

The Living CHURCH

April 21, 1957

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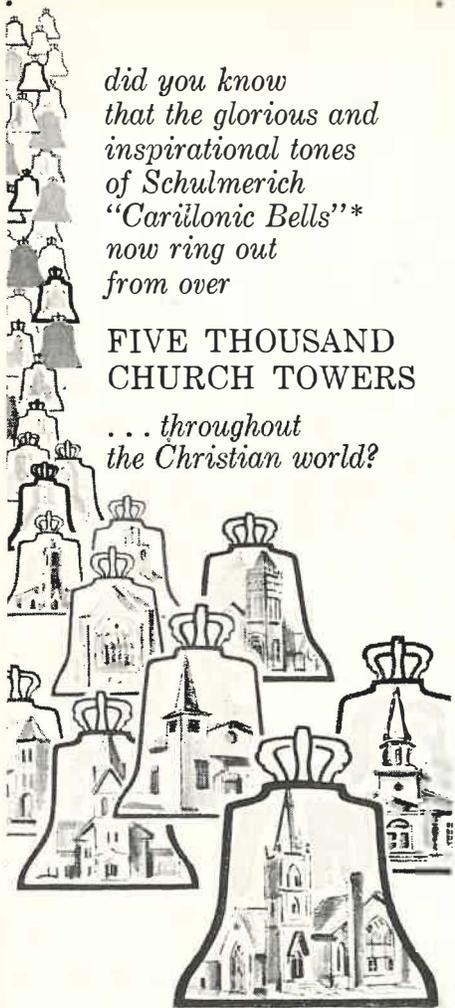


Is the
Resurrection
Scientific?

Page 18

Virginia's 350th Birthday:
Centered at Jamestown,
where the Church and
English ideals were planted
in 1607, the celebration
is statewide. (See page 10.)
Cross at left marks spot
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The Living CHURCH

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

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Things To Come

April

21. Easter Day
22. Easter Monday
23. Easter Tuesday
24. Spokane convocation.
National Council meeting, Greenwich, Conn., to 26th.
Associated Church Press Convention, Philadelphia, to 26th.
28. First Sunday after Easter
28. Kansas convention to 29th; Nevada convocation; Oregon convention to 30th; Sacramento convention to May 1st.
29. St. Mark

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

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

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

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

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The Living Church

LETTERS

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

Parting of the Ways

In his article, "The Moral Dilemma of the UN" [L. C., March 17th], Dr. Henry criticizes the attitude taken by the General Assembly of the United Nations with regard to certain policies of a number of member states, including the Union of South Africa, India, the USSR, Hungary, Egypt, and Israel. He is also critical of the actions taken by the Secretary-General in discharging the specific tasks imposed upon him by the General Assembly and of his general responsibilities to the UN. As all these are political issues, it is not appropriate for a member of the UN Secretariat to make any comment on Dr. Henry's observations.

Dr. Henry makes one point, however, to which any observer of the UN, whether from the outside or from the "inside," may fully subscribe. Dr. Henry states that "The United Nations is at the parting of the ways." This statement could be the starting point for a meaningful appraisal of the purpose and function of the UN. In effect, it is the function of the UN to stand at the parting of the ways, at the very point of intersection between each separate national interest of every member state and the interest of the world community as a whole. It is the function of the UN, standing at this crucial point, to attempt to reconcile the short-term line of national interest with the long-term line of the human goal. From the Dumbarton Oaks Conference through the San Francisco Conference and the subsequent annual, special and emergency sessions of the General Assembly, I do not recall a single year in the brief 11 years of the UN's existence when some critic somewhere in the world, did not say of at least one major issue before the UN that this was the parting of the ways, this was the crucial test.

The very intensity of Dr. Henry's criticism of the UN, the thoughtful reply it has evoked from the editors of THE LIVING CHURCH, as well as the spirited comment of Mrs. Stephen K. Mahon to which attention was drawn, all testify that the UN continues to stand where the Charter has placed it — at the parting of the ways, where its function is to illuminate diverging directions and thus help in reconciling by peaceful means the various elements of potential conflict.

ANDREW W. CORDIER
Executive Assistant

to the UN Secretary-General

New York City

Resolutions Not Binding

Thank you for the editorial clarifying the purposes and distribution of the Good Friday Offering [L. C., March 24th]. I am sure it will encourage Catholic-minded Churchpeople to give generously to this and other causes through official channels as well as contribute to work in which they may have a special interest through the more direct means provided by agencies such as the Society for the Propagation of the Faith.

Your statement, "There is nothing in this

Continued on page 8

BUDGET EXPANSION PROGRAMS

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The Risen Christ At Amiens Cathedral

"No record preserves the name of the unknown 13th-century artist who, more than 700 years ago, carved the over life-size figure of the Christ for Amiens Cathedral.

"Christ holds the book of the Gospels. With His right hand He gives His blessing to the faithful. His feet are firmly set on lion and dragon, in reference to the passage in Psalm 91: "Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet."

"As the centuries roll by this great statue of the Christ will continue to inspire men."

— Walter N. Nathan

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

— From the Gospel for Easter Tuesday
(St. Luke 24:44)

Photo by Marburg Kunstinst

The Living Church

*A Weekly Record of the News, the Work,
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April 21, 1957

Twister's Twist

Untouched Mission Serves as Center of Aid to Over 6,000

By Mrs. LLEWELLYN POWELL

St. Augustine's Mission, Dallas, Texas, bright spot in a depressed neighborhood, is an even greater contrast to its surroundings since the blows of a tornado struck an area of several blocks at its back door, leaving the church untouched. Nearly 150 houses, apartments, and buildings were destroyed or damaged by the twister, which left a toll of 10 dead, 143 injured, and a loss of \$4,000,000 in the city.

St. Augustine's opened its doors and its arms to the stricken families. The Episcopal churches of Dallas County and other parts of the diocese rallied to the call from the mission for volunteers — men and women to collect and serve food, sort and distribute clothing and household goods, and clean up after the deluge of mud, clutter, and confusion.

None of the mission people themselves suffered injury, although there was some damage to their homes. They joined other volunteers in offering their services to the Salvation Army, Red Cross, and other emergency crews.

The priest-in-charge of the mission, the Rev. Paul L. Thompson and his volunteer emergency staff (members of the board of trustees of the mission and other diocesan personnel) estimated that more than 6,000 persons had been fed from the mission or at a nearby school where provisions made by Churchpeople were distributed along with those of the other agencies.

The Episcopal Community Service, under which St. Augustine's Mission operates, coordinated and administered the collection of volunteers, money, food, clothing, and household items. Many parishes opened their kitchens to cook huge amounts of food, while others offered storage facilities for the collection of furniture and household goods for distribution when the needy families had been relocated.

ECS, a diocesan institution and affil-



Churchwomen and Rev. P. L. Thompson help serve meals at St. Augustine's Mission after tornado.

ated agency of the department of Christian social relations of the diocese, correlates the various welfare activities with which the Church is concerned in Dallas County.

St. Augustine's Mission, which began in a tumbledown shack with weeds growing up through the floor some six years ago, now occupies a strategic location for the Church's work in West Dallas. Behind it is some of the poorest housing to be found in the city, and in front of it, across a major north-south thoroughfare, is one of the largest low-cost housing projects in the country.

The mission now has two fine, contemporary buildings, the church and a rectory for the priest-in-charge. The two are connected by a beautiful, well-kept courtyard, which in the summer-time is filled to overflowing by children of the neighborhood attending the mission-sponsored vacation Church school. The mission also sponsors an up-and-coming boys' baseball team.

Fr. Thompson is the third priest-in-charge at the mission. He was preceded by the Rev. Eugene Blankenship, who is now in the diocese of Chicago, and the Rev. Boyce M. Bennett, Jr., now in the diocese of Pennsylvania. The buildings were constructed and much of the mission's community program instituted during the time when Fr. Blankenship and Fr. Bennett were in charge.

Presiding Bishop Joins Easter Seal Campaign

Bishop Sherrill is one of the national sponsors of the 1957 Easter Seal campaign. Urging support of the annual appeal conducted by the National Society for Crippled Children and Adults throughout the United States and three territories, he said:

"Here indeed is a most appealing cause. All who have experienced in their own family, or personally, any suffering of this character will realize what it means to have a society ready to be of assistance not only in the treatment of those who are sufferers, but also in the way of prevention through adequate research. I trust this appeal will be most successful in every way."

Mrs. Dwight D. Eisenhower heads the list of national sponsors. The campaign, which opened March 15th, is concluded on Easter Sunday. Approximately 90% of the funds raised during the annual Easter Seal appeal finances services within the state where raised. The remainder goes to help support a national program of services, education and research.

Church Group Plans Parties To Help South Africans

Episcopal Churchmen for South Africa, a group of laypeople at the Church of the Resurrection, New York City, formed to support the work and witness of the Anglican Church of South Africa, has recently combined an old idea with a new effort.

Mindful of house warmings and barn raisings of the country and rent parties and painting parties in the city, ECSA has started giving and encouraging others to give fund-raising "parties with a purpose." The purpose is to obtain aid for the Church and the people of South Africa who are being increasingly oppressed by the apartheid-minded government.

The Church, in the persons of the Rt. Rev. Ambrose Reeves, Alan Paton, and thousands of Anglicans of all races, is forthrightly resisting the government's encroachments on civil rights and personal freedom. These include mass removals of peoples from their homes in a country-

wide attempt to separate the various races in South Africa, the Bantu Education Act which cripples education for native Africans, and the recent arrest of more than 150 men and women on charges of treason. The latest action of the government is to present in Parliament a bill which forbids citizens of different races to worship together in their churches.

"Parties with a Purpose" are time-proven means by which Americans can lend valuable aid to their fellow Christians in South Africa. The parties can range from simple "at homes" to dazzling parties. Bridge tournaments, poetry readings, listening to records, discussion of South Africa, book reviews, sewing sessions, dances, theatre parties, husking bees, athletic events — all these familiar activities can be held for the benefit of the people of South Africa. Individuals, married couples, Church organizations, union locals, lodges, clubs, teenagers and Sunday schools can participate.

For further information, contact the group at the Church of the Resurrection, 115 East 74th St., New York 21.

Government of Sudan Takes Over Schools

On April 1st the government of the Sudan was scheduled to begin a program of nationalizing the country's mission schools despite vigorous protests by the Roman Catholic bishops of that nation.

The government has rejected all claims of the right of that Church to teach and the right of parents to choose schools for their children. Value of the church property to be confiscated is estimated at more than \$3 million.

The plans for nationalization bring into sharp focus a Christian minority problem which has existed in the Sudan for many years. The problem became especially acute after the country gained independence from Anglo-Egyptian rule in January, 1956.

In the land of nine million, Roman Catholics number about 167,500, 95% of whom live in the south. It is here where that Church operates a school system for more than 24,630 students.

Very Rev. Amleto Accorsi, provincial of the Sacred Heart Seminary at Cincinnati, Ohio, challenged the right of the government to requisition the schools. Fr. Accorsi is a member of the Verona Fathers, a missionary group which works in the Sudan.

"The missions did everything," he said, "I don't see how the government can rightfully requisition the schools." He said mission compounds were built on the basis of a 99-year lease from the government. Most of the schools were built by the missionaries with their own funds. In 1945, the government increased a very nominal subsidy which it paid to the missionaries to conduct the schools. On

the basis of this the government claims that it owns all the schools in the south.

Fr. Accorsi said that the government did not own more than two intermediate schools in the south. All of the other national schools are in the north.

