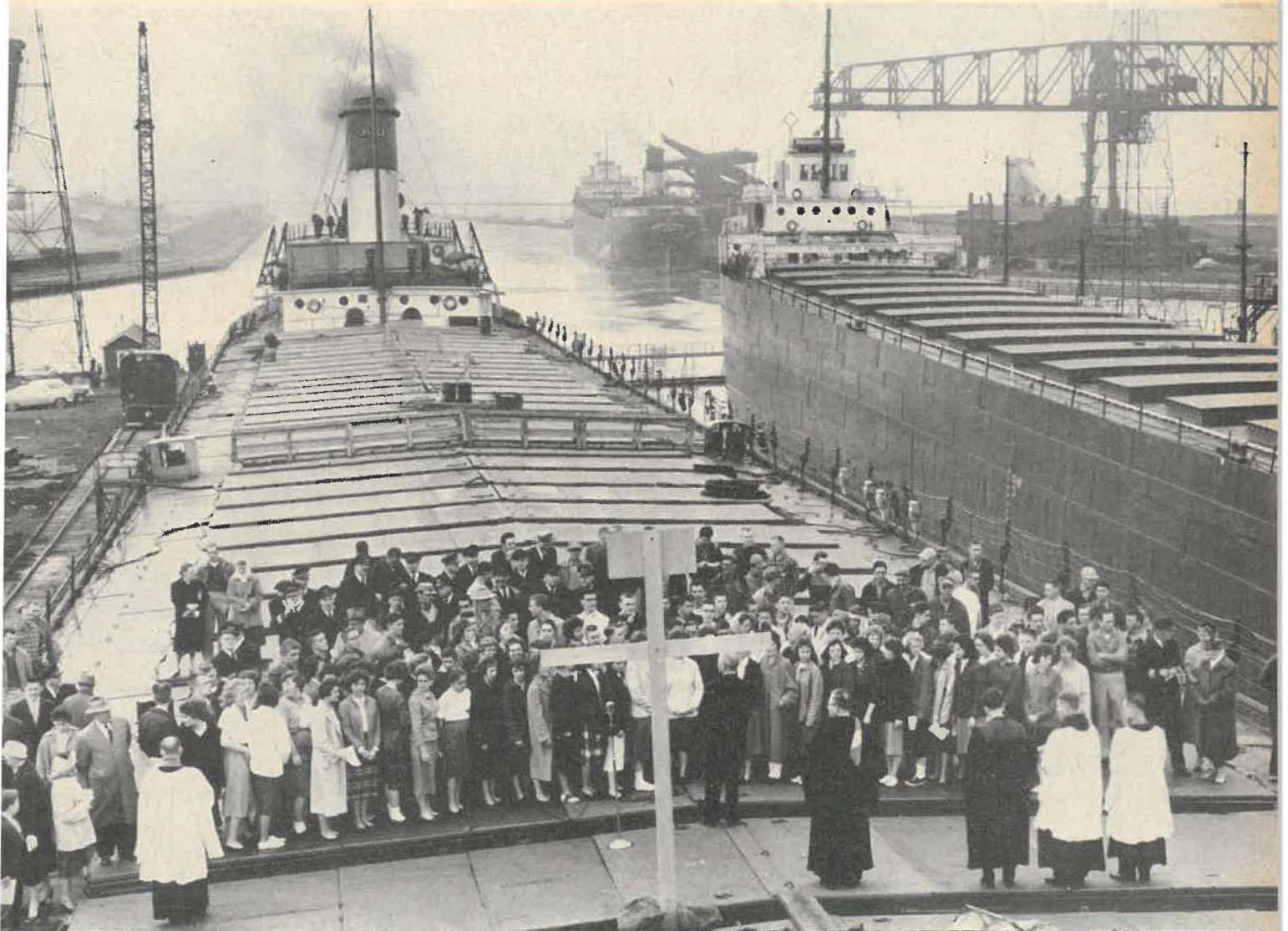


The Living CHURCH

May 1, 1960

25 cents



RNS

Churchpeople attend service marking the start of the shipping season [page 17].

We Need Monastics [pages 13 and 16]

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Acquainted

with the Prayer Book



When the regular lessons seem to be dragging, and you want a change of interest and pace, you can always have your class study the Prayer Book. This will do only for children who are able to read fairly well, say the fifth grade and up, and particularly well with junior high and high school students.

I propose that on a single Sunday (or at intervals of some weeks), a special activity drill be conducted with the sole purpose of making the pupils familiar with the Prayer Book, and at ease in it. The activities below may occupy a full period, but more likely this should be used for only a portion of a session, cutting it off quickly before it lags.

In preparation, have a Prayer Book, pencil, and sheet of paper for each. Teacher explains that today the class is going to make some discoveries in one of the most important books ever printed. (It is often said that Shakespeare, the King James Bible, and *The Book of Common Prayer* have set the quality of the English language.) Explain that, as we go along, every child must make the discovery, and complete the finding before we do the next thing. (This is to prevent a confusing scramble with the smarties who hold up their hands first getting all the fun.)

(1) *It's a big book.* Before you open it, guess how many pages. Write your guess on your paper. After all have answered, turn to the end, and write the actual number of pages after your guess. Who was the nearest? (You can buy this big book for 75¢. Do you own a copy?)

(2) *The Lord's Prayer* is printed many times, because it is used in every service of the Church. Go through the book now and count the number of times it appears, then write your discovery in some hidden place, until all have counted. (Teacher will have done this at home, and have the correct number, when all have reported. You'll be surprised.) The Lord's Prayer is given six times in short form, ending with the word "evil." Can we list these six places, and then decide why this form is used in each? (For older classes.)

(3) *The Ladder of Life.* All find page 271. This page introduces several services which

are used all through life, step by step. Show how each follows the last as we grow older. Some people may have all the steps. Now, let's use this page as an index. Take pencils and write after each the page where it starts in the next section. You won't hurt the Prayer Book any if you do it neatly, and it may help somebody. So, after Holy Baptism write page 273, etc. (This causes each service to be handled, if only casually, and a few points may arise. Don't go into details. You are just getting acquainted.)

(4) *Tables for Holy Days.* Find the date of Easter, this year. Next year? In 1975? etc. Look across the page at the table of movable feasts. When will Whitsunday fall this year? When will Lent start next year? etc. (Don't linger long here. It may prove confusing.)

(5) *The Calendar.* This is a perpetual calendar. Show how the sequence of seven letters recurring gives us the days of the week. If you know which letter is Sunday in a given year, you can tell all the rest. (Clue: Since Easter is always on Sunday, find its date for the year, find that date in March or April, and you get the letter for all Sundays in the year. Older students will enjoy finding the day of the week on which they were born by using these clues.)

(6) *The Lectionary.* Four Bible readings for each day in the Christian year — an O.T. and a N.T. lesson for Morning and Evening Prayer. If we used them, we would read through almost the entire Bible once a year. Find the lessons for a few sample days. (E.g., find the second lesson for Evening Prayer on the Tuesday after the 3rd Sunday in Lent.)

(7) *Psalter.* One whole book of the Bible is printed. Which one? Count how many Psalms there are. Write the number. Find a familiar one, read a verse.

(8) *The Ordinal.* Find the different word used for each order, and write. (*Making* deacons, *ordering* priests, and *consecrating* bishops.) Who must conduct each of these? What other service is used with each? (Holy Communion.)

(9) *Family Prayer.* Can we find a prayer for the recovery of a sick person? If you wanted to find a grace for Grandfather to say at our Thanksgiving Day dinner, which one could we copy on a card for him?

This process can be continued without going into detail. Just a handling and first interest. We are at home in the familiar, baffled by the new and strange. You can do this again, with variations.



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LETTERS

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

"Father"

I have read with some interest and no little humor the contents of the manual drawn up by the Rt. Rev. Matthew George Henry, Bishop of the diocese of Western North Carolina [L.C., April 17th].

I note that there shall be no appropriation or use of the title, "Father," without permission of the bishop. This should be most challenging to the laity of his diocese, who have been taught by *The Book of Common Prayer* that they are part of the one, holy, Catholic and Apostolic Church, and that their minister is also a priest.

I am wondering what title Bishop Henry wishes his clergy to appropriate, and his laity to use. I looked in vain in the article contained in THE LIVING CHURCH, for the bishop's preference of title for his clergy.

We might well take a lesson from the Lutherans who have adopted the use of the word, "Pastor," very effectively. It does a great deal more than "Mister" does to develop a minister-parishioner relationship.

Our seminaries must be failing miserably in their teaching of pastoral psychology and parish administration if a bishop has to order his clergy to make an average of 20 calls a week over and above calls to the sick. Many years ago, Bishop Keeler of Minnesota reported to a clergy conference that he had twice called on a priest at 10 a.m. and found him in bed. He didn't mention any names, but neither did he issue a manual concerning the fact that priests ought to be up at any specified time in the morning; and I am sure that this particular priest roused himself in good time thereafter. There is no doubt that there are those priests who are indifferent to many responsibilities, but I am sure that a diocesan manual is not the answer.

(Rev.) OSBORNE R. LITTLEFORD
Rector, Church of St. Michael
and All Angels

Baltimore, Md.

Add to Turmoil

In a day of confusion, the editor of THE LIVING CHURCH has again succeeded in adding to the turmoil. The widely-reported news item so often headed "Episcopal Church Approves Student Sit-In" is disheartening, to say the least. One press service writer was honest enough to write that "the document was not a formal statement of any official position taken by the Episcopal Church itself," a remark which did not appear in THE LIVING CHURCH account [L.C., April 10th].

The statement that "civil disobedience is justified for grave moral reasons" is highly questionable. We cannot preach compliance with "the law of the land" in one breath, then counsel "civil disobedience" in the next. The Episcopal Church will now share the blame for inciting the current disorders. It is difficult to be only a little unruly. To start a fire is much easier than to put one out.

General Convention in 1958 had no busi-

Continued on page 21

The Living CHURCH

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

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DEPARTMENTS

Big Picture	6	Letters	4
Books	20	News	7
Deaths	23	People and Places	22
Editorials	16	Sorts & Conditions	17
Talks with Teachers		2	

SPECIAL FEATURES

Fullness of Life	by a Religious	13
No Easy Job	Sister Rachel	15
Our Religious Communities	Arthur Lichtenberger	16

THINGS TO COME

May

1. St. Philip and St. James
3. Chicago, New Jersey, and Missouri conventions, to 4th
4. Nebraska council, to 5th
6. South Dakota convocation, to 8th
8. Third Sunday after Easter
9. Western New York convention, to 10th
10. West Virginia convention, to 11th
12. Iowa convention, to 13th
15. Fourth Sunday after Easter
17. North Dakota convocation, to 18th
22. Rogation Sunday
23. Rogation Monday
24. Rogation Tuesday

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

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

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RELIGIOUS LIFE SUNDAY

MAY 29, 1960



The Religious Communities in the Episcopal Church in the United States and the Anglican Church of Canada have designated May 29, 1960, as "Religious Life Sunday." This day, the Sunday after the Feast of the Ascension, falls within the annual Novena for the Religious Life, and the Communities ask at this time the special prayers of the Church. Illustrated material for bulletin board displays is available from the Communities listed below, or from the Chairman of the Committee on Information, Holy Cross, West Park, N. Y.

"Who, *me?* You mean to say that God may want *me* to enter a Religious Order?"

