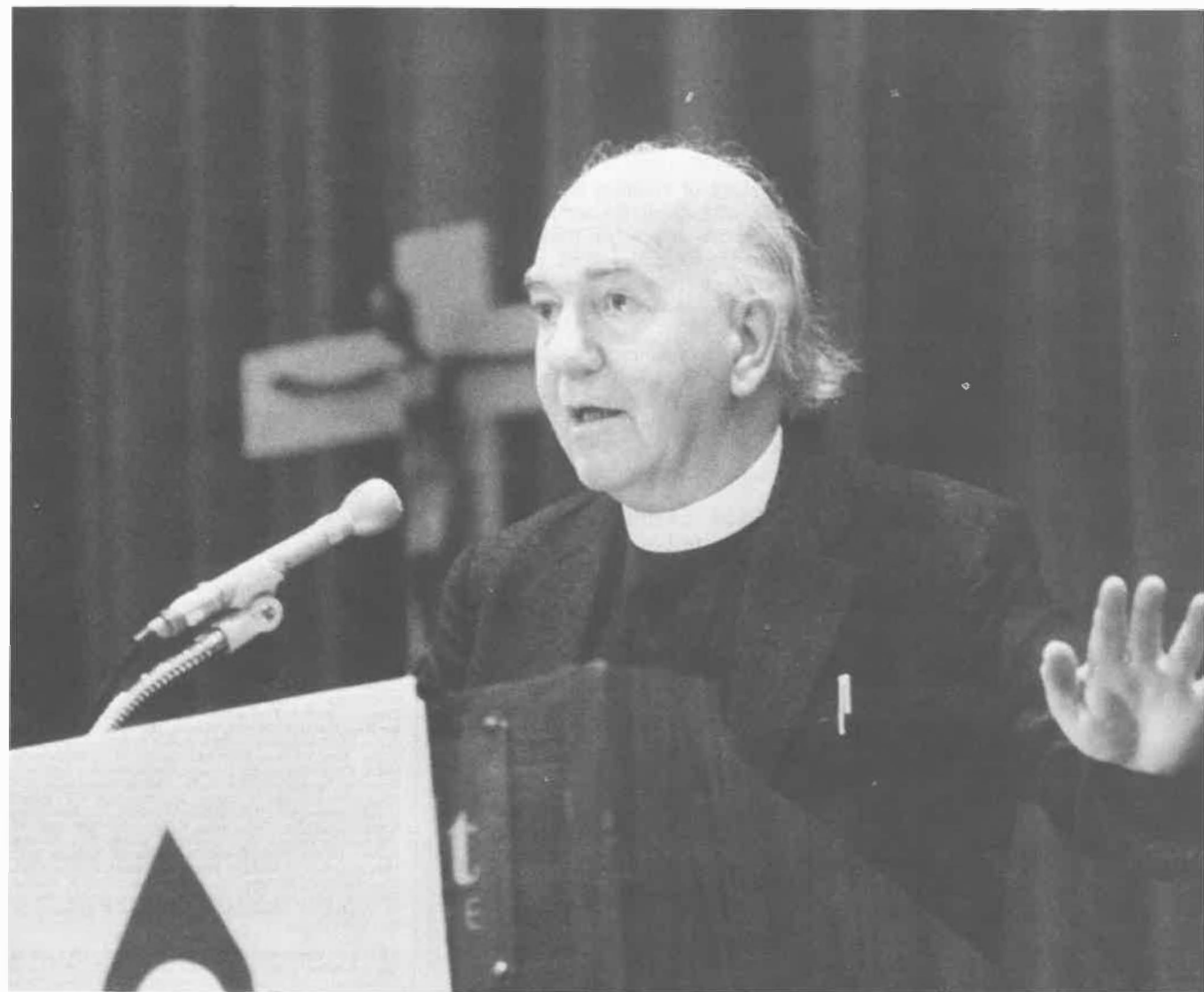


# THE LIVING CHURCH



The Rev. Dr. John Macquarrie at Trinity Institute: The image of God in man is not simply an individual quality of each of us [p. 6].



# LIVING CHURCH

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## A Time of Denial

Lent has a positive side, intended to firm and perfect the humanity God created, it also has a most negative side. As we unendingly to grasp control, use, possess, or de- what we encounter around us, Lent the simple response: *No*.

The Bible readings appointed for the 1st Sunday in Lent this year express strikingly. The story of Abraham and on the mountain in the land of Mo- s one of the most familiar in the Old ment. Yet it remains, for Christians Jews alike, one of the most arresting. at God would give to Abraham the mand to slaughter his son, and that ham would not hesitate to obey it, ly runs counter to all our feelings. Only survives, the tribe of Abraham survives, you and I only survive, use a lamb/Lamb has taken our

In the Gospel, Jesus says one must one's self, and take up one's cross. ould accept (even if we did not always ) a command to deny our errors, or shortcomings, or our past, or our

But this is much more devastating ) deny one's self, and take up one's

crucifixion was the most despised and iliating form of execution the Ro- s inflicted on conquered people. s life, one's self-respect, the worth. ne's very existence was apparently oyed.

Does Christianity really teach that we worth nothing whatsoever?

Clearly it does not. We were created l in the first place and God's work is totally undone. The Son of God, fur- more, gave himself for us. Christian- does affirm our basic and original nness, both in nature and in grace.

But, any and all of our good qualities assets can be and often are mis- led. We have no strengths or virtues ch are fool-proof guarantees against ire sin. Indeed, virtues commonly

lead to pride which opens the door to every evil.

The story of creation in the Book of Genesis, with its simple and almost child- like narrative of how we were made and then ate the forbidden fruit, puts before us this mysterious but basic fact of life: We were made good but we act very badly.

The way to healing, the way of good- ness, the way to wisdom is to accept the reality and the urgency of the *no*. In God's mercy we will not all be slaugh- tered or crucified. The lamb in the thicket, the Lamb on the cross, is still there.

In Jewish tradition the mountain of Moriah is identified with the hill on which the temple was later built at Jerusalem. In Christian folklore, the tree of the cross was supposed to derive from a seed from the fatal tree of Eden. In some strange way, these things fit together.

H. BOONE PORTER, Editor

Into this tiny place  
I call my own,  
Oh Lord, please come  
to live, my honored guest,  
that I might learn  
to recognize and love  
in each person  
that I meet,  
and rejoicing  
kneel with You  
to bathe  
their weary feet.

**Arden G. Thompson**

### DEPARTMENTS

<b>Books</b>	<b>13</b>	<b>Letters</b>	<b>4</b>
<b>Calendar</b>	<b>14</b>	<b>News</b>	<b>6</b>
<b>Editorials</b>	<b>11</b>	<b>People and Places</b>	<b>14</b>
<b>First Article</b>	<b>2</b>		

### ARTICLES

<b>Arctic Ministry Center</b>	<b>Leslie Fairfield</b>	<b>8</b>
<b>Your Best for His Service</b>	<b>David Robinson</b>	<b>9</b>
<b>Religion and Politics</b>	<b>Richard Humke</b>	<b>10</b>

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## Lack of Fire

Fr. McCauley's article on good preaching [TLC, Feb. 3] certainly reveals our rationalization, but now that I do not have to listen to my own voice every Sunday, I have discovered a few things which might help.

The contents of most sermons are good, but do not have an underlying purpose which keeps them from wandering, and because the point is not clear, there is no preaching with fire or an interest to move the hearers to action or commitment.

Secondly, we Episcopalians seem to believe that people are moved by their intellect; most men and women are moved into action by their emotions. We need to learn from our Protestant brothers how to use stories and illustrations as well as quotations which touch men's hearts.

Reading and study are the foundation for good sermons. Calling and pastoral visitation supply the living context for preaching; but, if it is only an intellectual exercise which fails to touch the heart, it is in vain.

