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**BOOKS**

**Socks and Spirits**

**A LIFE AFTER DEATH.** By S. Ralph Harlow. Doubleday. Pp. 264. \$3.95.

Faith in immortality is not merely intellectual. It is the response of the whole being of a man. Since the term "immortality" is as ambiguous as the term "God," it is customary among educated people neither to affirm nor to deny faith in immortality without first attempting to explain (at least in terms of the history of the subject) what kind of immortality is in question.

Is it a personal survival theory, for instance, such as is to be found in Homer? Or is it the radically opposite theory upheld by Socrates against the opinion that was fashionable in the Athens of the fifth century B.C.? Or again is it one of the Pauline or other theories implicit in the New Testament and the Fathers? There are several of these; but none of the New Testament or patristic writers is able to be quite as simple-minded on the subject as had been possible in Athens several centuries earlier or, as it now appears, in New England a great many centuries later.

The author of *A Life After Death*, a retired professor of religion and Biblical literature at Smith College, a Congregationalist minister, and an alumnus of Harvard and Columbia, writing from the porch of his home in Martha's Vineyard ("an arm's length away" from "the sprawling bed of English ivy grown from a slip in Warwickshire"), tells of ESP experiments that include conversations (pp. 200 ff.) with a "talking" horse in Virginia, who turns out to be a "typewriting" mare provided with a large non-portable suitable in size for equine dactylography. She died of cardiac failure at 33; but it is claimed that by the age of three she was already correctly predicting the result of sporting events. By the time of Prof. Harlow's call upon her some 20 years later she was so much more accomplished than even the best of human secretaries that only lack of office space or the natural predilection of human executives for human rather than equine ladies could have resulted in her being overlooked by General Motors and the White House.

Even to those of us who have led a comparatively sheltered life, all this is not so very surprising. The consequences of our sheltered life are more evident, however, when we learn that this is a Christian clergyman who admires "Jesus, Milton, and Einstein" (p. 260), who likes reincarnation ("not to be confused with the Hindu belief in transmigration" — p. 195), saying (p. 196) that "Plato and

Pythagoras mention it" (!), and who is "electrified" as he listens to "piercing, warbling" whistles "in the séance room there on the third floor of a fine old house at the foot of Beacon Hill," talking (p. 87) to the late minister of Spring Street Presbyterian Church, whom he had served when at Union Theological Seminary, New York, about the latter's improved taste in socks (p. 88) now that he had become a disembodied spirit.

It is not that the present reviewer is in doubt of the possibility of telepathic communication, or that he is prejudiced by the fact that his grandparents brought him up to be suitably bored by the excessive pains of the late Sir Oliver Lodge to prove the well known. It is, rather, that he questions whether Dr. Harlow's laudable disposition to distinguish between "spiritualism and psychic research" (p. 38) could be used to invite him, without more rigorous theological training, to make a distinction between the pleasures of conversations about the hosiery of disembodied minds and the joy of the apostolic *kerygma*. (By the way, minds, spirits and selves are all synonymous to the author — the main thing to remember is that they are not material, for Dr. Harlow does not like the material.)

Another thing that Dr. Harlow does not like is his father's religion, for his father, a Princetonian too closely identified with the totem of his *alma mater*, had a religion "based on authority" so that "to him authority became truth" (p. 19). The robust mind of the young Harlow soon outgrew this admittedly inadequate expression of the Chalcedonian views to which his father's "Calvinism" must have had to be committed. Walking "into Harvard Yard as an agnostic" (p. 19), the dissatisfied young man learned better. To William James he pays a fine filial tribute, noting even the philosopher's "wonderful sense of humor" (p. 18) which, however, is surely unmatched by his pupil's.

This is a useful book for the comfort of theologians who may from time to time be troubled by doubts about the advantages of a rigorous theological education. It could hardly be more unilluminating about the problems of immortality.

GEDDES MACGREGOR

**A Reasonable Statement**

**MODERN HERESIES.** By John M. Krumm. Seabury Press. Pp. x, 182. \$3.75.

This book gives more than it promises. From the title, one expects the Christian Faith to be assumed complacently while a few horrible errors are held aloft for ridicule. What one gets, however, from a reading of John M. Krumm's *Modern Heresies* is a reasonable, humble statement of the Faith itself, the heresies

Continued on page 17

# 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. (Most letters are abridged by the editors.)

## The Bishop as Chief Pastor

Bishop Lichtenberger is quoted as saying, "There isn't an Anglican anywhere . . . that would enter into (reunion) negotiations if it meant losing the episcopacy."

The Presiding Bishop certainly spoke the truth. However, what does episcopacy mean to our Christian brethren of other Communions? I am afraid they see a bishop to be (1) an executive officer who runs (oftentimes rather arbitrarily) a territory called a diocese; (2) the official authorized by his Church to confer Holy Orders, to confirm, and to be the guardian of doctrine; and (3) one who allegedly can trace his ecclesiastical authority back to the time of the Apostles. These facts seem to tell the story to them. If so, then, one can hardly blame them for not giving up their own form of Church government for episcopacy.

On the other hand, we regard the bishop as a chief pastor, despite the executive burdens we place on his shoulders and which, to a considerable extent, prevent him from being a chief pastor. We need, I am sure, to consider very seriously if we have not lost our true threefold sacred ministry. Should we not revive our diaconate to its true N.T. function so that the deacon is the minister concerned with the mundane details (Acts 6:2 ff); permit the parish priest to be truly the priest — the guardian and guide of his congregation; and give the bishop time away from his office really to exercise his pastoral oversight of the diocese? If all this could happen, I feel sure our Christian brethren would see the episcopacy in a far different light.

Bishop Bayne, with his large vision as Executive Officer of the Anglican Communion, writes of the diaconate [L.C., March 5th] that we should undertake "the task of rescuing the work of a deacon from the silly, vestigial, liturgical excuse it now enjoys and restoring to it something of the sense of the service of God's people it once had. . . ." Have we also, in burdening our bishops with such heavy administrative duties, given a wrong impression of the episcopate to others that they have failed to see, in our bishops, the chief pastor, the father-in-God?

(Rev.) NORMAN S. HOWELL, Th.D.  
Rector, Trinity Church

Tariffville, Conn.

## Church or Club

The "One Voice" of protest in Columbus, Ga., [L.C., February 19th] may be heard with gratitude by people who dislike the instinct for jumping on band wagons, even Fr. Kempell's band wagon. But at the same time it may be heard with mild stupefaction by people who expect Episcopal clergy to have some sort of vague distinction in mind between the church and the club.

It may be, as has been suggested, that America is built on natural law and not the

New Testament, although this simplification is at least arguable.

What would seem to be less arguable, however, is that many responsible people have an anemic conception of the metaphysical reality of Christ's Body, the Church, and of the absolute sense in which parochial examples of that Body stand transcendentally over all voluntary associations. I take it that Fr. Kempell acted as a Christian rather than as the head of the Episcopal Club of St. James the Less [L.C., January 29th].

(Rev.) JOSEPH D. HERRING, JR.  
Assistant, St. Paul's Church  
Paterson, N. J.

## Women Deputies

In order that General Convention deputies may have some knowledge of how Churchmen feel about the admission of women, as deputies, to the Convention, could a resolution similar to the following be introduced by interested persons in each diocesan convention this spring?

"Resolved: That the \_\_\_\_\_ Annual Convention of the Diocese of \_\_\_\_\_ favors the admission of women, as deputies, to the General Convention and requests that the deputies from this diocese consider favorably any action to bring about this end."

I think that most deputies would like to know how their dioceses feel about the matter. Not knowing, it becomes a matter of personal choice, or of acquiescing to the inertia of the perennially repeated "make no changes now."

(Rev.) W. H. TYTE  
St. Francis' Church  
St. Louis, Mo.

## Family Prayer

Our diocesan, the Bishop of Ballarat, has asked me to sponsor and promote a scheme of family prayer and Bible reading within this diocese. At the moment I am trying to gather information from all sources to help in this matter. Would you please help me?

My address is the Vicarage, Lochiel St., Dimboola, Victoria, Australia.

(Rev.) ANTHONY TAYLOR  
Vicar, St. Peter's Church  
Dimboola, Victoria, Australia

## Sins of the Saints

I have recently received from the Episcopal Book Club a selection entitled *Sins of the Saints*, one of the outstanding books of the late Fr. Rosenthal. His entire book is well worth the close examination of all Churchmen who use this holy season as a time for self-reflection and examination. Fr. Rosenthal especially speaks to many of us who have corresponded with some frequency with THE LIVING CHURCH, not always with some degree of charity:

"The worst feature of our religious papers is provided not by the editors but by ourselves. It is not the features or the editorial comments but the correspondence columns that are most blameworthy for bitterness of invective, for intolerance and party spirit, and for most unseemly wrangling between those who ought to be prepared to make every possible allowance for one another. Not content with washing our dirty linen within the parish we send bundles of it to the Church papers, to be laundered in the



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# The Living CHURCH

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## THINGS TO COME

April

2. Easter Day
3. Easter Monday
4. Easter Tuesday
7. Eastern Oregon convocation, Hood River, Ore., to 9th
8. Nevada convocation, Carson City, to 9th
9. Easter I  
Oregon convention, Portland, to 11th
10. Convocation of American Churches in Europe, Geneva, Switzerland, to 12th
16. Easter II
23. Easter III
25. St. Mark
30. Easter IV

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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presence of the whole Anglican Communion. So far at least as Churchpeople are concerned, the writing of controversial letters to the religious press is one of the sins that are 'admired of many.'

ROBERT W. OFFERLE

New Castle, Pa.

## Door-Opener

No doubt the Rev. A. T. B. Haines, of Australia, is right in saying that "the term 'Protestant' suggests to most people some kind of deviation from the 'Holy Catholic Church.'" But what of the term "Catholic"? To most of my non-Episcopal acquaintances, save those with theological training, "Catholic" means "Roman."

The Episcopal Church rightly asserts that it is of the Catholic Church and says so in its public worship. Hence it seems desirable to retain the word "Protestant" in the official name of the Church, lest outsiders identify the Episcopal Church with Romanism. Moreover, the contradiction some non-Episcopalians see in the use of the word "Catholic" in a Church whose name includes the designation "Protestant" makes them ask questions and thereby opens the door for information and explanation.

EMIL OBERHOLZER, JR.

New York, N. Y.

When visiting in Canada, I was impressed by the fact that our Church there is called "The Anglican Church of Canada," which seemed to tie it in with the entire Anglican Communion, and I thought, why not, as we have been striving for a better name for our Church, follow their example and call it "The Anglican Church of America"?

The letter by the Rev. Ernest Pugh in the February 12th issue of *THE LIVING CHURCH* voiced my sentiments exactly. I agree that it is high time that the word "Protestant" was removed from our official title and cannot conceive of a better name than that suggested above.

I heartily second the thoughts expressed by the Rev. Mr. Pugh and I certainly wish that our General Convention would give serious consideration to his view.

ELMER W. DEAN

Fredonia, N. Y.

