

# The Living CHURCH



A reminder of an earlier year [see p. 4].

RNS

“Rest and Be Thankful” • *page 12*

# AROUND & ABOUT

With the Editor

See that ye walk circumspectly, not as fools . . ." (Ephesians 5:15): not bad advice about walking. Do it with your eyes open, and looking around you. Take my word that it is also good advice about eating. I know. I learned this wisdom the hard experiential way on Thanksgiving Day, 1936, 40 years ago at this blessed season. I have not forgotten. I want others to profit by my example.

I was not yet married, and that was part of my problem. Since my marriage I have tended to be less uncircumspect. I was just beginning my ministry in a mission field in Minnesota, and living in the little town of Appleton. I generally took my meals at Grimsrud's Cafe, where the school teachers ate.

On this Thanksgiving, Mr. and Mrs. Grimsrud invited the new teachers and me to be their guests at dinner. It was served at a large booth-table at the rear of the restaurant. After the food was brought on I looked up — but not, alas, around. I saw a large bowl of cranberry sauce immediately in front of my plate. I said to myself: "Gosh, that's a lot of cranberries for one person to put down." But I had been well brought up in the way that children of my genera-

tion were brought up. One of the commandments was — Eat everything that is set before you. So I set to, like a brave little man. I had put down about half of the contents of the bowl when two things happened simultaneously. One was that I reached the point of satiety beyond which I couldn't even look at another cranberry, still less eat one. The other was that one of the guests said: "Will you pass the cranberries, please?"

I passed the cranberries, and said nothing, hoping that nobody had observed my gaucherie. Over the past 40 years, as I have recalled the incident and wondered if my hope was well founded, it has seemed decreasingly plausible that it was. If any of my fellow guests on that occasion are still in the flesh, and if by some miracle of providence they read these lines, I say to them in utter abjection: My fault was not gluttony. And it was not boorishness — I knew better and intended better. It was worse — failure in circumspection.

And to them and to all I say: Remember what happened to me; go and do not likewise; see then that ye do all things circumspectly, not as fools . . .



## A Special Breed

A special breed of Pilgrim people came,  
and brought with them a special seed to sow,  
cast it abroad upon their rocky claim,  
and from New England granite made it grow.

A special breed of farmers and recruits  
enhanced this husbandry in loam of lime,  
from ice and snow raised up the latent fruits  
of freedom in a valley's wintertime.

A special breed came after with the plow  
that furrows for the future, to replant  
the foreign green of freedoms that we now  
consider common for a land to grant.

A special breed has worked the grudging field  
that is the world, and wrung from it this yield.

Gloria Maxson

# The Living Church

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\*Director †Member  
EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

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## KALENDAR

### November

21. Sunday Next before Advent/Last Sunday after Pentecost/Christ the King
23. Clement, B.
25. Thanksgiving Day
28. Advent I
30. St. Andrew

### December

1. Nicholas Ferrar
2. Channing Moore Williams, B.

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The Living Church

# LETTERS

## Was It Constitutional?

In the General Convention at Minneapolis, the House of Bishops, by a relatively close vote (61 to 92), did what, in effect, changed the meaning of the Constitution of the Episcopal Church in these United States, in contravention of a plainly expressed provision in the last article of the constitution (Article XI) providing a means of changing that instrument should it ever become necessary. This article was ignored and brushed aside by the majority because they were in a hurry to pass an act to allow women to be ordained to the priesthood and the episcopate.

The article in question reads as follows: "No alteration or amendment of this Constitution shall be made unless the same shall be first proposed at one regular meeting of the General Convention and by a resolve thereof be sent to the Secretary of the Convention of every Diocese and of the Convocation of every Missionary Diocese and of the Convocation of the American Churches in Europe, to be made known to the Diocesan Convention or the Missionary Diocese Convocation or the Convocation of the American Church in Europe at its next meeting, and be adopted by the General Convention as its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses and of all the Missionary Dioceses and the Convocation of the American Churches in Europe entitled to representation in the House of Deputies, voting by orders, each having the vote provided for in Section 4 of Article I."

This article was, at the General Convention, brushed aside, and the motion to allow the ordination of women to the priesthood and the episcopate was carried by a simple majority, as if it were an amendment to the canons (by-laws) of the church. This was done by a resolution stating that every use of a masculine designation in the constitution (which includes the whole Book of Common Prayer, and the ordinal), be interpreted as including both men and women.

I was there during the debate and took part in the debate, and I maintain that this by-passing of a plainly worded article of the constitution of the Episcopal Church is beyond the power (*ultra vires*) of that session of the House of Bishops to do, in that fashion, and therefore was and is *null and void*, and

that the bishops, of whom I was one, who declared at that time in writing that they could not accept that vote as a legal act of the House of Bishops of the Episcopal Church were within their right, as a matter of law and conscience.

(The Rt. Rev.) WILLIAM R. MOODY  
Bishop of Lexington (ret.)  
Lexington, Ky.

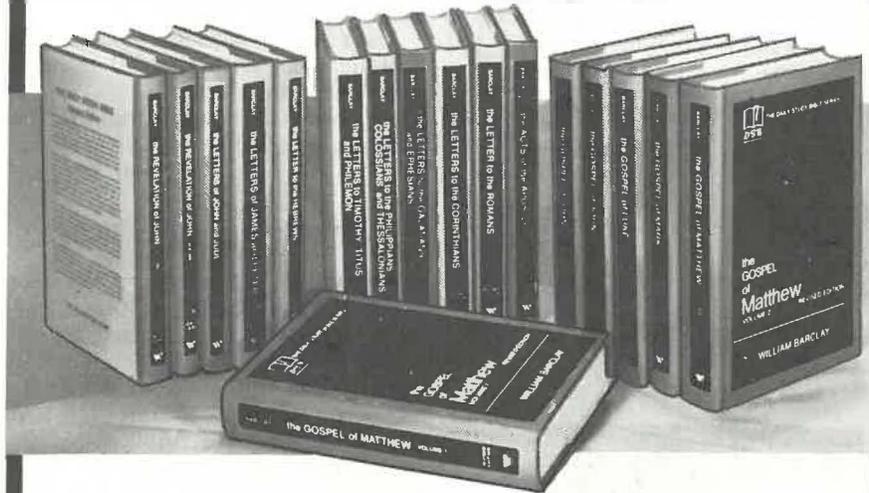
## Parish Giving

I am sorry for the Episcopalian who does not know what to do about the parish that does not give. I am a retired

widow now but one parish that I know of had an answer. The ladies' guild president at every meeting would remind the members "For with what measure ye mete it shall be given unto you, good measure, pressed down, shaken together, running over" (Luke 6:38). Then they all helped to suggest to whom the guild should give. Half should go to over-seas missions, and half to be used in the USA. (Father Mize homes for boys, local home for pregnant girls, scholarship fund for future clergy, etc.) Support for Indian missions - the diocese has a relationship with an overseas diocese, and pic-

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tures were sought and found and mounted in the parish hall and then a committee was formed to think up projects by which the parish could raise funds; the women agreed to work one day a week making aprons, etc.

