

# THE LIVING CHURCH



Mother Superior General, Mother Mary Grace and Pope John Paul II at a recent special audience in Rome [see page 6].



# THE LIVING CHURCH

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ring the past two weeks, an eminent scientist has expressed in this the seriousness of the questions nding the meaning, value, and tion of our knowledge of the al universe in which we live. As inted out, the knowledge amassed nce is one thing: the use to which t by technology is something else, yond that are the ethical, phic, and theological considera- hich guide this use by technology. s best, science not only supplies ology with information, but it s our innate desire for knowledge, es our minds, and elevates our wonder, beauty, and mystery eated universe of which we are a t this level, the natural sciences eology have much to say to each and this dialogue begins to occur the spiritually sensitive scientist thin the theologian who is sensi- ble the natural world. Occasionally, entist and the theologian actually se with each other, and the World l on Faith, Science, and the , being held at the Massachusetts te of Technology, is to be ap- l as such an occasion. Unfor- y, such meetings are rare. The or- thoughtful and educated person ble exposure to the current dia- f theology and science, and one end a good college for four years it being aware that such a e exists.

believe that the establishment of full understanding between theolo-

gians and scientists is the single most im- portant challenge facing the intellectual and academic world in our century.

The average person cannot easily master the technicalities either of the natural sciences or of the different aspects of theology. On the other hand, ordinary, thoughtful people can contribute to the atmosphere, to the cultural and intellectual mood, which is necessary for a fuller fellowship between these different branches of higher thought and learning. The ordinary Christian can support and encourage attitudes of sensitivity to the reality and presence of God in the natural world which the scientist studies. The ordinary Christian can support and encourage church leaders who show awareness of the natural sciences and a consciousness of their importance. Finally ordinary Christians can, through prayer and reflection, discover for themselves something of the truth of God's presence in the world which he has made and within which he has placed us and called us to serve him through his eternal Son in the fellowship of his Holy Spirit.

None of this is accomplished overnight. The establishment of understanding between Christian theology and the natural sciences is the work of decades and generations. We only hope that the readers of this column may be stimulated week by week to move forward in their own understanding and appreciation of God's disclosures of himself with which he has surrounded us.

THE EDITOR

## In God's Image

There was upon the road ahead,  
A chipmunk frightened half to death.  
I stopped my car, and put on hold,  
Until my friend becoming bold  
Scurried to the other side.

Sometimes as I go my way  
I freeze — don't know what to say,  
Until I turn to lift my eyes  
Becoming no longer paralyzed,  
I go further on my ride.

B.J. Bramhall

## Spreading the Gospel

I was pleased with the Hon. Chester J. Byrns' article [TLC, June 24] summarizing his service for the national church and referring to the Episcopal Church as "A Spiritual Jewel of Many Facets," which has weathered many recent controversial storms.

In the previous issue [TLC, June 17] I noted the report of the recent Anglican Consultative Conference in Canada during which the Archbishop of Canterbury emphasized the challenge of the growing worldwide Islamic influence and our need to respond with more education, or more adequate teaching about Christianity.

I hope our coming General Convention will devote due time and effort resulting in greatly increased spreading of the Gospel here and abroad and will deal suitably with other worldwide issues and not spend too much time on internal matters of less importance. In regard to the latter, I hope they will favor the motto of unity in essentials, liberty in non-essentials, and charity in both. For example, if as expected the Proposed Prayer Book is adopted (which I favor as now presented), I hope the convention will not alienate many good churchpeople and, particularly, will not outlaw the 1928 book in places where it is conscientiously preferred. Where alternate use is practiced the two books are easily distinguishable by size and at present by the comparative age of the books.

(The Rev.) WATIES R. HAYNSWORTH  
Charleston, S.C.

## Affirming Human Life

We are often motivated by fear, and in the case of meditated abortion fear is a hideous counselor, and so is misinformation.

Some of the examples given by recent correspondents (to the March 4th article on abortion) were the very openers of the floodgates to abortion on demand that we now have in this country. Even allowing for the exceedingly rare case, or the apparently tragic one, those human lives, nevertheless, have absolute value and cannot be relative to the circumstances or accidents accompanying their beginning.

Abortion for any reason kills an unborn baby, but I perceive from one or two correspondents a wish to define when such action is acceptable. Abortion is never acceptable because it always takes a life.

At General Convention may we please reconsider having withdrawn our support from the defenseless unborn? May

the facts and fallacies of abortion? May we understand that medical science is sophisticated enough to conservatively care for a pregnant, ailing mother so that both she and her child will survive? May we willingly realize that for a woman with any crisis pregnancy, her problems are monumental to her, but not insoluble; and that through our loving support or the aid of a crisis pregnancy center such as Birthright or Lifeline she and her baby *can* be helped through the problems with happy results for all.

Throughout scripture we note that Jesus affirmed all life; please let us affirm and protect all human life from conception until our Lord reclaims it.

(Mrs.) STANLEY AUSTIN  
Anchorage, Alaska

## The Time Is Now

The editorial on the fuel shortage [TLC, June 24] suggested two policies for immediate consideration in the light of automobile fuel shortages. Automobiles, of course, are not the only consumers of energy. Some church buildings are notorious for their inefficient consumption of energy. Next winter the same fuel shortage will be felt in many parish heating plants. Now (the summer season) is the time to address those potential crises.

two relatively easy ways. One is done by installing or refitting storerooms and covering stained glass protective cover such as Lexan. Stalls require caulking which is done in warm weather, i.e., freezing. And, since many are doing things, the ordering time may be less than would be expected. Now is the time for someone on the building and ground committee to specify what is needed to get bids.

Secondly, wherever possible, insulation (Fiberglass) should be installed on attics, roofs, and ceilings of parish buildings [TLC, Sept. 10, 1978, "Saving Energy"]. The cost of insulation is bound to rise as demand for it increases. The time is now.

There probably isn't much that can be done to decrease the price of fuel but it is much that we can (and should) conserve what we do use.

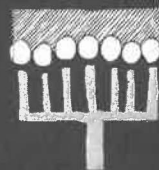
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value, their devotion to the great commandment. The two disciples on the way to Emmaus confronted Christ in their concern for the great prophet of Israel before he revealed himself personally in the breaking of bread. Henry Van Dyke's Story of the Other Wise Man who never reached the manger of the King because he ministered to serious human needs on the way to Bethlehem follows the thought in the legend of St. Martin.

Our contributor does not dwell on the trappings and peripherals that often divert or divide us, but on the great concern the Master placed on service to others.

ELLIOT HEMPSTEAD

Glen Rock, N.J.

## Statistician Responds

Thank you for the opportunity to reply to the letters you received [July 1] concerning our survey on the effect of the schismatic movement in the Episcopal Church

I agree with your respondents. Their concerns are included in my report as it was presented to the Committee on the State of the Church and will be reported to General Convention. I warned, as Fr. Blake does, that the fires could be rekindled at Denver, and I called specific attention to those areas he also notes. I mourned with Fr. Griesmyer over those who have dropped out without going anywhere else. This group has admittedly been our major problem for several generations.

But the amazing and encouraging fact still remains: the Episcopal Church is showing signs of new growth. Both in dioceses where women's ordination and the Proposed Prayer Book are enthusiastically accepted, and in areas firmly opposed to either or both of these changes, there is evidence of spiritual renewal. Statisticians need not always be prophets of doom.

(The Rev.) JOHN A. SCHULTZ  
Episcopal Church Center

New York, N.Y.

## Time for a Tent Revival?

Thank you for your objective reporting of the Trinity Institute-West [TLC, June 17, 1979] and for allaying any regrets I had for not attending.

In my opinion Dr. Nineham's remarks are the epitome of 20th century man's arrogance and glorification. It really is the height of intellectual pride to assert that we, 2,000 years away from an event, "can tell more accurately about events of the past than those who wrote at the time"! Dr. Norris' address regarding the need to "re-interpret" Jesus because "it cannot make sense to people who hold different assumptions than people of the

and early Fathers were little more than simpletons. My understanding of church history is that the first century skeptics were similar to their 20th century counterparts in their pseudo-sophistication. Aren't the same questions being asked today: How could God come in the flesh? How could he die and rise on the third day? But the real problem is that people of both centuries think they don't need a God.

As you reported that Dr. Nineham said he could confirm that "Jesus must have been everything He needed to be . . ." it occurred to me that Jesus called his disciples *and us* to believe in him and to be his witnesses (the Greek word from which we get martyr). That was precisely what the early church did and it grew. That is what is happening in Christian churches today in Africa and in other areas of persecution. And the church is alive. What are we in America and England doing on a national scale other than losing members and closing churches? Jesus calls us to believe in him, not to vaguely affirm. In other words perhaps it is time we had a tent revival instead of an institute.

(The Rev.) JOSEPH W. ARPS, JR.

Church of the Incarnation

Dallas, Texas

## Two Grades of Pensions

I feel that General Convention this fall should do something about equalizing the pensions paid to the retired clergy, especially those who have spent most of their ministry in the mission fields.