## Quotas

Being business manager of one of the seven dioceses failing to meet their mathematical quota [L.C., February 19th], I am prompted to give some additional facts — not in an attempt to defend our failure to meet the mathematical quota, but more especially to show that there are other ramifications connected with our missionary program than what the figures show.

I have been connected with the diocese of Western Massachusetts for almost 11 years and have witnessed pressure from the national level, and also pressure from several of the parishes and missions of our diocese, toward meeting our full National Council commitment, whether we raise our local diocesan budget or not. I recall retired Bishop W. Appleton Lawrence constantly recommending that we pay the national quota in order to set an example for the local parishes and missions. Frankly I feel, as does our convention and our diocesan

council, that there ought to be some relationship between what the people in the pews are contributing locally to their Church and the growth that both our diocese and the national Church enjoy. In other words, if the people in the local churches do not contribute enough for the parishes and missions to meet their full budgets, then the diocese acting in accordance with general Canon 4, Section 6 (d) should make known the actual financial picture to the national Church by sharing what monies the diocese receives with the national Church, whether it is a full mathematical quota or not.

There is another side to this story. Having been a member of General Convention's State of the Church Committee — acting as chairman for a short period, secretary and a member for nine years — I must confess that in my opinion the facts and figures received at the national level, supposedly an accumulation of parochial reports throughout the country, are not worth the paper they are written on. The system of accumulating these facts and figures from the grass roots level, while having been considerably improved in the last three or four General Conventions, is still far from adequate to make the accumulation of such facts and figures as accurate as possible. I could point out several areas to prove these statements, but space will not permit at this time.

I think that the article itself proves that there is something wrong in our quota system, especially when the diocese of New York contributes approximately three-quarters of its mathematical share — yet has a communicant average considerably larger than the over-all average. Incidentally, Western Massachusetts' average is considerably larger than the over-all average.

Please do not misunderstand me. I am not against the national Church's Program. I fully agree that we could spend many, many more dollars to a good advantage, but I am merely trying to point out that I feel that there ought to be some definite relationship between the size of program on the local level and that on the diocesan and the national level. In other words, we ought to all be growing accordingly.

As I write this letter, the February 26th issue of *THE LIVING CHURCH* has now been received.

Therefore, I must conclude by saying blessings to the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, as he, in my opinion, has put his finger directly on the pulse of our problem.

ROBERT W. BOYER

Assistant Treasurer, Business Manager  
Diocese of Western Massachusetts  
Springfield, Mass.

## ACU CYCLE OF PRAYER

April

2. St. Michael's Monastery, St. Andrews, Tenn.
3. St. George's, Englewood, Colo.
4. Church of the Good Shepherd, Kansas City, Mo.; St. Philip's, Gascons, Quebec, Canada
5. St. George's, Utica, N. Y.; St. Andrew's, Buffalo, N. Y.; St. Simon's, Brooklyn, N. Y.
6. St. John's, Bisbee, Ariz.
7. The Rev. Henry G. Raps, Ventnor, N. J.; Church of Our Saviour, Chicago, Ill.
8. Convent of St. Helena, Newburgh, N. Y.; the Rev. Francis C. Lightbourn, Milwaukee, Wis.; St. Andrew's, Birmingham, Ala.

# The Living Church

Easter Day  
April 2, 1961

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## DISASTERS

### “ . . . Than That He Lay Down His Life . . . ”

The Rev. D. Curtis Edwards, 33, mission priest in Tanana, Alaska, died on March 17th in an unsuccessful attempt to rescue his children from an early-morning fire that swept the log vicarage.

Fr. Edwards was awakened at six o'clock to find flames spreading up the stairway of the two story structure. He assisted his wife, Judy, and his badly burned 10-year-old daughter, Lucy, to an adjoining roof, and went back into the burning building to rescue his other children, Kathleen, 5, and Curtis, Jr., 3. He did not come out.

Lucy died a short time later in a nearby hospital. Mrs. Edwards, who was also badly burned, is the sole survivor of the family.

Bishop Gordon of Alaska flew to the scene of the disaster to minister to Mrs. Edwards, and remained to read the burial office for the victims.

Fr. Edwards was graduated from Texas Agricultural and Mechanical College in 1951. From 1951 until 1953 he served as

an officer in the U.S. Air Force. He was a grazing-range surveyor in 1953, and in 1953 and 1954 he did ranch work at Dubois, Wyo. He was vice president of the D. C. Edwards construction firm in Texas from 1954 until 1956.

He entered the Episcopal Theological Seminary of the Southwest, and was graduated in 1959. He went to Tanana that summer, with his family, to minister to the Indian congregation there. He was in charge of St. James' Mission, Tanana, and a preaching station at Rampart, further up the Yukon River.

## RACE RELATIONS

### A Blow

A white ex-convict struck a Negro priest during a racial demonstration in Chattanooga, Tenn., on March 16th. The victim, the Rev. Robert B. Hunter, was an onlooker at an attempt by young Negroes to purchase tickets to a "white" motion-picture theater. Fr. Hunter is priest-in-charge of the Church of St. Mary the Virgin, Chattanooga.

Harry Light, 34, was charged with assault and battery for his attack on Fr. Hunter. It is reported that he was "roughed up" a few days later by a group of young Negroes. The nine theater demonstrators were reported arrested on charges of disorderly conduct.

Suffragan Bishop Vander Horst of Tennessee told THE LIVING CHURCH that Fr. Hunter made no attempt to continue the fight. "He just took a blow and let it go at that," he said. Bishop Vander Horst described Fr. Hunter as "a fine young man — an excellent priest."

## PUBLIC AFFAIRS

### Death Penalty Background

A background paper on capital punishment has been released to Episcopalians by the National Council's Department of Christian Social Relations.

Based largely on Pennsylvania statistics, the paper was prepared for the national Church by a Pennsylvania diocesan committee in co-operation with the National Council Department. Bishop Warnecke of Bethlehem is chairman of the Department. The paper was prepared as a result of a resolution, adopted by the

General Convention of 1958, which opposes capital punishment. It examines theologically, psychologically, and pragmatically the tenet that capital punishment is not effective.

The paper criticizes J. Edgar Hoover, director of the Federal Bureau of Investigation, for supporting capital punishment by dismissing its opponents as protected people who are unaware of the horrors perpetrated by criminals. It maintains that "with the aura of authority which surrounds such a public figure, his unsupported assertion is devastating against a more enlightened penology, and in the eyes of politically-minded legislators, outweighs all the careful statistical studies that have been made of the question. The only compelling argument in rebuttal is an aroused and enlightened public."

The study paper analyzes various types of murderers in an effort to demonstrate the fallacy of the argument that capital punishment is a crime deterrent and so protects society. It maintains that use of the death penalty actually stimulates the mentally ill to imitative crime and homicide, for various psychological reasons.

Further, says the document, the practice of capital punishment disrupts and impedes good government and degrades the society it is meant to protect. The writers claim that it interferes with the work of police, district attorneys, judges, the jury system, penal administration as to problems of discipline and morale, and pardon and parole boards. It also costs the taxpayers much more, they say, because of the complex expenses involved in prolonged appeals of death sentences.

Capital punishment brutalizes society, according to the background paper. Because human justice is not infallible, it causes the death penalty for innocent persons. Also, it is stated, such punishment is inconsistently administered, meted out proportionately more to underprivileged people, to minority-group members, to the mentally deficient, etc. These allegations are supported by examples and statistics.

Co-authors of the original draft are the Rev. A. C. Barnhart and Richard Werkheiser. Mr. Barnhart is executive secretary of the department of Christian social relations of the diocese of Pennsylvania, and Mr. Werkheiser is on the staff of the National Council.



Fr. Edwards: Returning to save the lost.

## “Horrendous Dimensions”

Bishop Hines of Texas has said that he is “in strong agreement” with Bishop Pike’s [of California] insistence that the Anglican tradition is a “roomy one, providing the framework for difference of viewpoints among the faithful, while clearly holding the essential Catholic Faith. . . .”

Bishop Hines issued a three-page statement on the subject of the California bishop’s theological position, on the grounds that “the people of the Episcopal Church in the diocese of Texas are entitled to know what their own diocesan bishop feels about [Bishop Pike]. . . .”

Bishop Pike was a Lenten speaker at Christ Cathedral in Houston.

In his statement, the Texas bishop said:

“The Bishop of Texas retains a warm personal regard for the Bishop of California . . . unqualified respect for his integrity as a bishop in the Church of God, and is grateful for his vigorous mind which is enlisted on the side of the Christian Faith, inasmuch as it elicits re-appraisals among the faithful without insisting upon absolute agreement.

“The Bishop of Texas is in strong agreement with Bishop Pike’s insistence that the Anglican tradition . . . is a ‘roomy’ one, providing the framework for difference of viewpoints among the faithful while clearly holding the essential Catholic Faith, ‘the Faith once for all delivered to the saints.’ Ours is a credal Church, in which we are bound to and by the essentials of the Faith. . . . We are not (and have never been) a confessional Church, in that we are open on subsidiary questions which orbit around the essentials, and have steadfastly refused to make an absolute, even of the Creed’s phraseology. This ‘roominess’ sharply delineates this Church from some other Church traditions and affords a climate of thought and devotion compatible with an intelligent, critical approach to, and appreciation for, the mighty revelation of God to man. . . .”

“The Bishop of Texas feels that some of the confusion concerning Bishop Pike stems, quite naturally, from the bishop’s use of such a word as ‘myth’ in connection with scriptural evidences. To the majority of lay people, ‘myth’ means a fairy tale in which entertaining, but non-factual, accounts are related. To them a ‘myth’ and an ‘untruth’ are the same. In contemporary theological circles ‘myth’ is a literary vehicle through which eternal truth can be conveyed (the better to be understood), even though the vehicle itself is non-factual. . . . To be able to steer one’s way accurately through the confusion surrounding the word ‘myth’ is to be able more adequately to comprehend the profound reaches of God’s truth and, incidentally, to appreciate the healthy freedom implicit in the Anglican tradition. In these terms, myth is not an enemy of ‘orthodoxy’ but rather it is its friend.

“If, in the course of human events, the Bishop of California should be presented for heresy, there are properly constituted Church channels for such a procedure. . . . Until such procedures are employed, while his accusers may not have overstepped the limits of their

## The Presiding Bishop’s Easter Message

“I, a stranger and afraid in a world I never made.” How accurately that expressed the mind of modern man. This is the sickness of our time: a sense of meaninglessness and futility, of fear and hopelessness. As one man wrote when he learned suddenly that his life was threatened by a serious disease, “I found myself at the margin of existence; I looked back at my life and found it singularly meaningless; I looked ahead and was seized with fear.”

What does Christianity have to say to this? More specifically, what is it that we hear in Church on Easter Day? Very surprising words when you come to think of it for people living in this world of tribulation and perplexity: words of joy and certainty. The word of Easter is not simply the promise of a life that will be given us beyond the grave, but the assurance that new life

is at hand now, new life that death cannot destroy.

