

# THE LIVING CHURCH



Photo: Houston Chronicle

Vice President George Bush chatted with the Rev. J. Thomas Bagby, rector of St. Martin's Church, Houston, before attending services in early January. The congregation, of which Mr. Bush is a member, honored him with special prayers during the service, and a reception afterward.

# The First Article

## THE LIVING CHURCH

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Last week we commented on frozen lakes, which are very much a part of winter life in Wisconsin. We speak, be it added, of the small inland lakes so common in this area. The big lake, Lake Michigan, is a different story with its violent winter storms and its floating hunks of packed ice extending sometimes for many miles.

The lake which has attracted this writer's attention, both last summer and again this winter, is a beautiful body of water, half a dozen miles long, at the western edge of Milwaukee's sprawling suburbs. Like any lake so placed, in any part of this country, it illustrates the precarious balance between man and nature. People are attracted to living along the lake, visiting it, or boating on it, because of its beauty, tranquility, and removal from the rush of busy human life. Yet by doing so, people make the lake, or at least one end of it, crowded and sometimes noisy. This is true in winter as well as summer.

As in warm seasons, fishing continues, but now through holes in the ice. After Christmas each year, there begin to appear here and there the little cabins of ice fishermen. By late January on some years dozens of them have been put up, in rows like streets, forming a whole village on the ice. The ice is a foot or more deep in most places by that time, and people in Wisconsin think nothing of driving pick-up trucks or vans out on the ice, together with children, dogs, fishing gear, out-of-door cooking equipment, and so forth. Each year some hair-raising accident occurs,

on this or other nearby lakes, when a car goes through the ice.

The particular lake we are describing is not only a center for ice fishing, but also a center for iceboating. This is indeed one of the world's most thrilling forms of transportation. An iceboat race is exciting to watch.

Unlike an iceboat, which can traverse shallow snow, bumpy ice, and other impediments, an individual on skates is dependent on reasonably smooth clear ice. Nature usually grants this only a few days each year. Such days can be glorious on a lake like this, where one can go as fast as one likes for long distances.

A frozen lake creates a vast new space, which people delight to occupy. To walk on ice or erect a cabin, or drive a car across it, clearly has a certain fascination because it is, after all, walking, building, or driving on water. Iceboating and skating have the added fascination of speeds at which neither a sailboat nor a human figure can ordinarily propel itself. In short, all these activities seem somehow "unnatural," overcoming the barriers or limits which nature normally establishes. Yet ice is plainly a natural phenomenon. What we mean by "natural" is an elusive concept.

The winter offers good times on the ice, but when winter is over, few of us are sorry. As the seasons constantly change, so is the human heart restless. Christians can be grateful for all which this world offers while, at the same time, realizing where our true rest is to be found.

### THE EDITOR



Margaret Perschbacher

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# LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

## Conscience Statement

If Fr. Lightbourn is in error in referring to the Port St. Lucie statement as a "conscience" statement [TLC, Dec. 14], so is Fr. Cutler wrong when he says that this was "an attempt . . . to legislate unilaterally" [TLC, Jan. 18].

The House of Bishops responded to the requests from many members of the church, asking, "Is a loyal Anglican under an obligation to accept this new teaching as a matter laid upon his conscience by the church?"

Our answer was no. I was a member of the small committee which drafted this paper. None of us was under the delusion that any one may plead "conscience" for an act of disobedience. (When the Fifth Province Court of Review, of which I was then the presiding judge, struck down this argument in the Beebe case, we pointed out that "informed conscience" may be pleaded for amelioration of any sentence that has been passed.)

The Port St. Lucie statement merely

underlines Article VI of our Thirty Nine Articles and concludes that the priesthood of women is not a matter that is generally necessary to salvation; therefore, it cannot be made binding upon the consciences of loyal Anglicans. The church has no such authority, and all the canons in the book cannot give it such authority.

A paragraph was added to the statement by the full session of the House of Bishops, saying that no Anglican ought to suffer for taking either side in this controversy. They then accepted the statement as "the mind of this House." If the bishops of the church cannot be appealed to by those who think they are being treated wrongly, then who can? The bishops are the supreme pastors of the church. At Port St. Lucie they gave a pastoral answer to a pastoral question which was causing deep concern to many.

It will be an unpopular answer to those who think that the church ought to command automatic obedience on any and every matter to which the General Convention may address itself. I hope that we will bear in mind that no canon has any force or validity if it is not in accordance with the teaching of Holy Scripture.

The purpose of the canon in question was to permit, not to command, bishops to allow women to proceed to ordination

as priests. Like Fr. Lightbourn, I think that this was a mistake. That does not make me a disloyal Anglican.

(The Rt. Rev.) STANLEY ATKINS  
Oconomowoc, Wis.

## About that Whisker . . .

I read with considerable interest the letter from Mr. John R. Stevens on the subject of Anglo-Catholic practices [TLC, Jan. 4].

