

The Living CHURCH

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Charlton Heston, in costume as Moses, helps to re-enact in Cecil B. DeMille's production of *The Ten Commandments* that momentous event in the history of all mankind when the tyranny of the state — as represented by the Pharaoh — was broken and man moved forward as a free and independent soul under God. See article, page 12.

Paramount Pictures Corporation

The Church—doomed to mediocrity? See p. 17

"John Heuss"

A Profile by Dora P. Chaplin

IN ancient tales we hear of gifts being bestowed upon children in their infancy by good spirits. Christians regard these endowments as gifts from Almighty God, talents to be used for His Glory. It has been my observation that gifted Christians find themselves elected to a high calling, bringing heavier responsibilities and greater opportunities than those given to the one-talent man. This has certainly been true in the life of the Rev. John Heuss.

John Heuss was born in 1908 at Hastings-on-Hudson, and graduated *magna cum laude* from Saint Stephen's (Bard) College in 1929. He did graduate work in social science at the Universities of Cologne, Frankfurt and Berlin.

He is a graduate of Seabury-Western Theological Seminary. For ten years he was Rector of St. Matthew's Church, Evanston, Ill.

In 1947, the Presiding Bishop called him to direct the Christian Education Department of the National Council of the Protestant Episcopal Church. This appointment was made in answer to one of the hardest challenges which General Convention had ever laid upon the National Council, viz: "to prepare, for the use of the whole Church, its own approved curriculum materials." In his own words to General Convention two years later, he had been asked "to liberate and empower with sound learning a Church which has lost its educational birthright."

Beginning with a small budget and skeleton staff (of which I was a member from its early days) this is exactly what he proceeded to do. He made the educational condition of the Church more accurately known, he set up plans, he launched the work on the CHURCH'S TEACHING SERIES, for adults, and began a wide program of In-Service Clergy Training. When General Convention met at San Francisco in 1949, he told the great assembly that a tide of spiritual ignorance engulfed the Church for which a terrible price was being paid in the feeble condition of lay evangelism, loss of members, and shortage of clergy. He rallied them to invest time, money and labor to implement a new policy of education. He won the confidence of the Church, and during the five years of his office, no one worked harder to deserve it, for much of the tremendous task of arousing the Church and communicating the aims of the Department was done by Dr. Heuss himself. Those of us who lectured on teams that travelled up and down the land saw his single-hearted devotion at first

Note: A BOOK OF PRAYERS compiled by John Heuss is a new Morehouse-Gorham Co. publication (\$2.00). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco. (Pd. Adv.)



JOHN. HEUSS

hand. Although he had heard our presentations many times, we could always be sure of his attentive, appreciative face in the audience. He had a genius which encouraged those who worked with him to reach beyond their powers and accomplish more than they had imagined possible. This, I suppose is a gift found only in great teachers and leaders.

The job to be done may have looked straightforward at the beginning, but not for long. "Approved curriculum materials" are more than a set of lessons. The Church was awake at last, and the foundations for great achievement were laid. To build this foundation of rock, it was necessary for John Heuss to use all his natural and spiritual gifts: dedication, patience, and a penetrating mind; pastoral ability far beyond average; preaching and teaching talent that is rare; imagination; and more than the usual allotment of the saving grace, humor.

In 1952, Dr. Heuss obeyed a call to another great work, to be Rector of the religiously influential Trinity Parish, New York. It is there that he now uses his unusual talents, faithfully, and to the Glory of God.

Dr. Heuss's several books are well known. The last, A BOOK OF PRAYERS (Morehouse-Gorham) is a particularly valuable collection. It is obviously compiled by an experienced parish priest who knows the needs of the modern Family of God, and there are many in it that I have not seen in any other collection. The intercessions extend from the parish to the community around it, and from thence to the nation and the world.

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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Things To Come

- June
30. Second Sunday after Trinity
- July
4. Independence Day
 7. Third Sunday after Trinity
 9. Sawnee Summer Conference on Church Music, to 18th.
 14. Fourth Sunday after Trinity
 21. Fifth Sunday after Trinity
 25. St. James
 28. Sixth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

BOOKS

Everything Is Blurred

THE TOWERS OF TREBIZOND. By **Rose Macaulay.** Farrar, Straus and Cudahy. Pp. 277. \$375.

If you want a novel that just oozes Anglicanism, this is it — Rose Macaulay's *The Towers of Trebizond*, with its "beautifully absurd story of Aunt Dot, her niece Laurie, and Father Chantry-Pigg who go to Turkey to explore the possibilities of establishing a High Anglican mission there."

"The object of the party is twofold: Father Chantry-Pigg's being to set up Anglican outposts in Turkey and to climb Mount Ararat, Aunt Dot's to emancipate Turkish women into wearing hats, bathing in the sea and playing tric-trac like their menfolk.

"Laurie's object is pleasure, musings on the historical past, and dreams of her lover, a married cousin whose mistress she has been for 10 years and whose love has drawn her from the Church she still impossibly believes in."

These paragraphs from the dust jacket adequately describe the tale for present purposes. I took the book along with me on a recent weekend when I went out of town to undertake Sunday supply work and read it between services and on the train. I enjoyed it thoroughly.

The novel has its deeper, serious side, which might be described as a study of sin — in this case of Laurie's adulterous love affair. On this it reaches no final conclusion, merely ending on the statement of "the eternal dilemma." There are, however, on this matter some observations that are worth quoting, such as this one:

"I was getting into a stage when I was not quite sure what sin was, I was in a kind of fog, drifting about without clues, and this is liable to happen when you go on doing something, it makes a confused sort of twilight in which everything is blurred, and the next thing you know might be stealing or anything, because right and wrong have become things you do not look at, you are afraid to, and it seems better to live in a blur.

"Then come the times when you wake suddenly up, and the fog breaks, and right and wrong look through it, sharp and clear like peaks of rock, and you are on the wrong peak and know that, unless you can manage to leave it now, you may be marooned there for life and ever after. Then, as you don't leave it, the mist swirls round again, and hides the other peak, and you turn your back on it and try to forget it and succeed" (p. 150).

In its lighter vein — and this is written over just about every page — the book

is chock-full of amusing allusion to matters ecclesiastical: the Church Fathers and other personages — all the way from St. Jerome to Billy Graham — bob up, as do the Great O Antiphons, the Athanasian Creed, the Thirty-Nine Articles, and even a couple of unheard-of heresies (at least I had never heard of them!).

For entertaining treatment of Anglican eccentricities this book takes the cake.

FRANCIS C. LIGHTBOURN

ST. JOHN CHRYSOSTOM: COMMENTARY ON ST. JOHN THE APOSTLE AND EVANGELIST. Homilies 1-47. Translated by **Sister Thomas Aquinas Goggin, SCH.** The Fathers of the Church, Vol. 33. Fathers of the Church, Inc. Pp. xx, 485. \$4.50.

Nothing becomes dated and antiquated sooner than the sermon, and the reading of the homiletical literature of earlier ages is usually a burden grievous to be borne. St. John Chrysostom stands up in this respect much better than most preachers. These expository homilies on the fourth Gospel contain much that is relevant today, and those who preach will find the reading of them especially rewarding.

This volume contains 47 homilies and takes us through the sixth chapter of the Gospel. More are to follow in a later volume in this distinguished series of the Fathers in English.

CARROLL E. SIMCOX

In Brief

DURHAM ESSAYS AND ADDRESSES. By **Michael Ramsey.** London: SPCK. Pp. 138. 12/6 (about \$1.75 if ordered direct; about \$3 if ordered through an American dealer).

Brief papers and sermons by the present Archbishop of York, formerly Bishop of Durham, on such subjects as demythologizing, Christianity and education, the Church of South India, the religious life of the Church of England. Contains the essay ("The Parish Communion") cited by the Rev. William S. Spilman [L. C., May 5th] as criticizing, in certain particulars, the liturgical movement.

The halftones show a definitely photographic bishop, whether in liturgical or more relaxed pose.

F.C.L.

CURRENT PROBLEMS OF THE CHURCH.

By **A. E. J. Rawlinson.** London: SPCK,

Continued on page 19

Birthday Greetings

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Bellingham Herald

Bishop Bayne of Olympia dedicates the boat "Royal Cross" which the Rev. Glion T. Benson, vicar of the San Juan Island Mission, will use. See story, page 5. At the ceremony, Bishop Bayne's words were:

O Lord God Almighty, bless, we beseech thee, this boat, *The Royal Cross*, that it may by thy help assist in the ministrations of thy Holy Church, that thy children may ever rejoice in the victorious life of Christ our Saviour. *Amen.*

O Lord Jesus Christ, whom winds and sea obey, who savedst thy disciples even when thou seemedst to sleep, aid with thy strong hand and blessed comfort the crews of this boat. In thy mercy grant that their toil may be blessed, and that they themselves may be guarded by thee at all times, through thy mercy, O Blessed Lord, who with the Father and the Holy Ghost livest and reignest, one God, world without end. *Amen.*

The Living Church

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

June 30, 1957

Signing the Documents

Church of England Transfers Central America to U.S. Church

At a service of Evening Prayer in the Church of St. John, San Salvador, in the newest of the Church's missionary districts, Anglican Church jurisdiction over Guatemala, El Salvador, and Spanish Honduras was officially transferred from the Church of England in British Honduras to the Episcopal Church.

Signing the documents of transfer were the Rt. Rev. Gerald Henry Brooks, Anglican Bishop of British Honduras, and Bishop Gooden of the Panama Canal Zone, who is serving as bishop-in-charge of the missionary district of Central America.

Witnesses to the signing were the Hon. Thomas C. Mann, American Ambassador to El Salvador, the Hon. Frederick C. Everson, British Ambassador, and the Rev. Jonas Ewing White, vicar of St. John's Church. The transfer became official on June 5th.

Bishop Brooks in his address outlined the historical background leading up to the transfer of the three Central American republics and the reasons why the Anglican Province of the West Indies transferred to the American Church the jurisdiction in these countries.

He cited the geography, economics, politics, and history which seem to make Latin America the responsibility of the Episcopal Church and pointed out the heavy commitments of the missionary societies of the Church of England in Asia, Africa, Australia, and the Far East which are taxing their resources to the limit.

Bishop Brooks also read the official documents relating to the transfer which had been prepared by the lawyers of the Archbishop of Canterbury and signed by Bishop Sherrill and the Archbishop of the West Indies, the Most Rev. Alan Knight.

Bishop Gooden, receiving the jurisdiction of El Salvador, Guatemala, and Spanish Honduras, stressed the sincere desire of the American Church to uphold the existing traditions and work done by the

English Church, and to expand into other work as soon as possible to meet the obvious needs that are evident in Central America.

The Church's new district of Central America, which includes the Republics of Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica, was established by the House of Bishops at its November, 1956, meeting at Pocono Manor, Pa. Approval for the Anglican Church's handing over of its jurisdiction over Guatemala, El Salvador, and Honduras was given by the synod of the Province of the Church of the West Indies meeting in Barbados in June, 1956, and by the Synod of the diocese of British Honduras meeting at Belize in October, 1956.

Jurisdiction over Nicaragua and Costa

Rica was transferred from the Episcopal district of the Panama Canal Zone to Central America on the recommendation of the Bishop of the Canal Zone.

The House of Bishops at its November, 1956, meeting elected the Rev. Raymond T. Ferris, rector of Christ Church, Nashville, and former dean of St. Luke's Cathedral in the Panama Canal Zone, as bishop of Central America. Mr. Ferris, however, declined to accept his election and the Presiding Bishop appointed the bishop of the Panama Canal Zone to act as bishop-in-charge of the new district until a bishop is elected by the House of Bishops in September, 1957.

Vicar of Island Mission To Travel in ex-Whaleboat

Dedication of the boat "Royal Cross" recently meant the end of fighting ferry schedules for the Rev. Glion T. Benson, vicar of the San Juan Island Mission in the diocese of Olympia [see p. 4]. The ceremony was also the culmination of 15



Signing the official document of transfer of the Anglican Church in Spanish Honduras to the Episcopal Church is Bishop Brooks of Honduras. Others, from left: T. C. Mann, U.S. Ambassador to El Salvador; Bishop Gooden, Panama Canal Zone; Rev. J. E. White, of St. John's; F. C. Everson, British Ambassador.

years of work by the Daughters of the King organization in the diocese, which purchased the boat.

