

In 1936, he became an ambassador to Russia, and it was during his stay in Moscow that he acquired a collection of icons and jeweled Easter eggs, which he left in his will to the national cathedral, Washington, D. C. The collection at one time belonged to the Czarist family, and will be on display at the cathedral next winter. It will also include Eucharistic vestments and chalices. During this stay in Russia, Mr. Davies wrote *Mission to Moscow*.

The will of Mr. Davies also provided that a portion of the proceeds from the sale of "Tregaron," his 23-acre estate not far from Mt. St. Alban, will go to the cathedral.

He was a constant donor to the cathedral, and gave a considerable sum to the diocese for missions.

Mr. Davies is survived by three daughters, Mrs. Millard Tydings, Mrs. E. Fontaine Broun, and Mrs. Robert L. Grosjean.

The Hon. James Lyle Gillis Hall, lifelong member of Grace Church, Ridgeway, Pa., died April 28, at the age of 72, in Honolulu, Hawaii.

Mr. Hall was board chairman of the Stackpole Carbon Company, St. Mary's, Pa., and had served as lay judge of Elk County for several terms.

He served both as vestryman and warden at Grace Church, and at the time of his death was a member of the Board of Trustees of the diocese of Erie. Mr. Hall recently had been appointed associate lay chairman of the diocesan Jubilee Fund.

The Hon. Samuel Seabury, former New York State Supreme Court Justice, died May 8, in East Hampton, L. I., N. Y.

Judge Seabury was a member of a prominent family of Episcopal clergymen. His great-great-grandfather was Samuel Seabury, the first Episcopal Church bishop in America. His father, William Jones Seabury, and a grandfather were rectors of the Church of the Annunciation which at the time was located on West 14th Street, New York City.

Judge Seabury was counsel for the legislative committee set up in April, 1931, "to investigate the affairs of New York City." As a result of testimony given before the Seabury committee, Gov. Franklin D. Roosevelt ordered a public hearing into the fitness of Mayor Walker to hold office.

Mr. Seabury was born in 1873, and was privately educated. In 1900, he was married to Josephine Maud Richey, who died in 1950.

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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.

June

8. Kilmore & Elphin & Ardagh, Ireland
9. Kimberley and Kuruman, S. Africa
10. Kobe, Japan
11. Kootenay, Canada
12. Korea
13. Kurunagala, Ceylon
14. Kwei-Hsiang

ACU CYCLE OF PRAYER

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

June

8. Holy Trinity Church, Spokane, Wash.
10. Holy Rood Church, New York City; Church of the Holy Communion, Paterson, N. J.
11. St. Peter's Church, Geneva, N. Y.; St. Barnabas', Brooklyn, N. Y.; St. Barnabas', Richland Center, Wis.; St. Matthew's, Mooresville, N. C.
12. Grace Church, Riverhead, L. I., N. Y.
13. Church of the Incarnation, Detroit, Mich.
14. Church of the Epiphany, Brooklyn, N. Y.

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)



ATTEND SUMMER CHURCH SERVICES

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. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

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

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Robert Leonard Miller, r
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS OF ASSISI

San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. MARY'S 2290 S. Clayton (at Iliff)
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

FAIRFIELD, CONN.

ST. PAUL'S Old Post Road
Rev. Oliver Carberry, r; Rev. Russell Smith, c;
Rev. Eaton V. W. Read, d
Sun 8, 10; HD 10

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

ATTEND SUMMER CHURCH SERVICES

FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Avenue
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues
& HD HC 7; Thurs HC 10; C by appt

MIAMI, FLA.

TRINITY Bayshore Dr. at Venetian Way
Rev. G. I. Hiller, S.T.D., r; Rev. Geo. McCormick
Sun HC 8, Ch S 9:30, MP 11 (1 S HC); HC Thurs 10

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9,
EP & B 5:30; Weekdays: H Eu 7, 10; also Wed
6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

NEW ORLEANS, LA.