Of course, mission work does have its compensations. In a mission the priest is "a member of the family" to his communicants because he spends more of his time with each family or individual than does the priest in a larger parish. He knows their needs, their joys and sorrows, and is more able to serve them in the way they would like to be served.

The salary of the clergyman in mission work is much smaller than that of the clergyman in a larger parish because the parish is able to pay a larger salary, while the mission quite frequently has difficulty in raising the smaller salary.

Practically all of my ministry has been spent in small missions. Consequently, at present, my pension is less than \$300 a month; and with prices going up all of the time as they are, I am having a hard time making ends meet.

After nearly 40 years of faithful service I resent the two grades of pensions decided by the Pension Fund board. It is most unfair to set a premium for services to the affluent parishes. I think it is long over due for the Episcopal Church to recognize the work of the priest in the mission field in a financial way by adjusting their pensions.

NAME WITHHELD

July 22, 1979  
Pentecost 7/Trinity 6

For 100 Years  
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## Fr. Walmsley Elected Coadjutor in Connecticut

The Rev. Arthur E. Walmsley, 51, was elected Bishop Coadjutor of Connecticut at a special convention in Hartford, June 15. For the past five years, Fr. Walmsley has been rector of St. Paul's Church, New Haven, Conn.

The election took place on the sixth ballot. Until the fifth ballot, the Bishop of Western Massachusetts, the Rt. Rev. Alexander D. Stewart, led the field of 12 candidates.

Fr. Walmsley, a native of New Bedford, Mass., is a graduate of Trinity College and Episcopal Theological School. After beginning his ministry in Missouri, he spent 10 years in staff positions for the Executive Council, including three years as associate director of the Christian Social Relations Department in the mid-1960s. He and his wife, the former Roberta B. Chapin, have two children. Mrs. Walmsley is a social worker for the Wallingford school system.

The Rt. Rev. Morgan Porteus, 61, Bishop of Connecticut since 1977, said in a sermon at the convention's opening Eucharist that he would turn over responsibility in several areas to the new coadjutor immediately. These responsibilities would increase gradually until his own time of retirement, he said. He gave no indication of when this would be.

## Trinity Institute Looks at Urban Theology

The Rt. Rev. David Sheppard, Bishop of Liverpool, served as chaplain and theological reflector at a recent Trinity Institute consultation on a theology of urban ministry in New York City.

The three-day consultation produced a statement declaring the central importance of urban ministry in an urbanized world. The Rev. Durstan R. McDonald, Trinity Institute's director, said that before the statement was written, the consultants heard and discussed addresses by Marcus Raskin, Institute for Policy Studies, on world issues of armament expenditures and human rights/human dignity, the Rev. James Griffiss, Nashotah House, on incarnational theology and the doctrine of the Trinity, and Stanley Hallitt, National Center for Urban Studies, Chicago, on urban planning and economic realities.

The statement concluded: "As God calls us to a new heaven and a new earth, the vision and the reality of the

city is central to the mission of the church. In obedience to his call we are to seek Christ and serve him in all persons, particularly those who are most neglected. We must search out ways to implement God's works of mercy and justice. When we do, we will celebrate the city as an outward and visible sign of community in a new age of interdependence beyond individualism and debilitating dependency. In the Christian community people find that they matter. In the Christian community we are called to concern for those outside our fellowship. In the Christian community we are bold to accept the presence of conflict because we are held in Christ's reconciling love. In short, we believe the Christian community is called to be a sign pointing to the Kingdom in the quality of its own life in an urban world."

Dr. McDonald said the consultation had arisen from the need for an articulation of a theological and spiritual base from which needs of the urban world can be addressed. "We hear the cry that 'secular humanism' is the enemy of the day," he said in his invitation to the conference. "Often the translation is that anyone concerned with social, political, and economic realities and the mission of the church is a liberal, a leftist, or an activist lacking in genuine spirituality."

"Such people do exist," he said, "but such a reading of the ministry of the church in an organized nation is profoundly un-Anglican. Whether one thinks of the English Tractarians or the Evangelicals — Maurice, Gore, or Temple — it is clear that Anglican spirituality is inextricably related to social concern."

Bishop Sheppard, the author of *Built as a City*, has earned international recognition for his work in Liverpool, where an unemployment rate of from 20 to 30 percent exists. He has been named as a possible successor to the See of Canterbury by many observers in England.

## Churches Plead for an End to Nicaragua's Agony

"The streets of Managua, Nicaragua, are strewn with stinking corpses; the Nicaraguan countryside is splattered with blood and pierced by the voices of crying children," wrote June Carolyn Erlick, the Latin American correspondent for the *National Catholic Reporter*, presenting a graphic account of the fierce civil war raging between the Na-



The Rt. Rev. David Sheppard, Bishop of Liverpool, a participant at Trinity Institute, New York City.

tional Guard of President Anastasio Somoza and the young Sandinista guerrillas.

On the eve of Secretary of State Vance's consultation with the Organization of American States, which resulted in a resolution asking for President Somoza's immediate resignation, the National Council of Churches (NCC) Secretary Claire Randall sent a telegram to President Carter. Speaking for the member churches of the National Council, Dr. Randall said, "We appeal to make it clear that our government does not support the Somoza government in any way and that our nation respects the right of the Nicaraguans to determine their own government."

The Sandinista guerrilla movement reportedly has the support of the majority of Nicaraguans. It seeks to end years of Somoza family rule.

The president of the National Conference of (Roman) Catholic Bishops asked President Carter to express "utter disgust and horror of our nation at the ruthless terror being visited on the people of Nicaragua." Archbishop R. Quinn, whose statement in the conference blamed President Somoza for the war, urged Mr. Carter "to commit to Gen. Somoza the revulsion of the American people at what the Nicaraguan bishops have called the Calvary of Nicaragua, the ending, the economic ruin."

The Roman Catholic bishop of Leon, where some of the fiercest

of Nicaragua has chosen the way because the way to an authentic justice has been closed.”

man (President Somoza) is among his entire people indiscriminately said the secretary general of the American Conference of Religious, Fernandez. “It is a crime to be in Nicaragua.”

World Council of Churches issued a statement concerning reports received from Nicaragua and other Central American countries “testifying to the inhuman level of persecution and deaths suffered by the Nicaraguan population at the hands of the Guardia Nacional Guard.”

Some of these guardsmen was photographed by an ABC-television crew as he addressed ABC-TV newsmen Bill Stewart and Mr. Stewart’s interpreter in Managua recently.

Executives of the United Methodist Board of Global Ministries have addressed President Carter by telegram to “the will of the Nicaraguan people recognizing the provisional government” in that country.

In his writing, President Somoza has rejected calls for his resignation and National Guard helicopters reportedly are bombing the mountains of Managua, setting off huge fires at light the skies.

## Radio Broadcasts Called ‘Original Folly’

An editorial entitled, “Vatican’s Original Folly,” the *London Sunday Observer* took issue with Vatican Radio in connection with a broadcast on Pope Paul II’s recent visit to Poland that was aimed to Eastern Europe.

“Vatican Radio,” said the *Observer*, is

## The Cover

THE LIVING CHURCH is pleased to present an exclusive picture of our Superior General, Mother Mary Grace, Community of St. Francis, and Pope John Paul II on its cover this week. The Pope is shown entering Mother Mary Grace’s book, *Art of the Holy Year*, at the conclusion of a special audience held for participants at an annual Conference on the Renewal of Life in Rome. The Rev. Mother Elizabeth of the Community of St. Francis in England is visible in the background. Also present at the audience, an act of which appeared in TLC, page 24, was the Rev. Connor O’Connell, Superior of the Order of the Holy Cross.

Yugoslavs and anyone else who happened to be listening, that the Vatican no longer considers the Communist Party in Poland to be ‘the guiding force of the nation,’ and that the party ‘has lost the battle for the hearts and minds of young people.’

“To broadcast material of this kind, on behalf of the Pope, into Eastern Europe is an act of criminal folly.”

The *Observer* argued that such a broadcast was tantamount to lighting a match under a powder keg. “The two world wars of this century began in Eastern Europe,” the editorial said. “In Eastern Europe today a situation exists that is capable of precipitating a third world war . . . if the Russians regard (their) interests as endangered, they will send in their tanks. . . .”

The British newspaper said that Vatican Radio “ought not to play the unenviable role played by Radio Free Europe in the period leading up to the Hungarian uprising” that was crushed by the Russians.

The paper remarked that the Pope’s visit was a triumph, but “it was fraught with danger. Vatican Radio should now be trying to reduce the danger, not to inflame it.”

## John Dart Wins Leidt Award

Mr. John Dart, veteran religion affairs reporter for the *Los Angeles Times*, has won the 1978 William E. Leidt award for excellence in religion writing in the secular press. The Leidt award is given annually by the Executive Council of the Episcopal Church in honor of a long-time leading church communicator. The winner receives a certificate and a \$100 honorarium.

Mr. Dart bested 14 other competitors from throughout the country to win the honor with three articles that explored Christian evangelical relations with Israel, U.S. attitudes toward religion, and religion in feminist movements. His work appears in the daily and Sunday *Los Angeles Times* serving southern California and numerous subscribers throughout the U.S. In judging the entries, one of the three judges said of Mr. Dart’s work: “He has interpreted a largely-neglected topic with some finesse and not a little clarity.”

