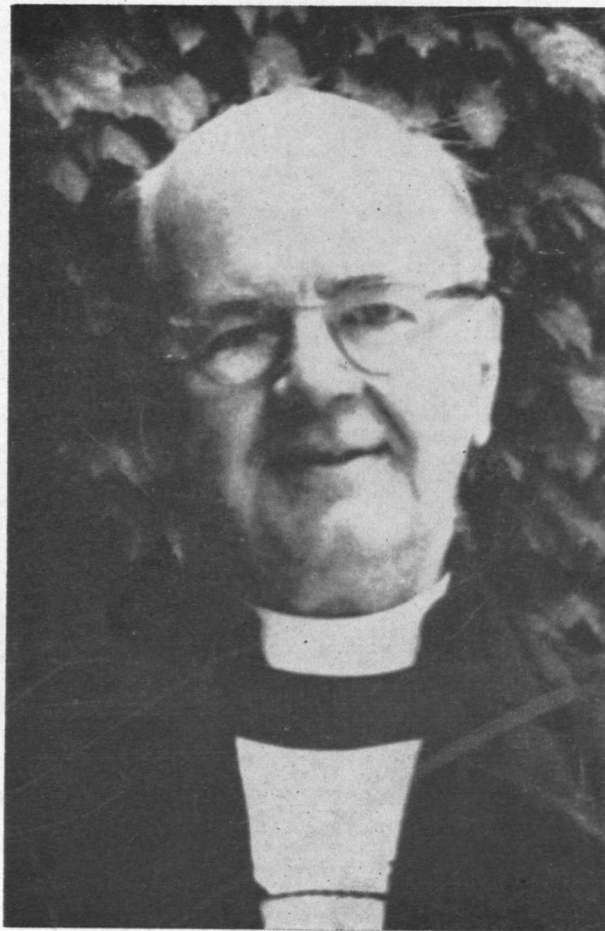


The **WITNESS**

SEPTEMBER 17, 1959

10¢



BISHOP W. APPLETON LAWRENCE

OUR CHURCH and Her Ministry is the subject of an article which is featured in this number and will be concluded in the issue of September 24. This number also presents the reply of Bishop Pike to the critics of his customary

What's Going on in Bronxville, N.Y.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9
a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11;
Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
New York

Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday): 12 noon Sun-
day; Holy Communion, 9 and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS 5th Ave. & 53rd Street New York City

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23 Avenue, George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor
KENNETH R. FORBES; ROSCOE T. FOUST;
GORDON C. GRAHAM; ROBERT HAMPSHIRE;
CHARLES S. MARTIN; ROBERT F. MCGREGOR;
GEORGE MACMURRAY; CHARLES F. PENNIMAN;
W. NORMAN PITTINGER; JOSEPH H. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PATRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; EDWARD L.
PARSONS; FREDERICK A. SCHILLING; MASSEY H.
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.

The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.
SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 A.M.
Wednesday and Holy Days 7 and
10 A.M. Holy Eucharist
Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:00, 10:00 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter J. Marshfield
The Rev. Robert F. Evans

Sundays: 8:00 a.m. Holy Communion
11:00 a.m. Service and Sermon
Holy Days: Holy Communion, 12:15 p.m.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvins Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets
COLUMBUS, OHIO

The Rev. Richard C. Wyatt
Minister in Charge

Captain Reginald Harvey, Church Army
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

CHURCH OF ST. MICHAEL

AND ST. GEORGE
SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister
of Education

Episcopal Chaplain for Washington
University
Sundays: 8, 9:30, 11 a.m., High
School, 4 p.m., Canterbury Club,
7 p.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D.C.

The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Bishop Pike Answers Criticisms Of California Customary

★ THE WITNESS for July 23 printed in full the directions for celebrating the Holy Communion sent to the clergy of his diocese by Bishop Pike of California. Our issues of August 6 and 20 featured comments. We stated in the last of these numbers that the subject was closed. However we are of course glad to give Bishop Pike space to answer. We would simply add, in answer to his first paragraph, that his Customary was news, judging from the many orders for extra copies (many of which we were unable to fill) and the scores of letters received commenting on it — none of which we are printing for the reason stated by the Bishop of California — enough is too much.

By James A. Pike
The Bishop of California

★ Summer is a slack time for Church news. But even so, I am surprised that *The Witness* has devoted so many pages, over three issues, to the established liturgical use in four missions in a single diocese (and by no means the most important diocese in the Church), giving up valuable space that more normally would have been given to the social application of Christianity to world and national issues, theological trends, etc. But since the text of a memorandum from me to some of my clergy was printed in full, and since any reader of the attacks could easily refer back to the memo and find the answers thereto (it was apparent that the writers of the attacks had not read it very carefully; but this is understandable since the type was very small), I decided to ignore the whole business and just go on with the work of the diocese — and this in spite of the *ad hominem* character of some of the remarks. However, one critic in the last issue is not only *ad hominem*; he psycho-analyzes me. So, I am answering; and if I am personal in places it's not because I would wish to be, but because it has been forced on me — and, as this "psychoanalyst" has so accurately pointed out, I'm human.

Why a customary? Ours is not unique; but why *this* customary? It all happened quite naturally and without any plot on my part. From

the time I arrived in the diocese I began the plan of celebrating the Communion (an appropriate function of the bishop, if the origins of the office are looked to) at most confirmations, and for conferences, convocations, etc. (a new bishop is supposed to appear at everything). At the latter we now almost invariably use choral Morning Prayer and Holy Communion (whether choir is available or not); and, taking order for the service (nothing prelatial about that) wherever I went over the 300-mile length of our diocese, I, quite naturally, used the customs I came with, namely, those quite carefully thought through, often after experimentation, by the dean and chapter of the New York Cathedral, with the concurrence of the bishop, and which I have consistently followed over the years as priest-in-charge of the Chapel of St. James the Fisherman in Wellfleet, Mass.

So scores of priests and thousands of laity in our diocese observed, took part in and — I hope — worshipped, this way. When I became diocesan and, therefore, *ex officio*, rector of the cathedral congregation, this way of doing things was introduced there with the ready concurrence of the dean and chapter: And so more clergy and laity saw and took part. Hence, it was not unnatural that many of my clergy asked me to set down the Use in orderly fashion for their study and guidance as to points they favored and (though they were polite enough not say this) at least

for information as to what they might not favor. I don't know of a single sycophant or ecclesiastical "climber" in my diocese: I trust the spirit in which these requests were made and I believe that my clergy trust me as to the spirit in which (rather belatedly, with the pressure of other things) I complied.

That's why it's a customary, not a directive (which, of course, on some subjects I, like any other bishop,

FRANCES YOUNG HEADS WOMEN'S WORK

★ Frances Young of Baltimore becomes executive director of women's work for the national Church upon the retirement of Mrs. Arthur M. Sherman on December 1st. In announcing the appointment Presiding Bishop Arthur Lichtenberger said; "I am sure that all of us who are concerned with the work of women of the Church can look forward with confidence."

Mrs. Sherman commented; "It gives me real joy and a sense of deep satisfaction to know that the Presiding Bishop has appointed Miss Frances Young as executive director of the general division of Women's Work of the National Council. I have known Miss Young for many years and have followed her career in the Church with great interest and admiration. She has much to contribute to adult work in the Church and the women will find her an able and gracious leader."

Miss Young was formerly a secretary in the education department of the National Council and is presently the director of education at the Redeemer, Baltimore.

issue occasionally). That's why it's stated in the present indicative—descriptively, with the subjunctive (*may*) freely used, since I myself adapt a great deal to local circumstances, but with practically no use of the optative (*should*) or the imperative. It's principal purpose is descriptive of how I do things, how the cathedral does things.

Meanwhile, as I was preparing it anyway, I decided to extend its usefulness to another problem which I perceived as the months went on in my close relationship to the missions. And, here it is quite understandable that the Easterner-critics in relatively more static areas had no hint of the existential situation for which the relatively minor scope of the directive aspect of the customary is intended. Six of the ten counties in our diocese now constitute the fastest-growing area in the country. And our Church is growing even faster than the population. This means that (as in other fast-growing areas in the country) in most of our missions every Sunday there are new people, Episcopalian and non-Episcopalian, taking a *look — see*. As to the strategy of our mission growth (it is not too prelatial for a bishop to be concerned about that), there are three categories to be concerned with: the newly-arrived Episcopalians; the non-Episcopal visitors; the present members.

The newly-arrived Episcopalians

Though asked to give the address at Evangelical dinner at Miami Beach, I must confess that I have observed that generally the *moderates* and *Catholics* more quickly look into their nearest Episcopal Church than do the *low churchmen*. (This is something, with the ever-increasing mobility of population, that evangelicals and *The Witness* might find an even more important topic for pondering than my memoranda!) But, anyway, since a given mission church in our diocese is generally the only P. E. church available in the particular town, if it is too extreme (in either direction), while some newcomers will be delighted, many of them are going to be put off. Hence, I came to the conclusion that what we needed for this one-church-town situation was a moderate, *middle-of-the-road* Use, throwing out as wide a net as possible — or, to change the figure, to lay out as wide a piece of sticky fly-paper as we could.