When they started the giving was about \$20 a year - each year it has grown - good measure, pressed down, shaken together, running over and recently their giving was over \$1500 - not including gifts to the Presiding Bishop's Fund for World Relief, earthquake, special appeals, etc. The UTO giving has multiplied 20 times, each year it's a little more.

Here are a few other thoughts about giving. From King Alfred of England, who died about 900 AD, "Then is money of true worth when it is handed over to others. Almsgiving is the end of ownership" — and from Peter Marshall, in *A Man Called Peter*, "Help us to give according to our incomes, lest thou, O God make our incomes according to our gifts. In Jesus name we ask it, Amen."

Jesus said "Without me ye can do nothing - but with God all things are possible" (Mark 10:27).

I hope these thoughts and ideas will help other parishes and missions.

NAME WITHHELD

### Doing One's Own Thing

Regarding "Doing One's Own Thing" (DOOT) in liturgy, your editorial [TLC, Oct. 24] implies that the use of the Proposed Book of Common Prayer opens the way for serious clerical abuse of power for the first time. "Now that the Draft Proposed Book will soon be in regular use, the rule of clerical autocracy in DOOT will become indefinitely the order of the day. Henceforth the layman is stuck with what pleases his parson . . ."

Unfortunately this is true in many places, but it seems unfair to blame the Proposed BCP for clerical autocracy. Granted, the Proposed BCP allows more options for choice, but unilateral clerical decision-making has been around a long time. I was ordained in the early '50s, and in the small diocese in which I began my ministry, clerical autocracy reigned supreme in many places, and the laity were indeed stuck with what pleased their priest.

One priest would come in and unilaterally change a parish accustomed to thrice-monthly morning prayer to mass every Sunday. Another would replace the Prayer Book with the missal, while another would remove a long-used missal and go to Prayer Book morning prayer. Clerical furniture-moving in the sanctuary was common. Vestments and ceremonial would often be changed with no regard to the wishes of lay people. So let's not blame clerical

autocracy on the Proposed Book; it's been around far longer than that.

As liturgical chairman in Western Kansas, I know that our diocese has long had guidelines that liturgical decisions are to be made jointly by the priest and vestry bishop's committee of the church. Here in St. Andrew's, the vestry decided the order we now use, including both the 1928 BCP and the Zebra Book. Laity are involved in decision-making as they should be.

"Clerical individualism rampant and triumphant" depends on the leadership style of the priest, not the book from which the services are taken. If I want to be a clerical autocrat, I can do so with the 1928 BCP as well as with the Proposed Book. However, since we are all members together of the Body of Christ, I feel clerical autocracy has no place in the church, not only in matters of worship, but in any of the affairs of the church.

(The Rev.) HERMAN PAGE  
St. Andrew's Church

Liberal, Kans.

• • •

Speaking of DOOT, it appears to me that it is not only applicable to bishops, regarding women priests, and to clergy, regarding worship services, but also applies to all church canons and bishops' godly admonitions.

In view of the majority of our bishops' action (thank God mine were not among them) or, as you will, lack of action, on the last day of General Convention regarding the Philadelphia 11 and the Washington 4, it would seem that as a parish priest I am encouraged to DOOT in interpreting the marriage canons, the ten commandments, the vows I took at ordination, etc., with the assurance that I shall not even have my hands slapped for disobedience.

(The Rev.) JOHN C. STERLING  
St. Joseph of Arimathea Church  
Hendersonville, Tenn.

*For the record: We do not blame the Proposed Draft Book for clerical autocracy; we say only that it most monstrosly blesses and sanctifies it. Ed.*

### The Cover

When the American Pilgrims sat down to their first Thanksgiving feast they found five kernels of parched corn on each plate. This served as a reminder of the hardships they had endured during the previous year when rations had been reduced to five kernels of corn for each person.

# False Prophets

By MICHAEL HEFNER

Willian Gish and a group of children are silhouetted against a starlit sky as Miss Gish reads from the Bible: "Beware of false prophets which come to you in sheep's clothing . . ." Scenes introducing evil amidst the peacefulness of Ohio River country follow in quick succession: Children at play stumble upon the abandoned corpse of a murdered woman; a homicidal preacher (Robert Mitchum) approaches a small town in his stolen touring car, carrying on his own mad conversation with God.

*The Night of the Hunter*, first released in 1955, is the only film Charles Laughton directed and the last film work of James Agee, who wrote the script from a novel by Davis Grubb. Agee's screenplay — a Christian fable about a battle between good and evil and about the sanctity of nature and the special place of children in it — is hung on a melodramatic framework.

John and Pearl (Billy Chapin and Sally Jane Bruce) are playing with a doll in the frontyard of a farmhouse when their father arrives with cops following close behind. The man has murdered two men and stolen \$10,000; he hides the money in Pearl's doll, exacting vows from John to protect Pearl with his life and never to divulge the money's hiding place. The boy watches in horror as his father is finally captured by the police. Locked in a cell with Mitchum, who has been jailed for car theft, the father resists the preacher's attempts to learn the location of the money and is hanged with his (and his children's) secret intact.

The preacher, out of jail, shows up in the small farming community to court the children's widowed mother Willa (Shelley Winters). As played by Mitchum, the preacher doesn't so much arrive bringing evil with him as he comes to manipulate the evil he knows perfectly well is already in the hearts of

the townsfolk, who are easily gulled by his country slicker ways. Only John recoils.

Willa and the preacher spend their wedding night in a plain hotel room, which is photographed in sharp, angular contrasts of shadow and light, suggesting a church at dusk. Mitchum, a woman-hater, rebuffs the young widow — "Marriage to me represents a blending of two spirits in heaven" — and Miss Winters's poor, weak Willa simply crumples into religious psychosis. Agee's screenplay indicates here the movie's main theme, that is, the false separation of spirit from flesh, God from nature; and the film further implies that respectable, church-going America is not only this evil's easiest prey but its bastion.

Mitchum guesses that the children know where the money is hid; when Willa discovers that the preacher is terrorizing them, he murders her. The most famous image in the movie is that of Shelley Winters tied to the front seat of a car sunk to the bottom of the river, this watery coffin illuminated by the filtering morning sunlight, the actress's hair floating gently upward like seaweed.

John and Pearl make a chilling nighttime escape to a skiff on the river. Safely in the boat, Pearl curls asleep with her doll at the prow while the exhausted John, her protector, rests his head on folded arms; in a painfully beautiful movement, the small craft makes a gentle turn in the water as it catches the current and drifts away down river, in the same instant as the river — indeed, the universe — becomes enchanted. Stylized, dreamlike, with the same awed, irresistible pull on the viewer as one feels in the oldest fairytales, the sequence which follows — a Flight of the Innocents down the Ohio River — is among the most strangely moving on film.

All nature is bathed in grace; even nature's sounds sing reassurance as the children float silently along their course. They make a few stops on shore:

*Continued on page 15*

*Michael Hefner, a churchman, makes his home in Lincoln Park, Mich. He is a special film critic for TLC.*

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## P.B.'s FUND

### Grants Ease Tragic Situations

At the fall meeting of board members for the Presiding Bishop's Fund for World Relief 20 grants totalling \$178,000 were approved for aid to schools, organizations, and dioceses.

