

May 13, 1979

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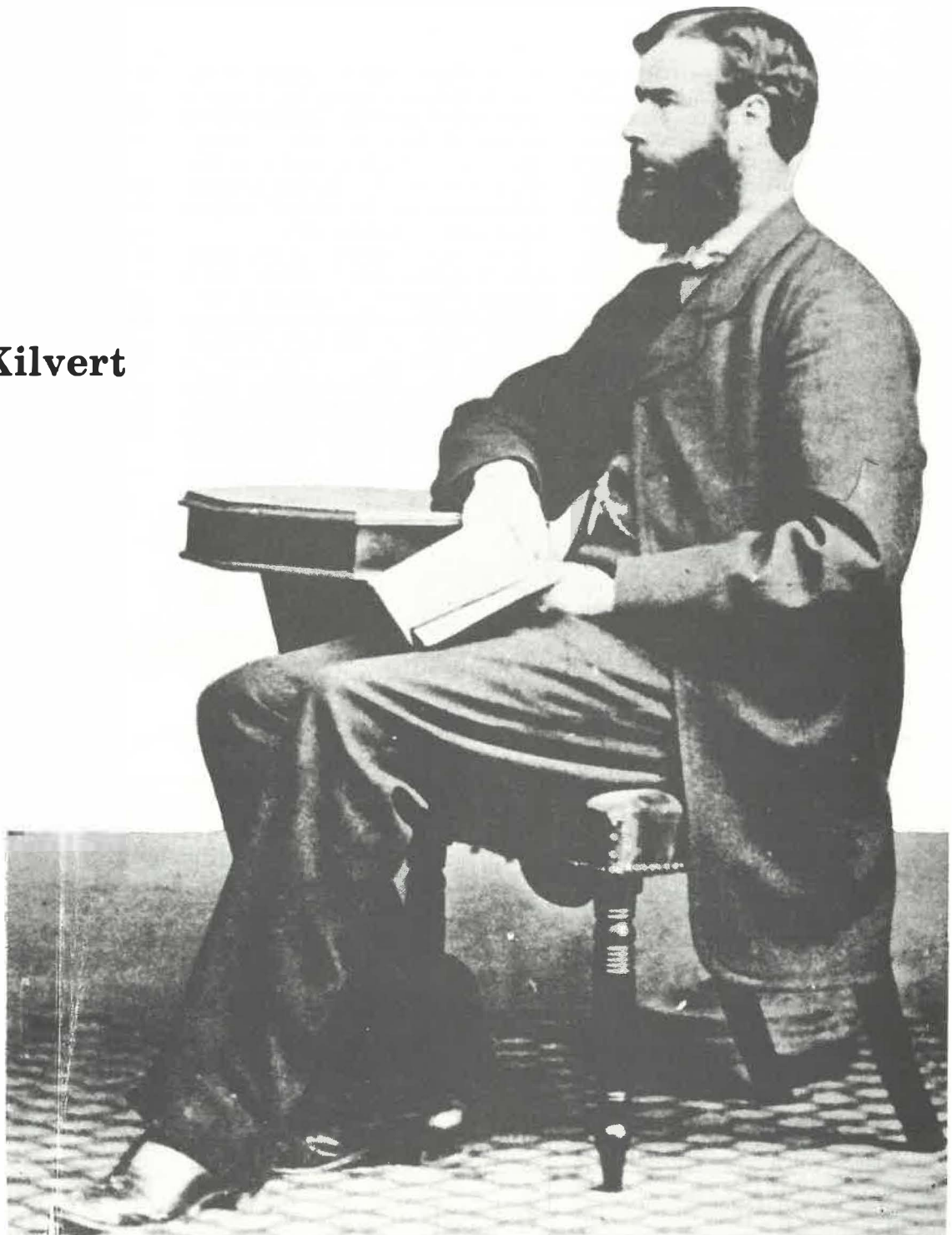
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THE LIVING CHURCH

Francis Kilvert

1840 - 1879

• page 11



The First Article

The New Testament sees a close relation between the death, burial, and resurrection of Jesus on the one hand, and holy baptism on the other. This understanding is made vivid by the Hebrew tendency to see underground and underwater as more or less synonymous. It is of course taken for granted that in baptism one is suffused, if not actually submerged, in water. This feeling about "being under" is nowhere better illustrated than in one of the shortest books of the Bible, the Book of Jonah.

This entertaining and delightful story is a study in itself. A late addition to the Hebrew scriptures, it may have been written in the fourth century B.C. Whereas many of the other parts of the Old Testament denounce the heathen Gentiles, exhort the Hebrews to separate from them, and proclaim an ultimate triumph of God's people over all others, the author of this little book has written an amusing but very telling satire on the spiritual pride and exclusiveness of his own people. Jonah, son of Amittai, a little known prophet mentioned in II Kings 14:25, is chosen to be the non-hero of the story. He is directed by God to preach in Nineveh, capitol of Assyria, and to denounce the sins of that city. Suspecting that God may ultimately have mercy on the hated Assyrians, the prophet refuses to go. Instead he endeavors to escape from God by taking a ship for the western Mediterranean. God is not so easily evaded. The prophet is thrown overboard in a storm and a preternaturally huge fish gobbles him up and delivers him back to shore where he reluctantly proceeds to Nineveh. There, just as he had feared, his message is heard. The Ninevites, and even their cattle, fast in sackcloth, and God spares them. In the last chapter, the prophet is bitterly bewailing God's mercy. Ironically, the prophet's name is Dove — which is what Jonah means in Hebrew.

Of particular interest to us is the second chapter which consists mainly of a poem or psalm inserted into the book. In this poem, the speaker cries "out of the

belly of Sheol," the underworld of the dead in Hebrew thought. He is also in "the heart of the seas," and he was "at the root of the mountains." Likewise, "the bars" of the land close over him, and he is in "the Pit." Here underwater, underground, and the place of the dead are all more or less the same.

In the New Testament, Jonah recurs in the preaching of the Lord as a "sign to the men of Nineveh" in Luke 11:30-32. A slightly different version of the same saying occurs in Matthew 12:39-41. Here, our Lord goes on to say that "as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth." We could not

have a more striking indication that in New Testament times as well as in the Old, people identified underwater, underground, and the place of the dead.

Meanwhile, what does our Lord really mean by "the sign of Jonah"? Perhaps that Jonah had to endure frustration, apparent destruction, and the reversal of exclusivist Hebrew values, but that out of Jonah's defeat the good news of God's universal love was proclaimed. So too the Son of Man would endure defeat, that all nations might find life in him. Holy Baptism is indeed a sacrament of this. However reluctantly, we too must share the Good News of Christ with all people, everywhere.

THE EDITOR



For Everything a Time

Rising and setting on his warming round
The sun marks off the days for restless man;
Worship and work, love and delight are found,
All held with ease within his daily span.

The silver moon set in her night time post
Defines the months within her changing glow,
While spring and summer, harvest time and frost
Round out a year as swift they come and go.

Within this measure time man lives his span
Upon this world of beauty and of strife.
Man's time is free to order as he will,
But God bestows this frame to help him plan,
An ordered pattern for his earthly life,
That work, play rest, grief, joy may praise Him still.

Lucy Mason Nuesse

THE LIVING CHURCH

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DEPARTMENTS

Books	6
Editorials	14
The First Article	2
Letters	4
News	8

ARTICLES

A Good Shepherd	David R. King 11
100 Years	Donald S. Armentrout 12

CALENDAR

May

- 13. Easter 5
- 19. St. Dunstan
- 20. Easter 6
- 21. Rogation Day
- 22. Rogation Day

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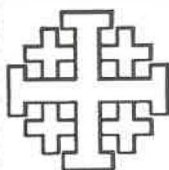
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LETTERS

Disagreeing, Not Dissenting

I am the new rector of Grace Church, Westwood, N.J., and am writing at the request of the vestry to clarify two points raised in the news story "Newark Welcomes Back Dissenting Parish" [TLC, April 1].

First, Grace Church, Westwood, was not absent from the two Newark diocesan conventions prior to 1979 but was, in fact, represented at both. The parish never withdrew from the Episcopal Church, or from the Diocese of Newark, although it did withhold its assessment for two years — an action that deprived the parish's lay delegates of a vote at the 1979 diocesan convention. Also, the vestry continues its adherence to the principles of the Evangelical and Catholic Mission, and the happy reconciliation between the parish and the Diocese of Newark reflects a renewed awareness on both sides that, in the vestry's words, "one of the greatest strengths of the Episcopal Church in the United States has always been its diversity."

The return of Grace Church to full participation in diocesan life is the fruit of a heightened realization that it is possible for those holding sharply conflicting opinions on such issues as the ordination of women to the priesthood to live together in the same household of faith. For this we give thanks.

(The Rev.) H. GAYLORD HITCHCOCK, JR.
Grace Church

Westwood, N.J.

Objecting to Stereotypes

Kit and Frederica Konolige have produced a 400-page monograph on the Gospel of Wealth entitled *The Power of Their Glory; America's Ruling Class: The Episcopalians* [TLC, Feb. 4]. The bottom line of this documentary credits influential "Episcocrats" for having, to a large degree, "produced America."

It is nice to have a positive stroke in a day of turmoil, but it is deeply buried in that which perpetuates an archaic image in an age that has grown to reject it.

I am very proud that many of the "silver platter" heirs were guided to use their cultural and financial resources constructively, and that they found counsel, comfort, and inspiration in such pursuits within the Episcopal tradition. I am equally proud of my Episcopal forebears who never entered the New York Yacht Club nor owned a Brooks Brothers suit, but who endowed me with the zeal to spend my life in missionary outreach. But I am very tired of bucking

the stereotypical picture of the "foreman's church" which is met today with a tide of resentment (and perhaps jealousy) without a cause. The reinforcement of this image only confronts Episcopalians with a prejudice which is misplaced. Devout Episcopalians of every race are both poor and rich, yet I know that all have made a contribution of moral courage to which much of the stability of our nation can be accredited. Our tradition has its beauty and its history and I trust it has engendered both prosperity and human dignity.

