

# The Living Church

April 18, 1954

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**EASTER: V-Day of the Christian year [pp. 5, 14].**

**CAN WE TRUST GOD? P. 12.**

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

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**Ecclesiastical Horse Trading**

THE House of Bishops hardly needs the defense of a "back-row" bishop, but the editorial "About the Ministry" [L. C., March 21st], is so completely wrong in its interpretation of the action of the House of Bishops last November at Williamsburg that I am moved to write to you.

The editorial states that "It is evident that the disapproval of Anglo-Catholic practices was, in this particular case, a sort of quid pro quo. Indeed, the removal of the objection to the *traditio instrumentorum* was strictly on the basis of the fact that only two practices had been condemned on the Liberal Evangelical side, so there should be only two on the Anglo-Catholic side."

Such ecclesiastical horse trading was far from the thoughts of the Bishops and such an interpretation is unfair to the spirit of the deliberations. The Bishops called for full and sincere loyalty to the Book of Common Prayer in ordinations, and deprecated either subtractions or additions to the rite as implying that the ordinal is not complete in itself. Extremists of all kinds were called back to a more central unity. The spirit was one of concern for the fellowship and not one of legalism as your editorial would suggest.

(*Rt. Rev.*) **FREDERICK J. WARNECKE**,  
Bishop of Bethlehem.

Bethlehem, Pa.

**Editor's Comment:**

In our editorial, we asked Low Churchmen, other than bishops, to set us right, if they were distressed about the anointing of the ordinand's hands or his prostrating himself. We have received exactly one letter in this vein from a priest or layman, and that from one who would be regarded on the high side in Churchmanship. Probably the explanation is that only bishops go to ordinations often enough to be upset by ceremonial departures from the "accustomed" use.

In view of the vast indifference of Churchpeople in general to these departures, we failed to realize that they affected Bishops differently.

**Reaction Request**

IN your editorial "About the Ministry" [L. C., March 21st], you state that "most Churchmen of all schools of thought" are in agreement with the five points you made about the ministry. This is just to say that I am among them!

It will be interesting and, I hope, helpful to see how far we really do disagree on the question you mention: "whether a minister of some other Church may have received this special ministerial character by non-episcopal ordination." It may be that, even here, it is more a difference of attitude than of doctrine.

The following is an excerpt from an article entitled "An Evangelical View of

the Church" by Professor Albert T. Mollegen, which will appear in May's *Protestant Episcopal Standard*:

" . . . The representative ordaining authority is the Bishop, the guardian of doctrine and the source of liturgical order. The episcopacy derives this authority from God through the continuous succession of Bishops who function in and for and with the whole body. God, the tradition, the succession, and the people are in different ways the source of the authority of the episcopacy.

"Against this Catholic order God has raised up other ministries, the Wesleyan for instance. Belief in Catholic order and unwillingness to sacrifice it does not prevent us from recognizing the judgment of God upon Catholic order and the validity of other ministries. Only by receiving this judgment can we offer our gift to the Churches which do not have this order. We would not measure God's gift through us against God's gift to us through those with whom we can work out unity. The Church of South India seems to us a way of broken-hearted reception of gifts from God through others even as God gives through us.

"It is probably wise with the wisdom which God gives that the whole of Anglicanism does not at one time take such risks as South India. But we believe that God wills that one segment of the Anglican Body take the risk so that the whole body may be whole again. . . ."

Perhaps some of your readers would be good enough to express the Anglo-Catholic reaction to this position. If their comments are such that you can't print them send them to me!

(*Rev.*) **E. A. DE BORDENAVE**,  
Editor, *Protestant Episcopal Standard*.  
Philadelphia, Penn.

**Reprint Form**

LAST night I read Fr. Pettway's article, "Love God More" in THE LIVING CHURCH of March 28th, and like it very much.

In fact I like it so well I'm writing to suggest that it be made available in reprint form for distribution.

**EUGENE C. NOYES**,  
Chartered Life Underwriter.  
Akron, Ohio.

**Editor's Comment:**

If enough requests are received, we shall be happy to reprint "Love God More."

**Dangerous Delusion**

WORLD democratic federation is all that Miss Mygatt says [L. C., March 14th] in her letter except an instrument for "the redeeming of our somberly polarized world." For what are that world's poles, except world democracy and its opposite, world despotism. Only as the one pole triumphs, can there be any hope of world law and its enforcement. For despotism is the negation of all law.

Federal union of the already free, as demanded by the Atlantic Union Committee, is a practical step, not toward escaping the struggle of our time, but toward

## LETTERS

winning it. As freedom advances, so can union. Between the free and the unfree, federal union is impossible, and the dream of it is a dangerous delusion.

C. I. CLAFLIN.

Buffalo, N. Y.

### Religious Bigotry

EPISCOPALIANS everywhere must be hanging their heads in shame today, for two supposedly distinguished, brilliant, rectors of two large and prominent Episcopal cathedrals have desecrated the pulpits of their churches by smearing a man's character and injecting into it all the cleverest of religious bigotry. . . [L. C., April 4th]. MRS. DOUGLAS KERLIN, Shreveport, La.

### One Century Rush

WHAT is wrong with a penitential beginning to Mass [L. C., January 17th]? Not every Episcopalian goes to confession — some may even come without the preparation the Prayer Book requires. And even the one who has recently confessed to a priest may have committed subsequent sin. "Who can tell how oft?"

Certainly the Gloria in Excelsis interrupts, if said there — but I do not know one adequate reason for taking it from the place it has so fittingly filled for four centuries, that of rapturous praise after receiving Communion! Some things really were improved in the 16th century.

As to our shorter Kyrie being self-centered because it says "upon us" — if so, so is the Lord's Prayer! I have been taught for decades that the very fact of saying "us" made our prayers larger, saved them from pre-occupation with our selves.

Priests who have gotten tired in a few years of the appointed service, might ask how it is with the laity. Maybe some of us love our service after listening to it 50 or 60 years.

Change should not be thought of as desirable for itself, only to serve real needs, felt widely by clergy and laity, not only by a few specialists. Changes must come, but not in such a rush in one century.

MARY McENNERY ERHARD.

Swansea, Mass.

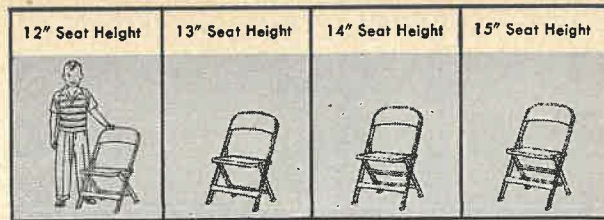
### Read, Mark, Digest

YOUR editorial on "Choosing A Bishop" [L. C., March 28th], was most thought provoking. However, I should like to say that from the standpoint of Christian ethics and moral theology, I am definitely opposed to any type of trickery employed to elect a Bishop. It is high time that this great Church of ours weighs very carefully the procedure and the ethics of procedure in the election of Bishops. Means do not always justify the end, particularly if the means compliment some of the rotten procedure that goes on in secular politics. I should like to commend to the Church's consideration, that marvelous article on the election of a Bishop by Bishop Barnwell. This article appeared in the *Witness* in the early part of the year. It would do the whole Church good to "read, mark, learn and inwardly digest."

(Rev.) JAMES JOSEPH,  
Rector, St. John's Church.

Corsicana, Texas.

April 18, 1954



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## Your Easter Lesson

**N**O matter what course you are following, or the age of your class, on Easter Day—and on several Sundays after—your duty is to teach the Easter experience of the Church. If you, and the other teachers, year by year, do not teach Easter correctly, effectively, with full understanding of the interwoven Biblical accounts, and with the right doctrine which the Church presents—then your children will have been cheated of a rich part of their Christian inheritance.

The first step is to know your Scriptures. Don't trust your memory from former years. It is a complicated report, full of the emotion of that world-shattering Day, and as a responsible spokesman you must spend some hours on your sources. So, get out your Bible. Two or more Bibles are better, to have the different accounts side by side. Or, borrow an English harmony.\*

Without arranging the details in parallel, here are all the Easter passages: St. Matthew 28:1-16. St. Mark 16: 1-14. St. Luke 24: 1-12. [If you wish to review the lovely story of the Stranger on the Emmaus road, read the rest—St. Luke 24: 13-35.] And finally, St. John 20: 1-29.

Some careful study and conjecture is required to exhibit the four accounts harmoniously—perhaps more than for any other part of the Gospels, because here so many important events are crowded into so short a space of time.

The next step in your preparation is to make certain that you can state the Church's established doctrine of the Resurrection. Do not be trapped by the smooth words of some current rational modernists and give the explanation that "in their over-wrought state they only thought that they saw Him alive." All your life you have stood among your fellow Churchmen and declared, "The third day he rose again from the dead!" That is your witness, the Church's first published truth. Stick to it now. Don't explain it away by any volunteer interpretation of the Bible passages.

The next step is to fit all this into a teaching plan—for your Easter class period, and for the next several Sun-

days. Consider the ages; experiences, language and interests of your children. There are at least three successive age-levels, with an increasingly complex and intense appreciation of the Resurrection.

1. For little children it is enough to say that Jesus was dead and was alive again on Easter morning. The words will take on more meaning year by year. Some would present here the egg, and the bulbs, and other illustrations of life from seeming death. But to this writer such are adult thoughts, of little meaning or need for young minds. Rejoicing, and gift-giving, and new clothes, and all the decorations and sweet-smelling flowers at the church—all these are Easter among the faithful. It is not an intellectual explanation that is called for, but a sharing in the happy atmosphere of the high feast day of the Church. Give them the feel of Easter. Meanings will come later.

2. For juniors the Resurrection note is *miracle*. The wonder of coming to life, the unique nature of our Lord's life, and the Father's will. Say it your own way. Get them to re-tell it and express it by any means. You are not apt to go wrong if you are sure of your Scripture, and if you believe your Creed.

3. With seniors and adults you have two further notes to touch: The Lord appeared mostly to groups of believers, to the Church. So at Easter we recall that He is always present where two or three are gathered [in his name, i.e., as believers]. Easter, to Churchmen, means Christ among us, our life, our joy.

Again, to older pupils a discussion may be guided as to the nature of the Lord's Resurrection body. For this you will want to go through carefully all the other resurrection appearances in the Gospels, noting how He ate, went through locked doors, etc. For this you will want to check with some safe authority to be sure you do not misstate the case.

For some, the point of contact will be the experience of death, with Christ's resurrection as our comfort and reassurance. But for many there will be the grand assurance that our Lord is here, amidst the Church, present in our Communion, ever and forever, alive forevermore. Therefore let us keep the Feast.

Alleluiah!

\*An edition of the Gospels in which the four accounts are printed in parallel columns, showing similar accounts side by side, and the gaps.

# The Living Church

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

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## Things to Come

APRIL						
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### April

18. **Easter Day.**  
Radio-TV Workshop, Broadcasting and Film Commission, NCC, Cleveland, Ohio, to 23d.
19. **Easter Monday.**
20. **Easter Tuesday.**
21. Annual meeting, Associated Church Press, New York, N. Y., to 23d.
22. Tennessee convention to elect suffragan bishop.  
Meeting, executive committee, Central Department of Church World Service, NCC, New York, N. Y.
23. Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn., to 26th.
25. **1st Sunday after Easter.**
27. National Council meeting, Seabury House, Greenwich, Conn., to 29th.
28. California Special diocesan Meeting on Century of Progress Fund.
30. 2d Annual Faculty Conference for South, Du Bose Center, Monteagle, Tenn., to May 2d.