At the present time Roman Catholic missionaries operate 315 village and elementary schools with 22,000 pupils; 13 intermediate schools with 1,800; nine technical schools with almost 500 pupils; and six teacher-training centers with 330 trainees. There are 830 lay teachers.

The Ministry of Education ordered the missionaries to turn over the village and elementary schools for boys on April 1. The other schools, except for seminaries, will be taken over gradually.

In protesting the move, the bishops assured the government of their desire for coöperation in all respects and that the schools would, as they had in the past, remain open at all times to government inspectors. The bishops stated, however, that Church property could not be transferred and the rights of the Church and the parents could not be ignored.

Fr. Accorsi said that many of the people in the south are wholeheartedly behind the missionaries. "The natives realize that the missionaries are the only friends they have left, the only ones who can lead them," he said.

Gen. Royall Named a Director of Episcopal Church Foundation

Gen. Kenneth C. Royall, New York attorney and former Secretary of the Army, has been elected a director of The Episcopal Church Foundation. Announcement of the election was made recently by Bishop Sherrill, Chairman of the Board of the Foundation, who said the action was taken at a recent meeting of directors and had just been confirmed by Gen. Royall's acceptance.

The Foundation is an organization whose purpose is to provide the additional funds needed to enable the Episcopal Church to extend its activities into new fields. With the exception of Bishop Sherrill, its directors are, like Gen. Royall, active and prominent laymen.

Gen. Royall had the distinction of being the last Secretary of War and the first Secretary of the Army when he moved into the latter position when the military services were unified under the Department of Defense in 1947. He resigned in 1949.

He has been an active layman in the Church for a long time. As a director of the Foundation he will expand his participation in Church activities to a nationwide level.



K. C. ROYALL

Visitors Welcomed With Silver Cross At Utah Cathedral

More than 100,000 silver "visitors crosses" have been sent out from St. Mark's Cathedral in Salt Lake City since they were first used to welcome visitors at coffee hour one Sunday in March, 1954.

Inquiries from home parishes of visitors who were given crosses at St. Mark's have come from all over the United States,



Dean Rowland, Clyde Thompson examine crosses.

Hawaii, and Alaska, and from France and New Guinea.

In addition to scores of Episcopal parishes, Lutheran, Baptist, Methodist, Presbyterian, Assembly of God, and Congregational churches are using the crosses.

The mission originated as a result of the interest of former vestryman and senior warden, Clyde R. Thompson, who felt that the large number of away-from-home worshippers at the Cathedral, particularly during the summer, deserved a particular welcome.

Accordingly, he made the first rough sample of the cross by hand in his wood and metal workshop at his home, where he relaxed from pressure of his duties as partner in a Salt Lake City investment firm. He then had a die made for actual production, and in the first six months thereafter, 400 crosses were sent around the country on the collars and lapels of tourists who had received them at St. Mark's.

The crosses, about a half-inch in length, are displayed on a bulletin board at the church entrance, and an invitation given for visitors to wear them. Visitors are then spotted later at coffee-hour, and the names and addresses of new residents — who might otherwise never be known — are secured.

Crosses are manufactured in Salt Lake City, and cost 12 cents (in lots of 100). They are intended to be given, not sold.

Many parishes have found additional use for them, such as church-school awards, Every-Member-Canvasser badgcs, for newcomers at Woman's Auxiliary meetings. In one diocese, the bishop ordered a supply to be distributed at Good Friday service.

Profits from sale of the crosses are used at the discretion of Dean Rowland and Mr. Thompson for missionary work and expansion in the district of Utah. None will be used for cathedral or parish projects.

No other Christian bodies have been approached to buy the crosses — their requests have come indirectly. Two considerations have caused Dean Rowland and Mr. Thompson to hesitate: Possibility that other Episcopal parishes might disapprove, and the necessity of employing full-time help and renting office space to meet the needs of enlarged production.

Mission Groups Plan New Philippines Radio Station

The National Council of Churches has announced plans for the construction of a 100,000-watt radio station in the Philippines. Announcement of the new transmitter came within two weeks after the Council disclosed plans for a similar 100,000-watt station for the Middle East.

Dr. W. Burton Martin, executive head of RAVEMCCO, broadcasting unit of the National Council's Division of Foreign Missions, said the Far East station will beam broadcasts to all the Philippines and to the new nations of Southeast Asia in a variety of languages.

The station, to be located in Dumaguete City on the campus of Silliman University, will keep the call letters of DYSR, a church-supported radio station of 10,000 watts that now broadcasts in three languages. The transmitter will reach Indonesia, Burma, Thailand, East Pakistan, India, and other nearby countries.

It will carry programs produced both in its own studios and in the countries where they will be heard. Broadcasts to Communist China are not contemplated at the present time, Dr. Martin said.

Construction of the enlarged station with greater power will begin within a year, he disclosed, and will be carried out with the support of U.S. Protestant foreign missions boards and agencies working in coöperation. Programs will range from musical and variety shows to news and educational features on health, farming, youth problems, and child care.

The National Council also reported plans for a two-fold power step-up of Station HLKY, Seoul, Korea, from 5,000 watts to 10,000 as part of an over-all plan to extend and intensify Church-supported broadcasting in this area. The HLKY power increase, to be effected this spring, will bring virtually all of Communist Northern Korea within the station's primary range. [RNS]



Lee Brian

At the Carousel Gift Shop, from left: Mrs. E. Hornot, Mrs. I. A. Kelley, Mrs. G. Lewis, Mrs. A. Y. Norman.

Buy a Doll — Help the Older Folks

The Woman's Guild of Bethesda-by-the-Sea, Palm Beach, Fla., has launched a glamorous and highly successful money-raising campaign for Bishop Gray Inn, Episcopal home for older people in the diocese of South Florida, through their Carousel Gift Shop.

It is called "Dolls for Dollars," and was conceived by Mrs. Joseph G. De Fina who donated the dolls and the materials for their beautiful outfits, which are made by members and friends of the Guild.

The project works this way: everyone who makes a contribution of \$100 to the Inn, through the Gift Shop, receives an exquisitely dressed doll as a gift. The goal of the committee, of which Mrs. De Fina is general chairman, is 100 dolls a year for three years, which will bring in \$30,000 for the Inn. Two special showings of the dolls were held in March at The Breakers and The Towers, in Palm Beach, and at this writing, most of this year's dolls have already found homes.

Church in Scotland Survives History Of Persecution and Political Unrest

By the Very Rev. R. HENDERSON-HOWAT
Dean of Brechin

The Episcopal Church in Scotland is a province within the Anglican Communion comprising some 108,000 adherents of whom rather more than half are communicant members. For this comparatively small numerical strength — the population of Scotland is 5,000,000 — there is a variety of reasons. Historically we claim to be the ancient Church of Scotland, but the religious and political unrest which culminated in the Scottish Reformation and the persecutions which the Church suffered reduced her, in the words of Sir Walter Scott, to "the shadow of a shade."

In the year 1689 the Church was disestablished and her cathedrals and churches handed over to the newly-established Presbyterian Kirk. The disestablishment

was not by the will of the people for, indeed, more than two-thirds of them were at that time Episcopalians. No doubt, had the Scottish bishops adopted a different attitude to William of Orange, instead of, as may now appear, adhering blindly to the Stuart cause, they might have preserved the old Church for this day and age.

As it was the Church was forced into the wilderness, and the successive Stuart Risings of 1715 and 1745 only succeeded in bringing further trouble upon her. Penal laws were enacted proscribing the Church and forbidding under severe penalty the priestly ministrations to more than five or six persons at one time.

The Spirit Lives

In 1792 the penal laws were repealed. But much damage had been done. Never-

theless, the old spirit was alive, and Episcopalians set about to try and build up the old waste places.

It is a remarkable fact that since the penalties were removed the Episcopal Church in Scotland has built seven cathedrals and nearly 400 churches out of the pockets of the people. There are seven dioceses — in some cases a diocese comprises a number of ancient ones, e.g., The United Diocese of St. Andrews, Dunkeld, and Dunblane. There are approximately 300 priests and deacons in the charges.

Government in the Scottish Episcopal Church is by synod. At top level is the Episcopal Synod, the diocesan bishops, meeting annually by statute, and at other times when the Primus or four other bishops deem that circumstances require it. The Episcopal Synod receives and determines appeals, e.g., against resolutions and decisions of the bishops at their diocesan synods.

The provincial Synod, consisting of the First Chamber — the diocesan bishops; and the Second Chamber — the deans of dioceses, the principal of the Theological College, and representative parochial clergymen, meets rarely and solely for the enactment of canon law.

The diocesan Synods, meeting annually by statute, attend mainly to spiritual and kindred matters within their respective dioceses, though they may receive terms of reference from a higher chamber.

Lay Representation

The Consultative Council on Church Legislation exists to give representative laity together with the clergy the opportunity of considering in one central body proposed alterations or additions to the Canons.

The Scottish dioceses are governed, as we have seen, by the bishop in synod. Each diocese has a dean who ranks immediately next to the bishop and is head of the clergy. In the absence of the bishop the dean presides at the diocesan council. His office is in the nature of that of an archdeacon in England. The cathedrals are in the charge of an incumbent called the provost.

Each incumbency is in the charge of a rector. Other charges, called independent missions, are worked by a priest-in-charge who, after five years in that office attains the status of an incumbent. There are also dependent missions subject to a near-by incumbency or, in certain isolated cases, directly to the bishop.

A Scottish parochial charge differs in some respects from an English parish. The Scottish rector since the disestablishment is not the *persona* of the parish. Yet life in a Scottish Episcopal congregation has many affinities with those of the sister Provinces south of the border and English people settling in Scotland or merely visiting find themselves at home. There is not the same sharp contrast in Scotland between "high" and "low" church, as is

sometimes found in England. The greater proportion of the clergy wear the eucharistic vestments and, of course, our proud possession is the Scottish Book of Common Prayer.

Wide Influence

One thing may be said about the Episcopal Church; her influence is altogether out of proportion to her numerical strength. This is seen in many ways, not least in the brightening of their own services by the Presbyterian ministers and in the greater emphasis which many of them are laying on sacramental teaching. In recent years there has been a quite new approach to the great festivals of Christmas and Easter by the Presbyterians.

Easter for Eastern Orthodox

Western Christians and the Eastern Orthodox are this year celebrating Easter on the same day, April 21st. Usually the Eastern Orthodox, who follow the Julian Calendar and always keep Easter *after* the Jewish Passover, observe it on a different date from their fellow Christians of the West. But every so often the two calendars coincide, and 1957 is one of those years. The coincidence, which last occurred in 1953, applies, of course, to all days dependent upon Easter.

Christmas Day, which until a few years ago was an entire working day, is now being observed increasingly, and more and more factories, shops and offices are closed. Holy Week, Good Friday and Easter Day are also finding their way into the Presbyterian calendar of observances.

Unity Conferences

In the past quarter of a century there have been conferences between Episcopalian and Presbyterian representative scholars both in Scotland and England which have sought to explore differences and to find common ground of belief. The first big series reached a deadlock, but the present series continues.

In the Scottish Episcopal Church the bishop is elected by the diocese over which he is to rule in synod. Every priest is a clerical elector, and in each duly constituted charge there is a lay-rector appointed to serve for a term of three years. Upon a vacancy occurring in a See the Primus issues a mandate to the dean of the diocese requiring him to assemble the electors. In due course — after some preliminary consultations — nominations are made and seconded. Voting takes place in separate clerical and lay chambers, and the person appointed has to receive a clear majority in both chambers, otherwise the whole process must be repeated. Alternatively the electors may choose to invite the College of Bishops to appoint their diocesan.

