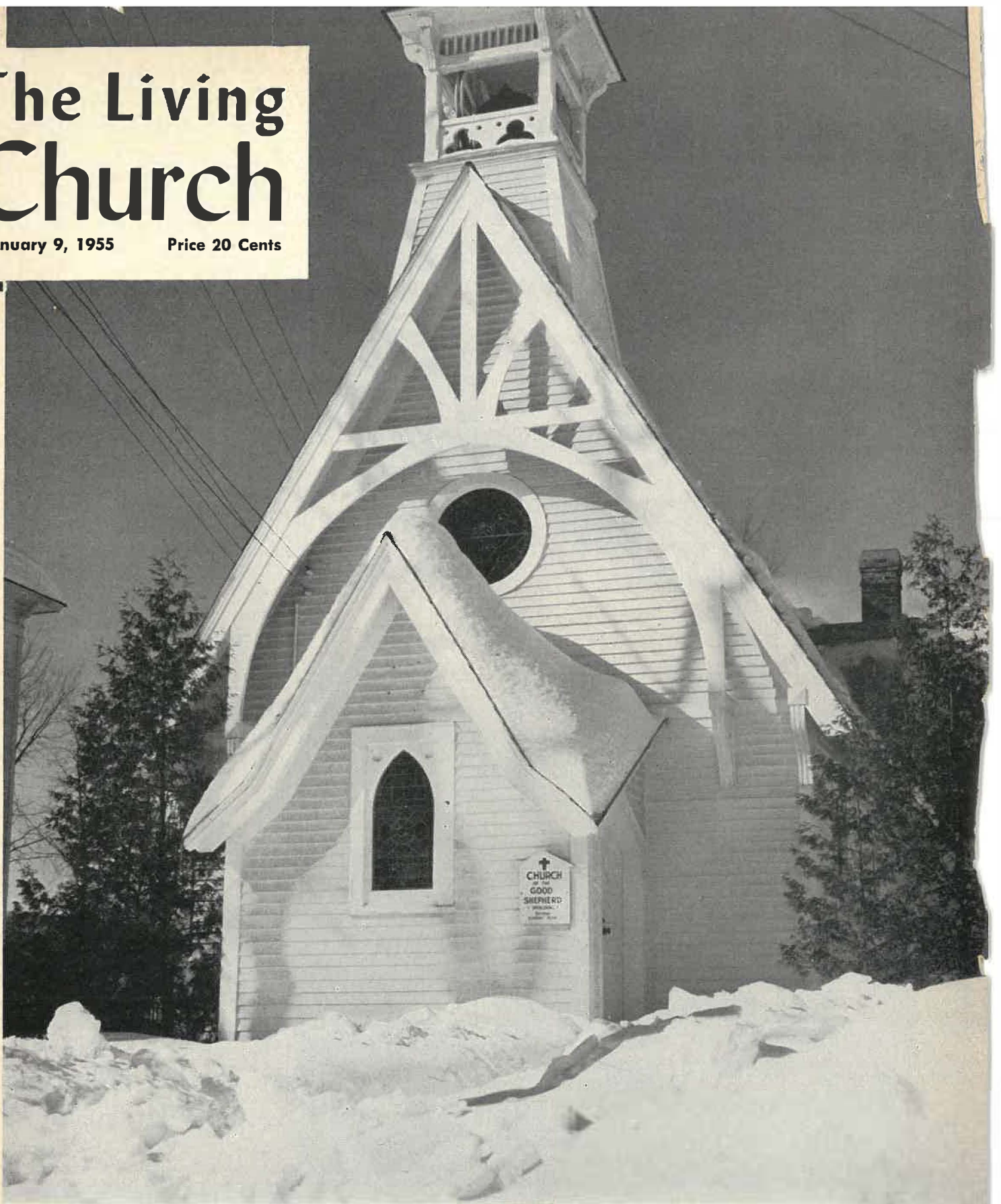


The Living Church

January 9, 1955

Price 20 Cents



ICE AND SNOW: Silent homage [p. 5].

Eva Luoma

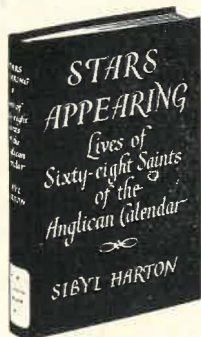
WHAT GOOD ARE SERMONS? P. 8.

Stars Appearing

LIVES OF SIXTY-EIGHT SAINTS OF THE ANGLICAN CALENDAR

By SIBYL HARTON. Here is a new book on the lives of the saints of the Anglican calendar by the wife of the Dean of Wells Cathedral. The work is arranged in three parts: The Martyrs; The Patriarchs, Prophets, Priests, Confessors, Virgin and Matron; Historical sequence of the Saints of the British Isles.

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and the Thought of the Episcopal Church.

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Departments

BOOKS	3	INTERNATIONAL	11
CHANGES	15	LETTERS	5
DEATHS	15	SORTS	3
DIOCESAN	13	TALKS	4
EDITORIAL	9	U. S. A.	6

Things to Come

JANUARY						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

FEBRUARY						
S	M	T	W	T	F	S
						1
		2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

January

- 1st Sunday after Epiphany. Religious Radio-TV Workshop, Broadcasting and Film Commission, National Council of Churches, to 14th.
- 2d Sunday after Epiphany. Installation of Bishop Mosley as Bishop of Delaware, Cathedral of St. John, Wilmington. Church and Economic Life Week, to 22d.
- World Week of Prayer for Christian Unity, to 25th.
- Annual meeting of the Presiding Bishop's Committee on Laymen's Work, Seabury House, Greenwich, Conn., to 23d.
- 3d Sunday after Epiphany. Theological Education Sunday. Girls' Friendly Society week to 30th.
- Conversion of St. Paul.
- 4th Sunday after Epiphany.

February

- Convention of diocese of Maryland, Frederick, to 2d.
- The Purification.
- Septuagesima Sunday.
- Sexagesima Sunday.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

Sorts & Conditions

LATELY I have been toying with the idea of writing a Communion hymn to the tune of "The Campbells are coming," with the first line, "The Christians are coming, hurrah! hurrah!" The emotional content of Holy Communion is probably too large and various for human nervous structure. A sacred hush and the muted strains of "Let all mortal flesh keep silence" do indeed bring out one supremely important theme. But the sense of awe and mystery at God's gift of Himself sometimes obscures another equally important aspect of the subject.

THIS IS the aspect that is expressed by the word, "celebrate." The Holy Communion is supposed, among other things, to be a feast, a banquet, a celebration with shouting, singing, and mutual congratulation. And this is important not merely as a matter of your interior feelings but as a dynamic factor in your attitude toward the person in the next pew.

PENITENCE, self-abasement, silence, awe—all these things tend to foster a sense of aloneness with God. Someone in the next pew making his presence felt—perhaps it is a child shuffling his feet or dropping Prayer Books—such a one is an intruder between you and God, an irritation and an annoyance. What a way to react toward those whom God came to save!

IN FACT, so busy is the devil among those who are marching forward spiritually, it is very likely that a Churchman who has recently come to a new appreciation of the Holy Communion and the things of the Spirit will look upon his neighbors going up to Communion and say to himself, "There they go, just as I used to, not knowing what this is all about, like swine before whom the pearls are cast."

THIS IS the point at which piety must come down to earth in a hurry, lest our immortal souls be lost.

"THE CHRISTIANS are coming, hurrah! hurrah!" The right motto for a celebration is the more the merrier. "They shall come from east and west and from north and south, and sit at table in the kingdom of God." It is a motley crew, the lame, the poor, the halt, and the blind, the grafters and sinners, swept together by God's broom, as it were, to be made one body with Christ.

