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The Living Church

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HEALING THE BLIND MAN: A transformation [p. 9].

John and Mable Ringling Museum of Art, Sarasota, Florida.

INTINCTION: When is it justified?

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LETTERS

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

Surveyor's Bench Marks

Permit me to thank you for your comprehensive reports of the World Council of Churches. However, my reading thereof in *THE LIVING CHURCH* and in many other periodicals, secular and ecclesiastical, leaves me with the impression of an error of, or in, an ideal put forward. It is — get unity and our moderate amount of fellowship will be intensified and enlarged.

To me it seems it is just the other way around. Get fellowship, and unity will come. Genuine Christian fellowship will impel to unity. It is the spirit of Christianity, not the Church's doctrines and dogmas that makes it function. Doctrines and dogmas are something like a surveyor's bench marks, from which he does his work. But if he stuck to his bench marks he would remain idle. I think history proves what I say. The great Unitarian French savant, Ernest Renan, declared that Christianity has within itself the seeds of its own renewal; and he certainly did not refer to the machinery of the Church.

It is wholesome and inspiring to read these hundreds of earnest Christians in many lands, meeting in our own land, discussing problems that are very real; and I hope and pray that they will not be deflected by resolutions and actions that will put us on a wrong course.

A. L. BYRON-CURTISS.

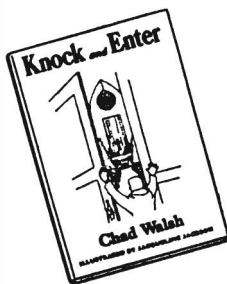
Utica, N. Y.

Intinction

When the heading in your issue of October 3d came to my notice, reading, "Holy Communion — One Method Only," I thought that some bishop was insisting on the following of the directions of the Prayer Book. But as one reads on, it appears that the reverse is true. A bishop has "authorized" not merely a practice utterly at variance with the Prayer Book, but a method to be used exclusively in that practice.

I may be mistaken, but it is my impression that the Church has never sanctioned intinction. Since two consecutive General Conventions must act affirmatively to bring about a change in the Prayer Book or canons, it seems to me that intinction is not yet lawful. Even though two consecutive Conventions did "authorize" intinction, they would be enacting legislation contrary to the Prayer Book, which itself is authorized by canon law. Moreover, by what stretch of imagination can dipping the Host into the chalice be considered as "drinking from it? What about observing our Lord's command, "Drink ye all, of this?"

The English Church in reforming herself, restored the chalice to the laity. We have taunted the Romanists about their withholding it, even to this day. Now we are circumventing the Prayer Book and in a sense admitting that the English Church



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LETTERS

as wrong and Rome right, by our "authorising" this novel and divisive practice.
H. J. MAINWARING.
Wollaston, Mass.

Contagion of Lives

It is difficult to disagree with those who suggest that in the long run Anglicanism is a halfway house on the road to the re-union of Christendom, and an episode in the life of the Universal Church, but our eagerness to meet Christians of other traditions halfway, we must not lose our heritage of permanent values from the pre-Reformation Church.

The fact that our Communion is in the main stream of Catholic tradition is what makes it so profoundly attractive to many. To some it is this aspect of the Episcopal Church that constitutes its richness, and even its reason for a separate existence. Let us not dismantle our house until it is no longer needed by those of the lost who are attracted by us.

As for Charles P. Taft's contention that sermons are unintelligible to the laity [L. C., August 29th], I have to say that those of our clergy with whom I have had to do, know very well what they are about, and their talk is perfectly intelligible to a factory worker.

Yet we must realize that the good news of salvation through our living Lord sounds as alien and strange to modern ears as it did to the contemporaries of St. Paul. It may be that the best way to proclaim the Gospel is not by words, necessary though they be, but by the lovely contagion of the lives of those whose souls are completely committed to them.

ERNEST MILLER.

Lansing, Mich.

Middle of the Road

Any driver who insisted on taking the middle of the road, instead of keeping to his proper lane, would lose his license.

The middle of the road is not only a dangerous place for anyone, it is also equivocal and confusing—other people are never quite sure where the "middler" is headed or what he will do next.

Not until Anglicans abandon this "middle-road-straggling-the-line" nonsense and recognize their Church as a definite portion of the One Holy, Catholic Church, will they succeed in winning the allegiance of outsiders, or indeed be regarded as safe directors of spiritual traffic.

HENRY J. COPE.

Cedar Rapids, Ia.

The Problem of Honolulu

I do not wish to defend "the most difficult decision" of Bishop Sherrill (although I quite agree with it). I do wish to appeal for more understanding and charity among the members of our Church who do disagree with the Presiding Bishop. . . .

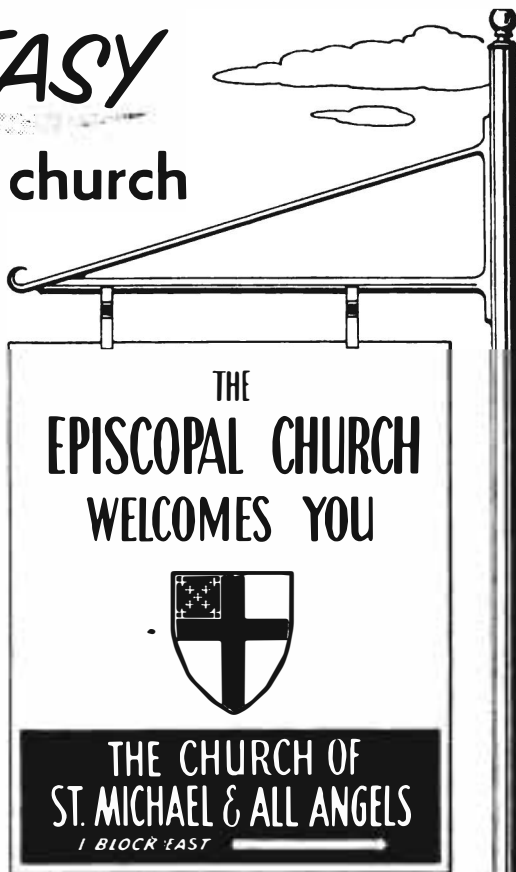
The problem is one of which none of us may be proud, and it becomes far more tragic when Churchmen and Churchwomen make the problem worse with nasty and unnecessary remarks.

(Cpl.) DARWIN D. MARTIN, JR.,
45th Field Artillery Battalion,
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Talks With Teachers

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



The Place of Teacher in the Church

IN many parishes it is quite common to hold a service about this time of year to call attention to religious education, and the starting of a new school year. This often takes the form of a happy family service with children sitting with their parents, if possible.

Watching such a service I was immensely impressed to see the teachers come up to the altar rail to receive their commissioning for their appointment for the coming year. Different ranks were recognized: experienced teachers, with their number of years of service noted; new teachers, with a class of their own for the first time; and cadet teachers, who assist and learn by working under an older one.

After this dignified recognition of their high position in the Church, the teachers came back to their places, each bearing his or her warrant, and clearly moved by the prayer and blessing just pronounced. This was a scene of the Church being the Church. It was the Great Commission being obeyed and carried out on the only frontier there ever was — where the Church found those in need of teaching.

In too many parishes little is made of the importance of the teacher. He is often little more than a holder of the book for a few rushed and noisy minutes, a Sunday morning baby sitter. It is not all the teacher's fault. It is an example of the saying, "of whom little is expected, little is received."

Yet the office and function of the teacher is a high one, and must be kept so. It was clearly recognized as a definite part, if not an actual order, of the ministry in the early Church. Look, for example, at some of the references to teaching in the New Testament. First you will find the charge of our Lord in the dramatic ending of St. Matthew's gospel: "Go ye therefore, and teach [RV gives 'make disciples,' an even more vivid expression since a disciple is one who has accepted a leader and is in process of learning from him] all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway. . . ."

It is hard to avoid the awful conclusion that if we do not teach, He will not be with us. The work of teacher, whether done by ordained minister or

specially appointed worker, is fundamental to the Church's world task.

See some of the references to the office of teacher: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Thus in I Corinthians (12:28) does St. Paul lead up to the idea of the universal office and gift of love. Again, in Ephesians 4:11, "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers . . . for the building up of the body of Christ. . . ."

St. Paul advises Timothy: "The aim of your instruction must be love that springs from a pure heart, from a good conscience, and from a sincere faith. Some people have failed in these things and have been diverted into fruitless talk. They would like to be teachers . . . although they do not understand the word they use, nor the matters they insist upon" (I Timothy 1:7, Goodspeed).

And in Acts 5:42 we read of the young Church aggressively teaching ". . . every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

Convinced then of the importance of the work, let every teacher start upon this new year with a fresh zeal. We must not fail. We take no journey to the ends of the world. We need only travel each Lord's day from our own home to the parish church, well prepared to meet the little group to whom we go as true missionaries. They know the Faith inadequately; we know it only a little better. We learn as we teach. Indeed, we older ones have come to know that almost the only sure way to learn is to meet other minds and start them seeking and finding.

Teachers know the most, not in sheer quantity of information as is often supposed, but in the adaptability of their knowledge. For we only really know what we can communicate. These mighty truths are not tied to special words. They are to be assimilated into any language, restated by any living soul. To speak and transmit the Faith through our own persons into the personalities of our pupils is the solemn appointment of the Church's teachers.

The Living Church

Established 1878

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Things to Come

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October

- 17. 18th Sunday after Trinity. St. Luke.
- 18. National Bible Week.
- 20. Consecration of the Very Rev. Albert Rhett Stuart as Bishop of Georgia, St. Paul's Church, Augusta.
- 24. 19th Sunday after Trinity. Religious Television Workshop, Broadcasting and Film Commission, NCC, Syracuse, N. Y., to 29th.
- 28. St. Simon and St. Jude.
- 31. 20th Sunday after Trinity.

November

- 1. All Saints'.
- 7. 21st Sunday after Trinity.
- 9. Tennessee election of a suffragan.
- 14. 22d Sunday after Trinity.
- 17. NCC General Board, New York, N. Y.
- 21. Sunday next before Advent.
- 25. Thanksgiving Day.
- 28. 1st Sunday in Advent. NCC General Assembly, Hotel Statler, Boston, Mass., to December 3d.
- 30. St. Andrew.

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.
 Member of the Associated Church Press.

October 17, 1954

SORTS AND CONDITIONS

ONE OF the big dilemmas of modern parents came to a head at our house recently over the question of a playtime friendship which I did not want to see ripen into a bosom companionship. Television came into the subject, because the other family's set has a wider selection of channels than ours. But in a way, that simplified the issue. It is easier to dismiss the claims of all-channel television than the claims of affection or democracy.

