

The Living CHURCH

September 1, 1957

25 cents



A Look
at the
Church
in Russia
Today

See page 12

At left: Archbishop of Canterbury (right) chats informally with Bishop Sherrill and Dr. John MacKay, president of Princeton's Theological Seminary at WCC meeting at New Haven, Conn. See story, page 9.

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MAN POWER

A column for laymen
By L. H. Bristol, Jr.

How Much Do Our Children Understand?

A little girl meeting for the first time "There is a green hill far away, Without a city wall" was rightly puzzled as to why a green hill should have a wall at all," according to the July Letter of the Royal Bank of Canada. "The word 'without' meaning 'outside' had not yet come within her knowledge."

F. Mary Mason, the headmistress of an elementary school in Princeton, N. J., said that in her work she was discouraged by the poor Bible stories books available for little children. "Either the books are hopelessly beyond their grasp," she told me, "or the authors have added all sorts of unscriptural embellishments that shouldn't be there."

So Mary decided to do something about it. She wrote her own version of the familiar stories of the Old and New Testament, then tape-recorded the reactions of small children as she read them aloud to them, then asked questions.

"It was an interesting experience," Mary said. "I discovered that the children thought there were no grownups among the Israelites, because the Bible language spoke only of 'the children of Israel.' I had to make certain the children realized those Israelites had Mommies and Daddies, too."

Other eye-openers: the children thought Mary and Joseph went to Bethlehem in taxis because of confusion over the word "taxes." Also, the children repeated one Beatitude as "Blessed are the shoemakers," because who had ever heard of "peacemakers?" Shoemakers everyone knew.

Several years ago, Dr. Harold Friedell and I edited a family hymnal for use in the home called *Hymns for Children & Grownups* (Farrar, Straus.) We set out to make our a book for the whole family. The criterion: a hymn would be used only if a child could understand it. Definitely, we did not wish to produce just another hymnal with a section for children. The whole book was to be for the whole family.

In testing our material on a representative panel of children, we, too, were surprised at the attitude of the children about some hymns. We found, for example, that many young people resent the word "youth" in hymns as sounding too much like patronizing oldsters writing down to children.

Bible stories, hymns around the living-room piano, prayers — worship in the home may include all these elements. While I would be the last to urge the young family beginning worship at home to use much of the so-called "down-to-the-child's-own-level" material currently published today, I suggest you ask your children about the stories, prayers, and hymns you use, so that you can make sure they do understand what is being said and sung.

In Pittsburgh, the young Charlie Orr family has developed a remarkable spiritual life with their little children. Just the other day during a much prayed-for cloudburst, young Meg (who's about six) threw open the front door and said in a piping voice: "Thank you, God, for this rain." Then, grabbing her two-year old brother Prentiss, she added: "And God, do you know my brother Prentiss?"

I can make no pretense at being an expert in the field of Christian education, but as a concerned Churchman and a parent, I do hope more of us will try to see that family prayer is a meaningful experience for young as well as old. By asking questions a wise parent can make it so.

Thanks to Readers

Many thanks for the interest shown in our recent request for your thoughts on three questions about the present provincial system. Although we cannot acknowledge these individually, on behalf of the General Convention committee I wish certainly to express our appreciation for the lively interest you have expressed!

In response to the mail survey on the same three questions, Bishop Barry reports about an 80% response. At last report about 400 replies have been received by his office. A report on this study is scheduled on the program of the synod of the Second Province to be held in Asbury Park, N. J., October 22-24.

On Monday, September 30th, a meeting of bishops, priests, and laymen and women, is scheduled in New York to consider ways in which the synods could perform a more useful service to the National Church.

The Living Church

The Living CHURCH

Volume 135 Established 1878 Number 9

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

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Things To Come

September

1. Eleventh Sunday after Trinity
3. Conference on the "Nature of the Unity We Seek," World Council, Oberlin, Ohio, to 10th.
8. Twelfth Sunday after Trinity
15. Thirteenth Sunday after Trinity Idaho Convocation.
18. Ember Day
20. Ember Day
21. St. Matthew — Ember Day
22. Fourteenth Sunday after Trinity
29. St. Michael and All Angels

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.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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 at 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.

September 1, 1957

HOW TO SAVE MONEY...

On a future date someone will look at what you have saved over the years. What you have managed to save to that time through savings banks or investments may satisfy your need, but be distressingly disappointing to your widow whose need will be the more immediate and usually by far the greater. *But never so if your savings account is a life insurance policy.*

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sorts and conditions

Reprinted from *THE LIVING CHURCH*
July 18, 1954

LIFE in the city of Milwaukee is much more enjoyable now that the Braves have won four games in a row after a lengthy slump. Dwellers in other cities who are not baseball fans are often mystified at the importance Milwaukeeans attach to their team. Sometimes we are even accused of paying inadequate attention to real life because of our preoccupation with baseball.

THE CHARGE could well be true. When the baseball game is being played, you don't have to stay home by your radio to listen to it. As you go down the street, you can pick up the score from car radios. Somebody on the bus probably has a portable going. In the grocery, the game is being played over a loudspeaker, and even in the downtown department stores, an important event of the game is likely to be announced over the P. A. system.

WHEN we are in our right minds, however, we admit that baseball and other sports are related to real life only as the shadow is related to the substance. The tragedy of losing an important game is something we manage to survive without permanent scars, and even if the Braves should wind up in the second division (perish the thought!) we shall be able to pick ourselves up and carry on.

NOW, one of the important points of the Christian religion is that the problems and struggles of this world, its triumphs and woes, are also a game. As sports are related to what we usually call reality, so are our economic and political and social struggles to the true reality. The Epistle to the Hebrews is one long series of contrasts between the shadows of this world and the substance of the Kingdom of God.

THE THINGS not seen, apprehended by Faith, it says, are the important things, and the things that are seen have the spurious and fictional reality of an image on a screen. . . . Therefore, let us run with patience the race that is set before us, looking to Jesus, and to the reality that matters.

"FOR YE are not come unto the mount that might be touched . . . but unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable com-

pany of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all."

THE STRUGGLES and sorrows of life in this world can be met not only with patience but with joy, because



their reality, like that of a game, is not the area upon which our ultimate hopes are fixed, is not the realm of either absolute joy or absolute despair. Our real, all-out, chips-down, last-ditch hope is in God through Christ, and we need have no fear that He will disappoint us. And this fact makes the game of living a good game, win, lose, or draw.

PETER DAY.

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LETTERS

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

Reflection of Discredit

Like many another Episcopalian I make it a habit to be on the lookout for our National Council church signs while on vacation. On my travels this summer I was disturbed to see how many of these signs have been allowed to deteriorate to the point where they reflect discredit upon the church which put them up.

I would like to make several suggestions which may do some good. First, the signs are not very expensive and most churches could afford to replace them when BB guns and rust have taken their toll. Secondly, I have found that if they are washed once a year and then given a wax treatment, they stand up pretty well until the next year. Thirdly, keeping the sign clean and the poles freshly painted is a good project for acolytes or young people.

(Rev.) JACK D. PARKER
Rector, St. Gregory's Church
Deerfield, Ill.

In a Cathedral City

I was interested in your editorial "No More Obsolete Notices" in the July 28th issue. Recently while on my vacation I arranged to get into a mid-western cathedral city by train late Saturday night and to stay there all night so I could attend the Holy Communion early the next morning at the cathedral there which I knew was only two blocks from the hotel where I had made reservation.

When I arrived at this hotel at midnight I looked at the church notice board, which gave the hour of early service as 8 a.m. Knowing that these boards are not always correct, before I even went to my room, I walked over to the cathedral to see the notice board there. It said "8 a.m. every Sunday throughout the year." I left a call for 7:15 a.m., and arrived at the cathedral at 7:55, and was quite amazed to find the congregation at the altar rail.

When the service was over I said to someone "The service hour must have been changed." The reply was, "Yes, the dean is away this month, and we are having it at 7:30."

Now, this is a downtown cathedral in a fairly large and well known city that I thought would minister to visitors. I could just as well have been there for 7:30 as for 8, but sign boards in both hotel and cathedral said 8. If we can not believe the Church, whom can we believe?

(Rev.) RODNEY F. COBB
Rector, St. Paul's Church
Goodland, Kan.

Unmentionable Sacrament

In "The Sacrament of Experience" [L.C., July 14th], we are told that one person got a job, another found a buyer for his house, and a third person's sales increased — after penance — and all within 72 hours or less! I don't doubt it for a minute; yet this seems to me a very wrong and dangerous approach.

The Rev. James Savoy anticipates this crit-

icism when he says: "It will be objected that urging people to make their confession to 'get something' is a clumsy attempt to manipulate God. . . . This is always guarded against by stressing the fact that the confession is made because one owes it to his Creator for not having done a better job. . . ." To me this is neither a sufficient guard against the dangers mentioned nor an adequate explanation of the reasons for auricular confession.

I speak only as a layman — and a fairly low Churchman at that — but to me the Sacrament of Penance opened the door to a new and deeply personal relationship with God. It made possible an in-flowing of His healing love and grace that was and will always be one of the most profound and amazing experiences of my life.

It is the penicillin for our sick souls. Why are our clergy so loath to give us this medicine that will make us whole again? Why, when they speak so often and so freely of sin and repentance, are they so loath to call confession by name, to explain to us and teach us this tangible means of obtaining to joy and peace that come with God's forgiveness? Why has the Church failed her people by allowing this means of grace to become the unmentionable Sacrament? Why isn't the receiving of it made as normal a part of our religious experience as the receiving of our Communion? Why the reserve and apologies and embarrassment usually met with when questions are asked? Why should it be considered as something of value only to Anglo-Catholics and the "mentally disturbed?"

Pastors would do well to stop fearing it and have the humility to make their own confessions regularly. When that day comes much of this fear and prejudice and reticence will disappear. Only then will the priests have the wisdom, the grace, and the courage to make available to every man, woman, and child among us struggling with the everyday garden variety of tensions and resentments — this miracle of healing our Lord longs to give His children.

(Mrs.) ROBERT S. McCONNELL
Urbana, Ohio

Something Zany

Each week for the past several weeks I've searched the letters column of THE LIVING CHURCH for what I was sure would be amusing comments on your book review section of the July 21st issue — and found none! Can it be that no one noticed? How very discouraging.

For many years I have been recorder of the monthly board meetings of a large public service organization, and I have often threatened to write something zany into the minutes just to see if anyone noticed. Apparently this must have been your idea, too. Well, herewith is advised that at least one person noticed: it was late in the evening of a very hot and strenuous day and I re-read the column twice, being sure the first time that I had "flipped" as they say in the slang.

I shall continue to watch hopefully for a comment, as your fine magazine should be read from cover to cover.

Boston, Mass. HANNAH C. CAMPBELL

► We did receive some comments, although we did not publish them. One was a request for the address of one of the publishers. — EDITOR.

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Labor Day 1957

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. *Amen.*

Book of Common Prayer

The Living Church

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

September 1, 1957

Church Membership in U.S. Rising; 62% Are Church-Goers

A question batted about in the American Press of late — and surely in private circles, too — concerns the apparent increased interest in Christianity, in churches. The result: a seeming attendance and membership increase.

Is there really an influx of professed Christians, is one question being asked. To this, a strong and definite yes can be given.