"Yes, *you.* God has a job for every single human being on the face of the earth. He intends that some become doctors, nurses, lawyers, secretaries, scientists, laborers, businessmen, teachers, missionaries, priests, etc. He desires that most become husbands or wives, and parents. He calls a few to become monks or nuns. The point is to ask Him what *your* vocation is. Since, for generations, He has called some to the Religious Life, and since the need for Communities still exists, it is reasonable to believe that He is calling men and women in 1960 to this way of life. It is not impossible that He may be calling *you* to the way of the evangelical counsels, the path of poverty, chastity, and obedience. It is not impossible that He may want to place *your* feet upon the fruitful path of renunciation. Think it over! Talk it over with someone else! Above all, talk it over with God. Pray, 'Lord, what do You want *me* to do?'"



MEMBER COMMUNITIES

Conference on the Religious Life

For men —

Society of St. John the Evangelist, 980 Memorial Drive, Cambridge 38, Mass.
Order of the Holy Cross, West Park, N. Y.
St. Barnabas' Brotherhood, Gibsonia, Pa.
Order of St. Francis, Mount Sinai, L. I., N. Y.
Order of St. Benedict, Three Rivers, Mich.

For women —

Community of St. Mary, John Street, Peekskill, N. Y.
All Saints Sisters of the Poor, Catonsville, Baltimore 28, Md.
Sisterhood of St. John the Evangelist, 492 Herkimer Street, Brooklyn 13, N. Y.
Society of St. Margaret, 17 Louisburg Square, Boston 8, Mass.
Community of St. John Baptist, Box 342, Mendham, N. J.

Sisterhood of the Holy Nativity, Fond du Lac, Wis.
Sisterhood of St. John the Divine, Botham Road, Willowdale, Ontario, Canada
Community of the Sisters of the Church, 134 Ulster Street, Toronto 4, Ontario, Canada
Community of the Transfiguration, Glendale, Ohio
Order of St. Anne, 18 Claremont Avenue, Arlington Heights 74, Mass.
Poor Clares of Reparation and Adoration, Mount Sinai, L. I., N. Y.
Teachers of the Children of God, Maycroft, Sag Harbor, N. Y.
Community of the Way of the Cross, South Park Avenue at Big Tree Road, Buffalo 19, N. Y.
Order of St. Helena, R.D. 4, Box 397, Newburgh, N. Y.
Community of the Holy Spirit, 621 West 113th Street, New York 25, N. Y.

O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same our Lord and Saviour Jesus Christ. *Amen.*

Scottish Prayer Book



This bronze *Madonna and Child*, sculptured by Sir Jacob Epstein in 1927, has been moved to Riverside Church, New York, N. Y., from the Museum of Modern Art, where it had been placed on loan by Sally Ryan, New York sculptress. When Miss Ryan purchased the statue, Sir Jacob said he thought it ought to be given to a church. She fulfilled his wish after his death in 1959 by asking that it be transferred from the museum to the church. Weighing 1,500 pounds, the 64" work (here shown before removal) is now on a marble base in the church's new garden court.

The Living Church

St. Philip and St. James
May 1, 1960

For 81 Years:

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

RACE RELATIONS

Churchman's Home Bombed

A bomb destroyed the home of Churchman Z. Alexander Looby, J.S.D., of Nashville, Tenn., at 5:30 a.m. on Easter Tuesday. Dr. Looby and his wife, who were sleeping in the home, escaped injury.

Dr. Looby is a city councilman, an attorney for the N.A.A.C.P., and a member of the parish council of Holy Trinity Church, Nashville. He has been chief counsel for 153 students, most of them Negroes, arrested during sit-in protests against segregated lunch counters.

An apartment building owned by the Loobys, and adjacent to their home, was damaged in the blast, and other homes in the middle class Negro neighborhood were damaged. Some 147 windows of Meharry Medical College, across the street from the Looby home, were shattered. However, St. Anselm's Episcopal Chapel and Student Center, located only a few doors from the bombed home, was not damaged. St. Anselm's, which serves Tennessee A. and I. and Fisk Universities, was completed only recently.

One of the first visitors to call on the Loobys after the bombing was the priest-in-charge of Holy Trinity Church, the Rev. James E. Williams. He had left his sickbed in nearby Hubbard Hospital to make the call.

Later in the day of the bombing, 2,000 Negroes, most of them students, marched to the city hall to protest the failure of police to halt racial violence.

At press time, there was no indication that the bombers had been identified.

SOUTH AFRICA

Day of Wailing

EDITOR'S NOTE: *This account is an eyewitness report from Capetown written by a reputable clergyman who must remain anonymous.*

It was Wednesday, the 30th of March, a few days after police had shot and killed 70 Africans at Sharpeville, and several at Langa.

There seemed to be fire sirens and police sirens outside the Cathedral of St. George. Inside, to a full house, the dean was giving one of his impressive noon Lenten sermons.

As we left the church, we discovered that the sounds were not sirens. They were of African women, wailing, praying, screeching — informing the passing downtown public that armed soldiers had broken into their homes at Langa location at daybreak, had tried to force their menfolk to return to their labor in Capetown and to break the coordinated strike, and instead had arrested them; that they could stand the cruelty of the government no longer; that they were as human as "whites." They offered ecstatic prayers to God, as buxom matrons dropped to their



knees on the sidewalk, their backs to the gaping passers-by. From time to time, exhausted by their prayers, their wailings, and their tears, one would collapse, and be raised and held up by another.

The demonstration ended when a young African male spoke quietly to them. He came from an assembly of 30,000 African men who with the handful of women had walked from the location at Langa, eight miles out on the sand flats, to express abhorrence of the police and military action. They wanted their leaders returned. The young man informed the women that all were to return to their location as the head of the police had given assurance that the South African Minister of Justice, Mr. Erasmus, would meet with their leaders on the next day, to discuss the hated pass system, the low wages, and other matters involved in the Africans' total strike. The 30,000 had gathered only a few blocks away, outside the police headquarters, demonstrating quietly and effectively. They had walked the entire distance into town, some even from Nyanga, 16 miles away, lined for miles through suburban "white" towns and busy thoroughfares. They carried no armament, not even sticks.

One African answered my questions. He was hungry and thirsty, and had been keeping his three children alive on three pounds a week, for work for which a white man received 30 pounds.

By this time the main routes to Langa were crowded with Africans returning to their locations. We asked four others to join us in my car. One was well dressed and spoke good English, an obvious leader. He asserted how greatly the Africans desired to be peaceful.

At a busy corner, halted by a stop-light, a truckload of Africans stopped in front of us. "It is good of these truckers to pick us up," said the man. As he spoke, Africans on the truck reached their hands toward cabbages on a truck pulled up at the stop light beside them. The leader bounded out of my car. He spoke to them in their native tongue. The men reached no more.

Hundreds of Africans were now passing the busy corner. The leader felt his presence was needed there. Full of gratitude, the men vacated my car.

I invited a group of women and an elderly African gentleman into the car. I drove them to Langa's gates, beyond which whites were not allowed admission.

I returned time and again down the road for other passengers. Some of the women had babies on their backs. All were polite; all appreciative. One said on leaving, "Baas, these people are going to be wild. This time you drive straight home." As I drove past the men walkers, they recognized my taxiing of their people. They waved, saluting with their hands open, the new Pan-Africanist greeting. For the length of a mile the recognitions continued. It seemed hardly possible that these were the people who only a week earlier had mobbed and killed.

Early on the next morning, before daybreak, the entire location was surrounded by armed soldiers and Saracen armored cars. Several persons seeking release were killed. Many were injured and hospitalized. An infant on its mother's back was one of the slain.

Downtown, orders had been given to police to deal with any African loiterers "on the spot," not arresting them. The jails were full. Hour after hour, the beating of African citizens continued. A clergyman and a college professor were not exempt.

All leaders throughout the nation of nonparliamentary groups opposing the national government were arrested, both white and black. Parliament passed laws making it an offense for newspapers or for

individuals to reveal who had been arrested. Bishop Reeves of Johannesburg, Anglican and out-spoken critic of *apartheid*, fled to Swaziland, to intercede through British authorities for freedom of action. All assemblies of more than 12 persons, except for routine church services and funerals, were banned.

GENERAL CONVENTION

New Commission Policy

The Joint Commission on Ecumenical Relations of the General Convention is initiating a new policy for ecumenical meetings this year. Ten dioceses will sponsor an ecumenical meeting and every parish in the diocese will be invited to send a representative. In addition, the diocese will be able to invite either a diocesan chairman or lay ecumenical representative, or someone interested in the ecumenical movement to the meeting. Each representative and guest will pay his own expenses; however, he will be the guest of the Rev. James W. Kennedy, secretary of the Commission, at a luncheon.

Meeting time will be from 10 a.m. to 3 p.m. Dates and places for the meetings are:

Minnesota: St. Paul's Church, 1917 Logan Ave., S., Minneapolis, Minn., **May 5th**

Texas: Aury House, 6265 S. Main St., Houston, Texas, **May 6th**

Atlanta: St. Luke's Church, 435 Peachtree St., N.E., Atlanta, Ga., **May 19th**

Missouri: Thompson House, St. Louis (Webster Groves), Mo., **May 20th**

Western Massachusetts: All Saints' Church, 41 Oakland St., Springfield, Mass., **May 27th**

Virginia: "Roslyn" Diocesan Center, 8727 River Rd., Richmond, Va., **May 30th**

Central New York: Trinity Church, 523 W. Onondaga St., Syracuse, N. Y., **May 31st**

New Mexico and Southwest Texas: St. John's Cathedral, 318 Silver Ave., S.W., Albuquerque, N. M., **November 29th**

Los Angeles: All Saints' Church, 132 N. Euclid Ave., Pasadena, Calif., **December 1st**

California: Grace Cathedral, 1112 Jones St., San Francisco, Calif., **December 2d**

Yearly and Briefly

An annual General Convention has been proposed by a resolution adopted by the House of Bishops and Council of Province V at their Easter Week meetings.

The yearly Convention would meet for five days as against the present period of nearly two weeks, and the membership of the House of Clerical and Lay Deputies would be cut in half. Each diocese would, under this proposal, have two clerical and two lay deputies. One deputy in each order would be elected each year for a two-year term.

Initiator of the proposal was Bishop Craine of Indianapolis, a member of General Convention's Joint Committee on Structure and Organization. At last year's

meeting of the Committee he had offered a proposal very similar to the one adopted by Province V, but the Committee did not accept it.

The resolution of the Province V groups urged the Committee on Structure and Organization to give consideration to the proposal, and offered eight reasons supporting its adoption. In summary, these are:

(1) An annual Convention would allow the Church's legislative body to keep pace with its executive arm;

(2) The two-year term and the short interval between Conventions would give continuity to the work of the deputies;

(3) The yearly meeting would give mobility to Convention deliberations, permitting it to make budgetary and other adjustments to meet changing situations;

(4) Lay deputies would find it much easier to devote five days to General Convention than the present longer period;

(5) More cities could host General Conventions, and the Church's witness could be thereby broadened;

(6) The image of the Church as a big-city, luxury group would be altered;

(7) The cost would not be much greater than at present;

(8) Major exhibit displays need not be presented annually, but might be restricted to one big splash each five years.

FLORIDA

Educator Dies

Dr. Robert Manning Strozier, Churchman and president of Florida State University, died at Billings Hospital on the University of Chicago campus on April 21st. Dr. Strozier had suffered a heart attack a few hours before his death.

He was born in 1906 in McRae, Ga. Dr. Strozier received the bachelor's and master's degree from Emory University, in Atlanta, and the Ph.D. from the University of Chicago. He served the University of Chicago, West Georgia College, Georgia State College for Men, and the University of Georgia before becoming president of Florida State University in 1957.

