

# THE LIVING CHURCH



"Christmas," by Winslow Homer, Metropolitan Museum of Art, New York, N.Y.

RNS

## Christmas Book and Gift Number



# The Living Church

Volume 175 Established 1878 Number 20

*An independent weekly record of the news of the Church and the views of Episcopalians.*

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## CALENDAR

### November

13. Pentecost 24/Trinity 23
14. Consecration of Samuel Seabury
16. St. Margaret
17. St. Hugh
18. St. Hilda
19. St. Elizabeth
20. Last Sunday after Pentecost — Sunday before Advent/Christ the King
23. St. Clement
24. Thanksgiving Day

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

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

H.B.P.

It is both exhilarating and humbling to reflect on the breadth of the human mind. Apart from God himself, our minds are in a sense the greatest things we know. It may be said that all the apparently greater things known to us are either known through our minds (such as the solar system, or the structure of the atom, or the movement beneath the oceans of the continental plates) or else they have been actually produced through the working of the human mind (such as the capsules that have carried men to the moon and back, or the ceiling of the Sistine Chapel, or the music of Mozart).

Of course God is the exception, for it is not by the greatness of our minds that he is perceived: rather it is he who has made himself known to us. All of the things which we make, furthermore, are made of materials which he has supplied. Our inventions, discoveries, and manufactures operate and fit together within the universe because this universe is a coherent creation already established by God. Wonderful as it is, we in fact perceive but little of it.

Many things greater than these lie hidden, for we have seen but few of his works.

Ecclesiasticus 43:32

Reflection on the greatness of the human mind is ultimately humbling. For who of us is not aware that our own mind is forgetful, easily fatigued, often in error, and dull at many points? Even the greatest thinkers have often been mistaken.

Having lived in the country for many years, there have been many days when I have seen more cows than I have people. At Roanridge the cattle were in the pastures 365 days a year. Through the scorching summer heat, through violent winds and rain, or through driving snow

or sleet, they ate their way through the day, calmly beholding the world through their rich, warm, and reassuring eyes. No wonder the Hindus long to have a cow in every neighborhood! Cows have helped me through some sad and lonely days too.

Although it must be unpleasant out-of-doors in bad weather, cows seem generally comfortable with life, whereas we humans are so often uncomfortable, in spite of the warm and dry rooms in which so many of us spend so many hours. We not only want life but, unlike cows, we want to know the meaning of life. We want to know how we came to be here, where we are going, and how we are going to get there. We want to know *why*. In the long run, we cannot enjoy life unless we find meaning in it.

Give a puppy a bowl of food and he usually gobbles it down without a moment's delay. When we proudly place a bowl of carefully prepared porridge in front of our own progeny, like as not they say "why do we have to eat this?" Why, why, why indeed? "So that you can grow up to be big boys and girls, so that you too can become grown-ups, so that you too can be daddies and mummies (and can offer such unconvincing explanations to children of your own) . . ." Every answered question only leads the human mind to further why's. The search for meaning, for significance, for understanding is indeed the relentless hunger of mankind.

Our restless minds constantly torment us, but they have also enabled us to domesticate cattle and cultivate wheat, to press oil from the olive and ferment the juice of the grape, and to build arches, wheels, ships, and flying machines. It is the glory of the human race that we can do all of this: it is our tragedy that we credit it to ourselves and not to our Creator. An authentically Christian humanism can always return to its fountainhead in Psalm 8, an ancient and yet profoundly contemporary poem based on the story of creation. How glorious is the name of the Lord our Governor, whose praise is above the heavens, but who has also been mindful of us, and made us but little lower than angels!

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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# LETTERS

*We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.*

## Gutenberg for Sale

Fr. North has asked [TLC, Oct. 9] "Whatever became of that great institution of learning that used to be known as the General Theological Seminary?" Charges are easy to make. Balloons have not been seen in our chapel for many years. Nor is it now true that a nearby university will give credit towards its degree for courses taken at G.T.S. for our degree. The Gutenberg Bible is being sold, not because it is "just one book" but in order to establish a library endowment so that we can continue to maintain the finest theological library in this church during a time of incredibly rising library costs.

The answer to Fr. North's question is that the General Theological Seminary is flourishing and has every intention of continuing its vocation as a great center of learning in Chelsea Square.

(The Very Rev.) ROLAND FOSTER  
Dean, General Theological Seminary  
New York City

## Taking Ablutions

I was interested in David McAllister's comments on ablutions [TLC, Oct. 9] and would like to offer a couple of suggestions, if I may. The increasing commonness of free-standing altars has created a problem in that many clergy have simply continued to perform liturgical actions in the same way facing west that they used to facing east, often with unedifying results; and, obviously, styles of doing things have to be adjusted now that all actions can be seen from the nave. I do think that Mr. McAllister's observations have not so much to do with whether or not to tarp as with how to take the ablutions without looking slovenly or giving offense.

While I was a student at Nashotah it became the custom for the deacon or a concelebrant to take the vessels over to the credence and cleanse there, which I

feel has a lot to commend it. If a deacon or assisting priest is not available there is no reason why the celebrant could not take care of it himself, since the Proposed Book allows for extended periods of silence. Provided the credence is on a side wall (rather than on the east wall) and in an inconspicuous place, the ablutions can be done unobtrusively. Or, if the sacristy is immediately off the sanctuary, the deacon, assisting priest, or celebrant can carry the vessels there and either take ablutions immediately or leave them until the end of mass (in the latter instance the altar guild should be alerted to leave the vessels alone until the business is finished!). Both suggestions are made on the assumption that the vessels will be on the credence until the offertory and taken from the altar after communion, and that the veil and burse (which are really superfluous items) will be dispensed with.

As a last resort, I suppose that a person who *really* feels offended might have to try very hard to avoid looking at the altar altogether until the ablutions are complete. If others have suggestions, perhaps we could kick them around a bit to everyone's benefit.

(The Rev.) JOHN B. PAHLS, JR.  
St. Andrew's Church

Brewster, N.Y.

‡ *Good suggestions.* Ed.

## Warning Against Sarcasm

You are to be highly commended on the way your recent issues have clearly presented the basic problems, together with their distressing conflicts, which face our church today. As with so many, the writer is torn between his love for the church of his youth and his ordination and the apparent wavering loyalty of that church to its traditional faith, order and form. Certainly these matters must be exhaustively studied; and the issues must be expressed verbally and in print, on both sides, with firmness and conviction.

However, it is disturbing to see in these discussions a growing sharpness of tongue, verging, at times, on the vitriolic. Such bitterness, when put into print, limits the cause of understanding and can inflict wounds which may take centuries to heal. Witness the passionate hatreds and prejudices between the churches of the east and west for so many hundreds of years after the tragic schism of the 11th century!

It should be devoutly wished and asked for in our daily prayers that the language may be contained free of the scarring sarcasm and emotional bitterness beginning to appear amongst us.

If we must disagree, if we must divide and suffer the heart-rending sin and event of schism, it is to be devoutly prayed for that the editors of such organs of opinion as the New Oxford

Review and THE LIVING CHURCH and others will bend every effort to keep such disagreements within an aura of Christian love and compassion. Surely we must be as charitable to our brethren within the church (even though separation be inevitable) as we are to our Protestant brethren within their beliefs. Familial hatred is too easy a trap for the children of God. It would be the end of our witness.

The editors of such publications as yours carry a weighty responsibility in this regard. Oramus. May you discharge it well!

(The Rev.) CLINTON M. BLAKE, JR. (ret.)  
Franconia, H.H.

### Archbishop Temple

Just a line of congratulations on what impresses me as a significant improvement in THE LIVING CHURCH. . . .

Perhaps I am a little prejudiced, but let me add my appreciation of what was said about Archbishop Temple [TLC, Oct. 9]. Admitting myself as old fashioned, it has always seemed to me that some of the old thinkers like Aristotle, Clement of Alexandria and others were almost equal to some of our present thinkers. Probably I am wrong, but I still feel that way. To me, the archbishop had a gift of interpreting things in terms of understanding people, their thinking and their needs, and interpreting and translating religion in such a way that they could understand and apply it.

(The Rt. Rev.) HERMAN R. PAGE  
Bishop of Northern Michigan (ret.)  
Menominee, Mich.

### Unity and Disunity

A year ago I thought the Episcopal Church might break apart over the issue of women in the priesthood. Instead it seems we are being separated by our liturgical preferences. Those who like the Proposed Book are staying in the Episcopal Church, whether they accept the female priesthood or not. ("How long will you go limping with two opinions?" I Kings 18:21). On the other hand, those who are seceding and keeping the present Book of Common Prayer seem to be more united in what they believe.

