

# The Living Church.



"The First Thanksgiving," by Leslie Saalburg: As we grow older, our thanksgivings should become deeper [see p.8].

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**T**he Hebrew story of creation, as we have it at the beginning of Genesis, ties creation to the seven-day week and the keeping of the seventh day, or sabbath (our Saturday), as a day of rest. Many later portions of the Bible speak of the observance of the sabbath in elevated terms as the distinctive badge of Judaism. See for instance Nehemiah 13:15-22, Isaiah 58:13-14, Jeremiah 17:19-27, or Ezekiel 20:20-24. The day also had other dimensions. It was a humanitarian observance, providing rest for slaves and animals as well as for their owners—Exodus 20:8-11 and Deuteronomy 5:12-15. It was obviously a socializing and civilizing day. The seven-day week seems to be a grouping of time well suited for human life.

Yet why precisely seven? Might not six or eight have done just as well? Or is this a quite arbitrary decree of the Hebrew God, to be judged by no canon of human reason? No doubt many believers have assumed the latter. Yet God's decrees are rarely whimsical.

Many biblical references associate the sabbath with the new moon, as in II Chronicles 2:4 and 8:13, Isaiah 1:13, and Ezekiel 45:17. We presume that originally the seven-day week was simply a four-fold division of the 28 day lunar month, reflecting the four quarters of the moon. In fact, however, the lunar month is not exactly 28 days, and after the sequence of weeks had become rigidly standardized, the weeks gradually got out of step with the months. There are also some other astronomical associations with the seven-day week which we may consider some other time.

For primitive peoples the moon is of course the calendar. For people living much of their life out of doors, with little artificial light, the phases of the moon are very evident. For those planning to hunt, travel across the desert, sail in a ship, or make war by night, the presence or absence of the moon can be very important—even for modern peoples. For seafaring folk, the lunar cycle of the tide is crucial. For women there is the physiological cycle of their own bodies. Many farmers, probably all over the world, base certain agricultural practices on the lunar month.

Unlike the sun, the moon appeals more to our emotions than to our reason.

The sun forces us to wake in the morning, makes us perspire in our work, and leaves us exhausted when it retires at night. The moon, on the other hand, does not bludgeon us, but rather gently summons us on those evenings when it appears. It spreads a glittering veil on the landscape, and paves a silver avenue across the water. Its mighty tidal power over the sea, and its still inexplicable connection with the daughters of Eve—all this sets the moon in a realm of mystery. The elegant horns of the new moon, the growing face of the half moon, and the glorious round disc of the full moon are all evidence that God did not make the universe on purely pragmatic or materialistic lines.

Genesis says the heavenly bodies are all to "be for signs and for seasons and for days and for years" (1:14). The Son of Sirach says that God

Made the moon also, to serve in its season to mark the times and to be an everlasting sign.

From the moon comes the sign for feast days, and a light that wanes when it has reached the full.

The month is named for the moon, increasing marvelously in its phases, an instrument of the hosts on high shining forth in the firmament of heaven.

(Ecclesiasticus 43:6-8)

The mystery and the beauty of the moon make it an appropriate messenger to summon God's people to their religious feasts, especially on that night of nights, the great feast illumined by the full moon when the people of Israel had escaped from Egypt—a night to be hallowed so many centuries later when the Lord Jesus rose from the tomb. For Christians who take Easter seriously, the full moon can hardly be regarded as a secular object, and the First Day of the week cannot be a meaningless point in time.

THE EDITOR

**Coming  
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 Music Issue**

# THE LIVING CHURCH

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## CALENDAR

November

19. Twenty-seventh Sunday after Pentecost/Twenty-sixth Sunday after Trinity
23. Thanksgiving Day
26. Last Sunday after Pentecost/Sunday next before Advent

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

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# LETTERS

## Doctrinal Differences

In his report of the conference of the Fellowship of St. Gregory and St. Augustine [TLC, Oct. 8], Fr. Enrico Molnar misrepresents the position of the Fellowship. His article contains the statement that there are "still some minor differences, disciplinary rather than doctrinal, which present temporary obstacles on the road to Christ-willed unity." This statement ignores the serious obstacles to the union of our two Communion which are certainly of a doctrinal nature.

The Fellowship, organized to work for reconciliation between the Anglican and Roman Churches, does acknowledge with gratitude all of the progress that has been made towards union in recent years. But reality forces us also to acknowledge those obstacles, doctrinal and disciplinary, which still prevent full union. It is precisely these obstacles that we hope to confront, in order to discover what the union is that Christ wills for his people.

(The Rev.) BEDE THOMAS MUDGE OHC  
Secretary, the North American Chapter  
Fellowship of St. Gregory and  
St. Augustine  
West Park, N.Y.

## Essential Fairness

May our church, always in the past so sensitive to inequalities, begin to come to terms with the [clergy salary] situation. I fear many clergy, and many parishes, will simply be "priced out."

And in my case (and this is probably too human), it is a bit discouraging to be a priest for 23 years, and yet receive a stipend lower, and in many cases considerably so, than many of my young colleagues just recently graduated.

And, please, may our leaders work toward a system of equal pensions for all, based perhaps on years of full-time ministry. Surely, all will agree that this must be an essential fairness.

NAME WITHHELD

## Tunics and Clerics

I write to you fervently hoping that the piece on "The Well-Dressed Cleric" [TLC, Oct. 8] was included with the intention to consternate and not as a suggestion to emulate.

How oddly that advice contrasts with the words of Our Lord! "And why are you anxious about clothing?"; "Take nothing for your journey, no staff, nor bag, nor bread, nor money, and do not have two tunics"; "... they do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and

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they love the place of honor at feasts and the best seats in the synagogues. . . .”

Fr. Richard Grein, during his all-too-brief (in my estimation) time as professor of pastoral theology at Nashotah House, gave this terse and vivid advice on the subject of priestly attire: “Keep your collar clean and your shoes shined.” Is anything more than that really necessary?

(The Rev.) H. JAMES CONSIDINE  
Trinity Church

Logansport, Ind.

} *More to amuse than to consternate, but your reference to the Gospels is good.* Ed.

### Expensive Inspiration

I am skeptical of the comments that the Holy Ghost determines episcopal elections. The latest proof is Pope John Paul II's election to the See of Rome. Estimates are that the two papal elections cost over two and one half million dollars.

Isn't it presumptuous to praise or blame the Holy Ghost at the time of election? Isn't the perspective of time required before opinions may be ventured?

(The Rev.) JAMES BRICE CLARK  
St. Luke's Church

Woodland, Calif.

# BOOKS

## Unity and Integrity

**THE PRINCIPLES OF CHRISTIAN FAITH AND PRACTICE.** By Charles P. Price. Islam and Modern Age Society. Pp. 305. \$9.75.

This book might well be sub-titled, “Everything you might want to know about Christianity if you knew enough to ask.” It is a patient telling of the Christian story. And it is polite, which it might well be, considering who commissioned and published it. It is part of a series on world religions, and Dr. S. Abib Husain, Secretary of the Islam and Modern Age Society, explains in a Publisher's Note in the beginning that the series is published in the belief that the world situation requires that we all focus on the basic religious insights and moral precepts which we share, and that we learn to appreciate, understand and discuss the areas where we differ.