(The Rt. Rev.) JAMES L. DUNCAN  
Retired Bishop of Southwest Florida  
Coral Gables, Fla.

## Fathers and Sons

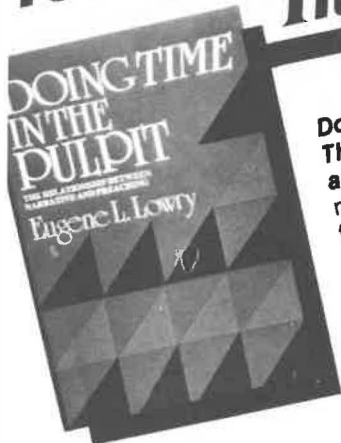
I have read with great interest both Bishop William Swing's and Miller Cragon's recent articles concerning the disappearance of young men in the church's ordained ministry [TLC, Dec. 2 and Jan. 20]. Both seem to agree that this absence is regrettable and perhaps indicative of a growing trend — even toward an all female priesthood.

It is my belief that the church cannot have young men (sons) in the ministry unless they are welcomed with concern and love by older men (fathers). While not excluding other factors, sons need fathers, so the real question for me, as someone who has been an ordained Episcopal priest for six years and is 41 years old, is not where have all the young sons gone, but *where have all our fathers gone?*

Through these years of my direct involvement in the parish ministry of the Episcopal Church, beginning with the year I entered seminary in 1975, it has undergone major outward changes regarding ordination and worship. For those people opposed to such changes, it is my experience that they have been treated as castaways by the church fathers.

Failure to accept these decisions of change, promulgated by our present church leadership, our modern day church fathers, sometimes has meant a

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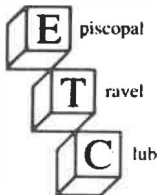
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disregard for the well-being of these young "rebellious" sons.

Could it be that this relationship — father-son — has become impaired, even broken, in the church amongst its older and younger men?

If this relationship has been broken, why has it been? Have we fallen into the hands of church leaders who keep from us their love and concern as fathers; hence, they give us stones when we ask for bread? If this condition is true, young men must and will seek new fathers elsewhere who will give them bread — life — Jesus Christ.

(The Rev.) HENRY C. RUSCHMEYER  
Associate, Good Shepherd Church  
New York, N. Y.

### 10 Commandments

Thank you for printing the superb article on preaching by Bishop Higgins [TLC, Jan. 13]. It will sit in front of my eyes on my bulletin board at my desk, so that I can review it while preparing sermons.

I also think your series on preaching was a terrific idea, and I hope you can find other material as good as Bishop Higgins' article.

I also note with satisfaction that all "ten commandments" of homiletics were stressed in my seminary courses on preaching. At Virginia Seminary, all of

ics. Our basic text is *Manual on Preaching* by Milton Crum, Jr., a VTS professor of homiletics. All of Bishop Higgins' "commandments" are found in this manual.

PIERRE WHALON

Temple Hills, Md.

### Red Cap 42

In the December 9 issue you mentioned the recent death of Ralsten Young, better known as "Red Cap 42" to so many who knew and loved him. I was amazed to note that he was born in 1896, as he always seemed so young in the days that I knew him.

I would like to share the memory of a letter the late Dr. Sam Shoemaker received from an ex-marine.

The World War II veteran wrote from his California home that when he read of Dr. Shoemaker's description of Ralsten in an issue of the *Reader's Digest* he rushed upstairs to his room to search for a memo he had saved from the day he returned from combat.

It seems that while he stood in the middle of Grand Central Station, watching all the untouched civilians coming and going, concerned only with their personal cares and concerns, he was feeling bitter and hostile. He had resented one and all as they pushed him aside to get to their train or cab.

and gently remarked, "You'll just to forgive them!" He wrote Sam the first the presumption of this p added to his anger, but, as Ralsten on to say in his kind way, "They understand what you fellows have through," he felt his anger subside.

Ralsten then insisted upon carrying the marine's luggage to his gate, an years after that the ex-marine had a note in his bureau drawer with the "Red Cap 42" on it.

When he read Sam's article about kind and caring Christian who carry people's burdens as well as their gage, he immediately recalled his experience on that memorable day he came back from war.

Once again, we are mindful of Ra and his kind, and we give thanks "for the saints who from their labors rest. Thanks for reminding us one more!

(The Rev.) GRIFFIN C. CALLAHAN  
Bluefield, W. Va.

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## Resignation Announced

Bishop Rt. Rev. Wesley Frensdorff, Bishop of Nevada since 1972, has announced his resignation effective December 30.

Bishop Frensdorff said he is resigning for purposes of missionary strategy, making it possible for the diocese to elect new episcopal leadership." He will, however, serve part-time as bishop of the Navajoland Area Mission, as he has done for the past two years.

In addition, Bishop Frensdorff has accepted a call to become Assistant Bishop of Arizona where he will share episcopal duties with the Rt. Rev. John T. Heistand, who became Bishop of Arizona in 1979.

Bishop Frensdorff said he plans to live in Reno, Nevada, and the new post will allow him to reduce the amount of time he now spends in travel. He said he hopes to remain in Arizona until 1991 when he and his wife expect to retire in the Reno area.

Bishop's resignation is the result of much prayer and is prompted by a combination of reasons, strategic and national," the bishop said in a letter to the Diocese of Nevada. "The Diocese of Nevada is at a good place in its life and on, with strong and committed leadership."

## Headquarters Bid

The Episcopal Church is among four churches that have been invited to establish their national headquarters in Indianapolis. A citizen-government coalition has approached the three Lutheran churches who plan to merge, the Presbyterian Church (U.S.A.), and the United Methodist Church of Christ.

The Christian Church (Disciples of Christ) is already resident in the nation's largest city.

Formal financial proposals report have been made, but the Lilly Endowment and private citizens are said to have amassed a substantial amount of money which some observers estimate at \$10 million to encourage the churches to build in Indianapolis.

"We see this as an opportunity to strengthen American institutions of enormous importance, as well as to enrich the life of our city," said Robert Lynn, Lilly Endowment senior vice president.

Most of the nation's largest grants to religious groups are given by Lilly, which is based in the Indiana capital.

Indianapolis mayor William Hudnut III went a step further and suggested that the churches might want to build in a downtown campus arrangement. "Why not go ecumenical and foster development of a shared life?" asked Mayor Hudnut, a Presbyterian minister.

At this time, all five churches are discussing moving their offices. The Lutherans and the Presbyterians must relocate as a result of mergers, and high New York prices are making the Episcopal Church and the United Church of Christ reconsider their Manhattan locations.

The aging facilities of the 90-year-old Disciples of Christ residence in Indianapolis is prompting a relocation from the city's east side. According to General Minister and President Kenneth Teegarden, the downtown area is a primary choice.

The low cost of living and the city's central location are attractions that Mayor Hudnut feels should appeal to the churches. He noted that Indianapolis is a day's drive from half of the U.S. population.

The park-like downtown area was laid out by Alexander Ralston, who helped plan Washington, D.C.

A recent \$750 million boom in construction has earned Indianapolis the sobriquet "Star of the Snowbelt" from the *Wall Street Journal*, and praise from other national publications.

Olympic-sized sports facilities have attracted the Pan-American Games for 1987 which 20,000 Hoosier volunteers will help staff.

Noting that there is "life west of the Appalachians," Mayor Hudnut said that some members of national church staffs would have to adjust to a population where "the *Atlantic* and the *New Yorker* are not as avidly read."

He said that some staff members "might find out how out of touch they are with the man or woman in the pew" if they moved to Indianapolis.

## Trinity Institute

Taking as its theme "Images of Humanity," the 16th Trinity Institute held sessions in New York and San Francisco in January with a total attendance of over 900 persons.