Richard C. Dujardin of the *Providence (R.I.) Journal* and Kenneth Woodward of *Newsweek* magazine shared honorable mention in the contest.

One of Mr. Dujardin’s articles dealt with a bitter local church controversy and a judge noted: “. . . One of the fairest analyses of a local controversy I’ve ever read. . . . It throws light on a complicated topic and helps people deal with controversy.”

Mr. Woodward was cited especially for an investigation the magazine under-

ment by the judges was “this is a perceptible discussion of the interrelationship among religion, culture and politics.”

The three judges for the 1978 contest were: the Rev. Charles V. LaFontaine, SA, co-director of the Graymore Ecumenical Institute; Ms. Betty Gray, associate editor of *Response*, the magazine of the United Methodist Women; and Tom Dorris, a communication staff officer of the Lutheran Council in the U.S. and a long-time religion reporter.

## Gains and Losses

The newly published *Yearbook of Canadian and American Churches 1979* reports that the Episcopal Church is the sixth largest church in the U.S., with a membership of 2,818,830 and that a loss of -2.19 per cent has been suffered since the statistics, which normally lag about one and one-half years behind the year of publication, were last taken.

The Association of Evangelical Lutheran Churches made the biggest gain — 12 per cent — the Mormons registered a 3.95 per cent gain, the Church of God (of Cleveland, Tenn., a pentecostal body), is up 3.46 per cent, and the Seventh Day Adventists, 2.46 per cent.

Besides the Episcopal Church, those reporting losses were the Lutheran Church-Missouri Synod (-3.04 per cent), and the United Presbyterian Church in the U.S.A. (-1.77 per cent). Smaller losses were reported by the United Church of Christ, the United Methodist Church, and the Lutheran Church in America.

The number of clergy in the U.S. jumped by 11,132 during 1977, reaching 490,360, of whom 12,302 are Episcopal.

During the period 1972-77, the proportion of women in all the nation’s seminaries nearly doubled, from 10.2 per cent to 19.3 per cent.

The *Yearbook* points out that a serious undersupply of black clergy remains. While there were 200 more blacks in seminaries than in 1977, blacks represented only 4.1 per cent of the total seminary population.

The just-issued *Official Catholic Directory for 1979* shows a decrease of 234,141 members in the Roman Catholic Church since a year ago, when a gain of some 500,000 was reported.

## “An Anvil on Which Many Hammers Have Been Broken”

The Most Rev. Donald Coggan, Archbishop of Canterbury, back from a tour of Hungary and East Germany, said at a news conference that the churches are gaining acceptance by the Communist governments of Eastern Europe. The churches and the governments, he said, find themselves working along parallel lines, especially in social work. “Of

is very different, and it's no good blurring that distinction."

In East Berlin, the state now acknowledges the permanence of the church, and a similar conclusion has been reached in Hungary, according to the primate.

"Of course, the Communists hope that the church will eventually die," he said. "They don't realize it is an anvil on which many hammers have been broken, and will be broken in the future."

Despite pressures not to practice religious beliefs, he said that "some of the best young people see the inadequacy of a godless regime and an atheistic philosophy, and are searching and finding the truth of the religious faith, sometimes making sacrifices for it."

Dr. Coggan denied that he had been asked by the Polish government not to visit that country because of the Pope's visit. "I simply felt that the Pope was coming as a Pole visiting Poles and that a visit by someone else at the same time was not appropriate," he said.

The archbishop also said that ecumenism was making less progress in the countries he visited than in Britain. He added that the question of ordaining women to the priesthood was not raised once during his tour.

## Church Media a Tool of the "New Right?"

Thomas J. McIntyre, former U.S. senator of New Hampshire, in Minneapolis recently on a speaking tour to promote his new book, *The Fear Brokers*, cited the "700 Club" and "PTL Club" as examples of religious television shows he claims offer a platform for right-wing causes.

"Instead of preaching God's gospel, they are in the political realm far too much," he said at Mayflower Congregational Church. "They have people on their programs saying they are going to vote for John Doe because he is a Christian."

He described the "New Right" as "a rapidly rising radical group," which includes the Conservative Caucus, the American Conservative Union, the Committee for Survival of a Free Congress, and other groups too numerous to mention."

These groups, he said, have developed a computerized mailing list, containing hundreds of thousands of names "sensitized as to whether they are upset over abortion, alarmed by gun control, for prayer in the public schools, and against the Panama Canal treaty and SALT II." Letters then are sent to these people informing them of the position their legislators have taken on one of these issues, said Mr. McIntyre.

Mr. McIntyre was defeated for re-election last fall by Gordon Humphrey, an airline pilot whose campaign against

the "New Right." On the last day of the campaign, he said, pamphlets were distributed at churches inferring that he favored experimentation on aborted foeti.

The bishop of the largest Lutheran jurisdiction in Minnesota is troubled about growing fundamentalism in his churches, and feels that one cause is what Dr. Martin Marty has called the "electronic church."

Dr. Herbert W. Chilstrom, president of the Minnesota Synod of the Lutheran Church in America (LCA), first voiced his concern in a pastoral letter earlier this year. Pastor after pastor echoed his concern, he said.

He said he senses rising fundamentalism in the kind of questions which call committees ask candidates. Fundamentalism is known for its insistence on a literal interpretation of the Bible, and for its claims that Scriptures are without error, even in non-religious areas.

He blames the situation on "the impact of fundamentalist theology via the electronic church — radio and TV. I suspect more of our people are being influenced by this avenue than we suspect." Other causes Dr. Chilstrom cited were "our failure to really teach our people . . . adult education is still a low priority . . ." and "our reluctance to confront fundamentalist theology. Rather than engage in . . . patient dialogue, we too easily succumb to the 'don't rock the boat' temptation."

## Bishop Visits Nestle

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, journeyed to Vevey, Switzerland recently, to meet with Dr. Arthur Furer, president and chief executive of the Nestle Company. Bishop Rusack reported on the meeting to *The Episcopal Times*, his diocesan paper.

Representatives from other U.S. churches were present also, as were nutritionists from Nigeria, Mexico, Natal, England, and East Africa nations, as well as from the U.S. Bishop Rusack thought it unfortunate that the Roman Catholic Church (involved heavily in the boycott against Nestle products) chose not to send a representative.

The Nestle Company, according to Bishop Rusack, "is deeply disturbed about the highly successful boycott" of its products in the U.S. due to the company's mode of marketing its infant formula in the Third World. Nestle, allegedly the largest food producing firm in the world, is accused of having discouraged breast-feeding in African and Latin American countries, and "through 'milk nurses' and questionable advertising, has been supplying new mothers . . . with free samples of baby formula when 95 percent of these mothers are illiter-



**Bishop Rusack: The infant food industry medical world must get together.**

ate, have no uncontaminated water which to mix the formula, have no able pots for sterilizing, have not fuel to boil their bottle and nipple refrigeration. . . ."

Nestle, said Bishop Rusack, has all this before, but he found the executives "very naive" about the age in the U.S. They asked why they had been singled out, and declared the controversial advertising had been stopped. The nutritionists disputed that, said the same company tactics still taking place in African nations and Mexico. The "milk nurses" were no longer in uniform, but were dispensing samples and advice on "better can bottle feeding" for babies.

A Nigerian doctor told the bishop that infant formula is needed, but companies such as Nestle must develop local and inexpensive weaning foods. "In some African countries," Bishop Rusack wrote, "mothers have been spending half their annual income on infant formula, only to see it about malnutrition, leading to swollen bellies, diarrhea, and retardation."

A suggestion was made from an English doctor, who has spent most of his professional life in Uganda, that the World Health Organization must train medical and church personnel in nutrition. He "related to us some horrors of malnutrition in East Africa due to people being led to believe that doing things in the Western world was best."

Bishop Rusack told the conference that it was obvious that the infant food industry and the medical world must get together and work to introduce appropriate supplementary foods for infants in the developing countries, and offer facilities of his diocese for dialogue.



# TEACHING INTO THE HISPANIC COMMUNITY

## *A Living Church Interview*

The Rev. Enrique Brown, a Panamanian of West Indian background, is the Diocese of Connecticut's Hispanic Missioner. As such, he is pastor of St. Luke's Chapel, Stamford, and director of the Instituto Pastoral Hispano (IPH).

Fr. Brown is a graduate of the New School for Social Research in New York City, and completed his seminary training at Yale/Berkeley Divinity School in 1974. His wife, Irene, has a Ph.D. in ethnology; they have one son, Guillermo, who is three years old. His interviewer was the Rev. David G. Pritchard, communications officer for the Diocese of Connecticut and vicar of St. Gabriel's Church, Berlin. Fr. Pritchard is also convener of the Episcopal Communications, an informal national organization for persons involved in any aspect of communications in the Episcopal Church.