Dr. Price does a splendid job in his exposition of the broad spectrum of Christian faith and practice. He gives nothing away, but at the same time he allows for maximum possibility that God has made himself known within the contexts of

other religions. He does not back away from the problems of Christian denominationalism either. In fact, he almost makes a virtue of it, crediting the variety and flexibility of Christian expression with its capacity to survive and thrive through the centuries and across cultural lines.

Come to think of it, what you get from this book is a sense of a basic unity and integrity about Christianity. It sounds like God has, in fact and after all, been in charge all the time. The Christian reader gets the felling of being a part of an enterprise that is still moving toward its appointed fulfillment, and that everything might well indeed be “related to the redemption accomplished by Jesus of Nazareth,” to use the phrase of Schleiermacher which Price quotes continuously.

How do we remain true to the uniqueness of the Incarnation while at the same time respecting the fact that other people believe in their religions as much as we believe in ours, acknowledging the reality that Christianity has not always been honorably presented and is never completely true to itself, and allowing for the probability that God has revealed himself to other people in other ways? The question is well presented throughout the book. Of course it is not fully answered. We have not yet figured out an answer. But perhaps this series will help.

I liked especially the chapters on creation and the State. I liked the use of the definition of a myth as a “narrative in which God is the chief actor.” I loved his eloquent description of a sermon, his paragraphs on loyalty in Christian marriage, and his open yet realistic approach to Christian healing. And his idea that the Christian Gospel was a “time bomb” set within the structures of human slavery, the explosion postponed too long by the hardness of the human heart, but nonetheless inevitable.

Now it has to be said that, lucid and patient though this telling is, it is a little slow in the reading. There are occasional moments of eloquence, but most of it moves at only a moderate pace. And the presentation could not be described as imaginative. I would not give this book to someone who gives up easily.

A few picky points. The printing is poor. There are a goodly number of small mistakes, my favorite being the reference to “cook-crew” as one of the monastic hours. A euphemism for KP? And I think that the proof reader gave up about two-thirds of the way through. At the same time, the cross referencing is well done and helpful.

I look forward to further books in this series, including two more on Christianity.

(The Rev.) JOHN HALL  
University of Rhode Island  
Kingston, R.I.

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# THE LIVING CHURCH

November 19, 1978  
Second Sunday before Advent / Pentecost 27

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## Australian Archbishop Opposes Nuclear Development

The Most Rev. Marcus Loane, Archbishop of Sydney, has decided the stakes in the nuclear energy gamble are too high, and the risk of atomic catastrophe too great.

"Conservative instincts make me react against the noisy demands of public demonstrations," said the archbishop, "but I am left with a feeling of discomfort from what I have read."

A great public debate is underway in Australia on whether rich uranium deposits should be mined and developed into nuclear energy plants. If the plants are built, some critics feel it will have a profound effect on the life of the Aborigines since the area of their homeland is involved. The Fox Report, a government-commissioned study, said that "given a sufficient understanding of the science and technology involved," the final decision on nuclear development should rest "with the ordinary man."

Archbishop Loane said there are four major aspects of uranium mining which must receive informed and critical assessment before a decision is reached.

The first issue is what to do with radioactive wastes. "The problems of radioactive waste disposal . . . are staggering; such wastes are likely to remain potent for a time that stretches far into the future. . . ."

Secondly, the archbishop is concerned about the hazard to health which is inseparable from uranium mining and nuclear development. "It seems clear that the risks of radioactive materials . . . have been dangerously understated. This was perhaps forgivable in the first half of the 20th century, but not since the explosion of the atomic bombs over Hiroshima and Nagasaki in 1945. . . . The circumstances will never be infallible or ideal; there will always be risks as the result of leakage or failure or some unforeseen catastrophe."

The third major problem, said the archbishop, was the pollution or destruction of the landscape, and the fourth was the welfare of the Aborigines.

He felt there was a good deal of confusion among the Aborigines themselves as to the impact of uranium mining on their communities. "They fear the loss of tribal lands and the desecration of sacred sites and dreaming places. They are afraid of the loss of hope that will ac-

company the breakdown of traditional values and culture. They do not know how to prevent the plunder of bush resources and the loss of bush tucker (food). They do not know how to escape social problems which are sure to follow an increase in alcoholism and prostitution."

Archbishop Loane noted a statement in the Fox Report which expressed the hope that "the performance of our task will not be seen by Aboriginal people in a racial light," but admitted, "We are a tribunal of white men and any attempt on our part to state what is a reasonable accommodation of the various claims and interests can be regarded as white man's arrogance, or paternalism."

In the U.S., protesters were arrested as they trespassed on the construction sites of three nuclear plants in October.

Twenty-eight people were arrested in Seabrook, N.H., demonstrators climbed a fence at the future site of a facility at Marble Hill, Ind., and another site at Inola, Okla.

Seabrook protesters, including activists of the Clamshell Alliance, approached through marshes and woods before dawn, carrying rope ladders to climb the fence and rugs to place on the barbed wire top. The Clamshell Alliance has battled the construction of a \$2.3 billion plant on New Hampshire's tiny coastline on the picket line and in the courtroom since 1976.

It was recently reported that a leader of the Ku Klux Klan in Louisiana plans to start a major recruitment drive in New Hampshire to generate support for construction workers at the controversial Seabrook plant.

William Wilkinson, imperial wizard of the Invisible Empire of the Knights of the KKK, said, "New Hampshire is ripe for a Klan membership drive, and I won't leave that state without forming a Klavern (chapter). . . . Seabrook nuclear plant is the kind of issue that will draw people to the Klan."

## Superiors of Religious Orders Confer

On the 18th of September, 23 major superiors of Anglican religious orders began a four-day meeting at the retreat house of the Convent of St. John the Baptist in Mendham, N.J. Seventeen orders in the United States and Canada were represented at the meeting which was an opportunity for mutual support and the discussion of common concerns.

There was a discussion of the proposal now pending in the New York legislature to levy a tax on church property with Canon Walter Dennis, a lawyer and canon at the Cathedral of St. John the Divine, New York. There was also a meeting with five of the Bishop Visitors at which was discussed the role of a Visi-



Participants in the recent conference for superiors of religious orders enjoy an informal moment. Pictured are (from left): Sister Cecilia S.S.F., Mother Boniface S.H.N., the Rt. Rev. John M. Allin, Presiding Bishop, the Rev. David Hemming S.S.J.E., Mother Mary Basil C.S.M., and the Rev. Douglas Brown.

tor and also of the relationship between the religious orders and the institutional church. A proposal went forward to the House of Bishops Committee on the Religious Life from this exchange.

