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SEP 21-62 RPN 4 LG5

April 1, 1962

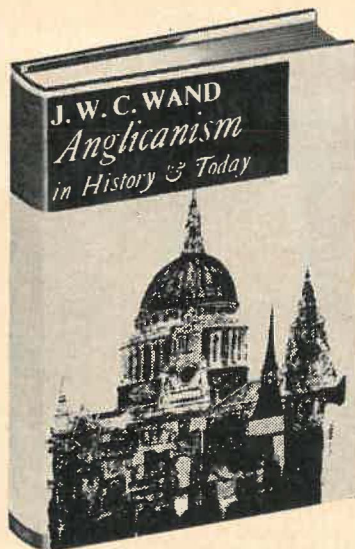
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At a choir school, empathic nurse [p. 32].

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Teach Us to Pray



The early disciples knew that John the Baptist had taught his disciples to pray, and they quite naturally expected this from their own Master. They saw our Lord in prayer, and eagerly asked Him, "Lord, teach us to pray." He did, and the Gospel references to this teaching, when gathered together, would make a whole curriculum course on prayer. He taught them to pray intensely, with meaning, frequently, persistently, believingly, for one's enemies, and both privately and together. He gave instructions in prayer, and finally gave them one specific, sample prayer.

The Church teacher must accept this same responsibility and calling, to teach his pupils to pray. They are his disciples, that is, persons who follow his lead, and may expect to learn not only the facts but the intimate skills of the Christian Faith. No matter which printed text the teacher has, he still must teach the practice of prayer from his own experience, convictions, and habits.

Fellowship in Prayer

We want our children to grow up to be "praying Christians." Whatever our hopes for equipping them with knowledge of the Bible and the Church, we surely wish them to know how to pray, and to pray faithfully and intelligently. Prayer is one of the high expressions of human life — perhaps the highest — and although its urges come from the deep springs of life, it may be guided and trained as any other faculty. That thousands of our people were never taught to pray intelligently and regularly is one of the large gaps in our systematic curriculum.

If the parish school is to teach the life of prayer, then responsibility for this falls mainly on the class teacher. The rector may exhort, in his "instruction" in the family service, but systematic teaching in prayer, step by step, with drill and practice, must be carried through by the teacher. Nor should this be a separate topic, to be studied in certain lessons; it should be a vital element in every session.

Prayer is an art, the expression of a vital person, and, like music or any other art, springs from a native human urge. As Baron von Hugel said, "He has put salt in our mouths that we may thirst for Him." But it is not enough to long to pray, though the few may learn, unaided. Even after being started by a teacher, the learner goes on to develop in his own way. How can the teacher start his students in their life of prayer?

The main point is that he must have

it on his mind that there shall be some reference to prayer and the practice of it in every class session. The following are some suggestions that may help:

An opening prayer, after the class has assembled. Sometimes this will be in concert; now and then individuals lead. The same collect, used for a term, becomes easily the memorized gem for life.

Sentence prayers, spoken during a quiet time by individual pupils as the Spirit moves. Few of our teachers make use of this, perhaps because they have never seen it done, do not know how to start. Yet it is one of the finest experiences of fellowship, and a wonderful way of simple, natural self-expression. Ask someone about this.

Memorization of specific, assigned prayers. "Before Christmas, every one of us will memorize the collect for — — —, and we will post the names on our chart as soon as each one can recite it perfectly." Two good collects per year is not too much to expect as the outcome (possibly the only tangible product, in adult years) of a year of Sundays in your class. Critics are demanding that children be "taught something definite." All right, here is your chance.

Ejaculatory prayer—those "prayers standing up," which "shoot out of you," as Richardson Wright wrote of them. Let students learn to say a brief prayer when answering the phone, when putting hand on a railing, when stopped by a red light, at the ringing of a bell, at noon.

Written prayers. First show the structure of a collect: the address, the description, the appeal, the ending. You are missing a great deal in knowing (and helping) your pupils if you have not asked them to write a prayer.

There is much more to it than this, but if you see the need, you will discover the variety, the wonder, and the ways of teaching prayer.

ACU CYCLE OF PRAYER

April

1. St. Bartholomew's, Hohokus, N. J.; St. John's, Norristown, Pa.; St. James', Canton, Pa.
2. St. Michael's Monastery, St. Andrews, Tenn.
3. St. George's, Englewood, Colo.
4. Church of the Good Shepherd, Kansas City, Mo.
5. St. George's, Utica, N. Y.; St. Andrew's, Buffalo, N. Y.; St. Simon's, Brooklyn, N. Y.
6. St. John's, Bisbee, Ariz.; Church of Our Saviour, Chicago, Ill.
7. The Rev. Henry G. Raps, Ventnor, N. J.

The Living Church

The Living Church

Volume 144 Established 1878 Number 13

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

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THINGS TO COME

April

1. Fourth Sunday in Lent
8. Passion Sunday
9. Meeting, representatives of Methodist, Episcopal, Presbyterian Churches, and the United Church of Christ, Washington, D. C., to 10th.
15. Palm Sunday
16. Monday before Easter
17. Tuesday before Easter
18. Wednesday before Easter
19. Maundy Thursday
20. Good Friday
21. Easter Even
22. Easter Day
23. Easter Monday
24. Easter Tuesday
National Council meeting, Greenwich, Conn., to 26th
26. Spokane convocation
27. Eastern Oregon convocation, to 29th
28. Nevada convocation, to 29th
29. First Sunday after Easter

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. **THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis. **SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

April 1, 1962

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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.

Morals and Defense

When the Rev. Fred W. Kern spoke in the House of Bishops [see L.C., March 11th] I moved a resolution expressing the moral responsibility of the Church to be concerned with civilian defense. I did this because I felt a danger of our being so exclusively concerned with the responsibility of preventing atomic war that we might overlook our responsibility to prepare for our pastoral role if such war should come upon us. I still feel we have a pastoral responsibility to cooperate with reasonable and feasible plans to save life in case war comes.

I think we have an obvious responsibility, in that connection, to press for clearer guidance from the government as to what is practical in civilian defense. It is admittedly a field in which it is impossible to give simple answers, as there are many imponderables. However, we need clearer understanding of the facts and clearer presentation of them than we have yet received and we should press for this. Both diocesan and interdenominational committees are studying the matter in Massachusetts.

However, our primary concern must still be with preventing war. The Church has no special qualifications for understanding the scientific factors bearing on survival. On these we ask for greater wisdom and should cooperate on sensible plans. But on the moral and spiritual factors which can determine whether there shall be war we do have a responsibility to think and act and lead. We should major in prevention of war and minor in preparation to meet it.

(Rt. Rev.) ANSON PHELPS STOKES, JR.
Bishop of Massachusetts

Boston, Mass.

Can't the Church ever take the lead? That was my reaction to Dr. Kern's homily on Civil Defense in the March 11th issue. Dr. Kern would urge the Church to get on the Civil Defense bandwagon. He refers to "the responsibility of the Church to maintain a *spiritual* attitude to human life" (italics mine). The word "spiritual" is a much misused word in the Church, and never more so than here. Here it is used to characterize the equation of Communism with the Devil, which would apparently in Dr. Kern's eyes justify a nuclear holocaust to protect ourselves from "slavery." Dr. Kern dismisses Communism as atheistic. Has he forgotten what Isaiah said about Assyria's being the rod of God's anger? God has sent Communism into the world to bring the Church to repentance, not to new heights of self-righteousness and new depths of sanctioning war. The implication of Dr. Kern's statements is that our civilization affirms God as clearly as Communism denies Him.

In fact, it may be that God is speaking to the world more clearly through atheistic Communism today than through us. Dr. Kern's position reminds me of that of the

U.S. chaplain who offered prayers over the bomber carrying the atomic bomb to Hiroshima in 1945.

(Rev.) JOHN A. BAILEY, Th.D.
Colorado College

Colorado Springs, Colo.

As a fellow Christian and Churchman who is also deeply concerned for the welfare of his country, I should like to go on record as opposing both the Rev. Dr. Kern's article, "The Parish and Civil Defense," [L.C., March 11th] and the House of Bishops' resolution regarding civil defense.

Dr. Kern's article grossly oversimplifies the issues involved. As with most such articles, the position of those who oppose civil defense as it now operates is briefly passed over and dismissed as irrelevant or irresponsible. He uses the technique of the national press, using loaded words and phrases to imply that those who are not 100% pro-civil defense do not really care about their country and the saving of millions of lives. This is pure nonsense. What is at stake is *not* basic convictions such as the preservation of life, the maintenance of our country in the best way possible, etc. The real issues center around the *means* for carrying out such goals. Those of us who believe that their achievement cannot come about under the present civil defense program and defense programs generally are pleading that there is a *better* way to preserve life. "To make no effort to preserve the life which God has entrusted to us is a sin" can be either a Christian truth (one with which I heartily agree) or it can be simply a pious shibboleth around which to rally all good civil defenders. To be told that the best way to preserve life is to stockpile weapons of total annihilation and to endorse a fallout shelter program which is fancifully unrealistic and willfully designed to lull citizens into a false sense of security and even into a resignation to war — this to some of us has a ring of hollow irony. As a Christian citizen I say this: All of the risks we have taken so far have been in the direction of war; why not take a few risks for peace?

Another matter which troubled me was the absence of a minority report from the House of Bishops. Was there no dissent on this issue? If so, why is it not also published? And what were the reasons the House of Deputies gave for refusing to endorse the resolution? I am deeply disturbed by the lack of publicized dialogue among Churchmen on such matters, because it gives the impression that Christians are supposed to take a "party line" on political matters. The same thing is happening in the national press, where one receives the impression of monolithic agreement on key issues. This is dangerous both to "the freedom wherewith Christ hath made us free" and to the dynamic of a democratic society.

Most important, Dr. Kern's article seems completely unaware that the Church has a *prophetic* as well as a *stabilizing* mission to society. One wonders what a Jeremiah would have said to a Church which conceived its function in the way described in the article. These times demand a prophetic witness on the part of Churchmen and not simply personal piety. Dr. Kern's article nowhere suggests that it just might be that the job of the Church is *not* to make

Continued on page 24

BOOKS

Piercing the Armor

THINE THE GLORY. By **Wyn Blair Sutphin.** Foreword by Dr. **Norman Victor Hope.** Dutton. Pp. 121. \$3.

It has been said that, ideally, a sermon is a dialogue; for a preacher to love his people is to listen to them, to their needs, hopes, frustrations, fears, loves, beliefs. Only then can he minister by the spoken word.

Dr. Sutphin must have listened to us. He speaks to much of our mid-20th century dilemma. There are eight sermons in *Thine the Glory*, based on the eight major phrases from the Lord's Prayer. At their best, the sermons are penetrating, piercing the armor of our secular society. In his sermon on "Lead us not into temptation" Dr. Sutphin says:

"When did you last see sin in technicolor, advertising in advance. . . .
No, you never have.
Real sin is subtle.
It protects its name.
It builds a reputation in the town."

The author sees through much, including the school of contemporary preaching and thought that would implicate Christian faith with material success.

There is promise in this preaching, but still something to be learned. Occasionally the preacher seems carried away by his own rhetoric — by his (at times) dangerous facility with words.

"Yes, Science, on your knees!
For each one of your blessings you
have brought a blight. . . ." etc.

This exclamation, in the same vein, carries on to the fields of philosophy, psychiatry, and politics. Here is a preacher who has much to bring to preaching, and more listening and learning to do.

BARBARA ST. CLAIRE

A CHRISTIAN'S HANDBOOK ON COMMUNISM. Committee on World Literacy and Christian Literature. Distributed by National Council of Churches, 475 Riverside Dr., New York 27, N. Y. Pp. vi, 86. Paper, \$1.

The threat of Communism has been widely publicized by sane efforts and in a few instances by excited exaggeration. Yet it remains true that some Christians, engrossed in immediate problems and responsibilities, lack exact understanding of the conflicting arguments and fail to perceive the thorough-going opposition of beliefs. It is good, therefore, to have a revised edition of *A Christian's Handbook on Communism*. This gives the layman a short, inexpensive, and understandable grasp of this vital subject. It deals with the appeal of Communism, its theory

and its actual practice, the opposing Christian beliefs, and some ways for the Christian to combat this menace. It is a factual, sober, and reasoned presentation — all of which enhances its value.

Especially helpful is its showing that Communism's appeal is not just to the physically hungry, but also to those who lack a sense of purpose in life and those whose hope for a better world has become impatient. Also valuable is its contrast of the theory of Communism with its record in practice, plus clear evidence of the basic antagonism to Christianity at the core of Marxist belief. Noteworthy also is its discussion of how some moderns, though non-Communists, really concur in their denial of God, of the reality of sin, and of the truth that all men are creations of God.

The opposition of fundamental Christian and Communist beliefs is accurately presented. Yet the one possible weakness is that the Christian views are not sufficiently clarified. Occasionally it seems to be assumed that the reader understands and is convinced of these teachings. In fact many a Christian does not understand nor is he sure that it makes much difference. Every teacher knows that it is unwise to take much for granted, and opportunities for a brief but vigorous apologetic should not be lost. The book's reasonable tone is commendable, but there is also a place for vivid expression. This criticism, however, should in no wise obscure the value of this work. It does give the layman a dependable introduction to an issue of importance for every Christian.

DONALD J. PARSONS

THE POEMS OF JOHN COLLOP. Edited by **Conrad Hilberry.** University of Wisconsin Press. Pp. xii, 227. \$5.50.