*Fr. Brown, tell me how you got into this kind of work?*

I arrived in the U.S. in March, 1969, in Panama. That was the year the government was overthrown by Omar Torrijos, and one of his first acts was to close the university I was attending because at the time the university students were the only ones who really were opposing any kinds of actions by the government or by the national guards. When the university closed, my father and two sisters in New York said, "Well why not just visit or come here?" Then, three months after I got to New York the university in Panama was still closed, so I set out in an attempt to get in to one of the colleges. I went to the New School for Social Research and they accepted me in their upper division program which meant that I only had two years to go for my B.A.

When the ministerial inroad into the Hispanic area came, I don't think, as an accident; it was sort of unavoidable for me with my sort of background. In my second year at Berkeley they called me in and said he had a position in Bridgeport which was looking for someone who was either black or white, or God forbid, both. Fr. John Noble of St. Luke's, Bridgeport, was astonished and surprised that I was able to answer his request.

St. Luke's was one of the churches in Connecticut which had begun to reach out into the Hispanic community, had seen the growth in the Hispanic population, and had begun to do a ministry among them, but found itself somehow lacking in resources, be they financial or in terms of people who were trained and prepared to do this ministry. They hadn't been able to find it in the seminaries either, so I was really a rare commodity.

*What happened when you graduated from Berkeley in 1974?*

I really thought I was going to be working in New York, but as it turned out, things lagged a bit in terms of getting ordained, getting things through Panama; it was just the whole process as the bureaucracy and the red tape goes, in the church as elsewhere.

The first real opportunity for work came from Connecticut, as part-time assistant at St. Luke's, Bridgeport.

*How did the Instituto Pastoral Hispano get started?*

Long before I arrived in the diocese there had been a small, but dedicated, group of priests and lay people who had been concerned and working in the whole Hispanic ministry field. They had been concerned, and had tried to get the church to respond, and had used their own ministry as a way of reaching out.

And let me name some people here, be-

John Noble in Bridgeport, Bill Belury in Middletown, Doug Theuner, rector of St. John's, Stamford, who had something of a Hispanic ministry when he worked in Williamantic, Timothy Campbell-Smith — just to name clergy presently in Connecticut.

*But those dedicated people were scattered, with no good, single location to operate out of, I take it?*

Yes, scattered and sometimes they ran hot and sometimes they ran cold. There had been precedents also for Hispanic missionaries in Connecticut. The circuit rider kind of person has been tried, and the social outreach kind of person too. I know of two missionaries in Connecticut before I came on the scene. But the feeling among those concerned was that there was a need now for a center, a place that would begin to develop resources, so that people could be trained for the whole Hispanic ministry. The center was thought of as a place to deal with the training of Hispanic and Anglo lay people and clergy to do this ministry. So a proposal was presented to the diocesan executive council for a training center and it was accepted.

St. John's parish here in Stamford also puts some into it, since St. Luke's is its parochial mission, both in the offer of the facilities, and by paying for the utilities out of some of the endowment that has been provided for the ministry here.

*Specifically, what sort of things are you doing in the IPH?*

As a person, I am available to priests and to churches who are involved in Hispanic ministry, as a resource person, a consultant to help them determine whether they have a ministry to Hispanics, and how they can best go about doing that. I make myself available to vestries and mission councils.

We have a series of specialized workshops that we do with congregations, which involves training people to be lay readers. The reality is that most Hispanic congregations or communities are in their infancy stage, and lack resources for training personnel, especially because there is a great lack of Spanish-speaking priests. In most instances, around here at least, the people who are doing the ministry are Anglos who already have their own congregations, and are trying to struggle and grapple with this development. They don't have the time or wherewithal to train people. We come in and train church school teachers and lay readers, catechists and this sort of thing.

From time to time there are special conferences and consultations during the year, which deal with different aspects of Hispanic ministry. They involve clergy and lay people. What we're pointing toward is the whole issue of developing the indigenous aspects of the



will be able to see themselves within the Episcopal Church as being themselves, able to carry on their own ministry . . . but that's a ways down the road.

*Approximately how many people have you been dealing with through IPH?*

We've been working with people from Boston to Rochester, N.Y., to Brooklyn and Westchester County and Allentown, Pa., in addition to a number of places in Connecticut. There have been nearly 40 graduated from our lay readers course; 25 have been involved in stewardship conferences. Five to 10 Anglo clergy have taken part in some core seminars, and we have had about 30 - 35 persons at conferences about twice a year.

Of course, there is a multiplier effect to most of these, since the people come as leaders, representing congregations, and go back to improve and expand the ministry in their own locality.

*Do you have some figures, even rough, on the number of Spanish-speaking in the total population of some of the cities in Connecticut?*

There are over 200,000 scattered around in Connecticut, primarily in Bridgeport, Hartford, and New Haven, but also in places like Stamford, Waterbury, New Britain, and Willimantic. A study was just done here in Stamford; there are about 7,000 or 8,000 in a population of about 110,000. It's been estimated that Bridgeport, in the city proper, has between 25% and 30% Hispanic population. Hartford would be comparable.

*Which means that, although nominally most of the Hispanics are considered to be Roman Catholic, or at least . . .*

Nominally is right, and the other thing to remember is the churchgoing and the non-churchgoing. Most of them are really unchurched as such. The newer immigrants are unchurched and non-churchgoing, so what would you say about their children . . . even less evangelized, less contact with the Gospel.

We've really got a sizeable potential congregation, or group, to deal with in Connecticut. I don't think it's a question of competing with any other denomination or any branch of the church, especially when we do define most Hispanics as nominal Roman Catholics.

*Is Rome really doing much in this line? Are they trying to recover what they have more or less lost over a number of years?*

I think the Roman Catholic Church is doing a lot of fascinating things in lots of areas. . . right there in Hartford with the new ministry of Bishop Rosazza. There's a whole new movement to train deacons . . . older vocations, and getting married men . . . the Diocese of Bridgeport is doing that here. There is an active and old Hispanic parish here in Stamford, with a very active ministry.

*What about the Evangelical or Protestant churches?*

areas, and especially in the cities — mostly among Puerto Ricans, where the Protestants have a longer history, and have done more on the Island, and more people have had more contact with the Protestant churches than ones from other Latin American countries. The Caribbean Hispanics have had more contact.

But the Episcopal Church, where it has done well, is because it is, in this regard, very much a bridge church. We always congratulate ourselves on being that. In the Hispanic situation, yes, it is very much that. It finds acceptance



Fr. Brown: The greatest mistake is to disregard the cultural diversity of Hispanics.

among many Hispanics because it is a Catholic church; because they're familiar with priests and they're familiar with the Mass. At the same time, it's attractive to those Hispanics who are seeking some of what we have and who can feel comfortable. They've experienced both the old Roman style of religion, and are not particularly drawn to the evangelical, pentecostal expression. In lots of ways, if we lose them, they're lost totally.

*I've heard that there has to be a real distinction made in approach, dealing with Hispanics from different countries, is that right?*

Absolutely. I think it is the greatest mistake to disregard the cultural diversity of Hispanics. And that really is a funny term. I would rather say "Latinos" or "Latin Americans," because we're talking about Hispanic Americans in a sense who have some contact or origin among the Hispanics. But you just have to be aware that you're taking in just this wide range of cultures — black, white, Indian — their origins are in Africa, Spain, and right here in America.

Ricans or Dominicans, you have to realize that people come here for different reasons, and different things motivate them to come to the U.S. Many came to escape Castro, while many to Ricans came to get work, or to join their family.

*In terms of Connecticut, is the particular pattern of one city being Puerto Rican, and another so else?*

In most cities here it's mostly Rican, and that's true for the north generally. In the southeast it's Cubans, and in the southwest it's Mexican or Chicanos. The South American population is increasing. In the past the city was New York first, then to move to other places like Bridgeport, like Hartford. It is more true now that the arrival is not New York. Increasingly Hispanics are coming to what I call small-to-medium sized cities in Connecticut, and in Massachusetts.

*You spoke earlier of developing indigenous aspects of the ministry; are you thinking in terms of what is called "sacramentalist" Canon 8 priests?*

That's an option which is used in some of the more remote areas; I'm not thinking of that. We already have a resource of Anglo priests to say. For lack of a better term, I'm thinking of some type of a deacon who would have leadership within these developing congregations, with them taking on a role.

It's unfortunate that our church cannot legitimize or affirm some of the ministry potential, outside of being a lay reader. At the IPH we try to have more sophisticated lay readers than so that we can have some lay readers who can be a little more than lay readers. They are not priests, and they are not exactly deacons (and the Training Program is something that the Institute hopes to help develop in the whole area).

For the time being, what we try to equip people to be a little more than a conventional lay reader would be a lay reader who has had some experience in the church in Panama. A lay reader did a lot more than what we have here. He would be in charge of a congregation for a period of time when there was no priest, not only conducting services, but doing some administrative work and even counseling as well.

*I gather then that, as work progresses, you're thinking of an identifiable Spanish-speaking congregation — with a name, like St. Christopher's — within an existing Anglo parish, which could have trained lay leadership, or perhaps a deacon, if the collar seems to be important?*

I think it's absolutely important to have someone with a collar on, regardless of the Hispanic cultural background of the Hispanic culture, not off on a lay ministry kick . . .

church, but I'm not off raising  
and waving it. For a long time  
e, the way we're going to do mis-  
to have priests. That's the way the  
has done it, and the Hispanic  
have as much right to expect this  
one.