### May

1. St. Philip and St. James.
2. **2d Sunday after Easter.**  
50th annual convocation of Salina, to 3d.  
Indianapolis Convention, to 3d.
3. Washington Convention.  
Pennsylvania Convention.

## The Cover

This week's cover photograph, of St. Thomas Choir Boys, New York City, was taken some years ago, and is published again in 1954 as being perennially symbolic of the festiveness of Easter.

# RELIGION IN ART

By WALTER L. NATHAN, Ph.D.



Photo Courtesy Yale University Art Gallery

### THE RISEN CHRIST

*Like a flash of lightning, the revelation.*

## CHRIST APPEARING TO HIS DISCIPLES AFTER THE RESURRECTION

William Blake (English, 1757-1827)

(Color-printed drawing)

FROM 1793 to 1800 William Blake lived inconspicuously in Lambeth, a borough of London (now famous for the periodical meetings held at the official residence of the Archbishop of Canterbury). Free of personal ambition, and content with what little he could earn, Blake dwelt in a realm of his own, his ear tuned to the voices of angels, his eyes filled with images invisible to others.

He wrote book after book of poetry, "prophetic" books as he called them, and in rapid succession designed a large number of paintings and drawings. For some of his prints — mainly those of the year 1795 — he used a peculiar technique which makes them hard to distinguish from water-colors.

Our illustration reproduces one of these rare "color-printed drawings." Dante Gabriel Rossetti called the figure of Christ "one of the best produced by Blake — majesty and graciousness deepened into pathos."

What more intensely dramatic moment in human history than the risen Christ's first appearance to His disciples! While they are listening to the story of the supper at Emmaus He suddenly

appears to them and stands in their midst. Awe-stricken they lie, prostrate, at His feet, for like a flash of lightning the revelation has come to them that He is, in truth, the Son of God.

The bent forms of the apostles add height to the figure of the Lord — a figure so strong, so immaculate, so marvelously beautiful it made them fearful lest their eyes were deceived.

But He wants them to believe. With His very first words of greeting He brings them peace, the peace He has found in the silences through which He has passed. There are the wounds in His hands, His feet. He extends His arms as if to raise their bowed heads. When the others follow the foremost disciple on the left they, too, will see His face aglow with ethereal light.

In the face of Jesus Christ to which the firm outlines of the composition, ascending like a trefoiled Gothic arch, lead our eyes again and again, Blake's artistic genius has brought to life — with a clarity beyond the need for explanation — what in one of his poems he called the "Divine Image": Mercy, Pity, Peace, and Love.

EASTER DAY

## NATIONAL COUNCIL

## Armed Forces Director

The Rev. Robert J. Plumb, rector of St. Mark's Church, Washington, D. C., has been appointed as executive secretary of the Armed Forces Division of the National Council.

The new director, who succeeds the Rev. Percy G. Hall, will take office May 17th. A Commander in the United States Naval Reserve (active), Chaplain Plumb has been a member of the Armed Forces Division since December, 1951, and is a member of the General Commission on Chaplains, with headquarters in Washington.

During World War II he served aboard the battleship U.S.S. Wyoming and the U.S.S. LeJeune and was later senior chaplain at the Norfolk, Va., Naval Base.

After graduation from Trinity College in 1923, Chaplain Plumb worked as a reporter and assistant state editor for the Hartford *Courant*. The next year he enrolled at Virginia Theological Seminary and in 1928 he was ordained to the priesthood. His first charge was as assistant rector at All Saints' Church in Worcester, Mass., where he worked under the Rev. Henry Wise Hobson, now Bishop of Southern Ohio. In 1930 he accepted the rectorship of Trinity Church in Branford, Conn., where he served until 1940 when he was called to St. Mark's. That parish granted him a leave of absence to enter the service during World War II.

## BSA

## Convention Mascots

For the first time in its long existence, the Brotherhood of St. Andrew is inviting all Churchmen to attend its 54th National Convention which will be held June 17th to 20th at Wittenberg College, Springfield, Ohio.

Further invitations are being issued by the convention committee which has proposed that each senior delegate take a junior member of the BSA to the convention "as mascot for this very important business session."

The Brotherhood magazine, *St. Andrew's Cross*, has announced an attend-



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*All Churchmen invited.*

ance goal of 400 senior members and 150 junior members, plus "mascots."

The tentative program lists among its speakers:

Bishop Hobson of Southern Ohio; Bishop Baker, Coadjutor of North Carolina, who will deliver the keynote address; the Very Rev. Clarence R. Haden, Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., formerly director of the Presiding Bishop's Committee on Laymen's Work; and the Rev. Howard V. Harper, present director of the Presiding Bishop's Committee on Laymen's Work.

Mr. Charles Taft, son of the former president of the United States (who was also chief justice of the United States Supreme Court) and brother of the late Robert Taft, United States senator from Ohio, will speak on the subject "Men Working For God." Bishop Y. Y. Tsu of China will address the convention; and Bishop Watson of Utah will be the keynote speaker for the junior section of the convention. Convention chaplain is the Rev. Francis Cheney, rector of Christ Church, Springfield.

Provision has been made for wives and families of delegates to the conven-

tion to stay on the campus. Cars will be available for transporting visitors, members, and their families to the convention from the airports and trains.

Registration fees are \$20 for adults, and \$15 for children during the four day period, which includes meals and room.

Further information may be obtained by writing the "Convention Secretary," 709 West Market St., York, Pa.

## ORTHODOX

## Nomination Confirmed

The Holy Synod of the Moscow Patriarchate has confirmed the nomination of Archbishop Germogen of Krasnodar and the Kuban, USSR, as head of the Patriarchal Russian Orthodox Church in America. He also becomes Exarch of the Moscow Patriarch<sup>1</sup> [see p. 7].

Archbishop Germogen was nominated at a Sobor (convention) in New York March 17th-18th to succeed the late Metropolitan Makary of New York. The Sobor was attended by clergymen and laymen from the small group of congregations

**TUNING IN:** ¶There are three groups of Russian Orthodox in America: (1) Russian Orthodox Church of North America, representing most of Russian Orthodox in the U.S.; (2) Russian Synod in Exile, which started as a sort of "refugee gov-

ernment" of the Church, claiming that bishops left in Russia were puppets of the Reds; and (3) Moscow Patriarchate, under jurisdiction of present Church in Russia, whose Exarch (or deputy) is accountable to Patriarch of Moscow.

gations affiliated with the Patriarchal Church, which is under the jurisdiction of the Moscow Patriarchate.

Whether the Soviet archbishop will be able to assume the post is problematical.

The State Department announced in Washington that it had granted Archbishop Germogen only a 45-day extension of his stay in the United States. The Orthodox prelate came here late in February on a 45-day visitor's visa to "review the affairs of the Church in this country as the personal representative of Patriarch Alexei of Moscow."

In order for him to function as Exarch the archbishop will have to be granted a permanent visa by the State Department. But reliable sources in Washington said the Department is extremely reluctant to grant any further extension of his stay.

Meanwhile, it was reported in New York, but not officially confirmed, that Bishop Nicholai of the Russian Orthodox Diocese of Paris, France, will be named as Archbishop Germogen's auxiliary in New York. [RNS]

## Rights in Russia<sup>¶</sup>

*Though the Communist "line" in practical policy often undergoes bewildering changes, Communist philosophy and basic objectives do not. Marxism is an atheistic philosophy, and the ultimate elimination of religion is one of its objectives. However, since the beginning of World War II, relations between Church and State within the Soviet Union have improved, even while bitter religious conflict raged in the satellite nations. In this interview, Archbishop Germogen of the Russian Orthodox Church tells of conditions today. As a loyal Soviet citizen, he emphasizes the positive rather than the negative side of the picture, but it is plain that the Soviet government currently tolerates the Church to a far greater extent than is generally realized.*

By ELIZABETH McCracken

This interview was obtained through the kindness and with the help of Mr. Paul B. Anderson, and the Rev. Joseph Dzvovichik of the Russian Orthodox Cathedral of St. Nicholas, in New York. [Mr. Anderson is an associate editor of THE LIVING CHURCH and an expert on the Russian Orthodox Church.] Archbishop Germogen courteously agreed to an interview, asking that the questions be sent to him in advance, he knowing no English. Mr. Anderson kindly forwarded the suggested questions. These were translated into Russian by the

**TUNING IN:** ¶Christianity came to Russia in the 10th century, and the first Patriarch, Job, was appointed about 500 years ago. During the reign of Peter the Great (1672-1725), the Patriarchate was suppressed and the Church governed by

## Eastertide's Promise

### The Presiding Bishop's Message

**C**HRISTIANITY is a paradox for it is a story of defeat and of victory, of sorrow and of joy, of the Cross and of the Resurrection.

Good Friday and Easter go hand in hand in the Gospel as they do in life. Only those who have tried humbly to take up a cross in the service of the Christ can fully experience the deep abiding joy of Easter morning.

There are those who view Christianity as a means of escape from the labor, the burden bearing, the human failure and the penitence, which are a part of daily living. But Christianity is deeper and

more realistic than that—courage, unselfishness and sacrifice are Christian virtues.

Easter does not give us exemption from the need of such. Rather, Easter tells us that the battle is worthwhile and assures us of the power to live victoriously. For the joy that was set before Him, He endured the Cross. There is the promise of Eastertide, a joy which no man or circumstance can take from us.

*Wm. K. Shurell*

Archbishop's secretary. The Archbishop then dictated answers in Russian. These were translated into English by Fr. Dzvovichik.

On the appointed day, the Archbishop, his secretary, Fr. Dzvovichik, Mr. Anderson [who speaks Russian], and this reporter assembled in a reception room of the Cathedral House of St. Nicholas. The secretary first read aloud the suggested questions in Russian; and then the answers, also in Russian. Then, Fr. Dzvovichik read the answers in English. There was full opportunity for comments or further questions. But what His Grace had provided was complete [although not all the questions were answered] and unique.

These are the questions [in brief form] and direct quotes of the Archbishop's answers:

*What is the situation of the Church in the USSR in the post-war period?*

"The outward situation of the Orthodox Church in the USSR in the post-war period is defined by the Decree of the Soviet government dated January 23, 1918, on the separation of the Church from the State, and the School from the Church. This decree is based on the principle that, in the Soviet Union, all religious societies enjoy equal rights. They get neither political nor financial support from the state, and enjoy the same rights as any private associations; the citizens of the USSR have every right to choose whatever religion they please, as well as the right to profess no religion at all.

"The Church circles of the USSR consider this decree of the Soviet government as a positive factor which has

liberated the Church from that close alliance with the state which, in Tsarist days, had cost the Church her inner freedom.

"The inner life of the Russian Orthodox Church has particularly deepened and intensified in the post-war period. Already on September 4, 1943, the leaders of the Orthodox Church submitted to the Soviet Government the idea of the desirability of convening a Church Sobor (Convention), for the purpose of electing a patriarch. The government reacted favorably, and the Sobor which convened on September 8, 1943, unanimously elected the late Sergii as Patriarch of Moscow and all Russia.