The Presiding Bishop, the Rt. Rev. John M. Allin, had dinner with the members of the conference on Wednesday and gave a very supportive address to them.

The major leader of the conference was Fr. Alan Harrison, the secretary of the Advisory Council on the Religious Life of the English House of Bishops. His talks and presence were both stimulating and helpful to all. He went on from this conference to make a month-long tour of religious houses in North America.

The conference was also addressed by two members of the Roman Catholic Religious Leadership Conferences, and by Fr. Tilden Edwards of Washington, D.C.

This conference proved to be a valuable time of real reflection and of growing together in the living out of the religious vocation for all who participated.

(The Rev.) DOUGLAS C. BROWN, N/OHC

## Heroic Priest Saves Woman

According to witnesses, the Rev. Bill J. Saak literally tore a car apart in Oklahoma City, Okla., to rescue a young woman from her burning automobile.

It would have been a notable feat for any person, but for Fr. Saak, under orders not to exert himself after having undergone open heart surgery, it was truly remarkable.

The priest had just finished conducting a class at All Souls' Church, and was driving home when Robin Pierce's car struck his from behind. Her car rolled over, smashed into a tree, and erupted into flame. Leaking gasoline fed the fire.

Ms. Pierce was pinned under the steering wheel. With the chance of the car exploding any minute, Fr. Saak then ripped out the window with his hands, climbed on the car roof and tore off the sunroof. He then jammed his 6', 230 lb. frame into the burning car and freed the young woman.

Fr. Saak then collapsed, and was taken to the hospital along with Ms. Pierce, who suffered fractures of both ankles and one arm. According to the diocesan office in Oklahoma City, he was recovering well at press time.

## Conference on SALT for Religious Leaders

The Episcopal Church's General Convention resolution supporting the SALT (Strategic Arms Limitation Talks) talks was reported to the United States Arms Control and Disarmament Agency (ACDA) Conference on SALT for Religious Leaders on October 18 by the Episcopal Peace Fellowship. The resolution,

adopted by the 1976 General Convention in Minneapolis, states: "RESOLVED . . . The General Convention of 1976 commend the efforts made at the SALT talks to limit the number of nuclear weapons and delivery systems in the arsenals of the major powers."

The Conference featured presentations by various ACDA arms control experts describing the background and terms of the anticipated SALT II agreement with the Soviet Union and the means for verification of compliance. SALT II will limit the U.S. and the Soviet Union to 2,250 strategic nuclear weapons launchers each, which is slightly below the current levels. The agreement is to be effective through 1985. Following ratification of the agreement by the Senate, SALT III talks are planned for working towards more substantial reductions.

Most of the religious leaders who spoke were asking for more detailed information on the agreement, but the mood seemed to be highly supportive. However, a few objected to the government's continued reliance on nuclear weapons as a "legitimate" means of national defense. In the words of one rabbi, "There is no such thing as a 'nuclear war,' there is only nuclear holocaust."

DANA S. GRUBB

## Rochester Cathedral Sells Silver

Some of Rochester [England] Cathedral's silver treasures will be sold to finance a Visitors' Center.

An increasing number of tourists have been coming to visit the cathedral, and it has been agreed by the Dean and Chapter, the Cathedral Council and the Greater Chapter that Sotheby's in London be asked to sell several items, the value of which, it is hoped, might be \$60,000. The money will establish the proposed Visitors' Center in the Old Deanery, which has not been used as a home for the Dean since 1960. Some time later, it served as the base for a now defunct theological school.

Sotheby's will be asked to sell candlesticks which were replaced by copies in 1972 after they were declared to be a security risk, and a pair of King Charles II communion vessels described as being of "beautiful but impracticable design."

A leaflet given out to regular worshippers at the cathedral said, "The Dean and Chapter are very conscious of their responsibility for all that they hold in trust from the past; and they are convinced that it is good stewardship at this time to realize the value of these buried assets in order to develop the present day work of the cathedral."

It is proposed that the center be opened on an experimental basis from just after next Easter. After an evaluation, a final decision will be taken as to whether it should become permanent from the mid-1980s.

# BRIEFLY . . .

**The Rev. Dr. Massey Hamilton Shepherd, Jr.**, Hodges Professor of Liturgics at the Church Divinity School of the Pacific in Berkeley, Calif., has been named the 1978 Alumnus of the Year by the University of Chicago Divinity School. Dr. Shepherd, author of numerous books and articles on church history and Christian worship, received his Ph.D. from the U. of C. in 1937. He has been a member of the seminary's faculty since 1954, and has served also on many commissions on worship for both the Episcopal Church and various ecumenical bodies. The Alumnus of the Year is chosen for outstanding contributions as a scholar or pastor.

A three-day dialogue between **Southern Baptist and Episcopal ministers** took place recently at Camp Caraway, a Baptist conference center near Asheville, N.C. Twelve clerics from each church discussed parish evangelism and community responsibility, among other subjects. Dr. William Norgren, assistant ecumenical officer of the Episcopal Church, was present both as observer and participant, and expressed appreciation for the significance of the dialogue.

According to the San Diego, Calif., newspaper *Senior World*, spectators lining the bluff at the La Jolla Cove, who were watching the 48th annual La Jolla Rough Water Swim, sent up a cheer when it was announced that the oldest swimmer among the 825 entrants, the Rev. Lewis Sasse, was finishing the mile-long triangular course. Fr. Sasse, 77, finished his seventh Rough Water swim with ease, in 53 minutes, placing 441st. The retired Episcopal priest, from the Diocese of Pennsylvania, told the paper he has always liked the water, although he's never had a formal swimming lesson.

The **National Council of Churches** has received a grant of \$500,000 from the U.S. Dept. of Labor to train imprisoned veterans of the Vietnam war for jobs upon their release. The one-year project will channel money through local veterans' self-help groups for assistance in up-grading discharges, in securing veterans' benefits, skill training and referral for help with stress, drug, or alcohol problems. The Labor Dept. estimates that there are 129,000 incarcerated veterans, making up one-quarter of the U.S. prison population.

# EVENTS and COMMENTS...

## BISHOP MYERS TO RESIGN

The Rt. Rev. C. Kilmer Myers, Bishop of California, surprised delegates at the recent diocesan convention in San Francisco by announcing his intention to resign in April, providing that a coadjutor has been elected.

In the October edition of the Pacific Churchman, the diocesan newspaper, it was reported that Bishop Myers planned to submit his resignation to the Presiding Bishop on his 65th birthday, which is Feb. 14, 1981.

In July, Bishop Myers directed the standing committee of his diocese to call for the election of a bishop-coadjutor, and a special convention for this purpose is scheduled for the spring of 1979.

Bishop Myers announced in May that he had undergone a course of treatment for alcoholism in Minneapolis. The sixth Bishop of California, he has held the post since 1966.