The non-Episcopalian

Any ceremony is all right (a) if it has a meaning (b) if the meaning is in accord with the Catholic Faith as *this Church hath received the same*, and (c) if *either* it is explained

to the people *or* is self-evident. Now the lapsed Methodist or secularist *seeker* hasn't heard the explanation; hence, in terms of our mission to him, the ceremony has to be, as far as possible, *self-evident*. Hence, this calls for fewer, and less priest-centered, ceremonies than the A. C.'s use, and *bigger and bolder* ones than the low churchmen use.

The present member

Their religion is going to be deepened by real participation in the liturgy. Hence, the more they're *in the act* and the priest is out of it the better. More than that, a congregation of regulars shouldn't be subjected to profound swings of the pendulum from *Roman to Prot*. Our vicars move on—and generally *along* (due to our policy of preferment from within the diocese); but the regular congregation — and the rector (the bishop) — remain. Take one instance: in a mission (not to be specified and with the facts oversimplified for brevity) in a rapidly growing area, an Anglo-Catholic took over and drove many of the congregation out. An evangelical succeeded him and, with a measure of iconoclasm, moved to the other extreme — upsetting quite a few other people. He saw the problem: we worked it out; *e.g.*, (and only *e.g.*) unbleached linen chasuble instead of surplice (the *Catholics* had the *Mass* back; the *lows* thought of it as no more complicated than a surplice); reservation restored — in an aumbry this time; HC, 1 & 3. Result: (and what more can we hope for, short of the Second Coming) everybody happy; growth renewed — ahead of population growth (and that's the test — not just growth; we've been kidding ourselves in some areas by failing to observe this distinction).

Now, I am quite aware of the Pentateuchal injunction against disturbing one's neighbor's landmark—but our fluctuating neighbors in the diocese of California have many different forms of landmark; there's no way to keep all of these landmarks intact in a one-church-town. Hence, our task is to keep as many as possible — and as long as some of them must be disturbed we hope to remove the most meaningless — and the least Anglican.

To sum up the response to the challenge presented by the three groups to whom we are seeking to minister: we need a presentation of the Liturgy which is *moderate, participated in, and evident* in its meanings.

Now, any rector is such a unique sociological pattern should be thinking on these things, in relation to the pattern — and its nuances in his own community. And, happily, practically

all of our rectors are, and in the process of thinking through the Liturgy in relation to their teaching and evangelistic task many have freely adopted one feature or another of their bishop's Use — not because they were forced to (the customary wasn't even directed to them), but because they thought that this or that made sense in their local scenes.

Well, I am a rector, too — of fifty churches. I did not seek such a responsibility: it came with the job. So one does the best he can. I yearn for the same things our other rectors do: the widest net possible, for all kinds of Episcopalians — *pillars* and new arrivals, and every non-Episcopalian who can *by any means* (to be Pauline), be attracted. Now, in a fast-moving diocese, like ours, the title of rector of the missions is not an empty one. My vicars get in first on my difficult (I'm not unique in this) calendar. And, when they don't call me, I call them, usually from 8 to 10:30 at night. My visits to the missions are frequent — and in California we are fortunate to have another bishop — retired, but often younger and more *existential* in spirit than the diocesan — who, as Arch-deacon, works with the missions (*inter alia*), and his visitations are also frequent, and contact close.

Now, my point is that any rector, including an episcopal one, should be concerned for all that liturgically seems appropriate to meet the particular need — at the time and the place to which he has been called. As rector, naturally I have wanted the fullest growth, the greatest unity and the soundest teaching in each of my missions; and if the Liturgy has nothing to do with this — well, let's all be Quakers (but let's be pragmatic here, too: we're growing, they're not!).

Lot of Fine Vicars

Why then does the customary apply as a directive in only four out of fifty missions? Here's why: I inherited a flock of fine vicars; practically all of them share my hopes for the future, and understand the peculiar problem we have here (in fact, it is largely through them that I have grasped it). So, while I am rector of these places, I decided not, liturgically speaking, to function as such. But, as their rector, I would have been remiss not to share with them my own sense of the fitness of things; they are entitled to the best I can give them, according to my lights. So, as to them, I simply commended to them a Use that experience has shown met the situation most of them are in: re assorted types of P. E.'s constantly arriving, non-Episcopalians in the pews

(usually tightly seated, happily) and *the old guard*—who had been through an assortment of vicars.

So, I decided to limit — now and hereafter — the *directive* aspect of the customary to new men coming in — principally out of seminary. Nothing in the customary, to my mind, touches conscience; but if it had, no one of them has to serve here (each year we place a number of the group elsewhere anyway). But, all we offered places here accepted — and, apparently, happily even though I was to be their rector — customary and all. As it is now, *four* places are required to follow the customary; and all is going well — and this merits *thirteen* pages in *The Witness* — complete with family picture.

In all this vast literature many, many points were challenged; I will turn to some of them:

(The statement in italics at the beginning of each paragraph are from comments on the customary that appeared in our issues of August 6 and 20. — Editor)

... to attempt to force . . . Assume that an assistant minister of Christ Church, Cambridge, had become impressed with how things are done at the Cowley Fathers' Monastery a few blocks away and, having been assigned by the rector to read the Gospel for a given service, vested in a dalmatic and was waiting in the sacristy with thurible in hand ready to cense the book. I suspect that the rector — with all his professed love of freedom — would say to him, kindly but firmly, *Please take that off and put that down.* He would feel that he, as rector, should determine the Use (though at the moment he feels that I as rector, should not: why should the fact that I am also a bishop be held against me?).

... uniformity . . . , conformity, organizational man. In the customary the word *may* is used 35 times, *if* 30 times, and sprinkled throughout are such words and phrases as *optional, preferably, might, it may be well, should any wish to, if possible, where feasible, as suits his (or their) devotion, it is generally wise, some such form as, it is well it may (or might) be well, need not, it would be much better, should the pastor desire.* Do these critics as rectors allow this much freedom to those serving under them?

... 2500 words of instruction . . . half an hour! This commentator failed to subtract the rather full rationale, and the material on other matters than the actual celebration of the Holy Communion. What's left would be shorter if there were not

so many permissive elements; in other words, if it really were *authoritarian* and had not included so many chatty asides to my clergy. All this is much shorter than the fine and well-known Chichester Customary (and mine is without pictures!). And, the whole thing is much, much shorter than the customary issued a few years ago by the Episcopal Evangelical Fellowship, with which this particular critic has been so active. As to the half-hour, our clergy are apparently less efficient than the critic: they do not complete a Sunday choral eucharist in a half-hour.

... a cathedral service in every band-box of a mission. Every mission is entitled to have the finest, most *evidently* meaningful service it can, but as to the pragmatic adaptation to space this critic has obviously not read the customary. The whole memorandum presupposes one minister, not the six taking part at the San Francisco and New York cathedrals, with their many communions. And, I call the critic's attention to just two sample passages: *If the space and setting of the sanctuary and chancel permits, there shall be a Gospel procession (simple in the case of small space).; . . . if as in most cases the reader of the Gospel is the preacher (as well as celebrant) . . . (in what major cathedral is that the case?).*

... the priest's taking the paten in his hands. This critic feels I have reduced it to *hand*. I assumed that my new vicars could read the rubrics and hence did not set them all forth. The rubric sets forth what to do while saying *he took bread*. Right: for that the celebrant takes the *paten into his hands*, but during *he gave thanks* he follows our Lord's example — and that of officiants at Jewish ritual meals before and since (see Lk. 6:41; Mk. 9:16; cf. Jn. 17:1; I always thought evangelical meant Gospel-like). Rubrics do not exhaust the actions appropriate to the services: at this rector-critic's simple service, there is a *processional* and a *recessional* every Sunday and the alms are *elevated*. If these unbiblical things are all right, why not something biblical?

The proposal to tamper with the rubrics . . . One purpose of the Customary is to encourage *observance* of the rubrics — contrary to common deviations, such as kneeling for the Prayer for the Church (see below); the oblations before the alms (rubrics on p. 73, P.B.). Tampering with the rubrics is one thing that evoked the document.

What possible enhancement . . . by the wearing of a hood? (a) It's

simply part of the outfit for a choir office. One could ask with equal force (or lack of same): Why a tip-pet? Why a surplice? (See the Canons of 1604; and as to their relevance see the Preface to the Annotated Constitutions and Canons, published under the authority of General Convention — a democratic body if there ever was one.) (b) More important: our tradition regards all sound learning as holy (I'm sure this critic says this from the pulpit in the seat of learning he serves; why not say it by the attire at the prayer desk?) That's why I often wear my *secular* law hood from Yale, this critic's alma mater (in Lent usually, since it is quite penitential looking). As for licentiates' hoods (which another critic thinks I invented), they have been in use in the Anglican Communion for generations — and they *don't* look like degree hoods. There's still something to work for.