"Since the end of 1943, the Patriarchate publishes a monthly church periodical the *Journal of the Moscow Patriarchate*, as well as other periodical and non-periodical publications (collected sermons, proceedings of congresses and conventions, service manuals, calendars, manuals of Church services, etc.)

"Theological seminaries have been opened in Moscow, Leningrad, Odessa, Minsk, Saratov, Stavropol, and in other cities of the Soviet Union, and Theological Academies have been opened in Moscow and Leningrad.

"Following the death of Patriarch Sergii, a Sobor of the Russian Orthodox Church convened in Moscow in January, 1945. In addition to bishops, clergy and laity of the Soviet Union, this Sobor was attended by the representatives of all national autocephalous<sup>¶</sup> Churches. This Sobor elected Acting Locum Tenens<sup>¶</sup> Metropolitan Alexii of Leningrad and Novgorod as Patriarch of Moscow and All Russia, and it also ratified the

a Holy Synod. This continued through Czarist times, the czar being represented on the Synod by a Procurator. ¶Autocephalous means self-governing in the fullest sense of the word. ¶A locum tenens is a temporary occupant of an office.

statutes governing the administration of the Russian Orthodox Church.

"In order to further normalize relations between the Church and the State on the basis of non-interference into each other's domain, the Soviet government instituted in October, 1943, the 'Council for the Affairs of the Russian Orthodox Church.' Unlike the Tsarist government, this Council does not interfere in the inner life of the Church, or with canonical or dogmatic questions. The task of the Council consists in deciding all questions which might arise between the Church and the government, or which require the approval of the government.

"In the post-war years, following suggestions made by the 'Council dealing with the Affairs of the Russian Orthodox Church,' the government of the USSR enacted a number of decrees pertaining to the Russian Orthodox Church. In accordance with these decrees, Church organizations enjoy the rights of a legal entity; they are licensed to manufacture Church vessels and articles necessary for exercising Church ritual,<sup>1</sup> and they also have the right to sell such to religious communities, and such sales are tax-exempt.

"This relationship between the Council for the Orthodox Church and the Moscow Patriarchate differs drastically from the relationship between the Church and State in Tsarist Russia, when the Holy Synod was obliged to bow to the will of the Chief-Procurator of the Holy Synod, i.e., to a lay official.

"At present, there are more than 22,000 parishes functioning on the territory of the USSR, and in some regions, the number of churches is considerable: in the region of Vinnitsa, for instance, there are 829 churches; in the Kursk region, 230; in the Moscow region, 240; in the Kuban region, 250, etc.

"In the Soviet Union, churches and theological schools are supported by the faithful. In the cities and towns, the clergy are provided with living quarters on the same basis as other citizens. In villages, houses for the clergy are attached to every church. Diocesan bishops have diocesan houses. There are 70 dioceses in the USSR.

"The financing of Church parochial and diocesan foundations proceeds in the following way:

"The faithful bring their donations to the churches. Under the leadership of the local dean, these donations are administered by the Church councils, consisting of the warden, his assistant, and the treasurer. The Church Council earmarks various amounts for the needs of the diocese, which in turn transmits part of these funds to the Moscow Patri-

archate. The Moscow Patriarchate has several departments: the department of External Church relations, the Committee on Education, the Economic section, Pensions, etc.

"There are over 70 monasteries under the jurisdiction of the Moscow Patriarchate. Monastic life is regulated by statutes sanctioned by the Patriarch. The monasteries have plots of land, which they till with their own manpower without using hired labor.

"In the churches, divine service is conducted strictly according to Church rules.

"Much attention is given to the repair of churches and to the consecration of new churches. All this is evidence of the

pose of giving religious instruction to children or young people.

"In his task of religious education, the pastor of the church is assisted first of all by the parents of the children, and also by their godfathers and godmothers. In the course of mass singing in the churches the children get acquainted with hymns and church singing. At the same time they get acquainted with the content of hymns and prayers. Children also take part in divine services, acting as attendants, choir-boys, etc.

"When they become of age, young people are free to decide definitely about their religious affiliation. Those who want to devote themselves to the service of the Orthodox Church, may enter the



ARCHBISHOP GERMOGEN\*  
"We shall wait patiently."

New York Times

love of Orthodox Russians for their churches; at the same time, they are patriots of their great fatherland, and fighters for world peace and good neighborly relations with all peoples of the earth."

*What is the situation in regard to religious education of children in the USSR?*

"The religious education of children and youth takes place in the church. It is here that young people get acquainted with the truth about God and with the principles of Christian morality; it is here that they start taking part in the life of the Church and of the community, and learn of their Christian duties toward God and man.

"Upon the request of parents, priests may come to private homes for the pur-

seminaries and theological academies, where they are given the entire course of theological studies. These studies are free of charge. In addition to attending classes, courses may also be had by correspondence. The students of theological schools are given board and lodging, textbooks and medical care, and also stipends (scholarships), depending on the degree of success in their studies. Students come from various social groups — they may be sons of clergymen,<sup>2</sup> or workers, peasants, intellectuals. There is no coercion in the matter of religious education. Therefore, only truly religious people remain in the Church, and the Church is freed from all who are not steadfast in their faith.

\*With Fr. Dzvonchik, left, and Archbishop Adam, of New York, on the right.

**TUNING IN:** ¶Articles necessary for exercising Church ritual would include many things essentially like those found in Episcopal churches, such as altars, chalices, crosses, and candles, and also other equipment indigenous to Eastern Ortho-

doxy, such as icons, asterisks (metal supports for paten veils), and hexapterya (liturgical fans). ¶Sons of clergymen would be sons of the parish priests, who are married. Bishops are elected from the (unmarried) Monastic clergy.



"In the Soviet Union, churches are open from early morning till night, and a priest is always on duty. At any time, anyone may enter a church for prayer, satisfy his religious needs, and, if he so desires, get instruction on the tenets of faith. Political discussions are banned from church, and also from the religious instruction of young people."

*What is the situation of the Patriarchal Exarchate in America?*

[Included under this subject were the questions which the Archbishop did not answer. They were:

"How would your Grace characterize the relationships between the Exarchate and the Greek Orthodox and other Orthodox [aside from Russian groups<sup>1</sup>] in North America?

"What will be the relationships between the Exarchate and the Anglican Communion and the World Council of Churches?"

"I arrived in the USA only a few weeks ago, and I therefore am not yet acquainted in detail with Church life in the Exarchate. However, I may say that all preconditions exist for the successful development of church life, the main thing being the desire of the clergy and laity to perfect it.

"The Convention which took place on March 17th to 19th, and in which both clergy and laity took part, confirmed this by passing a number of resolutions which strengthen the organization of the Exarchate, and also allow the full development of activities connected with the Church.

"Our relation toward the secessionist groups<sup>1</sup> in America (I mean those who broke away from the Russian Orthodox Church) is that of bearers of Truth toward those who have been led astray. We pray that they may return into the fold of the Mother Church, and it is our deep conviction that many of them, for instance the group headed by Metropolitan Leonty (Turkevich), find themselves outside the Mother Church exclusively owing to the wholly incomprehensible obstinacy of the hierarchy. The Mother Church shall always welcome them with outstretched arms.

"In answer to the petition of the all American Sobor convened in Cleveland in 1946, His Holiness the Patriarch of Moscow granted the North American Metropolitan District full autonomy in its administration, within the limits set by the Canons of the Church. The rest depends on the secessionists themselves.

"We are not discouraged by the comparatively small number of Patriarchal parishes in America (about 50). With us are the millions of Orthodox Russians, and with us is the universal Church of

Christ. This gives us our indisputable qualitative superiority over our secessionist brothers. We shall wait patiently until the Lord enlightens their minds and directs their hearts toward return into the arms of their Mother."

## INTERCHURCH

### Applause and Booming

Soon after it was off the press the April issue of the *Christian Herald* (undenominational) had drawn the attention of most of the nation's secular newspapers and many religious publications, including a number of Roman Catholic periodicals. Feature attraction was publication of results of a survey on conversions from Rome to non-Roman Christian Churches, conducted under *Herald* auspices by a member of the Episcopal Church, Will Oursler.

With the applause and the booming still coming thick and fast the *Herald's* managing editor, Kenneth L. Wilson, remarked, "Since our thesis was basically that conversion is a two-way street, thanks to [an] assist from both *America* and *Catholic Digest*, we feel that we have made our point."

The two Roman Catholic magazines have both disputed the findings of the *Christian Herald* survey. However, *America* admitted that the fact "that many hundreds of thousands of them [losses from the Roman Catholic Church] might in some way identify themselves as Protestants somewhere along the line does not seem improbable." The *Catholic Digest* said that by its own 25-year survey "1,434,000 Roman Catholics became Protestants." Observed Mr. Wilson, "So far as I know in recent years there have never before been such admissions."

The *Christian Herald* survey revealed that two to five million Roman Catholics have been received into Protestant and Episcopal Churches during the past ten years. [The Episcopal Church alone received 26,242 in the years 1940 to 1949. This fact was discovered in a survey made by the Rev. Frank L. Bishop Littell, retired, of Honolulu, and the Rev. Frank L. Carruthers, L. C., September 17, 1950.]

The *Herald* also found that most Protestant and Episcopal Church clergy provide an orientation or "instruction" period for converts from Rome before taking them into membership.

Clergy were asked whether they actively proselytized Roman Catholics. Replies indicated an almost unanimous (20 to 1) opposition to proselytizing.

Why was the survey made? The *Herald* gave this reason:

"The Roman Catholic Church has reported 1,071,897 converts (the predominance of them presumably from Protestantism) in the last ten years. This report has been given wide publicity. . . .

"We believe it is unfortunate that the impression has been consistently given that inter-faith conversions are a one-way street.

"Across the country, thousands of Protestant ministers have received Roman Catholics into the membership of their Protestant Churches. These ministers have not publicized such conversions—properly, we think—nor made them an issue.

"The time has now come, however, when we do a disservice to the cause of religious freedom and truth if we allow the one-way implications to go unanswered."

## RADIO & TV

### Easter Service

The Easter morning service on the NBC-TV network will originate in Christ Church, Cincinnati, Ohio. Bishop Hobson of Southern Ohio will be the celebrant of the service which will be televised from 11 AM to 12 noon, E.S.T. The Rev. Morris F. Arnold, rector of Christ Church, will deliver the sermon and the parish's fifty-voice choir will sing.

## ARMED FORCES

### War Fatalities

Capt. James W. Conner, listed as missing-in-action since January 1951, is now presumed dead by the United States Department of Army. He is the second Episcopal Church chaplain to lose his life in the Korean War.

Chaplain Conner's name is now added to the list of six Army chaplains killed in action and three who died while in the hands of the enemy.

Chaplain Conner had been on active duty since December 1, 1948, having served previously as a missionary in Puerto Rico.

## SOCIAL RELATIONS

### Puerto Rican Problems

Six dioceses in the New York area will tackle the problems surrounding the Church's work in Puerto Rico at an all-day conference April 23d.

Bishops, archdeacons, clergymen, rectors and representatives of diocesan departments in New York, Long Island, Connecticut, Newark, New Jersey, and

**TUNING IN:** ¶Greek-speaking self-governing branches of Eastern Orthodoxy are the Churches of Greece itself, Constantinople (Istanbul), Alexandria, Cyprus, and Sinai. But the Patriarch of Constantinople occupies a position in the Ortho-

dox world similar to that of the Archbishop of Canterbury in the Anglican. ¶The three groups of Russian Orthodox named on p. 6 are the main ones, but there may be other smaller groups secessionist from the point of view of Moscow.