ARCHBISHOP CRANMER must have had something like this in mind when he put the Gloria in Excelsis in its present place after the Communion of the people, although the experts now unanimously tell us it should be moved back to the beginning of the service. In any case, the dual emphasis—"Glory be to God on high, and on earth peace, good will towards men"—is fundamental to Communion, which makes us one body not only with Christ, but with our neighbors.
PETER DAY.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

A Sequel

ONE book that came to this editor's desk just after Christmas is *More Letters of Herbert Hensley Henson*, chosen and edited with an introduction by E. F. Braley.

This collection is a sequel to the earlier *Letters of Herbert Hensley Henson*, published a few years ago in England and more recently in America [L. C., November 7, 1954].

The correspondence in *More Letters* spans the period 1898-1939, but the bulk of the 128 letters were written during Henson's tenure as Bishop of Durham

MORE LETTERS OF HERBERT HENSLEY HENSON. Chosen and Edited by E. F. Braley. SPCK, 1954. Pp. xi, 161. 15/-.

(1920-1939), whereas the earlier volume contained, according to Canon Braley, editor of both, "an unduly large number of letters written during his [Henson's] retirement."

This editor spent the morning browsing in *More Letters* when he should, perhaps, have been doing other things.

In Brief

RHODE ISLAND EPISCOPALIANS 1635-1953. By Dudley Tyng, Ph.D. Providence, R. I.; Little Rhody Press, 1954. Buckram \$2.50; plastic \$1.25.

A brief history of Episcopal Church in Rhode Island, by a priest of that diocese, who points to need at present time for such a history, since earlier works are "out of print and only semi-accessible."

Books Received

EARLY CHRISTIAN INTERPRETATIONS OF HISTORY. The Bampton Lectures of 1952. By R. L. P. Milburn. Harpers. Pp. ix, 221. \$3.

THE GOSPEL OF MATTHEW. Volumes I and II. By Frederick C. Grant. Harpers. Pp. 69, 61. Paper, 75 cents each.

THE BOOK OF THE POOR IN SPIRIT. By a Friend of God (14th Century). A Guide to Rhineland Mysticism. Edited, Translated, and with an Introduction by C. F. Kelley. Harpers. Pp. xv, 288. \$3.50.

INTELLIGIBLE RELIGION. By Philip Henry Phenix. Harpers, 1954. Pp. 189. \$2.75.

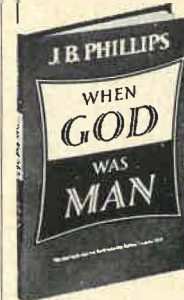
THE PRIMACY OF PETER. By Msgr. Charles Journet. Translated by John S. Chapin. Newman Press, 1954. Pp. xiv, 144. \$2.75.

STUDY UNITS.

In 1955 the Church's mission study topic is "The City." For this, Seabury Press has prepared two units of study—*New Friends in New Places* (teacher's and parent's book, paper 45 cents), for primary groups, and *You Welcomed Me* (teacher's and parent's book, paper 35 cents) for juniors (9-12 years). A gaily illustrated story book is also available for use with the primary unit.

J. B. PHILLIPS

Vicar of St. John's Church
Redhill, Surrey, England



WHEN GOD WAS MAN

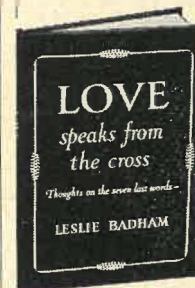
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Talks With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



Homework, New Style

A CARTOON in a recent educational magazine shows a child pulling a large pile of magazines on a small wagon and saying to her father, "Would you look through these Geographics for a picture of a lady moose, while I'm doing the rest of my homework?"

The parent was involved, but only in the sense that a chore had to be done, and the getting of it done to satisfy the teacher was the only purpose. This concept of home work remains from a long tradition in our public schools, and unfortunately has passed over into some forms of Church school teaching. To imitate the procedures of the public schools, there was a time (now passing) when churches gave specific assignments to be done at home.

In this traditional notion of home work, the teacher prescribed what the child was to do "before our next class." Usually this was a definite amount of subject matter to be covered, or bit of information to be discovered and reported. For example, the names of the twelve apostles, definition of a word, statistics of some missionary country, a sketch to be made, or a passage to be memorized. This assignment was uniformly prescribed for all in the class. Little consideration was given to individual abilities, home conditions or duties, or the prevailing interest of the children.

This old style concept of home work looked upon performance as the proof of loyalty. The good child was one who unflinchingly did as he was told to do. He had no part in planning the task to be done. He had little explanation as to the reason for doing it.

In this, the role of the parent was merely that of foreman, to see that the work was done. If the parent accepted the responsibility, the work was done. But in most cases where home work was tried in the Sunday School very few children ever did it and for these reasons: the teacher assigned it half heartedly or irregularly; she did not ask for reports next week, nor give recognition when done; the item was often taken from the book without thought, or was stereotyped.

All this may be changed if we approach our teaching with the large aims and outlook of the New Curriculum. This places the emphasis on the whole

life experience of the pupil, for a short while each week at the church, but for much of his time in or near the home.

Our new style of home work will take account of a new relation of parents with children in a rich Christian life in the home. Part of the duty of Church leaders (including the class teachers) will be to strive to create this. Once started, this Christian life of the home will make all that happens at the church more filled with meaning. It will be easier to teach because the pupils will come from a circle of alert Christians, and the weekly meetings at the church will be no longer "lessons" but truly experiences. Moreover, in any parish which undertakes to use the new courses, the home life will be carried into the Church by the requirement of the Family Service, where the entire family worships together.

What will "home work" be like in this new day? It may be a voluntary search for information raised by some problem in class. It may be home discussion, as, "Ask your family to decide which is the most important story in the Bible?" Handwork requiring several weeks may be started among the members of the family, such as the making of a prayer corner. The learning of prayers and Bible portions will be done because they are part of "what we are doing in our class." Different children will be stimulated to do different things, because the teacher knows the ability, interests, and home circumstances of each.

Planning of joint projects will occur in class, and naturally provoke all sorts of carrying out by things done at home. Problems will be raised frequently which will not be settled in one session, and will reverberate in the table talk of the family. The child will most often be a "chooser," who takes on a job that appeals to him, because, as a sensitive person, he wants to make his contribution to his group. The parent will often be a co-worker in this independent work experience. Sometimes the parent is an appreciator, listening to the child's recitation, or praising his accomplishments.

Above all, the new "home work" will require the parents to attend some form of parents' class for study of the newly found ways for living the Christian life, in the home and in the parish, together.

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.

Missions Courses

The Rev. Edward O. Moore [L. C., December 19, 1954] asks, "How persistently and with what success is the mission field being presented to seminarians as a career?"

As a former lecturer in missions at one of our seminaries, I can answer that question from some experience. The seminaries are really not so much at fault, as is the crowded curriculum. The truth is that only a few of our seminaries teach missions in courses, and some, apparently none at all, or, as a sub-division of history. If our Church is to become missionary minded, history should be a sub-division of missions!

There should be a department of missions with a full time professor of missions in every one of our seminaries; especially here in the northeast where there are large missionary libraries available. The subject matter of a missions course is enormous. Speaking of those Christian Communion which take the training of seminarians in missions seriously, Dr. R. Pierce Beaver wrote recently, "The teacher of missions today is usually required to be a one-man intelligence service with the whole globe as his field of observation. . . ."