If the nine-fold Kyrie can be authorized, why not the Gloria in excelsis at the beginning? Simple. The Hymnal, issued under the authority of the General Convention (democratic) authorizes the former; there is no official authorization for the latter (though its a good idea, as the Liturgical Commission recognizes in *Prayer Book Studies*).

... whether the particular clergyman has been musically certified by the Bishop . . . There is nothing in the customary to suggest such a procedure. In leaving the matter of saying or singing open (in line with p. vii, par. 3, P.B.), I suggested, with a light touch, a little *self-evaluation* in this regard by vicars.

... the *Gloria tibi* being sung or said depends on whether the service is sung or said. Here the critic's statement is too authoritarian. In fact, there are two views: (a) that the *Gloria tibi* should be sung only when the Gospel is sung (and the singing of the Gospel is not a good idea in a one-church-town: it puts too many people off: democratic); or (b) that it may be sung when the Gospel is said. The Customary is open to either view. And N. Y. cathedral follows the former; S. F. cathedral the latter. Fine.

Genueflections/bows. I don't think God cares. But genuflections put many people off; bows put practically nobody off, neither newly-arrived A.C.'s or non-Episcopalians. Anyway, genuflection has no authority except post-reformation Roman usage. With the rise of nationalistic monarchy Southern Europeans knelt to kings — therefore, why not to the King of kings; The English bow to kings. Why ape a differently

oriented tradition? Our new vicars don't.

Bells . . . during the services are ancient and common throughout the whole church. How ancient? Only after people couldn't understand the language of the service. Now we almost (the last Convention was unwilling to correct the almost!) can. How common? Let *The Witness* conduct a survey on this. Bells rung at the words of institution contradict the theology of the Eucharist declared by the last Lambeth. Thanksgiving (cum dedication) makes holy, not formula — whether at H. C., or ordination, or in the theology of stewardship.

. . . pre-conceived limitations. It's been amended already and a new revision comes out in the Fall.

. . . let (the bishop) discourage low mass at 8 o'clock. Right. I never celebrate such at any hour; on any occasion, at any hour, sung and with sermon is what I'm for.

. . . 'night shirt' surplice and neckbands. Nothing in the customary about either. Why is Roman short cotta better than Anglican surplice? And bands are the only ecumenical vestment left: Continental R.C.'s, Calvinists, Lutherans and Wesley-minded Methodists, as well as many Anglicans. Granted: they do present a real laundry problem; so far be it from me to require them.

. . . difference between a tabernacle and an aumbry? The former (by its purely Roman origin and the psychology of its centrality) suggests adoration of the Sacrament as such — more vividly than the latter. Yet reverent reservation for the sick is good. Hence this rector prefers aumbries — if there is to be reservation, and this latter is convenient if in the place there is frequent communication of the sick.

. . . at the same elevation . . . ; . . . in G (from the poem). Nothing in the customary to suggest either — though it's a pretty poem.

. . . no time for prayer, or individual meditation or thought. I hadn't thought that this was the main purpose of corporate worship. But I agree, most Episcopal services — high and low — are too busy (with organ fills at every pause); but note the customary: silence before the General Confession and after Humble Access.

Call of the vicar of a mission is conditioned / . . . attempt to force his clergy. Non sequitur! California may seem full of Indians to a Massachusetts rector, but really we are a diocese and not a newly-established missionary district, and my mission vicars are not coterminous with the clergy of the diocese.

Kneeling for the 'Prayer for the Whole State of Christ's Church' is to be prevented. Yes, in four churches. But, anyway, go after Cranmer; not me: no rubric to kneel at top of p. 74 (and *let us pray*, or *let us pray for . . . doesn't* mean *kneel*, unless there is a rubric to that effect — dozens of instances in the P.B. available); at the end of Invitation in the rubric immediately following: *humbly kneeling* (what for, if they were already kneeling?). The point is that rubrically and logically speaking this *Prayer* along with the preceding action, is the Offertory . . . *accept our alms and oblations and receive these our prayers, which we offer . . .* In this *Prayer* the whole suffering and weakness and brokenness of the world is offered along with the tokens of our work and joy. This critic is very worried about the rubric on taking the paten in his hands; why so unconcerned about the rubrical situation re the Offertory?

Fraction during the Prayer of Consecration. Certainly; I always do it. And I assume the vicars read the rubrics. But, the next edition of the Customary will spell it all out for readers outside my vicarial mailing list.

Copes. I agree with this critic that they're o.k.; even low-churchmen wear them in England. With the consent of my brethren of the N.Y. chapter and the non-veto of the bishop, I introduced them (simple ones) into N.Y. cathedral — and I wear a simple one now where the Rector does (a mitre doesn't look good on me — nor did my predecessors for 140 years think it did on them — *prelatical*, all of us). But in the U.S.A. copes sometimes disturb people; so in the places of which I'm rector I just want my representative to check with me first; I want to help assess how it'll go. If many are going to leave, it isn't worth it. The same goes for incense: to quote the old gag, some congregations are incensed — and others are incensed. (When I go to a place that is happy with it, I enter right in — and in a few months, with careful tutelage by the professional lay M. C. usually handy, have caught on; it's a meaningful symbol, where appreciated.) In all this I am less authoritarian than my critics: they don't give the congregation the choice. In the churches of which I am rector I won't let a whiff of anything cause them to start for the door; but if they like it, they can have it till they can't breathe.

. . . must switch from a monotone to a note higher . . . Again, didn't read the customary. One may, at the

end of an overly - long service (which the last non-P.B.-revisionist Gen. Conv. apparently refused to start remedying) wish to avoid the length of the Gloria in excelsis. So I suggested that they might resort (as a *proper hymn*) to the biblical, and traditional, versicle-and-response which forms the second of the M.P. Preces in all (but the American) Anglican Prayer Books: *V. O God, make speed to save us R. O Lord, make haste to help us.* But since the notation for it, for a choral service, is *not* in the Choral Service Book (which I commended in the customary since it was issued under the authority of that democratic body known as the General Convention), I thought that I might by way of suggestion (the whole idea of this way of shortening was a suggestion) share the results of the musical research by the master of choristers and the canon sacrist of N.Y. cathedral. Result of this passing the word: This critic says I'm telling all my clergy when to inflect up or inflect down — when really I couldn't care less. A suggestion is a suggestion.

. . . *hymn between the Epistle and the Gospel . . . is only permissive.* Right. More and more rectors these days have seen the wisdom of a *break* between lections (cf. M.P. & E.P.) and especially of an enthusiastic build-up of hymnody to the evangelical celebration of the Real Presence of Christ in the Word. This *evangelical* critic obviously doesn't see it; I do. He as rector doesn't want to take advantage of the permission (not idly granted by Gen. Conv.); I do — for four churches, the total communicant strength of which doesn't equal his one. So he wins.

The Anglican Communion is a democratic organization. Really. Who elected the new Bishop of London? Actually the Church in the U.S. is republican (note the small r!), and mission churches (in our and every Church) are not even that. (Read White & Dykman, Annotated, etc.). But, anyway, a rector has something to do with the *development from the bottom* this critic so much prizes. As a rector, I am joining in this development.

If the clergy serving in the missions of the diocese of California wish to meekly submit . . . a majority of them voted for him. None of those to whom the customary is applicable voted for me, nor has any of them yet a vote, under diocesan regulations like those everywhere, including the lady-critic's diocese.

Our form of Church government

(Continued on Page Fifteen)

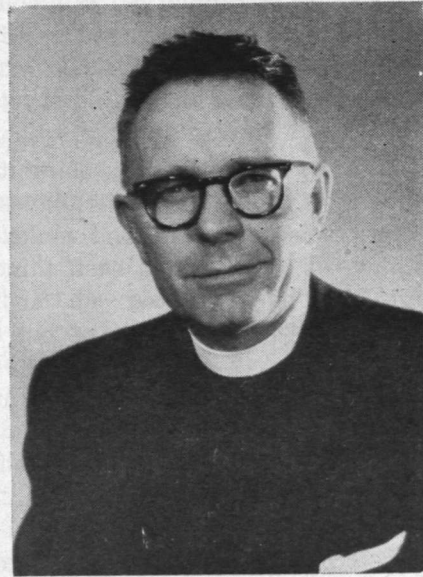
BRONXVILLE

A Suburban Church

PURPOSE — OPERATION — OBJECTIVES

By George W. Barrett

Rector, of Christ Church, Bronxville, N.Y.



GEORGE W. BARRETT

SO FAR we have dealt with but a few of the questions that arise with our commission to teach. For it is in the field of education that the suburban parish finds some of its most fruitful and urgent opportunities. Many people in suburbs are eager about education, some of them almost frantically eager. They will debate rival philosophies of public education and they themselves will attend the many study groups and night classes offered by nearby schools and colleges. Parents whose connection with the Church is very slight will want their children trained in the Christian faith. It is not too difficult to bring many of these parents to see that no Sunday Church School can accomplish such an object alone and that a parental practice of bringing children to church and leaving them can easily undermine almost everything that happens to them there. Nor is it hard to make many parents accept the central theses of our national department of Christian education that Christian education is a part of life in a worshipping, praying and learning community of Christian people; that it is not simply an accumulation of facts but demands a relationship of faith to such facts; that it cannot be limited to childhood but continues through one's entire life; that it cannot be successfully carried on by ill-trained teachers on a haphazard basis but requires high standards of dedication and com-

petence on the part of those responsible for it.