Fr. Benson serves three churches connected only by a ferry. After 10 a.m. services at Eastsound he had to catch the ferry to arrive at Grace Church, Lopez, for a later service there. St. David's, Friday Harbor, has evening services.

Boats aren't new to Fr. Benson, who served in the Navy during World War I. The 26-foot "Royal Cross" is a former Navy whaleboat. During the service in which it was dedicated by Bishop Bayne of Olympia and recommissioned for the work of the Church, a burgee bearing a replica of the Royal Cross in blue on a field of white was raised. (A burgee is a triangular pennant used on a boat, which commonly bears the name of the vessel or the insignia of the owner's yacht club.)

N.C.C. Survey, New Plan To Integrate Indian Work

A new survey is under way, sponsored by the National Council of Churches, which will provide the first over-all picture of what its member Churches are doing for American Indians. Dr. I. George Nace, executive secretary of the N.C.C.'s Division of Home Missions, which has a committee on Indian Work, has announced a new program of Indian aid. Under the plan, each Church would continue its Indian work as before, but each group would also be invited to provide resources for a new interchurch approach to Indian problems such as illiteracy, poverty, and family breakdown.

An education and action plan to revitalize Church-sponsored programs on reservations is also called for in the new plan. Church groups are also requested to ask Congress to secure constructive legislation in the Indian affairs field. Recently Church groups and other agencies testified at a Senate hearing in support of a resolution providing a federal "Point Four" program for Indians.

Woodward Scholarship Fund Established by GFS

The Girls' Friendly Society has recently established a scholarship fund named in honor of Mrs. Harold E. Woodward of St. Louis, who is retiring as national president of the G.F.S. The fund will be used annually for undergraduate, graduate, or exchange scholarships for young members of the Society.

Mrs. Woodward has been active in the GFS since 1921, serving as national president from 1939-42, as a member of the national staff from 1942-46, and again as national president from 1951 until the present. A member of the Church's newly-created Division of Racial Minorities, she will continue active participation in the Society after her retirement as president.

Trustees of *Episcopal Churchnews* Decide to Cease Publication of Bi-Weekly Effective August 18th

Episcopal Churchnews, a bi-weekly Episcopal Church magazine published in Richmond, Va., will cease publication with its issue of August 18th. This decision was reached June 17th by the trustees of the Southern Churchman Company, publishers of the magazine, meeting in Wilmington, Del.

Episcopal Churchnews was the successor to the *Southern Churchman*, one of the oldest magazines in continuous publication in the Church, its first issue having been printed in 1835. Its founder and first editor was the Rev. William Fitzhugh Lee (the present editor of *Episcopal Churchnews* has the similar name of the Rev. William Lea).

The magazine supported the Confederacy during the Civil War, and after the war it continued to receive support from Southerners who would have little to do with Northern institutions or publications.

It remained largely a regional publication until 1952, when the Southern Churchman Co. decided to change its name and its format.

The first issue of *Episcopal Churchnews*, then a weekly, appeared in January, 1952. It had an editorial board consisting of the Rev. W. Leigh Ribble, former editor of the *Southern Churchman*, the Rev. Canon Theodore O. Wedel, and the Rev. Chad Walsh. With some changes of personnel, the editorial board continued until the Rev. William Lea was named editor in 1956.

The brief span of life of *Episcopal Churchnews* was attributed by its trustees to its relatively small circulation of about 20,000. The magazine had shown an operating deficit since its inception [L.C., June 23d]. It had been supported by gifts in the hope that eventually it would become a self-liquidating venture. The publication's business will be terminated from its Richmond, Va., offices with the necessary personnel being retained to finish the work.

This resolution was approved by the trustees:

"Whereas, the experimental publication of a church magazine for a five-year period has proven that no more than 20,000 subscribers can be interested in reading such a magazine and whereas the trustees of Southern Churchman Company believe that for the *Episcopal Churchnews* to succeed and continue on an independent basis considerably more than 20,000 subscribers would be needed, therefore: It is resolved that the demonstration be abandoned and that Southern Churchman Company terminate the publication of *Episcopal Churchnews* as of the August 18th issue — that unfulfilled subscriptions and other obligations be paid in cash and that the Southern Churchman Company retain the copyrighted name *Episcopal Churchnews*."

Present at the Wilmington meeting

were Bishop Gibson, suffragan of Virginia, chairman of the board; Bishops Mosley of Delaware and Gray of Connecticut; James Linen, publisher of *Time* magazine; Frederick Marston, president of the Kaumagraph Company; Dr. William C. Kay, Manfred Keller, and William A. Bours, III, all connected with the Du Pont Company of Wilmington; and Mrs. John Harding of Wilmington, as secretary. W. W. Laird of Wilmington sat with the trustees by their invitation as one who has been interested as a supporter of the publication.

Rev. C. U. Harris Accepts Position as President of Seabury-Western Seminary

The Rev. Charles Upchurch Harris, Jr., rector of Trinity Church, Highland Park, Ill., has been elected president and dean of Seabury-Western Theological Seminary, Evanston, Ill. He has accepted the position.

Fr. Harris, who will be formally installed at the seminary's annual convocation on October 24th, has been rector of the Highland Park parish since 1946. He succeeds the Very Rev. Alden Drew Kelley, who resigned last January to become Sub-Warden of St. Augustine's College, Canterbury, England.

The dean-elect is a native of Raleigh, N. C., and a graduate of Virginia Theological Seminary. After his ordination in 1939 he began his ministry as deacon-in-charge and later rector of All Saints' Church, Roanoke Rapids, N. C. He was assistant at St. Bartholomew's Church, New York City from 1939 to 1940 and was rector of Trinity Church, Roslyn, L. I., from 1940 to 1946.

The dean-elect has done graduate work at Union Theological Seminary, studying under Paul Tillich and Reinhold Niebuhr.

He has been dean of the Lake Shore deanery of the diocese of Chicago since 1952 and is chairman of the diocesan board of examining chaplains. He served for three years as the chairman of the diocesan department of Christian education and was chairman from 1946 to 1951 of the refugee resettlement program of the diocese. During the 11 years that he has been rector of Trinity Church the parish has increased in communicant strength from 700 to 1050 and has tripled its budget. A \$175,000 addition to the church is now under construction.

Fr. Harris is married and has two stepchildren. His stepson, the Rev. John C.



REV. C. U. HARRIS

Harris, is curate of St. Alban's Church, Washington, D. C., and his stepdaughter, Diana, who was graduated from Smith College last June, is secretary to Governor William C. O'Neill of Ohio.

Seabury-Western Seminary was established on its Evanston campus in 1933 as the result of the merger of Seabury Divinity School and Western Theological Seminary.

New Building for Two Congregations in Frankfurt

A new church building, which will be shared by congregations of St. Christopher's Episcopal Church and St. Willibrord's Old Catholic Church, will be completed soon in Frankfurt am Main, Germany. The completion of the building will mark the end of a two-year joint effort by the two congregations, one predominantly German and the other predominantly American, to construct a permanent church home.

St. Christopher's Church had its beginnings in a small British Army hut. The church, then of the Church of England, was dedicated in 1949 by the Rt. Rev. Stephen Neil, assistant to the Archbishop of Canterbury. When the British occupation officials were withdrawn to Bonn, the congregation became increasingly American. In the past two years the St. Christopher's congregation has grown from 30 persons to more than 100.

St. Willibrord's Church is the successor of the mission of the Old Catholic Church of Offenbach, which was founded about 50 years ago. Its services were disrupted by wartime bombing, but in 1948 a prefabricated church building was consecrated in Frankfurt. The two congregations, St. Christopher's and St. Willibrord's, have been sharing the facilities of the prefabricated building since 1954.

A building fund for the two churches was established in 1954, and during 1954 and 1955 contributions to the building fund were received from several Church congregations in the United States. The largest single gift was a grant of \$35,000, voted by delegates of the Woman's Auxiliary at the Triennium at Honolulu in 1955. The St. Willibrord congregation was given the responsibility of acquiring suitable land for the new church building. Construction was started in May, 1956.

Although St. Willibrord's Church has a permanent pastor, St. Christopher's Church is a congregation led largely by laymen. U.S. military chaplains have been the priests-in-charge, but the services have been conducted mostly by layreaders, including Captain John H. Napier III, U.S. Air Force; Lieutenant Ernest C. Castle, U.S. Navy; David C. Powell; Specialist Second Class William S. Dwyer; Specialist Third Class William K. Myers; George C. Willman; W. R. T. Gottlieb;

California Concelebration



A concelebration of the Holy Eucharist was held recently by the Priests' Fellowship, diocese of California, at St. Peter's Church, Redwood City. Idea for the service came from similar services described in *THE LIVING CHURCH*. Joining Bishop Block around the altar, the priests read the essential parts of the service in unison with him. The Rev. Dr. Massey Shepherd of the Church Divinity School of the Pacific helped plan and arrange the service.

Captain James R. Smith, U.S. Army, and Captain Jerome A. Smith, U.S. Air Force.

The church will seat 180 persons, with another 40 in the choir loft. The undercroft of the church will include priests' vesting rooms and parish rooms, including one large room that can be partitioned to provide eight rooms for Sunday school classes. The undercroft will also include a small kitchen. The right and left walls of the church will each have five circular windows, and the rear wall will be about 25% glass. A stained glass triptych, from the former English church at Bad Ems, will light the sanctuary, and two small windows from the same church will light the baptistry.

St. Christopher's Women's Guild, organized about a year ago, is directed by Mrs. James Ladd.

Maryland Family Day

The diocese of Maryland held its first diocesan Family Day at Claggett Diocesan Center, Buckeystown, Md., recently. Over 3,500 people, representing about 90 churches, assembled for a service at an outdoor altar at Claggett which is made of stones from each church in the diocese. The children's missionary offering was presented, and Bishop Powell blessed the crops and the herds. Before and after the service people had picnic lunch, played ball and other games, and toured Claggett.

Primate of Ireland Commends Proposal to Unite Churches

By the Rev. CHARLES GRAY-STACK

The General Synod (corresponding to our General Convention) of the Church of Ireland met last month. The Primate of All Ireland, Dr. Gregg (Archbishop of Armagh), commended the new proposals for union between Anglicans and Presbyterians in Great Britain, with the proviso that "so far the two Churches have not spoken . . . and . . . that . . . there are historical and psychological barriers."

A bill was carried to provide that all priests in charge of parishes should receive £750 a year (about \$2,100), together with "locomotory expense." Another bill gives the Standing Committee of General Synod power to suspend the election of a bishop to a vacant see until the next General Synod. This met with unexpected opposition and was carried by a very small majority on the last day in a very "thin" house.

Translated to the diocese of Cork, left vacant by the elevation last year of Dr. Sims to the see of Dublin, is the Rt. Rev. Richard Gordon Perdue, Bishop of Killaloe, Kilfenora, Clonfert, and Kilmac-dugh, while this last mentioned jurisdiction elected as its bishop the Very Rev. Henry Arthur Stanistreet, dean of the Cathedral Church of St. Flannan, Killaloe, was consecrated on June 11th.

"Science Alone Doesn't Cure" Says Churchman Who Worked with Salk Vaccine

By JEAN SPEISER

"Before the Salk vaccine, the only weapon we had against polio was prayer." These are the words of a noted midwestern physician, president of the Board of Health in a large city.

He might have added that prayer was mightily used not only before, but during and after the discovery of the vaccine by an Episcopal layman who was chiefly responsible for making the large decisions that had to do with testing and early use of it.

He is Dr. Hart Van Riper, medical director of the National Foundation for Infantile Paralysis from 1945 to 1956 — including the period of the famous "field trials" in 1954 that proved for once and for all the effectiveness of the vaccine.

"No doctor heals by himself," he says firmly. "Science alone doesn't cure; drugs alone can't cure. It is the *art* of healing, plus belief, that makes people well."

He feels very strongly about this. In fact, he once preached on "The Art of Healing" to the congregation of the Church of St. Joseph of Arimathea, Elmsford, N. Y., when its rector, the Rev. Walter Hugh McNeely was suddenly called away and asked Dr. Van Riper if he would take over his pulpit one Sunday.