Pennsylvania will meet at St. Bartholomew's Church, New York City, to discuss the questions of separate congregations, language barriers, native Church leadership, and interchurch cooperation in Puerto Rico. The conference will be jointly sponsored by the Department of Christian Social Relations and the Home Department of National Council.

Some of the discussion leaders will be Bishop Donegan of New York, who recently returned from a trip to Puerto Rico; Bishop Boynton, Suffragan Bishop of New York and formerly Missionary Bishop of Puerto Rico; and Mr. Joseph Monserrat, director of the migration division for Puerto Rico.

## PUBLIC AFFAIRS

### A Vigil

President Dwight D. Eisenhower and other high-ranking government and military officials came to Washington Cathedral April 5th for funeral services for Air Force General Hoyt Vandenberg.

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral was assisted in the service by the Rev. Frank E. Pulley, chaplain of West Point Military academy. The West Point choir sang.

General Vandenberg's body lay in state from Saturday to Monday.

## SOCIAL RELATIONS

### Charter Revision

The St. Louis Metropolitan Church Federation has joined the Chamber of Commerce and the Council of World Affairs in inviting Sen. Alexander Wiley to hold a congressional hearing on the United Nations' charter revision in St. Louis this year.

The Rev. William K. Russell, rector of St. Andrew's Church, Normandy, Mo., and chairman of the federation's Commission of International Justice and Goodwill is asking all who are interested to write Senator Wiley requesting St. Louis as the site for the hearing.

Two week end conferences at the Episcopal Church retreat center, Thompson House, Webster Groves, Mo., were held March 27th and April 3d by members of Fr. Russell's commission to study suggested revisions of the UN Charter.

Representatives at the conferences undertook diligent study of the problems incident to the charter revision so they might plan and institute similar studies and discussions in their respective Churches.

## AFRICA

### Despicable Remark

The Minister for Native Affairs in the Union of South Africa Parliament, Dr. Vervoed, spoke recently on the bill he has introduced, under which some 60,000 Africans are to be removed from the western areas of Johannesburg to a site far removed from the city. He suggested that the opposition of the Church was due to the fact that it owned property to the value of 150,000 pounds in the area from which it is proposed to remove the Africans.

The Bishop of Johannesburg described this remark as "despicable," and the Methodist body, which also opposes the bill, has rebuked Dr. Vervoed for suggesting that the Anglican Church is acting in bad faith.

The Africans who are to be removed never have been consulted as to their views. Those who before now have enjoyed freehold rights will not be given these in the new settlement.

## JAPAN

### Stop and Think

Members of the Church of Our Saviour Atlanta, Ga., heard testimony recently of the effects of their help to an overseas missions field.

The testimony came through a letter from the Rt. Rev. John Kudo of Japan, whom the parish is helping to support. The church sends Bishop Kudo \$50 per month, which together with \$14 he receives from the Japanese Church, supports him and a lady catechist who assists him.

Bishop Kudo formerly was assistant bishop of Korea, but returned to Japan when the Japanese were repatriated after the war. He works among lepers and tuberculars on the outskirts of Tokyo. He has had two chapels, one in a Leprosarium, and one (Chapel of Our Lady), near a sanatorium.

The latter chapel, however, was destroyed by fire in 1950, and Bishop Kudo and the Japanese Church have been unable to rebuild it.

The letter written by Bishop Kudo is described by the rector of the Church of Our Saviour, the Rev. Roy Pettway, as "a fascinating and inspiring account of a faithful pastor doing his work under great hardship, among people who are practicing their Faith under difficulty. It makes some of us, in our comfortable circumstances, stop and think."

The letter is:

"An idea has suddenly struck me that a day's account of your missionary, i.e., myself, may give you an interest, and so I have begun to write the following account:

"I get up at half past six and first of all I tidy up beddings—being a celibate clergy<sup>¶</sup> I do this kind of thing myself. The Mass begins as usual, my assistant, a lady catechist, attending, and the Mass is of the Immaculate Conception.

"After breakfast, I begin to answer correspondence, if such is needed, and this morning I did. Then I wrote a manuscript of an article to be printed in the *Midori* (a bi-quarterly, "*Midori*," means green), the next issue of which will publish a translation of "Disadvantage of Being Catholic" by your own rector.

"About 11 o'clock, the mail arrived—the *Angelus* and *Church Times*. I am much impressed by reading in the former that not only your parish but a priest of another parish also has contributed to the fund which sustains me. The *Church Times* tells the death of Fr. D. Edwards, my tutor at St. Stephen's House, Oxford, and that of Fr. C. Vincent, a contemporary student at the same House, R. I. P. I felt very sad.

"The day began with drizzling rain, but by lunch time it turned out to be a pouring rain. Just as I was beginning the lunch, a caller came from the sanatorium where many of my people are in. The caller himself is an inmate on the convalescent stage and informed me that Miss Clara Nobuko got worse and was asking for me. Hurriedly I put on my cassock, took holy oil and rode a bicycle to the sanatorium in the rain, holding the handle of the bike with one hand and balancing the umbrella with the other. Fortunately the road from here to the sanatorium is paved and not bad. Arrived there, I found poor Clara barely gasping helped by a lung motor, but lucky is it that she was still conscious. As I asked her if she wanted to receive viaticum—unction and Holy Communion—she just nodded. Some of her friends were around her bed, to pray for her. So, I took out the Holy Oil stock<sup>¶</sup> and anointed her. Then I had to ride the bike again to the chapel of a leprosarium to bring the Blessed Sacrament from the tabernacle there. You will wonder why I did not take it from the chapel here. The fact is that the actual chapel building has not been rebuilt since the fire in 1950.

"The clergy house is used as a temporary chapel with a temporary altar set up, so that I cannot keep the reservation here. (The leprosarium chapel is about two miles away and in my charge). The rain kept on pouring, and the road is in a terrible condition, not paved. Riding on such road was as if I were pushing a bike in mud field. I perspired like anything, although the weather was bitterly cold. It was really God's blessing that I did not catch a flu, after that.

"Today is a Thursday, when I used to

TUNING IN: ¶A celibate is one who has taken vows to continue in the unmarried state. Such vows, in the Anglican Communion, are made through some kind of affiliation with a religious order and the keeping of its rule, either in full or

in part. ¶An oil stock is a small metal receptacle containing a piece of cotton soaked in the holy oil. The priest touches his thumb to the cotton and then makes the sign of the cross on the person who is being anointed.



OVERSEAS MISSIONARY FIELD, JAPAN\*  
*Faith under difficulty.*

go down to town for the secular employment before you began to help me. I would not have been doing this and poor Clara would have to go without any sacramental assistance, but for the assistance you generously provide. Here and now, your temporal gift turns into spiritual gift, to a soul of Christ's flock.

"While I was riding, hanging the pyx from my neck on the breast and balancing the umbrella against north wind, I kept praying that God might keep Clara alive, at least till I gave Communion.

"But, alas, she became unconscious and was unable to receive the Blessed Sacrament. ¶ What a pity that she could not communicate. Only if I could reserve at the Kiyose chapel, she would have had the comfort of the Body of Christ. I stayed in the room more than an hour waiting her waking into consciousness, holding the pyx ¶ on my breast and repeating the prayer of rosaries. She did not recover consciousness and passed away peacefully. Though she did not physically realize it, she had the last hour in the presence of the Most Blessed Sacrament, which fact she must have known, I am convinced, in her soul, and what a blessed hour it must have been to her! Such will be a rare blessing a dying person can have. Here again I must express my thankfulness to your rector, because the ciborium in which I reserve the Sacrament in the leprosarium chapel is a gift from him which enabled me to start reservation.

"After dinner, I went back to the mortuary to say the vespers for the dead, at which about a dozen fellow patients were attending. A requiem will be offered tomorrow morning.

"Clara has been in the sanatorium for more than five years, meanwhile she had her lung operated twice. She was converted

by Miss Yamada, a lady-catechist and my assistant, and baptized four years ago. She kept steady Faith, making Confession and Communion regularly. I feel very sad to lose her.

"Having come back home, I did a little reading as well as writing this letter. By 11, I shall be in bed. Thus, a day's work ends.

"The above is an example of my work, to which you are making wonderful and tremendous contributions, and respect of which you have right to know. If I could write better English, my account would be more fascinating and interesting. I am afraid this is rather dry and dull, but this is the best I can. At any rate, this is an honest description of a day in my life, not a framed story."

In a later letter, published in the bulletin of the Church of Our Saviour, Bishop Kudo tells of a healing of a patient:

"The patient is called Mrs. Wakabayashi who has been tied to bed of T. B. for how-many-years I do not know — perhaps 10 years. At first it was T. B. in lung, but recently it developed in her kidney. One kidney became entirely rot but did not show any symptom of T. B. kidney because of new medicine applied. When the surgeon found it, the disease was so serious as he feared if an operation would be of any use, and told her so. The prediction is the same as a sentence to death. I feared at the time she would get desperate and thoroughly depressed. She was baptized in bed many years ago, and her faith saved her. When she was told that if an opera-

\*Bishop Kudo and part of his congregation. At extreme left, top, is his lady catechist.

tion, which easily might end her life as the disease was so advanced, was not carried out, the surgeon would not guarantee her life, she faced the occasion bravely in faith.

"Before the operation, she made her first Confession and Viaticum. She actually told me indeed, outside the Confession, that she would be content even if she died, if doctors could learn a lesson from such special case as hers about another effect so-far not known of the fashionable new T. B. medicines. Fear of death did not shake her Christian faith at all.

"Anyhow, she went through the operation safely. Surgeons and other staff did not have much hope, and when a week passed safely, they said it was really miraculous cure. She is making satisfactory recovery now, and I wish you will say a few prayers for her. Such is a consolation and encouragement for us who work among pathetic patients."

## ENGLAND

### Heart Attack

Ethel Paine Moors Raven, 80-year-old American bride of the Rev. Canon Charles E. Raven, a chaplain to Queen Elizabeth II, died of a heart attack April 5th. Canon Raven, 68, and Mrs. Moors were married in Boston, Mass., March 24th. They had flown to Britain for a quiet holiday.

## CANADA

### Cathedral Construction

Visitors to Victoria, British Columbia, this summer will see a great change in the west front of the Cathedral. For many years construction had been halted. Now there is an imposing web of scaffolding and the southwest tower is slowly rising as masonry is laid and concrete poured. Completion is expected for the west front this year, leaving the erection of the choir and sanctuary for later.

## FRANCE

### 5-Year-Old Treaty

The fifth anniversary of the signing of the North Atlantic Treaty was commemorated March 28th at a service in the American Pro-Cathedral Church of the Holy Trinity, Paris, France.

Several high ranking officers of NATO and SHAPE attended the service, which was conducted by the Very Rev. Sturgis Lee Riddle, dean of the Cathedral.

The NATO flag, white star in a blue field, was given to the Cathedral, completing the group of international flags in the choir of the Cathedral.

**TUNING IN:** ¶From motives of reverence, the Blessed Sacrament is not given to anyone who cannot swallow. In such cases, the faith of the person and the desire to be sacramentally united withour Lord are sufficient. ¶A pyx is a small

vessel, like the frame of a watch, in which the consecrated wafer is taken to a sick person. It usually has a chain and can be worn around the neck. ¶A ciborium is the vessel in which the Sacrament is reserved on the altar.



