

# The Living Church

July 24, 1955

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# The Living Church

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

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## July

25. St. James. Radio TV Workshop, Broadcasting and Film Commission, N.C.C., in New York, to August 5th.
27. Graduate School of Theology, University of the South, Sewanee, Tenn., to August 31st. Sunday School Convention, and Convention on Christian Education, N.C.C. and Canadian Council of Churches, in Cleveland, to 31st.
31. Eighth Sunday after Trinity.

## August

1. Evergreen School of Church Music, Evergreen, Col., to 19th.
2. Meeting, Central Committee, World Council of Churches, in Davos, Switzerland, to 9th.
5. Province Five Conference, Brotherhood of St. Andrew, Battle Creek, Mich., to 7th. Hood Conference (Third Province), Brotherhood of St. Andrew, Frederick, Md., to 7th.
6. Transfiguration.
7. Ninth Sunday after Trinity.
19. California Regional Conference, Brotherhood of St. Andrew, Santa Barbara, Calif., to 21st.
14. Tenth Sunday after Trinity.
21. Eleventh Sunday after Trinity.
24. St. Bartholomew.
26. Conference for Junior Advisors, Brotherhood of St. Andrew, Lakeside, Conn. to 28th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

# LETTERS

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

## Clergy Pensions

In [L. C., July 3d] there was quoted a report of the pension committee of Province VII. May I comment on the two suggestions of the committee?

One suggestion is that the Trustees of The Church Pension Fund invest its funds in common stocks to the extent universities invest their funds, which is roughly 50%.

The funds of universities are endowment funds to be held permanently, with only income return available for disbursement, whereas the entire principal of the Fund as well as the income return must be disbursed as pensions; that consequently the common stock in university endowment funds need have no limits, whereas the common stock holdings in the Pension Fund must be limited by the ability of the surplus funds, over and above the actuarial reserves, to handle wide market swings; and that the Fund at present has common stock holdings very close to the value of its surplus funds, and has securities whose prices rise and fall, including common stocks, of a value much higher than its surplus funds.

The second suggestion in the report of Province VII is that the Fund employ professional counsel or invest in mutual investment company shares.

The Fund has professional investment counsel, namely J. P. Morgan & Co., Inc. This firm handles the investing, either directly or as counsel, of well over a billion dollars in common stocks and bonds. It acts on pension trusts and endowment and other funds for many industrial companies, insurance companies, colleges, schools, etc. It has very high standing in these matters.

The investment policy which the Trustees follow is described in their 1954 annual report. Copies may be obtained by writing The Church Pension Fund, 20 Exchange Place, New York City.

ROBERT WORTHINGTON  
Executive Vice-President  
The Church Pension Fund  
New York City

As a member and Secretary of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries, and having held similar positions in the predecessor Joint Commission which was appointed by General Convention in 1949, I wish to express my heartfelt appreciation of your action in publishing [L. C., July 3d, 10th] the complete text of our report which is to be submitted to General Convention.

I am sure that I express the feeling of all members of the Joint Commission in complimenting you on the excellent editorial which you published, entitled "What Kind of Pensions?"

This publicity will make the report and your editorial comments thereon available for study throughout the Church. I feel that you have performed a real service.

ERNEST W. GREENE

Washington, D. C.

## Prayer Book Revision

May a layman, who certainly is no liturgist, comment on Prayer Book revision?

Professor Richardson's suggestion [L.C., April 24th] that the Church concentrate on one service at a time is a good one. Certainly one at a time is all that the average layman can handle.

Also, the Holy Communion is the place to begin.

Many will also be sympathetic to Fr. Richardson's comment on cadences. It seems that even people steeped in Prayer Book language can't compare with Archbishop Cranmer in this. This is noticeable in many of the special occasional prayers authorized from time to time.

It is doubtful if the average Churchman can read over any proposed service and picture how it would be in practice. For that reason, it would be well to have proposed revisions tried out in Church. I do not know how it has been elsewhere, but in this diocese of Olympia, Bishop Bayne had the new Holy Communion Service tried out one Sunday last year. It went very well in my own mission, except that some of us found ourselves automatically saying things at the wrong time. This may

not have been bad, as it impressed upon us the need to keep our minds more firmly fixed on the service.

However, one such trial is not enough. Such try-outs should be repeated from time to time. No one here seemed much upset by the changes, and some things, particularly the joining of the people with the priest in the Prayer of Humble Access, were decidedly well received.

Would it not be possible, when this service is in more final form to have it authorized as an alternative liturgy? Are we not a bit daft on the subject of uniformity, which is something we certainly don't have anyhow? I have recently been reading the Orthodox liturgy in English, and note that they have three liturgies, all of which are used on occasion. Such a permissive use would, it seems to me, work out well and make both clergy and laity conscious of the problem.

Some may object to piecemeal revision on the basis that it would require too many reprintings of the Prayer Book. This need not be true. Especially with the Holy Communion, the two liturgies could be printed separately, until revision is final. Such missals could be bound in heavy paper for the trial period.

All this is not, of course, to say that other services do not need revision, but is merely the placing of first things first.

For myself, I think that the present service of unction needs a lot of improvement. Its insufficiency is evidenced by its meager use. It should become a much more vital part of our lives. Others would probably point out the needs of other services.

My suggestion of alternative liturgies, does not, of course, preclude the need for study by groups of those more interested, but if tried, it ought to reach many more of the people.

A. WENDELL BRACKETT  
Montesano, Wash.

## Advertising

The suggestion [L. C., July 3d] by L. H. Bristol, Jr., that the national Church undertake advertising in large national media opens vistas. I have not a doubt that Mr. Bristol has also in mind the tying in of diocesan and parish advertising programs with any national effort. And I apologize to him for probably anticipating his scheduled articles on the subject. A national advertising program by the national Church, whether the space is small or large, would set up the opportunity, spear-heading, stimulating and guiding local and regional publicity. And national advertising without local coordination is almost unthinkable.

"Small space?" An inch in a national medium, with local churches cooperating through their half-inch church announcements, would be more effective than half-pages in national media without any advantage taken of it regionally or locally.

BENJAMIN S. BROWN  
Kansas City, Mo.

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## ACU CYCLE OF PRAYER

### July

24. St. Mark's, Oconto, Wis.; St. John's, Monticello, New York.
25. St. Monica's Home, Roxbury, Mass.
26. St. Ann's, Chicago, Ill.
27. Blessed Sacrament Mission, Green Bay, Wis.
28. St. Barnabas, Havana, Ill.; All Saints', Fort Worth, Tex.
29. Order of St. Francis, Mt. Sinai, N. Y.
30. Convent of St. John the Baptist, Mendham, N. J.

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**BOOKS**

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

**“That God May Remember Me”**

**W**AS the Last Supper a Passover? Or did the institution of the Holy Communion take place at some other kind of meal held at about the time of the annual Passover of the Jews?

This question, which has been vigorously debated among scholars, may seem of little practical relevance; for obviously neither a belief in the reality of the Eucharistic gift nor the living of a devout communicant life depends upon how it is answered.

Yet anything having to do with Eucharistic origins bears very directly upon the clarity with which the Church can formulate and disseminate her teaching. And, when these problems are so lucidly discussed as they are by Dr. Joachim Jeremias in *The Eucharistic Words of Jesus* — now available in English — Churchmen are depriving themselves of an intellectual treat if they fail to follow at least the main points involved.

Dr. Jeremias, who is professor of New Testament studies in the University of Gottingen, declares emphatically that the Last Supper was a Passover. He thus aligns himself with the popular

**THE EUCHARISTIC WORDS OF JESUS.** By Joachim Jeremias. Translated from the second German edition by Arnold Ehrhardt. Macmillan. Pp. xi, 195. \$3.75.

view, which is also the traditional view of Western Christendom, resting ultimately upon the testimony of the synoptic evangelists.

Those who follow St. John's chronology of the Passion — which excludes the Last Supper from being a Passover — find further support in the fact that not only the synoptists, but also St. Paul (I Corinthians 11:23f) all use the word *artos* for the “bread” involved. These scholars argue that *artos* (ordinary Greek word for bread) can mean only leavened bread, which of course could not be used at the Passover.

Now, Dr. Jeremias, who adduces 10 arguments to prove that the Last Supper was a Passover (and answers as many objections to that view!), points out that *artos* is many times in the Septuagint Greek version of the Old Testament and elsewhere used to mean unleavened bread. This would seem to knock an important prop out from under those who follow St. John in the matter under discussion.