The largest single grant, \$30,000, was made to Trinity College, Quezon City, Philippines, for a manpower development program.

The Diocese of Ecuador will receive \$24,600 to fund the first year of an agricultural education program at nine rural schools.

At home, the Appalachian People's Service Organization (APSO) will receive \$26,300, to be broken into grants for service work in Hamilton, Ohio (\$17,300); the East End Alternative School, Cincinnati (\$3,000); the Breathitt (Ky.) Rabbit Producers (\$5,000); and the Kentucky Mountain Feeder Pig Co-op (\$1,000).

Other grants included \$2,925 for an ecumenical Meals-on-Wheels, Diocese of Northern California; \$5,000 for a meals subsidy program, Diocese of Spokane; \$5,000 to Trinity College, Quezon City, Philippines; \$18,190 for adult education programs, Diocese of Lagos, Nigeria; \$3,000 for an outpatient clinic, Diocese of Honduras; \$12,000 for a fisheries food production project, Diocese of Haiti; \$4,000 for basic needs of Haitian refugees, Christian Community Service Agency, Miami; and \$10,000 for the Latin American Human Rights Appeal (legal and social assistance programs in Central American nations and five countries in South America) of the World Council of Churches — the grant is for relief assistance only.

The board also approved emergency grants made earlier by Mrs. Howard Bingley, executive director of the Fund, and the Rt. Rev. John Allin, Presiding Bishop — \$1,000 for Vietnamese refugee children, New York Greater YMCA; \$3,000 for typhoon relief, Diocese of the Central Philippines; \$8,500 for relief aid, Soweto, South Africa, through Church World Service (CWS); \$10,000 for disaster relief, Diocese of the Southern Philippines; and \$1,000 each for flood or typhoon relief to the Dioceses of Nicaragua, Guam, Northern Mexico, Colorado,

and again to Nicaragua but through CWS.

Since the board meeting, two more emergency grants have been made — \$5,000 to the Chinatown Mission, New York, for legal services with registered and undocumented Asian immigrants and refugees; and \$3,000 for relief in Guadeloupe through CWS.

## COLORADO

### Women Deacon Will Wait

The Rev. Kay Ryan says she will be content with her role as a deacon "until the climate in Colorado is better, until there is more of a consensus on the matter."

The retired Bishop of Colorado, the present Bishop of Colorado, and the eight deputies to General Convention all voted against the ordination of women to the priesthood and the episcopate.

In addition, straw votes at several diocesan conventions in Colorado have opposed such ordinations.

Since 1973, Miss Ryan, who has a master of divinity degree from the Church Divinity School of the Pacific, has held services, conducted Bible study groups, and called on parishioners of Grace Parish Mission, Georgetown, where there is no priest. She receives \$60 a month for this work. She also works part-time at St. Barnabas' Church, Denver.

"It is a difficult time right now for the diocese," Miss Ryan said, adding that she has "a great respect and deep feeling about authority and order in the church. We have a system to change things."

She also believes she has "a valid ministry in the diaconate."

## ECUMENISM

### Rhodesian Action on Bishop Protested

Leaders of Canada's Anglican, Roman Catholic, and United Churches have strongly protested the sentencing of Roman Catholic Bishop Donal Lamont, 65, to 10 years hard labor.

He had been charged under Rhodesia's Treason Act for not reporting the presence of guerrillas in his diocese.

In telegrams to Rhodesian Prime Minister Ian Smith and Canadian Prime Minister Pierre Trudeau, the three churchmen commented on Bishop Lamont's recent sentencing. They said it "indicates to us a breach of faith in the current decisions for ending the unjust situation in Rhodesia. It appears that he is being used as a sacrificial victim to the most racist elements in your country . . .

"We strongly protest the continuing injustice in Rhodesia, of which the sentencing of Bishop Lamont is one example."

The Canadian church leaders also said in a public statement that if a white church leader is required "to suffer in this manner for his pursuit for racial justice, there can be no question about the continued suffering of the majority of the black people under the oppressive regime of Ian Smith."

Signing the statement were the Most Rev. E.W. Scott, Primate of the Anglican Church of Canada; Roman Catholic Bishop G. Emmett Carter, President of the Canadian Catholic Conference; and the Rt. Rev. Wilbur Howard, moderator of the general council of the United Church of Canada.

## ATLANTA

### Joint Pastoral Issued on Death Penalty

Concerned over the restoration of the death penalty by the U.S. Supreme Court, the Rt. Rev. Bennett J. Sims, Bishop of Atlanta, and Archbishop Thomas A. Donnellan of the Roman Catholic Archdiocese of Atlanta, issued a joint pastoral to their clergy and laity.

Support of the death penalty as a "strong deterrent influence upon the criminal" and therefore carrying "a derivative benefit to society," seemed to them, the bishops said, the "principal practical argument advanced in its favor."

It appears, they said, that as the Supreme Court could not give a unanimous opinion on the constitutionality of the death penalty, so there is "no unanimity of view among criminologists and sociologists as to its effectiveness as a crime inhibitor. Accord-

dingly, we judge the evidence on the practical line of approach to be inconclusive and therefore unresponsive of a definitive stand one way or the other."

Theologically, the bishops cited four considerations which seem "persuasive and move us to oppose the death penalty" — (1) the intrinsic and sacredness of human life . . . ; (2) the Christian meaning and purpose of punishment — reformatory, not vindictive . . . vengeance is "God's prerogative, not humanity's"; (3) the violent taking of one human life "to serve notice on other lives seems decidedly cruel"; and (4) abolition of the death penalty seemed "a forward step" . . . its restoration "a backward step. Perhaps its most devastating effect on its victims is to remove, in this life, the noblest possibility that beckons every human being: that personal transaction of penitence, restoration, and a new beginning as a claim upon God's open promise to us all in Jesus Christ."

That there should be punishment of crime, the churchmen said, is self-evident. That the punishment should fit both the crime and the criminal, they held, is the "steadfast aim of our courts of law."

That there should be no lawful way to kill another human being, they concluded, is "one of the noble meanings of the law of love by which God's sovereignty is expressed in human affairs."

## MORMONS

### Boy's Death in Nazi Germany Subject of Drama

A play recounting the experiences of a 17-year-old Mormon boy in Germany, who was executed in 1942 for opposing the Nazi tyranny, was given in Provo, Utah, last month.

The play, *Huebener*, written by Dr. Thomas F. Rogers of Brigham Young University, recounts the actual events leading to the beheading of Helmuth Huebener. The boy transcribed short wave broadcasts from Great Britain and, with others his age, distributed anti-Fascist handbills throughout his native Hamburg.

Eventually he was caught. He was also excommunicated by his local Mormon Church leaders, who were concerned about the church's future standing with the government, according to a university release.