But when we are pictured as the exclusive elite or when other stereotypes are perpetuated which hamper our efforts to preach Christ — and that tend to neutralize our voice — I feel it my duty to object strongly. Where the shoe fits, we churchmen need to wear it and learn the lessons taught, but we don't need to have it thrust upon us when it doesn't belong in our closet.

(The Rev. Dr.) L. L. WESTLING, JR.
Concord, Calif.

The Cross or the Sword?

I understand that Bishop Harte of Arizona is pressing his diocesan convention to pass a resolution asking that the Episcopal Church withdraw from the World Council of Churches [TLC, March 18].

This request stems from the WCC granting funds to revolutionary groups in Africa and from the further sense that such money could be and probably would be used to destroy human life.

WCC General Secretary Philip Potter defends such loose channeling of funds by saying that armed struggle is necessary: "... the oppressed ... have been forced as a last resort to take up arms" (*The Episcopalian*, March, 1979).

I do not think that I am a pacifist. I do not know about Bishop Harte, but he is right in this regardless.

Jesus put the Cross, not the sword at the center of the faith: "If any man will come after me, let him deny himself, and take up his cross and follow me."

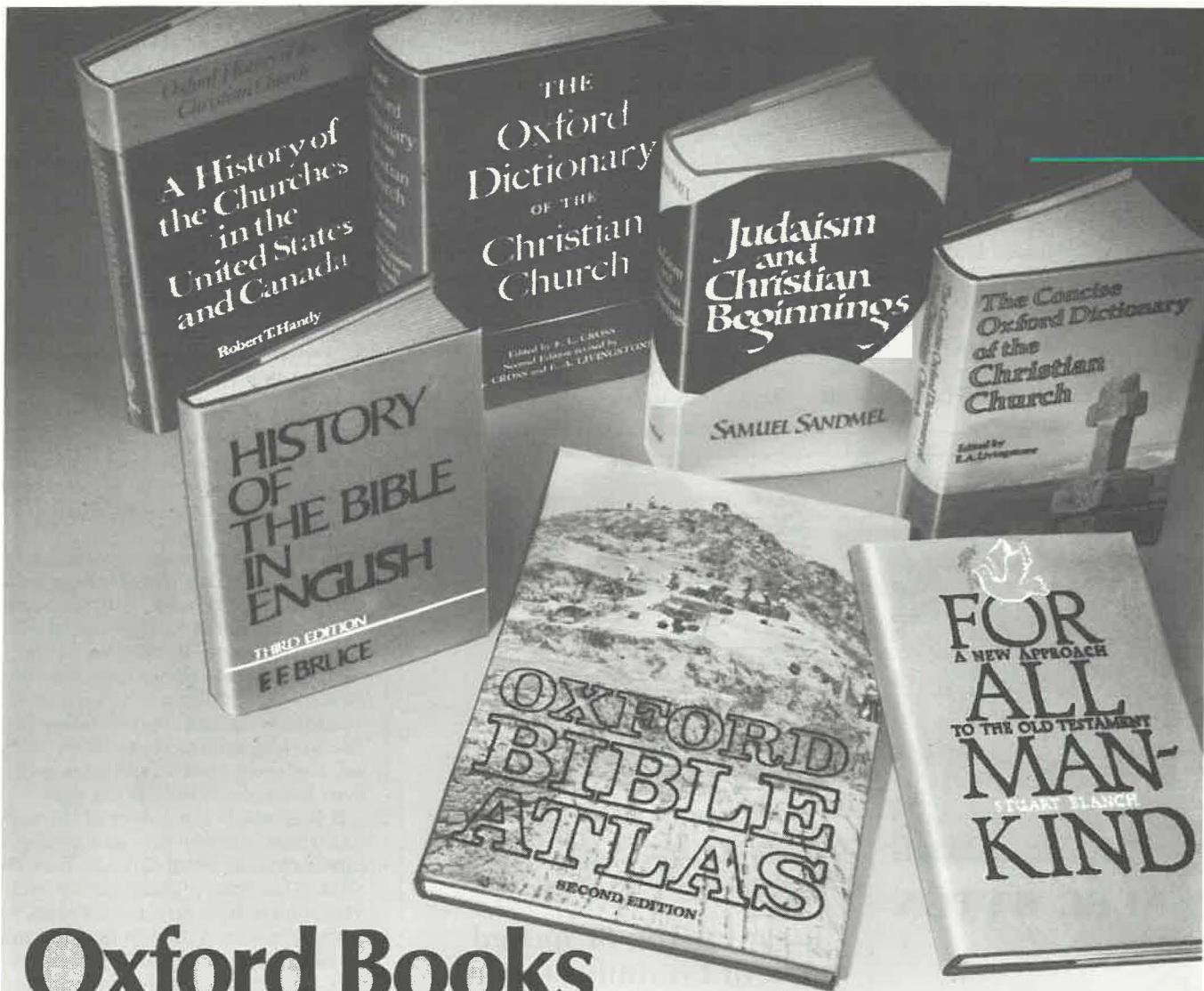
Said St. Paul: "I am determined not to know anything among you except Jesus Christ and him crucified."

Unless the preaching of Christ crucified is indeed foolishness, Dr. Potter is way off base. In any case I would press the Potter gospel to its conclusion and suggest that he answer a final question: "At what place, in the name of Christ, do we lay down the Cross and take up the atomic bomb?"

(The Rev.) SHERMAN S. NEWTON
Rector emeritus,

Church of the Holy Nativity
Chicago, Ill.

The last question is indeed a big one and affects the USA more than it affects the Rhodesian liberation movement. Ed.



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BOOKS

Solitude and Society

THOMAS MERTON: Prophet in the Belly of a Paradox. Edited by Gerald Twomey. Paulist Press. Pp. 237. \$9.95.

A few of the tributes in this memorial volume focus on Merton's contributions to monastic renewal—fittingly so, for, as the editor notes, "at the core of everything he said and did was his monastic experience." Most of them, however, illuminate his role as a constructive social

critic. The paradox of Merton was not just that he wrote about the agonies of the world-at-large while cultivating profound religious solitude, but that he did so with such great insight and effect. Thus, as Twomey again observes: "Ironically, Merton's eremitical years (1965-1968) spawned many of his most incisive social commentaries in the crucial areas of race and peace."

Almost all the writers here knew Merton personally and, in varying measure, have drawn not just on his publications, but also on their own experiences. The most valuable essays are the most personal, e.g., James Forest's and John Howard Griffin's on Merton's struggles

for peace and racial justice respectively. Merton once said that a hermit should pray *pax vobiscum*, "peace be with you." As this volume attests, he himself lived that salutation to an extraordinary degree.

CHALMERS MACCORMICK
Wells College
Aurora, N.Y.

Learning, Working, and Playing

THE THREE BOXES OF LIFE: And How to Get Out of Them. By Richard N. Bolles. Ten-Speed Press, Berkeley, CA. Pp. 466. \$7.95, paper.

In this excellent book, the author promises the reader, "to help you arrive at some kind of balance in your own life — and throughout your life — between learning, working, and playing." He delivers 150 percent!

Along the way he deals with a number of issues related to the development of a whole, balanced, and satisfying life. A primary insight is the need to be responsible for our own lives rather than succumbing to what Bolles calls the "victim mentality," the sense of being trapped by overwhelming and ungovernable forces. The author asserts that "every individual has more control over his own life than he or she thinks is the case."

Bolles, who is the author of the widely-acclaimed manual on job-hunting and career-change, *What Color is Your Parachute*, also does a great job of relating education to both leisure and work within the framework of "life-long learning."

Lastly, the integration of leisure activity over an entire life span, the author contends, is the best preparation for the full enjoyment of retirement years.

Bolles is a Christian and places a high value on individual human lives. Accordingly, he urges us to crawl out of our respective boxes and take a firm grip on our own lives. A more explicit revelation of his sensitivity and faith is contained in a moving, poetic epilogue describing the life and death of his brother, Don Bolles, the investigative reporter murdered in Phoenix, Arizona, in 1976, to whom the book is dedicated.

(The Rev.) GEORGE C. HARRIS
Mobridge, S.D.

Opposition to Women Priests

MAN, WOMAN, PRIESTHOOD. Edited by Peter Moore. SPCK (U.S. publisher, Christian Classics). Pp. 181. £2.95.

The value of this book, if nothing else, is its honesty, both explicit and implicit. It is a collection of essays by those who are opposed to the ordination of women to the priesthood in the Church of England, and was published in anticipation of the vote in the General Synod of the Church of England on that subject last



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fall. The negative outcome of that vote is a matter of history; the arguments in this volume perdure.

Whereas contributors do not speak with a single voice, they do argue out of a common conviction. Kallistos Ware tells us that the Incarnation testifies to the particularity of God's revelation, and that this means that first century culture, when women were not priests, is normative for Christians. Roger Beckwith states that St. Paul teaches that women are subordinate to men and therefore they should not be priests. For some reason this does not mean, he explains, that women are degraded by being subordinate. E.L. Mascall says that women are not priests, because they, unlike men, do not need to be priests. He advances the notion that our concern today over the place of women borders on the pathological. Apparently it never occurs to him that the whole history of Christian thought reveals a near pathological fear of women.

Jonathan Sacks, a rabbi, implies that a good model for women is the Jewish mother. He does not say that in so many words, but when he says "a father inspires fear, a mother respect" my fantasies are set in motion. Margaret Dewey and Gilbert Russell, writing from a Jungian perspective, observe that the advance of civilization is synonymous with the suppression of the feminine symbol of transcendence (i.e., the Great Mother). Quite rightly they see that the ordination of women to the priesthood is going to awaken the "sleeping dragon."

The essay I found most helpful in the entire book was one by Susannah Herzel. Aside from the fact that she is less strident than most of the others and avoids subtle "put downs" of women, she has a marvelous sense of the power of the feminine. This essay is worth one's persistence in reading.

There are also two essays telling of the collapse of the Church of Sweden and the threatened undoing of the Episcopal Church, apparently as a result of the ordination of women to the priesthood. I cannot judge the accuracy of the analysis of the Swedish Lutheran Church, although I am dubious about the simplistic cause and effect the author claims. Robert Terwilliger's essay on the Episcopal Church has no surprises. The implication is that the church in the West (including Rome) no longer measures up to his criteria of authenticity and the hope lies in the East.