Another problem connected with the origin of the Eucharist is the question which of the four accounts of the Last Supper (St. Matthew's, St. Mark's, St. Luke's, or St. Paul's) is the most reli-

able. It is not uncommonly urged that St. Paul's account (I Corinthians 11:23f) is to be preferred, since I Corinthians was written before any of the Gospels.

Dr. Jeremias, however, comes out strongly in favor of the antiquity and substantial accuracy of the account as given by St. Mark. St. Mark, he believes, preserves at this point a tradition very old indeed. Says Dr. Jeremias:

“The so-called words of institution (Mark 14:22-24 par.) are the earliest part of the account of the Last Supper, and they may be very nearly as old as the primitive kerygma”\* (p. 70).

“The earliest text of the words of institution which can be established is:

“(1) *Take; this is my body.*†

“(2) *This is my blood of the covenant, which is poured out for many.*‡

“This means — and this result has surprised me very much — that the earliest text of the words of interpretation which can be established by comparison of the texts is identical with the text of Mark” (pp. 114-115).

In discussing the meaning and significance of the Last Supper, Dr. Jeremias makes the bold suggestion that the words “in remembrance of me” (*eis tēn emēn anamnēsin* of St. Luke's longer text‡ and of I Corinthians 11:24, 25) are equivalent to, “Do this in order that God may remember me” [i.e., by bringing in my kingdom]. Thus the words are given a definitely eschatological orientation. “If we understand the command to repeat the rite like that,” says Dr. Jeremias, “it makes sense only if Jesus Himself gave it” (p. 165).

How far Dr. Jeremias' findings commend themselves to his fellow New Testament specialists time and further testing alone will tell. That he has produced an important contribution to a much-debated question can admit of no doubt.

It is a matter of not unjustifiable pride to Anglicans that Dr. Ehrhardt, the translator of this originally German work — which, in the main thread of its argument, makes fluent and fascinating reading — is a priest of the Church and vicar of St. Mary's, Birch-in-Hopwood, Lancs., England.

It has a foreword by the dean of Christ Church, Oxford.

\*The kerygma (Greek, “message,” “proclamation,”) is a technical term for the very earliest Christian preaching.

†Revised Standard Version, which exactly renders the Greek of Dr. Jeremias' reconstructed text.

‡St. Luke's longer text is ch. 22:14f with verse 19b-20' (wanting in some manuscripts) left in. See Revised Standard Version.

## CHURCH BUILDING

### Help for 3470

The year 1955 marks the 75th anniversary of the American Church Building Fund Commission, which was created through a resolution adopted on October 25, 1880, by General Convention of that year, sitting as the Board of Missions.

The Trustees of the Fund, of which Bishop Sherman, suffragan of Long Island, is chairman, take this fact as point of departure for the Report which the Fund will present to General Convention of 1955.

The purpose of the American Church Building Fund Commission, the Report points out, "was the creation of a fund to aid in the erection of church buildings where such assistance was found to be necessary and expedient." The Fund, which is a perpetual trust for the sole use and benefit of the Episcopal Church at large, has now passed the \$1,111,000 mark. An ample reserve fund is maintained as a safeguard.

The Report describes in some detail the purposes of the Commission:

"Its rules and requirements have been designed to help churches to help themselves. In any building project it is to the best interests of the borrower that the maximum amount be raised locally toward the cost, and that the required loan be kept to a minimum as to amount and carrying charges.

"Loans made by the Commission must cover the final construction, purchase, or improvement costs without other liens or obligations against the property involved. Interest is computed at rates that are generally lower than those charged by secular organizations, averaging 3½% per annum. . . .

"The Commission has long recognized the growing need for competent and experienced architectural advisory services. Many churches have been seeking such assistance in planning new buildings. It has been proven that good counseling can result in more attractive and efficient buildings, and frequently a saving in cost.

"Such services are furnished through the Joint Commission on Church Architecture and the Allied Arts and by the Bureau of Church Building of the National Council of Churches.

"Negotiations for assistance are conducted directly with the congregation involved or, in some instances with the di-

cese. However, the approval of the Bishop having jurisdiction is required on every application. . . .

"From the founding of the Commission to the present time, loans through the turnover of the Permanent Fund, and gifts from income have aided the construction, purchase, improvement, and repair of churches, rectories, parish houses, and other buildings of the Church in more than 3,470 cases.

"Principally, this assistance has been rendered to parishes and missions of small membership. Many a newly-formed congregation, whose first services were conducted in a private home, store, or public hall, was encouraged and enabled to attain its own place of worship by means of Building Fund aid.

"From time to time, the Commission has been called upon for help in cases of unusual strategic importance or sudden emergency; for example, the cathedral and diocesan buildings in Panama at a time when the Church was establishing a foothold in that area; and in Tokyo at the time of the earthquake disaster when every church in that city save one was destroyed. . . .

"While such cases are by their nature of unusual interest, by far the bulk of the Commission's service deals with the building needs of the Church in the average American community.

"The opportunities for service at the present time and the Commission's ability to meet them — at least in part — can best be illustrated by citing the experience of the past three years. In that period,

231 initial inquiries were received from churches whose indicated borrowing requirements were some \$4,500,000. In addition, 161 others wrote, but did not specify the amounts needed.

"The Commission's lending activity during that time is summarized as follows:

Loans to Churches Made		
Year	Number	Amount
1952	18	\$243,636.
1953	15	237,950.
1954	24	316,155.
Totals	57	\$797,741.

"These 57 loans were instrumental in the completion of building facilities costing \$2,137,547, involving 31 churches, 35 parish houses, and 12 rectories. . . .

"Gifts are made from net income and are intended for cases in which the need is unusual and urgent, and in which there are good reasons why the amount cannot be raised by other means.

"As the Commission's resources are limited, gifts are, of necessity, comparatively small in amount. In the three years past, 23 gifts were disbursed, amounting to \$14,075. . . .

"The American Church Building Fund Commission is incorporated in the State of New York and maintains its office at 170 Remsen Street, Brooklyn 1, N. Y."

## REFUGEES

### Resettlement

Recently returned from a two-month tour of refugee camps throughout Northern Germany is the Rev. Alexander Jurisson, resource secretary of the Committee on World Relief and Church Cooperation of the Episcopal Church. He was one of 10 "fraternal missionaries" delegated by Church World Service and the World Council of Churches to interpret the Refugee Relief Act of 1953 to refugees still in Europe.

During his tour of the camps, Fr. Jurisson acquainted the homeless with the possibilities of resettlement in America, explaining the willingness of American churches and church people to sponsor refugee families. He registered several hundred German refugee families for sponsorship by Episcopal churches and church members.

Fr. Jurisson, an Estonian Orthodox priest, lived in a refugee camp in Oldenburg, Germany, from 1945 to 1949, and revisited this camp on his tour, which was his first trip to Europe since his

### The Cover

Attila-Geza, nine months, and Elenore, four, daughters of Mr. and Mrs. Ernoe Martin, are among the youngest of some 1,250 refugees who arrived in the United States on July 12th. They were the first ship-load of refugees from Germany and Austria to be admitted to America under the 1953 Refugee Relief Act. The Martin family migrated through the efforts of the World Council of Churches' department of inter-church aid and service to refugees. Mr. Martin hopes to find work as a mason in Indianapolis, Ind., with the help of Church World Service, relief agency of the National Council of Churches.

**TUNING IN** (Background information for new L.C. readers): ¶**Seventh Sunday after Trinity** is this year followed immediately by the feast of St. James, Apostle and Martyr, which falls invariably upon July 25th. As July 25th is in 1955 a

Monday, and July 24th not a Sunday of the first rank, Evening Prayer on July 24th is the "first Evensong" of St. James — with Psalms, Lessons, and Collect of St. James' Day, and the Sunday Collect added after St. James'.

arrival in the United States in 1949. He stated that while German cities had been rebuilt and living conditions improved in the six succeeding years, living conditions in the refugee camps were still poor.

Fr. Jurisson remarked on the high incidence of workmen and manual laborers among the refugees, most of whom are German, and on the lack of professional people. He also said that many refugees mentioned receiving food packages marked "A Gift from the Episcopal Church," which are purchased with dollars contributed by Churchpeople to the Presiding Bishop's Fund for World Relief and distributed by the World Council of Churches at Christmas and Easter. Fr. Jurisson also said that the refugees' interest in the American resettlement program was very high.