*Bergognone: National Gallery of Art, Washington.*

THE RESURRECTION.

*The Church does not argue.*

**T**HERE is one great hunger of the human heart, one passionate yearning, which it longs to have satisfied: to know of a certainty whether there is a future life; to look out beyond the present and see what lies on the other side of the grave. Death is something we must all face; we draw nearer to it every day; it is inevitable for each of us. There is hardly any of us whom it has not already closely touched: some friend or relative it has taken from us, some one whom we have loved long since and lost — is it only for a while? shall we meet these dear ones again? or have we loved them for a day, to know them no more? There is sorrow in the world, too; poverty, sickness, suffering, injus-

tice, misery of every kind; we meet with it ourselves, we see it in others. Is there another life, where all this is to be remedied? All these questions were pressed home very sharply during the dark days of war. Thousands who had not thought much about them before have had to face them — fresh thousands every day.

Yes, this is the soul's deepest yearning — to know about these things. Our very faith in the existence of God hangs on the answer; for if all that is unsatisfactory in life is not to be made perfect hereafter, how can we still trust in a God of love? If we have loved and labored for others to no purpose, only to have the heart torn and wounded at last by separation, what a cheerless, hopeless world this is.

Is there, then, another world; is there an endless life, or is the grave our only

*If all that is unsatisfactory in life  
is not made perfect hereafter, how*

## CAN WE TRUST GOD?

By the late Charles Fiske\*

Bishop of Central New York, 1924-1936<sup>†</sup>

goal? How men have wrestled with that problem! How they have reasoned and weighed probabilities and wrung hints from nature and forced longings into opinions and tried to turn opinions into convictions—and yet they have not really known!

Outside of Christ, we never can know. One often thinks of the testimony of nature: the morning succeeds the night; the spring time follows the winter; the blade comes up from the buried seed. These illustrate a faith in the future life, but of themselves they prove nothing. Nor does our human reason give any positive answer. Hopes only are offered, reasonable hopes — but we want more than a hope, we want certainty.

That certainty we have in Christ Jesus. "Now *is* Christ risen from the dead" is the way St. Paul sums up the apostolic message. There can be no doubt about it. "He was seen of Cephas,<sup>†</sup> then of the Twelve; after that, He was seen of above five hundred brethren at once; after that, He was seen of James, then of all the apostles. And last of all He was seen of me also." And

\*Reprinted from *The Faith We Live By*, Morehouse-Gorham Co., copyright 1919, 1927. Out of print.

<sup>†</sup>TUNING IN: Bishop Fiske was born May 16, 1868, and died January 8, 1942. He was consecrated Bishop Coadjutor of Central New York on September 29, 1915, becoming third bishop of the diocese, upon the death of Bishop Olmsted.

<sup>†</sup>Cephas is one of the names of Peter, the Apostle. The list of appearances of the Risen Lord here cited is taken from the opening section of I Corinthians 15 and is the oldest such list, dating back almost to the event itself [see p. 14].

so I know, the Apostle seems to say; I do not argue, I state facts. "Now is Christ risen from the dead, and become the first fruits of them that slept." I know that death is not the end of all things; it is the beginning of a new and perfect life. I am sure of the existence of the world to come; I know that *there* will be found endless perfection of being, that *there* all the sickness and suffering and sorrow of this world will be done away. I am certain that in the land of light there will be the meeting of friends again, the knitting together of the old love. I know it, because I know that Christ my Lord rose from the dead and because I know that His resurrection is not a separate and isolated event, it is the pledge of ours. He became man, lived our life, died as we die, was buried, rose again in His human nature, and in that nature ascended and sitteth on the right hand of the Father. Because He lived and died and rose as man, all men shall rise as He did. He is the first fruits of them that sleep. As the wave offering of the first grain of the harvest is the pledge and sign of all the crop that is yet to be ingathered, so the resurrection of Christ is the assurance that we, too, shall rise and live in Him.

The Christian, then, is absolutely sure of this about which other men can at most but be hopeful. We do not have to reason out our belief; we believe because we have a certain testimony. Those early disciples were witnesses who had seen and handled. We feel that men who spoke and acted as these did could not have been mistaken. We know that such wonderful works as they wrought could not have been done by deluded, fanatical enthusiasts. We see, after all these centuries, that no such mighty influence as that of the Christian Church could have had its origin, say in the easily exploded dream of an imaginative woman. Its wonderful power is proof of its foundation in substantial reality.

So, then, we do not reason about the life to come; we know. Merely to speculate about a future life seems a terrible trifling with human hearts. Those who feel their hearts bound up now as much as ever with the hearts of those who are entered into rest cannot argue about immortality. That is a frightful insult to a heart that bleeds at the thought of what it has lost. The Church does not argue. To those who are hungry to know their dead again, she has no controversy, no syllogisms, no hair drawn arguments, no fine spun probabilities. She points to Her Lord, who rose from the grave, appeared among His disciples, tarried with them forty days instructing them in the affairs of His Kingdom, and then "while

they beheld was taken up, and a cloud received Him out of their sight." We need to be reasonably assured of the fact of Christ's resurrection and we do believe that it is as certainly and undeniably established as any event ever recorded in history, but being sure of that there are for us no more arguments. When we know this, we know all the rest.

Yet there is one more question: Suppose there is a future life: shall we enjoy it, shall we be fitted for it? You and I—we are sinful; we know our utter unworthiness: how can we ever

## Easter

**N**OW the Giant Killer,  
 Warrior divine,  
 Masterly fulfiller  
 Of fighting David's line,  
 Straight from the Accurate Sling,  
 Unerring finds his mark,  
 Meets the monstrous thing,  
 Battles in the dark;  
 Rips him to the bone,  
 Slinger—and Sling—and Stone.

DOROTHY LEE RICHARDSON.

enter upon the life of eternity in the presence of God? We to whom prayer is so hard, who with difficulty fix the mind for a few moments on heavenly things; we who find devotion a task, meditation almost an impossibility—how shall we be made ready for a life of unending worship and adoration? We who have so many failings and shortcomings, whose hearts are so easily filled with anger or resentment, who are so often jealous or envious or discontented, who are so quickly offended, so ready to find fault; we who live in the world and are too readily satisfied with its lower standards, who often think more of earthly success than of the heavenly riches, who work and plan for self, with so little thought of others; we who have many of us been guilty of grosser sins that sap the spiritual energies and leave the mind a prey to evil thoughts—how shall we ever become possessors of everlasting life, though we know there is such a life?

The answer lies in the remembrance that He who rose and ascended was victor not only over death but over sin. He for whose glorious resurrection we praise God at Eastertide is "the very Paschal Lamb that was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising again hath restored to

us everlasting life." He lived our life—lived it in perfect obedience—offered the sacrifice that we could not offer ourselves and reconciled us to God. He left, too, a fountain for sin and for uncleanness. He gave us the germ of a higher and better life, which begins to develop in us here and now if we but accept His sacrifice, use His grace, and seek to live in His spirit—and the good work which He hath begun in us will continue hereafter in never ending advancement until at last we wake up after His likeness and are satisfied. He gives us the assurance of heaven hereafter; but He does even more than that, He leads the way to it, and pledges us His help on the journey.

Oh, the inspiration of it; Life has for us a new meaning, work has a new incentive, when we know that there is something to hope for, something to press forward to; that the prize is surely there to be won. To be assured that the struggle will issue in triumph—that gives spring and cheer in the midst of the contest. Though I fail here, I must keep up my courage, some day I shall succeed; though I falter, then I shall be firm; though I fall, I need not lose hope, for if I press on I shall at last stand steadfast. I shall have life, but, more than that, in Christ's triumph over sin and armed in His strength, I shall have victory. He whom I try to follow here has won for me and even now helps me. There I shall find Him at last, and rest in the perfect peace that succeeds the strife and battle.

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**TUNING IN:** ¶With this verse (I Corinthians 15:20) begins one of the lessons for the Burial Office (Prayer Book, p. 328). From hearing it thus read, we are prone to interpret now in a temporal sense: "at this time." But the Apostle, in the

passage preceding, has been trying to show that Christ's resurrection implies ours, which is without support if Christ was not raised, and in verse 20 says, in effect: "Now, as a matter of fact, Christ is risen from the dead. . . ."

## V-Day and W-Day

“**T**HANKS be to God, which giveth us the victory through our Lord Jesus Christ.” This is the last verse, except one, of the 15th chapter of First Corinthians — that great passage in which St. Paul sets forth both Christ’s resurrection and the resurrection of those who, by faith and baptism, have been incorporated into Christ.

The words just quoted might serve as a magnificent conclusion to a chapter of awe-inspiring grandeur. But instead they are followed immediately by:

“Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

What a descent from the heavenly to the humdrum! Some such feeling as this must be one’s initial reaction to the sequence of these two verses. The Apostle has been talking about the resurrection of Christ — giving us, incidentally, the earliest list of appearances of the Risen Lord (vv. 1-11). He has gone on in the chapter to show how Christ’s resurrection and ours must stand or fall together. He has lifted our thoughts to cosmic heights, to the consummation of history, when “all things shall be subject unto Christ . . . that God may be all in all” — or “that God may be everything to every one,” as the Revised Standard Version puts it, to avoid any suggestion of a merging of the creature with the Creator (v. 28).

After ringing the changes on the ramifications of this exalted theme — on the manner of the resurrection and the nature of the risen body — he then comes down to earth with a bang, talking about “work” and “labor” and, immediately in the next chapter, about a “collection for the saints,” an offering which St. Paul’s “diocese” was being asked to raise for the “saints” (i.e., the Christians) in Jerusalem.

This double anticlimax must have been even more jolting in the period before the 13th-century Archbishop of Canterbury, Stephen Langton, introduced the chapter divisions that we have inherited in our Bibles. And, though attention has been called to it before, the point can stand being made again:

Whether or not this anticlimactic movement violates the canons of literary propriety, St. Paul has the right theological and religious instinct. For ethics and eschatology are intimately related; life here and now and the life of the world to come are two acts of one divine-human drama.

On Easter Day we stand at the apex of liturgical

rejoicing, for we celebrate the victory that the Son of God won for us over sin and death. We commemorate this with all of the beauty and grandeur that we can summon for such an occasion. We sing our best music; we decorate our churches with the first-fruits of the bloom of spring; we even decorate ourselves, in our spring finery. Easter Day means victory; it is the V-Day of the Christian Year. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

**B**UT Easter Day is followed by Monday. And Monday is W-Day, which means Work Day — and for some, Wash Day. Yet the two are related in other than mere chronological sequence. For it is the resurrection, the hope of immortality, which redeems work from futility — which saves life from becoming an endless cycle in which we hoe potatoes in order to eat in order to live to hoe more potatoes. . . . It is because of the resurrection that work has an eternal significance, that our “labor is not in vain in the Lord.”

This is the theological way of putting it. But it can also be stated in a religious, more personal way. It is in the present situation, in and through our daily tasks, that we find the Risen Lord. Christians do not have to go out of the world of men and women into some far-off empyrean existence in order to meet Him. Just as he showed Himself to His disciples of old while they were fishing, or walking into the country, or in the midst of a meal, so is He today known of His own in the midst of their ordinary occupations. At least those who call upon Him frequently in prayer and sacramental fellowship will recognize Him also in and through their work, their joys, and their sorrows. Thus will they come to know Him and the power of His resurrection.