In our parish we have acted on the assumption that this national program of the Episcopal Church should be followed to the extent that we can honestly accept its methods and are capable of using them. Our experience has been varied. Some teachers have used the Seabury courses with exceedingly satisfying results, others have felt the need for more definitely planned procedures. We have all been concerned lest a preoccupation with the immediate problems of children (a preoccupation that in itself can have very real perils) prevent their acquiring an adequate body of factual information about the Bible and other important aspects of Christian faith and practice. We suspect that there is a danger of separate teachers following different paths, albeit fruitful paths, to such an extent that it would be impossible for us even to know, much less control, the total body of things to be learned. In a revealed religion depending on history such a lack can be very dangerous. Particularly are we concerned that our high school students, many of whom will be leaders of industry, professions and the government, be given sufficient grounding in their basic beliefs that when they go to college they will not be at the mercy of some theologically ignorant or half-educated professor; that in the inevitable campus debate between Christianity and its rivals

our young people will not find themselves hopelessly on the defensive and will not surrender their faith simply because they have not been armed with the truth to uphold it. We would like to go further and train them to take the offensive and to uncover the appalling misinformation about religion in the minds of many distinguished scholars.

During this last year our parish committee on Christian education, appointed by the vestry to assist the clergy in this field and make up of men and women of exceedingly keen minds and sound judgment, has devoted an incredible amount of time to the evaluation of our educational program aiming to give full weight to the enormous contribution made by our national Church and to adapt what has been done to our local needs and to cover for what we believe to be inadequacies. We are inclined to think that no parish wishing to make the most of its educational responsibilities can do less. Some, we know, have already done much more.

Released Time

IN ADDITION to Sunday morning sermons and classes we have found that the suburban environment offers many other educational opportunities. The New York state law makes possible a 45-minute mid-week session on released time with attendance much more regular than on Sundays and with the clergy free to teach the older children. We have a mid-morning Bible class once a week which has just concluded a three-year study of the Old Testament. There are a number of evening study groups, organized by lay people, usually by couples meeting monthly in homes with one of the clergy in attendance. One of these groups worked through "The Faith of the Church" in the Church's teaching series and is just now finishing "Christian Living." Another is working on the 1958 Lambeth Report.

Many distinctive pastoral and organizational problems must be fairly common in suburban churches. A large proportion of the men are away all day in the city, five days a week. Many of them travel a great deal on business, a fact which combined with the growing practice of spreading vacations all through the year frequently makes it hard to find a quorum for a meeting of the vestry, simply because so many vestrymen are away on any one day. Men in the suburbs live under much pressure. Their days are long, particularly when one takes into account the time spent in commuting. There are the family and home chores on weekends and for

many families the maintaining of a weekend home in the country. For the community minded there is no end of beckoning enterprises involving meetings in the evenings or on Saturdays.

Such facts might indicate that men are hard to reach. Certainly busy men have little appetite for useless gatherings and the conventional men's club seldom thrives over any length of time. Still the suburban rector is constantly being encouraged by the amount of time his men gladly give. Some attend services more regularly than do their wives; others commit themselves to teaching a class of children week after week for an entire year; others visit patients in the hospital. In recent years the men of this parish have been responsible for canvasses that have almost doubled our regular pledged income and raised large amounts for our building program and our share in the advance work of the diocese. Never have I seen a group of laymen devote so many of their skills to all the problems inevitably connected with expanding the physical facilities of a parish — legal, financial and structural problems.

Women and even children are also under pressure in the suburban community. Younger women are occupied with PTA, conferences with teachers and scouts. Older and younger women alike are sought after by the many enterprises that give American society its voluntary, active and in many ways such a healthful character, and yet threaten to harry and confuse, even to devour the lives of its most willing and capable members, leaving the frivolous to pursue pleasure and the inept in unwanted loneliness.

The temptation of the parish is to be one more strident voice competing for its people's interest and resources, tacitly and polytheistically assuming that the Church is one interest among many and attempting every possible stratagem to be first on the scene with its claims and attractions. Unfortunately, yet fortunately, such methods are rarely successful for the world almost always wins at its own game.

Standards

THERE are, I think, certain standards by which we may measure the Christian authenticity of our parish activities, goals toward which we may move in seeking to deepen the Christian character of our common life.

Our activities must be genuinely related to the worship of the parish. If any considerable proportion of our workers are not worshippers we are headed for trouble. To put it the other way

around, the basic success of our activities is measured by the movement of our people from the periphery toward the heart of Christian commitment.

They should be unified and not competitive. In becoming the Women of the Church, the Women's Auxiliary set an excellent example, helping all our women to grasp the fact that whether one works in the Altar Guild, teaches in the Church School or sings in the choir she is no less a part of the Church's work than if she were attending a monthly sewing meeting or luncheon, listening to a speaker or preparing a meal in the parish kitchen. Nor need the process stop here. We may well raise queries about the desirability of completely separate organizations for men, women and young adults. What sort of things should men and women do separately and what functions are better performed jointly? In what ways do married couples and unmarried couples best work and play together and separately? We have just begun to ask such questions.

Our activities should be closely related to the educational program of the parish. In fact they are a part of it already for people inevitably learn about the Church by sharing in the common life of the Church. But I mean something even more specific. Certainly the busy worker who is at the same time a willful non-learner, who is unconcerned with the deepening of his understanding of the Christian faith, who never asks significant questions about the meaning of his service to the parish is almost as anomalous as the non-worshipper, as the lady who met her rector on the street Saturday and after a few minutes' conversation said "Goodby, I'll be seeing you at the Auxiliary next week."

Parish Relations

WE HAVE mentioned our committee on religious education. Our parish by-laws provide also for a committee on parish relations whose function is to "promote, supervise and encourage 'service' within the parish; that a close relationship may be established within the church organization and the parish."

This spring we had a weekend conference of parish leaders sponsored by those two committees, looking toward the formulation of a year long program in observing the 60th anniversary of the parish. We discovered that the work of the two committees was so inseparable that we plan to amend the by-laws to provide that they be merged into one.

Parish activities should respect the integrity of the individual. Episcopal churches are often accused of being "cold." Sometimes the accusation is just. Busy people who already have much in common frequently find it hard to enlarge their circle of friends quickly. The more congenial the members of a parish are, the more they are already doing things together, the more they may be inclined to talk to each other and to ignore the stranger at the coffee hour or the laymen's meeting. It is always necessary to be alert lest newcomers feel excluded from a self-sufficient church. At the same time we are not called upon to practice a forced camaraderie or to rush the new member into a number of parish activities, particularly if we have learned that he was active somewhere else. He may have been recently confirmed and needs time for his idealism to be tempered before he is exposed to the full give and take of the society of redeemed sinners that make up parish life. Perhaps he was a willing horse almost beaten to death somewhere else and needs a period of quiet waiting upon God in worship. He may miss former associations and while welcoming new ones may be suspicious of eager endeavors to put him to work by groups hungry for more assistance.

We are trying to work out a more rational personnel policy, to find ways of putting each person into the kind of activity best suited for him and to avoid an unseemly scramble for his talents. We are also attempting to develop a reasonable method of rotation thus creating new leadership and preventing any one person from being saddled with a job until he finds himself in a tired rut. We feel that such a policy must take into account the fact that some people fulfill their active Christian vocation in so-called secular work. One may often regret this and feel that it is unfortunate in most cases. Still we must insist that a man's chief occupation is in fact his chief Christian work and that service on a school board or as a director of the community fund may be just as truly the sort of work for which the Church is responsible as is service on a vestry. Some years ago a hospital chaplain expressed his view that the Church aggravated the problem of some alcoholics by pushing them into phases of parish life for which they had no aptitude, instead of encouraging them to carry the help they received in worship into the struggles they inevitably faced in other places or into such immediately relevant groups as "Alcoholics Anonymous."

Ingrown Insularity

ALL of this bears some relation to one of the dangers suburban churches often share with other aspects of suburban culture, a tendency toward ingrown insularity. This is particularly true of a suburb concerned to maintain its identity while the surrounding areas are being increasingly engulfed by the encroaching expansion of the nearby city, when one-family houses are yielding to large apartment buildings and where the character of the population is tending to change. It is fairly hard to disentangle the legitimate desire of such a community to remain as it has been for several decades and the prejudice and sometimes snobbish fear that certain kinds of newcomers will lower the quality and change the tone of the area. The same motives that cause village trustees to limit admission to public parks to local residents, Scout Councils to resist amalgamation into larger units, or real estate agents to scrutinize the backgrounds of prospective buyers and tenants may cause a parish to be preoccupied with its own needs and to be less than zealous for diocesan missions in vast new public housing areas in the heart of the city.