Surviving Dr. Strozier are his wife, the former Margaret Burnett; two sons, Robert and Charles; a daughter, Anne; and four brothers.

Funeral services were scheduled for April 23d at St. John's Church, Tallahassee, with the Rev. T. Van B. Barrett, rector of the church, as officiant.

AUSTRALIA

Fourth R

The New South Wales Council for Christian Education in Schools has proposed to Premier Robert Heffron that general religious instruction be made an integral part of state secondary school curricula.

The proposal was presented by a council deputation which included the Most

Rev. Hugh R. Gough, Primate of Australia, and the Rt. Rev. James Housden, Bishop of Newcastle.

Mr. Heffron told the council representatives that he would discuss the proposal with his Cabinet, and, if the reaction were favorable, he would raise the proposal in Parliament for general discussion.

At present, religious instruction in public schools is confined to visits by clergymen or Church representatives. [RNS]

EDUCATION

Music and Liturgics

The Episcopal Theological Seminary of the Southwest, Austin, Texas, and the music commission of the diocese of Texas are again this year sponsoring a school of Church music and liturgics at the seminary. It will be held from August 29th through September 2d.

Subjects included in the school will include the liturgical use of the *Hymnal 1940*, the forthcoming *Hymnal 1940* supplement, choir training and repertory, service playing, teaching methods for chanting, wedding and funeral music, and the small church organ.

On the faculty will be the Rev. Samuel M. Garrett, professor of Church history, Church Divinity School of the Pacific, Berkeley, Calif., Mr. Arthur Howes, faculty member of Peabody Conservatory of Music, Baltimore, Md., and Mr. Ronald Arnatt, organist-choirmaster, Christ Church Cathedral, St. Louis, Mo.

Onward and Upward

Charges to students will be increased at St. Margaret's House, Episcopal graduate school for women located in Berkeley, Calif., beginning with the fall term of 1960. Katherine A. Grammer, dean of the school, said: "Our costs have been climbing over the past few years, but in order to keep charges low, St. Margaret's has been supplying a 'hidden scholarship' of \$800 to \$1000 for each student. We can no longer do this and also finance the needs for a better library and a larger faculty."

PENNSYLVANIA

Pari-mutuel Betting

Three Pittsburgh bishops have endorsed an editorial of the Pittsburgh *Catholic*, official Roman weekly of the Pittsburgh diocese, opposing race tracks and the legalization of pari-mutuel betting in Pennsylvania.

Scheduled in the April 26th primary is a referendum on pari-mutuel betting in 14 Pennsylvania counties.

The bishops endorsing the editorial were Roman Catholic Bishop John J. Wright of Pittsburgh, Bishop Pardue of Pittsburgh, and Bishop Nicholas T. Elko of the Byzantine Rite Exarchate of Pittsburgh. [RNS]

AROUND THE CHURCH

Women of all the Episcopal churches in Memphis, Tenn., and all of Shelby County have organized the **Guild of St. Nicholas**, to serve the Episcopal Church Home of Memphis. Girls between six and 18 years of age live at the home, so the name of St. Nicholas, patron saint of children, was chosen for the group.

Mrs. Latham P. Daniel of All Saints' Church, first president of the Guild, said, "Our plan is to make the home more attractive and home-like — our work to include both the residence and the grounds. . . . We will provide recreational equipment and develop cultural interests for the young people."

Mr. **Charles R. Ritcheson**, faculty member at **Kenyon College**, has been awarded one of the two **Clements Library-Lily Endowment Fellowships**. Mr. Ritcheson will use the fellowship in furthering research and writing on his second book, *The Aftermath of Independence: Anglo-American Relations 1783-1795*, at the University of Michigan.

The **steeple clock at St. Mark's-in-the-Bouwerie, New York City**, which has been running since **1879**, has been running for the past 10 years because of the work of **Mr. Forman Cole**, a parishioner at the church. In 1949 when the clock was stopping, Mr. Cole, a clock repairman, was asked to take a look at it. He then decided to take the job of winding it himself. He has been winding the clock without receiving pay since then. The clock winding job, which is sometimes done at 12 a.m. amidst bonging bells, takes 40 minutes.

Celebrating his **first half century** as a priest, the Rev. **Henry G. Raps** was recently honored by civic officials and parishioners of **Church of the Holy Cross, Perth Amboy, N. J.** Ordained a priest April 4, 1910, Fr. Raps has for many years maintained a large garden, in addition to carrying on his ministerial work. He has celebrated the midnight Eucharist at Holy Cross each Christmas since his retirement in 1954.

Next Week Spring Book Number

Among the special features will be books for teenagers, gifts for the 1960 ordinand, and National Council's April meeting. There will also be scores of book and record reviews, plus the usual budget of news, comment, and departments.

BRIEFS

HARD CASH: Wedding gifts from parishioners of Holy Communion, Memphis, Tenn., took the form of cash when associate rector Sanford Garner and Miss Mary Cox announced their engagement. The Rev. Eric Greenwood, rector, assisted by Mr. Al Whitman of the parish, changed \$500 of the \$776 total for silver dollars. Mr. Garner eschewed the burden of the wealthy, promptly changed coin for more portable currency. ▽

LONG ROAD TO THE ADVENT: It is a long way from the invasion beaches of Okinawa to Boston, and a large theological leap from the Presbyterian ministry to the rectorship of the Church of the Advent, long known as an historic stronghold of New England Anglo-Catholicism. The Rev. Samuel J. Wylie, S.T.M., will complete this theological and geographical journey on September 1st, when



Rev. S. J. Wylie

the present rector of the Church of the Advent, the Rev. Dr. Whitney S. Hale, retires. Fr. Wylie served as a Presbyterian Marine Corps chaplain in the South Pacific during World War II. He was ordained a priest of the Episcopal Church in 1952. He is now associate secretary of the Division of College Work of the National Council. ▽

AYE, NAY, AND HELLO: Three Anglican archbishops reacted in different ways to the South African situation recently. Archbishop Knight of the West Indies called the South African government's *apartheid* policy "wrong in itself and obviously quite unworkable. He set May 31st as a day for special prayer for an end to racial turbulence in South Africa. Archbishop Gough of Sydney (Australia) urged Christians "not to allow their moral indignation to get out of control," opposed a boycott of South African goods, and defended Australia's racially restrictive immigration policy. The Archbishop of York, Dr. A. M. Ramsey, went to Southern Rhodesia after Easter, is to visit Northern Rhodesia and Nyassaland, and is expected to have talks with South African Church leaders. ▽

PROMOTING THE LINK OF PRAYER: The diocese of Fond du Lac recently made another step in implementing the companion diocese relationship set up with the district of the Virgin Islands at the last diocesan council. Bishop Brady chose the Rev. William J. Spicer, rector of Trinity Church, Oshkosh, Wis., and the Rev. Harold M. Keyes, vicar of the Church of the Blessed Sacrament, Green Bay, Wis., to

make a short tour of the islands. Since their return, Fr. Spicer and Fr. Keyes have been visiting parishes in the diocese and reporting on their tour to promote the link of prayer and service between Fond du Lac and the Virgin Islands. ▽

BLESS MY BUTTONS: Mr. Donald R. Bryant, treasurer of St. Paul's Church, Kenwood, Chicago, was not the least bit dismayed when he discovered, among other things (fortunately), a dozen collar buttons in one of the collection plates. The choir mothers had complained of a shortage of buttons for their choir boys (tried to buy a collar button lately?) and were having trouble finding more.

Apparently a parishioner heard of their problem and dropped them in when the offering plate was passed.

Mr. John H. Wieland, junior warden, remarked:

"St. Paul's choir is probably the only choir anywhere whose choir boys wear collar buttons that have been blessed!" ▽

COMPETITION EXTENDED: The sermon category of the 85th anniversary essay competition, *The Challenge of Albert Schweitzer*, has been reopened and extended to December, 1960. Awards will be announced on Dr. Schweitzer's next birthday, January 14, 1961. A prize of \$500 will be awarded to the contestant who demonstrates "outstanding creative religious scholarship" in a sermon entry on the subject of the competition.

Registrations must be received at the office of the Albert Schweitzer Education Foundation, 55 East Washington St., Chicago 2, by October 1st. Completed manuscripts must reach the Foundation office by December 1st. ▽

ON THE MEND: Bishop Minnis of Colorado, who suffered a heart attack February 16th [L.C., March 6th], was discharged from the hospital on March 30th.

The bishop expects to resume his duties soon.

Bishop Clough of Springfield, broke several metatarsal bones in his left foot when he slipped on icy pavement early in March.

Treatment was hampered by swelling at first, but a cast was applied on March 20th. Bishop Clough was confined to a hospital for a time. ▽

FREEDOM FOR FREEDOM FIGHTERS: Nearly half a hundred leading Americans have signed a statement asking general amnesty for Hungarian freedom fighters still imprisoned in Communist Hungary. The statement said: "We firmly believe that

one of the disturbing elements in the effort toward mutual [international] understanding is the fate of those Hungarians who participated in the revolt of 1956." At least one member of the Episcopal Church, Mrs. Franklin D. Roosevelt, was among the signers.



FATHERLESS "BROTHER" KHRUSHCHEV: The Paris diplomatic corps was being presented officially to visiting Soviet Premier Nikita Khrushchev. Mr. Khrushchev saluted Greek Ambassador F. Filon as a "brother in Jesus." RNS reports that Mr. Khrushchev added, to the amazed Greek Ambassador, "Yes, of course we are. You brought Christianity to us and we are very grateful." (Russia was a missionary field of the Greek Orthodox Church and was converted to Christianity in 988.) He is also reported to have told President Charles de Gaulle that he did not believe in God, but that he regretted it.



IN DIVERSE TONGUES: Portions of the Bible have been published in a total of 1,151 languages and dialects as of 1959, an increase of 15 over the previous year, the American Bible Society has announced.

Complete Bibles are available in 219 languages, entire New Testaments in 271 others and at least one book of the Bible in an additional 661 tongues.

It is estimated that there are still about 1,000 tongues in which no part of the Bible has yet been published. [RNS]



VACATION PILGRIMAGE: Two and a half weeks "south of the border" constitute the Mexican Pilgrimage, a journey taken annually under the direction of the Rev. G. C. Stutzer, rector of the Church of the Redeemer, Okmulgee, Okla., and chairman of the youth department of the seventh province. The vacation trip, to see Mexico and witness the missionary work of the Church, takes place this year from July 18th to August 4th. Estimated cost is \$250.



FOR BENT TWIGS: Archbishop Iakovos, head of the Greek Orthodox Church in North and South America, has recommended the establishment of a parochial nursery school in every parish in the USA, to insure religious training of young children.



MEETING OF MEETINGS: A special telephone hookup will carry Bishop Donagan's address to the seven simultaneous spring convocation meetings in the diocese of New York. The bishop will speak at one of the meetings, and his voice will be heard at the others through amplifiers. Reports from each of the meetings will also be heard at all the others. Because this is the 175th anniversary of the diocese, there will also be a review of each convocation's history.

LIBERIA

Presidential Blessing

An Episcopal fund drive for construction of a National Cathedral in Monrovia, Liberia, was launched at a service in Trinity Pro-Cathedral on March 13th. President Tubman, a Methodist, who is lending his moral support and functioning as an associate in the undertaking, was present and spoke at the service.

It is estimated that the cathedral will cost over \$500,000, of which \$123,970 has already been pledged and \$55,000 collected.