It is the criteria of authenticity implied in all of these essays that is the question. Apparently, gathering from how they speak of the tradition, none of them is aware of the theological revolution since Kant. Despite the insistence about honoring the "ladies" (a term which belies the claim to an awareness of "women's issues"), I really do not believe the authors grasp the thrust of

the opposing arguments. Ultimately it is not a question of "women's rights," "equality," or "fads." It is a question of the nature of theology. In this regard Peter Moore is quite right when he says the ordination of women is "fundamentally subversive"—but it is "subversive" of a misunderstanding of theological method—not the "ordering of the Anglican Church."

(The Very Rev.) URBAN T. HOLMES
University of the South
Sewanee, Tenn.

Summaries and Comments

HISTORICAL THEOLOGY: An Introduction. By Geoffrey W. Bromiley. Eerdmans. Pp. xxx + 464. \$14.95.

The best way to describe Geoffrey Bromiley's *Historical Theology* is to begin by making clear what it is not. It is not a chronological dictionary of Christian thought, with thumb-nail *precis* of all the important figures. Nor is it a vast, exhaustive survey. Likewise, it is not an explanatory or interpretive study, tracing the historical backgrounds of the great theologians and the interrelationships among them. In fact, Bromiley's *Historical Theology* is not a work of conventional history at all. Defining his approach not primarily as an historian but as a theologian, Bromiley sets out to share here in the church's continuing task of doing theology, its effort to ap-

Continued on page 16

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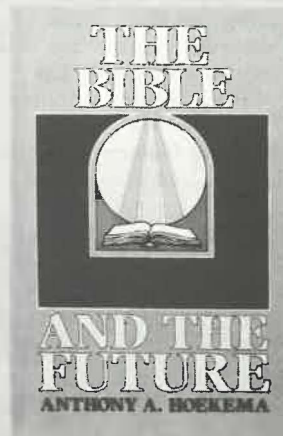
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Vermont Conference Center Destroyed by Fire

Fire of undetermined origin totally destroyed the century-old Rock Point Institute Building, Vermont Episcopal Conference Center, in Burlington, Vermont, on Saturday, April 14 (Easter Even) at 6:30 p.m.

The building was designed by Bishop John Henry Hopkins, first Episcopal Bishop of Vermont, and it was slated to undergo renovations shortly to extend its facilities and program into an all-year round regional conference center. Many denominations and groups used the building for conferences for youth, curricula, marriage encounters, meetings, etc.

Other buildings on the 120 acre diocesan land located within the city of Burlington were not damaged, including the administration offices, the Rock Point School and the bishop's home, occupied by the present Bishop of Vermont, the Rt. Rev. Robert S. Kerr.

"Easter Even marked the end of an era, a good one . . . and the beginning of a new one, better than before . . ." remarked Bishop Kerr at a diocesan fund-raising dinner. "Fire purifies as well as destroys . . . this fire will cleanse and purify our diocesan life." He concluded, "Rock Point remains a holy place."

The diocesan trustees adopted a statement that the trustees go on record that

a new Conference Center building be built with the proceeds of the insurance settlement plus additional amounts that may be raised.

Currently in progress is a capital funds campaign entitled WORD '79 which stands for Witness, Outreach, Renewal, Dedication. The minimum goal is \$1,100,000. Of the total, \$500,000 had been designated to renovate, refurbish and update the program at the Rock Point Institute Building. The campaign will continue and plans for allocation of the funds raised, including the share allotted formerly to the Institute Building, will be announced at a later date. Other amounts raised are earmarked already for poverty work in Vermont, parish loans and grants, outreach and support of a boys' home in Honduras.

MARGERY G. SHARP

No Money for Mahoning

Despite what was considered a firm commitment from the Carter administration, the Mahoning Valley Ecumenical Coalition has been informed that the loan guarantees and grants sought to reopen a steel mill in Youngstown, Ohio, have not been approved and will not be forthcoming.

The coalition, led by Roman Catholic Bishop James W. Malone of Youngstown, and the Rt. Rev. John H. Burt, Episcopal Bishop of Ohio, had hoped to re-employ 4,100 people, and reopen the

Campbell Works under community-worker ownership [TLC, Sept. 10, Oct. 22, 1978].

A major hurdle had just been cleared with the consent of the United Steelworkers of America agreeing to throw its powerful union's support behind the project and permit union members to participate in the company's ownership, to forgo seniority rights, and limit vacations and other benefits.

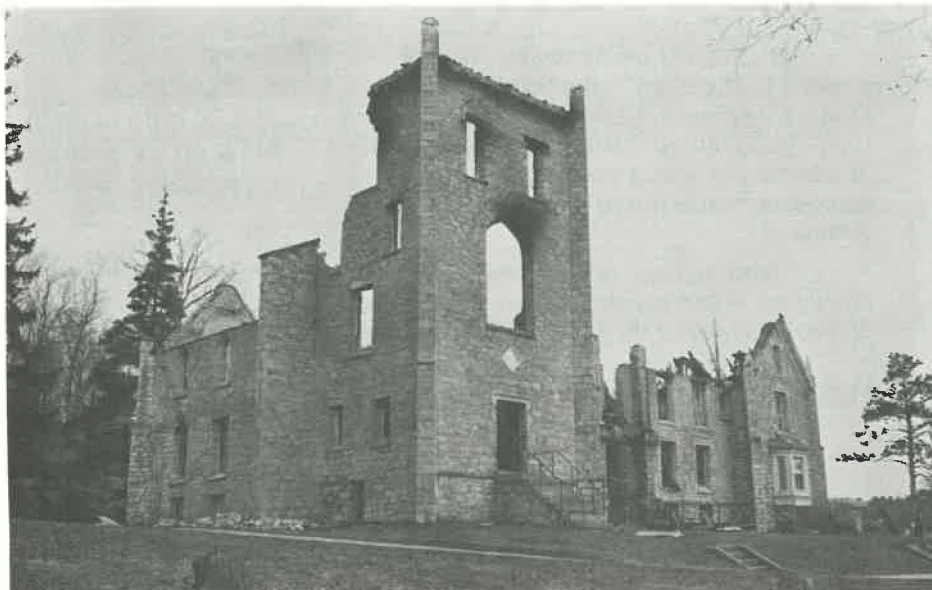
In a telegram to the White House, coalition leaders expressed their anger and disappointment, saying "We were misdirected in our efforts and in our reliance." The coalition believed that it had a commitment from Jack H. Watson, Jr., presidential advisor on urban affairs, to clear the way for a \$245 million loan. A letter from the Commerce Department pointed out that this request far exceeded the \$100 million ceiling set on such loan guarantees. Although the ecumenical group was aware of this limit, they had been led to believe by Mr. Watson that the higher figure "was not outlandish, but a figure within the capability of the government." They were also informed that the economic feasibility of the steel mill's reopening is under question.

Market studies done by the group, however, show that there is sufficient demand for steel from the plant, and that it could begin showing a profit within three years.

According to the *National Catholic Reporter*, coalition officials were uncertain of the motives behind the Carter's administration apparent change of heart. "Anything we say is just speculation," said the coalition's executive secretary, Fr. Edward Stanton. He noted, however, that in September, just before the congressional elections, the administration supported the coalition's plan. "In March, after the elections, they could say 'no' and get us out of their hair."

A spokesperson from the Episcopal Diocese of Ohio said churchpeople were being urged "to bombard the White House with letters of anger and disappointment."

The coalition has not given up. They are scheduled to meet soon, and decide what, if anything, they can do to help the jobless workers. One official, quoted by the NCR, was discouraged. "We have about the same chance [for success] as going ice skating in hell," he told a reporter.



Margery Sharp

Rock Point Institute Building: End of an era.

Bishop Fears Effects of "Pass Raids"

The Rt. Rev. Desmond Tutu, secretary-general of the South African Council of Churches (SACC), called upon white South Africans to join in protest of the latest intensification of "pass raids" in urban areas.

The pass laws, which require blacks to show identification cards and prevent them from living in white areas, "are the most resented feature of a hated system," said the bishop.

"With all the eloquence I can command, I appeal to the authorities to stop this harassment and humiliation of black people," said Bishop Tutu. "Pass raids are highly provocative in an already tense situation caused by high black unemployment. In the name of God and Christian charity, let us beware that we are not leading up to another disastrous confrontation between the black community and the police with consequent bloodshed, loss of life and property, violence."

Bishop Tutu said he was "distressed at the apparent silence of our white fellow South Africans at these latest developments," and warned whites to "beware of the legacy of hatred and bitterness that the police action is building up amongst blacks. Act for God's sake, act for your children's sake, and for South Africa's sake."

One of the "disastrous confrontations" alluded to by the bishop ended in the execution of 22-year-old Solomon Mahlangu in a Pretoria, South Africa prison recently. Mr. Mahlangu, who was convicted of murder, had been part of a three-man revolutionary team the government claims was sent into the black township of Soweto to create disorder on the first anniversary of the 1976 riots. Two white men were killed by an associate of Mr. Mahlangu, and the courts found all equally liable.

Despite calls for clemency from President Carter, British Foreign Minister David Owen, and Indian Foreign Minister Atal Bihari Vajpayee, South African Prime Minister P.W. Botha and President John Vorster refused to interfere.

English Woman Applies to G.T.S.

The Christian Parity Group, a London-based ecumenical organization devoted to working for women's equality in the ministry, has begun a campaign to send an English woman to the U.S. to study for the priesthood.

Catherine Burn, 30, who works at the United Society for the Propagation of the Gospel (USPG), and has served in Pakistan, has applied to General Theological Seminary for a place in September. The Christian Parity Group hopes to raise between \$2,000 and \$3,000 a year for her



RNS
Mrs. Martha Mahlangu mourns her son, Solomon Mahlangu, who was executed in Pretoria, South Africa.

studies. Miss Burn said she plans to return to Britain after her eventual ordination.

Earlier this spring, a controversy arose at Ripon College, Cuddleston, in Oxfordshire, over reports that a woman ordinand from the U.S. was to be allowed to study there.

In a letter to England's *Church Times*, the Rev. Canon Peter Baelz, chairman of the governing body of Ripon College, named the candidate as Robbin Clark from the Church Divinity School of the Pacific. She is expected to begin studying at Ripon this fall.