*you working with the examining  
ns and the bishop to establish  
ing along the line of this type of  
?*

Nothing formal has been done. The  
I'm working closely with are not  
from Connecticut, but also from  
Massachusetts, New York, Long Island,  
and the dioceses in New Jersey. We're  
to come together. The Institute is  
an important role in that it's  
g people together to deal with  
we are all dealing with in our own  
situations.

Chairman of the National Commis-  
Theological Education Committee,  
in contact with people on a na-  
basis. It has to be dealt with on the  
front in our own dioceses, but at  
the time we are dealing with it na-  
tional. We just had a consultation in  
one of the issues we faced is the  
involvement of Hispanic priests. While  
there is an overabundance of priests for  
the church, this is certainly not  
the case for most of the minorities, especially  
Hispanics. We want to find a way of deal-  
ing with that canonically, and that's  
probably a tough one, but we have to do  
it now.

*any of the other nearby dioceses you  
mentioned a few minutes ago have a work-  
ing relationship to the Institute, or are they  
able to look to us for a resource person  
or leadership to help pull all this  
together?*

We do not have such an institute.  
The reason for starting the IPH was to be-  
come a sort of regional center for the  
South, and I think that's possible.  
Everything we have done has been  
done up to people in this entire area.  
I'm going to Los Angeles soon to consult  
with the Province VIII Hispanic Com-  
mission supporting some of the exist-  
ing ministries they have. That might be  
an opportunity for them to begin there  
at a sort of center similar to the In-

*more helpful to have a Hispanic  
priest than an Anglo who is able to say  
Spanish?*

It definitely does help. Bridgeport is at  
a place where it is definitely needed.  
The people need a Hispanic priest  
and would understand the cultural  
background. However, I do see it as a  
team ministry. I think that's one  
of the things that's being proposed. So  
I don't see that the Hispanic congrega-  
tion going off by itself and trying to set  
things on its own, but we are one  
team. Through the team idea which is  
being proposed here, where people would

church stands to enrich. I think it's  
very exciting.

*Do you see this as helping to break down  
some of the hostility which less recent ar-  
rivals have toward the more recent im-  
migration of Hispanics?*

It certainly is one of the hopes of my  
ministry. It's one of the reasons for me  
being in the Episcopal Church. If it were  
not for that aspect, many times I would  
despair. What gives me great hope is  
that I myself am a product of the mission  
of the church. Had it not been that the  
church had reached out into Panama —  
even though I was a grandchild of West  
Indians who had come from one of the  
bastions of Anglicanism in the British  
West Indies — I would not be here.

I have to believe that somehow the  
Holy Spirit is involved in it; that my  
being here is not an accident at all. I  
think of all these different options that I  
have: because I'm bilingual, and because  
I'm from Panama, and because I have  
experienced the Hispanic and West In-  
dian and American cultures, I see great  
hope.

I've seen the church operate in  
Panama. I think the people who have  
been involved in this ministry that I've  
come in contact with are, by and large,  
motivated by the fact that we can be a  
reconciling force. That's what gives me  
great hope, and makes me carry on. I do  
think the Episcopal Church has a particu-  
lar kind of role to play. It's not easy.  
Part of what we do as the Institute has to  
be somehow breaking down those  
cultural barriers.

*What do you see for the long-range  
future of the Institute in the diocese, and  
how do you feel that your work is received  
and supported?*

For us, the Institute is a permanent in-  
stitution. I think we are trying to initiate  
certain things and support them for a  
while, so that a core of leadership would  
be provided to the church. After that has  
been done to some extent, I think that  
then it would take off on its own, and we  
would go on to another stage, and I don't  
know what that would be. I don't see the  
Institute, in its present conceptual form,  
operating indefinitely; so that it does  
have a beginning and an end, and work  
to do in-between.

I have felt, from the very beginning, a  
lot of support from Bishop Porteus and  
from the Executive Council. There's  
work to be done that hasn't been done,  
on lots of levels, but I don't think that's  
the fault of any of us. People haven't  
really come to grips with the fact that  
the Hispanic population is here as a per-  
manent group of people — not just here  
today and gone tomorrow — they're a  
real community.

I have good days and bad days, but by  
and large I feel very supported by people.  
I always want more people to call me and  
get involved and to support the work.

*of Hispanic ministry through your connec-  
tion with the National Commission for  
Hispanic Ministry?*

The Hispanic Commission, as it's now  
constituted, was just re-formed in 1977  
after some change in personnel and na-  
tional staff. I think the effort now is how  
we, as a National Commission, can help  
develop and support our own congrega-  
tions, so that they in turn will be better  
able to work in their local communities  
in all areas of ministry.

We never have enough money to do  
what we want to do, but with the little  
money we have, the pattern of funding  
for the past two years has been to look at  
some of the local congregations who are  
attempting to do ministry with Hispan-  
ics and to help them.

*Didn't there come some thrust for a new  
direction out of a Consulta you attended  
in Los Angeles earlier this year?*

There was a feeling among us  
Hispanics that we are terribly dis-  
organized, and that we needed to be  
organized. We're in a church where peo-  
ple have to organize themselves to get  
things done. It was a rude awakening for  
the Hispanics. For people who are, as we  
are, powerless within the church and dis-  
enfranchised, the question of empower-  
ment and autonomy is going to come  
about only as we organize ourselves and  
are able to find our place within the  
church, so that we can contribute to the  
church and thereby empower our own  
ministries and our abilities to minister to  
other people.

*I think you mentioned something about  
establishing a Hispanic caucus?*

We have gone about the business of es-  
tablishing a caucus here in the north-  
east, and hopefully by General Con-  
vention we will have something like a na-  
tional caucus. We've been working very  
hard on that. We want to make this the  
General Convention of the Hispanics —  
the Year of the Hispanics. I think we  
have to have visibility, we have to have a  
voice. It will be a tremendous help in  
terms of morale if we can present a  
unified front.

*Won't you be competing for a place in  
the sun with the already well-established  
Union of Black Episcopalians, and now  
the Urban Bishops Conference?*

Most of these people are very con-  
cerned about the Hispanic element in  
the church. It came out very clearly in  
the hearings. They're very supportive of  
it. In fact I don't see how they could help  
doing so.

*You said earlier that you are the chair-  
man of the Theological Education Com-  
mittee of the Hispanic Commission. That  
indicates the commission is concerned  
about seminary training —*

About preparation for ministry, any-  
way.

*Is that in terms of trying to recruit more*

*Continued on page 14*

## Award for Journalism

Many complaints are made that the reporting of religious news in the secular media is often misleading. Few efforts are made, however, to improve the situation. One notable effort is the Leidt Award. This is conferred each year by the Episcopal Church on a journalist for excellence in reporting religious news in secular press. We congratulate the winner for receiving such a prize and we congratulate the church for bestowing it [see page 6].

Having been associated with the establishment of this award some years ago, your editor continues to follow it with interest. The excellence of the credentials of the 1978 judges is noted, and the ecumenical basis of their selection gives added dignity to this honor. At the same time, we express surprise that, without exception, the judges are associated with the publications of other Christian bodies. After all, this is an award conceived and bestowed by Episcopalians. An Episcopal judge, reflecting whatever insights our tradition has to offer, and expressing whatever sensitivities Episcopalians feel, would seem an appropriate addition to the panel in the future.

## Vacations

Not everyone takes a vacation, and not everyone needs to. Some people who do, prefer it at other times of the year. Yet, by and large, a great many of us take time off from our work, or have longer weekends, or travel to visit friends or relatives during summer.

For some it is a hectic, exhausting time marked by

sunburn from the beach, fatigue from travel, and what after spending too much money. Many families quarrel when they suddenly have extended time together. Many marriages are blemished or broken by temptations offered at summer gathering places. Not all of us survive the summer without major calamities, but with some awareness that it was not quite what we should have been.

THE LIVING CHURCH offers some suggestions to make summer a little better:

- (1) Don't aim to do too much. A few things done and enjoyed are better;
- (2) Get variety. If your life is normally spent indoors or at a desk, try to spend time out of doors. Try to see some different people or have different experiences;
- (3) Give your mind some exercise too. Read a book or two. If you normally read a lot any time, read a different sort of book this summer. Go to a play, concert, museum, or zoo;
- (4) Spend time with your family. This need not involve massive family projects. Years later, boys and girls will treasure the memory of sitting quietly on a backporch at night with a parent or grandparent, uncle or aunt, or having an ice cream cone together on a hot afternoon, or taking a walk together and talking about their own interests; and
- (5) Last but not least, remember that God is just as concerned with your summer as he is with your winter. Summer offers unique opportunities to recognize his presence and to offer prayer and praise. Christians take vacations with God from God.

## BOOKS

### Old Standby Still Stands

**OUR CHRISTIAN HERITAGE** (Revised & Expanded Edition). By **Powel Mills Dawley**. Morehouse-Barlow. Pp. 249. \$5.25, paper. (Leader's Guide, \$2.25, paper).