A special pathos of the play lies in the misunderstanding between Helmuth, who mistakenly believes that his branch president has betrayed him to the Gestapo, and the branch president who is unable to clear himself in Helmuth's eyes.

The play was brought up to date to

include recent findings that Helmuth's stepfather and the branch president had been members of the Nazi party, and new information describing the tribulations suffered by members of the branch.

## SOUTH AFRICA

### Intellectual "Revolt" Behind Attack on Regime

In what Afrikaans newspapers in Capetown have described as "an Afrikaans intellectual revolt," a number of academics in the Dutch Reformed Church sharply attacked the South African government's racial policies during a conference sponsored by the Afrikaans Calvinistic Movement.

They declared that there would be more justice in South Africa if the country were run by "black Christians" rather than by the present white government.

The revolutionary character of this attack was seen in the fact that the country's three Dutch Reformed Churches have been the pillars of the ruling Nationalist Party and its policy of apartheid. Virtually all Afrikaners are members of the Dutch Reformed Church.

At the conference held in Potchefstroom, all aspects of the apartheid system were questioned.

Some demanded that the government dismantle the "injustices" built into the "present social structure in South Africa."

Others warned that apartheid could

not continue "as an everlasting system."

Many senior professors of the University of Potchefstroom took part in the conference, an unusual maneuver in itself, as the university is the seat of the Gereformeerde Kerk, the important, but smallest, Dutch Reformed Church.

A number of speakers cited Scripture to support claims that justice demanded that political decisions should not be forced on people who have no part in making them.

This stance is in opposition to that long taken by many Dutch Reformed members who cite Scripture to justify their support for "separate development" (apartheid) of whites, blacks, coloreds, and Asians.

There was no indication that this type of meeting would be held again in the near future.

## ORTHODOX

### Revivalist Mentality May Be a Secularist Triumph

A revivalist mentality may be "one of the triumphs of secularism," according to a leading Orthodox theologian.

Dr. Alexander Schmemmann, dean of St. Vladimir's Seminary in Crestwood, N.Y., said that secularism puts the church and Christian faith in a category by themselves instead of allowing them to be part of every aspect of life.

The "real apostasy" among Christians, he said, is the "divorce between the church and the rest of the world." As a result of secularist thinking, he added, Christians sometimes speak of



Vano Photography

The Very Rev. Oliver Fiennes (l), dean of the Cathedral Church of the Blessed Virgin Mary, Lincoln (Province of Canterbury), received a key to the City of San Francisco from Mayor George Mascone (c) at ceremonies opening the nine-day Magna Carta exhibit at the Chartered Bank of London. With them was the bank's president, James E. Denebeim (r). Some 25,000 people viewed the ancient charter guaranteeing rights and privileges which King John was forced to sign on June 15, 1215, at Runnymede. The Lincoln Cathedral manuscript on display is one of only four exemplars that have survived the centuries.

alliances between specific groups — such as America and God, instead of the sacramental attachment of all humanity to God.

Dean Schmemmann said the essence of secularism is an "antisacramental world view." It is "that mysterious cancer by which the faith dies and which cannot be cured by massive shots of religion."

The antidote to this, the theologian said, is an understanding of the sacraments — particularly the eucharist — as a sign of God's connection with all of creation.

"The church every Sunday is not a framework for some sort of a relationship with sweet Jesus and then we go home. It is a beautiful and tragic realization of the creation," he said.

"And a sacrament doesn't mean that you push a button here and so much grace drops down from heaven. It's a symbol of the world transformed into the kingdom. And it is to this that the world objects."

Dean Schmemmann said the eucharist is not "something that we can see only every Sunday in a sort of sick escape from the world." Rather, he said, the eucharist is "in the world as a starting point to build that glory" of God.

## **CHURCH AND STATE**

### **Dallas Camp Loses Tax Status**

The Texas State Supreme Court has ruled unanimously that an Episcopal Church owned and operated camp in Hood County (Diocese of Dallas) is not exempt from property taxes.

"Certainly, inspiration and a spirit of renewal may be captured by experiences with nature," the court said, "but those experiences can also qualify as wholesome recreation which falls short of religious worship."

The Rt. Rev. A. Donald Davies, Bishop of Dallas, had brought suit to establish tax exemption for the diocesan Camp Crusis.

A district court had ruled that only an open air chapel and a rectory at the camp were tax exempt. The remaining 153 acres were declared subject to taxation.

## **ENGLAND**

### **Prayer Week Devoted to Ulster Strife**

Prayers for the success of the new organized Women's Peace Movement in Northern Ireland and an end to the bitter strife in that territory were offered frequently during the 1976 Week of Prayer for World Peace held throughout Britain.

An invitation to pray for Northern Ireland, accompanied by a list of suggested prayers, was issued jointly by leaders of the Church of England, and the Roman Catholic and Protestant Churches.

Set up three years ago to "concentrate the power of prayer and bring to bear a new initiative in a world dominated by the politics of power and violence," the Week of Prayer is now firmly established in a number of countries and its terms of reference have been extended to include adherents of all religious faiths.

### **Anglican Property, Roman Catholic Staff**

Mother Teresa, the "Saint of the Poor," in Calcutta, is setting up a home for the poor in London's East End.

Through the Social Care Department of the Anglican Diocese of Chelmsford, the building was made available to the Roman Catholic Missionaries of Charity, founded by Mother Teresa.

The Rev. Canon Edward Finch, who is in charge of diocesan social work, said he had written to Mother Teresa about the opening of a hospice for the dying, as he felt there could be no better people to run it than her nuns.

He said the possibility of running a home for the poor came up and she replied it had always been her prayer to open one in the East End of London.

When Canon Finch showed the small house to Mother Teresa, he apologized for its condition. "She walked around saying, 'It's beautiful. It's beautiful.' That is the kind of woman she is," he said.

The house probably will be used as a day center for alcoholics and a night shelter for the homeless.

## **ROMAN CATHOLICS**

### **Dom Helder Defies Government**

Dom Helder Pessoa Camara, the outspoken Roman Catholic Archbishop of Olinda and Recife, Brazil, declared in a pastoral letter that the state has no right to interfere with the evangelizing efforts of the church, much less to label such efforts as "subversive" or "Communist-inspired."

He emphasized the "right and duty" of the church "to evangelize without any interference on the part of the state, which cannot pretend to relegate the church to the sacristy and allow it to engage only in a disembodied evangelization, removed from all human reality."

Dom Helder is forbidden to appear on Brazilian television and his speeches and writings may not be printed in Brazilian newspapers.

## **BRIEFLY . . .**

Giving no particulars such as date, place, or parish of membership, Fr. E.J. Dumke, assistant at Trinity Cathedral, Sacramento, said that Patricia Hearst has been received into the Episcopal Church. The two met several years ago. Shortly after Miss Hearst's arrest he visited her and has continued to do so on a regular basis. Her interest in religion is not new, the priest said.

Members of St. Andrew's Church, Scottsbluff, Neb., ran a trading stamp campaign and finally acquired 19 silver plated chalices, three trays, and one lavabo. Blessed by the rector, Fr. Rodney Michel, the vessels were used at the closing eucharist of the 1976 Triennial in Minneapolis before being given to representatives of various overseas dioceses for use in missions. One such diocese had just two chalices for its seven missions. Now it has three.