Do you think these observations are accurate? I'll admit they don't add up to a logical equation. A SISTER

*Some of those in St. Louis also expressed a private or public preference for the PBCP. Ed.*

### Both Sides

Reading your October 9th issue, I am struck by two things: First, the letters to the editor that you are printing seem suddenly to be on both sides of our current issues. What a refreshing change! Second, I think you did a commendable

job of reporting "just the facts" on the St. Louis meeting, considering the emotion involved.

One specific: as I said to my three congregations last Sunday, I have discovered that I want to keep some of the 1928 Prayer Book, especially morning prayer, as a legal alternative to the PBCP. After ten years of letting "majority vote" (at General Convention) think for me, I suddenly have realized that I am about to lose something that I do not want to lose, and I think that there is still plenty of time for me and others to make our feelings known.

I wish you well in your new work and hope that your magazine can help people

from all parts of the spectrum on various issues be better informed Episcopalians.

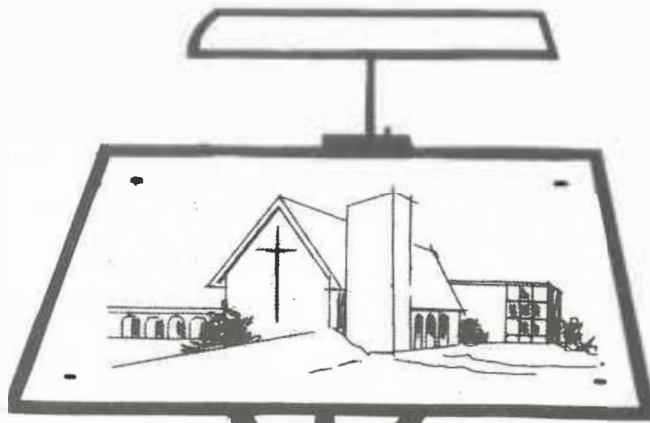
(The Rev.) WILLIAM A. KOLB  
Christ Church

Denmark, S.C.

### Show Me

I'm happy there is a new editor at THE LIVING CHURCH, but I will *not* subscribe until I see that it has become a magazine for "building up" rather than "picking away" at a risking, adventurous, daring church.

(The Rev.) RICHARD M. WILDS  
All Saints' Church  
Brooklyn, Mich.



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## EPISCOPAL CHURCH

### Hispanic Commission Meets

The Episcopal Church's Hispanic Commission met for three days in Miami to begin a process that will help shape ministry among Hispanic Americans for the coming years.

Delegates came from every diocese in which there is significant Hispanic ministry—50 in all.

The Rev. Herbert Arrunategui, staff officer at the Church Center in New York, said that the major results of the meeting were a call for a permanent structure for the development of Hispanic ministries and a commitment to move quickly in producing liturgical materials in Spanish as well as musical settings for the words.

Delegates expressed the hope that their program can be presented to the 1979 General Convention for approval.

Many of those attending the Miami meeting felt that Hispanic ministry is hampered by the lack of funds from the national church.

They called for a greater voice in the management of their own affairs and even discussed the possibility of non-geographic bishops to the Hispanic communities.

They also called on the commission itself to designate a coordinator and "conscientization" specialist to respond to "the great need to establish an authentic and natural flow between the grass roots communities and the Presiding Bishop by way of the National Commission and those communities and their respective bishops."

In one of the last actions approved at the meeting, delegates asked the Presiding Bishop to appoint the Rev. John D. Noble, the Rev. Oscar Gonzalez, Lydia Lopez, Romauldo Gonzalez, and Relton Roland to a sub-committee of the Hispanic Commission to devise the requested structure for Hispanic ministries.

## NEW YORK

### Woman Installed as Canon

The Rev. Mary Michael Simpson, OSH, has been installed as canon residentiary of the Cathedral of St. John the Divine, New York City.

In his installation sermon, the Rt. Rev.

Paul Moore, Jr., Bishop of New York, praised the cathedral for not being afraid to "open our doors to all here, men and women and children, full of faith, and especially those without faith."

Installed with Canon Simpson as residentiaries were the Rev. Jonathan LeRoy King, canon pastor, and the Rev. John A. Spalding, canon vicar.

Honorary canons at the cathedral include a Roman Catholic priest, the Rev. Thomas Berry, C.P. Others are the Rev. Frs. Joseph Kitagawa, Moran Weston, Robert N. Willing, Mark Sisk, and Robert C. Chapman. The latter three are archdeacons of the diocese.

## AUSTRALIA

### Bishop Critical of Organic Union

The Archbishop of Sydney told his diocesan synod that the oneness for which Christ prayed had to do with "the spirit of the believing community," and not an organic union of churches.

The Most Rev. Marcus Loane criticized statements by the Anglican Consultative Council, the Anglican-Roman Catholic International Commission, and the present and former Archbishops of Canterbury to the effect that the goal of contacts between Rome and Canterbury was organic union.

"Those who adhere to this concept," Archbishop Loane said, "believe that the impact of the Gospel on our society has been seriously weakened by the existence of separate national and denominational churches."

But he noted that the recent formation of the Uniting Church in Australia had resulted in a "large residual body" (of continuing Presbyterians), and produced "the ever present danger of an increase in nominalism and indifferentism."

According to Archbishop Loane, the only church to which "unity in its perfection" can be said to apply is "the invisible church whose members share a heavenly character as heirs of God and joint heirs with Christ (Romans 8:17)."

There has never been a time when true unity did not exist, he said. "No one can organize that kind of unity," he stressed. "It is the creative work of God's indwelling spirit. All who believe on his name shall 'be made perfect in one' (John 17:23)."

At the same time, the archbishop stressed that "this oneness can only be achieved on the level of true personal

commitment by faith to Christ. Apart from such a faith union, oneness is impossible and union is only a fiction."

While stating that all Anglicans should welcome the reforms brought to the Roman Catholic Church by the Second Vatican Council, he added that "there are other factors which make for caution; they must remind us that we still stand where we stood before on great fundamental issues of doctrine and worship."

The prelate noted that Pope Paul "has more than once declared in the plainest language that there will be no change whatsoever in their dogmas."

According to Archbishop Loane, "this means that there can be little hope for a thorough-going reformation of doctrine and worship in that church in the foreseeable future; and what kind of union can be contemplated without such a reformation?"

A union under such circumstances, he declared, "would be a total sell-out of the hard-won freedom of the Reformation and its recovery of New Testament emphasis."

## COCU

### Union Timetable—Mid 1980s

A projected union timetable calling for responses in the mid-1980s from the top legislative bodies of the 10 member churches in the Consultation on Church Union (COCU) has been approved by its executive committee.

Delegated assemblies, or plenary sessions, will be held in 1979, 1981, and 1983, to complete work on the revised plan of union. The movement toward union was begun in 1960.

While the 1976 COCU plenary meeting accepted most of the union document under consideration (it was in reality a redrafting of the theological section of a plan first submitted in 1970), delegates referred the chapter dealing with ministry to member churches for further study.

Debate on it will be held at the 1979 assembly scheduled for March 5-9 in Richmond, Va.

Following this meeting, the chapter on ministry will again be revised for submission to the 1981 meeting. If all goes according to the timetable, a drafting committee will then prepare another revision of a plan of union for study at the 1983 assembly. If it is received

favorably, it will go to the legislative bodies of the member churches for responses.

The COCU executive committee also approved for spring publication a new anthology of eucharistic services, *Word Bread Cup*, developed by the Commission on Worship.

Also to be published is the 1978 Lenten book on the theme of liberation and unity.

## **ECM**

### **Bishop of Truro Is Guest Speaker**

The latest in the series of congresses sponsored by the Evangelical and Catholic Mission (ECM) drew several hundred interested participants to the sessions in St. Luke's Cathedral, Orlando.

The Rt. Rev. Graham D. Leonard, Bishop of Truro (Province of Canterbury), preached at the opening eucharist of the Southeastern Congress, and later addressed the meeting on the subject of "Authority."

The Rt. Rev. Donald Davies of Dallas preached at another eucharist.

Other speakers were the Rt. Rev. Stanley Atkins of Eau Claire—"Ministry;" the Rt. Rev. William H. Folwell of Central Florida—"Spirituality;" and the Rt. Rev. Robert E. Terwilliger, Suffragan of Dallas—"Morality."

ECM was organized after the 1976 General Convention by a group of bishops who said they sensed a special vocation to witness to faith and order within the Episcopal Church.