Since January of this year, 51 refugee families have arrived in the United States under the sponsorship of Episcopal churches and individual Churchpeople. On July 12th, more than 20 additional families were to arrive by ship. Since the Spring of 1954, assurances of jobs and homes for 1,100 refugee families have been pledged by Churchpeople. The total goal of the Church is assurances for 1500 families.

## GEN. CONVENTION

### Good Food, Good Talk

Tuesday evening, September 3d, will be set aside for departmental dinners for those attending General Convention. According to a folder sent out by National Council, "each dinner promises good food, good talk, and early adjournment."

The Overseas Department will meet at the Queen's Surf, and will have as its speaker the Most Rev. Isabelo de los Reyes, Obispo Maximo<sup>1</sup> of the Philippine Independent Church. The two speakers at the dinner of the Department of Christian Education, to be held at the Reef Hotel, will be Bishop Bayne of Olympia, who will speak on the Gospel and Christian Living, and the Rev. Theodore P. Ferris, who will speak on Communicating the Gospel.

The Department of College Work will meet at Lau Yee Chai and will hear a speech by Bishop Hines, Bishop Coadjutor of Texas. The Department of Christian Social Relations, meeting at the Hotel Princess Kaiulani, will listen to three speakers on the subject "Christian Action in an Independent World" — Mrs. C. Rankin Barnes, the Rev. John A. Bell, and Bishop Mosley of Delaware. At the Halekulani Hotel the

Department of Promotion will have as its speaker John W. Reinhardt, director of promotion for National Council.

All the dinners are \$3 per person. Reservations should be made early, addressed to: The National Council, Department of Finance, 281 Fourth Ave., New York 10, N. Y. Checks or money orders should be enclosed with the reservations, which should indicate how many places are desired at which dinner, and to whom the tickets should be sent. If reservations are not made by August 10th, tickets can only be purchased in person in Honolulu.

## COLLEGE WORK

### Secretary

Jessie Norris Butler has been appointed to succeed Katherine Duffield as secretary for the committee on College Work in the Second Province. Miss Butler will visit over 75 campuses throughout New York and New Jersey during the year, working with faculty and students in cooperation with college and university chaplains to help establish the Church and Church work on the campuses. The work is in cooperation with the bishops of the dioceses, diocesan College Work commissions, and Women's Auxiliaries.



JESSIE N. BUTLER: *College work secretary.*

## KEEP

### Summer Activities

The Rev. Daisuke Kitagawa of Minneapolis is spending the summer in Japan surveying KEEP and how it can strengthen its program to help the New

Life movement in Japan. He was sent by the American Committee for KEEP, along with B. W. Fortenbury of the College of Agriculture, University of Kentucky.

Fr. Kitagawa is participating in the summer activities of KEEP at Camp Seisen-Ryo, its camp and conference center. He was to give a study course based on the question "What can a layman do?" at a laymen's institute July 19th to 22d. Later he will adapt this course for women at a laywomen's institute to be held late in August.

After his return to the United States in August, Fr. Kitagawa will fly to Switzerland to enter the Graduate School of Ecumenical Study at Bossey, under appointment of Presiding Bishop Sherrill.

Camp Seisen-Ryo will also be the location of KEEP's second annual County Fair, in August, and of a rural life training institute for young people, in September. Various church and school groups will use the camp during the summer as well.

Peter Tatsuichiro Kayano, director of KEEP's experimental farm, will begin a year's study of dairy farming in the U.S. in September under a scholarship granted by Michigan friends of KEEP.

## LITURGY

### Amendment Submitted

The Standing Liturgical Commission, in its report to General Convention, is submitting a constitutional amendment designed to make trial use of any proposed revision of the Book of Common Prayer "unquestionably lawful":

"The Commission believes that the Constitution of General Convention<sup>1</sup> as it now stands, does not permit, or can reasonably be argued not to permit, trial use of a revised Prayer Book, or of sections or Offices thereof.

"Therefore, while fully in sympathy with the policy represented by the action of the House of Bishops at its special meeting in Williamsburg, November 12, 1953, providing for a restricted trial use of the first draft of a Eucharistic Liturgy, and believing it desirable that the bishops have power to authorize trial use of any proposed section or Office, the Commission submit herewith an amendment which, if adopted in 1955 and again in 1958, will make trial use, under whatever safeguards Convention or the bishops thereto authorized by it, may adopt, unquestionably lawful."

According to present constitutional provision of the Church (Article X), no revision of the Prayer Book can take effect unless passed by two successive tri-

**TUNING IN:** ¶Obispo Maximo is Spanish for "Supreme Bishop," as this particular term is usually rendered in English. It is the title the Philippine Independent Church uses for its highest ranking bishop. ¶Constitution of General Convention

consists of 11 Articles prefixed, in printed copies of the Constitution and Canons, to the Canons of General Convention. Canons may be changed by one Convention; changes in Constitution require two successive triennial Conventions.

ennial Conventions. Two provisos are attached to this article. The first makes it possible for General Convention "at any meeting" to revise the table of lessons and all tables and rubrics relating to the use of the Psalms. The second allows the bishops of the Church to authorize "special forms of worship."

The Liturgical Commission suggests that the amendment it submits regarding trial use of revised offices or parts thereof of the Book of Common Prayer might take the form of another proviso to Article X, allowing General Convention "at any one meeting" to

"authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion or portions thereof."

The Commission makes it clear that it is not proposing revision at this or at any particular time. "All that it now proposes is to clear the way for the effective testing of such a revision if and when Convention may see fit to submit it to the Church."

The Commission does, however, plan to draw up a complete revised Prayer Book "after it has received the criticism of the general Church on the Prayer Book Studies." But it will take at least until 1958 to complete the first draft of all the services of the Prayer Book.

Study VI, on the *Daily Offices*, will be soon in press, the Commission reports.

The Commission comments on certain matters referred to it by General Convention. It is against a proposal allowing omission, if the sponsors desire it, of the promise to bring the newly baptized child to confirmation "so soon as sufficiently instructed."

The double ring in Holy Matrimony will be provided for in the revision of that service.

The Commission is asking for an increase in the appropriation of the General Convention from \$2500 to \$4000 "in order that the work assigned to us may be completed sooner."

## NCCJ

### Co-Chairman

Benjamin F. Fairless, former board chairman of the United States Steel Corporation, has been named Protestant co-chairman of the National Conference of Christians and Jews.

The National Conference, founded in 1928, conducts its program for better human relations through 62 regional offices in major cities.

Last year these offices arranged over 75,000 programs for 12,700 schools, 890 colleges, 8,500 churches and synagogues, 1,500 youth groups and 525 national community organizations. [RNS]

July 24, 1955



RUSSIAN CHURCHMEN: *Visit to Britain.\**

RNS

## RUSSIA

### Peaceful Co-existence

Relations between officials of the Russian Orthodox Church and the Soviet government are "cordial" and can be described as "peaceful co-existence," seven parish priests of the Church of England said on their return from a 17-day visit to Russia.

They had made the tour at the personal invitation of Patriarch Alexei of Moscow.

"Orthodox leaders with whom we spoke expressed their satisfaction with the status and opportunities enjoyed by the Church in the U.S.S.R.," the priests said in a joint statement.

"Nothing impressed us more than the unforgettably moving reception we got from packed congregations. On one weekday, for instance, we found 5,000 people worshipping fervently. As we left the church, they crowded to kiss our hands, ask for our blessing and beg us to pray for peace."

The Rev. Chad Varah, vicar of St. Stephen's church, Walbrook, London, one of the seven, said peace was "the main topic" of conversation among the Russian people and they "seemed determined to avoid war at all costs."

[RNS]

## ENGLAND

### Discussions

The Archbishop of Canterbury, Dr. Fisher, was host to a delegation of eight Russian churchmen during their two-week visit to Britain recently. Theological discussions were scheduled with An-

glican leaders while the churchmen were guests at Lambeth palace.

Among the visitors were Archbishop G. Turs of the Evangelical Lutheran Church of Latvia, and Archbishop Kii-vit of the Evangelical Lutheran Church of Estonia. Dr. Fisher mentioned that discussions were held 17 years ago in Riga and Talinn between Latvian and Estonian Lutheran leaders and a Church of England delegation, which showed that the Churches had much in common. The present visit is the first contact between them since the war.

Other members of the delegation are four Russian Orthodox leaders and two from the All-Soviet Union of Evangelical Christians (Baptists).