## ACC DIOCESES BISHOPS NAMED

The Anglican Catholic Church (previously termed the Anglican Church of North America) adjourned its synod in Dallas, Texas, without ratification of a constitution (see TLC Nov. 12).

This matter will be considered by the dioceses in the months ahead, and must be accepted by four dioceses before it comes into force. The dioceses and their bishops are:

<u>Dioceses</u>	<u>Bishops</u>
Diocese of Christ the King	Bishop Robert S. Morse
Diocese of the Holy Trinity	Bishop James O. Mote
Diocese of the Southeastern United States	Bishop Peter F. Watterson
Anglican Diocese of the Midwest	Bishop C. Dale Doren
	Suffragan Bishop-elect for missionary work in Canada: Carmino J. de Catanzaro
Diocese of the Resurrection	Bishop-elect William F. Burns
Diocese of the Mid-Atlantic	election pending
Diocese of the Southwest	election pending

# TOWARDS A DEEPER THANKSGIVING



By GEORGE W. WICKERSHAM II

There is a great deal of sentimentality about Thanksgiving—a sentimentality which is probably a cover-up for careless thinking about one's self and one's way of life. With all of the pious protestations of gratitude for family, friends and food (omitting fights, factions and failures) many of us carefully evade the fact that we have, perhaps, made little progress towards overcoming the monster within, the beast which came with the creature.

I think it appropriate to point out that as we grow older, our thanksgivings should become deeper: should have less and less to do with the things which do not matter, more and more to do with the things which do.

When asked for what she is most thankful, a little girl can only be expected to say her new dolly. Mama and Papa are simply taken for granted. A few years on and perhaps Mama and Papa will be Number One. At 14, she may be thankful for being able to pass at high school. At 17, for her friends. At 18,

for a certain boy. At 21, for a happy marriage. Later, for children.

Now we reach a point where her answers may very well begin to go downhill: to reveal an increasing materialism and worldliness. The spirit which appeared to be growing surprises us by shrinking. "I am most thankful that John was made vice-president of sales." "I am most thankful that we were accepted into the country club." Or: "Well, it has been a bad year for us. John lost his shirt in the stock market and we really do not have much to be thankful for."

On the other hand, her answers may go the other way. "I am most thankful that I have been able to curb my irritability." "I am most thankful for my darling husband." "I am most thankful that I have learned how to relate to my children."

Looking back over forty years in the parish ministry, I realize rather clearly that the things which really matter are none of them material. That we do need material things, as our Lord pointed out, is obvious, but that we only need a few of them is, I think, equally obvious. Too many things constitute a burden—a fact which anyone who moves house and

home soon discovers. (Alas for our attics and basements!)

Those items for which I find myself increasingly thankful are several in number but somehow all related. I find myself very happy when I am able to handle a human situation to the evident benefit of all concerned: when an angry neighbor is mollified, a broken family reunited, an individual guided out of despair, a friend brought closer. Contrariwise, I become very upset with myself when my impatience or petulance or just plain stupidity makes a bad situation worse. I have a recurring dream, common to ministers, of being in the midst of a church service and not being able to find the place in the Bible. The part which is not always common to my colleagues and which inevitably wakes me up in a cold sweat, is the sequel. Invariably the dream-congregation begins to get restless and to leave. That is bad enough, but what really gets to me is my losing my temper and making a big scene.

Being able to curb the monster within is imperative with me if I am ever going to begin to respect myself.

But this, of course, is all aimed at people and at my relationships with them. This is the thing which brings me immense satisfaction: people! And people can hardly be described as a "thing." They are all different and intensely interesting: good and bad, they are the stuff and the staff of life. They also offer a prize of inestimable worth: friendship. My friendships around the globe are my very world: my heaven and earth. Be that as it may, even if a person refuses his or her friendship and stands against us, chances are that he or she is testing us, trying us, challenging us in a way in which we need to be tested, tried and challenged. And need I remark that it was his enemies who brought forth from Christ the greatest revelation of love which the world has ever seen? How Christ "took it" on the cross is what

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*The Rev. George W. Wickersham II is rector emeritus of St. Luke's Church, Hot Springs, Va.*



broke the Centurion and rent the veil of the Temple.

But what we are actually saying here is that what we are really aiming at is love. This is why we want to learn to curb our irritability—to keep our mouths shut, this is why we want to be enabled to handle human situations, this is why people are of prime interest to us and this is why being tested and tried, yes, and even dying on a cross are of such importance to us. Love, whether we give it or whether we receive it, is the prize of prizes, the goal of goals: the pearl of great price. And need we be reminded that the New Testament shouts, from one end to the other, that God is love?

It would seem, therefore, that in spite of the fact that Thanksgiving Day is primarily a national holiday, instituted by a group who had come through a grueling physical experience, it is nevertheless bound to lead to more basic considerations: what are those items for which we should be most grateful?

I am sure that the Pilgrims had many conflicting emotions. They had severed all of their previous ties—a devastating thing to have done: ties with country, ties with community, ties with family, ties with friends. In the name of religious liberty they had migrated to a wild and savage land. They had lost many of their band in the process. They had endeavored to befriend the red people, naturally disturbed, among whom they had found themselves. They were in a day-to-day struggle to survive. Had it been worth it? Would religious liberty prosper any sooner in England? Indeed, in America? Were they actually any freer? Home-sickness! "Plymouth . . ."

All that they knew was that they needed each other as never before. Yes, and not just for grain, for hunting and for protection. They needed each other for love. Love! The human animal withers away without it. And yet he, of himself, is incapable of it! Fights, factions, failures. . . .

Maybe the little girl who was most thankful for her dolly was actually most thankful for the love which had given it. Maybe not. But if she grew to real maturity, her thanksgivings became more and more replete with an awareness of the crucial importance of love: in her heart and in the hearts of others. This can only lead ultimately to an awareness of the crucial importance of God, for without him, there can be no love.

The first Thanksgiving dinner was not so much a turkey-feast as it was a love feast. Unless I miss my guess, the reference was not so much to crops and survival as it was to God himself: God, the source of all, yes, but especially the source of all love. Thank God for God!

This really is what our own Thanksgivings should be about. I pray God that they are.

# A VISIT WITH NELL GRAY WILLCOX

By the Very Rev. R. BENJAMIN MOSS

**D**uring this past summer, Fr. Moss visited Mrs. Willcox at her home not far from Buffalo, N.Y., and recorded his visit for THE LIVING CHURCH. Fr. Moss is rector of St. John's Church in Medina, N.Y. Additional information has been kindly supplied by Mrs. Willcox's son, Reginald G. Willcox of Robbinsville, N.C., and others. At this time, we salute Mrs. Willcox and others who, with us, have attained their 100th birthday and who give lively and inspiring expression to the continuity of the church from age to age.