"The Bishops of Central Florida, Dallas, Eau Claire, Lexington, Milwaukee, San Joaquin, Springfield, and the Suffragan of Dallas represent a continuing company of bishops who consult with a will to strengthen the theological, spiritual, and moral life of Anglicanism," the members say. "The bishops bear witness together, exercising their teaching office, their ministry of the Word, by making an evangelical and catholic affirmation concerning the anguishing problems which disturb the church today."

ECM members wish to work for change within the Episcopal Church and urge unity among dissenters.

## **ECUMENISM**

### **"Celebration Event" to Be Scheduled**

A group of 50 Protestant, Roman Catholic, and Orthodox Christians has decided that the time has come to call North American Christians to a "celebration event" manifesting their "oneness in Christ."

The group, comprised primarily of academicians who have had some type of

ecumenical experience, appointed seven of their members as an interim committee to find ways to put their idea into effect.

Members of the committee include the Rev. Glenn Igleheart (Southern Baptist Convention, Atlanta), Prof. John T. Ford (Catholic University, Washington, D.C.), the Rev. Jeanne Audrey Powers (United Methodist Church, New York), Prof. John Radano (Seton Hall, New Jersey), Dr. Gerald Moede (general secretary, Consultation on Church Union), the Rev. John Brandon (staff, COCU), Dr. Jorge Lara-Braud and Sister Ann Patrick Ware (staff, National Council of Churches). An Orthodox representative will be named later.

Any individual or any organization interested in sharing in the planning of this celebration event or in supporting it is asked to get in touch with a member of the interim committee.

## **WCC**

### **Nature of Orthodox Witness Subject of Statement**

A statement on "The Ecumenical Nature of Orthodox Witness" was issued by 35 theologians at a consultation held in Valamo, Finland, under the sponsorship of the Orthodox Task Force of the World Council of Churches.

The consultation was focused on the concept of "liturgy after the liturgy," which was described as engagement in the world along the lines of several WCC programs which emerged from the 1975 Assembly in Nairobi.

According to the theological statement, the eucharist for Orthodoxy is not "just a sacrament," but "the great mystery of our participation in the life of the Holy Trinity," by which the church "sanctifies and transforms the world."

With regard to the confessional element of Orthodoxy, the statement said that "the Orthodox Church possesses its own confessions of faith in the forms of creeds and the decisions of the ancient councils, especially the ecumenical councils. This makes it appear as a confessional body or family and it is often treated as such by the non-Orthodox."

"Such an understanding of Orthodoxy," the document continued, "sometimes encouraged by the Orthodox themselves, would contradict the fundamental character of its ecclesiology. The Orthodox, if they are faithful to their ecclesiology, will have to deny the identification of the church with a particular confession. A church which is ultimately identified by its confessions is a confessional body but not *the* church."

Commenting on the Orthodox refusal to engage in intercommunion with non-Orthodox bodies, the statement said this is not through a spirit of superiority but through the conviction that communion

should be an expression of the unity of the church.

The document emphasized that this unity "which we seek in the ecumenical movement cannot be a product of theological agreements, such as signing a common confession, but should be an understanding of the existential significance of the community of the church, particularly of her visible structure which provides man with the possibility of entering into a new and saving relationship with God and the world."

## **HUMANITY**

### **Research Halted at State School**

All research involving human subjects at the State University of New York in Albany, was temporarily halted by Acting President Vincent O'Leary.

The action was disclosed as the New York State Health Department widened its inquiry into human research experiments at the university.

The department ordered all research in the university's psychology department involving human subjects halted after reports that many participants had not been told of possible risks.

According to *The New York Times*, the health department alleges that the psychological experiments, some using electrical shocks, were conducted without proper supervision or the informed consent of the subjects.

Hearing Officer Earl W. Zaidins said professors in the university's neurobiological research center and in the sociology department had been served with subpoenas and ordered to turn over human research information to the Health Department.

## **ORTHODOX**

### **More Bible in Liturgy Emphasized**

Orthodox churches should use in their liturgy biblical translations in the indigenous language and clergy should be taught to preach on scriptural passages relevant to parishioners and to help them study the Bible on their own.

These are the conclusions of 25 delegates from 11 Orthodox churches in Eastern Europe, Greece, and Istanbul.

The spiritual leaders met in Prague to discuss "the role and place of the Bible in the liturgical and spiritual life of the Orthodox Church." The seminar also concluded that a service of worship "permeated by Scripture" is the only way to propagate faith and to teach the Bible in Communist-dominated Eastern Europe.

It is essential to train priests to interpret the Bible to satisfy "the spiritual needs and those problems that preoccupy people today," the delegates said.

A traditional pattern of fixed Bible reading in liturgy should be updated, they said, so that churchgoers who do not own Bibles may become familiar with the Scriptures.

Seminar delegates agreed that the Orthodox Church must "take every opportunity to pursue its dialogue with the world," however, first priority would be given to "those faithful who live in the eucharistic fellowship."

## RELIGION AND STATE

### Chicago Loses Krishna Case

Chicago Police Supt. James M. Rochford and Corporation Counsel William R. Quinlan have been ordered to pay \$18,700 in attorneys' fees for an action involving the Hare Krishna sect.

Federal District Judge George N. Leighton ruled in February that city regulations barring the sect from distributing literature at O'Hare International Airport were unconstitutional. The officials later attempted to stop members of the sect from distributing their pamphlets at O'Hare.

Judge Leighton said the Chicago officials were acting in "bad faith" in attempting to enforce a law that he had ruled unconstitutional. They were ordered to pay the lawyers who represented Hare Krishna in a suit the sect had filed.

## COURTS

### Homosexual Cases Not Reviewed

The U.S. Supreme Court let stand rulings by a Washington state court declaring that homosexuals are "immoral" and can be dismissed from teaching posts because of their sexual preferences.

The high court declined to review the appeal of a high school teacher in Tacoma, who was fired in 1972 after 13 years when the public school board claimed his continued employment would impair the school's learning atmosphere.

Although dismissed on the grounds of "immorality" when he admitted to being a homosexual, he was not accused of engaging in improper conduct, nor was he asked if he engaged in improper conduct.

Nevertheless, school officials said they had "sufficient cause" to fire the teacher on the assumption of his homosexual acts.

Only Justice Thurgood Marshall and Justice William Brennan voted to review the case. Four votes are necessary for review.

The high court also declined to review a case concerning a teacher in Paramus, N.J., who was shifted from his teaching duties after he became president of the New Jersey Gay Activist Alliance in 1972. He was ordered to undergo a psy-

chiatric examination by the Paramus school board, but the teacher contended that such an examination violated his rights to privacy, freedom of expression, and equal protection under the law.

The high court had not dealt with homosexuals since 1967 when it ruled that aliens found to be homosexuals could be deported as persons "afflicted with a psychopathic personality."

In New York, an official of the Gay Teachers Association expressed fear that the court decision not to rule on the Washington and New Jersey cases "is going to open doors" for school board dismissals of teachers in other areas. "We've got to educate them to the fact that there have been gay teachers from time immemorial; Socrates, for instance," the spokesman said.

## DISSIDENTS

### Parishes Vote to Leave Episcopal Church

The Rev. George D. Stenhouse, former rector of St. Mary's of the Hills, Blowing Rock (Diocese of Western North Carolina), has announced that a deanery of the southeast is being planned as a subdivision of the non-geographic Diocese of the Holy Trinity. The deanery is said to include 15 congregations and 10 priests from Florida to Washington, D.C., and is intended to lead to formation of the Diocese of the Carolinas.

In West Palm Beach, Fla., by a tally of 185-14, with four abstentions, members of the Church of the Holy Spirit voted on Oct. 2 to end their affiliation with the Diocese of Southeast Florida and the Episcopal Church. By another vote, taken after several people left the meeting, members agreed unanimously to affiliate with the Diocese of the Holy Trinity.

## LUTHERANS

### Dr. Tietjen Considers Himself Expelled

As far as he is concerned, the Rev. Dr. John Tietjen, president of Seminex and former president of the Lutheran Church-Missouri Synod's Concordia Seminary in St. Louis, considers himself to have been expelled from the Synod.

He has "no intention of challenging" a decision by the former LCMS third vice-president, the Rev. Theodore Nickel, that Dr. Tietjen is guilty of "holding and defending, allowing and fostering false doctrine."

Dr. Tietjen adds: "I do not accept your conclusion or the validity of your decision. I have not been nor am I now a teacher of false doctrine."

