

MORE ABOUT THE CONTRIBUTORS

In Alphabetical Order (by Surname) - In A Variety Of Styles

Gleaned From Various Sources: Who's Who, Obituaries, Directories, Books, Episcopal Church Archives, Lambeth Palace Library, etc.

edited/adapted by Richard T. Nolan in 2007

BEHIND THE SCENES

Bishop James A. Pike of California was most supportive of the idea of this book on the diaconate; he agreed to write the final chapter. Armed with his name and writing from the Cathedral School of the Cathedral of St. John the Divine (the bishop's prior post as cathedral dean), I was able to line up some excellent scholars to contribute.

What's more, Drs. Cherbonnier, Hardy, and Paul were among my former professors. When Bishop Pike could not come through with the chapter, given his heavy demands in California and beyond, Dr. Latourette graciously accepted the invitation. (My only prior contact with the latter was to offer a ride as he was trudging up Prospect Street toward the Yale Divinity School campus, an offer he seemed glad to accept.)

Box 4068, Santa Barbara, California 93103

October 1, 1968

My dear Dick (if I may):

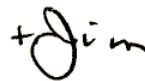
Thank you so much for having a copy of your new book sent to me (I am belated in my thanks I realize). It will make a good contribution I know. When I got your letter I did sort of recall having heard from you some time ago about the necessity of leaving my essay out. I am sorry to have forgotten it meanwhile.

I appreciate your kind comment in your letter to The Living Church, which they coupled with mine, in response to Charles Harris' review.

In addition to the quality of its contents the book is very attractively gotten up.

With every good wish and the hope that our paths cross before too long,

Sincerely,



Rt. Rev. James A. Pike

The Rev. Richard T. Nolan
26 Hillside Avenue
Bristol, Connecticut 06010

H. BOONE PORTER

The Rev. Dr. H. Boone Porter was generous with his time and suggested a number of ideas about the proposed book's contents. He also critiqued the chapter "The Order of Deacons in Anglicanism."



New York Times June 11, 1999 H. B. Porter, 76; Revised Episcopal Prayer

The Rev. Dr. Canon H. Boone Porter, an Episcopal theologian and liturgical scholar who played a leading role in modernizing the church's Book of Common Prayer in 1979, died on Saturday at Bridgeport Hospital in Connecticut. He was 76 and lived in Southport, Conn.

The cause was pneumonia, his family said.

Dr. Porter was an influential member of the Standing Liturgical Commission, the panel of church experts who worked from 1960 to 1976 to revise the wording of the holy communion service into plain, common, modern English. He became a principal architect of the revision, writing most of Eucharistic Prayer A and part of Prayer B, alternative versions of a major part of the ritual of consecrating bread and wine.

At his death Dr. Porter was senior editor of *The Living Church*, a weekly magazine, to which he contributed articles until this year. He was the magazine's editor and general manager in Milwaukee from 1977 until 1990.

Earlier, Dr. Porter taught at the Episcopal Church's General Theological Seminary in New York. He was named a professor of liturgy in 1960, when he established the first doctoral program in liturgical studies in the United States.

In 1970 he joined with former students, many of whom had become church leaders, to explore the possibilities of liturgical renewal that they hoped would reach out to minorities and rural Americans. The group worked on redefining the Episcopal Church's relationships with its members, an effort reflected in the wording of the new Book of Common Prayer.

The work of Dr. Porter and his committee was extensive and sometimes controversial because of how much the 1979 revision differed from centuries-old forms.

The revised prayer book offers two alternative versions of the communion service, Rite I and Rite II, and the Eucharistic Prayer in four versions is in Rite II; the prayer is also called the Great Thanksgiving.

In the 1923 version of the Book of Common Prayer, in language essentially unchanged since 1662, the celebrant of the Holy Eucharist prayed, in part:

"All Glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

As rephrased by Dr. Porter, that passage in Eucharistic Prayer A now reads:

"Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

"He stretched his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world."

After leaving Milwaukee, Dr. Porter, who was over 70 at the time, became a part-time student at the Yale Forestry School and received a master's degree in environmental studies in 1995.

Harry Boone Porter was born in Louisville, Ky., to a prosperous family that founded the Porter Paint Company. He graduated from Yale in 1947 and entered Berkeley Divinity School in New Haven to start his studies of liturgy, graduating in 1950. He received a master's degree in theology from the General Theological Seminary in 1952 and a doctorate from Oxford University in 1954.

Dr. Porter began his teaching career at Nashotah House Episcopal Seminary in Wisconsin, where he taught church history, before returning to General Theological as its first tenured professor of liturgy. His courses attracted members of the next generation of church leadership, and while in New York he also sat on committees of his church's national headquarters in Manhattan.

He is survived by his wife of 52 years, Violet Monser Porter; three daughters, Charlotte Porter of Island Grove, Fla., Gabrielle Dennison of Southport, and Clarissa Porter of Fairfield, Conn.; three sons, H. Boone 3d, of Prairie Village, Kan., Michael T., of Summit N.J., and the Rev. Canon Nicholas T. Porter of Paris; a stepbrother, William Wood of Captiva Island, Fla.; a stepsister, Doris Spaulding of Louisville, and eight grandchildren.



"Porter, Harry Boone" from *An Episcopal Dictionary of the Church, A User Friendly Reference for Episcopalians*, Don S. Armentrout and Robert Boak Slocum, editors.

(Jan. 10, 1923–June 5, 1999). Priest, liturgical scholar, professor, editor, and missionary. He was born in Louisville, Kentucky. He received his B.A. from Yale University in 1947 and his S.T.B. from the Berkeley Divinity School in 1950. From 1950 until 1952 Porter was a fellow/tutor at the General Theological Seminary, and in 1952 he received his S.T.M. from General Seminary. He earned his D.Phil. from Oxford University in 1954. In 1996 he received a master's degree in Environmental Studies from the Yale School of Forestry. Porter was ordained deacon on Apr. 12, 1950, and priest on Apr. 16, 1952. He taught Ecclesiastical History at Nashotah House, 1954-1960, and he was Professor of Liturgics at General Seminary from 1960 until 1970. He left General Seminary in 1970 to become the Director of the National Town and Country Church Institute (Roanridge). He remained at the Institute until 1977, when he became Editor of *The Living Church*. He retired from that position in 1990. Porter served on the Standing Liturgical Commission, 1961-1976, the General Board of Examining Chaplains, 1970-1982, and was president of the Episcopal Church Army, 1970-1975. He was president of New Directions Ministries from 1977 until 1985. Among his books are *The Day of Light* (1960), *Growth and Life in the Local Church* (1968), *Keeping the Church Year* (1977), and *A Song of Creation* (1986). Porter died in Bridgeport, Connecticut.

EDMOND La B. CHERBONNIER

The Rev. Dr. Edmond La Beaume Cherbonnier was born on February 11, 1918, in Saint Louis, Missouri, to Edward Goodwin Cherbonnier and Adelaide Alice (La Beaume) Cherbonnier. (Mr. Edward Cherbonnier was vice president of the Ralston Purina Company.) After graduation from Saint Louis Country Day School, he entered Harvard University, where he majored in geology and in 1939 received the degree of

Bachelor of Arts.