It was a perfect summer day when I drew up across the street from the neat bungalow on a side street in Dunkirk, N.Y. It is where Nell Willcox, widow of the Rev. Reginald Willcox, makes her home. This was to be my second meeting with the century-old lady; the first introduction was by her granddaughter, then a member of the parish I served nearby, 15 years before. No voice responded through the open front door to my knock on the latched screen. No step resounded to the greeting I called. She must be here, I thought, consulting my watch for the agreed upon time. Off the porch and around the end of the house through the well-tended yard to the rear and there she was—clad in the lace-colored black dress which is her customary apparel, placidly watering her flowers and vegetables with the garden hose!

She was just as I remembered her and graciously invited me into her home. We were soon settled in her favorite corner of the living room near a table stacked high with books and a voluminous correspondence in all stages of arrival, composition, re-write and departure—an average of four letters a day! Mrs. Willcox was not anxious to be the subject of any interview but did talk most engagingly of her early life in Louisville, Arkansas, and Mississippi. (She was born in Shelbyville, Ky.) She unabashedly recounted her conversion through the

efforts of a neighbor and her sudden marriage to, of all people, an Episcopal priest who had come from England. She had the measles on her wedding day and her face was covered with rice powder. The Willcoxes immediately settled in Hendersonville, N.C., in a 2-story frame dwelling with no conveniences and the house was reported to be haunted. Her very English husband was readily accepted by the Associate Mission which consisted of seven relatively remote mountain churches, several of which had schools attached. Horse and buggy were the only means of travel. Fr. Willcox started schools in the Blue Ridge Mountains prior to the entry of the state educational system (except in the larger cities). One group of mountain people had never seen a clergyman in a collar and in fact thought he was a "revenoor." In spite of privation, Mrs. Willcox really enjoyed the mountain people and traveled often with her husband to help some ill child or woman. They lived on the enormous salary of \$200 per year, which rose eventually to \$400.

Mrs. Willcox glowed in describing the splendid and hard-working years of her husband's ministry in Hendersonville. That community is called "the City of the Four Seasons" and on the wall near her front door, four paintings by Nell Willcox depict the seasons as her sojourn there inspired them.



Mrs. Nell Gray Willcox: An average of four letters a day.

There are many other paintings on the walls in this cozy room done by her, her children, grandchildren, and friends. Mrs. Willcox warmed to discussing these as well as the illuminations that had been highly prized by Fr. Willcox, and the startling representation of Veronica's veil which she recalled described a youthful friend's idea of Jesus "with his eyes open, dead and on a stick"!

In 1917, with six small children, Fr. Willcox accepted a call to Jamestown, N.Y. (St. Luke's Church). Fancy a seven-seater Chalmers touring car with leather and isinglass side pieces as protection from the weather; tires the size of sausage that blew out every 200 miles; no road maps, just a "blue book" which read "proceed from the stone monument, 2 miles and turn left." Imagine too, no motels and very, very few places where one could get gas. And imagine too five little girls and one boy of 12 packed in this car. The tires blew constantly; the engine overheated, the little boy was sent always to find a creek for water to put into the engine. The children cried, the roads were poor, and the day ended by Fr. Willcox begging at a boarding

house or private home for lodging for his brood. And after 10 days they reached Jamestown. The north was a distinct difference for Mrs. Willcox—she was now a transplanted Southerner. To Fr. Willcox it was a challenge—totally different from the poor mission field. Here he had a beautiful church; a full congregation and a salary that eventually reached \$4,000.

In 1929 Fr. Willcox died and is today buried beneath the main altar of St. James Church in Hendersonville, N.C. His wife struggled to maintain and educate the children. The four who are still alive testify to her success: Reginald, a retired lieutenant colonel of the Air Force; Marjorie, a retired librarian; Nell Gray (Larson), a retired English teacher; and Elizabeth (Thompson), also a retired librarian. An infant son and three other daughters died long ago. One of the latter, Agnes Middleton, entered the Community of the Transfiguration and became Sister Winifred Agnes, serving in America and abroad before her death. It was to be next door to one of her married daughters who subsequently died that Mrs. Willcox moved to her present home during the 1940s. She now has

eight grandchildren and "too many great-grandchildren to count."

A nearly 50-year member of Trinity Church, Fredonia, Mrs. Willcox admitted to having done every job around the place except for serving on the vestry, singing in the choir, or mowing the lawn. Her memories are those of a long and useful life with much happiness, even when she insisted the rector keep to a high standard in all things. Appalled at the lack of knowledge and discipline among the clergy, Mrs. Willcox asks, "What are they being taught in seminary these days? I'd like to know." And she communicates a strong sense of malaise in the lack of leadership from the House of Bishops. But she is immensely grateful for the fine parish where she has been a communicant for so long.

"Grannie" to a host of community friends and fellow churchgoers, Mrs. Willcox pooh-poohed undue excitement about her 100th birthday on July 2. "There's nothing very remarkable about me," she insisted, "Just say I was born and grewed. I'm only here today because God wants me here for some good reason. I don't worry about what that is. I just do the right thing whether I like it or not and leave the rest to him."

Although Mrs. Willcox is not too concerned about her age, her birthday, July 2, falling conveniently on a Sunday, was a very happy occasion for Trinity Church, where the Rev. Lawrence A. Schuster is rector. Twenty-eight members of her family accompanied her to the 9:30 service, after which a reception was held. Presentations included a letter of congratulations from the Most Rev. Donald Coggan, Archbishop of Canterbury, and a leather-bound certificate from the University of Michigan Television Center acknowledging her continued pursuit of educational enrichment. For the past 15 years she has diligently followed adult educational courses given on TV at 6:30 a.m.

My hour's visit drawing to a close, I asked permission to copy a few of the mementoes she had shown me and offer the following which she called 'her Motto' as a fitting way to remember an inspiring Christian lady:

### My Symphony

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion;

To be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never.

In a word, to let the spiritual, unbidden and unconscious, grow up through the common.

This is to be my symphony.

W.H. Channing

The Living Church

# EDITORIALS

## The Name of the Church

What's in a name? Perhaps not too much. Yet for an institution or corporate entity to use a name which is misleading or inconvenient is counterproductive. For those seeking to address themselves to the public, the implications of a public title cannot be ignored.

In the 18th century, for reasons which have often been discussed, our spiritual forebears gave this church the legal name: The Protestant Episcopal Church in the United States of America. In those days Protestant, as opposed to Papal or to Reformed, perhaps had connotations different from those it has today. "In the United States of America" was understandable in the new nation, outside of which the church did not anticipate extending itself. By the end of the 19th century, the situation was different and this name had become a problem. THE LIVING CHURCH has repeatedly reminded its readers of the desirability of rectifying this legal name.

It is said that the only motion ever proposed in General Convention by Linden H. Morehouse had to do with this. His saintly son, Frederic, and his energetic grandson, Clifford, who edited this magazine for the first half of the present century, were repeatedly embroiled in debates over the legal name of this church. In 1964, bishops and deputies at long last agreed something must be done. It had been argued persuasively that so many legal documents and bequests used the name "Protestant ——— in the U.S.A." that these words could not simply be dropped. The ingenious solution was to adopt The Episcopal Church as an alternate legal title. This constitutional amendment was passed again in 1967 and so became legally effective. Of course in popular speech our church has always been called by the shorter term, but we are glad to note that during the past decade official documents are gradually changing to the short title which we hope will ultimately prevail in all contexts.