Easter is the celebration of a victory won; God’s victory which is ours in Christ, the present Living Lord. This is the victory we inherit, this is the gift of God to us in Christ. When we accept this gift, then we are no longer strangers and afraid in this world. We are at home here, for this is God’s world. This is what it means to be risen with Christ now!

*Arthur Lichtblau*



freedom, it is the opinion of the Bishop of Texas that they have done violence to the sense of Christian forbearance. To proclaim a fellow-Churchman a heretic is a charge of such horrendous dimensions as to cause men, who are themselves undeserving beneficiaries of Christ’s grace of redemption, long and prayerful pause before presuming to arrogate to themselves such qualifications as had better be — and are — reserved for the Church’s duly appointed bodies and time-tested procedures.

“Perhaps . . . the presence of Bishop Pike dramatizes the kind of Church in which we Episcopalians are by virtue of our Baptism and Confirmation. . . . In this kind of Church . . . there can be no emergency so dramatic and so demanding that it can cause us to dam up the avenues of tolerance, or abort the necessary dialogues — theological and cultural — which alone can provide a climate of concern in which differing points of view can be adjusted and differences sympathetically fused through sensitivity to the Holy Spirit of God’s truth.”

### CALIFORNIA

## Fr. Midworth Dies

The Rev. John Brooks Midworth, 43, rector of St. Francis’ Church, San Francisco, and former staff member of the National Council, died in San Francisco on March 20th, of a heart attack.

Fr. Midworth was born in Los Angeles in 1917, the son and grandson of Episcopal priests. He was graduated from Hobart College in 1938, and received the degree of bachelor of sacred theology from the General Theological Seminary in 1941. He was ordained to the priesthood in 1941. He served as assistant at

Grace and St. Peter’s Church, and priest-in-charge of the Church of the Advent, Baltimore, Md., from 1941 until 1945. From 1945 until 1949 he was rector of Christ Church, Montpelier, Vt., and from 1949 until 1953 he was rector of St. Paul’s Church, Burlington, Vt.

He joined the staff of the National Council’s Department of Christian Education in 1953 and was the first executive secretary of its Adult Division. In 1956 he became executive secretary of the Laboratories on the Church and Group Life



The Rev. John B. Midworth  
He served the Church, locally and nationally.

sponsored by the Department of Christian Education. He has been rector of St. Francis' Church since November, 1958.

Fr. Midworth is survived by his wife, Anne Wonson Davis Midworth, and their four children.

Bishop Pike of California said that "all of us here in the diocese were deeply grieved by the sudden death of Fr. Midworth. Speaking officially, I can report the fact that, in his two and one-half years with us, he became one of the three or four leading presbyters of the diocese, deeply respected by clergy and laity of all types of churchmanship and interest; and speaking personally, I have lost a dear and loyal friend. The progress of St. Francis' Parish under his leadership has been phenomenal, and at the same time he contributed his rare wisdom and drive to the most important phases of our diocesan development. So great was his impact in his short tenure here, we will miss him as much as if he had been here for 30 years."

#### SOUTHERN VIRGINIA

### Death on Sunday Afternoon

The six-year-old daughter of the Rev. Henry W. Havens, Jr., rector of St. John's Church, Halifax, Va., died in an accident on Sunday afternoon, March 19th.

Young Jane was playing with neighbor children when a large log rolled over her, fracturing her skull. The log had been left ready for loading onto a carrier.

The girl's doctor, Nathaniel H. Wooding, M.D., who is a lay reader, was called to the scene of the accident. He writes:

"When I drove into the yard I saw Fr. Havens kneeling by a small form that had been covered with a blanket. Something in his manner made me feel that he was performing our Last Rites. I asked who the child was, and he replied, 'It is mine.'

"There was so much to be done and so little that we could do. As a priest he had seen such tragedies before. As a country doctor and a county medical examiner, I was all too familiar with the scene, but how often does one find his own rector praying for a tragically killed child of his own?"

"The town is in shock. Time will help, but it is slow."

#### SOUTH FLORIDA

### Frustration

"As a good American citizen, would you like to feel that the 'showcase window' to the American way of life was simply the Hollywood movie?" asked the Rev. Philip W. R. Russell during an interview with THE LIVING CHURCH. Fr. Russell, vicar of All Saints' Church, Lady-smith, South Africa, is taking the place of the Rev. James L. Duncan, rector of St. Peter's Church, St. Petersburg, Fla., during an exchange of cures [L.C., February 26th].

Fr. Russell went on to say, "Are you satisfied . . . that the Hollywood movie



From left, Rev. Richard Johns, of Nicaragua, Bishop Richards, Bishop Bentley, and Rev. John Kelley, of Costa Rica: A new vision is needed.

is a reasonably complete representation of the way of life to the ordinary citizen? If your answer is 'no,' as assuredly it will be — if you feel there is more to the American way of life than the ordinary Hollywood movie can show — then you will understand some of the frustration felt by ordinary South Africans who feel that *their* way of life is often understood only from the sensational news items read in the daily press, and you will begin to understand the value of such an exchange as is being arranged [here] between a typical American priest and a typical South African priest of the Anglican Communion, under the sponsorship of this program."

Speaking engagements have already been made for Fr. Russell and a nationwide itinerary is being set up. Parishes and dioceses wishing to invite him as a speaker will be interested to know that he has degrees in economics and sociology, and can talk on these subjects, as well as on the religious aspects of current South African affairs. He may be addressed at Box 1555, St. Petersburg, Fla., or at United States-South Africa Leader Exchange Program, 345 East 46th Street, New York 17, N. Y.



Fr. Russell: Is the Hollywood movie a showcase of the American way of life?

#### CENTRAL AMERICA

### Tomorrow's World

"Latin America is tomorrow's world, and to minister to that world which is going through great crises politically, economically, and religiously, the Church must become thoroughly Latinized in every respect," said the Rev. Adrian Caceres, the only Latin priest in the missionary district of Central America. Fr. Caceres spoke to the primary convocation of the district, which was held in San Jose, Costa Rica, March 10th to 12th.

Bishop Richards of Central America, in an opening address to the convocation, said that "concern for Latin America figured prominently in recent national elections in the United States. Our Church will go contrary to the major concerns of the nation if she does not see with new vision and with a new sense of responsibility the task which she has to perform in the world, and particularly in this hemisphere."

Electronic equipment was used for simultaneous translation of speeches and discussions into Spanish and English. Thirty lay delegates and 21 clergymen represented the five countries and four cultural groups which the district comprises.

The convocation adopted a constitution and canons for the district, and elected the Rev. Robert Demery, of Guatemala, and Leo Gordon, of Nicaragua, as deputies to General Convention.

Bishop Bentley of the National Council's Overseas Department addressed a reception held in his honor, and blessed the new episcopal residence.

#### ORTHODOX

### Polish Metropolitan Dies

Metropolitan Macarius, 78, Metropolitan of Warsaw and All Poland, died at the port of Odessa on the Black Sea, the Moscow Radio recently reported. He had reportedly gone to Odessa for medical treatment.

The metropolitan, who was formerly Metropolitan of Lwow (USSR), be-

came head of the Polish Church in 1952, four years after his predecessor, Metropolitan Dionysius, was deposed by Russian occupation authorities and was placed under house arrest, in Silesia. Metropolitan Dionysius was released last December and returned to his homeland. [RNS]

## Honors for Service

Seven Greek Orthodox metropolitans were awarded the Grand Cross of the Order of King George I for their outstanding services to the Greek Orthodox Church. The honor was conferred by King Paul of Greece.

Receiving the award were Metropolitans Gregory of Halkis, Ioakim of Alexandroupolis, Antonios of Xanthi, Epiphanios of Thyra, Timothy of Moronea, Titos of Paramithea and Chrysostom of Karystea. [RNS]

## TENNESSEE

### Memphis for the Yukon

The congregation of Calvary Church, Memphis, Tenn., gave \$1,200 to a Lenten speaker.

The Rev. Dr. Richard Trelease, retired rector of St. Paul's Church, Kansas City, Mo., was the speaker, and the money was for the use of his son, the Rev. Murray Trelease, in his mission work at Ft. Yukon, Alaska. The younger Mr. Trelease ministers to six Indian villages, and makes his rounds in a Cessna 180 airplane.

Dr. Trelease, in his Memphis sermon, made a case for "giving God a hand." He said that it is not enough just to pray for someone to get well, "you've got to get them a good doctor, a good nurse, and a good hospital, and send them cheerful letters."

## NEWARK

### Verbal Transit

A store-front worship center was moved from Jersey City to Newark, N. J., in a story in the March 19th issue of THE LIVING CHURCH.

The move was the result of an editorial error, and was strictly verbal. The center remains in Jersey City.

### Caravan for Support

A "Legislative Caravan," the fourth such sponsored by the department of Christian social relations of the diocese of Newark, made the trek from Newark to the New Jersey capital of Trenton on March 20th, to lend support to a number of bills, some of which are being held up in legislative committees.

Suffragan Bishop MacAdie of Newark led the group, which included about 150 Churchpeople of the diocese.

In conversations with legislators, the

caravan urged passage of two narcotics bills which would require a penalty of 20 years to life imprisonment for illegal sale or gift of a narcotic to children under 18 years of age, or for involving children under that age group in the sale or transport of drugs. Lesser penalties would be required for the illegal sale of narcotics to persons above that age.

They also urged support for:

✓ An extension of the ban on bias in the sale or rental of real property, now in force for public housing and public-assisted housing, to other real estate.

✓ A bill to provide state-wide public medical services for the indigent.

✓ A bill to look into the possible abolition of capital punishment.

✓ A state law providing a minimum wage of \$1.00 per hour for the estimated half million New Jersey workers not covered by the federal law on the subject.

✓ A resolution to create a commission of legislators to gather data on the scope of the problem of teen-age drinking. Many teenagers from northern New Jersey purchase liquor in the state of New York, where they can do it legally, if they are over 18 years of age.

✓ A bill which would authorize the state rehabilitation commission to include in its services persons who are institutionalized or who require a substantial amount of nursing care, but who can be retrained to take care of themselves without an attendant.

## SPORTS

### Franchise

Police, investigating the destruction of property next door to St. Mark's Church, Berkeley, Calif., found that the perpetrator of the destruction was legally protected.

Cause of the constabulary frustration was a document issued by the vestry of St. Mark's to 13-year-old Ronald LaSalle, who for 12 years had lived in the affected property. The vestry, in recognition of Ronnie's admirable restraint while living in the house, granted him "sole, exclusive, and lawful rights" to begin the planned demolition of the house. Ronnie's grandfather, Robert LaSalle, was sexton of the church for 19 years, according to the *Pacific Churchman*.

Two of the "whereases" in the vestry's document:

"WHEREAS, Ronald LaSalle has lived for twelve of his thirteen years in the residence at 2309 Ellsworth Street, in Berkeley, California, and

"WHEREAS, during that period of time he has, with singular good fortune, excellent management, and uncommon precaution, contrived to break no more than one window in said residence . . ."