Canon Baelz said recently that accepting a woman student did not commit the college to the ordination of women any more than the acceptance of an Anglican student at a Roman Catholic college committed that college to the acceptance of the validity of Anglican orders.

Profile of "Typical" Episcopalian Prepared

Market Facts, Inc., of Chicago, has decided that a "typical" Episcopalian is a woman over 49, who lives with her husband four years her senior in a small town in the Northeast, has two grown children no longer at home, doesn't work, and has a household income of more than \$20,000 a year.

The company also pointed out, however, that there is no "average" Episcopalian and that some 300,000 Episcopalians live in families with incomes below \$10,000.

Preliminary results of the survey were released by the Committee on the State of the Church, which is compiling the data for presentation to General Convention this fall. The committee was

assigned to make the survey as an aid in analyzing trends affecting the church. It will include a statistical analysis of the effects of schismatic movements following the last convention.

Indications show that while most Episcopalians favor the Proposed Book of Common Prayer, a substantial minority of 25 percent disagree.

Religion, according to the report, "plays a very important part" in the lives of the church members surveyed. "They go to church almost once a week," the report continues, and they usually pray at least once a day. Grace is said at home at meals. They think of Scripture as the inspired word of God, although not to be taken entirely literally. They think of Jesus as God (or Son of God) rather than as a great leader or divinely-inspired man."

Among most Episcopal couples, one partner converted from another church, the front-runners being Methodists, Baptists, Presbyterians, and Roman Catholics, respectively.

The survey was conducted among more than 1,500 Episcopalians in 500 randomly selected parishes, and although most pledged financial support and thought themselves responsive to the needs of their dioceses and the national church, few had heard of Venture in Mission.

Liturgy and the rector's preaching were two reasons why the "typical" Episcopalian remains a member of his/her local parish, and when asked about the most important issues facing the church, "almost 30 percent point to a combination of membership loss, evangelism, outreach, and attendance," the report noted.

Priesthood: Concept Changed?

The Rev. Allison Cheek said in Washington, D.C., recently that the presence of ordained women has changed the concept of priesthood in the Episcopal Church.

"Women priests are supplying something which has been missing in a lopsided church which has to do with wholeness and completion, a new revelation falling into place," said Mrs. Cheek, addressing a conference for women considering the ministry at Wesley Theological Seminary.

She said the attributes commonly ascribed solely to women priests or ministers, such as nurturing, warmth, caring, sensitivity, etc., can and do describe the ministry of ordained men. "Yet, women bring to their ministry a difference just by virtue of being a woman."

Mrs. Cheek warned, however, that "there is a danger for women priests being co-opted into the patriarchal system of the church. I see signs of this happening where the very system seems to feed dependency and encourages us, in a

way, to lose our identification with the overcasts and dispossessed of society and erodes our passion."

The story of Christ washing his disciples' feet puts forth servanthood as a relationship between people on the basis of "mutuality, not hierarchy," where one is neither stronger nor weaker than the other, she said.

Bishop Kivengere Pleased

The Rt. Rev. Festo Kivengere, exiled Bishop of Uganda, was elated and heaped praise on Tanzania's President Julius Nyerere for his role in bringing down the dictatorship of Ugandan President Idi Amin Dada after eight bloody years. It is estimated that between 200,000 and 500,000 people, including the then Archbishop of Uganda, the Most Rev. Janani Luwum, were murdered under the Amin regime.

Bishop Kivengere, who heard the news when he was in Chicago advising various agencies on coordinating relief and rehabilitation efforts for Uganda, said that President Nyerere had been effective in mobilizing Ugandan citizens who were demoralized and frozen with fear, and throughout the invasion, has evinced no personal ambition.

Noting that Kampala changed hands during Holy Week, the bishop, grinning broadly, declared he is developing a new theology that makes room for politics to rise again from the dead. He predicted a relatively smooth transition of power to the provisional government in Kampala, and characterized Ugandans as basically placid. "There has never been a riot in Uganda," he said.

Bishop Kivengere asserted that the church had been the only Ugandan institution that did not succumb to Amin's reign of terror. It alone, he said, gave Ugandans an undying hope. Now the



RNS

Bishop Kivengere: Now the church must function as a community of healers.

church must function as a community of healers, he said. "It must work to restore the concept of the value of life among a people that has been brutalized. It must resist tendencies to seek revenge. It must operate as a trusted channel for reconstruction and social services, avoiding the evils of black marketing. And it must, if required, speak to any re-emergence of corruption in government."

Speaking to the ad hoc committee of relief agencies, Bishop Kivengere cautioned them against creating dependency. They must not over-respond, so as to destroy the capabilities of Ugandans for self-help, he warned.

Massachusetts Mission

An estimated 3,500 people attended sessions of a week-long mission for spiritual renewal which Bishop Kivengere led in the Diocese of Massachusetts.

This was the first mission held in the diocese since 1950, when the Rev. Canon Bryan Green of England went to Boston. Organizers said that Bishop Kivengere was invited to preach the 1979 mission because of his experience in leading a vital and growing church, and his qualifications as an outstanding Third World evangelist and churchman.

The bishop, who fled Uganda with his wife in 1977 after an official report of his death had been circulated by the Amin government, was asked frequently during the renewal meetings about the situation in his homeland. He spent little time talking about the murders and persecution which occurred under Amin's rule; instead, he stressed the powers of the Holy Spirit clearly demonstrated in the church in Uganda.

He said simple people in his homeland have become leaders in the church, and sometimes teach their own educated clergy how to have a personal knowledge of God.

The renewal mission in Massachusetts "has but one reason: to make sure that Jesus, your king, your priest and your friend has made his home in your heart," Bishop Kivengere said. "Many Episcopalians and Anglicans have taken this for granted. All they know is the water of baptism, the laying-on of the hands of the bishop, the services of the church, and the other means of grace, but that does not mean they have the King of Glory in their hearts."

The sessions included an altar call for persons who wanted to make a special commitment to Jesus Christ, and the concluding service at Trinity Church, Boston, incorporated a renewal of the baptismal vows.

At the close of the final service, the Rt. Rev. John B. Coburn, Bishop of Massachusetts, and Bishop Kivengere led the congregation out into Copley Square singing "Joy to the World."

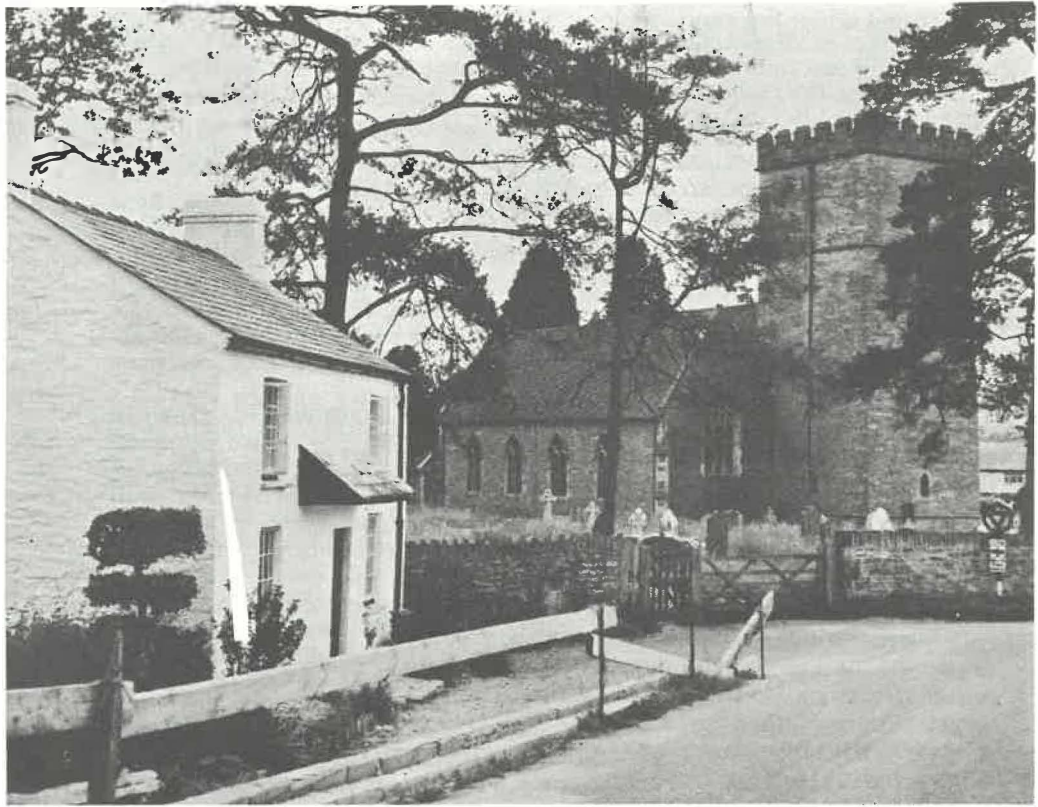
BRIEFLY . . .

The Standing Commission on Church Music surveyed 2,200 priests and music directors recently, and found that the classic Christmas and Easter hymns are at the top of their lists of those to be retained in the new hymnal. The top ten texts were (in order): "Come, thou long-expected Jesus," "Jesus Christ is risen," "O come, O come, Emmanuel," "O come, all ye faithful," "Hark, the herald angels sing," "The strife is o'er," "Praise to the Lord," "O God, our help in ages past," "Angels we have heard on high," and "Now thank we all our God."

A joint commission of Province IX and the **National Commission on Hispanic Ministry** (NCHM) is working on the publication of a hymnal in Spanish. This project will be completed in 1981, but in the meantime, a provisional hymnal will be published at the end of 1979. This spring the Church Pension Fund will publish a version of the Holy Eucharist in Spanish, which was translated by the Joint Liturgical Commission working on the Spanish translation of the Proposed Book of Common Prayer. NCHM recently published a directory of Hispanic clergy, a booklet on stewardship, and a Spanish version of the Episcopal Church Essential Facts. A folder containing information about the various resources available from the national church also was prepared and sent to the Hispanic clergy.