Spokesmen for the group joined in affirming that they enjoyed freedom of worship and were at liberty to hold services whenever they wished. Metropolitan Pitirim of Minsk and Byelorussia, spokesman for the Orthodox group, said that his Church's seminaries are receiving applications from more prospective students than they can accommodate, and that new buildings are being put up rapidly. Students are provided with their instruction, food, and clothing without charge, he said. [RNS]

\*Shown outside St. Giles Cathedral, Edinburgh, are, l. to r., Metropolitan Pitirim; Dr. Charles L. Warr of the Church of Scotland (Presbyterian), minister of St. Giles Cathedral; Archpriest Konstantin Ruzhitsky of the Moscow Theological Academy; Fr. Philaret, lecturer at the Academy; Archbishop Kii-vit; Miss Novakova, an interpreter; Archbishop Turs; Professor Nikolai D. Uspensky of Leningrad Theological Academy; the Rev. N. A. Levindanto, senior presbyter of the All-Soviet Council of Evangelical Christians (Baptists) in the Baltic Republics; and the Rev. Jakob I. Zhidkov, president of the All-Soviet Council.

## CANADA

## 11th Commandment

A proposed revision of the Canadian Book of Common Prayer would include an 11th commandment. The commandment "Love one another" would be emphasized by adding it to the 10 commandments<sup>1</sup> usually recited. Because Christ said "A new command I give unto you that ye love one another," the phrase is sometimes called the 11th commandment.

A committee of 60 clergymen and laymen has been working for 12 years on the revision of the Canadian Prayer Book, the first since 1918. It will be considered by the general synod in Edmonton in September.

## FRANCE

## Liturgical Studies

By the Rev. LOUIS A. HASELMAYER

A remarkable ecumenical gathering was the week of Liturgical Studies at St. Sergius' Institute of Orthodox Theology in Paris, July 4th-8th.

Under the chairmanship of Bishop Cassien of the Russian Orthodox Church, an international gathering of liturgical scholars, representing the Orthodox, Roman Catholic, Anglican, Reformed, and Lutheran communions, assembled from France, Germany, Belgium, Italy, Holland, England, and the United States.

The conference was objective in character. The 15 papers were scholarly studies of historical and theological problems concerned with the liturgy. None of the papers were controversial or denominational in tone, and a spirit of academic fellowship permeated both the discussions and the recesses. It was an occasion for the exchange of learning and the establishment of personal friendships.

Distinguished papers were read by Dom Bernard Botte OSB of Mt. Cesar Abbey; Bishop Cassien of St. Sergius' Institute; Prof. Andre Grabar of the College de France; Fr. Raes of the Pontifical Oriental Institute of Rome; Privatdozent Eduard Lohse of the University of Mainz; and the Rev. Henry Brandreth of St. George's English Church, Paris.

The conference was visited by the Greek Metropolitan of Paris; the Prior of Chevetogne Abbey, Belgium; and Dom Rousseau, Editor of *Eirenicon*.

The largest groups present were Russian Orthodox and Roman Catholic

Benedictines. The Anglican members were the Rev. Henry Brandreth and the Rev. Dr. Louis A. Haselmayer, Professor of English Literature at Iowa Wesleyan College.

Fr. Brandreth's paper on "Anglican Adaptations of Latin Rites and Ceremonies since 1662," a masterful survey of the history of the English Prayer Book and the current liturgical situation of the Church of England, aroused many interested questions and served to deepen the European Roman Catholic and Orthodox appreciation of the Anglican liturgy.

## SOUTH AFRICA

## Call to Repentance

Dr. Geoffrey Hare Clayton, Archbishop of Capetown, called on South Africans to repent before God for permitting their country to adopt its segregation laws.

He issued the call at a mass-meeting held recently in Capetown by religious groups to protest recent government legislation strengthening apartheid (segregation) practices.

The Anglican metropolitan said he could not believe that any but the "most obstinately blind and stupid" could view the situation in South Africa with easy conscience. He attacked claims that segregation is a "divinely inspired" pattern.

## NEW ZEALAND

## First Step Taken

The first step has been taken by the General Synod of the Church of the Province of New Zealand "to authorize and validate for use in the Church of the Province of New Zealand certain portions of the Book of Common Prayer, approved in the Convocations of Canterbury and York in 1928." [This Book did not receive the assent of Parliament necessary to give to it unquestioned legality in England.]

The "portions" of the 1928 [English] Prayer Book that it is now proposed to authorize for the self-governing Church of the Province of New Zealand seem to include just about everything in that Book. The only significant omissions would appear to be in the Communion service, in which the 1928 Prayer of Consecration would not be approved, and in the Communion of the Sick, where authorization would not extend to the provisions of the 1928 Book for reservation of the Sacrament. On the other hand, the use of the Ordinal, in the revised form, would be permitted.

The portions of the 1928 Book for which authorization is sought would "be used at the discretion of the Bishop of each diocese" and would "be regarded as alternative to those appearing in the Book of Common Prayer, 1662."

## Visit of Bishop Bayne

Bishop Bayne of Olympia will visit New Zealand toward the end of the year. He will conduct two schools for clergy: one at Christchurch, in the South Island, during the first week in November, and the second at Auckland on November 15th, 16th, and 17th.

## WORLD COUNCIL

## Follow-Up

About 90 leaders of the World Council of Churches will meet in Davos, Switzerland, August 2d to 9th, for the first full-scale meeting of the policy-making Central Committee since the organization's Second Assembly last summer in Evanston, Ill.

Prominent on the agenda will be reports from many of the 60 member Churches on their work in following up the appeal of the Evanston Assembly to strive for peaceful co-existence and the progressive reduction of arms.

The meeting falls mid-way between the Geneva conference of the great powers and the conference on Peaceful Uses of Atomic Energy, also to be held in Geneva in August. Among other meetings scheduled in advance of the gathering is one of West European churchmen to consider their Christian responsibilities in the present international situation.

Dr. Franklin Clark Fry, president of the United Lutheran Church of America, will preside. Among those expected to attend from the U.S. will be Bishop Sherrill, one of the six World Council presidents.

The committee membership represents Churches of all continents and nearly every denominational family. It meets annually. Previous meetings have been held in England, Canada, India and Switzerland.

## JAMAICA

## Bishop Resigns

The Bishop of Jamaica (Rt. Rev. B. M. Dale) has resigned his see, according to the London *Church Times*, which adds that it is understood that he will become an assistant bishop in England.

TUNING IN: <sup>1</sup>The number 10, for the Ten Commandments, was probably adopted for the practical convenience of counting on the fingers. But once adopted it was universally followed, though not quite in the same way by all groups. Ro-

man Catholics and Lutherans roll into one the first two commandments of the Prayer Book version (p. 68) and divide the last into two. Jews, Greek Orthodox, and Protestants (other than Lutherans) agree with Anglican division.



## The Place of Honor

A STORY that shows how pride and self-seeking can get the better of even such men as the apostles is told in the Gospel for St. James' Day, July 25th, which falls on Monday of this week.

Two of the Apostles, James and John, approach our Lord with a request that must have seemed startling, however well it may illustrate a natural human propensity: "Teacher, we want you to do for us whatever we ask of you" (St. Mark 10:35\*, Revised Standard Version).

Asked by our Lord what it is that they desire, they reply: "Grant us to sit, one at your right hand and one at your left, in your glory." In plain English they want first places in heaven. But this is something that even our Lord, humanly speaking, cannot guarantee them. Chief place in the kingdom of God, if chief place there be, is not something to be had merely for the asking.

Our Lord tells James and John that they do not know what they are asking. Are they able to drink the cup that He drinks, or to be baptized with the baptism with which He is baptized? Are they, in other words, able to share in His sufferings? When they reply that they are able, He assures them that this indeed they shall do: "but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared" — "by the Father," St. Matthew adds.

Here were James and John who had undergone months of intensest training under the greatest Teacher that ever lived. These two, with Peter, had been with our Lord on very special occasions when the other members of the Twelve had not. They had been with Him when He raised a 12-year-old girl from the dead. They had been with Him on the Mount of Transfiguration, when the divine glory shone forth and God's own voice from heaven proclaimed Him to be His own "beloved Son."

Yet for all the contagion of Christ's character, pride and self-seeking got the better of James and John. They grasped at the greatest honor for themselves. Well, did they not perhaps deserve it, one may ask? May they not have earned this honor by greater devotion, by greater loyalty, than the rest?