LETTERS

Continued from page 3

resolution . . . (of General Convention) that suggests a discretion on the part of the individual parish or diocese with regard to the use of the Good Friday Offering," might be interpreted to suggest the offering is a mandatory one. Actually, no resolution of General Convention, or of any diocesan convention is legally binding on any parish, though such resolutions should certainly be taken more seriously than is usually the case.

Apart from some dioceses where contrary canonical legislation exists on the subject, the designation of all offerings within a parish is at the absolute discretion of the vestry, except for the Communion Alms, which is at the discretion of the rector. Canonical assessments must be paid, of course, and every parish should play its full part in responding to all official appeals whether they apply on missionary apportionments or not. But the selection of additional objects toward which the generosity of a particular parish may be directed and the manner and time of receiving offerings for such appeals is entirely a matter for parish determination.

Perhaps you could make an interesting study for your readers of the effect of resolutions of General Convention. Fortunately, as with the Good Friday Offering, they are not entirely ignored. But, without the force of law, they so often stand as mementos of lost enthusiasm.

(Rev.) JOHN A. SCHULTZ
Rector, Trinity Church

Ambler, Pa.

► The point made by Fr. Schultz, that a resolution of General Convention is an expression of weighty opinion, rather than a canonically binding order, is in accordance with judicial interpretations of the resolutions of secular legislatures and is probably the correct interpretation of the resolution under discussion. In order to have canonical force a resolution has to be made in the form of a canon or pursuant to a canon.

— EDITOR

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$ 3,568.35
Receipts April 2d through April 8th..... 11,867.00

\$15,435.35

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

April

21. St. Peter's, Washington, N. J.
22. St. George's, Bridgeport, Conn.
23. Nativity, Philadelphia; St. George's, The Bronx, N. Y.
24. St. Paul's, Norwalk, Conn.; St. Alban's, Marshfield, Wis.
25. St. Mark's, Portland, Ore.
26. St. Christopher's, Bluff, Utah.
27. St. Dunstan's, Westchester, Ill.; St. James', Cleveland.

A Tomb Merchant

Writes to His Son

By Samuel Lafferty



THE TOMB WHERE CHRIST WAS LAID: It is just under the Hill of Golgotha, where Christ was crucified, outside the Damascus Gate. Many believe it to be the very tomb in which the Saviour was laid after He was taken down from the cross. Before the tomb is a long deep groove in which a great stone was rolled to close the entrance.

RNS Photo

I write to you, my dear Benjamin, in the hope that you may be able to get me some information about a man of Arimathaea named Joseph.

This man came to see me shortly before Passover to buy a tomb. He was an impressive man, Benjamin, and I want you to keep that in mind as you read this letter. I know a mad man when I see one and in spite of what this man said he is not mad, Benjamin, nor possessed of evil spirits.

"I've come to buy another tomb," he said. That word "another" struck me. What manner of man would want two tombs?

He was obviously a man of wealth and I had hope of selling him something a little elaborate.

Almost as though he read my thoughts he said, "I want the one on the west hill near the four oaks."

"But that tomb leaks. It is poorly constructed."

"I have examined the tomb. I know about tombs. I cut my own out of the rock, but it has been used."

My visitor's face lighted up. He had that far away expression of a man who is recalling a scene in a distant country.

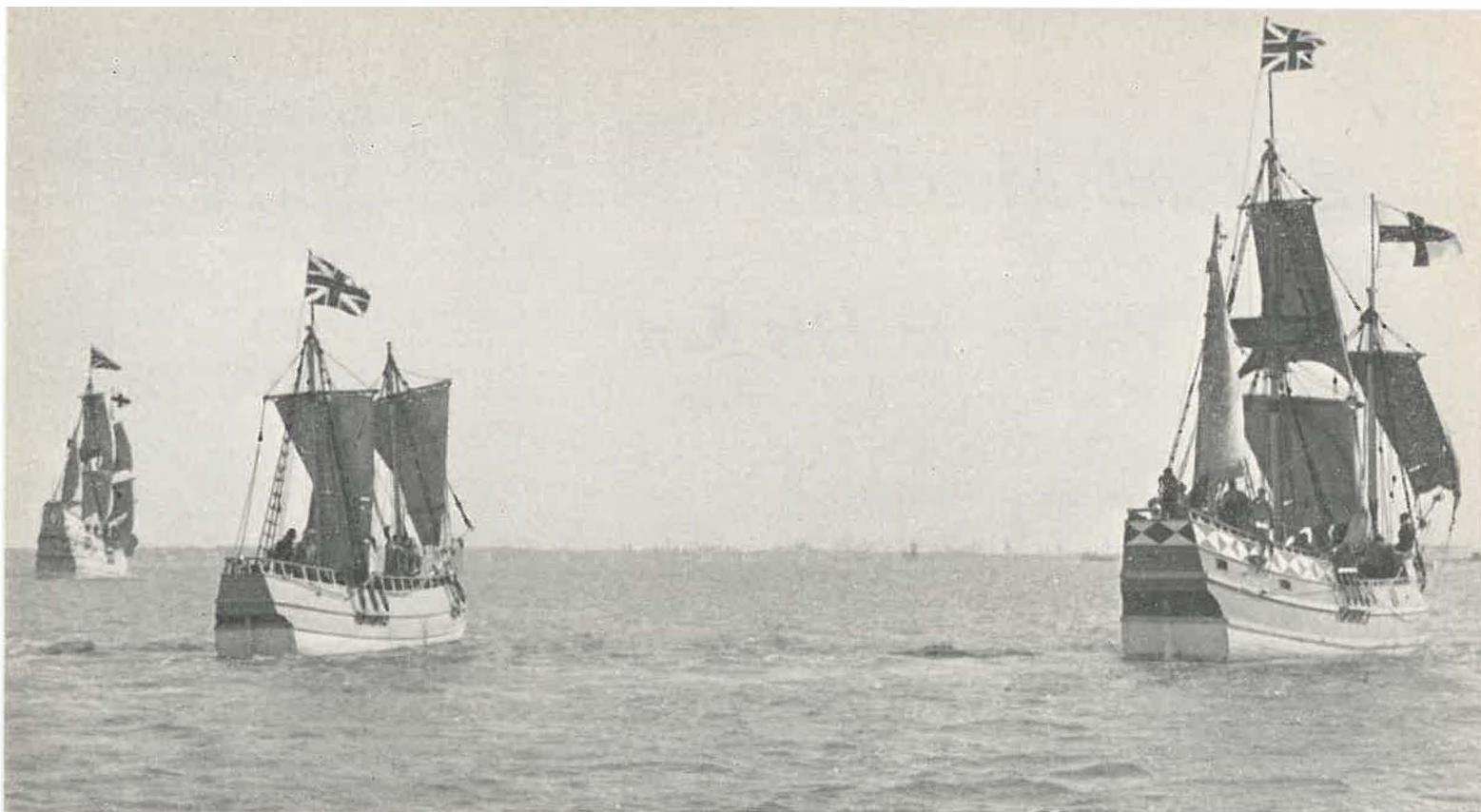
"It was a lovely tomb," he said. "Into its building I put all the skill and art acquired in two-score years of tomb building. I wish you could have seen the huge stone needed to close the doorway. And yet He must have brushed that stone aside as though it were a mere tapestry hanging there."

"You mean someone from inside the tomb rolled the stone away?"

Joseph smiled at me as one would smile at a child.

"You would not understand," he said. "Even Nicodemus, who helped me place Him in the tomb, could not believe the story at first."

"But all this," he continued, "has nothing to do with our business. What I want is the tomb I have chosen. That and no other. I know the worth of tombs and this bag contains twice what that tomb is worth. You need not be afraid because you know the tomb is moist. I saw that at once. You need not be afraid because the cracks in the nearby rocks will shortly spread to the roof of the tomb. I know that. But, friend, I know something about a tomb that you, with all your experience, cannot possibly know — I know that a man does not occupy a tomb forever!"



The *Susan Constant*, *Discovery*, and the *Godspeed*. See page 17.

Episcopal Church Pho

JAMESTOWN, Our American Heritage

By L. B. M. Lloyd

On April 26, 1607, our first permanent English settlers, after five months of perilous voyaging, landed at Cape Henry. Here they erected a cross, held a service of thanksgiving for their safe arrival, and took possession of the country in the name of King James. Here, too, they had their first introduction to the Indians when a shower of arrows fell in their midst, mortally wounding one of their number.

A few days later the three little ships, the *Susan Constant*, the *Godspeed* and the *Discovery*, the largest only 100 tons, the smallest 20, sailed into Hampton Roads and up the James River to plant, in the New World, the Church of England and England's first permanent colony, May 13, 1607. A cross-section of Elizabethan

England — farmers, artisans, laborers, soldiers, country gentlemen, and educated men of the city — they brought the England they knew to America. Here at Jamestown was established for the first time in this country the English language, customs, and laws, the English Church and Bible. Here in the midst of "blood, sweat, and tears," was born and cradled the child which was to grow into the first of our United States.

Of all the great events of American history none is of such importance as our first permanent settlement. Every previous English colony had met with disaster or defeat. Every succeeding colony was directly or indirectly indebted to the success of Jamestown.

There were hundreds who worked to plant England in America — many children, struggling and often dying of malaria, dysentery, and other diseases, malnutrition and Indian massacre — before England's first colony was firmly established. Even a short

portion of Percy's Diary speaks graphically of the tragic struggle:

"The Ninth Day died George Flowre, of the swelling (August 1607).

"The Tenth Day died William Bruster, gentleman, of wounds given by the Savages and was buried the eleventh day.

"The Fourteenth Day Jerome Alipack, Ancient (Ensign) died of a wound. The same day, Francis Midwinter and Edward Morris, Corporal, died suddenly.

"The Fifteenth Day there died Edward Browne and Stephen Galthorpe.

"The Sixteenth Day there died Thomas Maundic. . . .

"Our men were destroyed with cruel diseases, as swellings, Flixes, Burning Fevers, and by warres; and some departed suddenly; but for the most part they died of meere famine."

The "Beloved Parson"

Few Americans know the important part played by the Church in the Virginia colony. The Rev. Robert Hunt, M.A., and graduate of Oxford, who came with the first arrivals in 1607,

was one of several English ministers who, during those first hard years, gave their lives to establish the Church in our country. Of all the settlers, there was none more loved, none who contributed more to the morale of the struggling colony, than the "beloved Parson."

Though never robust, he gave himself unstintingly to the care and service of others, nursing the sick, cheering the discouraged.

When he lost his library and all his possessions in the fire of 1608, he was never heard to complain. Captain John Smith wrote of Robert Hunt:

"He was an honest, religious and courageous Divine; during whose life our factions were oft qualified, our wants and greatest extremities so comforted that they seemed easie in comparison of what we endured after his memorable death. We all received from him the Holy Communion together as a pledge of reconciliation for all loved him for his exceeding goodness."

Service Between Trees

Daily services were held by good "Maister Hunt," morning and evening, with "every Sunday two sermons and every three months the Holy Communion." Until the church could be built, these services were held under a "sayle," stretched between trees. A bronze bas-relief at Jamestown commemorates the first English service of Holy Communion in an American colony, celebrated by Robert Hunt, June 1607. As we owe our present Thanksgiving Day to the Pilgrim Fathers, so it was to the Jamestown settlers that we owe the services and the celebrations of the Church year — Christmas, Lent, Good Friday, Easter, and all the beautiful services of the Prayer Book.