A post as a teacher of Latin at Avon Old Farms School in Avon, Connecticut, preceded his matriculation at Union Theological Seminary, New York, this study being interrupted while Cherbonnier served as a naval aviator during World War II. However, in 1947 he received the degree of Bachelor of Divinity from Union and was ordained a deacon by the Episcopal Bishop of Missouri.

Subsequent study on a Fiske Fellowship from Harvard led to the degrees of Bachelor of Arts (1948) and Master of Arts (1952) from Cambridge University, England. In addition, from 1948-1949 Cherbonnier was in residence as a Union Seminary Travelling Fellow at the University of Strasbourg and the University of Zurich.

By the time he formally entered the doctoral program at Columbia University, Dr. Cherbonnier had been married for six years to the former Phyllis White of St. Louis, who earned her Master of Arts degree in religion also from Columbia. (She is the daughter of the late Dr. and Mrs. Park J. White of St. Louis; Dr. White retired as a pediatrician and a professor of medicine at Washington University. Her master's thesis was entitled *The Preservation of the Individual in the Thoughts of Nietzsche and Kierkegaard.*)

During the 1949-1950 school year, while studying, Dr. Cherbonnier was a tutor-assistant to Henry P. Van Dusen at Union. A one-year appointment as assistant professor of religion at Vassar (1950-1951) saw at its conclusion his Ph.D. degree in religion conferred by Columbia. His doctoral thesis was entitled *Freedom and Time: A Study in Some Recent Contributions to the Problem.*

From Vassar Cherbonnier joined the faculty of Barnard College of Columbia University, where he remained until the spring of 1955 as assistant and associate professor of religion. In addition, from 1952 to 1955 he served as Deacon at the nearby Cathedral Church of Saint John the Divine, during the Deanship of James A. Pike. In 1955 his book *Hardness of Heart* was published by Doubleday.

Now the father of a girl, Laurie Goodwin, in the fall of 1955 Cherbonnier was invited by Trinity College, Hartford, Connecticut, to establish a religion department. A son, Camden La Beaume, was born the summer following his first academic year at Trinity. After serving two years as an associate professor, he was promoted to full professor and was then joined by a second department member. Under his chairmanship, the department was enlarged to a staff of five full-time professors plus adjunct faculty.

In 1959 the University of Vermont awarded Professor Cherbonnier the degree of Doctor of Divinity, *honoris causa*. His 1962-63 sabbatical leave in England was partially underwritten by a Lilly Post-Doctoral Fellowship and was spent in further work on distinctions between mystical and biblical thought.

Dr. Cherbonnier was on another leave the 1970-1972 academic years plus the first semester of the 1972-1973 year, also spent in England. For many years he has also been interested in the Shroud of Turin and the life of Saint Joan of Arc (1412-1431).

His published writings are available in the Cherbonnier subsite of www.philosophy-religion.org.

Dr. Cherbonnier retired in 1990 and (as of this 2007 writing) lives with his spouse half the year in their West Hartford home and the other half in London.

WORSHIP OF IDEALS HELD DESTRUCTIVE

St. John's Deacon Warns on Idolatry of Democracy as a Danger of Our Time

A temptation to make an idol out of democracy, and thus stifle individual freedom, is already evident among us, the Rev. Dr. Edmond L. Cherbonnier, Deacon for the New York Cathedral (St. John the Divine) and a member of the faculty of Barnard College, said in his sermon yesterday.

"When democracy is put in the place of God," he declared, "it destroys itself, for there is no higher doctrine by which it may be judged. Truth becomes a matter of majority opinion, and dissent is always wrong. What we then have we may still call democracy, but it will no more deserve the name than the people's democracies set up by the Communists."

Dr. Cherbonnier characterized this conception of democracy as one example of "a subtle form of idolatry," consisting of replacing faith in God with allegiance to ideals. He gave as another example the ideal of world brotherhood as evidenced in the French Revolution and in communism to day.

"The French Revolution," he asserted, "having repudiated God, tried to set up a trinity of liberty, equality and fraternity - while the streets of Paris ran with the blood of the victims which this idol required. This tragic story repeats itself in our time. The leaders of communism are genuinely seduced by their own proclamation of world brotherhood - a goal so lofty that it justifies any means which might enable them to impose it by force upon their fellow men.

Christianity's primary concern is with the hearts of men. God's reproach is never for a lack of ideals, but for hardness of heart."

The most dedicated idealist, he said, can have "a heart of stone."

Whatever your idol," Dr. Cherbonnier added, "it will ultimately visit you with the very opposite of what you hoped to get from it. The true God can be told by what He does. Only the living God - not something but Someone - can create, rule and redeem history, and judge, love and forgive men."

The New York Times Originally published May 31, 1954

GEORGE H. EMERSON

The Rev. George H. Emerson (1901-1991), sometime Archdeacon of California, was a Pennsylvania native who received his law degree from Southwestern University School of Law (Los Angeles) in 1927. He was

ordained a deacon in 1960 by James A. Pike (Bishop of the Episcopal Diocese of California) and priest in 1972 by Bishop Pike's successor C. Kilmer Myers.

In the 1991 *Episcopal Clerical Directory*, Archdeacon Emerson's final, full entry was published as:

EMERSON, George Heins (ECR) 18974 Monte Vista Dr, Saratoga, CA 95070 Assoc S Andr 60-. b Cynwyd PA 24 Sep 01 s George Heins Emerson Sr & Laura Comfort (Hance). SoWstrn U-Los Angeles JD 27. D Dec 60 Bp Pike P Jan 72 Bp Myers. m 1) 16 May 31 Irma Furney Sorter (dec) c1; 2) 16 Aug 69 Doris M Nelson (dec). Cmsn H Matrimony 61-74. Com Cns 63-. Archd 65-. ExCoun 65-. Chrma Saratoga/Los Gatos ARC 66-67. Omega Sigma Sigma.

The 1993 *Episcopal Clerical Directory* gives his date of death as July 9, 1991.

THEODORE PARKER FERRIS

From "the Pluralism Project," Harvard University: "Over the years, Trinity Church, Boston, has attracted many outstanding clergy. The rectors have been some of the leading Christian religionists of their eras. Phillips Brooks, rector from 1869-91, was a well-known preacher and Christian leader, and the composer of the Christmas carol "O Little Town of Bethlehem." The Presiding Bishop Henry Knox Sherrill served as rector from 1923-30. **And Theodore Parker Ferris, rector from 1942-72, was considered by many to be one of the leading orators and religious thinkers of his generation.**"

The Rev. Dr. Theodore Parker Ferris, the son of Walter Andrew and Eva (Parker) Ferris, was born in Port Chester, New York, on December 23, 1908. He received his A.B. from Harvard University in 1929 and B.D. from General Theological Seminary, NY, in 1933. Ordained deacon on June 11, 1933, he was ordained a priest on May 27, 1934.

From 1933 until 1937 Ferris was assistant to the rector of Grace Church, New York, and at the same time served as fellow and tutor at General Seminary. From 1937 until 1942, he was rector of Emmanuel Church, Baltimore, and from 1942 until his death, he was the fourteenth rector of Trinity Church, Boston, Massachusetts.

Many of his publications were books of sermons. He published a book on preaching *Go Tell the People* (1951) in which he stated that "A sermon is by nature a disclosure, an unveiling, a revelation . . . to preach is to draw the curtain aside from the figure of Christ and to lose oneself in the folds of it." He was also author of *This Created World*, 1944; *This is the Day*, 1951; *The Story of Jesus*, 1953; "Exposition of the Acts of the Apostles" in *The Interpreter's Bible*, 1954; *When I Became a Man*, 1957; *The New Life*, 1961; *Book of Prayer for Everyman*, 1962; *What Jesus Did*, 1963; and *The Image of God*, 1965.