This is the first collected edition of the works of John Collop, M.D., 1625-post 1676, an English royalist doctor and poet. The editor is to be congratulated for his careful and scholarly work — a satisfactory text and a comprehensive introduction in reasonable compass. His work will undoubtedly be the edition for many years to come. It will be of interest primarily to specialists in 17th-century English literature and to some extent to historians of medicine and the Church of England.

But it must be confessed that the poems themselves have little value for the general reader. Their subject matter includes religion, medicine, love, religious and political satire and panegyric, and, as the editor points out, they are often reminiscent of the poems of Donne and Herbert. The resemblance is in the modes of expression, the tricks of style, and the roughness of versification, but the excellences of Donne's and Herbert's poems are beyond Collop's reach.

THOMAS R. DALE

Continued on page 20



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REFUGEES

To the West

"Bishop Bloy's Flight" will be the name of an airplane trip for Cuban refugees leaving Miami, Fla., for resettlement on the west coast. Sponsors of the flight are parishes and missions of the diocese of Los Angeles.

The flight will be one of the "Flights in Freedom," designed to resettle refugees from the Castro regime in Cuba. Refugees are now living under conditions of poverty, unemployment, and crowding in and around Miami [L.C., March 25th].

Pertinent facts about the refugees include: (1) Cuban refugees include doctors, lawyers, teachers, accountants, bank personnel, engineers, sales persons, clerical workers, nurses, and semi-skilled and unskilled persons. (2) Transportation to the resettlement location will be paid by the federal government. (3) The sponsoring parish is responsible for providing housing and jobs. (4) Love, patience, and understanding are prime requisites for sponsorship. (5) Financial support is guaranteed by Church World Service in case of any resettlement breakdown.

NEW YORK

Village Oasis

by WILLIAM GRIFFITH

"This only proves that any priest, if he must deal with worldly matters, can learn to do so, without diminishing the emphasis on the essentially important: namely, the spiritual," says the Rev. Charles Howard Graf, rector of St. John's Church in Greenwich Village, New York City, for the past 20 years.

Fr. Graf became the rector of St. John's in June, 1942; a scant five and a half years after he was ordained a priest. In the year 1942 St. John's had a total debt of \$320,000, including such things as mortgages, interest, notes, and many tradesmen's bills.

Today, knowing that the church has some 350 communicants and valuable real estate; and knowing that during April St. John's will pay off the last of the notes incurred on rehabilitation of the property, Fr. Graf considers worthwhile the anxious moments and the toil that it took to salvage what many had considered a total loss.



St. John's Colony: Trees grow in the Village.

St. John's was built in 1846 as a Presbyterian church. Later it became a Congregational church, and many sermons were preached there by the late Henry Ward Beecher. Some time later, it became a Baptist church. It became an Episcopal church in 1856.

Located in the center of what is called St. John's Colony is an oasis, a lovely garden, with trees, plants, stone walks, pools, beds of ivy, a hedge, old columns,



Fr. Graf: Rector in real estate

and a mosaic outdoor altar. Any of the residents of the 66 apartments that are on the three sides of the garden can easily enter the rear of the church on a Sunday morning, as the church composes the fourth side of the square.

Fr. Graf told THE LIVING CHURCH that renovation began when the late William Thomas Manning was Bishop of New York. "He offered to equal whatever I could raise. I raised \$1,000 and Bishop Manning promptly sent me another \$1,000. From this we got our start."

On December 30, 1956, Bishop Donagan of New York, at the church's 100th anniversary service, burned the mortgage of St. John's Church and parish house.

The remainder of the debt on the church-owned residential property amounted to \$100,000, with an additional \$75,000 that was borrowed to complete the renovation of three buildings.

Fr. Graf explained that "the debt was reduced in two ways. By a renewed interest in the parish and resultant giving, and by continued renovation and improvement of the residential real estate. The rental income was increased from \$40,000 to \$124,000 annually. These two factors made it possible to reduce the debt and now, from the middle of this year, will provide income equivalent to that from a million-dollar endowment."

"As old buildings go in Greenwich Village," Fr. Graf said, "we believe that St. John's Colony is in better repair than many of the adjacent buildings."

"There is, as you probably know," he said, "a great desire on the part of the villagers to preserve the character of the Village. We think that, by having completed all this renovation, we have maintained a large number of what are termed middle income housing units. If we had sold our property, the buildings would have been replaced by modern monstrosities, with rents in the \$90 per month per room category."

Fr. Graf said that the "major renovations are now completed in the colony. No further immediate renovations are contemplated in the residential property."

"The church needs complete interior decoration," he said, "new carpeting, protective windows, and many other things. The parish house needs new washrooms and a new dressing room for its stage. New flooring is planned and plans are

being made to put a mezzanine in the parish hall, with an office underneath.

"Also, it is hoped that some further staff opportunities can be made — such as someone to take over the details of the real estate operation, to relieve the rector who has had the responsibility up until now, so that he can be able to emphasize the spiritual aspects of his office." He said that the staff might include a director of religious education and youth work.

"The staff," Fr. Graf said, "presently consists of two clergymen, one secretary, a bookkeeper, and two full-time sextons.

"So many people don't seem to realize," said Fr. Graf, "that the church pays taxes. This church pays the city of New York, in the form of real estate and water taxes, \$17,000 annually."

Fr. Graf said that two years ago the church received an offer of \$850,000 for 11 of its buildings. The offer was turned down, and the vestry refused to reconsider it or any other offer. "The offer," said Fr. Graf, "was for 11 of our residential buildings. The 12th is worth \$90,000. The church and parish house, being on a corner lot, with 75 feet on West 11th St., is conservatively estimated to be worth \$300,000, including land and buildings." He went on:

"When one talks about replacement costs, then a different estimate must be made. Architects and builders tell me that it costs nearly \$1,000 per seat to build a church. Ours seats 550, and the parish house, 200. Our organ, vintage 1911, cost at that time \$3,000. We insure it today for \$17,000. The church and parish house were purchased from the Baptists for less than \$30,000. See what they are worth now. But this is characteristic of what has happened in Manhattan, and especially in the Village. A local attorney told me last night that he paid \$22,000 for a house in 1940 and has just turned down an offer of \$150,000 for it. So you see, by holding on to our property, when even the bank did not want it, we have reaped some of this whirlwind."

Fr. Graf observed, "Ultimately the church, I think, will have to dispose of the residential property, simply because the residential buildings are over a hundred years of age and are not as well constructed as the church itself." He concluded:

"I am not at all sure that the Church should be in the residential real estate business."

ORTHODOX

Report In, Not Published

The Holy Synod of the Greek Orthodox Church has received a 135-page report of an investigation into the private life of the former Archbishop Iakovos of Athens. Results of the investigation have not been published.

Metropolitan Polycarpus of Siatista, who was in charge of the probe, said in submitting his report that he had carried out his duties "conscientiously and with

God's fear." Several Church officials had been excused from carrying out the investigation because of their friendship or previous association with Archbishop Iakovos.

The report will be considered by a Church court made up of 12 bishops. If the former Primate is not acquitted by that body he may appeal the case to a higher ecclesiastical court presided over by his successor, the Most Rev. Chrysostom, Archbishop of Athens and Primate of All Greece. [RNS]

PRESBYTERIANS

Another Church for Unity

The Potomac Presbytery, Presbyterian Church in the U.S., has adopted an overture to the General Assembly of its Church, asking it to consider participation in upcoming unity talks involving the Episcopal Church, the Methodist Church, the United Church of Christ, and the United Presbyterian Church in the USA. The presbytery's action was taken at a meeting on March 20th. The General Assembly is scheduled to meet in May at Winston-Salem, N. C.

ALASKA

First Convocation

The first convocation of the missionary district of Alaska has been scheduled for April 26th to 29th. It is to be held in Anchorage, Alaska. Lay delegates of the district will be present in spite of the vast distances and problems of travel.

WEST MISSOURI

Hospital Expansion

An expenditure of six and a quarter million dollars is anticipated by St. Luke's Hospital, Kansas City, Mo., in an improvement and expansion campaign planned by hospital officials.

St. Luke's is related to the diocese of West Missouri. The president of the board is Bishop Welles of West Missouri, and all board members must be communicants in good standing of Episcopal parishes.

The public fund-raising campaign has a goal of two million dollars. More than one and one-half millions have been pledged so far. Remaining funds will come from loans and existing resources.

Present 104-bed capacity will be increased to 500, under the plan.

PUBLIC AFFAIRS

Churchman in the House?

Charles Wesley Lowry, an Episcopal priest who renounced the ministry about two years ago, will attempt to win the Democratic nomination for the House of Representatives in Virginia's 10th Con-

gressional district, according to reports in the Washington, D. C. *Post* and *Evening Star*. He has confirmed the report.

Mr. Lowry is founder and director of the Foundation for Religious Action in the Social and Civil Order, an organization dedicated to "opposing, by spiritual means, Communism and all forms of totalitarianism." He is the author of *Christianity and Materialism* and *Communism and Christ*.

According to the *Post*, Mr. Lowry is seeking election because of his "strong interest in foreign affairs." The *Star* says he calls himself an "independent Democrat."

The *Star* quoted Mr. Lowry as saying he will make national and international issues points of emphasis in his campaign, because the "overriding issue facing mankind today is whether we are going to end up in a Communist world. The next two to four years could be decisive."

Bargaining Supported

Bishop Donegan of New York, in a statement dated March 19th, supported legislation before the New York state legislature designed to bring non-profit, charitable, religious, and educational institutions under the collective bargaining provisions of the state's labor relations act.

The New York State Council of Churches also gave its support, "in principle," to the measure, which would give employees of such institutions the right to organize for collective bargaining purposes.

In his statement, Bishop Donegan said:

"It is well established, in my view, that employees have the right to decide whether they shall be represented by a union. We see no grounds for denying this right to employees of non-profit organizations.

"The possibility of a strike is minimal, since the legislation now under consideration has been amended to make such action highly improbable.

"In any event, employees and employee groups must accept their full share of responsibility to maintain welfare and health services without interruption.

"We need to be reminded that voluntary institutions depend upon the backing and financial support of all citizens, as well as from state and local public payments, for services provided to those in need."

PACIFIC

On Christmas in March

On the first Sunday in March, Bishop Kennedy of Honolulu conducted services on Christmas Island, site of projected U.S. nuclear tests. His visit was at the invitation of the Bishop of Polynesia and the British Royal Air Force.

Bishop Kennedy celebrated the Holy Communion and confirmed in the RAF chapel, and held a service for Americans in the newly renovated St. Nicholas' Chapel on Christmas Island. He also

Bishop Louttit of South Florida (left) is shown as he emerged from an airplane late last year to dedicate the first building of St. Andrew's Preparatory School for Boys, now under construction near Boca Raton, Fla. The Rev. Hunter Wyatt-Brown, headmaster (right), says that classes are expected to start in the fall of 1962.



broadcast by radio to all troops on the island.

Bishop Kennedy regularly makes trips to Christmas Island, at the request of the Bishop of Polynesia. The latter, in order to get to Christmas Island, would first have to make the trip to Honolulu from the Fiji Islands. Bishop Kennedy can reach the destination in just six hours of flying time.

LAYMEN

Award for Service

Mr. Paul A. Tate, of the National Council's Overseas Department, has received a Meritorious Service Award from the U.S. Department of State for his work as a U.S. consular agent in Cuba.

Headmaster of St. Paul's Episcopal School at Camaguey, Cuba, for 32 years until July, 1960, Mr. Tate also served as U.S. consular agent for the province of Camaguey from 1948 to 1960.

"His display of unusual personal courage and resourcefulness fulfill the highest traditions of the Foreign Service of the United States," reads the citation, signed by Secretary of State Dean Rusk. A bronze medal accompanied the certificate.

Mr. Tate took over the duty after the closing of the U.S. consulate at Camaguey, a city of 200,000 which has the only international airport in Cuba, except for that at Havana. As consular agent, Mr. Tate was of service to Americans in Cuba during both the Batista and Castro regimes.

After leaving Cuba, he worked for 10 months in Miami aiding Cuban refugees through the Church World Service program and the Episcopal Division of World Relief and Interchurch Aid. Since July, 1961, he has been assistant secretary of the Overseas Department, in charge of logistics for the Church's foreign mission program.



RNS

The Rev. David Hunter (right) is shown receiving a bronze plaque, given by the Girl Scouts of America, from Mrs. Holton Price, Jr., of St. Louis. The award, "in recognition of the encouragement and cooperation of the churches, both nationally and locally," was given to the National Council of Churches, in which Fr. Hunter is chairman of the commission on general Christian education. Fr. Hunter is also director of the Department of Christian Education of the Episcopal Church's National Council.

WESTERN MASSACHUSETTS

Parish Hall Study Hall

On March 20th, St. Paul's Church, Holyoke, Mass., discontinued a "study hall" service which, in effect, worked itself out of a job.

The church provided a study and tutorial service, without charge, to junior high and senior high school pupils of the area. Parishioners, aided by volunteers from Mt. Holyoke College and Smith College, acted as proctors and tutors.

Discontinuance of the plan was caused by a reduction in the number of "clients," according to the Rev. John E. Keene,



After-hours students at St. Paul's, Holyoke: With improvement came lower enrollment.

associate rector of St. Paul's and supervisor of the project. He said that most of those availing themselves of the service had dropped out of the "study hall" after they found themselves able to pass their courses. He said that the service probably would be offered again in the fall.

The program had the hearty endorsement of public school officials, according to the Rev. David E. Evans, rector of the parish. Officials allowed the "study hall" to use textbooks without charge. Mr. Evans told **THE LIVING CHURCH**:

"The side effects of this program have been helping young people with their personal problems, which, in some cases, have been responsible for academic failure. . . . We are an urban church and we definitely feel that this is one of the most important services we can render the community. . . . With the accent on education today . . . we feel we are answering a basic need."