Dr. Van Riper did, and talked a great deal about the Beloved Physician, St. Luke, and the changes in medical practice since the days of *his* ministry, and, more recently, the disappearance of the family doctor.

Hart Van Riper's story begins when he was a boy on his father's Idaho ranch. One of his great friends was the family doctor, who used to pick him up early in the morning and take him along in the buggy when he made his round of farms in the Snake River valley. Hart's family took a dim view of his early interest in medicine as a possible profession.

Large Communicant Increase

Whitsunday, nine years ago, the 649 communicants of Trinity Cathedral in Davenport, Iowa, resolved to extend the influence of their parish with the leadership of Dean Russell K. Johnson. Whitsunday, 1957, they reported 1,224 communicants as one of the fast growing parishes of the Middle West.

Commented Senior Warden, Ray C. Jenison, "In 1900, there were almost as many Episcopalians in Davenport as there were in 1948 and it was difficult to visualize doubling our membership in 10 years. Now, we know." During the past nine years the Church school enrollment has increased from 183 to 484.

"I suppose they let me go along with the doctor as a means of discouragement — by showing me how hard he worked," he recalls. But it had the opposite effect. Upon his graduation from Twin Falls High School in 1922, he left the operation of the farm to his brother (their father had died three years before) and came East to attend the University of Pennsylvania.

Eight years later he had become an M.D. (and an Episcopalian, for it was while he was doing settlement work in



Jean Speiser

Dr. and Mrs. Van Riper, Christina, Mary-Hart, and David with their rector, Rev. Walter H. McNeely.

Philadelphia as a part of his training that he first knew and loved the Episcopal Church). Following his internship and residency, he went to Madison, Wis., to begin practice as a pediatrician.

There he met Mary Virginia Smith, secretary to the State Public Health commissioner. But because the young doctor was involved in and dedicated to his practice, it was three years before he asked the lady to go out with him. Romance proceeded swiftly, however, and they were married less than a year later, in 1937.

In 1941 Dr. Van Riper and his family, which now included their first daughter, Mary-Hart, went to Washington, where he became assistant director of maternal and child health in the Division of Labor. David Smith was born there a year later.

It was in August, 1943, that Mrs. Van Riper collapsed one morning as she stepped out of bed, one leg completely paralyzed. Next day she was in a hospital. The diagnosis: Polio.

Mrs. Van Riper came home again, and so did a new daughter, Christina. But a different kind of family life began, with the mother of three lively children guid-

ing them and caring for them from a wheel chair. There was help, but Dr. Van Riper's work took him out of town a great deal, and the first winter in Washington, with the combined difficulties, was more than they could face a second time. They found their greatest reassurance in their church — of Silver Spring, Md., and in its rector, the Rev. Joseph A. Hauber.

That spring Dr. Van Riper became medical director of Jackson Memorial Hospital in Miami, Fla. The decision to move had been made in the hope that a warmer climate might contribute to Mrs. Van Riper's well-being and lighten the care of the children.

In Miami he found a hospital built for 400 patients, caring for an average of 535 daily. Under City Hall supervision, and heavy political influence, it lacked adequate appropriations for staff salaries, and even subsistence equipment. Dr. Van Riper described the situation to an indignant press, and improvements were promised. Meanwhile polio moved in — the worst epidemic in the city's history.

Jackson Memorial was the only hospital that would accept patients. Space more than ever was at a premium; make-shifts were devised. There was a shortage of nurses.

Epidemic Checked

During the back-and-heart-breaking weeks that followed, Dr. Van Riper was able to keep the epidemic in hand with the considerable assistance of the Dade County chapter of the National Foundation for Infantile Paralysis, his first contact with the institution that was to be so mutually important.

At the end of the Miami emergency the hospital, made to operate efficiently in crisis, again had its budget cut, and conditions returned to worse-than-normal.

Taking prayerful thought, Dr. Van Riper announced his resignation, to be effective in 90 days. Again the press, backed by angry citizens, went forth to battle the politicians. At the end of three months the hospital was assured of decent facilities and a hopeful future, and the doctor withdrew his resignation.

Simultaneously came an invitation from the National Foundation for Infantile Paralysis in New York City, for Dr. Van Riper to serve as assistant medical director. There were more thought, and more prayers, and Hart Van Riper packed his family north again. There was no doubt in his mind that the Miami job had been done and that another lay ahead.

The first indication of the scope of his assignment came when the death of the Foundation's medical director, four months after Dr. Van Riper's arrival, left him performing the duties of acting medical director. Less than a year later he was given full title and responsibility. The year was 1946, when the country found itself in the grip of the fiercest

epidemic of polio it had known for 30 years.

Under the guidance of this Episcopal layman, the National Foundation began a program that included training of doctors, nurses, and therapists with a completeness and an urgency that moved a whole nation into action.

Hospitals that had barred their doors to polio patients were persuaded to accept them, and their staffs were given assistance in raising institutional standards to meet new methods of treatment. Everywhere he went, making speeches, setting up new respirator centers, working with doctors and patients, Dr. Van Riper was able to communicate an added measure of understanding and insight.

During their first year in New York Mrs. Van Riper was able to dispense with braces as the result of a series of operations. She still does not walk without support, however, and ambulatory activities are painfully affected.

Some years later came the Salk vaccine, and the first of a series of immunization tests. The three Van Riper children were among the first 600 to be inoculated.

Perfect Confidence

Said Mary Van Riper to her husband shortly before he prepared to take his son and daughters to the Salk laboratory in Pittsburgh: "I must ask you as a mother — do you have confidence in this vaccine?"

Hart Van Riper had not talked very much about his feelings in the immensity of this decision that would affect not only his own children, but hundreds of thousands of others eventually. Now it was suddenly quite clear.

"I have perfect confidence," he replied.

We know the rest of the story — how the following year great masses of children were inoculated during the 1954 field trials, and how today inoculation for polio is becoming as common as vaccination for smallpox. More than half a million people — not only in this country, but in many others — have received the vaccine.

In 1956 Dr. Van Riper, knowing once again that the job had been finished, joined the Geigy Pharmaceutical firm founded two hundred years ago in Basil, Switzerland. He is its U.S. medical director.

This, too, has been an important year for this family. David and Christina were confirmed this Spring, and Mary-Hart made *her* decision to enter the University of Wisconsin in preparation for training as a physical therapist. David and Christina will be in school in New York.

Each Sunday morning finds the family at the church in Elmsford, after a long drive from the city. After nine years, it is too much a part of their lives for them to leave it. Christina is taking Mary-Hart's place in the choir, and David is preparing to serve as an acolyte.

Rev. C. R. Haden Consecrated Bishop Coadjutor of Sacramento

Ceremony is filmed for TV coverage in California

By TERRY CLARK

"The best integrated, best run consecration I have ever participated in."

Thus did the Presiding Bishop describe the consecration of the Rt. Rev. Clarence R. Haden, Jr., as the first bishop coadjutor of Sacramento, in Trinity Cathedral, Sacramento, Calif., on June 14th.

"It was the first such service I have ever seen completed in less than two hours," Bishop Sherrill said.

First consecration of an Episcopal bishop ever to occur in the diocese, the event stirred great interest among non-Episcopalians as well as Churchpeople, in California's capitol and throughout the state's 26 northern counties comprising the 52,000-square-mile diocese.

The event, which occurred on a Friday morning, was filmed for televising the following Sunday over two northern California TV channels. The edited film was narrated by the Rev. Dana Kennedy, head of National Council's Division of Radio and Television, who carried on an effective informal interview with Bishop Haden, which was televised live for 15 minutes at the end of the film. It was the first time an Episcopal consecration had been filmed for television, all previous ones having been telecast live, according to Fr. Kennedy.

Bishop Welles of West Missouri and Bishop Porter, whom the new coadjutor will succeed as diocesan in December, assisted Bishop Sherrill as co-consecrators. Bishop Mason of Dallas was the preacher and seven other bishops participated in the service. They were: Bishops Bloy of Los Angeles, Foote of Idaho, Lewis of Nevada, Walters of San Joaquin, Bayne of Olympia, Block of California, and Carman, Coadjutor of Oregon.

Attending presbyters were the Very Rev. C. Julian Bartlett, dean of Grace Cathedral, San Francisco, and the Rev. Sherwood S. Clayton, rector of Grace Church, New Orleans. Master of ceremonies was the Very Rev. Miller M. B. Sale, dean of Trinity Cathedral, Sacramento.

David J. Deals, senior warden of Grace and Holy Trinity Cathedral, Kansas City, Mo., presented the evidences of ordination, and the Rev. Charles Williams, rector of St. Luke's, Woodland, Calif., presented the consents of the standing committees of the different dioceses.

Several active and retired bishops and other leading clergy and laymen from across the nation attended the ceremony. Among these were Bishop Shires, Suffragan of California, the Very Rev. James Pike,

dean of the cathedral of St. John the Divine, New York City; the Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific; and the Very Rev. Harry B. Lee, dean of St. James' Cathedral, Fresno, Calif.

Diocesan Conventions

Nebraska

May 22d, 23d, Omaha

The new \$350,000 parish house of Trinity Cathedral, Omaha, was blessed during the annual Nebraska council meeting. The largest assessment and missionary budgets in the history of the diocese were adopted.

ELECTIONS. General Convention deputies: clerical, R. G. Hewitt, D. F. Haviland, J. L. Stilwell, E. B. Ashoe; lay, R. D. Neely, S. F. Mutz, A. D. Mapes, R. M. Sutton.

Western New York

May 14th, Lewiston, N. Y.

The diocesan Constitution was amended to provide votes in the convention for clergy holding diocesan positions, but no cures. The wording of the Arms and Seal of the diocese were corrected, since Latin and Greek words had been mixed in the inscription, and the Latin word for York was in incorrect form.

Bishop Scaife reported 1,222 confirmations in 1956, and 108 received.

ELECTIONS. General Convention deputies: clerical, P. F. McNairy, J. D. Mears, W. E. Bowker, C. H. Richardson; lay, Corning Townsend, Jr., H. E. Say, L. J. Dutton, M. W. Gleasner.

Minnesota

May 21, 22, St. Paul

The convention passed a resolution supporting the "open occupancy" legislation being studied by a committee of the Minnesota State Legislature, aimed at the elimination of residential segregation. The diocesan department of Christian social relations was directed to assist in the development of appropriate legislation on the subject. Another resolution praised the Church in South Africa and especially Bishop Reeves of Johannesburg for his stand against racial segregation.

A resolution was introduced recommending that an advisory committee of five laymen and three clergy be formed to study the basic objectives of the diocese and how the departments and organizations carry them out. It was hoped that such a committee might relieve the bishop of extraneous burdens and enable the diocesan departments to operate more effectively.

Something Is Wrong

Our news columns record the impending demise of one of the boldest and best journalistic efforts to serve the Episcopal Church in the present generation. *Episcopal Churchnews*, published bi-weekly in Richmond, Va., has announced its decision to terminate publication with its August 18th issue.

At its peak circulation a year ago, *Episcopal Churchnews* had about 20,000 subscribers. This however, was not enough to support a bi-weekly of its size and character at a \$4.50 subscription price, and last year's deficit was larger than the average deficit of previous years. It is widely known that over half a million dollars was contributed by a small group of consecrated laypeople to create and maintain a magazine of high quality in the hope that it would appeal to a great many Churchmen. The sum may seem excessive but actually it is not. That is the kind of money that must be spent to launch a new magazine in a time when many other magazines are succumbing to a combination of high costs and rigorous competition for the public's time and attention.

Just by being in existence with an established circle of readers, advertising contracts, a trained staff, a corps of correspondents, and a name that is known, a Church magazine has something that cannot be attained by a new magazine for less than \$500,000. And if the experience of *Episcopal Churchnews* is a fair sample, even such a sum may not be enough.

Although its visible assets do not amount to any such figure, the mere fact that THE LIVING CHURCH is alive and not dead today means that the Church Literature Foundation, our publishers, hold something of value for the Church that could not be duplicated except at comparable cost.

Not many months ago, the staff of THE LIVING CHURCH presented to the Directors of the Foundation a report that was almost as grim in its way as the situation that faced the Southern Churchman Co., publishers of *Episcopal Churchnews*.