Perhaps from a worldly point of view it may be said that they had earned the honor they requested

for themselves. From a purely human angle they may have had every right to this distinction. But the kingdom of heaven is not run on the quid pro quo principles that so often govern human affairs. It is not something that can be bargained about. It is a gift of God, given entirely out of proportion to our deserts. And if the kingdom of God is itself a gift, then are gradations within it a gift: to sit at Christ's right hand or at His left is a privilege for those for whom it has been prepared.

In the kingdom of heaven God and God alone is central. And that means that He is properly central in this life as well. Die to self and live to God — undertake all actions for His glory — that is the lesson Christians must learn, as indeed St. James later learned it.

When we, in turn, have learned this lesson, then shall we be ready truly to live. Life in this world will take on a new meaning in proportion as everything else is seen in relation to God. With James and all the saints we shall live fully and completely, for we shall live to God.

### Of You and Me and Him

GOD, having plenty of time, takes time aplenty  
To shape the swirling stuff of stars  
Into such peculiar things as you and me.  
Years by the billions, forces beyond all dreams of force,  
Are now and here merged in the me and you  
Who are of transient passage, but also of  
Ageless past and endless future.

Dust of the stars, muddied by the rain and floods,  
Caught into new patterns in the quick, short flight  
Which we call evolution,  
Becomes you and becomes me.  
Then, in a flash, the dust goes back to the stars,  
And, undestroyed in this destruction,  
You are still you, and I still I.

The God Who made the dust is not a dusty God  
Doomed to silicosis from the dust He made.  
He is, instead, One Who breathes  
Into the dust-framed patterns of the moment  
The you-ness and the me-ness that differ  
From the uninspired dust in having, like Him,  
Undusty minds and (at least potentially)  
Undusty love that reaches out beyond the stars  
And searches long for Him  
Who made and loves and makes to love.

BILL ANDREWS

\*In St. Matthew's account of the same incident it is "the mother of the sons of Zebedee" [i.e., of James and John] who makes the request on behalf of her sons. But most scholars see this as an attempt to deflect the blame from the two apostles and regard St. Mark's version as nearer to the facts.

# A HIVE OF CREATIVITY

is the Church of the Ascension, Seattle, Wash., on Wednesday when 50 children gather to learn Bible by means of the creative arts and the creative arts by means of the Bible

By Minta Meier<sup>†</sup>

A GROUP of 50 children gathers with joy and excitement every Wednesday afternoon at the Church of the Ascension, Seattle, Wash., to paint, dance, make up plays, puppet shows and pantomimes, and even to learn speech choir techniques, using the Bible as source material.

The program is called, "Talent Time." It is devised to teach Bible by means of the creative arts and to teach creative arts by means of the Bible. After three and a half years it is proving to be one of the best teaching situations in the city. The Talent Time youngsters really know their material.

There are two reasons for this. In the first place, Talent Time is an intense and delightful experience. In the second place, since it is a creative experience, children get a wonderful chance to blow off some of the steam they accumulate from constant absorbing, inactive participation through radio, movies, TV, and even school disciplines. Those individualists who must constantly be leveled down or up to class standards in the crowded school room can come to Talent Time and express themselves through any medium they choose.

The class in creative art attracts the children who want to do nothing but paint and draw.

The class in puppetry and creative dramatics draws wiggly little boys who like to keep in motion, those who like to work with their hands, and those who want to create without too much formal discipline.

The verse choir\* takes care of teen age

\*Verse choir is the same as choral speaking or speech choir. Any group of people reciting lines in unison actually constitutes a verse choir. Often, as in the work we did, various sorts and colors of voices, various pitches and values, are combined so that the resultant chorus of voices sounds like one voice with many shadings. It is exquisite when well done. Every letter has to be precise, every word absolutely in unison. In fact, it is the most thorough and exquisite speech training imaginable. The participants in a verse choir breathe together, think together, interpret as one mind.

girls who want to do something, but hate to be separated from each other and must not only dress but talk alike. The fact that verse choir work is one of the finest mediums in the world for toning down the over-aggressive adolescent and bringing out the shy one, is no concern of theirs. They merely want to be a herd. After a term of verse choir they are not only the permanent possessors of some mighty fine Biblical poetry, but have had their taste elevated to the point where they ask their parents to buy them a record of "John Brown's Body" for Christmas.

Dance interpretation draws the children who want to interpret by means of rhythms and body movement. Talent Time has taught dancing to several children who could have afforded no other dancing lessons.

Playmaking, written or improvised, draws a variety of children, but all of them want to act. They are taught to select a dramatic situation, manipulate the characters toward a climax, and focus on an ending which proves a point. They learn to judge and organize as they think.

During each term of four months or more the children study one Bible character. One spring they concentrated on the actual sayings and doings of Jesus. One fall they played Moses until he became a respected leader instead of simply a baby in the bullrushes waiting to be rescued by Pharaoh's daughter. Another fall they studied David, organizer, warrior, singer, shepherd.

Naturally, the staff does an intensive orientation job before each project divides the group into different age levels and classes.

One of the drama teachers plays the Six Thousand Year game with the children. She chooses six children, one to represent each of the thousand years from Jewish chronological creation to our present time. Other children volunteer to play the main characters involved

in each of the thousand year periods.

Sometimes there is some delightful juggling and byplay before the children get the idea of who lived when, but when the game is over, David is properly standing just within the thousand-year period before Jesus and Moses just about midway in the thousand-year period preceding that.

The dancing teacher demonstrates dances of the period under study and discusses their use as devices for worship. One instructor gives a map talk on the tiny part of the world where the Biblical characters moved. Another tells the children how the people lived, what they wore, contrasting our mechanical devices and modern customs with the cultural aspects of Biblical days.

The rector, Canon Poland H. Miller, tells the children what contributions to human thinking David or Moses or Joshua or Paul made. Frequently, one of Cathedral Films' incomparably artistic movies is shown. Once, Geraldine Brain Siks, an internationally famous creative dramatics teacher came to play the Golden Calf material with the children.

When the children go to work in their specific classes they are so enthusiastic the whole church turns into a humming hive of creativity.

Since every creative effort requires an audience before the experience cycle is complete, the Talent Timers do a public show once a month or once in six weeks. Each show has a theme. The show on Moses was centered around the qualities necessary to be a great leader. The one on David pointed up the fact that those who really contribute to humanity keep their eyes on the main goal at all times. The show on the quoted sayings of Jesus was geared to the theme of guideposts for getting along with people.

Guests at Talent Time shows still remember the playlets presented to prove we shouldn't judge one another, to prove that building friendships is far more im-

**TUNING IN:** **†Minta Meier** has sold short stories and articles, written children's plays, and taught drama for a number of years. Some of her children's plays have won prizes in competition. Not long ago, as a new Episcopalian, she volunteered

to work in a program begun at the Church of the Ascension, Seattle, Wash., with the object of teaching children the Bible by means of the creative arts. In this article she describes the project, which is now in the charge of others.

portant than amassing material possessions, and to prove the statement Jesus made about what you can do if you have even a mustard-seed degree of faith or confidence.

No one will ever forget the lovely speech choir interpreting Paul's Hymn of Love (I Corinthians 13) as a group of tiny girls danced it. Nor can anyone forget the joyful dancers following David and the ark of the covenant toward the temple as the verse choir exultantly interpreted the psalm David wrote for the occasion.

Those who saw the grasshoppers, frogs, cows and goats manipulated as hand puppets while a tiny Pharaoh stood in the midst of them and screamed for Moses and Aaron to come back and take his people out of Egypt, will never forget the scene.

There is primitive art, too. Once there was a red and yellow Moses standing in the reflection from a burning brush. There was a delightful picture of David and his pet sheep and an abstract rock representing the friendship of David and Jonathan. The art work is always original and thoughtful and honest.

The effect on children of teaching Bible by means of art and of teaching art by means of Bible is entirely different from the effect produced by the old time conventional Sunday School rote learning.

In the first place, children who are having fun learn twice as fast as those who are merely learning because they have to. In the second place, treating the Bible as source material breaks down all the inhibitions and restrictions about its status in our lives.

Talent Timers have been intrigued with the Bible's material. They know its characters are both good and bad, dynamic and slothful, selfish and generous, dramatic and dull. They know, furthermore, that any material compiled several hundred years after events occurred could logically carry some confusions. Conflicts and confusions have come to delight them, for such things spur them on to further study.

Even the sins their favorite characters commit do not deter them from admiration and emulation. David's mistakes make David more human, more real, more worthy of their interest. The things which Moses accomplished against the limitations of his character and background become more noble when the children realize those limitations.