Such lassitude may be gradually overcome not only by insistence that the parish missionary quota be paid in full (something this parish has never failed to do in good time or bad) but also by maintaining contacts with missionaries near and far, supporting special missionary projects over and above the quota and by encouraging citizens inside and outside the parish to study and consider the Christian implications of current community attitudes on social problems.

Large Budget

SUBURBAN parishes, like all parishes, are expensive to maintain and the cost of administering a growing, imaginative program is sure to increase. Proper education costs money; good music costs money; adequate office maintenance costs money. In a poor society a poor parish can minister significantly to its people. In an affluent society a poorly supported, niggardly-run parish is simply a sign that its people are relatively unconcerned with the Gospel or an indication that they have never been trained to see the absurdity of costly homes, spacious yards, automobiles of late model, lavish entertaining and expensive trips combined with run-down churches, dank parish houses, poorly paid parish staffs and token giving to missions.

In these days of high incomes, high taxes, high expenditures and intense competition for almost every one's dollar there is no substitute for stewardship. No longer can the Church live on the crumbs of her people's rich lives or on the pauperizing charity of those who never worship but think that the Church is a good influence and are therefore willing to cast largess our way. Everywhere, in sermons, in confirmation classes, in the planning and thinking of our organizations must be stressed the fact that a Christian gives significantly and that no area of the Church's work or the world's needs is outside his concern.

In his provocative and somewhat biased book "The Status Seekers" Vance Packard has written "Episcopalians are notoriously tight with a dollar when the collection plate is passed." This often may be true but many Episcopalians are learning to be less tight and more generous. I recall a woman in a former parish who for years sent her children to Church School without displaying any interest herself and giving an insignificant pittance at the time of the Every Member Canvass each year. Later she became converted and confirmed and some time after that said with much feeling "When I remember what I used to think was enough to give to the Church, I am still so ashamed."

In this parish some of us are hoping that the giving of our people will continue on such high and growing levels that when our own necessary buildings are completed and furnished we will start to provide buildings, to erect churches, parish houses and rectories in missionary districts or in other places where they are needed and where people are unable to provide them for themselves. Our purpose is increasingly to shift the emphasis from many separate appeals, based on particular needs, to constant, regular giving based on the giver's need to give as God has given to him. We know that the needs of the Church and the opportunities for the spread of the Gospel know no financial limits. Our goal is that for every dollar a parish like ours spend on its own work at least one other dollar be devoted to work in other places.

In the Offices of Instruction we are reminded of the requirement "To do my duty in that state of life unto which it shall please God to call me." Those of us who find ourselves working in suburban churches are, I think, grateful that in the mysterious providence of God our lot has fallen here and we believe that few ministries are more demanding, more subtle, or more rewarding.

Our Church and Her Ministry

By W. Appleton Lawrence

Retired Bishop of Western Massachusetts

THE germ of this article, began in July of 1914, when, having had as good an education as the Church then provided, I found myself as an assistant at Grace Church in Lawrence. I had arrived Saturday morning. Saturday afternoon, the rector, Arthur Moulton, had driven me around the city and introduced me to the key people of the parish who were still in town, and had pointed out the chief points of interest. Sunday morning he had shown me the combination of the safe so that I could get out the communion vessels. I had assisted him at the two services. He had taken me home to dinner, and then he waved me a cheery goodbye, saying, "It's all yours, now, Appie; if you get into trouble, call me on the phone at Rye Beach. I'm off for the summer!" There I was — in full charge of a parish of some 1200 communicants, with, I suppose, at least 3500 souls, in a city which had recently gone through a devastating strike and was to have another one shortly.

At that time, I had never taken, nor assisted in, a service of baptism — a marriage — or a burial. I had never attended Sunday School, but now I was to be in complete charge of a Sunday School of some 400, with the responsibility of securing and training the 40 or more teachers during the summer. I had never made a pastoral call, with or without a clergyman. And there were lots of other things I had never done, which I was called upon to do that summer. I can honestly say that I learned a lot in a very few short weeks, on the basis of "trial and error". The people were very kind — but it really was not fair either to them or to me.

I know that things are very different now, but I still find young men starting their ministry with what seems to me to be inadequate training, and with strange and false ideas as to what might reasonably and rightly be expected of them. During the interval since that day in 1914—forty-five years ago — there has been a long period of gestation. I have had "green" assistants to train. I have had to secure clergymen for many vacancies. And I have learned a lot more, during these years, about our Church and her ministry. And one of the reasons why I retired before I had to was because I had a hope that I might have time and strength to try to

change some things. As an old man, I still "dream dreams", and as one perhaps considered by some to be entering my second-childhood, I still "see visions".

So, last fall, at the General Convention, I delivered myself of some of these hopes and concerns in an address before the House of Bishops, — with the result that, according to the practice of the Church, my enthusiasm was channeled into the inevitable "red tape" and ecclesiastical machinery of the Church, and I was put on a committee of the House of Bishops, composed of five members, charged with the responsibility "to consider the complex needs and problems connected with the field of theological education including possible modification of Canon 30, and to report to the next meeting of the House of Bishops."

At the beginning of an article such as this, it is important to try to provide a somewhat limited focus when one is dealing with such a comprehensive subject, and to try to define the very general terms used in the title, "Our Church and Her Ministry". This needs narrowing. By "Our Church", I mean the Protestant Episcopal Church in the United States of America; and by "Her Ministry", I mean the professional ministry of deacons, priests, and bishops. Moreover, I do not intend to deal with the past, but with the present, beginning with the year 1934. Indeed, I was amazed to discover a while ago that it was not until then that the General Convention seems to have had any special interest in the providing and training of her ministry. The only other time it received serious consideration was in 1817, when a resolution was passed which later resulted in the founding of the General Theological Seminary.

In 1934, Bishop Henry Hobson forwarded a motion which called for the formation of a joint commission of five bishops, five presbyters, and five laymen, "to consider the present facilities for theological education in the Church, such commission being authorized to report on the status and work being done by the several seminaries of the Church, and shall include in its report recommendations concerning the continuance of the several seminaries in their present status, recognizing, however, that the General

Convention of the Church has no authority over any of the seminaries except in the case of the General Theological Seminary."

Commission's Work

THIS commission did a marvelous job in initiating studies, providing information, and creating concern, on the meager \$500 expense account which was allowed it. After two trienniums they presented their final report, which contained a resolution asking for a continuing commission to be appointed, consisting of three bishops, three presbyters, and three laymen. This resolution went to the committee on constitution and canons, where someone evidently had what he thought was a bright idea, and the composition of the commission was radically changed so as to include not only the three bishops, and the three laymen, but also the deans of all the accredited seminaries, and one examining chaplain from each of the eight provinces — twenty-five members all told. The duties of this commission were, I quote, "to study the needs and trends of theological education in the Church, to advise with the boards of trustees of the several seminaries, to consider such other matters as shall come before them, and to present to each triennial session of the General Convention a complete statistical report of the work of the several seminaries and make recommendations to the General Convention."

Luckily, there was also an executive set up, to consist of the chairman, the dean of the General Theological Seminary, one other dean of a seminary, one examining chaplain, and two laymen.

I do not think we can ever be too grateful for what this commission has accomplished, — set up, as it was, on an entirely impractical basis, with utterly inadequate resources. It has indeed produced wonders in the past twenty-five years. It has been quietly but steadily at work, and has made a very valuable contribution in its effort

- to correlate the work of the eleven different accredited seminaries of our Church.
- to relate the seminaries to the work of the examining chaplains and to increase mutual understanding between these two groups.
- it has provided an excellent syllabus on theological education.
- it has gathered valuable statistical material, bringing some semblance of order out of chaos.
- it has surveyed the various curriculums.
- in its latest report, it asked that a study be made of the prospective capital needs, and

endowments, the need of further faculty appointments, and the need for increasing current operating income to support the increased development of the various seminaries, by our unit of research and field study, with the cooperation of the joint commission.

● it has continually called the attention of the Church to the need of more men for the ministry.

● and perhaps most important of all, it initiated the setting apart of one Sunday each year as Theological Education Sunday, with a special offering, — which not only has brought in desperately needed additional income, but has brought this whole matter of theological education dramatically to the attention of the whole Church. These are only some of the things this commission has accomplished, and the Church owes this group a debt of deep gratitude.

Things Overlooked

AT THE same time, I cannot be blind to certain facts which I feel have been overlooked and which need study and correction. Actually, the Church, as a Church, has never taken theological education seriously. It not only seems extraordinary to think that the Church did not even have a commission on theological education until 1934, but I think it is even more extraordinary to think that this important subject could be taken care of by a commission of 25 persons, most of whom were serving "ex officio" who were drawn from all over the country. Obviously, this is an impossibly large number for efficiency, and far too heavily weighted with professionals. The result has been that the real work has been carried on by the executive committee.

