

# CHURCH OBSERVER

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## A NOTABLE NEW WINDOW The Faith in Stained Glass



We Wish our  
Readers  
A Joyous  
Christmas

## BLESSED AND GLORIOUS TRINITY

THE Lord Archbishop of Canterbury dedicated the great east window of Lambeth Parish Church on Sunday, 18 October. The new glass replaces the temporary plain glazing which was inserted after the original window was destroyed by a flying-bomb, and ranks among London's larger parish Church windows, being 26 feet high and 12 feet wide. Each of the five lights is 15 ft. 6 ins. high. There are 6,000 pieces of glass in the new window, and it has taken eight months to complete.

The young artist is Mr Francis Stephens, A.R.C.A., Associate of The British Society of Master Glass Painters, assisted by Mr John Hayward; both of the Faith Craft Studios, Westminster.

The chief aim of the new stained glass is to bring home to the beholder the great fact of the ever-living risen and glorious Saviour, alive and powerful now, to-day, in us and in our lives, rather than to depict the suffering, dying Christ of the Passion and Crucifixion.

The central figure is our Lord in glory, clothed in a royal robe, holding a sceptre, emblem of kingship. He is seated on the rainbow throne, "like unto an emerald" (Rev. 4, 3) with the world his footstool. The text is taken from Rev. 1, 17-18, the words of the Son of Man, "I am He that liveth and was dead, and behold I am alive for evermore, Amen".

On one side kneels in adoration, Mary the Blessed Virgin, patron of the Church at Lambeth, and, on the other side, St John Baptist. Around our Lord are the rings of angels, cherubim and seraphim, with the Four Beasts, the winged lion, calf,

Continued on page 2, col. 1



# Teaching the Faith in Secondary Schools

THE Church Union Education Committee held a Conference on 24 October for priests and teachers and others interested in the relationship of the Church to the Secondary School. The day opened with High Mass at St Augustine's, Kilburn. The sermon was preached by Bishop Curzon, formerly of Exeter and dealt with some ideals of Christian education. The afternoon proceedings were presided over by Fr R. C. Mander, Vicar of St Michael's, Paddington, in the absence through illness of the Chairman of the Committee—Mr C. Gerred.

The first speaker was the headmaster of a Church secondary

modern school, Mr W. R. Whiteside of St Augustine's, Kilburn, who outlined the organisation of secondary education under the 1944 Act and dealt with the attitude of the child who comes to a secondary modern school at the age of 11 plus. He has not succeeded in obtaining admission to a grammar, technical or central school and may, therefore, have a sense of failure.

With this possible negative attitude there will nevertheless be an element of expectation and the thrill of unknown opportunities that lie ahead. The average range of ability in such a school limits the development of a wide curriculum. The attitude of the child to his work at school and to the school itself varies in a ratio with co-operative or apathetic home and parental influences. The aim, whatever the material at hand, is to teach him in an atmosphere in which worship is regarded as fundamental.

As voluntary secondary modern schools attached to the Church are few in number the Church should concentrate on those she has retained.

The state county schools with their emphasis on morality apart from religion are more and more likely to starve out Church Secondary Schools. Education in religion (not about religion) is what is required, so that the children may become members of a worshipping community. Religion must be taught in relation to God and his revelation in the Church and not for wrong ends—such as to reduce juvenile delinquency. The imminent dangers of the comprehensive school are likely to aggravate the situation by

their lack of care for the individual child.

The Revd L. S. Hawkes, Rector of Bletchingley, Surrey, dealt with "the Church's Policy with regard to Secondary Schools", and said that we have to start with the situation as it is and not as we should like it to be. The Church had been first in the field and until 1870, had received state subsidies for her own projects. Bitter sectarian controversies were an important factor since 1870 in the organisation of the dual system. The 1944 Act is essentially a compromise by which the Church is allowed to retain some schools.

The Church works the settlement that has been reached, through the Schools' Council and the National Society by which as many aided secondary modern schools as possible are secured. Development plans have made it that most of the aided schools are junior schools. Recent figures show 2,837 aided schools and 2,580 controlled schools (i.e. primary as well as secondary).

With regard to Church grammar schools the Church has relatively little influence being unable to recover the ground lost in 1902. The Church training colleges can be a vital influence by training teachers to give religious instruction in State secondary modern schools. In such county schools the Withdrawal Class by which the parish priest and helpers outside the school staff can give training and instruction in the Faith to Church children can be a valuable help.

The third paper was read by the Revd H. Taylor for the Revd

*Continued on page 4, col. 3*

## Blessed and Glorious Trinity

*Continued from page 1, col. 3*

man and eagle, generally taken as symbolising the Four Evangelists.

Below the globe of the Universe, is the text, "O praise our God, all ye his servants" (Rev. 19, 5) and the Seven Stars, which "are the angels of the Churches", recalling the continual worship of the whole Christian Church.

Across the base of the window, is a row of saints associated with the Church at Lambeth. First, St Thomas of Canterbury; next St George, patron of England since the Crusades, shown in knightly armour beating down the Dragon of evil; in the centre, St Edward the Confessor, founder of Westminster Abbey, whose sister, the Countess Goda, originally held the Manor here at Lambeth. St Nicholas of Myra follows, the patron of seamen and ships on the busy Thames as well as on the high seas, and patron also of young people. He is shown in his Greek vestments. Lastly, St Christopher, patron of travellers, and no doubt an object of special devotion here because of the ford at Lambeth.

Above the five main lights of the window is the tracery. Here is depicted, on the left, the arms of the Province of Canterbury with the initials of the present occupant of the chair of St Augustine: and above, the arms of the dioceses of Winchester and Rochester. On the other side appears the arms of Southwark Diocese, with the initials of the present Bishop, and Westminster, and Lambeth Borough. Above again, the monograms of our Lord and St Mary. In the centre is the heavenly song, "Holy holy holy, Lord God of Hosts" and above a blaze of radiance to symbolise the eternal Father. A ray proceeds down, in which is the Holy Spirit in the form of a dove, to Christ, forming thus a visual interpretation of the mystery of the Blessed and Glorious Trinity, Three Persons and One God.



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