The first church, built in 1607, was destroyed by the fire which swept the colony in 1608. It was rebuilt the same year, and it was in this church, in 1608, that the first marriage took place, and in 1609 the first baby was baptized. After the death of Robert Hunt, until the arrival of the second minister, the Rev. Richard Bucke, in 1610, the services were continued by other members of the colony.

At this time there were two clergymen newly arrived, taking turns with the services, Mr. Bucke and Mr. Maise. (In that year, 1610, four ministers arrived in Virginia, two of whom died before the end of 1611.)

It was in this church that Pocahontas, in 1614, was married to Captain

John Rolfe. She had been given the name Rebecca at her baptism some time earlier and was our first Indian convert.

In 1617 the church was again rebuilt, this time on the site of the present tower. Here the House of Burgesses met in 1619, the first representative legislative body in America. It was composed of the governor, six councillors, and 20 elected burgesses, two from each of 10 Virginia settlements (not including the eleventh, whose representatives were excluded because they refused to give up certain privileges which the other settlements did not have). In the account of this assembly we are told:

"forasmuche as men's affairs doe little prosper where God's service is neglected, all the Burgesses tooke their places in the Quire till a prayer was said by Mr. Bucke, the Minister, that it would please God to guide and sanctifie all our proceedings to his owne glory and the good of this Plantation."

In or after 1639 the wooden church of 1617 was replaced by a brick church, on the same site, of which the present tower was probably a part. This church was burned (or partially so) in Bacon's Rebellion, but rebuilt or restored shortly afterwards. It was in this last church that the first convention of Virginia clergymen was held in July 1696. Services continued to be held here for 60 years after the transfer of the colonial government to Williamsburg in 1699, when it was replaced, about 1758, by a church on the mainland.

Women and Children

Because of the failure of all previous English colonies, and the danger from both Indians and Spanish, no women and children (except for two boys) came to Jamestown in the three small boats which arrived in May 1607. This fact, and the romantic story of the boatload of women which arrived in 1619, has led to the mistaken idea that women and children did not come before that date.

Actually, the first women arrived in 1608. By 1616 there were six settlements in Virginia, scattered over a distance of 100 miles, from Cape Charles to the outskirts of Richmond — tiny settlements, surrounded by Indians.

John Rolfe, while on a visit to England with his wife and child, in 1616, wrote a letter to the King describing these six Virginia settlements in de-

tail. In summary, he had this to say:

"So the nombre of officers and laborers are 205. The farmers 81; besides women and children; in every place some — which in all amounteth to 350 persons — a small nombre to advance so great a work.

"Seeing then this languishing action is now brought to this forwardness and strength, no person but is provided for, either by their owne or others labor, to subsist themselves for food, and to be able to rayse commodities for clothing and other necessaries, envy it selfe, poysoned with the venom of aspes, cannot wound it."

John Rolfe concluded his letter to the King with an appeal for missionaries to the Indians,

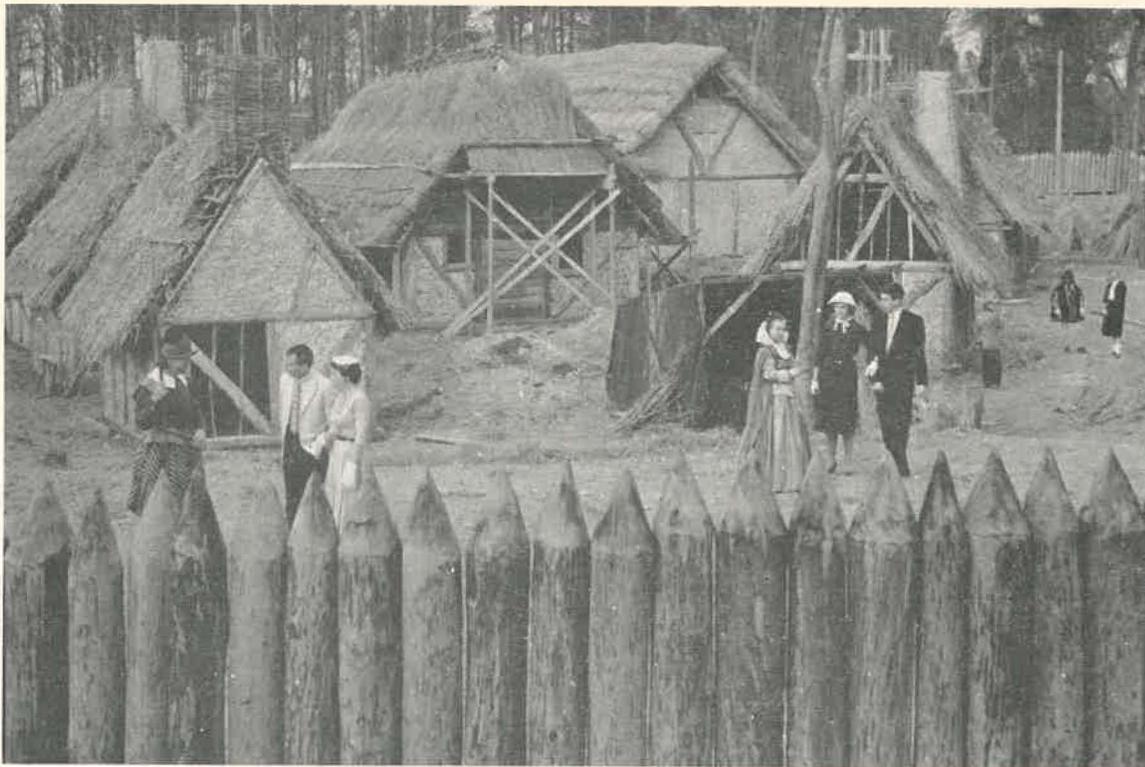
"thousands of poore, wretched and misbelieving people on whose faces a good Christian cannot looke without sorrow, pittie and compassion, seeing they beare the image of our Heavenlie creator, and we and they come from one and the same mould . . . and they, merely through ignorance of God and Christ, doe run headlong, yea, with joy, into destruction an perpetuall damnation. . . ."

Names and Records

It is interesting to note that the only two persons Rolfe mentioned by name in each settlement were the man in charge of the physical welfare of the community and the man in charge of its spiritual welfare. Each settlement in early Virginia was automatically a parish with a minister in charge. In some cases the minister, then, as now, had more than one parish. In the 15 years between 1607 and 1622, 23 English clergymen were listed as having come to Virginia. We have the names and records of 17 of these men who served in 13 Virginia parishes, and the names of six others whose parish records have not been preserved, some of whom died soon after arrival.

These were men of education and character, many of them graduates of England's leading schools and colleges, including Oxford and Cambridge. As preachers in their churches, pastors to their widely scattered flock, teachers in parish schools, they brought to America the best of 17th-century England's culture and tradition.

It was men of this caliber who, with some of the more outstanding settlers, gave direction to the best elements in the growing colony, and prepared the soil from which grew our great Revolutionary and pre-Revolutionary leaders — Mason, Jefferson, Washington, Patrick Henry, John Marshall, and many others.



Episcopal Church Photo

Costumed attendants show visitors the reconstructed James Fort of 1607. A log palisade encloses 18 houses built of hand-hewn hardwood imbedded as half-timbers in wattle (woven twigs or branches) and daub (clay laced with straw). Roofs are thatched. The largest building in the fort is a church. It also contains a guardhouse and storehouse, an apothecary's house, and a "mansion" for the president of the council. Thirty soldiers have been assigned to the fort for the duration of the festival. They wear helmet and breastplate, and parade daily with matchlocks and halberds.

Jamestown Revisited— By You?

"Come to Virginia during the Jamestown Festival" says a colorful publicity folder. The advice seems like a fine vacation idea for people of widely differing interests — and particularly for Churchpeople. Included in the eight-month festival, April 1st to November 30th, will be visits of well-known personages, dramas and concerts, a naval review, historical exhibits, and many other exciting and worthwhile events.

Although students of American history are taught more about the religious background of the New England colonies, the establishment of the Church in the new world was among the primary motives of the first permanent English settlers in America, at Jamestown. The Episcopal Church is taking an active part in the celebration of the 350th anniversary of that settlement. The 1955 General Convention appointed a special joint commission to handle the Church's part in the festival.

Famous Names

Among the most illustrious visitors to the festival will be the Most Rev. Geoffrey Fisher, Archbishop of Canterbury. Dr. Fisher will arrive early in the festival,

in April, and will take part in several celebrations marking the arrival of the English settlers in Jamestown. He will be joined by the Presiding Bishop on some of these occasions.

After he leaves the diocese the Archbishop will spend three days in the diocese of Virginia and two days in Sewanee before returning to New York. He is scheduled to sail for England on May 8th.

Another possible visitor to the festival will be Queen Elizabeth. According to the *New York Times*, "The visit of Britain's Queen Elizabeth II is not yet settled, but is semi-officially indicated for next October." However, the London correspondent of Religious News Service cables "Buckingham Palace official states no confirmation or any other comment available about reported visit of Queen to Jamestown." It is expected that President Eisenhower will visit the festival in May.



On the left: Two important participants in the Jamestown Festival will be the Archbishop of Canterbury (left) and Bishop Sherrill. See the schedule of events given on p. 17. The Archbishop will make an appearance on Edward R. Murrow's live television program "Person to Person" on April 26th.. Dr. Fisher will talk to Murrow from his room at the Cavalier Hotel, Virginia Beach, where he will be staying while taking part in the Festival activities.

A craftsman fashions objects in the 17th-century manner in the "glasshouse" reconstructed for the festival (below). Archaeologists have traced the outlines of the original glass factory built at Jamestown in 1608, and its dimensions have been followed in the massive building of oak and thatch. Logs weighing up to two tons were hand bawn into the A-frames which support the roof. Though it is known that "tryalls" of glass were sent to England, no research has determined what objects the Jamestown glasshouse turned out. The glasshouse was erected by the modern glass industry and the National Park Service.

Reconstructed Settlement

Visitors to Jamestown will see the original settlement very much as it was in 1607. Reconstruction of the wilderness fort, and of the colony's first "factory," set up in 1608, stand side by side with the replica of an Algonquin Indian "long house" — Chief Powhatan's Lodge. Moored offshore near the reconstructed buildings are full-sized replicas of the three ships — *Susan Constant*, *Godspeed*, and *Discovery* — which brought the Jamestown settlers on May 13, 1607.