MISSOURI

A Wandering Boxcar

When the crack Missouri Pacific train, *Texas Eagle*, was wrecked in De Soto, Mo., earlier this year, an unsung hero of the rescue operation was the Rev. Richard J. Burns, vicar of Trinity Church, De Soto, and St. Peter's Church, Bonne Terre.

Mr. Burns is reported to have gone from car to car ministering to the crew and calming the 300 passengers. One passenger, a Chicago businessman, commented: "I have never been so proud of my Church as when I watched this young man at work on the night of the wreck."

There were no fatalities in the wreck, but most of the cars were derailed when the locomotive hit a wandering boxcar that strayed onto the main line.

In addition to ministering at the scene of the wreck, Mr. Burns obtained a bus and transported 41 Air Force recruits, who were passengers, to the parish house of Trinity Church. There they were fed and then entertained until transportation became available.

Mr. Burns has been vicar in De Soto and Bonne Terre since 1959. In April, 1961, he was elected to the city council of De Soto, receiving more votes than any other candidate.

MICHIGAN

United Appeal

The convention of the diocese of Michigan passed a resolution setting up a combined Episcopal services appeal. This project calls for a \$90,900 diocesan fund raising effort on June 3d, aimed at individual communicants.

The appeal will coördinate the efforts of several agencies in the diocese: the Girls' Friendly Society, the diocesan School of Theology, Williams House, the Detroit Industrial Mission, Parishfield, the

department of college work, St. Peter's Home for Boys, and the department of Episcopal community services. Benson Ford, vice president of the Ford Motor Company, will be general chairman of the appeal.

A resolution calling on the executive council of the diocese to give "high priority" to the employment in 1963 of a full-time, technically competent, diocesan planning director was passed overwhelmingly, despite efforts to table the resolution. Budget cuts for 1962 reduced the planning operation from a full-time staff person (who has served for three years) to a part-time consultative service.

The convention:

- ✓ Adopted a budget of \$700,000, including \$536,000 for the missionary extension program.

- ✓ Admitted St. John's, AuSable; St. Andrew's, Clawson; St. Matthew's, Saginaw; and St. Katherine's, Williamstown, as parishes.

- ✓ Dispatched official greetings to the Rev. Charles Edinger, who reportedly missed his first diocesan convention in 46 years.

- ✓ Sent a telegram to President Kennedy supporting his stand on the separation of Church and state in the matter of federal aid to education.

- ✓ Heard Bishop Gordon of Alaska say the Church's mission was the same to Eskimos in Alaska and to Michigan industry. "There are no missions; there is only our Mission," said the bishop.

DRAMA

"Boy" in Detroit

"Malice through the Looking Glass," a series of dramatic sketches, completed a nine-performance run in a Detroit coffee house on March 18th, having netted more than \$400 for the Prayer Pilgrimage appeal fund of the Episcopal Society for Cultural and Racial Unity. The Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, and Aldo J. Bonura, a member of the University faculty, were co-producers.

Closing sketch of "Malice" was "Boy: An Experience in the Search for Identity," written by Fr. Boyd. In it Fr. Boyd played the part of a Negro shoe shine boy (playing largely with his back to the audience), and Woodie King, a Negro student at the Detroit Institute of Technology, played the part of a white customer who made insulting remarks to the shine boy.

ART

Memorial in Southampton

A prize-winning sculpture group, "Descent from the Cross," by Edward Fenno Hoffman, III, has been accepted by St. John's Church, Southampton, N. Y., as a memorial to Rebecca Bolling Littlejohn.

The sculpture was awarded first prize at the National Sculpture Society and National Arts Club exhibition in 1961.

A large number of persons contributed toward the memorial in recognition of Mrs. Littlejohn's service as president of the Southampton Parish Art Museum and as a public spirited citizen.

Realism Is Out

Symbols will be substituted for realism in the controversial chapel altar cross at Christ Church Cathedral, St. Louis, Mo. Color, message, and basic form will remain the same, but individual depiction of St. Louis vocations will be symbolic rather than specific.

Since the cross was installed last year [L.C., August 27, 1961] it has been the subject of much discussion. Many critics have felt the use of newspaper mastheads to represent journalism and a brewery trademark to represent another of St. Louis' major industries to be too specific and not suitable in a church.

The chapter of the cathedral appointed a committee, which held many meetings and had the counsel of artists and clergymen as well as interested lay persons. After asking the artist who designed the



"Descent from the Cross," with (from left) Mrs. Hobart Gary; Mr. Hoffman, the sculptor; and the Rev. Hobart Gary, rector of St. John's.

AROUND THE CHURCH



Melted medicine bottles provided the amber and blue colors for this mosaic done by Mrs. Viola Doggett. The white is gravel taken from the roof of the parish house. Admirers (all exhibitors at the show) are, from left, Peggy Ragsdale, Mrs. Marian Fugate, Billy Ragsdale, and Patti West.

cross, Robert Harmon, to study the design, the committee reported to the February meeting of the chapter that it felt the changed plans to be even better than the original.

A chapter spokesman told **THE LIVING CHURCH** that the direct forms depicting newspaper mastheads, a brewery trademark, and references to Stan Musial (of the St. Louis Cardinals baseball team) would be removed, and that new panels would be drawn. Many sports will be featured, rather than baseball only; the communications industry will be represented with a view of the city in newsprint, and the brewing industry will be shown symbolically.

No date has been set for the installation of the new portions of the cross. The cross in its present shape will continue to remind worshipers in the cathedral chapel of the relevance of the Christian Gospel to their daily life.

Parish Show

by JERRY SINISE

There are 13 talented artists in the congregation of St. Matthew's Church in Pampa, Texas. Most have exhibited and sold their work in New York, Texas, and Oklahoma. In February, the parish had a showing of their work.

Their styles range from primitive to modern; visuals to abstractions. And their ages run from seven years to 78.

They all have a desire to "glorify God's creations."

One artist said, "We want to paint nature as God put it there." Of course, the 13 do not all see God's world in exactly the same way.

"Many people go through life never seeing the fantastic amount of color around them," another artist said. "God's world is full of color in every conceivable shade."

"Envy," one of a series of seven paintings on the deadly sins, was executed by Mrs. Lorene Johnson. She delayed public showing of the series for some time until friends persuaded her to exhibit.



Woodcarvings by Mrs. Don George show the influence of seven years' residence in India and the West Indies. The picture in the background is a pastel by Mrs. Ethel Eller.



Presiding Bishop Lichtenberger was elected to the board of directors of the **Friends of the World Council of Churches**, at that group's recent annual meeting.

He succeeds the Most Rev. Henry Knox Sherrill, former Presiding Bishop, in a term lasting until 1963.

The Rev. **Raymond E. Maxwell** has been named associate executive secretary of the **World Council of Churches** in this country. His new office will be in New York City. He has been with the WCC since 1953, in the Division of Inter-Church Aid, Refugee and World Service.

Bishop Donegan of New York has been elected chairman of the board of trustees of the **General Theological Seminary**, New York City. He succeeds **Bishop Washburn**, retired, of Newark, who served five terms.

Churchman **Edward Cushman**, vice president of American Motors Corporation and former chairman of the diocese of Michigan's department of Christian social relations, was recently given the "layman of the year" award of the **Detroit Council of Churches**. Mr. Cushman is a member of the National Council of Churches' Division of Christian Life and Work.

The congregation of **Temple Beth Tikvah, Wayne, N. J.**, recently attended Morning Prayer at **St. Michael's Church** there. **Rabbi Shai Shacknai** preached. A year ago, the people of St. Michael's were the guests of the Jewish congregation, and **William H. Strain**, rector of St. Michael's, was the preacher.

St. Barnabas' Church community, **Jenkinsville, S. C.**, won second prize in a recent contest among 105 **community development clubs** in rural communities in South Carolina. It took first prize for the Piedmont district. Judges, from South Carolina State College, considered many aspects of community life, including parish halls (St. Barnabas' has a new one), water and soil conservation, recreation programs, family life, safety, health, and welfare improvement, fallout shelters, farm improvement, and picnic areas. Unlike most rural communities in the survey St. Barnabas' has a full time priest, the Rev. S. Russell Wilson.

The Rev. **Alan Ecclestone**, who stood for election to the Sheffield, England, city council as a candidate of the Communist Party recently [L.C., March 11th], was defeated.

[RNS]

The Living Church



From birth to autopsy, hospital occurrences can be used to demonstrate the correlation of altar, hospital, and nurse. (Shown are nurses at Bishop Clarkson Memorial Hospital School of Nursing, Omaha, Neb., at service in hospital's chapel.)

The Training of Christian Nurses

by the Rev. Charles E. Gus

How it is done
at one Church school
of nursing

Fr. Gus has had many years' experience in teaching the mathematics of engineering physics in a large university, and is well acquainted with general educational matters and with many nursing schools. He is currently chaplain of the school of nursing of St. John's Episcopal Hospital in Brooklyn, N. Y., and also sub-dean of the George Mercer, Jr. Memorial School of Theology in Garden City, N. Y.

Tonight, the hospital chapel is filled to overflowing with student nurses and their guests. It is the annual Service of Nine Lessons and Nine Carols. Eight lessons have already been read by student nurses at eight successive stations during a solemn procession from the west door to the crossing, and the priest is now beginning to intone the ninth lesson from the sanctuary. The sanctuary is ablaze with candles that have been lighted by nurse-acolytes. Soon the Creed and suffrages and prayers will be intoned and the joyful candlelight procession will begin: O come all ye faithful — come let us adore Him, Christ the Lord!

This is, of course, not the first great church service in which Miss Student Nurse has taken part. Last September

when she was a green beginner, before she ever went to her first class, she came to a corporate Eucharist in which God's blessing was invoked upon her and her classmates. Next March when she and her classmates receive their permanent school caps, this capping ceremony will be prefaced by another corporate Eucharist. And, as the months roll rapidly by, her promotion to the junior class after one year and her promotion to the senior class after two years are both marked by corporate Eucharists. Best of all, when the long looked-for day of commencement arrives, it also is preceded by a corporate Eucharist and a breakfast at which the graduation pins are presented. Commencement itself is held in the diocesan cathedral where, in the presence of hundreds of guests, Miss Student Nurse (now become Miss Graduate Nurse) receives her diploma from the bishop. Each important event of school life is gathered up into the context of the Eucharist.

Also along the way, Miss Student Nurse and her sisters have had the privilege of active participation in other great religious pageants such as the Feast of Lights and Blessing of Candles at Candlemas, the solemn ceremonies of Maundy Thursday, and an Easter festival in which

the story of the Resurrection is proclaimed by a group of student readers and for which one of the diocesan organists has arranged an inspiring musical setting culminating in the Hallelujah Chorus.

By this time you may be supposing that all of the religious activities of student nurses are pageants. But this is far from the truth. There is always the weekly run of ordinary activities which, although perhaps less spectacular, may be more significant. Once each week, except during vacation periods, the students sing Evening Prayer with students reading the lessons; and once each week and on certain saints' days, students serve at the altar. Assignments to nursing service involve such diversified schedules that it is difficult for a large group of nurses to come to any one Eucharist. But plenty of Eucharists are scheduled at a variety of hours throughout the week and the cumulative number of nurse-communicants is impressive. And many nurses come into the chapel at odd hours to kneel before our blessed Lord and to say their prayers.

These direct experiences are correlated intellectually by a series of classroom

Continued on page 18



St. Andrew's Priory, Queen Emma Square, Honolulu, is almost 100 years old (founded 1867). Pictured is celebration on Ascension Day, which is observed as founders' day at the Priory. The school of second-prize winner Hildur Colot, it is a diocese-owned day school for girls, operated by sisters of the Community of the Transfiguration. Including grades one through 12, it has an enrollment of about 600.



First-prize winner, Lydia Mary Reynolds, is a student at St. Helen's Hall, Portland, Ore., a diocesan school. St. Helen's, founded 1869, is coeducational in grades nursery through eight, and for girls only in grades nine through 12. There is a residence department for girls. At work here are members of the altar guild, which Lydia Reynolds has served as president.

Scenes from the Winners' Schools

On this page are photographs taken at the schools of the essayists who won prizes in THE LIVING CHURCH'S 1962 essay contest (see facing page).

Opened in September, 1958, St. Stephen's Day School, Coconut Grove, Fla., is part of St. Stephen's parish. Among its more than 300 students is Jack David Brown, Jr., third-prize-winning essayist. The Rev. Ira A. England, D.Ed., is headmaster of the eight grades and kindergarten. Here students pose for picture on their way to daily chapel service.



The Winners of the 1962 Living Church Essay Contest

Subject: What Is a Well Informed Christian?

First Prize Essay

by Lydia Reynolds

Twelfth Grade, St. Helen's Hall
Portland, Ore.

The first thought that came to me when I read the words "What is a well informed Christian?" was the question, how is a well informed *Christian* different from *any* well informed person? Upon mulling this question over, I realized that it was at the heart of the matter.

I imagined to myself an ideally well informed Christian, and it went something like this:

(1) He would be wonderfully well acquainted with his own religion. He would know what was to be found in the Gospels, and would be able to understand their meaning and significance. Realizing that what we are in the present is a result of what we have been in the past, he would have a broad knowledge of the history of Christianity, from its roots in the Hebrews of the Old Testament through its ins and outs as a Church down to the present day.