President Tubman said that it is with pride and deep humility that he shares God's blessing in associating with such a scheme, and that this is the greatest program ever undertaken in Liberia.

The fund-raising campaign is intended to cover a three to four year period, during which construction work will be begun. The building will stand where the present Pro-Cathedral now stands. Bishop Harris of the district of Liberia said the ground-breaking will take place early in 1961, when plans and specifications are completed.

SPAIN

Visit to America

The Rt. Rev. Santos M. Molina, Bishop of the Spanish Episcopal Reformed Church, will visit the United States with his wife during May. Bishop Molina will spend some time in the diocese of Northern Indiana, whose bishop, the Rt. Rev. Reginald Mallet, was one of his consecrators. In addition, the Molinas will visit in the dioceses of Chicago, Michigan, Washington, Los Angeles, and Albany, and in the district of Puerto Rico.

The Spanish Episcopal Reformed

Church is a non-Roman body whose catholicity was recognized by the 1958 General Convention [L.C., November 9, 1958]. Episcopal ministrations had been mainly from the Irish Church before Bishop Molina's consecration, and the present Primate of Ireland was one of Bishop Molina's consecrators along with the late Bishop Keeler of Minnesota, and Bishop Mallet. The life of the Church is carried on under some difficulty, the Spanish government recognizing only Roman Catholicism. The Spanish Reformed Church may not advertise services, nor mark its places or worship.

Visitors in Spain will find the addresses of churches below helpful:

Madrid, Iglesia del Redentor, Beneficencia, 18; Barcelona, Iglesia del Buen Pastor, Juegos Florales, 70; Sabadell, Iglesia de Cristo, General Mola, 208; Sevilla, Iglesia de San Basilio, Relator, 39; Valencia, Iglesia de Jesucristo, Avenida José Antonio, 59.

ACU

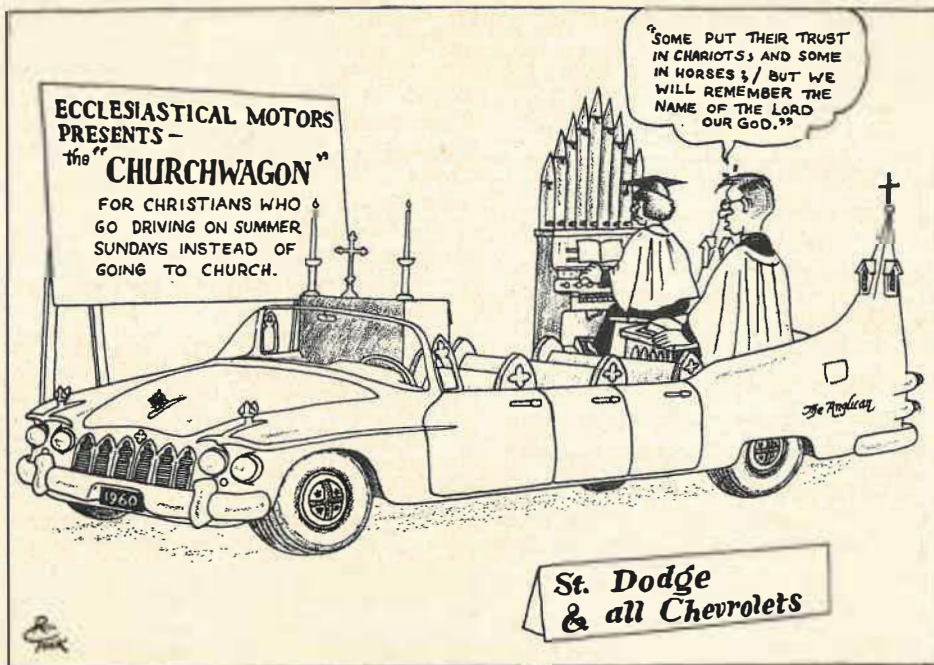
In Kentucky

The organizational meeting of the American Church Union for the State of Kentucky was held at Emmanuel parish, Winchester, in March. The Rev. Frank R. Knutti, rector of Emmanuel Church, welcomed 35 people from the state who attended.

The purpose of the meeting was to adopt bylaws and to elect officers and committee chairmen for a Kentucky regional branch of the ACU. The bylaws, as presented, were based on the national ACU bylaws.

Among the officers elected were the Rev. Arthur D. Willis, rector of Grace Church, Florence, chairman; and William Klapper, layman of Grace Church, Louisville, vice chairman.

Canadian Churchman



Canon Warren to U.S.

The Rev. Canon M. A. C. Warren, general secretary of the Church Missionary Society in the Church of England, will lead three clergy conferences in the United States in September. The conferences are being sponsored by the bishops of the participating dioceses and arranged by the Overseas Mission Society.

Clergy in the five dioceses of North and South Carolina will meet with Dr. Warren at the Kanuga Conference Center, Hendersonville, N. C., September 12th to 14th. The conference for clergy in Texas will be held at the Mo Ranch, a Presbyterian center 85 miles north of San Antonio, September 22d to 24th. California clergy will gather at Asilomar, Pacific Grove, Calif., September 26th to 28th.

During his time as general secretary of the Church Missionary Society, Dr. Warren has traveled widely in Asia, Africa and North America. From 1943 until 1958, he was a member of the Ad Interim Committee of the International Missionary Council, and, for some years, a member of the Joint Committee of the International Missionary Council and the World Council of Churches.

Dr. Warren has written a number of books on missionary and devotional subjects. The most recent is *Challenge and Response: Six Studies in Missionary Opportunity*, lectures delivered at the College of Preachers in 1958, under the auspices of the Overseas Mission Society.

In preparation for the Lambeth Conference of 1958, he wrote the preparatory document on "The Missionary Commitments of the Anglican Communion"; he was a member of the Commission on the Commemoration of Saints; and chairman of the preparatory group which produced the report entitled "The Family in Contemporary Society."

On this American trip Dr. Warren will also deliver a series of special lectures at the Berkeley Divinity School, New Haven, Conn., September 15th to 17th.

CALIFORNIA

Increased Demand

The Cathedral Chapel of St. Francis, better known as the Downtown Chapel, located in the main floor of an office building in San Francisco, is increasing its services to meet an increased demand.

At the chapel, under the auspices of Grace Cathedral, the Holy Communion is celebrated at 7:40 a.m. twice weekly, and Family Prayer is read three times a week at 4:40 p.m. A daily noonday service is conducted, with clergy of various Churches as speakers, and businessmen reading the lesson.

The chaplain, the Rev. Charles Carroll, is available for counseling during the working day.

Gates of Paradise

A \$50,000 replica of the Ghiberti "Gates of Paradise" from the baptistry of a church in Florence, Italy, has been purchased from the Italian government for Grace Cathedral, San Francisco.

The gates will be installed as the great east doors of the cathedral. The replica is to be made from castings of the originals which date back to the 15th century. Michaelangelo, a century after their completion, called them the gates of Paradise. The castings, which can be used only once, were made during World War II, because of the possibility of destruction of the originals.

Purchase of the doors is to be made with a gift pledged to the Grace Cathedral Golden Anniversary Committee, engaged in raising the \$3,500,000 necessary to complete the cathedral [L.C., February 28th]. The doors, which depict scenes from the Old Testament in relief and will be gold plated, cannot be installed until the building is completed.

PUBLIC AFFAIRS

Pray for the Summit

At its meeting in February, the National Council requested the Presiding Bishop to ask the Church to pray for the work of the Summit Conference, to begin May 16th.

A folder of prayers has been prepared for the purpose, and is available from the National Council at \$1.50 per 100 copies. Use of the prayers in public services of the Church in any diocese is subject to the approval of its bishop.

Slums and Service

The Rev. James A. Gusweller, speaking on a radio program sponsored by the National Council, charged on April 16th, that racketeering elements control many slum properties in New York City.

According to the *New York Times*, Fr. Gusweller said that such elements reaped "fantastic profits" from tenants and permitted and participated in gambling, narcotics sales, and other criminal activities in their buildings. In making the charges, Fr. Gusweller also defended the right of the clergy to speak out against slum conditions.

The program was broadcasted nationally over the Mutual Radio Network.

Fr. Gusweller renewed criticism of city administration of laws regarding slums, and suggested that some of the city departments "go to big business" for advice on how to replace chaotic administration with "proper methods of handling public business." He called on the Bureau of Internal Revenue to look into the "fantastic profits" legally and illegally obtained from slum real estate.

"City officials," said Fr. Gusweller, "I

am certain do not like the Church's taking a stand on something they feel does not concern the Church." But, he added, "it behooves the Church to accept Christ's ministry of service" and to serve the many people suffering in slum housing.

"One can't walk down Eighty-fourth Street without seeing the problem," he said, "and it seems to me that everyone has the right to speak out."

NCC

Proposal Endorsed

The Department of International Affairs of the National Council of Churches has gone on record as officially endorsing President Eisenhower's recent proposal to negotiate an agreement with Soviet Russia to eliminate nuclear weapons testing "in areas where detection is now possible."

A resolution, adopted at the department's spring meeting, in New York, further supported the idea of a "formal agreement to refrain from underground testing of small nuclear weapons for a specified period."

The resolution together with a covering message was sent to President Eisenhower, with a copy going to Secretary of State Christian Herter.

RELIGIOUS ORDERS

New Chapel for Growing Community

Ground was broken for a chapel at the Convent of St. Helena, Newburgh, N. Y., on Palm Sunday. Since the mother house of the order was established in Newburgh in 1953, a large room has been used for a chapel, but it has proved inadequate for the growing community and for the many guests who visit the convent for rest and retreat.

The chapel will be connected to the main building by a cloister, and will provide space for 28 members of the community and 80 guests.

Work on the new building is expected to begin immediately, and it is hoped that it will be completed before Christmas.

THE ARTS

"Top Talent"

Richard Dirksen's *Festival Communion Service for Easter*, heard in its premiere performance on Easter Day at the Washington Cathedral, was the subject of a full length music review by Paul Hume, music critic of the *Washington Post*. Mr. Hume's review, calling the *Festival* "top talent," said:

"It raises a solid hope concerning the future of music in the Protestant Church, and especially its Anglican branch, to which Dirksen belongs.

"A generation ago there was a substantial number of men in this country and Great

Britain writing music for the Episcopal service, men such as Leo Sowerby in the United States, Healey Willan in Canada, and a group in England, who regularly added works to the distinguished literature known as 'service music.' Willan is now 80, and Sowerby is nearing 70, and there have not emerged younger men of their caliber either here or in Great Britain. . . .

"Scored for mixed choir with soprano solo, organ, brass, and tympani, the music is not easy for its singers, but it is immediately attractive to the listener. Part of the reason for the latter is the naturalness with which Dirksen has set the text, and the ease with which the lines flow along, despite their elusive rhythms.

"If the new service can be performed, when necessary without the added brass and tympani, it should find wide and appreciative use. . . .

"Dirksen has now placed himself in the direct line of men who provide the finest new music for the Church."

IRON CURTAIN FILINGS

Poison on Easter

Trud, Soviet trade union newspaper, charged on Easter Day that priests and monks of the Russian Orthodox Church "still poison the clear Soviet air."

The paper charged that the Orthodox clergy were getting rich by selling holy water and holy unguents, and that the Zagorsk monastery was a hideout for person fleeing prosecution for crimes, including default on alimony payments. "Is it not high time," *Trud* demanded, "to put an end to it?"

The churches in Moscow were jammed on Easter as worshippers brought in Paschal loaves and colored eggs to be blessed by the priests.