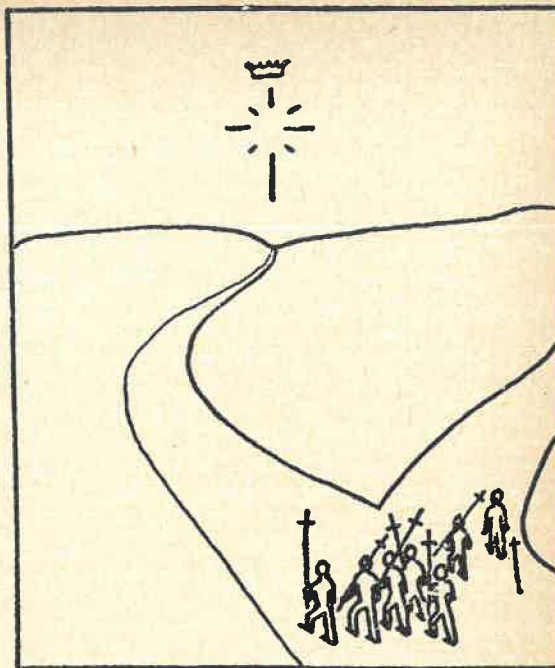
And just as, when St. Paul wrote his great tract on the resurrection, there was a drive on to raise funds for the Mother Church at Jerusalem, so this year, 1954, is our Episcopal Church launching a similar appeal, the Builders for Christ Campaign. This is an effort to secure capital funds that will provide urgently needed buildings both for churches at home and overseas and for theological seminaries.

May 2d, two weeks after Easter and within the Great Fifty Days [see p. 15] is the day for making gifts to this cause. This, too, will be a fitting expression of the thankfulness of Churchpeople for the victory wrought by Christ, and an assurance that their labor is not in vain in the Lord.

# From Easter To Pentecost...\*

The Great Fifty Days are like  
a tremendous religious carnival.

By the Rt. Rev. Charles F. Boynton  
Suffragan Bishop of New York



From the "Tar Heel Churchman"

through His Church, has brought life and immortality to men.

As I sit thinking about it, with the Prayer Book<sup>¶</sup> and a Church calendar before me, I feel as though I am part of a tremendous, noisy, colorful, joyous religious carnival. All the senses are called into play; and history, art, doctrine, piety, goodness, courage, things of heaven and things of earth, prayer, procession, litany, and praise — all are wrapped up into one glorious, audible, and action-filled drama.

Events of cosmic significance are being enacted on the stage (the Resurrection, the Ascension, the coming of the Holy Ghost), while at the same time apostles and martyrs, bishops and confessors,<sup>¶</sup> theologians, virgins and widows pass in almost endless review. Feasts are extended into octaves; antiphons, with alleluias, introduce Venite; Creed, Proper Preface, and Gloria in Excelsis are the order of the day; and Cherubim and Seraphim continually do cry, "Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the majesty of Thy Glory."

Time is telescoped and chronological order discarded, so that while the Risen Lord is appearing to His disciples by the space of 40 days, and while the apostles are waiting in Jerusalem after the Ascension to receive the power of the Holy Spirit, we of 1954, as we stand upon the threshold of their feast days, can see the saints of the ages as they live and move and work in their own centuries. Thus on April 21st we see St. Anselm, Archbishop of Canterbury, in the 11th cen-

tury writing the ablest treatment of the atonement yet to have appeared, the *Cur Deus Homo?* which answers the question, why did God become Man? And on April 23d fourth-century St. George is being invoked by 11th-century Richard the Lionhearted as Patron Saint of England.

St. Mark the Evangelist, whom we commemorate on April 25th,<sup>†</sup> having somewhere around 70 A.D. given his Gospel to the Church, is giving his life for his Lord. And the Virgin, St. Catharine of Sienna, whose feast days is April 30th, is seen in the year 1377 bringing back the Papacy from its exile in Avignon. St. Philip and St. James, first-century martyrs, as we commemorate them on May 1st, shed their blood ("The blood of the martyrs is the seed of the Church"), and St. Athanasius in the fourth century successfully defends the Nicene faith, as he preaches to us on May 2d his capsule sermon: "The Son of God became the Son of Man that the sons of men might become the Sons of God."

St. Helena, mother of the fourth-century Emperor Constantine, according to tradition discovers the true Cross — and the event takes place before us on the feast of the Invention (or Finding) of the Holy Cross (May 3d). The next day, we see the widow St. Monica later in the same century converting her famous son St. Augustine of Hippo, who has given to subsequent ages the classic prayer: "Thou hast made us for thyself,

(Continued on page 19)

\*Adapted from the *Bulletin* of the diocese of New York, April 1953.

<sup>†</sup>Actually his festival is this year transferred to April 26th, since April 25th is the Octave of Easter.

"AND JESUS showed Himself alive after His Passion by many proofs, appearing unto His disciples by the space of 40 days, and speaking of the things concerning the Kingdom of God. . . . And after that, as they were looking, He was taken up, and a cloud received Him out of their sight. . . . Then returned they unto Jerusalem, and they continued steadfastly in prayer until the day of Pentecost was come, when . . . they were all filled with the Holy Spirit."

So runs the Biblical description of the Great Fifty Days, the period from Easter to Pentecost. What a thrilling period it must have been; full of breathtaking encounters of the disciples with the Risen Lord, as He opened their minds to fuller understanding of the Scriptures and at last clothed them with power from on high.

How natural it has been for the Church to commemorate this period as the Great Fifty Days, with the Passover and Pentecost as the two poles of one continuous celebration of God's redemption through the death and resurrection of Christ, and the outpouring of the Holy Spirit.

Nor did the Church stop with just the commemorations of the historical events in chronological sequence. From time to time have been added to the various calendars the "birthdays in eternity" of the martyrs and the feasts of the other saints, so that today the season commemorates "those mighty acts" by which our Lord, both directly and

**TUNING IN:** ¶The only saints' days falling this year in the period under discussion that are specifically provided for by the American Prayer Book are St. Mark and St. Philip and St. James. But the other commemorations are found in un-

official calendars (e.g., *Churchman's Ordo Kalendar*), and are in principle, at least, permitted by the Prayer Book provision for "A Saint's Day" (p. 258). ¶A confessor is one who has suffered for the faith, but has not been put to death.

## Plugging Up a Gap

“IN the faith that Christ had risen victorious over sin and death, the Church was born, and in this conviction it has found power through all the ages since.”

So writes Georgia Harkness in the concluding chapter of her latest work, *Toward Understanding the Bible*, a book whose usefulness, she tells us, “will largely be determined by the extent to which the reader goes beyond it to the Bible itself.”

The five chapters treat of the Bible as the word of God, the world of the Bible, the making of the Old Testament,

**TOWARD UNDERSTANDING THE BIBLE.** By Georgia Harkness. Scribners. Pp. 138. \$2.50.

and the making of the New Testament, with a concluding chapter on some of the great ideas of the Bible.

Dr. Harkness has a thorough grasp of “the common possession of present-day Biblical scholarship,” but her aim has been “to condense, simplify, and arrange in easily usable form what the big books tell at greater length.” In this she has succeeded admirably.

DR. HARKNESS does not include the Apocrypha in her survey of the Bible, but this want is more than made good by Robert C. Dentan in *The Apocrypha, Bridge of the Testaments*.

Dr. Dentan, who is professor of Old Testament at Berkeley Divinity School [see also *Educational*, page 20], is well known to Churchpeople through his volume, *The Holy Scriptures*, in “The Church’s Teaching Series.” Believing that “a Bible without an Apocrypha is very much like a book with a missing section,” he has sought, in the

**THE APOCRYPHA, BRIDGE OF THE TESTAMENTS.** By Robert C. Dentan. Seabury Press. Pp. iv, 122. \$2.25.

present volume, to plug up “the gap of 400 years in history and 200 years in literary development which separates the two Testaments”—and which is bridged, at least in part, by the 14 books found in some copies of the Bible between the Old and New Testaments.

In the eight short chapters of his book, Dr. Dentan tells what the Apocrypha is, where it came from, and what it is good for. He provides a brief introduction to each book of the Apocrypha—not in the order in which they were written, but in the order of appeal to

the reader, who can then, either in the King James Version or Goodspeed’s, read them himself. A valuable bibliography is provided at the end.

The book is a model of organization, condensation, and clarity. Its sheer readability should win its way.

MATTHEW PARKER, Archbishop of Canterbury from 1559 to 1576, presented to Corpus Christi College, Cambridge, a group of manuscripts, including a Latin manuscript of the Gospels believed to have been used by St. Augustine, first Archbishop of Canterbury.

Francis Wormald, professor of palaeography in London University, believes that this manuscript (Corpus Christi College MS. 286) may well have been



THE SUPPER OF THE LORD\*  
Paschal Lamb and Cup.

among the books Pope Gregory the Great is known to have sent St. Augustine after he landed in England in 597 A.D. Dr. Wormald discusses the ques-

\*From *The Miniatures in The Gospels of St. Augustine*. Reproduced by permission of Cambridge University Press.

At top is Latin abbreviation of *cena domini* (the Supper of the Lord). Paschal lamb is in dish in center of table.

## Conquered, Sin and Death

A review by the Rev. R. B. GUTMAN

**CHRISTIAN ECONOMY.** By W. G. Peck. Macmillan. Pp. x, 164. \$3.50.

IT is the task of the Church to speak to man in his perplexity. W. G. Peck, in *A Christian Economy*, makes a significant contribution to this task.

Fr. Peck recalls us to the Biblical definition of man’s function in the universe. We cannot be satisfied with a philosophy which sees man as an end in himself. A Christian sociology sees man as a supernatural being created by God to worship, love, and serve Him, and placed over the natural order so that, in ruling it, he might offer it to God for His glory.

No Christian who takes seriously the doctrine of man, the fall, and redemption can fail to accept this. From this point of view, Fr. Peck offers an incisive criticism of Western capitalism as it has evolved from the industrial revolution. This criticism (as is only natural) concentrates on the British situation. This has its advantages for the American reader because he can follow Fr. Peck step by step without becoming emotionally involved, as we Americans are so likely to do under the influence of our domestic fears and prejudices.

Those of us who call ourselves liberals will be especially interested in Fr. Peck’s evaluation of the British Welfare State which seeks to miti-

gate the insecurities created for economic man in modern mass society.

In brief compass Fr. Peck also shows us the falsity of the Marxian doctrine as it evolves out of its twofold origin in Jewish messianism and Hegelian determinism. He is at pains to demonstrate that Communism isn’t simply a Christian heresy but the very antithesis of the concepts of the Christian society.

In this confused and tragic situation the Church must speak with no uncertain voice. Its task is to recall man to the essential truth of the creeds, to speak critically and prophetically, and yet to hold out the hope that in the Risen Christ we have already conquered sin and death and are potentially a new creation.

This reviewer has not kept up with the literature of the Christendom group, but to him the advocacy of the guild structure brings forth unpleasant memories of Mussolini’s Corporate State and the attempts of Dollfuss and the Fatherland Front in Austria to put into practice some of the more questionable suggestions of the Papal Bull *de rerum novarum*.