Leaving all old controversies aside, what is wrong with the long title? At least three things are.

First, it is too long and cumbersome. It lends itself to popular abbreviations, Protestant Episcopal, or Episcopal in the U.S.A., which have no legal standing as titles of this church, and it encourages the acronym PECUSA. (Incidentally, we do not usually permit this term in this magazine.)

Secondly, Protestant has become a negative, anti-Catholic term which most Lutherans, Reformed, Baptists, and others wisely do not use in their legal titles. Of course there were positive values in the 16th century Reformation: emphasis on responsibilities of the laity, on vernacular worship and the vernacular Bible, and on a lofty view of family life. Today, no church speaks more loudly for these values than the Roman Catholic Church. If we believe in the substance of these values, and not just in the perpetuation of controversy, then no useful purpose is served today by continuing this polemical adjective in the legal title of our church. Of course this has to do with English-speaking North America. In Spanish-speaking Latin America the term

*Protestante* is sometimes understood as a hostile adjective used for persons toward whom one feels contempt. Chinese and Japanese Anglicans long ago found a totally different title to be desirable in their areas.

Thirdly, the reference to the United States would be fine, except that today we have many dioceses totally outside of this nation. Episcopal Filipinos, Liberians, Mexicans or Nicaraguans have their own nations, of which they are justly proud. Membership in our church should not appear as some form of creeping colonialism intended to subject these nations to our nation. Nor do we wish clergy or communicants in these lands to be, in any sense whatsoever, second-class members of our beloved church. The connotations of Protestant and the reference to our own nation become outrageous when as ask a Latin American ordinand to affirm them (see below). By constantly tying the name of our church to this national reference we also harm ourselves. We reinforce our own tendency to forget that overseas mission work and partnership with fellow churchmen in other lands are not optional extras—they are integral parts of what our church is.

Of course we can think of other reasons, but we believe these are enough to defend our contention that the short title, The Episcopal Church, should prevail wherever possible.

## Declaration at Ordination

From now on, we will from time to time give specific attention to matters which will come up at the next General Convention, to be held in Denver in September of 1979. One piece of business which will be considered is the declaration required of candidates for ordination.

According to the present Constitution of the Episcopal Church, all who are to be ordained deacons or priests in this church must affirm, and add their signatures, to the following declaration:

I do believe the Holy Scripture of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.

(Constitution, Article VIII)

For many years it has been felt that the use of the short title, The Episcopal Church, would be far preferable in this context. A proposal to amend Article VIII by substituting the short title had its first reading at the last General Convention and was overwhelmingly approved by both houses. In order for the constitutional change to be effective, it must again be passed at its second reading in 1979.

In fact this same amendment was first proposed, and passed by large majorities, at the General Convention in Houston in 1970. It was supposed that similar majorities would pass it again in Louisville in 1973. The committee responsible for bringing constitutional matters to the floor of the convention, however, did not bring this amendment forward for action until nearly the end of the convention. It was adopted by the House

of Bishops but there was no longer time for passage through the House of Deputies. Hence it never completed its second reading and the process had to be begun all over again at Minneapolis three years later.

We hope that in Denver next year our bishops and deputies will be vigilant enough to see that the passage of this simple but highly desirable amendment is not obstructed by any further parliamentary accidents, red tape, filibusters, or motions to amend the amendment. In the case of constitutional changes like this, an amendment to the amendment would require that the whole process be started all over again once more.

## The Dallas Synod

**T**he recent synod in Dallas of the Anglican Catholic Church constitutes a striking chapter in contemporary church history [TLC, Nov. 12]. It was fascinating for most spectators, frustrating for most participants, and puzzling for most of the general public. Yet on the

whole it has probably cleared the air both for members of the Episcopal Church and for members of the new ecclesiastical body. The latter, sponsored by the Fellowship of Concerned Churchmen, has hitherto been a movement of people, some of them within the Episcopal Church, some of them outside of it, and some on the fence. As the Anglican Catholic Church organizes itself along clear and definite lines, individuals either will, or will not, belong to it, and fence-sitters will no doubt find it more comfortable to go one way or the other. People who wish to be Episcopalians will have to decide to cope with the good and bad realities of the way that church is, and those who opt for the other church will have to cope with the good and bad realities of it. Belonging to a church, any church, does not mean you like everything about it just as it is. On the other hand, it does necessarily mean a willingness to live within its structures, abide by its disciplines, and be loyal to its beliefs. When we must part company, one hopes that it will be as friends and fellow Christians, and not as irreconcilable enemies.

# From the Past



## April 29, 1880

With this number *THE LIVING CHURCH* completes its first year under the present management. It may be a matter of very little interest to the world at large, and we do not propose to make very much of the event. Like baby's first tooth, it is worth mentioning in the family, but hardly calls for sky-rockets and a band of music.

## Luminous Paint (1880)

One of the latest marvels is luminous paint. Science has long known that certain earths or salts have the power to store up the sunbeams and so become luminous in the dark. These earths are made the bases of a paint of such illuminating power that a surface two feet square serves to read by, as well as does an ordinary lantern. Fancy reading by the wood-work of frieze and chair-board! And how brilliant would be such a style of decoration! Before it, the gems of the genii in the Arabian Nights must need 'gin to pale their ineffectual fires.

## Cuba (1880)

The finest jewel in the Spanish Crown, Cuba, is heavily tried, just now. The drought which has prevailed for over three months, in the most fertile portions has done immense damage ...

meanwhile in other parts of the island, the insurrection still flourishes, and commerce and agriculture are paralyzed. This unending war, which never assumes proportions beyond a skirmish of a dozen or twenty men on each side, is clearly draining the life blood of the beautiful island, and costs Spain immense treasure, and the lives of her bravest soldiers. The name of insurgents is hardly appropriate. They are nothing more than brigands, and their motive, not patriotism but plunder.

## General Garibaldi (1880)

We never took much stock in General Garibaldi, even in our own callow days, when the red-shirted hero was all the rage. But, of late years, his shameless moral conduct, his atheism, and his wild political fanaticism, have debarred him from the sympathy of all prudent or religious men.

## Canterbury Dies (1896)

The sudden death of the Archbishop of Canterbury will be profoundly felt throughout the whole Anglican communion ... that he should suddenly be cut down in the midst of movements and projects requiring, from a human point of view, all the wisdom, strength, and experience of such a ruler and administrator, is one of those inscrutable dispensations of divine Providence to which

Christian men can only bow with reverent awe and undiminished faith ... in addition to the other heavy responsibilities which press upon Lord Salisbury, he now has the duty of nominating a new primate of all England. Prayers will go up all over the Anglican world that he may be divinely guided to select one worthy to be the successor of Edward White Benson.