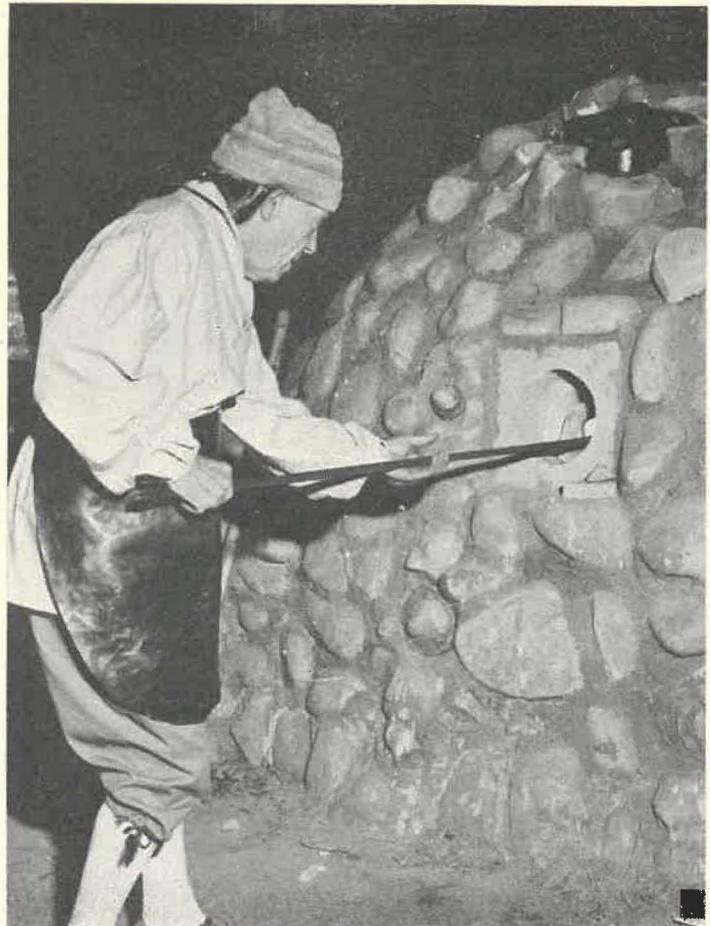
An engraving of the "long house" of Chief Powhatan — who, according to Captain John Smith, stayed Smith's execution when Pocahontas, daughter of the chieftain, intervened — appears on one of Smith's early maps and is the basis for reconstruction of the Indian lodge. The structure is made of arched saplings tied with rawhide and covered with cattail leaf mats. It is 16 feet high, 16 feet wide and 36 feet long.

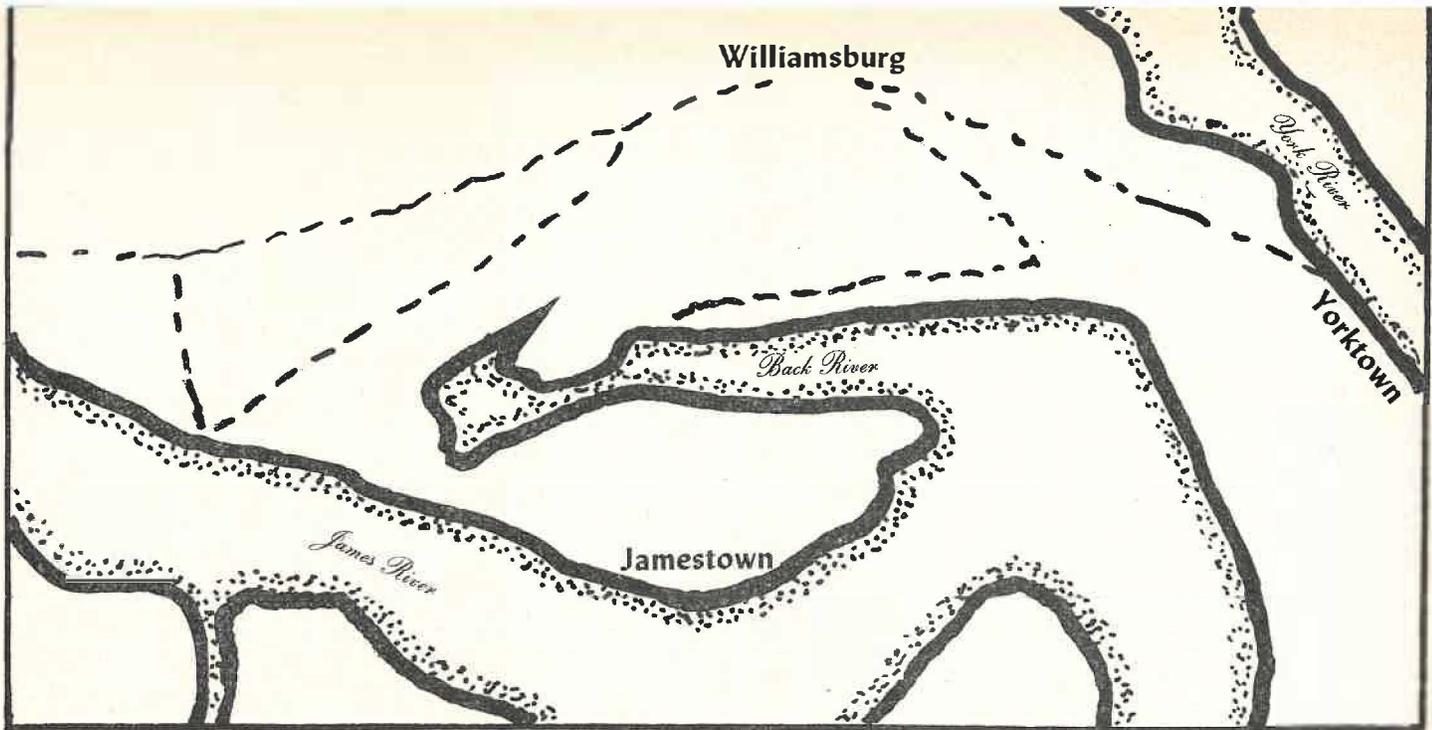
Rappahannock Indian descendants of an original tribe "populate" the lodge and its site. Outside, Indian corn, tobacco, gourds, pumpkins, and sunflowers are being planted. An Indian scarecrow shelter and a dance circle for tribal rites are seen nearby. The inside of the lodge is lined with deerskin-covered "sleeping platforms" and hung with ears of corn and stalks of drying tobacco.

Festival Park

In contrast to the small difficult beginnings of Jamestown, shown in the fort and ship replicas, a modern \$1,500,000 festival park has been built nearby. Besides a restaurant and information center, the park

Photo by Thomas L. Williams





Center of the Festival in Virginia: You will find

At Jamestown —

- Ship Anchorage Exhibit
- Indian Lodge
- Glass Furnace
- Festival State Park (including James Fort)
- Parking
- Information Center

At Williamsburg —

- Information Center
- Phi Beta Kappa Auditorium
- The Cove Amphitheatre
- Matoaka Lake Amphitheatre
- Lake Matoaka
- (Dotted lines indicate some main highways)

At Yorktown —

- Parking Area
- Information Center
- Toll bridge across York River
- Visitors' Center



Photo by Flournoy

The tower of the Jamestown church survives from 1639. Built of hand-made bricks and mortar, it is roofless and un-restored. The remainder of the church was destroyed in 1676, but the present church was built on its foundations in 1907. The General Assembly of Virginia, first legislative assembly in America, met on this same site in 1619. Bishop Gunn of Southern Virginia, chairman of the interchurch committee on religious functions at the festival, has named the Rev. Churchill Gibson official chaplain of the Tower Church. Daily services will be held at the church by clergy of all the Churches which existed in Virginia before the Revolution.

contains an Old World (British) Pavilion, a New World (Virginia) Pavilion, and a mall on which soldiers of the U.S. Army parade daily in the costumes of halberdiers and pikemen of the 17th century.

The British exhibit, produced in England by the British government, tells the story of the spread of English-speaking civilization, and especially the influence of the British legacy on the American way of life. A model of John Cabot's ship, "The Matthew," one-third the original size, is one exhibit. Another, set in an Elizabethan inn, is a scene with full-sized figures and recorded sound from the play "Eastward Ho!" recalling some of the speculation in London about the Virginian adventure. The British building will contain treasures loaned by Queen Elizabeth II and private collectors, including Queen Elizabeth I's gloves and handkerchief, the silver gilt cup she presented to Sir Francis Drake, and first editions of Milton, Spenser, and Newton.

The Virginia exhibit, starting with the Jamestown colony, shows the further history of the state as it developed at Williamsburg and Yorktown. Famous Virginians of all walks of life are commemorated in the exhibit.

Drama

If the reconstruction of Jamestown and the festival exhibits are not enough to bring home to the visitor the importance of the small settlement of 1607, he can relive those adventurous times through a drama, "The Founders," by Pulitzer Prize playwright Paul Green, which will run in the new Cove Amphitheatre in Williamsburg beginning May 13th. Mr. Green's play, "The Common Glory," will run for its 11th season in nearby Lake Matoaka Amphitheatre on evenings



Photo by Flournoy



Overlooking the James River at Jamestown is the statue of Captain John Smith (left), one of the famed leaders of the first group of settlers in Virginia. Another monument, the Robert Hunt Shrine (above), located in Jamestown, honors the group's first chaplain.

beginning June 26th. A Shakespeare festival will also be held in Williamsburg's Phi Beta Kappa Hall beginning September 23d.

Naval Review

While the festival centers in Jamestown, the whole state of Virginia is celebrating the 350th anniversary of its founding this year. In June an International Naval Review will be held in the waters of the Norfolk-Hampton Roads region. Ships of at least 18 nations are expected to participate. Norfolk plans to celebrate the birthday with \$400,000 worth of entertainment for the visiting sailors and others, including concerts, sport shows, ballet, an ice show, and a circus.

Another center of activity will be Yorktown, where a pageant drama will be held October 17th to 19th reenacting the siege of Yorktown and the surrender of Lord Cornwallis. A scenic highway called the Colonial Parkway has recently been completed linking Jamestown to Williamsburg and Yorktown. The end of the parkway is a causeway which restores Jamestown Island to the peninsula it was during the early settlement. A number of markers point out spots of interest along the highway.

First Communion

One of the high points of the festival, from the viewpoint of Churchpeople, will be the anniversary of the first recorded service of Holy Communion in America. The Bishop of London has been invited to conduct a service in the old Jamestown church commemorating this first service, on June 16th. Those Churchpeople who are unable to go to the festival will be able to share in this important anniversary in their own

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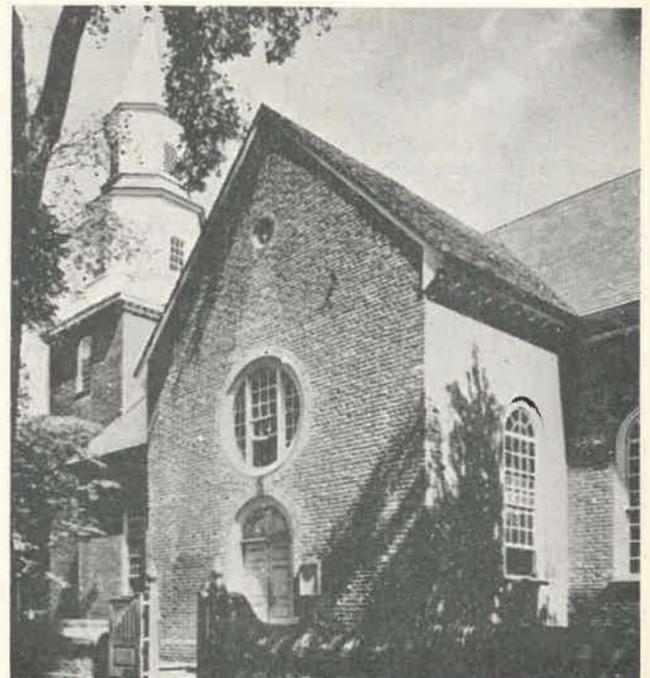


churches, as June 16th has been designated "James-town Sunday" for the whole Church.

An interesting addition to a trip to the festival would be a visit to other historic churches in that part of Virginia. Bruton Parish church in Williamsburg, one of the original structures around which the whole village of Williamsburg has been restored, is, of course, a "must" for the visitor. Old St. Luke's Church near Smithfield, described as the only original Gothic church standing in America, is being restored and will be formally reopened May 15th.