From 1943 until 1964 Dr. Ferris was an adjunct instructor in homiletics at the Episcopal Theological School, Cambridge, Massachusetts. He was active in the ecumenical movement and an alternate delegate to the first assembly of the World Council of Churches at Amsterdam in 1948. As well, he was Delegate to the Episcopal Church's triennial General Convention in 1946, 1949, 1952, 1955, 1961, and 1967. Furthermore, he was a trustee of the Boston Symphony Orchestra.

His honorary degrees included S.T.D. from General Seminary, 1961; D.D., Rollins College., 1944, Middlebury College., 1955, Boston University., 1958, Harvard College, 1969; and Mus.D., Westminster Choir Coll., Princeton, N.J., 1967.

A bachelor, Dr. Ferris died in Boston on Nov. 26, 1972.

GEORGES FLOROVSKY

Archpriest Georges Florovsky 1893-1979

[In Eastern Orthodoxy, the rank of archpriest remains as a title of honor or seniority. It is synonymous with that of protopresbyter in Greek usage, but in Slavic usage they are distinct offices. In either case, it is the highest rank married clergy can ordinarily expect to attain. Archpriests are styled "Very Reverend" and are distinguished by the award of a pectoral cross. – from Cross, F. L.; Livingstone, Elizabeth A.: *The Oxford Dictionary of the Christian Church*. 3rd ed. rev. Oxford; New York : Oxford University Press, 2005, S. 99]

The Very Reverend Dr. Georges Vasilievich Florovsky was born in Odessa as the fourth child of an Orthodox priest. Inspired by the erudite environment in which he grew up, he learned English, German, French, Latin, Greek, and Hebrew while still a schoolboy. At eighteen he started to study philosophy and history. After his first graduation, he taught for three years at high schools in Odessa and then made his full graduation including the *licensia docendi* at all universities in the Russian empire. In 1919 he began to teach at the University of Odessa, but his family was forced to leave Russia in 1920. The young Florovsky realized at that time that there would be no return for him, the history and philosophy he taught was incommensurate with Marxist ideology and would be rejected. Florovsky thus became part of the great emigration of the Russian intelligentsia, which also included Nikolai Berdyaev, Sergei Bulgakov, Nicholas Lossky, his son, Vladimir Lossky, Alexander Schmemmann, and John Meyendorff, the latter two of whom later followed Florovsky as Dean of Saint Vladimir's Orthodox Theological Seminary.

In the 1920s he had a close personal and vocational friendship with Nikolai Berdyaev. The two became somewhat more distanced in later years, largely through Berdyaev not understanding Florovsky entering Holy Orders, and also through Florovsky's critical attitude towards Berdyaev's philosophy of religion in his own

Ways of Russian Theology.

In 1925 Florovsky was appointed professor of patristics at the St. Sergius Institute of Orthodox Theology in Paris. In this subject, he found his real vocation. Patristics became his benchmark for Orthodox theology and exegesis, as well as a source for many of his contributions and critiques of the ecumenical movement. Despite not having earned an academic degree in theology (apart from several honorary degrees awarded later), Florovsky would spend the rest of his life teaching at theological institutions.

In 1932 Florovsky was ordained priest of the Orthodox Church. During the 1930s he undertook extensive research in European libraries and wrote his most important works in the area of patristics as well as his *magnum opus*, *Ways of Russian Theology*. In this massive work he questioned the Western influences of scholasticism, pietism, and idealism on Russian theology and called for its re-evaluation in the light of patristic writings. The work was received with either enthusiasm or condemnation - there was no neutral attitude to it among Russian émigrés. Among the critics were Sergei Nikolajevitch Bulgakov, the head of the St Sergius Institute and prominent exponent of the Russian theological tradition of the 19th century, as well as Nikolai Berdyaev, exponent of the religious renaissance of the 20th century.

In 1949 Florovsky moved to New York City to take a position as Dean of Saint Vladimir's Orthodox Theological Seminary. Florovsky's oversight of the development of the theological curriculum led to the Board of Regents of the University of the State of New York granting the Seminary an Absolute Charter in 1953. He retired as Dean in 1955.

-from St Vladimir's Orthodox Theological Seminary

www.svots.edu/Faculty/Georges-Florovsky/index.html



Born: Odessa, Russia, Aug. 28, 1893. Son of Basil and Claudia (Poprouzhenko) F.; diploma in graduate studies, U. Odessa, 1916, research fellow, 1916-19; D.D., St. Andrews U. (Scotland), 1937; S.T.D., Boston U., 1950; Th.D., U. Salonica, 1959; LL.D., Notre Dame U., 1966; D.D., St. Vladimir's Sem., Crestwood, N.Y., 1968; Yale, 1973, Princeton, 1974; married Xenia Simonov, Apr. 27, 1922.

Came to U.S., 1948, naturalized, 1954. Lecturer in philosophy, U. Odessa, 1919-20; lecturer in philosophy of law, Russian Faculty of Law, Prague, 1922-26; professor of patristics, Orthodox Theological Institute, Paris, 1926-48; ordained priest, Greek Orthodox Church, 1932; professor of divinity, St. Vladimir's Orthodox Theological Seminary, N.Y.C., 1948-55, dean, 1950-55; adjunct professor of history and theology of Eastern orthodoxy, Union Theological Seminary; adjunct professor of religion Columbia, 1950-55; associate professor, Greek Archdiocese, Holy Cross Theological School, Brookline, Mass., 1955-59; professor of Eastern church history, Harvard Divinity School, 1956-64, professor emeritus, 1964-79; senior visiting fellow, council of humanities, visiting professor of religion and Slavics, Princeton, 1964-72, visiting lecturer, Princeton Theological Seminary, 1972-79; professor of patristic theology and philosophy of religion, Holy Cross Theological School, Brookline, Mass., 1963-65; visiting lecturer in church history, Boston U., 1954-55. Member academic council, Ecumenical Institute for Advanced Theological Studies, Jerusalem, 1945-79. Fellow American Academy of the Arts and Science; corresponding fellow, British Academy; member, Royal Academy of Athens (Greece) (corresponding member.), American Society of Church History; World Council of Churches. (member, provisional committee 1938-46; assembly delegate, 1948, 1954, 1961, 1968; central and executive committee, delegation consultant, 1937, 1952, 1963), National Council of Churches of Christ U.S.A. (vice president 1954-57), American History Association, American Association for the Advancement of Slavic Studies. Home: Princeton, N.J

Died Aug. 11, 1979.

TUESDAY, AUGUST 14, 1979

Rev. G. S. Florovsky, Theologian

By JOAN COOK

The Very Rev. Dr. Georges V. Florovsky, a Russian theologian, historian and archpriest of the Russian Orthodox Church, died Saturday at the Princeton (N.J.) Medical Center after a long illness. He was 85 years old.

Dr. Florovsky was a visiting lecturer at Princeton Theological Seminary, where he had taught church history and patristics, the writings and doctrines of the early leaders of the Christian church, since 1962. From 1964 to 1972, he also taught at Princeton University, which is not connected with the seminary.