Not only would he be aware of the historical facts; he would also have a conception of the changes in theological outlook that Christianity has passed through. He would know what theological points were being argued in those crucial first years when the early Christians were laying the groundwork for what Christians now accept as their Creed. He would be acquainted with the writings of the great thinkers of the Church, such as St. Augustine and St. Thomas Aquinas. He would have studied the Protestant movement and its greatest thinkers. No matter what his denomination, he would understand the basic principles of every major sector of Christianity. With this historical background he would be pre-

Continued on page 20

The winner of a gold medal and \$100 for her first-prize essay, Lydia Mary Reynolds likes to cook. She is also an honor student and yearbook editor. She travels, skis, and paints.

A senior at St. Helen's Hall, Portland, Ore., she has been a student there since 1953, and was baptized at the school in 1954.

Her brother, Charles, 10, and sisters, Kathryn, 8, and Becky, 13, are also students at St. Helen's.

Born in Washington, D. C., on June 27, 1944, Lydia moved to Portland with her family in 1951.

Lydia has participated in dramatic productions and served as president of the altar guild at her school.

A music lover, Lydia organized a group of recorder enthusiasts at St. Helen's Hall this year.

She cooks gourmet recipes under her mother's tutelage.

Since her father and mother own a ski resort at Mt. Hood, Lydia has spent much time at their mountain lodge and is an excellent skier.

From her father, who teaches the art classes at St. Helen's Hall and is professor of art history and appreciation at Portland State College, she inherits a talent in art and does much sketching and painting.

Lydia has also traveled widely, having already spent two summers in Europe. The family's celebration of Oregon's Centennial in 1959 included a trek across



Lydia Reynolds: "A well informed Christian relates his knowledge to Christian standards."

country and back by way of the Old Oregon Trail, during which they tried to trace the route of Lydia's great-great-grandfather, Clinton Kelly, a Methodist minister who came to the Oregon Territory in 1848.

During the coming year Lydia will study French at the University of Lausanne in Switzerland. When she returns to the United States in the fall of 1963, she will enter Bryn Mawr or Radcliffe.

Second Prize Essay

by Hildur Colot

Tenth Grade, St. Andrew's Priory
Honolulu, Hawaii

There are few people in this world whom I would consider to be well informed Christians and I have not yet met any of them.

It is probable that my requirements are too restricting to make the "title" applicable to many. I feel that it takes more than reading the front page of the newspaper and believing in Christ to make one worthy of being called a well informed Christian of our times.

The basic characteristic of Mr. Well Informed, as I shall refer to our Christian, is his knowledge of his Christian belief. He knows how the Faith began, how it spread, and what great people in Church history are responsible for its development. He knows why he follows Christ and not Buddha, Allah, or nothing at all. By reading the Holy Bible and familiarizing himself with it thoroughly, he learns and knows first-hand what he believes in and what Christianity teaches. Not only does he recognize the doctrine, but he knows what he must do to live up to it, and that practicing his discipleship means a great deal more than just going to Church on Sunday morning and following the Commandments for an hour or two afterward. If a "Christian" does not know his Faith, he surely cannot be considered well informed, if even a Christian.

In everyday living and in his social life, Mr. Well Informed knows enough about manners and general etiquette that he might not insult or displease anyone unintentionally. Even more than the "Ill Informed Christian" he knows how to be thoughtful and considerate, living up to and furthering his faith.

As I have mentioned, glancing at the front page of the paper does not make one well informed. Our friend, Mr. Well Informed, is intelligent enough to know that there is important and interesting news on the second and third pages, and on the rest, also. He is very open minded and willing to see the other fellow's point of view and to change his when it seems more sensible to do so. He has to look at other opinions, because he reads not only newspapers, but news magazines, books, and pamphlets, and he listens to various news broadcasts and commentaries on the radio and television. These things keep him up to date, not only on problems and struggles between countries and how they

can be, should be, and are being solved, but also on international progress. He is well informed about the space flights, about the atom bomb, about scientific, medical, industrial, cultural, and diplomatic advances. He is familiar with conditions in poor parts of the world, and knows if and how he can help where he sees a need.

Church activities are of great importance as far as Mr. Well Informed is concerned. He is aware of the aid the Church gives to charities and the needy, and he knows in what way he may help his Church to help others. He realizes how and what to give and, as well as he can, what is done with it. Church social activities are underlined on our Christian's calendar, as are other Church doings, and he knows that it is important to be active in the Church, for it helps him to lead a happier, more meaningful life.

The community and events connected with it are definitely not overlooked by Mr. Well Informed. He keeps up with local news, is interested in new developments, and aids in bettering the community by learning all he can about it and by using those facts to form suggestions for improvements in the general living and working conditions of all the community people.

Tied in with the community are the nation at large and national matters, and his country is of prime concern to a well informed person and especially the Christian. Part of Christian living is obeying the civil authorities, and Mr. Well Informed knows the laws he must follow for the general well being of the country as well as for his own safety and benefit, and he realizes the importance of living under these laws. He knows what his country stands for, how it came to be, how independence was gained, which men made this freedom possible, and, most important, how he can preserve the liberty and justice his government affords him. He is conscious of his country's financial and economic status, relations with other countries, and domestic affairs as well. He recognizes the best way he can serve his country and its government and he tries to do his duty as completely as he can, and with God's help.

In his own home, Mr. Well Informed knows how to maintain a happy, Chris-



Hildur Colot: "Mr. Well Informed Christian knows how to be thoughtful and considerate."

Born in Stykkisholmur, Iceland (December 31, 1946), Hildur Vigmo Colot wins \$50 and a silver medal for her essay.

A top honor student during the two years she has been at St. Andrew's Priory, Honolulu, Hildur previously attended school in Alameda, Calif. (where she covered three years' work in two), Virginia, and Florida.

Now in the 10th grade, she is class president and a member of the National Honor Society, Latin club, student council, and questioners' club.

She also plays the flute and collects stamps.

Her parents are Lt. Cdr. (U.S. Navy) and Mrs. Peter Colot. Their home is on Oahu.

Hildur counts two churches as her own — the post chapel, Naval Aviation Base, and St. Alban's Chapel, which she attends when visiting in Honolulu.

tian, healthful, and safe household. He is well acquainted with home safety precautions and sanitation methods. He knows enough to apply and practice his Christian knowledge and belief in all family matters.

"Do unto others as you would have them do unto you," is the completion to our man's standing as a well informed Christian. These words from the lips of Christ are his motto, and he follows them at all times. They round out his character. Thus we have an entire well informed Christian, indeed a rare person. I only wish that I might have the chance to meet him someday — he must be a great man.

Third Prize Essay

by Jack David Brown, Jr.

Seventh Grade, St. Stephen's Episcopal Day School
Coconut Grove, Fla.

This essay is really about a well informed Christian but I would like to start out by saying what an un-informed Christian can do.

Do you know how much harm an un-informed Christian can do? An uninformed Christian can put a person in more trouble than you think. If a person needs help and an uninformed Christian doesn't know where to send this person, this may lead to serious problems. Also, if someone meets another person at a party and he wants to know about Christianity but the first person cannot explain his Faith, his friend may never believe in Christianity.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the prophets."

How does a Christian learn to love God and how does he become well informed about Him? Is he born that way? No. Does his mother teach him about God? Sometimes. But he must learn it himself.

Our Church has many ways for a person to become well informed. The most important way is told in the Prayer Book: "My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom." There are also conferences and religious courses and retreats for all ages. To do God's work in His Church is another way to be informed and to stay informed. Altar guild members, acolytes, choir members, and lay readers are keeping informed while doing God's work.

You can even be an acolyte and a choir member at the same time. After all, choirs usually only sing on Sundays but acolytes are needed every day.

And now, what does "love thy neighbor" mean? What are some ways to get to know your neighbor better? Who is your neighbor? Everyone, not just the guy next door. No, everyone is supposed to be your neighbor according to the Bible. "Where there is neither Greek nor Jew, circumcised nor uncircumcised, Barbarian, Scythian, bond nor free, but Christ is all and in all" (Colossians 3:11). This is almost like a commandment. When I say everyone I mean not just in the United States but everyone in the world, because God created everything and everyone and one person is not supposed to be



It is the ambition of Jack David Brown, Jr., aged 12, to be a priest.

Winner of a silver medal and \$25, he writes about things he knows.

A resident of Key Biscayne (Miami), Fla., he has opportunity to witness first hand the problems of Cuban refugees.

He is in the seventh grade at St. Stephen's Episcopal Day School, Coconut Grove, and was confirmed in 1959. Jack has won awards for his service as an acolyte and for his choir work (he has been a member of the men and boys' choir at St. Stephen's since he was seven). Last spring he received a rating of "superior" in the "boys unchanged voice class" when he entered the National Federation of Music Clubs' spring festival.

He is a boy Scout and safety patrolman, has been on the staff of the school paper, and was the winner of a speech contest in the sixth grade.

His hobbies include sports, particularly swimming and bowling, coin collecting, and traveling. His favorite subject is history.

Jack was born in Chicago, and moved with his parents to Key Biscayne (a part of Miami) in 1953.

Jack David Brown: "In Miami where I live we are facing a problem of neighborliness right now with the Cubans fleeing Cuba."

better than another. Even our own Declaration of Independence says, "We hold these truths to be self-evident, that all men are created equal —"

But how can you love someone you don't know anything about? It is the duty of all Christians to not only be informed about their Church but also to be informed about the world. They may go to school and learn about the history of the world and they may be out of school and continue to learn about the present in newspapers and magazines. THE LIVING CHURCH and other magazines tell you about people from other lands and help you to be well informed about your neighbor. Missionaries, monks, priests, and nuns are always coming to tell us about their jobs and about the people they serve.

In Miami, where I live, we are facing a problem of neighborliness right now with the Cubans who are fleeing Cuba. Many of my good friends are Cubans and many of these refugees have gone to the Cuban Refugee Center called Centro Latina

Episcopal. This is another way of being brotherly to fleeing people from Cuba who are escaping the terrible grip of Castro. Many Americans are giving aid to the Cubans by giving up time to teach Cubans the English language and by giving up household goods to help them get resettled. In return Americans are getting information about how the Church works in Cuba and first-hand knowledge about Latin customs and ideas.

Now about the last part of the commandment — the part most people forget: "and thy neighbor as thyself." A well informed Christian must learn to know himself first. He does this through self-examination and friendly chats with his priest. He must be aware of his own shortcomings — where he fails. Only then can he understand that he is a sinner along with everyone else. And only then can a well informed Christian go to God and say, "Forgive me, Father and help me to understand better myself, my neighbor, and Thee."

Honorable Mention

Charles Anderson, St. Edmund's Academy, Pittsburgh, Pa.

Ann Bush, St. Andrew's Priory, Honolulu.

Lynne Dillon, Margaret Hall School, Versailles, Ky.

Jane Emley, St. Mary's School, Mount St. Gabriel, Peekskill, N. Y.

Karin Nelson, Saint Anne's School, Arlington Heights, Mass.

Elizabeth Turnbull, St. Mary's School, Mount St. Gabriel, Peekskill, N. Y.

Christine Yaeger, St. Andrew's Priory, Honolulu.

Second the Motion

A "strong protest" is lodged editorially by the March issue of *American Church News*, official publication of the American Church Union, against the proposed arrangements for press coverage of the meetings between the four (or more) Churches involved in the discussions of a united Church, truly Catholic, truly Reformed, and truly Evangelical. The first meeting, to be held at the College of Preachers, April 9th and 10th, will be closed, and the press will be informed of what has happened by briefings after the sessions.

We agree with *A.C. News* that the meetings ought to be open, in spite of the drawbacks and difficulties involved in the matter. These difficulties do not have anything to do with issues of faith and order, of course, since any such issues would inevitably come to the surface in the reports made to the governing bodies of the several Churches, and there be subject to debate and evaluation. Rather, they have to do with the various procedural embarrassments, the decisions about how many representatives from each Communion are to take part, about including other Churches which may not wish to be included, about excluding still other Churches which may wish to be included, about financing the conversations, etc., etc. — small matters which have to be coped with but which may give a misleading appearance of petty haggling to the proceedings.

Another difficulty of some moment is the question of physical arrangements for the sessions. A room large enough to house not only the ever-growing number of Church representatives but also a representative press contingent would possibly have to be a very large room indeed. If the press is admitted, why shouldn't the general public be admitted also? And how about press room arrangements?

A.C. News observes: "We can quite understand that space may prevent opening the doors to the press generally, but, in the light of the Detroit experience, the press officers of the Church ought to be willing to make provision for direct coverage by some of the periodicals of the Church dedicated to a balanced study of these Proposals." We regret to say that this suggestion seems entirely impractical to us. A meeting is either open or closed; it either controls the news of its sessions or does not control it. To select "some" periodicals is to control the news, and almost certainly will please nobody except the selected few. (The reference to the Detroit experience refers to some General Convention matters in which *A.C. News* believes official interpretations needed reinterpreting.)

A.C. News goes on to say: "As a matter of fact, the present situation gives an unfair advantage to THE LIVING CHURCH, should its editor, also a member of the Joint Commission, be among those participating in the Conference." This, of course, is the reverse of the real situation. A newsman sworn to secrecy is in a

much poorer position to dig up the facts of a closed meeting than one who stands outside and buttonholes innocent, loquacious non-professionals when they come out.

In spite of difficulties and aside from the minor points touched on above, we agree wholeheartedly with *A.C. News* that these meetings should be open, even though the result may be an intermittent series of headline announcements to the effect that the Episcopal Church is on the threshold of uniting with a group of Protestant denominations.

We think they should be open, in the first place, because what they are doing is the business of every member of the Church. Unity — or the continuation of disunity — is not within either the power or the authority of small groups of leaders but is a matter of grass-roots consideration and decision and action.