The document was duly signed by the rector, the senior warden, and the chairman of the property committee. At the appointed time, Ronnie made up for 12 lost years — with the aid of an assortment of homemade catapults and a pile of rocks.

## ENGLAND

### Coppers Shine Brass

by the Rev. DEWI MORGAN

For a long time one of the regular duties of the Sisters of the Community of the Epiphany, Truro, Cornwall, England, was cleaning the brass in the local cathedral.

One day a sister was on her knees shining a memorial tablet when the Chief Inspector of the local police force came in. "That is no work for a woman," he remarked.

As a result, Truro City police have taken over the cleaning of the cathedral's brass as a voluntary spare time duty. A recent visitor, seeing the eagle lectern, is reported to have said, "Coo, that bird does shine!"

## IRELAND

### Archbishop on Refugees

The Most Rev. Arthur Michael Ramsey, Archbishop-designate of Canterbury, preached in St. Patrick's Cathedral, Dublin, Ireland, on the world refugee problem. The Archbishop recently completed a 10-day visit to Ireland, during which he was greeted by a number of Irish officials, including President Eamon De Valera.

In his sermon in the cathedral, Dr. Ramsey stressed that "the terrible spectacle of thousands of refugees gives all Christian people an opportunity to follow Christ's example of service to humanity."

"The refugee problem forms only one portion of the world's tragedy," he said, observing that "while one part of the world enjoys a high standard of prosperity, there is desperate poverty and near-famine elsewhere."

He urged that prosperous nations go to the aid of the impoverished people of other lands. [RNS]

## NEW ZEALAND

### Retiring Warden

The Rev. Canon Robert Esmond Sutton, warden of St. John's College, Auckland, New Zealand, will retire from the wardenship on January 31, 1962.

In announcing the resignation, Archbishop Lesser of New Zealand said, "At this date Canon Sutton will have completed 15 years in residence as warden of the college, during which time his sterling services have been highly valued by those who have benefited as students, and by the dioceses to which the students have moved to exercise their ministry."

St. John's, the provincial theological college of the Church of the Province of New Zealand, was founded by George Augustus Selwyn, the first Bishop of New Zealand. It was built on the slopes of the hills overlooking the Waitemata Harbor of Auckland.

# Him, I Know

by Christine Fleming Heffner

**F**riend whom I meet and talk with — God is much more real a fact in my experience than you are!

So much I think I know of you is only a seeming. I see the way you look, yet in a crowd I might pass you without recognition, and in time your appearance will change and my memory will dim. I hear what you say but I know not what you think. And what you think or feel now may not be what you think or feel tomorrow. I know the warmth of your hand, but not the love of your heart. I know your height, but it is relative to your surroundings. Chance has brought us together, and change will govern all our relationships. I speak to you, and I know not if you understand my words.

But God — Him I know. He is not an appearing, but all I know of Him is real, is fact. Your face I see; you are a mystery. God Himself I see; His face is the mystery. When He speaks to me I hear the meaning, not the words, but when you speak I hear only the words and must guess the meaning. And what He tells me today He will not refute tomorrow.

You will change, friend, and so will I. But God remains ever unchangeable and true. The touch of His hand I cannot feel with mine, yet He lays it on my heart and I know it. I know His strength and His power, for I have leaned on them and been compelled by them. I know His love for me, for He has proven it for all time and all eternity. I know His will for me, because He has not only commanded it, but lived it.

He has willed that I shall know Him, and when I speak to Him He hears and understands, because it is He who speaks in me, that no gulf may remain between us.

You, friend, are an appearing, all sight, sound, and touch, but a reality whose shape, whose truth I can never fully know. But the great God, who does not appear to me, whom I cannot see with my eyes, hear with my ears, nor touch with my hand, is a reality not veiled nor disguised nor distorted by my outward senses, a reality who comes in power and gentleness closer to me than anything of this world can do.

You are the stranger, friend; Him, I know.

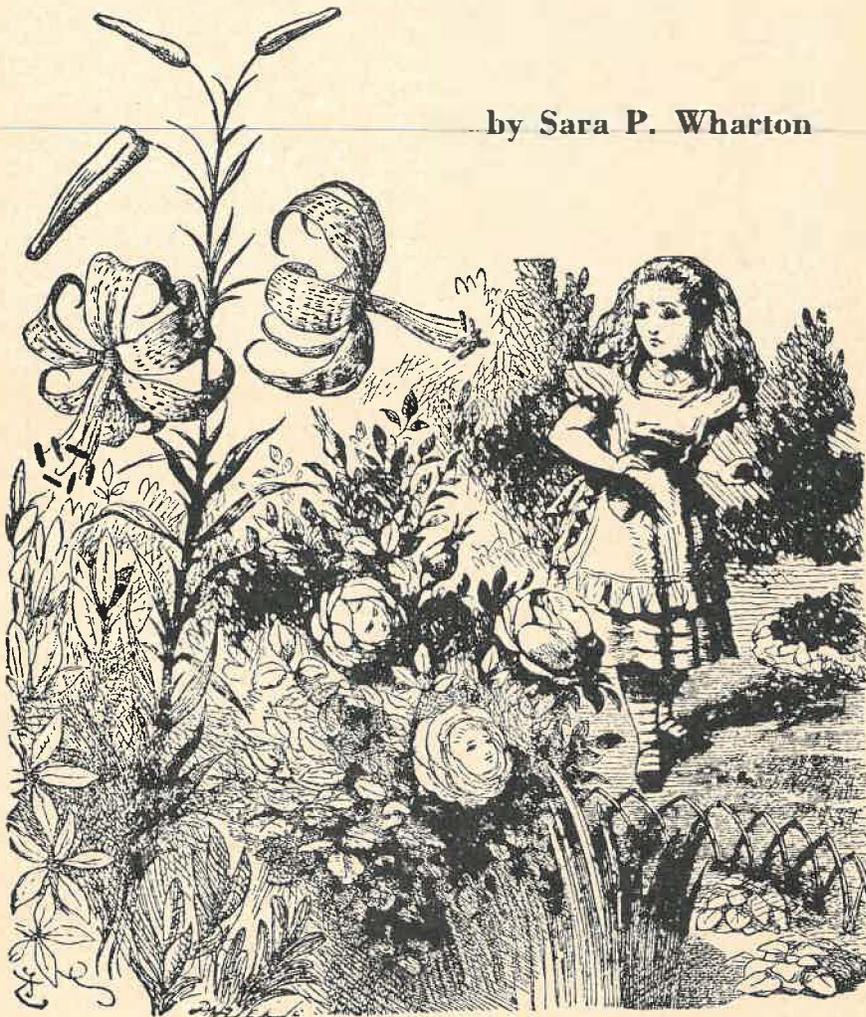


"When He speaks,  
I hear the meaning,  
not the words;  
but when you speak,  
I hear only the words  
and must guess  
at the meaning."

*Alice went through the looking glass and reached the top of her hill by walking in the opposite direction. A similar tack might also get us to our goal.*

# The House That Gets in the Way

by Sara P. Wharton



"I should advise you," said the Rose to Alice, "to walk the other way."

*I* should see the garden far better," said Alice to herself, "if I could get to the top of that hill: and here's a path that leads straight to it — at least, no, it doesn't do that —" (after going a few yards along the path, and turning several sharp corners), "but I suppose it will at last. But how curiously it twists! It's more like a corkscrew than a path! Well this turn goes to the hill, I suppose — no, it doesn't! This goes straight back to the house! Well then, I'll try it the other way."

And so she did: wandering up and down, and trying turn after turn, but always coming back to the house, do what she would. Indeed, once, when she turned a corner rather more quickly than usual, she ran against it before she could stop herself.

"It's no use talking about it," Alice said, looking up at the house and pretending it was arguing with her, "I'm not going in again yet. I know I should have to get through the Looking-glass again — back into the old room — and there'd be an end of all my adventures!"

So, resolutely turning her back upon the house, she set out once more down the path, determined to keep straight on till she got to the hill. For a few minutes all went on well, and she was just saying "I really shall do it this time —" when the path gave a sudden twist and shook itself (as she described it afterwards), and the next moment she found herself actually walking in at the door.

"Oh, it's too bad!" she cried. "I never saw such a house for getting in the way! Never!"

However, there was the hill full in sight, so there was nothing to be done but start again.

(Here Alice lingers in the garden talk-

ing to the flowers and finally sees the Red Queen in the distance.)

"I think I'll go and meet her," said Alice, for, though the flowers were interesting enough, she felt that it would be far grander to have a talk with a real Queen.

"You can't possibly do that," said the Rose: "I should advise you to walk the other way."

This sounded nonsense to Alice, so she said nothing, but set off at once toward the Red Queen. To her surprise she lost sight of her in a moment, and found herself walking in at the front door again.

A little provoked, she drew back, and, after looking everywhere for the Queen (whom she spied out at last, a long way off), she thought she would try the plan, this time, of walking in the opposite direction.

It succeeded beautifully. She had not been walking a minute before she found herself face to face with the Red Queen, and full in sight of the hill she had been so long aiming at.

In the physical world, this would, indeed, be nonsense — to try to get to a hill by going in the opposite direction, but this quotation from *Alice Through the Looking Glass* does have sort of an eerie ring of familiarity in our lives, nevertheless. It makes us feel rather uneasy and frightened. Actually it does apply to one very specific part of our experience in life — the search for love.

If we call the hill love, the garden life, and the house self, we can begin to get the analogy. Once we come out of the shell of ourselves and our own selfish desires and begin to wander about in the garden of life, we behold the lovely hill of love in the distance and start out eagerly in its direction, but instead of realizing this love we find ourselves coming back time again to the house of self and if we retire into that shell, all chance of a love adventure is forfeited.

The direct paths to love are many. Let us examine some of them. The most direct is a demand for love, but, lo!, the house gets right in the way. Perhaps love can be had by flattery, gifts, or bribes. Perhaps we can become so helplessly dependent on the loved one that he will be unable to let us down without being extraordinarily cruel, or we can become so necessary to the loved one that he would be helpless without us and, therefore, must cling to us. Perhaps if we become important, have great possessions, or great fame, we cannot be resisted. We can become so exclusive that our company is sought after and fought for. But somehow all these paths to love seem to have that odd and frustrating twist that the paths which Alice took to the hill had, and we will find ourselves practically walking into the door of self again and again. Does this mean that the hill of love is but an illusion and can never

be reached? Many have reached that conclusion, even well-known writers like Somerset Maugham who concludes that love is a fleeting illusion of the senses.

It is at this point that we might well take the Rose's advice: to go in the opposite direction. To do this we must walk firmly toward the house and examine it carefully to find out what it is about it that raises constant barriers to the fulfillment of love. If we look very carefully at this self, we can find seven aspects of it that stifle love: pride, greed, anger, envy, lust, gluttony, and sloth. These seven exist in varying degrees in each self. Perhaps we are more prone toward anger than to sloth, or to lust rather than greed, or to pride rather than gluttony, but whatever our weaknesses they raise impassable barriers in our pursuit of love.