A commanding figure with a white beard and mustache and a flowing black cassock, he frequently halted traffic as he crossed Nassau Street in Princeton.

Dr. Florovsky joined the Princeton faculty after retiring as a professor at Harvard Divinity School, where he taught from 1956 to 1964. In 1950 he became a lecturer at Columbia University on the development of Eastern Orthodox thought, and was an adjunct professor of the history and theology of Eastern Orthodoxy at Union Theological Seminary in New York.

Dr. Florovsky was one of the foremost Orthodox members of the World Council

of Churches and was an original member of the committee that formed the council in 1937.

He was the author of a number of theological and historical publications. Born in Russia, Dr. Florovsky was a graduate of the University of Odessa. An anti-Communist, he left Russia in 1920. He taught at the Russian University College in Prague until 1926, when he joined the Orthodox Theological Institute in Paris.

Dr. Florovsky came to the United States in 1948 to join the faculty of St. Vladimir's Russian Orthodox Seminary and Academy, then located at Union Theological Seminary. Founded in 1905 in Minneapolis, St. Vladimir's provided Russian parishes in the United States with ministers until 1923, when it closed after losing its financial support because of the Russian Revolution. It reopened in 1938, and is now in Tuckahoe, N.Y.

Dr. Florovsky was a member of the American Academy of Arts and Sciences and the British Academy, and he had a host of honorary degrees, among them doctorates from Yale, Princeton, Boston University, Notre Dame and the University of St. Andrew in Scotland.

There are no survivors.

EDWARD ROCHIE HARDY

The Rev. Dr. Edward Rochie Hardy was born in New York on June 17, 1908.

Died in Cambridge, England, May 26, 1981

EDUCATION

AB, Columbia University, 1923; MA, Columbia University, 1924; PhD, Columbia University, 1931; STB, General Theological Seminary, New York City, 1933; STM, General Theological Seminary, New York City, 1934; STD, General Theological Seminary, New York City, 1956; STM, Union Theological Seminary, New York City, 1932; MA, Cambridge University, 1969

THE EPISCOPAL CHURCH

Ordained deacon, Dec. 21, 1929; priest, June 18, 1932.

POSITIONS:

Assistant pastor St. Paul's Church, Spring Valley; also St. Stephen's Church, Pearl River, New York, 1930-31; St. Andrew's Church, Astoria, Long Island, 1932-36; fellow and tutor General Theological Seminary, 1929-44, instructor Hebrew, 1940-44; associate professor church history Berkeley Div. School, New Haven, 1945-47, professor, 1947-69; Univ. lecturer in early church history, University of Cambridge, England, 1969-81, fellow, dean Jesus College England, 1972-75

MISCELLANEOUS:

World Council of Churches del. to Near East, 1947, 55; member Joint Commission Ecumenical Relations (Episcopal Church), 1955-61, 64-70; member World Council Churches Commission on Faith and Order, 1961-75; member Joint Anglican-Orthodox Theological Commission, 1965-81. In 1942 he served as president of the American Society of Church History.

AUTHOR/EDITOR:

Author: *The Large Estates of Byzantine Egypt*, 1931; *Militant in Earth: Twenty Centuries of the Spread of Christianity*, 1940; *Christian Egypt: Church and People*, 1952; *Faithful Witnesses: Records of Early Christian Martyrs*, 1959; (with E. Fairweather); *The Voice of the Church: The Ecumenical Council*, 1962; editor: *Orthodox Statements on Anglican Orders*, 1946, and *Christology of the Later Fathers*, 1954.

FAMILY

Son of Edward R. and Sarah (Belcher) Hardy.; married Marion Dunlap, September 14, 1939; 1 child, Stephen Minear Hardy.

BOY, 12, FRESHMAN, COLUMBIA PRODIGY
Edward Rochie Hardy, Jr., Said to be Proficient in 12 Languages.
HIS HOBBY IS HISTORY

Is Reported to Have Deciphered Ancient Tablets That Have Puzzled Scientists.

Edward Rochie Hardy, Jr., 12-year son of Mr. and Mrs. Edward Rochie Hardy of 418 West 118th Street, has been matriculated as a freshman at Columbia University, and in point of youthfulness holds the record of that institution. He has an acquaintance with twelve languages, and his hobby has been the study of history, particularly the history of Assyria and Babylonia., in delving into which he mastered the mysteries of the ancient hieroglyphic tablets that have puzzled the linguistic authorities who through such records frequently found piecemeal accounts of civilization before the flood.

Young Hardy's career at the university undoubtedly will attract as much attention as did the marvelous progress made by William James Sidis, first at Tufts College and finally at Harvard University.

It is something of an accident that the latest educational prodigy is not now pursuing his studies at the same university which developed young Sidis. He was entered recently as a freshman at Harvard, but because of his strong preference for Columbia University, in the shadow of whose walls, figuratively speaking, he was born and reared, he finally was permitted to begin his college career in this city.

When he has gone through Columbia he will have become the entire product of that institution, for at the age of 3 years he first entered the Horace Mann School, completing three and sometimes four grades in a year. At the age of 8 he was ready to enter High School, and pursued his studies in the Friends Seminary.

Young Edward is a well-developed lad physically as well as mentally. He is an expert swimmer and is interested in athletics generally. He weighs 143 pounds. but hopes to reduce this by recreation and exercise. In his study of Assyrian and Babylonian the boy became deeply interested in the past and future of Palestine and Mesopotamia, and he declares it is his intention to become a missionary and visit these countries.

His entrance at Columbia was a matter of his own choosing, for his father had expressed a wish to have the lad pursue his studies at Harvard. His mother was desirous of seeing him graduated from New York University, where his father is a member of the Faculty. He is a descendant of old New England families which have produced a Governor, a college President and boast royalty among their earliest antecedents.

Published: October 20, 1920 The New York Times

STUDENT 'PRODIGY' IS ORDAINED - AT 24

Edward R. Hardy Jr. Is Advanced to Episcopal Priesthood in St. John's Cathedral.

COLUMBIA GRADUATE AT 15
Studied 17 Languages in Boyhood

Iowa Preacher Urges Clergy to Cling to Faith's Certainties.

The Rev. Edward Roche Hardy Jr., who was graduated from Columbia University at the age of 15, ordained a deacon at 21 and who received his degree of Doctor of Philosophy at 22, was elevated to the Protestant Episcopal priesthood yesterday at the age of 24 at a special ordination service in St. Ansgarius's Chapel of the Cathedral of St. John the Divine.

Known as "Columbia's Infant prodigy" from having entered the university at the age of 12, Mr. Hardy studied seventeen languages and won a Phi Beta Kappa key at the age of 14. After completing his course in three years, he received his M. A. degree from Columbia a year later and was graduated from the General Theological Seminary in June, 1929. On Dec. 21, 1929, he was ordained a deacon in the cathedral.

He was too young to be ordained into the priesthood at the ordination services in the cathedral on Trinity Sunday, May 22, but he reached the age of 24, the minimum age for the priesthood, on Friday. As a graduate student, holding a fellowship in the General Theological. Seminary, he teaches Greek.

The Rev. John P. Cuyler Jr., who is a member of the staff of Calvary Church in Fourth Avenue, also was elevated to the priesthood, and Kenneth Daniel Perkins, a graduate of the Berkeley Divinity School, was ordained a deacon. Mr. Perkins will teach at Iolani Missionary School in Honolulu.