We think the meetings should be open, in the second place, because if the negotiators do begin to stray away from what is acceptable at the grass-roots, the process of correction and rethinking can take place at a much earlier and healthier stage of the proceedings.

They should be open, in the third place, because the end-product, the joint report, will be much more fully and deeply understood if the process by which it has been arrived at is known and understood.

And we think they should be open, in the fourth place, because we are confident that those who represent the Episcopal Church in these discussions are truly representative of the Episcopal Church and will give a good account of Anglicanism's concerns about Church unity before a great nationwide forum.

So, we are happy to second the motion of *A.C. News*.

Refreshment Break

Approximately halfway through Lent, the Fourth Sunday has from early times been regarded as a time of momentary relaxation of the rigors of Lent, a kind of "breathing spell" before the approach to Passiontide. In some churches the vestments used on this Sunday are rose rather than the usual Lenten violet, and it has long been called "Refreshment Sunday" and "Mothering Sunday."

The term "Refreshment Sunday" came about in reference to the Gospel, which tells of our Lord's miraculous feeding of the multitude. Perhaps it was a combination of this and the practical matter of the value of a "break" in the long penitential season that brought about the change of emphasis and color.

Mothering Sunday is the original and Christian "Mother's Day," named in reference to the Epistle, with its reference to the "Jerusalem which is above" and is free, and is "the mother of us all." In medieval times the custom arose of visiting the mother church of the diocese with special offerings and, in England, of the visits to their parents by servants and apprentices on this day.

So the Eucharist for the Fourth Sunday in Lent is shot through with the thought of Christ's feeding of our

souls and of the Christian freedom from bondage. But the Collect is in a very different vein.

"Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished," it goes, "by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ."

To people like us, with our general feeling of being a pretty good sort, with our tacit assurance that man is capable of lifting himself by his bootstraps, the Christian Gospel — the real Christian Gospel — comes as a shock. For the Good News of our salvation is also the Bad News of our need for salvation; the Physician comes in mercy to those who are sick unto death. "Christ died for your sins" is an insult to those who

think themselves innocent; "God hath wrought your salvation" is nonsense to those who believe they are working their own. Heaven holds little interest for those who think themselves to be building Utopia.

But the Christian Gospel does not waste time and effort in being polite to its hearers — it doesn't even bother to tell them they are sinners; it assumes that they are. And those who have known Christ know that the assumption is correct, about themselves.

The eyes of Lent are turned to Calvary, and in that landscape men see themselves for what they are — not only frail but miserable, not only mistaken but evil, not only sinful but sinning, not only in need of help but deserving of punishment.

So it is that the Church prays on this Sunday that we may be spared justice and obtain mercy, that we not be given what we have deserved but the grace and power of God which Christ alone has merited for us. In the strength that comes from God there is relief — the only true refreshment, either in the midst of the penitence of Lent or the life of this world. By the miraculous work of Christ we are fed, fed with the nourishment by which our souls may live, fed with the strength by which we may continue to be the people of God, the children of our Mother, the Church.

ELI, ELI —————



This poem is one of Fr. Walsh's cycle of 40 poems, titled *The Psalm of Christ*.

"My God, my God, look upon me." Psalm 22:1

And God looked down at God that day,
And God looked up and tried to pray.

He prayed to nothing He could see.
"Father," He said, "look down at me."

It was the strangest of His days.
He could not see the Father's gaze.

He could not hear the Father speak.
He felt His own lips growing weak.

He saw the brightness drain from sky.
He saw the noon darken and die.

He saw the soldiers playing dice.
He told a thief of Paradise.

He gave a mother to a son.
He knew and said the day was done.

He drank the darkness, and He said,
"Into Thy hands," and He was dead.

CHAD WALSH

Well Informed Three

Again our semiannual salute to the Church's schools, dedicated to turning out educated people, good citizens, sound and well informed Christians. What is a well informed Christian? This week we have three students of Church schools to tell us what they think one is. For the question, "What is a well informed Christian?" is the subject of this year's LIVING CHURCH essay contest.

First-prize-winner Lydia Reynolds of St. Helen's Hall considers how a well informed Christian differs from any other well informed person. Second-prize-winner Hildur Colot, of St. Andrew's Priory, describes the hypothetically well informed Christian she has never met. Seventh grader, third-prize-winner Jack David Brown, Jr., of St. Stephen's Day School gets down to cases in telling how a Christian can become well informed.

This year THE LIVING CHURCH's annual contest produced 60 entries from 21 schools. As usual the female entrants outnumbered the male, in this case by a margin of 47 to 13. Considering the fact that the majority of journalists are men and that they at least hold their own as writers of bestsellers, we often wonder why this disproportion in entries. Maybe sometime we should choose a subject like "How to carpenter and play baseball to the glory of God," just to give them a chance to catch up, numerically.

But quality, not quantity, is the important thing in winning contests or in producing mature, thoughtful, convinced Christians, and we are glad of our twice-yearly opportunity to call the Church's attention to its schools, which all year work at the job of developing well informed Christians.

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When Writing Schools Please Mention
THE LIVING CHURCH

NURSES

Continued from page 11

lectures in which elementary dogmatic theology, the Scriptures, the Creeds, the Sacraments, reactions to patients and hospital situations, the vocation of marriage, and the interior life of the nurse are discussed. Also to prevent the classroom from drifting away from reality, the classroom discussions are correlated with real hospital occurrences.

The miracle of the birth of a baby (because it is the miracle no matter how frequently repeated) is the starting point for the ideals of true Christian marriage and for the methods of Christian upbringing of children. Any serious contemplation of a newborn baby gives us deeper appreciation of the wonders of Bethlehem, and increases our understanding of the overwhelming impact of the Word-Made-Flesh. A new mother with a new baby is, in a real sense, a reflection of the blessed Mother and her Child. In such a context, easy-come-easy-go marriages, marriage for prestige rather than love, premarital experiments, and other modern relapses into ancient paganism are seen for the horrible things that they are. Love between man and wife can and should be a reflection of the love of Christ; and marriage is seen to be a matter of one man with one wife through life. All of this can be brought to the attention of Miss Student Nurse, and we hope that some of it rubs off. We also pray that our blessed Lord will fill up our teaching deficiencies with His Wisdom.

Surgical, medical, and nursing procedures are the points of departure for realizing more fully that God the Holy Ghost is in all truth the Lord and Giver of Life — both spiritual and natural. Here we learn that doctors and nurses by their skill and devotion can set the body in condition to be healed; but the Holy Ghost supplies the healing. We can also learn that He provides the healing even though nurses and doctors are unaware of His presence and possibly don't even like Him. We can also learn, if we are willing to dig a little deeper, that there is great merit in keeping our spiritual channels in tune with Him so that we may be effective tools in His hands.

Pathology is the rather dramatic and startling activity from which the discussion of the true nature and destiny of man can proceed. Autopsies are grisly experiences, particularly for beginners, but the mortal body is the house of the soul. When this body decays, it awaits its change into the new glorified body that ultimately houses the purified soul. Such appreciation of truth can be developed from what might seem to be unpromising beginnings. Here, however, is an area of experience in which the carelessness of some pathologists can create dangerously undesirable concomitant learning. I have visited some hos-

pitals where autopsies were performed with carelessness and even obscenity. Human bodies must not be desecrated; and deviations from this must be more than neutralized by true teaching about the nature and destiny of man and about each individual man as being infinitely precious in the sight of our Lord.

Long-term suffering ending in death is the appropriate point of departure for the discussion of the problem of pain. Those who remain faithful to our Lord in the face of great and lengthy suffering are just as truly martyrs as were those who were crucified or beheaded or burned. Only the methods of the powers of evil are changed: Their objective — denial of our Lord — remains continuously the same. It is at this point that many of us begin to realize that Christians should learn to die with some approximation of the courage of their Divine Master. We are sharers in the Passion of our Lord; and Miss Student Nurse and her sisters should begin to heed these facts when they minister to the acutely sick and the lingering terminal sufferers. Terminal patients can be horrible to look at; but Miss Student Nurse must train herself to see in each and every human being the presence of Christ because He did truly become man and He is truly present in each and every sufferer.

There are many other areas in which the correlation of altar, hospital, and nurse can be demonstrated but these will suffice for our purposes.

However, chapel and hospital experiences are even more closely tied together by the atmosphere of concomitant learning which surrounds each student. As she goes about her duties, she will be aware that the priest is almost always available. She will be aware that he makes his earliest rounds at about 4:30 a.m. and that he may not make his last rounds until 10 or 11 p.m. She will be aware that the priest does his utmost to come to each deathbed, irrespective of the hour of day or night, so that few if any of our patients make this journey without the commendation of the Church. She will be aware that he frequently baptizes sick unbaptized children or adults. She will be aware that he hears the confessions of those who are overwhelmed by sin. She will be aware that the priest takes the Blessed Sacrament of the altar to those patients who desire to receive the Real Presence of our Lord; and she will frequently be called upon to assist the priest in some of his ministrations. She will be aware of the daily Eucharist.

We are convinced that Church schools of nursing can provide a spiritual atmosphere in which truly Christian nurses may be trained. We are also convinced that this would be difficult in the extreme in purely secular schools. And we regret that we in the Church schools do not always use our vast spiritual resources to the fullest extent.



Brass Tacks

Contributions to Brass Tacks will be welcomed. Most material used in the column is edited.

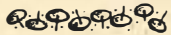
The chairman of the Every Member Canvass dinner at St. James', Manitowoc, Wis., last fall decided to make the job easier for the lady who gets it next time. She compiled a "How to Have a Parish Dinner" report, including receipts for food and other materials purchased, and ticking off who did what, when, where, and how — from receiving reservations to shredding cabbage to washing dishes.

Efficient St. James' women have also:
 ✓ **Hired dishwashers** for big parish dinner meetings so that kitchen committee members are free to participate in after dinner discussion.

✓ **Pasted labels listing contents** on each of the numerous cabinets in the parish kitchen.



The centerfold pages of *Trinity Chimes*, bulletin of Trinity Church, Ambler, Pa., is a **roster of volunteer workers** scheduled for service the coming week. Listed in columns on one side of the sheet are dates, acolytes, lay readers, (with lessons assigned) and on the other side are the weekend dates, acolytes, ushers, drivers, etc. The page can be removed for future reference.

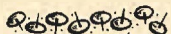


The *Word of St. Francis*, of St. Francis Church, Menomonee Falls, Wis., carries a **duty roster** of acolytes, layreaders, Altar Guild members, and accountants for the coming Sunday.



From the newsletter of Trinity Church, Pierre, S. D.:

"God can be served with a screwdriver or a saw as truly as with a theology book or an organ. We are organizing a **Guild of St. Joseph the Carpenter**, to be composed of men who will agree to take turns at looking after minor repairs and improvements in the church in their spare time."



From St. Barnabas Church, Omaha, Neb.:

A simple yet effective way of **filing receipts, memoranda**, items which should be saved, is to thread them on the top of an opened wire coat hanger. When the hanger is filled, it may be filed in the basement and a new hanger-file made. This keeps all papers to be saved in chronological order, and saves the expense and space required in file cabinets.

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Boarding

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THE HEADMASTER

BOOKS

Continued from page 5

In Brief

THE CHURCH AND THE AGE OF REASON, 1648-1789. By **Gerald R. Cragg.** Penguin Books, Inc. Pp. 299. Paper, \$1.25. **THE CHURCH IN AN AGE OF REVOLUTION, 1789 to the Present Day.** By **Alec R. Vidler.** Penguin Books, Inc. Pp. 287. Paper, \$1.25. These two paperbacks, Pelican Books (A 505 and A 506, respectively), form two volumes of a projected five-volume set, *The Pelican History of the Church.* They bear the imprint, respectively, "First published 1960," "First published 1961," but it is not clear in what form or in what country they were "first published." They are now, however, available as paperbacks in America.

ENGLISH SPIRITUAL WRITERS.

Edited by **Charles Davis, S.T.L.** With a Foreword by His Eminence Cardinal Gregory, Archbishop of Westminster. Sheed and Ward. Pp. x, 233. \$3.50. Chapters on Aelfric of Eynsham, Richard Rolle, Walter Hilton, Thomas More, Cardinal Newman, etc. — all of them either pre-Reformation Church of England, or post-Reformation Roman Catholic, writers. Maybe some day Roman Catholic editors will get around to including a few modern Anglicans in symposia on "spiritual writers"; or is this too much to hope for?

THE WAY OF A PILGRIM and THE PILGRIM CONTINUES HIS WAY.

Translated from the Russian by **R. M. French.** Harpers, 1961. Pp. x, 242. \$3.50. Originally published (with a Foreword by the late Bishop of Truro, Dr. Frere) in 1930, *The Way of a Pilgrim* was in 1952 combined with its sequel, *The Pilgrim Continues His Way.* The combined anonymous work is last winter's book-of-the-season of Episcopal Church Book Club — the first time E.B.C. has chosen for this purpose the work of an Eastern Orthodox.

Books Received

FROM STATE CHURCH TO PLURALISM. A Protestant Interpretation of Religion in American History. By **Franklin Hamlin Littell.** Doubleday. Pp. xx, 174. Paper, 95¢.

A SEARCH FOR CIVILIZATION. By **John Nef.** Regnery. Pp. xii, 210. \$4.

GRACE. By **Robert W. Gleason, S.J.** Sheed & Ward. Pp. viii, 240. \$3.95.

CHURCHES IN NORTH AMERICA. An Introduction. By **Gustave Weigel, S.J.** Baltimore, Md.: Helicon Press. Pp. 152. \$3.95.