It seems to me that what we need at present is a commission which is sufficiently detached so as to be more objective in its outlook, and more representative of the general Church in its different aspects and interests, who can act as a board of trustees in reviewing and evaluating the recommendations of the professional educators. We need, I believe, a commission which is sufficiently detached to bring to bear some of the new ideas that are being developed in other professional disciplines as well as in the business world. It was for this reason that I proposed at the 1958 General Convention that the commission on theological education be reconstituted (as originally suggested by those closest to the subject), and on the same basis as several other commissions — namely, being composed of three

bishops, three priests, and three laymen, — none of them “ex officio”, but leaving to the judgment of the Presiding Bishop and the President of the House of Deputies, who would appoint the membership, the inclusion of some deans and examining chaplains who might serve because of the contribution they could bring to the commission, rather than simply as “ex officio” members. The yearly gathering of seminary deans and examining chaplains might well be continued, in order to make recommendations to the commission. Certainly, the deans’ joint meeting should be preserved, and enough members of the present commission should be appointed so that all the information and activities of the present commission would be carried along without loss of continuity. Yet, under such a set-up the commission would, I feel, be much more objective, effective, and creative in its judgments.

The proof of the statement I made, that the Church has never taken theological education in the seminaries seriously, is shown in the fact that, although the commission gets a larger expense grant than any other commission of our Church, the members have never received enough to enable them to do their work as they would have liked to — not even enough for them all to meet more than once in three years; and during one triennium the whole commission never met even once — only the executive committee. Besides, the theological education commission is composed of busy men who already have heavy responsibilities, and they should have adequate secretarial assistance, as well as a competent and able executive who could and would carry out their recommendations and decisions. The Department of Christian education has, I believe, a budget of over \$450,000 — \$30,000 of which is for the continuing evaluation of the Seabury Series. The commission on theological education does not get even one red cent from the general budget of the Church, and there is no provision for proper evaluation. The commission, in one of its earlier reports, called attention to the fact that the proper education of its leaders ought to be the first charge on any organization, but with the exception of the capital funds grants made out of the Builders for Christ fund, so far as I know, the National Church, as a Church, has never given anything towards theological education, even to its own official Seminary — the General Theological Seminary. This short-sighted policy should, I believe, be changed. Theological Education is of first importance.

WHEN the commission was set up, it was charged with responsibility “to study the needs and trends of theological education in the Church; to advise the deans and boards of trustees of the several seminaries; to consider such other matters as may come before them; to present to each session of General Convention a complete statistical report of the work of the several seminaries; and to make recommendations to the General Convention.” Perhaps it is because they have had so much to do with the seminaries, they haven’t had time to think of anything else. Perhaps it is our fault in not presenting the other “such matters as might well come before them”, — but the fact is that their work has been largely confined to the accredited seminaries, and instead of encouraging new efforts to meet certain new and demanding needs which have arisen out of our changing culture and economic conditions, they have tended to discourage and criticize such efforts. Yet history tells us that there was no such thing as a seminary as we now know it, until 150 years ago; and many of the present accredited seminaries started with a very small and inadequate faculty and equipment, with standards far below the present requirements for accreditation. We need to recognize that experimentation and pioneering are signs of life, interest, and concern, and that they need to be cultivated, rather than discouraged. Times have changed, and are continually changing, so that we have to face certain facts. More than half the men applying to seminaries at the present time are married. Many of them are well along in life. Belatedly the seminaries have tried to provide accommodations for married men, it is true, but only half-hearted efforts have been made by the accredited seminaries to meet the special needs of those who have had experience in business or in some profession, and who should, I feel, be training and treated quite differently from men directly out of college.

We are told that the Church needs several hundred additional clergymen, — but if you look through the Episcopal Church Annual you will find that at any one time most of the vacancies (running up to perhaps 90%) are to be found in parishes with fewer than two hundred communicants, where the salary is probably on a minimum basis and the cultural advantages sadly missing. Many of them are in small, isolated communities, or in depressed areas where there is little or no opportunity for the proper education of children — which, we are told in a recent

survey, is the number one worry of clergymen all over the country. Many of the men in seminaries have married college-trained wives. Naturally they want their children to have at least the same opportunities that they have had, and so are reluctant to go to such openings except in the very early years of their ministry. The town and country and the urban divisions have done much to bring the opportunity of ministry in places of this sort to the attention of seminarians, but there are still very few who plan to make such a ministry a lifetime service. Perhaps we need more celibate clergymen, but certainly graduating nine hundred or more additional men from the present seminaries, under the present conditions, is not going to solve this problem; but rather we will discover that we have just that many more frustrated clergymen who may perhaps take such positions of necessity, because no other position is open, but who will continually have their eyes on a better opportunity. I can testify, from my experience as a bishop, and more recently with the Personnel Information (Service, that if an opening appears in a parish of more than 200 communicants, with an adequate salary, with educational and cultural advantages readily available, and with possibilities for growth, there is usually no difficulty in filling it, — rather, there is a surfeit of readily available men. What the answer is to this problem, I do not know, but it is a problem which must be studied and eventually solved. This brings up the whole matter of recruitment, which is a problem in itself.

The commission was instructed to report its findings to each General Convention. This it has done. The report has been carefully prepared and printed, and then sent to all bishops and deputies. Then what happens? It is usually presented by title, with the chairman enlarging on certain aspects of special interest. Then the resolutions are presented. Perhaps some debate is generated, which consumes a few moments, but most of the resolutions are passed pro forma, and are then sent on to the other house, for consideration on the basis of concurrence, amendment, or non-concurrence, with little or no discussion. This, we believe, is all wrong. The commission should be given an adequate allowance of time to impress upon these leading representatives of the Church, the prime importance of this subject. It might easily be a joint session, similar to the ones we had last fall on other areas of the Church's work. I repeat, this matter of theological education has never been taken seriously by the general Church, but has been

left largely to local initiative to devise ways and means to provide properly qualified clergymen.

This is a tremendously complex problem. It is basic to the future of our Church. It must have more attention. And I do not think that the present machinery provided by the Church is either adequate or capable to cover the field. It is too large, too professional, too limited in its interpretation of the charge given. It has not been given sufficient funds, nor has it had the time and attention of the General Convention which it both needs and deserves. This must, I believe, be changed, and theological education be put in a place of first importance.

These are all very practical and immediate problems. But let us pass from considering these very pressing, more immediate problems of ecclesiastical machinery, to the larger and more basic question of goals and policies, and long-range programs.

LET me say right here that, although I may seem to be unduly critical of the present system, I never was more hopeful for the future than I am right now, for many reasons.

In the first place, I think it is generally recognized that there has been a rising tide all over the country of interest in religion and theology. Religious books have become best sellers, and religion has become a common subject of conversation, — and in the conflict of ideas, the importance of theology is being more and more recognized.

Theology is defined, in Webster's dictionary, as "The study of the existence, nature, and powers of God, especially as affecting man." It is not a dry, abstract subject; it is a very practical and relevant essential. Theology deals with men's values, goals, and motives, and, in the last analysis, determines what is really most important to us; and so it gradually shapes our lives, and through our lives, the society in which we live. Christianity has certain definite values, goals, and motives. Communism has quite different and conflicting ones, — and if our way of life is to continue to exist, we must have men and women who are as well informed and as deeply committed to the Christian way of life as the men and women the Communists have to witness to their way of life. We hear it often repeated that the real battle of today is the battle for men's minds. More and more people are coming to realize this fact, and are prepared to do something about it.

(To be Continued)

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CUSTOMARY—

(Continued from Page Six)

gives us (the people in the pews) the opportunity to do something about what we do not favor. What? In case of parishes the procedure under canon 46 may be evoked by the *vestry*, but it is too difficult to be used but rarely (the Melish case suggests the difficulties). In the case of missions, no canonical remedy; that's why the bishop should seek to protect mission congregations from changes, every couple of years, in the choreography — or what this critic aptly calls *high jinks in the chancel.*

What was going on must please the people of the parish or mission, for if it did not please them, they would do something to change it. Often they don't bother; they stay home, or go to the Community Church.

Since 1955 . . . the Church has been losing members at a rapid rate. The official figures are to the contrary; and our own recent professional survey in the diocese shows we are gaining on population. Anyway, our missions with moderate services are doing fine.

. . . pontifical. Not at all; except as it was purely descriptive, the customary is, as far as authority goes, *rectorial* — and that only in connection with my appointment of a new vicar: no one is taken by surprise. Nor will they in the future.

The bishop ignores the fact that our American bishops work under a constitution: there is precious little that a bishop can do without the consent of the standing committee. Agreed. (Though it is not important enough for this critic to have known it, the bishop he refers to is chairman of the joint committee on amendments to the annotated constitution and canons, and has served on the committee on canons of both houses of General Convention). But the provision in the canon law of most dioceses (and, I suspect all) that the bishop is rector of each of the mission churches is not barred by the constitution of the Church, nor is there any provision for standing committee authority in this regard — except on the death or long absence of the bishop — and I'm sure that the critic doesn't wish the former at least.