WYOMING

Church Fire at Cody

Fire destroyed the parish hall of Christ Church, Cody, Wyo., in the early morning hours of March 9th. The hall was a total loss and the church was damaged by smoke. A passageway, two classrooms, the kitchen and vesting room, connecting the parish hall with the church building, were extensively damaged.

The parish hall had been a barracks at a Japanese relocation center and was moved to the site for use by the parish about seven years ago. Replacement cost has been estimated at \$8,000. The building was insured for \$5,000 but there was no insurance on the contents. Insurance

ANGLICAN CYCLE OF PRAYER

May

1. Fredericton, Canada
2. Fukien, China
3. Gambia and Rio Pongas, West Africa
4. George, Southwest Africa
5. Georgia, U.S.A.
6. Gibraltar, Europe
7. Gippsland, Australia

on the church and its contents will cover the damage to the building, vestments, and equipment, but personal belongings of the Rev. Ernest Williams, including vestments and books, were not covered.

A neighbor smelled smoke and turned in the alarm. The police called the rector at 3:10 a.m. The fire started in or near a gas heater in the ceiling of the hall.

Plans are only to repair the church building at the present. The parish owns property in another part of town, and plans were made for future relocation of the church plant.

ENGLAND

Oberammergau Shepherds

Arrangements made by the Society for the Propagation of the Gospel, in coöperation with the Bishop of Fulham, insure that several Anglican services will be held each day throughout the season of the Oberammergau Passion Play, in Oberammergau, Germany.

For over 60 years the SPG has arranged for chaplains in the village of Oberammergau during the season. This year, in view of the large numbers of Anglicans expected from all parts of the world, there will normally be four Anglican chaplains in residence. They will work chiefly at two centers: the Lutheran church which adjoins the Passion Play Theater (by permission of Lutheran authorities) and at the Turnhalle in Turnerweg.

On Wednesdays, Fridays, and Sundays the first service of Holy Communion will be at 5:15 a.m. and on other days at 5:30 a.m. There will be two special addresses in preparation for the Passion Play on evenings preceding performances.

Chaplains will come from many parts of the Anglican Communion.

The SPG has also organized 15 summer schools, to study the meaning of the mystery of the Passion for our own day.

Telling Mr. Macmillan

Some 75,000 people gathered in Trafalgar Square in London on April 18th after a march to protest against continued use of nuclear weapons, and roared their approval of demands for unilateral nuclear disarmament by Britain, the end of United States and British nuclear bases in Britain, and Britain's withdrawal from NATO.

The New York *Times* reports that one union leader described the demonstration as the greatest popular rally London has known since the Chartist processions of 1848. The demonstration was sponsored by the Campaign for Nuclear Disarmament.

The Rev. Canon Lewis John Collins, of St. Paul's Cathedral, was one of the organizers of the demonstration, and told the crowd that about 40,000 people had taken part in the march. "If that doesn't

tell Mr. Macmillan something, I do not know what would — also Mr. Gaitskell," he said.

Delegations from the United States, Canada, West Germany, Japan, France, Denmark, Ireland, India, Ghana, China, South Africa, Tanganyika, and other countries took part in the disarmament demonstration.

NEWARK

Parish Makes Grants

Grants totaling \$34,235 from the 1959 income of the Wilks Fund of St. Peter's Church, Morristown, N. J., have been announced by the Rev. S. Hughes Garvin, rector, and chairman of the committee which administers the fund. These grants, Mr. Garvin noted, raise to \$247,130 the total distributed from Wilks Fund income over a period of eight years.

The Wilks Fund came into being in 1952 when the Church received a \$1,250,000 bequest from the estate of the late Sylvia H. G. Wilks. A major part of the bequest was withheld from local parish purposes and set aside in a fund. The income of the fund is to be given annually toward worthy purposes and causes, both religious and secular, and balanced between community, diocesan and state, national and international needs as determined by the committee.

Mr. Clarence N. Coleridge, a candidate for Holy Orders from St. Peter's, will receive \$1,750 for post graduate seminary training and summer clinical training. The rector's fund has been allocated \$2,000, and three community agencies will receive grants totaling \$2,700.

Grants made in the area of the diocese and state totaled \$13,500. The largest amount, \$6,500, goes to St. Timothy's House in Newark. Grace Church, Jersey City, will receive \$3,500 toward a new school bus, essential to its children's program. A grant of \$500 was made to the Episcopal Church at Rutgers University and \$1,000 was given to the Youth Consultation Service of the Diocese of Newark. Some \$2,000 was allocated to St. Mary's Church, Sparta, N. J., toward the retirement of its debt.

Four of the national grants are for educational work. The Church Society for College Work was allocated \$1,500 toward fellowships for college faculty members for a year's study in theology and religion, and \$100 is to be sent to the College of Preachers for post-seminary training of clergy. Virginia Theological Seminary is to receive \$2,000 annually for five years for educational use to be determined by the seminary. Mr. Robert Craig has been granted \$1,000 to assist him in preparation for the ministry at the School of Theology, University of the South. The committee granted \$1,500 to Trinity Church, Fulton, Ky., which is to be used

Continued on page 17



St. Mary's Convent, Peekskill, N. Y., directed by the Sisters of St. Mary
Eggs Benedict or a life of prayer?

Forsaking all things for Him
the Religious knows a different

Fullness Of Life

by a Religious



St. Matthew's Kindergarten, San Mateo, Calif., under
direction of the Community of the Transfiguration:
Does it mean a happy family?

What does this mean to you? A West Indian cruise? Color TV? Eggs Benedict for breakfast? All that God made is good, including a fine ship and a blue ocean, a skillfully made mechanism and expert cookery.

Or does it mean a happy family, sons and daughters, and length of days? Or perhaps a rewarding career, the development and happy use of God-given talents? These are all good, too, and when used for God they bring men and women to union with Him, the Supreme Giver.

Religious, however, are called by God, who knows our nature and the desires of our hearts, to a different kind of fullness of life. They are called to forsake all things for love of

Him and His cross, and to find their riches in the treasure of holy poverty, their joy in their dedication to the Divine Bridegroom of souls, and their lifework in prayer and whatever jobs, large or small, they may be given to do in their Communities according to their vow of obedience.

The works of Religious are in great demand. Bishops and other clergy offer houses and land, schools, hospitals, retreat houses and homes for the aged, if only the religious orders will staff them. The Church could use hundreds more Religious.

Monks and nuns come out of homes, and families and friends are important to the furthering of the religious life. What a wonderful thing

it would be if all who try their vocations could feel that those they leave behind them were proud of them, were rooting for them, and were praying for their perseverance!

Monks and nuns come out of parishes, and the understanding and support of parish priests is very important to the finding of such vocations. It is parish priests who must preach about the religious life, distribute literature, foster individual vocations, and give spiritual aid and moral support to aspirants.

It is encouraging to know how

many priests do help in these ways. The Rev. Herbert N. Conley, rector of Emmanuel Church, Shawnee, Okla., writes in his parish newsletter:

"Dear Friends,

"The human race never ceases to be amazing in its actions and thinking. Try mentioning the importance of the work of the Religious, of monks and nuns, at your next social gathering. The lifted eyebrows will indicate that you have spoken of something akin to the 'man from Mars.'

"Now, it is true that part of this reaction is caused by the fact that the person you are talking to has never been

around a monk or nun and knows nothing about the life. They may mutter something about 'escapism.' If you try to explain, it just becomes more difficult.

"You might mention," for instance, that all Religious live under vows of poverty, chastity, and obedience. The usual reaction is one of horror. Behind the shocked expression is the mental picture — SLAVERY.

"Let's change the subject for a moment. A young man is inducted into the army. After he has been in a short while, he becomes aware of certain things. The army, in order to accomplish its purposes, requires that he live under a fairly strict discipline. He is first taught obedience. To disobey can mean being imprisoned or even shot. While he may marry, the army will pretend that his marriage doesn't exist, and treat him as though he isn't married. As an enlisted man, there is no place in his life for a family. The army will grant him just enough income for subsistence. Practically everything he has and uses all day belongs to the army and not to him.

"When he enters the army does his mother threaten suicide because he is disgracing her? Do his friends register complete disbelief that this could happen to him? No, everyone feels that it is his duty and they are quite proud of him. He can offer himself to a human government as a sacrifice and everyone applauds. But, if he offers himself to the army of God, to live under similar conditions, and for redemptive rather than destructive purposes, all shake their heads and wonder what caused him to do such a thing. How far man has drifted in his values from the Kingdom of Heaven!

"Of course, some can object, most people don't like the army. True, because it is not their vocation. But you also have a large and dedicated corps of lifetime soldiers who feel this is their niche in life. In the same way, not everyone is called to be a Religious. But God has called a great many men and women, to live under this discipline, and to live their lives in prayer and work for the salvation of men.

"The life is hardly new to Christianity. If one reads the New Testament, he cannot escape it. The apostles lived to a great extent the life of the Religious. They were under complete obedience to our Lord. They lived in holy poverty, having their needs provided by kindly people along the way.

"But, of course, most objections such as these are superficial. The underlying problem is that man really finds it difficult to believe in the reality of prayer. Thus, it is incomprehensible that anyone would dedicate his life to the worship of Almighty God and prayer. If there is such a thing as prayer, then surely the most important work within mankind, is with those whose hearts and voices are never stilled as they pray for mankind."

Their works in great demand, the Religious are offered houses and land, schools, hospitals, retreat houses, and homes for the aged. Right: St. Margaret's House, New Hartford, N. Y., retreat house and convalescent home. Shown is Corpus Christi Procession. Bottom: Children of Bethany School, Glendale, Ohio, under the direction of Sisters of the Transfiguration.





Paul Parker

If you enjoy young people and what teaching you may have done — in the Scout troop, or camp — and want to give yourself for the Kingdom's sake, teaching may be your calling.*

Christian teaching is

No Easy Job

It demands our best

by Sister Rachel, O.S.H.

St. Helena's Convent, Newburgh, N. Y.

Voco, vocare, vocavi, vocatum is a Latin verb which means, among other things: to summon, to invite, to arouse, to challenge, and to name. The word "vocation" comes from *voco*, and God does all these things when He gives us a vocation, a particular work to do for Him.

God's calls are normally made through created agencies. Most of us find our vocations through the example of others, the advice of friends, or the guidance of priest, teacher, or parents.

God's call to teach is a permanent summons sounding within the Church. Only through teachers can the Church fulfill her teaching mission, and in a technical culture which sets a high value upon

education, Christian teaching is urgently needed if we are ever to have a society penetrated and formed by the Gospel. So the summons sounds: "Whom shall I send? Who will go for me?"

A vocation is also a gracious invitation with promises of reward. These rewards may not be the expected ones, but they are deep and satisfying. The deepest joy in teaching lies in the very doing of it, in the opening of doors for others to go through, and the awareness of growth, rectification, and expansion in the minds.

Many young men and women of col-

*Children at a summer camp operated by the New York City Mission Society.

lege age never seriously consider teaching. Perhaps they suppose it requires gifts they do not possess — gifts of "getting things over," of superhuman patience, of massive learning. They may also suppose that teaching will never make them rich, and in that they are right. But if you like children and young people, if you have enjoyed whatever teaching you may already have done — in Scout troops, camp counseling, or teaching younger brothers or sisters to ride a bicycle or play baseball or drive a car — and if you enjoy using your mind and helping others use theirs; and if, finally and most important, you want to give of yourself for the Kingdom's sake, then teaching may be your calling.