When the Talent Timers see what David and Moses and Solomon and others accomplished in spite of their human failings they cease to expect perfection of themselves or others. They judge, naturally, but on the basis of facts instead of sheer emotion. The concept carries into their daily lives. If a person is more good than bad he is



ST. PAUL'S HYMN: Dancing girls accompanied the speech choir.

worthy of their love and admiration. If he is more bad than good they are inclined to "leave him to heaven."

Beyond this, the children have their special Biblical friends, real live people who will go with them all their lives.

One little boy adores David. "Brother, what a character," he told his father one night. "He can dance, sing, fight, get people to do things. 'Course he had a rough time when he got older. One of his sons was a stinker. In fact, Solomon was the only one who amounted to much."

"Why was that?" asked his father.

"Well, you see," said the boy, "Solomon got born after David settled down. He was the only one who had much home life."

A certain girl adores Moses because Moses never stopped doing right for his people. He even married the Ethiopian woman to give us the first lesson in banishing race prejudice.

Another, an older sister herself, finds Miriam intriguing and forceful. Un-

doubtedly the character of Miriam has given this child encouragement.

Since the children are given facts and taught to form their own conclusions, there is great freedom for thought in the program and children love to think when they are not told what to think.

The directors constantly encourage questions and research and even personal interpretation. When they are not equipped to explain such incidents as Moses' staff being turned into a serpent, they say so. They admit that, although science long since discovered how the Israelites crossed the Red Sea and that Mt. Sinai must have been a volcanic pillar of cloud by day and fire by night, there is enough material they don't understand to keep them busy the rest of their lives.

Such an attitude gives the children confidence and encourages them to even greater curiosity than each succeeding Talent Time project engenders of itself.

A Talent Timer will never have the  
(Continued on page 15)

**PENNSYLVANIA**

**Only a Shell**

A fire that was believed to be of criminal origin left only a shell of the Church of the Redemption, Philadelphia, on July 7th. Damage was estimated at \$350,000.

The first firemen entering the church found a paper-set blaze in the nave and a second fire in the sacristy. The Rev. John Ward Smith, rector of the church, arrived at the scene with his wife and daughter at the same time as the first engine company. Groping through dense smoke, the rector unlocked the heavy oak double doors. The firemen soon put out a small blaze between the first and second rows of pews, but the one in the sacristy spread for more than two hours, injuring two firemen and almost destroying the church.

Arrangements were made for parishioners of the Church of the Redemption to have a service of Holy Communion of their own at St. Paul's Church each Sunday. The vestry will have to confer with diocesan officials to work out future plans. The loss was only partially covered by insurance.

**MASSACHUSETTS**

**New Steeple**

The steeple of Christ Church, more familiarly known as Old North Church, Boston, has been restored to its place. The new steeple, which replaces one toppled by Hurricane Carol last fall, is an exact replica of the one which rose above the church when it opened in 1740.

The window in which lanterns were hung to warn Paul Revere of the approach of the British was salvaged from



RNS

OLD NORTH'S STEEPLE: Replica.

the hurricane and has been placed in the new steeple. A 20 foot bronze weather-vane, designed by colonial craftsman Shem Drowne, also was saved and restored to the top of the steeple.

Funds for the restoration were obtained in a nationwide appeal which netted \$150,000 in six months.

**Namesake**

Bishop Nash of Massachusetts baptized his "grandchild" and namesake, Norman Nash Wu, at his home recently. Before her marriage Mrs. Wu lived at the Nash's home while attending Harvard. The Wus were married by Bishop Nash.

**WASHINGTON**

**Atomic Possibility**

The Washington Cathedral is considering the possibility of using a small-scale atomic heating unit, so that it will not have to build a 120-foot smokestack in the Cathedral close. Maj. Gen. Kenneth D. Nichols, former general manager of the Atomic Energy Commission, was asked for advice. Because atomic power costs would be at least twice those for conventional heating, plans for the smokestack are going ahead, but the Cathedral hopes some new development may make the atomic project feasible.

**COLORADO**

**Dollars and Pies**

By LENORE SEILER

Simple Simon's pieman has nothing on the Martha Mary Guild of St. Charles' Parish in Fort Morgan, Colo.

The Guild's assorted pies, as well as other goodies, are helping to build a new church, are bringing in dollars by the baker's dozens.

Back at the beginning of 1954, the Martha Mary Guild found itself with a three year pledge of \$1,200 to the Building Fund of the parish. This was an increase of \$400 a year over its regular \$300 pledge to the budget.

A way had to be found to meet it. From a casual, almost overlooked, suggestion, the Catering Service was born.

The beginnings were modest—a cake here, a pie there, a dozen sandwiches for a party.

Last month the Catering Service completed its largest job to date. It served, among other things, 72 homemade pies and cakes, 55 pounds of roast beef and 22 cases of coke to over 400 participants of a wing-ding cattle sale in Fort Morgan (population 5315), county seat of Colorado's agriculturally rich Morgan County. Profit to St. Charles' Parish

Building Fund was \$173.00. (St. Charles' Parish has 160 communicants, average Sunday attendance of 105.)

Previously, the largest jobs had been a series of three new-model-car showings last Fall, where the Catering Service provided homemade rolls and doughnuts and coffee for almost 2,000 persons each time. Net profit: \$125 per showing.

Success of the Catering Service was phenomenal. At the end of one year, the entire \$1,200 Building Fund pledge was liquidated. No one had foreseen the success and popularity of the program. The members were tempted to quit when their job was completed.

But the Service had proved to be such a gold mine to the parish, the Martha Mary Guild decided to continue operation, with proceeds earmarked for the new church and parish house.

Fr. Marshall V. Minister, rector of St. Charles' Parish, gives equal credit to each of the 22 members of the Guild, refuses to single out any name for special mention.

The Martha Mary Guild Catering Service is run like the good business that it is. The Guild purchases all materials, asks the women to give only their time and labor. It asks donations and special favors of no one. The Catering Service provides food and service—typical catering—and sets its prices without haggling.

The Service accepts any job, but prefers the larger orders, with their accompanying larger profits. Required notice for a small order is three days, generally two weeks for a large project. A really big job requires the talents and resources of each of the members.

Biggest seller? Pies.

Biggest money maker? Pies. Generally they run \$1.00 each with the fancy ones bringing up to \$2.00.

There have been few changes since the Catering Service was formed, although it has branched out to include larger groups, and now provides women to serve.

Be it one pie or food for 2,000, the community has come to depend on the Guild Catering Service's promptness and efficiency, and homemade food of the finest quality. The Guild has never yet used a box pie or cake.

In most cases, profit to the Guild is about 100 per cent, or even better. When service is provided in addition to food, there is a flat rate depending upon the number of women required and the number of hours they must be on hand.

On the first large job the Catering Service handled—a reception for 300—the charge to the hostess was \$125, or a little over 40 cents per person, with the Guild providing service and enough food to eliminate the need for supper. Net profit on the job was \$100.

## D E A T H S

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

### Roland J. Bunten, Priest

The Rev. Roland J. Bunten, 74, died July 6th at Penney Farms in Florida. A native of Bridgeport, Conn., Mr. Bunten taught at St. Paul's School, Garden City, N. Y., from 1905 to 1907 and at Pawling School, Pawling, N. Y., from 1907 to 1918. He was ordained in 1915. In 1918 he became rector of Holy Innocents' Church, Highland Falls, N. Y., and from 1926 to 1950, when he retired, he was rector of St. Paul's Church, Poughkeepsie, N. Y.

Mr. Bunten is survived by his wife, Rose W. Bunten; a daughter, Mrs. Perry Day Merrill, of New Mexico; a son, Capt. Roland J. Bunten, Jr., U.S.A.F., stationed in Japan; and four grandchildren.

### Morgan Cilley, Priest

The Rev. Morgan Cilley died June 29th in Washington, D. C. He had been living in Lewisburg, W. Va. Born in 1878, Mr. Cilley was an astronomer and civil engineer before entering the ministry. He worked on the building of the Pennsylvania Railroad tunnels under the Hudson River, and on government projects in the Philippines.

Ordained in 1928, he served several congregations in West Virginia, including Romney, until his retirement in 1940. During World War II he was as astronomer at the Naval Observatory in Washington, known to many as their guide through the buildings. While there he assisted at churches in Washington and Virginia.

Survivors are his wife, Rachel Cilley, whom he married in 1911; and a daughter, Mrs. Irvin Lechliter, Dallas, Tex.