GERMAN CATHOLICS AND HITLER'S WARS. A Study in Social Control. By **Gordon C. Zahn.** Sheed & Ward. Pp. vi, 232. \$4.75.

JAPAN'S RELIGIOUS FERMENT. Christian Presence amid Faiths Old and New. By **Raymond Hammer.** New York: Oxford University Press. Pp. 207. \$2.95.

FIRST PRIZE

Continued from page 13

pared to understand intelligently the problems of modern Christendom. He could contribute his thought to such important modern Christian movements as the ecumenical movement. All this would be the province of any truly well informed Christian — I am speaking of lay Christians, not just of the clergy.

(2) He would have a grasp of the other important religions of the world. For one who believes that Christianity is the sole true religion, it is certainly necessary to understand other religions in order to understand why Christianity is the only true one. And anyone who attempts to proselytize someone of another religion should know its strengths and weaknesses in order to combat that religion more effectively. For a Christian who does not believe that Christianity is the only way of reaching God, there is an even clearer duty to understand other religions — in order to understand why Christianity is *not* the only way of approaching God!

Because it has some of the aspects of a religion, I will classify Marxist Communism as such. In the 20th century it has a claim over any other religion to be studied, because (a) it is one of the most dynamic forces in the modern world, and (b) it is the most opposed to Christian attitudes. Any well informed Christian must make himself acquainted with the history and ideology of Communism, and must distinguish between its ideal (which is not as bad as some people would have it, nor as good as others would have it) and its practice.

A Christian would also inform himself on philosophy, especially the Greek philosophy that influenced Christianity so much. He would relate the ethics of different philosophies to Christian ethics.

(3) He would be a well informed citizen. Starting with his own community, and progressing through city, county, state, and nation, on all these levels he would keep up with current problems. He would be alert and interested in all phases of life around him. He would be acutely aware that only the interest and action of every individual will keep de-

ANGLICAN CYCLE OF PRAYER

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April

1. Colorado, U.S.A.
2. Connecticut, U.S.A.
3. Connor, Ireland
4. Cork, Cloyne and Ross, Ireland
5. Coventry, England
6. Cuba
7. Dacca, East Pakistan

mocracy flourishing — thus he would do his part in informing himself on public affairs. He would realize that as a Christian he has a concern for all other people, and must keep himself well informed in order to do the right and Christian thing toward others. He would therefore study political issues thoroughly, and take an unflinching stand for what he believed was right. He would not be satisfied with a superficial knowledge of any political or social problem that had moral principles at stake; he would find out everything he could in order to make the right decision.

(4) He would realize that he was a citizen of the world. The world is so small now that what we do may well affect the lives of people on the opposite side of the globe. There is simply no longer any room left in the world where we can be careless of the lives of other people. More than ever before we must realize that our Christian concern extends to the farthest corners of the earth (they're not very far away any more).

The ideally well informed Christian, then, would study the world in order to do something about it. First, he would have history well under control. History is the basis upon which one can best appreciate modern situations. Second, he would realize the enormous influence that science has on the modern world, and would have come to some terms with it in its relation to Christianity. He would keep up with scientific knowledge because it is one of the major molding forces of not only our material well being but also of our moral, social, political, and economic attitudes. Christians should recognize its strengths and its weaknesses. Third, my educated Christian would be interested in "cultural" things — if for no other reason than that it would broaden his ability to appreciate the things that other people are interested in. Fourth, he would keep up with education, business, economics, and all the other areas that find a place in the world. He would study their influence, their import, and their ethics.

There is a picture of a well informed Christian! In some ways it could also be the picture of any well informed person. But there is an important difference — a difference which is the key to the whole thing: that is, that the Christian relates all his knowledge to Christian standards (in which he is well versed). With everything he learns, he asks himself, "How does this compare with the teachings, practice, attitudes of Christianity?" Having informed himself about something, as a Christian it is his duty, his concern, to act on it according to Christian standards. The more well informed a Christian is, the greater his opportunities are to bring about good. The well meaning but ignorant people cannot accomplish these things because they have not the scope of mind to untangle complex issues.

Another important question is now



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raised: Must one be a well informed Christian to be a *good* Christian? If this is so, there are very few good Christians, measured by the well informed Christian I have imagined! Some people are intuitively good without being the least bit well informed. And of course, some Christians are well informed, but fail miserably to act on their information in a Christian way. It is more important to be good than to be informed, but it is better yet to have something of both goodness and knowledge.

To harp on "modern times" again, the day is over when people live in isolated villages and need know of nothing beyond the next hill. The whole world is in one big predicament, and we'd better start understanding each other *now*. This means every Christian (every non-Christian, for that matter) should be striving to inform himself as best he can. No solution can be reached without a realistic understanding of the facts. Not all Christians have the ability to become as well informed as

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the ideal — but all Christians can broad-
en their knowledge to some extent. I
think it is especially important that all
Christians have a basic understanding of
their own religion. Not until they have
really studied it can they be sure just
exactly what Christian standards are —
and not until they know what Christian
standards are, can they hope to apply
them to daily life.

At the present moment in history, the
future of the Church depends on how
well Christians are informed. Some peo-
ple consider that the modern problem is
a struggle between Christianity and Com-
munism. But I would say that Christians
must contend with their own Western
civilization before they take on such an
ambitious project as Communism. The
Christian Church is in a period of crisis.
If it does not become extremely realistic
and extremely idealistic it may be swal-
lowed up at home. It is imperative that
the Christian Church face the facts of
modern times and adjust itself to the
scientific age. It cannot afford to be a
stronghold for provincialism and conser-
vatism. It must raise a strong voice
against the amorality and materialism of
modern life. It cannot afford to stick its
head in the mud, or be timid and vague
— congregations must be shocked out of
their apathy. The Christian Church must
take a prophetic voice in proclaiming our
sins to us. It must become an offensive
fighting religion, attracting idealists and
saints, not social climbers.

If the Church has the courage to in-
form its congregations of the plain truths
of modern existence, it will become tough
and enduring. It will be able to cope with
Communism. Western life does not en-
courage heroism — but there are many
people who would be heroes if they were
given the opportunity. The Church should
become the outlet for them.

The Christians that are well informed,
or even half well informed have a clear-
cut duty as Christians to make use of
their knowledge — to be active in private
and public affairs, to share their informa-
tion with others. They must become
leaders of men. The Church and the
world cry aloud for people with vision.

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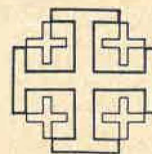
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LETTERS

Continued from page 4

the world safe for Americans. His analysis of "atheistic, godless Communism" simply restates tired cliches about the cold war which have very little relevance to a prophetic understanding of the situation. There is more than one way for a Christian to serve his country, and it may lead in a direction seemingly opposite from "100% Americanism." This is part of what I mean by a prophetic witness from Christian citizens.

Dr. Kern states that it is a local parish's Christian duty to offer its facilities as civil defense shelters. May it not be the Christian duty of a local parish to *refuse* to offer its facilities as a shelter? He also suggests that every Christian will dutifully take part in civil defense drills. May it not be the duty of the conscientious Christian citizen to sit on a park bench and *refuse* to take shelter? I am simply pleading that there is more than one option for the Christian citizen in his responsibility to his country, and he must not be brow-beaten into acting contrary to his conscience.

I am not for a minute questioning Dr. Kern's sincerity or conviction about our Christian responsibility with regard to civil defense. I believe that his position can be and is earnestly held by many devout Christians. I simply want to point out that other Christians may with equal sincerity be forced to stand in direct opposition to this view.

JAMES W. WOELFEL
Class of '62

Episcopal Theological School
Cambridge, Mass.

On the Line

The "downtown storekeeper" has "put it on the line" [L.C., March 4th]. I would like to see (1) the proper department of National Council make reprints in quantity; (2) all diocesan conventions with such urban challenges face up to them. The sects, such as faith-healers and Jehovah's Witnesses, seem to be doing so.

GEORGE H. RILEY
Philadelphia, Pa.

Editor's comment: Reprints will be issued by THE LIVING CHURCH if there are sufficient requests.

Disposition of Ashes

I was amazed to read in a parish bulletin the following notice: "Imposition of ashes will be available for those who desire it at the end of each service. Towel and water will be found in the hall so that we appear not to men to fast but only unto God."

Is there efficacy in the mere imposition of ashes in the church building, and what is the purpose of washing away the evidence of such efficacy when emerging from the church building?

Members of the Roman tradition are not ashamed to be seen on the streets with the evidence of the imposition of ashes on their foreheads. But really what is the implied intent of the ashes?

(Rev.) J. FRED HAMBLIN
(Retired)
Brick Town, N. J.

Care of Elder Citizens

As a member of the board of directors of a Church home for elderly people, I read with interest in your February 18th issue two articles referring to apartment hotels designed for the elderly.

In Atlanta, Ga., Canterbury Court, sponsored by All Saints' and St. Luke's Churches is estimated to cost \$4,000,000 for an 8-story building containing 198 units, each for one or two persons. Applying simple arithmetic, that brings the average cost of construction per unit to \$20,000. This seems tremendously expensive, unless construction costs in Atlanta are surprisingly greater today than they were in Wilmington only two years ago.

Two Church homes with which I am familiar cost \$11,300 and \$13,500 per unit respectively. The former is a converted old, well built, mansion in a good residential district, large garden and landscaping included. The latter is a brand new place in the country. The \$13,500 includes excellent construction, landscaping, roads, etc.; it is adding another 40 units for \$400,000 or \$10,000 each.

These homes are specifically for elderly folk who are in reasonably good health and ambulatory. Accommodations for these types even in 8-story buildings need not be over \$10,000 per unit built, furnished, equipped, etc. The latest general hospital here with all the specialties such as a hospital needs (operating rooms, X-ray, pathology, etc.) cost about \$25,000 per bed.

Referring to estimated monthly fees in Canterbury Court, your article states "\$140 for a one-person, efficiency apartment to \$295 for a two-person, two bedroom apartment with kitchenette," as well as "three meals daily, linen service, air-conditioning, light, rent, water, infirmary, and full use of facilities." To me this seems far too optimistic to be practical.

Our local experience after three years of operating a 20-resident home has found the actual monthly cost to be \$285 per resident. The other home for 160 persons finds the actual monthly cost per resident high enough to require an increase to a \$200 monthly fee. Its original estimate three years ago was \$150 per month for *life care*, not merely the seven or eight items specified by Canterbury Court.

In considering the foregoing monthly data one must not confuse the fee charted with the actual out-of-pocket operating cost.

The same article states that contributions and gifts to Canterbury Court (a non-profit enterprise) now total over a quarter of a million dollars. This seems to imply these are tax-deductible gifts. If these gifts are tax-deductible, under what ruling of the internal revenue service does such a project as \$20,000 per unit qualify as charity?

The account of Gatesworth Manor in St. Louis being a coöperative venture of the Episcopal and Presbyterian Churches in Missouri sounds most commendable. It, too, is for well persons, as the article states. But I wonder just what is meant by the phrase, "*life tenancy* in its 145 apartments and rooms . . . sold to couples and single persons." Is the buyer led to believe that he or she *may remain an occupant for life*, regardless of the possible afflictions which old age may bring? Who pays for "arrangements . . . to provide" (the special) "food

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service and" (all the added) "hospital" (nursing), "and medical care" for these aged when senile? About 30% of them eventually will become psychotic to some degree.

Does the expression "life tenancy" really mean what it literally says?

I am asking such questions hoping for helpful information, and not in any spirit of adverse criticism. The problem of housing and care of our elder citizens lies heavily on the hearts and consciences of us all. Whatever has been learned by one group can surely help others.

SOPHIE MAY
(Mrs. Ernest N. May)
Churchwoman

Wilmington, Del.

Authorization

I would like to refer to Fr. H. C. Mooney's letter [L.C., February 11th]. He is certainly to be congratulated for his request that the Church must soon clarify what she means by the Sacrament of Confirmation, and for asking for a more "meaningful" service which would underline its fundamental importance. I, too, can recall a rather unintelligible and far from impressive service when I was confirmed.

However, I should like to question his statement that Confirmation is "an authorization to share in the redemptive work of the eternal sacrifice of the great High Priest." Surely it is the Sacrament of Baptism which enables the Christian to share (through dying and rising again in Christ) in the redemptive work of our Lord (see Hebrews 10:19-22; Romans 6:4-11; and Galatians 3:27f.) Christ's work for all mankind on Calvary is appropriated by each individual Christian in his/her baptism; in and through the one *Baptisma* of Christ, and thereby we receive the bestowal of the Spirit making us the Sons of God (Gal. 4:6) and members of Christ's Body. It is from this moment that the Christian avails him-

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Box C Staunton, Virginia

self of the merits of the one, full, perfect and sufficient sacrifice for the sins of the whole world.

By all means let us have the Confirmation service framed in such a manner as to convey to Christians that God is acting here, through his minister, the bishop, and bestowing upon us the fuller experience of Christ. But at the same time we must emphasize that our Baptism is the means whereby we entered the Kingdom and became "a chosen race, a royal priesthood, a dedicated nation." It can hardly be maintained that our entry (by the Spirit) into the Heavenly Sanctuary is contingent upon Confirmation.

D. S. McPHAIL
General Theological Seminary
New York City

Weekly Cyclone

Well, Mauritius has been visited by cyclone Jenny — all of a sudden on Wednesday last, in the morning. We had a cyclone warning at 9 p.m., but not much could be done, and more so, we thought that she would be mild. Alas, being the 10th since Christmas she has done havoc: 17 casualties, 125 or more wounded, and 8,000 homeless. The sugar plantation, as well as our vegetables which started yielding, has been ruined. . . . Our sister island, La Reunion, 100 miles away, has suffered a lot too: 29 killed, hundreds of wounded, and thousands of homeless. Good Lord, have mercy upon us!