Of course, we can so dislike the aspect of this house that we can go in, slam the door, keep our eyes tightly shut and pretend that we are somewhere else entirely. But, oh dear, that is the end of our adventure!

Now suppose that we don't go in, but frankly admit that these aspects of the house are barring our way to love. At least we have found one key to this labyrinth, Confession; but to remain here does not free us from the burden of this weakness. We can become either cynical or wistful at this point. Now if we begin to feel really sorry and ashamed about this weakness, we will have unlocked another

door, Contrition. But to remain here is terribly unpleasant and sinks us into remorse or perpetual sorrow. This is a decidedly unpleasant state in which to remain.

Now, if we decide that we simply must get rid of this weakness if we ever hope to reach love, and we sincerely and earnestly will or choose to be rid of this weakness; if we really earnestly wish for this with all our heart, soul, and mind, we will have unlocked another important door and that is Repentance. But at this stage of the journey, we find that we have reached an impassable barrier: the impotence of our own will to effect a change in our passion or desire. To remain here is impossible for long, and only the way back into our previous dilemma remains. One more key is necessary to carry us through!

This key is Faith, a belief in God's promise to relieve us of our sin (barrier to love), or to take our sin away so that we no longer even feel this passion or desire. If we earnestly ask Him to do this He will fulfill His promise and completely remove our sin. Then we shall begin to know what salvation means (perfect love) and how we have been saved by God. We shall also find ourselves full in sight of the shining hill of love!

Sara Wharton (Mrs. Joseph P., Jr.) is a sister of the Rev. Dr. William Pollard, priest and atomic scientist, of Oak Ridge, Tenn. She is a member of Grace Church, Hinsdale, Ill.

## End of Lent

Now we have suffered;  
(candy being denied)  
We have yielded up  
Our morning cup  
Of tea.

(But where is He  
Who drank the Wine  
Of suffering — the sign  
Of blood that cried  
On Calvary?)

Not we. Not we  
Who only kept  
A little silence; read a book or two.  
We never knew  
The silent tears He wept.  
For deep beneath our Lenten vows  
Our mortal sins, unchallenged, drowse  
By conscience unattended . . .  
But now the fast — the forty days are  
past  
And Lent — at last — is ended.

LOUISA BOYD GILE



# Anglican-Orthodox Kinship

*Specific ways in which Churchpeople can promote the spirit of unity between the Episcopal and Orthodox Churches are listed by the Joint Commission on Co-operation with the Eastern Churches in the Commission's report to General Convention, which is published here in full. The report also deals with international developments relating to Eastern Churches.*

The present triennium has witnessed marked advance in the development of co-operation between the Anglican Communion and the Eastern Churches. Our chairman, the Rt. Rev. L. L. Scaife, Bishop of Western New York, made a memorable journey to the Balkans in 1960, holding significant conversations with Patriarch German and leading Churchmen in Yugoslavia, with Patriarch Kyril and theologians in Bulgaria, and with the Ecumenical Patriarch, His All Holiness Athenagoras, at the Phanar. These conversations together with sermons which he delivered in each place and the visits to theological seminaries and to the ancient monasteries of Zicha in Yugoslavia, St. John Rila in Bulgaria, and to Mt. Athos, the "Holy Mount," deeply impressed Orthodox dignitaries and faithful with the authentic interest and brotherly affection of the Protestant Episcopal Church in the United States.

Outstanding prelates of the East have visited the United States, where this Joint Commission has met with them. The Joint Commission held conversations with Metropolitan Boris and with Archpriest Vitalij Borovoy, from Moscow, in which the Presiding Bishop and the Suffragan Bishop of Long Island participated. The chairman or the secretary also met with the Patriarch of the Syrian Orthodox (Jacobite) Church and the Supreme Catholics of the Armenian Church, Etchmiadzin, USSR, on their visits to the United States. The secretary made several visits to the Phanar to counsel with the Ecumenical Patriarch in dealing with the affairs of the Orthodox Theological Seminary of St. Sergius in Paris, also visiting Patriarch Benediktos in Jerusa-

lem, Patriarch Christopher in Alexandria, and the Maronite Patriarch, Paul Menouchi, in Beirut. The Joint Commission facilitated a survey of St. Sergius, Paris, made on its behalf by Dr. Edward Rochie Hardy, as a means of strengthening its work.

A most significant undertaking was a two-day consultation between Orthodox and Protestants in the United States, at Seabury House, under the chairmanship of the Presiding Bishop, attended by Archbishop Iakovos, Bishop John Shakhovskoy, and a number of outstanding Russian, Greek, Syrian, Roumanian, Serbian, and Albanian theologians, together with Bishop Scaife, Dr. James Kennedy, Dr. E. R. Hardy, Dr. Paul B. Anderson, and other Episcopalians, and representative theologians of the Presbyterian, Lutheran, Methodist, Baptist, and Congregational Churches. This consultation was carefully prepared and had as its purpose consideration of the day-to-day problems confronting parish clergy in Church relationships. With the growing importance of the Orthodox Church as an authentic expression of American religious life, the timeliness of this consultation cannot be overemphasized.

## Developments in Eastern Churches

Another function of the Joint Commission has been to keep abreast of developments in the life of the Eastern Churches, for the purpose of providing counsel to the Presiding Bishop, to our bishops meeting at Lambeth, and to the World Council of Churches, on matters related to *rapprochement* between the Anglicans and Orthodox. The secretary keeps in close touch, by visits and correspondence, with the Church of England Council on Inter-Church Relations, whose general secretary, the Rev. John R. Satterthwaite, came to the United States and conferred at length with this Joint Commission in March of this year. The following review of developments in the Eastern Churches is presented for the benefit of General Convention.

## The Ecumenical Patriarchate: His All

Holiness, Athenagoras I, responded speedily and constructively to the announcement of an Ecumenical Council (now referred to as the Second Vatican Council) called by Pope John XXIII. The Orthodox Patriarch informed the Pope that a council could be ecumenical only if it included the Eastern Orthodox, the Anglicans, and the bodies which have entered into fellowship in the World Council of Churches. It would appear that this stand was not without influence in leading the Pope to establish a Secretariat for the Unity of Christians, under Cardinal Bea. The Ecumenical Patriarch received Cardinal Spellman, sent Archbishop Iakovos to speak with the Pope, and in 1960 himself visited the Orthodox Patriarchs of Antioch, Jerusalem, and Alexandria, and prelates of other Churches in the Middle East, on a mission of mutual understanding.

The situation of the **Greek Patriarchate in Alexandria** under His Holiness Christopher II, seems to have reached stability after a considerable period of misunderstanding between the Patriarch and the Greek Community in Egypt over the extent to which the Patriarch is dependent upon and expected to be the spokesman for the Greek nationals in Egypt.

The **Coptic Church** has found a solution for the problem of relationship between the Copts in Egypt and their fellow-believers in Ethiopia. The latter are now recognized as an autonomous national Church with their own Patriarch His Holiness Kyrollos VI, whereas the

\*Rt. Rev. Lauriston L. Scaife, chairman; Rt. Rev. Austin Pardue, Rev. E. R. Hardy, Rev. Kenneth Waldron, Mr. George Byron Clark; Dr. Paul B. Anderson, secretary-treasurer.

Patriarch in Egypt, His Holiness Mena Elna Ramoussy Elmet Wahad, although exercising authority only over Egypt, nevertheless holds primacy over Copts in both Egypt and Ethiopia, and a certain number of Ethiopian Church representatives join with Egyptian Copts in the electoral body choosing him for this high office.

The election of His Holiness Theodosios VI to be **Patriarch of Antioch** was a stormy affair, in which foreign and domestic politics played a part, as in ancient days. The new Patriarch has to deal with the difficult problem of successor to the late bishop of this Patriarchate in Toledo, Ohio, which has not yet been resolved.

Meanwhile, the Syrian (Jacobite) **Patriarch of Antioch and all the East**, Mar Ignatius Jacob III, has visited the Americas, where he has presented strongly his views that this office located at Homs is the historic Syrian patriarchate and that the Orthodox Patriarchate of Antioch, actually resident at Damascus, is Greek.

The Orthodox **Patriarch in Jerusalem**, Benediktos, and his Synod have made the concession of electing a Jordanian Arab to the episcopate.

A similar group of political factors entered into the election of the new heads of the **Armenian Church in Jerusalem and in the Lebanon**. Reconciliation and normalcy seem to have reigned in the post-election period.

In the **USSR, Patriarch Alexei of Moscow** has had to deal with a strong revival of antireligious action, evident both in a great increase of social-scientific literature specially aiming at weaning youth from religion and, quite recently, in greater severity in the interpretation and application of laws restricting the activities of clergy, apparently resulting from the government's awareness of the strength and persistence of religiousness in both old and young. The Commission's secretary receives from the USSR scores of such books, pamphlets, articles, and a new monthly journal dedicated to the antireligious program of the Soviet government and the Communist Party. The triennium has seen the favorable development of relations between the Orthodox Church in Russia and the World Council of Churches. Particularly noteworthy has been the journey in 1960 of Patriarch Alexei to visit the Orthodox in the Middle East. He and his suite of 15 persons made an unprecedented call on the Ecumenical Patriarch at the Phanar and on the Archbishop of Athens and Synod of the Hellenic Church.

These journeys of patriarchs, together with other visits made by their representatives, have unquestionably lifted the level of interest of both faithful Christians and of governments in the role being played by the Orthodox Church in the momentous developments of our times: the striving for a common mind among the Orthodox on questions not dealt with

since the Turks arrived at the Golden Horn in 1453; the possibility of restoring relationships between Constantinople and Rome, which were severed in the year 1054; the movement for unity among all Christians signalized by the growth of the World Council of Churches; and the role of Churches in work for order and harmony in international relations. Of particular importance for General Convention is the evidence of desire of the Orthodox to find a basis for Christian fellowship with the Anglican Communion, which became apparent during the historic visit of the Archbishop of Canterbury, Dr. Geoffrey Fisher, to the Eastern Churches in November, 1960.

The **Orthodox Churches of the Balkan and East European countries** have been by-passed by these developments. Even though each has continued to maintain and, in some measure, to develop its internal life, political circumstances have prevented active relationships with the Anglican or other Western Churches. It would seem that the governments consider that their Church "foreign affairs" may find adequate expression in the activities of the Patriarchate in Moscow. It is of significance, however, that Bishop Scaife was able to have full and exceedingly valuable visits in Yugoslavia and Bulgaria. Unfortunately his Roumanian visa, in spite of ample time for action, was not granted until after his return to the United States.

#### St. Sergius Theological Institute

The role and significance of the Orthodox Theological Institute of St. Sergius in Paris becomes apparent in the midst of these conflicts and developments. In recent years it has enrolled not only students of Russian origin. The proportion of non-Russians in the school year 1960-61 has risen to more than a half. A Cypriot Greek is now an assistant professor and lecturer in Russian. Large number of students have been sent by bishops in Greece who desire to increase the number of Greeks acquainted with Russian theology and piety and with the works of the great Russian Christian philosophers who did so much to advance Orthodox thinking during the period of

#### ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

#### April

2. Open
3. Colorado, U.S.A.
4. Connecticut, U.S.A.
5. Connor, Ireland
6. Cork, Cloyne & Ross, Ireland
7. Coventry, England
8. Cuba

political restrictions elsewhere in the Eastern Church.