The Right Rev. Charles K. Gilbert, Suffragan Bishop of the Protestant Episcopal Diocese of New York., celebrated holy communion after the ordination, during which he conducted the formal examination of the candidates. The ordination sermon was preached by the Very Rev. Dr. Marmaduke Hare, dean emeritus of Trinity Cathedral, Davenport, Iowa. The master of ceremonies was the Rev. William Dudley F. Hughes, precenter of the cathedral.

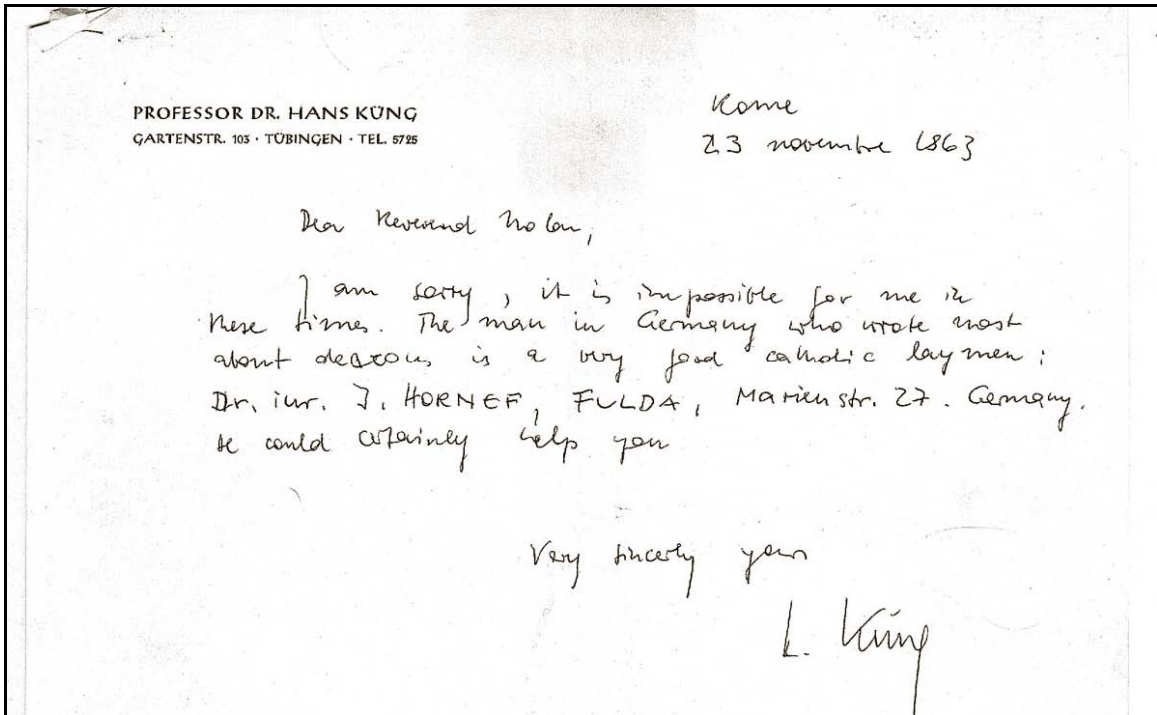
"We are fully conscious of the new thought that surges around us," Dr. Hare said in his sermon. "There seems nothing which is not in transition. This is true in science as well as in theology. The last thirty years have seen a complete revolution in all the ideas of our scientific faith. And to some extent there has been a similar change in theology.

"Only by patient obedience to the call of God, only by humility of life and thought, can a man solve the problems which beset him. May we clergy think out our problems on our knees in our study, and ever preach our certainties and not our doubts, holding fast to and preaching the fundamental truths of the eternal gospel."

Dr. Hardy will celebrate his first holy communion this morning in St. Agnes's Chapel in Ninetysecond Street, west of Columbus Avenue, in which parish he was reared. He preached his first sermon in the same chapel in December, 1929.

JOSEF HORNEF

Unable at the time to write the chapter on Roman Catholicism, Professor Dr. Hans Küng recommended Dr. Josef Hornef.



“I am very sorry, it is impossible for me at these times. The man in Germany who wrote most about deacons is a very good Catholic layman: Dr. iur. J. Hornef, Fulda, Marienstr. 27. Germany. He could certainly help you.”

Behind the scenes: Without consulting with me, the Corpus editor changed a date in Dr. Hornef's chapter, and he was rightly irritated when he spotted it after the book was published. However, it is correct in the online edition.

Dr. Josef Hornef was born in 1896 in Germany and died in 1971. He studied in Germany at the Universities of Freiburg im Breisgau, Bonn, and Giessen. He received doctorates in both Civil as well as Canon Law.

Dr. Hornef, a lifelong jurist, became attracted to the notion of a restored diaconate in the 1930s. A devoted and active Catholic, he observed how the National Socialist regime was wresting the diakonia from the Church and making it the sole monopoly of state welfare organization under regime control. Suspect by the regime, Dr. Hornef and his family were relocated to a village where he spent thirteen years in "forced exile." After the war, he was established in Fulda as Chief Provincial Court Judge. There he continued to pursue his interest in the diaconate. In 1947, he began writing articles about the renewed diaconate as part of the ongoing reordering of the life of the Church. In these writings, Dr. Hornef has provided invaluable service as a perceptive observer of the signs of the times and as an able chronicler as well.

The above biographical notation by Samuel M. Taub for Dr. Hornef's (c.) 1961 essay "The Genesis and Growth of the Proposal" in *Foundations for the Renewal of the Diaconate*.

Main Title: *Foundations for the renewal of the diaconate* / David Bourke, Karl H. Kruger, William F. Schmitz, translators.
Published/Created: Washington, D.C.: Bishops' Committee on the Permanent Diaconate, National Conference of Catholic Bishops, 1993. Description: 212 p. ; 23 cm. ISBN: 1555861857 Second Printing: September 2003

Josef Hornef's *Kommt der Diakon der frühen Kirche wieder?* (Herder, 1959) was first published in English as *THE NEW VOCATION* by the Mercer Press, Ltd. in Cork Ireland, 1963. It was translated from the German by the Rev. Patrick Russell, who also translated Dr. Hornef's contribution to *THE DIACONATE NOW*. Additionally the book was translated from German to French as *Reverrons-nous le diacre de l' église primitive?* and published in 1960. Dr. Hornef's following Preface provides some interesting autobiographical insights.

AUTHOR'S PREFACE - *THE NEW VOCATION*

I think that I owe my readers a word by way of explanation. Many of them will no doubt ask how I have come to set myself up to pronounce judgement in this question of a revival of the Diaconate - a question which is best answered by an outline of the history of my interest in it.

In 1933 I was working in a small Catholic parish in the south of my native Hesse; but early in the next year I, like countless other officials, was transferred to the Protestant region of North Hesse. The Nazi Government thought in this way to negative the influence of Catholic officials in Catholic parishes, but in this they erred. Many who had been transplanted in this latterday Diaspora began only now to discover their apostolic spirit. It must have been in the designs of God's Providence that I should have taken up residence

with my family in the building containing the room, which served our little band of exiles as a 'chapel'. The priest came every Sunday from the town, 12 miles away, to say Mass and was our guest. An inevitable consequence of this was that we became more acquainted with the life of the Church, that we had to do the duties of sexton, organist and Lector and that we were permitted to take an active part in the Divine worship in a way that would have been impossible in an organised Catholic parish.