The answer of our Board of Directors was (1) to let the readers of the magazine know about the situation and suggest something they could do about it — namely secure three new subscriptions; and (2) to lay plans for a campaign that would go to the root of the problem.

The result has been almost miraculous. THE LIVING CHURCH has been in the black through the first five months of 1957, and wide and distinguished sponsorship has been secured for a campaign that will bring home to the laity of each parish by face-to-face visitation the fact that every active layman has a stake in the life and thought of the whole Church.

The loss of *Episcopal Churchnews*, coupled with the obvious fact that no other Episcopal Church magazine is currently doing the job of communication on a wide enough scale to meet the Church's need, adds up to a serious problem, even a direct obligation, for every thinking Churchman.

It is a fact that the average layman of today conceives of his Church membership as a part of his local community life. When he thinks of religion he thinks of his parish church — which is all right as far as it goes. But if that is as far as his religious interest and commitment go, something that began to grow and spread 2,000 years ago in a remote corner of the world has been brought to a stop at his own doorstep. The gates of hell are not able to prevail against the onward march of the Church, but parochialism comes close to doing so.

The message of a spiritual commitment as broad and deep as the whole religion of Jesus Christ is perhaps the most important single message that can be brought to the vestryman and active layman of today. He is supposed to be a leader among his fellows; and his rector is supposed to be the leader of the whole parish enterprise. Is the unit they lead a self-centered, self-satisfied club that has no real commitment to the total strategy of the Kingdom of God? Or are they not rather participants in something far greater, more meaningful, more vital than they have hitherto realized?

This larger loyalty is what *Episcopal Churchnews* has tried to serve, and what THE LIVING CHURCH will continue to try to serve. But it cannot be done by ordinary sales techniques. It is a matter of religion; and religion is in the last analysis a matter of personal witness. "Come and see," is the biblical phrase. "Come and see what I have found" is the meaning of the phrase.

Church magazines are only a means — albeit an important means — to the real goal of a well-informed, dedicated body of laity, intelligently and enthusiastically working to advance the cause of Christ through His Church. A Church magazine in being represents an existing asset to the Church that is worth hundreds of thousands of dollars even if valued in financial terms only. It is because THE LIVING CHURCH is such an asset held in trust for the Church that we are bold to lay claim to the services of top laymen everywhere in a campaign to increase the usefulness of THE LIVING CHURCH to the Church it serves.

Although there is competition between Church magazines, it is overruled by a common loyalty. In a

way, the situation is similar to that of two parishes in the same city. We rejoice together and mourn together, always keeping an eye peeled on possible advantages being gained by the other fellow. But when a crisis comes, we realize that the important thing is the common cause. And in this case the common cause is the task of providing the active Churchman of today with the Church news and enlightenment he needs to carry forward his work as a soldier of Christ. This is what *THE LIVING CHURCH* will try to do, with God's help, for the whole Church in the days to come.

What the future may bring remains to be seen, but *THE LIVING CHURCH* will certainly try to preserve for the Church anything within its power to preserve of the contribution that *Episcopal Churchnews* has made.

The Early Service*

By now practically all parishes will have gone on a summer schedule of Sunday services. A few there are that keep up the Sunday school through the summer months; most will have dropped this some time in June, not to reopen it until September.

The great majority have given their choir a vacation or will get along on a diminished choir, with simpler music, no rehearsals, shorter services, including perhaps shorter sermons.

Many Churchmen are seldom seen. It is too hot, or the family is out at its summer place, too far to drive to the parish church — but of course not too far to drive into town on a weekday to a movie. Others faithfully attend, enduring the heat, and feeling inwardly — though they probably say little or nothing about it — the general let-down, the monotony of the Trinitytide green, the feebleness of the singing, the smallness of the attendance.

Others will have made a discovery. They will have found out about a gathering, an almost secret meeting, that goes on the whole year round but the significance of which is obscured by the welter of more vociferous activities in the hum of the year. These people will have discovered the early service, as it is called in Episcopal Church circles.

Throughout the year, in most good-sized parishes, whether High Church, Low Church, or in between, there is a quiet celebration of the Holy Communion at 7:00 or 7:30 or 8:00 every Sunday morning, usually without music or sermon. More than any other service, it is attended by a cross-section of humanity — the very poor beside the very rich, the cripple beside the all-day golfer and the Sunday worker, the child

whose churchgoing is disapproved by agnostic parents, beside the elderly spinster or bachelor.

The thing that gives the early service its special flavor, perhaps, is the fact that everybody there has come for one purpose only: the worship of God. The service is not a social gathering, nor a way of building business contacts; it is too plain and simple to be a form of entertainment. It recaptures something of the singleness of mind and heart that characterized the early Church in its days of persecution.

Then again, in the quiet and comparative solitude of the early service, the subduing of human fellowship somehow turns one's thoughts to the supernatural fellowship of the Church. You are not only kneeling with the handful of early risers but with the angels and archangels and the whole company of heaven. The Eucharist you offer is not merely an observance of your own parish and place, but part of an unending action stretching back to the Cross and the Upper Room, back to the stable at Bethlehem when God took human nature upon Himself:

“He came all so still
There His mother was
As dew in April
That falleth on the grass.”

And you think of the Lord Jesus, our great High Priest now enthroned in heaven, uniting the little congregation on earth with His whole Church and with His own sacrificial life, death, resurrection, and ascension in His eternal offering of Himself to the Father.

There are, of course, values in religion not expressed in the early service. The Church's basic idea of Sunday worship is a gathering together of the entire parish family in a Eucharistic action characterized by the richest adornments at the congregation's command. Music should be of the best. Not only should the Scriptures be read and the Church's stated prayers offered, but also the priest should, in his sermon, declare the living Gospel. Ideally, the climax of the service is a corporate Communion of the whole parish.

The greatest benefit of the early service, humanly speaking, is also its greatest danger. It is the temptation that bemused St. Peter and his companions on the Mount of Transfiguration, when he proposed that they stay up on the mountain and forget the hurly-burly of the world below. The intimacy and quiet, the mood of an almost secret meeting, can easily be twisted into a form of spiritual selfishness and pride.

Hence, the layman who decides to attend the early service as his normal Sunday observance in the summertime will have a better rounded and richer religious life if, in the fall, he joins with his fellow-parishioners in the parish family Communion. If he has grown to love the values we speak of in the quiet of the early service and finds two services on Sunday inconvenient, perhaps the answer would be to attend a week-day early service from time to time.

*Adapted from an editorial appearing in the July 6, 1952, *Living Church*.



Paramount Pictures Corporation

The return of Moses (Charlton Heston) to his shepherd's home, after he "turned aside" to see the bush that burned and was not consumed, and heard the Voice of God, is a scene from *The Ten Commandments*. Scenes such as this one were taken on the desolate Sinai Peninsula.

Cecil B. DeMille's

The Ten Commandments

and what probably happened
at the Exodus, according to the
reconstructions of modern scholars

By the Rev. John R. Ramsey
Rector, *St. Luke's Church, Catskill, N. Y.*

Our age of technical marvels has afforded the moving picture industry a new dimension of power in portraying the "mighty acts of God" in the drama of redemption. This must surely be brought home to the thousands who have viewed Cecil B. DeMille's master-spectacle, *The Ten Commandments*. This is the most ambitious work yet undertaken by the eminent screen-producer and Churchman, who has endeavored to depict the figures of Moses and Jesus Christ, and to recreate ancient cultures, with all the technical brilliance and dramatic power at his command.

DeMille's latest picture underscores the supreme importance, under God, of the moral law. He makes it quite clear that this not only underlies our Western civilization, but must also motivate human society as a whole if it is to survive, much less advance. The film powerfully depicts the truth that man must ultimately choose between (1) freedom, through voluntary obedience to God's law, and (2) slavery, through enforced acceptance of human tyranny. In fact, the theme of Moses as liberator probably makes a more indelible impact on the average spectator than any other which the film portrays.

There is a further point of importance. People today have grown accustomed to powerful nuclear explosions made possible by the ingenuity of man. *The Ten Commandments* confronts us with a similar dimension of power manifested, however, not by man's own ingenuity but by the providential design of a righteous God. Such phenomena as the frightening series of plagues on Egypt, the amazing walls of parting Red Sea waters, a mysterious hand searing the Decalogue in granite, and many other graphic devices, make sense to the average person today. They also serve as vivid reminders that the nuclear power which man has learned to harness and unleash is, after all, God's power. As such it carries a note of judgment — issuing in eventual loss or destruction for those who reject the demands of the moral law, and in deliverance and salvation for those who submit to its requirements.

For those whose religious tradition or training allows them to accept an altogether literal view of Holy Scripture, the film's adherence to the biblical narrative, including the stress on the magical power of Moses' hand

or rod, raises no serious problems. Certainly Mr. DeMille had little choice, in addressing the composite American public, but to narrate the biblical events in this straightforward manner.

At the same time, those brought up in the liberal or scientific tradition of modern education, or in the critical tradition of modern Christian scholarship, find it hard to accept the miraculous elements of the Deliverance (or Exodus) at face value. This presents a challenge which the Church's educators should try to meet. People are aware that today events do not appear to happen in the miraculous manner of the biblical account of the Exodus. They therefore wonder whether the dynamic God of the Hebrews, so depicted, is any longer active in the affairs of men and nations, and whether the biblical story should be dismissed as unreliable. For them, the film administers a kind of shock and poses certain basic questions.

Many serious students have developed theories about what actually did happen, and when they see a movie that ignores their theories and holds strictly to the letter of the text (filled out by amazingly complete research and precise re-creation of appropriate scenery, costumes, and props, down to the smallest detail), they experience a sense of frustration. Should not this research have been turned also toward allowing for the mixture of pious im-

agination with fact that characterized the work of the ancient historian? Should not the "assured results of modern biblical scholarship" issue in a new reconstruction of the Exodus story in accordance with the scientifically-trained imagination of the critics?

The answer, perhaps, is not that the movie should attempt to follow an imaginative reconstruction that would be no more based on provable fact than the biblical text itself; but that the movie should, like the biblical books it follows, be understood as the impact of history upon God-fearing men rather than as a literal historical report. For if that report does not appear in the Bible, the facts of "what really happened" will be forever in the realm of conjecture.

A Sense of Frustration

Some kind of real deliverance under a great leader such as Moses was certainly necessary to get the Hebrews out of Egypt. No nation would invent the story of having been slaves to another nation. Besides, the subsequent pattern of Hebrew history is meaningless apart from some such experience. The Hebrews came to know God as dynamic in history, working out a redemptive purpose, first for themselves and later for all peoples. They clung to this conviction even through the ghastly catastrophe of the destruction of both king-



Paramount Pictures Corporation
A climactic scene in *The Ten Commandments*: the charge of Pharaoh's (Yul Brynner) army in pursuit of the Children of Israel. The movie depicts the Red Sea's divided waters crashing down on Pharaoh's host.