The **New York State Court of Appeals** has ruled that a 1975 Department of Corrections order preventing prison guards from joining the Ku Klux Klan is unconstitutional. The majority opinion said there wasn't enough evidence "of the claimed detrimental impact of employee membership in the Klan" to support the order.

St. Mary's Institute for Christian Studies, under the auspices of the Community of St. Mary, Peekskill, N.Y., held a conference for recently ordained priests and seminarians on "The Inner Tradition of Anglicanism" in late March. The Rev. Richard Holloway, rector of Old St. Paul's Church, Edinburgh, Scotland, was the keynote speaker. Other speakers were Dr. William B. Green, professor of theology at the Episcopal Seminary of the Southwest, and the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas. The conference was attended by priests and seminarians from 21 dioceses and nine seminaries. The institute occupies the former campus of St. Mary's School.



Clyro church and village: Seven happy years.

Francis Kilvert —

A GOOD SHEPHERD

By DAVID R. KING

This July and September¹ admirers will gather in England's Wiltshire and Herefordshire to mark the 100th anniversary of the death of a winsome and engaging Victorian clergyman named Francis Kilvert (1840-1879).

Few Anglican priests have an active society named for them, are featured on B.B.C. Television, or are listed in *The Encyclopedia Britannica* (1969 edition). Kilvert earned such recognition through

the exquisite but unpretentious prose and magical charm of his *Diary* (published between 1938 and 1940) which critics have compared favorably with those of Pepys, Evelyn, and Dorothy Wordsworth, and which offers an unexcelled picture of rural English society in the 1870s.

Kilvert's life was by his own description humble and uneventful; it was also tragically short. A graduate of Wadham College, Oxford, he served for seven happy years as the curate in Clyro in Radnorshire in eastern Wales; then assisted in his father's parish near Chippenham

for almost four years; was vicar of St. Harmon in Radnorshire for a little more than one year; and died at 38, only five weeks after his marriage, after less than two years as vicar of Bredwardine in Herefordshire.

Kilvert's *Diary* (which the distinguished historian A.L. Rowse considers one of the six best in the English language) is particularly memorable for its evocation of the beauty of the countryside in the Wye Valley and in Wiltshire. In a few words the author can suggest a painting by Constable:

It was a glorious afternoon, unclouded, and the meadows shone dazzling like a golden sea in the glory of the sheets of buttercups. The deep dark river, still and glassy, seemed to

The Rev. David R. King is rector of St. John's Church, Elizabeth, N.J.

1. Members of the Kilvert Society will meet at St. Peter's, Langley Burrell, in Wiltshire, near Kilvert's birthplace, on Sunday, July 1. Then they will gather again at Bredwardine in Herefordshire on Sunday, September 23, the 100th anniversary of the diarist's death. Inquiries about the Kilvert Society may be addressed to the honorary secretary, E.J.C. West, 27 Baker's Oak, Lincoln Hill, Ross-on-Wye, Herefordshire, HR9 7TH, England.

be asleep and motionless except when a leaf or blossom floated slowly by. The cattle by the mill plashed and trampled among the rushes and river flags and water lilies in the shallow places and the miller Godwin in a white hat came down with a bucket to draw water from the pool.

Also remarkable are the vivid pen portraits Kilvert sketches of interesting individuals. With the art of a skilled novelist he brings to life squire and cottager and such eccentrics as William Barnes, Dorset clergyman-poet, or J. L. Lyne, who as "Father Ignatius" founded an Anglican monastery at Llanthony, and John Price, vicar of Llandbedr Painscastle, chaplain to tramps, and a virtual anchorite.

Especially endearing is the spirit of the man. Humble, unassuming, and unambitious, Kilvert turned down an opportunity to become a chaplain on the French Riviera in order to remain with his beloved Bredwardine parishioners.

He possessed a cheery and joyful temperament. He relished each day, considering it "a positive luxury to be alive."

He is touchingly human at the times he loses his heart to a girl and longs for a child of his own.

His outlook is admirably uncensorious and tolerant. Bigotry is foreign to him. He dislikes ritualism but is not unkind to ritualists; and in a Roman Catholic church he prays for "charity, unity, and brotherly love, and the union of Christendom."

Kilvert's most appealing characteristic is his tender sympathy for ordinary people. His heart goes out to the lowly, the poor, the sick, and the bereaved. To the shepherd David

Davies, whose little boy he had buried on Christmas Day, Kilvert speaks "of the Good Shepherd who had gathered his lamb with his arm and carried him in his bosom." He warmly befriends an illegitimate 18-year-old youth who on the day of his mother's funeral has been turned out of his stepfather's house. Typically, a dwarf named Emily "came to me and nestled to my side and a beautiful delighted smile flitted over her face as I caressed and kissed her. . . ." Sensitively Kilvert comments, "It is a beautiful noble spirit caged in a poor deformed stunted body."

Kilvert was a true pastor, a shepherd who knew his sheep and was trusted and loved by them. Seventy years after his death a one-time parishioner still cherished his photograph as that of a person worth remembering. It was also recalled that whenever he had a chicken for dinner he would cut off a generous helping before he ate and then take this portion to a sick member of the parish. His discretion remained too in the memory; an old lady who as a child had been acquainted with him in Bredwardine reported, "You could tell him everything and you knew it wouldn't go any further."

The secret of Kilvert's effectiveness as a priest, and the heart of his abiding charm, are found in his simple Christian faith, voiced in this artless prayer:

Lord! lead me as Thy child
Both night and day,
And help me for Thy Face
To watch and pray.

On the centenary of his death Kilvert's grave stone bears a prescient inscription: "He being dead, yet speaketh."

The School of Theology of the University of the South celebrates

100 YEARS

By DONALD S. ARMENTROUT

As November 2, 1978, was the centennial of THE LIVING CHURCH, so 1978-1979 is the centennial year of the School of Theology, the University of the South at Sewanee, Tenn. Why 1978-1979 has been designated the centennial year is interesting in itself, in that 1927 was celebrated as its semi-centennial.

The University of the South officially opened on September 18, 1868, but the Rev. Franklin LaFayette Knight, formerly of the Sewanee Collegiate Institute in Winchester, Tenn., moved to Sewanee in early 1867, and ran the "Sewanee Training and Diocesan School." The school, also called the "Sewanee Mission and Theological School," was sponsored by the Diocese of Tennessee, but was never an official part of the university. In 1869 Knight reported that this institution was "now merged in the University of the South."

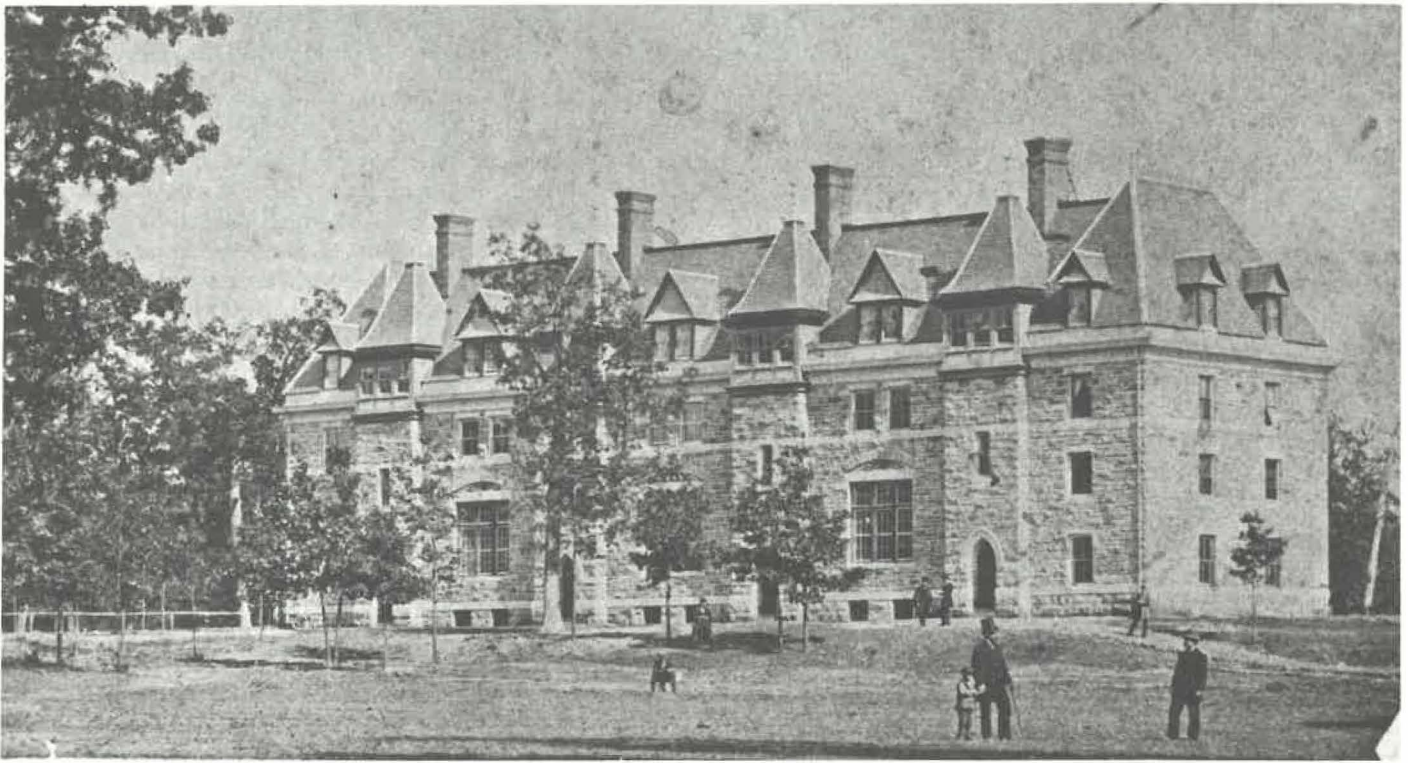
Beginning in 1871 theological education was conducted at the university by Chaplain William Porcher DuBose. In that same year DuBose was joined by Dr. Frederick Augustus Juny, professor of Hebrew and Greek languages and exegesis, and the Rev. Francis Asbury Shoup, professor of ecclesiastical history and polity. There is no evidence that Juny ever taught at Sewanee, but Shoup taught church history until 1875. In 1876 Dr. George Thornton Wilmer joined the faculty as professor of systematic divinity.