After the war I was a Russian prisoner of war but in 1945 was fortunate enough to be able to return to my family and my work. In October 1947 I read in 'Stimmen der Zeit' an article by Fr. Pies, S. J. entitled 'Block 26. Experiences of priestly life in Dachau', in which he told of the deliberations of the priests imprisoned in Dachau concentration camp. They had discussed new ideas for the pastoral ministry, new approaches to the study of Theology and so on. And amongst the points treated was a revival of the Diaconate! It was this hint, brief as it was, that gave the initial impulse. I had been at that time 13 years in exile and had tasted both its hardships and its joys. What God had sent me as a trial had become my salvation. It was while in exile that I came to see the value of a revival of the Diaconate for our little community of the Diaspora - may it be God's design and His Divine Will that it prove of benefit to the whole Church!

It is now 10 years since I wrote my first essay on the Diaconate. For a whole year I had to trudge with it from one publisher to another until in 1949 it was accepted by 'Die Besinnung'. How different the position is to-day! It is actually the theological publications which are to-day showing the greatest interest in the question and the theologians themselves are discussing it more and more. If I could publish all the correspondence which I have received on this topic, it would reveal a great body of eager agreement all along the line.

Two events of recent date have brought the question into the limelight of world publicity and have filled the friends of the revival with joy and hope. At the International Congress for Pastoral Liturgy in Assisi in Sept. 1956, the Dutch missionary bishop, Bishop Wilhelm van Bekkum of Ruteng (Indonesia) in his paper 'The Liturgical Revival in the service of the Missions' forcibly advocated the revival of Diaconate and Minor Orders as independent offices. We will have more to say in another place about his views and about the other findings of the Congress which have a bearing on our topic.

The second event of far-reaching significance is the mention by the Holy Father himself in his address to the Second World Congress for the Lay Apostolate of the efforts being made towards a revival of the Diaconate. The Holy Father, who was dealing in the context with the difference between priest and layman, said that the question was not yet ripe for decision but that if it should one day become so that the deacon would take his place with the priest, that is, that he would no longer be a layman but would be attached to the priesthood by virtue of his ordination. Only one who is acquainted with the prudent character of Rome's pronouncements and its cautious handling of such questions can realise the importance of the very fact that our Holy Father himself referred to the matter on such an important occasion. If there were radical objections to the proposal, we can be sure that this pronouncement would not have been made in such a form. The Holy Father has declared that it is possible that a time may come when steps for a revival of the Diaconate will be opportune; surely therefore we may work towards the coming of that time and hasten its approach by prayer and by doing the necessary spiritual groundwork. It is clear to all friends of the Diaconate that now is the opportune moment for a thorough yet respectful presentation of the facts of the case.

And furthermore, leaving aside for a moment the question of the Diaconate, may we not claim that today or at any rate in the very near future the time has come for a revival of certain preliminary stages to the Diaconate?

Radical and weighty innovations such as these must necessarily be preceded by an earnest and comprehensive review of the whole position. On the other hand, one cannot disregard the needs of the Church, the grave lack of priests, the dire distress of the homeless, of the Missions of Latin America. Such distress teaches us to pray but it also spurs us on to action. I place my cause, therefore, in God's hands and confidently lay before Mother Church the supplications of many that the Diaconate of the early Church be restored to us once again.

Fulda, Lindenstrasse, Pentecost 1958 Josef Hornef

KENNETH SCOTT LATOURETTE

(from a Yale University website)

Chronology

1884 Aug 6 Born in Oregon City, Oregon, son of DeWitt Clinton and Rhoda (Scott) Latourette

1904 B.S., Linfield College, McMinnville, Oregon

1906 B.A., Yale

1909 Ph.D., Yale

1909-1910 Traveling secretary, Student Volunteer Movement for Foreign Missions

1910-1912 Faculty member, College of Yale in China, Changsha, China (forced to return for health reasons)

1914-1916 Prof. of history, Reed College, Portland, Oregon

1916-1921 Prof. of history, Denison University, Granville, Ohio

1918 Ordained to the Baptist ministry

1921 -1927 Prof. of missions, Yale

1927-1953 Prof. of missions and Oriental history

1938 Received Order of Jade from Chinese government

1938-1946 Chairman, Department of Religion, Graduate School, Yale

1946-1953 Director of Graduate Studies, Department of Religion, Yale

1953-1968 Prof. Emeritus, Yale

1968 Dec 26 Died in Oregon City, Oregon

Newspaper Obituary (adapted)

OREGON CITY, Ore., Dec. 31, 1968 A funeral service for the Rev. Dr. Kenneth Scott Latourette, one of the nation's foremost church historians and an expert on Oriental history, was postponed indefinitely today because of a three-day blizzard.

Dr. Latourette, who was 84 years old, was struck and killed by a car in front of his home last Thursday, Dec. 26. The Yale University professor emeritus had been living in the house in which he was reared. He returned here some years ago, although he maintained his home in New Haven and traveled extensively.

Dr. Latourette, who was a bachelor, left no immediate survivors.

In addition to his other accomplishments, Dr. Latourette, one of the Yale Divinity School's most famed teachers, was a prolific writer of scholarly works, a prominent mission leader and a respected Sinologist. He was the author of more than 80 books on Christianity, Oriental history and customs, and theological subjects. He was a leader in the ecumenical movement and a past president of the American Historical Association and of the American Baptist Convention.

In paying tribute to him yesterday, Dr. Eugene L Smith, executive secretary of the U.S. Conference of the World Council of Churches, said that "Kenneth Scott Latourette was not only the leading church historian of the 20th century, he was a beloved friend to students, a spiritual guide to his intimates, and a radiant Christian who loved his Lord and led many others to share that love."

Dr. Robert Handy, professor of church history at Union Theological Seminary, recalled yesterday that "his hundreds of students and colleagues called Dr. Latourette 'Uncle Ken,' and it was a genuine term of affection, for he was a remarkably warm human being."

Dr. Handy said Dr. Latourette was "legendary" in the field of church history and "will be known for generations to come for his gathering an incredible amount of scholarly material on the growth of the church since the French Revolution."

Between 1937 and 1945, Dr. Latourette's seven-volume *The History of the Expansion of Christianity* was published - which a reviewer for *The New York Times Book Review* called "the most monumental work of its kind undertaken, and so successfully completed, in modern times."

In 1953, the year Dr. Latourette retired as Sterling Professor of Missions and Oriental History at Yale, Dr. Henry Van Dusen, president of Union Theological Seminary said his life's work was "probably the greatest service of Christian scholarship to these times and one of the most valuable services in the history of the church."

Although he considered himself an "evangelical Christian," Dr. Latourette was always interested in strengthening relations between Protestants and Roman Catholics. In 1960 he took part in a symposium celebrating the sesquicentennial of the birth of Pope Leo XII.

In his writing, Dr. Latourette was scrupulously fair to all denominations. One critic, reviewing a volume of *The History of the Expansion of Christianity* wrote that "It has been Dr. Latourette's aim to rid his mind of sectarian animosities ... He looks across frontiers, and with international vision he maps out a world where, side by side, Catholics and Protestants live and move and have their being."