The tide of interest in religion, at peak levels in this country since World War II, appears to be rising still higher according to new statistics. Sixty-two out of every 100 Americans of all ages are members of a church or synagogue. A century ago the figure was only 20 out of every 100. In the last generation span of 30 years, Church membership has doubled, while population has risen 40%. According to the 1957 issue of the National Council of Churches' *Yearbook of American Churches*, Church membership rolls increased by three per cent during 1956, a gain that is nearly twice that of the estimated 1.7% population rise for the year.

The total 1956 membership for all bodies is 103,224,954, which is up slightly more than 3,000,000 over the year 1955. The Episcopal Church has gained 95,021 members, an increase of slightly over 3.4%, bringing its total membership in the continental United States to 2,852,965. This gain is less than the 3.7% of 1955, but exceeds the 2.9% increase among all "Protestant bodies," in which the *Yearbook* includes the Episcopal Church. Although in 1955 the Episcopal Church gain was more than the Roman Catholic increase of 3.1%, for 1956 the Roman Church reports a growth of 3.5% or 1,167,204. The Greek Orthodox Church reported the largest gain, 15%, or 150,000 members.

Methodist Church Largest

While the total of 258 separate Church bodies in the report seems high, the large majority of them have a small membership. Eighty-two of these groups account for over 98% of Church membership — or over 101,500,000.

The largest Protestant Church body is the Methodist Church, with 9,400,000 members and close to 40,000 local churches. A close second is the Southern Baptist Convention with 8,700,000 members and nearly 31,000 local churches. Ranking third in membership is the National Baptist Convention, U.S.A., Inc., with

4,550,000 members and over 25,000 local congregations. The new United Church of Christ, which was formed this year by the merger of the Congregational Christian churches and the Evangelical and Reformed Church, will rank as the ninth largest Protestant body, with 2,163,664 members, according to the latest statistics.

In terms of religious groupings, "Protestant" Churches claim 60,148,890 members, Roman Catholics number 34,563,851, and Jewish congregations include about 5,500,000 members. There are, in addition, 2,598,055 members of Eastern

Orthodox Churches in this country, and about 63,000 Buddhists.

For 1956 308,647 local churches reported, compared with 305,449 in 1955, which is a one per cent gain. Episcopal parishes and organized missions increased from 6,364 in 1955 to 6,708, a total increase of 344. Since 1926, the average membership per local church (parish, congregation) of all religious bodies has been increasing. In 1926 the figure was 235; by 1950, 304; and in 1956 it was 334.

These memberships figures cannot be taken as exact comparisons, however. The *Yearbook* notes:

"A recital of these trends and data gives rise to the usual questions about definitions of membership. The Roman Catholics count all baptized persons, including infants. The Jews regard as members all Jews in communities having congregations. The Eastern Orthodox Churches include all persons in their nationality or cultural groups. Most Protestant bodies count only the persons who have attained full membership, and previous estimates have indicated that all but a small minority of these are over 13

Church Membership Statistics (over 1,000,000)

Church Body	1955	1956	Difference	Difference In Per Cent
Roman Catholic Church	33,396,647	34,563,851	1,167,204	3.5%
Methodist Church	9,292,046	9,422,893	130,847	1.4%
Southern Baptist Convention	8,467,439	8,700,481	233,042	2.8%
Jewish Congregations	5,500,000	5,500,000	none	
National Baptist				
Convention, U.S.A., Inc.	4,557,416	4,557,416	none	
Episcopal Church	2,757,944	2,852,965	95,021	3.4%
Presbyterian Church in the U.S.A.	2,645,745	2,717,320	71,575	2.7%
National Baptist				
Convention of America	2,610,774	2,668,799	58,025	2.2%
United Luth. Church in America	2,175,726	2,174,500	1,226	decrease .05%
Lutheran Church, Missouri Synod	2,004,110	2,076,550	72,440	3.6%
Disciples of Christ,				
International Convention	1,897,736	1,922,484	24,748	1.3%
Christ Unity Science Church	1,581,286	1,581,286	none	
American Baptist Convention	1,513,697	1,528,210	14,513	1%
Churches of Christ	1,600,000	1,700,000	100,000	6.2%
Congregational				
Christian Churches	1,342,045	1,379,394	37,349	2.7%
African Methodist				
Episcopal Church	1,166,301	1,166,301	none	
Church of Jesus Christ of				
Latter-Day Saints	1,230,021	1,289,581	59,560	4.8%
Greek Archdiocese of North and South America	1,000,000	1,150,000	150,000	15%
Evangelical Lutheran Church	940,580	1,021,058	80,478	8.5%

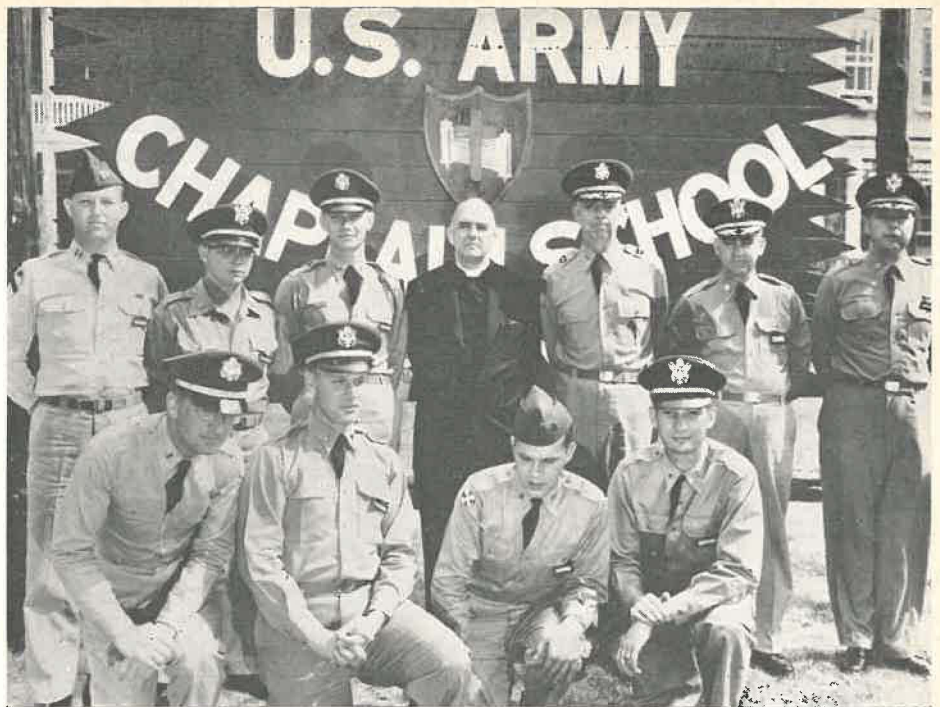
years of age. However, many Lutheran bodies and the Protestant Episcopal Church now report all baptized persons, and not only those confirmed." The Churches also vary as to the date statistics are published and on the periods of time to which they refer.

In the educational department, there are 39,904,033 students enrolled in 270,606 Sunday or Sabbath schools in all religious bodies, an increase of 2.5% over the previous year. The "Protestant" Churches, which have generally emphasized the Sunday school, claimed 92.9% of the total enrollment, or an enrollment of 37,153,240 persons. The total number of pupils in the 5,619 Episcopal Sunday schools is 806,439. Helen Spaulding of the National Council of Churches' Bureau of Research, commenting on the trends in Sunday school enrollment, said, "Sunday school enrollment showed a healthy and continuous growth during the first third of the century. Then during the thirties something happened; momentum slowed down, and some of the religious bodies actually registered a loss. It was not until 1947 that there were definite signs of recovery."

In the 230 bodies reporting concerning the ministry, the total number of clergymen reported as having charges is 235,100, and the number of ordained persons is 349,870. Direct comparisons with previous years cannot be made because of the incomplete reporting. For the bodies reporting both in 1955 and 1956 there is a net increase of about one per cent in pastors with charges, although at the same time there is a decrease of somewhat more than two per cent in ordained clergy. This year the Episcopal Church reported 4,963 men with charges, and 7,484 ordained priests.

The section in the *Yearbook* concerning clergymen's salaries is of interest in that the Episcopal Church is one of three bodies which have reported salary rates since 1939. In 1939 the average annual salary in the Episcopal Church, including rental allowance, was \$2,725, and in 1955 it had increased to \$4,377. However, in "1939 dollars" the 1955 figure was equal to \$2,596, \$129 less in buying power than the 1939 salary.

Fifty "Protestant" and Eastern Orthodox Churches report \$1,842,592,260, in contributions this year. Of this amount 80.6% was for congregational expenses. Forty of these 50 bodies reported both 1955 and 1956, showing a gain of 11% in total contributions. The per member contributions in the 40 bodies reporting both years was \$53.94 per year for all purposes, compared with \$49.96 a year earlier, which is a gain of eight per cent. The total amount contributed by the Episcopal Church members in 1956 was \$92,944,082, with \$17,746,324 going to missions and \$75,197,758 being used toward congregational expenses. The average contribution per Churchmember



U.S. Army Photograph

The Rev. Robert Plumb (row two, center) and Col. James Wilson, School Commandant (row two, third from right) with Episcopal Chaplains and seminarians who are attending Ft. Slocum Chaplain School.*

Anglican, Old Catholic, Episcopal Congregations Build Church Together

World War II bombings destroyed St. Boniface Church, Frankfurt am Main, Germany, but paved the way for an adventure in coöperation, as American, British and German Churchmen united in erecting a new building. The new church, St. Christopher's, which was to be consecrated August 24th, will serve members of the German Old Catholic Church and of the Church of England, as well as American Churchmen.

St. Christopher's is a parish of the Convocation of American Churches in Europe and is under the jurisdiction of the Rt. Rev. Norman B. Nash, retired Bishop of Massachusetts, who now serves as Bishop of the Church in Europe. It is the first permanent congregation of the Church to be established in post-war Europe, and will serve the large American community in Frankfurt as well as tourists who make Frankfurt one of their stops.

The congregation of bombed-out St. Boniface made their first post-war home in a Nissen hut, in 1949, but in 1954 they were asked to return the hut to the army. The congregation of St. Willibrord's Old Catholic Church invited them to share their temporary wooden building which was erected in the garden of the old St. Boniface Church. The idea of co-operating to build a new church building was born of mutual necessity and the ease with which the two groups worked together.

The appeal for building funds brought many contributions from individuals and

parishes around the world. The largest single gift, without which the present structure could not have been built, was a grant of \$35,000 from the Woman's Auxiliary to the National Council.

From 1948 until this year, St. Christopher's was served by various chaplains, who conducted services in addition to their regular military duties, and by lay readers. In July the congregation called its first rector, the Rev. Donald O. Wiseman.

Chaplain School Graduates Largest Peacetime Class

Certainly the Churches have not forgotten that the men and women in the armed forces need continuing spiritual care, for the Army Chaplain School at Fort Slocum, N. Y., reports the largest peacetime basic training class in its history of 182 years, with 140 in the basic group and 68 in the advanced training group. The Episcopal Church has consistently provided a high proportion of representation in the Chaplain Corps throughout its long history.