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

ST. GEORGE'S

4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,
Th.B.; Rev. H. B. Lilley
Sun 7:30, 9, 10; Daily 10

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Third and Baltimore Ave.
Rev. William L. Dewees, r
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;
HC Daily 8, HD 10

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri
& HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS'

(at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 7:30; Daily 7
(Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S

13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45; MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

HEAVENLY REST

5th Ave at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

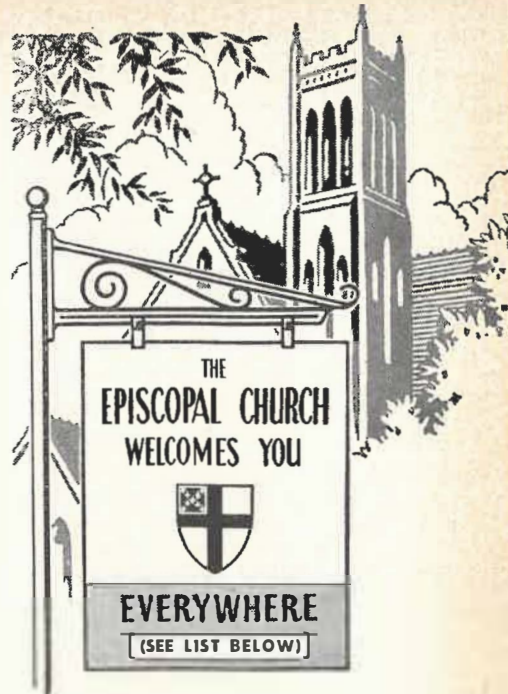
ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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.



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

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

ASHEVILLE, N. C.

ST. MARY'S 339 Charlotte Street
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30;
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

FARGO, N. DAK.

GETHESEMANE CATHEDRAL 204 9th Street, South
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott
Sun HC 8, MP 10, Wed HC 10

PHILADELPHIA, PA.

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

WAKEFIELD, R. I.

ASCENSION 159 Main St.
Rev. James C. Amo, r
Sun 8, 10; Wed 9; C Sat 5-6

RICHMOND, VA.

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

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at 12th
Very Rev. Richard Coombs, dean
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

WISCONSIN DELLS, WIS.

ST. PAUL'S Broadway and Elm
Rev. Kilworth Maybury, v
Sun: Parish Eu 8:45



Please stop crying, Mommy I have!

This little child's tears have stopped because she has no more to shed.

To a slum child, the times for heartache and tears are all too frequent. An empty stomach hurts . . . a tenement is dark and frightening . . . life in the filthy alleyways is a brutalizing thing. The tears of the slum child come easily in the early

years, but in time eyes drain dry. Only the heartbreak remains, and a pitiful childish hope.

It is harder for this mother to stop crying. Only she knows the hopelessness of the situation. Worn out with the struggle to make some kind of happy life for her child, she breaks down and unashamedly weeps. What more can *she* do?

chapel they will learn of God and His divine love.

Right now, hundreds of children are waiting to go to Mont Lawn. Yet, unless we receive immediate help, *many will not go*. Children like the little girl in this picture can be made to smile again, to laugh with joyous happiness, if *you* will make it possible.

Will you — now — help take a little child away from her misery and give her to the sunlight of Mont Lawn? Even the smallest contribution will earn for you an anguished mother's blessing and the gratitude of one of these, the littlest and closest to Christ's Heart.

\$120.00 will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid for at the rate of \$10 per month

\$40.00 will give one child a full two weeks' vacation

\$20.00 will give one child a full week's vacation

... and any amount will help

YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURN

CHRISTIAN HERALD CHILDREN'S HOME
Business Office: 27 EAST 39TH STREET, Room 519
NEW YORK 16, N. Y.

Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.

I enclose
 \$120 (gives 3 children 2 weeks at Mont Lawn)
 \$40 (gives one child 2 weeks)
 \$20 (gives one child 1 week)

I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City.....Zone.....State.....

But *you* can help this child. Your thoughtfulness can give her new hope and faith — lead her back into the warmth of human kindness — help her know the wonder of God's love.

On a sunny, wind-swept hill is a beautiful place called Mont Lawn. For two glorious weeks this summer, boys and girls from slum areas, broken homes and impoverished families will romp under tall shade trees, make new friends, go on hikes, eat lots and lots of nourishing food, sleep between clean sheets in their own beds. In an interdenominational