*Continued on page 19*

Citing the recent death of his wife, Gwenda, and his heavy work load, Bishop Kenneth Woolcombe, 53, of Oxford said in a letter sent to the nearly 500 clergy in his diocese that he would resign March 31. He will then become Assistant Bishop of London, with special responsibility for parishes in the City of Westminster. From 1960-63, Dr. Woolcombe taught at General Seminary in New York. He was then principal of Edinburgh Theological College until called to Oxford.

The Rev. Dr. Herbert May, 73, well known biblical scholar associated with Oberlin College and its former School of Theology for 36 years, died Oct. 8, of injuries sustained in an automobile accident in Jacksonville, Fla. A prolific writer, he had more than 200 publications and 10 books to his credit. He served as chairman of the committee which in 1973 published the Revised Standard Version Common Bible.

Membership in the Brotherhood of St. Andrew has increased 45% in the last triennial, according to the announcement made at the recent national convention in Villanova, Pa. The growth also represented a 41% increase in the number of chapters throughout the U.S. William Mudge of Minneapolis is president of the national organization.

Bethany College in West Virginia, an institution of the Christian Church (Disciples of Christ), has developed a prison rehabilitation program that has recorded a 3.81% recidivism rate in eight years, compared with a national rate of more than 50%. Some 100 inmates of the state maximum security prison at Moundsville take one or more college courses each year at the prison. An additional 250 take various elementary and secondary level studies and vocational courses.

Closer fellowship and cooperation between Anglican and Free Church evangelicals in Britain will be discussed at the forthcoming Stanwick conference that is expected to draw priests and ministers from various churches throughout the country. The Evangelical Alliance embraces more than 700 British churches and societies and, according to its president, Canon Harry Sutton, there are about half a million Evangelical Christians in England.



# THE MIND OF CHRIST

*Can the attributes of humanity  
and the attributes of divinity both  
be applied to one person?*

By PAUL RICHARDSON

Readers of THE LIVING CHURCH will probably have heard of a theological debate sparked off by a volume of essays provocatively entitled *The Myth of God Incarnate*. The press conference and widespread publicity which accompanied its publication suggest that the SCM Press is hoping to repeat the *succes de scandale* it achieved with Bishop Robinson's *Honest to God*. So far, however, the seven authors of the new book have caused less of a stir than Bishop Robinson did, although they include such prominent churchmen as Maurice Wiles, formerly chairman of the Church of England's Doctrine Commission; Dennis Nineham, Warden of Keble College, Oxford; and Canon Leslie Houlden, until recently principal of the theological college at Cuddesdon.

Much of their book is taken up with attempts to show that the origins of belief in the incarnation can be explained in terms of ideas and expectations current at the time of Christ. Such a belief is difficult for us today, they hold, because we do not share these expectations of supernatural intervention and because we know that first century attitudes are sufficient to explain its growth and development.

Doubtless many scholars will want to challenge the accuracy of some rather far-fetched accounts of the rise of incarnational belief, but what I would like to

consider is the assumption, which runs right through the book, that it is impossible for us to maintain that Jesus could be both man and God. In the technical language employed by the Rev. Don Cupitt, it is asserted that attributes of humanity and attributes of divinity cannot both be applied to one person. We are dealing here, of course, with an old problem, but one which has taken on a new form in the 20th century, probably because of our preoccupation with questions of psychology. For Maurice Wiles and, I suspect, for many other people today, the concept of an incarnate being who is both fully God and fully man becomes unintelligible when we try to picture the kind of self-understanding and self-knowledge such a person would possess. Wiles only touches on this question, but it is apparent that he considers it a major difficulty for any orthodox Christology. It is not hard to see why this should be so. Even if we deny that Jesus consciously possessed divine omniscience and dismiss as fatuous the question of whether or not the babe at Bethlehem foresaw the Second World War and was precociously familiar with the works of Homer, we are left with the problem of how a man who knew himself to be God could also think as a man.

We are talking about something which in the last analysis must always remain a mystery to us, but in recent years some theologians have put forward certain speculations which may help to make the matter a little clearer. I therefore feel that a resume of the views of Eric

Mascall, Austin Farrer, and Karl Rahner may be pertinent to the wider discussion.

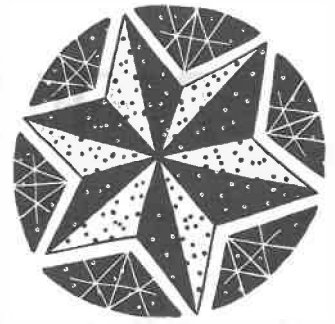
In his book *Christ, the Christian and the Church* (London 1946), Mascall argues that we need to remember that human knowledge is a more complicated thing than is usually realized. He points out that, while it is "only too often assumed that if something is known at all, it must be in the forefront of one's conscious attention," there are many matters of which we are in some sense aware without the circumstances of the moment bringing them to conscious articulation (p. 58). While confessing that it is at once "irreverent and futile to try to probe too deeply into the psychology of God incarnate," Mascall suggests that as well as experiential human knowledge, Christ also possessed an infused awareness of God which he could not always express in words, but which constantly shaped his life and thought.

Mascall's theory does not convince Wiles, but what he is saying seems to me remarkably acute. Moreover, his point can perhaps be developed further with the help of an essay by Austin Farrer, entitled "Very Man and Very God" and recently published for the first time in a posthumous collection called *Interpretation and Belief* (London 1976). Farrer employs a distinction originally made by Gilbert Ryle between "knowing how" and "knowing that." "Knowing that" is Ryle's way of referring to knowledge of factual truths and propositions, whereas by "knowing how" he means an ability to do something which may be unaccompanied by any explicit understanding of the theory or methodology which lies behind what is being undertaken. A woman, for example, may have an instinctive awareness of what it means to be a good mother and act accordingly, without being able to describe the different stages of development her baby is passing through or to write a textbook to rival Dr. Spock's. According to Farrer, Jesus knew how to be God's son without necessarily having an exact awareness of his own nature and status. He lived the life of the Son of God, continually drawing his being and actions from the

*Continued on page 17*

*The Rev. Paul Richardson is Anglican chaplain in Norway at St. Edmund's Church, Oslo.*

# CHRISTMAS GIFT BOOK CHECK LIST



**GOD AND HISTORY IN THE OLD TESTAMENT: The Encounter with the Absolutely Other in Ancient Israel.** By Denis Baly. Harper & Row. Pp. xiii/234. \$6.95.

"Although finally written by Professor Baly, this volume is the product of 29 collaborators, all from Kenyon College . . . Readers are offered consistently solid insights, especially into Israel's ever changing understanding of Yahweh. . . . Here one shares in the encounter of Israel with Yahweh. That encounter, detailed throughout the Hebrew Bible, can indeed serve as a guide to modern persons in their encounter with the Absolutely Other."

The books on the following list have been selected from those reviewed in TLC during the past year (November, 1976 through October, 1977). Because their reviewers thought well of them, we recommend them to our readers for Christmas gift giving. The statements in direct quotes are reviewers' comments.

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

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

**SPLENDORS OF ISLAM.** By Wilfrid Blunt. Viking. Pp. 152. \$10.95.

This is "a thought-provoking, well-written and visually felicitous book as well as a real bargain for the price, an excellent possession or gift but much more than your average coffee-table decorative ponderosity."

**THE BOOK OF COMMON PRAYER,** a facsimile of the Standard Book of Common Prayer. Seabury. \$15.00.

"For lovers of the old Prayer Book (1928 edition) this beautiful book is indeed a treasure, not simply to read but to look at and feel."

**THE INVERTED PYRAMID: A Study in Christian Semitism.** By Robert Kevin. The Bishop William White Press, Phila. Pp. 133. \$8.95.

"Who is a Jew? What is Israel? Is a Christian a Jew first? Are Christians and Jews part of the same Israel? These are a few of the questions tackled in this small but effective book. . . . Anti-semitism is a very real problem in our country and this book could be a helpful beginning in trying to grasp its dimensions."

**OUR HEARTS ARE RESTLESS: The Prayer of St. Augustine.** By F.J. Sheed. Photographs by Catharine Hughes. Seabury/Crossroad. Pp. 95. \$4.95, paper.

"Augustine broods at us across centuries and if we brood back at him, we see a figure much larger in intellect and spiritual capacity than ourselves yet all too like ourselves for comfort. Our hearts are more restless than ever, and Sheed's lucid, probing meditation deserves to be read with attention, and a prayer of one's own."

**C.S. LEWIS: The Shape of His Faith and Thought.** By Paul L. Holmer. Harper & Row. Pp. 116. \$6.95.

"Paul L. Holmer, professor of theology at Yale Divinity School, writes in a scholarly, articulate, and profound analysis of the writings of C.S. Lewis and shows a sensitive understanding of the depth and breadth of the man."