Dr. Latourette was born in Oregon City on August 9, 1884, the son of DeWitt Clinton and Rhoda Scott Latourette. He was valedictorian of his class at Linfield College, McMinnville, Ore., in 1904, then took graduate study in Oriental history and languages at Yale, from which he received his doctorate.

Dr. Latourette had majored in chemistry at Linfield, and had planned to be a lawyer. But through the student chapter of the Young Men's Christian Association and the Student Volunteer Movement for Foreign Missions, he decided to become a missionary in China.

After leaving Yale in 1909 with a Ph.D. (dissertation: "The History of Early Relations between the United States and China, 1784-1844"), he served briefly as traveling secretary for the Student Volunteer Movement, then became a member of the faculty of Yale--in-China at Changsa, China. Returning to the United States in 1912 because of ill health, he taught history at Reed College and Denison University. In 1918 he was ordained a Baptist minister.

Dr. Latourette was named D. Willis James Professor of Missions at Yale in 1921, and in 1938 became chairman of the department of religion. In 1946 he was appointed director of graduate studies in the Yale Divinity School. At his retirement in 1953 he also served as a fellow of Berkeley College at Yale.

The scholar's actual mission work in China was relatively brief, but he maintained a life-time interest in missions and helped direct their progress from afar. He served for three years as curator of the Day Missions Library and, off and on for several years, as president of the Japan International Christian University Foundation, which operates a university and other mission services.

Dr. Latourette also served on the board of the American Baptist Foreign Mission Society, before becoming its president in 1946.

His interests covered a broad range, as a listing of some of the titles of his books might suggest *A History of Our World, A History of Japan, Toward a World Christian Fellowship, The U.S. Moves Across the Pacific* and *The Chinese: Their History and Culture*, a two-volume work. His *A History of Christianity*, published in 1953, ran to more than 1,500 pages.

Dr. Latourette spoke out frequently on social and political issues. After World War II he joined other churchpeople in opposing peacetime military conscription and helped draft a petition urging that the United States not manufacture hydrogen bombs. He believed that the United States dealt too vengefully with Japan after the war, and said so, and he advocated the return of Manchuria, Formosa and Hong Kong to China.

After his retirement, Dr. Latourette lectured at dozens of colleges, and continued to write. His most recent book was *Christianity in a Revolutionary Age* published in 1963.

YALE UNIVERSITY

KENNETH SCOTT LATOURETTE
STERLING PROFESSOR OF MISSIONS AND ORIENTAL HISTORY, Emeritus

409 PROSPECT STREET, NEW HAVEN, CONN.

March 9, 1967

Dear Mr. Nolan: This will acknowledge
with thanks, the receipt of your manuscript
I hope to give it a careful reading during
the spring vacation - March 17 - Apr 2.
Thank you, too, for the check
Cordially
K. S. Latourette

YALE UNIVERSITY

KENNETH SCOTT LATOURETTE
STERLING PROFESSOR OF MISSIONS AND ORIENTAL HISTORY, Emeritus

as from 409 PROSPECT STREET, NEW HAVEN, CONN.

March 24, 1967

Dear Mr. Nolan: I glad to enclose
the chapter for which you asked. I hope
that it is what you wish.
With it I am also enclosing the
other chapters of this interesting book.
Cordially
K. S. Latourette

ARNOLD H. LEGG

Scant public information about Arnold Legg is available. Thanks to the Lambeth Palace Library, the name of an important book was provided – along with the information from page 341. (A copy of the paperback volume was obtained from a London bookstore.) From Bengt Sundkler's *Church of South India: The Movement towards Union, 1900-1947*, rev. ed. [London: Lutterworth Press, 1965], we learn that: Bishop Legg was instrumental in preventing a church polity imbalanced with a too controlling episcopate (pp. 221 ff.); he “was an outstanding example of one who had begun as a radical Congregationalist opponent of the Scheme, but eventually had become a convinced supporter.” (p. 324); and, “Of the fourteen original bishops, seven were Anglicans (Elliott, Hollis, Jacob, Joseph, Mutyalu, Selwyn, and Smith), three were Methodists (Gurushanta, Thorp, and Whittaker), three were Congregationalists (Kulandran, **Legg**, and Sumitra), and one was Presbyterian (Newbigin).” (p. 341).

Elsewhere we learned that his final position (1962-1966) as Moderator of the Church of South India was that of chief or presiding bishop of the Church. Bishop Legg died in 1980.

RICHARD THOMAS NOLAN

Please see CV subsite at www.philosophy-religion.org.

ROBERT S. PAUL

The Rev. Dr. Robert S. Paul was born in Surrey, England on June 10, 1918. He received his B. A. (1941), M. A. (1945), and D. Phil. (1949) from Oxford University. In 1945 Dr. Paul was ordained to the Congregational Ministry in England, and served as minister of Christ Church in Leatherhead, Surrey from 1945-1954.

After coming to America in 1958, Dr. Paul embarked on a long career as a professor of theological studies, teaching first at the Hartford Seminary Foundation (1958-1967), later at Pittsburgh Theological Seminary (1967-1977), and finally at Austin Presbyterian Theological Seminary (1977-1987).

In addition to teaching, Dr. Paul actively pursued a career as a writer. His works include *The Lord Protector*, *The Atonement and the Sacraments*, *Ministry*, coauthor of *P.T. Forsyth--The Man*, *The Preachers' Theologian*, *Prophet For The 20th Century: A Contemporary Assessment*; *The Church In Search Of Its Self*; *Freedom With Order: The Doctrine Of The Church In The United Church Of Christ*; *The Lord Protector: Religion And Politics In The Life Of Oliver Cromwell*; *Whatever Happened To Sherlock Holmes: Detective Fiction*, *Popular Theology*, *And Society* and several scholarly essays, including contributions to the *Encyclopedia Britannica* and *Weltkirchenlexicon*. He further augmented his professional activities through active participation in the ecumenical movement, and attended the founding Assembly of the World Council of Churches in Amsterdam in 1948 and was Associate Director of the Graduate School of Ecumenical Studies in Switzerland.

Robert S. Paul was married to Eunice Mary Paul. On June 27, 1992, he was survived by Eunice and their three children.

Of particular interest is the book *Studies of the Church in History: Essays Honoring Robert S. Paul on His Sixty-Fifth Birthday* (Davies, Horton, ed Allison Park, PA: Pickwick Publications, 1983. These articles deal with a variety of topics that intersect with ecclesiology: biblical subjects; the Cappodocians; English preaching; aspects of church life in Canada, America, and Australia; ecumenicity; and specific articles on P. T. Forsyth and on Horace Bushnell's congregation.

MARY PARISH TRUESDELL

Born in Chicago on January 14, 1894, to Clarence Henry Truesdell and Jennie (Brown) Truesdell, the Rev. Dr. Mary P. Truesdell graduated from high school in Waupaca, Wisconsin, and from Milwaukee-Downer College (B.S., 1916), the Philadelphia Church Training School for Deaconesses (1918), and the Palmer College of Chiropractic Medicine (Doctor of Chiropractic, 1937), Davenport, Iowa, where she opened her office in 1938.

In 1919 she was set apart as (ordained) deacon in Philadelphia by Bishop Philip Rhinelander. Beginning in 1922, Deacon Truesdell served in the Allegheny County Mission in the Episcopal Diocese of Western New York and then as Director of Christian Education at St. Andrew's Church, Rochester, New York, and later at Trinity Cathedral, Davenport, Iowa. From 1943 until her retirement in 1971, she served at Christ Church, Moline, IL. After "retirement" she served as deacon at St. John's Church, Kissimmee, FL, until she entered a nursing home in 1981. She led quiet days and was an active painter, heraldic art worker, silversmith, and pianist.