### Ralph M. Harper, Priest

The Rev. Ralph M. Harper, rector-emeritus of St. John's Church, Winthrop, Mass., died July 4th in Revere, Mass. He was 73 years old.

Dr. Harper was born in North Carolina. Ordained priest in 1911, he served as curate at St. Paul's Cathedral, Boston, Mass., until 1914. For 40 years, from 1914 until last November, he served as rector of St. John's Church, Winthrop.

A custom introduced at St. John's by Dr. Harper was "Pussy Willow Sunday." He used to give pussy willows to

the children of his parish on a certain Sunday in February as symbols of the coming spring. The custom later spread to St. Paul's Cathedral, Boston.

Dr. Harper wrote *The Voice Governor*, a manual on the spoken word.

He leaves two sons, the Rev. Ralph Harper of Lenox, Mass., and the Rev. John C. Harper, rector of St. Mark's Church, Foxboro, Mass.

### Christopher H. Snyder, Priest

The Rev. Christopher H. Snyder vicar of the Chapel of the Holy Communion, Fair Haven, N. J., since 1946, died July 10th in Fair Haven. He was 72.

Mr. Snyder was ordained deacon in 1945 and named vicar of St. James' Chapel, Elberon, N. J. (a section of Long Branch), where he had served as layreader since 1930. St. James' was sometimes known as the "Church of the Presidents" because it had been attended by seven presidents who vacationed on the Jersey shore. In the 1880's and 1890's the church was attended by members of the Vanderbilt, Gould, and other wealthy families, and it was not unusual for the morning collection to contain \$8000. By 1947, however, the chapel was having a hard time financially, and Mr. Snyder tried in vain to arrange for it to be taken over by the Federal Government as a national shrine.

Since 1950 Mr. Snyder has also been vicar of St. Andrew's Church, Highlands. He is survived by a son, Christopher, Jr., and a daughter, Mrs. Elaine Strickland.

### Harriet Brown Moore

Harriet Brown Moore, 78, widow of Dr. John H. Moore, San Antonio, Tex., died June 26th, after a long illness. Mrs. Moore was an active Churchwoman, particularly in the dioceses of West Texas and Delaware, and was at one time president of the Woman's Auxiliary of the Third Province. She also was a former West Texas correspondent for **THE LIVING CHURCH**.

Mrs. Moore served as parish secretary of St. Mark's Church, San Antonio, from 1917 to 1923. Before that she taught at St. Mary's Hall. She conducted an Adult Bible Class for many years and took an active part in the work of the Daughters of the King.

She was particularly interested in the history of St. Mark's Church and was author of "St. Mark's Church: The Parish with a Personality." At the time of the parish's centennial celebration in 1950, she wrote a shortened history of the parish.

Survivors include a sister and a brother.

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# CHANGES

## Appointments Accepted

The Rev. Richard Day Clark, formerly in charge of St. Peter's Church, Hebron, Conn., will on September 1st become chaplain of the Rectory School, Pomfret, Conn.

The Rev. Albert G. Colbourne, who has been serving St. Clement's Church, Seattle, Wash., will on September 1st become rector of the Church of the Ascension, Vallejo, Calif.

The Rev. Everett W. Francis, who was recently ordained deacon, is now vicar of the Church of the Good Shepherd, Dearborn, Mich. Address: 3713 Roosevelt Ave.

The Rev. James H. Hall, formerly vicar of St. Matthew's Church, Delray Beach, Fla., and St. Mary's, Deerfield Beach, is now vicar of St. Christopher's Church, Fort Lauderdale, Fla., and St. Andrew's, Hollywood. Address: 817 N.W. Sixteenth Ave., Fort Lauderdale.

The Rev. Dr. Victor Hoag, formerly executive secretary of religious education of the diocese of New Jersey, is now director of Christian education of the Chapel of the Intercession, Trinity Parish, New York.

The Rev. Josiah Ogden Hoffman, Jr., formerly vicar of the Chapel of St. Dunstan of St. Paul's Parish, San Diego, Calif., and chaplain to Episcopal Church students at San Diego State College, is now full-time chaplain to Episcopal Church students at the University of Southern California in Los Angeles. Fr. Hoffman plans to complete work for degree of doctor of philosophy in religion and philosophy.

The Rev. Ledlie I. Laughlin, Jr., who was ordained deacon on June 19th, is now curate of Grace Church, Van Vorst, Jersey City, N. J. Address: 268 Second St.

The Rev. Kermit L. Lloyd, who was recently ordained deacon, is now vicar of All Saints' Church, Hershey, Pa., and the Church of St. Michael and All Angels, Middletown. Address: Hershey.

The Rev. John B. Love, formerly in charge of Christ Church, Middle Haddam, Conn., is now rector of Christ Church, Pomfret, Conn.

The Rev. Douglas R. MacLaury, priest of the diocese of Chicago, who has been working with one of the large fund-raising firms of the country, is now assistant to the president of the University of Houston, with special responsibility for public relations and the long-range development program of the university. Address: University of Houston, 3801 Cullen Blvd., Houston 4, Tex.

The Rev. Grant A. Morrill, formerly executive secretary of the Leadership Training Division of the National Council's Department of Christian Education, is now rector of St. Mark's Church, New Canaan, Conn. Address: 117 Oenoke Ridge.

The Rev. Robert Jeffress Page, who has been serving as assistant chaplain at Columbia University, received the degree of doctor of theology from Columbia in June and will this coming year be assistant professor of theology at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio.

The Rev. Alfred E. Persons, formerly rector of St. Matthew's Church, Enid, Okla., is now associate secretary of the Leadership Training Division of the National Council's Department of Christian Education.

The Rev. Glenn M. Sawdon, formerly canon to the ordinary and director of Christian education of the diocese of Dallas, is now rector of St. Paul's Church, Bremerton, Wash.

The Rev. Gray Temple, who has been rector of St. Peter's Church, Charlotte, N. C., will become rector of Trinity Church, Columbia, S. C., on October 1st.

The Rev. Brian Whitlow, who has been rector of the large parish of Wakeham and York in the diocese of Quebec, has been appointed by the Archbishop of British Columbia as dean and rector of Christ Church Cathedral, Victoria, B. C., succeeding Dr. Philip Rodger Beattie, who was recently consecrated Bishop of Kootenay.

## Armed Forces

Chaplain Robert P. Holdt, formerly addressed at Moody Air Force Base, Valdosta, Ga., may now be addressed at Box 235, Randolph Air Force Base, Tex.

Chaplain (Lieut.) Paul E. Traeumer, formerly addressed at Camp LeJeune, N. C., may now be addressed: Administrative Command, Naval Training Center, San Diego, Calif.

## Resignations

The Rev. Vincent L. Bennett, rector of St. Alban's Church, Syracuse, N. Y., has retired. Address: South Londonderry, Vt.

The Rev. Canon Alfred du Domaine, rector of St. Philip's Church, Joplin, Mo., has retired from active parish work and will work under the direction of the Bishop of West Missouri.

## Changes of Address

The offices of the diocese of Upper South Carolina, which were formerly in Trinity Parish House, Columbia, S. C., with mailing address at Box 447, have been moved to 505 Security Federal Building, 1233 Washington St., Columbia, S. C.

The Rev. Frederic A. Ailing, curate of Christ Church, Teaneck, N. J., may be addressed at Essex Road and Warwick Ave.

The Rev. Alan Paul Bell, who will work with the new congregation in the Denville, N. J., area, may be addressed for the present at Box 363, Denville.

The Rev. Walter W. Hannum, a missionary in Alaska, formerly addressed at St. James' Mission, Tanana, Alaska, may now be addressed at St. Stephen's Mission, Fort Yukon, Alaska.

The Rev. J. Lyon Hatfield, of St. Stephen's Church, Bridesburg, Philadelphia, is correctly addressed at 5128 Melrose St., Philadelphia 37 (not 5129 Melrose St.).

The Rev. John S. Letherman, rector of Grace Church, Louisville, formerly addressed in Buechel, Ky., may now be addressed at 2216 Goldsmith Lane, Louisville 18.

The Rev. Dr. Sydney Temple, of the diocese of Western Massachusetts, formerly addressed in Amherst, Mass., may now be addressed: Hedderly House, Boars Hill, Oxford, England.

## Receptions

The Rev. James Eugene McLain was received from the ministry of the Roman Catholic Church

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## TRANSPORTATION OFFERED

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THE LIVING CHURCH

on June 24th at Gethsemane Cathedral, Fargo, N. Dak., by Bishop Emery of North Dakota. Fr. McLain will become rector of All Saints' Church, Minot, N. Dak., on September 1st.