On the occasion of the 182d "birthday" of the Corps, the Rev. Robert Plumb, executive secretary of the Armed Forces Commission of the National Council, visited and entertained the Episcopal students at dinner in the Officer's Club of the post. A fairly new development in

*Pictured are: first row, from left: 1st Lt. John Pasco, 1st Lt. Hugh Barnes, 2nd Lt. Russell Williams, and 2nd Lt. Wesley Smith. Row two, from left, Capt. David Bergesen, 1st Lt. Jack Livingston, 1st Lt. Alistair Anderson, Chaplain Plumb, Chaplain Wilson, Lt. Col. Sidney Croft, and Major Gordon Hutchins of the School's faculty.

the army is the acceptance of seminary students as second lieutenants during their seminary careers, and three such men are attending the Chaplain School this summer.

Ft. Slocum is to become the home of a museum dedicated to Army chaplains, to be opened this year. The main display will be in the foyer of the school's chapel building, where numerous items of historical interest are already situated. The original painting of the four chaplains who perished in the sinking of the *Dorchester* in World War II, and an American flag made from rags by American prisoners of war in Japan are in the collection, as well as portraits of all Army chaplains who have been killed in action or have died in service since the American Revolution.

Anglican Archbishop Records Interviews

The visit of the Archbishop of Canterbury to this country was too brief to allow him to engage in many outside activities, as he was here only from July 30th to August 7th. Although his main reason for the visit was to attend the World Council of Churches meeting at New Haven, Conn. [see cover] he managed to sandwich in several tape interview programs for future release.

The Archbishop recorded interviews for CBS and NBC with the Rev. Dana Kennedy, Director of Broadcasting for the National Council, as his host. Beside cutting tape on such subjects as the atom bomb and Billy Graham, the Archbishop recorded interview material on the state of the Church which can be used at a later date, especially as the Lambeth conference approaches.

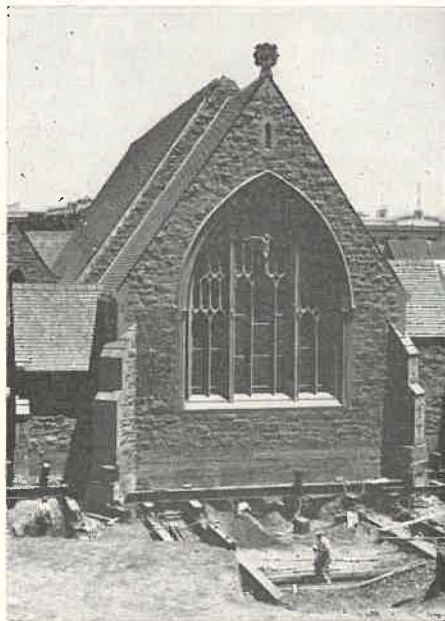
The only sermon delivered by the Anglican primate on his visit was that during the special service of ecumenical worshipship held in connection with the World Council meeting. The service was held at historic Center Church on the New Haven Green on August 4th, and was heard by more than 1,200 people. The entire service was broadcast on Church of the Air, CBS, on Sunday, August 18th, in cooperation with the Broadcasting and Film Commission of the National Council of Churches.

Report Communists Close East German Churches

All churches in the area of Koenigsberg, capital of the former East German province of East Prussia, have been closed by Communist authorities and converted into "cultural centers" or depots and storehouses, according to a report from Hamburg, Germany. Koenigsberg is located in the northern part of East Prussia, which was annexed by the Soviet Union

after World War II. The southern part was taken over by Poland.

The report appeared in *Sonntagsblatt*, widely read Protestant weekly, which said that the same situation prevails in the whole of the Soviet-occupied part of the province. [RNS]



The Church of St. Matthew, San Mateo, Calif., viewed from the front as preparations are made to move the front section to expand the nave.

A Church Divided In San Mateo, Calif.

Four hundred tons of church went for a ride recently in San Mateo, Calif., when the congregation of the Church of St. Matthew began its \$375,000 remodeling program. The front section of the 91-year-old church, including an \$80,000 stained glass window, was rolled forward 30 feet to allow room between the sections for construction of two 15-foot bays which will enlarge the nave.

In an undertaking that moving experts rated as one of the most difficult ever attempted, the massive structure was nudged forward at the rate of five feet an hour on heavy tracks supported by cement-filled caissons sunk more than 25 feet in the earth.

The Rev. Lesley Wilder, rector of the Church, explained that the remodeling program, underwritten by parish members, includes, in addition to the nave expansion, extensive alterations to the parish house, including the addition of a second floor. The unusual moving method was decided upon when the architects' firm estimated that it could be done for about \$50,000 less than the cost of razing and rebuilding the section. Construction of the new nave was expected to begin in late summer. Four new stained glass windows designed and executed by Henry Willet of Philadelphia are being made for the new section.

Anglican Mission Priests Face Apartheid Ruling

For 23 years White priests of the Community of the Resurrection have lived at Leseling, Anglican mission in the Negro suburbs of Johannesburg, South Africa, working side by side with African members of the same monastic order. Now the South African government is trying to impose its apartheid policy of racial separation on the mission, according to the *New York Times*.

Leseling, meaning "the place of light" is actually a cool spot of shade among sun-scorched rows of brick bungalows in the heart of the western "locations," or segregated townships for Negroes. At the insistence of the Minister of Native Affairs, Dr. Hendrik Verwoerd, the Johannesburg city government has undertaken to expropriate the mission site as a so-called "white spot in a black area." Court records show that one of Dr. Verwoerd's objectives is to insure that no White clergyman shall live at the Leseling mission.

City Should Buy Land

The government's position does not stem from the "Church clause" enacted into law this year, which empowers the minister of Native Affairs to segregate congregations in White areas under certain circumstances, but is based on a previously established tenet which states Europeans may not own or occupy land in an area predominantly occupied by Negroes, or vice versa. On this basis Dr. Verwoerd has demanded that the city buy the land and "that the European officials of the mission vacate the site." The city has no present plans for the use of the property, and Dr. Verwoerd has tacitly agreed that the mission might be leased back to the Church after it has been purchased, on the terms that no European priests serve the mission.

At present the mission's two African priests and one European priest serve 1,000 Negro communicants at two churches. Under the leadership of the African Prior, the Rev. Leo Rakale, they are prepared to abandon the mission rather than to submit to segregation, which violates the principles of their brotherhood. Fr. Rakale, a slender man with an angular, ascetic face, expressed doubt that the diocese would be able to find clergymen to man the two churches if the mission were closed. He was inclined to be gloomy about the prospects for the mission, but commented merely that "after all, man can only retard God's purpose; he cannot defeat it."

A hearing on the case will be held later this month before a Pretoria real estate operator appointed by the provincial government.

Communist Government in Indian State Is Trying to Place Schools Under State Control

The state of Kerala in India, which put a Communist government into office in a free election last February, now is seemingly witnessing an effort by the government to curtail freedom, according to Religious News Service. The Education Bill being sponsored by the government aims to put all schools in the state under government control. Protest meetings are being held by Christians of South India to demonstrate against this bill.

The protest rallies were launched after 26 archbishops and bishops of various Christian bodies issued a joint statement condemning the measure. The signers include prelates of the Roman Catholic, Mar Thoma and Jacobite Churches, the Church of South India, and the Church Mission Society. They charged that the bill is "clearly aimed at the liquidation of private agencies" and seeks to "regiment the educational system on a Communistic pattern. The protagonists of the bill . . . are attempting to reduce education to a state monopoly and to the status of a political instrument of the party in power," the statement said. It also asserted that this bill is in violation of rights guaranteed by the constitution.

The Rev. J. A. Chakiamury, a Roman Catholic priest from Kerala who is now travelling in the U.S., said in Jefferson City, Mo., that "this is the first time in the history of world Communism that they got power in a democratic way. And the first thing they have started to do is to kill off freedom." He said that a combination of extreme poverty, previous government corruption, and Communist deception won the vote of the religiously-split populace. "They rode in on a campaign of promises, stirring up all of the desires of the people for immediate relief from their misery. Now the people are demonstrating against the new government and its efforts to take over the schools."

Southwestern Virginia Buys Two Properties

Two pieces of property have been purchased for the Church by the diocese of Southwestern Virginia. One, for future use as a site for a new church building, is in a suburb of Roanoke, Va., and the other, a new diocesan center, is near Marion, Va.

Roanoke is a rapidly-growing city of about 100,000 population, and at present there are four Episcopal Churches there. To meet the challenge of a rapidly developing suburb of the city, trustees of the diocese have purchased a lot of slightly over four acres just outside the city limits. So far there is no congregational organization, nor are there any concrete plans for a church building, but a great deal

of interest has been expressed by prospective members, and plans will continue to go forward.

Bishop Marmion of Southwestern Virginia has long been concerned to find an adequate diocesan center. After he and a special committee had examined 50 or more suggested places, the bishop commented, "To paraphrase Thomas Edison's remark about many of his experiments, our time wasn't wasted; we found there are at least 50 places in the diocese that are not what we want."

In "Hemlock Haven" the diocese finally has found what it wants. The former resort adjoins Hungry Mother State Park, 43 miles northeast of Bristol, Va., and is a 35 acre tract with a main building and eight cottages. There are sleeping accommodations for 86 persons and dining room facilities for 200; these will be added to later, according to present plans. The first diocesan activity at the Phillips Conference Center, as it is officially named, will be the annual clergy conference September 4th to 6th.

Auxiliary's Home Tours Raise Funds for Hospital

For the fourth consecutive year, 30 diversified and interesting homes in Denver, Colo., will be shown during the St. Luke's Hospital auxiliary's "Fall Home Tours." The owners have been most gracious in allowing their homes to be shown and the project has been profitable. In April, \$4,090 worth of new equipment was purchased for the Denver hospital, with money made from last year's tours.

Seven or eight homes will be shown on each tour, both morning and afternoon, on four successive Fridays, beginning this year on September 27th.

Roman Catholic Priest Executed in Hungary

The Rev. Laszlo Mindszenti, Roman Catholic priest of Per, West Hungary, has been executed on charges of counter-revolutionary activities against the Communist government, Hungarian newspapers report. He is the first Roman Catholic clergyman to be sentenced to death in the campaign launched against opposition elements following the anti-Communist uprising last autumn.

The priest's execution came within days after he had been found guilty of hiding arms and serving on a revolutionary committee during the revolt. His housekeeper was sent to prison for five years on charges of helping him to conceal a weapon.

Fr. Mindszenti is not related to Josef Cardinal Mindszenty, Primate of Hungary, who was liberated by the insurgent forces and has been in asylum at the American legation in Budapest since November 4th.

According to earlier official reports, Premier Kadar's regime is preparing to hold trials of other recently arrested Roman Catholic priests, charging them with "stealing secret documents from the State Office for Church Affairs, writing and distributing anti-Communist leaflets, and hiding counter-revolutionary elements." They include the Rev. Egon Turcsanyi, Cardinal Mindszenty's private secretary, who was arrested last November, while allegedly preparing to flee to Vienna en route to the U.S.

The Vatican Radio, commenting on the arrests, said they indicated that "a large-scale persecution of the Church is being planned by the Kadar government."

[RNS]



Mrs. J. C. Pritchard, president of the Woman's Auxiliary in Denver, Colo.; Dr. Calvin Fisher, surgeon at St. Luke's Hospital, Denver; Mildred Tripp, operating nurse; and Roy Prangley, superintendent of St. Luke's, shown with the operating light and giant sterilizer presented to St. Luke's by the Auxiliary.