A new, updated version of a good old standby is back, which should prove useful for late high school to adult study groups, individual reading, and as a resource in parish libraries. It is intended to provide "an understanding of the heritage of the Episcopal Church by placing its tradition within the larger perspective of the continuing life of the Christian Church."

Three overall impressions please this reviewer. The author is a recognized scholar who not only knows his history but knows how to "manage" it in a volume of this size and scope. More than an excellent writer, he is a story-teller

who weaves the events and interpretations of the past into a fascinating narrative. Frequent attempts are made to relate the past and present, using the lessons of history to illustrate situations here and now.

One can find a few specific things to criticize. There is no mention at all of St. Thomas Aquinas and medieval scholasticism, very little explanation of Islam and its dramatic expansion, and barely any account of the contribution of blacks to the development of the Episcopal Church. Several typos mar the publication, most notably the statement on page 197 about the Chippewa John Johnson En-me-gah-bowh being ordained deacon in 1859 and priest in 1857!

A 32-page Leader's Guide by the author provides chapter by chapter review, references, and points for discussion. It should be helpful in classroom settings.

(The Rev.) A. PAUL NANCARROW  
St. Jude's Church  
Fenton, Mich.

### Missionary Theology

**THE OPEN SECRET.** By **I. Newbigin**. Eerdmans. Pp. 214. paper.

At this time in history, it is important to have a clear theology of mission that includes insights provided by Christian leaders of the Third World. I. Newbigin, in *The Open Secret*, has presented a theology that points to the ongoing work of world missions in the context of current history and changing circumstances.

As a former missionary in India, General Secretary of the International Missionary Council and Associate General Secretary of the World Council of Churches, he is qualified to give a statement of the nature, authority and world mission. He maintains the threefold foundation for mission: proclaiming the Kingdom of the Father, sharing the life of the Son, and bearing witness of the Spirit.

Throughout the book the author addresses issues that polarized the church in its outreach. Rather than taking

now torn and recognize the presence of Christ. One dichotomy is dealt as follows: "Christian programs for love and compassion are severed from proper roots in liturgical and sacramental life of the congregation; and so character as sign of the presence of God, and risk becoming mere crusades led by moralism which becomes self-righteous. And the life of the worshipping congregation, severed from its proper ex-pression in compassionate service to the larger community around it, risks a surviving existence, serving only the needs and desires of its members."

In many British scholarly writings, the topic begins with the summary of a particular advocate. It takes careful reading to discern the author's own views — whether he has about liberation theology, dialogue with other religions, the place of Christianity in history, ecumenism, Church Growth Movement and other matters that concerns effecting missions. John L. Newbigin sees the calling of men and women to be converted, to forsake all, and to be part of his community to be always the center of mission. However, at no place did he point out that over one-half of the world's population is non-Christian. He dislikes the missionary strategy. The choosing, and sending depends on the work of the Holy Spirit. That is a truth to be remembered, yet it will require planning and prayer for the church for the task in this fallen church that prays and studies to be able to encourage those called to do cultural work. The missionary will be raining before he can be free to do his expression of Christianity to be understood by other cultures and religions that do not hold on to the belief in "a total conditional commitment to Jesus Christ as the One who all authority in-

I commend this book highly. Those who take the time to study Bishop Newbigin's theology of mission will find many points of view coming into focus, to move forward to share with all, and the open secret entrusted to the

E. LOUISE HANNUM  
Episcopal Missionary Community  
Pasadena, Calif.

## or Meditation

**NING IN ROME: Reflections on Solitude, Celibacy, Prayer, and Contemplation.** By Henri J. Nouwen. New York: Image. Pp. 110. \$3.95 paper.

Though originally intended for members of religious orders, Fr. Nouwen's reflections have much to say to the laity as well. For example, he speaks of celibacy as an element in every man's life, the part of marriage and family which "makes space" for God.

conversion of our unceasing thoughts; solitude is considered as an essential element of true community; and contemplation is viewed as a receptivity to God which, through the discipline of simplicity and obedience, permits us to become transparent ministers.

This little book is packed with food for meditation.

HELEN C. METZ  
Erie, Pa.

## Dispelling Illusions

**THE MAZE OF MORMONISM.** By Walter Martin. Vision House. Pp. 377. \$5.95.

*The Maze of Mormonism* is a fascinating view of the theology and methodology of what is now a major American religious community. From its humble beginnings in the early 1800s in upstate New York, the Mormons now claim four million members, over one million more than the entire Episcopal Church!

Walter Martin's latest book on cults offers strong documentation of the differences between Mormon theology and historic Christianity; he has included adequate footnotes and alternative sources to show that his case does not rest solely on isolated instances of inconsistencies within the Mormon maze.

To demonstrate that 19th century Mormon preachers had adequate time to prepare their sermons for publication from verbal transcripts, he includes statements by men such as Brigham Young attesting to the fact that their sermons were adequate reflections on the nature of Mormon theology. What disturbs many present-day Mormon leaders is that such statements by their spiritual ancestors tend to undercut their modern theories that the sermons contain many errors in transcription, and thus the theological maze emerges.

Martin is at his best in the theological and biblical realms. His research clearly demonstrates how Mormon teachings frequently deny basic Christian doctrines such as the propitiatory sacrifice of Jesus in favor of the revelations of Joseph Smith and the teachings of Young: "If you want to know what to do with a thief that you may find stealing, I say kill him on the spot [emphasis added in the original], and never suffer him to commit another iniquity . . . if I caught a man stealing on my premises I should be very apt to send him straight home, and that is what I wish every man to do, to put a stop to that abominable practice in the midst of this people" (Young: *Journal of Discourses*, 1:108-9). To prove his point, Martin documents 14 similar statements from Mormon leaders which leave little doubt as to their beliefs in this regard.

cludes a description both of how Mormon evangelists use the "passing of authority" to sidestep difficult questions and also how Christians may counter these tactics in constructive ways. He also includes practical methods for evangelizing members of the Mormon religion.

Much of the material in this book has been reported elsewhere (often first by Martin) but this in no way detracts from the total effect of the book. Overall, this is an easily readable volume which should dispel for its readers any illusions they harbored about the Mormon Church and its theology.

(The Rev.) JOEL A. MACCOLLAM  
St. Mark's Church  
Glendale, Calif.

## Vintage Niebuhr

**AN INTERPRETATION OF CHRISTIAN ETHICS.** By Reinhold Niebuhr. Seabury/Crossroad. Pp. 150. \$6.95 paper.

The republication of this early Niebuhr text almost 45 years after its first publication is to be applauded. The text is historically significant. It is Niebuhr's first theological defense of his Christian realism. While *Moral Man and Immoral Society* published three years earlier in 1932 destroyed liberal pretensions about Christian culture and the inevitability of progress, it did not develop fully the understanding of the Christian view of sin and grace which undergirded its realpolitik with its view of justice as balance of power. Though ultimately superseded by the two volumes of *The Nature and Destiny of Man* published in 1941 and 1943, *An Interpretation of Christian Ethics* is a clear, first statement of Niebuhr's theological grounding.

Niebuhr uses, as throughout all of his writings, a dialectical style in which he points to what is distinctively Christian by contrasts drawn from the broad spectrum of Western intellectual history. On the one hand, Christianity does not identify God with nature and history as in naturalism, secularism, liberalism, pantheism, natural monism, rationalism, and Marxism. On the other hand, Christianity does not remove God from nature and history as in the otherworldly dualism, idealistic dualism, mysticism, and what Niebuhr simply calls Christian "orthodoxy." Rather, Christian faith is a prophetic religion where God is understood as a loving will which calls humans to love as a moral ideal.

Besides its historic interest and its introduction to Niebuhr, *An Interpretation of Christian Ethics* still provides a mapping of Christian claims which is provocative even if so broad as to be not always accurate.

(The Rev. Prof.) TIMOTHY F. SEDGWICK  
Seabury-Western Theological Seminary  
Evanston, Ill.

By GILBERT RUNKEL

## Man's Extremity

It was evening. And just before the people of the parish I was visiting for the weekend left for the night, they "counted off" — to see whose home they would go to the next morning for coffee. As a non-member of the parish, I didn't have to take a number — and could attend any of the "coffees" I might care to (or go to the one that would be provided at the church).

The next morning was cold and rainy. And by the time the members of the parish were ready to go to the various homes, I had already decided to remain at the church. But, at the last moment, I changed my mind — and joined a dozen or so people at the home of a couple I had never met.

The conversation was centered in Christ — and life, and death, and resurrection (and life's purposes during our sojourn on earth). And, as it continued, I noticed a young woman who (while remaining silent) seemed to be becoming increasingly disturbed — almost terrified by what was being said. On occasion, she would try to smile. But the smile was always forced — and quickly faded.

I sensed that she was finding it difficult to face up to what was being said about life and death (and life's purposes). But I realized that (with a dozen people in the room) there was no way I could approach her without causing her embarrassment.

So, as the meeting broke up (with the members of the group preparing to go back to the church), I turned to her, and said, "How goes the battle?"

She tried to smile. But the smile wouldn't come.