When St. Paul's Church, Chattanooga, Tenn., honored its communicants of more than a half-century, there were two sisters, Miss Bessie and Miss Gertrude Oehmig, in the group. Miss Bessie outdates the others, as she was confirmed in 1894. Mrs. Sadie French, 98, is the oldest member chronologically.

One of the first blows struck by the newly-independent nation of Mozambique was against the church, according to the Rev. Armand Doll, a missionary of the Church of the Nazarene, who was imprisoned there for 55 weeks, but still does not know why. He was never charged and never brought to trial. At least 25 missionaries and national clergy were imprisoned, he said, but most of the foreigners were released with him. The nationals are still being held. He was not mistreated, he said, but he did witness "torture." Pleased to learn that the U.S. is sending \$4 million worth of wheat to Mozambique, he said he sees "no reason" for giving that country any money.

Southern Baptist missionaries in the Philippines have reported an increase in membership from 15, 669 in 1972 to more than 25,000 in 1975. This expansion includes a 25% growth in net membership in each of the last two years, according to the church's U.S. Foreign Mission Board.

# QUITE A HUNK OF CASH

*If the church's primary mission  
could be made plain  
in "Venture in Mission,"  
the program's chances of success  
would be enormously enhanced.*

By FREDERICK M. MORRIS

The General Convention approved a recommendation from the Executive Council for the launching of a campaign to raise \$96,000,000 which includes an advance commitment of \$440,000 for professional counsel. That is indeed quite a hunk of cash despite all the speeches to the effect that the Episcopal Church could easily afford it. A brochure was circulated at the convention, entitled "Venture in Mission," which sets forth the purposes for which the money is to be spent. A careful study of that brochure is far from reassuring. It is replete with vague generalities and loose ends.

It is hard indeed to believe that such fogginess can generate a \$96,000,000 response. The script abounds in bureaucratic gobbledegook. Such

words as *spectrum, thematic, focus, orientation, augmentation, implementation, multi-service* and the incessant repetition of *program* are a dead giveaway. Obscurities proliferate. Here are only a few, lifted from the brochure's pages *verbatim*:

Development of evangelism programs.

Development of rural evangelism.

Develop property.

Extend stewardship program.

Extend agricultural and health ministries.

Build diocesan organization.

Establish diocesan centers.

Accelerate priority programs in training, evangelism, property utilization and national development programs.

In several instances, funds are asked for investment in real estate as sources of income in foreign lands in order that dependence on the Executive Council budget might diminish. The real estate business might be very distracting, to

say the least, and it can be extremely volatile. Church leaders can hardly be said to be the best equipped persons for that business.

There is also a plan for using \$8,000,000 with which to endow 13 dioceses in the United States which seem unable to pay their own way. Would it not be sounder policy to consolidate administrative overhead? Airplanes have greatly increased the area which a bishop can cover and telephones make person to person contact instantaneous. Can the church really afford all the bishops it has? Especially does this question arise in such dioceses as Colombia, Ecuador, Guatamala, Honduras, Nicaragua, Costa Rica and the three Mexican dioceses where the number of clergy and churches is minuscule. Visitors to these lands are often bewildered by the seeming lack of native parishioners and wonder if the church should be maintaining chapels of convenience for a few American and European expatriates.

Another proposal is to raise money for the support of St. Luke's Hospital in Tokyo. It is a great institution, founded by an Episcopal missionary. But it is in the midst of a great, modern city and its patients represent the population at large, not limited to Christians. One wonders why the church should support

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*The Rev. Frederick M. Morris, rector emeritus of Saint Thomas Church, New York City, makes his home in New Canaan, Conn.*

St. Luke's, Tokyo, any more than St. Luke's, New York. The latter undoubtedly has financial problems too.

When it comes to the section entitled "Church in Society," there is much to suggest repetition of one of the most criticised flaws in the late but unlamented General Convention Special Program, to wit, the lack of any reference to cooperation with existing agencies and organizations. There are uncounted societies, institutions and agencies, national and local, which are experienced veterans in their various fields and enjoying the momentum of good public relations because of their proven expertise, such as, the NAACP, the Urban League, the Christian Children's Fund and the Legal Aid Society. The list is indeed legion. In addition, every community in the land has its own special local projects and institutions. The one thing they all have in common is the need for funds, for volunteer assistance and for community encouragement.

The church is relatively ill-prepared to compete or to overlap in all this even if there were good reason for doing so. There are undoubtedly opportunities and obligations in social service which require independent action by the church. But there is every reason for cooperation and interdependence between the church and secular agencies. Such interaction would make more effective the efforts of all concerned. The religious motivation and the spiritual dimension, which is the church's unique contribution, can do much to enhearten and deepen the labors of the professionals while the skills and experience of the latter can make the church's outreach far more valuable.

The Archbishop of Canterbury, in his sermon at the United Thank Offering Service in Minneapolis, reminded the congregation most emphatically that the church is not just a social agency. No one questions the obligation of the church to minister to deprivation and suffering and injustice wherever it is found. But duplication and competition, often amateurish, relatively speaking, in the face of already active facilities and labors, is not the most effective way to fulfill that aspect of its mission.

The church's primary and unique mission is the proclamation of the Gospel and the worship of God. That aspect of its mission motivates and sanctifies social activism for the accomplishment of which there is no more effective way than full cooperation with the dedicated, hard-pressed social agencies already functioning. If this important emphasis could be made plain in "Venture in Mission," along with the discarding of all the meaningless jargon, its chances of success would be enormously enhanced.

# FINDING THE REAL CHRIST

By PAUL RICHARDSON

In recent years fashions in theology have proved to be as short-lived as fashions in clothes. For this reason it might not seem worth while to give them serious attention. Why bother to refute with arguments today what will be changed by whim and fancy tomorrow? Most of our "new theologies" are merely old heresies brought down from the shelf for another brief season like maxi-skirts or bell-bottom trousers. They were discarded before and they will be discarded again. There is a strong temptation to leave them to time.

Our Christian understanding, however, grows by discussion and debate as well as by prayer and meditation, and each generation has to discover for itself what the church has always taught. The work of the fathers comes alive when we are presented with a poor imitation of what they condemned. The Christian faith grows in size as we study the pygmies that seek to take its place.

Christology has been at the centre of recent theological discussion. *Godspell* and *Superstar*, the Jesus freaks and the cover of *Time* have convinced the

theologians that Jesus is relevant. Modern man may be switched off by the institutional church or a distant God, but Jesus as the attractive bearded clown who condemns the materialism of our age seems to get through. Of course, if we try to talk about Jesus as a man who is also God or about the second person of the blessed Trinity assuming human nature, then we run into trouble. Jesus is only relevant, it seems, if he is a man — a "special man." A man through whom God acts, a man who brings us God's peace and love, but still just a man. Anything else is incomprehensible to the modern mind.

