

# THE LIVING CHURCH



RNS

The Most. Rev. Robert Runcie, Archbishop of Canterbury (center), attended a reception in London recently after the installation of Dr. Philip Morgan (left) as general secretary of the British Council of Churches. Dr. Paul A. Crow, Jr., president of the Council of Christian Unity of the Disciples of Christ is on Dr. Runcie's right. The archbishop will visit the U.S. in 1981 [see page 7].

**A Living Church Interview • page 8**



# THE LIVING CHURCH

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Leaves provide the emblem for the American autumn. In the spring they brought us joy and hope as they sprouted. In the summer they gave us shade, and in the places where they are most rare — along crowded city streets or in desert areas — they were most appreciated. Then in early fall they turned yellow, tan, brown, orange, or red, providing some of the most gorgeous sights of North America. Then they fluttered to the ground.

For a few days, yellow leaves provide a pretty sight scattered on a sidewalk or road, or contrasting with the still-green grass of a lawn or field. Soon there are too many leaves, and they are raked up. Children trample and happily scatter the piles. They are raked up again, burned, or hauled away. Only in forests do they remain in place, layer on layer, year after year, as they finally crumble back into the soil.

The leaves establish our mood. The bright colors seduce us into accepting the end of summer, but the falling leaves soon remind us of our own mortality.

The prayers we pray and the hymns we sing, having mostly been written in Europe, or the Near East, say nothing about the color of American maples. We do have one hymn, however, which speaks poignantly of leaves, and I love to sing it this time of year. It is "Immortal, invisible, God only wise," Hymn 301. The third stanza is directly applicable to our autumn:

To all life thou givest, to both great and small;

In all life thou livest, the true life of all;

We blossom and flourish, like leaves on the tree;

Then wither and perish; but naught changeth thee.

Here indeed is what it is about. In the fall we see ourselves in the leaves. As they come forth, live, die, and fall to the earth, so do we.

This verse, indeed the entire hymn, is a mosaic of allusions to different biblical passages. The middle of the hymn is dominated by themes from Psalm 36. Thus, in the second stanza, we have:

Thy justice like mountains high soaring above

Thy clouds, which are fountains of goodness and love.

This plainly reflects:

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains ... (Psalm 36:5-6, King James Version)

The Psalm goes on:

... thou preservest man and beast ... thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light (verses 6-9).

Here is at least part of the inspiration for the third stanza quoted above. At the same time, the author was probably also influenced by the middle part of Psalm 103, where God's mercy is compared to the height of heaven (verse 11), and where our own transitory life is compared to the grass and the flower of the field (verses 15 and 16).

The hymn puts before us God as the true giver of life; all life ultimately belongs to him. Yet there is a great difference. Although our life comes from God and is a gift from him, earthly life is passing, whereas God's life goes on forever. We blossom, flourish, wither, and perish, but nothing changes God. Here, as so often we learn about God positively from created things: in living things we see him as the giver of life. Yet at the same time we learn negatively: earthly life is passing, but God is different — he is eternal.

The comparison of human life specifically to "leaves on the tree" is what makes the comparison so vivid for us in the fall. More familiarly, the Bible compares human life to grass, as in Psalm 103 or as in Isaiah 40:6-8 —

The grass withers, the flower fades. . . surely the people is grass.

Yet the comparison to leaves also occurs, notably in Isaiah 64:6 —

We all do fade like a leaf, and our inquiries, as the wind, have taken us away.

With these observations, the Christian message is of course not complete. Death does not have the final word. Yet until the reality of death is honestly recognized, we cannot understand the resurrection. It is Jesus Christ who, in the fullness of time, "rising from the grave, destroyed death, and made the whole creation new."

THE EDITOR

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# LETTERS

## Titles for the Unnamed

A notably conservative publication (which I will not name) recently published a rather bitter editorial featuring unkind remarks about TLC (which it did not name). The critic administered his wormwood by accusing TLC of administering "valium" to the "tiny" Episcopal Church.

The statement was that though the Episcopal Church is in fact un-catholic and pitiful, TLC wants to make us all seem more respectable by playing make believe with an impressive title (as though "archbishop" were something extraordinary or exotic).

I do not wish to enter for long the arena of vindictive-slinging, but I hate to let the unjust remarks go without comment (especially as I suspect that the editors of TLC are too sane and too nice to reply).

The discussion over the potential office of "archbishop" is no new valium. It has been going on for two centuries. For the past century, the title has been most ardently promoted by the spiritual predecessors of the very critic who is now so bitterly scornful.

If the ancient and widely used title of archbishop is deemed pretentious by a critic of the "tiny" Episcopal Church, it seems odd to read in a recent news item (concerning a denomination of which the same critic apparently approves) that a priest "was consecrated Assistant Bishop in the Vicariate General of the Patrimony of the Metropolitan of the Anglican Catholic Church." Valium?

JAMES WARING McCRAID  
Sewanee, Tenn.

## Energy

I am astonished that Robert J. Redington [TLC, Oct. 12] feels that Charles Luce has neglected the role of conscience in his article on energy [TLC, Aug. 3]. In raising the various energy options, Mr. Luce asks, "What are the risks? Who pays? What is fair?"

He expresses his concern for underdeveloped countries whose balance of payment deficits have increased by 14 billion dollars, a problem compounded by U.S. procrastination in dealing with energy.

He raises the health and environmental risks involved in the use of coal and of wrongly assumed "riskless" solar energy.

He ponders the effect upon the poor of conservation by price increase - a solution favored by President Carter.

He balances the conflicting effects of gas rationing upon urban and rural populations.

It is not enough, however, just to balance the options. An expert in his field, Mr. Luce enlightens our conscience. When he opts for nuclear power, he relies not only on his own judgment, but also that of the Union of Concerned Scientists.

If, moreover, he warns that conservation is not enough, it is because of the horrifying calculation that the consumption of energy in the year 2,000 will be 115 quadrillion BTUs; double that of 1979. Conscience which does not take into consideration these facts is not conscience at all.

(The Rev.) R.N. USHER-WILSON  
Bronxville, N.Y.

## Response to Bishop Dennis

As a woman who is an ordained priest, I would like to respond to the statement by the Rt. Rev. Walter Dennis, Jr., Suffragan Bishop of New York, asking forbearance on the issue of ordination of women to the priesthood [TLC, Oct. 5]. To it I say, "Amen."

I thoroughly believe that women should be ordained to the priesthood. However, I am aware of how many persons have grave doubts about this break from tradition.

My own belief is that God is doing a new thing. And that if this is not of God, time will not authenticate it. I also am

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aware that we who believe in women's ordination cannot cram it down anyone's throat.

I would like to quote from the book of Acts 5:38-40, in which Gamaliel, a Pharisee says to the Sanhedrin in respect to the actions of Peter and other apostles who were preaching Jesus Christ to the Jews:

"What I suggest, therefore, is that you leave these men alone and let them go. If this enterprise, this movement of theirs, is of human origin it will break up of its own accord; but if it does in fact come from God, you will not only be unable to destroy them, but you might find yourselves fighting against God."

(The Rev.) WENDY S. RAYNOR  
Pinetown, N.C.

**The Need for Quality**

My compliments to you once again for your editorial, "The Need for Quality" [TLC, Oct. 19], which separates the essential from the peripheral. If only, in the controversies of the last ten years and now, all sides could have kept that ideal and that absolute distinction in view, how much more useful and how much happier a church we would be.

(The Rev.) WILLIAM RALSTON, JR.  
St. John's Church

Savannah, Ga.

**Independent Education**

I must disagree with you in regard to your editorial about the independent school [TLC, Oct. 9]. To be independent we must avoid government involvement and subsequent control. Where does the government get the funds to give away?

We need independent schools, and I sincerely hope they survive and grow, but I disagree completely that government funds are necessary or desirable.

GEORGE H. SUTTON

Wilmington, Del.

*Independent schools are in a sense subsidized through scholarship aid and have long been subsidized in areas relating to military programs.* Ed.

**Authentic Voice**

All laud to your fine editorial, "Liberal-Conservative Shortfall" [TLC, Oct. 12].

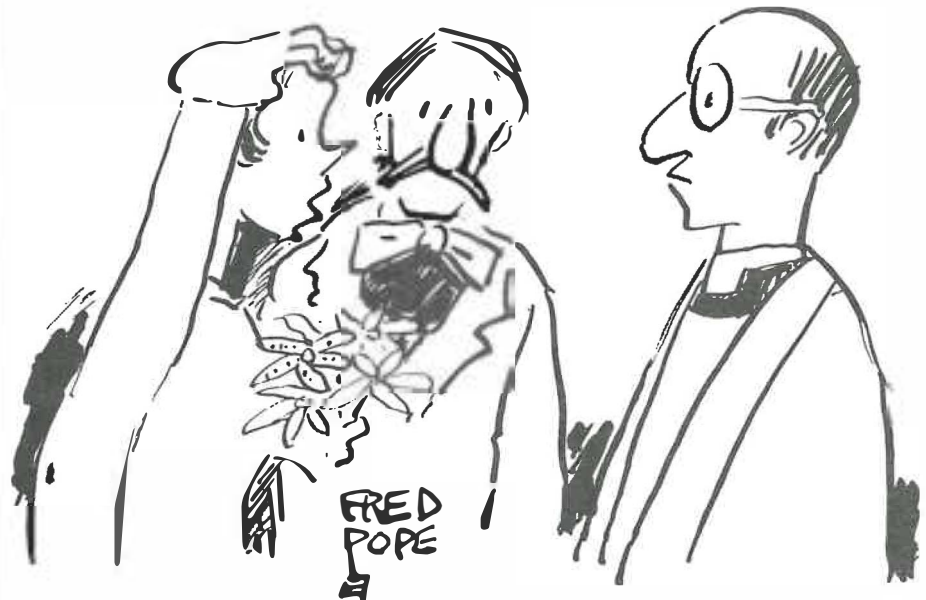
When you study our heritage, the writings of Richard Hooker, Lancelot Andrewes, George Herbert, John Keble, and Edward King, who are in the tradition of the Cappadocian fathers, Basil and Gregory Nazianzene, you find an authentic voice of Christian truth, as you so well expressed in your fine editorial.

(The Rt. Rev.) JOSEPH HARTE (ret.)  
Phoenix, Ariz.

**Excellent Pension System**

I have been retired now for two and a half years and want to put in a good word for our excellent Pension Fund. We have the best pension system of any church anywhere, and it disturbs me to read the steady flow of critical letters that ignore the basic facts. I certainly don't want anyone tinkering with our Pension Fund so that it will become financially unable to pay my pension!

The church pension is a supplementary pension, not all the income a retiree gets. With my social security plus my



"Did any bride ever sue you for malpractice if her marriage didn't work out?"



pension, I am now receiving more than my total cash stipend when I retired less than three years ago. Pensions are based on actuarial calculations on annual stipend (including housing), computed on the basis of the number of years of service. These facts are ignored by too many complainers.

Also, there is no way a sound pension system can make up for inflation. Blame the effects of inflation on the government, not on the Pension Fund.

Our congregations now pay an assessment of 18 percent of the clergy stipend, including housing. To get larger pensions, a larger assessment would be required, and this would hurt small congregations. Remember that our pension system also includes pensions for widows, for early retirement for disability, and other benefits not covered by most private systems.

It would be great if local congregations or dioceses had the wherewithal to supplement poverty-level retirees, but don't ask the impossible from our Pension Fund.

(The Rev.) ALFRED S. TYSON  
Elkton, Ore.

### Women Priests Abroad

Between my fourth and fifth full-time calls as interim rector and vicar since the autumn of 1977, I spent the month of September in England visiting family, friends, and fellow clergy in various parts of the country. Both clergy and lay people told me many times that they believe most people want the ordination of women to the priesthood, and that they believe it will come.

I was also told many times that whenever an American woman priest breaks the laws of the Church of England and Parliament and acts as celebrant for Holy Communion in a church or in a home, this annoys many of the clergy and turns their attitude toward being *against* the ordination of women.

It is the House of Clergy in the General Synod which has up to now obstructed both the ordination of English women and the issuing of permission for ordained women from the USA, Canada, etc., to exercise their priestly ministry in the British Isles.

It was painful to me to refrain from being celebrant, or engaging in such priestly acts as blessing or anointing the sick I visited in nursing homes. But God's grace has many ways of coming to his children.

The sacraments themselves must still be received from male priests in England. Painful as this is, I believe we female priests should adhere to the doctrine and discipline of the church in whatever dioceses we find ourselves.

(The Rev.) MARGARET PHILLIMORE  
Grace Church  
Ravenswood, W.Va.

### Far from Dull

I enjoyed the letter by Hortense Webber on the dullness of much religious writing [TLC, Oct. 12]. I have found a few gems which are far from dull.

Much of the best religious writing seems to be written for children, as, for example, *God's Way in the Old Testament*, for grade five (Fortress Press), and *Who is God? Am I? Are You?* by Dee Pennock (St. Tikhon's Press, South Canaan, Pa.).

And one book, now out of print, makes the entire sweep of the faith as exciting as a high quality murder mystery, it is *The Wood*, by Sr. Penelope, CSMV (Morehouse-Barlow). That book ought to be read and enjoyed by everyone.

(Sr.) JULIA MARY, ALL SS  
St. Clement's Church  
Philadelphia, Pa.

### Correction

I hasten to correct an omission in my article on "Poverty Level Pensions" [TLC, Oct. 19]. I had two sets of figures, showing the average pension before the eight percent increase in 1978, and the other one showing the average pension after the increase.

Before the increases, the average was \$3,612, with 68 percent of the local clergy below that average. It is at this point that I omitted a sentence: after the increase the average is \$3,901, and 61 percent of the clergy are below this average.

I apologize for the omission.  
NAME WITHHELD

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Sign of God

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Ann Purkeypile

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## Historic Investiture

For the first time in the history of the Episcopal Church, a diocese was translated from one diocese to another, as the Rt. Rev. Willis Ryan Henton was invested as the first bishop of the Western Diocese of Louisiana in Rapides Parish Coliseum, Alexandria, La., on September 20. Bishop Henton was formerly the Bishop of Northwest Texas.

In an unprecedented action, the new Western Diocese of Louisiana elected Bishop Henton in a special session of the first convention of the new diocese in April. In other parts of the Anglican Church, it is not uncommon to translate diocesan bishops, but Bishop Henton's election was the first instance of the use of the relatively new American national canon to permit the selection of a diocesan bishop to be the bishop of another diocese.

The Rt. Rev. John M. Allin, Presiding Bishop, was the presiding officer to recognize and invest Bishop Henton in his new jurisdiction. The Rt. Rev. James B. Brown, ninth Bishop of Louisiana, was the litanist and the Rt. Rev. Girault Jones, seventh Bishop of Louisiana, was the Gospeler. The Rev. Foster L. Chambers, president of the standing committee, presented the crozier to Bishop Henton as the symbol of his episcopal ministry and a gift of the clergy and people of his new diocese.

Seven Episcopal bishops and three Roman Catholic bishops were seated in the chancel. Included in the processional were a hundred lay leaders from across the diocese, the officers of the diocese, the diocesan ECW officers, an official delegation from the Diocese of Northwest Texas, clergy from other dioceses, representatives of seminaries, and the clergy of the Western Diocese.

(The Rev. Canon)

EUGENE LYMAN WARNER

## Bishop Moore's Essay on Abortion

In the first ten years of legalized abortion in New York State, about 1.4 million residents and nearly 600,000 out of state women obtained abortions, according to *Safe and Legal: 10 Years Experience With Legal Abortion in New York State*, a recent study by the Alan Guttmacher Institute, an affiliate of Planned Parenthood.

The Rt. Rev. Paul Moore, Jr., Bishop

of New York, in an essay accompanying the Guttmacher study, said that the decision to have an abortion "can be as thoughtful and moral as the decision in favor of childbirth."

"Much has been said on all sides about the morality of abortion," said Bishop Moore. "... I am certain that no one has given greater consideration to this issue than the more than one million women in New York State and the eight million women throughout the country who have obtained legal abortions over the last decade."

In New York State, 2.5 million babies were born in the last ten years, and "the overwhelming majority of them [were] wanted and planned," according to the Guttmacher study, which also asserted that legal abortions had resulted in healthier babies, because fetuses with known genetic disorders can be aborted.

Among the advantages cited by the study were a sharp reduction in the number of illegitimate babies placed in foster homes, elimination of dangerous "back alley" illegal abortion procedures, and a drop in the maternal death rate, because women can end their pregnancies if their health is endangered.

Bishop Moore said the findings of the Guttmacher study show "the incalculable and calculable health and social benefits legal abortion has bestowed on all New Yorkers — and on the society at large."

The study confirmed earlier findings that women most likely to obtain abortions are teenagers, women over 40, non-white women, and poor women.

## St. Bartholomew's — Not for Sale

Officials of St. Bartholomew's Church, New York City, have decided unanimously not to sell the church for \$100 million, or any other sum. However, a joint statement from the rector, the Rev. Thomas D. Bowers, the wardens and the vestry, made it clear that they will entertain an offer for the adjoining community house property.

"After weeks of prayerful consideration, we have agreed as a matter of policy we will accept no offer, however big or seemingly 'the quick answer,' to growing financial needs that would harm in any way our magnificent church building or detract from St. Bartholomew's dedicated missions in God's

name," said the statement. "We will continue to explore other channels for meeting our mounting needs, and thereby authorize the retention of outside consultants to consider the lease or sale of the community house site."

The church property, located in midtown Manhattan, is one of the last parcels of land in the area not absorbed into the pattern of massive real estate development. The five-story community building houses extensive athletic and conference facilities.

The recent purchase offer [TLC, Oct. 26], came in the face of a current church deficit of more than \$400,000, and predictions of larger ones to come, according to Peers Brewer, the church treasurer. Despite the known affluence of many parishioners, the average household pledged \$2.11 a week in 1978, he said.

The church's senior warden, Marc Haas, noted that the "deep concern" expressed in a recent parish meeting to discuss the offer produced contributions totaling \$185.

## Diocesan Commissions Study Provocative Questions

Should Morning or Evening Prayer, rather than the Holy Eucharist, become the normal mid-week services for Episcopalians? Should candidates for the priesthood no longer be ordained as deacons first? These and many other provocative questions were raised at the 12th annual meeting of the Conference of Diocesan Liturgical and Music Commissions. The conference met in mid-October in Kalamazoo in the Diocese of Western Michigan.

This year's conference concentrated on matters pertaining to the church year and the observance of time, to pastoral rites, and to newly published resources for musical and liturgical use. Particular attention was given to the utilization of *The Book of Occasional Services*.

Principal speakers included the Rt. Rev. Arthur E. Walmsley, Bishop Coadjutor of Connecticut; the Rev. Marion J. Hatchett of the School of Theology of the University of the South, Sewanee, Tenn.; Captain Howard Galley of the Church Army; and the editor of THE LIVING CHURCH.

Particular interest was aroused when Dr. Hatchett pointed out that the Eucharist is related to the Lord's Day as a sacrament and celebration of creation,

redemption, and new life in the Spirit. Ordinary weekdays, on the other hand, are traditionally observed with the Daily Office. Yet, during the past hundred years, this scheme became reversed in the Episcopal Church with Morning Prayer performed in an elaborate manner on Sunday, and then one or more celebrations of the Eucharist during the course of the week. Now the Holy Eucharist is almost everywhere restored as the principal and rightful service on Sunday. Dr. Hatchett asked his audience to consider whether or not this should not imply a restoration of Morning and Evening Prayer for weekdays.

During the opening evening, a medieval passion play, "The Raising of Lazarus," was performed in the cathedral and chanted entirely in Latin by a local group. On one afternoon, conference members went by bus to Three Rivers, where they were the guests of the Episcopal Benedictine monks of St. Gregory's Abbey. At the festal Eucharist on the final evening, choirs from several parishes joined the cathedral's, and they sang accompanied by organ and orchestra. The Rt. Rev. Charles E. Bennisson, Bishop of the diocese, presided, and the Rev. Charles E. Bennisson, Jr., rector of St. Mark's Church, Upland, Calif., preached a sermon considered to be a major event of the meeting.

The Conference of Diocesan Liturgical and Musical Commissions is an incorporated body of which the Rev. Canon Vincent K. Pettit, rector of Trinity Church, Cranford, N.J., is president. This year's gathering had 110 participants from approximately 60 dioceses. Mrs. Donald Kingsley of the Western Michigan liturgical commission was program chairman.

At the closing business session, the conference adopted a resolution affirming the importance of the order of deacons, expressing a desire for a deacon in every parish, and calling for legislation at the next General Convention to permit, for a trial period, the ordination of deacons to the diaconate and of priests directly to the priesthood as two distinct vocations within the church.

H.B.P.

## **Bishop Mallory Installed in California**

In the plaza of the historic California mission of San Juan Bautista, the Rt. Rev. Charles Shannon Mallory was installed on October 11 as the first bishop of the recently formed Diocese of El Camino Real. The new diocese was created from the southern portion of the Diocese of California, and embraces the counties of Monterey, San Benito, Santa Clara, Santa Cruz, and San Luis Obispo.

The Rt. Rev. John M. Allin, Presiding Bishop, conducted the service of recognition and investiture. Bishops from California, San Joaquin, Hawaii, Con-

necticut, and Arizona were in attendance, and the colorful procession included representatives of each parish, preceded by banners and bagpipes.

The Rt. Rev. Morgan Porteus, Bishop of Connecticut, brought Bishop Mallory a letter written and signed by Samuel Seabury to be placed in the archives of the new diocese. For the occasion, the bishop's chair used when California's first Episcopal bishop, the Rt. Rev. William Ingram Kip, was consecrated in 1853, was brought to San Juan Bautista from Trinity Church in San Francisco.

The Rev. David B. Birney, who is on the world mission staff of the Episcopal Church Center in New York, preached. At the picnic held after the service, a mariachi band played, and there was dancing.

## **Archbishop of Canterbury to Visit U.S.**

The Archbishop of Canterbury, the Most Rev. Robert Runcie, plans to spend nearly three weeks in the U.S. next spring, according to an announcement made at the recent House of Bishops meeting. During his visit, the Primates of the Anglican Communion are scheduled to meet at the College of Preachers in Washington, D.C.

Dr. Runcie, if all goes as planned, will arrive in Atlanta on April 22. On the following day, he will receive an honorary degree from the University of the South, Sewanee, Tenn. On April 25, he will be at Christ Church Parish, Kent Island, Md., to help celebrate that congregation's 350th anniversary. He will preach in Washington Cathedral on April 26, and attend the Primates' meeting for some days following.

On May 2, the archbishop will travel to San Francisco. He will visit Los Angeles on May 4 and 5; Des Moines, Iowa, on May 6 and 7; and Chicago on May 8. From May 9-11, Dr. Runcie will be the Presiding Bishop's guest in New York City.

According to TLC Iowa correspondent, the Rev. Thomas W. Gwinn, the archbishop's visit to Iowa appears to be the happy result of a resolution passed at the 1979 diocesan convention, and the subsequent correspondence between the Bishop of Iowa and the archbishop. The Rt. Rev. Walter C. Righter sent Dr. Runcie a copy of the resolution, which invited him to visit Iowa sometime during his tenure as archbishop, and a copy of *The Hog Book*. Dr. Runcie, who raises hogs in England, expressed his pleasure with both the resolution and the book.

Bishop Righter hopes that a "magnificent service of witness" will take place during the archbishop's stay in Iowa, and that the service will be one in which "all baptized Christians are invited to receive communion."

# CONVENTIONS

The 143rd convention of the Diocese of Chicago took place on October 17 at the Cathedral Church of St. James in Chicago.

The Rt. Rev. James W. Montgomery, Bishop of Chicago, said in his charge to the convention that he was encouraged by the success of Venture in Mission. Dispersal of funds for designated projects is under way, he said. Bishop Montgomery also pointed to the dangers of narrow fundamentalism, which, he said, does not represent the historic catholic understanding of the Bible. "Our response to a false conservatism should be a true conservatism with renewed work for economic justice, personal freedom, and peace built upon the just distribution of the world's resources."

A record setting budget of \$1,702,000 was passed for 1981, and among the resolutions adopted was one to eliminate the requirement that persons running for election to the standing committee or as deputies to General Convention must answer a questionnaire on their attitudes toward the ordination of women. The scope of the issues questionnaire is to be expanded.

Bishop Montgomery introduced the Rt. Rev. Roland N.C. Nwosu, Bishop of Asaba in Nigeria, to the convention. In response to a question about his impression of the Diocese of Chicago, Bishop Nwosu said he had three observations: the Diocese of Chicago is overly con-

*Continued on page 13*

## **Archbishop's Statement**

After the recent wave of synagogue bombings in France and other anti-Semitic incidents in Britain, a rally was held in London on October 12 to show support for French Jews. A statement from the Archbishop of Canterbury, the Most Rev. Robert Runcie, was read. It said:

"I write as Archbishop of Canterbury and joint president of the Council of Christians and Jews to express deep concern and sympathy with the Jewish community generally, and especially French Jewry at the present time.

"Through our combined efforts, within the Council and elsewhere, Christians will demonstrate their determination that vandalism at places of worship and cemeteries shall be most strongly condemned and what appears to be growing anti-Semitism amongst a small but dangerous minority shall receive no protection from the community at large."



# Ezra Merrill

An interview with a man who is not, in his own words, a “typical Episcopalian.”

*An eminent American businessman and a leading layman in a famous Anglo-Catholic parish, Ezra Merrill, was interviewed by our editor during a leisurely rainy day on a little island off the New England coast where both were visiting.*

**W**elcome to the pages of THE LIVING CHURCH! For a long time, as you know, I have been looking forward to exploring with you your thoughts about the many different spiritual, social, and economic concerns with which you have been involved during the 40 years and more that I have known you.

I am glad that we can sit down together on a day like this and talk. How do you wish to begin?

Perhaps you can first tell us something about your early life and your work, all of which are an interesting background for some of the unusual things you have done.

I was born in 1909 in northern Minnesota, in the village of Nisswa. The population was increased six percent by my birth! I went to college at Carleton and then Kalamazoo, graduating in 1930, and then to Harvard Law School.

After a short time with the Federal Milk Market Administration in Boston, I went to work for H.P. Hood, Inc., the leading dairy company in New England. I worked on problems raised by minimum price regulations imposed during the depression era. Hood bought milk from several thousand farmers, and it maintained processing plants and an extensive organization for distributing and marketing milk, ice cream, and other products.

But your work was not entirely in the government relations department.

No. As part of a management training program, I spent six months with a horse and wagon, delivering milk. My

route was in Somerville, in the greater Boston area. In summer I had to begin long before dawn; in winter I could stay in bed until 5 a.m. The wagons were not insulated and in winter the milk was in danger of freezing.

The horse was a great help as it knew every step of the route. The spare horse, which replaced it on its days off, was even smarter as it knew many different routes!

*The day of the milk wagon now seems ages away.*

American business has come through great changes. Hood, for instance, had been founded in 1845 and was still managed by the Hood family. After the depression, there was World War II, and no one knew what major economic shifts might follow. Market research, new forms of advertising, and many other innovations were taken up.

I became a member of the executive board in 1942, finance chairman some years later, and president in 1966 – the first not to be a member of the controlling family. By that time our sales had risen to 400 million dollars a year.

*You were a highly active businessman all those years; I am interested in the spiritual pilgrimage which you also were pursuing.*

I grew up without any church membership or religious commitment. During the 1930s, my interest was attracted by the novelist Aldous Huxley and by Gerald Heard, who was the commentator for BBC on new developments in science. Heard constructed his own

world-view, centering on what he called the “eternal gospel.” He helped Huxley turn to what the latter described as the “perennial philosophy.”

I met Gerald and got to know him. Through him I met Eugene Exman and came in contact with the Layman’s Movement and Wainwright House, a conference center in Rye, N.Y., where I attended many meetings. I read Evelyn Underhill, Baron von Hugel, and other such writers. I also became interested in Oriental writings, and knew Alan Watts, then active as an Episcopal priest.

*When did the Episcopal Church come onto the scene for you?*

I was living in Boston, you will remember. I tried two other churches, and then found my way to the Church of the Advent on Brimmer Street. Fr. Hale [the late S. Whitney Hale] baptized me in 1940.

*I know he was a remarkable priest who influenced many people.*

He made the Advent a spiritual home for many people who, like myself, might not be typical Episcopalians. He was, in the best sense, rather other-worldly. His wife, Betty, helped provide human contacts, as did Mrs. Lane, the hardworking parish secretary.

*The Advent was not the only resource for your spiritual life.*

No, it wasn’t. Fr. Hale sponsored conferences at Adelynrood [the conference center at Byfield, Mass.] which I attended, and where many outlooks were expressed. I later became interested in the encounter movement, the Arcane School, and more recently transcendental meditation, and now a course in miracles.

*Have these tended to steer you away from the church?*

No. None of these has ever weakened my commitment to the church. I see these different approaches as enrichments of my experience as a Christian.

*Meanwhile, you have been an active member of the Church of the Advent.*





Ezra Merrill: Commitment to the church.

To varying degrees. In 1942 I was elected to the parish corporation, a legal entity created long ago for the protection of the parish against possible interference by a diocesan unfriendly to our traditional Catholicism. Originally the corporation exercised with the rector a tight, centralized control. The role of the corporation has now been modified – many of us worked in this direction over the years – so as to provide for sharing of parish responsibilities. (The time of the unfriendly diocesan has long since disappeared into remote history.)

During the 70s I served for two years as junior warden, and I worked then with others in modernizing our procedures for financial planning and control.

*After Fr. Hale's retirement, did you have close relations with subsequent rectors?*

Not to the same extent. Extended absences from Boston have meant less involvement in the day to day life of the parish. I regarded myself as a cohort of Fr. Wylie [the late Samuel J. Wylie, subsequently dean of General Theological Seminary and then Bishop of Northern Michigan]. He founded the parochial school which is doing a good job.

I was junior warden under Fr. Collingwood [the late G. Harris Collingwood, who died in 1978]. During his rectorship, the new Prayer Book was adopted, and a conservative use of it became the norm at the Advent. We now look forward to the leadership of Fr. Holloway [the Rev. Richard F. Holloway from Scotland has recently become rector].

*Perhaps shifting the subject somewhat, I know you have also been involved in work with boys.*

For several years I was. In the late 1940s, I lived with my sister in Littleton outside of Boston and drove into the city to work. I often gave a lift to a man who worked as a guard in the Concord Refor-

matory. From him I learned about the problem of recidivism – two out of three departing inmates would later again be sentenced to confinement.

I had the idea of starting a half-way house to help these men adjust to society, but I learned that what I had in mind was against the law at that time. I turned to a new approach, to take adolescent boys with problems, boys who had not yet acquired prison records. So I bought a house in Boston for this purpose and began.

*You started this yourself without any previous experience in this work?*

Yes, it was a new venture which I undertook individually. I had before worked with the Big Brother Association for a few years; and Boston Children's Service Association gave me invaluable guidance and support. Betty Hale at the Advent got clothing for us, often a desperate need, from her Fragment Society. Other good friends, professional lay people, were supportive and helped in many ways.

*How did the house operate?*

We had room for ten boys and two counselors. The latter were college students who lived in the house. A professional social worker also lived there, although he worked elsewhere during the day. We employed a cook. I lived in the house, regularly ate with the boys, and functioned as foster father, business manager, and janitor.

*What were the boys like?*

They were boys in their mid-teens, too old for conventional foster homes, but not yet ready to be on their own. They either worked or went to school. They represented many ethnic backgrounds, black and white.

*What effect did you have on these young men?*

I usually felt it was of benefit to a boy at least to come in out of the cold for a while. Success is hard to quantify. Some made out well; others were later in jails or other institutions. I am still in touch with some of them.

Between 1953 and 1961 we had a hundred boys. I closed the house in 1961 when Eve and I were married. The entire experience meant a great deal to me, as I learned to understand and appreciate attitudes and feelings of young people in an age very different from ours. Also, I learned about new ways to exercise authority and provide leadership. Many business executives have not had this kind of experience.

*Were there problems?*

Many indeed. Group living is difficult at best, and all the more so for adolescent boys who have begun life deprived in so many ways. We tried, as best we could, to foster a sense of relatedness. Eating together helped. As time went on, we evolved a weekly house meeting in which the effort was to learn to "talk it out, not slug it out."

You would be interested that the suggestion of grace before dinner originated with the boys. I felt they considered it a symbol of a kind of family life style which they had not experienced. When I asked which grace we would use, they decided at a meeting that, since we were Catholics, Protestants, and Jews, church and (mostly) unchurched, it should be a private, silent grace.

*Meanwhile, I know you are busy with other activities.*

I retired as president of Hood in 1971, but remained vice-chairman of the board for three more years. Since food is one of the major problems in the world today, it made sense to utilize my experience with the food industry, so I worked at the Harvard Business School on problems of agribusiness. Then I accepted the position, which I still hold, of consultant to a non-profit organization which operates in many parts of the world.

*Just what do you do?*

Remember that most people, three of the four billion people on earth, live in the so-called developing nations. These were until recently under colonial rule, had low standards of living and high death rates, and did not question this.

In recent years, all this has changed. They are now independent nations, many with socialist economies, who do not desire political or economic intrusion from us. Medicine has greatly reduced their death rates, and they desire the more affluent life they have seen from exposure to tourists and American cinema.

These are all drastic changes. With the swift increase of population, a country's traditional agriculture can no longer, in many instances, feed its population. One helpful step, in some cases, is to provide American technology for raising, processing, and distributing certain foods. I work to arrange the contacts between those who desire such technologies (in the developing nations) and those who can provide them (in America).

*But you have just made the point that they do not welcome any intrusion from us.*

That is the problem we work with. They do not want American agribusiness to come in and take over, and there is no reason they should. On the other hand, we find it possible to negotiate, in appropriate cases, joint ventures in which American capitalist enterprises can usefully work with agencies or other nations, even under socialist regimes, in the production of much-needed food, together with the provision of many jobs for the citizens of those countries.

*Ezra, this has been a fascinating conversation. I am grateful to you for sharing so much of yourself with THE LIVING CHURCH family, and I am grateful to the Church of the Advent for providing a spiritual home for such "non-typical Episcopalians" as yourself.*

# ‘‘Somebody Out There Really Wants You!’’

*The clergy who do nothing more than sit  
around waiting for the Holy Spirit to speak  
to the hearts of search committees  
may find themselves permanently rooted  
in their present location.*

By ROBERT N. DAVIS

I have been on the staff of the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, for nearly six years. Prior to that I was a parish priest for 10 years, having been ordained at age 41 after previous business and military experience.

My agreement with Bishop Fraser specified a term of five years. After this time was up, the bishop asked me to stay on until a bishop coadjutor had been elected and was prepared to assume much of my responsibilities.

After the consecration of the Rt. Rev. Robert W. Estill last March 15, we agreed that my work as archdeacon would conclude no later than December 31, 1980.

As archdeacon, one of my responsibilities had been that of deployment. I had been a member of the Vacancy Sharing Conference of 16 or so dioceses on the east coast for a number of years and was also a member of the executive board of the Church Deployment Office.

After six years spent assisting clergy find new cures, I was in a unique position personally to test the deployment system in the Episcopal Church. Last fall, following a period of careful self-examination, I set what I thought were realistic goals: I wanted to serve a parish of not over 1,000 communicants who were looking for someone with experience and maturity to help them move to a new plateau of congregational and community life over the next eight to ten years.

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*The Rev. Robert N. Davis is now rector of St. Peter's Episcopal Church, Cazenovia, N.Y.*

I realized immediately that there were two obvious strikes against me: (1) I had been out of the parish ministry for over five years and returning might be difficult; and (2) I had turned 57 in January.

My first move was to arrange to attend the full program of the New England Career Counseling Center in Wellesley, Mass., directed by the Rev. Barton Lloyd, a former pastoral theology professor of mine at Virginia Seminary. My wife and I went to Wellesley in early January and both of us underwent testing and interviews which were immensely helpful. My strengths, interests, and abilities were probed systematically as the basis for a positive approach to job hunting.

Early on, I realized the importance of having an "anchor to windward" in case I found it impossible to relocate in the parish ministry. The sessions with Bart Lloyd led me to investigate arts management, a new and rapidly expanding field, and I had interviews with some top people in various cultural institutions in both Washington, D.C. and North Carolina. I came away convinced that I could make a contribution in this field for the next eight or ten years if I could not locate a place in the parish ministry.

Simultaneously, I began to scan the vacancy sharing listing put out by the clergy association of the Diocese of Washington, contacting deployment officers of those dioceses containing parishes which captured my interest. Here my acquaintance with deployment officers and my familiarity with the deployment system proved to be invaluable.

After several interviews, I began to experience the depression which comes

from receiving a polite and considerate letter from the chairman of a search committee saying that they were looking elsewhere. On one or two occasions, I inquired of a deployment officer the reason for this and discovered that it was my age. In one case, the chairman of a search committee wrote to say that they were looking for a younger candidate. I wrote back and suggested that he not put that in writing since it was not only contrary to the deployment policy of the Episcopal Church, but probably also against the law to discriminate in hiring practices based on age, sex, and race.

The Church Deployment Office ran my profile through the computer to match it against vacant parishes, using three criteria: (1) salary; (2) preference for East Coast; and (3) my pastoral specialty of preaching. As a result of this, I received about two dozen parish profiles which I was then able to screen. Out of these I selected several and indicated my interest in being considered.

In addition, I looked over the *Positions Open Bulletin* put out by the CDO and applied to four or five places listed in that monthly publication. Some openings were listed fully, and I knew to whom I was applying. Others were listed simply by diocese or by province. Two were listed only by province; in the first case I received an answer from the deployment officer of the diocese telling me that the position had just been filled, and in the second, the chairman of the search committee wrote to tell me I was too old.

After having been considered by 16 parishes, I received and accepted a call to my present parish during the month of June.

I've learned a number of things from this job search. One is that parishes and search committees are not always certain about the kind of person they need to call, nor are they always certain of what qualities they're looking for.

Secondly, the deployment system in the Episcopal church really works, but only for those priests who become very active and do not depend on others to get a job for them. It's like farming — if you want a good harvest, you've got to sow a lot of seeds.

The third thing I learned is not to be discouraged when turned down. I can say that much more easily in retrospect, as it is extremely difficult not to be depressed when you open the mail and find a "Dear John" letter.

Fourth, there are parishes which are not only open to candidates in their 50s, but actually require clergy of this age, particularly if they possess skills and abilities that they're looking for.

There is a certain advantage to a parish in knowing that the rector will only stay eight or ten years. Parishes which call priests in their early 40s could conceivably have them for as long as 30 years. While that could be a most happy relationship for many, some parishes may find themselves saddled with clergy in their 40s who fail to keep abreast of the times and, instead of maturing on the job, lose their drive and "retire" while still drawing pay.

I realize that for some priests, the idea of seeking a job in the Episcopal Church is anathema to their understanding of the vocation of priesthood. In fact, THE LIVING CHURCH has published articles and letters on both sides recently. In point of fact, however, the Episcopal Church has always had a deployment system; sometimes the Holy Spirit has been given more credit for the election of a man to be a rector or a bishop than he deserves.

Under the previous dispensation, there would have been no possible way for me to have been called to my present parish. One of the things that has always impressed me about the Church Deployment Office is the theological understanding which they bring to the task of assisting congregations and clergy to match talents with needs in the furtherance of the mission and ministry of the church.

It is true that the "old boy" network still works and can still provide good matches between congregations and clergy. But, times are different today from what they were 30 years ago, and clergy desiring a new cure who do nothing more than sit around waiting for the Holy Spirit to speak to the hearts of search committees may find themselves permanently rooted in their present location. Thirty years ago we had fewer priests than cures; today it is just the opposite.

Overall, my experience has been a positive one, and I want to offer encouragement, particularly to those clergy over 50, who either want or need to move. The good news is — "Somebody out there really wants you!"

# That Day

By JOHN E. AMBELANG

I don't normally get to church early, but that morning I did, almost 45 minutes early. I wasn't the only one. There were ten or 12 of us. We were all old friends. As we stood about making small talk and remarking about how we all got there so early, a stranger walked in. He went over and sat on the steps to the organ loft. Now when I say he was a stranger, I should say he was not your ordinary stranger. He looked just like those inexpensive pictures of Jesus that you see everywhere, complete with beard and robe.

In the last few weeks there had been various reports that someone had appeared pretending to be Jesus. He had attracted some crowds, but anyone with any education scoffed at the idea. But here he was, or someone was.

The silence was uncomfortable as he looked at us. Even old Mrs. Feeney was at a loss for words. Finally, the bravest of us asked, in a shaky voice, the obvious question, "Are you really Jesus?" I guess we shouldn't have expected a direct answer, and we didn't get one.

"What do you think?", was the reply.

Our church was without a priest at the time. He seemed to know that, and a lot more about us. He told us a couple of incisive, yet homey stories, but none of us could find any words to say, either positively or negatively. Ten minutes before the service, looking a little disappointed, he went into the church to pray.

There weren't many people in church that morning and most of the attention was focused on him. He seemed very devout. At first we didn't pay much notice to the commotion outside. There was a crowd gathering. The people came in their beat up, rusty cars and were a motley crew. None of them felt comfortable enough to come in. But somehow they had heard that he was worshipping with us.

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*The Rev. John E. Ambelang is a priest of the Diocese of Milwaukee, serving St. Mark's Church, Beaver Dam, Wis.*

It is necessary to describe these people briefly so that you will understand why we failed to invite them in and felt as we did. One did not need to get close to them to know that their hygiene was suspect.

The men were for the most part unshaven; some had tattered tennis shoes, while others simply wore rubber boots. Their offspring were running about with nothing on their dirty feet. The women were most unattractive, with their hair obviously unwashed or not combed; some of the older women were missing teeth. All of them looked as though they had slept in their clothes for some time. I recognized several transients from the local canning factory. It was not your normal Lord's Day gathering!

After the service, the Jesus figure politely turned down an offer to our coffee hour and went out to greet the crowd. There was nothing to do but follow him out. He went down into the parking lot and climbed onto the roof of a car and sat down. My friends and I stood just outside the doors of the church. If necessary, we could always run in and lock them out.

He seemed to be such a good friend of the tattered men, women, and children. They called him "Jesus" without any sign of self-consciousness. We stood there grimly, fighting our emotions. This couldn't be Jesus. How could he favor them over us? The Jesus we'd always known seemed much preferable to this Jesus.

He motioned the crowd to silence and announced that he was going down to Lakeside Park for a picnic. He looked over at us, and, with his eyes, asked if we would join them.

I have since wondered what might have happened if we would have gone that day, but we didn't. None of us would break ranks and try to overcome the distaste we felt for those people he was so eagerly rubbing shoulders with.

We never heard of him again. We all still go to church, but none of us ever speaks of what happened that day.



# EDITORIALS

## New York Abortion Boom

The recent report on abortion in New York [page 6] is a shocker. It seems unlikely that there were two million fetuses with serious genetic disorders, or two million mothers whose lives were endangered by pregnancies. We also view with dismay the suggestion that human life is being upgraded by the selective elimination of infants. Alleged attempts to improve the human species tend to be ominous, and they are certainly so in the present context.

## Christian Christmas Present

As all of us are looking for things to give for Christmas, we hope it is helpful for us to remind our readers that the gift of a subscription to this magazine is a most suitable Christmas present. Regular subscribers will receive a form in the mail. We urge those who see THE LIVING CHURCH in their churches or libraries, or who get it from friends, to consider this too. Further information appears on p. 14.

## Recent Roman Synod

The synod of bishops of the Roman Catholic Church, assembled in Rome under Pope John Paul II from Sept. 26-Oct. 26, was primarily an internal event in the life of that church. Yet in addressing as it did the topic of marriage in the modern world, the synod inevitably made itself of concern to a wider public. It appears, however, that those who had hoped that it would result in a new and possibly more helpful message from the Vatican will be disappointed.

We would comment here only on one point. Despite its well-earned reputation for works of mercy and Christian humanitarianism, the Roman Catholic Church cannot disassociate itself from the growing problem of world population. This involves famine, malnutrition, disease, starvation, probable brain damage, and possible armed conflict in certain parts of the world. As is well-known, the population is now increasing very rapidly in some areas. By continuing to ban contraception as a responsible means of birth control, our sister church gives unintended encouragement to other less Christian and less humane means of reducing future population.

## November

When I alone  
hang apple-like  
on an autumn tree  
the chilled silence  
hovers 'round me  
inviting me to fall  
and begin  
the winter's journey.

The cold stillness  
of late afternoon air  
cuts deep beneath  
the calm protections  
of warm and pleasing  
paths already known  
but growing hard  
with winter's frost.

Where I begin  
the journey still  
too much is  
risk of leaving  
familiar roads well worn  
and setting out through  
leaf-strewn walks  
of season's unknown dying.

Both time  
and movement stop  
as fragile deep within  
I stare at crystal dew  
the late day's residue  
of moist and gathered hope  
and see through water's jewel  
my awesome joy.

The barren hills  
in tones of silence  
prepare to wait  
the endless nights  
and deathly months  
of winter's fearful wonder,  
and in their wait  
to hear the healing solitude.

I wait and listen  
standing where the road begins  
and lonely fears emerge  
within my guarded depths  
of anxious solitude  
as with cautious steps  
I begin in hope  
my winter's journey.

Richard A. Bower

## CONVENTIONS

*Continued from page 7*

cerned with material things; costs are extremely high throughout the area; "high church," as evidenced in the diocese, "is too expensive for us to import."

The Rt. Rev. Quentin E. Primo, Jr., Suffragan Bishop of Chicago, told the 800 delegates that Bishop Montgomery was now the second ranking bishop in the U.S. church. At their recent meeting in Chattanooga, he was elected by his brother bishops to be vice chairman of the House of Bishops.

• • •

The Diocese of New York met in convention for the 203rd time on September 30, and passed a budget for 1981 of \$1,723,500. Two resolutions related to the budget and fiscal needs of the diocese were passed. One called for vestries to familiarize themselves with each year's diocesan budget, and the other called for changes in the canons to allow for a reduction in a parish's apportioned share if the parish paid in full by a certain date. Under the full payment schedule, a parish could request as much as a 10 percent reduction.

Other resolutions addressed social conditions in the diocese. Among those adopted were resolutions supporting efforts on behalf of undocumented people, especially Hispanics and Haitians; encouraging parishes to sponsor education and action on hunger issues; and recognizing the needs of the prisoners at the Men's House of Detention on Riker's Island.

• • •

The 77th convention of the Diocese of Montana met at St. Peter's Cathedral, Helena, September 25-27. A new constitution for the diocese won preliminary approval. In order to be adopted, the constitution must win a two-thirds majority in both orders at the 1981 convention. Elections were held, and the convention heard a petition from the congregation in Stevensville to be accepted as an organized mission to be known as St. Stephen's. Convention responded with a standing ovation. A 1981 budget of \$337,028 was adopted.

Among the resolutions passed was one supporting the examination of the underlying moral issues of nuclear weapons policies, and one encouraging church people to avail themselves of the educational programs developed by the national church on energy and the environment.

• • •

The tenth diocesan convention of the Diocese of North Dakota was held in September at Assumption Abbey, the home of monks of the Benedictine Order in the Roman Catholic Church, in Rich-

ardton, N.D. Host church for the convention was St. John's Church, Dickinson, N.D.

The Rt. Rev. Elliott Sorge, Field Officer for the Development of Ministry at the Episcopal Church Center in New York, served as keynote speaker and discussion leader. At one time, Bishop Sorge was priest-in-charge of churches in Oakes and Guelph, N.D. A resolution was passed establishing a relationship with Bishop Sorge's office, by which the diocese hopes to explore ways it can put its resources to more effective use.

Other resolutions passed for the establishment of a companion relationship with the Diocese of Central Brazil, and a

request to the Executive Council for a program designed to combat drug and alcohol abuse among Native Americans. It was decided to give the money derived from the upcoming theological education offering for the training of Native Americans in the ordained ministry. A budget of \$262,215 was passed for 1981.

Delegates enjoyed a western barbecue given by St. John's parishioners, and presented a pair of western boots to the Rt. Rev. Harold Hopkins, who has been Bishop of North Dakota for one year. The convention adjourned with a celebration of the Eucharist and a tour of the abbey.

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# PEOPLE and places

## Appointments

The Rev. David W. Brown is missionary in the Middlesex Area Cluster Ministry, Diocese of Connecticut.

The Rev. G. Richard Civalier is rector, Church of the Ascension, Gloucester, City, N.J. Add: 110 S. Sussex St. 08030.

The Rev. Robert B. Cook, Jr., is rector, St. David's Church, Lakeland, Fla. Add: 145 Edgewood Dr. 33803.

The Rev. William P. Cunningham, Jr., is rector, St. Mark's Church, 1007 1st Ave., S., Fort Dodge, Iowa 50501.

The Rev. Herbert Groce is assistant priest, Trinity Cathedral, Trenton, N.J. Add: 873 Berkshire Valley Rd, Wharton, N.J. 07885.

The Rev. Robert J. Hargrove, Jr., is rector, Grace Church, 1400 N. Fourth St., Monroe, La. 71201.

The Rev. Raymond L. Hess, III, is rector, St. Michael's Church, Cedar Rapids, Iowa. Add: 200 40th St., N.E. 52402.

The Rev. Michael A. Houlik is rector, Church of the Good Samaritan, Gunnison, Colo. Add: Box 701, 81230.

The Rev. George C. Keen is assistant to the rector, Holy Trinity Church, 50 W. Strawbridge Ave., Melbourne, Fla. 32901.

The Rev. Harry Kraft is rector, Church of the Resurrection, 336 Norwood Ave., Warwick, R.I. 02888.

The Rev. W. Joseph Leigh is curate, St. Uriel's Church, Sea Grit, N.J. Add: P.O. Box 237, 08750.

The Rev. Sipo Mzimela is rector, Church of the Epiphany, Ventor, N.J. Add: 634B Ventor Ave. 08406.

The Rev. John R. Neff is rector, Christ Church, New Brighton, Pa. Add: 1221 Third Ave. 15066.

The Rev. Stephen Norcross is rector, Meade Memorial Church, Alexandria, Va. Add: 322 N. Alfred St. 22301.

The Rev. William B. Outtrim is assistant, St. David's Church, Hightstown, N.J.

The Rev. Charles R. Sakin is assistant, Trinity Church, Red Bank, N.J.

The Rev. Edward L. Schultz, Jr., is rector, Memorial Church of the Holy Nativity, Rockledge, Pa.

The Rev. Don Seils is curate, Grace Church, Hutchinson, Kan.

The Rev. John H. Shumaker is rector, Church of the Advent, Jeannette, Pa. Add: 101 Clay Avenue 15644.

The Rev. Herbert W. Stevens is priest-in-charge, St. Peter's Church, Germantown, Pa.

The Rev. William C. Tapley is vicar, Church of the Epiphany, Sedan, Kan.

The Rev. Frank J. Terry is rector, All Saints' Church, Richland, Wash. Add: 1322 Kimball Ave. 99352.

The Rev. Richard M. Turk is coordinator of ministries to criminals and victims, Diocese of Florida, Jacksonville, Fla.

The Rev. Luis Uzueta is vicar, St. Mark's Church, Gordon, and St. Mary's Church, Holly, Neb. Add: 924 North Elm, Gordon, Neb. 69343.

The Rev. Stephen O. Voysey is curate, Church of St. Andrew, Staten Island, N.Y. Add: 40 Old Mill Road, Staten Island, N.Y. 10306.

The Rev. Canon Eugene L. Warner is canon to the ordinary, Western Diocese of Louisiana. Add: P.O. Box 4046, Alexandria, La. 71301.

The Rev. Harry L. Way is director of religious education for the Diocese of Montana. Add: 515 N. Park Ave., Helena, Mont. 59601.

The Rev. J.L.B. Williams, retired rector of the Church of the Holy Spirit, Nice, France, has been appointed chaplain to the Church in Sicily by the Bishop of Gibraltar. Add: Via Mariano Stabile 118 b, Palermo, Sicily.

The Rev. N. Kenneth Yates is executive director of St. Francis Boys' Homes, Salina, Kan. Effective: January 1, 1981.



## Address Change

The Rev. Martin Davidson, Prior of the American College of the Oratory of the Good Shepherd, 1550 Waverly Way, Baltimore, Md. 21239.

The Rev. Canon Fergus M. Fulford, 640 37th St., Norfolk, Va. 23509.

The Rev. James W. Jones, 63 Janet Court, Milltown, N.J. 08850.

## Resignations

Elizabeth L. Crawford, coordinator for Youth and College Ministries, on the staff, Episcopal Church Center, New York City, to accept position as reference librarian at the Portsmouth, N.H. city library.

The Rev. Emmett Lucas, Jr., as rector of St. Michael's Parish, Easley, S.C., to become president and CEO of Southern Historical Press. Add: P.O. Box 738, Easley, S.C. 29640.

## Religious Orders

During his annual visitation to St. Michael's Forest Valley Priory, Tajique, N.M., the Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande, gave new names to the prior and prioress of the Order of Agape and Reconciliation. The Rev. Enrico S. Molnar is now known as Father Cyril, OAR. Sister Patricia Ann Molnar is now known as Sister Mary-Michael Ann, OAR. From Nov. 1 to June 1, the prior and prioress conduct retreats at the order's Convento de Cristo Rey in San Ramon de la Palmera, Costa Rica, where the Rt. Rev. Cornelius J. Wilson is Visitor. Add: Apartado 114, Ciudad Quesada, Costa Rica, Central America.

## Deaths

The Rev. Henry Millis Shires, retired professor of New Testament of the Episcopal Theological School, Cambridge, Mass., died August 2 at his home in Los Altos, Calif. He was 67.

Dr. Shires was a graduate of Stanford University and the Church Divinity School of the Pacific. He was ordained deacon in 1937 and priest in 1938. He was an instructor at CDSF and held a number of parochial and diocesan posts in California before joining the faculty of ETS in 1954. Dr. Shires was the author of *The Eschatology of Paul* and *Finding the Old Testament in the New*.

The Rev. Granville Mercer Williams, SSJE, died August 11. He was 91 years old, and in the 61st year of his Life Profession.

Fr. Williams was born in 1889 in Utica, N.Y., and after completing his education at Harvard and Columbia Universities, he was ordained deacon in 1918, and priest in 1920. As a mission priest of the Society of St. John the Evangelist, Fr. Williams served as assistant, and later rector, of St. John the Evangelist, Boston; rector, St. Paul's Church, Brooklyn, N.Y.; and rector, St. Mary the Virgin, N.Y.C. Fr. Williams was Superior of the American Congregation from 1939 to 1964, and served as chaplain to several religious communities including the Sisters of the Holy Nativity, the All Saints Sisters of the Poor, and the Society of St. Margaret. He was at various times warden of the Order of St. Anne, and in Canada, the Sisterhood of St. John the Divine, Toronto. From 1949 to 1960, Fr. Williams was chairman of the Conference on the Religious Life.

Sister Bonaventura, CSM, died October 1, after an illness of several weeks. She was 72.

Born Florence Barrett, in Devonshire, England, in 1908, she entered the Community of St. Mary in Peekskill, N.Y., in 1938. Following her Life Profession, December 7, 1940, she worked at St. Mary's School, Peekskill, and St. Mary's Hospital for Children, Bayside, L.I., N.Y. After four years as assistant superior, she became superior of St. Mary's-in-the-Field, Valhalla, and in 1976, when that house was merged with St. Christopher's - Jenny Clarkson Home, she became a member of the board of directors. She was also a member of the board of directors of St. Mary's Hospital for Children. In 1976 Sr. Bonaventura became superior of the House of the Redeemer, New York City, a position which she held until her final illness in September.

Sister Winifred, CSJB, died August 5. She was 86 years old and in the 54th year of her Profession in the Community of St. John Baptist.

John Ives Hartman, member of the original Forward Movement Commission, and a prominent layman in the Diocese of Pennsylvania, died September 3. He was 87.

Mr. Hartman, of Lancaster, Pa., was a member of St. John's Church, there, and was active at the local, diocesan, and national levels. He was a deputy to eight General Conventions and had been a member of the Program and Budget Committee of the national church. Mr. Hartman is survived by his wife, the former Loneita Eckert Straub, two sons, two daughters, one sister, 11 grandchildren, and six great-grandchildren.

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

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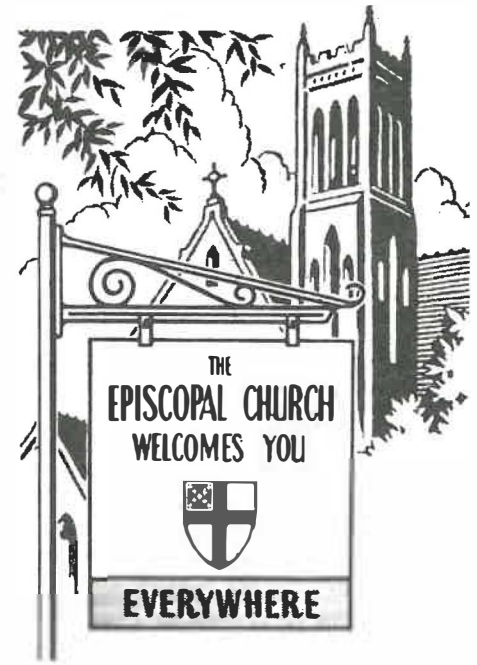
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## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min.  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 8:15; MP 6:45, EP 8; 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. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
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.

## 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  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r, the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

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

**KEY.**— Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 8 Eu

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. F. Lydecker, ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

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**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Grosa, honorary assistants  
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 Cho Eu 12:10. Church open daily to 6.

**TRINITY PARISH**  
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**TRINITY CHURCH** Broadway at Wall  
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Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

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## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## BROWNWOOD, TEXAS

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Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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

## RICHMOND, VA.

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

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass, Wkdy as anno

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc.; William Nebwy, Dir. of Deaf Congregation  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10.