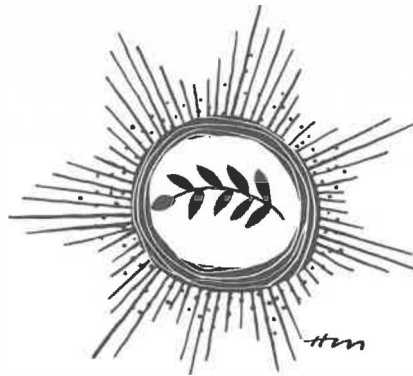
I let her know that I could see that there was a civil war going on inside her, and asked her why she had never talked about her problems with some friend in the parish — or with her rector.

She hadn't talked to anyone, she said, because she was not a member of the church and didn't even know the rector's name — her presence at the "coffee" resulting from the fact that she had

phoned a friend the night before to tell her that she was going to commit suicide.

She didn't know that her friend was a member of a church. But her friend knew that *she* needed help — talking to her, and listening to her until almost five in the morning (when, from sheer exhaustion, she fell asleep).

Awakening with a start, shortly before seven, the friend dressed quickly — and raced to the young woman's house, almost terrified over what she might



find. And when she arrived, she found the young woman asleep on the floor — her telephone still clutched in her hand.

She woke her up — and invited her to go to a meeting that some people from her church were having: the "coffee" that I had decided not to attend (but to which I went on the spur of the moment).

I cannot say that I was led to go there "by the Spirit of the Lord." The most I can say is that there are often "divine coincidences" — "happenings" that enable people to be Christ's hands and voice.

We talked for a while, the other members of the group apparently realizing that our conversation was private. She told me how close she had come to "doing an awful thing" — and how guilty she felt about even thinking of suicide: her

being that "nobody really loves me. I asked her why she hadn't sought the help of God — or the help of some church — before she had come to where she was the night before: an "almost suicide." Her answer was that she knew "not even God could forgive" her for what she was against (and the world) in general — and she was sure that seeking Christ could do any good.

I said, "You tell me that you feel about what you almost did. Would you like to be forgiven? Would you like to know that you didn't have to feel guilty about it?"

She said that she would, but that her thoughts about suicide were evidence that she didn't *deserve* forgiveness — or his love.

I thought for a moment. And then I said, "Do you know what the Gospel is? Jesus Christ — hanging on his Cross with his arms stretched out, looking at us, and saying, 'Despite what you have done to me, I still love you.'"

And then I said, "The Lord's arms are open to you. That is why you can know yourself forgiven. The Prodigal Son could feel (and know) himself forgiven — because his father accepted him back with open arms. And in your own life — as a little girl — didn't your mother's love for you make it possible for her to welcome you back to the home no matter how far away you may have strayed? And weren't you content to be peaceful when she held you in her arms and told you how much she loved you?"

I suggested that she talk to the rector of the church. And then we parted. When I got back to the church, I told my friend that it might be well to tell the rector as much about this lonely person as (in good conscience) she felt she should.

I had done all that I could. It was likely that I would never see her again. Someone else would have to help her realize that God loves her. Someone else would have to help her come to the congregation of Christ's flock where someone she could come to know and trust.

I do not believe our Lord expects us to "make disciples" at a single session. Sometimes the task is slow. And sometimes we fail. And sometimes we leave the completion of the task to someone else — someone who knows "thou shalt do it better than we do (and we will have a daily relationship).

I planted. Someone else would have to water. And we would have to leave the harvest up to the Lord.

Man's extremity is always God's opportunity — if someone is there to see it and to extend God's love.

We cannot always fish where we want to. Sometimes we have to fish in a place that some "divine coincidences" have placed us.

ics to go to seminary, or to get vries to include in their curriculum. *Hispanic studies?*

his point the thrust of the commit- toward attracting and recruiting Hispanics for the ministry, and inding ways to train them. Those ore available now outside our ination than within it. New York gical Seminary has one, and Mc- ck Seminary in Chicago has one, pecific Hispanic programs, for ex- . None of our seminaries, except [Episcopal Theological Seminary Southwest] is taking a long, hard

e individuals, like Harvey Guth- e interested. Dean Holmes and the who have been working on the gical Education by Extension at ee are interested in what they can rovide resources, not only for or- on but just to train people.

*Do you think there is some kind of open- ming along in our seminaries that*

*Episcopal ones?*

I don't know. I would think that with some kind of coordinated effort of the seminaries — say Berkeley and General and the Institute — we might be able to provide something of a model or the resources that, taken together, somehow would provide training for Hispanic candidates.

At this point, the program would have to be tailor-made for Hispanics. For me, it would have to involve some form of education within the context of the Hispanic community; some form of contextual education, some kind of study, reflection, action model that I'm leaning towards.

Some Hispanics could benefit from Sewanee's TEE program if it were translated into Spanish, although it is still Anglo oriented, but it would be more helpful if the IPH and others could modify it to be used with the type of lay person we are dealing with mostly.

*I know it's not possible to see all the way into the future, but do you see yourself pretty much permanently involved in this*

*try?*

Hopefully not, but for a while at least. I'm a student of sociology and anthropology too, so that I see myself in a whole, somehow involved in teaching. A chance where I get to do this kind of ministry, and to use some of the uniqueness that I am, in working with people and in working within the church. Where that's going to take me I don't know.

I think that if the Episcopal Church could just reach out in this mission field, that there are some exciting times ahead. If we could understand, and commit ourselves in larger ways than we are right now — in taking some more initiative and leadership in this area, in having some vision about it. Our seminaries could play a greater role, for instance. Our commissions on ministry ought to think a lot more about what people come up for ordination. To me, the cities are the mission field, and Hispanics make up a big part of that, and there's a great opportunity there for the Episcopal Church.

# CLASSIFIED

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## BOOKS

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**are of The Living Church, 407 E. an St., Milwaukee, Wis. 53202**.

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## WANTED

**THE ENGLISH MISSAL** (altar edition). Used or new. Wanted by this Detroit parish to send to the Cathedral of St. Cyprian in Kumasi-Ghana. Please contact **St. Matthew's and St. Joseph's Church, 8850 Woodward Ave., Detroit, Mich. 48202**. Missal is badly needed as it is used daily.

**WANTED:** Pedestal Paten. Write: **Grace Church, 36 Third St., Waterford, N.Y. 12188**.

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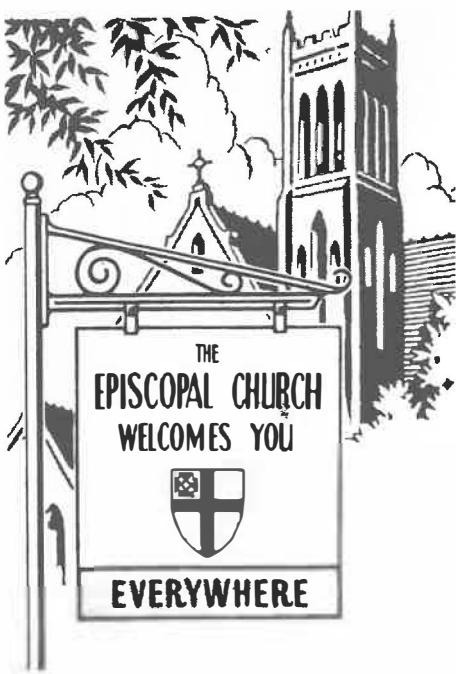
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## DENVER, COLO. (Cont'd.)

**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

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Warner, M.S.M., M.Div., r  
Masses: Sun 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

## STERLING (and YUMA), COLO.

**ALL SAINTS** Second Ave. & Phelps  
Sun Eu 7:30, 9:30; Wed 7; Thurs 7; Fri 9:30. At **YUMA,**  
**COLO:** Sun Eu 7:30 (in the bank community room)

## LAKEVILLE, CONN.

**TRINITY** Lime Rock, Rt. 112 (one mile off of Rt. 7)  
The Rev. F. Newton Howden, r  
Sun Eu 8 & 11 (MP 2S & 4S)

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Informal HC 9:30, Service & Ser 11; Daily 10; HC  
Wed, HD, 10, 1S & 3S 11

**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 7; also  
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,  
EP 6; C Sat 5-6

## CLEWISTON, FLA.

**ST. MARTIN'S** 207 N.W.C. Owens  
The Rev. John F. Mangrum, S.T.D., r  
Sun MP 8:30, Eu 10. Daily MP 8, EP 5. Wed Eu 7 & 10

## 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.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## JEKYLL ISLAND, GA.

**ST. RICHARD** (at Methodist Church)  
The Rev. Samuel E. West, D.D., (Ret.), v  
Sun Eu 8:30

## CHICAGO, ILL.

**CATHEDRAL CHURCH OF ST. JAMES**  
North Wabash Ave. at Huron St.  
Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

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

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and L  
The Very Rev. Eckford J. de Kay, dean Near the  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 8:  
Tues, Thurs, Sat: 10 Mon; 12:15 Tues, Thurs, Fri; 5  
Daily office at 12 noon. Cathedral open daily.