It is not an easy job. Real teaching demands our very inmost best. Though the hours are not long, compared to many jobs, the work is tiring, and we are not through for the day when the last class is over. Not only are there papers to correct and tomorrow's lessons to prepare and meetings to attend, but pupils and parents need help. The effort that goes into such help may be tremendous, and its fruits all but invisible. But perhaps the Last Day will reveal them for what they are — part of our Lord's Passion and Resurrection.

Those who are called to teach as their life work are truly named "teachers," an honorable name in the Church. Some of her saints bear the style and title "Doctor" (learned) because they gave her the service of their minds.

There are practical things young people can do in order to respond to this vocation:

(1) Acquire training in the doctrines and discipline of the Church. Ask your parish priest or your college chaplain how you can grow in Christian learning and practice.

(2) If you plan to teach in high school, acquire proficiency in some high school subject.

(3) Finally, acquire (as will be demanded by the accrediting agencies and state departments of education) some professional courses in pedagogy. These rather misleadingly called "education courses" are often in ill repute. They have a reputation for being tiresome, doctrinaire and even poorly taught, and sometimes they are. However, some professional courses are stimulating and valuable, and all you can learn about child psychology, teaching methods, testing, and the history and philosophy of education should be helpful to you as a teacher.

Church schools are always interested in prospective teachers. From them you will receive encouragement and guidance. If you are looking for a position in the immediate future, write to the Episcopal School Association for information about vacancies.

Whether a vocation to teach in a Christian school comes to you as a summons or an invitation, or something more like a poke in the ribs, it is your opportunity to stand and say "Here am I; send me."

Religious Life Sunday

Four weeks from now, on May 29th, the Church will observe Religious Life Sunday. We hope this observance will have a real impact on parish life.

The Church needs her monastic orders. She needs the continuing round of praise and intercession which is the monastic's central duty.

The Church needs the services of monastics as teachers, missionaries, preachers, and workers with the sick and the poor and the rejected.

The Church needs the havens which monastics provide, the retreat and conference centers, staffed by holy men and women. Laymen and laywomen by the hundreds have found in such havens the peace with power that is so hard to come by in the modern world. They have been blessed by contact with spiritual directors whose monastic nurture prepared them superbly for this work.

The Church has the duty to make it possible for her sons and daughters to live lives of monastic poverty, chastity, and obedience, when they are called to this life by God.

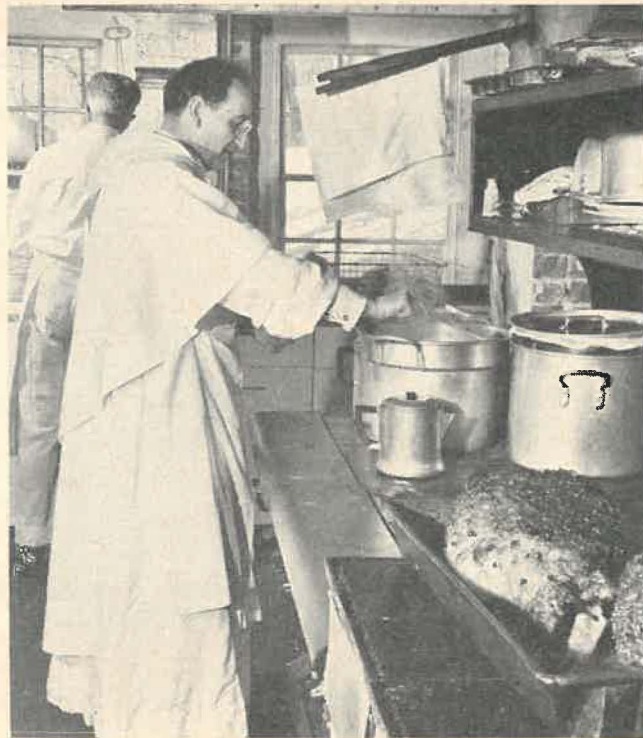
On all counts — the counts of self-interest, love of man, and love of God — the Church has an obligation to support monasticism. We hope that Religious Life Sunday will present to masses of Churchmen now ill-informed about monasticism the facts about its beauty, power, and value.

Our Religious Communities

I welcome the opportunity to express my gratitude for the Religious Communities of our Church. These centers of prayer and study and work have a constant strengthening influence on the whole Church; they have an essential place among us.

The men and women who have found a vocation in a religious order, by God's grace, purify and deepen our own devotion to our Lord. We are increasingly recognizing the importance of Religious Communities whose work I believe will not only increase in extent, but be broadened in scope and influence.

(Most Rev.) ARTHUR LICHTENBERGER
Presiding Bishop



Life Photo

The kitchen at Holy Cross Monastery, West Park, N. Y.
The Church has a duty to her sons and daughters.

The Episcopalian

The long-awaited first issue of *The Episcopalian*, official magazine of the Church, is off the press. It is a handsome, 52-page publication with many pictures, some of them in full color.

The publication is a successor to *Forth*, launched at the direction of General Convention to try out both techniques and circulation possibilities. Its advisory board, appointed by the Presiding Bishop but separate from National Council, is directed to report its recommendations for future action back to General Convention in 1961.

Magazine publishing is a difficult and complicated business which, in the end, succeeds or fails on the basis of the private decisions of masses of people.

The Episcopalian faces a series of judgments. The question now is whether many vestries will decide to adopt the Parish Plan, under which all parish families receive copies at a greatly reduced rate. Our hope is that they will. Later, when vestries and the parish membership have become familiar with the magazine, the all-important question of whether to renew the subscription will come up. Finally, in 1961, General Convention will have to decide whether to vote the heavy subsidies which will be necessary to support a substantial magazine selling at far below cost.

We will watch the development of the magazine and its confrontation of the problems before it with great and sympathetic interest.

sorts and conditions

THE CHRISTIAN community is centered in God. This is a simple and obviously true statement, but when you apply it to the life of the ordinary parish you find that the parish is centered in quite a few other things as well. The rector or parson ("person" of the parish), is naturally quite central in its life and work. The various needs, interests, traditions, and prejudices of the lay members provide the parish with another center.

THIS REMINDS me of the fact of geometry that a triangle has three centers. There is the center found by bisecting the three angles. There is another center found by drawing a line perpendicular to the midpoint of each side. And there is a third center found by drawing a line from each corner of the triangle to the midpoint of the opposite side.

JUST for a little Pythagorean nonsense, consider these three centers in terms of the parish's three centers — priest, people, and God. If the sides of a triangle are unequal, the three centers will all be at different points. If they are equal, the three centers will coincide.

AND — such is the beauty of geometry — if any two of the three centers coincide, then the triangle is equilateral and the third center will infallibly coincide with the other two!

SO, if the parish decides that it really and truly wants to be centered in God, it only has to be completely priest-centered and completely people-centered in such a way that these two centralities coincide at the point of God-centeredness.

THE NEGATIVE of the statement is equally true and equally interesting. If the priest and people have different concepts of where parish life is centered, then neither the priest's center nor the people's center can possibly be God's center.

— THAT IS, it would be true if parishes were triangles, which of course they are not. Yet Christianity itself is demanding that we find perfection in the midst of rampant imperfection.

IF THERE IS weakness and foolishness in your parish, then perhaps God is very near. Just pool your ignorance, and find out for yourself. PETER DAY

May 1, 1960

NEWS

Continued from page 12

for reduction of the debt on a new building and \$185 to St. Anna's Church, Columbia, S. C., to purchase a font.

In the international field, \$6,000 goes to the missionary district of Haiti to be used by Bishop Voegeli for the College of St. Pierre, \$2,000 goes to the diocese of Kyoto, Japan, toward the building of a conference center, and \$800 was given to Agricultural Missions, Inc., to assist in the establishment of rural reconstruction libraries in under-developed countries.

ORTHODOX

Pilgrimage to Istanbul

Archbishop Iakovos of the Greek Archdiocese of North and South America, left New York recently with a group of about 300 persons on a pilgrimage to the Ecumenical Patriarchate at Istanbul, Turkey. Another 200 persons were expected to join the pilgrimage in Greece.

The archbishop was escorted by Archbishop Polyefktos of Iropaion (district of the Central States) and the Rev. Daniel Gambrillis, administrator of the district of the Middle West.

Homage and respect will be paid by the pilgrims in an audience with Ecumenical Patriarch Athenagoras I to mark the 12th anniversary of his elevation to the patriarchal throne. He is regarded as primarily responsible for the development and progress made by the Greek Church in this country during his tenure as Archbishop of North and South America.

[RNS]

Second Weeping Icon

A second icon of the Blessed Virgin has been reported weeping in Long Island. Dr. Paul Anderson, associate editor of THE LIVING CHURCH reports,

The icon, which we went to see on April 13th, was in the bedroom of Mr. and Mrs. Peter Koulis, in Oceanside, Long Island.

Archbishop Iakovos took off the glass case so that we might see the icon clearly, without any diversion of light by the glass. I could see an element about the size of a pin-head near the outer edge of the cornea of the left eye. I could not decide whether it was liquid. I stood within three feet of the image for about 15 minutes, and the element remained visible but did not move. I did not try to touch this element, but at the request of the archbishop, touched the icon on the breast about three inches from the eye. I could not feel any moisture there. He called my attention to the lower part of the icon, where I had the clear impression that there had been recent moisture; on the reverse side, no evidence of moisture was noticed. The archbishop said that yesterday there was liquid from both eyes, trickling down to this lower edge of the icon.

This was a simple 8" x 10" paper lithographed reproduction of an original painted icon of the 16th century, known as the Virgin



RNS

Dr. Paul Anderson
He saw the icon.

of the Portaistis (the door), which is found in one of the monasteries on Mount Athos, the Holy Mountain, in Northern Greece. This lithograph copy was probably produced in Athens about 1938. It was brought to the United States by Mrs. Pagona Parlamus, sister of Mrs. Peter Koulis, in whose home we saw the icon. Mrs. Parlamus is the grandmother of Mrs. Panagiotis Catsounis, owner of the icon which two weeks before similarly shed

THE COVER

Symbolizing all Great Lakes vessels, the ore carrier "Alva C. Kinkey" was dedicated at Conneaut, Ohio, in a ceremony conducted annually by the Conneaut-Lakeville Ministerial Association, to mark the start of the lower lakes shipping season.

Many Churchpeople attended the service, and Captain Robert Andrew, Church Army, who is in charge of St. Paul's Church, Conneaut, took part.

tears. The first icon was transferred to the Greek Orthodox parish Church of St. Paul in Hempstead.

I talked through an interpreter with Mrs. Koulis. She is a devout Orthodox woman, whose husband, Peter, is night cashier in a diner. They have an eight-year-old daughter, Bessie, who told us that she had been awakened the day of the phenomenon and saw a lady in black wearing a crown. "It was not a dream, I saw her." The lady told her she would see more on Thursday.

Official on Easter

His All-Holiness, Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch, has made an official appeal for a reunion of Orthodox, Roman Catholic, and Protestant Churches.

In an Easter encyclical, the Patriarch said that "it is not possible for us to accept that this division should be con-

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tinued and perpetuated to the detriment" of Christ's work.

Translation of the encyclical was issued by the Most Rev. Iakovos, Archbishop of the Greek Archdiocese of North and South America, who told the New York Times that the Easter encyclical marked the first time the Greek Orthodox Patriarch had "spoken of Church unity in an official manner."

Metropolitan Dies

Metropolitan Alexander, head of the Russian Orthodox Church in Belgium, died recently at the age of 81. The Church in Belgium is comprised largely of emigrés from Communist Russia who have renounced the spiritual authority of the Moscow Patriarchate.