## A Comical Incident (1888)

A comical incident happened in North Springfield, Mo., on a recent Sunday in connection with Morning Prayer. The street door was closed by the wind a few minutes before services began, and the spring latch being on, the door was securely locked. A dozen or more people arriving a few minutes later found themselves shut out. The service room being upstairs in the front of the building, their knocks and rattling of the door could not be heard, and therefore they were compelled to forego the service for that morning. The comical part of the incident was that the rector's sermon was an earnest protest against those Christians who do not go to church.

## Nihilism (1880)

The very large majority of Nihilists are young, very young, men, boys and girls. When Russians grow a little older they get over it. ... To attack a power like Russia, with such foolishly small resources, is indeed children's work. They are children, and do not think of the consequences of their acts. They read the revolutionary schemes of the French and German communists, and they want to go ahead of them, to "out-Herod, Herod." A late Russian writer of distinction has given a pathological ex-

planation of Nihilism . . . He says it is a sort of nervous malady, engendered by the want of iron in the blood of the young University students, caused by a lack of physical exercises in the schools. . . .

### New Prescription (1880)

Mrs. Van Cott, the female "evangelist," has left the platform and gone to vending patent medicines. It was ill-health that drove her from the pulpit. The change will doubtless be beneficial

to the spiritual health of the community, though we have some doubts as to the effect of the patent medicine on the bodily health of her customers.

### Old Congregations (1879)

Old congregations are apt to become so set in their ways that they are fossils. It is always the young Alexander who conquers the world. There is nothing so old as an old congregation when they have fully determined to become *respectable*.

# POET'S PROPER

## Thanksgiving

Despite the myths  
and mashed potatoes  
there still is something  
holy in this day.  
Might it be the ghosts  
of those Indians in the deep woods  
whispering, "I told you so . . .  
I told you so"?

J. Barrie Shepherd

## Talents

*St. Matthew 25:14-29*  
(Sung to tune of Hymn 576)

What are you worth?  
How many talents has God given you?  
Are you endowed with ten or five or two,  
Or just the one? — invest in faith and trust.  
Believe — you must!

What have you done?  
What are you planning? Pray do not delay.  
Talents must grow, so do your thing today.  
Risks you must take to prove your worthiness  
And bring success.

Come labor on.  
Work with the talents God has given you.  
Hoarding is wasting — if we only knew.  
Service to others makes the Kingdom grow  
Through God — we know.

Do not delay!  
Talents unused, they soon will disappear.  
Be willing workers so that you will hear:  
"Well done, my servant, you have faithful been —  
Rejoice!" — Amen.

Helen R. Harrison

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## Christmas Seals Fight Lung Disease



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**Announcing . . .**

# The 1979 Church School Essay Contest

Sponsored by ***The Living Church***

*Subject:* WHAT IS THE CHURCH FOR?

At this summer's Lambeth Conference the bishops of the Anglican Communion divided into sections to discuss several topics. One question raised was: "What is the Church for?" We would like you to discuss this question. What do *you* think the Church is for? Be as specific as possible.

Essays must be between 500 and 1,200 words in length.

## **PRIZES**

<b>FIRST PRIZE:</b> gold medal and	<b>\$ 100</b>
<b>SECOND PRIZE:</b> silver medal and	<b>\$ 50</b>
<b>THIRD PRIZE:</b> silver medal and	<b>\$ 25</b>

*Eligibility:* All junior and senior high school students enrolled in any kind of Episcopal school — boarding, day, parish, or "Sunday," except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

*Regulations:* Essays to be typed (doubled spaced) or written in ink in legible longhand, on one side of the paper. Length: 500 to 1,200 words. The manuscript must be mailed and postmarked not later than midnight, February 16, 1979, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than March 1, 1979. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school or parish. Accompanying each manuscript must be a signed statement from an instructor of the student's school, or the rector or vicar of the congregation, that the entry submitted is the original work of the student and that the student is currently enrolled in the school or attending a parish course of instruction in sacred studies.

No more than three entries from any one school or parish will be considered.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 22, 1979, Educational Number of *The Living Church*.

# PEOPLE and places

## Positions Accepted

The Rev. **Anne Baker** is assistant minister of Trinity Church, Iowa City, Iowa, and chaplain at the University of Iowa Medical Complex. Add: 320 E. College Ave., Iowa City, Iowa 52240.

The Rev. **Jeffrey Quentin Black** is rector of St. Christopher's Church, Wichita, Kan. Add: 2211 South Bluff, Wichita, Kan. 67218.

The Rev. **Charles H.D. Brown** is Episcopal chaplain at Bishop Brent House, the University of Chicago. Add: 5540 Woodlawn Ave., Chicago, Ill. 60637.

The Rev. **John W. Drake, Jr.**, has joined the staff of St. Michael's and All Angels Church, Dallas, Tx. Add: 8011 Douclas, Dallas, Tx. 75225.

The Rev. **Jack Glenn Flintom** is assistant to the rector, St. Luke's Church, Salisbury, N.C.

The Rev. **Scott T. Holcombe**, deacon, is assistant to the rector, St. Andrew's Church, Greensboro, N.C.

The Rev. **Lynn Corpening Honeycutt**, deacon, is assistant to the rector, Church of the Holy Comforter, Charlotte, N.C.

The Rev. **Terence E. Kelsay** is vicar of the Church of St. Stephen the Martyr at Silver Springs Shores, Ocala, Fla. Add: 1538 S.E. 11th St., Ocala, Fla. 32670.

The Rev. **Charles I. Kratz, Jr.**, has been appointed Honorary Canon to the Ordinary of the Diocese of Quezon, Batangas and Occidental Mindoro, by the Rt. Rev. Eustace D. Coronado, of the Philippine Independent Church, earlier this year.

The Rev. **F. William Miles** is vicar of St. Martin's-in-the-Field, Aurora, Colo. Add: 4573 S. Evanston, Aurora, Colo. 80015.

The Rev. **William E. Spaine** is assistant rector of St. Thomas' Church, St. Petersburg, Fla. Add: 3442 Bayshore Blvd. N.E., St. Petersburg, Fla. 33703.

The Rev. **Dr. Howard W. White, Jr.**, is chaplain and head of the Religion Department at Chatham Hall, Chatham, Va. 24521.

The Rev. **Ronald W. Younkin** is rector of St. Paul's Church, Artesia, New Mexico. Add: P.O. Box 1308, Artesia, N.M. 88210.

## Ordinations Priests

**Alabama** — **John Harrol Elledge**, priest-in-charge of St. Mary's Church, Jasper, Ala.; and **Henry Lee Hudson**, curate of the Church of the Nativity, Huntsville, Ala.

**Missouri** — **Susan Klein** was ordained priest, and will serve as assistant at Christ Church Cathedral. Add: 1210 Locust St., St. Louis, Mo., 63103.