The reader of this book will do well to have a fairly thorough knowledge of British economic history of the 18th and 19th centuries. In spite of this handicap, the book will have a strong appeal to the well-informed reader and will repay careful study.



## BOOKS

tion in *The Miniatures in The Gospels of St. Augustine*.

Lovers of Christian art will be in-

**THE MINIATURES IN THE GOSPELS OF ST. AUGUSTINE** (Corpus Christi College MS. 286). By Francis Wormald. New York: Cambridge University Press. Pp. 17 and plates. \$13.50.

terested in this attractive volume, with its two halftone color plates and its 17 plates in collotype.

### In Brief

**THE LAST THINGS** Concerning Death, Purification after Death, Resurrection, Judgment, and Eternity. By Romano Guardini. Translated by Charlotte E. Forsyth and Grace B. Branham. Pantheon. Pp. 118. \$2.75.

A book by the author of *The Spirit of the Liturgy*. *The Last Things* was first brought out in 1940, revised in 1948. Msgr. Guardini teaches at the University of Munich.

**CHRISTIANITY AND COMMUNISM**. By Dr. Cyril Garbett, Archbishop of York. Georgetown, British Guiana: SPCK. Pp. 8. Paper, 3d.

Four differences between Christianity and Communism and three things Christians can do about the matter.

An address delivered last December in Georgetown. A strong appeal. Readable.

### Books Received

**JEW AND GREEK**. A Study in the Primitive Church. By Dom Gregory Dix. Harpers. Pp. vi, 119. \$2.50.

**CHRISTIAN HOPE AND THE SECOND COMING**. By Paul S. Minear. Westminster Press. Pp. 220. \$3.50.

**ANGLICAN WAYS**. A Manual on Liturgical Music for Episcopal Choirmasters. H. W. By Everett Titcomb. Gray Co. Pp. 45. Paper, \$2.

**ASPECTS OF BUDDHISM**. By Henri de Lubac, S.J. Sheed & Ward. Pp. xii, 192. \$3.

**TEN WORDS THAT WILL CHANGE YOUR LIFE**. By Ervin Seale. William Morrow. Pp. 188. \$2.50. [Chapters on the 10 Commandments by the Minister of the Church of the Truth, New York City.]

**THE CHRISTIAN WORLD MISSION IN OUR DAY**. By Kenneth Scott Latourette. Harpers. Pp. 192. \$2.50.

**WORK AND VOCATION**. A Christian Discussion. Edited and with an introduction by John Oliver Nelson. Harpers. Pp. 224. \$2.75.

**ROADS TO ROME**. The Intimate Personal Stories of Converts to the Catholic Faith. Edited by John A. O'Brien. Macmillan. Pp. 255. \$3.50. [Yes, it contains a chapter by James Harry Price, onetime rector of St. James' Church, Scarsdale.]

**PLANNED PREACHING**. By George Miles Gibson. Westminster Press. Pp. 140. \$2.50.

**THE BIBLICAL DOCTRINE OF MAN AND SOCIETY** (Ecumenical Studies No. 2). By G. Ernest Wright and an Ecumenical Committee in Chicago. London: SCM Press. Pp. 176. Paper, 7/-.

**ST. THOMAS MORE**. By E. E. Reynolds. Kenedy. Pp. xv, 390. \$6.

**FREEDOM, LOYALTY, DISSENT**. By Henry Steele Commager. Oxford University Press. Pp. ix, 155. \$2.50.

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**NEW YORK**

**A Criterion**

Action barring a distinguished Negro layman from membership in the Church Club of New York has prompted Mr. Clifford P. Morehouse to refuse nomination for reelection as the Club's president.

Mr. Morehouse, who is the current president of the Club, is prominent in diocesan and national Church affairs. He is vice president of the Morehouse-Gorham Co., leading publisher of Church books.

At a recent dinner of the Church Club he explained his refusal of nomination in this way:

"I have recently proposed for membership a distinguished layman whose father is a Bishop of the Church and who is himself a member of the Diocesan Council—the highest administrative body of the diocese of New York under the Bishop. By every standard of quality, personal integrity, and Church leadership, he is highly qualified for membership in the Church Club of New York. Nevertheless, the Committee on Admissions has seen fit to act unfavorably upon his nomination to membership. I can only surmise that the reason for this action is that he doesn't happen to have been born a member of the white race.

"In view of the action of the diocese of New York in opposing the holding of the General Convention of the Church under conditions of racial segregation, I feel that



CLIFFORD MOREHOUSE  
*Two racial policies in New York?*

it would be an untenable position for the Church Club of New York to bar from membership a distinguished Churchman on account of his race. I do not feel that I could serve another term as president under such circumstances. I have notified the nominating committee to that effect.

"I want no member of the Club to be in doubt that, if I should be elected to another term, I would appoint to the membership committee members whom I might count upon to support my stand in this matter, and would hope that the trustees and the overwhelming majority of the Club members would be in agreement that race should not be a criterion of membership in the Church Club of New York.

"The Church Club is more than a social organization. It is—or should be—the right hand of the Bishop in carrying out his policies, and the policies of the diocesan convention. There is no doubt in my mind that one of the most important of those policies, at the present time, is that of racial equality in all activities of the Church. I do not believe that the Church Club should be an exception to that policy."

**WASHINGTON**

**Stained Glass Attitude**

As Churchpeople in the diocese of Washington<sup>¶</sup> celebrate the 10th anniversary of the consecration of their bishop, the Rt. Rev. Angus Dun,<sup>¶</sup> they are also undertaking a forward drive, the like of which the diocese has not seen in its 59 year history. Opened on March 31st, the drive aims at raising \$442,000. Of this \$82,000 is the diocesan share of the national Church's Builders for Christ campaign. The other \$360,000 is intended to assist three young congregations and open at least four new missions in areas of heavy population growth on the fringes of the District of Columbia.

Bishop Dun and Presiding Bishop Sherrill opened the drive in two addresses on March 31st.

Speaking of the diocesan survey which he instituted two years ago Bishop Dun said that the survey had revealed "vast growing communities (in and around the nation's capital) with empty places in their midst."

"There are plenty of bidders to turn these places into amusement parks and grocery stores, but we want to bring some of them alive that Christ may work His will. . . . The time has come when the Church must go forward in a large way or the time will pass from us."

Bishop Sherrill said that he was "wholeheartedly behind the effort of the diocese" of Washington "and its method which has been an adequate survey of where churches should go and then a



BISHOP DUN  
*The empty places.*

mobilization of resources." He said, "I plead with all the enthusiasm of which I am capable that the clergy and laity support this great forward step in the life of this diocese."

"All over this country and the world," the Presiding Bishop went on, "there are doors of opportunity. This opportunity, in just this way, will never come again. There is no competition between the diocese and the national Church. We are all standing for the same causes and the same purposes. I want you to have a vision of the tremendous world wide task of the Church, to see it in terms not of dollars but of human need. If we see and realize that need we can and will with all our means and resources be 'Builders for Christ.'"

So much of the concern of Churchpeople is for little matters, Bishop Sherrill said.

"When is a business man not a business man? When is he a vestryman. In the world of business, statesmanship, and many other areas of life we understand the necessity of capital expenditures, great programs, and world markets. But business men with those broad concepts when they become vestrymen tend to shrink their ideas to a juvenile mite-box conception of what the Church should and ought to be. . . ."

"It is no time to be arguing about papering the attic when the cellar is in flames. Never before have there been such powerful forces set loose in the world animated by an atheistic, materialistic view of life. We need not a stained glass attitude toward Christianity but devotion and sacrifice. . . ."

Bishop Sherrill said that many Christians are "actually stupid in their fail-

**TUNING IN:** ¶Diocese of Washington comprises District of Columbia and counties of St. Marys, Charles, Prince Georges, and Montgomery, in State of Maryland. It covers an area of 1,900 square miles and, in a population of 1,213,287, has 52,744 baptized persons, 31,969 communicants, 99 parishes and missions, and 130 clergy. ¶Bishop Dun is Washington's fourth bishop, consecrated April 19, 1944. He was previously dean of Episcopal Theological School, Cambridge, Mass.

ure to realize the magnitude of the task of the Church." They like to use great phrases about the "kingdom of God," he said, but if Churchpeople are to do more than use idle phrases they must use more intelligence and strategy in planning the life of the Church. He said the Church must "move in with strength and power when opportunity is there."

There is opportunity in Washington and Churchpeople there hope to begin to take advantage of it by raising at least half of their \$442,000 goal in April under the lead of an advance gifts committee. Parishes will be canvassed in May.

Bishop Sherrill paid tribute to the 10-year leadership Bishop Dun has given the diocese. He said:

"It was my privilege ten years ago on April 19th to preach the sermon at Bishop Dun's consecration. I have watched with deep interest and growing admiration his leadership of the diocese so well known to us all. I must add a word of gratitude for his leadership as chairman of the Department of Christian Education of the National Council at a time when we were making a new approach to this whole problem. As a member of the Central Committee of the World Council of Churches, more than anyone else in our Church he has followed the spirit of that world wide communion. For many things I am grateful but particularly because he is Angus Dun and my friend."

April 19th is the tenth anniversary of Bishop Dun's consecration. He is the fourth Bishop of Washington. A festival service in his honor will be held at the Washington Cathedral on May 2d.

During the ten years of his episcopate Bishop Dun has become recognized as a leader in the Ecumenical movement of Christian Churches around the world.

## Pentecost

(Continued from page 15)

O God, and our hearts are restless until they find rest in thee."

If, on May 7th, we would cast our eyes in the direction of Poland, we would see St. Stanislaus administering for eight years the archdiocese of Cracow and then dying, in 1079, by the hand of King Boleslaus II whose manner of life he had rebuked, while on May 9th St. Gregory of Nazianzen would be presiding in Constantinople over the second Ecumenical Council (that of 381 A.D.).

The 10th-century Archbishop of Canterbury, St. Dunstan, as we commemorate him on May 19th is earning his claim as most versatile of English archbishops, being student, musician and composer, painter and illuminator, and artist in iron work. St. Vincent of Lerins (May 24th) is writing in the fifth century his *Commonitorium*, from which has reverberated down the ages his form-

Bishop Dun was one of four official representatives of the Episcopal Church at the first Assembly of the World Council of Churches held in Amsterdam in 1948. He was elected a member of the Central Committee of the Council.

The Bishop is married and has two sons, the Rev. Angus Dun, Jr., rector of Grace Church, Medford, Mass., and Dr. Alan Dun, at present connected with the Veteran's Hospital at Newington, Conn.

## WEST MISSOURI

### Diocesan Survey

The diocese of West Missouri has helped solve the problem presented by a national Church campaign (Builders for Christ) coming at the same time as a diocesan program adopted by the 1953 convention for a \$100,000 advance fund.

A complete survey, showing the Church's advance during the past five years and the prospects ahead, was conducted throughout the diocese. As a result of the survey, the diocesan executive committee decided to use all available funds and balances for immediate diocesan needs, to give full support to the Builders for Christ fund, and to postpone the first drive for the diocesan fund until 1955.

The survey was done along market survey lines and divided the prospects ahead into three parts: new parishes needed, growth to be stimulated, and older places developed.