Leadership Has Many Faces

In geography, professional life and Church experience,

diocesan chairmen are a varied group

Four representative diocesan chairmen of THE LIVING CHURCH Campaign are listed below with brief biographical notes. They range from New England to the Southwest. They are recent converts and old-timers in the Church. They include an oil man and a merchant, a publisher and a civil servant.

They have in common a deep concern to break down the walls of parochialism and give to the lay leadership of their dioceses a broadened understanding of the work of the Church, and the part the parish plays in the whole life of the Church.

To such men — and there are about 40 of them serving as diocesan chairmen in the Campaign — THE LIVING CHURCH and all Churchmen owe a debt of gratitude.

We are proud to introduce these men to you:

ROMAIN C. BRANDT is chairman of THE LIVING CHURCH Campaign in Eau Claire. He is the editor-manager of the Inter-County Coöperative Publishing Assn., Frederic, Wis., president of the Northwest Wisconsin Press Assn., and a active layman of the Church. Mr. Brandt is a native of Minnesota, a war veteran, and a graduate of the University of Wisconsin.

CHARLES PARK, chairman for Vermont, is chief of the Educational Benefits and



R. C. BRANDT



C. PARK



C. E. BLAKEY



M. W. BAKER

Training Specialists of the Veterans Administration regional office in White River Junction, Vt. He is a vestryman and warden, member of the diocesan

Executive Council, delegate to the Provincial Synod and to the 1955 General Convention, and vice-president of the Trustees of the Episcopal Fund of the diocese. He has also been very active in various community affairs. His wife is an active Churchwoman, a former president of the diocesan Auxiliary.

CHURCHILL E. BLAKEY, Oklahoma's chairman, whose business is oil properties and investments, is a recent (1953) convert from the Baptist Church, a vestryman, layreader, Church school worker and delegate to diocesan convention. When asked why he undertook the job of diocesan chairman, he responded with a quotation from Isaiah 6:8: "And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for Us?' Then I said, 'Here I am! Send me.'"

MILLS W. BAKER, chairman for Long Island, is owner of a clothing, furniture, and general merchandise business in Brooklyn. He has been a vestryman and warden for the last 27 years, a regular attendant at Sunday and Holy Day worship, and a faithful participant in many drives in support of Episcopal Charities. Mr. Baker, paraphrasing St. Paul, said, "Let those who have offered their service in this most worthwhile campaign put on the whole armor of God."

What They Are Saying . . .

A Real Service

The Church cannot be strong unless it has an active and consecrated and well-informed body of laypeople. Our people cannot keep themselves well informed unless they read a Church paper.

For a great many years THE LIVING CHURCH has been in the forefront of the Church papers in our country. You have my best wishes as you go forward with your efforts to increase the number of subscribers to THE LIVING CHURCH, and to put THE LIVING CHURCH on a strong foundation. It is my earnest belief that those who support this effort will be doing a real service to the whole Church.

More power to you.

(Rt. Rev.) CHARLES L. STREET
Suffragan Bishop of Chicago

Intelligence Underestimated

"Many a parson overestimates his people's information and underestimates their intelligence." My Presbyterian father-in-law made that wise observation to me many years ago.

Out here in the West where the Church is growing rapidly with adult confirmations often exceeding those of young people, a major problem is the transformation of half-informed new Churchpeople into well-integrated and well-grounded members of our branch of Christ's Church. They have the intelligence to become such if given the opportunity. The parish priest cannot hope to meet this need through teaching sermons and adult classes alone. This is where a more concerted emphasis upon subscribing to papers such as THE LIVING CHURCH fills the gap.

Our people crave knowledge of the Faith

expressed through the Church. Clergy can help them find it through the Church press.

(Very Rev.) JOHN C. LEEFLER
Dean, St. Mark's Cathedral

Seattle, Wash.

Too Orderly

It seems to me that it would be a tragic day for Episcopalians if THE LIVING CHURCH discontinued publication. Your magazine has always stood firmly and unequivocally for the great foundations of our tradition. Many times I heartily disagree with you and am tempted to write letters of debate, but we need you to help keep us in line, on the track and "decently and in order" — even though sometimes you are slightly too orderly.

(Rt. Rev.) AUSTIN PARDUE
Bishop of Pittsburgh



RNS Photo

Seven of nine American Church leaders on a 10-day Moscow visit go sightseeing in Red Square accompanied by a Russian Orthodox Churchman and two interpreters. Among them are the Rt. Rev. Henry Knox Sherrill and Paul B. Anderson, New York Churchman, who is secretary of the YMCA's International Committee. The visit was sponsored by the NCC on invitation of the Russian Patriarch Alexei.

The Church in Russia Today

In these days of the first fissures in the Iron Curtain which for a generation has separated Russian Christians from us in the West, any new information about our brethren in Russia must be welcomed. When it is presented by a professor of Church History it carries the weight of authority. The present article offers comments on one such volume, *The Church in Soviet Russia*, by Matthew Spinka,* together with newer data concerning the relationship between Church and State in Russia today.

*Oxford University Press, 1956.

A book like this is particularly timely in view of the present turmoil of change within the Soviet Union, which may well have important effects upon the Church, and also because of the recently revived contacts between American Churchmen and those of Russia.

In general the marshalling of facts is both adequate and accurate. In both his interpretation of the facts, and the conclusions he draws from them, however, there is evidence of a prejudice which a good historian like Prof. Spinka should avoid. There is a somewhat accusatory tone in presen-

tation which impairs the convincing quality of the work. Is it fair, for instance, to say that when Metropolitan Sergei wrote Stalin that he intended to cooperate with the Government organ set up for that purpose, in order "not to make mistakes and false steps" he had done some conscienceless thing, and was by this statement "giving the game away"?

Here was a completely new situation, with the Church just beginning to emerge from a 20-year period when the only government recognition it had had was as an object of merciless persecution. Is it strange that a man

There is no need to be pessimistic about the present-day Church in Russia; we may be confident that its leaders truly believe that what they are doing is for its best interests; and we may let history give the final answer.

By Donald A. Lowrie

with such new and tragic responsibilities on his shoulders should wish to avoid mistakes which might undo the first hesitant advances toward a legal status for the Church?

Again, one must accept with some caution the statement that the 1948 conference in Moscow "approximated in character the Eighth Ecumenical Council." Many observers this side of the Iron Curtain, suspecting Moscow of a desire to make this a Pan-Orthodox Assembly, felt that it had signally failed to achieve that purpose. The Greeks and the delegate of the Ecumenical Patriarch, representing two of the four Churches not living under Communist duress, attended the celebrations but were instructed to abstain from participation in the discussions. In the perspective of history this was a long way from being even a Pan-Orthodox Council of free Churches, called as ancient custom requires, by the Ecumenical Patriarch.

Nothing New

The claim of "Moscow the third Rome" was made centuries before the Bolsheviks were heard of. This is the idea that as Constantinople, the New Rome, became the center of Christian civilization after Rome fell to the barbarians, so Moscow took over that leadership when Islam overwhelmed Constantinople.

Just what proportion of this theory was of the Church and what of the Government is a debatable question, but there is no evidence that it is more "government" now than when it was launched 400 years ago. "The more things change, the more they

are the same." Thoughtful observers of the present-day Russian Church have noted a whole series of aspects in which it, or at least its leadership, appears to have reverted to the status quo ante Communist regime. Patriarch Tichon told the writer how wholeheartedly he accepted separation of Church and State, and how he was sure it would be a release from the Church's "imprisonment" under Peter I and his Holy Synod. But this opinion was far from unanimous among Russian hierarchs of 1918. Many powerful personalities, some of them still living, were very unhappy about it.

One had thought that the Roman Catholics in France, shocked by the expulsion of the orders in 1908, had renounced political activity as a policy. Came Marshal Petain, offering restoration of certain rights, and some of the hierarchy could not resist what many others considered a supreme temptation. This is not to hint that the French cardinals acted against their consciences. They acted in good faith, just as in Russia today leaders were found who honestly felt that a return to at least a certain degree of coöperation with the government would benefit the Church.

The Orthodox Church participated actively in defense of Russia against Hitler's invasion. This is nothing new or disgraceful. From the time when St. Sergius sent his monks to fight the Mongol horde, the Russian Church has always resisted attacks on the Russian land.

The struggle with the Vatican, again, is nothing invented by Stalin.

The history of the whole religious twilight zone of Europe, Eastern Poland, and Western Russia, is a story of the bitterest conflicts between the Roman and the Orthodox Churches. That these were part of, or at least coincided with, political struggles, was just as true then as now. So that when Stalin began to concentrate his anti-free-world attacks on Rome, it was just what the Russian Church had been doing for centuries — it needed no new "assignment" for this task. The 1902 diary of Z. Gippius, prominent Russian writer, presents the same sorts of criticism as those many western observers of today point out — a tendency toward papism, indifference to social problems, "a rigidity which alienates it from modernity."

One of the Russian Churchmen visiting in London two years ago was visibly impressed by the activities in the Church of St. Martin in the Fields. When discussing social work by Churches, he was asked if it would be permissible, for instance, for the women in his parish to organize visitation of the sick in hospitals, he gave an immediate "No — the State takes care of that."

To us, the Church's freedom seems limited. One of the questions proposed by the American deputation and accepted by the Russians in the agenda for discussions held a year ago last March in Moscow and in this country in June, was "The Freedom of the Churches to Fulfil Their Mission." And when the two groups first met, the discussion was not at all about freedom, it was about mis-



The Church in Russia has eight seminaries and two theological academies. Here, a class of students at the Russian Theological Institute in Moscow. Students range from the late teens to the early 60's.

RNS Photo

sion — what is the mission of the Church? The Russians said the Church's mission is to save souls — for this the Church in Russia is free, they asserted. Perhaps the Russian Church's concentration on the salvation of souls is a rationalization, conscious or subconscious, of an inescapable situation. Certainly the Tsar's government did not encourage much social activity by the Church. Today's attitude of Russian leaders is much like that of old times.

Separation Welcomed

All of which may well warn us against accepting at once, too pessimistic assumptions concerning the future. For the first few months under Patriarch Tichon in 1917, the Church was really free. While it would be unwise to draw any final conclusions, some of the events of that period may be indicative. As has been noted, Patriarch Tichon welcomed the separation of Church and State. He brought back from America one of the leading Russian priests, and delegated to him the organization of Sunday Schools throughout Russia.

In 1918 the North American YMCA organized a mobile agricultural and home economics exhibit along the Volga River: the Patriarch not only gave his blessing, but appointed a priest to be part of the expedition

staff. It is certainly too early, now, to conclude that, present pressures removed, the Russian Church would maintain its present attitudes and internal limitations. And even if Patriarch Alexei were guilty of all the errors of which Prof. Spinka appears to accuse him, the Russian Church will have other leaders after him, living under other conditions. There is no need to be pessimistic about the Church of Russia.

What Prof. Spinka refers to as the "Great Retreat" of the Soviet Government in relation to the Church began in 1938. Up to that time the Church had lived under an oppression comparable to that of heretics under the Spanish Inquisition. The clergy were social pariahs, with not even the right to a bread-ration. Connection between Moscow and the other dioceses had been made almost impossible. Then Metropolitan Sergei took the bold step of coming to an agreement with the government. Today, whether or not its "misguided" leaders have had anything to do with it, the Russian Church is flourishing. Materially it is better off than under the Tsar, and this, it claims, with no material help from the government.