**DELIVER US FROM EVIL: The Prayer of Our Lord.** By John B. Coburn. Photographs by Ray Ellis. Seabury/Crossroad. Pp. 93. \$4.95, paper.

"In very simple language, John Coburn sets a devotional tone for his meditations on the Lord's Prayer. . . . Beautiful black and white photographs accompany the text. They add an important dimension of spirituality to this book as expressions of the outward and visible. The photographs themselves make the book well worth the purchase price and, when added to the prayers and text of John Coburn, you have a valuable spiritual resource."

**THE IRRATIONAL SEASON.** By Madeleine L'Engle. Seabury/Crossroad. Pp. 215. \$8.95.

This book "is an affirmation of faith—often lost, broken, questioned, but found in the end. It is a book about love and life and a belief in 'God's concern, forever and always and unto ages of ages, for all of us, every single one of us, no matter what we think or believe or deny.'"

**ARCHAEOLOGY OF THE BIBLE: Book by Book.** By Gaalyah Cornfield (David N. Freedman, consulting editor). Harper & Row. Pp. 334. \$16.95.

"This book takes the reader from Genesis through Revelation in its listing of data on the material culture of the ancient Near East. The copious use of maps, drawings and photographs on



almost every page of the book gives a full illustration of the physical and cultural setting of the Old and New Testaments. . . . serves a wide range of uses for a wide audience including both layperson and scholar."

**DEATH AND ETERNAL LIFE.** By John H. Hick. Harper & Row. Pp. 495. \$15.00.

"Scarcely any subject pertaining to death and eternal life is left untouched in this book. And what Hick touches, he touches trenchantly and convincingly."

**NAMIBIA.** By Colin O'Brien Winter, Bishop in Exile. Eerdmans. Pp. 234. \$4.95.

"This book is a firsthand account of the hardships, shame and indignity visited upon a people whose only 'crime' is that they have black skins in a land ruled by rapacious whites. Every Christian with any interest in today's struggle of the Namibians for freedom should read this eloquent story of the growth and cost of discipleship."

**WITHMALICE TOWARD NONE: The Life of Abraham Lincoln.** By Stephen B. Oates. Harper & Row. \$15.95.

"The Lincoln that emerges from Mr. Oates' book is a man of human stature: a self-taught lawyer, a state house politician, but most of all, an honest man who did his best and just managed not to be overwhelmed in the greatest crisis ever faced by this nation. That was enough. Myths are not needed."

**GREEN WINTER: Celebrations of Old Age.** By Elise Maclay. Reader's Digest Press. Pp. 134. \$7.95.

This is "a book about some of the joys, sorrows and vicissitudes of growing old." The author is "saved from the hazard of sounding 'sticky' . . . by her practicality and good humor which are evident on nearly every page. . . . *Green Winter* is a meditative book of simple and direct conversations with God for young and old to turn to again and again."

**DAILY WE TOUCH HIM: Practical Religious Experiences.** By M. Basil Pennington, O.C.S.O. Doubleday. Pp. 115. \$5.95.

"M. Basil Pennington, Trappist monk, who has conducted practical religious workshops the past few years, writes a book for Christian laity and the 'religious' for 'men and women of flesh and blood,' i.e. 'practical people who can get a man on the moon and build billion dollar businesses.'"

**PRAISE GOD, COMMON PRAYER AT TAIZE.** Oxford University Press. Pp. 318. \$19.95.

"*Praise God* could be for Episcopalians a profitable supplement to the Proposed Book of Common Prayer. It is compact, fits easily into a jacket pocket or purse, and its short offices for each day could be

read on the bus, in the park, or in a hotel room. The language is modern and lively yet serious without descending either to cloying pietisms or colloquial jargonese."

**ILLUSTRATED PSALMS OF THE BIBLE.** Edited by Alexander Jones. Illustrated by Fannie Drossos. Doubleday. Pp. 379. \$6.95, paper.

"This is an unusually handsome book of Psalms, with an attractive bright cover and imaginative drawings skillfully done in shades of gray. . . . The illustrator has chosen a few lines from each Psalm as the theme for her sketches, which results in an interesting diversity. . . . This is "a large and altogether beautiful book—certainly a volume likely to stimulate interest in reading again and again these ancient and inspiring songs of the many passions of man."

**AFRICAN CHRISTIANITY.** By Adrian Hastings. Seabury/Crossroad. Pp. 105. \$6.95.

"Africa is a continent in foment. There are at least four revolutions going on simultaneously—cultural, economic, political and religious—and Fr. Hastings



deals with all of them in his study of the origin, development and present shape of Christianity in that little known but important part of the world."

**THE SIMONE WEIL READER.** Ed. by George A. Panichas. David McKay. Pp. 500. \$17.50 cloth, \$7.95 paper.

"Well edited, intelligently annotated, this book will serve well either the already established Weilian or the person who wants to make a reading acquaintance with one whom Albert Camus called 'the only great spirit of our time' and of whom T.S. Eliot said: 'We must simply expose ourselves to the personality of a woman of genius, of a kind of genius akin to that of the saints.'"

**THE MARY MYTH: On the Femininity of God.** By Andrew M. Greeley. Seabury/Crossroad. Pp. 220. \$12.95.

Greeley "invites the reader to reevaluate Mary as a symbol of the androgynous nature of God through the use of a model, the sociologist's method of ordering data. . . . He suggests that the model used to reevaluate the Mary symbol can be useful in understanding all religious symbols although to do so requires constant rethinking and the abandonment of old emphases. For those open to such rethinking Greeley offers a tool that can help illuminate both experience and symbol."

**THE INNER FIRE.** By Allen W. Brown. Word. Pp. 94. \$3.95.

"Allen W. Brown, retired Bishop of Albany, believed some new things needed to be written about the power of prayer, and in his first book urges 'the praying believer' as well as 'the man who has rejected prayer' to 'stir up the fire that is in you' (2 Timothy 1:6). . . . A fine book, rich in practical insight."

**THE MEMOIRS OF CHIEF JUSTICE EARL WARREN.** Doubleday. Pp. 377. \$12.85.

This book is "not only a stunning success story, but perhaps more importantly, a picture of a good man in action striving throughout a long life to make the motto on the Supreme Court Building 'Equal Justice Under Law' a living reality in the lives of all Americans. To read about him is to revive one's sorely tried faith in the future of this country."

**WILLIAM BLAKE: A New Kind of Man.** By Michael Davis. University of California Press. Pp. 181, illustrated. \$12.95.

"In every way this is a beautiful book: to read, to look at, and about a beautiful man and his art. . . . The only way to penetrate Blake's visionary world is to cultivate a personal knowledge of the man himself. To this end Mr. Davis's study is very helpful."

**CONSCIENCE AND OBEEDIENCE.** By William Stringfellow. Word. Pp. 112. \$5.95.

"The effect of *Conscience and Obedience* is that of a clarion call to the church to go back, to come out and to go forth as the holy nation it became at Pentecost . . . Here is an example of a man who prefers the relatively quiet and anonymous life of an island retreat, yet he has stirred more deep feeling, controversy, and thought than many who actively seek to influence the course of human life."

**A SCORNFUL WONDER: What's Right with the Church.** By C. Leslie Glenn. David McKay. Pp. 234. \$9.95.

This is "a book to give to someone despairing of the future of the church, for it is hopeful without being unsophisticated. Its patience is not put on; it comes from deep inside the writer's being, and it was never possible for him to be petty or petulant. It is a testament that commends the faith it so sincerely professes, because it does so with such admirable decency. Like a visit from Les himself, it does the reader a world of good."

**A BOOK OF HOURS.** By Elizabeth Yates. Vineyard Books. Pp. 64. \$5.95 cloth; \$2.75 paper.

"There is almost no end to the people who would like to use this book once they

*Continued on page 18*

# EDITORIALS

## Books, Books Books

It is hard to imagine Christianity without books. Active periods of Christian history have always been marked by the production of books. The modern era was ushered in when Johann Gutenberg first printed a book with moveable type, and original copies of the Bible he printed, which are the surviving monuments of his achievement, are among the most valuable artifacts in the world. Both the Protestant Reformation and the Catholic Counter-reformation were made possible by printed books. So too was what is sometimes called the Anglican Counter-reformation—that great period of 17th century Anglicanism marked by the writings of John Donne, Lancelot Andrewes, John Cosin, Jeremy Taylor, Thomas Traherne, and others. In the 18th century, the great English publishing house, The Society for Promoting Christian Knowledge (SPCK) was a major resource for Anglican expansion into America and other parts of the world. Again in the 19th century the Oxford Movement was marked by its successful effort to publish inexpensive translations of the writings of the ancient church Fathers. It is easy to prolong the list of important developments which were promulgated by books.