THE DILEMMA, as I see it, is this: How can you tell your children to love their neighbors and to treat every living soul as an equal in the sight of God and the U.S. Constitution; and at the same time teach them to select constructive, helpful friendships and associations and to avoid those which are harmful or one-sided?

MODERN America has no clear-cut classes with their class standards and mores; and we find the churches, together with clubs and fraternal organizations, subtly being nudged into the role of agencies of community stratification. "Our kind of people" — whatever kind it may be — gravitates together in neighborhoods and suburbs and churches; and we silently agree that a mixed neighborhood is a bad place to bring up children. We try to evade the necessity of teaching our children snobbery by creating an artificially uniform environment.

IT IS TRAGIC to see the Church, in which there is "neither Jew nor Greek, neither slave nor free, neither male nor female," being thus turned into a leading agency for the maintenance of social distinctions. It does so partly because the society around it — the school, the world of business, public recreation and entertainment — has, in ever growing measure, obliterated such distinctions without abolishing differences between people.

AND IT does so for another reason that seems paradoxical — because it has lost its consciousness of its own special difference from the world. This is really the crux of the Church's problem.

WHEN St. Paul made his great statement on human unity in Christ, he was not laying down a pattern for the civilization of his time, nor of our time. He was not talking about the world at all, but the Church; and saying that the difference of being in Christ was such a tremendous thing that it overwhelmed the boundaries of nationality, culture, class, economic status, and even sex. To compare it with a strong motivation of our own period, you might say that "In the Gold Rush there was no distinction between this person and that — all alike were crazy for gold." Or, "When the river overflowed its banks, everybody in town pitched in to work on the levee." Or, "All Milwaukee roots for the Braves." Or, "In Citizens for Eisenhower there is neither Republican nor Democrat,

neither rich nor poor, neither male nor female. . . ."

WHETHER it be a cause or a catastrophe, a greed or a loyalty, the thing that obliterates human distinctions is a shared difference. In the Church, this difference is known as holiness. The unity of Churchpeople depends on their holiness, which does not mean their virtue, but their possession by, and obsession with, God. The holiness of the Church is like the 49'er's attitude toward gold in its singleness and like the spirit of a community in crisis in its sense of working together in a common cause.

NOW, the unity of holiness is such that rich and poor, male and female, Republican and Democrat, highbrow and lowbrow work together happily for the glory of God and the advancement of His kingdom without apology or embarrassment, without even noticing their differences. It is only when brought together in some secular activity which (in our odd suburban reversal of modern times) is supposed to make people interested in the Church through their interest in bridge or square-dancing or great books, that people begin to organize the Church itself in such a way as to make it a society of those who would naturally choose each other as bridge or dancing partners or literary fellow-explorers.

SO, we come back to the problem of the children's playmates. I believe that they should play with children of any and all social groupings, discriminating only against the individual who is a moral or social problem beyond what a child may be expected to cope with. At the same time, I do not believe that the parent should abdicate his task of teaching the child discrimination in close friendships and constant companionships. Indeed, the juvenile group will create its own rigid conformities and cruel intolerances and your child and mine will accept them unless his parents supply him with strong cultural and social standards of his own.

TOLERANCE is that virtue which recognizes differences objectively without scorn for the peculiar or a compulsive acceptance of the merely normal. And genuine tolerance must be based on the quiet confidence that one's own social and cultural outlook is valid even when it differs from that of the group. This is a good deal to expect of a child, but until he learns it he will be influenced by the group more than he influences the group.

IN HARD FACT, any assertion of human equality must be maintained in the face of the obvious reality of human differences. One Christian likes T. S. Eliot; another likes Edgar Guest. Between such there is no meeting on the cultural level. Yet it is just as much a mistake to demand a cultural compromise for the sake of unity in Christ as it is to say that the cultural difference makes unity in Christ impossible.

PETER DAY.

The Living Church

EIGHTEENTH SUNDAY AFTER TRINITY*

VISITORS

End of a Journey

The Archbishop of Canterbury, the Most Rev. Dr. Geoffrey Francis Fisher, has returned home from his long visit to the United States and Canada. He had travelled widely in the Midwest and across the breadth of Canada, as well as attending the Anglican Congress in Minneapolis and the Second Assembly of the World Council of Churches in Evanston. In a final shipboard interview with reporters before his departure, Dr. Fisher praised Billy Graham, the American evangelist, as a "very humble and very sincere and very devout man." Asked for his views on trading with Communist China, he indicated that he thought trade might bring about trust between the two forces, pointing out that Christianity has never advocated remaining aloof from godless people.

Before he left the United States, Dr. Fisher received the honorary degree of Doctor of Laws at the opening convocation of Yale Divinity School. In his address to the convocation he discussed the old conflict between religion and science in the universities, which he said is now ending. He traced the reconcilia-

tion, in part, to the impact of the atom bomb. Dr. Fisher, along with four other prominent religious leaders, was presented for the degree by the Most Rev. Henry Knox Sherrill.

WORLD RELIEF

Resettlement for Families

The Episcopal Church has pledged to resettle 1500 European refugee families in the United States by 1956. As part of this program, the Rev. Almon R. Pepper has become a sponsor [see cut] for Artur Kohl and his family, Germans who escaped from Latvia.

Dr. Pepper is the first official of the National Council personally to sponsor a refugee family. Sponsors must give assurance of work, housing, and transportation for the family, and guarantee that it will not become a public charge. A recent revision to the law on refugees makes it possible for groups such as parishes and Woman's Auxiliaries, represented by one individual, to sponsor refugees.

Since 1953 the Episcopal Church has brought to this country 383 European families. The program is executed in cooperation with Church World Service, agency of the National Council of Churches.



DR. PEPPER*
Sponsor for escapees.

new bridge is to be built for Convention across the Ala Wai Canal, so deputies will have only a short walk from hotels to Iolani School where most Convention meetings will be held.

The Civic Auditorium has been reserved for the Opening Service, the United Thank Offering Service, Evening Service, and Joint Sessions.

The Woman's Auxiliary will meet in the new Iolani Chapel, seating 900, which was dedicated on October 3d. The House of Deputies will meet in the auditorium-gymnasium of the school, (1200 seats). The House of Bishops will meet in "Club 100," the headquarters of the Nisei contingent, the 100th Infantry Battalion who fought for the United States in the Italian campaign of World War II. Club 100 is across from Iolani campus.

Free hospitality will be furnished in the dormitories of Iolani School and University of Hawaii. Rooms will also be available in private homes. Cafeterias will be set up on the school grounds in

*With Rev. Alexander Jurisson, Resource Secretary for World Relief.



DR. AND MRS. FISHER
Departure of the travelers. RNS

CONVENTION

Plans for Honolulu

A group of 200 Churchpeople of the missionary district of Honolulu have begun a series of weekly meetings to begin preparations for the 58th General Convention of the Church, to be held in Honolulu, September 4 to 16, 1955.

Mr. Arthur G. Smith, chancellor of the district of Honolulu, has been appointed general chairman for Convention. Mr. Smith is a native of Maine. He is an attorney in Honolulu, and has served as chancellor since 1914.

Bishop Kennedy of Honolulu announced that Convention (largest ever to be held in Honolulu) could not meet before September because three new hotels will not be completed until then. Over 1600 hotel units have been assured (each holding two or more persons). A

being added after the St. Luke's Collect. St. Luke, author of St. Luke's Gospel and the Acts, is held to have been a physician; thus the two articles in this issue are on the broad subject of Christian healing [see p. 12 and p. 14].

TUNING IN: 18th Sunday after Trinity comes this year the day before the feast of St. Luke (October 18th). Thus at Evening Prayer the Psalm, Lessons, and Collect of St. Luke replace those of the Sunday, the Sunday Collect, however,

order to serve inexpensive and convenient meals.

Besides city busses, a motor corps will be set up, and a number of sampans (open air busses) will be brought over from Hilo on the Big Island (Hawaii) for use during Convention.

The district reports that every effort is being made to keep costs to deputies at a minimum.

Chairmen of the main committees, which are already at work, are:

- Religious Services: the Rev. Paul R. Savanack, rector, St. Peter's Church.
- Hospitality: the Rev. John J. Morrett, vicar, Church of the Holy Nativity.
- Woman's Auxiliary: Mrs. George Goss, district president, Woman's Auxiliary.
- Finance and Equipment: Joseph Reed, district treasurer, St. Andrew's Cathedral.

Convention Meeting Places: the Rev. Canon Frederick McDonald, rector, Iolani School.

Publicity: the Rev. Richard U. Smith, rector, St. Christopher's Church in Kailua.

Music: William Thaanum, organist, St. Andrew's Cathedral.

Public Services: the Rev. Robert Chalinor, rector, Hawaiian Congregation, St. Andrew's Cathedral.

New Bishops



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Denver Post



BISHOP CROWLEY

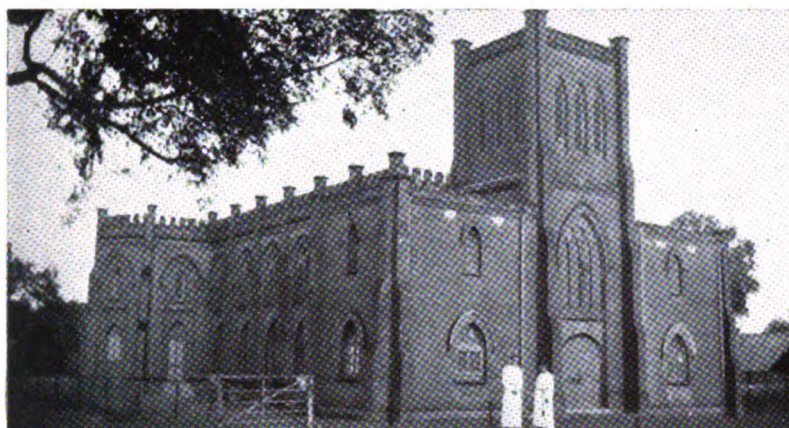


BISHOPS ZIELINSKI AND KARDAS

The Church's two newest bishops are the Rt. Rev. Joseph S. Minnis and the Rt. Rev. Archie Henry Crowley. Consecrated, respectively, on September 29th in Detroit and 30th in Denver [L. C., October 10th], Bishop Minnis is coadjutor of Colorado and Bishop Crowley is suffragan of Michigan.

Two new bishops were also consecrated recently [L. C., September 26th] in the Polish National Catholic Church, which is in Communion with the Episcopal Church. These two bishops received episcopal orders at the same service in Holy Mother of the Rosary Cathedral, Buffalo, N. Y. They are the Rt. Rev. Thaddeus Zielinski and the Rt. Rev. Joseph Kardas.