Is it to be wondered at if Fr. Moore writes, "Are seminarians being told thus

THE LIVING CHURCH RELIEF FUND

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The Cover

Holy Scripture, if one looks hard enough, can provide a suitable text for almost anything under the sun. But one does not, as he contemplates the picture on the cover, have to be a very diligent searcher of Holy Writ to find an appropriate motto, for immediately there leap to the mind those words of the Benedicite (Prayer Book, p. 12), "O ye Ice and Snow, bless ye the Lord: praise him, and magnify him for ever."

For, as the men, women, and

children of the Church of the Good Shepherd, pictured on this week's cover, praise God with their understanding, so the dumb things of His creation—the frost and cold, the ice and snow—render Him silent homage by being what they are, by fulfilling the purpose for which they were made: "O all ye Works of the Lord, bless ye the Lord."

*The location of this picturesque Church of the Good Shepherd, other than that it is somewhere in New England, is unknown to THE LIVING CHURCH. Information as to its whereabouts will be appreciated.

subtly that if they want to be 'successful' they must aim for the biggest parish and the highest salary they can get. . . .? I know seminarians would welcome the work in a missionary field, if they were given a real opportunity to study missions.

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

Tariffville, Conn.

Name of the Church

It was my conviction [in 1952] that the name "Anglican" would be the most appropriate [for the Church]. In the time that has elapsed since then it has come to seem all the more appropriate.

The name "Anglican" is applied and designated to several branches of the Anglican Communion, such as those of England and Canada, and it has fixed itself in the minds of those who are native to the United States as naturally as those of British background like myself. Moreover, the name seems to be no more identical with England than the word "English," the title of the language we in the United States share with residents of Great Britain and most of the British Empire, to say nothing of its widespread use in all corners of the globe. . . .

In the light of the need for English-speaking countries to stand together against aggression, in the matter of chaplaincies, in international religious and secular conferences and relationships, in any approaches to the unity of Christendom, and, last but not least, in foreign missions—in the light of these, then, does it not sound feasible that the Anglican Communion might prove of greater reality and witness if more of its branches adopted the name common to some? . . .

The name "Anglican" comes natural to people in their contacts and communications with other members of the wide-world Communion, as exemplified in reports on the Anglican Congress; and, moreover, it denotes retention (and with-

out emphasis) of the two-fold character of catholic and protestant, which question has incited so much discussion among Churchmen in this great land of ours, and partly because of the title.

ELIZABETH B. SCOTT.

La Jolla, Calif.

Unintelligible Ways

The clergyman of today is not alone in preaching unintelligible sermons. It seems to me that our Lord took an apparently perverse pleasure in being unintelligible: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah . . . lest at any time . . . they should hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (St. Matthew 13:13-15).

There are, of course, many ways of being unintelligible. Two of the commonest are (a) trying to express worldly ideas in churchly language, and (b) trying to preach about a God who says that friendship with the world is enmity towards Him (St. James 4:4) to people who assume that the exact opposite is the case and are incapable of entertaining any other idea.

To an idolatrous people who are more concerned with telling us what they think God should be like than in finding out what He is like, the simplest sermon, if true, is unintelligible. And of course, when a preacher tells a sincere congregation his own private opinions rather than the Faith of the Church he, too, will be quite unintelligible.

Perhaps, rather than criticizing each other, we should be praying for more love toward one another so that our lives would make clear what we preach.

(Rev.) ARCHER TORREY,
Vicar, St. John's Church,

Athol, Mass.

ACU CYCLE OF PRAYER

January

9. Christ the King, Sturgeon Bay, Wis.
10. St. Barnabas' Omaha, Nebraska.
11. St. David's, Garland, Tex.
12. All Saints' Convent, Catonsville, Md.
13. Church of the Good Shepherd, Terrill, Tex.
14. St. Matthew's Cathedral, Dallas, Tex.
15. Grace, Lake Providence, La.

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We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication.

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ARCHITECTURE

Reference Library

Plans are being made for the development of a Church architecture reference library, which may be located at the Cathedral of St. John the Divine. Libraries of architects, painters and sculptors could be left to such a collection, and it would contain magazine articles, architectural drawings, photographs, and technical data. Preliminary plans for the library were developed at a recent meeting of the Joint Commission on Church Architecture and the Allied Arts.

The meeting was held at the Church of the Ascension, New York City, with Bishop Oldham, retired Bishop of Albany, presiding. Others present included Bishop Burroughs of Ohio, the Rev. Canons Edward N. West and Darby W. Betts of the Cathedral of St. John the Divine, and Charles Nagel, director of the Brooklyn Museum.

One of the Commission's functions is to review plans of churches and other parish buildings and to help building committees to analyze their requirements. Canons Betts and West spend a great deal of time doing this type of work, on a voluntary basis, the Commission reports. At present the only source of revenue for the Commission is the income from the sale of the Church Flag. It is hoped by the Commission that General Convention will vote money for this work.

EPISCOPATE

Without Haste

Preference centered upon the Rev. Samuel Whitney Hale in the quest of an unofficial committee in the diocese of New Jersey for a new Bishop. Fr. Hale, 62, is rector of the Church of the Advent, Boston.

The election of a successor to the late diocesan Bishop, Wallace John Gardner, who died October 22, 1954, was scheduled for January 8th. Ecclesiastical authority during the vacancy is Suffragan Bishop Banyard.

Three other priests were found to "rise to the surface" of the committee's thinking. All were deemed acceptable in the judgment of the committee, made up

of 16 priests and 28 laymen.* The three: the Rev. Albert Arthur Chambers, rector of the Church of the Resurrection, New York City; the Rev. John Heuss, rector of Trinity Parish, New York City; and the Rev. Charles Samuel Martin, headmaster of St. Alban's School and canon of the Washington Cathedral.

The committee, which includes a number of prominent names, published its views in a pamphlet titled, "Concerning the Election of the Bishop of New Jersey."

Bishop Gardner would have reached the compulsory retirement age of 72 in July of 1955. In view of this, the pamphlet explains, the committee had been meeting for some time, "even before the last illness of the Bishop, feeling that we might serve the best interests of our diocese if over an extended period of time we could discuss without haste a problem which is of the gravest concern to us all."

What the committee was looking for in a Bishop was:

"(1) A man of God. . . .

"(2) A man of marked pastoral effectiveness. . . .

"(3) A man who understands the essentially missionary character of the Church, and is concerned for the success of its mission in every place [and who would] exercise his leadership in the councils of our Church beyond the diocese. . . .

"(4) A Catholic Churchman, himself occupying a clear and unequivocal position, yet understanding of and sympathetic with all points of view within the Church."

The committee confined its attention to possible nominees outside the diocese for the reason that New Jersey clergy "are sufficiently well known to us all to make it unnecessary for any group to

gather any particular information about them." Twenty men† were suggested to the committee, and their names were listed in the pamphlet. Biographical material was included for those four found to be "most frequently mentioned as possessing the aforesaid requisite qualities and that freshness of approach so necessary to our common life."

The pamphlet concludes:

"We recognize, of course, that no one in the diocese can be persuaded by the recommendations of any group. . . . Regardless of the outcome of the forthcoming episcopal election, the undersigned will continue to support the diocese as faithfully and as fully in the future as they have in the past. . . ."

CONTESTS

Photography Details

Details of the Churchwide Religious Photography Contest [see L. C., December 12, 1954] have been announced by the Public Relations Division of National Council. All Churchpeople are eligible except National Council staff members. The contest runs from January 15th to April 30th, but any picture taken within a year of the opening date is acceptable. Prizes will be given the pictures best showing an aspect of the Church's life.