A typical assessment of the way people react to the traditional doctrine of the incarnation is provided by David Edwards, canon of Westminster Abbey and rector of St. Margaret's, Westminster, writing in the English Jesuit review *The Month* ("What Think Ye of Christ?" May, 1976, p. 158). "When I was Dean of King's College, Cambridge," he tells us, "I used to read out the prologue to the Fourth Gospel as the last of the lessons in our broadcast or televised carol service. I was moved by the opportunity to read these words of wonder to millions of people; yet I have often asked myself whether such words mean much to the man in the street or the woman in front of the television."

Now I am sure that Canon Edwards

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*The Rev. Paul Richardson is a priest of the Church of England and is also assistant chaplain to Anglicans in Norway.*

*Are most of our "new  
theologies" merely old heresies  
brought down from the shelf  
for another brief season?*

is both right and wrong in what he says. He is right in implying that most people do not fully understand what they hear in the Christmas gospel, but he is wrong in assuming it does not mean much to them. Listening to these magnificent words, they catch a glimpse of something great and glorious. Quite what it is they may not be able to say, but they know that it moves them and that it is important. "The Word was made flesh, and dwelt among us . . . full of grace and truth." Beside this affirmation statements about Jesus being "the man for others" or "a man through whom God acts" appear insignificant and uninteresting. It may take a lifetime to discover what St. John means, but the issues at stake seem big enough to make the effort worth while.

The main problem with modern theology is that it turns Jesus into a dull figure of marginal importance. At best he survives as the teacher of an admirable moral code and possibly as someone who was felt to be close to God. Any interest such an image has lies in the break it makes with traditional orthodoxy, but this is not an interest which lasts for long or which appeals to anyone familiar with the bland liberalism of a previous generation.

Whatever may be said about catholic orthodoxy, no one can deny that it makes arresting and exciting claims about Jesus. Few writers have conveyed

this as well as G. K. Chesterton. For him the assertion that the Word became flesh "is the one great startling statement that man has made since he spoke his first articulate word instead of barking like a dog" (*The Everlasting Man*). The entry of the Creator into his creation was "a blow which broke the backbone of history." It is impossible for such an event to be irrelevant or unimportant; the only reservation we have about it is that it is almost too good to be true.

Looked at from one point of view, Chesterton saw the Incarnation as unexpected, even incredible. Looked at from another, he saw it as perfectly natural. "It did not shake the world," he wrote, "it steadied it . . . For this is the last proof of miracle that something so supernatural should have become so natural." It is difficult to match Chesterton in conveying the excitement of Christianity. At the heart of his writing lies the insight that the Christian faith is at once beyond the power of human imagination and yet also the fulfillment of man's hopes. It is not the product of wishful thinking, because men's thoughts did not run along these lines, and yet it answers their deepest longings.

What a contrast there is between Chesterton and most modern theologians! We may be in the midst of a recovery of the transcendent, but

there is little sign that this has influenced Christology. The idea that God is love and that because he is love he has given himself to men in Christ is too much for the 20th century imagination. Discussing the Series II English rite for the eucharist, Fr. Leslie Houlden tells us that liturgical reform has still not gone far enough. Liturgical scholars have not yet caught up with the theologians in modernising the faith so as to produce a liturgy which will pay "due attention to what pew-sitting Jones will swallow." Among other things, the pre-existence of Christ (i.e. the assertion that in the Incarnation God the Son assumed human nature) must go:

"We appeal . . . to a biblical and patristic concept, that of Christ the pre-existent Logos, which is more remote from present-day thought than almost any other and which is so far removed from readily accessible imagery that its evocative power is minimal, except for the initiated. Hardly one worshiper in thousands can be expected to find it an appropriate expression of his faith" (J. L. Houlden, writing in *The Eucharist Today*, edited by R.C.D. Jasper).

Fr. Houlden is the principal of one of England's leading theological colleges, at Cuddesdon near Oxford. What he describes as "remote from present-day thought" is the Christian gospel as the church has preached it for nearly 2000 years. It certainly astonishes and amazes men — that is why it is so exciting — but I do not think it is remote from their hopes and fears. For the gospel tells us that God has spoken to us in the most eloquent language he could: in a human life. Far from being just a cog in a machine or a bundle of chemicals thrown together by chance, man is a creature made in the image of God whose nature has been assumed by the Son of God. In Jesus a bond has been formed between God and man which can never be broken. God has begun his work of re-creation by uniting human nature to himself. Through the church Christ continues to be present with men and God continues his work of drawing men to him. The end of it all is eternal life, when we shall enjoy the vision of God for ever. Just as Christ shared our humanity, so we are called to share in his divinity.

Ultimately it is the incarnate Son of God that men need to discover. Men seek their maker in a dress they can recognize. They look for a sign that shows them where they are going. A first-century Che Guevara or the Original Hippie may fascinate for a time, but the image soon loses its powers. We do not look for a Jesus who is just another contemporary: we seek a savior who shows us the promise of eternity.

## “Rest and Be Thankful”

On an old stone seat somewhere in the Scottish highlands is inscribed a counsel which many American Christians of today would find hard to “take” with an easy conscience. It reads “Rest and be thankful.” What would trouble them is not the invitation to be thankful but the invitation to rest while being thankful. They generally feel guilty about any real resting. A good American activist of an earlier day hymned joyfully the gospel of work: “Heaven is blest with perfect rest, but the blessing of earth is toil.” In the logic of the dedicated Christian activist, while we are in the church militant we must say our prayers while on the run and offer our thanks without looking up from the rock-pile.

It has become fashionable in religious and social commentary upon modern life to decry the work-ethic and to accuse it of many sins against humanity. This can easily be overworked. What we call the work-ethic is historically a by-product of the influence of the Gospel upon society. It is only when that ethic is cut off from its vital root, as it



has been, and is made a tool of forces with other than Christian ends and purposes that it becomes a blight rather than a blessing upon the human spirit. We can work too hard for money, for security, for status, for that peace which this world giveth; we cannot work too hard for God.

But the truth of the matter is one which, because it is paradoxical, a simplistic activism fails to see. That truth is that when, in answering faith and love, we respond to the Lord's invitation to come to him, he does give us *rest*; yet that rest which he gives does not in the least diminish, or interrupt for a moment, our service of God and the world. Quite the contrary; it makes us stronger for that service.

To “rest and be thankful” in the Christian way is to take time to recall what our bounteous God has done, is doing, and will do, for us and for all his children. It is the rest of recollection, not of sleep, and its effect is tonic, not sedative.

The world's supreme “doers of the Word” who have labored most fruitfully as servants of God and the world show us the secret of their power if we inquire of them, and it is an open secret. All of their great service is motivated and sustained by

thanksgiving to the living God who works through them. Our spiritual fathers in the wilderness — whether that of Sinai or that of New England or of anywhere else — wrought more abundantly than all others because they rested and were thankful. Thus did they become ready agents of the power of God and fit servants of the love of God in their generations.

And thus may we, in our generation; and that, lest we forget, is what our national Thanksgiving Day is meant to be all about.