The Polish consecration shows the book of the Gospels laid upon the neck of one of the bishops-elect, both of whom are kneeling. This is an ancient ceremony of which the Anglican presentation of a Bible is another form. Faintly discernible at the reader's right of the consecrator (Bishop Grochowski, Prime Bishop of the PNC Church) is Bishop Scaife of Buffalo, in cope and mitre.



ALL SAINTS', KHARAGPUR — BEFORE AND AFTER DISASTER*
During Evensong, a chunk of masonry.

INDIA

The River and the Roof

By the Rev. CANON E. SAMBAYYA

Two disasters, both within the space of a few days, destroyed two churches of the Church of India, Pakistan, Burma, and Ceylon.

The diocese of Assam which abounds in tea gardens (plantations) frequently gets involved in natural calamities. The earthquake of 1950 has chewed up the terrain and interfered with the course of the tributaries of the mighty Himalayan river Brahmaputra (meaning son of the creator god) which flows through the diocese and along the pretty little town of Dibrugarh. Since the 1950 quake, the river has showed a tendency to erode the land on which the town is built. The government tried to halt the erosion by constructing a rivetment, a costly, sloping wall of stone, deep into the river. Due to heavy rains in the Himalayan region, the river this year was in spate and flooded millions of acres on either side and threatened the safety of the town.

St. Paul's Church, Dibrugarh, was built in 1860 by tea-planters* on a pleasing site on the river front. It is a well appointed church. The parishioners of St. Paul's church are scattered far and wide in the tea gardens round about. The tea-planters and their families would drive long distances to worship there on Sundays. The chaplain of Dibrugarh is constantly on the move visiting his unusual parish.

For some days the citizens of Dibrugarh watched the rise of the river beyond the limits of safety, with growing anxiety. The famous rivetment, intended to protect the town from the fury of the river, broke down and slipped into the

water. On the 9th of September the Prime Minister of India flew to Dibrugarh and ordered the abandonment of the dwellings and government buildings on the river front. The equipment and fittings of St. Paul's Church were moved to safety as building after building collapsed and fell into the water. For the last time the Holy Eucharist was celebrated on Sunday, September 12th, and the church was abandoned soon afterwards. In the early hours of Tuesday the church was engulfed in the roaring torrent.

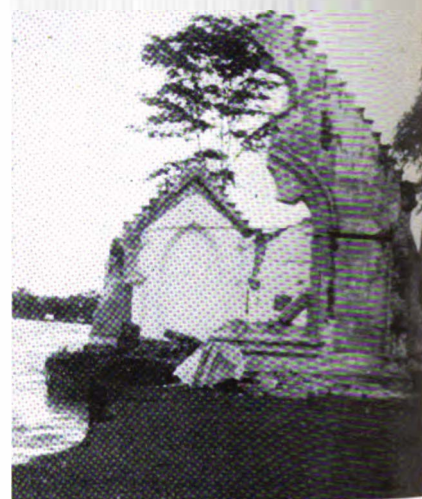
Bishop Hubback, the second Bishop of Assam (later, Metropolitan of India), had established the headquarters of the diocese at Dibrugarh on the river front. The buildings suffered damage during the earthquake of 1950, and so the successor of Bishop Hubback shifted the headquarters of the see to Shillong.

Explosion

Kharagpur, which is some 70 miles to the west of Calcutta, is one of the most important railway centers in India, employing thousands of men in its offices and workshops. In 1907 the railway authorities built All Saints' Church as a place of worship for Anglicans in the officers' colony of the town. The church is a red brick building of spacious dimensions. The roof is of a peculiar construction with several arches of brick, resting on steel beams and held in position by tie-rods.

Kharagpur happens to be one of the important chaplaincies of the diocese of Calcutta.

At no time was there any doubt about the soundness of the roof of All Saints' Church. No one took any serious notice when a chunk of masonry from the roof fell at the vicar's stall during Evensong. A few weeks later, during choir practice on the afternoon of September 10th,



ST. PAUL'S, DIBRUGARH*
In the tea gardens, quakes and floods.

it was noticed that one of the tierods came loose and was dangerous; and about 4 a.m. the next day the entire roof of the church collapsed with a loud explosion covering the organ and furniture with tons of debris. The church that remains now is only a shell.

The distressed parishioners, who began digging and salvaging the fittings of the church, were recipients of much sympathy from the sister churches in the town. The Baptists and the Romans gave a helping hand in the salvage operations. Non-Christian students of a nearby engineering college rendered admirable help.

A church committee met to take steps about the restoration of All Saints'. They have decided to remodel the church according to an amended design, but with a much lighter roof. While the enthusiasm of the church folk is immense, the giving capacity of the existing congregation is extremely limited. Nonetheless the parishioners of All Saints' are determined that their church shall rise again.

*A tea-planter is almost always a European. It is under his supervision that tea is grown and processed in factories, in the tea gardens.

*Pipes of organ, pushed back by debris, can be seen left of center in "after" picture.

*Just before church collapsed into river.

On Tiptoe, the Old Testament

IN the field of Biblical Theology probably the best bird's-eye introduction so far to appear is *The Hope of Our Calling*, by H. G. G. Herklots, vicar of Doncaster and honorary Canon of Sheffield Cathedral, England.

In the "five Biblical studies" that comprise this small volume, Canon Herklots takes the reader through the more

THE HOPE OF OUR CALLING. By H. G. G. Herklots. Seabury Press. Pp. 82. \$1.75.

important of those places "where the Old Testament, as it were, has stood on tiptoe, to see the New not very far away" (p. 35).

Canon Herklots writes in a crisp and vivid style and uses up-to-date illustrations that clinch the case.

CHAD WALSH'S *Knock and Enter* — confirmation instruction in story form — was well reviewed at the time of its publication, in 1953.

Now, the publishers, Morehouse-Gorham Co., have put out a leader's guide for use with *Knock and Enter*. Prepared by the Rev. William R. Williams, canon of Christian education in the diocese of Rochester, this is based upon the "workshop" principle of having the group learn by doing.

LEADER'S GUIDE for use with **KNOCK AND ENTER** by Chad Walsh. Prepared by William R. Williams. Morehouse-Gorham Co. Pp. 32. Paper, 50 cents. (*Knock and Enter* sells for \$1.50, paper edition; \$2.50, cloth.)

The guide would seem to provide enough activity for the most restless group. Divided into 32 sessions, it can be adapted to a longer or shorter period.

FIVE new Forward Movement publications have recently appeared. In their handy size and bright covers they are just the thing for the tract-rack.

(1) *The New Testament in the Making*, by Oscar J. F. Seitz, is a brief account of the origins of the New Testament. It would be hard to imagine a more successful or more readable condensation of sound scholarship in this field. The booklet could be used in conjunction with reading the New Testament itself (10 cents a copy).

(2) Much the same can be said of *The Old Testament in the Making*, by Corwin C. Roach, except that this does not seem to lend itself quite so readily

to use along with the reading of the Bible as does *The New Testament in the Making*. But then there is a great deal more of the Old Testament to cover! (10 cents).

(3) *Starting Over With God*, by Everett H. Jones, is a brisk, forceful, and well-organized "talk on forgiveness," which does not present all the means of securing God's forgiveness but does emphasize what is perhaps the most neglected of all — our forgiveness of those who have wronged us (five cents).

(4) Intercessory prayer is offered as one means of bringing ourselves to the point of forgiving others in *Making Friends*, by Florence Earnist Haynes — a tract which is thus supplementary to Bishop Jones' (three cents).

(5) *A Book of Prayers for Youth*, in this editor's opinion, falls far below the standard of the other material here mentioned. "Inadequate" best sums up his impression of it (six cents).

In Brief

WHAT'S COOKING. Quantity Cooking for All Occasions. By Jane Kirk. Revell. Pp. 383. \$3.95.

"... a cook book especially for use in church and other organizational kitchens. . . . Receipts given here are for varying quantities, ranging from those that will serve four to others that will serve 400 persons."

THE HOLY LAND. By James Riddell. Seabury Press. Pp. 96. \$6.50.

Upwards of 100 pages of halftones of the Holy Land, including scenes from the

Church of the Nativity and the Church of the Holy Sepulchre. Each picture has a brief explanation, together with an appropriate Scripture text. An attractive volume.

Books Received

A STUDY OF HISTORY. By Arnold J. Toynbee. Oxford University Press. Vol. VII (pp. xxx, 772), Vol. VIII (pp. ix, 732), Vol. IX (pp. viii, 759), Vol. X (pp. vi, 422). Boxed, \$35 the set. Special price of \$75 on the set of all 10 volumes.

THE LORD'S PRAYER: An Interpretation. By Gardiner M. Day. With a foreword by David R. Hunter. Illustrated by Allan Rohan Crite. Seabury Press. Pp. 98. \$1.75.

BY THE POWER OF GOD. By Samuel M. Shoemaker. Harpers. Pp. 158. \$2.

DO YOU UNDERSTAND THE BIBLE? By J. Carter Swaim. Westminster Press. Pp. 173. \$2.50.

THE SECRETS OF THE KINGDOM. By George Johnston. Illustrations by Charles E. Hewins. Westminster Press. Pp. 222. \$2.50.

THE BOOK OF REVELATION SPEAKS TO US. By Herbert H. Wernecke. Westminster Press. Pp. 176. \$3.

PREACHING THE WORD WITH AUTHORITY. By Frederick W. Schroeder. Westminster Press. Pp. 128. \$2.50.

CHILDREN'S SERMONS. By Kenneth Brakeley Welles. Westminster Press. Pp. 128. \$2.50.

CHRISTIAN FAITH AND HIGHER EDUCATION. By Nels F. S. Ferré. Harpers. Pp. 251. \$3.

SEPTEMBER MONKEY. By Induk Pakh, Harpers. Pp. 283. \$3. [The life story of a Christian Korean woman.]

THE INTERPRETER'S BIBLE. Vol. III (I and II Kings, I and II Chronicles, Ezra, Nehemiah, Esther, Job). Abingdon Press. Pp. xi. 1198.* \$8.75.

THE LITURGICAL RENAISSANCE IN THE ROMAN CATHOLIC CHURCH. By Ernest B. Koenker. University of Chicago Press. Pp. xi, 271. \$5.

BLACK POPES. Authority: Its Use and Abuse. By Archbishop Roberts, S.J. Sheed & Ward Pp. x, 139. \$2.50.