Most observers agree that this is true for city churches at least, probably for the whole country, as well. But material prosperity aside, the

Russian Church is a constantly rising spiritual force, attracting thousands even of young adults into its Communion. With or without its present leadership, the Russian Church will go on producing its martyrs, its saintly personalities, some of our own generation like Mother Catherine of Hopovo, or the "Elder" Silouan, with an inner illumination so intense it seemed to shine through their flesh. We should be most reluctant to set a cross over the grave of the Russian Church.

Some surprisingly new attitudes on the part of Russian Church leadership, also, have developed since 1954. After the 1948 conference the *Journal of the Moscow Patriarchate* condemned the World Council of Churches and the ecumenical movement. Now, with better information in hand, there is a much more favorable attitude, and negotiations are under way for a formal meeting of World Council and Russian Church representatives in the near future, concerning positive relationships between the two bodies. This fact is due largely to the first official contacts since 1920 between the Russian Church and Christians in the west.

In particular, there was the visit of Russian Churchmen to Great Britain in July 1955 and the exchange of deputations between Moscow and our Na-

tional Council of Churches in March and June of last year. The latter two were probably the most difficult encounters the Russian leaders have had, since Stalin gave his approval for contacts abroad. In the light of what they then learned, it was difficult for the Russians to explain some of their, to us, palpably misguided statements of recent years, particularly during the war in Korea. Note the words "what they learned" — that is, from these recent contacts. It must be recalled that for a whole generation Russian churchmen, like all other Russians, have been living under a quarantine on news, almost as com-



plete as though they inhabited another planet. Could we not give the benefit of the doubt to Russian church leaders who have made fantastic charges against the American people and the American Churches, but under conditions about which we know very little? If you truly believed that the United States was plotting at the earliest possible moment to blot out half the population of Russia with atomic weapons, would you not swing Church influence into agitation against it? And if you had seen "documentary proof" of American bacteriological warfare in Korea, with never a hint of anything to controvert this, would you hesitate to speak out in protest?

Heroic at Long Distance

Is it for us to sit in judgment? When in 1927 word reached the west of Metropolitan Sergei's agreement with the Soviet government, there was a storm of indignation among Russians living abroad. The majority of the emigration shouted that he had sold his soul to the devil: he should have accepted martyrdom first. It is easy to be heroic at long distance. A few others more thoughtful, however, asked who was capable of passing judgment. Sergei, they said, must bear the responsibility before God and his own conscience, and no one knew the pressures to which he was subjected or the alternatives set before him. Today, most of Sergei's critics of 30 years ago would admit that he had acted wisely. Had the then pressures on the Church continued a few more

years, its organization would have been completely devastated, and it is difficult to conceive of a Church with 50 million communicants administered by an unorganized underground. We can safely agree with Prof. Spinka's "most merciful" hypothesis that Sergei was convinced that the very survival of the Church as an organization was at stake.

By the same token it would seem too early, now, to pass judgment upon Patriarch Alexei and other present-day leaders of the Russian Church. We know too little of what they know or do not know. And as the whole history of Orthodoxy in Russia proves, in the long run the body of believers determines the Church's policy and action. Under the Soviet system those in positions of leadership, in Church or even in government, are subject to pressures which their followers do not know. It is the leaders who come in for criticism, well-intentioned though it be. It is the people who draw up the eventual verdict.

Someone asked about the Russian Churchmen visiting us last June: "Are these people loyal to the Soviet government?" The answer was obvious. If they were not law-abiding citizens they would no more have been permitted to travel abroad than known opponents of our own government like certain American Communists. The Soviet law prohibits social activity by the Church, so they abstain from social activity. The authorities permit Church leaders to agitate for "peace" so they agitate for peace in what has seemed a strange and one-sided fashion. The Church's leaders are law-abiding, tax-paying citizens.

So the Church carries on its work as it may: its eight seminaries and two theological academies; its pension fund for superannuated clergy. Scarcely a month passes without news of the renovation and reopening of churches only yesterday used as cinemas or storehouses. If sermons recently heard in Russia or those printed in the *Journal of the Moscow Patriarchate* are any criterion, the Church is effectively fulfilling its spiritual ministry to the people crowding its sanctuaries.

All this must be taken into account in any just estimate of the real situation. Let us suspend even an evaluation, confident that the present leaders of the Russian Church truly believe that "what they are doing is for the best interest of the Church," and let history give the final answer.

BOOKS

Squirrel-Cage Activities

THIS VAST ACTIVITY. The Christian Life in the World. By **Mary McCulloch**. London: SPCK (Holy Trinity Church, Marylebone Rd. N.W. 1). Pp. 56. Paper, 2/6 (about 35 cents ordered direct).

THIS VAST ACTIVITY, by Mary McCulloch, is a book for the middle-distance runners of the Christian race. It will best serve those who have encountered the Christian faith in a profoundly meaningful way and are now ready for the introductory lessons in how to live by that faith — i.e., for ascetic theology rather than Christian ethics.

It opens with a good statement of the problem of modern man in dealing with the squirrel-cage activities of life, and contrasting the meaningful Christian activity of prayer with the activist bustle. Chapters on Christian courtesy and the dark night of the soul are well handled.

The last chapter, "Contemplative Prayer," seems to this reviewer to be misplaced. It emphasizes the inadequacy of meditation in a book which seems best adapted to the needs of just those Christians who are at a stage to encounter meditation as a major advance in their prayer life. The chapter is true enough — it just isn't the right last chapter for this book.

BILL ANDREWS

THE RENEWAL OF THE CHURCH. By **W. A. Visser 't Hooft**. Westminster Press. Pp. 128. \$2.50.

As general secretary of the World Council of Churches, Dr. Visser 't Hooft is perhaps the one best able to interpret the inner life of the various Christian Churches of the world today. When he writes of the renewal of the Churches, he writes out of a deep concern and from the basis of a broad knowledge and understanding of the issues and what is at stake. Through his world-wide contacts, he is sensitive to the feeling of a need for rediscovery which characterizes almost every Church in Christendom.

By renewal he means not simply changing the external circumstances of the Church, but a return to God's will and God's way of progress as only the patient and careful study of the Holy Bible can reveal it. He points out the dangers which consistently confront the

Continued on page 23

The Surest Mark of a Christian

By the Rev. Samuel M. Shoemaker*
Rector, Calvary Church, Pittsburgh, Pa.

What would you say is the surest mark of a Christian? You might say that faith is, or that love is. And there would be truth in both statements. But I am going to give you another that I think is even more the surest mark of a person who has found what Jesus Christ came on earth to have him find.

It is joy!

Now, some very good and conscientious person may want to contradict me at the very outset, and say, "What right has anyone calling himself a Christian to be joyous? He lives in a world filled with starvation-hunger, clouded with fear, and full of strife within human personality and outside it. Millions know nothing of a God of love. What right have we, in our comfortable condition, to talk about joy?"

All this sounds very plausible. If our joy meant indifference to human tragedy, we would better be done with it. But what if our joy arose out of

the fact that we believe we have discovered something that is a remedy for the suffering and fear and pain of the world? And what if our joy itself were part of the medicine with which God is trying to cure the sickness of the world?

Nobody ever lived who was more burdened with the tragedy and desperation of human life than Jesus. Yet He counseled joy, and promised it: "These things have I spoken to you, that my joy may be in you, and that your joy may be full" (St. John 15:11). And what of Jesus Himself? G. K. Chesterton closes one of his greatest books, and one of the greatest pieces of Christian apologetic of our time, the one called *Orthodoxy*, with these words:

"There was something that He hid from all men when He went up a moun-

*Adapted, with permission, from a recent sermon. Dr. Shoemaker's sermons are published each week except in July and August. Available from Calvary Church, 315 Shady Ave., Pittsburgh 6, Pa., \$3 a year (single copies 15 cents each).

tain to pray. There was something that He covered constantly by abrupt silence or impetuous isolation. There was some one thing that was too great for God to show us when He walked upon our earth; and I have sometimes fancied it was His mirth."

That I think to be inspired insight. For He was a "Man of Sorrows" only in that He felt the sorrow of the world and shared in it by His own sacrifice. But you cannot tell me that either little and guileless children, or old and guilty men and women, would have found Him so irresistible in His interest for them, if He had not been also a man of joy.

A Bad Counterfeit

Have not whole sections of His people almost completely misunderstood Him and His religion? Of course religion is serious business, but surely this does not mean that religion is sober-sided and solemn business! It seems to me more and more



CHRIST REJECTED

By Benjamin West

RNS Photo

that almost the whole Puritan strain, together with its descendants in every age, is — but for its effort toward discipline — a bad counterfeit of the Christian Religion. I see no place in it, either for the judgmental hardness toward the sins of human weakness, or for the joylessness of men who divest themselves of happiness in the name of God. I think they are wrong — a thousand times wrong! I do not think Jesus was like that for one moment. When we are like this, either we have not discovered the profound joy that belongs to forgiven and redeemed people, or we have failed to realize what a terrible injustice we are doing Christ by appearing so joyless about our religion, to other people.

Dr. Paul Tillich might be expected to have spoken to this point,

and he has (in *The New Being*, pp. 142-4):

“Is our lack of joy due to the fact that we are Christians, or to the fact that we are not sufficiently Christian? . . . The suppression of joy, and guilt about joy in Christian groups, almost drove me to a break with Christianity. What passes for joy in these groups is an emaciated, intentionally childish, unexciting, unecstatic thing, without color and danger, without heights and depths.”

No more serious thinker or believer walks in our world than Dr. Tillich. But he was almost lost to the Christian cause by cheerless Christians, or Christians whose cheer was of the cheap, silly, meaningless variety that puts on a smile and talks with false glee.

Now there is one thing sure and certain: this kind of joy is not some-

thing you can put on or pretend. This comes up out of you because it is in you, or else you cannot show it. Someone said to me of a man we both knew that “he smiled with his lips, but not with his eyes.” You know when a person, desperately trying to convince you of being a thoroughly devoted Christian, puts on the forced smile and talks in a sentimentally positive way. Christian joy is something you can’t fake. It is a sure mark that the Lord is dealing with you. He may be dealing with you with discipline which you may not specially enjoy; but what you enjoy is the fact that He is in your life and you are working with Him and walking with Him.

Another thing we must notice. Christian joy is different from a naturally cheerful disposition, which may be due to strong health, or good glands. Let us not belittle either kind. But Christian joy can exist in people who are not naturally exuberant, and in people who do not have great physical vitality. I think their Christian faith will give them something to be exuberant about, and I think it will add to their physical vitality.

But spiritual joy is a spiritual gift, not a by-product of mere physical health. I have seen it in people who were suffering intensely in body, and sometimes in people who were suffering intensely in mind and spirit. There may be something less than gaiety under these conditions; but they will have in their sorrow, or pain, or bafflement, a quiet assurance of God being with them, of His strength and His grace, which is the surrogate of Christian joy for suffering and tried people. Even when it speaks in a muffled tone, it is worth a thousand times more than the pretended gladness of the professional religious cheer-monger.

A Gnawing Nostalgia

Why are Christians joyful? Surely not because the world is a perfect enough place to call for no concern on our part. Surely not because we can shut out its anguish from our hearts and be left in peace. Still less because we are doing so well ourselves that we can settle down in complacency and be satisfied. I fear we often look for our bastard joy in these evasive and counterfeit things. But they are not even distant relatives of Christian joy.