In December, 1959, Metropolitan Vladimir, head of the Russian Church in Western Europe, died in Paris, to be succeeded by Archbishop Georges (Tarasoff) as Exarch of the Ecumenical Patriarch. The latter takes great personal interest in the affairs of the institute, seeing in it an outpost of Orthodox theology and Church life in the Western world. Two of its renowned professors, Anton Kartasheff, the historian, and Hieromonk Cyprien (Kern) died in 1960. They have shared greatly in giving the world a group of richly endowed younger theologians, some of whom are still in Paris, others in the Middle East, and several at St. Vladimir Orthodox Theological Seminary in New York. In addition there are their numerous text books and other writings, published by the Russian YMCA-PRESS in Paris with the aid of the Joint Commission and the World Council of Churches.

The Episcopal Church has always felt a special kinship with the Eastern Orthodox Church. Bishop Seabury formed our Prayer of Consecration on Eastern Church models. In 1830, soon after Greece regained her independence, we sent our first mission abroad, for the purpose of giving assistance to the Greek Orthodox Church. When people from Orthodox countries — Greece, Russia, Roumania, Serbia, Bulgaria, Albania, and others — began coming to our shores, the Episcopal Church helped them in establishing their own parishes and dioceses. We rejoice today to see these dioceses growing in strength and stability, with their own theological schools for training American-born priests, and taking their part in the National Council of Churches and World Council of Churches. On the whole, the Orthodox and the Episcopal parishes live side by side in harmony and cordiality, even though no formal dogmatic or canonical ties bind them together.

#### Full Communion to Come?

If this happy relation is to grow, as we hope, into full communion, there must be a clear understanding of the present status of relationships between the Episcopal and Orthodox Churches. This may be briefly summarized as follows:

(1) The Anglican Communion, of which the Episcopal Church is part, is not in communion with the Orthodox Churches.

(2) Official discussions are in progress, in connection with the Lambeth Conference, looking toward that full agreement in doctrine which will make intercommunion possible.

(3) Meanwhile the Episcopal Church cooperates in practical ways with the Orthodox Churches, as sister Churches, offering help and encouragement, and facilitating emergency ministry to Orthodox people wherever they may be.

(4) Similar principles apply in relationships with the Oriental Churches, namely,

the Armenian, Syrian-Jacobite, Coptic, and Ethiopian Churches, which are also represented here.

The Orthodox in this country are bound to their mother Churches even more closely than we are to the Church of England, although in principle they may come together to form a national American Orthodox Church in the not-too-distant future. Basic Orthodox-Anglican relations, however, are presently discussed with the representatives of the ancient patriarchates and national Churches. Unhappily, for a generation after 1917 the great Russian Church was cut off from contact with the rest of Christendom, making overall Orthodox action impossible.

The connections between all the national Orthodox Churches have now been in some measure reopened, and an official Anglo-Russian Theological Conference was held at Moscow in 1956. Meanwhile, developing understanding in the years from 1922 to 1935 led several of the Orthodox Churches, including the Patriarchate of Constantinople, to take the important step of declaring that Anglican orders possess "the same validity as those of the Roman, Old Catholic, and Armenian Churches." This has given many Anglicans the impression that we are in full communion, but it is of course only a preliminary step which makes further progress in that direction possible.

Meanwhile we can do much through personal contacts to promote the spirit of unity with the Orthodox in America. The Orthodox and Anglican Fellowship, the American Branch of the Fellowship of St. Alban and St. Sergius, and several informal local groups exist for this purpose.

When our clergy come across isolated members of the Orthodox Church, they should put them in touch with the nearest priest or bishop of their Church (see listings in the *Directory* published by this Joint Commission). The Orthodox priest may wish to come to one of our churches to administer Baptism (with Chrismation), Holy Communion, or Holy Matrimony, or to conduct a service for the Burial of the Dead. Occasionally an isolated Orthodox family is instructed by the bishop to attend the Episcopal Church for Sunday worship, and their children to attend our Church school. In all cases we must respect and encourage their loyalty to their own Church. The same principles should guide chaplains in dealing with young people of the Orthodox Churches who are studying in colleges or serving in the Armed Forces.

#### How to Build Friendship

Personal friendship and understanding can be built in many ways. The priest of the Episcopal Church can invite his Orthodox colleague (with his wife) to his home, and introduce him to the local clerical association. Many Orthodox par-

ishes have young people's groups, and our YPF's can invite them to some of their meetings, and accept any return invitations that may be given. When a proper point is reached special services may be arranged by Orthodox or Episcopalians, to be attended by members of both Churches — this should not be formally a "joint service," since interchange of strictly official or priestly functions requires authorization of the respective bishops in the present state of our relations. Our

#### 1958-61 FINANCIAL REPORT Commission on Eastern Churches

Following is a financial report on funds received and disbursed by the Joint Commission during the triennium.

Balance April 30, 1958 .....		\$ 9,608.77
<b>RECEIPTS</b>		
Good Friday Offerings .....	\$41,359.50	
Refunds and Transfer .....	680.00	
Designated Gifts .....	200.00	\$42,239.50
		<hr/> \$51,848.27
<b>DISBURSEMENTS</b>		
St. Sergius Institute and Related Undertakings in Paris	\$30,000.00	
Other Orthodox Church Program Projects .....	4,920.73	
Church Periodicals and Books to Orthodox .....	741.80	
Travel to Commission Meetings .....	660.67	
Office, Postage, and Miscellaneous .....	281.42	
Publication of Roster of Orthodox Clergy .....	4,127.09	
Orthodox Year Books and Reference Materials .....	97.72	\$40,829.43
Balance March 8, 1961 .....		<hr/> \$11,018.84

communicants are urged to study the Orthodox liturgy, learning something of its impressive and mystical yet informal and intimate character, which will indeed be a help in understanding the deeper meaning of our own liturgy.

There are a number of books which will help us in understanding the Eastern Orthodox Church. Here are a few:

*The Eastern Orthodox Church*, by R. M. French, Hutchinson University Library. *The Church of the Eastern Christians*, by Nicholas Zernov, S.P.C.K., London, 1942. *The Orthodox Church*, by Sergius Bulgakov, Morehouse-Gorham, New York, 1935. *The Orthodox Liturgy*, (English translation), S.P.C.K., London, 1939. *Some Aspects of Contemporary Greek Orthodox Thought*, by Frank Gavin, Morehouse-Gorham, New York, 1923. *Orthodox Statements on Anglican Orders*, edited by E. R. Hardy, Jr., Morehouse-Gorham, New York, 1956. *The Waters of Marah, the Present State of the Greek Church*, by Peter Hammond, Rockliff, London, 1956. *Anglo-Russian Theological Conference, Moscow, 1956*, edited by Herbert Waddams, Faith Press, London, 1958, (with valuable paper by Bishop Michael of Smolensk on Anglo-Russian relations).

Mention has been made of the fact that the Joint Commission sponsored and organized the Orthodox-Protestant Consultation at Seabury House in October, 1960. This undertaking has opened up an important field of work in the area of Episcopalian-Orthodox relations in the United States, viz., efforts aiming at increasing

the knowledge of Episcopalian clergy and laity in the parishes regarding the living reality of Orthodox parishes in hundreds of American cities. That the Orthodox have become an integral part of American life was observed by all who saw on the television screen Archbishop Iakovos giving one of the prayers at the 1961 inauguration of the president of the republic. Yet much must be done to translate this observation into acquaintance, and acquaintance into mutual knowledge and respect, and eventually, by the grace of God, into the terms of recognition of common Faith and Sacraments.

The Joint Commission publishes every second year a directory and roster of all the bishops and clergy of the Eastern Churches in the United States and Canada. This has been the only publication listing all of them, as each jurisdiction publishes only the names of its own parishes and clergy. Many expressions of appreciation come to Bishop Scaife for his work in compiling this valuable biennial edition. Undoubtedly this directory has been of value in stimulating the drawing together of the Orthodox themselves. Early in the triennium a Conference of Orthodox Bishops was established and incorporated. It has already resulted in the co-ordination of effort along many lines, such as religious education, theological schools, work among the several thousand Orthodox students in American universities, and, in particular, in the regulation of relationships in the matter of transfers of priests and faithful.

#### Recommendations

Having in mind (1) the progress made and steps planned for the next few years in the realm of Orthodox-Anglican *rapprochement*, (2) the need for a permanent group of persons well-versed in this field to advise and co-operate with the other related Joint Commissions of General Convention and with the Presiding Bishop on these matters, (3) the continuing need for special assistance to the Orthodox Theological Institute of St. Sergius in Paris with funds and counsel, as it carries forward and develops Russian Orthodox Church leadership while the mother Church in the USSR is under severe limitations, and (4) the rapidly developing opportunity for co-operation between the Episcopalian and Orthodox Churches in the United States, this Joint Commission makes the following recommendations to General Convention:

(1) That the Joint Commission on Co-operation with the Eastern Churches be continued, and

(2) That its membership consist of one bishop, three clergy, and two laymen, and

(3) That it continue to receive 15% of the annual Good Friday Offering, to be used in the support of the Orthodox Theological Institute in Paris and its related undertakings, and to serve other measures in the field of co-operation with the Eastern Churches.

## Easter Was—And Is

When the disciples of Jesus took His torn and bloody body down from the cross on Friday they never expected to see Him walking among them, talking to them, eating dinner with them again. It was hardly a supposition that would enter the heads of even the most worshipful followers of the Nazarene rabbi. He was dead — this was the cold, hard fact they had to live with from then on. And when, on Easter Day, He did walk among them, He had some difficulty in convincing them of the stupendous and glorious fact that He was risen from the dead. For redeemed sinners of the first century, it was just hardly reasonable.

For redeemed sinners of the 20th century it still is not reasonable, as a mere intellectual concept. But the Resurrection was not an intellectual concept — it was an event in history. It was — and is — something that took place sometime during a night in a tomb in a garden in a place on the map. This happened. And because it happened, men went far and wide and risked (and suffered) death to tell others that it had happened. The Church has ever since been telling the world what happened and what it means that it did happen.

For this was no mere freak occasion, to be told as a wonder and no more. This was the Good News of all time, that happened in time, for all men.

The Resurrection was an event in history. Like the Crucifixion, it was also an event in eternity, and has everything to do with today and tomorrow. Men and women of all times are by it given eternal life.

It was the Resurrection that the Apostles preached, and that drew men and women into the kingdom of Christ. The Apostles knew what they were doing when



they made this event the cornerstone of their plea; for it was the seal of all that had gone before, the pledge of all that is to come hereafter.

“If Christ be not raised, your faith is vain; ye are yet in your sins,” said St. Paul.