. . . service of my fellow man; . . . more concerned about the minutiae of ritual than about the souls of men. To answer this would be self-serving. But does the critic know enough about my ministry at New York cathedral (which had a customary) or my present activities, program or use of time in San Francisco to raise the question? As

to this there is One who judges me — and him.

Connected with this is another critic's estimate: *Back to the Liturgy . . . after [sic] sermons, conferences and television . . . this subject paramount in his episcopacy.* This critic for years a fellow-priest in the diocese of New York, apparently didn't know that for six years the dean of New York with his brother canons and with the concurrence of the critic's bishop, developed gradually and — offered to thousands — the Liturgy more or less according to the customary in question. And he assumes that this dean now bishop in San Francisco has dropped sermons, conferences and tv, and interested himself for the first time in the liturgy.

puerile, childish. These are mere color words; but, anyway, thanks. I have felt I was growing old. cf. Mk. 10:15.

A meaningful celebration (described by the managing editor). The simple service of Bishop Huntington with the Quakers, without vestments and all, must have been edifying; but was this Bishop Huntington's normal Use? What clerical reader (including episcopal ones) hasn't con-

ducted impromptu eucharists (many of them moving — and all efficacious)? What we're talking about is a suitable normal Use with the regular congregation — in our case with *high and low* newcomers and non-Episcopalians. As to some of the details of the critic's reminiscence, at Wellfleet, a real loaf is offered by the local baker; at Paso Robles recently, a jug of wine made by one of the ranchers was presented by him at the offertory. The Wellfleet-New York cathedral-Grace cathedral-4 Calif. mission customary encourages such things, providing a relevant liturgical action for them. We're downright Quaker, Mr. Editor!

Processional/recessional. Here, I think the big *to do* should be reserved for the festivals of the Church year. But a lot of people don't so think;

XX

V E S T M E N T S

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

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

XX



WE SERVE THOSE WHO SERVE THE CHURCH—

OUR LOW NET COST

Particularly on large policies

And

OUR COUNSELLING SERVICE

Widely acclaimed for helpful guidance

Make

CHURCH LIFE your first port-of-call.

Complete and return coupon

the **CHURCH** *Life Insurance Corp.*

20 Exchange Place • New York 5, N. Y.

Basis of Eligibility

NAME

ADDRESS

BIRTHDATES:

Yours Your spouse Your children

I left the matter purely permissive: and even as to those who might agree with me I urged gradualism.

. . . *instructions to mission clergy over whom he has more or less power of the purse; coerces the congregations which are not self-supporting therefore dependent on diocesan aid.* First of all, here the critics are confused: clergy/congregations. On the clergy side, I will remind them that in the Protestant Episcopal Church the congregation has no right to vote on the Use in any church; that is the rector's prerogative. (The vestry — not the congregation — may, of course, try, more or less, to preserve an existing Use by its care in calling a rector). But the rector can seek to protect a congregation against the disturbance created by too wide a swing of the pendulum on the part of his curates and/or vicars. The latter come and go, the rector usually remains: even longer, if he happens to be a rector by virtue of being the bishop — this rector *can't* resign!

. . . *congregations . . . not in a position to resist.* Maybe there are such in Virginia with, in many parts, a relatively static population and with (I hope) already a high giving rate. I've inherited a diocese with the highest percentage of population

growth, the highest family-income level in the nation — and a below-median giving rate. If any one of the missions of which I am rector moved anywhere near tithing, it would be a parish (and because this process is happening, I am being devolved of my rectoral function very rapidly — as, at the same time it is being extended in newly developing areas). Any place of the four (or others in the future) which dislikes the rector's use can change it quickly—by changing rectors. The price: pay up (which they can do) —get their debts off my credit as corporation sole and free their diocesan grant to go to new mission development; then they can take even the two candles (my preference) off the altar, or add incense. *Not in a position to resist!* Read our last diocesan professional survey, and the new book by two of my staff, *Your Money and Your Church* (Doubleday; fall publication).

the Holy/the dramatic. I do not see these in opposition. The sacramental connection between these two would require a book: I wish Canon Wedel would write it: many of us have heard his fine analysis of *the drama* of the Eucharist. The Anglican tradition is committed to the

principle of external presentation of spiritual reality; the only differences are as to judgments as to the appropriateness of the former to the latter in a given setting. And appropriateness is determined *by the rector* (not the bishop—except when, by canon, he takes order for a particular service) in the light of logical fitness and pragmatic result. At Wellfleet with the introduction of virtually the same usage in question (for combined M.P. & H.C. every Sunday — no *low masses* and a building built around the idea, immediately the attendance jumped from an average of 90 to an average of 350 (with no comparable growth in the summer community; and regardless of who's around to preach); twice this summer we neared 500 — and few leaving before Communion. At New York cathedral the attendance increased as we moved toward this rite.

I have not explored Jim's unconscious. But . . . This critic says he's glad he isn't one of my vicars; well, I'm glad he isn't my psychoanalyst. If I ever resort to one I hope that he will have carefully become acquainted with my unconscious before drawing such dogmatic conclusions about my motivations and their sources. When

“No Sir!” Said Dr. Johnson---

“I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.” No one who ever heard an ordination charge would disagree with Dr. Johnson that the Church makes heavy demands of those called to its service.

For the men facing these responsibilities, the seminaries provide three years of vital preparation and study. The seminaries are your concern, for every church member has a stake in the quality of training given his future priest and pastor.

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; 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, Virginia; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.

I don't at first agree with my Archdeacon (which is rare — and I usually do in the end), I don't say, *Well, you say what you say because you once were a seminary dean — and, more than that, way back you moved from a plush church in New Jersey to a frontier community in Arizona.* Rather, I try to discuss the issue itself. Why? Because I really haven't psychoanalyzed the Archdeacon — nor he me (I don't think!). Now it is true that as this critic underlines, I was up through my youth an R.C. and I am a member of the California bar; both facts have, at times, seemed to prove useful in my episcopate. But — remember — what we are talking about is my functioning as rector of a few churches. Let's stick to that. So the questions are not, *Does power corrupt?* (I have a sermon on this too) or what happens to former R.C. — and lawyer-bishops? but rather, does the way of worship make sense? and how are the missions doing? My friend and fellow-rector, come out and see.

NEW PRIMATE OF CANADA

★ Bishop Howard Clark of Edmonton was elected primate of the Anglican Church of Canada at the General Synod meeting at St. Anne de Bellevue. He was installed at Christ Church Cathedral, Montreal, on September 6th, with Presiding Bishop Arthur Lichtenberger preaching.

Action taken by the Synod on Prayer Book revision and Church unity will be reported next week.

MYERS HAS FUNERAL FOR MOB VICTIM

★ C. Kilmer Myers, vicar of St. Augustine's, Trinity Parish, pleaded for "peace in the streets" at the funeral in Trinity Church, for the victim of gang violence.

"We are the guilty ones", he told the 500 mourners who attended the funeral of Theresa Gee. "The police, social workers, clergy, citizens — all of us are caught, as was Theresa, in the tragic and demonic forces of our age."

Theresa Gee was fatally wounded in warfare between two teen-age gangs. A first-degree

murder indictment has been returned against the 18-year-old youth charged with killing her.

Myers said later that he thought peace would again prevail in his vicarage. Gang members "are shocked and dazed and want someone to help them get out of this situation."

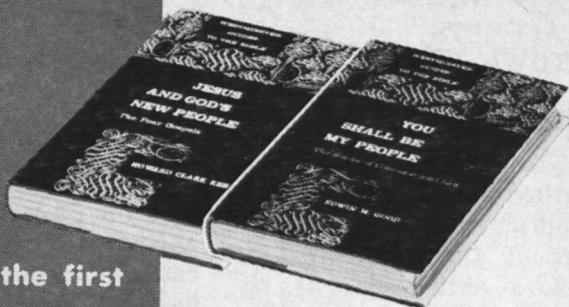
GERMAN RALLY ATTENDED BY 400,000

★ Witnessing to the unity of their faith in a divided country, more than 400,000 Protestants

attended a rally at Munich, Germany, which concluded the congress of the Evangelical Church.

Speakers urged that Christians increase their responsible participation in public life, that parents spend more time with their children, and that believers make greater efforts to end Germany's division and continue praying for its reunification.

Other speakers from Africa and Asia thanked European and



Presenting the first two volumes of the

Westminster Guides to the Bible

Two new additions to the

Daily Study Bible

A new series of engrossing and informative introductions to the books of the Old and New Testaments, for individual or group study by laymen. EDWIN M. GOOD, General Editor \$1.50 each

YOU SHALL BE MY PEOPLE
The Books of Covenant and Law
By EDWIN M. GOOD. A helpful key to the books which stand at the base of the Old Testament faith.

JESUS AND GOD'S NEW PEOPLE
The Four Gospels
By HOWARD CLARK KEE. The Gospel message as presented by the four Evangelists in the earliest Christian communities.