Dr. Donald S. Armentrout is associate professor of ecclesiastical history in the School of Theology, The University of the South, Sewanee, Tenn.



For Further Reading

A one-volume edition of the diary, entitled *Kilvert's Diary, 1870-1879, Selections from the Diary of the Rev. Francis Kilvert*, edited and introduced by William Plomer with a special introduction by A. L. Rowse, was published by the Macmillan Company in 1947. This is the only edition to have been published in the United States. A three-volume edition is published by Jonathan Cape, 30 Bedford Square, London. A number of booklets, as well as the three-volume edition (hardcover) and the one-volume edition (paperback) can be obtained from Kilvert Society Publications Department, c/o Mr. R. I. Morgan, "Heulwen," Castle Gardens, Hay-on-Wye, Powys via Hereford, England. The recollections of Kilvert by parishioners referred to in the article are to be found in a chapter entitled "The Curate of Clyro" in *The Autobiography of William Plomer*, published by the Taplinger Publishing Company in 1976. *Francis Kilvert: Priest and Diarist 1840-1879* by Frederick Grice was published by the Kilvert Society in 1975.



ST. LUKE'S HALL

Theological Department of the University of the South

Dr. Arthur H. Noll in his *Sewanee Alumni Directory, 1868-1909* listed 12 (it was actually 13) "students in the Junior and Academic Department of the University . . . scheduled in Theology and Hebrew previous to the opening of the Theological Department in 1877" (p. 326). The Junior Department was what we now call the Sewanee Academy and the Academic Department is now the College of Arts and Sciences. In the university *Calendar (Catalogue) 1877-1878* it was announced that the Theological Department "was opened in March, 1877." These two references to 1877 are obviously the reason for using that date for the founding of the Theological Department, but they are incorrect in that nothing was "founded" in that particular year.

1878-1879 is the correct date for the formal beginning of the Theological Department, the title of which was changed to the School of Theology in 1948. In 1878 the Theological Department had its first dean, Telfair Hodgson, the theological faculty was separated from the faculty of the Academic Department, and the support of the Theological Department was placed upon the Episcopal Church in terms of requesting each owning diocese to contribute a specified amount. And on March 25, 1879, the St. Luke's Memorial Hall was officially opened.

On that day, the Feast of the Annunciation of the Virgin Mary, the Lent Term (the terms then were Trinity and Lent; later Advent was added), of the Theological Department was formally

opened with a service in St. Luke's Chapel. The service began with Morning Prayer; then Dean Hodgson

advanced to the front and centre of the chancel with back to the congregation and facing the Reverends, the Trustees, read in clear tones the regulations by which the Theological Students attending the St. Luke's Memorial Hall were to be governed. These Regulations [now lost] were unmistakable in character and to the point, easy to be understood; but by no means so easy to fulfil. In fact they demand much prayer, for strength and humility (*The University Record*, I, 2 [April, 1879]: 2).

After this, Bishop Alexander C. Garrett of the Missionary Diocese of Northern Texas delivered the opening address, and the service concluded with Holy Eucharist celebrated by the senior bishop present, Charles Todd Quintard of Tennessee.

Bishop Garrett's address was a masterpiece in that it stated so clearly the aims, aspirations, and objectives which have guided the School of Theology through its first century. After giving thanks to God for the Theological Department and describing the new building, the bishop introduced and commented upon the faculty. His enthusiasm was unlimited:

It is with profound thankfulness and pleasure that I am able to announce upon the present occasion the telling fact that, while this material structure has been in the process of erection, the living brain which was required to energize the plastic powers of young men, to mold them after

the noblest types, to inspire them with devout and holy aspirations, was by the over-ruling of Divine Providence brought opportunity to our aid. The Faculty of this Theological School is equal to any the Continent can show (*The Churchman* [April 12, 1879]: 401; all the following Garrett quotations are from this).

That faculty consisted of four full-time members. Telfair Hodgson, B.A., Princeton University, 1859, and D.D., University of the South, 1878, was dean and professor of ecclesiastical history and polity. He was also Vice-Chancellor (President) of the University from August 6, 1879 to August 6, 1890, and at times served as professor of homiletics and pastoral theology. Garrett said this about him:

To an acknowledged literary standing of a high order he adds the rarer gift of superior administrative ability and practical business capacity. A conservative Churchman, who abhors the falsehood of extremes, he will guard the churchly tone of his Department from the pernicious dangers of extravagance whether of excess or defect.

George Thornton Wilmer, D.D., William and Mary College, 1860, professor of systematic divinity, "is a very tower of strength. His name, honored alike for patriotism and piety; simplicity and scholarship, conservatism and Churchmanship, will carry weight wherever worth and wisdom are still valued."

The professor of New Testament language, literature, and exegesis was "Sewanee's Doctor," William Porcher

Continued on page 18

EDITORIALS

The Literate Community

Before writing was invented, information, opinions, and ideas could only be exchanged by direct personal communication between one person and another. The written book changed that. It became possible for one person to communicate with another hundreds of miles away, or hundreds of years later. Human thinking entered a whole new realm by means of the book. The book was a thing of beauty and dignity, something to be treated with respect, something often associated with sacred values. Such was the case for many centuries.

Today the world is loaded with books. Heaps of them are bought, sold, shipped, and sometimes dumped. Yet good books are still written, and they still merit thoughtful, reflective reading. Our lives can still be enriched by allowing authors in other times, other places, and other circumstances to communicate with us and share their thoughts with us. Through books we transcend the limitations, pettiness, and provincialism of our daily lives and enter a broad human community of literate discourse. If truth, beauty, and a sense of worth are to be taken seriously, then there is value indeed in the world of literature. We hope this Spring Book Number helps our readers find books which can truly speak to them on various topics and in various circumstances.

Poetry

Responses to the recent TLC questionnaire have indicated that not a few readers have some difficulty with the poetry. Why do we have poetry?

Perhaps the most direct answer is simply because we take God seriously. The basic response of the human heart to the reality of God is not easily expressed in prose. In every age and in every part of the world, men, women, and children have turned to poetry when they have tried to describe the blinding light that is also darkness, the joy that is pain, the truth that turns all truths upside down, that life which can express itself even in death. Such statements make no sense in the ordinary language of the work-a-day world, yet they express realities which the believing and loving heart must utter.

Of course this is largely a newsmagazine, but current news must never lead us to forget the eternal Good News, which remains *new* because people experience it in their own new ways and employ their talents in sharing that newness with others. This is what good religious poetry is all about.

A different way to answer the question would be to say we have poetry because we take the Bible seriously. The Book of Psalms is of course all poetry, and there are poems from other books which we call canticles. Psalms and canticles are the most consistently used parts of the Bible in liturgical worship. If we shut our hearts to poetry, we will never understand their use, nor the use of hymns.

So we urge all of our readers to take the plunge now and then, and spend a few minutes with a poem. Allow its words to come alive for you. Rediscover that words can communicate the Word.

We are glad that some of the well-known religious poets in America today have submitted compositions to us, and we are glad that many others, who do not pretend to be famous, have also contributed their talents to our pages. We thank them all, and we hope they will continue to understand that we can only print a small percentage of the verse currently submitted to us.

Quadrilateral Revised?

The Standing Commission on Ecumenical Relations has drafted its report to the General Convention and it constitutes a substantial and significant document of over 30 typewritten pages, apart from its numerous appendices. It is in large measure based on the Detroit Report on which we commented earlier [Jan. 21]. The general thrust of the report is to move toward a coherent Episcopal ecumenical policy which will be applicable at local, diocesan, and national levels, and which will express some consistency in its approach to all other Christians. This must be applauded. Too often in the past, Episcopalians have said one thing to Presbyterians and Methodists, something else to Roman Catholics, and something still different to ourselves!

The report summarizes a variety of activities that have taken place during the past three years and one cannot fail to be impressed with the agenda of the commission. We express gratitude to those who have carried out this work in behalf of the church, often in circumstances requiring much patience, care, and dedication, and we felicitate the commission and its chairman, the Rt. Rev. John H. Burt, Bishop of Ohio.

The report contains 11 resolutions, some of them lengthy ones, which the commission is bringing before the General Convention for adoption. Of these, the third seems particularly important. It asks for affirmation of two agreed statements formulated by the international Anglican-Roman Catholic Dialogue, *Eucharistic Doctrine* (1971), and *Ministry and Ordination* (1973). Published some years ago for consideration and study, these have received a wide and favorable response. In order to be a basis for negotiation, however, they need to be affirmed by the church, as well as by the members of the international group which produced them. If this kind of dialogue is to go forward in a constructive manner, it is important that the General Convention give its formal and official approval.

Perhaps the most sensitive part of the report is its proposed reaffirmation of the Chicago-Lambeth Quadrilateral. The quadrilateral is expressed in two historic documents, printed in the Proposed Book of Common Prayer, pp. 876-8. These two original statements are not, as such, subject to revision. What the commission proposes is a contemporary amplification and interpretation of them entitled Principles of Unity. We reproduce the entire resolution on p. 15.

Since the main thrust of this statement reiterates the earlier forms of the quadrilateral, most churchmen will agree with it in broad general terms. On the other hand, when any historic document is brought up to

date, questions arise not only about *what is said*, but about *what is omitted*. Questions arise too about various specific points.

At the beginning of each section the word *mutual* is puzzling. This usage is reminiscent of the humorous and deliberately incorrect usage in Charles Dickens' novel, *Our Mutual Friend*. (Mutual normally refers to the reciprocal relationship two parties have with each other, not the relationship both have to a third party, or to an object or belief.)

Section one affirms the Scriptures as basic to our faith and doctrine, but says nothing about biblical standards of ethics and conduct. Are the prophets written off?

Section 2 correctly affirms the Apostles' and Nicene Creeds. If one refers, as this does, to the church "early in its history," then this must mean the *ancient form* of these creeds. This is a problem for the Episcopal Church. As long as the *filioque* clause [TLC, Jan. 21, p. 12] remains in the version of the Nicene Creed we use, we are *not* faithful to the ancient form.

Section 3 properly affirms the two "Great Sacraments," but if it is to be so expanded, should there not be some hint at least of the sacramentality of any other rites?