Christian joy comes, as I see it, from

just one thing: and that is gratitude. And the gratitude arises out of an overwhelming need which has been met by a staggering answer. Most of us are so comfortable that we see neither the need nor the contrast, and therefore cannot feel the joy.

Man's natural state is an animal state, with a horrible gnawing nostalgia for a God whom he has lost. We find ourselves in a world with no maps or clues. There is no telling (by our own wisdom) whence we came, what we are supposed to be doing here, or what happens to us when we depart. We are not nice civilized people learning to become all the while more civilized: we are lost men and women, blind to how lost we are because we have so much of this world's goods and activity and pleasure to bemuse us. We take most of our light from other human beings as lost as we are ourselves. We face a life with no built-in values, no known significance; and after this an unknown eternity or nothingness. We do not see the issues of life clearly enough to be intelligently religious, or even, in fact, to be intelligent "period."

It is not just a few ethical rules that we need to guide us in a world like this: we need some clue to the meaning of what the world is, and what life is, and what we are. The people who think that the chief contribution of Jesus to human life is the precepts which He taught have understood neither life nor Him. He came to tell us what is the meaning of the world and life and man himself by telling us of God, a God whom man has somehow rejected but cannot forget, a God who created the universe and life for a purpose, a God who in condescending pity saw man's predicament and sent His Son into the world to live as life should be lived, to die on a Cross for man's redemption, and to rise again from the dead in sign of God's full and final triumph over sin and death.

Christ is wisdom for our unknowing. He is company for our loneliness. He is meaning for our purposelessness. He is balm for our grief and peace for our pain. He has come to us and given Himself to us. He is our answer, for He came from Beyond. There are not a thousand lights on this "darkling plain" — there is really only One that I can find Who can speak for God because He is God.

His coming is our source of gratitude, and our gratitude is the source



of our joy, for nothing in this world is so selflessly joyful as gratefulness. You will never really feel this unless you see the Christian answer set over against the complete confusion and ultimate despair of man left to himself as he finds himself. The world itself is actually much more like that little boy that was lost, imprisoned, suffocating and dying down that well-shaft a few months ago, than it is like its own false picture of itself as — given education and science — quite capable of saving itself.

Somebody had to come after that little fellow who could not extricate himself from his predicament, and dig away the imprisoning earth, and set him free. Somebody has to come after us who cannot extricate ourselves from our prison-house of sin and unknowing and meaninglessness, and set us free. If you can imagine the difference in the way that little lad viewed his life before the experience of the well, and how he viewed it afterwards, you will have some notion of what it is we enjoy in Christian redemption. It is literally the difference between life and death.

A Plan

But there is a current and daily footnote to this great, overarching joy of the Christian Redemption. And that is found in the awareness that God is at work in our lives and concerned for our daily decisions. He has a plan for us, and He will help us to find it step by step as we are obedient to the light we have. God seems to have respect for man's freedom and not to thwart our power to disobey Him and get into trouble. But there is a plan and, when we follow it, we discover God's unmistakable Providence in our lives.

That plan is made plain to us in the Bible, and it is also revealed to us as we pray seeking His will rather

than our own. If we know nothing of any feeling that God is at work in us and with us, it is probable that we have not given enough of our wills to Him so that He can work without trespassing on our freedom, or that we do not pray enough. Prayer must always be seeking to find His will, not to change it.

When we honestly leave things to God, being willing only to obey as we think He is telling us to do, we are aware of helps, encouragements, pieces of guidance, "coincidences," which are too frequent and too obvious to be accidents. This can lie close to superstition, and the experience of it can endanger us with the sin of pride. But I can introduce you to a hundred people in whose lives things like this are of common enough occurrence so that they would not be at a loss to give you an instance of them of fairly recent date. And it is not spiritual pride and self-assurance that marks these people; it is rather a kind of surprised joy that God is perceptibly real in life, and that they are finding it possible to work with Him.

When you get out into the mid-stream of this kind of living, your whole life begins to feel like a continuous adventure, broken sometimes by your own disobedience, but resumed when you tell God you are really sorry: He seems to take up with you again with surprising readiness, and begin again to help you to live and make decisions. The word "enthusiasm" means being "in God"; and I suspect that it arose from the sight of people for whom religion is so real that it is always more or less exciting. Even when its music is in a minor key, when we are in great human difficulty, or suffering, the same unearthly joy is there.

One of the saints of God whom I have known was knocked down by a balloon tire that flew off a truck passing by and broke her hip. I saw her soon after in a hospital, in traction and in great pain. With a selfless kind of smile she said to me, "I wonder what God has for me to do here!" And one thing was the conversion of a skeptical trained nurse who read her Bible to her, and began to catch her faith.

That kind of almost unbroken, indomitable, adventurous faith gives people the only joy that the world can neither give nor take away.

And this joy is the surest mark of a Christian!

Questions for Parents

Chaos reigns on the American home front. The annual emergency is upon us, as parents and children, exhausted by the "leisure" of summer, brace themselves for another assault upon the mountain we call education. In homes throughout America, young parents are facing the bitter wrench involved in turning Junior and Susy over to the dubious mercies of the school for the first time, and elder parents are watching the clock in anticipation of the lightened family burdens next Tuesday will bring. Meantime, blouses are to be pressed, pencils sharpened, and sage parental advice expounded.

But under the layer of stylized and predictable confusion, there is a deeper and entirely unhumorous problem involved.

What is the relationship of the public school in your community to the responsibility of the Christian parent for the education of his child?

Presumably Christian parents can, with reasonable assurance, delegate to the school the responsibility for giving the child a large share of the formal academic disciplines — the elementary reading, writing, multiplication tables, and tables of logarithms. Presumably the school will do at least as well as the parent in teaching geography, penmanship and the operation of an auto. In such areas as history, literature, the arts, psychology and sociology, the school will probably teach less adequately, and the parent will, to the extent of his knowledge and ability, stand watch and be ready to do a little well-timed counter-teaching when matters of taste and morals are dealt with inadequately or erroneously.

But what of religion? Heavy pressures have been brought to bear upon the public school to adopt a position of neutrality toward religion. The easiest kind of neutrality for the school to adopt is the neutrality of do-nothingism.

Is the slogan "Separation of Church and State," which implies a good deal more than the Constitution of the United States says, to be taken to mean that all religious observance and teaching which might conceivably offend anybody is to be kept out of the schools? And if such teaching (which is practically the entire body of religious truth) is to be kept out,

have we in fact achieved a "neutrality," or have we provided exactly the approach to religion in our schools which the most ardent atheist desires?

If there is something wrong in the absence of religious instruction in the schools in a particular community, is there anything that can be done about it? Could Bible reading be introduced? Is some such device as released-time religious instruction possible now, or could public opinion be led to support it?

What about the fears of many people that the reintroduction of religious instruction into the public schools would lead to domination by a single communion and be an entering wedge for the establishment of a state Church?

Whatever the answers to those questions may be (and the answers are, we think, neither simple nor obvious), we all face the probability that this school year our Susy and Junior will in fact get very little useful religious instruction in the public school. The Bible may be mentioned seldom and read never. Granted that the Church school will both mention and read the Bible on Sunday morning, what about the rest of the week? Does the family bear a responsibility here?

If the school session does not open with prayer, is there any reason why family activities cannot do so?

If the physics teacher concerns himself with the behavior of matter, and the biology teacher with the changing forms of life, does the family have the educational responsibility of speaking about the Source of both matter and life?

If ethics and citizenship are presented by the school almost entirely in terms of conformity to group pressures, does the Christian family have the responsibility of teaching morality and ethics as Christ has revealed them to us?

These are questions about academic matters, but they are not academic questions. The worship of God, the provision of the means of life for His family, and the proper education of His children are the three most important responsibilities of a Christian man.

We have a right to delegate some responsibility to the public school — insofar as we can trust the school to discharge that responsibility well. Where the schools fail to educate — and that means the whole nurture of children's minds and souls — we must act in two ways.

The Christian citizen must watch his schools critically and intelligently, ready to do battle under the democratic forms against the blindness of educational authorities, and equally against those who are propagandizing for a removal of all religion from the educational process.

And the Christian parent must be the earnest teacher of life — and above all the clear and firm witness to the relevance of the Christian Faith to all life and learning.

talks with **TEACHERS** **PEOPLE** and places

By the Rev. VICTOR HOAG, D.D.

Reorganizing Your School

No matter how large or small your school, you should make an annual evaluation and reopen many past decisions. There is an economy in sticking to familiar methods, but there is a grave danger that these may have been started in the past from motives and needs no longer operating. (How we got into the hit-and-run, 9:45 Sunday school deserves the research of an historical student; but Church life today has other objectives than those of the latter 19th century.)

Because the going program of a parish may be couched in the ideals and enthusiasms of persons long gone, it is well to observe this caution: let no one lone person — priest or superintendent — attack the theme proposed by this essay without guidance. Having become convinced of the need for certain new approaches, let the leader call together a small group who know the school and are concerned about its success. This need not be called the "board of education" or such like name, lest it become crystalized and static, and conscious of authority too soon. This must be kept a flexible and advisory process during the period of transition. Nor should the rector invite only those who will rubber-stamp his scheme. He needs advice, but the method needs more of a thinking group which will work out together a new mind for the parish.

When this group has begun to talk over the conditions, and to propose changes, there will be need for the sympathy, understanding, and support of the whole parish.

What Should be Changed?

Several areas may be considered by this advisory group. The following are suggested, although the order is not important:

(1) *Analyze and state your motives and goals.* This is an ideal step, but it will be found to touch the roots of many practical decisions. It touches the bed-rock "why?" of all programs. What do you want to give your children? What do you want them to become, to do through life as a result of having gone through your school? Various answers will fall into these groups, though often interweaving:

(a) Knowledge about Bible and Church. These are the commonly stated aims, and will always be part of our program.

(b) Reverence — skills in worship, use of Prayer Book, conduct in church, good

habits and attitudes.

(c) Loyalty to the Church, the sense of fellow-feeling, our common life, "this holy fellowship," communion with one another as well as with Christ, the family of the Church.

(d) Awareness that all our human pressures and problems, all our life long, will find their answers and solutions in our religion. Here we are in tune with the newest goals, and will need much help in implementing them in our operating program.

(2) *Study your Sunday morning program.* Is there enough time to accomplish what you desire? Does the worship leave insufficient time for the lessons? Or, do the teachers complain of crowding, noise, interference? Face frankly the need for starting at 9:15 or even 9:00 with a real family service. Or consider starting classes promptly at 9:00 with service following.

Using Your Parish Plant

(3) *Study your age-groupings.* Completely graded schools are now the general practice, but room and space may call for variations. Thus, a room with three classes (say, fourth, fifth, and sixth graders,) may be improved by forming them into one federated class or "club," with three teachers cooperating.

(4) *Study your time-space factor.* If crowded, ask the questions, "Could we use our rooms twice by dividing the school into two sections? Could we have the Upper School at nine and the Primary at 11. Or, could we start half the school with their classes while the other half worships in church, and then reverse them at mid-point?"

(5) *Enlarge the teaching staff.* The enlisting of an extra teacher or observer for each class is here faced, and steps to study parish lists are taken.

The study group may, by this time, be led into enthusiasm for some grand new scheme. Some cautions are suggested. If changes are proposed, certain points of practical politics must be observed: First some trial balloons of publicity; then informal conferences with key persons; and early and repeated explanation of the details and reasons for the new way by all kinds of bulletins, announcements, and sermons.