Entries by amateur and professional photographers will be judged separately. (A professional photographer is defined as one who earns more than half his income from photography.) First prize in each category will be \$100; second prize, \$75; and third, \$25. Other prizes will consist of sets of the four-volume Church's Teaching Series.

The desired size for photographs is eight-by-ten, but anything four-by-five or larger is acceptable. Prints should be glossy and unmounted. Entries are limited to four per person, and each one must be accompanied by a separate entry

*G. H. Bardsley, Rev. F. W. Blatz, H. B. Blore, Rev. A. J. Blythe, C. H. Brower, C. J. Buehler, Rev. J. V. Butler, J. C. Cawthra, N. F. Charlock, H. C. Clark, Rev. H. M. P. Davidson, Rev. W. A. Eddy, Jr., J. H. Ehresmann, C. B. Evans, Rev. F. A. Frost, Rev. B. McK. Garlick, Rev. L. I. Greene, G. S. Gwin, C. B. Jones, Jr., A. C. Kammernan, H. E. Kay, W. S. Krause, Rev. J. M. Lopez, J. M. Mackenzie, S. C. Mallory, H. A. Marr, Jr., G. J. Oakes, Jr., E. A. Pollard, Rev. N. M. Post, Rev. S. E. Purdy, F. R. Pyne, J. D. Richardson, Rev. G. A. Robertshaw, G. W. Ruckert, H. P. Salmon, Rev. H. S. Smith, S. G. Stevens, Rev. P. M. Sturtevant, G. S. Thomson, Rev. H. B. Todd, II, J. R. Turner, J. L. F. Welden, Rev. H. C. Whitmarsh, D. K. Wyllie.

†Bishop Boynton, suffragan of New York, Rev. Messrs. A. A. Chambers, John Crocker, Powel M. Dawley, Very Rev. James Green, Rev. Messrs. S. W. Hale, John Heuss, Bishop Kennedy of Honolulu, Bishop Lewis of Nevada, Rev. Messrs. C. S. Martin, J. B. Midworth, Paul Moore, Jr., J. O. Patterson, Very Rev. James A. Pike, Bishop Quarterman of North Texas, Very Rev. Lawrence Rose, Rev. Messrs. R. E. Terwilliger, Warren E. Traub, Bishop Watson of Utah, Rev. Richard H. Wilmer.

TUNING IN: †Epiphany season, ushered in by the feast of the Epiphany on January 6th (which commemorates the visit of the Wise Men to the Infant Jesus) consists of anywhere from one to six Sundays, depending upon the date of Easter. This

year (with Easter on April 10th) it will have four, closing with February 6th, which is Septuagesima (beginning of Pre-Lent). Epiphany means "manifestation" and commemorates the manifestation of Christ as Saviour of the world.



OVERSEAS STUDENTS AT SEABURY HOUSE*
37 students from 16 countries.

form. Forms may be obtained by sending a postcard to Church Photography Contest, Public Relations Division, 281 Fourth Ave., New York 10, N. Y.

MISSIONARIES

Common Tasks

A group of overseas students studying in this country on Church scholarships met at Seabury House, Greenwich, Conn., December 17 to 19, 1954. There were 37 students present, most of them Anglican or Orthodox. They represented 16 countries. The conference was arranged by the department of Christian Social Relations of National Council, and the informal discussions were aimed at sharing experiences in common missionary tasks, including health and welfare, Christian citizenship, and world relief.

Under the leadership of the Rev. M. Moran Weston, executive secretary of the Division of Christian Citizenship, and other officers of National Council and the Woman's Auxiliary, the students were given a picture of the Church's work in these fields in the United States. Then students discussed problems, which many Churches have in common, such as segregation and the relation of Church and state in regard to education and social services.

Many of the students come from countries where Christians suffer persecution of one sort or another. Support of the world Christian community, they said, is of great help to Christians suffering under unjust political regimes.

Saturday evening was given over to a brief talk by Bishop Sherrill, and to a Christmas party planned and executed by the students themselves. A skit by seven Japanese students included the re-enactment of the Shinto New Year's ritual, and the performance by Prof. Gregory K. Fujimoto of a traditional comic dance of the island of Kyushu. An African tribal dance and an ancient

chant of the Coptic Church in Egypt were also a part of the program.

While the majority of those present were studying theology, many already being ordained priests, there were nevertheless several men and women studying religious education, social work, and other related subjects. Largest representation, from the point of view of nationality, was India, with 12 representatives. Japan ran a close second with nine representatives. Other countries included Egypt, Jordan, Nigeria, the Gold Coast, Ceylon, Brazil, Haiti, Liberia, the Philippines, Hawaii, Wales, New Zealand, South Africa, and the Canal Zone.

LAYMEN

The End of 45 Years

Walter V. McKee, sales manager of Seabury Press, died of a heart attack at his home in Pelham Manor, N. Y., on December 23, 1954. He was a parishioner of Christ Church, Pelham Manor.

Mr. McKee had worked in the book trade for more than 45 years. While still in his teens, he worked in book shops in Detroit, his home town. Later he did sales work for several large publishing houses. At one time he owned his own publishing house, Walter V. McKee, Inc., specializing in imported books, finely printed books, and books from private presses. He came to Seabury Press in 1952 and served as sales manager and sales representative to the major bookstores on the East Coast and Middle West. Because of his long career in the book business, he was able to make Seabury Press and its publications known throughout the country to persons both within and outside the Church.

Mr. McKee was a former president of the American Booksellers' Association. As an amateur photographer he won

*From left: H. B. Obeng of the African Gold Coast, Miss Shanti Laha of India, the Rev. Samuel Wu of the Philippines, Miss Anwen Pugh of Wales, and Mrs. Evelyn Lebona of South Africa write Christmas greetings in various languages.

prizes in exhibitions here and abroad and was president of the Photographic Society of America.

MINISTRY

A Wrecked Car

The Rev. Benjamin H. Bissell, 59, died on December 28th, apparently as the result of a beating. He was curate of St. Peter's Church, 3d and Pine Sts., Philadelphia.

Being held in connection with the death is James Morrison, 26, a former convict, who was found by Philadelphia police in a wrecked car near Independence Square. Police determined that the car belonged to Dr. Bissell, and went to his apartment in the course of investigating the accident. It was there that they discovered the priest's body. His apartment had been ransacked.

The Philadelphia *Bulletin* quoted an officer of the homicide squad as saying that James Morrison, who was then being held on a larceny charge, "will be charged with homicide." Police also said that Mr. Morrison had admitted striking Dr. Bissell during an argument in the latter's apartment.

The rector of St. Peter's, the Rev. Francis Rhein, was in Providence, R. I., immediately after the killing, and could not be reached for comment.

Mr. Rhein came to St. Peter's last summer. Before that Dr. Bissell had been priest-in-charge for about six months, after the retirement of the Rev. Allen Evans from the rectorship.

Dr. Bissell had spent most of his ministry in England. Missionary work took him also to Central America and the West Indies. He was born and educated in the United States, however, receiving the B.A. from Wesleyan University and the Ph.D. from Yale. He also attended General Theological Seminary and Episcopal Theological School. He was ordained priest in 1930. Dr. Bissell is the author of *The American Indian in English Literature of the Eighteenth Century*, published in 1925. The only immediately known survivor is a married sister believed to be living in Arizona. Dr. Bissell was not married.

FILMS

Life of Christ

The world premiere of the film *Day of Triumph* was held recently in Tyler, Tex. Produced by the Rev. James K. Friedrich's Cathedral Films, it shows the last two years of the life of Christ. It is a semi-documentary film in color, running 110 minutes.

Mr. Friedrich is at present associate minister of St. David's Church, North Hollywood, Calif.