In my lifetime I have never heard of a weekly cyclone in Mauritius. According to the observatory another cyclone is in formation some 200 miles north of Rodrigues and the weather is not normal. It is terribly hot in spite of rain.

(Rev.) JAMES MUDHOO
Souillac, Mauritius

Editor's comment: Contributions may be made through THE LIVING CHURCH. Checks should be made payable to THE LIVING CHURCH RELIEF FUND and marked "Mauritius Cyclone Relief."

Similarities

I was interested in the letter and accompanying photographs in the January 21st issue of THE LIVING CHURCH by the Rev. William Hicks, in which he points out the striking similarity between the chancel screens in St. John's Church, Alamogordo, N. M., and St. Matthew's, Louisville, Ky.

More recently I have been struck by another similarity: The cross above the altar of the Church of *Jesús Nazareño*, Santa Clara, Las Villas, Cuba, [L.C., February 4th] bears a striking resemblance to our hanging cross at the Church of the Mediator, Allentown, Pa. The photograph of our sanctuary appeared in THE LIVING CHURCH, January 24, 1960.

Our cross was an original design of our architect, Mr. Robert E. Ochs, based upon a free-hand sketch of the Rev. Canon Edward N. West; therefore, I am curious to know whether the Church of *Jesús Nazareño* copied their cross from its reproduction in THE LIVING CHURCH.

(Rev.) ARTHUR M. SHERMAN
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Advice Wanted

I have never read in my favorite Church magazine about a parish seminarians' fund — how such a fund could be governed; the number of necessary people on such a committee; how much per year to each applicant, in a recognized Episcopal seminary and sponsored by the rector.

I heard our rector, then the Rev. John Vernon Butler, who is now dean of St. John's Cathedral, New York City, preach on the subject of a parish raising up young men to become priests. It was a forceful, inspired lesson to at least two young acolytes and this, not so young, Churchwoman. "Send me," kept ringing in my ears.

The result was a seminarians' fund. I put my talent to work and with the Woman's Auxiliary (now Episcopal Church Women) staged a hooked rug exhibit for several days. Paid admissions and snacks and luncheons netted a goodly sum. The exhibit became a yearly affair.

The treasurer of the fund had the job of making reports of other donations and the thrill of making out checks to help our "first" from St. Martin's Church, Providence, R. I.

I am no longer at St. Martin's, having transferred to the Church of the Holy Spirit, Orleans, Mass. The question has come from the treasurer. Who can order a check to be given to an applicant?

I'd like some idea of a minimum stabilized amount to be left as a "nest egg" in such a fund, and ideas on how to replenish it if and when several seminarians need to draw heavily on it.

Is there any way that a priest might pay back some money after he gets established? I rather dislike that question. Better he should get a fund of this kind started in his parish.

Could the junior warden, the president of Episcopal Church Women, plus the rector choose a treasurer? Something tells me the bishop should somehow be in the picture.

I'll be grateful for anything you may have to say on this subject.

MARGARET MACKENZIE

(Mrs. Clyde C. Mackenzie)

Orleans, Mass.

Editor's comment: Have others advice to offer from their own experience with a parish seminarians' fund?

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Coöperation at the Bay

The Church Divinity School of the Pacific is one of the member institutions of the new Graduate Theological Union, an interdenominational "association of theological seminaries in the San Francisco Bay area, whose purpose is a co-operative program of study for the degree of doctor of theology."

Dean of the new organization is the Very Rev. Sherman Johnson, also dean of CDSP. Other member institutions are San Francisco [United Presbyterian] Theological Seminary, San Anselmo; and Berkeley Baptist Divinity School, Berkeley.

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Two at Evanston

Two men, the Rev. Francis C. Lightbourn and Mr. William H. Ahlenius, have been appointed to new positions on the staff of Seabury-Western Theological Seminary.

Mr. Ahlenius, an active layman from Decatur, Ill., has been appointed director of development and administrative assistant to the dean of the seminary. A retailer, he was associated with Montgomery Ward & Co. and the Block & Kuhl department stores before opening his own business in 1956. In the diocese of Springfield he is a member of the bishop and council and chairman of laymen's work. He is a member of the promotion and publicity committees of the diocese.

Fr. Lightbourn, literary editor of THE LIVING CHURCH, has become librarian at the seminary and will be instructor in New Testament Greek. He has served in various positions on the editorial staff of THE LIVING CHURCH since 1949, when he became managing editor. He continues as literary editor for the present. A graduate of Hobart College and the General Theological Seminary, Fr. Lightbourn received the S.T.M. degree from Seabury-Western in 1959. He has served churches in Bermuda, Kentucky, Maine, and Illinois, and has served Seabury-Western as a tutor.

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The eleven seminaries of the Church listed below express thanks to all in the 4,953 parishes who participated in the 1961 Theological Education Sunday offering which amounted to \$631,408.82. Once again a new record has been established; this figure represents an increase of \$51,000 over the amount reported for 1960, and, hopefully, a bright promise for 1962.

The seminaries and the students in these schools are grateful beyond words for this evidence of concern and for this investment in the future of the Church.

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Seminarians Revealed

Complete inexperience in the making of motion pictures did not stop James Stamper, a student at Virginia Theological Seminary, from attempting a candid-approach film of life at the seminary. The result was "The Virginia Seminary," produced by Mr. Stamper with the aid of William Elrod and James Smith, also students.

According to an account in the Washington, D. C., *Star*, Mr. Stamper volunteered to make the attempt when the idea of an informal film presentation of seminary life was proposed by the Very Rev. Jesse Trotter, dean. After a couple of test runs, the paper said, Mr. Stamper decided the film was not possible, but was persuaded by the dean and the assistant dean, the Rev. T. Hudnall Harvey, to



When you're sick — even just a little — it's nice to have cool sheets, a cuddly dog, and a friendly nurse. This little patient is in the infirmary at Bethany School, Glendale, Ohio.

make another try. Then came the matter of a script. Says the *Star*:

"A contest announced to the student-body failed to bring in a suitable script. The result was that Mr. Stamper decided to write the script as well as to photograph the film."

The 16 mm. color film was shot largely in unposed, actual situations. Difficulties encountered, says the *Star*, "forced abandonment of the original script and the composing of a new one. . . . The film reveals seminarians at class, at study, at play, and in their living quarters. They are shown in individual shots, with other students, and with their professors. Even their wives and children enter the picture."

COLLEGES

Faculty Theology

The 13th annual conference in theology for college faculty will be held at Trinity College, Hartford, Conn., from June 14th through June 20th.

This conference, under the sponsorship of the three eastern seaboard provinces, and the National Council, attempts to aid academic personnel by presenting short courses in theology designed to stimulate inquiry into the Christian implications of college teaching. It is planned and administered by faculty and administration.

Conference leaders this year will include the Rev. Robert C. Dentan, of the General Theological Seminary, who will lecture on inter-testamental writings; the Rev. John M. Krumm, of Columbia University, whose course will concern basic theology; and Dr. Cleanth Brooks, of Yale University, who will speak on "five metaphysical poets of the 17th century." Each will give six lectures and be available for discussion and conversation.

Fee for the week-long conference is \$30. Further information and registra-

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tion material is available from the secretary of the conference, the Rev. Eugene A. Monick, Jr., Province II College Work Office, 1047 Amsterdam Ave., New York 25, N. Y.

PRIMARY & SECONDARY

Open House

The council of the Episcopal School Association, at its 1962 meeting on March 4th and 5th, heard preliminary plans for the 1962 Episcopal School Week, as set forth by Mr. Robert Porter, headmaster of the Choir School of St. Thomas' Church, New York City. The council met at St. Thomas' Choir School.

During the Episcopal Church School Week, October 29th to November 4th, Church schools throughout the country, together with the churches with which they are affiliated, will be encouraged to hold "open house" and other activities designed to acquaint citizens with the work of the schools. Local parishes will be asked to recognize their affiliated schools in services on October 29th, and schools will be encouraged to join with others in their areas for joint services on November 4th.

The Episcopal School Association, of which the council is the governing body, is an organization of "day and boarding schools below college level, owned and operated by or related to the Episcopal Church." It has such specific aims as: the maintenance of high academic standards in member schools, strengthening Christian life of each school, training teachers for service in the schools, the interpretation of Episcopal schools to the public, the founding of state associations of Episcopal schools, and encouragement of the establishment of diocesan committees, divisions, or departments of Church-related schools.

Present members of the council come from California, Washington, Utah, Texas, Louisiana, Minnesota, Florida, Maryland, New York, and Connecticut. Dr. John W. Shank, headmaster of the Cathedral School, Orlando, Fla., is president.

Science at San Rafael

Dedication of new \$110,000 science laboratory facilities at San Rafael Military Academy, San Rafael, Calif., has been planned for June 3d.

Three laboratories are included in the new facilities: biology, physics, and chemistry. The biology lab features a hot house and animal cage storage in a ventilated anteroom. In the physics lab, there is an electrical outlet at each desk, which the instructor, from a master console, can control for any desired voltage, AC or DC. The chemistry lab features the "semi micro" teaching technique, where experiments are done by individual students, using small quantities of reagents.

THE COVER

Daily throat check is routine at the Cathedral (St. John the Divine) Choir School, New York City, where every student is a choir boy. Here the school nurse, Miss Gillian Wooding, inspects the throat of Greer Price. Miss Wooding is a graduate of Queen Elizabeth Hospital School of Nursing, Birmingham, England, and a lifelong Episcopalian.

Mr. A. C. Agnew, the school's business administrator, says: "We believe that in this age of increasing emphasis on science the best possible facilities should be offered to preparatory school students as well as to college and university students."

In Manila, Blessing

With Presiding Bishop Lichtenberger as officiant, the new high school structure at St. Stephen's School, Manila, in the Philippines, was blessed on February 8th.

In the procession for the service were representatives of the student government, the school staff, the student choir and acolytes, clergymen, the bishops of the Council of the Church in Southeast Asia, and a number of bishops of the American Church. The bishops were in Manila for the meeting of the Council of the Church in Southeast Asia [L.C., March 11th], and for the observance of the concordat of full communion between the Episcopal Church and the Philippine Independent Church [L.C., March 4th].

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AROUND THE SCHOOLS

St. Stephen's Episcopal School, Austin, Texas, has completed a drive for \$400,000 for its development fund.

Latin has been added to the curriculum of **St. Paul's Day School, Beaumont, Texas**, for fourth, fifth, and sixth grade pupils. The school is offering two hours of science instruction per week to all but first grade pupils, who get 40 minutes.

At **Holland Hall, Tulsa, Okla.**, a new refectory was dedicated recently. The \$100,000 refectory seats 300.

A library, designed to hold some 20,000 volumes, has been completed at **Casady School, Oklahoma City, Okla.** The library has a fine arts room and a reading room, and space for study and booths for listening to records.

Maria de los Angeles Perez, a Cuban refugee, is a student at **St. John Baptist School, Mendham, N. J.** Maria, 16, is an Episcopalian, and was sent to the school by the National Council. St. John Baptist School was mentioned in a recent issue of *Life* magazine, in an article titled, "The Great Bank Robbery." The school was the victim of a bomb scare, used by would-be bank robbers as a diversionary tactic.

Seven seniors from **St. Agnes School, Albany, N. Y.**, were among winners in recent New York State Regents Scholarship examinations. They represent one-sixth of the total graduating class.

Two students from **St. Andrew's Priory, Honolulu, Hawaii**, have been selected to represent the Honolulu "Y" in a good will mission to Hiroshima, Japan, this August. The girls, **Karen Takiguchi** and

Wendy Terada, both seniors at the school, will live with Hiroshima families during the three weeks they are there. The visit will be in return for that of several young people from Hiroshima who visited Honolulu last year.

The diocese of California has completed a purchase agreement for a 20-acre site at Laguna Seca, in Monterey County, Calif., as a campus for the proposed **York School** for boys. Present plans are for construction to get under way this spring.

Hoosac School, Hoosick, N. Y.; has announced a series of scholarships for sons of the Church missionaries serving in foreign lands. Each grant, of \$1,100, will go to the son of "any missionary of the Church serving outside the continental United States" who meets the admission requirements of the school.

Bishop MacLean, Suffragan of Long Island recently laid the cornerstone for a new field house at **St. Paul's School, Garden City, N. Y.** Completion of the building is hoped for before the school commencement on June 2d.

Boys at **St. Alban's School, Washington, D. C.**, will participate in a work camp this summer in Tanganyika, Africa. The seven boys plan to work in the diocese of Masasi, where the Rt. Rev. E. U. Trevor Huddleston is bishop.

A "new" method of teaching reading (phonics) has enabled pupils at All Saints' School, Sioux Falls, S. D., to make progress that has been called amazing by Mrs. Mary Donaldson, principal. The Carden method, as the method used at All Saints' is called, emphasizes analysis of words by letter sounds, analysis of sentences by key words, phrases, and clauses, and summarization of sentences, paragraphs, and chapters. In this picture, Mrs. Cora Powell, third grade teacher, puts Sonna Olson and David Gibson through their phonetic paces.



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PEOPLE and places

Appointments Accepted

The Rev. Robert H. Brock, formerly curate at St. Peter's Church, Albany, N. Y., is now rector of St. John's Church, Johnstown, N. Y.

The Rev. Clifford Crook, who formerly served St. John's Church, Columbus, Ohio, is now assistant at Christ Church, Dayton, Ohio.