In recent years, the well-known philosopher Marshall McLuhan has proclaimed the end of the “Gutenberg Era”—the period of history in which our outlook has been dominated by the word-by-word, line-by-line, page-by-page thinking presented in a book. In its place, he sees the dominance of electronic communications in which we hear by radio or tape, or hear and see by television, dramatic scenes which convey a powerful impact without any process of thought-by-thought sequential logical steps. If it really is the end of the Gutenberg Era, the proposed sale of the Gutenberg Bible by the General Theological Seminary, has a symbolic significance

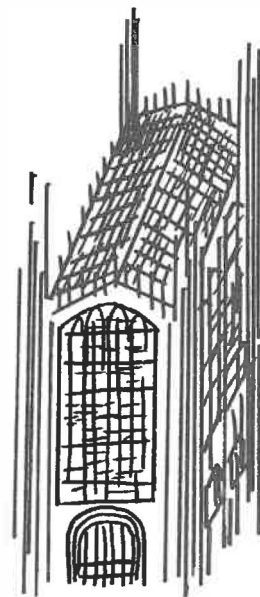
### Exile in Babylon

Shall I see early sunshine on a wall  
Ever in all  
The exiled years  
And not remember, with an exile's tears,  
Seeing early sunshine fall  
In patterns through a window pane  
On a convent wall,  
White and plain,  
And on a swift black silent hem  
As the Blessed pass  
To Mass  
In thy dear courts, Jerusalem?

Sister Elizabeth Marian  
Community of St. John Baptist

greater, perhaps, than is intended by the trustees of that respected center of learning (see Dean Foster's letter, page 4).

On the other hand, revolutions have a way of turning back upon themselves, and perhaps this is true also of the revolution in communications. Today, many of us are so surrounded by electronically maintained noise



that we consciously or unconsciously tune it out. TV screens have to become dramatically larger or dramatically smaller in order to monopolize our attention. When one wishes to enjoy the use of the human mind, there is still nothing like sitting down quietly with a good book. We do not have to read it in any Gutenbergian straightjacket. We can pause, think, reflect, allow the stimulated imagination to wander. We need not be riveted precisely to what the author says; we may also ponder what he suggests, or leaves unsaid, or challenges us to say.

Yet McLuhan has helped us see that there are indeed many ways of thinking, feeling, and taking in information. Many authors today recognize this, as of course did so many of the great writers of past centuries. A picture succinctly but tellingly described may be more powerful than any step-by-step logical argument. Appeals to our sense of color, touch, taste, and smell can be conveyed in words and may be important parts of a total literary experience. From the dawn of history, great books have been illustrated. One is thankful that American publishers are again discovering that children are not the only ones who benefit from the illustrator's art.

In short, we think books are highly important, and we hope that readers of THE LIVING CHURCH share our conviction. We hope too that they will be assisted by the information about books given in this issue, and in other issues of this magazine, in reviews, articles, and advertisements.



# BOOKS

## A Good Basic Book

**PAUL: An Illustrated Documentary.** By John Drane. Harper and Row. Pp. 127. \$4.95, paper.

John Drane completed his doctoral dissertation in 1972 under the direction of the conservative F.F. Bruce of Manchester on the development of Paul's thought in Romans, I and II Corinthians, and Galatians. No doubt this research helped him find the path he followed in this book on the Apostle Paul, with the full subtitle: *An Illustrated Documentary on the Life and Writings of a Key Figure in the Beginnings of Christianity.*

The photos spread through the book range from subjects ancient to modern. The inscription tying Gallio to Corinth about 52 A.D. is included, as well as photos of life in modern day Turkey, to give a glimpse of what life might have been like in the Asia Minor of Paul's day.

Chapters in the book speak of Paul the persecutor, an opposer of Galatian legalists, the missionary, the pastor who deals with troubled Corinth, and one who reaches Rome. Smaller articles boxed off in the fashion of *Time* magazine deal with New Testament prophets, Paul and women, when Paul died (64 A.D. under Nero), and whether he wrote the pastorals (probably).

Drane has provided all of us with a good basic book which ties together Paul's life and theology, using material both from his epistles and the Acts of the Apostles. It's worth buying. Good maps are in the book, as well as a brief bibliography and index.

(The Rev.) LESTER B. SINGLETON  
St. Stephen's Church  
Racine, Wis.

## Questions and Answers

**OUR HOPE.** By Dmitrii Dudko. Translated from the Russian edition published by YMCA PRESS Paris. Pp. 292. St. Vladimir's Seminary Press, Crestwood, N.Y. No price given.

Fr. Dmitrii is a priest of the Russian Orthodox Church in Moscow, 53 years old, father of three children. In 1948 after war service and seminary study, he was arrested by the KGB. On his return from eight and a half years in a Siberian labor camp he was made assistant pastor at St. Nicholas Church in Moscow. His penchant for preaching on the personal problems of the people led to his being instructed to adhere more closely to the rules—at liturgy preach briefly on the gospel of the day. He then decided to hold an earlier service, on Saturday evening,

which would chiefly be a discussion on questions raised by the congregation.

This book is a recording of ten such question and answer sessions. The church was always filled on Saturdays, largely by young people. Following a Russian practice, friends of Fr. Dmitrii took down the questions and answers for the benefit of absentees. Fr. Dmitrii probably edited them, but even so the text reveals an authentic moral and intellectual experience. Being myself a long-time reader of *Komsomolskaya Pravda* and other Soviet youth literature, I can recognize the questions as typical of the troubles that beset the younger generation of citizens today. A few are theological—the Trinity, the historicity of Jesus, the divine-human nature of Christ; problems of morality—the origin of evil, divorce, how to raise children in a drunken family. The answers are sometimes quite brief, but it is evident that on some of the problems Fr. Dmitrii has pondered deeply and even dug up wisdom from the ancient Fathers of the church.

In the process he did not hesitate to severely condemn atheism, the intolerance of teachers who not only scorn religion but punish children who let

their faith be known. He hits hardest at communist party groups and brutal foremen in factories who seek out and punish Christian believers. For such open criticism he was first warned, then transferred to a church 50 miles from Moscow. But young people followed him there. The eleventh chapter consists of the record of his interrogation by the public prosecutor and his staff. Fr. Dmitrii was accompanied by one friend. He tried to get the prosecutor to say just what he had done that was illegal, and got the repeated answer, "You slander our state." To this he replied that the papers and magazines tell the same thing. "I am a loyal Soviet citizen." So far as we know, Fr. Dmitrii Dudko has not been sent again to a labor camp, but his pastoral service has been curtailed.

PAUL B. ANDERSON  
Black Mountain, N.C.

## The Function of Liturgy

**THE MEANING OF RITUAL.** By Leonel L. Mitchell. Paulist Press. Pp. xvi-139. \$2.45.

It is always helpful when a well-versed scholar can communicate his information to the ordinary reader. This is what



"Over the years **BISHOP HARE HOME** has produced many of the young men who have become leaders of the American Indian people. We think this an important part of our outreach and building for the future."

+ Walter H. Jones  
Bishop of South Dakota



- A close, family-like setting, Bishop Hare Mission Home provides Indian boys from all across America's Great Plains a Christ-centered alternative to vast government facilities, impersonal programs, and secularized value systems.
- Since 1929 the Episcopal Church has continued to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.
- We are governed by a board of American Indians — themselves leaders in their churches.
- But our daily ministry to Indian boys requires the daily prayers and financial support of many people. Some of the Church's finest educational institutions have had to close in recent years! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168-A, Mission, South Dakota 57555.

is done here. This handy paperback describes the ritual practices of primitive peoples, of the Greeks and Romans, and of the Jews. In the light of this background, the principal elements in Christian worship and sacramental usage are briefly but informatively surveyed. If one desires a book which tells quickly and rather objectively what liturgy is all about, this will do it. Footnotes provide interesting references for readers who wish to pursue the subject further.

Dr. Mitchell is an Episcopal priest who has for several years been a member of the faculty of theology at Notre Dame University. He is well known as a writer and speaker in the field of liturgy.

H.B.P.

## Morality and Belief

**CAN ETHICS BE CHRISTIAN?** By James M. Gustafson. University of Chicago Press. Pp. xi-191. \$3.45, paper.

*Can Ethics Be Christian?* has been available, in hardcover, since 1975. Professor Gustafson, of the University of Chicago, is a much sought-after lecturer. At the base of the volume under consideration here are the Shaffer Lectures which he gave in 1967 at Northwestern University. I have never left off reading anything by James Gustafson without having had the sense that I have received the fruit of hard and long labor by the author.