## Who Is Greatest?

While standing in as an alternate deputy in Minneapolis, I tried to read most of the literature there offered, representing more causes than I thought could have existed within one church. One of the more interesting (in a genuinely frightening way) was a pamphlet by a Miss Parks with the title “Where Will the Women Go?”

Regardless of one's attitude towards the Minneapolis decision, the subject of the booklet (apparently sponsored by the Executive Council) does give a hint of the magnitude of the problem facing the Episcopal Church. However, it was not that problem that struck my attention but, rather, the position and insistence of the booklet that forebodes a future more likely to give us much evil and an unlikely amount of good. The recurrent theme seems to be “power,” — how women in the church may acquire it. (A quick glance gave a count of at least a dozen references to *power* in its dozen or so pages.) None of us is naive enough to believe that *power* is not part of the church-game, whether it is power to influence or to force action, or merely to be a big frog in our small national church pond. Generally, even small amounts of power are heady . . . and precisely because the thrust of the booklet is gaining power and using it, the booklet is significantly in opposition to the Gospel itself!

Perhaps at no time in the Episcopal Church's history have we been so in need of being governed by “leaders” who will willingly eschew *power*, even the very smell of power. Much talk is made of *reconciliation* (whereas honesty and clarity seem to demand “stalemate”). There is a word of the Lord which now must speak to us, a saying of Jesus, which, if our commentators are correct, was originally preserved by the earliest church absolutely to speak to the problem of a grasping for power. Luke 22:25ff records that saying:

In the world, kings lord it over their subjects and those in authority are called their country's “benefactors.” Not so with you; on the contrary, the highest among you must bear himself like the

youngest, the chief of you like a servant. For who is greatest? The one who sits at table or the servant who waits on him? Yet here I am among you like a servant.

We have gotten a decision whose advocates were unwilling to submit to even a two-thirds majority for passage (and indeed, it was less than 60%); we have no consensus, and, if our surveys were correct, our church is evenly divided.

Whatever "testing of the spirit" the ordination of women to priesthood may require, no "test" for the qualities of "leadership" need be debated; these qualities are clearly before us in the word of the Lord. Such a "test" ought perhaps to be given, and those who fail should be flunked by loss of leadership. One bishop is quoted in *THE LIVING CHURCH* as saying in support of women's ordinations: "We have a vocation to leadership, not consensus. I am willing to break some small parts of the church order to take leadership." This concept of "leadership" has already been judged by Jesus.

The onus of justifying a change always lies with

those who seek the change in the Tradition. I suggest that if the Episcopal Church's present leaders wish to exercise leadership as servants of Christ and his people they will refrain from forcing the rest of us to accept their decision on the basis that "We are the leaders, you are the led, and we will tell you what the will of the Lord for you is!"

But the real irony about all this is that "leadership" as Jesus teaches and exemplifies it has always been in the hands of the faithful women of our church, such as our ECW members, who have maintained the church in their ministry of "serving"; and the, too, in our men and our faithful pastors and rectors (the Latin word for "rulers") whose ministry has been just that, a serving by which our faithful people are won to that unity ("consensus") of faith which produces the good work of serving Christ, ministering Christ in their parishes and communities.

(The Rev.) WINSTON F. JENSEN  
Mount Calvary Church  
Baltimore, Md.

## BOOKS

### Dazzling and Creative

**INTERPRETATION AND BELIEF.**  
By Austin Farrer, ed. by C. Conti.  
SPCK. Pp. 210. \$5.95.

While Anglicanism, in its present doldrums, miniatures itself by squeaking out sad little things like the new Church of England Doctrine Commission report and appreciations of Bishop Pike, news is rumbling that there were giants in her land. And not so long ago. This volume is part of the increasing posthumous publications of Austin Farrer, warden of Keble College, Oxford, until his death in 1968, edited by Dr. Conti of the University of Sussex.

Farrer, long suspect for his lack of unorthodoxy, may well be looked back on in future times as the most dazzling and creative intellect of the modern Anglican scene. Most importantly, his mind expressed a deep and abiding sanctity. That coincidence of mind and spirit, the inheritance of orthodox Christianity which makes hermeneutic the highest form of dogmatic, is clear in this collection of highly original essays and sermons. Preaching was no less an intellectual work for him than were lectures. An earlier volume of sermons, *The End of Man*, shows a teacher who spoke not to students but to souls. A sermon on "Messianic Prophecy" originally preached before the University of Oxford, is a test piece of how Farrer avoided what Mascall calls the "philistinism" of much biblical criticism. Farrer, because of the clarity and felicity of his expression, might have

empathized with Chesterton who was once hooted out of a German lecture hall for having said things everyone present could understand. On the other hand, the most vital kind of "German" criticism has come from those disparate sources who refused to become the kind of professor who fears parishioners, e.g., Bonhoeffer, Rahner, Thielecke. Like them, Farrer was an abiding pastor.

For all the light they shed, these chapters are not light reading, but they have been classified helpfully under three headings: Canon, Creed, and Criteria, and the reader will find himself prodded rather than daunted by ancient names and phrases which the author, in his sense of the eternal economy, makes contemporary for Christians concerned with unchanging truths.

This reviewer remembers once whispering "There goes Farrer," as the man briskly walked along an Oxford street in keen anticipation of being preached at by a vicar with dandruff and no degree. Keble and Newman were remarked in the same lowered tones and it may well be that a century from now Farrer will be recognized as a suitable peer for their group.

(The Rev.) GEORGE WILLIAM RUTLER  
Rosemont, Pa.

### Worthwhile Essays

**AMERICA IN THEOLOGICAL PERSPECTIVE.** Ed. by Thomas M. McFadden. Seabury/Crossroad. Pp. 248. \$9.95.

This is a welcome and worthwhile contribution by several authors to the theological perspective of the dynam-

isms that have formed the American nation. This volume, composed of essays delivered at the 1975 convention of the College Theology Society, deals in general with the broad question of the relation of religion to culture in America, and in particular with the relation of Roman Catholicism to culture in America. Continuity is established between these different sections by the generally accepted idea that there is an essential relationship between America's self-image and values and its religious perceptions.

In an opening essay James Hennesey describes how Roman Catholicism, in the context of the predominant religious influence of Protestantism in America, has perceived itself as the "square peg in a round hole." A contribution by Joseph Gower on the significant contribution to American theology present in the apologetical writings of Isaac Thomas Hecker (1819-88), points out the fact that the search for a catholic identity in America was seen as based on the many similarities existing between American ideals and the traditional teaching of the Roman Catholic Church on human nature.

While the relation between religion and American culture is accepted as a given, that relationship is not perceived by all the authors as being for the good. Essays by Marie Augusta Neal and Mary L. Schneider underline the dangers of enshrining the nation. American civil religion, no longer seen as transcendent, is accepted as a cultural faith that attempted to absolutize America and idolize its national ideals. Marie Augusta Neal sees civil religion in America as not religious but as simply civil, collapsing



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the social base for a prophetic source and providing for the experience of a "pseudo-divine assurance that the cultural norms associated with established civil power are closer to the will of God than is critical judgment passed on them..." (p. 118). Civil religion is being used in America in order to mask the mass exploitation resulting from its desire to program world economy.