The Rev. Quinlan R. Gordon, formerly vicar at the Chapel of the Atonement, Washington, D. C., is now rector there. Address: 5073 E. Capitol St., Washington 19.

The Rev. William L. Gray, formerly rector of St. Paul's Church, Waddington, N. Y., in charge of churches at Morley and Morristown, is now rector of St. Andrew's Church, Scotia, N. Y.

The Rev. Robert L. Oliveros, who formerly served as a chaplain in the U.S. Army, has for several months been rector of St. Francis' Church, Greenville, S. C. Address: 231 Pimlico Rd.

The Rev. John A. Russell, formerly vicar at St. George's Church, Helmetta, N. J., and chaplain at the Jamesburg Home for Boys, is now dean of boys at the Salina St. Francis Boys' Home in the district of Western Kansas.

Before attending seminary, Fr. Russell served in the U.S. Air Force and in Washington for Religious News Service. The Russells were to live in Salina, Kan., for several weeks during completion of remodeling of a cottage in Bavaria, Kan. Built originally as a residence for "Father Bob" Mize, now Bishop of Damaraland, Province of South Africa, the cottage has been occupied only by men without families.

The Rev. Conway D. Thornburgh, formerly priest in charge of Christ Church, Hope Mills, N. C., and the Church of the Good Shepherd, Fayetteville, is

now assistant at Trinity Church, Columbia, S. C. Address: 4934 Bethel Church Rd.

The Rev. Richard M. Trelease, Jr., formerly rector of St. Andrew's Church, Wilmington, Del., will on May 1 become rector of St. Paul's Church, Akron, Ohio. Address: 1361 W. Market St., Akron 13.

The Rev. Dr. W. Harold Weigle, retired priest of the diocese of Albany, is now serving as priest in charge of Trinity Church, Claverack, N. Y. He ordinarily makes his home on a farm in Egremont, Mass., and should still be addressed at Great Barrington, Mass. (During his early years in the ministry he served as a missionary in China and as chaplain to the Episcopal Actors' Guild in New York City.)

The Rev. Walter Y. Whitehead, formerly rector of St. Thomas' Church, Greenville, R. I., is now vicar at the Church of the Holy Spirit, Shannock, R. I. Address: Box 146, Carolina, R. I.

The Rev. A. Donald Wiesner, formerly curate at Grace Church, Ocala, Fla., is now vicar at St. Stephen's Church, New Port Richey, Fla. Residence: 519 Florida Ave.; mailing address: P.O. Drawer 427, New Port Richey.

The Wiesners also announce the birth of their first child, Donald Cree, on December 26.

The Rev. Harvard L. Wilbur, who has been serving St. Matthias' Church, Wichita, Kan., is now rector of Trinity Church, Lawrence, Kan., which is thought to be the oldest Episcopal church in Kansas.

The Rev. Joseph S. Wilson, formerly rector of St. Peter's Church, Denver, Colo., is now vicar of churches at Montrose, Ouray, and Olathe, Colo. Address: 8 Columbia Way, Montrose.

The Rev. William W. Worstall, formerly head-

master at Grace Chapel Parish School, Jacksonville, Fla., is now vicar at St. Anne's Mission, Keystone Heights, Fla. Address: Box 192, Keystone Heights.

The Rev. Richard C. Wyatt, formerly associate rector at Trinity Church, Columbus, Ohio, is now vicar of the newest mission of the diocese of Southern Ohio, St. Matthew's, Westerville. He has been working half-time at St. Matthew's Church since July.

Women

Hazel Greene Jones, of Christ Church Cathedral, Indianapolis, Ind., has been appointed assistant superintendent of the Marion County Juvenile Center, a correctional institution in Indiana.

Changes of Address

The Rev. James W. Watkins, chaplain of Episcopal Community Service of San Diego, formerly addressed on Monongahela St. in San Diego, Calif., may now be addressed at 3250 Par Drive, La Mesa, Calif. Chaplain and Mrs. Watkins recently purchased the La Mesa residence.

Marriages

Miss Joanne Dell Boone, daughter of Mr. and Mrs. John C. Boone, of Hubbard, Texas, was married on February 6 to the Rev. Thomas P. Hobson, curate at All Saints' Church, Fort Worth, Texas. They are making their home at 1919-C Prevost, Fort Worth.

Shirley McQuade Buck, daughter of Mr. and Mrs. Joe L. McQuade, of Richwood, W. Va., and widow of Mr. Edward T. Buck, Jr., of Richwood, W. Va., and Pontiac, Mich., was married on February 24 to the Rev. James Herbert Davis. Fr. Davis is currently working for his Ph.D. in history at West Virginia University, while doing supply work in the diocese of West Virginia and serving part-time as assistant at Trinity Church, Morgantown, W. Va. Address: 247 Willey St., Morgantown.

CLASSIFIED

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

IN MEMORIAM

THE VESTRY OF Trinity Church, Buckingham, Pa., records with deep regret and a sense of great loss the death of Lindley Elkinton Larzelere, who faithfully and with complete devotion served this church as vestryman from April 1944 and as its Rector's Warden from April 1948 to the time of his death, February 19, 1962. Deepest sympathy is extended to his family and friends.

ALTAR BREAD

ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

LINENS AND VESTMENTS

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ORGANIST-CHOIRMASTER wanted for medium size Florida west coast parish. Available now. Opportunities for private teaching. Reply Box G-715.*

POSITIONS WANTED

CHURCHWOMAN, middle-aged qualified and experienced, seeks position as Housemother. Girls preferred, in the East. E. Dorothea Spienger, General Delivery, Rome, N. Y.

EXPERIENCED parish secretary desires position in moderate size eastern state parish. References furnished. Reply Box W-717.*

LOYAL, middle-aged Churchman retiring from his own business, enjoying excellent health would like to devote next ten years as administrative assistant, or director of finance, in a busy diocese or missionary district where the raising of budget or capital funds in parishes and missions has been neglected. Family man. Excellent character and background. A-1 business and professional references from prominent Episcopal Church leaders. Inquiries invited. Reply Box H-713.*

ORGANIST-CHOIRMASTER, with New York agent (for recitals), needs part-time Church salary. Extra good organ required. Reply Box T-708.*

PRIEST AVAILABLE June, July, and/or August. Use of Rectory and reasonable honorarium. Reply: Rev. Harold A. Durando, St. Paul's School, Garden City, N. Y.

PRIEST desires west coast supply. July. Rectory and stipend. Reply Box P-707.*

PRIEST on Texas coast desires supply or exchange, with rectory, month of August in New York State. Box 37, Lake Jackson, Texas.

SUPPLY, July or August. New York City area. Rectory and honorarium. Reply Box K-718.*

SUPPLY, July or August. East coast, Long Island preferred. Rectory and honorarium. Reply Box L-719.*

RECORDINGS

AVE MARIA AND THE PALMS — 45 EP — RPM \$1.00 each. Vocal by Ray Seaver — blind, active Churchman. Ethelda Records, 2421 Adams St., Ashland, Ky.

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THE LIVING CHURCH

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Births

The Rev. William E. Campbell and Mrs. Campbell, of St. Paul's Church, Tustin, Calif., announce the birth of their second son, Scott Edmund, on February 4.

The Rev. John W. Drake, Jr. and Mrs. Drake, of St. Paul's Church, Greenville, N. C., announce the birth of their fourth child and second daughter, Mary Glasgow, on March 4. The Drakes are now living at 519 Longmeadow Rd. in Greenville, having moved to that address from E. Fourth St.

The Rev. George S. Fleming and Mrs. Fleming, of St. Luke's Church, Charleston, W. Va., announce the birth of their third child and third son, Brooks Andrew, on March 7.

The Rev. Samuel Leslie Hall and Mrs. Hall announce the birth of their second son, Stuart Samuel, on January 2. The eldest of their three children is a five-year-old daughter. Fr. Hall was formerly vicar of St. Stephen's Church, East Whittier-La Habra, Calif., and recently became its first rector.

Diocesan Positions

The Rev. Walter Fry, rector of St. Martha's Church, Detroit, is now dean of the Westside Detroit convocation of the diocese of Michigan.

DEATHS

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

Harry Dorsey Amiss, 77, one of the founders of the Episcopal Church Home, Washington, D. C., died Sunday, March 11th. His home was in Washington, D. C.

Mr. Amiss was a charter member of the board of governors of the Church Home and was made a lifetime member of the board. While James E. Freeman was Bishop of Washington (1923-43), Mr. Amiss served as a lay evangelist, doing supply work.

A former vestryman, men's club president, Every Member Canvass chairman, and Sunday school superintendent at the Church of the Advent, Washington, D. C., Mr. Amiss later was a vestryman at St. John's [Norwood] Parish, Bethesda, Md. He also served as president of the Layman's League of the diocese of Washington.

He was a broker for meat packing houses for more than 40 years, retiring in 1949.

Survivors include his wife, the former Helen Courtney Parish; a daughter, Mrs. Helen Badger, Washington, D. C.; twin sons, Edmund L. and John D., both of Dubuque, Iowa; and 16 grandchildren.

Malinda McBee Brunson Barnwell, 87, died March 12th at her home in Florence, S. C. She was the widow of the late Robert Woodward Barnwell, priest, who served in Virginia, Mississippi, and South Carolina before his death in 1952.

Mrs. Barnwell was born at Sunny Ridge Plantation in Pickens county, S. C. She was a graduate of Converse College, and member of All Saints' Parish, Florence.

Surviving are a sister, Miss Martha M. Brunson of Florence; a brother, John C. Brunson of Florence; four daughters, Mrs. H. J. Scofield of Fernandina Beach, Fla., Miss Mary Carter Barnwell of Columbia, S. C., Miss Malinda Barnwell of Florence, and Mrs. J. C. Warley of Yorktown, Va.; two sons, Dr. Robert W. Barnwell of Warner Robins, Ga., and Capt. Joseph B. Barnwell of the United States Navy in Kensington, Calif.; a stepdaughter, Mrs. W. D. Gregorie of Yonkers Island, S. C.; a stepson, Col. John D. Barnwell of Jensen Beach, Fla.; 14 grandchildren; and 15 great-grandchildren.

Dr. Norman Coke-Jephcott, former organist and choirmaster of the Cathedral Church of St. John the Divine, New York City, died March 14th at St. Luke's Hospital, New York.

He served the cathedral from 1932 until his retirement in 1953. Before that he was assistant organist at Trinity Church, Coventry, England (he was born in Coventry), and organist at these state of New York churches: Holy Cross, Kingston, Messiah, Rhinebeck, and Grace, Utica.

In 1912 he was admitted to fellowship in the American Guild of Organists, having taken a fellowship in the Royal College of Organists the previous year. For many years he was a member of the National Examination Committee of the American Guild.

Dr. Coke-Jephcott made his home in New York City and in Vineyard Haven, Mass. He would have been 69 on March 17th.

Surviving are his wife, Eunice; two daughters,

Mrs. William M. Honey of Vineyard Haven and Mrs. Walter Pogue, Jr., of Evanston, Ill., and four grandchildren.

Marion Stedman, widow of the late Frank Holt Stedman, priest, died in Fall River, Mass., on February 9th.

The Rev. Mr. Stedman had served parishes in Texas, Ohio, and Massachusetts.

Mrs. Stedman is survived by two daughters, Mrs. Elizabeth Tuck of Garden City, Long Island, N. Y., and Mrs. Edith Meyer of Baltimore, Md., a son, Frank H. Stedman, Jr., of Atlanta, Ga., nine grandchildren, and a great-grandchild.

James Victor Stuart, for 20 years treasurer of Western Michigan's convention, died February 20th, at the age of 68, at Blodgett Memorial Hospital, Grand Rapids, Mich.

Last year Mr. Stuart retired as vice president of the Michigan National Bank, Grand Rapids, and within a few days was elected president of the Morton House, Grand Rapids. Morton House, one of Michigan's oldest hotels, has long been Western Michigan's diocesan convention headquarters and the site of many regional meetings. Mr. Stuart had been vice president of the hotel for several years.

At Western Michigan's diocesan convention, January 24th, Bishop Bennison, the diocesan, presented Mr. Stuart with the silver service cross for having completed 20 years as convention treasurer. A member of St. Mark's Cathedral, Mr. Stuart had served in many parish posts, and for many years was a member of the diocesan finance and executive committees.

Since 1924 Mr. Stuart has been identified with the finance field in Grand Rapids and in Michigan. He lived in Grand Rapids.

Deeply interested in the American Cancer Society since 1938, he served as treasurer of its Michigan division, treasurer of the national society, and in 1954 was named honorary life member of the national board.

For 25 years he was a director of Grand Rapids Convention Bureau. He was a graduate of Lake Forest (Ill.) College, past president of the Grand Rapids Clearing House Association, and a member of the Civic Auditorium board of control.

Mr. Stuart is survived by his wife, the former Margaret Lee Gortlan, two daughters, and a son, the Rev. Charles M. Stuart, rector of Trinity Church, Monroe, Mich., and eight grandchildren.

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Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
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WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

ST. PAUL'S Rock Creek Church Rd., N.W.
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily C Sat 4:30

DELRAY BEACH, FLA.

ST. PAUL'S Swinton Ave. & S.W. 2nd St.
Rev. Stiles B. Lines, Ph.D.; Rev. Ralph Johnson, B.D.
Sun 8, 9:30, 11:15; Thurs 10

EUSTIS, FLA.

ST. THOMAS' Lemon & Mary Sts.
Rev. Eugene L. Nixon, r
Sun 8, 10, 11; Thurs & HD 10

Continued on next page

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, Evensong; ex, except; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mot, 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.



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