*Contributors: N. H. Snaith, R. W. Sockmar, Raymond Calkins, W. A. L. Elmslie, R. A. Bowman, C. W. Gilkey, B. W. Anderson, A. C. Lichtenberger, Samuel Terrien, Paul Scherer. Bishop Lichtenberger of Missouri does the exposition of Esther.

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

Christ Healing the Blind Man

Attributed to Lodovico Carracci (Italian, 1555-1619)

AMONG the fine examples of Italian painting of the Baroque preserved at the John and Mable Ringling Museum of Art, Sarasota, Fla., is a striking and dramatic canvas of "Christ Healing the Blind Man" which is believed to be from the hand of Lodovico Carracci of Bologna. He was a member of a famous family of artists, and joined his better known cousins, Annibale and Agostino, in their teaching studio which later came to be considered as the first "academy" of art.

The "Healing of the Blind Man" contains baroque elements, particularly in the strongly modeled figure of the beggar (whose violin is a strange anachronism), as well as a feeling for classical order and restraint. What makes the painting memorable is its emotional quality. We cannot help feeling that out of the boundless pity for suffering humanity which we see on the Saviour's face, and the deep longing and trust in the blind man, a transformation must arise that is spiritual and physical at the same time.

When is Intinction Justified?

THAT there are circumstances under which it is inexpedient to use the common chalice in Holy Communion has long been recognized in the Church. In the middle ages, the western Church as a whole decided to communicate the laity under the species of bread only, to guard against irreverence. In those days men's beards and moustaches were a problem, and a somewhat similar problem of today is created by women's lipstick.

The development of modern medical science and public health techniques has in recent years focused attention on the role of germs in disease and the role of common drinking cups in spreading germs. However, a chalice of precious metal—gold or silver, but especially silver—has been shown by careful scientific experimentation to be an excellent germicide, and the Burrows and Hemmens report (*Journal of Infectious Diseases*, November-December, 1943, pp. 180-190) summarizes exhaustive experiments* in these words: "In practice the silver communion cup is not an important vector of infectious disease."

Such things as the use of old-fashioned dishwashing techniques in the church kitchen (*e.g.*, wiping with towels), spray from coughing, conversation, and singing, the traditional handshaking ceremony at the church door, the exchange of paper money, all result in a much more significant transfer of bacteria from person to person than does the normal use of the chalice in Holy Communion.

Nevertheless there is a generation of Church-people who grew up in the days when the common cup at public drinking places was a real menace to health. Some individuals of this generation have been so conditioned against the common cup that neither facts nor reason can overcome their repugnance to the idea of drinking from the same cup as someone else, in spite of the fact that the real health questions depend on the material of which the cup is made, the degree of cleanliness in its use, the presence of flies and other insects, etc. There is pressure on the Church to meet the needs of these individuals.

Then again, there are particular local or temporary circumstances, such as the presence of an epidemic disease or of active cases of tuberculosis, in which any procedure that might transmit bacteria ought to be avoided.

Theology almost unanimously teaches that Communion in one kind only, whether it be under the

species of bread or under the species of wine, conveys to the communicant the whole Christ, who is not divided between the two parts of the sacrament but fully present in both. We do not receive the flesh and blood of a dead body but our living Lord. Nevertheless, Anglicanism has from the Reformation onward insisted that the right reception of the sacrament involves receiving it as it was instituted, and some theologians hold that there may be special graces connected with each species separately.

WHILE there are those who hold that under conditions of necessity it is proper to receive in one kind only, the Episcopal Church has sought to provide for reception of both kinds whenever possible; and, in conditions where reception from a common chalice is inexpedient, the Lambeth Conference and our General Convention have expressed approval of the practice of intinction as a substitute. Intinction is the dipping of the consecrated bread into the consecrated wine, so that the communicant may receive the sacrament under both species together.

The only trouble with intinction is that every method of administration so far attempted is open to objection. Devout Christian people do not like to have portions of the sacrament remaining unconsumed on their finger tips or the palm of their hand. And if they dip into the chalice held by the priest the former is likely to happen, whereas if the priest places an intincted wafer in their palm, the latter is likely to happen. A third method, intinction by having the priest place the sacrament on the communicant's tongue (which is the normal method of receiving the unintincted Host in the Roman Catholic Church) is not attractive to many and is probably a more effective way of spreading germs than reception from a common chalice. Similar objections apply to the Orthodox method of using a common spoon.

All these undesirable alternatives to the Episcopal Church's normal method of reception hold a legal status which is at best doubtful. Under conditions where the Church's rule simply cannot be kept by reasonable people — such as in a tuberculosis sanatorium — it is evident that something needs to be done. And to meet such conditions, the General Convention of 1949, following the advice of the Lambeth Conference of 1948, adopted a resolution declaring that the diocesan bishop may authorize intinction, specifying the method for its use. This resolution does not have the status of a Prayer Book amendment, nor even of a canon; but it expresses an opinion of our Church's governing body as to the Church teaching which lies behind the Prayer Book rule and

*One of a number of samples: "The wine was diluted in the proportion of 3 parts of wine to 1 of water and about 50 cc poured into the chalice. Four persons drank from it, each from a different side. The entire rim was swabbed immediately and cultures made, as indicated earlier, on aerobic blood agar plates. . . . Three successive experiments were carried out in this manner, and in all of them no bacteria of any kind could be recovered."

what to do when the Prayer Book rule cannot be applied.

Then there is the other state of affairs in which the Prayer Book rule is difficult to apply — the situation referred to above, in which some or a majority of the members of a particular congregation, because of their childhood conditioning, find it hard to receive the sacrament with a reverent attitude when it is administered in the way directed by the Prayer Book. The mere fact that a religious observance is uncomfortable to some is not a wholly adequate reason for changing it. Nevertheless, the Church tries to follow its Lord in not breaking the bruised reed or quenching the smoking flax (St. Matthew 12:20). And no doubt it is permissible for the Church to permit intinction to those individuals who have an unconquerable aversion for the common cup, under the safeguards spelled out in the resolution of General Convention.

In our opinion, however, a principle enunciated in the Lambeth statement on intinction should be kept firmly before the Church public at all times: "Administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion." It cannot continue to remain the "normal method" if some other method is set forth by diocesan authority as equally "normal." And it seems to us that the good of the Church would be served if bishops, in authorizing intinction, would specify the conditions under which the abnormal use is justified.

In the meantime, what is the legal status of Communion in one kind? For a number of years, the House of Deputies adopted resolutions approving this form of administration as well as intinction in cases of need. Each time, the resolution failed in the House of Bishops on the ground that guidance from the Lambeth Conference was needed before the Episcopal Church took action. The guidance of Lambeth, endorsed in the following year by General Convention, brought the balance down heavily on the side of intinction. "The Conference affirms that the giving of Communion in both kinds is according to the example and precept of our Lord, was the practice of the whole Catholic Church for twelve centuries, has remained the practice of the Orthodox Churches, and has been universally upheld by the teaching and practice of Anglicanism since the Reformation." This historical statement is certainly true as far as receiving Communion in Church is concerned, but by no means universally true of Communion of the sick. In our opinion, the statement was not intended to give advice on the latter subject at all, and there is no reason to regard it as even frowning upon the practice of communicating the sick in one kind.

Communion in Church is legal only in one manner — *i.e.*, as the Prayer Book specifies, in each kind

separately. In a resolution having only advisory force, the Church has frowned upon Communion in one kind and smiled upon intinction; emphasizing, as we have noted, that both methods are improper under normal conditions. In our opinion, Communion in one kind is neither more nor less illegal than intinction; and, if there are emergencies in which the latter is permissible, it is not outside the realm of possibility that there are emergencies in which the former is permissible. There is plenty of precedent for Communion in one kind, not only in the long-standing and widespread custom of communicating the sick in this manner but in the current use of the largest single Christian Communion, the Roman Catholic. The Polish National Catholic Church, with which the Episcopal Church is in communion, follows the same custom. And the Church of England itself, in the four centuries preceding the Reformation, communicated its people in one kind.

Our main point, however, is that neither practice should be permitted to develop, as the pre-Reformation practice did, from an emergency alternative into the norm. It is still true that the only legal method of administering Communion in the Church is the method specified in the Prayer Book. And we believe that when bishops give permission for an exception to the normal method they should explain under what circumstances they think it is proper to depart from the law.

The Canvass is Coming

HOW much should I give? As Every Member Canvass time approaches, this question comes to the fore again, and readers will remember that THE LIVING CHURCH has for many years been advocating the concept of proportionate giving — *i.e.*, basing one's Church pledge upon a definite proportion of income rather than upon the parish budget or what can be left over after the family income is budgeted.

Last year's editorial on this subject (which was a revision of editorials going back for more than a decade and based on the Rev. F. J. Eastman's sliding scale between 5% and 2% of income) was made available in reprint form and many thousands of copies were purchased by parishes for Every Member Canvass use. This reprint will be made available again this year in the same form and at the same price: A single sheet, printed on both sides, not folded, at 5 cents per single copy, 3 cents each in quantities of 25 or more, and 2 cents each in quantities of 100 or more (postage additional unless payment accompanies order).

The reprint has been helpful to many in the past and we hope that it will be helpful to many again this year. Entitled, "How Much Should I Give?" it may be obtained from THE LIVING CHURCH, 407 East Michigan St., Milwaukee 2, Wis.

Angels Round My Bed

By Christine Fleming Heffner

The word "angel" is the Greek for messenger. In Holy Scripture angels appear from time to time as messengers of God to men. Sometimes they are simply messengers, bringing an announcement from God — as, for example, the proclamation of our Lord's birth. At other times they are sent to "succor and defend" those who need strengthening. Thus, for example, an "angel of the Lord" appears to Elijah and provides the "cake baked on the coals" and the "cruse of water" in the strength of which the prophet journeys "forty days and forty nights unto Horeb the mount of God" [see I Kings 19:1-8 and cut on adjoining page].

In this article Mrs. Heffner, a frequent contributor to THE LIVING CHURCH describes the early stages of her recovery from poliomyelitis in terms of an angelic visitation.

Mrs. Heffner is the wife of the Rev. Edward A. Heffner, M.D., assistant at Grace Church, Hutchinson, Kas.

TIME. How long had it been? What did it matter, really? All time before this weary weakness seemed to have vanished like my twisted dreams, and this present time seemed to exist in two dimensions at once: now and always. The future, the time when I would be well again, seemed as unreal, as phantasmic, as time past, like something seen through troubled water, constantly changing in shape and clarity, vanishing and reappearing by parts, above all else, unreachable.

I moved my aching legs languidly, having finally learned that no one position would offer the ease, the rest I sought.