Born in Russia, the metropolitan came to Brussels as archbishop in 1923. He was made metropolitan in 1959, on the 50th anniversary of his episcopal consecration. He once served as a missionary in the United States. [RNS]

Greek Church in Israel

Metropolitan Isidoros of Nazareth has consecrated the first Greek Orthodox church built in independent Israel. It is located in Shifream, a small town in western Galilee.

The new church is the 10th Christian one built with the support of the Israeli Ministry of Church Affairs. It was named in honor of SS. Constantine and Helena. [RNS]

Coming Up, Millenium

Celebrations have been scheduled for 1962 to mark the 1,000th anniversary of the first monastery on Mount Athos, often called the Holy Mountain, which ranks as one of the most revered Greek Orthodox sanctuaries.

A committee made up of representatives of the Ecumenical Patriarchate in Istanbul and the Holy Synod of the Orthodox Church in Greece will be appointed to organize special celebrations commemorating the anniversary.

Most of the 3,000 monks on Mount Athos are Greeks, but there is a sizable number of Russians. The monasteries contain many precious treasures, including priceless classical manuscripts. [RNS]

May Alter New Testament

His Beatitude Theoklitos, Archbishop of Athens and Primate of All Greece, has said that alteration of New Testament passages that may offend Jewish sensibilities or serve to provoke anti-Semitism may be considered by the Holy Synod of the Greek Orthodox Church.

The archbishop said there are many such passages he would like to see amended, but declined to specify them.

He said the subject would probably be discussed at the synod's October meeting, subject to previous favorable reaction from the Ecumenical Patriarchate of Istanbul and sister Eastern Orthodox Churches.

Speaking at a news conference, Archbishop Theoklitos condemned recent anti-Semitic incidents in many countries which he said "have filled every Christian soul with anguish and indignation." He deplored anti-Semitism as "sacrilegious, anachronistic, and anti-Christian." [RNS]

When You Are Hospitalized

by the Rev. WILLIAM L. KIER

Here are some pointers to remember if or when you are hospitalized.

(1) Let your clergyman know either beforehand or immediately upon entrance to the hospital. Don't delay. When you call your doctor, call your priest.

(2) Your clergy can help you to get well. Ask to receive the Sacraments of Holy Communion and/or Holy Unction.

(3) Take your Prayer Book, Bible and *Forward* booklet along with you to the hospital. You might want to



read something other than *Modern Romances* or *Mad!* And you can often use this stay for spiritual growth.

(4) When you enter a hospital be sure and be listed as an "Episcopalian" (do you know how to spell it?). Don't just say Protestant, or let yourself be listed as Protestant, because you are an Episcopalian.

(5) If your clergyman knows you have been hospitalized he can, and certainly will, pray for you and seek to minister God's help to you in getting well.

Our clergy want to serve you and help you in the best way possible. Please help them, won't you?

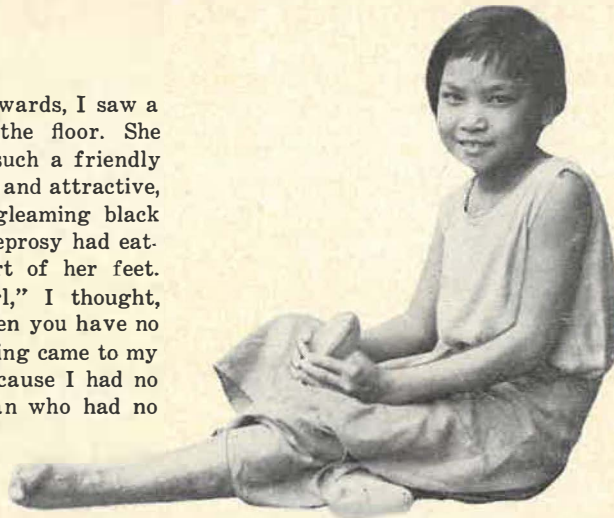
Reprinted from *The Episcopalian*, magazine of the diocese of Western New York.

Pin

Passing through the wards, I saw a little girl sitting on the floor. She looked up at me with such a friendly smile. She was so sweet and attractive, I stopped to pat her gleaming black hair. Then I saw that leprosy had eaten her toes and a part of her feet. "Poor little brave girl," I thought, "how can you smile when you have no feet?" Then the old saying came to my mind, "I complained because I had no shoes until I saw a man who had no feet!" Pin (just Pin—she has no surname) is a little orphan girl, around 9 or 10, in faraway Thailand. She has never been to school but is intelligent and very winsome.

Leprosy is not hereditary but is contagious. A healthy child left with leprous parents is certain to contract the disease. CCF helps to remove such children to school colonies and keeps them safe from leprosy's horrors. To let them remain with infected parents is like leaving children to play in a river infested with crocodiles. Yet many remain for the lack of funds to save them. CCF helps children like Pin, too, who are leprous. She needs to have her legs amputated, her disease arrested and then, later, with artificial limbs she will be able to stand up again.

CCF also assists blind, deaf, crippled, retarded and tubercular children. But the greater number of the children are orphans, refugee or "cast off" children—normal except for their hunger, homelessness and neglect. There are children who need help because they have never eaten a full meal, never worn anything but rags. Some of them have never even been in a house. There are children who sleep on the streets and search refuse cans



—for whom a spoiled banana is a treat! In India, parents within the past two months have sold their children for as little as seventeen cents, hoping the purchaser would feed them when they could not. Children like these can be cared for in a CCF home. The cost is the same in all countries listed below—\$10.00 a month.

Christian Children's Fund, incorporated in 1938, with its 340 affiliated orphanages, schools, assists over 30,000 children in 40 countries. It is the largest Protestant orphanage organization in the world. It serves 35 million meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious. Children can be "adopted" in any of the countries listed.

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For details on rates, see page 23.

BOOKS

A Gifted Anglican

WHO FOLLOWS IN HIS TRAIN. The Story of Reginald Heber. By **Philip S. Watters.** The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. Pp. 32. Paper, 15¢ a copy; eight for \$1; 100 for \$10.

Reginald Heber (1783-1826), who for the last three years of his short life was Bishop of Calcutta, is one of the best loved of modern hymnologists. His hymn, "Holy, holy, holy, Lord God Almighty," is sung by Christians throughout the English speaking world — including the Unitarians (who have of course altered it in accordance with their theological outlook).

Philip S. Watters' *Who Follows In His Train* (which takes its title from the refrain of Heber's "The Son of God goes forth to war") is an interesting biographical sketch of a gifted and devoted Anglican, nine of whose hymns find a place in *The Hymnal 1940*.

FRANCIS C. LIGHTBOURN

The Hale Lectures of 1959, delivered by the Archbishop of York, the Most Rev. Michael Ramsey, at Seabury-Western Theological Seminary last October are scheduled for fall publication, 1960, by Charles Scribner's Sons. Treating of Anglican theological development from the time of Charles Gore (1853-1932), Bishop of Oxford, under whose editorship the epoch-making *Lux Mundi* ("The Light of the World") appeared in 1889, to the time of William Temple, Archbishop of Canterbury (d. 1944), the Lectures will appear under the title *An Era in Anglican Theology: From Gore to Temple*. To the Lectures as originally given last October Dr. Ramsey has contributed several additional chapters. Shortly after publication in America, Longman's, Green and Co. will publish the Lectures in England.

The Rev. Leonard Ellinwood, canon of the Washington Cathedral and a leading authority on Church music, has agreed to revise and bring up to date the late Rev. Canon Winfred Douglas' *Church Music in History and Practice* (Scribner's, 1937), which were the Hale Lectures of 1935. Canon Ellinwood will give a single special Hale Lecture at Seabury-Western on May 12th. This will present the material covering the period between Canon Douglas' work and the present. The new edition of *Church Music in History and Practice* will be published by Scribner's late this year or next year.

Book Received

WALTER LUTHI, EDUARD THURNEISEN: **PREACHING — CONFESSION — THE LORD'S SUPPER.** Translated by Francis J. Brooke, III. John Knox Press. Pp. 121. \$2.50. Essays by two Swiss theologians.

CHRISTIANITY AND COMMUNISM TODAY. By John C. Bennett revising the classic Haddam House book *Christianity and Communism*. A Haddam House Book. Association Press. Pp. viii, 188. \$3.50.

MARTIN BUBER: JEWISH EXISTENTIALIST. By Malcolm L. Diamond. New York: Oxford University Press. Pp. ix, 240. \$4.50.

THE GREATEST SERMONS OF GEORGE H. MORRISON. With an Introduction by George M. Docherty. Harpers. Pp. 256. \$3.50.

THE POWER OF HIS NAME. A Book of Sermons. By Robert E. Luccock. Harpers. Pp. 159. \$3.

THE PULPIT AND THE PLOW. By Ralph A. Felton. Friendship Press. Pp. 168. Paper, \$1.75; cloth, \$2.95.

ST. BERNARD OF CLAIRVAUX. The story of his life as recorded in the Vita Prima Bernardi by certain of his contemporaries, William of St. Thierry, Arnold of Bonnevaux, Geoffrey and Philip of Clairvaux, and Odo of Deuil. A first translation into English by Geoffrey Webb and Adrian Walker. Westminster, Md.: Newman Press. Pp. 130. \$2.75.

INVITATION TO WORSHIP. A Devotional Study of the Lutheran Worship. By Clifford Ansgar Nelson. Augustana Press. Pp. xi, 178. \$3.

THE HUMAN PROBLEMS OF THE MINISTER. By Daniel D. Walker. Harpers. Pp. xiv, 203. \$3.95.

THE CHURCH IN THE THOUGHT OF JESUS. By Joseph B. Clower, Jr. John Knox Press. Pp. 160. \$3.50.

THE DISCOVERY OF GOD. By Henri de Lubac. Translated by Alexander Dru. P. J. Kenedy. Pp. 212. \$3.95.

THE CHURCH AND SEX. By R. F. Trevett. Hawthorn Books. Pp. 126. \$2.95. (Volume 103, Twentieth Century Encyclopedia of [Roman] Catholicism.)

VESTMENTS AND CHURCH FURNITURE. By Robert Lesage. Translated from the French by Fergus Murphy. Hawthorn Books. Pp. 152. \$2.95. (Volume 114, Twentieth Century Encyclopedia of [Roman] Catholicism.)

PLANNING YOUR SCHOOL BUILDING DOLLAR. By Carl H. Stautz. Philadelphia: Chilton Co. Pp. 119. \$2.75. ("... a suggested plan of action by which any school board can build school buildings within its bond issue. . .")

THE CHURCH IN THE WORLD OF RADIO-TELEVISION. By John W. Bachman. Association Press. Pp. xvii, 191. \$3.50.

ACU CYCLE OF PRAYER

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

May

1. St. James', Leesburg, Fla.; Church of St. James the Just, Franklin Square, N. Y.; St. Mark's, Geneva, Ill.; St. Mark's, Cocoa, Fla.; All Saints', San Diego, Calif.
2. Church of the Advent, Boston, Mass.
3. St. Paul's, Brookings, S. D.; St. Philip's, Gascons, Quebec, Canada
4. St. Augustine's, Rhineland, Wis.; St. Augustine's, Kansas City, Mo.; Church of St. Mary, Flushing, N. Y.
5. Christ, Riverdale-on-Hudson, New York, N. Y.
6. St. John's, Southampton, N. Y.; Cathedral of the Incarnation, Garden City, N. Y.; St. Michael's, Fort Worth, Texas; Grace and Holy Innocents, Albany, N. Y.; Church of the Intercession, Stevens Point, Wis.
7. Trinity, Brooklyn, N. Y.; St. James', Long Beach, N. Y.