FR. HIGGINS
It is a bumble bee.

LAST year I prepared and preached my one thousandth sermon.* (This does not mean that I had then preached only 1000 times, because I have delivered some of my sermons[†] more than once.)

Reaching this 1000-sermon milestone in my ministry called for a pause to reflect. What has all this preaching accomplished? One thousand sermons represents a lot of words, and a moment of figuring revealed that if all these sermons were preached one after the other without a single stop it would take three weeks — day and night — to deliver them all.

My first thought, in contemplating sermon No. 1,000, was to wonder what sermon No. 1 was all about and how much it differed from my more recent efforts. It was with a feeling of trepidation that I opened the archives and pulled out that initial effort.

I found that it was written on August 1, 1926, and preached on August 15, 1926, at little St. Luke's Church in Granville, Ohio. At the time Calvin Coolidge was president of the United States, prohibition was rapidly proving a failure, Gertrude Ederle had just swum the English Channel, and the fashions in women's clothing were frightful to behold. I was a student in the Divinity School at Kenyon College and had been asked to take the services in Granville during the remainder of that summer. Although theological students were forbidden to preach their own sermons the Bishop gave me

*On October 24, 1954.

TUNING IN: [†]Sermons are mentioned in the Prayer Book (1) in the third rubric after the Creed in the Communion service ("Then followeth the sermon"); (2) in the Ordinal, in which a "Sermon, or Exhortation" is to be a regular feature at

ordinations to the priesthood and diaconate and at consecrations to the episcopate (Prayer Book, pp. 530, 536, 552); (3) in connection with the Bidding Prayer (p. 47), which is "to be used before Sermons, or on Special Occasions."

A Thousand Sermons Later

What does preaching accomplish?

By the Rev. H. Ralph Higgins, S.T.D.

Rector, St. Mark's Church, Evanston, Ill.

authorization to do so — an act either of charity or recklessness on his part!

I found that my first sermon's text was two verses taken from the Sermon on the Mount in which Jesus tells his disciples that they cannot serve God and mammon and that they should not be anxious about the material things of life. The first thing that impressed me was the length of my homily — more than twice as long as the sermons I preach today. My next realization was that my effort was more an essay than a sermon, for I went into considerable detail in analyzing the significance of my text. I discussed the meaning of mammon and its development from an Aramaic root. Likewise with the word anxiety, I traced its etymological significance and development. It was fortunate for my listeners that I did not deal similarly with all the words in my very long text! I was also interested to note the number and range of my references and illustrations; indeed, there were so many of them that the sermon reminds me a little of one of these new buildings that is all glass and no wall. St. Gergory of Nyssa, Milton, Pope, Byron, Hood, Carlyle, Tennyson, Daudet, Stevenson, St. Augustine, as well as the Gospels and St. Paul were appealed to in support of my exposition of our Lord's declaration that the disciple cannot serve God and mammon. I can only conclude that in my youthful enthusiasm I was out to save the congregation then and there for all time to come! I returned Sermon No. 1 to its grave at the bottom of the homiletic barrel with at least a small amount of satisfaction; it really wasn't as bad as I had feared when I fished it out!

What has all this preaching accomplished? That some of it has been bad I am sure; that much of it has failed of its purpose there can be no doubt. On the other hand, I have received much

encouragement from the many sincere expressions of appreciation which have come to me through the years. Sometimes, indeed, it has surprised me to realize that a sermon which I thought of indifferent quality proved to be of real help to someone in the congregation. Preaching is one of the most fascinating and demanding aspects of the ministry, and one in which perfection can never be attained. It must never be neglected if Christianity is to be strong.

I recall that several years ago the Gallup poll announced that 95% of the people polled stated that they went to Church, if at all, primarily to hear the sermon. This seems incredible, especially in view of the large membership in some churches which do not stress preaching. However, it is probably true that a majority of people do go to Church in large part for the sermon. This places a tremendous responsibility upon the preacher, which, I fear, is not always recognized by the clergy. Preaching has always assumed its greatest significance and power in times of crisis; this is one reason why in our day there is special need for effective preaching.

But what is preaching supposed to accomplish? A sermon is a religious speech and to preach is to declare. Preaching, therefore, is the art and technique of declaring religious truths. Christian preaching is the declaration of the Gospel of God's salvation through Jesus Christ. Preaching is not the whole element in Christian public worship but the best ages have kept the sacrament of the altar in balance with the sacrament of the word, for both are essential and neither can safely be neglected.

Christian preaching is based not alone on the events recorded in the New Testament Gospels but upon the entire library of the Holy Scriptures. The

(Continued on page 14)

Faith, Fact, and Fiction

THE RETURNING tide of Christian Faith among intellectuals is giving rise to a new set of problems in the field of literature. One of these is discussed under the title, *The Novelist and Christ*, in a distinguished essay by Alan Paton and Liston Pope in the *Saturday Review* for December 4th.

In their article, Mr. Paton, a distinguished Christian novelist, and Dr. Pope, a well known Christian minister and theologian, review the works of fiction in the current literary period which attempt to deal with Christ as a character and find them all unsatisfying. The article deals only with writings in which He is brought into some other period or setting, not with stories of His earthly lifetime in which He appears as the Jesus of history.

Sometimes the Christ portrayed by the novelist is a very inferior character to the Christ of the Gospels — a merely compassionate Christ, or a merely selfless standard for demonstrating human failings — “a whip wherewith writers may chastise society.” Most of the fiction is not only unsuccessful in interpreting Christ but rather unsuccessful as fiction. The two critics do not give up hope that some author may produce an interpretation of Christ in a contemporary setting that qualifies as great art and great religion, but they have not found it yet. They warn that the task is supremely difficult. “On the one hand the task is that of portraying authentic majesty; on the other, it is that of rendering perfect humility. Only an author capable of both should undertake to write about Christ.”

But we wonder whether there is not a deeper conflict between the fundamental nature of fiction (and other “creative” writing) and the themes of religious faith; a conflict which, even if it were resolved in an occasional rare work of art, makes religious fiction essentially as irrelevant to the field of literature in general as a literary cookbook.

Efforts to portray Christ or to represent Him by a human character who is a “Christ-symbol” are, of course, nothing new in fiction; but the whole concept of the novel as an important art form expressing universal truth through the lives of imaginary people in a realistic setting is a product of an age which had, in artistic and intellectual circles, begun to turn its back on Christianity.

Thus, Fielding’s Parson Adams, who may be taken as the first exemplar of religion in the modern novel (though hardly a “Christ-symbol”), was the very essence of the author’s fundamental rejection of Christianity as a means of understanding life:

“Mr. Abraham Adams . . . had applied many years to the most severe study, and had treasured up a fund of learning rarely to be met with in a university; he was, besides, a man of good sense, good parts [talents], and good nature; but was, at the same time, as entirely ignorant of the ways of this world as an infant just entered into it could possibly be.”

And a large share of the fun in *Joseph Andrews* is the ludicrous situations into which Parson Adams is led by his brave, generous, innocent nature.

Many novelists have, of course, given a greater place of honor and dignity to the clergy, and to lay-folk whose motivation was profoundly Christian. Nevertheless, the qualities that make a novel a good novel, or even a great novel, are singularly independent of religious values, and the God of the fictional character can be Gitchi Manitou or Apollo or Mumbo Jumbo, or simply no God at all, without harming the literary value of the book — or even its religious value as seen by the Christian reader.

As it is with the novel, so it has ever been with the drama and, in large part, with the various forms of poetry.

Early Christianity did not take the theological insincerity of the drama lightly; from the time that Christianity became dominant in Europe, the drama was stamped out and fiction and poetry were impressed with a didactic character.