Yet while there are distinct negative dimensions to the relationship of religion and culture in America, these relationships do exist; and the past and present dimension of those relationships have implications for the future. Part III of the volume describes some prospects for the future.

David Thomas in an essay on American technocracy and religion, makes it very clear that theological reflection in America cannot reflect the technological progress. Religion must adopt a positive but critical stance relative to modern technology. Man is not measured only or essentially by technological measures.

This volume is a perceptive and worthwhile contribution in the Bicentennial year to a healthy introspection of religion and culture in America. While each essay is capable of standing on its own, yet there is an architectonic quality to the whole, including inter-relatedness. It poses clearly the question of religious pluralism and national unity.

(The Rev.) LUCIEN RICHARD, O.M.I.  
Weston College  
Cambridge, Mass.

### Books Received

**YOUR EXCITING MIDDLE YEARS**, John C. Cooper and Rachel Conrad Wahlberg. A look at some of the problems of middle age and the solutions suggested by mature Christian faith. Word Books. Pp. 153. \$3.95 paper.

**I BELIEVE IN REVELATION**, Leon Morris. One of the *I Believe* series; explorations of controversial areas of Christian faith by authors with biblical backgrounds. Eerdmans. Pp. 159. \$2.95 paper.

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**THE CHRISTIAN AND THE SUPERNATURAL**, Morton T. Kelsey. Relating contemporary parapsychological knowledge to Christian tradition and experience. Augsburg Pp. 143. \$3.95 paper.

## MOVIES

*Continued from page 5*

In one hushed scene, a group of Depression kids, including our runaways, beg potatoes from a farmwife. In another, John and Pearl rest in a barn, and John overhears the hymn-singing Mitchum, stalking them by moonlight. "Don't he never sleep?" asks John.

The children's enchanted journey ends when Lillian Gish, as a simple, non-nonsense farmwoman in her mid-sixties, discovers them asleep in their skiff, and drags them to her farmhouse to join the orphans she already keeps. As devoted to work and stray children as she is to her Bible, this midwestern protestant saint is shrewd enough to take on a dozen fake preachers.

Miss Gish keeps Mitchum at bay with a shotgun for a tense night. In a struggle with police, Mitchum is pinned to the ground; John, who can bear his secret no longer, grabs Pearl's doll and beats it over the captured man until the money flies out. John appears briefly in court (on Christmas Eve); and Miss Gish, a one-woman parade against the evils of the world, quickly leads John and her brood away from town as a lynch mob gathers for the preacher.

The most transparent of all screen actresses, Lillian Gish, in her younger days, was possessed of an ethereal

beauty and moral severity that gave her performances an almost eerie quality; in maturity, truth and beauty seem to have met in her soul. After an exchange of Christmas presents with the children, the movie closes with her prayer for all children: "They abide and they endure."

This film was a flop in 1955. Today, turning up on film society programs, and often on TV, it has a precarious critical reputation as a minor classic of the gothic-horror genre with metaphorical overtones which, although presented plainly enough, no one quite knows how to take.

I recently saw the movie at the Detroit Institute of Arts where it was shown in a series honoring great cameramen; and Stanley Cortez's haunting black-and-white photography surely deserves such attention. But the audience laughed at the film; they recognized the melodrama and had no idea what to make of the rest. In a society in which even the churches spend most of their time denying the reality of the transcendent, a movie like *The Night of the Hunter* will no doubt seem strange; and perhaps the audience's shallow response says more about their own cultural thinness than about an incandescent movie — James Agee's painful, sublime vision of God's world sprung to life on the screen.

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\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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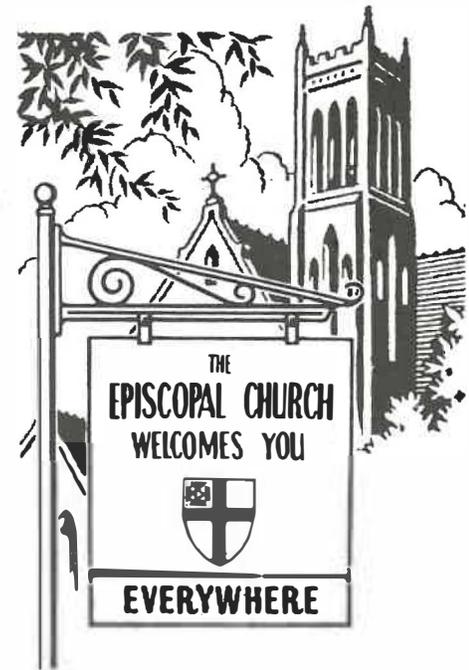
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.



## CORTE MADERA, CALIF. (Marin Co.)

**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & B. Fri 7.  
Charismatic.

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. Fr. John D. Barker, S.S.C., r  
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);  
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;  
LOH 1st Sat 9

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725—30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &  
child care. Wed 11:30 HC

## DENVER, COLO.

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 9:30; Service & Ser 9 & 11 (HC 1S) Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also  
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP  
6:45, EP 6; C Sat 5-6

**ST. PAUL'S ROCK CREEK PARISH**  
Rock Creek Church Rd. near National Shrine  
Sun 8, 9:30 (Ch S), 11; Wed. as announced. Washington's  
Oldest and only Colonial Church

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;  
C Sat 4:30

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish  
Serving the Palm Beaches.

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues  
& Fri 7:30, 7:30. C Sat 5

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

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
The Rev. Xavier C. Mauffray, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## MIDDLETOWN, N.J.

**CHRIST CHURCH** The King's Highway  
The Rev. James Simpson, the Rev. Robert Counselman  
Eu, Daily 9:30; Sun 8 & 10

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL**  
The Rev. Canon James E. Hulbert, r; the Rev. James C.  
Biegler, c; the Rev. Norman C. Farnlof, D.R.E.  
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30  
ex Tues & Fri 9:30. C by appt.

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ  
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15  
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev -  
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed  
8, 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP  
Mon, Tues, Thurs, Fri & Sat 5:15

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Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult  
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs  
12:15 HC

**ST. IGNATIUS OF ANTIOCH**  
87th Street, one block west of Broadway  
The Rev. Charles A. Weatherby, r  
The Rev. Howard T. W. Stowe, c  
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6; Sat  
10; C by appt

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9, 10, 5; High Mass 11, Ev & B 6. Daily  
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri  
5-6, Sat 2-3, 5-6, Sun 8:40-9.

**ST. THOMAS** 5th Avenue & 53rd St.  
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;  
the Rev. Douglas Ousley; the Rev. Leslie Lang  
Sun HC 8, 9, 11, (1S) MP 11, Ch Ev 4, Organ Recital 5:15;  
Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30; Wed  
SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs Organ  
Recital 12:10, HC 12:40, Church open daily to 9:30

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, assoc r  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

## PITTSBURGH, PA.

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Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.  
Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at  
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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## HOT SPRINGS, VA.

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