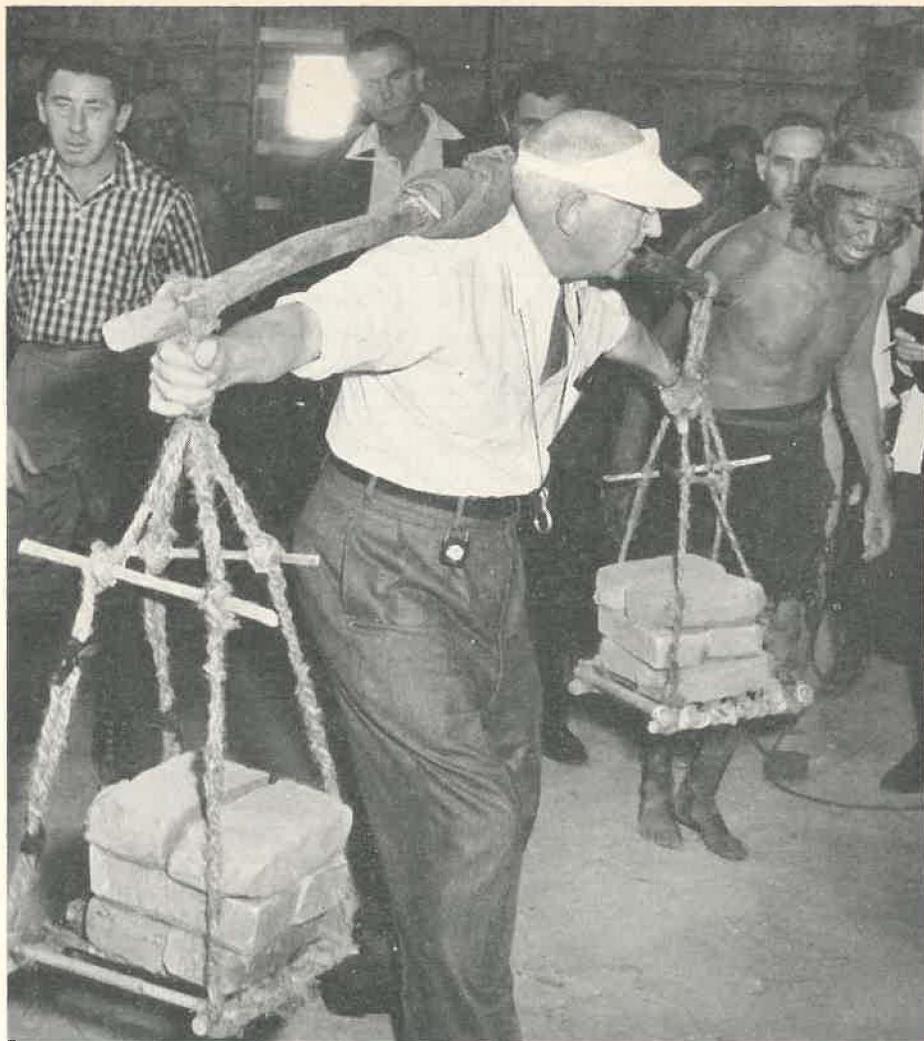
doms, followed by the Captivity and Exile. This could no more have persisted without the Exodus (Passover) as its source and inspiration than the Christian Church could have persisted to the present without the dynamic facts of the Resurrection (Easter) and the Bestowal of the Spirit (Pentecost).

How God Works

Christians believe God is still most definitely active in history, but they interpret historical events somewhat differently from the primitive Hebrews. Christendom is heir not only to the Hebraic tradition but also to the Graeco-Roman, with its concepts of law and order, not to mention the massive scientific tradition of the Christian centuries. As a consequence, we would say that God works in and through His universe in several ways and on different levels: continuously through persons and events in orderly sequence; sometimes dramatically, through miraculous or catastrophic events; but always steadily and quietly, through the ordinary circumstances of daily life.

Our Lord reminds us that "man shall not live by bread alone, but by every word that proceeds from the mouth of God" (St. Matthew 4:4). This suggests that we are to see God at work not just in the miraculous or bizarre, but in the ordinary events of life. He chose this course Himself when tempted to use short-cut, spectacular means to inaugurate the Kingdom. He refused to call down fire on the Samaritans, when requested by James and John. He rebuked those who constantly asked for a "sign." He stated that the 18 men on whom the tower at Siloam had fallen were no greater sinners than other people, but He used the event to summon all to repentance (Luke 13:4, 5). And when asked who had sinned, the man born blind or his parents, Jesus replied that neither was to blame, and said the event had happened in order "that the works of God might be made manifest in him" (John 9:3).

Here, perhaps, we find a clue to what we may call a Christian view of natural events. That is, by the eye of faith we can discover how God works normally through natural processes, to reveal and effect His redemptive purpose. The believer and the non-believer both witness the same events. To the latter, they are quite neutral—simply events. But to the believer, they carry an added dimension in



Paramount Pictures Corporation

Cecil B. DeMille shows an extra how to carry clay bricks properly for the movie *The Ten Commandments*.

terms of meaning and purpose. As such they issue either in salvation (to those who obey God) or in judgment (to those who reject Him).

In the light of this, many of our best biblical scholars discern God's redemptive purpose in the events of the Exodus in some such interpretation as follows. There is no reason to doubt a basis of solid fact, although obviously the actual events were heightened in retrospect. One can trace a development in the way the various sources have used the primitive accounts. One source (J) makes the plagues natural events ordered by God, and they are described most vividly. Another (E) makes Moses' rod or hand cause them, and the miraculous element is stressed. A third (P) puts the rod in Aaron's hand and introduces the magicians. A well-known contemporary priest and scholar puts it thus:

"A modern writer might say that Egypt had a run of bad luck, a common enough

occurrence. That it happened when it did and facilitated the escape of the Hebrews from bondage was *to them* a clear proof of divine intervention. The plagues are intensifications of natural phenomena and follow in a natural and expected sequence. For example, the water of the Nile, colored by the red marl brought down from the Abyssinian mountains in the summer, becomes undrinkable. It overflows, and as the flood recedes, leaves behind a multitude of frogs. Stagnant water breeds clouds of mosquitoes. Skin diseases break out in the hot season. The barley harvest is destroyed by a hailstorm in January, although the wheat escapes since it matures a month later. Finally, with the coming of spring (Passover time) comes a great epidemic, killing off many children; and the Egyptians, depressed by an unprecedented sequence of events, are glad to let the Hebrews go, genuinely scared by the wrath of the god who seems to have caused them."*

Whether, however, this sequence of events meant anything beyond the

*W. K. Lowther Clarke, *Concise Bible Commentary*, p. 360 (Macmillan).

events themselves, or revealed a redemptive purpose, is clearly a judgment of faith, and this is possible only in a religious view of history.

An Analogy

A significant World War II event, still vivid to most adults today, affords an interesting analogy to the Exodus story. This is the evacuation of British and French troops from the harbor of Dunkirk and the surrounding beaches from May 27 to June 4, 1940, after the sudden surrender of forces under King Leopold of Belgium.

The Allied forces had to hold a small perimeter close to the sea and try to effect an evacuation of their men, minus equipment, with the protection of the British Air Force, which at the time was outnumbered by the Germans four to one. Some 1100 vessels great and small, naval and mercantile, came to the rescue from England to save what they could, both to defend the island from invasion and to launch a later offensive against the Nazi-dominated western European coast. Some 861 of these boats made the journey back safely, evacuating 338,226 men who faced almost steady German air-bombardment, while fighting a continuous rear-guard action to effect their escape.

To those who do not take a religious view of history this was, of course, simply a piece of good luck for the British and of bad luck for the Germans. But thoughtful Christians find it difficult not to agree with Sir Winston Churchill's description of the event as "The Deliverance of Dunkirk." This is the title of chapter five of volume two ("Their Finest Hour") of his five-volume work, *The Second World War*. While he adheres closely to facts and statistics, he nevertheless feels impelled finally to use the very phrase "miraculous evacuation" (page 145).

Moreover, he attributes the unexpected success principally to three factors: (1) the soft sand, which muffled the German air-bomb explosions, so that they did the troops little harm; (2) the exceptional superiority of the Royal Air Force, which neither Hitler nor the British had foreseen; and (3) the sea, which for the entire eight days was remarkably calm — a rare phenomenon for the Straits of Dover. It is notable that two of these three factors were natural conditions having nothing to do with human planning or skill.

No one will deny the crucial im-

portance of Dunkirk. It not only enabled Britain to recoup, stave off invasion, and eventually regain the offensive, but it changed the attitude of the United States and helped pre-



Paramount Pictures Corporation

Age 74 last August, Cecil B. DeMille grins as he receives good wishes while on "Commandments" set.

pare for its later entry into the war. It was also a decisive turning-point in the struggle for what was, after all, the cause of justice, law, and order in Western civilization. Therefore, those who take a religious view of history may well see a "redemptive" aspect in the event, in fact something of a parallel to the Hebrew deliverance from Egypt long ago.

Sermon in Cinemascope

Definite parallels, indeed, between the two deliverances are fairly evident. Like the two natural conditions already noted at Dunkirk, two natural conditions made possible the Exodus from Egypt: the series of plagues and the staying of the Red Sea waters. As already pointed out, the former may well have occurred in frightening sequence, and are intelligible on "scientific" grounds.

So, too, an unusual combination of high wind and low tide could account for the safe Israelite crossing of either

Lake Timsah or the Bitter Lakes, whereas later the Egyptians, burdened with heavy chariots, drowned in the same waters. There was also in both cases a strong personal factor working in favor of the moral law. The sense of a divine vocation on Moses' part, issuing in unswerving trust and obedience, is to some extent matched by the dogged devotion of the Royal Air Force. This dedicated group felt their cause essentially right, under God. They fought for much more than mere national survival.

What helpful conclusion can we draw from all this? For some, it is enough to discern God's redemptive purpose at work through the ordinary processes of history, in persons and events. Meaning is thus found in the pattern of the events themselves. Others will look for such a purpose chiefly, if not exclusively, in miraculous or catastrophic events, in "signs and wonders." But in either case the Church, as the Spirit-filled Community, is forever called to interpret contemporary events in terms of their deeper meaning and purpose; in short, from the eternal perspective.

For example, the clergy ought to be prepared to interpret for their people such events of our time as the recent popular Hungarian uprising against the Soviet Union. For this involves both judgment (upon all who reject the demands of the moral law) and salvation (for all who respond to its demands, however tragic the consequences appear to be at the moment). When we are close to the events, it is never easy to be sure of our perspective, or to discern the true from the false prophet. But the need of caution does not exempt the Church from discharging her prophetic function. To do this she must be aware of the eternal dimension as it breaks through into our time-space world, now quietly but sometimes suddenly. God does indeed speak through persons and events, and the Church must be alert to discern the signs of the times, and to explain to men what is happening in their midst, so that they make proper response.

Although Mr. DeMille has not specifically said so, he may well have intended his dramatic use of technical marvels to warn and remind his audiences that only through obedience to God's moral law can we ever be safe in this perilous yet wonderful Atomic Age. As such, it is an impressive sermon in cinemascope.



An Expanded Anima Christi

By Elizabeth S. Spelman

The Anima Christi, as it is called from the opening words (meaning "Soul of Christ") of the original Latin form, was commended by Ignatius Loyola (1491-1556), the converted Spanish soldier and founder of the Society of Jesus. Some texts put a period at the end of each line, indicating that a breath was to be taken. Elizabeth Spelman has achieved a similar effect by paraphrasing each unit into a little meditation in this manner:

Soul of Christ, sanctify me

Sanctify — make holy. . . . You, eternal God, who in your Incarnation became man for my sake, and took my nature upon you, sanctify me, make me holy. And sanctify, too, all that I do. And if I cannot do great things for you, then sanctify the small things — the cooking, the cleaning, the child-rearing; the talking with friends, the writing of letters — all the fabric of my daily life. *Soul of Christ, sanctify me.*

Body of Christ, save me

Because, by your incarnation, you made holy not only my soul but my body, too, and because you gave your body for me on the cross, and now continually offer that body day by day in the Holy Communion, teach me to respect and reverence my own body. Preserve me from excess in all things; save me from gluttony and impurity; help me to keep my body as the temple of Thy Holy Spirit. *Body of Christ, save me.*

Blood of Christ, refresh me*

You who love me so much that

*In the Latin the phrase is *inebria me*, "in-ebriate me," and is so rendered in some English versions.

you took my nature upon yourself, lived a life of poverty and obscurity and died a shameful death for my sake, so enflame my heart with love for you that I shall count the world well lost for that love. Enable me, in and through that love, to do such things for you as I could never attempt or accomplish without you. *Blood of Christ, refresh me.*

Water from the side of Christ, wash me

As I come closer to you in love I can see more clearly my weakness and my need. As I approach your light I see more sharply the darkness of my sins. Give me true penitence, Lord, and cleanse me with your forgiveness. *Water from the side of Christ, wash me.*

Passion of Christ, Strengthen me

You who suffered for my sake scourging and insult, ridicule and blasphemy, and the nails driven by the Roman soldiers; you who to this day suffer meekly from misunderstanding, neglect, and sometimes insult in your sacramental presence — teach me to endure not only the griefs and sorrows which must come to me, but also the little slights and neglects, the small vexations and disappointments. Let me know that in all adversities I walk the path you walked and that I am never alone. *Passion of Christ, strengthen me.*

O Good Jesu, hear me. Within Thy wounds hide me†

Incarnate Lord, let me ever remember that eternal and omnipotent God became man so that I

†The words "within thy wounds hide me" are wanting in most early texts.

might understand what God is like, so that I might speak to Him, person to person, as friend and brother. Teach me, O Jesu, to trust you implicitly, to turn to you in all the circumstances of my life, with confidence and love. *O good Jesu, hear me. Within Thy wounds hide me.*

Suffer me not to be separated from Thee. From the malicious enemy defend me

The better I learn to know you, the more I realize that what I want most is not your gifts, but you yourself, that the only real and final loss I could suffer would be the loss of you. As I see your utter goodness and beauty I perceive ever more clearly the real force of evil opposed to you in the world. Keep me so close to you that Satan himself may never be able to touch me. *Suffer me not to be separated from Thee. From the malicious enemy defend me.*

In the hour of my death call me, and bid me come to thee, that with thy saints I may praise thee forever and ever

Keep me, during my life, so continually in your presence that death may hold no terror for me. Let me know that as you have been my friend and comforter all my days, so you will be with me as I enter the day that has no end. And let me so live my life here on earth that I may be given the unspeakable joy of growing in your love through all eternity. *In the hour of my death call me, and bid me come to Thee, that with Thy saints I may praise Thee forever and ever. Amen.*



The Church's Shame

The Episcopal Church is doomed to mediocrity unless help is forthcoming for priests wishing to study for advanced degrees

By Jane Ruef

We citizens of this country are fully aware of the acute need for teachers in our schools. The problem in the secular schools is one of interesting young men and women to devote their lives to teaching, knowing full well that their rewards will be meager in financial terms.