Some excellent writing resounds down the ages from the days of open conflict between Christianity and literature, but its tone and purpose is utterly different from the concepts of the modern literary craftsman:

“Neither might the gates of death,
Nor the tomb’s dark portal,
Nor the watchers, nor the seal
Hold thee as a mortal;
But today, amidst thine own,
Thou didst stand, bestowing
That thy peace which evermore
Passeth human knowing.”

John Mason Neale’s vigorous translation of the eighth-century Greek hymn of St. John of Damascus, with its triumphant piling of fact on fact, expresses well the spirit of the original, and the fundamental spirit of Christian literary art.

Many of the literary treasures of the Prayer Book collect come from the 5th-century Gelasian Sacramentary, such as:

“Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.”

“O God, who hast prepared for those who love thee such good things as pass man’s understanding; Pour into our hearts such love toward thee that we, loving thee above all things, may obtain thy promises which exceed all that we can desire; through Jesus Christ our Lord. Amen.”

The Christian ages were not inartistic ages; but

the self-expression of the Gelasian collects was not the kind that is meant to be vicariously enjoyed, like a work of fiction or lyric poetry; rather, it is to be appropriated and made the self-expression of the individual who hears or says it.

The peculiar magic of the novel is that mysterious thing called "suspension of disbelief." "Once upon a time" means no time, a never-never time, and therefore gives the reader the privilege of entering into the experience of the characters as if it were his own without becoming desperately and finally involved in their predicament. The untruth of the novel is what makes it true. Destroy the disbelief, and you destroy the literary belief that gives fiction its whole point and purpose.

The difference between the novel and the real world is something like the difference between a hobby and a job. A fundamental value of life in the author's literary creation is that it is entered into voluntarily and temporarily, that one can love and hate and suffer and fight and die and still be able to turn the whole experience off if one pleases.

This is not to say that the novel is a mere flight into fantasy. On the contrary, the dividing line between worthwhile literature and inadequate literature is the question whether the literary journey taken by the reader leaves him broadened and enriched in his life in the real world — wiser, more compassion-

ate, more open to the promptings of conscience, the voice of truth, the apprehension of the good and the beautiful.

But it is to say that religion and fiction are fundamentally poles apart. Suspension of disbelief, in the realm of faith, is a corrosive thing, sapping away the spiritual foundations of Christian devotion and action. Christian experience must pile fact on fact, not story on story; it must inspect the actual results of Christian living in the real world, not construct a controlled world in which the human author, rather than God, calls the turn. Its self-expression must not be vicariously enjoyed, for that were the nasty kind of sacrilege called estheticism, but sincerely and wholly entered into and made one's own, not for an hour but forever.

• The Christ of the novelist, even if he were portrayed with all the power of the New Testament, plus the literary skill of the greatest of novelists, would be powerless to save a single soul. Hence, if he comes into print some day, the event will be a literary event rather than a religious one. A Christ who can be removed from existence by closing the pages of a book is no Christ at all. With the Father and the Holy Spirit the real Christ shares in the authorship of the book in which we are the characters; and the level of reality on which He moves is utterly beyond the power of human creation.

JANUARY 23rd THEOLOGICAL EDUCATION SUNDAY

Whereas, A survey of the financial condition of the Seminaries of the Church indicates a continued crucial need for financial support; and

Whereas, The offerings made for the support of the Seminaries in response to the appeal of Theological Education Sunday, though increasingly generous, are as yet helping to meet only minimal needs for current operational costs; and

Whereas, Many parishes and missions of the Church have as yet not shared in the Theological Education Sunday offering; therefore be it

Resolved, The House of Deputies concurring, that the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday, as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the Seminaries of the Church.

Resolution adopted by General Convention in Boston, 1952.

INTERNATIONAL

SOUTH AFRICA Fund-Raising Trip

Bishop Reeves of Johannesburg left for England recently on a fund-raising trip to finance his church family centers for non-whites, according to Religious News Service. The centers are intended to offset the Church's loss of 23 mission schools for Negroes. The schools will be closed by April 1st rather than submit to government supervision under the Bantu Education Act. The Society for the Propagation of the Gospel has started a campaign to aid the South African bishops in their fight against discrimination. The campaign had brought in \$14,000 by December 22, 1954.

KOREA The Bishop and the Crises

The Rt. Rev. Alfred Cecil Cooper, Bishop in Korea, retired at the end of 1954, after an episcopate of 23 years and a total of 46 years of service in Korea. In an issue of *Morning Calm*, diocesan magazine of the Korean mission, Bishop Cooper says: "As I write, we do not yet know whom the Archbishop [of Canterbury] will appoint as my successor, though the appointment may well have been made before you read these lines."

The Rt. Rev. Arthur Ernest Chadwell has been assistant Bishop since 1951, when Bishop Cooper was being held prisoner by the Communists.

"It was as a result of the Pan-Anglican Congress of 1908," writes Bishop Cooper, "that I offered myself to [the Society for the Propagation of the Gospel] for work wherever the Society decided to send me, and Bishop Montgomery, who was then the General Secretary of S.P.G. sent me to Korea."

Bishop Cooper goes on:

"Since my consecration in 1931, the Church in Korea has passed through two major crises. First came the Japanese war with its prelude of suspicion and difficulties, and its aftermath of economic and social dislocation. For five years the Korean Church had to carry on without its bishop, mission staff and any outside aid (1941 to 1946). Then secondly came the three years of the Korean War during which almost all the clergy and their congregations became fugitives, suffering incredible dangers and hardships. Their faithfulness and courage has been wonderful, and a source of thankfulness. Again, I recall with gratitude the work and loyalty of the British priests who have been my colleagues, working often in what seemed the most discouraging circumstances."

Bishop Cooper was taken prisoner by the Communists at the time of the cap-

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MARCH OF DIMES



JANUARY 3-31

INTERNATIONAL

ture of Seoul, in June, 1950, and re-
 mained in their hands until April, 1953.
 For a large part of that time it was not
 known whether or not he was alive.
 "It is only a year since I returned to
 Korea after my three years' captivity,"
 he writes, "with the hope that I should
 be able to 'carry on' as bishop for a few
 more years. However, since my return I
 have come to realize more and more the
 need for a younger man, better able to
 tackle the work and the many problems
 which the Church in Korea faces, and
 will continue to face for years to come."
 It is expected that Bishop Cooper will
 return to England in 1955, and that his
 presence there will help the cause of the
 Church in Korea.

JAPAN

Complete Education

St. Paul's University, the oldest Chris-
 tian university in Japan, celebrated its
 80th anniversary on December 18, 1954.
 Two new buildings were dedicated,
 Christian House and Tucker Hall, both
 of them aided financially by the Builders
 for Christ campaign.

A celebration held in the afternoon at
 the newly completed Tucker Hall audi-
 torium was attended by some 1500 stu-
 dents, graduates, faculty members, and
 guests from Japanese government, diplo-
 matic, educational, and religious circles.

The theme of the morning's dedica-
 tion ceremonies was a tribute to Bishop
 Tucker, retired Presiding Bishop, who,
 while serving as St. Paul's sixth presi-
 dent (1904-1912) when there was only
 a high school, founded the university in
 the belief that the complete education
 of a person can best be obtained by bring-
 ing him up in the same institution.

St. Paul's School was founded by the
 late Bishop, Channing Moore Williams,
 in 1874 with five students. St. Paul's
 at present boasts of 5,000 university stu-
 dents and 2000 high school, junior high
 school, and primary students.