Easter Day is not the welcoming of the yearly returning sun, but the adoration of the once-risen Son of God; it is not a salutation of the philosophical concept of the automatic immortality of the soul, but a thanksgiving for the divine offer of eternal life through Christ; it is not an implementation of the idea that men will not die, but the celebration of the conquest of death by the holy Son of God, who died and rose again from the tomb that we might live with Him forever in glory.

The risen Lord says to His disciples — those of that time and of this — “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into

my side: and be not faithless but believing.” “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations . . . and ye are witnesses of these things.”

*Hail thee, festival day!*

*Blest day that art hallowed forever;*

*Day whereon Christ arose,*

*Breaking the kingdom of death.*

## East and West

Progress in relationships between the Episcopal Church and the Eastern Orthodox continues to be made, as indicated by the report of the Joint Commission on Co-operation with the Eastern Churches [see p. 12]. Set up with a narrower responsibility of assistance to the Russian theological seminary in Paris, the Commission has come to fill a wider and more strategic role.

The high point of Anglican-Orthodox relationships was the period between World Wars when the British Empire played a larger part in the affairs of the nations of the Balkans and the Middle East. Yet, the British in their most influential period never had an opportunity comparable to that in the United States today where Orthodox and Anglican clergy and laity share common civic concern and national loyalties.

After World War II, many new factors entered into Anglican-Orthodox relationships. When Russia and the United States became the two focal points of world power, Russian Orthodoxy and American Protestantism naturally assumed a more important place in the ecumenical scene. Until the Russian Revolution there had been no Patriarch of Moscow since 1700, a period of more than 200 years. Until the end of the second World War, the Russian Church had comparatively little contact even with Orthodoxy outside the Soviet Union. In spite of the many political problems still complicating relationships between East and West, we feel that great steps forward have been taken in bringing Christians together across national and ideological lines of division.

Orthodoxy including Russian Orthodoxy is now dealing with Western Christianity as a whole, not simply with Anglicanism. As the Commission report points out, progress is taking place not only between Orthodoxy and Protestantism but between Orthodoxy and Roman Catholicism.

Two-way discussions have become a much more general Christian conversation. For both historical and doctrinal reasons, we believe that Orthodox and Anglicans will find that in this general conversation they make more sense to each other than to some of the other participants. However, Orthodoxy and Anglicanism now confront each other in not simply Church-to-Church but in an ecumenical context.

We are delighted at the many things in the Commission report that show a renewed vitality in Anglican-Orthodox relationships. There is every reason to hope that the high points of the period from 1922 to 1935 will be surpassed by decisions and actions of the future.

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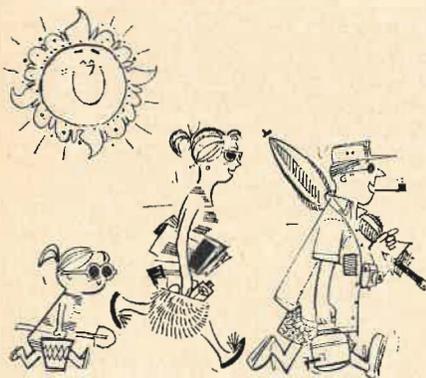
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## Diary of a Vestryman

### Roles Reversed

(fiction)

by Bill Andrews

Wednesday, March 29, 1961. Fr. Carter preached movingly on the Christian's life in the Resurrection of Christ tonight, winding up a very successful series of Lenten services. But as soon as the last candles were extinguished, St. Martha's Church became a beehive of assorted activities.

Our building campaign committee went into hasty session to plan details of a campaign kickoff dinner in mid-April. In the background, the choir master was leading the choir through the *Missa Marialis*, which is to replace Merbecke on Easter Day. In a corner of the guild hall, the chief acolyte was lecturing his crew, diagraming movements on a blackboard, like a football coach mapping out plays. By the time we had adjourned our committee, he had gotten through Maundy Thursday, Good Friday, and was in the midst of the Easter Even service. The diagram for that certainly looked complicated.

A minor crisis was engrossing the attention of several altar guild members. It seems that no one remembered where the paschal candlestick had been stored after Ascension Day, and there was a great rummaging through closets and storerooms. Old Mrs. Lacey kept repeating plaintively, "But it just isn't possible to lose anything that big!"

Somewhere in the background I heard the mimeograph clanking out programs for some service or other, and I left the guild hall to go and check up on the dimmer switch for the floodlights that shine on the altar. The switch had been sparking alarmingly, and I spent half an hour finding and correcting the trouble. I returned to the guild hall to hear a depressed choir master dismiss his singers with the stern injunction to practice at home and come back tomorrow night. The altar guild ladies had finally found the paschal candlestick behind a broken ping pong table in the janitor's storeroom, and they were bewailing a large dent the candlestick had acquired since it was last used.

After I washed up and got my coat back on, I stopped into the office to say goodnight to Fr. Carter. He was staring glumly at a blank sheet of paper in his typewriter. "My Good Friday meditations," he said wryly.

I told him I'd fixed the dimmer switch. Ordinarily Fr. Carter is scrupulous about thanking any parishioner for any job done, but tonight he merely said, "Let there be light. But is it that Light which was to come into the world?"

I responded with a startled, "Huh?!" "Don't mind me," the rector said. "I'm just tired and a little fed up with promotion and palaver and fussy busy work. Does anything that happened in this church tonight have anything to do with the Passion or Resurrection of our Lord?"

"Well," I replied, "we did worship, pray, sing some hymns. You preached a fine sermon. Even if the rest of us, since then, have been, as you say, just doing busy work, the evening wasn't all wasted."

Fr. Carter rubbed tired eyes, stretched, shook his head. "I don't know," he said. "Oh, I'm as vain as the next man, and I suppose I sometimes think the things a priest has to do in a parish are more important than the things the laity do. And that, of course, is nonsense. Who's to say that my efforts to prepare a sermon are more important than Luke Harding's efforts to ready a choir anthem? I led you in prayer, yes. But have I really any right to think that your committee isn't worshipping God when it deals with the practical realities of getting this parish an adequate building in which to pray?"

"Maybe," I replied, "the question is whether the work is good and whether it is for God, not what kind it is."

"Maybe," said Fr. Carter. "Don't let me worry you. It's the end of a long, hard Lent, and mostly I'm just tired."

I said, "I've been the beneficiary of a good deal of good pastoral counseling. But, now, can the sheep offer the shepherd a suggestion?"

He nodded, and I said, "Your life witnesses to many good things. But your life is not a good witness to the value of the trust in God. You want to bear too many burdens yourself. You want to blame yourself for what you can't control. You haven't learned that it is all up to God."

Fr. Carter flushed, started to make a rejoinder, then sagged in his chair. No one, I reflected, ever looks quite as tired as a tired young man.

"You're right," he said. "But how does the rector of a big suburban parish, in the middle of Holy Week and at the start of a building drive, begin to let God do the driving?"

"Father," I said, "I'm the layman, remember, and you the priest. You know the answers better than I do. But I do have one suggestion. Pretend to yourself that I'm the harried, untrusting one; think of the pastoral advice you would give me. Then give it to yourself and pray God you can take it."

Fr. Carter leaned back in his chair and laughed and laughed, the tension draining out of him in his merriment.

"Have you ever thought of being a priest?" he asked finally.

"Not for one minute," I replied with emphasis.

"I'm glad," he said. "Stay my good layman friend and stick needles in me when I need them. And now let's go down to the cafe and get a cup of coffee."

# AROUND THE CHURCH

The Christian Research Foundation, Inc., announced that the Rev. Nathaniel Wright, Jr., rector of St. Cyprian's Church, Roxbury, Mass., has won its \$1,000 prize, for 1961, for a "major dissertation or unpublished composition of book length on the ancient Church." Mr. Wright's book is entitled *One Bread, One Body: A Study of the Lord's Supper in the Light of the Liturgical Movement*.

St. Thomas' Church, Whitemarsh, Philadelphia, Pa., has celebrated its 250th anniversary. Its chief sign of age is its pre-Revolution graveyard, from which stones were used by successive encampments of colonial patriots and British troops. Washington's Continental Army and the Redcoats both slept and stabled their horses there, and the British fired a cannon from the church grounds. Earliest legible date on a gravestone is 1727.

The Rev. Donald W. Holly, a priest of the Church, has been appointed to the ministerial staff of the Piedmont Community Church, Piedmont, Calif. Dr. Paul W. Yinger, pastor of the church, and Dr. Harold H. Eymann, minister of parish activities, are members of the Northern California Conference of Congregational Churches. Other members of the staff include Presbyterians, Baptists, and Methodists. Fr. Holly, formerly rector of St. Andrew's Church, Ben Lomond, Calif., assumed his duties at the church with the approval of Bishop Pike of California.



Lt. Charles L. Keyser, ChC, U.S.N., is chaplain for nine destroyers based at Key West, Fla. He conducts services aboard at least two ships each Sunday. He and another Episcopal chaplain, Lt. Comdr. Philip C. Bentley, who is assigned to a submarine squadron, record their services on tape for use aboard the ships in which they are not riding.

April 2, 1961

## BOOKS

Continued from page 2

affording realistic points of departure. The style, also, is good. There is real communication available to any reader who is willing to think in the area of Christian belief.

We need more writing of this kind. The kingdom of God as preached by Christ and extended to us through the Church is bigger than we are; bigger than our errors and bigger than our virtues, if we have any. Dr. Krumm has written his book in this spirit. It should therefore be of service to many seekers after God.

The scope of the book and the problems faced are such that not all would agree on all points. This reviewer wishes that the theology of the Virgin Birth might receive a first-rate statement from the strict-constructionist point of view, so that the current discussion could focus more precisely on the Church's intention in this doctrine.

On the other hand, the author's treatment of the authority of the Church is excellent. He is splendidly aware of the fact that the Church is committed to say more than any one of us can either experience or understand at a given moment, and that her experience with the ancient world of thought is often quite apposite to the problems of contemporary religious thinking.

C. EDWARD HOPKIN

**A HISTORY OF ANTIOCH IN SYRIA** from Seleucus to the Arab Conquest. By **Glanville Downey**. Princeton University Press. Pp. xvii, 752 (with plates, maps, etc.). \$15.

Antioch-on-the-Orontes, where "the disciples were for the first time called Christians" (Acts 11:26, R.S.V.), was a city of no mean significance in relation to Christian origins.

Glanville Downey's *A History of Antioch in Syria*, which treats of Antioch from its founding in the third to fourth centuries B.C., is a work which few persons will read in its entirety and the majority will never look at. But as long as the Christian religion remains anchored in history — and this means as long as we recite the words "suffered under Pontius Pilate" — it is of the utmost importance that this kind of carefully documented research be undertaken somewhere, by someone.

Chapter 11 is an informative and (despite its 178 footnotes!) not unreadable account of "The Christian Community at Antioch, from Apostolic Times to A.D. 284," in which there pass in review such figures as Paul and Barnabas, Ignatius, Paul of Samosata.

My guess is that this will remain a standard work for some years to come.