(A list of the selection of published texts is not given, since this is the sole responsibility of the rector, although the discussions under point one will guide and support his decisions.)

Appointments Accepted

The Rev. Lars R. Bache-Wiig has left the professional church fund-raising field and is now assistant at the Church of St. Stephen the Martyr, Edina, Minneapolis. Address: 6004 Concord Ave., Edina, Minneapolis 24.

The Rev. Charles H. Brown, who was ordained deacon in April, is now assistant at St. John's Church, Tulsa, Okla.

The Rev. Arnold A. Fenton, formerly rector of St. Thomas' Church, Mamaroneck, N. Y., will in October become chaplain of the New York Military Academy, Cornwall-on-Hudson, N. Y.

During the Rev. Mr. Fenton's rectorship the church was completely restored and the endowment of the parish greatly increased.

The Rev. W. A. Donald Foster, formerly assistant at St. Paul's Church, Minneapolis, will on September 16th become rector of St. John's Church, Crawfordsville, Ind. Address: 711 W. Pike St.

The Rev. John H. Heidt, formerly a student at Nashotah House, is now curate at Christ Church, New Haven, Conn. Address: 84 Broadway.

The Rev. Richard C. Heintz, formerly vicar of St. Andrew's Church, Pinedale, Wyo., is now vicar of Trinity Church, Hinkley, Minn., and its field.

The Rev. Bradley McCormick, formerly in charge of St. Thomas' Church, Canonsburg, Pa., and the Church of the Atonement, Carnegie, is now assistant at Trinity Church, Fort Wayne, Ind. Home address: 4034 Weisser Park Ave.

The Rev. Frederic Howard Meisel, formerly chaplain at Bellevue Hospital, New York, is now curate at the Church of St. Mary the Virgin, 145 W. Forty-Sixth St., New York.

The Rev. B. Clifton Reardon, formerly rector of Christ Church, Pulaski, Va., is now director of Christian education for the diocese of Southwestern Virginia. Mailing address: Box 2068, Roanoke; office, Evans Diocesan House, 1000 First St., S.W.; residence, 2329 Mount Vernon Rd., S.W.

The Rev. Mr. Reardon succeeds Miss Barbara Bishop as director of Christian education. Miss Bishop will be a postulant in the Order of St. Helena in Newburgh, N. Y.

The Rev. William L. Stevens, formerly curate at St. Luke's Church, San Francisco, will be curate at St. Saviour's Church, London, England. Address: St. Saviour's Clergy House, Poplar, London E. 14.

The Rev. George R. Taylor, formerly rector of Trinity Church, Grand Ledge, Mich., will on October 1st become assistant at St. Stephen's Church, Coconut Grove, Miami, Fla.

There will then be four full-time priests on the staff of St. Stephen's, each with a special field or department of service. This fall St. Stephen's Church will introduce all-male choirs, under the direction of Mr. Charles G. McVay, known for his "natural voice" technique in the training of boys' voices.

The Rev. Howard S. Trask, formerly rector of Grace Church, Huron, S. D., is now vicar of St. Andrew's Church, Basin, Wyo., with address at Greybull, Wyo.

The Rev. William Jay Treat, who was recently ordained deacon, is now vicar of Christ Church, San Augustine, Texas, and St. John's, Center. Address: Box 481, San Augustine.

Missionaries

The Rev. John B. Kelley, with his wife and two children, recently departed for Central America, where he will take up work at the Church of the Good Shepherd, San Jose, C.R. The Rev. Mr. Kelley has just completed a year in training for the mission field, studying at the Episcopal Theological Seminary of the Southwest.

The Rev. Edmund K. Sherrill has returned to Sao Paulo, Brazil, after furlough in the United States. His wife and children were to fly there later in August.

Mr. E. Robert M. Yerburgh recently went to Port-au-Prince, Haiti, accompanied by his wife and their three children. He will be the new

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headmaster of St. Peter's College, Port-au-Prince.

Resignations

The Rev. Julio Garrett retired recently from active missionary service in Puerto Rico. Twenty-seven years ago Fr. Garrett, a former Bishop of the Roman Catholic diocese of Cochabamba, Bolivia, was received into the priesthood of the Episcopal Church. With his wife, a graduate of St. Luke's Hospital School of Nursing, he was instrumental in founding most of the missions of the Episcopal Church in western and central Puerto Rico.

Most recently Fr. Garrett was in charge of St. Andrew's Mission, Mayaguez. He and Mrs. Garrett will continue to make their home in Mayaguez, where their children, Carlos and Georgina, are on the faculty of the University of Puerto Rico.

Degrees Conferred

The Ven. SAMUEL B. CHILTON, archdeacon of the diocese of Virginia; the Very Rev. FRANCIS B. SAYRE, JR., dean of the Washington Cathedral; the Very Rev. GEORGE M. ALEXANDER, dean of the School of Theology at the University of the South; the Most Rev. LEON GROCHOWSKI, Prime Bishop of the central diocese of the Polish National Catholic Church of America, and BISHOP SIMOES OF SOUTHWESTERN BRAZIL. All received the degree of doctor of divinity from Virginia Theological Seminary on June 6th.

Deaths

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

The Rev. William Hirst Heigham, 87, retired priest of the diocese of Washington, died August 2d of a heart attack, in his home in Silver Spring, Md.

Born in England, Mr. Heigham came to the United States in 1882, and was ordained priest in 1897. He began his ministry as canon of St. Matthew's Cathedral, Laramie, Wyo., and served as private secretary to Bishop Talbot until 1900, when he became vicar of the Chapel of Heavenly Rest in New York City. From 1900 to 1904 he was General Secretary of the Church Society Promoting Christianity Among Jews, and from 1904 to 1907 he was vicar of St. John's, Bainbridge, Ga. After serving as rector of the Church of the Holy Cross in Baltimore from 1907 to 1910, he went to Waycross, Ga., for four years, and then to Ellsworth, Kan., for two years. After serving in Downers Grove, Ill., for two years, he went to Brooklyn, Conn., and then served three years in St. John's Church, Saugus, Mass. In 1922 he went to the Church of our Saviour, Washington, D. C. for a year, and then to Christ Church, La Plata, Md., from 1923 to 1927. From 1927 to his retirement in 1937, he was rector of St. Barnabas Church, Oxon Hill, Md., and St. John's in Broad Creek, Md.

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September 1, 1957

Mr. Heigham is survived by a daughter, Una Heigham, and a son, Ralph W., both of whom live in Silver Spring, and by two other sons, Harold C. of Bethesda, Md., and Llewellyn of Ava, Mo. He also leaves four grandchildren and three great-grandchildren.

The Rev. L. Edmund Sills, 72, retired priest of the diocese of Pennsylvania, died in Newton, Pa., August 3d, in Abington Hospital.

Born in England, Fr. Sills was ordained in the United States in 1914, and served as curate of Trinity Church, New York City, from 1913 to 1916. After serving as rector of St. John's Church, Dunkirk, N. Y., from 1916 to 1928, he became rector of St. Peter's Church, Westchester, New York City, where he stayed until 1943. From 1943 until his retirement in 1954 he was rector of St. Luke's Church, Newton, Pa.

Fr. Sills is survived by his wife, Mabel Snyder Sills.

Rodney Procter, 78, active Churchman and grandson of William Procter, a founder of the Procter and Gamble Company, died August 4th at his summer home in Stockbridge, Mass.

Mr. Procter was a trustee of the New York Protestant Episcopal City Mission, and had served as both junior and senior warden of St. Paul's Church in Stockbridge for 19 years. Lately he had helped in the Century Church at Orleton, Herefordshire, England, where both his great-grandfather and great-great-grandfather had served as vicars.

Mr. Procter is survived by his wife, Beatrice Sterling Procter; two daughters: Mrs. Anson Phelps Stokes Jr. of Brookline, wife of the Bishop Coadjutor of Massachusetts, and Mrs. Peter H. B. Frelinghuysen Jr. of Morristown, N. J., wife of the U.S. Representative; and seven grandchildren.

we congratulate

The Rev. EDWARD F. HAYWARD, who has completed 50 years in the priesthood. Now rector emeritus of Grace Church in Monroe, La., he celebrated 25 years as rector of that church in 1946. Fr. Hayward has been very active in community affairs, having served as president of the Juvenile Association, the Civic Music association, and the Rotary club.

The Rev. Dr. TERENCE J. FINLAY, rector of St. Bartholomew's Church, New York City, on the celebration of 25 years in the priesthood. He was ordained in London, Ontario, in 1932. Bishop Townshend, Suffragan of the diocese of Huron, Canada, who had ordained Dr. Finlay, was present and spoke.

MRS. HAROLD E. WOODWARD, who has completed 25 years of service with the Girls' Friendly Society. A testimonial luncheon was held in New York, at which the Woodward Scholarship Fund, to provide for an annual scholarship for a member of the Society, was announced.

The Very Rev. ISRAEL H. NOE of St. James' Church, Memphis, Tenn., on the celebration of the 40th anniversary of his ordination to the priesthood. The Memphis Press-Scimitar took note of the July event editorially, saying: "... for 40 years his love, inspiration, guidance have reached countless human souls, lifting and transforming lives, bringing more of heaven to Memphis and the Mid-South."

WILLIAM LAMBERT of St. Paul's, Oregon City, Ore., who was a joint winner of the 1957 Pulitzer Prize for local reporting. Mr. Lambert, a reporter for the Portland Oregonian, wrote part of a series of stories which touched off a vice investigation in Portland. He is a former vestryman at St. Paul's.

The Rev. ERNEST SYDNOR THOMAS, who celebrated his golden anniversary in the ministry recently. Dr. Thomas, who retired in January, spent his entire ministry at one church, St. Barnabas, Germantown, Philadelphia. St. Barnabas was a three-year-old mission when he was put in charge of it in 1907. When it became a parish in 1930, Dr. Thomas became its first rector.

RECIPIENTS OF DISTINGUISHED SERVICE CROSSES, which were presented for noteworthy

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service by Bishop DeWolfe at LONG ISLAND'S diocesan convention.

Recipients were: the Rev. George T. Gruman, the Rev. E. H. Hamilton, the Ven. Canon Charles W. MacLean, the Rev. Nicholas Matthew Feringa, the Rev. Albert Edward Greanoff, the Rev. Thomas T. Butler, Melvin Dunn, George Bell, Mrs. George Mercer, and Mrs. Ruth Thomas.

ALL SAINTS' CHURCH, McAlester, Okla., on the dedication of its newly erected educational building. Dedicated by Bishop Powell with the assistance of the Rev. Guy W. Howard, rector of the church, the building is comprised of church offices, a lending library, workrooms, rector's study, eight rooms in which classes or meetings may be held, and a nursery. The church was organized in 1894 and became a parish in 1944.

ST. MARY'S-IN-THE-HILLS, Lake Orion, Mich., which recently broke ground for an undercroft that will house the church school and serve as an all-purpose room. The concrete block structure will be adjacent to the present church. A new church will eventually be added to it. St. Mary's, started as a mission five years ago, has over 200 communicants. It became a parish in 1956.

The 31 families in the congregation of **ST. MARY'S CHURCH**, LOVINGTON, N. M., which, after almost four homeless years, has dedicated its combination church and parish house building this spring. Original construction drafts for the building, which is of contemporary design, were drawn up by a member of the congregation. The building was put up at a cost of about \$45,000 through the congregation's own efforts. The Rev. John B. Haverland of Hobbs, N. M., has served the congregation since 1955.