## FORT WAYNE, IND.

**ST. ALBAN'S** 7308 St. S.  
Sun 8, 10 & 7 Eu; Wed 7

## BOSTON, MASS.

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

**ST. JOHN THE EVANGELIST** Be  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## GREAT BARRINGTON, MASS.

**ST. JAMES'** Main St. at St. James  
Canon Pierce Middleton, r; William Doubleday, a  
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon  
Mon-Fri 5

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**MARINERS' CHURCH**, 170 E. Jefferson  
Sun 8:30 & 11  
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**ST. JOHN'S**, Woodward & Fisher Fwy.  
8 & 11

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Corol  
The Rev. Russell Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Wed. 5 Eu Spiritual He

## PAGE — Lake Powell, ARIZ.

**ST. DAVID'S** Aqua and 7th St.  
The Rev. Richard M. Babcock, v  
H Eu 6:30 & 10

## HARRISON, ARK.

**ST. JOHN'S** 704 W. Stephenson  
The Rev. Stuart H. Hoke, r; the Rev. Harold Clinehens, c  
Sun H Eu 8 & 10

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th and Spring  
The Very Rev. Joel Pugh, dean  
Sun 7:30, 9:25, 11

## LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Benjamin V. Lavey, r; the Rev. Thomas M.W.  
Yerxa, ass't; the Rev. Donald Wilhite, Jr., ass't; Jared  
Jacobsen, Dir. of Music  
Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11;  
Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS  
Wed 10. Holy P first Sat 5-6

## 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

## DENVER, COLO.

**ST. MARK'S — ALL SOULS MISSION FOR THE DEAF**  
1160 Lincoln St. 839-5845  
Sun 8 & 10 (interpreted American Sign Language); Daily HC 7  
ex Wed noon. All services the Book of Common Prayer 1928



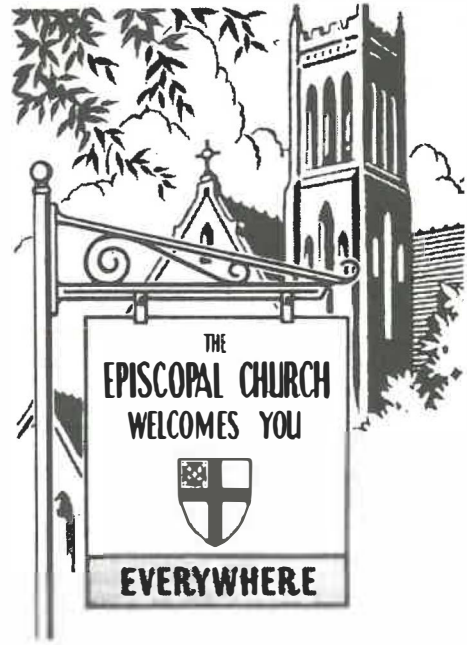
Chapel of Christ the Lord, Episcopal Church Center, New York, N.Y.

**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.

Continued on next page



(Continued from previous page)



**RK, N.J.**

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

**ALO, N.Y.**

**S-GRACE** Lafayette & Richmond  
Peter W. Bridgford, the Rev. Dr. Robert G. Pope  
O. Tues HC & Unction 11

**VA, N.Y. (Finger Lakes Area)**

**R'S** Lewis & Genesee Sts.  
Smith L. Lain, r  
s 8 & 10. Wed 12 noon with healing. Wkdy as anno

**BEACH, L.I., N.Y.**

**S OF JERUSALEM** West Penn & Magnolia  
Marlin L. Bowman, the Rev. Glenn A. Duffy, the  
aniel Riley  
; Sat Eu 5

**ORK, N.Y.**

**IAL CHURCH OF ST. JOHN THE DIVINE**  
and Amsterdam Ave.  
9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ  
; anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15  
Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

**HOLOMEW'S** Park Ave. & 51st St.  
Thomas D. Bowers, r  
(Rite II); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
& 3S). MP & sermon 2S, 4S, 5S. Wkdays 12:10 H Eu  
urs: 8 H Eu & 5:15 H Eu Wed. 5:15 EP Tues &

**Y** 1393 York Ave., at E. 74th St.  
nt, r; L. Belford; J. Pyle; W. Stemper; C. Coles  
5, 11. 12:15 HC, & Wed 6

**AL CHURCH CENTER**  
**OF CHRIST THE LORD** 2nd Ave. & 43d St.  
arist, Mon-Fri 12:10

**TIUS** 87th St. and West End Ave.  
oward T. W. Stowe, r; the Rev. Brad H. Pfaff  
n 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

**KENNEDY AIRPORT**  
**ANT/ecumenical CHAPEL** Center of airport  
Marlin Leonard Bowman, chap. & pastor  
Chapel open daily 9:30 to 4:30

**THE VIRGIN**  
etween 6th and 7th Avenues  
7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass  
0, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,  
-6, Sun 8:40-9

**IAS** 5th Avenue & 53rd Street  
John Andrew, D.D., r; the Rev. Gary Fertig, the  
ld Lafferty, the Rev. Leslie Lang, the Rev.  
ross, honorary assistants  
9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC  
0 & 5:30, EP 5:15; Tues HS 12:10; Wed SM  
rch open daily to 6.

**TRINITY PARISH**  
e Rev. Robert Ray Parks, D.D., Rector  
**HURCH** Broadway at Wall  
Bertram N. Herlong, v  
; 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Thurs HS 12:30

**S** Broadway at Fulton  
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 Pursel, 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

**UTICA, N.Y.**

**GRACE CHURCH** Downtown  
The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c;  
the Rev. L. C. Butler  
Sun H Eu 8, H Eu & Ser 10; H Eu Tues 12:10; Int daily 12:10

**BLOWING ROCK, (Western) N.C.**

**ST. MARY'S OF THE HILLS** Main St. (nr. Bl. Rdg. Pkwy)  
The Rev. Robert J. McCloskey, Jr., r  
Sun Eu 8:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed  
MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

**PHILADELPHIA, PA.**

**ST. MARK'S** 1625 Locust St.  
Sun Eu 8:30, 10, 5:30; Mon, Fri 12:10; Wed 12:10 LOH;  
Tues & Thurs 7:30, Sat 10

**CHAPEL OF THE REDEEMER**  
Merchant Seamen's Center  
249 Arch St. (cor. 3d & Arch Sts.)  
Eu Tues & Thurs 10:30. Sat 7:30

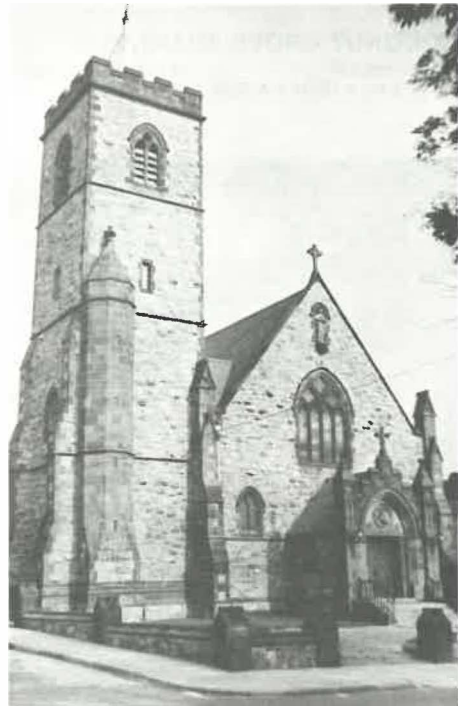
**NEWPORT, R.I.**

**ST. JOHN THE EVANGELIST** 59 Washington St.  
Traditional 1928 Prayer Book Services  
Fr. Henry G. Turnbull, r Tele. (401) 846-1324  
Sun 7:30, 10 (Sung). Fri 10

**TRINITY** Church & Spring Sts.  
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams  
Sun HC 8, 10 (1S & 3S), MP 10 (2S & 4S); Wed HC 11; Thurs  
HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.

**MYRTLE BEACH, S.C.**

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. Dr. H. G. Cook, r; the Rev. Geoffrey R. Imper-  
atore, ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S).  
Thurs HC 1; HD as anno



St. John the Evangelist Church, Newport, R.I.

**PAWLEY'S ISLAND, S.C.**

**ALL SAINTS PARISH**, Waccamaw  
River Rd. at Chapel Creek  
The Rev. D. Fredrick Lindstrom, Jr., r  
Sun Eu 8, 10 (MP 2S, 4S); Wed Eu 10

**CHATTANOOGA, TENN.**

**ST. THADDAEUS'** 4300 Locksley Lane  
John L. Janeway, r; Richard K. Cureton, ass't  
Sun Eu 8 & 10; Wed 10; HD 6:15

**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, MP 10:30 (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

**SEATTLE, WASH.**

**HENRY CHAPEL**, The Highlands (N.W. 155th St.)  
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d  
Services: 7:30 & 11 (1928 Book of Common Prayer used  
exclusively)

**SPOKANE, WASH.**

**HOLY TRINITY** West 1832 Dean Ave.  
The Rev. Robert D. A. Creech, S.S.C., r  
Sun Masses 8 & 10:30; Tues 12:10; Wed & Sat 10; Thurs  
6:30; Fri 7; C Sat 5:30

**MADISON, WIS.**

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 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