HUNGARY

Message of Evanston

The message of the Evanston Assem-
 bly of the World Council has been sent
 to pastors in all parishes of the Hun-
 garian Protestant Churches, and was
 read to the congregations. An accom-
 panying letter issued by the Evanston
 delegates, Bishops Albert Bereczky, John
 Peter, and Dean Ladislav Pap reads:

"It is gratifying to see that concern
 and responsibility for the reconciliation
 of the peoples are increasing in the
 Churches. The Evanston Assembly was
 a modest but definitely Christian con-
 tribution to the lessening of the tensions
 in our divided world. To this end we
 wished to contribute when, with broth-

erly love, we invited the entire Central
 Committee of the World Council of
 Churches to hold one of its next sessions
 in Hungary. . . ." [EPS]

ORTHODOX

Visa for 60 Days

Russian Orthodox Archbishop Boris
 has been issued a visa by the State De-
 partment to come to the United States
 for 60 days. The archbishop, who has
 been named by the Moscow Patriarchate
 as the Church's Exarch for North Amer-
 ica, has applied for a U.S. residence
 permit. This application is still being
 considered. Archbishop Boris' predeces-
 sor, Archbishop Germogen, came to the
 U.S. in February, 1954, and stayed until
 June, when he was refused further ex-
 tensions of his visa. He died in Moscow
 in August, 1954.

Most Russian Orthodox congregations
 in this country are not under the Mos-
 cow Patriarchate, but are organized
 in the Russian Orthodox Church of
 North America, headed by Metropolitan
 Leonty of New York.

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CHICAGO

B. I. Bell Resigns

The Rev. Dr. Bernard Iddings Bell, chaplain at the University of Chicago for the past nine years, resigned from that post January 1st. He has accepted an appointment as consultant in Christian Education to the Bishop of Chicago.

In view of his blindness, which occurred a year ago, he feels he can no longer continue his work with students and faculty.

Dr. Bell will assist in the transfer of his responsibilities by remaining in residence at 1321 E. 56th street, Chicago 37, until June 30th.

TEXAS

Noteworthy Ordinations

Three noteworthy ordinations to the diaconate recently took place in the diocese of Texas.

The first perpetual deacons to be ordained in the diocese were the Rev. Andrew J. Hooper of Houston and the Rev. Richardson C. Whittington, both ordained on December 17, 1954 in the Church of St. John the Divine in Houston.

The Rev. Fred Sutton was ordained deacon, December 18th, at a service rich (for the diocese of Texas) in ceremonial. A white man, he serves St. Augustine's, Galveston, which has a largely Negro congregation. Mr. Sutton plans to go on to the priesthood.

WEST MISSOURI

Bishop's Missioner

The Rev. Conley J. Scott will fill the new office of bishop's missioner for the diocese of West Missouri. He will organize new congregations in the Kansas City area, and later will build up certain old mission congregations. Dr. Scott, a former Baptist minister, organized All Saints' Church in Kansas City, Mo., in 1951. It now has a congregation of 482 and parish standing. The vestry has released Dr. Scott for the new job.

MICHIGAN

Brotherhood in the Liturgy

Clergy of the Episcopal, Orthodox, and Polish National Catholic churches in Detroit held a fellowship meeting on December 6th in the parish house of St. Paul's Cathedral. The program consisted of three papers on the theme "Brotherhood in the Liturgy," presented by a priest of each of the three communions represented.

January 9, 1955



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1000 Sermons

(Continued from page 8)

Christian preacher is concerned with the whole range of human experience as seen in the light of God's purpose and as revealed in Holy Scripture and in the life and witness of the continuing Christian community—the Church. Herein lies the universal relevance of preaching. Herein lie its great demands upon the preacher, for no preacher can hope adequately to discharge the divine obligations which this task lays upon him. Herein, also, lies one of the eternal fascinations of preaching, for no man with any spiritual insight can fail constantly to be stimulated by all that yet remains to be said. I myself have never yet preached a sermon which has given me anything like complete satisfaction and I hope I shall never arrive at that point. This is one reason why I rarely preach a sermon more than once; I can so readily see the faults in that which I have wrought.

There are many kinds of sermons and many styles of preaching. Some sermons are concerned with analyzing and applying specific texts or words of Scripture. Time was when this was the major type of preaching and it was carried to amusing extremes, as witness the preacher referred to by Erasmus who took as his text the single word Jesus and proceeded to decline Jesus in three cases: Jesus, Jesum, Jesu, on the ground that this was manifestly an image of the Trinity. Then there are sermons which treat, in similar fashion, with some specific object. J. B. Gough, the popular 19th-century orator, caricatured a preacher of his day in this fashion: "My friends, my text this morning is The Little Bumble Bee. I propose to treat it in the following manner: (1) It is a bee; (2) it is a bumble bee; (3) it is a little bumble bee."

There is also the expository sermon, in which a passage of Scripture is thoroughly examined, related to other passages of Scripture, and applied to human needs. Although this form of preaching has fallen out of style some of the greatest preachers have been able exponents of this type.

In addition there is devotional preaching which is designed to strengthen the personal religious life; doctrinal preaching, which is concerned with an exposition of the basic articles of Christian faith; and so-called evangelical preaching, which seeks to bring about an emotional conversion experience in the hearer.

More popular today are the life-situation, ethical, and topical types of sermons in which the preacher starts from some individual or social problem or condition and seeks to relate it to the principles of Christianity.

Although sermons have been variously

classified there are, in fact, innumerable types. It is inevitable that preaching, like any art, if it is to remain vital, will defy rigid classification. Whatever the type the effective sermon will instruct, enlighten, and move. Because people differ so widely in temperament and experience, not every sermon can appeal equally to all people; yet the good sermon—whatever its type—should bring to the hearer some new knowledge of God. It should so move him emotionally that he becomes deeply related to that which the sermon demonstrates. Having had this moving experience, the hearer should be determined to make some specific application of its message to his own life. Unless all these results can be achieved, at least for some of his hearers, the preacher has failed in his task.

The 19th-century French painter Fromentin said: "Painting is the art of expressing the invisible by means of the visible." A similar definition might be offered of preaching.

Preaching is more than the declaration of the Gospel. Preaching is also an art, and because it is an art no preacher can hope to achieve perfection. Yet every preacher must continue to strive for improvement.

While every part of the Christian ministry is important, there is no aspect more important than preaching. For to preach is to make visible those truths of God's nature and purpose which otherwise remain invisible.

Preaching must so bring us into the presence of God that, whether as individuals or societies, we are moved to repent us of our sins, resolved to do and to be better people, and inspired to amend our lives according to His most holy Word, to the end that we may become more effective vessels of God's salvation.

The preacher, whether he be young or old, whether it be his first or 1,000th sermon, will ever strive, no matter what his failings, to exemplify St. Paul's attitude toward preaching. In memorable words St. Paul told Timothy that he himself strove always to preach "according to the glorious gospel of the blessed God, which was committed to my trust." No preacher can do more; every preacher must strive to do no less.

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DEATHS

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

Helen Ramsey

Helen Ramsey died at Good Samaritan Hospital, Portland, Ore., on December 11, 1954, after a prolonged illness. Mrs. Ramsey was the widow of Horace M. Ramsey, dean for 40 years of St. Stephen's Cathedral, Portland.

Mrs. Ramsey is survived by a son, Stephen, and several grandchildren. Another son, Frederick, was a Marine Corps officer, lost in World War II.

Edith Shepard Fabbri

Edith Shepard Fabbri, who gave her New York City residence to the House of the Redeemer as a retreat house, died December 18, 1954 in New York.