This is the popular series for daily reading in which the texts of the New Testament books are accompanied by a commentary filled with anecdotes from life, pointed quotations from literature and deep spiritual insight. Edited by WILLIAM BARCLAY. \$2.50 each

The Letters to the Galatians and Ephesians

The Letters to the Philippians, Colossians and Thessalonians

Now at your bookstore
THE WESTMINSTER PRESS Phila. 7



American churches for aiding religious groups in those continents and urged that racial discrimination, especially among Christians, not be tolerated.

KHRUSHCHEV ASSURES CANON COLLINS

★ Nakita Khrushchev, Soviet Premier, in a letter to Canon John Collins of St. Paul's Cathedral, London, pledged that Russia will not be the first country to resume nuclear tests. The moratorium on tests ends October 31st.

MIZE ACCEPTS CAPETOWN POST

★ An invitation by the Archbishop of Capetown, South Africa, to assist on the staff of the cathedral at Capetown and to be on a "roving commission" throughout the archdiocese in the field of social relations, has been accepted by the Rev. Robert H. Mize, director of St. Francis Boys' Homes of Salina and Ellsworth, Kansas. He will be on leave of absence for 14 months, starting in October.

PHILIPPINE CHURCH HAS MISSIONARY

★ The Rev. T. Quintero, the first missionary priest of the Philippine Independent Church, has left for Honolulu to minister to Filipinos. The arrangement

was made by Bishop Isabelo de los Reyes of the Philippine Church and Bishop Kennedy. Cooperation with the Philippine Church, which has a million and a half members, was voted by General Convention in 1947.

NORTH CAROLINA GIVES LAND TO CHURCH

★ State-owned land will be given to St. Ambrose Church in Raleigh, N. C., for religious purposes under a bill approved by the Senate. It had been passed by the House earlier.

The measure has been censured by Sen. B. W. Thomason of Brevard, a former Baptist preacher, as violating Church-state separation and "setting a dangerous precedent."

In 1868 the state leased the land for 99 years to the church, a Negro congregation, for educational purposes, but the school has long since been closed. A

The Parish of Trinity Church
New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

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

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Sun. HC 8:30, MP, HC Ser. 10; Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Int. & Bible Study 1:05 ex Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8. 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.
ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15, 10:15 (Spanish) & 11: Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Meyers, S.T.D., Vicar; The Rev. M. J. Young, P.-in-C.
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish) EP 5, Thurs., Sat. HC. 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
The Rev. C. Kilmer Myers, S. T. D., Vicar; The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30

church building is now on the site.

Sen. Thomason had suggested the church pay a "nominal sum" to avoid establishing a "precedent," but no action on this was taken by the legislators.

REPORTS ON DRIVE FOR HEADQUARTERS

★ Bishop Sherrill, one of the presidents of the World Council of Churches, reported to the central committee, meeting in Greece, that a million and a half dollars had been raised for the new headquarters building in Geneva. The goal requires that another million be raised.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1959
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gagner Banks, D.S.T. This paper is recommended by many Bishops and Clergy.

Address:
FELLOWSHIP OF ST. LUKE

2243 Front St. San Diego 1, Calif.

ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.

FREE SAMPLES

Mary Fawcett Company

Box 325 W, MARBLEHEAD, MASS.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-1070

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send \$0.4 for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

-BACKFIRE-

John C. Turner

Rector of Advent, Birmingham, Ala.

I most earnestly and ardently commend to all conscientious clergy Dean Minifie's objective evaluation of our Church's service of Morning Prayer, which was in your issue of Sept. 3.

Archibald Craig

Layman of Oxford, Pa.

It would be against my principles as a Quaker to call you sir. That would be a compliment.

As a sign of southern Fascism, the investigators of the Highland Folk School "assumed that all moderate men as well as all anti-segregationists were out and out communists."

That was an extreme statement, but we cannot deny that the ideas of race and class equality that the southerners object to are shared by all communists. Not only that; while most people in the "free world" profess them on a "be thou warmed and fed" basis, the Reds are putting them into full practice.

I was in a hospital recently and found that all the nurses, technicians and doctors were white, all the others were Negro. In our town there is the Presbyterian Church, all white, and the Second Presbyterian Church, all Negro.

We accept the statement that we cannot serve God and mammon, though not many will say what is meant by it. But the socialists go

**NORTHWESTERN
MILITARY AND NAVAL
ACADEMY
Lake Geneva, Wisconsin**

**Rev. James Howard Jacobson
Superintendent and Rector**

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envidable year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

so far as to say that the only way to avoid serving riches is to abolish riches, and that is what they have done in Russia and China, at least for the present.

As the free world has kept them on a war basis, a ruling class is necessary to preserve established institutions. That may in time become an aristocracy that can say to the lower orders "You work hard and make bread, and we will eat it." Since we still tolerate riches, there are many in this country who live by owning, to whom the working class are a lower order. That is a denial of love, the law of God.

So the southern whites have a right to call us half hearted servants of mammon, associates of the Communists.

Howard A. Bailey

Layman of Simsbury, Conn.

There are economic problems which affect the Church as well as religious matters. At the present time, the subject of inflation is of vital importance. The value of the dollar has been shrinking since world war two until it is now worth only about one-half its 1939 value. This affects the Church itself as well as clergymen and laymen. The Church finds

it continually more expensive to operate. The cost of new construction is continually increasing. The clergyman finds it ever more difficult to meet his expenses. He therefore seeks a higher salary. The layman for the same reason has a struggle to increase his pledge. These are some of the reasons why the churches should take an active interest in efforts to control inflation. The only practical measures suggested to date are the restoration of price and rent controls. These were most effective during world war two and would undoubtedly be equally successful today.

Edward M. Hartwell

Staff of St. Mark's, Beaumont, Texas

Your editorial policy may well be to provide something for everyone. However, I note a great variation in the quality of your journalism. In the July 23rd issue you provide the provocative text of Bishop Pike's Customary and an excellent article by Dr. Shepherd. By contrast the article *Clerical Collar Effect on the Layman*, and *Pointers for Parsons* strike me as rather trite copy for a Church paper, which seeks to advance the work of the Church.

= Schools of the Church =

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DEVEAUX SCHOOL

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12.

For information address Box "A", MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,
THE REV. ROBERT Y. CONDIT

HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, *Headmaster*
Plymouth, New Hampshire

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

THE ANNIE WRIGHT SEMINARY

Announces Its Seventh-Fifth Anniversary Year, 1958-59, College Preparatory Studies in A CHRISTIAN SCHOOL

Year-Round Sports Program
The Rt. Rev. Stephen F. Bayne, Jr., S.T.D.,
President.

The Rev. W. C. Woodhams, *Chaplain*
For information write Ruth Jenkins, L.H.D.,
Headmistress, Tacoma 3, Washington

Schools of the Church

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request

Mount St. Alban, Washington 16, D.C.

St. Stephen's Episcopal School FOR BOYS AND GIRLS AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster
P.O. Box 818 Austin 64, Texas

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

ST. MARY'S SCHOOL SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address
THE SISTER SUPERIOR, C.S.M.

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
957 Shumway Hall

SHATTUCK SCHOOL FAIRBAULT, MINN.

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese
of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades
and Industries. Music.

For information write:

W. MILAN DAVIS, President

Today's Training for Tomorrow's Opportunities

The Bishop's School

LAJOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven
through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool,
Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY

President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,

Headmistress

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of
Virginia. College preparatory. Girls, grades
7-21. Curriculum is well-rounded, emphasis
is individual, based on principles of Christian
democracy. Music, Art, Dramatics, Sports,
Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V.
A. B. Bym Mawr, M.A. University of Virginia

ST. ANNE'S SCHOOL

Charlottesville 2, Va.

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls.
Primary through high school. Accredited col-
lege prep. Modern building includes gym-
nasium and swimming pool. 6-acre campus.
Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address

SISTER RACHAEL, Prin., O.S.H.

Box W. Versailles, Ky.

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are
responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE TO TWELVE

Wholesome surroundings on a 1,200 acre
farm in Chester Valley, Chester County,
where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.

Headmaster

Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Day and Boarding
School for Girls

Excellent College Preparatory record. Extensive
sports fields and new gymnasium. Boarders
range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

Counary Boarding School for Boys
Grades 1 - 8

One of the few schools in the Midwest
specializing in only the elementary grades.
Small Classes — Individual Attention — Home
Atmosphere — Through preparation for leading
secondary schools — Athletics including Riflery
and Riding.

Summer School-Camp Combination
June 21 - July 31

MARVIN W. HORSTMAN, Headmaster

St. John's Military Academy

A preparatory school with a "Way of Life"
— to develop the whole boy mentally, physically
and morally. Fully accredited. Grades 7-12.
Individualized instruction in small classes. All
sports. Modern fireproof barracks. Established
1884. For catalogue write Director of
Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School. A College Prep School.
ROTC Honor School. On a College Campus.
Benwood Scholarships. On a Mountain Top.
Fully accredited. Grades 8-12. Small classes.
All sports; gymnasium, indoor pool. 100th
year. For catalog write: Col. Craig Alderman,
Supt., Box E, The Sewanee Military Academy,
Sewanee, Tennessee.