Dr. Truesdell also wrote *Genealogy and history of the Jacob Kimball Parish family of Randolph, Vermont: Giving ancestors and descendants of Jacob Kimball Parish, Abigail Chandler Parish [and] Mary Ann Converse Parish* (a history of the Jacob Kimball Parish Family); (Kissimmee, Florida, Cody Publications) c. 1974.

She died on November 18, 1983, at the age of 89.

From: "History of St. Mark's Episcopal Church, Waupaca, Wisconsin" (pages 8 and 9)

www.episcopalfonddulac.org/image.asp?page=Historybyvickie

Jennie and Clarence's daughter, Mary Parish Truesdell the compiler of the Parish family book, grew up in Waupaca and was a member of St. Mark's. In 1916, she received a B.S. degree at Milwaukee-Downer College. In 1918 she graduated from the Church Training and Deaconess House of Philadelphia. She was ordained Deaconess in 1919, and served at the Pro-Cathedral of St. Mary, Philadelphia, 1919-1922. She was on the staff of the Allegheny County Mission, Belmont, N.Y. from 1922 to 1925. She was director of Religious Education at St. Andrew's Church, Rochester, N.Y. from 1925 to 1927 and was teacher of Religious Studies at St. Faith's School in Saratoga Springs from 1927-1928.

Ill health forced her to move south where she taught kindergarten and first grade music and maintained a studio specializing in watercolor and heraldic art. In 1935, she moved to Davenport, Iowa and graduated from Palmer College of Chiropractic receiving a D. C. degree. She maintained a Chiropractic office in Davenport from 1938 to 1971. She also served as Director of Religious Education at Trinity Church in Davenport and at Christ Church in Moline, Ill. She retired in 1971. She is an author of various articles on religious subjects. She wrote "The Deaconess Office and Ministry" and Chapter VII in a book of essays entitled "The Diaconate Now" published in 1968. She had also written many Christmas poems.

LIST OF CONTRIBUTORS (as in the book)

EDMOND La B. CHERBONNIER, chairman of the religion department at Trinity College, Hartford, Conn., earned degrees at Harvard University, Union Theological Seminary, Cambridge University, and Columbia University. Prior to assuming his present position, he taught at Union Theological Seminary, Vassar College, and Barnard College of Columbia University and was Deacon at the Cathedral Church of St. John the Divine, New York. The author of *Hardness of Heart*, Dr. Cherbonnier has contributed articles to a number of scholarly journals.

GEORGE H. EMERSON is Archdeacon of the Episcopal Diocese of California and Chancellor of St. Andrew's parish, Saratoga, California. A lawyer by training, Archdeacon Emerson was ordained a deacon in

1960 and has been active in parish and diocesan affairs.

THEODORE PARKER FERRIS, Rector of Trinity Church, Boston, Mass. Since 1942, was educated at Harvard University, Union Theological Seminary, and General Theological Seminary, New York. A noted preacher and pastor, Dr. Ferris has authored a number of books, including *Go Tell the People*, and contributed to *The Interpreter's Bible*.

GEORGES FLOROVSKY is visiting professor of history and religion at Princeton University, New Jersey, and professor of Eastern Church history, emeritus, at Harvard University. He was educated at the University of Odessa and the Russian University Center, Prague, and is the recipient of honorary degrees. A member of the Faith and Order Commission of the World Council of Churches, he is the author of *Eastern Fathers of the Fourth Century*, *Byzantine Fathers of the Fifth Through the Eighth Centuries*, *Ways of Russian Theology*, and numerous scholarly articles.

EDWARD R. HARDY, professor of church history at Berkeley Divinity School, New Haven, Conn., since 1947, was educated at Columbia University, General Theological Seminary, and Union Theological Seminary, New York. He has been a participant in theological discussions at the World Council of Churches, and among his scholarly publications are *Militant in Earth: Twenty Centuries of the Spread of Christianity* and (ed.) *Christology of the Later Fathers* in the "Library of Christian Classics."

JOSEF HORNEF was for many years District Court Judge in Fulda, Germany, and holds the degree of *Doctor utriusque juris*. The author of numerous scholarly articles about the restoration of the diaconate in the Roman Catholic Church, as well as the role of the layman, Dr. Hornef is the author of the book *Kommt der Diakon der frühen Kirche wieder?* Which has been published in English as *The New Vocation*. Dr. Hornef resides today in Fulda.

KENNETH SCOTT LATOURETTE is Sterling Professor of Missions and Oriental History, Emeritus, at Yale University. Educated at Linfield College, Oregon, and Yale University, Dr. Latourette has been awarded numerous honorary degrees. "Recognized and established as the pre-eminent Protestant historian of the twentieth century" (*The Christian Herald*), his works include the seven-volume *History of the Expansion of Christianity*, *A History of Christianity*, and *Christianity Through the Ages*.

ARNOLD H. LEGG was educated at Cambridge University and Fitzwilliam Hall and Chestnut Theological College. He served as a Congregational minister in the South India United Church and later as a bishop in the Church of South India at its inception in 1947 until his retirement in 1966. His final post was as Moderator of the Church of South India (1962-1966), and in this capacity was an Observer at the recent Vatican Council. Bishop Legg, now residing in England, contributed the chapter "Bishops in the Church of South India" in the volume *Bishops* (London, 1961) and is the author of *Christian Baptism: Its Practice and Its Meaning*.

RICHARD T. NOLAN is an instructor in philosophy and education at Hartford Seminary Foundation (for 1967-8) and lecturer in philosophy at the Universities of Connecticut and Hartford; since 1965 he has been an associate minister at Trinity Church parish, Bristol, Connecticut. Educated at Trinity College (Conn.), Berkeley Divinity School, Hartford Seminary Foundation, Yale University and New York University, Mr. Nolan taught formerly at Watkinson School, Cathedral School of the Catholic Church of St. John the Divine, and the Cheshire Academy.

ROBERT S. PAUL is professor of modern church history at the Pittsburgh Theological Seminary, Pennsylvania, a post which he assumed in the fall of 1967. Educated at Oxford University, he has held parish posts, attended the first assembly of the World Council of Churches, and was Associate Director of the Graduate School of Ecumenical Studies in Switzerland. From 1958 to 1967 Dr. Paul was Waldo Professor of Church History at Hartford Seminary Foundation. He is the author of *The Lord Protector*, a biography of Oliver Cromwell, *The Atonement and the Sacraments*, *Ministry*, and several scholarly essays, including contributions to the *Encyclopedia Britannica* and *Weltkirchenlexicon*.

PATRICK RUSSELL is a curate in the rural area of Hollyford, Ireland, where he is a member of the (Roman Catholic) Cashel Diocesan Priests Council. Educated at University College, Ireland, and Yale University, where he specialized in German literature, Father Russell is a veteran translator for Dr. Hornef.

MARY P. TRUESDELL was ordered deaconess in 1919 and has served in a number of parishes of the Episcopal Church. Educated at Milwaukee-Downer College and the Philadelphia training center for deaconesses, she is the author of *The Deaconess Office and Ministry* and *Does the Church Want Deaconesses?*