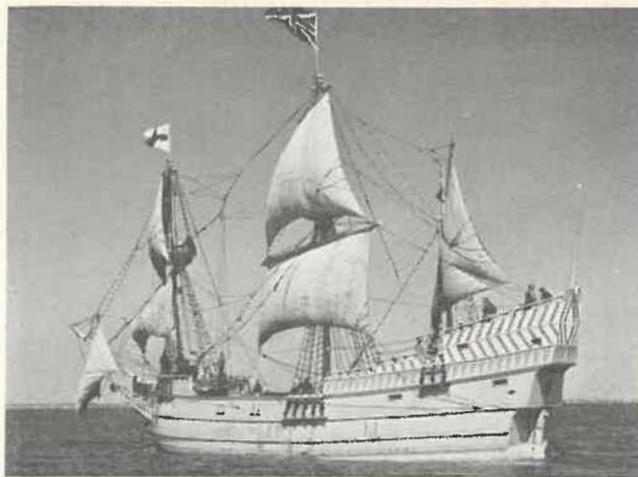
St. Peter's Church, New Kent County, is famed as the probable site of George Washington's wedding. This church, which is being restored by an inter-church association, will be open daily to visitors throughout the summer. Other early churches include Grace Church, Yorktown, and Merchant's Hope Church, Prince George County.

Two of the historic churches to visit are Grace Church in Yorktown (above) and Bruton Parish Church in Williamsburg (right). Bruton Parish Church has been an Episcopal Church for over 240 years. Another spectacle to witness in Yorktown will be the reënactment on October 18th and 19th of the Battle of Yorktown by uniformed members of early American regiments.



RSN Photo

The 100-ton flagship "Susan Constant" is the largest of the three ship replicas built for the festival. The others are the "Godspeed" and the "Discovery" (see p. 10). The three original ships brought 105 men and boys to Jamestown in 1607. They were merchant vessels, but since the enterprise involved an armed expedition, the replicas are armed with specially cast cannon, some of them made by prisoners at Virginia's State Penitentiary. The vessels are hand-wrought, with square and lateen sails, and are full-sized. They were seen by thousands during a visit to Washington in March.



Episcopal Church Photo

A Sampling of Events at the Jamestown Festival

(Items of particular interest to Churchpeople are in boldface type)

April

26. Cape Henry celebration, Seashore State Park — **reënactment of the first landing of the colonists in 1607. The Archbishop of Canterbury, the Presiding Bishop, and the governor of Virginia will attend.**

28. Cape Henry — annual exercises of Order of Cape Henry, 1607, commemorating the raising of the cross at Cape Henry by the colonists, 3:00 p.m. **The Archbishop of Canterbury and the Presiding Bishop will preach.**

29. Jamestown Island — **The Archbishop and Bishop Sherrill will dedicate a cross erected by the association for the preservation of Virginia Antiquities.**

May

13. Jamestown Day. Commemoration of arrival of the three ships and colonists at site of the first permanent English settlement in America. Ceremonies at Jamestown Island and Festival Park.

13. Williamsburg — premier of outdoor drama on earliest days of Jamestown, "The Founders," by Paul Green. The production will be given daily at 3:30 p.m., except Mondays, until October 19th.

15. Isle of Wight — **dedication of newly-restored 17th-century St. Luke's Church, oldest Anglican church in America.**

June

1. Richmond — **St. John's Church.** Re-enactment of convention of 1775 where Patrick Henry gave his "Liberty or Death!" speech.

2. **Martha Washington day** to be celebrated state-wide. Special services to be held in **old St. Peter's Church, New Kent County.** St. Peter's will be open daily through **November.**

8. Hampton Roads — international naval review. Warships of more than a

score of foreign navies will be guests of the United States Navy and the Hampton Roads communities. Review lasts until June 17th.

16. Jamestown Island — Commemoration of the **first recorded communion service at Jamestown** in 1607. Ceremonies in the old church to be conducted by the Bishop of Virginia.

16. Lancaster County — homecoming at **Christ Church, called "King Carter's Church."**

23. Roanoke — New outdoor drama by Kermit Hunter, "Thy Kingdom Come," story of St. Paul, nightly except Monday until September 2d in new amphitheater.

26. Williamsburg — opening of 11th season of Paul Green's outdoor drama "The Common Glory," Matoaka Lake amphitheatre, nightly except Monday until September 1st.

July

28. Lancaster County — special services at **St. Mary's Whitechapel.**

August

4. Lancaster County — special services at **St. Mary's Whitechapel.**

September

12. Williamsburg — Governor's Palace Candlelight concerts, every Thursday evening until October 31st.

23. Williamsburg — Shakespearian festival by the American Shakespearian Festival Company; performances nightly, matinees Wednesday and Saturday, until October 5th.

October

17. Yorktown — celebration of the Battle of Yorktown, with a pageant drama, through October 19th. Special ceremonies on surrender field on Yorktown Day, October 19th.

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EDITORIALS

Science and the Resurrection

A mild sensation was created recently by the publication in the magazine *Christianity Today* of a poll of scientists about the Resurrection. The magazine asked scientists who listed Church affiliation in *Who's Who* whether they believed in the bodily resurrection of Jesus Christ. While some said they did believe in it, the majority of them did not. Of Episcopalians among the scientists polled, half believed and half didn't.

Many of those who replied negatively did affirm their faith in a spiritual resurrection and in the continuity of life beyond the grave. They just didn't believe that Christ physically rose from the tomb and appeared to His disciples with a body in any sense continuous with the body that was buried.

Scientists themselves would, no doubt, be among the first to admit that their evidence as to the reality of the Resurrection is neither better nor worse than the next man's. Christ's followers have never claimed that the Resurrection was the result of the operation of ordinary natural laws such as may be verified by experiment and made the basis for predicting the frequency of other resurrections three days after death.

The issue that is raised by asking scientists about their belief is actually the broader issue whether *anything* can happen outside the natural order of events; whether a supernatural cause can have a natural effect. The Christian begins by assuming that the Resurrection is wildly improbable, just as the scientific materialist does; but the Christian asserts that with God everything good is possible.

There are a good many people in other walks of life who share the belief of some of the scientists polled by *Christianity Today* that a spiritual, disembodied Resurrection is enough, that one can be a Christian and yet treat this Christian affirmation as a myth or misstatement of historical fact. We believe that they are wrong; wrong in their belief that there can be a compromise on the issue; wrong in their concept of what is solid history and what is speculation in the New Testament itself; and wrong in their concept of the basic significance of the Resurrection.

(1) The basic issue: This is, as we noted above, the issue whether supernatural causes can have natural effects. If they cannot, God never created the world in the first place, nor the natural law that governs it.

If God did not create the world, how can we call Him our Father and pray to Him to "give us this day our daily bread"? The Christian regards natural law as the *usual* order of events, a normally reliable means of predicting future events. It is a part of the divine law but not the whole of it; and whenever God's will requires an occurrence in nature outside the usual operation of nature, the occurrence takes place.

There are, no doubt, reasons why a person might be a disbeliever in God's power over the world; but there are no reasons for believing that His power is limited except by His own will.

(2) The New Testament record: As biblical criticism has proceeded, through its course of ever-increasing skepticism about the reliability of the biblical books as historical records, it has gone far beyond the simple skepticisms of the science-minded layman. The layman may doubt that a miracle was performed on a certain occasion. The advanced biblical critic may doubt that Jesus ever said, "Suffer the little children to come unto me," or "Consider the lilies of the field."

The hard core of New Testament historical fact is this: A man named Jesus was baptized by John the baptizer. He branched off from John's movement and started one of his own, taking with Him some of John's followers. Like John, Jesus was killed by the authorities. He was crucified under Pontius Pilate. But His followers found His tomb empty, reported that they had met and talked with Him after His death and on the basis of their belief in His resurrection went out and preached salvation in His name.

All the rest is scattered reminiscences, reconstructed quotations, edifying stories, explanations, etc., such as might grow up around any beloved leader. What the Gospel is really about is not what a good man Jesus was nor what a high morality He taught, nor how sympathetic and kindly He was, but about His conquering of sin and death and His expected return to judge the world.

If you leave out the Resurrection, you have left out the history. Where the story-teller and the myth-maker are at work is not here but in the lovely pastoral scenes describing Christ's teaching and healing ministry before His fateful journey to Jerusalem. And the point of all that the New Testament says about Jesus' life is that there are the words and deeds of one who rose again from the dead.

(3) The significance of the Resurrection for mankind: The Resurrection means many glorious things for one's personal religion. It means that God loves us and rewards faith and virtue. It means that we may hope to rejoin our loved ones after death. It means that the end of the human story is joy, not sorrow. And many of those things would be preserved (in a rather attenuated way) by faith in a purely "spiritual Resurrection." But as a fact of history it also means certain other things about the world and God's dealings with it. It represents the proof of a

theory of history enunciated by the Old Testament prophets and fulfilled in Christ.

According to the teaching of both the Old Testament and the New, all human history represents the working out of God's purpose. The troubles and ills of mankind are, according to the Bible, the result of a wrong turn taken by man at the very beginning of his course. The evolutionary view that man is struggling upward from primordial slime, improving and progressing generation by generation, is the wrong view. Civilizations do rise and fall, and new civilizations of greater complexity emerge, but their relationship to the purpose of God and the ultimate destiny of man is not to be judged by their complexity.

What civilizations are to be judged by instead is their conformity to God's nature and purpose as defined by His revelation of Himself to men. Each self-revelation of God results in His rejection by men. This is the story of Moses and the Israelites in the wilderness. It is the story of Elijah and Amos and all the prophets. It is the story of Christ Himself.

But there is another side to the story. It is evidenced by Isaiah in the name that he gave to his son — Shear-Jashub ("A remnant shall return") so that every time someone called to little Remnant at play the prophecy would be repeated. The dynamic principle of history is not the apostasy of the majority but the loyalty of the faithful few. The greatest tree on earth will eventually rot and fall; its provision for the future is not in its trunk or its limbs or its leaves, but in small, unnoticed seeds.

"Then I said, 'How long, O Lord?' And He said: 'Until cities lie waste without inhabitant and houses without men, and the land is utterly desolate, and the Lord removes men far away, and the forsaken places are many in the midst of the land. And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains standing when it is felled. The holy seed is its stump'" [Isaiah 6:11-13].

In the death of Jesus on the Cross, the seed of the reconstruction of history is planted. In His Resurrection — His return as a whole, living person to the stage of history — the Church comes alive and history takes a fresh start. The faithful remnant are not the cowering disciples who forsook Him and fled. He Himself is the Remnant — the historical force, acting within history by the power of God, that turns death into resurrection, defeat into victory.

History is not over yet, and the final consummation of God's Kingdom will not arrive until the Second Coming of Christ to judge both the quick and the dead. Until that time there will be many rises and falls, many apostasies, and many remnants. Yet the living Christ has set His stamp upon the course of the world's events; He has become the way, the truth, and the life for all those who are seeking salvation.

This once-for-all victory, this reconstruction and reorientation of human history, is the meaning of Christ's Resurrection. It does not merely bear witness to the continuity of life beyond the grave, nor promise a heavenly reward to those who persevere. If the Resurrection bursts the boundaries of science, science is the loser; if it is too much for a religion of kind thoughts and good deeds, that kind of religion is the loser; if it conflicts with Communism, Communism is the loser; if it is "a stumbling block to the Jew and foolishness to the Greek," Jew and Greek alike must learn to fit their world-view to the Resurrection, rather than twist the fact of the Resurrection to their preconceived ideas of what the world is like.