Ordinations

Priests

**British Columbia** — By the Most Rev. Harold E. Sexton, Archbishop of British Columbia: The Rev. Joseph G. Titus, of the Columbia Coast Mission, Whaletown, B. C.

**Long Island** — By Bishop DeWolfe: The Rev. Charles Robert Baker, assistant of All Saints' Church, Great Neck, N. Y., on July 2d, at that church; presenter, the Rev. Alexander McKechnie; preacher, the Rev. G. H. Walworth.

**Philippines** — By Bishop Wilner, Suffragan: The Rev. Braulio Tade, on June 24th, at the Church of St. Mary the Virgin, Sagada, Mountain Province; presenter, the Rev. Robert Pekas; preacher, the Rev. Luke Bagano; to be in charge of St. Gregory's Mission, Bagnen, Mountain Province, P. I.

**Texas** — By Bishop Quin: The Rev. H. Gene Norman, curate of St. Andrew's Church, Houston, on July 1st, at Christ Church Cathedral, Houston; presenter, the Rev. H. V. Little; preacher, the Rev. L. L. Brown; address: Box 7417, Houston 8.

**Upper South Carolina** — By Bishop Cole: The Rev. Louis Chester Melcher, Jr., on June 17th, at St. Peter's Church, Great Falls; presenter, the Rev. W. W. Lumpkin; preacher, the Rev. G. M. Alexander; address at the Church of Our Saviour, Rock Hill, S. C., where the ordinand is assistant. He is also in charge of St. Peter's, Great Falls.

By Bishop Cole: The Rev. Clyde Lambert Ireland, on June 18th, at the Church of the Epiphany, Laurens, S. C., where he is in charge; he also serves All Saints', Clinton, and is addressed in Clinton at 503 Calvert Ave., Box 332. Preacher at the service, the Rev. J. A. Pinckney.

By Bishop Cole: The Rev. William A. Beckham, on June 20th, at Trinity Church, Edgefield, S. C., where he will be rector and serve the adjacent field; presenter, the Rev. J. G. Clarkson, Jr.; preacher, the Rev. A. E. Taylor.

**Virginia** — By Bishop Goodwin: The Rev. John R. Frizzell, Jr., on June 22d, at Trinity Church,

Washington, Va.; presenter, the Rev. D. A. Boogher; preacher, the Rev. R. O. Kevin; to be rector of Bromfield Parish; address: Washington, Va.

By Bishop Mason, retired Suffragan of Virginia, acting for the Bishop of Virginia: The Rev. R. Douglas Pitt, Jr., on June 29th, at St. Paul's Church, Richmond; presenter, the Rev. A. N. Jones; preacher, the Rev. R. R. Brown; to be assistant to the administrator of mountain work; address: Stanardsville, Va.

By Bishop Gilson, Coadjutor: The Rev. R. Baldwin Lloyd, on June 30th, at the Church of the Incarnation, Mineral; presenter, the Rev. C. J. Gibson; preacher, the Rev. W. H. Mead; to be rector of Trinity Parish; address: Mineral, Va.

Degrees Conferred

**Kenyon College** — Honorary degree of doctor of divinity: The Rev. Louis Mitchell Brereton, rector of St. Peter's Church, Lakewood, Ohio; the Rev. John L. O'Hear, rector of St. Paul's Church, Cleveland Heights, Ohio.

**Middlebury College** — Honorary degree of doctor of divinity: The Rev. Theodore P. Ferris, rector of Trinity Church, Boston; the Rev. Reamer Kline, rector of St. Mark's Church, New Britain, Conn.

**Nashotah House** — Honorary degree of doctor of laws; The Rev. Gilbert Doane, librarian at the University of Wisconsin and assistant at Grace Church, Madison; honorary degree of doctor of divinity: The Rev. Daniel Corrigan, rector of St. Paul's Church, St. Paul, Minn.

**University of the South** — Honorary degree of doctor of divinity: Bishop Stuart of Georgia; Bishop Harte, Suffragan of Dallas; Bishop Vander Horst, Suffragan of Tennessee; the Rev. William C. Munds, rector of Christ Church, Christiana Hundred, Greenville, Del.; and the Rev. C. Capers Satterlee, rector of the Church of the Advent, Spartanburg, S. C.

**University of Southern California** — Honorary degree of doctor of sacred theology: Bishop Bloy of Los Angeles.

Laymen

Mr. George Powers has been appointed organist for the Church of St. Mark's-in-the-Bouwerie, New York. He succeeds Mr. Richard Bennett, who resigned to accept a teaching position.

Creativity

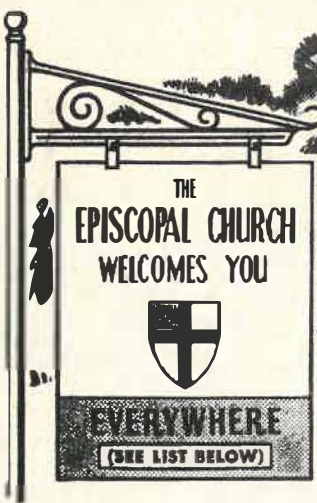
(Continued from page 11)

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(Continued on page 16)

LOS ANGELES, CALIF.

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1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
Sun 8, 10:30; HC Weekdays 9

EVANSTON, ILL.

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

SOUTH BEND, INDIANA

**ST. JAMES'** 117 N. Lafayette Blvd.  
Rev. William Paul Barnds, D.D.  
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7; C Sat 11-noon & by appt

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Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (sung), 11 MP & HC with Hymns; Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

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Sun 8 & 11

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Rev. W. H. Hanckel, r  
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KANSAS CITY, MO.

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Rev. C. T. Cooper, r  
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Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c  
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean  
Canon Mitchell Haddock  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues, Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11, Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs 10; C Sat 8-8:30

GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
"In the heart of the beautiful Ramapa Mts."  
Sun: Mass 8, 9:45, MP & Ser 11; The occasional Sacraments by appt

NEW YORK CITY

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th and Amsterdam, New York City  
Sun HC 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4; Weekdays MP 7:45, HC 8 also 10 Wed and Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st Street  
Rev. Irving S. Pollard, Minister in Charge  
8 & 9:30 HC, 11 Morning Service and Ser; Week-day HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 6. Church open daily for prayer.

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

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th Street  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC, Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

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

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

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15; Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5; C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP; Daily 8, 5:30; Thurs & HD 10

POUGHKEEPSIE, N. Y.

**CHRIST CHURCH**  
Rev. Robert E. Terwilliger, Ph.D., r;  
Rev. Charles G. Newberry, c  
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd, 11 HC 1st & 3rd MP 2nd & 4th

UTICA, N. Y.

**GRACE** 193 Genesee Street  
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c  
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs 10; Fri 7:30; HD 12:10; Daily Int 12:10

PHILADELPHIA, PA.

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

**ST. PETER'S** Third and Pine Sts.  
Founded 1761  
Rev. F. B. Rhein, r; Rev. E. C. Sandiford, Ass't  
8 HC, 10 HC & Ser (1st & 3rd), MP & Ser (2nd, 4th & 5th)

PITTSBURGH, PA.

**ASCENSION** 4729 Ellsworth Ave.  
Rev. A. Dixon Rollit, D.D.; Rev. Max E. Smith, Ass't  
Sun HC 8, 9:30, 11; Weekdays: HC Mon & Fri 8; Tues 10 HC & Spiritual Healing; Wed 7:30; Thurs 7; Sat 10

COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blanding St.  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri EP 5:45; C 6 & by appt

BELLOWS FALLS, VT.

**IMMANUEL** Rev. Robert S. Kerr  
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, HC 8; HD & Fri MP 8:40, HC 9

BELLINGHAM, WASH.

**ST. PAUL'S** Rev. W. Robert Webb, r  
Sun (Summer Schedule) 8 & 10; Thurs 10; HD 7:30

SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand Blvd. & Sumner  
Very Rev. Frederick W. Kates, dean; John P. Moulton, Harry J. Haydis, H. Douglas Smith; canons  
Sun 8, 9:30, 11; Ch S 9:30 all year, also at 11 Sept. thru May; HC Wed 10, Thurs 7:30, HD 10

MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily as anno

VANCOUVER, CANADA

**ST. JAMES'** Gore Ave. & E. Cardova  
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily: HC 7:30, Thurs 9:30; C Sat 5 & 7

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