In the Church an entirely different situation exists. Here are men who are firmly convinced that their vocations as priests are to be teachers in our seminaries. If our seminaries are to function as graduate schools, they must have faculties comparable to other graduate schools. Is it not sensible that a professor in a graduate school should have an earned degree higher than a B.D., the one that many seminary graduates receive at graduation or soon after.

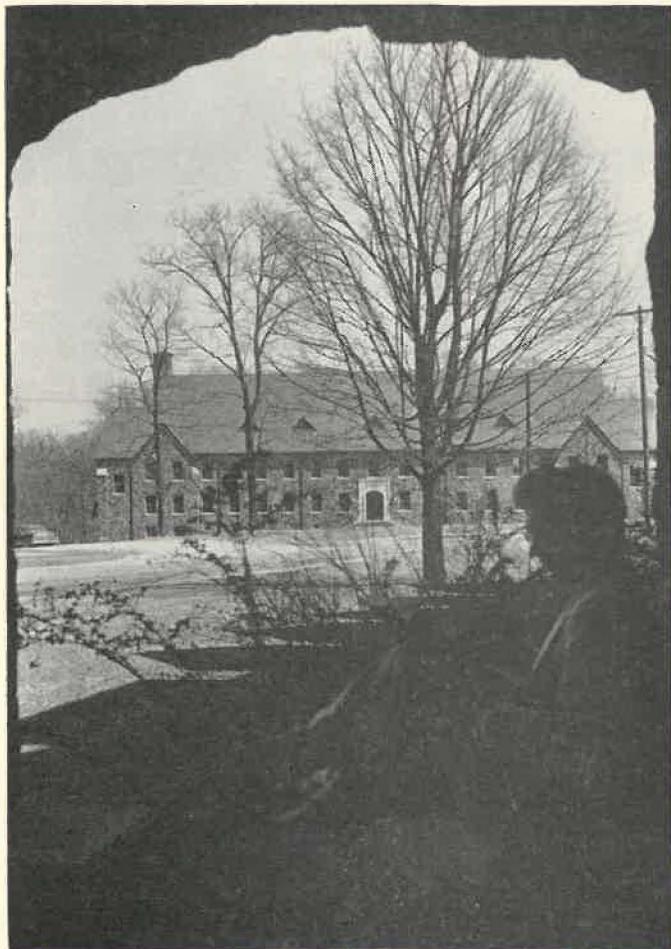
And yet, for men who feel that their priestly vocation is that of teaching, there is no assistance available from the Church. Is it not abhorrent that financial aid for our seminary

teachers seeking a doctoral degree must come to them from non-denominational sources? Yet this is the case, and it is certainly most contrary to the idea that the Church is a family.

In order for a man to get a doctor's degree and be technically qualified to teach in our seminaries, he first has a B.A., then a B.D., possibly an M.A., and finally a Ph.D. or its equivalent. This constitutes at least 12 years of study after high school. What is to support his family in the meantime? He can work on the weekends, doing

supply work, at \$25 a week — perhaps. The average cost, assuming his tuition is paid by scholarship, is around \$3,600 a year at a bare minimum to clothe, house, and feed his family. This leaves a drastic deficit for him to make up in some way.

One man suggested to his superior that he be loaned the money, to be paid back at interest, the sum then to be loaned again to another priest who wanted to study in order that he might teach. Thus a revolving fund would start and grow. He was told



Coulson Studio

Background: Hunter Hall, University of the South, Sewanee, Tenn.

that there were no funds available. The men who seek these educations are not looking for any gifts. They are willing to pay back every penny, knowing full well that it will take a lifetime, since the average salary for a full professor is around \$5,000 a year plus housing. Yet he feels his vocation strongly enough to risk his comfortable middle-age to fulfill the will of God.

The answers he gets are varied. Bishops nod and offer platitudes of encouragement and flattery at such high ideals. Laymen who could help have many excuses ready. This leaves only non-Episcopalians left to turn to.

And I am glad to say they come through grandly. In fact, the non-denominational schools are far more interested than our own. They even have funds available to help through the lean months.

I, for one, am ashamed and embarrassed by the whole situation. To have to admit the inertia of our own Church to the other denominations is most humiliating. To have to turn to them for help when our own Church refuses anything but platitudes is faith-shaking.

Our family is in this present dilemma. The head of our household, a priest for six years, has been advised

to seek secular employment if he wishes to continue his schooling. What is a man, trained since early adolescence for the priesthood, qualified to do?

This is a drastic situation. It can't be stressed enough. If things stand as they are, the Episcopal Church in America is doomed to mediocrity. And we as laymen will suffer for it.

I hope some of our laymen who read this article can come up with some constructive suggestions for our bishops. In graduate centers, our Church is a laughing stock in this regard, and our priests studying there have a hard time defending her.

sorts and conditions

JUST AS MANY peculiar things happen today as in past ages, but it is not stylish nowadays for historians and biographers to put them in books. Julius Caesar's contemporary biographers noted various strange occurrences in widely scattered places about the time of his death.

SOME of the portents noted were: A slave held up his arm, and it seemed to burn like a torch, yet was not damaged; sounds of battle were heard in the air; no heart was found in the sacrificial animal inspected by the augurs; blood ran from Pompey's statue.

A CLOCK on my father's mantel stopped within minutes of his death in the hospital, several miles away. The reason it stopped, of course, was that he was not home to wind it. Heart damage was the cause of his death. That night, an outdoor water pump in my yard froze, and its heart-like chamber — two auricles and two ventricles with valves between, just like a human heart — cracked open. We had been too preoccupied to disconnect it and bring it into the basement for the winter. The night my grandmother died, a bird flew against the window-pane of my room at college, a thousand miles away.

SIMILARLY, some of the marvels recorded in the New Testament are collections of appropriate coincidences, fitting natural accompaniments to our Lord's life and death. It is too bad, perhaps, that modern historians and biographers feel that marvels should be omitted from their books. Life is more colorful than they would lead you to think.

THERE IS, however, a big difference

between a merely appropriate marvel and a dynamic miracle. For example, if three days after Julius Caesar's death, the report began to go around that he had risen from the dead and was meeting with his friends, this would not have been a mere adornment of the story but a vital fact in the history of Rome and of the world. And no ancient Roman would have put such an event in the same class with tales about odd goings-on in nature which you could believe or not as you chose. The question at issue would have been: Did Caesar really rise from the dead, or not? — and what are the implications of this fact for the future?

TWENTIETH-century science has abolished the word "impossible" and concedes that all its statements about what can or cannot happen are mere estimates of probabilities. But some of the people who attempt to interpret the events of New Testament times are still going through elaborate mental gymnastics to fit these events into a 19th-century scientific dogmatism that is now outmoded.

A HISTORICAL fact, like a fact in a court of law, is established not by theories but by the testimony of witnesses. You keep in mind what is probable and what is improbable in trying to decide whether the witness is telling the truth; but you should approach his testimony on the assumption that nothing is impossible. The case is "proved" when the preponderance of the evidence is on one side as opposed to the other.

SO, in the reports of the Resurrection of Christ that have come down to us, the elements of the marvellous in the story are no reflection on the truth

of the central facts. Ancient historians and biographers universally employed such anecdotes, as an accepted part of the style of the period. And, if they are omitted from modern writings, it is not because they do not happen but because it is not stylish to record them. How many times have you said, or heard someone say, "Of course I wouldn't call it a miracle, but . . . "?

THE SAME kind of careful checking up on the major points was employed then that is employed now. St. Luke, in the preface to his Gospel, explains how he had consulted with eyewitnesses and got a complete account of the events about which he writes. He didn't try too hard to fit his different reports into a strict chronological framework. When your friends tell you about their trip to Europe, they probably skip about according to what comes into their mind instead of taking you down their day-by-day itinerary. And if several people are telling you about the same tour, (with different side-trips taken by different members of the group), the order of things may get pretty thoroughly confused.

BUT here again, if they all tell you, "We saw a man killed, and a few days later we met him and talked with him again" — then, the main question is the simple question whether they are telling you the truth or have got together to agree upon a whopper.

IN THE LAST RESORT, the process of "demythologizing" the Gospel bumps into Christ's own warning that the cornerstone of Faith is a stumbling block for those who cannot accept it as a cornerstone. You do not have to bleed and die for every side issue of biblical detail, but if you cannot believe the central earthly events the Church candidly and seriously reports, you really have no special reason for believing its spiritual message.

PETER DAY.

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Tabs from the Labs

With more and more of our leaders attending the Group Life Laboratories we now have a steadily increasing number of persons who have had a common experience, who share in a new outlook, and who are using a new vocabulary. Just for fun, and in no thought of criticism, we are giving below a glossary of terms sent to us by one who attended such a conference. We hear that at a recent lab the students were equipped with mechanical "crickets," and whenever a speaker used a term on the right, the crickets would start to chirp.

<i>Instead of —</i>	<i>At the Lab —</i>
get the job done	are task oriented
think	intellectualize
a continuity	have a continuum
being guided	are manipulated and seduced
hating your guts	are ambivalent
working together	are groupy
being concerned	are emotionally involved
a painful experience	have traumatic experience
unexpressed goals	hidden agenda
being "loaded"	emotionally charged
being up a tree	blocked, frustrated
try out an idea	indulge in reality testing
to differ	to polarize
react emotionally	visceral reaction
report, review	get feed-back [regurgitation]
organized, outlined	structured
plan as you go	play by ear
content	have cognitive material
another aspect	another dimension

Other terms heard at the labs, with meanings to be surmised: Socio and psyche groups, behavior material, process observation, intellectual practitioner, mood setting, supportive, heterogeneity, atomized, anomized, cohesiveness.

But in spite of new terms, the labs are opening up a world unknown to preceding generations. When you have attended a lab, you will never teach quite the same again.

ACU CYCLE OF PRAYER

June

30. Church of the Good Shepherd, Rosemont, Pa.; St. John's, Oklahoma City, Okla.

July

1. Monastery of St. Mary and St. John, Cambridge, Mass.
2. Trinity Church, Mattoon, Ill.; Church of the Transfiguration, Brooklyn; Calvary Church, Flemington, N. J.
3. Bishop's Chapel, Syracuse, Ind.
4. Church of St. Michael and All Angels, Portland, Ore.
5. St. Peter's School, Peekskill, N. Y.
6. Church of the Ascension, Chicago, Ill.

June 30, 1957

BOOKS

Continued from page 3

1956. Pp. x, 83. 5/- (about 75 cents if ordered direct; about \$1.25 if ordered through an American dealer).

Four essays by the Bishop of Derby on (1) The Ecumenical Encounter, (2) Episcopacy and the Anglican Tradition, (3) Baptism and Confirmation, (4) The Church and Marriage.