"Him God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it," said St. Peter in the first sermon ever preached by a Christian. The impossibility of the Resurrection from the mundane point of view is countered by the necessity of the Resurrection from the divine point of view. To the complaint that such an event is impossible, the Christian can only answer with St. Peter that nothing else was possible.

REPLIES FROM MEMBERS OF CHRISTIAN CHURCHES

on their belief in the bodily resurrection

DENOMINATION	Letters sent	Total replies	Belief in Resurrection	Disbelief in Resurrection	"No opinion"	"Do not know"
PRESBYTERIAN	39	17	6	7	4	
CONGREGATIONAL	27	18	2	9	3	4
EPISCOPAL	25	18	8	8		2
METHODIST	23	14	2	8	3	1
BAPTIST	9	7	3	4		
LUTHERAN	6	3	2		1	
DISCIPLES	2	0				
DUTCH REFORM	1	0				
CHURCH OF BRETHREN	1	0				
EVANGELICAL CHURCH	1	1	1			
EVANGELICAL REFORMED	1	1	1			
EVANGELICAL FREE	1	1	1			
QUAKER	2	2		2		
"PROTESTANT"	6	6	2	3	1	
TOTAL	144	88	28	41	12	7



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MAN POWER

A column for laymen

By L. H. Bristol, Jr.



New Guide for Men's Groups

The Research Group in Spiritual Growth" is the imposing title of a simple, useful 15-page guide for men's groups, published by the interdenominational Laymen's Movement for a Christian World (347 Madison Avenue, New York 17, N. Y.; \$1.00). While all the suggestions on how best to organize a local men's group will not be of use to you, many worthwhile pointers are given, many questions raised, and case histories included which should prove useful to your steering committee in making certain that your parish group does not become a mere purposeless eating society.

Texas Fishermen

Many laymen and women devoted long volunteer work hours recently to make possible the attractive new St. Luke's Chapel at the Canterbury House for students at the University of Texas Medical Branch and Rebecca Sealy School of Nursing at Galveston. Chaplain Mark A. Boesser in a recent article in *The Texas Churchman* tells of the way one layman drove 30 miles at 10:30 p.m. one evening to put in two hours of work on lighting fixtures for the chapel.

"Such stories abound," the chaplain reports, "but perhaps the keynote is set by this one: a seller of fishnet was approached with the idea of purchasing net for window curtains. The seller avowed he sometimes gave discounts, but only to commercial fishermen. Then a woman of the Church spoke up: 'But we are fishermen! We're fishing for men!' She got the discount."

Hymn Anniversaries

This year marks three anniversaries in hymn history: the 350th of the birth of Paulus Gerhardt (1607-1676), the 250th of the birth of Charles Wesley (1707-1788), and the 150th of the birth of John Greenleaf Whittier (1807-1892). All told, these hymnwriters are represented by no less than 30 texts in the *Hymnal 1940!*

In the Greater New York area at least three hymn festivals are being planned this year to mark one of these anniversaries. As a help to local parishes or Church school groups interested in planning a program about these hymnwriters, the 35-year-old Hymn Society of America (297 Fourth Avenue, New York 10, N. Y.) is currently preparing considerable material—everything from a suggested Wesley hymn festival outline to short biographies for use as Church bulletin "fillers." It is perhaps an eye-opener to realize that Charles Wesley, the author of 18 hymns in our hymnal, was the 18th child of a 25th child and wrote an estimated 6,500 hymns!

In addition to publishing commemorative program material and sponsoring topical hymn contests from time to time, the Society (Annual membership: \$3), regularly publishes an attractive, interesting quarterly called *The Hymn*, which even the most untutored Churchman might well find helpful in coming to know our hymnal better.

Dinner-Table Research

A young couple, who live in New Jersey, jointly teach a Church school class made up of 12-year-old girls. Not long ago, they invited three of the girls back to Sunday dinner and asked them whether they liked the Church school and whether they found the discussion method stimulating.

One girl replied, "You are the only boy teacher I have this year. That's why I like Sunday school." Another said, "I like Church school, because someday I will have my own children, and I don't want to look stupid in front of them." Finally, the third girl spoke up and said, "I like Sunday school, because I might get on a television show someday and win a lot of prizes."

The one consolation my friends gathered from the impromptu dinner-table research was that at least they were not boring the children.

BOOKS

A Climactic Position

PRAYER BOOK STUDIES: VI, MORNING AND EVENING PRAYER; VII, THE PENITENTIAL OFFICE. Prepared by the Liturgical Commission. Church Pension Fund. Pp. 63. Paper, 80 cents.

Episcopalians will be singing Benedictus ("Blessed be the Lord God of Israel . . .") after the First Lesson of Morning Prayer and Te Deum after the Second Lesson (reverse of present usage), if the Liturgical Commission's proposals in the latest volume of *Prayer Book Studies* (VI, Morning and Evening Prayer; VII, The Penitential Office) are eventually adopted.

Moreover, as the late Canon Winfred Douglas suggested in 1937,* the Commission would conclude Te Deum at "Make them to be numbered with thy Saints, in glory everlasting." They would also move the last section of the Te Deum ("O Lord save thy people . . .") — really versicles and responses that later became attached to the Te Deum — to a position before the Collect for the Day, where they would replace the present versicles and responses of Morning Prayer.

This switching around of Te Deum and Benedictus and reduction of Te Deum to its original length are perhaps the most striking of the proposed changes in the Daily Offices. As the Commission explains, this will bring Te Deum, a post-Incarnation hymn, to a climactic position, after the *New Testament Lesson*. On the other hand, the "pre-Incarnation" Benedictus, they point out, comes appropriately after the reading of the Old Testament. But a rubric provides that, whenever the new alternative ("Arise, shine, for thy light is come" — Isaiah lx) to Benedictus is used after the First Lesson, Benedictus may then be used after the Second. Benedictic Omnia Opera ("O all ye works of the Lord . . ."), in an arrangement taken from *The Oxford American Psalter*, is provided as an alternative to Te Deum, after the Second Lesson.

Other rubrics allow Magnificat and Nunc Dimittis to replace Benedictus and Te Deum at Morning Prayer "if there be no evening service on that day" and make similar provision for the use of the morning canticles in the evening. Believing that Jubilate is hardly a suitable substitute for Benedictus, the Commission has transferred it as a permissive alternative to Venite.

There are a number of other changes, mostly minor. The Exhortation before the General Confession has been rewritten to conform more closely to the outline of the

Office, and the Absolution has been replaced by one similar to the alternative now provided for Evening Prayer. The Lord's Prayer will invariably come before the versicles and responses preceding the Collect for the Day. A new Invitatory Anthem is provided for Holy Week. "O God, make speed to save us," with its response, replaces "O Lord, open thou our lips" in Evening Prayer. The Prayer of St. Chrysostom is given in a corrected translation.

The proposed Penitential Office contains, under the heading "Self-Examination," an amplification of "My duty towards God . . . towards my Neighbor" (see Offices of Instruction, P.B., p. 288), concluding with "And to seek that vocation through which I best can serve God and my fellow men." A final section, "Confession and Absolution," contains the General Confession from the Communion Service, the absolution from the proposed Morning and Evening Prayer, the Lord's Prayer, some versicles and responses, and a blessing. Rubrical provision is made for adapting this section to use "in a private confession."

It is perhaps premature at this stage to express opinions on this or that proposal. Certainly the Liturgical Commission has produced a painstaking and interesting document — one that should be studied by clergy and laity alike.

FRANCIS C. LIGHTBOURN

In Brief

The Rev. Ralph T. Milligan, of Valhalla, N. Y., has edited, under the title, *All For the Love of God*, a "Holy Cross Omnibus," which consists of some 40 articles that have appeared at various times in the Holy Cross Magazine (Holy Cross Press, West Park, N. Y. Pp. xiii, 250. \$3.65). The volume is the spring 1957 selection of the Episcopal Book Club.

Renewal Through Retreat, by Constance Garrett, is St. Martin's Booklet Number One, available from The Warden, St. Martin's House, Bernardsville, N. Y. (Pp. 16. Paper, 15 cents plus postage; special price if ordered in large quantities).

An abbreviated Bible compiled upon a definitely sound principle (to exhibit the Old Testament as the background to the new) is *The Core of the Bible*, arranged by Austin Ferrer from the Authorized King James Version. This abridgment is an Anglican production. Set up in modern paragraphing it indicates omissions only by the index of texts printed (Harper Torchbooks. Harpers. Pp. 156. Paper, 95 cents).

Presbyterian Liturgies, by Charles W. Baird, reprints from the author's *A Chapter on Liturgy* (London, 1856) a number of Presbyterian forms of prayer—Calvin's Daily Offices, the Genevan Liturgy in France, the First Sacrament in Scotland, etc. (Baker Book House. Pp. vi, 266. \$3).

Two recent volumes in *Studies in Biblical Theology* are (No. 20) *The Servant of God*, by W. Zimmerli and J. Jeremias (Pp. vii, 120. Paper, \$2.25), and *The Problem of History in Mark*, by James M. Robinson (Pp. 95. Paper, \$1.75). Both available from Alec R. Allenson, Inc., Naperville, Illinois.

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Thomas L. Williams

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*Church Music In History and Practice, p. 160.

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PEOPLE and places

Appointments Accepted

The Rev. Frank R. Alvarez, formerly rector of the Church of St. Andrew, Apostle and Martyr, Camden, N. J., will on May 1st become vicar of St. Aidan's Church, Miami, Fla.

Mr. E. John Dyer, now a senior at VTS, will be assistant at the Cathedral Church of St. John, Wilmington, Del., after his ordination to the diaconate in June.

The Rev. Richard H. Gurley, formerly vicar of All Saints' Chapel, Whalom district, Fitchburg, Mass., is now curate at All Saints' Church, Brookline 46, Mass. Address: 1773 Beacon St., Brookline (Boston) 46, Mass.

The Rev. William J. Hannifin, formerly in charge of St. Paul's Church, Salt Lake City, Utah, is now vicar of St. John's Mission, Logan, Utah, and chaplain to Episcopal Church students at Intermountain Indian School, Brigham City, Utah. Address: 85 E. First N., Logan.

The Rev. Francis W. Hayes, Jr., formerly rector of the Falls Church, Fall Church, Va., will on May 1st become rector of St. Timothy's Church, Catonsville, Md.

The Rev. Charles Merchant Johnson, formerly in charge of the Church of St. John the Evangelist, Edenton, N. C., St. Ann's, Roper, St. Philip's, Elizabeth City, and St. Mary's, Belhaven, is now in charge of Osgood Memorial Church and St. Peter's Mission, Richmond, Va.

The Rev. Marion L. Maties, formerly rector of Trinity Church, Cliffside Park, N. J., will on May 1st take charge of St. Francis' Church, Levittown, L. I., N. Y.

The Rev. Samuel S. Monk, formerly assistant rector of St. Luke's Church, San Antonio, Texas, is now rector of St. Michael's Parish, Hays, Kan., in charge of St. Andrew's Mission near Hays. He will also work with Episcopal Church students at Fort Hays State College.

The Rev. Peter Campbell Moore, formerly curate of St. Luke's Chapel, Trinity Parish, New York, will on June 3d become rector of the Pike County parishes in Missouri (churches at Louisiana, and Prairieville). Address: 704 Georgia St., Louisiana, Mo.