## Ordinations Deacons

**Kansas**—**Kenneth Earl Cookus**, deacon, Grace Church, Winfield, Kan. Add: P.O. Box 544, Winfield, Kan. 67156. **Marvin Richard Hatfield**, curate, St. Michael and All Angels Church, Denver, Colo. Add: 1400 S. University Blvd., Denver, Colo. 80210. **Michael Andrew Houlik**, curate, St. James Church, Wichita, Kan. Add: 3750 E. Douglas, Wichita, Kan. 67208. **Robert William McElwee**, member of a team ministry in S.E. Kansas. Add: St. Andrew's Church, 123 S. National Ave., Fort Scott, Kan. 66701. **Joseph Scott Payne**, deacon, St. Bartholomew's Church, Estes Park, Colo. Add: P.O. Box 2302, Estes Park, Colo. 80517.

## Retirements

The Rev. **Eric W. Veal**, rector, Holy Trinity Parish, Spokane, Wash.

The Rev. **Henry H. Choquette**, Church of St. John the Evangelist, Fremont, Mich. Add: Apt. L-11, 575 Lake Forest Lane, Muskegon (Norton Shores), Mich. 49441.

The Rev. **Robert H. Stetler**, rector, Church of St. Alban, Roxborough, Philadelphia, Penn. Add: #26 Chatham Place, Vincentown, N.J. 08088.

The Rev. **Donald R. Woodward**, co-rector of the parish of Calvary, Holy Communion, and St. George, N.Y., N.Y. Add: 83 Lime St., Newburyport, Mass. 01950.

## Change of Address

The Rev. **Grady W. Richardson**, P.O. Box 3445, Birmingham, Ala. 35205.

**St. Gregory's Church**, 3195 Barnett Shoals Rd., Athens, Ga. 30605.

The Rev. **Dr. Lester L. Westling, Jr.**, Office of the Chaplain, Naval Weapons Station, Concord, Calif. 94520.

## Resignation

The Rev. **A.L. DeLoach** has resigned as rector of St. Augustine's Church, Metairie, La., to obtain a Master's Degree in social work at Tulane University.

## Depositions

On June 21, the Bishop of Alabama deposed the Rev. **John Hardaway Harwell** on the grounds that he has abandoned the ministry of this church.

## Deaths

The Rev. **George Gardner Monks**, canon of the Washington Cathedral from 1947-1957 and canon of St. Paul's Cathedral, Boston, until 1964, died in Portland, Me. at the age of 80, on August 17. A graduate of Harvard University, Mr. Monks also attended Union Theological Seminary in New York, Balliol College in Oxford, England, and the Episcopal Theological School in Cambridge, Mass. He was ordained in 1925. He served as the first headmaster of Lenox School until 1946, and also served in World War I. Mr. Monks is survived by his wife Katherine, three sons, a daughter, thirteen grandchildren, and seven great-grandchildren.

The Rev. **Oran C. Zaebs**, 78, retired priest of the Diocese of West Virginia, died August 29 at Pawley's Island, S.C., where he made his home. He is survived by his wife, Evelyn.

The Rev. **John Richards Nicholson**, 56, rector of Holy Trinity Church, San Diego, died May 26.

The Rev. **Franz Ollerman**, 65, died April 10. Originally a schoolteacher, he was ordained in 1949 and served churches in South Dakota, Michigan, and North Dakota for 30 years. He retired early this year as rector of All Saints' Church, Minot, N.D. He is survived by his wife Waunita and five children.

The Rev. **Baxter Norris**, 91, retired priest of the Diocese of Long Island and rector emeritus of the Church of the Redeemer, Astoria, died on August 9. He is survived by his wife, Helen, two sons — Edward and the Rev. Richard A. Norris — and six grandchildren.

The Rev. **Richard Alden Hayes**, 69, formerly rector of Christ Church, River Forest, Ill., and Calvary Church, Lombard, Ill., and vicar of St. Paulinus, Watska, Ill., died July 16.

The Rev. **George Ronald MacClintock**, 69, retired priest of the Diocese of Southern Virginia, died in Topping, Va., June 10.

The Rev. **Wilford O. Cross**, 77, died in Madison, Conn. on September 12, 1978. A native of England, he prepared for the priesthood of the Episcopal Church at Berkeley Divinity School and attained the Ph.D. degree from Columbia University. After serving in a number of pastoral and academic positions, he was a professor at the University of the South in Sewanee, Tenn., 1953-1961 and Professor of Ethics and Moral Theology at Nashotah House from 1961 until his retirement in 1969. Readers of THE LIVING CHURCH will remember him as the writer of many perceptive book reviews and articles. He is survived by his wife, the former Mary Peck Wilcox, and three children.

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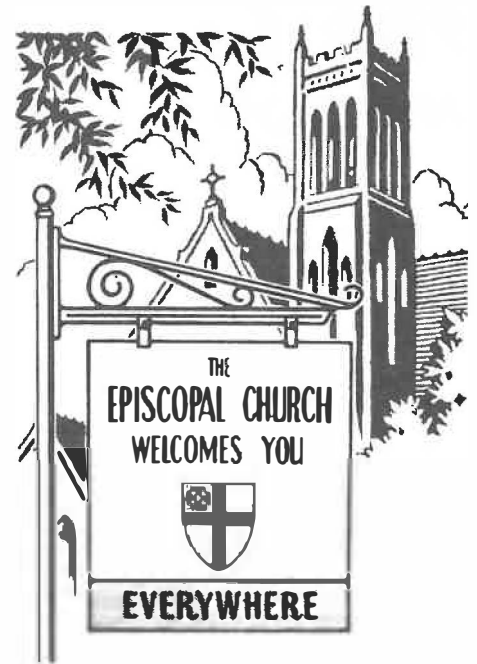
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



## ALAMEDA, CALIF.

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

## SANTA CLARA, CALIF.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r  
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; 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

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

## CHICAGO, ILL.

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

## BOSTON, MASS.

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

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

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell-Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,  
LOH & Eu

## NEWARK, N.J.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev. 4:30 Organ  
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15  
HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Spe-  
cial Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; 'Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat  
5:15. Church open daily 8 to 6

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

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

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass  
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,  
Sat 2-3, 5-6, Sun 8:40-9

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the  
Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie  
Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM  
12:10. Church open daily to 6.

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

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

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

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

## FORT WORTH, TEXAS

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

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. Jacques Paul Bossiere, Ph.D.  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

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

## OCONOMOWOC, WIS.

**ZION PARISH** Rockwell Place  
The Rev. Thad B. Rudd, the Rev. Daren K. Williams  
Sun Masses 8, 10; Daily except Mon

**KEY** — Light face type denotes AM, black face PM; add.  
address; anno, announced; AC, Ante-Communion; appt,  
appointment; B, Benediction; C, Confessions; Cho,  
Choral; ChS, 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, HolyDays; 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.

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