Many will not agree with Dr. Rawlinson on this or that point (e.g., he believes episcopacy to be of the *bene esse* rather than strictly of the *esse* of the Church), but they will find enlightening, none the less, these chapters by a member of the English bench of bishops who is also a recognized scholar.

F.C.L.

Books Received

WORK AND CONTEMPLATION. By Douglas V. Steere. Harpers. Pp. xii, 148. \$2.50.

A RAUSCHENBUSCH READER. The Kingdom of God and the Social Gospel. Compiled by Benson Y. Landis. With an Interpretation of the Life and Work of Walter Rauschenbusch by Harry Emerson Fosdick. Harpers. Pp. xxii, 167. \$3.

PURITANISM IN THE PERIOD OF THE GREAT PERSECUTION, 1660-1688. By Gerald R. Cragg. New York: Cambridge University Press. Pp. ix, 325. \$5.50.

THE HANDBOOK OF PRIVATE SCHOOLS. An Annual Descriptive Survey of Independent Education. Thirty-Eighth Edition, 1957. Porter Sargent, 11 Beacon St., Boston 8, Mass. Pp. xcvi, 1120. \$8.

ESSAYS ON TYPOLOGY. By G. W. H. Lampe and K. J. Woolcombe. Naperville, Ill.: Alec R. Allenson, Inc. Pp. 80. Paper, \$1.50. [Studies in Biblical Theology No. 22.]

PROMISE AND FULFILLMENT. The Eschatological Message of Jesus. By W. G. Kimmel. Naperville, Ill.: Alec R. Allenson, Inc. Pp. 168. Paper, \$2.50. [Studies in Biblical Theology No. 23.]

EARLY MEDIEVAL THEOLOGY. Newly translated and edited by George E. McCracken in collaboration with Allen Cabaniss. Westminster Press. Pp. 430. \$5. [Library of Christian Classics, Volume IX.]

LEE CHRONICLE. Studies of the Early Generations of the Lees of Virginia. By Cazenove Gardner Lee, Jr. Compiled and Edited by Dorothy Miles Parker. New York University Press. Pp. xx, 411. Boxed, \$6.50.

THROUGH THE PENTATEUCH CHAPTER BY CHAPTER. By W. H. Griffith Thomas. Eerdmans. Pp. 191. \$3.

INTERPRETING REVELATION. By Merrill C. Tenney. Eerdmans. Pp. xi, 220. \$3.50.

VENTURES IN YOUTH WORK. By Henry N. Tani. Christian Education Press. Pp. x, 197. \$2.75.

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PEOPLE and places

Appointments Accepted

The Rev. G. S. Avery, III, formerly curate at St. Mark's Church, San Antonio, Texas, will on September 1st begin work on the staff of St. Augustine's Chapel, Trinity Parish. Address: St. Augustine's Chapel, 292 Henry St., New York 2.

The Rev. Stephen W. Collins, Jr., formerly in charge of the Church of the Regeneration, Pine Plains, N. Y., and St. Thomas', Amenia Union, has for some time been rector of Trinity Church, St. John's Parish, Poultney, Vt., in charge of churches at Fair Haven and Castleton. Address: Box 537, Poultney.

The Rev. William S. Douglas, formerly vicar of Trinity Church, Edna, Texas, and St. James', Hallettsville, is now assistant at St. Stephen's Church, 1805 W. Alabama St., Houston.

The Rev. Joseph Gregori, formerly vicar of St. Stephen's Church, Newton, Iowa, and chaplain to Episcopal Church students and also lecturer in foreign and classical languages at Grinnell College, will be rector of St. Thomas' Church, Sioux City, Iowa.

The Rev. William Joseph Hanks, formerly in charge of Breck Memorial Church, Ponsford, Minn., will on July 1st take charge of St. Luke's Mission, Fort Yates, N. C., St. James', Cannon Ball, and St. Gabriel's, Breien. All four are Indian missions.

The Rev. Thomas Hudnall Harvey, formerly rector of St. Matthew's Church, Charleston, W. Va., will on August 11th become rector of Grace Church, Sandusky, Ohio.

The Rev. Kale F. King, formerly vicar of All Saints' Church, Wheatland, Wyo., will on July 1st become canon of St. Michael's Cathedral, Boise, Idaho. Address: Box 1751.

The Rev. Robert A. Krogman, formerly curate of St. Augustine's Church, Wilmette, Ill., will on July 1st become vicar of the Church of St. James the Less, Northfield, Ill. Address for all mail: 724 Juniper Rd., Glenview, Ill.

The Rev. James Elliott Lindsley, formerly curate of St. James' Church, Upper Montclair, N. J., will on September 1st become rector of St. Stephen's Church, Millburn, N. J. Address: 135 Main St.

The Rev. Ernest C. McCreary, formerly vicar of Trinity Church, Abbeville, S. C., will on July 1st take charge of St. Luke's Church, Newberry, S. C. Address: 1112 Calhoun.

The Rev. S. Neale Morgan, formerly in charge of St. James' Memorial Church, Penn Hills, Pittsburgh, will on July 1st become assistant at Christ Church, Georgetown. Address: Christ Church, Thirty-First and O Sts., Washington 7, D. C.

The Rev. A. B. Ward, formerly rector of All Saints' Church, Appleton, Wis., will be chaplain of Iolani School, Honolulu.

The Rev. John W. Watters, formerly vicar of St. James' Church, Jermyn, Pa., and St. Anne's, Winton, will on August 1st become dean of Leonard Hall, Church home and orphanage of the diocese of Bethlehem. Address: 826 Delaware Ave., Bethlehem, Pa.

The Rev. Kenneth W. Whitney, formerly vicar of Trinity Church, Gooding, Idaho, will on July 1st become canon of St. Michael's Cathedral, Boise, Idaho. Address: Box 1751, Boise.

The Rev. Canon Edward T. H. Williams of All Saints' Cathedral, Albany, N. Y., will in September become chaplain of Hoosac School, boys' preparatory school at Hoosick, N. Y.

A layman, Dr. Roger G. Cooley, was recently appointed headmaster of the school. Because the school has always been headed by a person in the ministry of the Episcopal Church, the trustees chose Canon Williams as assistant to Dr. Cooley.

Resignations

The Rev. Glenn B. Coykendall, vicar of St. Paul's Mission, Beloit, Kan., has retired. Address: 48 Meadowpark Ave. W., Stamford, Conn.

The Rev. Thomas Donaldson, rector of St. Paul's Parish, Centerville, Md., is retiring. Address after July 1st: "Bloomfield," Route 4, Box 177, Easton, Md.

The Rev. A. Roy E. Green, assistant at Trinity Church, New Haven, Conn., has retired. Address: RFD 1, Reeds Ferry, N. H.

The Rev. William E. Patrick, chaplain of Navy

Family Chapel, Long Beach, Calif., has retired. Address: 3129 W. Fifty-Ninth St., Apt. 3, Los Angeles 43.

The Rev. John Rivers has given up his work at the Church of the Holy Communion, Allendale, S. C. He will continue to serve All Saints' Church, Hampton, and the Church of the Heavenly Rest, Estill.

The Rev. Robert Sheeran has given up his work at St. Timothy's Church, Aiea, Oahu, T. H. He will continue to serve St. George's Church, Pearl Harbor, Oahu, T. H. Address: Box 6062, Honolulu 18, Hawaii.

Changes of Address

Bishop Hart of Pennsylvania will spend July and August in Maine. Address: Castine, Maine.

Bishop Page of Northern Michigan will be addressed at Vineyard Haven, Mass., from July 15th until the second week of September.

The Rev. Albert Meereboer, assistant executive director of the American Church Union, formerly addressed in West Bend, Wis., may be addressed: Suite 1303, 347 Madison Ave., New York 17.

The Rev. Charles M. Pond, rector of Grace Church, Freeport, Ill., will move from 854 W. Stephenson St. to the new rectory at 1414 W. Lincoln Blvd.

The Rev. Francis W. Sherman, retired priest of the diocese of Minnesota, formerly addressed at Box 312, Hinckley, Minn., may now be addressed at Box 332, Chicago City, Minn.

Depositions

Richard E. Lockwood, presbyter, was deposed on May 14th by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

William C. Taylor, Jr., presbyter, was deposed on June 7th by Bishop Burrill of Chicago, acting

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in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)

Priests

Mexico — By Bishop Salinas: The Rev. Sabino Reybal, on June 2d; to be in charge of the church El Salvador, Chapantongo, Hedalgo; address: Mesones 139, Mexico 1, D.F.

Michigan — By Bishop Crowley, Suffragan: The Rev. Henry L. Parker, on May 25th, at St. Cyprian's Church, Detroit, where he is curate. He also is vicar in charge of the Church of the Resurrection, Ecorse.

Milwaukee — By Bishop Hallock, on June 2d: the Rev. Robert James Crawford Brown, who is in charge of churches at Platteville and Shullsburg, Wis.; the Rev. John Harrison Heidt, assistant at Christ Church, New Haven, Conn., who will also do graduate work at Yale University; the Rev. Donald Gerhard Radtke, assistant at St. Luke's Church, Racine, Wis.; and the Rev. Lorry James Trayser, vicar of churches at Monroe and Darlington, Wis.

North Dakota — By Bishop Emery: The Rev. Clarence Charles Putnam, on June 3d; to be curate of Grace Church, Jamestown, N. D., and to do work with alcoholics at the state mental hospital in Jamestown.

Western New York — By Bishop Scaife: The Rev. William E. Foley, on June 5th, at the Church of the Good Shepherd, Austin, Texas, where he is curate.

Deacons

Mexico — By Bishop Salinas, on May 26th: Faustino Martinez, assistant, La Resurrection, Toluca; and Leonardo Romero, assistant, San Mateo, Tecalco. The new deacons may be addressed at Mesones 139, Mexico 1, D. F.

Milwaukee — By Bishop Hallock, on June 1st. Geoffrey Sedgwick Simpson; assistant, Christ Church, Whitefish Bay, Wis. The ordinand was presented by his father, the Rev. Dr. Alexander Simpson.

Quincy — By Bishop Essex: Herbert E. Coburn, on June 8th; curate of Trinity Church, Rock Island, Ill.; address: 1818 Sixth Ave.

Seminaries

Two appointments have been made to the department of theology, Episcopal Theological Seminary of the Southwest:

Dr. William H. Poteat, who has been teaching in the department of philosophy at the University of North Carolina, will become professor of philosophical theology and Christian criticism at the seminary in Austin in September.

The Rev. Dr. Paul van Buren will become professor of dogmatic theology. A graduate of Harvard and ETS, he did his doctoral work under Karl Barth.

With the appointment of Drs. Poteat and van Buren, there will be 10 full-time faculty members at the seminary. The Rev. Frank S. Doremus was appointed professor of homiletics a year ago and has been spending the last year in study and teaching at Duke. He will be in residence in Austin in September. The Rev. John M. Holt will also return to the Biblical department after a year of graduate work at Vanderbilt University.



DR. POTEAT

Layreaders

Mr. Edwin Phillip Wittenburg is now layreader at St. Bartholomew's Church, Pewaukee, Wis.

Missionaries

The Rev. Nolan Gale Akers, who is in charge of Episcopal Church work on the Atlantic Coast of Colombia in South America, will be in the United States on regular furlough until October 11th. Fr. Akers will be at the School of Theology of the University of the South, Sevanee, Tenn., from July 24th through August 28th; he may otherwise be addressed c/o Robert E. Owens, South Boston, Va.

Other Changes

The Rev. Dr. John E. Large, rector of the Church of the Heavenly Rest, New York, was recently elected dean of the convocation of Manhattan in the diocese of New York.

we congratulate

Engagements

Miss Martha Craven, of Kenilworth, Ill., and the Rev. Scott N. Jones, chaplain to Episcopal Church students at Northwestern University, will be married in June. Chaplain Jones also writes that he will do summer supply work in Newport, N. H., during August.

Miss Lavinia Lutz, director of religious education at Christ Church, Whitefish Bay, Wis., and the Rev. J. Robert Orpen, Jr., rector of St. George's church, Bronx, New York, was married on May 30th.

Births

The Rev. ROBERT H. COCHRANE and Mrs. Cochrane, of St. Timothy's Church, Henderson, Nev., on the birth of their first child, Michael Francis, on May 30th.