Why not a nap? Here was the opportunity I had envied others in a busy past, and certainly the rest, the strengthening peace of sleep would help me mend, would hasten that fairy-tale time to come when I should step back into the familiar world of normal affairs. But naps came not so easily now as when they

were snatched from the labor of busy days.

All the weariness that was so different from that labor's weariness whined and creaked in my back, my hips, as I turned on the bed to seek a cool, smooth place on the sheet. All the pettiness that dwells in sickness, right in the midst of the overwhelming hugeness of its shadow, surged into my eyes, my ears, clamored in my brain. For illness holds up a microscope to life, showing us the tiny things as enormous, clear, and immediate, and erasing as neatly as any microscope all sense of proportion.

There is a sense in which a hospital is the smallest place in the world, where a universe is reduced to the size of your own ego, where a cold cup of coffee is the trigger for anger, the most routine bodily functions set the pattern for living, where health is measured by the beat of a pulse, the tiniest gradations on a thermometer, and life itself is ruled by a second's presence of mind, a fraction of an inch of incision.

I thought of books I had wanted to read, letters I might write, but now all the titles sounded dull, all the friends seemed very far away.

Tired. So inexorably, so inexpressibly weary. It seemed I had been tired since the beginning of time. My mind clearly, but all too remotely, told me the day would come when all this weariness would pass — but when? When would it come? I tried to will it closer, to force myself toward it. But the only result was that the pain that throbbed a muffled monotone to all the mixed themes of my misery now surged up louder, faster, clearer, becoming again the main theme in this symphony of discord, as it had been for so many recent hours.

Sleep. Just to be a blank, mentally, physically. Simply to deny my senses, wipe my mind clean, drift.

It must have worked. At least it must have worked to the point of that troubled half-consciousness that is neither sleeping nor waking, for I suddenly became newly conscious, conscious of something — no, it was someone — and it seemed I had been half-aware of this presence for some time. At first I didn't see him. And even when I did, it wasn't

exactly seeing, and yet it was more actual, more real than just seeing — like the full realization that comes in those rare times when we see and hear and touch and smell a thing all at once.

Charity

He was enormous. It seemed as if he shrunk himself beneath the ceiling, although he certainly wasn't stooping or bending, for he stood as erect, as reaching as a flame. Flame! That's what he was like, as dimensionless, as full of potential enormity and power, as flame. He was just the color of fire, the pink-red fire that is warm and yet clear. His face had a warmth about it, too, a glowing sympathy, a complete understanding that yet had nothing of sentiment or patronage about it.

Had it not been for this expression I should have been afraid — that, and the utter glory of the color of him. For he was simply huge, as if it was only by his own intention that the room held him at all. And yet he surely took up no space, nothing in that little room was shoved aside, or crowded.

He kept looking at me, as if it were up to me to break the silence. But I didn't know how to begin. I cleared my throat, and the sound rasped trivial and unseemly in that glowing presence. I thought of forms of address, and each sounded sillier in the ear of my mind than the last. Finally I came out with the only thing I could bring myself to say, under that clear gaze, "I don't know what to call you, or who you are. Why are you here?" I hoped I didn't sound as presumptuous as I felt.

"I am a Messenger," he said simply, and his voice was surprising, warm, melodious, and soft. "I've been sent to give you something, if you will have it."

His hands were empty. The fear of all unknown circumstances plucked at my sleeve.

"Will you have my gift?" he asked. "Yes, my hands are empty, and yet I bear the gift in them, in the touch of them." He waited for me, and it seemed to me he was the personification of patience. I thought, he will wait like that for years, if necessary.

I looked at those hands of flame, that hugeness, that power, and I hesitated.

Six messengers visit a polio victim in her hospital room



ELIJAH AND THE ANGEL*
Strength for a journey.

I looked at the face, I remembered the voice, and I whispered, "I will have it."

He touched me then—my aching legs, my tormented back, the headache I had had yesterday. And his touch was flame. I had thought perhaps it would heal, that the pain would suddenly vanish, but it was not so. Rather, instead each ache became exquisite, and I knew that his touch had engraved it all upon my memory forever. It would someday leave my flesh, but now it would never leave my consciousness.

He spoke again:

"You thought I might heal your pain, but I have instead used it to heal a greater one. Henceforth you shall never know the pain of heart that cherished malice inflicts, nor the dull, sad ache that indifference puts into the being of him who gives it. Now you shall know a better thing than pity. You will be capable of compassion. By your own suffering you are made able to suffer and rejoice

with every man. I am the bearer of a great gift, and I am that gift. My name is Charity."

I awoke. Or perhaps it is truer to say that I went to sleep, and after that, I woke. And he was gone.

I stretched my aching back, I turned my cramped leg. The pain was the same as before. No difference. It seemed the same as ever. And yet there was a difference. The pain was indeed the same, it was I who was greater. The pain was not nearly so large a part of me as it had once been. I thought of blind Mrs. Ames in the next ward. In a few more days, I thought, or whenever they should let me up in a wheelchair, I could go and read to her.

Night came, and I slept again a while. Then I tossed and turned, as much as my stiff, labored movements could be called tossing. I looked at my watch by

the little night light, and turned the light off. The night had hardly begun.

Time suddenly enveloped me like a sodden blanket. Weariness became lead, pressing down the covers, the very air, upon me. I grew fretful, willing the minutes to pass, the days to be gone, myself to be well.

Growth, Hope, Faith

Suddenly there was a ringing, a tingling in the dark air, like the moment after the sound of a great bell. Color suddenly came into incandescent being in the room, green and white and silver. Then the green seemed to predominate, and there I at last saw another such great being as the one I had seen before.

All green this one was—and with every shade of all greens. His hands were as soft and light a green as the maidenhair fern, and his brow was the deep majestic green of the pine and fir. Like the other, he was simply huge, but with a difference. For where the first had seemed to fill the room, this one extended it. It seemed limitless. All things seemed limitless, and I caught my breath with a thrill of excitement, my pulse raced from the stimulating breath of adventure. His face had some of the same calm, the nobility of the first, but his expression was different, for he seemed rather about to disclose, to reveal something tremendous.

This time I spoke sooner. "Are you another Messenger?" I asked.

"Yes," he answered, and his voice held in it the sibilant murmur of wind in the treetops. "And I, too, bring you a gift, and so do my brothers."

He raised his hands, and suddenly the room was shot full of silver lights, glittering and glancing of themselves, for there was no light to be reflected. And I saw another such Messenger.

All silver he was, and his face seemed the perfect expression of promise.

Then an almost blinding whiteness gleamed in my eyes, and I saw the third one. His whiteness was not white by an absence of color but, like light, was beyond all colors. His whiteness shone, like new snow in a brighter-than-winter sun. I had always thought of white as the symbol of purity, but now I knew why the earliest Christians held it also the symbol of joy. His face was the personification of joy and serenity.

The silver one spoke, and his voice was rich and clear and full of promise. "We bring you gifts, too," he said, and waited.

Now the white one spoke, and his voice was deep and still. "Will you have them?"

Again I felt that little tug of fear. Yet there was that sense of adventure that glowed green in my mind, the sense of promise that beckoned silver in my eyes and ears, and above all, the peace

*From a Doré engraving.

(Continued on page 19)

The Ministry of Healing

might regain some of its due importance if a new service for the sick were added to the Prayer Book. The form suggested here for such a service is

- ✓ *intended for private use*
- ✓ *short enough to avoid tiring a sick person*
- ✓ *aimed at healing not only body, but soul*
- ✓ *directed toward recovery rather than toward preparation for death*

By C. W. Westhorp

Senior Seminarian, Berkeley Divinity School



OF all the offices contained in our Book of Common Prayer, the visitation office is probably the least used. The first rubric provides that, "the following Service, or any part thereof, may be used at the discretion of the Minister" (p. 308). This discretion has come to be exercised in such a manner, that the part to be used has generally turned out to be none, or at most one or two prayers.

This is an unfortunate circumstance; for the ministry of healing is, and always has been, an important part of the whole ministry of the Church. At one time churches were thought of as temples of healing, but this could not be said to hold true today.

Our Prayer Book underwent its latest revision in 1928, at which time the Order for the Visitation of the Sick was substantially rewritten. The Liturgical Commission was also made a permanent, standing commission of the Church, to consider further revisions of the various Prayer Book offices. A new revision of the visitation office appears to be one of the most urgent tasks facing this commission; this is indeed borne out by the fact that this body has already issued, as No. III of its "Prayer Book Studies," a proposed office, *The Order of Ministration to the Sick* (Church Hymnal Corporation, 20 Exchange Place, New York City 5. 50 cents).

As a further contribution to liturgical reform, another proposal for a visitation office is made in the present article. This differs basically from that of the standing commission. The commission has tak-

en cognizance — as it should — of the need for public services of healing. To this end it has prepared one proposed office to be used for both public and private services.

It is felt by this writer that a service appropriate for public use is not necessarily suitable for use in private. Indeed, in some respects the proposed office is weakened by the necessary changes or omissions required by the contemplated public usage. In order to avoid this difficulty, the [see p. 15] office suggested is intended solely for private use. For such public services of healing, a separate office should be provided.

Few Prayer Book offices have as ancient and honorable a tradition as the order for the visitation of the sick. Biblical authority and reference abound; if there were nothing else, we have numerous stories of the healing ministry of our Lord. But we have much more than this; we have the evidence of the early Church. And we have the tradition of the early Church Fathers, together with a long history of a ministry of healing in all the Christian world.

The Christian ministry of healing partakes of two things: it is healing of both body and soul. The mind and soul of the sick person, in early days, were as much — if not more — the concern of the Church as was his physical infirmity. These twin strands became separated with the passage of time, the one becoming the primary purpose of the order and the other practically disappearing.

In particular, three rites are associated with the visitation of the sick. To a certain extent these have become separated in our Prayer Book, although originally they appear to have been an organic whole. These three were the laying on of hands, unction, and Communion of

the sick. To these should be added both confession and absolution. In the earliest recorded directions for ministry to the sick (the New Testament Epistle of James, 5:14-16), stress is laid on the necessity for confession and absolution.

No attempt is made here to trace the various sources, and the historical background of our office. For those who may be interested, the publication of the Standing Liturgical Commission gives a brief summary and also quotes other authorities which may be consulted.

There is one other part of the office which should be mentioned, since it may be easily overlooked. It is not an actual expressed part of the ritual, but it is nevertheless the most important part — more important than all the forms and liturgies and words. This is expressed in the passage from the Epistle of St. James cited above:

"And the prayer of faith *shall* save the sick, and the Lord shall raise him up; and if he have committed sins, they *shall* be forgiven him" (James 5:15).