While I have always profited from Gustafson's labors, I also usually go away from his books with a sense of exhaustion and disappointment. It is hard, in a very brief review, to say why. Here, however, is something of the why of it. The devout attention to the context in

which agents act, so characteristic of Gustafson's work, is like the hard work of observation of detail, and fidelity to them, that characterizes the so-called "creative writer," e.g., the novelist. The novelist, however, according to his skill, can give us, if he chooses, a view of the whole cloth. Gustafson, as an ethicist, guides our eyes and our fingers over the textures of life in such a fashion that we learn and learn, but yet may never come to the edge of the textured cloth of the ethical domain.

While that kind of guidance exhausts and ultimately disappoints, it is utterly crucial to serious ethical thinking and to acting. The burden of the question which is the title of this good book, *Can ethics be Christian?*, is partly that of avoiding collapsing religion—more specifically Christianity—into morality, or vice versa. For Gustafson, who so much honors the process of reason in his work, who so much seeks the sound founded principles for action, ethics can be Christian only if reason and principle proceed from a sense of the reality of the God who reveals himself in Jesus.

It is easy enough to say that, of course. Gustafson doesn't say it, though, till the last chapter of this book and against dozens of nuances developed in the antecedent chapters. The book begins with a swatch from the texture of life, a vignette of Gustafson and a friend in a New York City bar, where a bartender has apparently cheated a drunken sailor of his correct change for a twenty-dollar bill. The entire book actually and marvelously is written about that. The first chapter alone makes this book worth the having been labored over and published. Any Christian who thinks that he cares

to know what his putative morality has to do with his putative belief will read this book with girded-up loins.

(The Rev.) ROBERT M. COOPER  
Nashotah House  
Nashotah, Wis.

## Excellent Introduction

**AN ANTHOLOGY OF CHRISTIAN MYSTICISM.** Edited by Paul de Jaegher, tr. by Donald Attwater and others. Templegate. Pp. 185. \$7.95.

This anthology is recommended for those who are unfamiliar with the Christian mystical tradition. It includes selections from 17 mystics: Ruysbroeck, Suso, Rolle, Tauler, the author of *The Cloud of Unknowing*, Julian of Norwich, Catherine of Siena, Hilton, Catherine of Genoa, Teresa of Avila, John of the Cross, Francis de Sales, Augustine Baker, Lallemand, Surin, Mary of St. Teresa and John Peter de Caussade.

There are helpful biographical notes and suggestions for further reading at the beginning of each section.

E.S.W.

## Books Received

**GETTING YOUR FAMILY TOGETHER** by Wayne E. Rickerson. Everyday ways for Christian parents to build self-esteem and establish biblical values. G/L Publications. Pp. 128. \$2.95 paper.

**VANCE HAVNER: Journey from Jugtown** by Douglas M. White. Story of the life and beliefs of a 20th century revivalist. Revell. Pp. 192. \$6.95.

**PEARL** by Donita Dyer. True story of a remarkable American woman from Armenia. Tyndale. Pp. 254. \$4.95. paper.

**THE MIND OF THE MASTER** by Robert E. Coleman. Aspects of the mind and life of Christ as they relate to evangelism. Revell. Pp. 128. \$3.95 paper.

**GOD'S PROMISES FOR YOU** by Roger G. Palms. Where to find them, how to apply them and what they mean. Revell. Pp. 160. \$3.95 paper.

**IT'S INCREDIBLE!** by Ann Kiemel. Collection of devotional verse. Tyndale. Pp. 126. \$4.95.

**UNDERSTANDING THE MALE TEMPERAMENT** by Tim LaHaye. What every man would like to tell his wife about himself but won't. Revell. Pp. 188. \$6.95.

**YOU AND YOUR THOUGHTS: The Power of Right Thinking** by Earl D. Radmacher. Lectures prepared for Campus Crusade Leadership seminars. Tyndale. Pp. 142. \$1.95 paper.

**GOD: What Is He Like?** by William F. Kerr. Compiled from chapel talks given at Western Baptist Seminary. Tyndale. Pp. 127. \$1.95 paper.

**POWER FOR LIVING: Discover Your God-given Inner Strengths** by Daniel C. Steere. A blend of Christian doctrine, psychological principles, and common sense. Revell. Pp. 158. \$6.95.

**THE POWER OF A LOVING CHURCH** by Margaret and Bartlett Hess. Practical primer for building more love in your church. Gospel Light. Pp. 143. \$1.95 paper.

**MY BROTHER'S KEEPER** by Karl Breyer. Picture report on the mission of the Dutch Reformed Church to the blacks of Southern Africa. Perskor Publishers, Johannesburg, S.A. Pp. 163.



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# Children's Books

**THE CHRISTMAS EVE READER:** A Treasury of Yuletide Stories and Poems for the Whole Family. Edited by James Charlton and Barbara Gilson. Line Drawings by Reisie Nucera. Doubleday. \$1.95, paper. This is a delightful little compendium of Christmas stories and poems that do *not* appear in every other Christmas anthology. Especially enjoyable is a practical solution (by Saki) to the chore of writing thank-you notes for Christmas presents, "Christmas with Sir



Roger" by Joseph Addison, and a Sherlock Holmes story. Don't neglect to re-read the hilarious skating episode from the *Pickwick Papers*, either.

All ages

**THE STORY OF EDWARD.** Story and pictures by Philippe Dumas. Parents' Magazine Press. \$1.95, paper. French author-illustrator Philippe Dumas tells us about Edward, a debonair and talented donkey. (He waltzes.) It is essential to Edward's lifestyle that no one knows him to be a donkey; all goes well until he falls in love and removes his hat to bow to the lady. His ears are seen—*quel dommage!* He flees, but finds a new job and buys the freedom of an enchanting lady donkey who becomes his bride. The illustrations and story are charming and very French.

Ages 5-9

**THE TAILYPO: A Ghost Story.** Told by Joanna Galdone and illustrated by Paul Galdone. Seabury Press. \$7.50. This book is a new version of a folk tale long told in the back woods of Tennessee: a ghostly story of revenge sought by a mysterious little animal for his chopped-off tail. There are nice pencil drawings in soft colors—we especially liked the patchwork quilt.

Ages 5-9

**WHEN THE WIND BLEW** by Margaret Wise Brown. Pictures by Geoffrey Hayes. Harper & Row. \$3.95. A reissue of a picture book by the beloved Margaret Wise Brown is always good news. A delight for senior and junior cat lovers, this little book tells the

story of a little old lady who leads an idyllic life with her 18 cats until she is afflicted with a toothache. The text is enhanced by new and amusing pictures by Geoffrey Hayes.

Ages 4-8

**DODO EVERY DAY.** Story and pictures by Ilse-Margret Vogel. Harper & Row. \$5.95. A loving account of the relationship between a little girl and her grandmother, told in six brief chapters, each dealing with a different and poignant emotional experience. The soft black and white drawings carry out the warmth of the story to perfection.

Ages 5-9

Lewis Carroll's **JABBERWOCKY.** Illustrations by Jane Breskin Zalben. With annotations by Humpty Dumpty. Frederick Warne & Co. \$8.95. The famous nonsense poem from *Through the Looking Glass* has never been presented so beautifully as in this exquisite picture book. Humpty Dumpty leads us through the witty and delicate paintings, and Ms. Zalben never makes a wrong move in her depiction of mome raths, borogoves, et al. The Jubjub bird is just right (a sort of Dodo), and the frumious Bandersnatch is, of course, a raccoon. The Tumtum tree fairly groans with delicious things to eat. The Jabberwock himself is a great green dragon. \$8.95 is a pretty reasonable price for a work of art. Have you priced plastic toys lately?

All ages

**A FOREST CHRISTMAS** by Mayling Mack Holm. Harper & Row. \$5.95. If your family library of picture books does not already have a story about animals in the forest dressing up and getting ready for Christmas, you might as well have this one. The text is pleasant and unoriginal, the large black and white drawings (presumably by the author) are better.

Ages 4-8

**YOUR OWL FRIEND** by Crescent Dragonwagon. Pictures by Ruth Bornstein. Harper & Row. \$6.95. As dreamy and interesting as the author's name, this lovely book is illustrated in soft shades of mauve and green. There is a little boy, and a large white owl whose eyes, by some magic practiced by the illustrator, are perfectly owl like and yet tender and loving. The boy runs through the night, through the fields and the sleeping town and the owl flies protectively over him. This is a lovely fantasy.