Section 4 is the most controversial. The commission is undoubtedly correct that apostolicity requires apostolic faith and practice as well as the apostolic succession of bishops. Yet apostolicity is not the topic of the

fourth section of the historic quadrilateral. The historic episcopate is the fourth item. Here it becomes rather snowed under with other material. By typographically emphasizing *teaching*, *ministry*, and *mission*, the editors of this report have in fact deflected attention from historic episcopate. We believe that Principles of Unity would be more faithful to its predecessors if the emphasis was removed from teaching, ministry, and mission and given to historic episcopate. After all, everyone agrees that teaching and so forth are desirable. The point of the quadrilateral is that Anglicans also insist on the historic episcopate. That is what the fourth section is all about. We hope that the bishops and deputies in Denver will make this quite clear.

We also see a question in regard to the relation between ministry and teaching as given here. Certainly the promotion and safeguarding of apostolic teaching is one of the purposes of ministry, and perhaps Episcopalians need to be more strongly reminded of it. On the other hand, Principles of Unity seems to say that bishops, presbyters (priests), and deacons are ordained specifically to enable the laity to carry out "this ministry" — the promoting and safeguarding of teaching. Such may well be the view of certain so-called confessional churches. Anglicans, on the other hand, believe that there are also other important responsibilities both for lay and ordained ministry. It is no service to our fellow Christians in other ecclesiastical bodies to disguise this in an important official statement.

Principles of Unity

Be it resolved, the House of _____ concurring, that the 66th General Convention of the Episcopal Church affirm as principles on which our unity is established, and as principles for unity with other churches:

(1) A mutual recognition that the Holy Scriptures of the Old and New Testament are the Word of God as they witness to God's action in Jesus Christ and the continuing presence of his Holy Spirit in the Church. They are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal tradition of the Gospel. Therefore, we declare that they contain all things necessary for salvation.

(2) A mutual recognition that the Apostles' and Nicene Creeds are the form through which the Christian Church, early in its history in the world, under the guidance of the Holy Spirit, understood, interpreted and expressed its faith in the Triune God. The continuing doctrinal tradition is the form through which the

Church seeks to understand, interpret and express its faith in continuity with these ancient creeds and in its awareness of the world to which the Word of God must be preached.

(3) A mutual recognition that the Church is the sacrament of God's presence to the world and the sign of the Kingdom for which we hope. That presence and hope are made active and real in the Church and in Christian men and women through the preaching of the Word of God, through the Gospel sacraments of Baptism and Eucharist, and through our apostolate to the world in order that it may become the Kingdom of our God and of his Christ.

(4) A mutual recognition that apostolicity is evidenced in continuity with the teaching, the ministry, and the mission of the apostles. Apostolic *teaching* must be founded upon the Holy Scriptures and the ancient fathers and creeds, drawing its proclamation of Jesus Christ and his Gospel for each new age from those sources,

not merely reproducing them in a transmission of verbal identity. Apostolic *ministry* exists to promote, safeguard and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead and enable this ministry, some are set apart and ordained in the historic orders of Bishop, Presbyter and Deacon. We understand the historic episcopate as central to this apostolic ministry and to the reunion of Christendom, even as we acknowledge "the spiritual reality of the ministries of those Communion which do not possess the episcopate" (Lambeth Appeal 1920, Section 7). Apostolic *mission* is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service.

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Continued from page 7

proximate its word about God to the Word it has received.

Bromiley's method is shaped by his purpose. Largely ignoring the historical background of the major theologians he treats, Bromiley summarizes selections from their works, and then comments on their strengths and weaknesses, and especially upon their fidelity to Scripture. The result is a work which is very careful and restrained. There are no dazzling interpretive pyrotechnics, no provocative new hypotheses, no sweeping (or misleading) synthetic generalizations. Bromiley keeps the reader very close to the works he is expositing. One might almost be reading the sources themselves.

Bromiley warns at the outset that no one will be entirely happy with his choice of authors and works to describe, and he is quite right. A section on Origen that says nothing about the Alexandrian's hermeneutic, two chapters on Augustine that ignore the *City of God* — every reader will find his own gaps. And the historically-minded will need to turn elsewhere to fill in the background, the contexts and the interrelationships. But Bromiley puts us in direct and intimate contact with the texts which he has chosen to describe. And by insisting that the history of dogma is a branch of *theology*, he reminds us that as a discipline it belongs to the church, serves the church's mission, and is part of the church's response in faith to the Word of God. The theocentricity of Bromiley's *Historical Theology* is both timely and bracing.

LESLIE P. FAIRFIELD

Trinity Episcopal School for Ministry
Ambridge, Pa.

Understanding and Appreciation

JUNG: Man and Myth. By Vincent Brome. Atheneum. Pp. 327. \$11.95

There are a number of biographies of C. G. Jung which have appeared in recent years. Some are sheer hagiography; some are written by detractors concerned to discredit Jung's monumental contributions; and some are written by close followers which are useful in giving life and personal context to many of Jung's theories. Until now, however, no professional biographer of the stature of Vincent Brome has produced a study of C. G. Jung's life.

Brome is perhaps best known for his fine biographical study, *Freud and His Early Circle* but his published works include innumerable biographies, novels, plays and essays. He is well prepared with both exhaustive research and rich literary gifts to produce a valuable biography.

There are numerous points at which

one could well disagree with the conclusions drawn by Mr. Brome. While genuinely knowledgeable, his training in psychiatry and analytical theory is limited. One serious example is his conclusion that Jung was a cyclothymic personality who suffered from a manic-depressive psychosis. I believe few, if any, trained psychologists would concur with this diagnosis. Some have seen Jung's profound mid-life crisis or "creative illness" as an acute schizophrenic episode, but most would not go that far. Technical definitions and labels aside, one must conclude that during the period between 1913 and 1919 Jung underwent an intense psychological experience from which he emerged a profoundly transformed person.

On the other hand, Brome is particularly effective in describing the relationship between Jung and Freud. He is also both fair and candid in his account of Jung's long-standing and deep friendship with Antonia Wolff.

While this book probably contains little that is entirely new to followers of Jung, there is much material not available in any single book of the personal correspondence and reminiscences of people who were close to Jung. Brome has made excellent use of this material in a skillful and highly readable way. He shows genuine appreciation for the greatness of Jung's contributions as well as for the depth, complexity, and richness of his personality. On the other hand, he does not seem so overawed by the great man that he fails to perceive Jung's ambiguities and short-comings.

Brome announces in the preface that this is "not set out to be a definitive work." He feels we will need to wait 30 years for that to be written. Until the definitive work comes along, however, this biography will help many readers gain a deeper understanding of and appreciation for C. G. Jung.

(The Rev.) JOHN ROMIG JOHNSON, JR.
The General Theological Seminary
New York City

These Are Our Children

CARNIVAL OF SOULS: Religious Cults and Young People. By Joel A. MacCollam. Seabury/Crossroad. Pp. 188. \$4.95 paper.

Joel MacCollam is right: those are *our* children peopling the cults — not the People's Temple, but the Way, the Unification Church, and similar groups. And from my own experience in campus ministry, I second his findings that what these seemingly harmless groups do to our children is terrifying. Intellectual and emotional zombies are often their products and they are present on all major campuses.

Carnival of Souls presents the facts about the major cults, explores the moral

and constitutional issues involved in fighting the cults, and offers solid advice to parents, clergy, and young people. In many ways it is the Dr. Spock of youthful religious experience — offering excellent preventive education and real comfort to those who have been victimized — as parents or recruits.

There are flaws. While the author notes that the most helpful resources to anguished parents are the support groups across the country, no guidance is offered in finding them. Even so, this book tells the story correctly and well.

(The Rev.) THOMAS B. WOODWARD
Chaplain, St. Francis' House
Madison, Wis.

Philosophical Theology

THE POWER OF GOD: Readings on Omnipotence and Evil. Edited by Lin-urban Urban & Douglas N. Walton. Oxford University Press. Pp. 259. \$4.95 paper.

In this century, theologians and seminarians have tended to concentrate on biblical theology to the neglect of traditional philosophical approaches. The editors of this book do something to redress the balance. They remind us that "an illogical theology is unworthy of and cannot support a mature faith" (p. 13).

They present a judicious selection of texts spanning many centuries, though with proportionately much more emphasis on modern writing. Their introduction is a masterpiece of clarity, and provides, together with an "overview" article by J.L. Mackie, an excellent guide to some of the complex problems presented by a totally good, omnipotent Creator presiding over a world where evil is so evident.

The excerpts center on the issue of omnipotence, but deal with the problems of evil, free will, and determinism also. The book is not easy reading, but well worth the effort, giving insight not only into specific questions, but into the methods of philosophical theology. The debate over the conundrum "can God create a stone too heavy to lift?" suggests that such issues can even be fun!

(The Rev.) SIMON MEIN
Chaplain, St. Andrew's School
Middletown, Del.

A Story Well Told

THE BREEZE OF THE SPIRIT: Samuel Shoemaker and the Story of Faith at Work. By Irving Harris. Seabury/Crossroad. Pp. 190. \$8.95.

In a time when so much attention is being given to lay forms of ministry, this book will have particular interest.

In story form Irving Harris describes the growth of a movement the influence of which was felt throughout our churches for a whole generation. The story

begins in the early years of Sam Shoemaker's work as a missionary teacher in China, as secretary in Murray Dodge Hall in Princeton, and curate in Grace Church, New York; and continues with the enormously widespread effect of his rectorships in Calvary Church, New York, and in Calvary, Pittsburgh, his visits to universities and seminaries, his many travels and his many writings. Although scores of men, of which I was one, found their way into the ordained ministries through their contact with Sam, many, many more, whose start in the Christian life began with this experience found its expression right in the life they were living in their work, in offices, industry, in teaching, medicine, and law. The stories tell of Bill Wilson, the founder of Alcoholics Anonymous and his first beginnings at Calvary Church, New York; of Irving Harris's own experience and the spread of Faith at Work; of Ralston Young, porter at Grand Central Station and his meetings on Track 13; of Gert Behanna and many others.

The Breeze of the Spirit is a well chosen title. How it all happened and how it can continue to happen is a story well told.