A great-granddaughter of Commodore Cornelius Vanderbilt, Mrs. Fabbri was a patron of the Academy of American Poets and of the Soldiers and Sailors Club of New York. Five years ago she deeded her five story, 34 room residence for use by the Community of St. Mary as the House of the Redeemer.

Mrs. Fabbri is survived by a daughter, Mrs. George McMurty, two grandchildren, and five great-grandchildren.

F. Robert Swartwout

F. Robert Swartwout, an attorney, died December 2d in Trenton, N. J., at the age of 67. He was a warden of Grace Church in Trenton, and is survived by a daughter and a son.

CHANGES

Appointments Accepted

The Rev. W. Francis Craig, formerly in charge of St. Thomas' Mission, Corpus Christi, Tex., will on January 15th become rector of St. David's Church, Garland, Tex.

The Rev. B. C. De Camp, formerly vicar of the Church of St. Michael and All Angels, Concord, Calif., is now rector of St. Mark's Church, Crockett, Calif. Address: 15 Cooke Ave.

The Rev. Robert J. Evans, who formerly served Grace Church, Cobleskill, N. Y., is now assistant of St. Paul's Church, Albany, N. Y. Address: 79 Jay St.

The Rev. David R. Forbes, formerly curate of Grace Cathedral, San Francisco, is now a canon of the cathedral.

The Rev. Marcus M. Lucas, who formerly served All Saints' Church, West Plains, Mo., is now vicar of St. Ann's Mission, Morrison, Ill. Address: Box 93.

The Rev. William A. Opel, formerly a student at Teacher's College, Union Theological Seminary, New York, is now chaplain of Trinity-Pawling School, Pawling, N. Y. Address: 147-15 Eighty-Fourth Rd., Jamaica 35, N. Y.

The Rev. Frederick A. Pope, Jr., formerly rector of St. Thomas' Church, Eustis, Fla., is now in charge of St. Mary's Church, Dade City, Fla. Address: Box 763 [Not to be confused with the Rev. Frederick A. Pope, vicar of St. George's Mission, Dayton, Ohio; the two men are also not related.]

The Rev. Dr. Austin J. Staples, formerly vicar of Trinity Church, Norton, Kans., and churches at Logan and Studley, is now vicar of the Church of the Shepherd of the Hills, Branson, Mo. Address: Box 282, Hollister, Mo.

The Rev. Dr. H. N. Tragitt, Jr., formerly vicar of the Lake County missions, Lakeview, Ore., is now vicar of the church in Modoc County, Alturas, Calif. Address: Box 873, Alturas.

The Rev. C. C. von Miller, of the diocese of Louisiana, formerly addressed in Baton Rouge, is returning to active work, serving the Church of the Mediator, Washington, Ga.

The Rev. Spencer Williams, formerly rector of St. Peter's Church, Uniontown, Pa., is now vicar of a new urban diocesan mission in Norfolk, Va. Address 1800 N. Lakeland Dr.

The Rev. Robert C. Woodfield, formerly a chaplain in the U.S. Army, is now vicar of St. Joseph's Mission, Grand Prairie, Tex. Address: Box 64.

Changes of Address

The Convent of St. John Baptist, formerly addressed at Ralston, N. J., should now be addressed at Box 342, Mendham, Morris County, N. J., because of the discontinuation of the Ralston post office.

The Rev. Dr. H. E. W. Fosbroke, retired priest of the diocese of New York, formerly addressed in Winchester Center, Conn., may now be addressed at 175 Ninth Ave., New York 11.

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NOTICE

REUNION of Midwest Nashotah Alumni Monday, January 17th, at Church of the Messiah, 8253 S. Dante, Chicago 19. Mass at 10 C.S.T. "Visiting Time" and lunch. Talk by Dean. Reservations to Fr. Taylor by 15th. Worth the time and money! — The Rev. W. C. R. Sheridan, Alumni Warden.

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- (E) Copy for advertisements must be received at least 12 days before publication date.

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Depositions

The Rev. Dana F. Kennedy, formerly addressed at 1 Old Greenwich Lane in Old Greenwich, Conn., may now be addressed at 1 Old Greenwich Lane, Riverside, Conn.

The Rev. William S. Logan, who is serving St. Martin's Church, Detroit, formerly addressed at 18735 Salem, may now be addressed at 24699 Grand River, Detroit 19.

Frank Carleton Alderson, presbyter, was deposed on December 6th by Bishop Bowen of Colorado, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Ordinations

Deacons

Cuba — By Bishop Blankingship: Max Ignacio Salvador Gonzales, on November 29th, at the Church Fieles a Jesus, Matanzas; presenter, his father, the Rev. Max Salvador; preacher, the Ven. J. H. Piloto; to assist the archdeacon of Camaguey in missionary work; address: Cespedes 62, Santa Clara, L.V., Cuba.

Milwaukee — By Bishop Hallock: John Burroughs Luce, II (nephew of Ambassador Clare Boothe Luce), on November 27th, at St. James' Church, Milwaukee, where he will assist the rector on weekends, while continuing studies at Nashotah House; presenter, the Rev. Dr. Donald Parsons; preacher, the Rev. Bernard Buley.

Births

The Rev. James Hynek and Mrs. Hynek, of St. Peter's Church, West Allis, Wis., announced the birth of a daughter, Anne Marie, on December 9th.

The Rev. Marshall V. Minister and Mrs. Minister, of the Church of St. Charles the Martyr, Fort Morgan, Colo., announced the birth of their first child, Katherine Amy, on December 14th.

The Rev. Lee H. Young and Mrs. Young, of St. Andrew's Church, Cottage Grove, Ore., announced the birth of a daughter, Annie Louise, on October 27th.

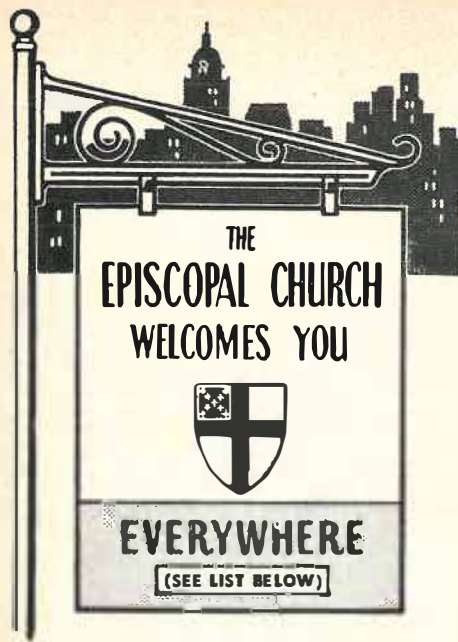
Mr. Young, with the Missouri Synod Lutheran minister, the Methodist pastor, and the Roman Catholic priest of Cottage Grove have formed a barber shop quartet. Their first appearance was before the local PTA; more recently they took part in the community carol sing.

Armed Forces

Chaplain (LCDR.) Philip C. Bentley, USN, formerly addressed: USS Rendova, CVE 114, c/o FPO, San Francisco, should now be addressed at the U.S. Naval Hospital, Oakland, Calif.

Correspondents

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FORT LAUDERDALE, FLA.

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

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& 5:45; Thurs & HD 10; C Sat 7

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Sun 7:30, 9, 11 HC; Others posted

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Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
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Rev. C. L. Afridge, r; Rev. L. W. Angwin, c
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ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
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Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
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4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
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(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

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

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Rev. Bernard C. Newman, v
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12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5;
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun MP 10, Sung Mass with Ser 10:30; Daily MP
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by appt

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 10, 11:30; Tues 7; Wed 7:30; Thurs 10;
Fri 8, EP 5:45, C 6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

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