CLASSIFIED

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

BOOKS FOR SALE

BOOKS, USED AND NEW, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

PUBLISHED for the first time. The History of The African Orthodox Church. Secure Your Copy Now! Price, \$4.25 — Apply 73 W. 115th St., New York 26, N. Y. — EN. 9-8393 — Rev. Terry Thompson.

CAUTION

CAUTION is recommended in dealing with a man who calls himself M/Sgt. Frank Snyder, who claims to be enroute to a Veterans Administration hospital after his recent discharge from Service. Traveling with his wife, he claims to be a member of a Chicago parish, but cannot remember its name, since he has not been in Chicago for 27 years. For further information, contact Dean Marcus B. Hitchcock, St. Michael's Cathedral Parish, Eighth and State, Boise, Idaho.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMP. Robert Robbins, 1755 Broadway, New York City.

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WOMAN SECRETARY, widely experienced, highest references, seeks Church post, home or overseas. Reply Box L-453, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, experienced, seeking position in Church in or near New York City. Reply Box V-445, The Living Church, Milwaukee 2, Wis.

WANTED

THE REV. FRANK T. HALLETT, 300 Hope Street, Providence 6, R. I., wishes to correspond with anyone who can give him a bibliography of the words in the New Testament translated by the word love.

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THE LIVING CHURCH

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.

Credits on Four Counts

Whether Dr. Victor Hoag's contribution "A Sensible Award Plan" [L.C., April 14th] was a studied reply to my letter [L.C., March 31st] about the vexing problems attending Church school awards: or whether the Holy Spirit brought about a fortuitous succession of question and answer, is perhaps two sides of the same coin, but the fact remains that Dr. Hoag's proposal does sound like a very workable solution to the problem, and in this parish we have determined to act upon it beginning next fall.

For what it might be worth to others, and with all due credit to Dr. Hoag, our parish plan will be as follows:

Church school pupils will receive credits each Sunday on four counts: attendance, promptness, making an offering, and general cooperativeness. Each count is worth one credit per Sunday, making a possible total, each Sunday, of four credits. Since we shall have 39 Sunday sessions in the 1957-58 term, a perfect score would be 156 credits for Sunday work. No extra credit is given for Sunday church attendance since, in this parish, the church service is a normal part of the Church school regimen.

In addition to these Sunday credits, we have adopted Dr. Hoag's suggestion about bonus credits, and feel this is one of the truly strong points of the total system. I

presume the possibilities for variation in this area are great, but for our own immediate purposes, we have decided as follows:

BONUS CREDITS

- For attendance on Christmas 3
- Attendance on Easter 1
(Easter being a Sunday)
- Advent Mite Box offering 1
- Lenten Mite Box offering 1
- Birthday Offering 1
- Attendance at a midweek Lenten Service 1
(per week) (per service)
- For submitting a Pence Poster (Diocese of Chicago) 1
- Attendance on Good Friday 1
- Attending out of town, when away ... 1
- Completion of work assigned out of class 1-3
(at teacher's evaluation)
- For bringing a new pupil who will attend for at least one month.... 8 credits.
(This latter indicates how the bonus credit plan is used to emphasize whatever we wish to stress at any given time)

To be eligible for an award, each pupil must have earned not less than 156 credits over the Church school term . . . of which AT LEAST 15 MUST BE BONUS CREDITS. We emphasize this because we see the bonus credit area as representing the growing edge of the pupil's Church life.

What advantages do we see in this plan? For one thing: it offers a variety of challenges and opportunities to the pupil which should stimulate his interest and sense of achievement, which should expand the area of achievement for those who have the urge to excel. Credit for attendance alone is, at best, a rather meager challenge. It might serve to bring the pupil out, but it does not bring much out of the pupil.

Again: the system affords a chance to youngsters who are absent for reasons (often) beyond their control. Under the old system, enforced with fine Pharisaical exactitude, we actually penalized a child for having contracted measles, flu, or what-not. But, equally important, this chance is now squarely up to the pupil, and no longer the complex court ruling of the rector or teacher. If the pupil misses some classes, we give him an opportunity to earn his credits in some other area. If he declines to take this opportunity, that becomes his decision and we are "off the hook." We are most hopeful that this will put an end to the persistent (and often heated) protests of parents who think that Jim or Sue is being given a "raw deal" at award time.

Further, this system recognizes what we want to recognize — effort and interest. Attendance itself is often just a mechanical thing, not indicative of effort or interest. We want the youngsters there, of course, but if that's all we want, it doesn't say much for the quality of our purpose.

As a final note it might be added that, although some of the teachers feared this plan might involve a very complex book-keeping system, we believe this is not so. We have worked out the Sunday credit report on a single chart for each class, and will use a small notebook, one page for each pupil, to keep record of the bonus credits. It means a bit more, but not much more, than merely marking the pupil present or absent, and we believe that the net gain of the plan more than justifies the additional paper-work.

(Rev.) GEORGE C. SCHIFFMAYER
Rector, Church of The Redeemer

Elgin, Ill.



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The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

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TRINITY CATHEDRAL 17th & Spring
Very Rev. C Higgins, d; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

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

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Asssts.
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL
Sun HC 8, 9, 12:15 (ex 1st Sun); MP 11 (HC 1st Sun); Ev 4; Daily MP 7:45, HC 8, EP 5:30; 7 Tues & Thurs; 10:30 Wed & HD

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

FAIRFIELD, CONN.

ST. PAUL'S 661 Old Post Road
Rev. Oliver Carberry
Sun 8 HC, 10 MP, 1 S HC; Weekdays & HD as anno

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
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COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 10 & daily; C Sat 5-6, & by appt

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ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

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Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzhammer, r
Sun 7, 10; HC Wed 7; HD 10

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1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
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BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser; Daily 7, EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. 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. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

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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. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30; (Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 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

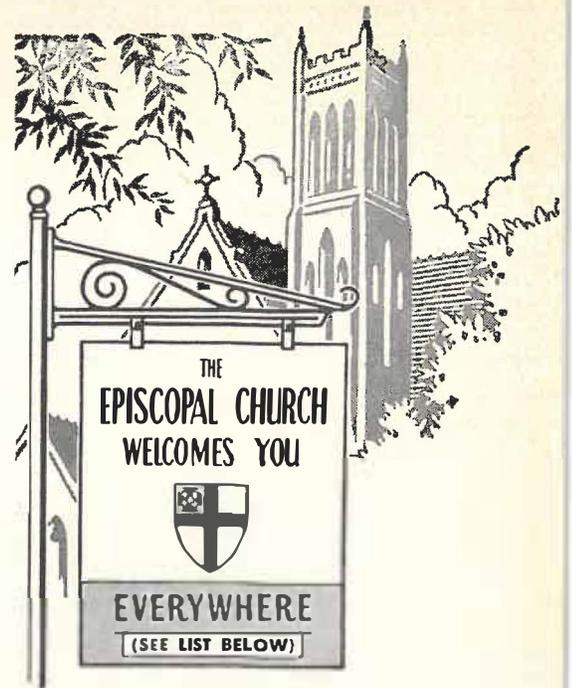
ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 115th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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



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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
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Sun Services 8 & 11; HD npon

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TRINITY (1762) Court and High Sts.
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RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r

Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Woy
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs & HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10

James M. Johnston,
religious news reporter, comments on
The Living Church Campaign in:

MILWAUKEE SENTINEL

SATURDAY, JUNE 15, 1957

The Living Church Seeks to Serve

The roster of nationally prominent clergymen cooperating with The Living Church to "break down the barriers of parochialism" among Episcopalians in the United States speaks well for the widespread confidence in the national Episcopal weekly publication, which is edited in Milwaukee by Peter Day.

The magazine has had a rough time financially. In January it announced that 1957 will be the year in which the nation's Episcopalians will decide through their subscriptions whether to keep the publication, which receives no aid or official sponsorship from the church.

Now, it is launching a crusade to get in touch with the nation's 1,900,000 Episcopalians in the interest of the church at large.

Distinguished Roster

Among the campaign sponsors are the Rt. Rev. Angus Dun, bishop of Washington; the Rt. Rev. Gerald F. Burrill, bishop of Chicago; the Rt. Rev. Edward R. Welles, bishop of West Missouri; the Very Rev. James A. Pike of New York, and Mrs. Theodore Wedel of Washington, D. C., national president of the United Church Women. The entire list includes 31 bishops, 13 priests and 13 lay men and women.

No less impressive to our local readers is the list of Milwaukeeans cooperating in the sponsorship:

The Very Rev. Malcolm de Pul Maynard, dean of All Saints Cathedral; the Rev. Killian A. Stimpson, D.D., of St. Mark's Church, and laymen Charles Brew, Mr. and Mrs. Frederick Sammond and George P. Blakney.

The Church Literature Foundation will also participate. Besides Bishop Hallock, president, and Day, secretary, other officers are the Rt. Rev. Charles F. Boynton, suffragan bishop of New York, vice president; Joseph Carson of Milwaukee, treasurer.

Directors are the Rt. Rev. John S. Higgins, bishop of Rhode Island; Rev. William E. Craig, assistant director of St. Francis Boys' Home, Salina, Kan.; the Rev. John Heuss of New York, and the Rev. Dudley J. Stroup of Hinsdale, Ill.

Laymen on the Foundation are Atty. Jackson M. Bruce, Harry Leadingham, of the Milwaukee Co., and former manager of the Milwaukee bureau of the Associated Press, and Clifford P. Morehouse, vice president of the Morehouse-Gorham Co., and a former editor of the Living Church.

Training Period Planned

The campaign will begin with a training period for volunteers in July and August. Explaining the function of the campaign, T. S. White of Chicago, volunteer chairman, wrote

in this week's issue:

"The Living Church believes that it is essential to carry to the clerical and lay leaders of each parish—the rectors, wardens and vestrymen—a vision of Christian stewardship that includes their diocese, and the Church's world wide mission in the area of each Churchman's immediate interest and concern. High parish morale is a wonderful thing, but it cannot be maintained indefinitely on a local basis unless the Church is characterized by higher morale on a higher scale. In the Episcopal Church of today, the parishes are a series of first-class platoons in an army that is barely aware of its own existence.

"The task of building liaison and morale with that army—the Episcopal Church as a whole—is one of the primary functions of The Living Church. This is what The Living Church proposes to do about it:

"We are organizing a national campaign to bring home to the leaders of each parish by face-to-face visitation the fact that they, as individual Christians and as leaders of the parish, have an opportunity to commit themselves to an active interest in the whole work of Christ on earth that will mean as much to them in spiritual dividends as does their service within the parish. Dividends can come only after the investment has been made. And in this case, the investment required is primarily one of time—time to read and inform themselves about what is going on in other parishes and dioceses in the national church.

"Volunteer lay leadership will be established at diocesan and area levels. These leaders will enlist and train other laymen right down to the parish level. They will be briefed on how to explain the importance of a national and Church-wide commitment.

'Commitment of Time'

"The real commitment, it will be emphasized, is the commitment of time rather than money. A parish program of keeping in touch with the national Church trends, developments and issues will be stressed. This program, like every other spiritual commitment, requires sacrifice; but the real sacrifice here is the dedication of time to read about the whole Church—and of talents to participate in thinking and action for the benefit of the whole Church."

One interesting question receives an interesting answer in the campaign literature:

"Q. How will The Living Church benefit from the campaign?"

"A. The most important way The Living Church can benefit is to fulfill its mission, which is to bring the news, the work, and the thought of the Church to Churchpeople. Vital to this mission is a much wider circle of readers than the present 17,000 circulation. These readers cannot be served unless the magazine can make ends meet. Conversely, The Living Church can make ends meet by a large enough increase in the number of subscriptions."

No Handout Wanted

If The Living Church had so desired, it could have followed the pattern of so many organizations, and simply said "Gimme" to the great body of Episcopalians in America.

But the magazine will have none of that. It wants to pay its bills with its own money. Consequently, it is undertaking this campaign as a service to the church and, of course, hopes to derive some benefit by it.

The response among Episcopalians to this campaign is their own affair. We would say, however, that a church fortunate enough to have an unofficial magazine willing to undertake a special campaign against the "demon parochialism" should be proud to offer its support to it, even though "alms" are the last thing The Living Church wants.