The Rev. Leon H. Plante, formerly rector of St. Clement's Church, Hawthorne, N. J., will on May 12th become rector of St. Mark's Church, Leominster, Mass.

The Rev. Cloud Clayton Rutter, Jr., formerly vicar of Grace Church, Lake City, Pa., in charge of a mission in Fairview, will on June 30th become rector of St. Barnabas' Church, Marshallton, Del.

The Rev. Mr. Rutter has been serving as diocesan youth director, and in that capacity will be dean of the youth conference of the diocese of Erie in June. He has also served on the executive council and the board of examining chaplains.

The Rev. John F. Salmon, Jr., formerly curate at Trinity Cathedral, Trenton, N. J., is now vicar of St. Mark's Church, Keansburg, N. J., and St. Clement's Church, Belford, N. J. Address: Myrtle Ave. at Fourth St., Keansburg.

The Rev. Dr. Sydney Temple, who has spent the past year in post-doctoral research at the University of Oxford, will on August 1st become professor of New Testament at Huron College, London, Ont.

Ordained in 1934, Dr. Temple has served as parish priest and teacher. In 1950 he was associated with the American School of Oriental Research in Jerusalem and assisted at the excavation of Herodian Jericho. He is also the author of a number of published essays and articles.

Dr. and Mrs. Temple will move to London, Ont., at the beginning of September.

The Rev. H. Neville Tinker, associate secretary in the leadership training division of the Department of Christian Education, the National Council, will in June become rector of Christ Church, Las Vegas, Nev.

The Very Rev. George B. Williams, formerly rector of the Church of the Epiphany, South Haven, Mich., and dean of the St. Joseph deanery, diocese of Western Michigan, will on May 1st become rector of St. Andrew's Church, Downers Grove, Ill.

The Rev. Richard H. Williams, formerly vicar of St. Paul's Church, Brighton, Mich., is now

rector of Emmanuel Church, Kellogg, Idaho. Address: 717 S. Division St.

The Rev. George H. Ziegler, formerly archdeacon of the diocese of Oregon, is now vicar of St. Mary's Church, Lakewood, Tacoma, Wash. Address: 10630 Gravelly Lake Dr. S.W.

Changes of Address

The Rev. Frank J. Knapp, retired priest of the diocese of Vermont, formerly addressed in Hempstead, L. I., N. Y., may now be addressed at 550 Radcliff St., Natchez, Miss.

The Rev. J. A. McNulty, retired priest of the diocese of Connecticut, formerly addressed in New Haven, Conn., may now be addressed at 285 Ridge Rd., Wethersfield, Conn.

Ordinations

Priests

Kansas — By Bishop Turner, Coadjutor: The Rev. Warren Henry Sapp, Jr., on March 30th; presenter, the Rev. J. S. Fargher; preacher, the Rev. Laurence Spencer; to be vicar of the Church of the Ascension, Neodesha, and the Church of the Good Shepherd, Fredonia.

Nebraska — By Bishop Brinker, on March 27th, at Trinity Cathedral, Omaha (the Rev. C. E. Whitney preaching):

The Rev. William Joseph Barnds, presented by the Rev. Dr. W. P. Barnds; to be in charge of St. Paul's Mission, Ogallala, Neb., and St. Michael's, Imperial.

The Rev. Richard Julian Koch, presented by the Rev. T. A. Ditton; to be in charge of the Mission of St. Charles the Martyr, Fairbury, Neb., St. Dunstan's, Hebron, and St. Luke's, Wymore.

The Rev. John Matsuo Yamamoto, presented by the Rev. W. A. Cross; to be in charge of Calvary Mission, Hyannis, Neb., St. Joseph's, Mullen, and All Saints', Eclipse.

The Philippines — By Bishop Ogilby, Bishop in Charge: The Rev. David Bacayan, on March 23d, at the Church of St. Michael and All Angels, Tadian, Mountain Province, where he will be assistant; presenter, the Rev. E. G. Longid; preacher, the Rev. Robert Pekas.

Deaths

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

The Rev. George H. Bennett, retired priest of the diocese of South Florida, died at Indian Rocks Beach, Fla., on February 12th.

Born in New Jersey in 1878 Fr. Bennett was ordained priest in 1913. He served churches in New York City, Danbury, Conn., Providence, R. I., Island Pond, Vt., and Midland and Bay City, Mich., before 1921, when he became rector of the Church of the Good Shepherd, Terrell, Texas. Returning to Vermont in 1926, he served St. Mark's, Newport, for three years, and St. Andrew's, St. Johnsbury, for seven. In 1936 he became rector of St. Stephen's Parish, Sherman, Texas, and in 1940 of St. James', Lake City, Fla. He was rector of St. John's, Tampa, Fla., from 1942 until his retirement in 1947.

Fr. Bennett is survived by his wife, Elsie Hayward Bennett.

The Rev. Francis W. Bliss, who retired from the ministry in 1953, died January 20th.

Born in Constantinople, Turkey, in 1891, he was ordained in 1919 in the United States. The first churches he served were at Big Stone Gap, Virginia, Covington, Ky., and Paterson, N. J. From 1923 to 1925 he served as assistant at St. Peter's Church, Cambridge, Mass. He then became rector of St. John's, Presque Isle, Maine, where he remained until 1933, when he went to St. Margaret's, Belfast, Maine. From 1939 until his retirement he was chaplain of Manhattan State Hospital, Ward's Island, N. Y.

The Rev. Thaddeus A. Cheatham, retired priest of the diocese of North Caro-

lina, died November 4, 1956, in Pinehurst, N. C. He was 79.

A North Carolina native, Dr. Cheatham served as rector of St. Bartholomew's Church, Pittsboro, N. C., after his ordination in 1904. He later served Christ Church, Tyler, Texas, St. Timothy's, Wilson, N. C., and St. Luke's, Salisbury, N. C. From 1909 until his retirement in 1952 he was in charge of the Village Chapel, Pinehurst, N. C. During the summer months he served on the staff of Calvary Church, Pittsburgh. Considered a pioneer in the field of religion and mental health, Dr. Cheatham wrote on this subject in the book *I Believe in Life*.

He is survived by his wife, Anna, a daughter, Mrs. Hugh W. Carter of Pinehurst, three grandchildren, and two great-grandchildren.

The Rev. John G. Currier, rector emeritus of Immanuel Church, Bellows Falls, Vt., died at Atlantic City, N. J., on December 29, 1956.

Ordained priest in 1907, Fr. Currier served churches in Milton, Fairfax, and Georgia, Vt., until 1911, when he became curate of Grace Church, Plainfield, N. J. In 1913 he went to the Church of the Advocate, Philadelphia, as curate, and from 1916 to 1920 was priest in charge of St. Ambrose Mission, Philadelphia. Returning to Vermont, he became rector of Emmanuel Church, Bellows Falls, in 1920 and remained there until his retirement in 1944.

The Rev. Canon Nelson E. Elsworth, retired priest of the diocese of North Dakota, died at Jamestown, N. D., March 18th. He was 81.

An honorary canon of Gethsemane Cathedral, Fargo, N. D., he had preached in or served every Episcopal church in North Dakota. With the exception of four years in Canada, his entire ministry was spent in North Dakota, under six bishops. After his ordination in 1905, his first

work was in the northwest quarter of the state, where he helped to found several churches. In 1943, when he retired, he was rector of St. George's, Bismarck, N. D.

The Rev. William M. Mitcham, retired senior priest of the diocese of Newark, died February 14th in Newark at the age of 87.

Born in London, Fr. Mitcham was ordained in this country in 1896. He served as curate of St. Peter's, Westchester, N. Y., from 1893 to 1895. From 1895 to 1927 he was priest in charge of Christ Church, Stanhope, N. J., and St. James', Hackettstown. From 1928 until his retirement in 1937 he was curate of All Saints', Orange, N. J. He was the Secretary General of the Confraternity of the Blessed Sacrament from 1931 to 1951.

Surviving are three daughters, Helen Mitcham of Newark, Mrs. Gertrude Wiklund of Fanwood, N. J., and Mrs. Margaret Downey of Fresno, Calif.; two sisters, three grandchildren, and one great-grandchild.

The Rev. Harry Lee Virden, who retired in 1950 as vicar of Trinity Church, Searcy, Ark., died March 14th in Little Rock, Ark., at the age of 75.

Before his ordination in 1914, Dr. Virden had been principal of the Oklahoma State School for the Blind. After serving churches in Goodland and Hays, Kan., he became chaplain and manager of St. Luke's Hospital, Wellington, Kan., in 1917. From 1919 to 1928 he was archdeacon of the diocese of Dallas. He was rector of St. Luke's Church, Denison, Texas, from 1934 to 1941, and he also served churches in Oklahoma. During both World Wars he was an Army chaplain, becoming assistant to the chief of chaplains in Washington with the rank of Colonel. He was very active in diocesan and civic affairs, particularly in the field of social relations. Articles written by him appeared in the publication "Prison Survey."

Dr. Virden is survived by his wife, Valverde.

Deaconess Maria Page Williams died in Lynchburg, Va., on March 15th.

Born in Lynchburg in 1875, Miss Williams became a deaconess in 1911, when she opened mission work at Dante, Va., a coal mining town of about 3,000. Many of the people there were Italians and Hungarians. The local coal corporation had built two churches there, one for the Roman Catholics and another union church, to which Methodist and Episcopal clergymen came once a month. The company built a house for the local school teachers and the deaconess, and later people of the community built a room for her work. With the help of various assistants Deaconess Williams carried on a program of young people's work, sewing classes, summer kindergarten, and other activities. She also did social work among the people of Dante and nearby mountain areas. She became an adviser to the bishops of Southern and Southwestern Virginia on the life and problems of the mountain and mining people and work among them. In 1937 she retired from active service. "With her wonderful character and ability and experience, and a fine sense of humor," writes a correspondent, "the deaconess became one of the best known and best loved women in the American Church."

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Rev. Robert O. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
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FORT LAUDERDALE, FLA.

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ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
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ATLANTA, GA.

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CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
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EVANSTON, ILL.

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BALTIMORE, MD.

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

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BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
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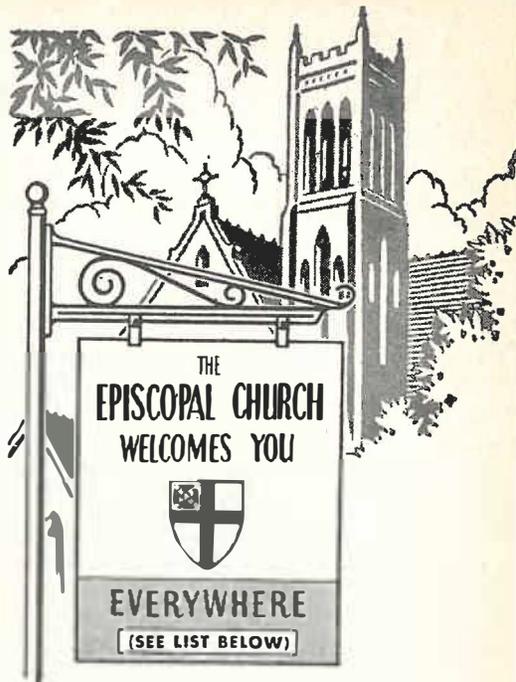
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NEW YORK, N. Y. (Cont'd)

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CHAPEL OF THE INTERCESSION
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Rev. Robert R. Spears, Jr., v
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Rev. Paul C. Weed, Jr., v
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ST. AUGUSTINE'S CHAPEL 292 Henry St.
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RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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