This is a matter of tremendous difference. The early Church never had any doubts about the results of its ministry of healing; the disciples *knew* the sick person would be made whole, both in body and soul.

Formal visitation offices were found in general use in fairly early days. These were not polite, consoling calls, but were a part of the whole corporate life of the Church. However, a pernicious development occurred about the ninth century: the service of unction was slowly transformed into a rite for the preparation for death. In this form it became known as extreme unction.

Efforts have been made to soften the apparent harshness of the word extreme.

The Living Church

without much success; it still means *extremis*, the last rite of the Church. It is represented a complete destruction of the ethos of the office; no longer was recovery confidently expected, but that confidence was replaced by an expectation of, and preparation for, imminent death.

Such a change makes the elimination, from 1552 on till 1928, of unction in the Prayer Book more understandable. Nevertheless, its elimination destroyed the whole rationale of the service. The entire earlier part of the service was left without a proper climax and pointed solely to preparation for death. Thus, in moving unction because of its unfortunate association with the idea of unbelief in *extremis*, the Reformers achieved exactly the end they wished most to avoid.

There is an accidental construction in our present office which is psychologically wrong. Five of the additional prayers provided at the end of the office occur in this sequence and bear these titles: A Thanksgiving for the Beginning of a Recovery; A Prayer for a Sick Person, when there appeareth but small hope of recovery; A Prayer for the Despondent; A Prayer which may be said by the Minister in behalf of all present at the Visitation; A Commendatory Prayer for a Sick Person at the point of Departure. This is immediately followed by the Litany for the Dying. Only subsequently (and in a separate office at that) do we have the Communion of the Sick, with the restored Unction of the Sick preceding it at the end of the visitation office.

Such an arrangement only serves to emphasize the idea of preparation for death rather than recovery.

One major objection taken to our present office is its length. Even the proposed office of the Liturgical Commis-

sion suffers somewhat from this defect. The sick person generally is not in a condition to stand a long service; and friends who might be present to share in the devotions might not be familiar with the general form of Prayer Book services and would then experience some difficulty in following the sequence of the proposed office with its seven alternate forms. The suggested office here set forth is believed to be short enough not to tire unduly a sick person. Yet it contains all the essential elements.

A good psychological approach to the consideration of a visitation office would seem to require that the whole of the office be oriented toward recovery of health, both of body and mind. In view of the close connection recognized today between health of body and mind, it is suggested that confession and absolution be placed first in the office. With the appropriate frame of mind established — the sick person having put himself in a right relationship with God — prayers for healing may be offered. The antiphons to the Psalms, which appear in the present office and in the Liturgical Commission's proposed office, have been omitted; not because they are unsuitable, but because of their general disuse in the ordinary services of most churches and the consequent lack of familiarity with their nature and purpose.

With this proper preparation — confession, absolution, and prayers for healing — the sick person is ready to receive the laying on of hands. But the value of unction, theologically and psychologically, must not be overlooked. The service of unction has been taken from our present Prayer Book and made an integral part of this office; although provision has been made rubrically for its omission if desired.

The service should be concluded with

the Holy Communion, as is now provided in the office immediately following (p. 321). Should the receiving of Communion not be desirable under the particular circumstances, the service is concluded with the blessing, "Unto God's gracious mercy," etc. (as on p. 314).

Another change of importance (and here this article follows the Liturgical Commission) is the relocation of the Lord's Prayer. This occurs in the present order almost at the beginning, as it was placed by Cranmer (when he eliminated the processional devotions to which this was a climax) in the Prayer Book of 1549. It has been removed in the suggested order to a place at the end of the intercessory prayers, as a summary of all petitions, immediately before the laying on of hands and unction.

Additional rubrical matter has been added, to emphasize the attention, where possible, which must be paid to sickness of mind as well as of body. A comment is also included, permitting the administration of unction as often as may be thought desirable; this also is consistent with the practice of the early church.

While it was natural, with the limited knowledge of medicine then possessed, for the Church to take a pessimistic view of the possibility of recovery in the days of the 1549 Prayer Book, such a condition does not hold today. It seems right, therefore, to direct the whole of the office toward recovery rather than to preparation for death.

One last thought: no mention is made in our present Prayer Book office of those who minister. A prayer for doctors and nurses has been included in the suggested office to complete the circle.

The suggested Office is:

A Proposed Order for the Visitation of the Sick

Before any ministry of healing be undertaken, earnest and united prayer should be offered on behalf of the sick person in church, in union with that offered in the home by the sick person and his friends.

The Minister shall enquire as to the nature of the disability, and, where it seems appropriate, shall recommend the employment of skilled physicians and psychiatrists, if such action be not already taken.

The Minister should also assure the sick person that Christ's healing power is available to all men insofar as they have faith to receive it; and that the administration of unction is an exercise desirable for the health both of body and soul.

The following Service, or any part thereof, may be used at the discretion of the Minister. But note, that the Confession, and the Laying On of Hands or Unction, are regarded as necessary parts of any ministry of healing.

The Priest, having assured the sick person of Christ's love and mercy, shall enquire whether he be in love and charity with all men; exhorting him to forgive and to seek forgiveness; and, where he hath done injury or wrong to any man, to make amends to the uttermost of his power.

Then shall the sick person be moved to make a special confession of his sins; after which confession, on evidence of his repentance, the Priest shall give him such advice as to how he may fight his temptations and overcome his sins, with such penitential exercises appropriate to the circumstances of sickness as may seem desirable.

Then shall the Priest absolve him in these words:

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him: of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Or he may use one of the other Absolutions in this Book.)

The foregoing may be used in the case of visitation of the aged or shut-in who may not be infirm.

After the Absolution such of the family and acquaintances of the sick person may enter the chamber as may desire to

share in the devotions and spiritual comfort which follow.

Where the sick person is a young child, the Priest may omit the Confession and Absolution.

Then shall the Priest say,

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Minister: O Lord, save thy servant;

Answer: Who putteth his trust in thee.

Minister: Send him help from thy holy place;

Answer: And evermore mightily defend him.

Minister: Let the enemy have no advantage of him;

Answer: Nor the wicked approach to hurt him.

Minister: Be unto him, O Lord, a strong tower;

Answer: From the face of his enemy.

Minister: O Lord, hear our prayer;

Answer: And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him in all danger, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

Judica me, Deus. Psalm xliii.

Give sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

For thou art the God of my strength; why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling:

And that I may go unto the altar of God, even unto the God of my joy, and gladness; and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul? and why art thou so disquieted within me?

O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

The Collect.

Hear, O Lord, we beseech thee, these our prayers, as we call upon thee on behalf of this thy servant; and bestow upon him the help of thy merciful consolation; through Jesus Christ our Lord. Amen.

Confitebor tibi. Psalm cxxxviii.

I will give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth; for thou hast magnified thy Name, and thy word, above all things.

When I called upon thee, thou heardest me; and enduedst my soul with much strength.

Though I walk in the midst of trouble, yet shalt thou refresh me; thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The Lord shall make good his loving-kindness toward me; yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

The Collect.

O God, the strength of the weak and the comfort of sufferers; Mercifully accept our prayers, and grant to thy servant the help of thy power, that his sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. Amen.

In the case of a young child, instead of the former Psalms and Collects, may be said Psalm xxiii and the Collect which follows.

Heavenly Father, who didst send thy beloved Son into the world in the form of a little child, and to whom all children are dear; watch, we pray thee, with us over this thy child. In thy mercy ease his suffering and restore him to health again. Bless those who minister to his needs, and to us who wait the help of thy grace. Through Jesus Christ our Lord. Amen.

Minister.

Blessed Lord, who didst go about doing good and healing all manner of sickness and infirmity, bestow thy blessing and beseech thee, upon our doctors and nurses and all who minister in hospitals and homes for the relief of human suffering. Give them skill and tenderness, cheerfulness and patience, and let them find their reward in grateful hearts and in the knowledge that they are serving thee. Amen.

And now, as our Saviour Christ hath taught us, we boldly to say,

Our Father, etc.

Then shall the Priest say,

Relieve, O Lord, this thy servant (a) as much as may be from pain and anxiety. Grant him quietness of mind, peace of spirit and confidence of heart.

Speak to him those blessed words which did bring health and strength to multitudes when thou didst walk the earth and lay thine own hands upon them. Speak them now to this thy servant as by thy command I humbly lay my hands upon him, saying: "Be thou healed; be thou made whole."

After which, if it be requested or shall seem desirable, the Priest shall proceed to the Anointing, saying,

O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body and mind, that being restored to soundness of health, he may offer thee praise and thanksgiving; who liveth and reigneth with the Father and the Holy Ghost, one God, world without end. Amen.

I anoint thee with oil (a) in the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body and mind being put to flight, the blessing of health may be restored unto thee. Amen.

(a) Here the Priest shall stretch forth his hands, placing them on, or above, the head of the sick person.

(a) Here the Priest shall anoint him upon the forehead, making the sign of the cross.

It shall then be in order to proceed with the Order for Holy Communion of the Sick, as in this Book provided; but otherwise, the following Blessing shall be said.

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace, both now and for evermore. Amen.

The Minister is ordered, from time to time, to advise the people, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.

Note that the administration of Unction may be repeated so often as may be considered necessary or desirable; it was a pious practice in the early Church to repeat it as often as desired for a period of one week or more.

MILWAUKEE

Bishop for Armed Forces

A resolution requesting the House of Bishops to appoint a Bishop for the Armed Services, as provided for by the General Convention, was adopted at the recent annual council of the Diocese of Milwaukee.

Copies of the resolution, which expressed the known feelings of the armed services chaplains in their desire for episcopal supervision and pastoral care, were to be sent to those interested and responsible for such action.

In his pastoral letter to the Council of Bishops Hallock commented upon the Anglican Congress and its implications. He said that, witnessing the Marian devotion in the Roman Catholic Church in the last 100 years, the Anglican Church might very well become the only great communion in the Western Church to maintain the Catholic faith as it has been received, free from the encumbrances that weigh unduly upon mankind.

In business of the diocese Bishop Hallock noted the progress in baptisms and confirmations, and expressed particular pleasure in the increase of diocesan solidarity and the breakdown of parochialism as evidenced by the overwhelming success of the advance fund [L. C., September 26th].

A budget, the largest in the diocese's history, was approved by the council. It made ample provision for a full complement of deputies, clerical and lay, to the General Convention at Honolulu. A resolution recommending to all congregations the acceptance of a minimum salary for their clergy of \$3,600 plus rent, utilities, and health insurance, was unanimously adopted.