FRANCIS C. LIGHTBOURN

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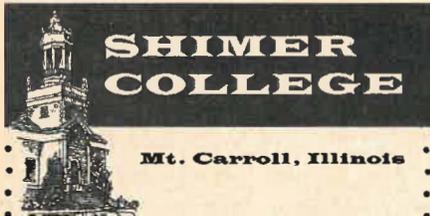
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Dept. D, Cathedral Heights, N. Y. 25, N. Y.

# PEOPLE and places

## Appointments Accepted

The Rev. W. Ross Baley, dean of the southern convocation of the diocese of West Virginia and vicar of Grace Church, Keystone, and St. Mark's Church, War, W. Va., will on May 1 become priest in charge of St. George's Church, West Asheville, N. C. Address: 1 School Rd.

The Rev. Charles H. Bradberry, formerly curate at Grace and St. Peter's Church, Baltimore, Md., is now vicar of the Chapel of the Redemption, Locust Point, Baltimore. He will also serve as Episcopal chaplain to the Port of Baltimore. Address: 1550 Latrobe Park Terrace, Baltimore 30.

The Rev. William Eastburn, assistant at St. John's Church, Odessa, Texas, will serve as the first vicar of St. Mark's Church, Abilene, effective May 1.

The Rev. Ronald W. McBride, rector of St. Paul's Church, Wood-Ridge, N. J. will become vicar of the Church of the Transfiguration, Towaco, N. J., on April 9. Address: Two Bridges Rd.

The Rev. Spence A. Dunbar, associate rector of Christ's Church, Rye, N. Y., will become first vicar of the newly-organized, self-supporting mission, St. David's, Kennelton, N. J., on April 9.

The Rev. Thomas V. Sullivan, formerly curate at All Saints' Church, Worcester, Mass., is now vicar of All Saints' Church, Wolcott, Conn., a newly-established diocesan mission. Fr. Sullivan is also assistant minister at St. John's, Waterbury. Address: 16 Church St., Waterbury, Conn.

## Births

The Rev. John W. Day, Jr. and Mrs. Day, of St. James' Church, Riverton, Wyo., announced the birth of their fourth child and third son, Andrew David, on February 25.

The Rev. and Mrs. Henry Hoover announced the birth of their second child and first daughter, Martha Suzanne, on March 4. Mr. Hoover is assistant to the dean of St. Mark's Cathedral, Minneapolis.

The Rev. Thomas G. Keithly (assistant to the dean of St. Matthew's Cathedral, Dallas) and Mrs. Keithly announced the birth of their second child and first son, Hugh Cameron, on February 14.

The Rev. Calvin R. Miller and Mrs. Miller, of Selinsgrove and Northumberland, Pa., announced the birth of their third child and first son, Christopher Thomas, on January 30.

Chaplain and Mrs. Edward A. Sterling announced the birth of a daughter, Mary Margaret, on January 29, in Davenport, Iowa, where Mrs. Sterling and the baby are residing, while the chaplain is serving with the U.S. Army in Korea.

The Rev. Robert W. Tobin, Jr. and Mrs. Tobin, of St. Peter's Church, Borger, Texas, announced the birth of their first child, John Miller, on January 13.

The Rev. James B. Trost and Mrs. Trost, of St. Andrew's Church, York, Pa., announced the birth of a son, Anthony Stackpole, on February 21.

The Rev. Christopher L. Webber and Mrs. Webber of Christ Church, Lynbrook, Long Island, N. Y., announced the birth of their second child and first daughter, Elisabeth Rose, on February 16. The baby's maternal grandfather is the Very Rev. Lawrence Rose of General Theological Seminary.

## Marriages

The Rev. William B. Watson and Miss Barbara Anne Linn were married on January 18 at All Saints' Church, Beverly Hills, Calif., by Bishop Hunter of Wyoming, assisted by the Rev. Kermit Castellanos. Mr. Watson is rector of Trinity Church, Lander, Wyo.

## Ordinations

### Priests

Connecticut — On March 5, the Rev. Robert Charles Worthey, curate, St. John's Church, Bridgeport, Conn.; March 9, the Rev. Edgar Lockwood, curate, Trinity Church, Hartford, Conn.

# SCHOOLS

## FOR BOYS (Cont'd.)

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## DEATHS

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

The Rev. J. Neilson Barry, historian and retired priest of the diocese of Washington, died in Portland, Ore., on February 22d, at the age of 90.

Mr. Barry had lived in Portland since his retirement in 1922. He was born in North Carolina in 1870. He attended schools in Virginia, and studied at the General Theological Seminary. He was ordained to the priesthood in 1896, and served as a missionary at Holy Trinity Church, Palouse, Wash., from 1895 until 1899. After serving as acting curate, in 1899, at St. Agnes' Chapel, Trinity Parish, New York City, he became a missionary at Trinity Church, Spokane, Wash., where he served until 1904. In 1905 and 1906 he served at Trinity Parish in Charles County, Md., and in 1906 and 1907 he served at St. Columba's Chapel

in Washington, D. C. He served at St. Stephen's Parish, Baker, Ore., from 1907 until 1912. He was curate of St. Thomas' Parish, Washington, D.C., in 1913. He worked among prisoners in Washington and Oregon from 1913 until he retired in 1922.

At about the age of 60, he earned the degree of bachelor of arts from Albany College, now Lewis and Clark College. Later he did advanced work in history at Columbia University. He was a long-time member of the Oregon Historical Society, and contributed many articles to the Oregon Historical Quarterly. He was an honorary life member of the Washington State Historical Society. He was the author of *Suggestions for Chancel Guilds*, and *Ecclesiastical Politics*.

He is survived by his sister, Mrs. Leonard S. Horner; a niece, Miss Elizabeth C. Keith; and an adopted son, Eldridge Dighton Barry.

The Rev. Walter Francis Renzel, a priest of the diocese of Milwaukee and former probation officer of the municipal

and district courts of Milwaukee, Wis., died in Winter Haven, Fla., on January 21st, at the age of 61.

Fr. Renzel was born in Milwaukee in 1899. He attended Milwaukee high schools, and studied at the University of Wisconsin. He was named a deputy sheriff in 1926 and became a probation officer five years later. He was ordained to the diaconate in 1954, and to the priesthood in 1957.

He was once quoted as saying, "Being a priest is much like being a probation officer. People aren't any worse now than they were 34 years ago. The same problems exist."

During his ministry, Fr. Renzel served as an assistant at St. John's Church and St. Luke's Church, Milwaukee. He was a member of the Christian relations committee of the diocese of Milwaukee.

He is survived by his wife, Gerald Sylvia Werner Renzel, and two sisters, Mrs. August Nolte and Mrs. Robert Zeigler.

He was an active Mason of the York Rite, and was a recipient of the Knight Companion Order of the Red Cross of Constantine in Miami.

## CLASSIFIED

### DIED

ON FEBRUARY 18, 1961, at St. John's Rectory, Townsend, Montana, Dorothy Christina, the beloved wife of Dr. A. E. Longfellow. Requiem Mass was said by Fr. John Gessell in Grace Church, Salem, Massachusetts, on February 23rd, and interment followed in the family grave in North Beverly Cemetery, Beverly, Massachusetts. Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.

### BOOKS

OUT-OF-PRINT fiction, non-fiction located. Long-Lost Books, Box 138, Cambridge 38, Mass.

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CHALICES, Ciboria, Pyxes, Sterling silver. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

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VACATION, CANADA—Priest and family needed, one month. Reservation and agricultural, two churches, light Sunday, excellent prospects, fishing, etc. Rev. B. King-Edwards, Garden River, Ontario.

SUPPLY PRIEST wanted in Ontario, Canada parish near Niagara Falls, for the month of July. Two Sunday services. Honorarium and rectory available. Reply Box D-560.\*

ORGANIST-CHOIR DIRECTOR, part time. Prayer Book, Liturgical. Detroit parish. Reply Box J-552.\*

SEXTON for Catholic parish. Prefer retired, married man. Apartment, utilities, salary. Write: The Rev. Henry G. Turnbull, St. John's Church, Newport, R. I.

SUPPLY PRIEST, month of August, rectory and honorarium, New York diocese, 60 miles from city. Reply Box K-561.\*

HOUSEKEEPER, experienced in institution work, to take full charge in conference center, capacity 300, May to September. Southeast. Reply Box K-562.\*

### POSITIONS WANTED

EXECUTIVE, CHURCHMAN, would terminate successful business career to serve as bursar, business administrator, etc. School or other Church organization. Reply Box G-555.\*

PRIEST, single, 37, Catholic Churchman, now rector of large middle western parish, desires change. No territorial preferences. Reply Box Z-559.\*

CALIFORNIA SUPPLY wanted, month of July or August, in exchange for use of rectory and stipend. Reply Box K-554.\*

PRIEST, Prayer Book Catholic, competent, with university and seminary degrees and nine years' experience, would welcome opportunity to exercise priesthood fully, preferably on west coast. Available June 1. Reply Box L-558.\*

PRIEST, fifteen years' parish, diocesan promotion, seeks parochial challenge. Prayer Book Churchman, relevant preacher. Reply Box S-553.\*

PRIEST, married, considered good preacher, pastor. Trained in Christian Education. Reply Box B-557.\*

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MATURE WOMAN, college graduate, life-long Episcopalian, experienced hostess, housekeeper, dietitian, seeks position at Conference Center or Church-centered institution. Available now. Just completing nine years in similar work. References. Reply Box A-549.\*

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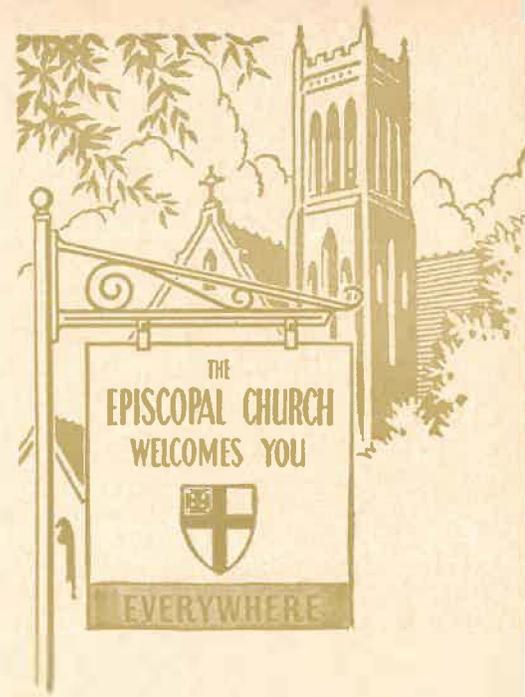
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Daily 9; C Sat 4:30 & 7:30

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Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

## 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 & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

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Rev. John G. Shirley, r; Rev. James R. Daughtry, c;  
Rev. Ralph A. Harris, choirmaster  
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri  
10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
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C Sat 4:30-5:30, 7:30-8:30

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## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex  
Thurs 10; C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

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8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
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Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
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Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
7:30; Wed 8:30; C Sat 4-5

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesday 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass  
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat  
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,  
Sat 12-1

## 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 & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Samuel E. Purdy, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30

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