The main speakers were the Rev. John Macquarrie, Lady Margaret Professor of Divinity of Oxford University; Professor Langdon Gilkey of the University of Chicago; and Professor Margaret R. Miles, head of the department of theol-

ogy of Harvard University. In addition, the Rev. Frederic B. Burnham gave the opening address in New York.

The opening speaker in the west was the Rev. Herbert O'Driscoll, former warden of the College of Preachers in Washington and now rector of Christ Church, Calgary, in western Canada.

This was the first session of the Institute to be organized by Dr. Burnham, who was appointed director of the Institute last year, succeeding the Very Rev. Durstan R. McDonald who left to become dean of the Episcopal Theological Seminary of the Southwest early in 1984. Dr. Burnham was previously president of the Association of Episcopal Colleges.

The speakers approached the human "image" in a variety of ways. Dr. Macquarrie explained that the image of God in man is not simply an individual quality of each of us, but must also relate to the plurality and social dimension which is integral to humanity.

Humanity, furthermore, is not in opposition to the rest of the universe. "Rather it is in the human being that . . . the cosmos has come to speech and self-questioning and self-understanding."

Professor Gilkey contested the distorted view of man propagated by modern science with the wiser view of classical Christianity, in which the strengths, the weaknesses, and the freedom of human beings are fully recognized. The simplistic orthodoxy of fundamentalism does not do justice to the classic Christian view.

This spring Dr. Gilkey will appear in the NBC television mini-series, "The Human Animal." Describing his experiences during the taping, he said, "I realized that I stood almost as far from my scientific colleagues as I did from the Rev. Jerry Falwell — which is quite a distance!"

Dr. Miles approached the unity of the spiritual and the physical in another way.

We are embodied beings, she explained, and ideas embodied in images can be more "life-orienting" than the abstract reasoning cherished by many modern thinkers. Hence, a high level of importance must be attached to visual images.

By not providing an adequate alternative to the secular images thrust on us today, "religion is not fulfilling a fundamental part of its formative role in human life."

The Trinity Institute, sponsored by



in 1967 and developed its program of annual sessions under the leadership of Dr. Robert Terwilliger, later Suffragan Bishop of Dallas. Attended by a significant percentage of Episcopal clergy each year, it has become a major agency of continuing education.

Following a recent reevaluation of its program, efforts are now being made to unify all ancillary activities and publications around the theme of the annual national conference.

In 1986 the program — to be held in New York, St. Louis, and San Francisco — will honor the thought and teaching of German theologian Jurgen Moltmann.

## Consecration in Fort Worth

The pealing of bells high in the gray marble tower of St. Stephen Presbyterian Church, Fort Worth, Texas, on January 5, announced the ordination and consecration of the first bishop coadjutor in the Diocese of Fort Worth — the Rt. Rev. Clarence Cullam Pope, Jr.

Elected in 1984, Bishop Pope will succeed the Rt. Rev. A. Donald Davies on the latter's retirement in 1986.

The Most Rev. John M. Allin, Primate and Presiding Bishop, was chief consecrator, and co-consecrators included Bishop Davies; the Rt. Rev. James B. Brown, Bishop of Louisiana; the Rt. Rev. Stanley Atkins, dean of Nashotah House; and the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas.

The consecration preacher was the Rt. Rev. Robert C. Witcher, Bishop of Long Island. He spoke of three facets of a bishop's ministry, and the role of a bishop in the church of today, acknowledging that "... there are many crosses out there which come to each of us." He declared that the bishop is the example of the servant who willingly faces the joys and sorrows of being human.

## Fr. Reynolds Elected

Electing a bishop was the chief order of business at the convention of the Diocese of Tennessee held at Christ Church, Nashville, January 24-26.

The Rev. George Reynolds, rector of St. Stephen's Church, Edina, Minn., was elected on the 38th ballot after a deadlock for more than 30 ballots. Delegates were split between Fr. Reynolds and the Rev. Canon Robert G. Tharp, assistant to the bishop in the Diocese of Tennessee.

As the convention completed its 28th ballot on January 25, the clergy vote was almost equally split between Fr. Reynolds and Canon Tharp, who had received a two-thirds majority from the clerical order on the 16th ballot, but fell short in the lay vote.

When the convention reconvened on January 26, the voting pattern was nearly identical to the previous evening,

James M. Coleman, rector of St. James Church, Baton Rouge, La., began to develop.

After several ballots, the convention was still deadlocked and a motion to adjourn was considered but defeated. On the 31st ballot, Fr. Reynolds had a two-thirds majority of lay votes but was still short of enough clergy votes.

Then, close to noon, the convention reached consensus, electing Fr. Reynolds as the ninth bishop of the continuing Diocese of Tennessee.

In a telephone conversation after the election, Fr. Reynolds reflected on the "marvelous creative possibilities" for spiritual growth within the diocese. "I feel very much challenged and eager to take over in what basically is a new diocese," he said. "The diocese brings together rural and urban parishes that can feed each other. That will be the challenge of this new position."

## BRIEFLY...

In a response to the controversy centering on the Rt. Rev. David Jenkins, the new Bishop of Durham in the Church of England, the **Anglican Evangelical Assembly** recently reaffirmed its commitment to belief in the Virgin Birth and the empty tomb. The assembly, which represents the evangelical wing of the Church of England, met in January in Middlesex and endorsed a long resolution expressing belief in the above doctrines and deeply regretting that they had been "declared optional by some within the leadership of our church, thus causing worldwide dismay." The society urged those responsible for the selection of Anglican bishops "to ensure that commitment to biblical and credal orthodoxy is considered an essential criterion for candidates for episcopal office."

St. Paul's College, Lawrenceville, Va., has announced that the recently established **Arthur Ben Chitty Fund** now totals \$25,000. Income from the ABC Fund will be used annually to aid one or more students at St. Paul's. The fund, named for the former president of the Association of Episcopal Colleges, was initiated by Dr. Chitty's friend, Dr. Wiloughby Newton of New York City, a trustee of the college.

**Alice Elizabeth (Betsy) Midworth Rodenmayer**, who served the Episcopal Church in several women's ministry leadership positions for more than 50 years, died in New York City at the age

of 75. A native of Detroit, Mrs. Rodenmayer became interested in Christian education when she was an undergrad at the University of Michigan. She earned an advanced degree in the subject at Columbia University, and also received a B.D. from Union Theological Seminary. From 1953-1962, Mrs. Rodenmayer was professor of Christian education at Margaret's House in Berkeley, California, and moved back to New York in 1962 to become associate director of the division of Christian ministry at the Episcopal Church Center, where she directed the department of professional leader development from 1968-73. Her husband, the Rev. Robert N. Rodenmayer, died in 1979. The couple had two daughters.

Growing opposition to the Marcos government in the Philippines by the Roman Catholic Church, which is said to represent about 85 percent of the population, demonstrates a **break with nearly 400-year-old tradition**, according to a Filipino human rights leader. Dr. Simbulan, director of the Church Center for Human Rights in the Philippines, said recently in New York that the Spanish conquest of the islands first established the close relationship between the church and the rulers. Mr. Simbulan credits the change to the nine years which the country spent under martial law from 1972-1981. Thousands of people were detained, and many were tortured and killed in an effort to stop the influence of supposed leftists and subversives. These tragedies "developed the conscience of the young members of the clergy who were in contact with the grass roots," Mr. Simbulan said.

The middle and eastern sections of the state remained as the one continuing diocese from January 1, 1983 until January 1, 1985 when they divided and the Diocese of East Tennessee was formed. The middle section of the state retained the legal title, constitution and canons of the Diocese of Tennessee and continues the 155-year-old history of the diocese which was founded in the western section of the state when churches started in Franklin and Nashville in 1820s.

The Rt. Rev. William E. Sanchez, eighth Bishop of Tennessee since 1981, became the bishop of the new Diocese of East Tennessee on January 1.

# A Ministry Training Center in the Canadian Arctic

By LESLIE P. FAIRFIELD

village in the Arctic northeast is an unexpected site for an Anglican theological school, but one exists in a Inuit community on southern Baffin Island.

Visitors to the village of Pangnirtung get out of an airplane on to a gravel airstrip which splits the village in two halves. If it is winter, they gaze out at the ice-blue mountains which rise 10,000 feet above the airstrip on three

to the west is the frozen expanse of Foul Bay where Pangnirtung joins the sea. The village is tucked around the airstrip, between the ice of the fjord and the mountain

Pangnirtung is a hamlet of some 200 intricately built houses, mostly one-storey, with metal chimneys steaming continually in the minus-40 degree air. A few taller buildings stand out in the arctic light; the large red elementary school on the slope above the airstrip, and on the main street is the brown, aluminum-sided Hudson's Bay store. St. Luke's Anglican Church stands across from the store, and an old Anglican hospital occupies the center of the lower village between the landing strip and the fjord.

The one-storey and sided in light-brown siding, this former hospital has several wings, added during its years of service as a diocesan medical work gave way



The Arthur Turner Training School, Pangnirtung, Baffin Island, Canada.

to a government clinic in 1972. In the middle wing is the Arthur Turner Training School (ATTS) of the Anglican Diocese of the Arctic.

Inside the old hospital, a long corridor extends to the chapel, the former hospital's operating room. The chapel is crowded with ten litany desks which face a blue frontal sewn by the Inuit students' wives. Also along the corridor are the common room with its dartboard and comfortable couches, the principal's tiny office, and the library. Finally, the heart of the school — the one classroom with its chalkboard and wooden table.

After morning worship each weekday during the term the Inuit students are often around a table, Good News Bibles open before them, as the principal expounds a passage of scripture verse by verse. A year ago the expositor was the Rev. Peter Bishop, an Englishman with 12 years previous experience at Coppermine on Coronation Gulf. His three students were Inuit church leaders from the eastern Arctic: Daniel Aupalu from Northern Quebec, and Joshua Arreak

and Thomasie Panniluk from Baffin Island. These three (now ordained and in ministry) and their principal constituted this unique Anglican school for ministry.

ATTS lacks the trappings of most "southern" theological colleges; it is not isolated in any way from the laughter and pain of the Inuit world. In the endless daylight of the arctic summer, Inuit children play tag on the principal's roof at 3 o'clock in the morning. Immersion in arctic village life is one of the school's great strengths.

All three men in the recent class were active lay readers at St. Luke's Parish. They helped the church develop a program of Christian activities for the older teenagers in the village, among whom unemployment is practically 100 percent. Each of the three students also served as a volunteer probation officer for the territorial judiciary. Living in the midst of the community, they found that casual, drop-in occasions for pastoral ministry appeared on their doorsteps every day.

So the three-year program at ATTS

*Rev. Leslie P. Fairfield is professor of church history at Trinity Episcopal School for Ministry, Ambridge, PA. The Arthur Turner Training School is a ministry of the Diocese of the Arctic, 1055 Avenue Road, Toronto, Ontario M5N 1A7, Canada.*



try in order to train them; nor are they removed from their own culture in the process. Rather, everyday ministry in an Inuit community continues to season these men as church leaders, while also raising the theological issues with which the students learn to grapple.

This reflective side of training is not slighted at ATTS. The Rev. Peter Bishop designed a curriculum which systematically explores the Bible and the Christian tradition. Avoiding the traditional separation of theological study into five mutually independent disciplines, the ATTS course traces God's relationship with His people holistically through the Old and New Covenant eras.

Dogmatics, church history and pastoral theology grow naturally out of Biblical studies, which are always under-

application in ministry, in the Arctic and beyond. The ATTS curriculum has a coherence both internally and with the school's environment. It is a model that "southern" theological schools would do well to study.

ATTS is expensive. Throughout the last course the student-teacher ratio was 3:1. The quality of training depends intimately upon the spiritual gifts of a very few people. Yet, there is an intriguing resemblance between the ATTS program and the personal, practical forms of teaching which our Lord employed.

As ATTS looks forward to beginning a new cycle with a new class in the fall of 1985, Anglicans everywhere may remember with thanksgiving and prayer the northernmost theological college of our communion.



The Rev. Canon Peter Bishop while teaching at Arthur Turner Training School.

## Offer Your Best for His Service

By DAVID S. ROBINSON

**T**he keeping of a holy Lent is upon us. In various ways, Lent will be observed with self-examination and repentance (or the lack thereof). The appeal must be made that we not forget our bodies when we think about our souls.

To speak of self-examination and repentance in relation to our physical selves may immediately suggest fasting. But let us consider a bigger question: When I think of the things done that ought not to have been done, as well as the things left undone, how does that speak to the state of my body as a whole.

The biblical view of the person resists dualistic thinking, seeing the body and soul as separate entities. Rather, the body is inseparable from the totality of the person; what is done with or to the body affects the whole person. Thus, Paul was concerned about Corinthians who would bodily join themselves to prostitutes, and reminded them that the body is the temple of the Holy Spirit. Jesus, when considering the paralyzed man let down before him on a pallet, spoke to the soul and forgave the man's sins in order to heal the body. Body and soul are one, and both must be taken

into consideration. This is what good modern medicine is beginning to do more and more often.

Theology leads to doctrinal conclusions. The creation is a physical as well as spiritual reality. Sin and death are manifested both spiritually and physically. So too is redemption, as we taste of it in this life and find new wholeness, but more dramatically and most vividly perhaps, in bodily resurrection. Whenever one tends to ignore either side of the coin, "heresy" emerges: the gnostic who would see reality as only spiritual, or the hedonistic materialist who addresses only the physical. The Christian, however, seeks to offer both soul and body to God, a God who is spirit, and yet became flesh through the incarnation of Christ.

This brings us back to the point. What do you characteristically do with, to, and for your body? Many of us are overweight and out of shape. Many of us are overworked, cruelly driving our bodies without proper sleep or diet. Either tendency is a sin against the body, which is to say a sin against ourselves, and as stewards, a sin against our Master to whom we belong.

For Lent this year, remember your body. What should you give up permanently from your life-style? Consider the excess weight which burdens your cardiovascular system, the nicotine addiction that incidentally damages your lungs (and those of your non-smoking neighbors as well!). What should you take up and add to your life-style? It is incredibly hard to find the time to eat right, sleep right and exercise.

Perhaps instead of fasting, you need to eat two or three modest nutritionally-balanced meals a day. Eliminate junk food and sugar-intense food, replacing them with fruit. Make a pledge to get a regular and healthy amount of sleep. When was the last time you went on a silent, restful, relaxing retreat for yourself? Or instead of adding more prayer time, perhaps walk, swim, jog or take an aerobics, karate, yoga or dance class.

If you are moved by these suggestions, use patience and wisdom. Be kind to yourself. It may be wise to consult your physician. Gradually work your way into new habits of eating and exercise, remembering you have all the rest of your life, not just 40 days. The reason so many of us fail when we try to exercise or improve our life-style in a new venture is that we take on too much too early, or expect too much too soon. Use the 40 days to outdo something you may hope to accomplish over the next year.

I am much more spiritually alert and vibrant, and open when my body is rested and vigorous. This is probably not everyone's experience; yet, I have heard so many others suggest the same that I suspect there is a direct correlation between physical and spiritual health and vitality. I also know the closeness felt from being low on sleep or exercise.

We who love God and follow Jesus should want to offer our very best, our most vital selves for his worship and vice. If this makes sense to you, consider body penance this year during Lent.

*The Rev. David S. Robinson is rector of St. John's Church, Bellefonte, Pa., and recently received an S.T.M. degree from General Theological Seminary, New York, N.Y. His thesis topic was "The Role of the Body in Christian Spiritual Direction."*

# Where Was I When the Rules Changed?

By RICHARD H. HUMKE

ero fiddled while Rome burned, and this country's politicians discuss "religion and politics" while the ranks of the hungry swell, and the numbers of old poor people who no longer have utilities grow, and the world waits for any substantial and substantial progress toward control. Yet issues like prayer in public schools and tuition tax credit for private and religious schools are votes and support.

At a prayer breakfast in Dallas during a Republican convention, President Reagan said, "The truth is, politics and religion are inseparable. And as moral foundation is religion, religion and politics are necessarily related." I have read this statement many times since I first read it.

I have come back to it after reading comments on it, both pro and con; and I think that, with one possible exception, I agree with it. I have a small concern about its possible implication that non-religious people may not have a moral foundation, but I do not think that is tantamount to what the President said.

I agree with the statement, but I cannot help but wonder where I was when the rules changed. You see, I have lived basically conservative congregations for the last 23 years, during a time when this country has been going through the sort of social turmoil it had known for some decades. Some preachers were always quick to tell me that religion and politics should be kept *lutely separate*.

In the early and mid-60s this meant no mention of civil rights, unless one checked segregation as some still did at the time. In the late 60s and early 70s, it meant no mention of an unpopular war in Asia, which was causing division in our country. In the 70s, it meant no mention of Watergate or morality in government.

In years ago, it meant no mention of a Christian people's responsibility to work for peaceful, court-ordered busing in public schools. Not, please note, to be in favor of busing (with which many dis-

agree), but to work for a peaceful community in the light of a court decision.

A few years ago, it meant not to disturb church people with pleas for social justice toward the growing numbers of hidden poor in this country. Just recently, it meant not to talk about prayer in public schools, which, I was told, was a political issue. (Of course, that person was right: it *is* a political issue.)

If I had listened to those parishioners these past 20 years, I would have mentioned none of those things. I am glad I did not listen.

But you see, I cannot help but wonder where I was when the rules changed. We have a conservative President, who now tells us politics and religion are related. Just last fall, a well known senator said, "It is impossible to compartmentalize religion and life."

I have said the same thing, with the same words, for years to congregations, many of whom really did not want to hear that. However, if they will believe the senator instead of me, I will be happy.

Then perhaps we can move on from that foundational truth to a discussion of its implications for a Christian people who profess belief in biblical teaching. But I still have to ask once again, "Where was I when the rules changed?"

I would like to suggest that, though the rules have changed, so have the issues. The substantive issues of peace, justice, equality, and sharing (all good biblical issues) are not the "religious" issues being discussed today. When that part of the religious community now so scorned and berated by fundamentalists spoke to the integration of public facilities 20 years ago, or to the government's responsibility toward the poor more recently, or to our nation's need to work for peace and nuclear sanity, they were speaking of large issues of society.

Within the discussion of those issues there was substantial room for disagreement. Conservatives and liberals alike could disagree on *how* results were to be achieved while agreeing that our society must move toward solutions, and do so with honesty. These were not self-serving, partisan issues.

Those religious spokesmen so visible in political life today — a seemingly un-

ending stream of fundamentalist preachers being paraded across our TV screens and through prayer breakfasts — have largely been silent voices through the past years on issues of consequence. We did not hear from them much in the last years when the country was dealing with the hard issues which called for sacrifice and understanding and justice.

They were not for mixing politics and religion then; and they will not be again when the tide turns, as it surely will, for those larger issues of our nation are only lying dormant.

If all of this turns out to be a prelude to a new day in the understanding of religion's relationship to politics, it may have been worth it. But I fully expect to see the rules changed again.

That part of the religious community in America which continues to affirm the prophet Amos' words, "Let justice roll down like waters, and righteousness like an everflowing stream" (5:24); that part of the religious community in America which continues to believe it must stand with Jesus when he says, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40); that part of the religious community in America which believes that one can work for peace and still not be naive or unpatriotic — all are being given a new lease on life, for they are being told by the most unlikely people that religion and politics do indeed have something to say to each other.

It is time for our politicians to get on with other issues: the social programs of this country and government's responsibility, the taxation policies and their fairness, the mushrooming national debt, the matter of immigrants, the environment, arms control, our relations with the Soviet Union, Latin America, and our European allies, human rights, our support of dictatorships, and such.

I hope that the new challenge to the religious community to deal with the real religious issues, the new "permission" given the religious community to tie religion and politics together, will be accepted and acted upon by them with an integrity and a generosity and a vision for *all* people.

## Sunday of Abraham

On this Second Sunday of Lent, the Old Testament lesson each year now speaks of Abraham, just as on the following Sunday we hear directly or indirectly of Moses. These passages recall for us the roots, sources, and foundations of our biblical faith. They challenge us to recall that Lent is not simply a time for going to church more often or being more pious for several weeks before Easter.

Lent rather is a time for revitalizing our whole spiritual life, for strengthening our faith in a way which will bear fruit in the entire year ahead.

Let us not fail to take advantage of the opportunity offered by the previous weeks of this sacred season.

## The Calendar

As we prepare this issue for the press, it is still deep in the heart of February — which means very deep indeed in Wisconsin. Do we hope for a thaw so that March can begin with a lamb, or hope for continued cold so that the month can start with a lion? At this point, not to hope for a thaw would require superhuman willpower up here, so we invite those of you in warmer states to do your own wishing!

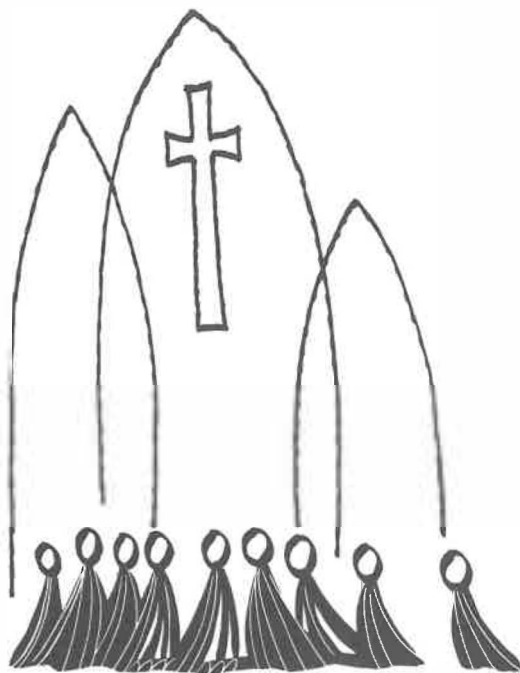
With or without a change in the weather, we all need to plan ahead, and, as usual at the beginning of the month, we include a calendar of coming events [p. 14].

There is not, so far as we know, an integrated calendar of events for the Episcopal Church as a whole. We depend on a variety of sources for items listed. We remind officers of various organizations and agencies that in order for meetings to be usefully included, information should be sent as far in advance as possible.

### The Vine

The black top road is hard.  
The stones held tight by tar  
Refuse to let life through  
To meet the sun.  
Yet, there you are  
Before our very eyes,  
Alive and well and growing strong!  
You did come through,  
And He does too,  
The Vine!

G. Callahan



## Hymn of the Month

What is the "Hymn of the Month" [p. 12] and what is its purpose? New readers may wonder and old readers may wish to be reminded.

This hymn each month is a sample taken from *Hymnal 1982* which was adopted at the last General Convention and which will actually be published in the fall of this year. The text of these hymns and accompanying comments are sent to us by the editorial office of the Church Hymnal Corporation.

These monthly installments are hymns for which the publisher has arranged copyright permission for publication use. Hence, in any church where it is decided to use one, it can be photocopied directly from our pages. The copyright information, however, must be included on each copy.

These hymns are not for "trial use"; the General Convention has already decided to adopt them. In one or two cases, however, the appearance in our pages has led to the opportunity being noticed for typographical improvement.

It should also be noted that these are not necessarily typical samples of the new hymnal; most of the hymns in the new book are retained from the *Hymnal 1977*. The most commonly used hymns in our present hymnal will thus really be the typical hymns of the new book.

When *Hymnal 1982* is published, various resources will be available to assist clergy and church musicians to plan its use. *The Episcopal Choirmaster's Handbook* will be a major resource. As The Living Church Foundation is now its publisher, information relating to ordering the 1985-86 edition will soon appear.



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# New Hymn of the Month

HYMNAL 1982

The text, "Now let us all with one accord," attributed to Pope Gregory the Great, is set to the American folk melody, "Bourbon," attributed to Freeman Lewis.

Thomas Foster, the organist and choir-master of All Saints' Church, Beverly Hills, Calif., wrote the harmonization especially for the *Hymnal 1982*. Mr. Foster is also the general coordinator of music for the 1985 General Convention.

Words: Attr. to Gregory the Great (540-604); trans. *Praise the Lord*, 1972.  
 Music: *Bourbon*, melody attr. to Free-

man Lewis (1780-1859); harm. Thomas Foster (1938-).

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1. Now let us all with one ac - cord in  
 2. The cov - e - nant, so long re - vealed to  
 3. Your love, O Lord, our sin - ful race has  
 4. Re - mem - ber, Lord, though frail we be, in  
 5. There - fore, we pray you, Lord, for - give; so

com - pa - ny with a - ges past, keep vi - gil with our  
 those of faith in for - mer time, Christ by his own ex -  
 not re - turned, but fal - si - fied; au - thor of mer - cy,  
 your own im - age were we made; help us, lest in anx -  
 when our wan - derings here shall cease, we may with you for -

heaven - ly Lord, in his temp - ta - tion and his fast.  
 am - ple sealed, the Lord of love, in love sub - lime.  
 turn your face and grant re - pent - ance for our pride.  
 i - e - ty, we cause your Name to be be - trayed.  
 ev - er live, in love and u - ni - ty and peace.

## Computers for Ministry

**COMPUTERS: New Opportunities For Personalized Ministry.** By Kenneth Bedell and Parker Rossman. Judson Press. Pp. 128. \$7.95 paper.

This book provides a valuable new vision of the computer for personalized ministry. It shows how a computer, far from dehumanizing, can actually enable a pastor to deal with large numbers of people on nearly an individual basis.

The authors are not impressed with the "Gee whiz" aspect of computers, nor do they brand computers as instruments of Satan waiting to trap the unwary, but as valuable tools to be used for empowering parish staff to work more efficiently. The authors distinguish the many potential dangers from incautious use of computers, but add that any pastor who can be replaced by a computer deserves to be.



**SELECTING THE CHURCH COMPUTER.** By William R. Johnson. Abingdon Press. Pp. 156. \$12.96 paper.

"Our church has just bought a computer. What are we supposed to do with it?" This book was written both to answer that question and to prevent others from having to ask it.

The author succeeds at explaining specific uses of computers. Through numerous lists, he poses questions one can use before choosing from the many programs and computers available.

The author's only serious problem lies

in the programs and equipment. His attempt to deal with technical questions would better have been left to an equipment manual. Johnson should stick to computer applications in the church setting.

The book is worth its cost just for its lists and tables, which might well be published separately.

(The Rev.) WALTER L. PRAGNELL  
Grace Church  
Everett, Mass.

## Short, but Comprehensive

**THE MYSTERY OF THE EUCHARIST.** By Max Thurian. Eerdmans. Pp. 83. \$4.95 paper.

As might be expected of a book by Br. Max Thurian of Taizé, this is not an ordinary work. In its brevity, it manages to encompass an admirable historical and theological consideration of such knotty problems as the doctrine of the Eucharist as sacrifice, the means and meaning of the consecration of the elements, and the Real Presence.

The ecumenical intention of the book (a translation of the original French edition of 1981) does tend, at times, to blunt the objectivity of the author's conclusions, but this is a small price to pay for the breadth of scholarship upon which the work is based.

Quotations from liturgies and patristic, medieval, Reformation, and modern sources are cited in an admirable synthesis. I would recommend use of the book in local study groups, either within a parish or ecumenically.

(The Rev.) WILLIAM E. MARTIN  
St. Alban's Church  
Fort Wayne, Ind.

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## A creative revival of an ancient tradition:

# "BURIAL in THE CHURCH — not from THE CHURCH"

### TO BE BURIED IN THE CHURCH . . .

A number of our parishioners were impressed by the Armento ads for a Columbarium and were intrigued by the idea that one can be buried not from the church, but in the church. Being buried in church seemed, until then, a privilege of nobility, bishops and prominent ecclesiastics, but after all, don't we all make up a "holy nation" and a "royal priesthood"?

Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Crementation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

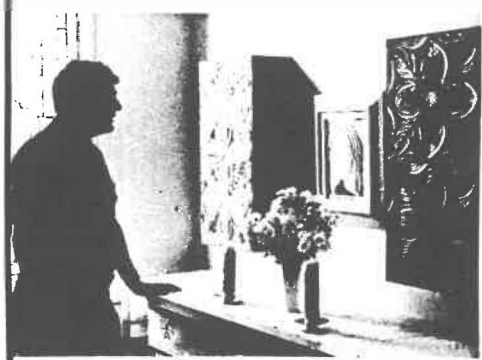
cremated remains within the church building makes possible later visits by family and friends in comfort and privacy.

Funerals and Memorial Services need not be scheduled on short notice when the deceased is cremated, giving family and friends time if necessary, to come from distant places for such services.

At Saint Andrew's two families provided funds for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units other church members have already purchased units at a modest price.

Bishop Montgomery blessed and dedicated the Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum  
St. Andrew's Church, El Paso, Illinois 61738



The Rev. Harry J. Walsh, Jr., Rector  
St. Andrew's Episcopal Church  
Two 8 niche units starter sets on  
each side of terra cotta Madonna.

Photo by Jane Cluwer, El Paso Record

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# People and places

## Ordinations

### Priests

cago—Graham Gardner Berry, Jr. (for the p of West Missouri) curate, Christ Church, 410 l Ave., Waukegan, Ill. 60085.

thern Indiana—Richard J. Kennison, rector, Trinity Church, R.R. No. 3, Peru, Ind. 46970. Edwin Price, assistant, St. Paul's, 1503 Jeffereve., La Porte, Ind. 46350.

theast Florida—Eugene Wise, Jr.; add: St. An's, 100 North Palmway, Lake Worth, Fla. 33460. er South Carolina—Susan B. Heath, staff, y Cathedral, 1100 Sumter, Columbia, S.C.

### Deacons

orado—Betty Harlina Marquand; add: Nashouse, Nashotah, Wis. 53058.

in Islands—Aubrey A. Anduze, assistant, St. s, Box 694, Christiansted, St. Croix, V.I.

inia—Alice Downing Davis, deacon-in-charge, ul's, Box 216, Point of Rocks, Md. 21777.

### Permanent Deacons

tral Florida—Ashmun N. Brown, deacon to athedral Church of St. Luke, Orlando, Fla., who versity attorney at the University of Central la. Add: 14751 Firestone St., Orlando 32826.

thern Indiana—Robert M. Taylor, Gethsemchurch, Marion, Ind. Add: 3825 Ridge Court, n 46592.

The Rev. Allen W. Clark, the founder of the worship-by-mail series and a retired priest of the Diocese of New Hampshire, died December 10 at the age of 88 in Foxchase, South Sutton, N.H.

Educated at Harvard, Union Theological Seminary, and Episcopal Theological School, Fr. Clark served as an assistant at St. Paul's Cathedral in Boston from 1923-26 and directed the cathedral's summer choir camp in 1925. From 1926 to 1931, he was rector of St. Thomas, Hanover, N.H.; during the 30s, he served several parishes in Massachusetts. In 1927 he began writing *Home Prayers* which provided worship by mail for those who were home bound due to illness or weather. For over 50 years, Fr. Clark wrote short sermons and prayers which were mailed to some 900 parishes. He is survived by his wife Doris, who assisted with the *Home Prayers*, and their daughter and two sons.

## Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

**March**  
15-17 Conference, Women's Network of Province VI (Sioux Falls, S.D.)

**April**  
7 Easter Day

15-18 Annual convention, Associated Church Press (Washington, D.C.)  
17-19 Executive Council Meeting (Memphis, Tenn.)  
23 Speech by the Rt. Rev. Michael E. Marshall, Bishop of Woolwich, London, England to the Milwaukee Diocesan E.C.W. (Whitefish Bay, Wis.)  
25-28 Semi-Annual Meeting, National Executive Committee, Episcopal Peace Fellowship (Vails Gate, N.Y.)  
26-29 Meeting of World Council of Churches (Atlanta, Ga.)

### May

2-4 Convention, Diocese of Nebraska (McCook, Neb.)  
2-4 Conference, Anglican Fellowship of Prayer (Baltimore, Md.)  
5 Age in Action Sunday  
6-8 Church and City Conference (Kansas City, Mo.)  
13 Annual Meeting, Anglican Society (New York City)  
16-18 Convention, Diocese of Western North Carolina (Hendersonville)  
20-24 Leadership Academy for New Directions, Class Ten (Charlotte, N.C.)  
27-June 7 Leadership Academy for New Directions, Class XI (Portland, Ore.)

### June

30-July 2 Annual Conference, Church and Synagogue Library Association (Washington, D.C.)

### July

29-Aug. 9 Leadership Academy for New Directions XII (Dallas)

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MANUAL BARLOW rebuild of 1909 Odell, electric action, three manual Klann console, ops, unified. Buyer to remove immediately after r 1985, asking \$5,000. Contact: Gary A. Tanis, ist and Choirmaster, Christ Church (Episco-urch & River Sts., Cooperstown, N.Y. 13326. hone (607) 547-9555.

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DESIGNS IN NEEDLEPOINT: Altar kneelers (symbolic church designs), wedding kneelers, diocean seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

LAY ASSOCIATE for Youth Ministry. Lay youth minister wanted for renewal-oriented parish in Gulf Coast resort community. Experience and commitment required. Salary and benefits. Send resumé and references to: Rector, St. Andrew's Episcopal Church, 1607 Baker Court, Panama City, Fla. 32401.

THE DIOCESE OF MICHIGAN announces that a new position of DIOCESAN ADMINISTRATOR has been created. Interested clergy or laypersons may write: The Rev. Hugh White, 4800 Woodward Ave., Detroit, Mich. 48201 for details. Deadline for applications is May 1.

CHRISTIAN EDUCATION DIRECTOR for large, active urban parish of 1,500 members. Full-time responsibility for both Sunday and weekday educational programs for children and adults. Experience and formal training as Christian educator are expected. (703) 343-9341. The Rev. Clay H. Turner, rector.

## POSITIONS OFFERED

EMMANUEL of Hailey, Idaho, seeks priest for 100-year-old, stable but growing church. Traditional values only prerequisite. \$12,000 total pastoral budget. Part-time ministry offers opportunity for complementary interests. Write: Search Committee, P.O. Box 576, Hailey, Idaho 83333.

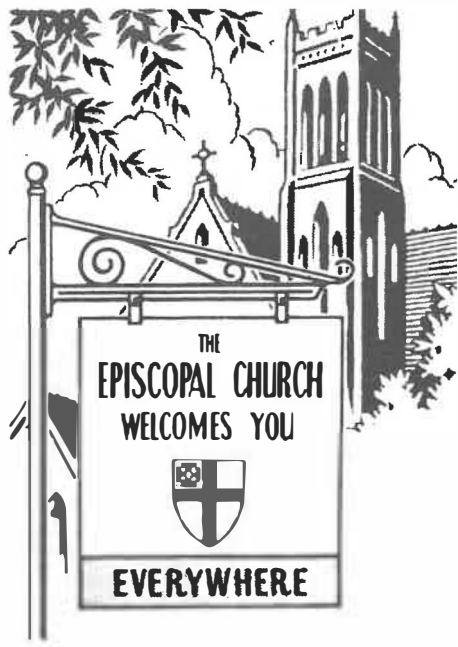
## SERVICES OFFERED

RENOVATION, restoration, repair, finishing, refinishing of pews, panels, altars, and other wood fixtures in churches and associated buildings. Ten years experience in restoration and refinishing of valued wood articles and areas. Throughout the United States. For further information and quotations write: James Frederick and Associates, 7208 S. 66th E. Ave., Tulsa, Okla. 74133; (918) 496-3180. No interest, long term financing available.

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## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons  
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 7:30, EP 5:15

## WEST PALM BEACH, FLA. (Wellington)

**ST. DAVID'S-IN-THE-PINES** 465 W. Forest Hill Blvd.  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8; 9:30; 11 (with MP). Wed & HD, HC 8. Daily offices 8 & 5

## BARRINGTON, ILL.

**ST. MICHAEL'S** 647 Dundee Ave.  
The Rev. W.D. McLean, III; the Rev. Vincent P. Fish  
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri; 6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

## CHICAGO, ILL.

**ASCENSION** 1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr.  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 & 6. C Sat 5-6

## SPRINGFIELD, ILL.

**ST. PAUL'S CATHEDRAL** 2nd & Lawrence  
The Very Rev. R. A. Pugliese, dean  
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex Sat)

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

## MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 6630 Nall, 68202  
The Rev. David F. With, r  
Sun Eu 7:30, 10, noon

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15



St. Luke's, Minneapolis, Minn.

## ELLCOTT CITY, MD.

**ST. PETER'S** 3695 Rogers  
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily as

## GLENWOOD, MD.

**ST. ANDREW'S MISSION** Rt. 97 and Union Chape  
Sun: H Eu 9:15

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire  
The Rev. Richard G. P. Kukowski, r  
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimm  
The Rev. Donald R. Woodward, priest-in-charge  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorch  
At Ashmont Station on the Red Line (436-6370; 825-J)  
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harris  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## ST. JOHN THE EVANGELIST 35 Bowdo

The Rev. Emmett Jarrett, v; the Rev. Margaret Rose,  
Sun Sol Eu 10:30. Daily as announced

## PITTSFIELD, MASS.

**ST. STEPHEN'S** Park St  
Sun 8, 10 & 5:30. Sat 5:30. Daily Eu as anno

## DETROIT, MICH.

**ST. MATTHEW'S & ST. JOSEPH'S** 8850 Woodward  
The Very Rev. Orris G. Walker, Jr., D.Min., r; the Rev. J. A. Trippensee, the Rev. Harold J. Topping, the Rev. Koski, the Rev. Darryl F. James, associates  
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low & Healing, 5:30 Sta of the Cross & Mass

## FLINT, MICH.

**ST. PAUL'S** 711 S. Sag  
The Rev. Peter A. Jacobsen, r  
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

## MINNEAPOLIS, MINN.

**ST. LUKE'S** 46th & Colf  
The Rev. George H. Martin, r; the Rev. Cynthia Pete Wlosinski, c  
Sun 8 H Eu (Rite 1), 10:30 MP and H Eu. Thurs 7, H E Mon-Fri 5:45

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. E  
The Rev. William R. Buice, v  
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st

## KANSAS CITY, MO.

**ST. MARY'S** 1307 Holmes St. (Down  
Sun Sol Mass 9. Wed-Fri Low Mass 12:05. Sat Low M Devotions 10:30. Fri Sta 7:30

## ST. PAUL'S CHURCH & Day School 40th & Mail

The Rev. Murray L. Trelease, r; the Rev. Donald D. Hoff d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), Eu (2S, 4S), Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** CI  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald strong III; the Rev. William A. Baker, Jr.; the Rev. Frederick Barbee; Edward A. Wallace, organist  
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

## FUCSON, ARIZ.

**ST. ANDREW'S** S. Fifth Ave. & 16th St.  
The Rev. Charles O. Ingram, Ph.D., r  
Sun 10 Solemn Mass. Daily as announced

## SAN DIEGO, CALIF. (Pacific Beach)

**ST. ANDREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
The Rev. Robert D. Keirse, r  
Sun H Eu 7:30 & 10; Wed Eu 10 & 6:45

## SAN JOSE, CALIF.

**TRINITY** St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Cooling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

## STOCKTON, CALIF.

**ST. STEPHEN, DEACON & MARTYR** 3832 Plymouth Rd.  
The Rev. Donald A. Seeks  
Sun H Eu 8 & 10, Ch S 9. Eu wkdy as anno

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 3:15; MP 6:45, EP 6; C Sat 5-6

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
C. Christopher Epting, r; Cecil D. Radcliff, c; James Brush, organist; Roger Norman, youth dir.  
Masses: Sun 8 & 10; Mon 12:10; Tues 5:30; Wed 12:10; Thurs 10; Fri 7. Parish supper & Christian ed Wed 6. Organ recital Thurs 12:15. Stations Fri 5. C Fri 5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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.

# LENT CHURCH SERVICES

(Continued from previous page)

ST. HELENA (Est. 1712)  
Sun 8 HC, 10:30 HC (1S & 3S), MP (all other Sun). Tues 12 noon, Wed 5, Thurs 11

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Maurice Branscomb, r; the Rev. Samuel Fleming, r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c  
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs HU & Eu 9:40; Sat Eu 9

## KNOXVILLE, TENN.

**ASCENSION** 800 Northshore Dr.  
The Rev. Jon C. Schuler, Ph.D., r; the Rev. Louis Oats  
Sun H Eu 7:45, 9, 11:15 (MP 2S & 4S). HD H Eu 12 noon; Wed H Eu & LOH 10:30

## DALLAS, TEXAS

**ST. CHRISTOPHER'S** 2600 Westminster, 75205  
at Exit 11, North Central Expwy.  
The Rev. Lawrence C. Bowser, priest-in-charge  
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koschek, Jr.; the Rev. Stephen S. Gerth, Jr.  
Sun Eu 7:30, 9 & 11:15; Sun MP 8:30, EP 12:40. Daily Eu several times; Daily MP 8:30, EP 5:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Cray, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Comings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

## ALEXANDRIA, VA.

**ST. PAUL'S** Duke & Pitt  
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healing Sun 8 (1S & 3S). Thurs HC 10:30

## RICHMOND, VA.

**ST. MARTIN-IN-THE-FIELDS** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, r  
Sun Eu 8 & 11, MP 9:15. Wed Eu 10, P.B. Holy Days 7:30

## STOWE, VT.

**ST. JOHN'S-IN-THE-MOUNTAINS** Mountain Rd.  
The Rev. H. James Rains, Jr.  
Sun 8, 10 H Eu & Healing (1S, 9); Sat 5, H Eu; Daily MP, 8:30 (HD Eu)

## BREMERTON, WASH.

**ST. PAUL'S** 700 Callahan Dr.  
The Rev. Norman S. Johns, III  
Sun 8 H Eu, 9:30 Ch S, 10:30 Cho Eu. Wed 6:30 H Eu, 10 H Eu HS

## SEATTLE, WASH.

**TRINITY PARISH** 8th and James  
A.C. Parker, Jr., r; W.N. Thompson, assoc; P.C. Peterson, c  
Sun H Eu 8, 10:30. Wed H Eu 11, 5:30. Fri H Eu 7. Tues-Sat MP 8:40

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7716  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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

**PARISH OF TRINITY CHURCH**  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## ROSEDALE, QUEENS, N.Y.

**ST. PETER'S** 138th Ave. & 244th St.  
The Rev. J. Patrick Hunt, p-i-c  
Sun Masses 8, 10 (Sung); Wed 8; Sat Healing Mass & HU 10

## STATEN ISLAND, N.Y.

**ST. ANDREW'S** Richmondtown  
The Rev. Geoffrey Skrinar, r;  
the Rev. Frederick Schraplau, c  
Sun 8, 10, 12 noon; Thurs HC & healing 12 noon

## ASHEVILLE, N.C.

**ST. MARY'S** 337 Charlotte St.  
The Rev. Edward Gettys Meeks, r  
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## NEWPORT, R.I.

**EMMANUEL** cor. Spring & Dearborn Sts.  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r;  
The Rev. Lawrence C. Provenzano, c  
Sun H Eu 8, 9, 11

## HA, NEB.

**RNABAS** 129 N. 40th St.  
v. T. Raynor Morton, SSC, r; the Rev. Marshall V. r; the Rev. William W. Lipscomb, SSC  
Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. 6:45, EP 5:30; C Sat 5

## ARK, N.J.

**CHURCH** 950 Broad St., at Federal Sq.  
v. George H. Bowen, r; the Rev. Bernard W. Poppe, c; v. Joseph A. Harmon,  
Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NGE, N.J.

**SAINTS'** 438 Valley St.  
Masses 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs 10, Sat 9. Thurs special 7:30 Sta & B

## QUERQUE, N.M.

**THEW'S** 7920 Claremont, N.E. (at Texas)  
v. Thomas C. Wand, r  
Eu 7:30, 10, 12 noon; Wed H Eu 6:30, 9:30, 7

## OKLYN, N.Y.

**HN'S—The Church of the Generals**  
v. Canon George Charles Hoeh, r  
v. Henry Solem, c  
10th Year 9818 Fort Hamilton Parkway  
C 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service scheduled with all services

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

**MES OF JERUSALEM** W. Penn & Magnolia  
v. Martin Leonard Bowman, v Founded 1880  
Low Mass, 10 Sol Mass. Daily as anno

## YORK, N.Y.

**CENTRAL CHURCH OF ST. JOHN THE DIVINE**  
St. and Amsterdam Ave.  
C 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP hours (Choristers: in school year). Sat MP 7:15, HC EP 4

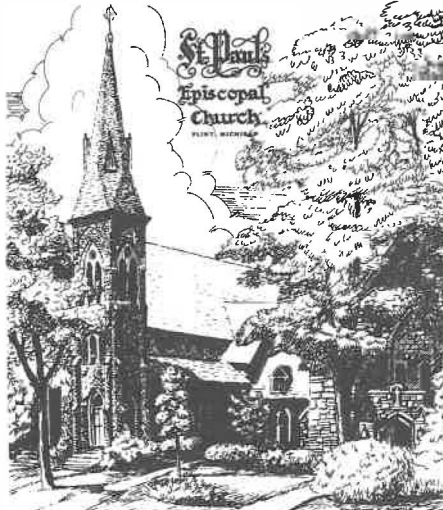
**ANY** 1393 York Ave. at 74th St.  
v. E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. on, J. Kimmey, associates  
9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**NATIUS** 87th St. and West End Ave.  
v. Howard T.W. Stowe, r; the Rev. Edmond Hawley,  
Masses 8:30, 11 (Sol); Weekdays as anno

**ARY THE VIRGIN** (212) 869-5830  
v. 46th St. (between 6th and 7th Aves.) 10036  
v. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: 30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat) only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 3d of mo. 12:45-1:15

**OMAS** 5th Avenue & 53rd Street  
v. John Andrew, D.D., r; the Rev. Gary Fertig, v, the Rev. Jordan Duggins, the Rev. Dorsey McConnell, the Rev. Lang  
C 8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8, 15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev Eu. Wed 12:10 Choral Eu



St. Paul's, Flint, Mich.