The Episcopal Churchmen of the diocese, representing all laymen, announced that they had contracted with the Milwaukee Journal for a campaign of newspaper evangelism to be inserted in the Sunday roto section.

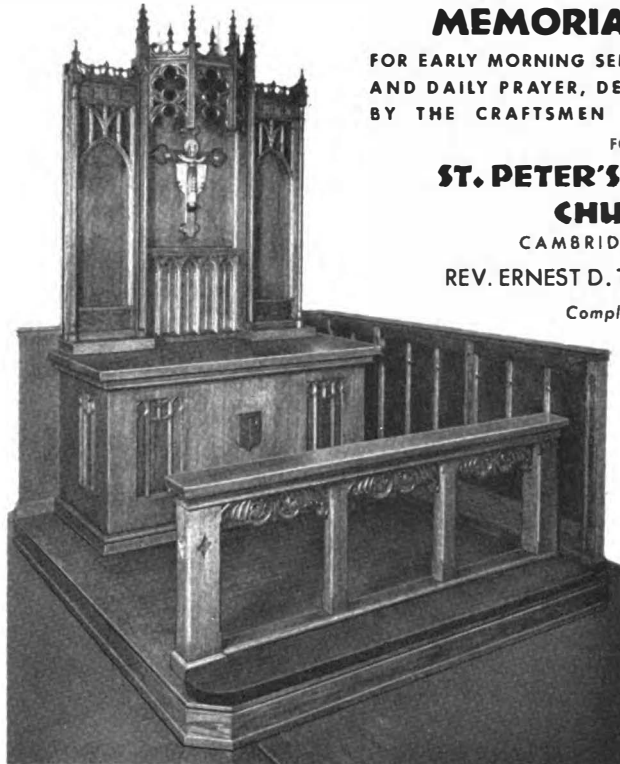
ELECTIONS. Deputies to General Convention: clerical, A. A. Vogel, K. A. Stimpson, M. De P. Maynard, Alexander Simpson; lay, H. T. Foulkes, Peter Day, V. W. Coddington, Frederick Browne; clerical alternates, K. D. Martin, R. E. Harding, H. W. Roth, M. M. Day; lay alternates, A. P. Jones, Philip Deveau, H. C. Bush, C. F. Stekl.

WEST TEXAS

Worker-Priest

After less than a year as a priest in the diocese of West Texas, serving as rector of St. Paul's Church, Brady (58 communicants), and priest-in-charge of Grace Church, Llano (22 communicants), and St. Luke's Church, San Saba (eight communicants), the Rev. Davis Blake Carter, 30, has announced his

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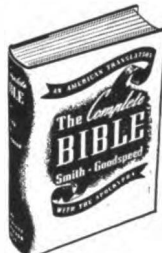
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resignation. He will enter the Washington office of Congressman Jack Brooks, as a "worker-priest."

Bishop Jones of West Texas, who ordained Mr. Carter to the diaconate and the priesthood, has announced that he will remain, at least for the present, canonically resident in the diocese of West Texas.

In his letter of resignation, Mr. Carter said:

"Dear fellow-members of the Body of Christ: For some months, with the guidance of our bishop and chief pastor, I have been weighing the value of a particular kind of ministry. This ministry is that of



MR. CARTER

A call to the mud of everyday living.

a worker-clergyman, wherein an ordained minister works at a secular job during the week and joins with his fellow-Christians for common worship and fellowship. And just as a Christian layman contributes of his money, time and talents, so the minister contributes of his money, time, and talents, shoulder to shoulder, on an equal basis—contributing as well his unique office bestowed upon him at ordination.

"So often our witness before the world speaks of the separation of Church and life. Outsiders are led to believe that the Church is only a first-aid station, to come to after we find ourselves in difficulty, and seldom a positive force to infect the world with the Gospel of Jesus Christ. So often outsiders are led to believe we want to keep the Church unspotted from the world, not remembering that God himself dared to become a man and become smeared from head to foot with the mud of everyday living. These outsiders conclude, as do some insiders, that God really has no business monkeying with the unholy things that go on in his world. And sometimes Christian leaders are led to cry out: 'Are Christians to make history or suffer it?' ...

"May God bless us and strengthen us in our ministries, whether ordained or lay."

No stranger to secular work, Mr.

Carter managed a campaign for Representative Brooks.

While in theology school at Sewanee he was leader in the student movement opposing segregation, and supported the stand of the faculty which resigned [L. C., October 10th]. As a deacon of the diocese of West Texas, he led a movement last year which resulted in the declaration of a clear policy of no segregation, adopted at the West Texas Annual Council, for the diocesan summer conference grounds, Camp Cap...

ARKANSAS

Undemocratic, Discriminatory

Regret with the decision to change the meeting place of the 1955 General Convention from Houston, Texas, to Honolulu has been expressed, with the approval of the diocesan, by the standing committee of the diocese of Arkansas.

Two reasons were given by the standing committee for their disapproval of the withdrawal from Houston. They were: "the undemocratic manner in which the decision was arrived at," and that the decision seemed "to be discriminatory against the 7th and 8th Provinces."

Objection to Honolulu was expressed in terms of the time and expense of travel, and the amount of time it would leave parishes without their leaders.

NEW YORK

New Canons

Installation of two offices in the New York Cathedral, Canon Theologian and Canon Pastor, was conducted recently. The Rev. Howard Albert Johnson became Canon Theologian, and the Rev. John William Pyle, Canon Pastor.

The office of Canon Theologian is a new one for the cathedral, and is believed to be the only such canonry in the American Church. The Cathedral has provided that the office give opportunity for a mature scholar not only to study, write, and teach, but " 'simply to sit and think' — and to do all this in fellowship with a community of brethren, sharing in the Daily Offices and Eucharists and preaching six times a year, as do the other canons" [L. C., March 14th].

Canon Johnson, a graduate of Virginia Theological Seminary, was the first American to be admitted as a candidate for the doctorate at the University of Copenhagen.

The duties of Canon Pyle, who succeeds the late Canon Thomas A. Sparks, include responsibility for Episcopal Church students at Columbia University; two neighboring institutions, St. Luke's Home, and the Home for Old Men and Aged Couples; and counseling

Angels

(Continued from page 13)

...at rested clear and white and joyous
n my heart.

"Yes," I said, "I will have them
ladly."

First the green one touched me, and
seemed to grow. I stretched outward,
soared upward. And yet, there I still
ay on the high, narrow bed.

With his great green hands he lifted
he sodden weight of time that had so
nattered me, and it turned green and
iving, and all manner of bright colors
larded in among it, and all manner of
musical sounds came forth from it. I
could hardly wait to begin making use
of it, exploring it.

Then the silver one touched this new
green blanket and it glittered and glis-
sened and tinkled. Then he touched me.
Suddenly the distant view of health
shone clear and unchanging before me.
But it was a new vision of itself, trans-
figured by the silver gleam that per-
meated it. And all the old, querulous
impatience fell away from me, and as it
did, he seemed to catch it in his silvery
hands, and weave with them. And when
he was done weaving, he showed me the
thing he had made, and then he placed
it around my head. It was a crown, a
chaplet, slender and fragile, but beauti-
ful. "As you wear it," he said, "it will
grow stronger and firmer."

Now, with that band about my head,
my mind seemed cleared of all the dark
doubts and uneasy fears that had har-
bored there, and I knew. The future?
No, it was as unknown as ever it had
been. But I knew that it was good.

"Who are you?" I cried. "What are
your names?"

The green one smiled. "I am Growth,"
he said, and he vanished. But the living
green blanket, in which lay hidden so
many colors and shapes, still wrapped
me round.

"I am Hope," said the silver one, and
he vanished, too. I put my hands up to
my head, and felt the little silver circlet
still there.

Now only the white one remained.
"And now my gift," he said, and so
saying, he put his hands beneath me and

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in firm gentleness lifted me in the air and held me there. Beneath my weary body, his hands felt more secure, more resilient than my bed. Now, for the first time, I really rested. I gave myself up to the thrust of those great hands and lay there in total surrender, and in peace. Yes, that was it, peace. Suddenly not only my body but my heart seemed filled with a dynamic, healing peace.

He put me gently back upon my bed. The trust, the surrender, the rest, the peace remained.

"I," he said, and his voice was as deep as space and as calm as the stars, "am Faith."

And he was gone, too. I closed my eyes a moment in the quiet act of remembering, of stamping all this upon my soul indelibly, for I did not want ever to forget these Messengers, nor to lose their gifts.

Gratitude and Reality

I opened my eyes again, and through my window a faint pink light grew upon a hushed world. Morning was being born, and the long, dark night was dead.

The sky turned slowly blue, and now the eastern sky gleamed gold below it. And then I saw the blue, the fathomless, limitless blue, stood in my room, and the glowing gold as well.

The gold took shape as I watched. And I said, "Oh, Messenger, I know not what your gift, but I will have it most gratefully, if I may."

He laughed, a great, joyous, ringing, golden laugh. He actually seemed to quiver with gladness. He spoke again and said, "Aye, and that is the only way you may have it. For I am Gratitude." He touched me. And gladness leaped up in my heart like a fire, goodness poured down upon me in a golden rain. He vanished, and the blue Messenger took shape.

I had to cry a little, the kind of tears we shed when our heart overflows so that we are past all other expression.

The blue one spoke to me. "I bring gifts, too," he said, and he placed in my hand four things: a magnifying lens, a

telescope, a scale, and a mirror. Then he touched my eyes and my ears and my fingers. "I," he said, "am Reality." And he was gone.

I looked, and there was no way of knowing the power of the lens, the telescope had no markings upon it, no finders. The scale was a simple balance one, where one thing could be weighed against another, but there was no pointer nor any gradations into pounds or ounces. I held up the mirror and looked at myself. Was it myself? It was hard to recognize that image. Certainly it was not flattering, and yet it was not quite shocking, but almost so. It would take getting used to.

New Words for Old

My doctor came to see me that morning. He spent some time, listening through his stethoscope, feeling with his trained fingers, testing injured muscles. Part of his examination was painful. I thought how he must hate having to hurt me in order to do what he could to help me. I thought how tired he looked, his shoulders bent a little, as if he were used to carrying a heavy load.

He sat down then, and told me I was doing well—not spectacularly, but well, and that he was at least encouraged about my prospects.

"Yes," I said, "I'll be all right in time. Maybe not just like I once was, but at least useful. And I have so much even now: eyes and ears, friends and fellow-patients, a world around me, books to read, skills to learn—and a lot of thinking to do. I think this time in bed is going to be quite an experience."

His eyebrows raised a trifle, and he smiled. It seemed to me to be a smile of relief. He went on to the ward.