LETTERS

Continued from page 4

ness commenting on conditions within a friendly nation. Somebody is decidedly mixed up, and we will be fortunate if further tragedy does not result. Suppose those who object to recent interpretations of "the law of the land" should consider themselves justified by "grave moral reasons"?

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

Natchez, Miss.

Grow More Hair?

Two clergymen have written to me direct in reply to my watery-eyed, Anahist-riddled croak for a new clerical headgear to keep off the rain and chills at cemeteries, etc. in winter. The Rev. Dr. James Savoy (Church of the Advent, Nashville, Tenn.) tells me he longs wistfully for a "biretta with a bill on it" for outdoor services in the rain. The other, the Rev. Dr. George Gooderham of Fairfield, Calif., (one of my best friends, incidentally) bursts into verse:

"You murmur at my trick biretta
And think a French beret is better;
Not Canterbury Cap — quite ugly,
Worn with some British dash, and snugly;
Nor skull-cap fitting close tho' smugly.
But let me my advice declare —
What you need is to grow more hair!"

Remembering that I am well thatched, Dr. G. has scratched out "you" and substituted "we," in the last line.

I have just heard from England that THE LIVING CHURCH correspondence column scored a "beat" on the Anglican Communion by raising this weighty matter. It seems that the bishops of the Convocation of Canterbury are now considering measures to cope with the clerical headgear crisis. The cry goes 'round "Something Must Be Done!" We await developments.

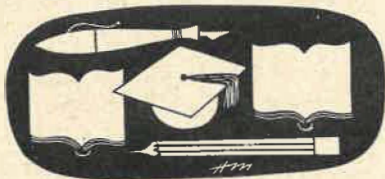
(Rev.) HARRY LEIGH-PINK
Rector, Emmanuel Parish

Grass Valley, Calif.

Editor's Note: The end — we hope.

College Work

May I say an enthusiastic word of gratitude for the special issue on college work and the report on the Church Society for College Work [L.C., April 3d]. The Church is richly blessed by this Society. Part of the blessing derives from its very independence of the national Church structures. At the same time we on the staff of the National Council's Division of College Work work continuously with



the Church Society and its officers, and we rejoice in this interchange, in our division of labor, and our mutual support and stimulus.

Congratulations and thanks for a first-rate report.

(Rev.) PHILIP T. ZABRISKIE

Executive Secretary, Division of College Work
National Council

New York, N. Y.

May 1, 1960

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PEOPLE and places

Appointments Accepted

The Rev. Francis D. Daley, formerly assistant at St. Paul's Church, Paterson, N. J., is now chaplain for special projects for the Seamen's Church Institute of New York. Address as before: 449 Van Houten St., Paterson 1, N. J.

The Rev. Vincent C. Flemmings, formerly assistant at St. Andrew's Church, Manhattan, New York City, is now vicar of the Church of the Ascension, Kansas City, Kan.

The diocese has purchased a new vicarage at 2839 Parkwood Blvd., Kansas City 4, Kan., and the Flemmings have been living there since early March.

The Rev. Harold Goetz, formerly assistant at St. John's Church, Huntington, L. I., N. Y., is now serving Holy Apostles' Church, Oneida, Wis.

The Rev. James C. Holt, formerly rector of St. John's Church, Butte, Mont., is now rector of St. Luke's Church, Kalamazoo, Mich. Address: 247 W. Lovell St.

The Rev. Eugene A. Monick, Jr., formerly vicar of St. Bartholomew's Church, Bemidji, Minn., is now provincial director of college work for the Second Province. Address: Synod House, Amsterdam Ave. and 110th St., New York 25.

The Rev. Martin Risard, who formerly served Calvary Church, Red Lodge, Mont., and its field, is now rector of St. John's Church, Tully, North Queensland, Australia. Address: Box 329, Tully.

The Risards left Montana near the end of January and arrived in Australia with their six children on March 6. Two other American priests are at work nearby in the diocese, the Rev. Dr. Alfred T. Haines, who was at one time at Grace Church, Cedar Rapids, Iowa, and the Rev. Will Bingham, who formerly lived in Salt Lake City and was ordained to the priesthood in Australia.

The Rev. Walter Allyn Rogers, formerly assistant at St. Michael's Church, New York, is now in charge of St. Simeon's Church, the Bronx. Address: 1020 Carroll Pl., New York 56.

The Rev. William F. Scholl, Jr., formerly vicar of St. Andrew's Church, Bronx, New York, is now associate director of the National Conference of Christian and Jews of New Jersey, with offices in Newark.

The Rev. Robert A. Smith, formerly assistant at St. Paul's Church, Plymouth, Wis., serving St. Boniface's, Chilton, is now vicar of St. Paul's Church, Suamico, Wis.

The Rev. Thomas T. Steensland, formerly vicar of the Church of Our Saviour, Little Falls, Minn., serving also the church at Royalton, is now rector of St. James' Church, Paso Robles, Calif. Address: Box 823.

The Rev. Francis C. Tatem, formerly rector of St. Alban's Church, Marshfield, Wis., will on May 2 become vicar of St. Patrick's Church, Franklin Park, Ill. Address: 3241 Wagner St.

The Rev. Lloyd H. Uyeki, formerly assistant at Christ Church, Poughkeepsie, N. Y., is now vicar of St. Gregory's Church, Woodstock, N. Y.

The Rev. Edward J. Watson, formerly head-

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master of All Saints' School, Sioux Falls, S. D., and associate rector of the Church of the Good Shepherd, Sioux Falls, will on July 1 become headmaster of St. Joseph's School, Boynton Beach, Fla. Address: Box 1236.

The Rev. David W. Weatherford, formerly curate at St. Paul's Church, San Diego, Calif., is now vicar of St. Andrew's Church, Ojai, Calif.

The Rev. Edgar Fisher Wells, Jr., who was recently ordained deacon, is now assistant at St. Paul's Church, Plymouth, Wis., serving the church at Chilton. Address: 312 E. Main St., Plymouth.

The Rev. Andrew Lyon Williams, formerly chaplain at St. Luke's Hospital, Ponce, Puerto Rico, in charge of work with the English speaking congregation at Holy Trinity, Ponce, is now assistant at All Saints' Church, Winter Park, Fla. and chaplain to Episcopal students at Rollins College.

Ordinations

Priests

Newark — By Bishop Stark: On March 26, the Rev. James M. Nickell, curate, Grace Church, Madison, N. J.

North Carolina — By Bishop Baker: On March 19, the Rev. William H. Hethcock, assistant, St. Andrew's, Greensboro; on March 25, the Rev. Curtis T. Allen, assistant, Calvary Church, Tarboro; on March 26, the Rev. Gary A. Verell, in charge, Calvary Chapel, Burlington, and St. Andrew's Church, Haw River; on April 2, the Rev. Augustus Moody Burt, in charge of churches at Walnut Cove, Mayodan, and Germantown; on April 6, the Rev. Joseph E. Sturtevant, rector, Trinity Church, Scotland Neck.

Armed Forces

The Rev. James D. Marrs, priest in charge of the Cheyenne Indian Mission in South Dakota since 1957, is a recent graduate of the Naval

Training School for Chaplains in Newport, R. I., and is now on duty at Camp Lejeune, Jacksonville, N. C.

Changes of Address

The Rev. Dr. Eugene L. Avery, who recently became vicar of St. Aidan's Church, Paterson, N. J., and St. Andrew's, Passaic, may be addressed at 4 Pine St., Passaic.

The Rev. Norman Egerton, rector of the Church of St. John the Divine, Hasbrouck Heights, N. J., formerly addressed on Terrace Ave., may now be addressed at 333 Franklin Ave.

Resignations

The Rev. F. Philip Dignam has resigned as rector of Holy Trinity Church, Covina, Calif., and will take further studies at the University of Texas.

Births

The Rev. John C. Beaven and Mrs. Beaven, of Emmanuel Church, Miles City, Mont., announced



the birth of their third son, Paul William, on March 19.

The Rev. Ivan H. Partridge and Mrs. Partridge, of All Saints' Church, Glen Rock, N. J., announced the birth of their fourth child and third daughter, Joan Mary, III, on April 5.

Other Changes

The Rev. Carl R. Sayers, rector of St. Luke's Parish, Allen Park, Mich., spent the winter term, January 11 to February 26, as a fellow at the College of Preachers. Fr. Sayers, who is also chaplain to the first missile battalion (Nike-Ajax), 177th Artillery, Michigan Army National Guard, was recently promoted to the rank of captain.

DEATHS

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

The Rev. Elwyn H. Spear, retired priest of the diocese of Newark, died March 2d.

Dr. Spear was ordained to the priesthood in 1915. He received doctorates in philosophy, divinity, and laws from different institutions of learning, and was a member of Phi Beta Kappa. He was rector of the Church of the Atonement, Tenafly, N. J., and at one time honorary canon of the Cathedral of St. John the Divine, New York, N. Y. Dr. Spear served on the staff of Trinity Cathedral, Newark, N. J. He was a trustee of St. Stephen's College (Bard).

Dr. Spear is survived by his wife.

Elizabeth L. Cain, widow of the Rev. Walter S. Cain, died at her home in Asheville, N. C., on April 10th.

Mrs. Cain was 77 years of age. She was a member of All Souls' Church, Biltmore, N. C. The Rev. Mr. Cain died in 1945.

Surviving are two sons, Walter S. Cain, Jr., and Herbert L. Cain.

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WANTED: Organist-Choir director. Parish of 500 in medium size town, excellent pipe organ. Would be necessary to supplement income by private teaching. Position open immediately. Reply Box C-422.*

TUTORING-MAINE, near Rockland, math and reading, boys 10-15, contact: Richard Riley, St. Peter's School, Peekskill, N. Y.

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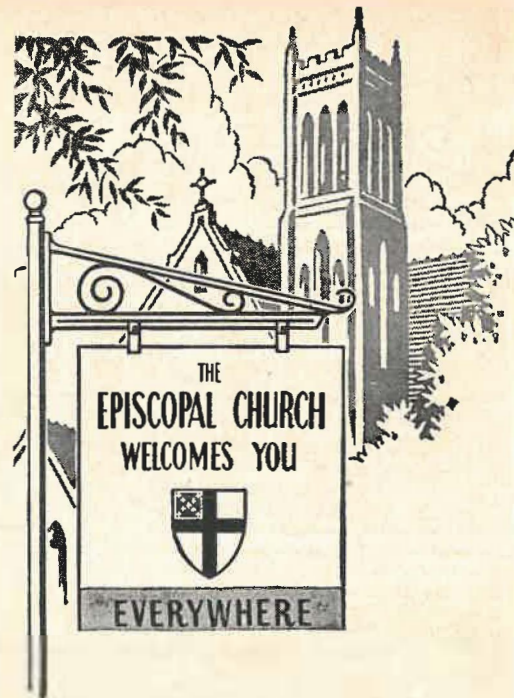
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RESURRECTION 115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
 Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
 3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
 HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

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



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

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

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Robert R. Spears, Jr., v
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
 minutes before HC, Int 12 noon, EP 8 ex Wed
 6:15, Sat 5

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.
 Young, p-in-c
 Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
 HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
 6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
 Samuel E. Purdy, Rev. Frederick McDonald, canons
 Sun 8:30, 10:45; Thurs 10:30

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