Ages 4-8

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# MUSIC



By J.A. KUCHARSKI

**AN ANTHOLOGY OF ENGLISH CHURCH MUSIC.** David Wulstan, general editor. Alexander Broude, Inc. \$5.95.

Choral works of Browne, Byrd, Cornish, Farrant, Gibbons, Loosmore, Tallis, Tomkins, Tye, van Wilder, and *The Second Evening Service* and *Lord's Prayer* of Sheppard make this a veritable treasury of anthems for the well-trained choir. Keyboard reductions are supplied.

**A PRIMER FOR THE POINTING OF ANGLICAN CHANT.** Vernon Perdue Davis. St. Mary's Press (Wantage, Oxon. OX12 9DJ, England). No price given.

This concise eight-page booklet will help clarify pointing psalms and canticles for Anglican chanting. Examples are given of "do's and don'ts"—particularly with the congregation's singing in mind.

**MISSA RESURRECTIONIS, ICET Text.** Gerre Hancock. Oxford University Press, SATB, 94.213. 80¢.

This communion service is based on the hymn tune "St. Magnus." A recording of it (using the 1928 Prayer Book text) by the choir of St. Thomas Church, New York City, is available from St. Thomas Church. Choral lines contrast with the well-written organ accompaniment to provide a mystical quality. The harmonies and 5/4 rhythms of the Gloria make this setting moderately difficult but very worthwhile. An excellent work for a festival eucharist.

**MUSIC FOR EUCHARIST RITE II.** GIA Publications, Inc. Choir score \$4.00, congreg. 75¢.

Music for the Kyrie, Trisagion, Gloria, Gradual Alleluia, Nicene Creed, Sanctus, Acclamations, Lord's Prayer, Pascha Nostrum, and Agnus Dei by various composers are found in this new release from GIA. All works are written with participation by the congregation in

mind. Many contain optional two, four, or descant parts for the choir. I find the settings by Richard Proulx and Ronald Arnatt to be the most useful provided. David Isele Clark's settings are not too difficult melodically but do contain what I would consider difficult rhythmic syncopations for the average congregation. While the Calvin Hamption works are lively and exciting, the accompaniments appear to be written for the highly skilled organist and seem a little too complex to lead a congregation in song. I would suggest that each organist procure a copy and determine the value of this service collection according to the abilities of his congregation.

**A COMMUNION SERVICE.** William Mathias. Oxford University Press. SATB/Congreg. ICET Text (Series III). Choir score 60¢, congreg. 35¢.

Finally we have a setting of the ICET text which is musically straightforward enough for the congregation and interesting for the choir and organist as well. The service is sung throughout by the congregation. Four part harmonies are sung by the choir at sections within the Gloria. The Kyrie, Sanctus and Benedictus are sung in unison. The Agnus Dei is sung by the choir alone. Music is supplied for the Gospel responses, Preface and Great Amen. The words are from the Series III Rite for use in the Church of England. Despite this, the service is certainly worth using on a regular basis.

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## MIND OF CHRIST

Continued from page 9

Father but without necessarily having a theoretical knowledge of the nature of the life he led. As Farrer rather neatly puts it, "To be the Son was to know the Father, not for the Son to know himself" (p. 136).

Gradually, so Farrer believed, this life of sonship must have led Jesus to certain theoretical conclusions: "knowing how" must have come to involve elements of "knowing that," and Jesus came to some kind of awareness of his own divine sonship. Farrer speculates that such a knowledge probably came to him as he sadly realized the difference between himself and other people and grasped that they had not the sonship he had.

Farrer's short, clear essay is a masterpiece deserving careful study. His main conclusion that Jesus' knowledge of his sonship was subordinate to and derived from his awareness of God as Father, accords well with what Karl Rahner has also written on this subject. Like Mascall, Rahner stresses that knowledge has a multi-layered structure. He argues that all of us have an *a priori*, unobjectified knowledge of ourselves, an awareness of who we are, which we rarely articulate or think about. In his paper "The knowledge and self-consciousness of Christ" (*Theological Investigations*

Vol. 5) he argues that it was at this level that Jesus had a basic awareness of God as Father, which colored all he did and thought but which he did not at first reflect upon or seek to express. In time, he became more conscious of this awareness and of its implications, so that in Rahner's view we can talk about development in Jesus' self-understanding.

Although there are differences of emphasis in the way they discuss the issue, I venture to suggest that Mascall, Farrer, and Rahner enable us to construct an account of Jesus' self-understanding which is both psychologically plausible and does justice to his humanity and his divinity. Jesus' knowledge of himself as Son of God was first and foremost a knowledge of God as his father. "I and the Father are one," he said. In Farrer's words, "God was absolutely and continually real to him and he drew his whole life and actions with simplicity of heart out of that blessed fountain." Slowly the implications of his closeness to God must have become clearer to him, but his attention always remained centered on the Father and on his Kingdom. He lived the life of the only-begotten son: it was left to the church to make those great, earth-shattering affirmations about the nature of that life which are embodied in our creeds.

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Come follow me.

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### GIFT BOOKS

Continued from page 11

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**MAN THROUGH THE AGES.** By John  
Bowle. Atheneum. Pp. 277. \$13.95.

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## NEWS

Continued from page 8

The Tietjen case began in 1974, when he was suspended from the presidency of Concordia Seminary on charges of false doctrine. Most of the faculty and student body left Concordia in protest and formed Seminex—Seminary in Exile—in St. Louis, with Dr. Tietjen as its president. He was officially removed from Concordia in October that same year.

Charges against him were dismissed in 1975 by the then first vice-president of the Missouri Synod, the Rev. Oscar Gerken. The ruling was appealed to Synod president, Dr. Jacob A.O. Preus,

who then named Dr. Nickel final arbiter in the matter.

During the past year, the false doctrine charges were reopened and Dr. Nickel urged Dr. Tietjen to consider changing or withdrawing certain statements to "make them conform to the Scriptures and the Lutheran Confessions."

Dr. Tietjen failed to act within a deadline set by Dr. Nickel, saying "I have no intention of challenging your decision. I do not accept your conclusion nor the validity of your decision."

Although Dr. Tietjen has said he con-

siders himself to have been expelled from the Missouri Synod, the possibility exists that Dr. Nickel could continue the matter on the basis of Dr. Tietjen's saying that he does not accept the validity of the decision. Or Dr. Nickel could construe Dr. Tietjen's remarks as a challenge of his decision, in which case the matter would be passed along to the Commission of Adjudication of the Synod's Missouri District.

In addition to the formation of Seminex, the controversy has given rise to a new Lutheran body, the Association of Evangelical Lutheran Churches which already counts an estimated membership of 100,000.

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### BOOKS

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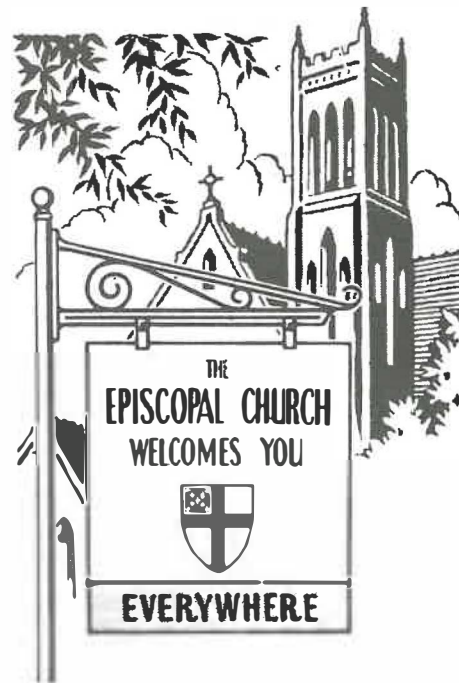
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# CHURCH DIRECTORY

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**



## LA MESA, CALIF. (near San Diego)

**ST. ANDREW'S** Lemon Ave. and Glen St.  
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't  
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Day 10 HC

## 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, HS; Fri 5:30 HC

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; 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

## 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

## 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

## 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

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; 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.

## 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

## 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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** West Penn & Magnolia  
Marlin L. Bowman, v; Glenn Duffy, Dan Riley  
Sun 8 MP—Eu, 10 Sol Eu; Sat 5 Vigil—Eu

## 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; Saints' Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper  
Sun HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S), 10 Adult Forum & SS, 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6, Thurs 12:15

**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, EP & 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 Street  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

### TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, v  
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 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third & State Streets  
The Rev. Robert H. Pursel, Th.D., r  
Sun HC 8: 10:30 (1S); MP 10:30; Ch S, 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. — Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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