I looked out the window at the plum tree that fluttered its ever-changing pattern of light and shadow. A dew drop hung on a leaf and a thousand colored lights danced from it into the sunlight.

Green glowed the tree, silver ran the dewdrop down the leaf. The blue sky stretched above the tree, and a gold butterfly danced by the window. Inside the room the sun touched my sheet and it gleamed blinding white. I struck a match from the bedside and looked for a long moment at the flame.

An old nursery tune rang in my head. I couldn't remember the old words, if I had ever known them, but new ones began to sing themselves in my ears:

*I have six angels round my bed,
Beyond the foot, above the head,
Tall, strong, bright angels, heaven-sped.
Pain they touch, and weariness,
And lengthening time, and anxiousness.
By their firm fingers, rich to bless,
And pettiness, and commonplace
And illness' power to crush, abase
Become the very means of grace.
And I am strengthened, joyed, fed
By God's bright angels round my bed.*

ACU CYCLE OF PRAYER

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

October

17. St. John's Chapel, St. John's Hospital, Brooklyn, N. Y.
18. Church of the Transfiguration, San Mateo, Calif.; Trinity Church, Grand Ledge, Mich.; Holy Trinity Church, Manistee, Mich.; St. Luke's Church, Kalamazoo, Mich.
19. Mt. Calvary, Santa Barbara, Calif.
20. Christ Episcopal Church, Ontario, Calif.
21. Church of the Epiphany, Concordia, Kan.; St. Paul's Church, Albany, Ga.; Christ Church, St. Joseph, La.
22. St. Luke's Church, Racine, Wis.
23. St. Clement's Church, New York, N. Y.

CHANGES

Appointments Accepted

The Rev. Adolphus Carty, who formerly served Luke's Church, Columbia, S. C., and its field, now in charge of the Chapel of the Good Shepherd, Hopkinsville, Ky., and St. Clement's, Henderson, address: 608 E. Second St., Hopkinsville.

The Rev. William L. Casady, formerly vicar of St. Paul's Church, Evansville, Ind., is now vicar of St. Augustine's Church, Danville, Ind., and St. Mark's, Plainfield. Address: 420 N. Gibbs, Plainfield.

The Rev. Dr. Philip J. Daunton, formerly in charge of St. Mark's Church, Crockett, Calif., is now vicar of the Church of St. Michael and All Angels, Concord, Calif. Address: 2900 Bonifacio.

The Rev. Ernest H. Forster, formerly chaplain of the Virginia Episcopal School, Lynchburg, Va., now rector of Christ Church, Smithfield, Va., and St. Paul's Church, Surry.

The Rev. C. Edward Harrison, formerly in charge of the Church of St. Simon of Cyrene and St. Simon's School, Lincoln Heights, Cincinnati, now assistant of St. Philip's Church, New York. Address: 215 W. 133d St., New York 30.

The Rev. James A. Hudson, who was ordained a deacon recently, is now serving in Columbus, Tex. Address: Box 1124.

The Rev. Willis G. Lonergan, Jr., formerly assistant of St. Luke's Church, Vancouver, Wash., is now vicar of St. Matthew's Mission, Auburn, Wash. Address: 1314 F St. S. E.

The Rev. Jay W. McCullough, who formerly served St. Clement's Church, Greenville, Pa., and

its field, is now in charge of Trinity Mission, Russellville, Ky. Address: Box 56.

The Rev. Chester G. Minton, formerly chaplain of the V.A. Hospital and USAF, Indianapolis, Ind., has since March been associate of St. Paul's Church, Indianapolis. Address: 11 E. Sixty-First St., Indianapolis 20.

The Rev. R. L. Morrell, formerly rector of Christ Church, Douglas, Wyo., is now rector of St. Mark's Church, Marine City, Mich. Address: 211 S. Main St.

The Rev. Andrew N. Otami, formerly vicar of St. Peter's (Japanese) Church, Seattle, Wash., is now vicar of the Church of the Good Samaritan, Minneapolis, and director of the Japanese-American community center. Address: 2200 Blaisdell Ave., Minneapolis 4.

The Rev. Charles A. Parmiter, Jr., formerly rector of Iolani School, Honolulu, is now headmaster of St. Matthew's Parish School, 1030 Bienveneda Ave., Pacific Palisades, Calif. Address: 16131 Sunset Blvd., Apt. 5.

The Rev. William H. Peckover, formerly of Saskatchewan, Canada, will on November 1st



become vicar of St. David's Church, Spokane, Wash. Address: E. 227 Glass Ave., Spokane 22.

The Rev. William N. Penfield, formerly rector and headmaster of St. Bernard's School, Gladstone, N. J., is now a member of the faculty of Kent School, Kent, Conn.

The Rev. John S. Ruef, formerly of the Church of the Holy Family, Park Forest, Ill., is now tutor and assistant instructor at Seabury-Western Theological Seminary.

The Rev. John L. Scott, Jr., formerly vicar of St. James' Church, Old Town, Maine, and chaplain of Canterbury House at the University of Maine, is now rector of All Saints' Church, Springfield, Mass.

The Rev. Mr. Scott, writing early in September, also mentioned his forthcoming marriage, on the 18th of that month, to Miss Barbara Sutherland Grant of Lewiston, Maine.

The Rev. David A. Stambaugh, formerly rector of Trinity Church, Fostoria, Ohio, is now curate of Trinity Cathedral, Cleveland. Address: 3079 Scarborough, Cleveland Heights 18.

The Rev. Horace L. Varian, formerly in charge of the Church of the Good Shepherd, East Chicago, Ind., will be vicar of the Church of Christ the King, Huntington, Ind., and of the Huntington-Gas City mission field.

Fr. Varian will also be secretary of the diocese of Northern Indiana and editor of the diocesan magazine. Address: 910 N. Jefferson St., Huntington.

The Rev. W. Robert Webb, formerly dean and rector of the Cathedral Church of the Nativity, Bethlehem, is now rector of St. Paul's Church, Evansville, Ind.

The Rev. Howard Albert Welch, Jr., formerly curate of Christ Church, Tarrytown-on-Hudson, N. Y., is now associate chaplain of St. Luke's Hospital, New York. Address: 114 Morningside Dr., Apt. 52, New York 27.

The Rev. William Ralph Woods, formerly vicar of St. Mary's Church, Houston, Tex., is now curate of the Church of the Redeemer, Houston. Address: 4411 Dallas, Houston, Texas.

Ordinations

Deacons

Erie—By Bishop Crittenden: George W. Hall, Jr., of Girard, Pa., was ordained to the perpetual diaconate on September 21st; presenter, the Rev. C. C. Rutter; preacher, the Very Rev. Dr. F. B. Blodgett. The ordinand will assist at Trinity Church, Fairview, Pa., and continue his work in the local office of the district director of internal revenue.

Changes of Address

The Rt. Rev. Dr. Alfred A. Gilman, retired Missionary Bishop of Hankow, addressed during



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WANTED: retired clergyman, single or widower, to assist with services and some parish duties in a growing parish for next several months. Mild climate. State remuneration required. Address Rev. Thomas H. Carson, P.O. Box 1125, Texarkana, Texas.

WANTED: PRIEST for growing Church in fairly small Southern town. Must be moderate Churchman. Salary \$4,200, plus good Rectory. Please send references and resumé to Box D-150, The Living Church, Milwaukee 2, Wis.

WANTED: An experienced horsewoman to take charge of riding in our small school for girls. Please write the Rev. W. G. Christian, Rector, All Saints' Episcopal Junior College, Vicksburg, Miss.

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THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

CHANGES

the summer at Pompton Lakes, N. J., may be addressed now and during the winter at 1903 Berea College, Berea, Ky.

The Rt. Rev. Dr. S. Harrington Littell, retired Missionary Bishop of Honolulu, is residing temporarily at St. Barnabas' Hospital, Third Ave. and 183d St., New York 57. His mailing address continues to be: 46 S. Wyoming Ave., Ardmore, Pa.

The Rev. Raymond M. D. Adams, retired priest of the diocese of Connecticut, has moved in San Bernardino, Calif., from 1648 Arrowhead Ave. to 1406 Sierra Way, Apt. A.

The Rev. Charles R. Boswell, who is serving St. George's Church, Macomb, Ill., formerly addressed at 402 S. Lafayette, may now be addressed at 512 N. Randolph, Macomb, Ill.

The Rev. Dr. Roelf H. Brooks, rector emeritus of St. Thomas' Church, New York, may be addressed at 580 Park Ave., New York 21.

The Rev. Howard G. Clark, who spent July and August in Maine, may again be addressed at St. John's Church, 139 St. John's Pl., Brooklyn 17, where he is rector.

The Rev. Dr. C. S. Long, non-parochial priest of the diocese of Sacramento, formerly addressed in Saratoga, Calif., may now be addressed: 72

Natalye Rd., Rinconada Heights, Los Gatos, Ca.

The Rev. William C. Pearson, rector of Paul's Church, Sacramento, Calif., has moved from 2119 You St. to 2707 Twenty-First Ave. Sacramento 20.

The Rev. W. A. Willcox, Jr. has moved from Kavanaugh Pl. to 2514 N. Fillmore St. in Little Rock, Ark. He is in charge of St. Mark's Church Little Rock, and St. Luke's, North Little Rock.

Births

Canon Vernon Myers of St. John's Cathedral, Denver, and Mrs. Myers announced the birth their third child and first daughter, Marya Ruth, on September 11th.

The Rev. John Lee Womack and Mrs. Womack of St. Matthias' Church, Shreveport, La., announced the birth of a son, John Bruce, on September 9th.

Other Changes

The Rev. Rodolfo G. Nogueira, rector of Trinity Church, Rio de Janeiro, was elected secretary of the Brazilian Confederation of Churches at the biennial meeting held in Rio. He has also been asked to serve as chairman for the central department of literature of the confederation, which planning a large program of publication of Christian literature, including some popular novels.

Living Church Correspondents

Miss Lucy E. Wellington is now correspondent for the diocese of Massachusetts. Address: 17 St., Boston 8.

The Rev. Roger Geffen, who is serving the Church of the Good Shepherd, the Bronx, New York, is now correspondent for the diocese of New York [L. C. September 26th, editorial address: 4401 Matilda Ave., New York 70, M. Elizabeth McCracken, associate editor, will continue to cover National Council meetings at certain special events.

The Living Church Development Program

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

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Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
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46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Reelf H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

NEW YORK, N. Y. (Cont.)

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 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 Scammel)
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 7:45, 12, 5:30, Mon,
Wed, Fri 7, Thur, Sat 9:30; C Sat 4-5

PITTSBURGH, PA.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
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.

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