HOLY TRINITY CHURCH, Dallas, Texas, on the dedication of its altar appointments. Holy Trinity is three years old, and has enjoyed the status of parish for the last two years.

ALL ANGELS MISSION, Miami Springs, Fla., a new mission in the diocese of South Florida. The organizational meeting was attended by 107 Churchmen, with the Rev. William L. Hargrave, executive secretary of the diocese as chairman.



ST. MARY'S, LOVINGTON, N. M.

CHRIST CHURCH, Coxsackie, N. Y., upon the consecration of its newly built church building. A fire destroyed both the church building and the rectory in February, 1952, and the new church was dedicated just a year later. The consecration service was held on Rogation Sunday. Since the fire the Rev. Clifford A. Andrews, rector of the parish, has been living with his family at the rectory of Trinity Church in Athens, which he serves in addition to Christ Church.

The **CHURCH OF THE ASCENSION**, Chicago, on the celebration of its 100th anniversary in May. A centennial program was planned for May 30th, and also an exhibit of contemporary religious art.

The Church of the Ascension was established as

a protest against the "dangerous high-church tendencies" in St. James Church (now the Cathedral Church of St. James) according to a parish source. Later it became one of the better-known Anglo-Catholic parishes of the country. Under the leadership of the Rev. Albert W. Hillestad, its most recent rector, Church of the Ascension has re-oriented itself to a multi-racial, multi-lingual and highly transient situation.

Marriages

The Rev. **BENJAMIN W. SAUNDERS**, rector of St. Stephen's Church, Racine, Wis., and chaplain at DeKoven Foundation, Racine, who was married on August 22d to Miss **KATHRYN S. COUNSELL**. Mrs. Saunders, a junior high school teacher of home economics, has long been active in parish work at Grace Church, Madison, Wis., and is an associate of the Sisters of St. Mary.

Mr. **FREDERICK ELWYN KIDDER**, who was married on August 10th to Miss **GEORGINA GARRETT**, daughter of the Rev. Julio Garrett and Mrs. Garrett, of Mayaguez, P. R. (See also Resignations, the Rev. Julio Garrett.)

The Rev. **GEORGE ROWLAND PETERS**, rector of St. Andrew's Church, Galax, Va., who was married on June 15th to Miss **NANCY ANN MORRIS**, of Pearisburg, Va. She was on the faculty of the Pearisburg High School during the past year.

Births

The Rev. **SYLVAN W. LAW**, and Mrs. Law, of Conway and Russellville, Ark., on the birth of Rebecca on August 13th.

The Rev. **FRED C. WOLF, JR.**, and Mrs. Wolf, of St. John's Church, Corsicana, Texas, on the birth of a son, their second child, on August 2d.

The Rev. **ROBERT MILLER** and Mrs. Miller, of St. Andrew's Church, Detroit, on the birth of Gail Elizabeth on April 11th.

The Rev. **YUNG-HSUAN CHOU** and Mrs. Chou, of St. John's Church, Otter Lake, Mich., on the birth of Richard Samuel.

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RUN SPARE-TIME Greeting Card and Gift Shop at home. Show friends samples of our new 1957 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 38, Ferndale, Michigan.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

FOR SALE

18 DARK FIR PEWS, 9 1/2", cushions, attached carpeted kneelers; seating capacity 100; 8 matching choir pews, 4' x 11 3/4". Good condition. Reply Box M-469, The Living Church, Milwaukee 2, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

JUST ARRIVING from Ireland — our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

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POSITIONS OFFERED

WANTED — Organist-Choirmaster. St. Michael's Church, 225 West 99th St., New York 25, N. Y. Apply in writing.

22

PRIEST WANTED for small Michigan parish, moderate Catholic, small town, good support. Send full details. Reply Box P-466, The Living Church, Milwaukee 2, Wis.

HOSPITAL CHAPLAIN; single, large U.S. Public Health Hospital, New York area. Some clinical training preferred. Adequate salary and maintenance. Reply Box F-467, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

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RETREATS

SEMINARIANS, September 17 (Vespers) - 21 (A.M.), House of the Redeemer, 7 E. 95th St., New York 28, N. Y. Conductor, A Holy Cross Father. For reservation address Warden.

RETREATS AT HOLY CROSS, West Park, N. Y., For Priests: September 9-13. For Seminarians: September 17-21. Retreats begin at 6 P.M. and close after breakfast on the last named day. Apply Guestmaster, O.H.C.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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The classified columns of
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you want to reach.

BOOKS

Continued from page 15

Church and urges that only a constant self-criticism can save us from "the closed, introverted life of self-perpetuation." Here he examines ways in which the Church can come alive again and feel the strength of the Holy Spirit within its life.

This book is written with imagination, remarkable clarity and a sharp challenge on every page.

WILLIAM S. LEA

In Brief

MY HOSPITAL DAYS. By Jessie F. Clubb. Warner Press. \$1.50.

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Books Received

HEICHER FILING SYSTEM for Ministers, Missionaries, Church School Teachers, and other

Church Workers. By M. K. W. Heicher. Baker Book House, Grand Rapids 6, Mich. Pp. 86 and tables. \$2.

BIBLE PICTURE ABC BOOK. By Elsie E. Egermeier. Revised by Zelpha Henderson. Warner Press. About 60 unnumbered pages, many of them with color illustrations. \$1.95.

A GUIDE FOR SPIRITUAL DIRECTORS. By The Author of "The Way." London: Mowbrays. New York: Morehouse-Gorham Co. Pp. 134. \$2.40.

PROTESTANT AND CATHOLIC. Religious and Social Interaction in an Industrial Community. By Kenneth Wilson Underwood. Beacon Press. Pp. xxi, 484. \$6.

FAITH AND LOGIC. Oxford Essays in Philosophical Theology. Edited by Basil Mitchell. Beacon Press. Pp. 222. \$6.50.

THE MENTALLY ILL CHILD. A Guide for Parents. By Steven B. Getz, Ph.D., and Elisabeth Lodge Rees, M.D. Springfield, Ill.: Charles C. Thomas. Pp. xiv, 88. \$3.50.

ST. AUGUSTINE AND HIS SEARCH FOR FAITH. By Milton Lomask. Illustrated by Johannes Troyer. Farrar, Straus, and Cudahy. Pp. 190. \$1.95.

A LAYMAN'S GUIDE TO THE OLD TESTAMENT. By P. S. Robinson. London: SPCK (Holy Trinity Church, Marylebone Rd., N.W. 1). Pp. 134. Paper, 4/6 (about 70 cents ordered direct).

THIS VAST ACTIVITY. The Christian Life in the World. By Mary McCulloch. London: SPCK. Pp. 56. Paper, 2/6 (about 40 cents ordered direct).

HOW SHALL THEY HEAR. Principles and Practice of Present Day Preaching. By Gordon W. Ireson. London: SPCK. Pp. viii, 222. 9/6 (about \$1.35 ordered direct).

A SERPENT IN EDEN and other Stories from *The Book*. By Sydney Temple. London: Mowbrays. New York: Morehouse-Gorham. Pp. 86. \$1.90.

MORE POWER TO YOU. By John and Dorathea Crawford. Muhlenberg Press. Pp. xii, 144. \$2.50. ["A Teen Guide For Self-Understanding."]

THE POWER OF THE PASSION. Lent Sermons 1957. By Harry N. Hancock, Dean, Cathedral Church of St. Mark, Oak Grove and Hennepin Ave., Minneapolis, Minn. Pp. 66. Paper, no price given.

THE UNITY OF THE CHURCH. A Symposium. Papers Presented to the Commissions on Theology and Liturgy of the Lutheran World Federation. Augustana Press. Pp. vii, 167. \$3.

PLAYS FOR THE CHURCH 1957. A list compiled by a Committee of the Commission on Drama, Department of Worship and the Arts, National Council of the Churches of Christ in the USA. Available from Office of Publication and Distribution, NCC, 120 E. 23d St., New York 10, N. Y. Pp. 40. Paper, 50 cents plus five cents postage.

THE LIFE OF JOHN SMITH, English Soldier by Henry Wharton. Translated from the Latin with an essay by Laura Polanyi Striker. University of North Carolina Press. Pp. 101. \$4.

THEY SIGNED FOR US. By Merle Sinclair and Annabel Douglas McArthur. Duell, Sloan and Pearce. Pp. x, 82. [A "dramatic story of the signers of the Declaration of Independence."] \$2.50.

Children's Books



JESUS, FRIEND AND HELPER. By Elizabeth Allstrom. Pictures by Iris Beatty Johnson. Abingdon Press. Pp. 47. Cloth, \$1.50.

MARA JOURNEYS HOME. By Elizabeth P. Witheridge. Illustrated by Lucille Wallower. Abingdon Press. Pp. 127. Cloth, \$2.



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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

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Weston H. Gillett, r; Rev. Francis McNaul
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

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ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

(Continued on page 24)

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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; first Sun, 1S; 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.

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(Continued from page 23)

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Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

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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CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
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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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Sun 7:30, 9:30 & 11; Wed 10; HD as anno

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.

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Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass &
Ser; Daily 7; EP 6 (Sat only); 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

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.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

The Living Church

FAIR HAVEN, N. J.

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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, MP 9:30; Daily 7, Thurs 10;
C Sat 4:30-5:30 & by appt

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

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Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
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Tues 10:30; Wed & Saints' Days 8; Thurs 12:10;
Organ Recitals Wed & Fri 12:10; EP Tues &
Thurs 6. Church open daily for prayer.

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

HOLY COMMUNION 6th Ave. at 20th St
Rev. Charles A. Elliott, r
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 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

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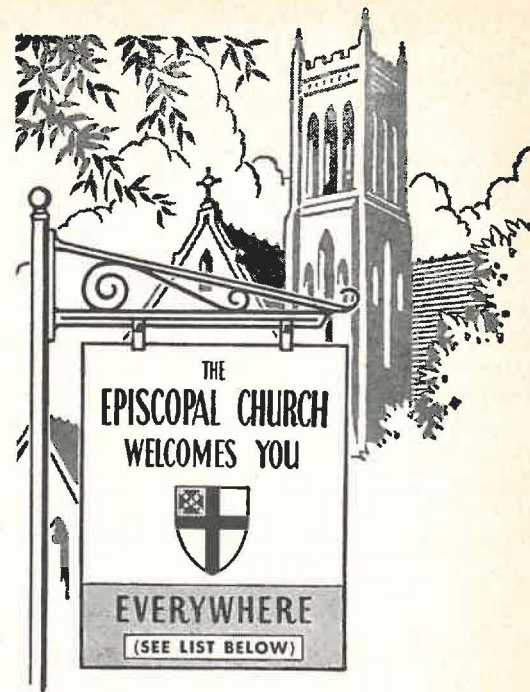
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

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 & 155th 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

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



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

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

UTICA, N. Y.
GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 10; HC Wed 7; Fri 7:30; Lit daily 12

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

NORFOLK, VA.
ST. PAUL'S City Hall & Church St.
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.
TRINITY (1762) Court and High Sts.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser
2nd & 4th; HC Tues 7, Wed 10:30, Thurs 8,
HD 10:30; C by appt

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 Way
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

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail