

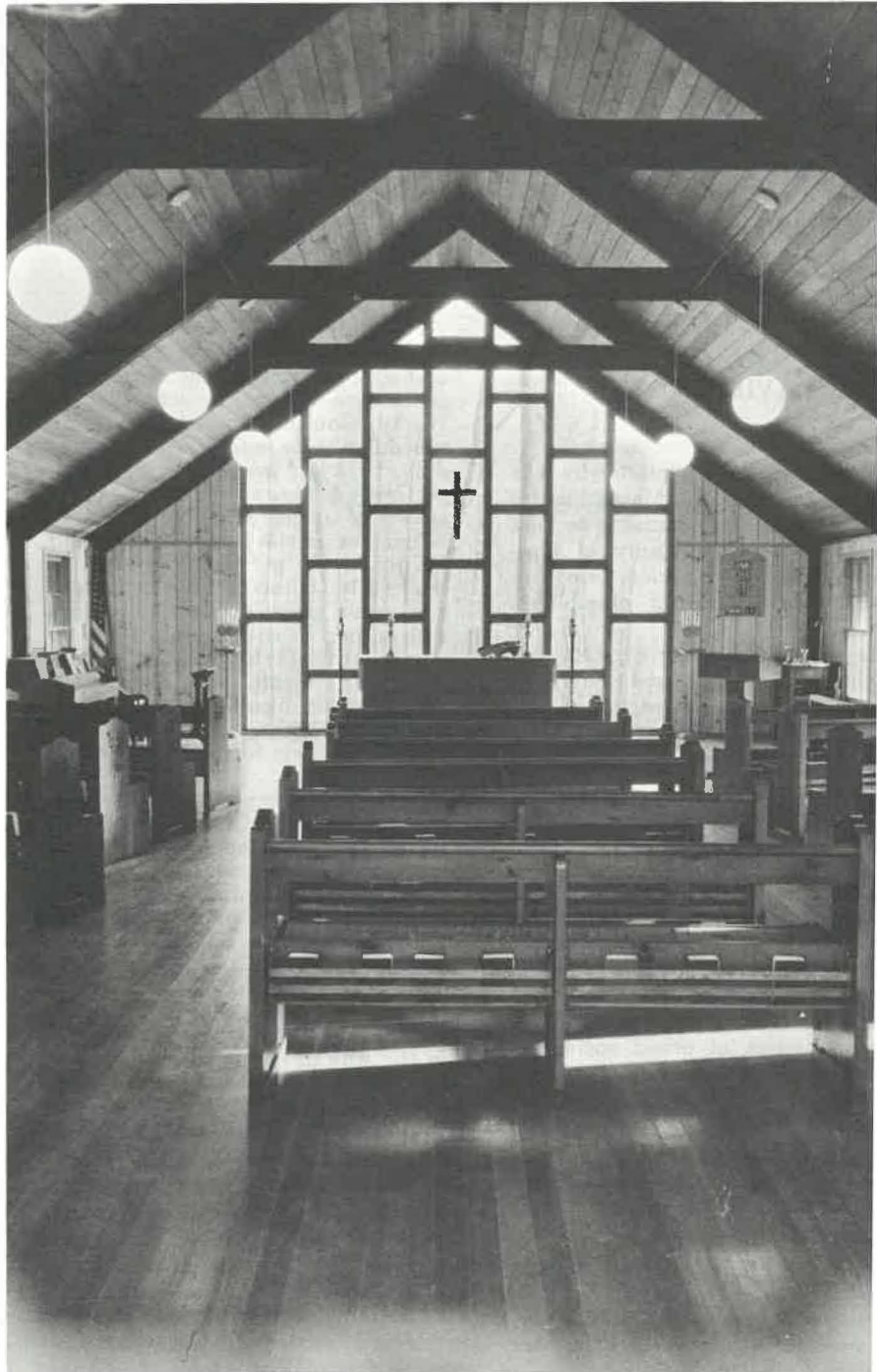
# THE LIVING CHURCH

**Faith,  
Science,  
and the Future**

• pages 2 & 10

**Vacation  
Lodge**

• page 8



Chapel at Incarnation Camp, Ivoryton, Conn.: For older adults, a rewarding opportunity for spiritual growth [see page 3].



## Faith, Science, Technology, Stewardship

By DAVID J. ROSE

I have been asked to explain why it is that my Institute, the Massachusetts Institute of Technology, came to be host of the World Council of Churches' Conference on Faith, Science and the Future, which is taking place this

year. There is no great mystery, but what is to be discussed there is as important in the minds of scientists and engineers as it is to churchmen and theologians, and even to artists. What will be mainly my own perception, but they are by no means unique to my Institute. Here are a few passages from a letter sent out October 10, 1978, to all persons, myself included, who come from all parts of my Institute, each in his or her own capacity, to all my colleagues, and to the students and staff. That's a total of about 17,000 people. After listing several seminars and other activities of broad social interest, the letter continues:

*Best columnist this week and next week is Professor David J. Rose, is a member of the faculty of the Massachusetts Institute of Technology in Cambridge, Mass. He is an expert in the field of nuclear energy. He is one of the organizers of the forthcoming World Conference on Faith, Science and the Future, and is a member of the Cathedral in Boston.*

"We also look forward to the forthcoming 1979 World Conference on Faith, Science and the Future. The conference, which is an activity of the World Council of Churches, is scheduled to be held at MIT on 12-24 July, 1979 and provides a unique opportunity for broad discussions of the effects of scientific and technical development on the future of mankind.

"About 400 persons from all over the world (church leaders, theologians and scientists and engineers) will gather to re-examine, from the standpoint of religious faith and ethics, the promise and problems which result from developments in science and technology for the world, and particularly for the people of developing lands.

"The organizers of the Conference chose MIT as the site, in part, because they are eager to learn the views of a large number of scientists and engineers on these complex issues, whose definition requires expertise in many different fields. MIT is pleased to be providing the facilities for this meeting, but the Institute as such is not an official participant or sponsor of the Conference. Nothing, however, stands in the way of participation by members of the MIT community, as individuals or in groups, in the activities: some opportunities also exist for MIT presentations to the Conference itself."

Consider faith and science. To someone who believes that we and all things around us are creations of an omnipotent God, science itself becomes part of the understanding of the creation. Such knowledge is good, because it reflects the world God made; so I look at science,

which gives some insight into how creation works.

Acts of scientific discovery are exciting and even have their religious overtones. I remember as a graduate student in physics, in the summer of 1948, discovering and understanding in a flash of insight a not very important phenomenon related to why such things as fluorescent lamps work as they do, and the unexpected feeling that accompanied it, as if it all happened yesterday. First, I thought of the personal success, but then in a moment, realized that I knew something that no one else had ever known. But a moment later, I sat down again in my chair, overcome by the realization that what I had really discovered was one tiny bit of the wondrous complexity of God's creation, indeed a privilege.

Science is not absolutist, nor, being part of creation, is it separate from creation. Regarding one myth that science produces independent Truth — with a capital T — the story of science supports no such hubris. What good science does is to give us an increasing store of increasingly useful empirical "facts," plus a series of increasingly useful conceptual models on which to drape them; and if the science is good, we can predict what will happen in an ever-increasing number of physical situations. For example, Einstein's theory of relativity goes beyond the classical mechanics that lasted until the end of the 19th century: it didn't make those older laws of physics wrong — it showed that they were good approximations within a certain restricted framework, describing what

happened to things. Similarly, it is probable that Einstein's relativity will be seen as part of a yet larger whole, later on.

Thus science is a rewarding thing in itself, but is part of a larger whole. That recognition — which is not restricted to an awakening to theological content — moves some of my colleagues to question afresh the basis of science. The apparent, real and perfectly natural incompleteness of science to explain all of creation has also led some to reject science as a useful art. That is wrong.

It is wrong in part from these fundamental considerations, but also because most of the critics say science but mean technology, which is a different thing. Technology is the application of science, useful empirical arts, and of other things to the accomplishment of tasks thought to be socially needful or desirable. That activity, much more than science, involves social judgment, social purpose — ingredients too often missing or selectively ignored. Being given free will by God, and a combined dominion and stewardship over Earth, we can use technology to build toward heaven or toward hell; that's where the difficulties come in. Do we have the wisdom to tell one from the other? Mere knowledge is not enough, as has been recognized in all ages. A poem by William Cowper written in 1795 puts it well and goes about like this (my recollection is imperfect):

Knowledge and wisdom, far from being one,  
Have oft times no connection.  
Knowledge dwells  
In heads replete with thoughts of other men;  
Wisdom in minds attentive to their own.  
Knowledge, a rude unprofitable mess,  
The mere material with which wisdom builds,  
Till smooth'd, and squared and fitted to its place,  
Does but encumber whom it seems to enrich.  
Knowledge is proud that he has learn'd so much;  
Wisdom is humble that he knows no more.

In making these distinctions, I do not mean to imply that science and technology are always neatly separable, the one lily-white and the other ambiguous gray. Science is knowledge, and knowledge is power, as Bacon said; so the path may go, at its worst without moral or ethical guideposts.

So we are led to reflect upon matters of hubris, charity, and even the thought heretical to some that God is a lot smarter than people, and to a realization that science, technology, social purpose, ethics, wisdom itself have somehow inadvertently become separated. That's where so much of the social debate, including that among scientists and technologists, is at now.

# LETTERS

## Keep the Presses Rolling

I would like to say that I am enjoying THE LIVING CHURCH more and more and I appreciate the tone of neutrality that you appear to take on many of the volatile issues before the church. The magazine is well done, informative, and a credit to your ability. Since I receive and read all of the better-known papers and magazines that are "connected" with the Episcopal Church — from the right to the left — TLC is, in my experience, the most helpful to this parish priest. Keep the presses rolling.

(The Rev.) WILLIAM H. BRAKE, JR.  
St. Stephen's Church

Culpeper, Va.

## Publishers' Rights

As publishers we would like to thank you for printing the Rev. Bert H. Hatch's excellent editorial "Copyright/Copywrong" [TLC, June 17].

BETH TEAL

The Teals/Authors & Publishers, Inc.  
Granby, Colo.

## Love Can Find a Way

I would like to say "Amen" and "Hallelujah" to J.L. Pierson's letter [TLC, June 10] suggesting that the Episcopal Church share property and pensions with the Anglican Catholic Church rather than contest church property in courts of law. How can we possibly have

when we cannot even love our brethren? Surely love can find a way without to hatefulness and the legal hat that St. Paul warns us against in 1 Corinthians 6.

MARION D. M

Eules, Texas

{ We understand that many ACC  
are retaining Episcopal Church  
sions. Ed.

## Wide Open Door

I believe that the Episcopal Church and TLC, far from ignoring the ratists, should hold them in loving remembrance and give us understandable news of their struggles, and, instead of "leaving the door ajar" for their 1 the door should be wide open and who do return should be welcome joy, thanksgiving and with humility.

I. A. SM

Evanston, Ill.

St. Luke's C

## Ecumenical Quadrilateral

I want to applaud your editorial "Quadrilateral Revised?" [TLC 13]. I think you could have gone further and commented on the meager draftsmanship which, it seems to me, tends to allow any interpretation sponsors desire.

One local clergyman commented as long as we have commissions that certain "to plunge into the the thickets and never quite get out."

FRANK J. S

Denver, Colo.

## ST. JOHN'S THEOLOGICAL COLLEGE, MORPETH NEWCASTLE, AUSTRALIA PRINCIPAL

Consequent upon the resignation of the Rev. Canon L.A. Johnston, B.A. (Syd.), (Edin.), Dip. Ed., a new Principal is to be appointed as from the beginning of 1980. St. John's College was founded in 1898 and is a General Theological College trained for Ordination for the ministry of the Anglican Church in Australia.

The present staff establishment consists of a Principal, a Vice-Principal, a resident tutor, a resident part-time lecturer and ten visiting lecturers.

The College presently accommodates 18 married students and 15 single students. At present the College prepares resident students for the examinations of the Australian College of Theology and the Melbourne College of Divinity. Thirteen of the thirty-students are doing full or part-time courses at the University of Newcastle or Newcastle College of Advanced Education.

It is hoped that in 1980 many incoming students will be enrolled in the proposed Council of Religious Ministry at the Newcastle College of Advanced Education. Should the Department of Religious Ministry be taught at the N.C.A.E. in 1980 it is hoped that resident staff be invited to teach on a part-time basis.

The Principal's Lodge is a commodious building within the College which is set in hundred acres of land overlooking the valley of the Hunter River, thirty kilometres Newcastle and five kilometres from Maitland.

Applications which will be treated in strict confidence are invited from Bishops or Priests of the Anglican Communion who are suitably qualified spiritually, academically, pastorally. Applications will close on August 3rd, 1979.

Conditions of appointment and emoluments may be obtained from:

The Registrar, Diocese of Newcastle, P. O. Box 817  
NEWCASTLE, N.S.W. 2300. AUSTRALIA.

## ing the Past

**OPS BY BALLOT.** By Fred-V. Mills, Sr. Oxford University Pp. 367. \$14.95.

book should be read by all who interest in colonial church history which is having a wide influence. The book represents a great research and is very well documented. At the very least we are reminded of the fact that religious controversy was one of the basic causes of the Revolutionary War. The author has that the pamphlet war that took place before actual shots were fired had and enraged the colonists.

In the mind of the reader, it is unfortunate that the author failed to record the disposing causes that brought on the pamphlet war. Perhaps he assumes his readers are familiar with Prof. Bridenbaugh's *Mitre and Scepter*. In that work, using the actual records of the "Protesting Dissenting Churches" association, it is shown without doubt that the dissenting organization maintained an underground network, functioning on both sides of the

obstruct any movement made by the Episcopalians to obtain bishops in America for their spiritual oversight, i.e., to have American bishops in the apostolic line. The dissenting association used the same propaganda that had been used a century or so before.

Considering the prominence of Samuel Seabury, the first bishop in the church in America, it seems odd that neither the records of clergy convocations in Connecticut — some dating back as early as 1739 — nor records of Connecticut diocesan conventions were consulted. Perhaps because of this omission, the author has misunderstood the part played by the clergy and laity in Connecticut. He should, for example, have realized that the clergy met secretly to elect a bishop, not because of fear of their laity, but because the dissenters had allies everywhere. Experience had taught them it was to be wary.

If we delve into earlier colonial history, we find that there is a very good possibility that the clergy and laity in the Connecticut colony had tried something similar to Bishop White's "case" after the English Civil War. Yet, looking back to the inception of the colony (ca 1630 — 1640s) most if not all of the

*Continued on page 11*

# THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES  
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TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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- 11. St. Benedict of Nursia
- 15. Pentecost 6 (Trinity 5)
- 17. William White

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# THE LIVING CHURCH

July 8, 1979  
Pentecost 5/Trinity 4

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## Canon Dennis Elected Suffragan Bishop in New York

The Rev. Canon Walter D. Dennis of the Cathedral of St. John the Divine was elected Suffragan Bishop of New York on June 6. He was nominated from the floor, led all the way, and was elected on the third ballot.

The Rev. Canon Mary Michael Simpson, the first woman to preach in Westminster Abbey, also was nominated from the floor, as was the Rev. Lloyd Uyeki, rector of St. John's Church, Pleasantville, N.Y. Canon Simpson is believed to be the first member of her sex nominated for possible elevation to the episcopate.

The seven-member nominating committee had submitted three names to the diocese: the Ven. Robert C. Chapman, archdeacon of the Diocese of New York for New York City; the Rev. Dr. Heron A. Sam, rector of St. Mark's Church, Brooklyn; and the Rev. Dr. William L. Wipfler, currently director of the Human Rights Office of the Division of Overseas Ministries of the National Council of Churches.

Canon Dennis, 46, will fill the post left vacant by the sudden death last year of New York's first black bishop, the Rt. Rev. Harold L. Wright. The canon is known to hold outspoken and controversial views on civil rights for homosexuals, and the legalization of marijuana, among other issues.



Suffragan Bishop-elect Dennis: "People always know where I stand on issues."

He is a member of the board of the National Organization for Reform of Marijuana Laws and has said that the churches should ally themselves with those seeking decriminalization. He is a trustee of the Homosexual Community Counseling Center, and, in 1967, testified for the liberalization of New York statutes on abortion.

After his election, Canon Dennis said, "I must be careful to delineate when I am speaking for myself and when I am speaking for the church. I will go around the diocese for a year to listen. People always know where I stand on issues."

## Honduras Pledges Neutrality

As Sandinista guerrillas launched a major campaign to unseat Nicaragua's President Anastasio Somoza, representatives of five Christian organizations met in Washington, D.C., with the Honduran ambassador to the U.S.

The meeting was arranged by the Rev. David F. Funkhouser, an Episcopal priest who is director of the National Network in Solidarity with the People of Nicaragua, and the group's chief concern centered about reports that Honduran armed forces were being pressured to collaborate with the Nicaraguan National Guard in joint military operations along the common border.

Ambassador Antonio Bermudez Mejia told the church officials that the government of Honduras intends to maintain a neutral position in the conflict.

The churchmen also urged that "steps be taken to insure that all Nicaraguans seeking asylum in Honduras be granted refugee status and issued proper documentation," Fr. Funkhouser said.

Fr. Carl Feil, O.S.M., of the U.S. Catholic Mission Council accompanied Funkhouser to the meeting, along with Gretchen Eick, human rights representative for the United Church of Christ; Tartt Bell, director of the American Friends Service Committee's Washington Public Affairs Program; and John Stubbs, of the Washington Office for Latin America, a human rights organization sponsored by several church groups.

The National Network in Solidarity with the People of Nicaragua was formed following a national conference on Nicaragua attended by 350 delegates last February. The organization, currently is operating with financial support from the Franciscan Order of the Holy Fathers, has begun a fund-raising campaign called Humanitarian Aid for Nicaraguan Democracy.

Fr. Funkhouser explained that the money raised will be administered by Bishop Mendez Arceo, Roman Catholic bishop of Cuernavaca, Mexico, for the benefit of Nicaraguans, both refugees and those still in their homeland.

## Diocese of Costa Rica vs. Nicaraguan Dictatorship

The Rt. Rev. Cornelius J. Ryan, Bishop of Costa Rica, has confirmed to THE LIVING CHURCH that the council of his diocese unanimously passed a resolution early in May:

"The Episcopal Church of Costa Rica, duly gathered at its Electoral Council Meeting, convened in San Jose on May 4 and 5, and upon the Nicaraguan situation.

Whereas we have observed with pain the demonic forces, atrocities and genocidal activities prevaili

## NEW YORK ELECTION

| Ballot Number                     | 1          |           | 2          |            | 3          |
|-----------------------------------|------------|-----------|------------|------------|------------|
|                                   | C.         | L.        | C.         | L.         | C.         |
| <b>Nominees</b>                   |            |           |            |            |            |
| Robert C. Chapman . . . . .       | 54         | 60        | 51         | 52         | 54         |
| <b>Walter D. Dennis . . . . .</b> | <b>114</b> | <b>80</b> | <b>152</b> | <b>117</b> | <b>181</b> |
| Heron A. Sam . . . . .            | 6          | 8         | —          | —          | —          |
| Mary Michael Simpson . . . . .    | 32         | 15        | 14         | 4          | withdre    |
| Lloyd H. Uyeki . . . . .          | 57         | 55        | 57         | 59         | 60         |
| William L. Wipfler . . . . .      | 31         | 35        | 18         | 19         | withdre    |

regime that continues passing our sister Republic of Cuba; and whereas our brothers in Christ are living under the dynasty of the Batista family in our sister republic; it therefore resolved unanimously that we raise our voice and appeal to the conscience of the world's peoples to study seriously and conscientiously the events in Nicaragua, mercifully to seek a way that would put an end to the suffering of the people of God in that country." The guidelines also contributed a sum of \$100,000 to help Nicaraguan Christians. For other business, it was voted to assign each parish and mission to help pay a loan made to the diocese by the Executive Council of the U.S. church on March 11], and to join in Venture Mission.

## Seabury Selling Children's Book Line

Seabury Press, president of Seabury Press, has announced the sale of a new book line, Seabury's general children's book line, to the Houghton Mifflin Company.

Charles C. Giblin, who developed the Children's Books under Seabury's sponsorship will continue the program with Houghton Mifflin.

Although no price was made public for the line which publishes some 200 secular books for children a year, the transaction is expected to add substantial funds to Seabury's religious publishing operations, and will enable the press to repay a \$350,000 interest-bearing loan extended by the Executive Council.

negotiations are continuing for a full merger of Seabury Press with the Church Hymnal Corporation.

## Guidelines for Joint Worship Drafted

At the end of a day-long symposium at St. Peter's Lutheran Church in New York, and at Central Synagogue, an agreed set of proposed guidelines for joint worship was drafted.

The symposium, sponsored by the Office of Christian-Jewish Relations of the National Council of Churches (NCC) and the Department of Interreligious Affairs of the Union of American Hebrew Congregations (UAHC), began with a joint interfaith service conducted by the Rev. E. Peterson of St. Peter's and Rabbi Sheldon Zimmerman of Central Synagogue.

The guidelines suggest that use of the Lord's Prayer is inadvisable in a joint service "not because of the text itself but because of its strong historical identification with the church alone." The document also says that Jews cannot be

expected to use the cross or crucifix in worship "since, unhappily, these are too intimately associated with memories of pogroms in their history."

Other points made are that prayers should be addressed to God alone (not Jesus or the Holy Spirit), a joint service should be held in a synagogue or church rather than in an auditorium, hymns should be sung by the congregation, and that joint worship should not be tacked on to meetings called for some other purpose.

"We dare to come together because we share a sacred Scripture and worship the same God," the guidelines state. "It is the uniting — for a sacred and overriding purpose — of those who are otherwise divided."

Rabbi Balfour Brickner, director of the UAHC Interreligious Affairs Department, said that joint worship services in the past have been "too often reduced to their lowest common denominator, making worship both superficial and bland, and thus not truly satisfactory to either Jews or Christians."

The Rev. Dr. William L. Weiler, Episcopal priest and outgoing director of the NCC Office on Christian-Jewish Relations, commented that "our parishioners are seeking more than a mere exercise in human relations. We are trying to establish guidelines that will make possible meaningful spiritual rewards."

## Bishop Light Consecrated in Southwestern Virginia

The Rev. Arthur Heath Light, 49, became the fourth Bishop of Southwestern Virginia at the Salem-Roanoke County Civic Center early in June. The new diocesan succeeds the Rt. Rev. William H. Marmion, 71, who retired after 25 years in the episcopate.

The Rt. Rev. John M. Allin, Presiding Bishop, and more than a dozen other bishops, participated in the service which took place before an estimated 3,500 people. Bishop Marmion and the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, served as co-consecrators, and the sermon was preached by the Bishop of Washington, the Rt. Rev. John T. Walker. Bishop Walker told the bishop-elect and his people to remember that they are interdependent, and that through the Holy Spirit, both the new bishop and those he leads will be enabled to demonstrate a ministry of "reconciliation, reunion, and renewal."

The Rt. Rev. Ross S. Hook, Bishop of the Diocese of Bradford in England, presented Bishop Light with a Bible. A red-gold cope, handmade by mountain weavers, was given to Bishop Light by the Rev. John Krulis, who serves a mission in the Virginia coalfields, in Norton, Va.

According to an article in the *Roanoke*

*Times*, the new bishop's pectoral cross is unusual. It was made by an Appalachian Virginian craftsman from the wood of a tree near Jamestown.

Bishop Light comes to southwestern Virginia from Norfolk where he was rector of Christ and St. Luke's Church for twelve years. He is married to the former Sarah Ann Jones, and is the father of three sons and a daughter.

## Bishop Defeats Divorce Bill

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, is credited with the defeat of a measure in the state legislature which would have halved the waiting period for divorce.

Bishop Fraser mobilized the church opposition to the bill which would have reduced the time from a year to six months, and enlisted the North Carolina Council of Churches in his efforts. Sixteen church leaders representing the council signed a letter urging the bill's defeat, and, as a result of the letter, the House sent the bill back to committee. The committee, after a hearing called at the request of the churches, again gave the measure a favorable report. Vigorous lobbying by Bishop Fraser and others, however, persuaded a number of House members to reverse their original votes.

The bishop told legislators that six months was too short a time for people to make adequate plans for themselves and for their children. He said enactment of the bill would destroy family life and lead to more divorces and quickie marriages.

Sen. James H. Flowers, who sponsored the bill and shepherded it through the Senate, rebuked the churches for waiting until the eleventh hour to make their opposition known. The church representatives replied that they were unable to make their opposition known earlier, since the bill had been publicized so little.

Rep. H. Parks Helms was heard to say ruefully, "It's hard to beat the churches even when they are wrong."

## Bishop Kivengere Preaches Reconciliation

"When Jehovah brought his exiles to Uganda, it was like a dream!" In his first Sunday sermon in his homeland after two years of exile, the Rt. Rev. Festo Kivengere thus referred to Psalm 126. "How we laughed and sang for joy. And the other nations said, 'What amazing things the Lord has done for them.'"

Upon his return to Uganda, Bishop Kivengere was welcomed by the new president, Yusufu K. Lule, who asked the churchman to head the Central Committee for Relief and Rehabilitation. The bishop accepted, and on the first day of his return, broadcast a message on Ugandan radio, and television urging his

toward Amin's supporters.

"We must come back with a completely new attitude which will be the base of reconstruction in Uganda," he said. "It must be an attitude of forgiveness and reconciliation based on love."

The next day Bishop Kivengere and his wife, Mera, travelled from Kampala to their home town of Kabale. Crowds waited along the way to welcome them.

"We were absolutely mobbed with love, gifts, and garlands of flowers," he said. "We were pressed and squeezed — people were pulling my arms, but it was wonderful to feel their touch."

Prayers of thanks were offered upon their arrival home, and after a big supper at Kigezi High School, many people declined to go home, and stayed singing all night.

## A House in Costa Rica

Prolonged negotiations have been completed whereby the Order of Agape and Reconciliation (which has its headquarters at St. Michael's Forest Valley Priory in New Mexico) is acquiring some 106 acres of beautiful mountainous property near the north-eastern city of Quesada, above the Plains of San Carlos, in the County of Alajuela, some 70 miles away from the Costa Rican capital of San Jose'.

The priory will be known as the Convento de Cristo Rey, located near San Ramon de la Palmera. At an elevation of some 1,000 feet, the triple hill commands a spectacular view of the tropical San Carlos plain, framed by the active volcano Arenal to the north. Plans for the construction of a cluster of buildings have been submitted to a local architect. The Rt. Rev. Cornelius Joshua Wilson, Bishop of the Episcopal Church of Costa Rica, visited the site which won his wholehearted approval. When dedicated, the Convento will serve the needs of all Christians of Central America seeking a deeper commitment and spirituality in an environment of privacy, silence, and beauty. The new center of the order will work within a frame of ecumenical orientation. The Prior, Father Enrico Molnar, O.A.R., and Sr. Patricia Ann, O.A.R., were able to visit the annual convention of the Costa Rican Episcopal Church held in San Jose' on May 5, explaining to the delegates the purposes and plans of the order.

(The Rev.) ENRICO S. MOLNAR, O.A.R.

## Minneapolis Cathedral Plans Columbarium

As soon as 100 niches are sold, the Cathedral Church of St. Mark in Minneapolis will begin construction of a columbarium which ultimately could hold the ashes of 12,000 people.

standard containers for ashes is being sold by St. Mark's for \$400, including the cost of interment of the first container. There will be a \$25 charge for each subsequent interment in that niche. The family will pay for any engraving to be done on the white marble face of the niche.

A common crypt will be available for those not desiring a niche. The cost for using the crypt will be \$150, and the names of the people interred there will be written in a Book of Records.

Charles B. Pratt, a member of the columbarium sales committee, said the initial project calls for completion of two rooms, one holding 252 interment niches, and the other a place for meditation and memorial services. Other rooms will be opened later. The plan also calls for paving the entire undercroft and providing access to it from the cathedral's tower room and parish house.

The dean of St. Mark's, the Very Rev. H. Douglas Fontaine, pointed out last year in a letter to St. Mark's parishioners that about one-third of the funerals from the cathedral in recent years have involved cremation, and that it is a "reverent, Christian, and proper way of committing the dead body to the elements."

## South African President Resigns in Disgrace

South African President John Vorster ended his 26-year public career by resigning early in June after the publication of a government report charging him with covering up serious illegal activities of the now disbanded Department of Information during his years as Prime Minister.

The scandal involved an unauthorized multimillion dollar slush fund spread around in an attempt to secure favorable publicity for South Africa's racial policies in both the foreign and domestic press, and also to discredit critics, including the World Council of Churches.

Mr. Vorster led his country for 12 years as Prime Minister. He suddenly resigned in 1978, and has since held the largely ceremonial post of president. He was recognized as the leader of the hard-line, pro-apartheid faction in South African politics.

Some \$37 million was poured into a pro-government tabloid in South Africa called *The Citizen*, and, according to stories in the Johannesburg *Rand Daily Mail*, the slush fund was used to finance an equally illegal, but unsuccessful, attempt to purchase the *Washington* (D.C.) *Star*, some four years before Time, Inc. bought the paper.

*The Guardian*, influential British daily, has reported that hundreds of thousands of dollars were spent in a covert operation to discredit the WCC. The money went to an organization

Africa, which has been waging a silent campaign against the WC charges that the World Council sanctioned "terrorism and Marxism" in southern Africa, through its support of African liberation movements.

## Tough New Sanctions Asked Against South Africa

The British Council of Churches recommended that the British government back U.N. sanctions against South Africa, and also proposed the immediate adoption of measures to "prevent the flow to South Africa of capital, technology, and expert technical assistance which strengthen that country's capacity to resist international pressure."

In a report called "Political Challenges to South Africa: Britain's Responsibility," the council said that because traditional methods have failed, moves toward more drastic forms of economic engagement should be tried. The report identifies the only remaining alternative to armed uprising within, or intervention from without, South Africa.

The council embraces Britain's Anglican, Orthodox and Free Church Roman Catholics are represented by observer-consultants.

In a related story, the Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches (SACC), told a congregation at St. Mark's Cathedral, Boston, that blacks who he would be given prison sentences if they were to urge U.S. firms to divest themselves of South African holdings.

Instead, Bishop Tutu spoke of his arguments sometimes used to justify continued U.S. corporate involvement in South Africa. "Some people say that our presence creates jobs and we have our presence to change the situation," he noted. "When blacks get cynical, they say, 'That's very interesting, but it's as if you're benefiting from cheap labor.' We don't want our chains made of gold; we want our chains removed."

Tom Manthata of SACC's Division of Justice and Reconciliation, charged recently in Johannesburg that a government report recommending greater rights for black laborers was "just a red herring to draw attention away from the basic issue in the country: the oppression of the black man."

The commission recommended that blacks be allowed to form their own trade unions, be apprenticed in their trade, receive equal pay (with white workers) for equal work, and be allowed to be promoted to top positions in mixed unions. Manthata, unimpressed, said that the Wiehahn Commission report was "everybody hoping while the real situation in South African politics deny the man the fulfillment of such hope."

# VACATION LODGE

*The older adult population continues to increase, so does the church's responsibility*

By ANDREW KATSANIS

On a bright morning in June. Campers are loading their luggage on the meeting old friends and meeting friends. In a few moments they will begin a 12-day stay on a 650-acre Connecticut woodland.

It's a warm, sunny day. Down at the front campers are enjoying the view of Bushy Hill Lake. Some are out on boats and canoes and some are sitting under the watchful eyes of the front directors.

It's a pleasant afternoon. Campers are scattered all over the campsite. Some are taking a leisurely walk, some are in the courtyard playing croquet, and some are in the gift shop, while others are decorating the recreation hall for a talent show. The camp scenes, perhaps, but the campers are all over 50 years old. They are attending the Vacation Lodge for Older Adults at the Episcopal Camp and Conference Center in Ivoryton. It

is operated as one of the programs of Incarnation Camp, Inc., which this year celebrates its 50th anniversary on this site. Founded in 1886 by the Church of the Incarnation, New York City, the camp was located at Lake Mohegan and Kings Park in New York before moving to Ivoryton. It is now sponsored by 23 Episcopal parishes and organizations in the Dioceses of New York and Connecticut.

The Lodge's program is designed to provide older adults, at the lowest possible cost, with a country vacation that is physically refreshing, aesthetically stimulating and spiritually rewarding. A change of pace from ordinary routine, the good meals and the activities provided offer a physically refreshing experience. The beauties of the woodlands and waters provide a rare aesthetic stimulus for city-dwellers. The morning discussions and evening vespers, along with Sunday worship, provide a rewarding opportunity for spiritual growth.

The Vacation Lodge was inaugurated in 1962, with the help of the New York Herald Tribune's Vacations for the Aging, now known as the VASCA (Vacations and Senior Centers Association), which has continued to provide support through the years. Many "campers" from the pioneer group of 30 are returning this year for their 18th consecutive summer, and the Lodge expects to serve a total of nearly 500 seniors during the 15-week season. While the Lodge serves primarily men and women from the tri-state New York, New Jersey, Connecticut area, registration is open to all men and women between the ages of 50 and

85 who are in good health and wish to participate in the program, and campers this year will come from states ranging from Maine to Florida and as far west as Ohio and Kansas.

From a physical standpoint, the Lodge provides an ideal setting for older adults. The main building and the attached Brooks Cottage were originally constructed as a vacation home for mothers and small children and were renovated during the mid-'60s to provide individual single and double bedrooms. Bell Cottage, added in 1973, provides additional double bedrooms, and a construction project to begin this fall will give the Lodge 20 additional places for each session in 1980. Indoor activities center around the two large recreation halls, each with a huge stone fireplace; the chapel, a two-story building with a well-equipped library on the lower level; the craft shop; and — of course — the dining hall, where one of the campers described the meals as "the kind of cooking and serving you got at home if your mother was a trained nutritionist, liked to spend long hours in the kitchen, and would bake a festive cake at the drop of an anniversary."

Outdoor activities feature a shuffleboard court in the courtyard, a croquet court set up a short distance away in a shady dell, tennis courts, and the waterfront which is open daily for swimming, rowing, paddle-boating, and trips around the mile-long private lake on an electrically-powered, six-passenger launch. Many people bring their own cars to camp, but sightseeing trips are organized and a local bus service provides free transportation for all area older adults who want to go to nearby towns for a morning of shopping.

Three children's camps are located short distances away, in other parts of the 650-acre campsite, and groups of children visit the Lodge from time to time to participate in chapel services, to present songs and skits that they have prepared, and to learn songs and dances

*Andrew Katsanis has been executive director of the Episcopal Camp and Conference (Incarnation Camp) in Ivoryton, for the past 23 years. A graduate of the Episcopal Theological Seminary with a master's degree in religious education, he is a member of the boards of directors of the New York section of the American Association of Aging and Senior Centers (Association for the Aging and Senior Centric Association) as well as on the board of trustees for Youth Services of the Protestant Welfare Agencies and on the adjustment board of the Diocese of New York.*



that are part of their common heritage. Teenagers often help out at the waterfront, taking campers on rows around the lake, which is also stocked with trout and bass for those who enjoy fishing.

Perhaps the single most important factor in the Vacation Lodge experience is the quality of the program staff, and even kitchen workers are encouraged to see themselves as part of the program staff, participating in evening activities and joining campers at the waterfront. Staff members require special screening, for often people working with older adults patronize them, encourage dependency, or otherwise raise their own egos at the expense of the older person. In addition to the basic program skills, staff members at Vacation Lodge are selected for their emotional maturity, effective relations with older people, and sensitivity to their needs. Good health and vitality, initiative, resourcefulness, and a sense of responsibility all go to make up the ideal program staff member. Nearly all of the current Vacation Lodge staff are returning for their third consecutive summer; several of them have been with the Lodge for five years or more.

Older people want very much to be loved, but also to be accepted. They want support from staff members, but they want encouragement to cope with the problems of life themselves and they want to remain self-reliant and independent. Campers enjoy taking on part of the responsibility that goes with the Lodge. Each camper is responsible for the care of his or her own room and is also given an opportunity to volunteer for different projects such as flag-raising, bell-ringing (a prime favorite!), altar guild, or table-setting. One man volunteered to cut the grass in the courtyard. This was *his* contribution to the life of the camp and woe betide anyone else who touched the lawn mower during his two weeks there.

As the older adult population continues to increase, so does the church's responsibility for making special provision for them. Just as church camping for children added a special dimension to the traditional camping programs of an earlier day, so now church camping for older adults can add another dimension. Within the Vacation Lodge community adults not only experience new things and make new friends, but they gain new images of themselves. The freedom from the usual pressures under which they live makes it possible for them to relax enough to appreciate and love themselves, others, the physical world, the church, and God. There is perhaps no better testimonial to church camping for older adults than the words of one man to his camp director: "I wish that everyone here should live to be 120 years and two weeks — and the last two weeks should be spent here."



Campers at Incarnation Camp: Providing older adults with a country vacation that is refreshing, aesthetically stimulating, and spiritually rewarding.

## Science and the Future

The World Conference on Faith, Science and the Future, which will be held at the Massachusetts Institute of Technology, July 12-24, is an event of considerable significance which we commend to the commend the prayers of our readers. It is the result of planning and preparation, and the sponsoring of the World Council of Churches, is to be commended for this achievement. We are pleased to carry the "First Article," this week and next week, and by Professor David J. Rose, one of the organizers of the conference. News about its proceedings will appear on our pages at a later date.

## Things First

To read the signs of the times correctly, the aspect of church life which worries many Episcopalians at this moment is not purity of faith or morals, or extension of overseas missions, or the development of spiritual life, but rather the simple question of membership. People are profoundly disturbed in many places by declining attendance and declining membership even though, in some cases, income has increased and church activities have been extended. We are serious. Christian people are the bearers of the Gospel message: without membership the church simply cannot do the job it is supposed to do.

Members are not likely to be attracted to a church which is doing nothing but waiting for them to come. The church is called to preach the truth, not to say what it is supposed people want to hear. Worship and sacraments of the church are not primarily intended to celebrate our feelings and wishes, but rather to glorify Jesus Christ and to put him at the center of our lives. Yet we believe that where the Gospel is being preached with confidence and conviction, people do listen. Where clergy and laity are working in real partnership, people do bear witness to their friends and neighbors. Where the liturgy exalts Jesus Christ as our Lord and Redeemer, lives are changed.

Accordingly support the emphasis on preaching the Gospel, on the Christian responsibility of all baptized Christians, and on eucharistic worship, in the Proposed Book of Common Prayer. These things are fundamental which the church must affirm decisively, whether the general public likes them or not. As the Lord said to the prophet Ezekiel: You shall speak my words to them, whether they hear or refuse to hear.

Fully respect the indisputable fact that for the past 100 years, the major ecclesiastical entertainment of Episcopalians has been to argue about liturgical questions. We enjoy such arguments, too. But sooner or later we have to put first things first. We hope the coming General Convention will have the grace to do so and that all parties and factions will do likewise.

## The Statement on Homosexuality

Both the religious and the secular press have had a great deal to say during the past months on the issue of homosexuality. In *THE LIVING CHURCH* we have said less about this topic because we doubt that extended discussion serves a useful purpose. In spite of pressure both from conservative and homophile groups, we do not see that the *status quo* admits of significant change within the church at the present time. It is currently agreed by virtually everyone that the Gospel should be preached to people of all sorts, and that the church should try to minister to all who turn to it in good faith. Very few Episcopalians, on the other hand, accept programs or pronouncements which present homosexuality as "an alternate life style" of equal acceptability. To minister to people with compassion, sensitivity, and respect, while condemning certain aspects of their life, is never easy. It is something the church is called upon to do in a great variety of situations, and no ready-made formula will cause the difficulties to vanish. Yet we believe that this is the task facing the church.

The publication of the report of the Standing Commission on Human Affairs and Health, which was reported upon last week, reopens these questions. The commission was primarily charged with advising the General Convention regarding the ordinations of homosexuals, but of course this involved exploring related topics, including the use of the Bible in ethical questions, marriage, the relation of sex to other aspects of life, and so forth. The commission is to be congratulated on achieving a unanimous report in dealing with such controversial matters. Whether one agrees with the commission or not, it has at least agreed on its own position and presented a single, unified, and coherent report.

If we read the report correctly, barriers to ordination are not to be imposed because of someone's "condition" (orientation, make up, state of mind?) but are to be imposed because of actions and conduct which the church finds unacceptable. If this is indeed what the commission means, we believe that it is basically a sound approach. Good law, civil or ecclesiastical, cannot be based upon suspected tendencies or subjective orientations, but rather upon the external reality of actions.

There are many other items of interest in the 17 large double-column pages of the report. One thing we criticize in general terms. Much is said of an ethic of love, but little is said of obedience. Jesus is indeed an example of supreme love, but at two crucial points in his earthly life, in the wilderness and in the garden, he had to act out of obedience. The Good Friday Epistle reminds us that it was by the service of his will (rather than of his heart) that he redeemed us (Hebrews 10:7-10). Human maturity requires obedience as well as love, and in discussion, of moral theology we dare not forget it.

clergy who went to Connecticut (not to be confused with Massachusetts) were regularly ordained in the Church of England. There is nothing to prove that they or the people who accompanied them to various "plantations" were dissenters. On the contrary, it is of record that many brought "letters dismissory" with them.

Prof. Mills has set an example by delving into the controversies of the 18th century. Perhaps it will inspire other scholars to explore the beginnings of the Episcopalians in New England in the 17th century. The result might be very revealing.

CAROLYN HUTCHENS  
Litchfield, Conn.

### Mixed Bag

**A SERIOUS CALL TO A DEVOUT AND HOLY LIFE; THE SPIRIT OF LOVE.** By William Law. Edited by Paul Stanwood. Paulist Press. Pp. 526. \$6.95 paper.

*A Serious Call to a Devout and Holy Life* asks an embarrassing question: Why do we Christians not measure up to the holiness required by God? The devastating answer follows: "Because you never thoroughly intended it." This is the key to this classic of Anglican devotion which is distinguished by the rare combination of rigorism and wit. Samuel Johnson declared that the reading of the work changed his life and it has been an inspiration to many others. The editing and reprinting of this classic is welcome and timely.

As to why *The Spirit of Love* should have been included in the same volume is another matter. This was written after Law had saturated himself in the writings of Jacob Boehme (1575-1624). In attempting to unscramble the thoughts of this German Protestant mystic one is reminded of Nietzsche's brilliant aphorism: "for the German the muddy passes for the profound." Boehme is speculative and gnostic, and Law may be faulted for lack of discrimination in absorbing and passing on much that is contrary to scriptural theology.

Perhaps the most serious defect in Law's spirituality is his failure to discern the corporate nature of Christian life. For him growth in holiness comes primarily through a one to one relationship between the individual and God. Thus it is not surprising that he goes so far as to denigrate corporate worship by saying that the New Testament never commanded it. On one hand this displays the legalism of the book, on the other the failure to discern the meaning of *koinonia*.

(The Rev.) JULIEN GUNN  
St. George's Church  
Nashville, Tenn.



### Man's Inhumanity to Man

Door slides open  
Humming  
As the electronic mechanism  
Moves it back  
Door bangs shut  
Behind me  
Heavy door  
Heavy barred door  
Ominous  
Formidable  
Accursed  
Barred door behind me  
Barred door before me  
As I sit waiting  
Shackled ankles pass  
Pass the dichotomy  
Glass case  
Filled with athletic trophies  
Bronzed figures gracefully  
Leaping with a ball  
I try to pray  
Door slides open  
Ominous inner barred door  
Bangs shut  
Smashes shut  
Behing me  
Interior barred doors open  
Crash closed  
Cacophony of catastrophic canticles  
Harsh  
Sinister  
Shattering  
Smashing  
Slamming  
Ceaseless souvenir  
Of maximum security  
Spicing conversation  
Cacophonic  
Claustrophobic  
Clamorous  
Scandalous  
Atrocious  
Heinous  
Accursed

Alas for  
Man's inhumanity to man

Sister Ruth Juchter, O.S.H.

*After a visit to a prisoner who is on death row in the Georgia state prison at Reidsville.*

# The Offertory

By ROBERTS E. EHRGOTT

the 1552 Prayer Book excised any reference to the Offertory, all later revisions of the Book of Common Prayer, throughout Anglicanism, gradually restored this essential to the Holy Eucharist. Extreme care to the offertory rubric of the Prayer Book was, in the American Book of 1928, finally offset by a which even went beyond the 1549 by directing the celebrant to the elements of bread and wine "place" them on the altar. Thus we more than full circle by 1928, going to the even older Latin rubric, stating that as the climax to the elevation of the alms, the priest-celebrant should manually not only place the offerings on the altar but then, "present" them, and *then* place them. Despite these clear directions of the clergy either obscured the offering of the bread and wine by placing them before the alms were placed, presented, and placed, or ignored the rubric directing at least like attention to the elements.

The Proposed Prayer Book attempts to do all this by pinpointing and even emphasizing the Offertory, by allowing representatives of the congregation to place the elements as well as the alms present them to the deacon or priest, in participatory fashion, by the people, in offering the first fruits. The new rubric also directs the celebrant to stand while the presentation is made — an improvement over the absence of such direction in the 1928 rubric, whereby more often the elements were brought to their feet only after the alms were presented. The "elevation of the cash" thus received more parity of action than the essential offering of the bread and wine.

The Proposed Book allows for general participation in an Offertory which is highlighted as a kind of offering and as part of a "continuous" movement, rather than a number of false stops and starts. The new rubrics reflect a question among some liturgists as to whether the Offertory should indeed be presented as a feature of the eucharistic

action. There is an opinion that the Great Thanksgiving or Prayer of Consecration contains in itself enough reference to gifts offered, but the older Latin, 1549, and subsequent rites contain references to the gifts prior to the Words of Institution; references to the bread and wine after then are somewhat delayed, even dislocated, even when it is considered that the whole of the Great Thanksgiving constitutes "consecration," not a certain point or "moment of consecration."

It could then be argued that there is a conflict in the new rubrics, which on the one hand stress the Offertory and on the other (to this writer's mind) give a certain "de-emphasis," namely by eliminating entirely any direction that the priest-celebrant shall offer or present, and place, the elements on the holy table. The "imperative" of 1928 ("And the Priest shall then offer, and shall place upon the Holy Table, the Bread and



Wine") has in the new rubrics been modified into a "passive" direction ("The offerings are presented and placed on the Altar"), which in no place specifically designates who the offering minister is to be. The only minister referred to in the new rubrics (other than the celebrant beginning the Offertory with the sentence) as specifically handling the elements is the deacon, who may not only receive the offerings from the people but place the bread and wine on the altar. (The celebrant can, however, receive them, as well.)

It can therefore only be hoped that the tradition, now unsupported by rubrical direction, that the priest-celebrant offers the alms and oblations, can prevail, or that it will be assumed that the celebrant does so. But to add to the absence of reference to the particular minister, the new rubrics allows the deacon to "place" the elements on the altar, and further, the word "offer" has been supplanted by "present." In the absence of specific naming of the offering minister, it might be construed that the presenta-

tion of the gifts on the altar is sufficient.

This leads to possible misunderstanding in ecumenical dialogue. This writer has engaged in conversations and correspondence with Roman Catholic clergy, in joint ARC exchange. Despite Anglican-Roman agreement on the Eucharist and the priesthood, at the popular level some Roman clergy remain unconvinced that we, at the least, use our priesthood to the fullest. Some are not yet sure that we consider the Eucharist a sacrifice or that our priests are "offerers." They are even hypersensitive about implications in their new rite, which promotes lay participation as well as diaconal, in a fuller Offertory. They fear that the offering priest's function can be obscured or set aside by a general participation, which they also feel can become "pelagian": man-centered. This is also reflected in Dom Gregory Dix's comment (*The Shape of the Liturgy*, p. 731): "... the substitution of the oblation of the sons of men for that of the Son of God."

The new Roman rubric is akin to ours as to the gifts being brought to the altar by lay representatives. It is not specific, as Anglican rubrics have been, as to any offering of the alms, but the Roman rubric directing the celebrant to offer, by elevation, the bread and wine, is still quite directive. But somehow our new Offertory rubrics fail to bring out that the climax to the Offertory is effected by the celebrant offering up the collected, prepared, presented alms and oblations, by which this eucharistic action is summed up through his agency. It would seem to be the intention of the new rubrics, both ours and Roman, to have each Order, lay and clerical, involved in the Offertory. The ancient liturgies used the deacons to receive, prepare, present (and place?) the gifts brought up by the laity. But all this action by each Order exercising its function culminated in its completion or climax by the celebrant, either by his "laying his hands on the oblation" or by offering it. The celebrant is thus the final, if not the only "offerer"; it is not delegated, e.g., to the diaconate to offer or bless the oblations. It is precisely here that the new rubrics, while they emphasize the functions of the laity and the diaconate, fall short of including the prebyterate, even the episcopate. We are then highly vulnerable to any criticism that we do not regard the priesthood as a sacrificial ministry. While it may be easy for us to look askance at some popular teaching remaining in Roman Catholic thought (as expressed constantly by some of their clergy) that the celebrant "offers" Christ — unsupported by any Catholic theology or by Roman liturgical texts — and while the whole of our Liturgy indicates the celebrant as the presiding minister, our new rubrics show a weakness in this de-emphasis of the celebrant as the principal "offerer." An-

interesting developments, ranging from explicit direction in 1549 for the preparation and offering of the bread and wine and the introduction of a reference to the alms, to the deletion of any reference to the offering of bread and wine (only to the alms), in 1552, to more of a balance between the two in successive revisions, culminating in the 1928 revision which referred more directly to the offering of the oblations, and by the priest. The result was, however, that the offering of the alms grew in importance, often to the detriment of that of the elements: the Offertory was even reproduced, as to the alms, in Sunday Morning Prayer, without any rubrical acknowledgement in the choir offices. (The Proposed Book "allows" an offering at the offices, for the first time, perhaps, in any Anglican Prayer Book.)

But the highly ceremonialized offering of the alms, when in the Eucharist the rubrics regarding the offering of the elements were properly observed, did at least get the congregation to stand for the presentation, as they learned to do so by the "unauthorized" offering of alms at the offices. There was and is something about such solemn presentation, what with the following sequence followed: the Offertory Sentence given out, the congregation sitting, the choir rising, for the anthem; the acolytes, assistants, and celebrant preparing the elements while the ushers collected the alms; the procession to the altar of the alms and their presentation by the priest at the altar, while the organ pealed and all broke out in exultant song. (I even miss this hymnody of *Old Hundredth* or "All things come of thee. . .", permitted by 1928 rubric and Hymnal title, "At the presentation of the Alms and Oblations," but not in the new rubrics.)

Having the Offertory result in the climax of elevation by the priest, topping off the new Anglican version of the Great Entrance (with us, of alms and oblations), is good liturgical practice if it involves the celebrant functioning in the final action after they have been collected, prepared, brought up (and placed?) by others. The new rubrics allow this participation by all (but only with the assumption that the celebrant finally offers), and they do eliminate certain previous confusion under the old rubrics as to progression. It is then a principle of the new rubrics to allow for an uninterrupted flow or sweep in the Offertory, and the offering up of the alms and oblations by the celebrant, manually and by elevation, would only crown the action, as well as maintaining his traditional function as chief "offerer." But there remains a practical difficulty in maintaining this progression: while the new rubric inserted in the order states that lay representatives bring the offerings to the deacon or

while they are presented and placed on the altar, an additional rubric (Additional Directions", p. 407) says that the deacon is to prepare the bread and wine (the celebrant, we assume, if there is no deacon). The question arises, When is he to do this? Obviously, if the "unprepared" bread and wine were brought up with the collected alms there would be interruption and delay while they were counted and measured out into the proper vessels. To have the lay representatives bring up already-prepared quantities of bread and wine, on paten and especially in chalice, would not only rob the deacon of his function, but would be a dangerous procedure, for fear of dropping and spilling. Moreover, to prepare the elements means approximating amounts to be consecrated, according to the number of communicants, and here, either we would have a great busyness at the rear of the nave or the deacon would have to leave the sanctuary to do the preparing, then return to the altar to receive the elements!

The most workable practice would seem to be the following:

The Offertory Sentence: given out also as the signal to begin. The lay representatives bring up the bread box and wine cruet, presenting them to deacon, acolyte, or celebrant, then receiving or picking up alms plates. During the collection of alms, the deacon or celebrant prepares the bread and wine, then takes the lavabo (and perhaps then vests in chasuble), if (as by inference in the Proposed Book) he has had the ProAnaphora in choir. The anthem and/or preparation of elements completed (and "placed"), the lay representatives come forward with the alms, met at the chancel steps by a minister, presented to the celebrant at the altar, who then offers up the alms, then the paten or ciborium and the chalice (together with any additional wine ready in flagons or cruets, again [wistful note] to the singing of hymnody.)

Such order to the Offertory is only a mix of 1928 practice and the new rubrics, following both tradition and the new insight into more action and participation, based on even older tradition.

If on major festivals more solemnity is desired, or even more attention paid to the Offertory, where incense is at least carried in procession, it can be used by the celebrant to bless the offered elements. And, the processional cross and tapers can escort the lay representatives up the aisle for the presentation. Either or both practices can enhance the dignity of the presentation of the alms and oblations. The restored Offertory in Anglicanism has been a long process; it is now possible to offer the joint products of man, in co-operation with God-in-all-Creation, with solemnity and participation, "To the Glory of God and the edification of his holy church."

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ia — **Bavi Edna Rivera Moore**, assistant. John's, Ross, Calif. Add: P.O. Box 217,

l Gulf Coast — **Robert Paul Mathison**, St. Simon's-on-the-Sound, Fort Walton a. Add: P.O. Box 476, Fort Walton Beach,

do — **William Roger Hinrichs**, curate, of the Ascension. Add: 420 W. 18th St., Colo. 81003. **Richard Britton**, curate, of the Holy Redeemer. Add: 26th Ave. and Denver, Colo. 80205. **Clark N. Crain**, hrist Church, Add: 2460 East Bates Ave., Colo. 80210.

n Massachusetts — **Helen Lee Mc-** n, assistant, Church of the Holy Commu- niversity City, Mo. Add: 7401 Delmar Blvd., y City, 63130.

## Prayers before Dishdoing

The grace that was asked before the meal  
Half-dwindles in its after-clutter,  
And my short patience with it; length of days  
Becomes a length of dinners and their debris;  
There's little blessing here for me  
In rubber gloves among the leftovers,  
The soaked-free garbages. Lord, mine are mostly  
Martha moments, and my Mary moments few  
And far between. Is there some grace to pray  
And to be given, after the eating  
And before the cleaning up? Whatever it is,  
It asks itself in me, and asks  
To see me gracefully through  
These three a day, and three times three,  
Until I lift a life of tidy dishes up to Thee.

Nancy G. Westerfield

# CLASSIFIED

advertising in **The Living Church** gets results.

## BOOKS

**GLICAN MISSAL** (altar edition) \$125.00. Available. **The Frank Gavin Liturgical ion, Box 25, Mount Sinai, N.Y. 11766.**

## CHURCH MUSIC

**HAEL'S MASS** Rite II, Proposed BCP with proper Prefaces, etc., by Benjamin Harrison. \$1.75 for complete Packet of Organist/Pew edition plus "Hyfrydol" Music for Eucharist, 6630 Nall Ave., KS 66202.

## FOR SALE

**ROSS INCENSE** available in six blends of monks of OHC using aromatic gums and imported from Sumatra and Ethiopia. Describe blend and price list sent on request. A of all blends (2 oz. of each) may be ordered postage paid. **Incense Dept., Holy Cross ry, West Park, N.Y. 12493.**

**IES** with embroidered Episcopal Church perly woven in England. Specify navy or y. \$12.50 plus \$1.50 for shipping. **Church J. Box 1445, Tryon, N.C. 28782.**

lavy blue neckties with shield of Andrew, rinity, or Grace, in colors. Woven in Eng- 2.50 plus \$1.50 for shipping. **Church Ties, x 1445, Tryon, N.C. 28782.**

**RED**, with new solid state relay system, 35 manual pipe organ designed by Robert . Brochure sent to interested buyers. Write: **I.A., Box 122, Winchester, N.H. 03470.** ie: (603) 239-6677.

**R BOOK:** Analytical Indexes, 1928 and indispensable. Prepaid \$5.00. **S. Yancey , 5550 Harvest Hill Road, Dallas, Texas**

## FOR SALE

**RODGERS** Cambridge 220 Ts Organ, 1974, two-manual, walnut, stoptab, 13 piston setterboard, transposer, used as concert touring organ, \$8,500.00. **Paul Winter, Box 68, Litchfield, CT 06759. (203) 567-8796.**

## NOTICE

**CLERGY**, please publish in your church bulletins and diocesan newspapers: **Church Services, Yellowstone Park — East Gate, Wayfarer's Chapel.** Each Sunday, June, July, August, 9 a.m., 11 a.m. Sponsored by Christ Episcopal Church, Cody, Wyo.

## POSITIONS WANTED

**ORGANIST/DIRECTOR** seeks full or part-time position. Episcopalian, female, Master of Sacred Music. American-European training and experience. Church-school or church-college combination considered. Excellent references. **K. Stout, (812) 339-8238.**

**ORGANIST-CHOIRMASTER**, full or part-time, Churchman, married. M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-413.\***

## POSTAL CARDS

**SUMMERSALE** — 60% off Christmas Postal Cards. Religious assortment. 100 for \$4.25. **Media Access, 301 Lake St., Chittenango, N.Y. 13037.**

## SUNDAY SCHOOL CURRICULUM

**ST. CHRISTOPHER'S SERIES**, three-year Sunday School curriculum. Traditional pre-Confirmation teaching, 4th grade and older. Send \$1.00, SASE for outline and sample lessons. **Schneider, Box 2554, Pensacola, Fla. 32503.**

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

## 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.

**THE AMERICAN MISSAL**, revised edition, 1951. Notify: **Fr. Gregory J. Harring, 155 So. 42nd Street, Boulder, Colo. 80303.**

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

**BROTHER GREGORY** wants to buy any old American Indian and Eskimo material collected between 1600 to 1930. Will buy one piece or an entire collection. Write: **Brother Gregory Quevillon, the Anglican Chapel of St. Peter the Apostle, Ocean Ave., Kennebunkport, Maine 04046.**

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THE LIVING CHURCH

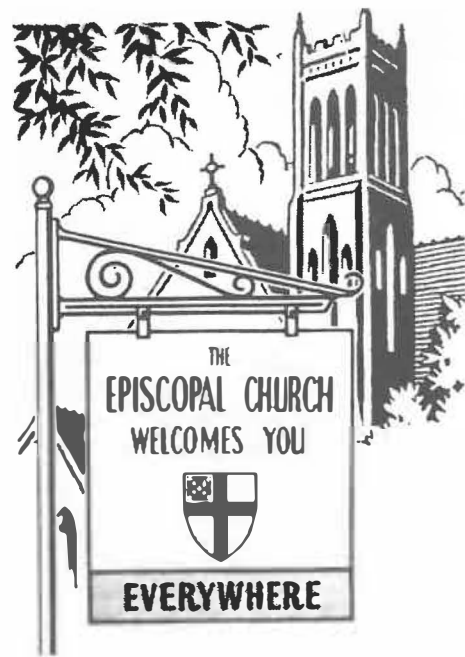
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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.



## 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  
 > x Wed noon. All services The Book of Common Prayer 1928

**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)

## 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., N.E.  
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
 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.

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

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
 Very Rev. Eckford J. de Kay, dean Near the Capitol  
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,  
 Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.  
 Daily office at 12 noon. Cathedral open daily.

## FORT WAYNE, IND.

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

## BOSTON, MASS.

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

## BOSTON, MASS. (Cont'd.)

**ST. JOHN THE EVANGELIST** Beaco  
 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' l  
 Canon Pierce Middleton, r; William Doubleday, ass't  
 Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat  
 Mon-Fri 5

## DETROIT, MICH. AREA

1928 Prayer Book Services only  
**MARINERS' CHURCH**, 170 E. Jefferson  
 Sun 8:30 & 11  
**REDEEMER**, Southfield, 18140 Cornell  
 Sun 8 & 10:30  
**ST. JOHN'S**, Woodward & Fisher Fwy.  
 8 & 11

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Par  
 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. Carolina  
 The Rev. Russell Gale  
 Sun 8, 10 Eu; Tues 7:15 HC; Wed. 5 Eu Spiritual Healing

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Feder  
 The Rev. G. H. Bowen, r; the Rev. J. C. Holland III,  
 Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:1

## BUFFALO, N.Y.

**ST. JOHN'S-GRACE** Lafayette & Rich  
 The Rev. Peter W. Bridgford, the Rev. Dr. Robert G.  
 HC 8:30; 10. Tues HC & Unction 11

## GENEVA, N.Y. (Finger Lakes Area)

**ST. PETER'S** Lewis & Genese  
 The Rev. Smith L. Lain, r  
 Sun Masses 8 & 10. Wed 12 noon with healing. Wkdy a

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

**ST. JAMES OF JERUSALEM** West Penn & Ma  
 The Rev. Marlin L. Bowman, the Rev. Glenn A. Duff  
 Rev. G. Daniel Riley  
 Sun Eu 10; Sat Eu 5

## NEW YORK, N.Y.

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

## ST. BARTHOLOMEW'S Park Ave. & 5'

The Rev. Thomas D. Bowers, r  
 Sun 8H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 1  
 (Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S. Wkdays 12:1  
 Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 EP. 1  
 Thurs

**EPIPHANY** 1393 York Ave., at E. 7  
 Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C.  
 Sun 8, 9:15, 11, 12:15 HC, & Wed 6

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 4  
 Daily Eucharist, Mon-Fri 12:10

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

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

*Continued on next page*

## PAGE — Lake Powell, ARIZ.

**ST. DAVID'S** Aqua and 7th St.  
 The Rev. Richard M. Babcock, v  
 1 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

## ALAMEDA, CALIF.

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

## 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 Wihite, 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

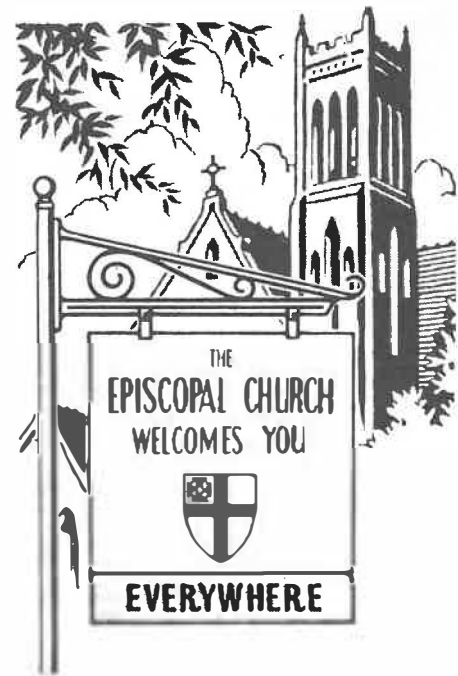
## SANTA CLARA, CALIF.

(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, HC 7:30

**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 Church-  
 men; 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, Inter-  
 ceSSIONS; 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.

# SUMMER CHURCH SERVICES

(Continued from previous page)



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

**ARY THE VIRGIN**  
 it. between 6th and 7th Avenues  
 ss 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass  
 2:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,  
 3, 5-6, Sun 8:40-9

**OMAS** 5th Avenue & 53rd Street  
 v. John Andrew, D.D., r; the Rev. Gary Fertig, the  
 onald Lafferty, the Rev. Leslie Lang, the Rev.  
 y Gross, honorary assistants  
 : 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC  
 2:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM  
 Church open daily to 6.

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

**UL'S** Broadway at Fulton  
 : 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## Y, N.Y.

**UL'S** Third and State St.  
 v. Robert Howard Pursel, Th.D., r; the Rev. Hugh  
 i, d  
 : Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu  
 , HD anno

## SA, N.Y.

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

## WING ROCK, (Western) N.C.

**RY'S OF THE HILLS** Main St. (nr. Bl. Rdg. Pkwy)  
 v. Robert J. McCloskey, Jr., r  
 8:30, 11 (Sung). Ch S 10. Wed Eu 12 noon; Mon, Wed  
 ues. Thurs EP 5:30; Fri 12 noon/day P

## CHARLEROI, PA.

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

## 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. Im-  
 peratore, ass't  
 Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S),  
 Thurs HC 1; HD as anno

## 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



St. James Church, Milwaukee, Wis.