(The Rt. Rev.) FREDERIC C. LAWRENCE
Suffragan Bishop of
Massachusetts, (ret.)
Boston, Mass.

Depth and Sensitivity

EASTER VIGIL AND OTHER POEMS. By Karol Wojtyla. Random House. Pp. xiii, 81. \$5.

From 1950 to 1966, Karol Wojtyla wrote verse for two Polish Catholic magazines, using the pen-name "Andrzej Jawien." This pseudonym means something like "to come to light," and these revealing poems do, indeed, illuminate the complex intelligence of the man who has become Pope John Paul II.

Wojtyla's early subjects — Mary Mother of God, the Samaritan Woman, Simon of Cyrene — illustrate his ideas about man's relationship to the Creator, together with some reflections on society. Jerzy Peterkiewicz, the translator, explains that a rather guarded tone can be attributed to restrictions imposed by censorship, as well as the bitter antagonism between the Communist government and the Catholic Church in Poland during the early '50s.

"The Quarry" (1957), a stronger work, finds its subject in Wojtyla's own experiences as a laborer during the Nazi occupation. The wasteful death of a fellow worker killed in an industrial accident arouses the poet's indignation at the loss of an individual spirit crushed by inanimate forces (possibly a metaphor for the State): "The stones on the move again: a wagon bruising the flowers./Again the electric current cuts deep into the walls. /But the man has taken with him the world's inner structure,/where the great-

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The cost of the week's study is \$250 and includes tuition, room, board and entertainment. Classes and meals are provided in air conditioned facilities, and most guest rooms are air conditioned. Registration is limited.

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er the anger, the higher the explosion of love."

Wojtyla's "dual vocations" of priest and poet show many parallels. After his consecration to the episcopacy in 1958, his poems display increasing maturity of thought and feeling, as well as greater authority of expression. As a delegate to the Second Vatican Council, he composed "The Church," a metaphysical examination of the architectural symbolism and history of St. Peter's as it reflected on the modern convocation meeting with its walls. "The Birth of Confessors" movingly describes the impressions of a bishop and the man he is confirming in a remote village. But Wojtyla's most powerful and direct poetic statement is "Invocation to Man who became the body of history." Here, perception of the Word Made Flesh becomes a triumphant affirmation of the dignity of our nature reborn through Christ Who is "Man in whom each man can find his deep design, and the roots of his deeds: the mirror of life and death/staring at the human flux." Though the difficulty of such highly intellectual verses may discourage readers motivated by curiosity about the new Pope, lovers of poetry will appreciate the emotional depth and sensitivity which proves *Easter Vigil* to be the work of a true poet and humanist.

PHOEBE PETTINGELL
 Denby Island
 Three Lakes, Wis.

Books Received

DAILY STUDY BIBLE by Clive Rawlins. Westminster. Pp. 213. \$3.75 paper.

REJOICE IN THE LORD by Bruce MacDougall. Abingdon. Pp. 125. \$6.95.

BEYOND DEATH'S DOOR by Dr. Maurice S. Rawlings. Thomas Nelson Inc. Pp. 173. \$5.95.

FINNEY: Reflections on Revival compiled by Donald Dayton. Bethany Fellowship. Pp. 180. \$2.95 paper.

WHAT MORE WOULD YOU LIKE TO KNOW ABOUT THE CATHOLIC CHURCH? by Kenneth Ryan. Carillon Books. Pp. 261. \$4.95 paper.

THEOLOGY OF THE ICON by Leonid Ouspensky. St. Vladimir's Press. Pp. 232. No price given, paper.

SOLDIER SAGE SAINT by Robert C. Neville. Fordham University Press. Pp. 139. \$7.95 paper.

GOOD MORNING, LORD! by George Shinn. Tyn-dale House. Pp. 130. \$2.95 paper.

THE BOOTSTRAP FALLACY: What Self-Help Books Don't Tell You by Robert K. Hudnut. Collins World. Pp. 146. \$7.95.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE FOR TODAY by Catherine Jackson. Revell. Pp. 223. \$7.95.

ILLUSTRISIMI: Letters from Pope John I by Albino Luciani. Little, Brown & Co. Pp. 258. \$10.

THE TESTIMONY OF THE SHROUD by Rodney Hoare. St. Martin's Press. Pp. 128. \$7.95.

MY YEARS WITH CORRIE by Ellen de Kroon Stamps. Revell. Pp. 128. \$5.95.

BUT I DIDN'T WANT A DIVORCE: Putting Your Life Back Together by Andre Bustanoby. Zondervan. Pp. 174. \$6.95.

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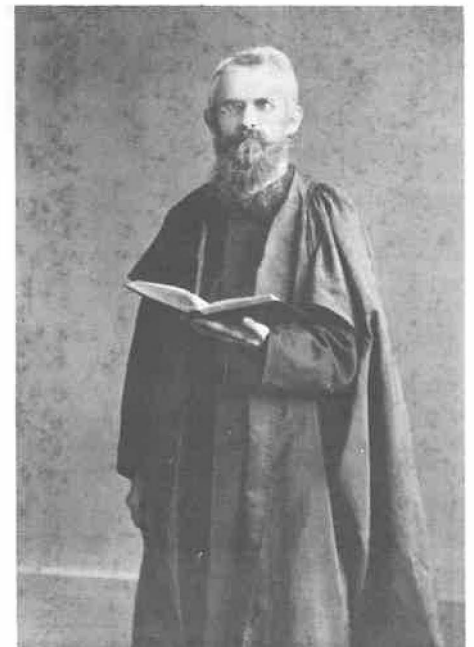
Continued from page 13

DuBose, M.A., University of Virginia, 1859, and S.T.D., Columbia University, 1875. "To an intimate and exact acquaintance with every portion of the field covered by his professorship he adds a modesty and sweetness of character which, while they conceal his powers, win the tenderest affection of his pupils, and commend the Christian religion by the magnetic influence of personal example."

Possibly the most interesting faculty member was Abraham Jaeger, a Jewish rabbi who after an intense spiritual struggle converted to Christianity and became an Episcopal priest. Jaeger was professor of Old Testament language and interpretation. In describing Jaeger, Garrett is at the peak of his eloquence:

With him the languages of his professorship are no longer dead but living. Gifted by nature with a mind of large capacity he has been trained in the best schools of Continental Europe. After long years of patient study he laid his cultured intellect at the foot of the cross. Those things which had been gain to him he counted loss for the excellency of the knowledge of Christ Jesus, and now with the humility and meekness of a little child, but with the mighty strength of a profound and varied knowledge, he is prepared to lead the faltering steps of others through the rich fields of sacred lore.

Garrett lists a fifth faculty member, John McCrady, who was professor of biology and the relations of religion and science in the Academic Department. McCrady, B.A., College of Charleston, 1850, was not on the faculty of the Theological Department but seminarians



William Porcher DuBose: "Sewanee's Doctor."

were required to take his religion and science course. "His name needs no ornamental appendage to lend it dignity or secure attention. America and the world over know him as at once a master in the very latest scientific research, and also a humble follower of the lowly Jesus."

The Theological Department opened amidst some charges of being ritualistic. Bishop Garrett addressed these charges and outlined the nature and beliefs of the school:

It must be remembered that this is designed to be a General Theological Seminary for the South. . . . We are Churchmen through and through, and nothing else. We have distinct and well-defined ideas on the unity of the faith, the Divine organization of the Church, the authority of the priesthood, the value of the sacraments, the sin of schism, the evil of divisions, the radical errors of sectism, and the futility, if not positive mischief, of the attempt to bind together with a mere rope of sand, by temporary compromise, antagonistic

bodies of Christians. We view with dismay the anarchy in religion which surrounds us, and therefore aim so to ground our students in the solid principles of historic and Catholic truth that they may never depart from them.

After distinguishing the position of the Theological Department from American Protestantism, Garrett separates it from Rome and ritualism.

On the other hand, we guard with equal diligence against the hierarchical despotism of Rome, and the modern corruptions with which it has overlaid the primitive faith. And our ritual is expressive of our creed, equally removed from the indecent and irreverent familiarity which breeds contempt of holy things, and from that extravagant symbolism which too frequently causes the soul to rest in the symbol, and so impedes its access to the Father of mercies. Where the Church has authoritatively defined her doctrine we adhere to her definition freely and *ex animo*. Where she has not defined, we

respect in others the liberty of opinion which she has allowed to us. Her standard of liberty and law is our standard. We know no other. Bound by tradition and sympathy, as well by the law of heredity, to the old mother Church of England, we aim to preserve at once our connection with the historic past and our vital interest in the developing life of the present.

Large room is left for the growth of different tastes and the development of various susceptibilities. *Liberty, but no licence*, is at once our privilege and protection.

THE LIVING CHURCH, Vol. I, No. 24 (April 12, 1879), p. 417, commented: "Bishop Garrett very happily epitomized what a theological school should be, and . . . set forth its non-partisan character, [and] its straight-forward adherence to that *via media* of true churchmanship." Garrett's advice should be remembered as the School of Theology faces its second century.

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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

BRIDGEPORT, CONN.

ST. JOHN'S PARISH Park and Fairfield Aves.
The Rev. Samuel Walker, r
Sun Eu 8, Chor Eu & Ser 10, Ch S & forum 10:45, MP last Sun; Tues 10Eu & teaching series, Wed 8 healing service & Folk Eu; Thurs 12:10 Eu & special preaching service. "Serving the Greater Bridgeport Community since 1748."

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.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 8; 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

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 7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

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

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.

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

DETROIT, MICH. AREA

1928 Prayer Book Services only
MARINERS' CHURCH, 170 E. Jefferson
Sun 8:30 & 11

REDEEMER, Southfield, 18140 Cornell
Sun 8 & 10:30

ST. JOHN'S, Woodward & Fisher Fwy.
8 & 11

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

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. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8 to 6.

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

JOHN F. KENNEDY AIRPORT Center of airport
PROTESTANT/ecumenical CHAPEL
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. 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 and State St.
The Rev. Robert Howard Pursell, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05, HD anno

CHARLEROI, PA.

ST. MARY'S 6th and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 11. Daily: As announced. American Shrine of Our Lady of Walsingham.

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho). Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

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. C. V. Westapher; 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, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 9

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