Two advertising executives, Laurence S. Staples and R. S. Brigham, members of St. Paul's, Kansas City, Mo., prepared the survey for the diocesan executive committee.

ula for the faith: *id teneatur quod ubique, quod semper, quod ab omnibus creditum est*—"We must believe that which has been believed in all places, at all times, and by all Christians."

Finally, on May 26th, we see St. Augustine of Canterbury in the year 597 A.D. inaugurating in Britain a revival of Christianity, which has continued to this day.

And so, for 50 days, the movement of the calendar flows back and forth through the centuries, commemorating the ancient events and the anniversaries of saints and martyrs; serving as an instrument for teaching and appreciating the history of the Church.

Then comes the Feast and Octave of Pentecost, when the exalted Christ acknowledged the allegiance of His disciples by the gift of the Holy Spirit. Pentecost was indeed a Day of the Lord. So were all of the Great Fifty Days for that matter. And so have they been for the worshipping community, for you and for me, ever since.

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## EDUCATIONAL

### SEMINARIES

#### Professor, Author, Editor

The Rev. Dr. Robert C. Dentan has been appointed professor of Old Testament Literature and Interpretation at the General Theological Seminary, New York. The appointment will become effective this fall.

Dr. Dentan has been professor of the Literature and Interpretation of the Old Testament at the Berkeley Divinity School, New Haven, since 1943. Previously he had served churches in Donora, Pa.; and New Haven, Conn.

He is the author of *Preface to Old Testament Theology*, *The Holy Scriptures*, and *The Apocrypha: Bridge of the Testaments*. He has been editor of *The Journal of Biblical Literature* since 1950, and is a contributor to the 12 volume *Interpreter's Bible* currently being published.

### TRAINING SCHOOLS

#### Return of the Dean

Katherine Arnett Grammer, dean of St. Margaret's House in Berkeley, Calif., has returned from a six-months' sabbatical leave. It was her first sabbatical leave in nine years as dean of St. Margaret's, the only Church training school for women west of New York City.

One of Dean Grammer's first jobs will be finding a replacement for Agnes Hickson, St. Margaret's House director of field work and associate professor of Christian Education. Miss Hickson, who also was acting dean in Miss Grammer's absence, left immediately on her return, to become associate editor of curriculum development for the Christian Education Department of National Council.

### Summer Session

Windham House, New York City, the graduate training center in the East for women who wish to perform full time work in the Episcopal Church, will open July 3d for the regular six weeks summer session. Courses in Bible, Church history, theology, and religious education may be taken for credit at Union Theological Seminary. Courses in psychology and education may be taken

at Teachers College, Columbia University, New York City.

Professors teaching classes this summer include R. B. Y. Scott of the faculty of divinity at McGill University; W. D. Davies of the Duke University Divinity School; Paul J. Tillich of Union Theological Seminary, and Alan Richardson of the University of Nottingham.

Further information may be obtained by writing Olive Mae Mulica, Windham House, 326 West 108th Street, New York 25, New York.

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20. St. John's, Wisconsin Rapids, Wis.
21. St. Anne's, Stockton, Calif.
22. St. George's, Bridgeport, Conn.
23. Chapel of the Nativity, Philadelphia, Pa.
24. St. Alban's, Marshfield, Wis.

## DEATHS

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

### John Franklin Burks, Priest

The Rev. John Franklin Burks, retired priest of the diocese of Virginia, died March 17th at his home in Orlando, Fla. He was 88 years old.

Mr. Burks retired in 1934 after serving Westover Parish, Charles City Co., Va., for ten years. His other charges in Virginia had been St. George's Parish, Accomac; St. Anne's Parish, Essex Co.; St. Martin's Parish, Hanover; Ridley Parish, Culpeper Co.; Dettingen Parish, Manassas; Moore's Parish, Campbell Co. He also served Queen Caroline Parish, Howard Co., Md.

A graduate of Virginia Theological

Seminary, Mr. Burks was ordained deacon in 1898, and priest in 1899.

Mr. Burks first married Miss Elizabeth P. Fisher, who died some years ago. His second wife is the former Katherine Virginia Ashby Lewis, who survives him.

### Jan F. Swieczewski, Priest

The Rev. Jan F. Swieczewski, of the Polish National Catholic Church, Bellevue, Fla., died of a heart attack December 21st at his home. He was 46 years old.

Born in Nasielsk, Poland, in 1907, he completed his schooling in that country and became an ordained priest at Krakow, Poland, July 9, 1928. He came to the United States in 1930, moving to Bellevue, Fla., in 1950 where he built the Polish National Catholic Church.

Fr. Swieczewski was an active member of the Central Deanery Clericus of the diocese of South Florida, and had been guest speaker and supply priest in many of the parishes in the Deanery.

### Helen Lyons Jones

Helen Lyons Jones, Wilmington, Del., died of a heart attack in New York City March 24th. She was 57 years old.

A member of Trinity Church, Wilmington, Mrs. Jones had been active in her parish as well as the diocese.

She was a chairman in the department of education of the Wilmington Council of Churches. Two years ago she was co-chairman of an interchurch drive to raise \$22,000 in Delaware toward the building of a Christian university in Japan. For some 15 years she had served as vice president of the International Society of Christian Endeavor.

The only immediate survivor is her husband, Mr. Joseph Holton Jones.

### Beirne Lay

Beirne Lay, retired lawyer and former master at St. Paul's School, Concord, N. H., died March 17th. He was 91 years old.

He was a member of the faculty at St. Paul's School for 35 years until his retirement in 1930.

A widower, Mr. Lay is survived by two sons, two daughters, and 13 grandchildren.

### The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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## CHANGES

### Appointments Accepted

The Rev. Arthur T. Brown, who has been serving the Church of the Divine Love, Montrose, N. Y., will on April 26th take charge of Christ Church, Marlboro, N. Y., and St. Agnes', Balmville.

The Rev. Rolin E. Cooper, who has been serving St. Alban's Church, Sussex, Wis., will, as of May 1st, be on the staff of Grace Church, Madison, serving St. Luke's Chapel.

The Rev. John R. Edwards, Jr., a student at Nashotah House, who has been serving St. Chad's Church, Okauchee, Wis., will after June 1st serve Trinity Church, Mineral Point, Wis., and Kemper Memorial Church, Darlington.

The Rev. Roger S. Gray, formerly curate of St. Ann's Church, Brooklyn, will on May 1st become rector of St. Luke's Church, Tuckahoe, N. Y.

The Rev. William G. Huber, who has been curate of Trinity Church, Roslyn, L. I., N. Y., will on June 1st become vicar of Christ Church, Delaware City, Del.

The Rev. James Hynek, who is a student at Nashotah House and has been assisting at Christ Church, Whitefish Bay, Wis., will on July 1st become vicar of St. Peter's Mission, West Allis, Wis.

The Rev. Walter Cameron Righter, who has been in charge of All Saints' Church, Aliquippa, Pa., will, sometime after June 30th, become rector of the Church of the Good Shepherd, Nashua, N. H.

In addition to being chairman of the department of promotion of the diocese of Pittsburgh, the Rev. Mr. Righter has been active on the diocesan youth commission and the Society for the Promotion of Industrial Missions.

The Rev. Carl R. Sayers, vicar of St. Luke's Church, Allen Park, Mich., is now also in charge of the new mission in Dearborn Township.

This newest mission of the diocese of Michigan is the second mission started under the direction of Bishop Emrich of Michigan by another mission. St. Luke's is the "mother mission church" in this case. The first service of Holy Communion for the new mission was held March 14th in the Mayfair elementary school auditorium.

The Rev. William R. F. Thomas, who formerly served Calvary Church, Kaneohe, T. H., will on May 2d become rector of St. John's Church, Larchmont, N. Y.

### Resignations

The Rev. Dr. Samuel Steinmetz, who has been rector of historic St. Michael's Church, Trenton, N. J., since 1920, has retired from the active ministry.

The Rev. Thom Williamson, rector of Trinity Church, Moundsville, W. Va., will retire on May 1st. Address thereafter: Saluda, N. C.

### Armed Forces

The Rev. Douglas MacLaury, priest of the diocese of Chicago, who has been an Army chaplain at Camp Rucker, Ala., and was also assigned to

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THE LIVING CHURCH

## CHANGES

the ASU Personnel Center at Camp Stoneman, Calif., is no longer on active duty. Temporary address: 984 Alfini Dr., Des Plaines, Ill.

### Ordinations Priests

West Texas: The Rev. William Savage Douglas was ordained priest on March 12th by Bishop Jones of West Texas at Trinity Church, Edna,

Tex. Presenter, the Rev. Charles Douglass; preacher, the Rev. P. H. Kratzig. To be in charge of Trinity Church, Edna, Tex., and St. James', Hallettsville. Address: Box 286, Edna.

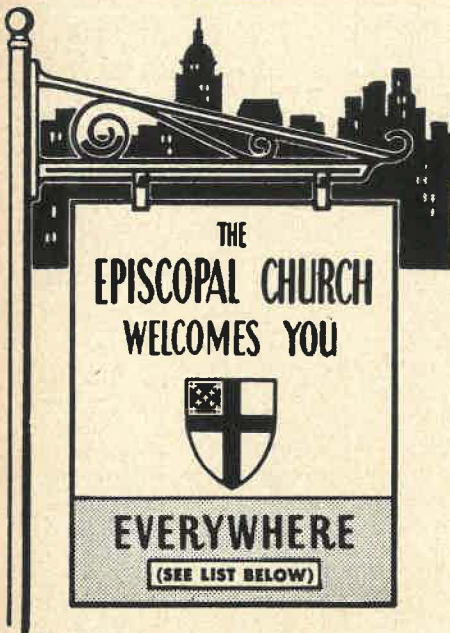
### Church Army

Trainee George H. Sutherland, formerly of the Church Army Training Center, Parishfield, Brighton, Mich., is now on the staff of the Wayside Cathedral Trailer, Wakefield, Ohio. Address: Box 22, Wakefield, Ohio.

Captain Francis C. Wilkinson, formerly on the staff of the Wayside Cathedral Trailer, Wakefield, Ohio, is now doing census and survey work in the diocese of Albany. Address: 68 S. Swan St., Albany.

### Births

The Rev. Thomas M. Gibson and Mrs. Gibson, of the Church of the Holy Cross, Chicago, have announced the birth of their second daughter, Katherine Ruth, on March 31st.



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

### DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

### CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. John M. Young, Jr., r  
Sun 7:30, 9, 11 HC; Others posted

### EVANSTON, ILL.

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

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;  
Rev. H. P. Starr  
Sun 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also  
6:30), Sat, Tues, Fri 7; Thurs 8; Preaching Service  
Wed 8

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home at away from home. Write to our advertising department for full particulars and rates.

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting the city.

### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; D. L. Davis  
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;  
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

### ST. LOUIS, MO.

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

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;  
Healing Service 12 Noon Wed

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last  
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

### NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;  
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); Mat 8:30; Ev 5:30. The daily offices  
are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roelf H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 I & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

### NEW YORK, N. Y. (Cont.)

#### THE PARISH OF TRINITY CHURCH Rev. John Heuss, D.D., r

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

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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt  
EASTER DAY: HC 6:15, 7, 8:30, 9, 9:30, 11 HC  
& Ser; 4 Flowering of the Cross

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

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL**  
New York City  
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &  
HD 10

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7  
ex Mon 10, C Sat 7-8

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c  
Sun 8, 11 HC; Weekdays as anno; C appt

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



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