Mr. Stevens' letter reflects the views and thinking, unfortunately, of many people in the eastern dioceses of our church. As a priest who finds the worship of God to be enhanced through the use of ceremonial, I must take issue with some of his views.

Most certainly venerating a relic such as "a whisker (only one) from the beard of the holy St. Charles" is a practice that is a distortion of proper liturgical form. But then one must remember that man is a creature who constantly makes mistakes, whether he be an Anglo-Catholic or a Liberal Evangelical.

I am proud to be a part of the Diocese of Lexington, where, for the most part, we do not concern ourselves with petty details, but rather attempt to focus on our mission — "to know the Christ and to make him known." In our diocese, Anglo-Catholic and Evangelical stand side by side and recognize that people can find Christ through either emphasis. It all depends upon their own personal preference, as long as the theology of the church is maintained.

As an Anglo-Catholic priest, I am proud of the heritage of our tradition, recognizing also that there will always be opportunity for abuses. I am also happy to count as among my friends Liberal Evangelicals, some of whom are priests. I admire their intelligence and highly respect their views, but some of them can also be asinine.

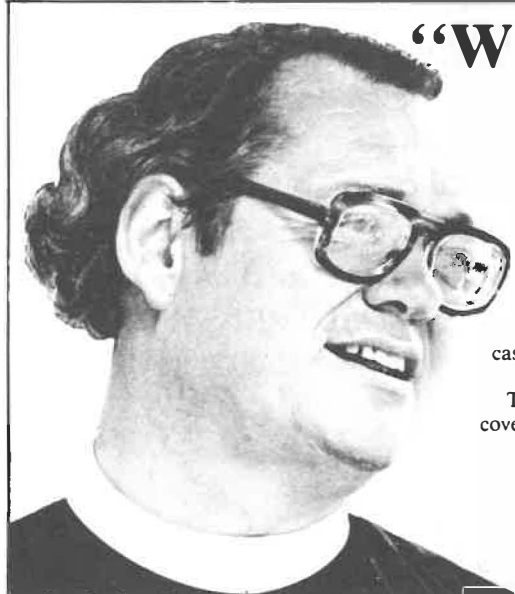
(The Rev.) J. JAMES GERHART  
St. Stephen's Church  
Covington, Ky.

• • •

Mr. John R. Stevens asks about the whisker of Blessed King Charles, the Martyr [TLC, Jan. 4]. I, too, have often wondered about its present whereabouts, for I well remember the picture and article in *The New York Times*, to which he refers.

Perhaps it is in the care of some devout Jacobites, here or abroad, or acts as a bookmark in some old English Prayer Book for "The Form of Prayer and Fasting To Be Used Yearly Upon the 30th of January, Being the Day of the Martyrdom of the Blessed King Charles" (along with a "Thanksgiving for the Restoration of the Royal Family").

These were added to the Prayer Book by Parliament when it was restored to



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use under Charles II, but removed some 200 years later through the influence of Queen Victoria, who took a dim view of some of her Stuart forebears. Too bad; otherwise we might have them still in our new prayer book in America, perhaps along with historical documents such as the Athanasian Creed, and Thirty Nine Articles.

The whisker did not reappear, to my knowledge, not even in 1949, the 300th anniversary of the martyrdom, when all sorts of sermons were preached and commemorations made — mostly in England. I preached about Charles then; I did indeed. Did anybody else? Pro or con?

Just what this has to do with the Church of the Advent in Boston I do not know, but it seems connected in Mr. Stevens' mind. As an old Advent hand, I thought I knew the history of that parish pretty well, but I never heard of Bishop Slattery's threatened lawsuit.

Bishop Slattery was a good and kind man, but he was afflicted with tunnel vision in certain matters, and had some rows with the then Advent rector along about 1925. When I asked a noted bishop of the day about the outcome of the row, he said, "Fortunately the hand of God removed both of them at about the same time."

Ask the American branch of the Society of King Charles the Martyr about

the whisker. They should know, if anybody. Or try the Royal Martyr Union in London. Or the Order of the White Rose, somewhere in Scotland (unless it has gone underground).

I look forward to hearing what Mr. Stevens finds out.

(The Rev.) STANLEY W. ELLIS (ret.)  
East Orleans, Mass.

Address the society c/o Mrs. E.E.  
Langlois, 504 Brooks Ave., Apt. 29,  
Rochester, N.Y. 14619. Ed.

### New Creations

I realize it's probably amusing to conservatives that so many liberal religionists contend that there has always been a universe, while most evidence gathered by astronomers suggests that our universe had an absolute beginning in a somewhat biblical sense. This was about 15 billion years ago at the Big Bang, away from the point of which explosion our universe still hurtles at tremendous speed, the evidence indicates, never to be reversed.

Nevertheless, I argue that there has always been a universe. I simply submit that there is no necessary conflict between that view and the view that our universe had an absolute beginning.

Our universe might be only the latest in an endless succession, with new Crea-

tions formed at intervals of, say, 200 billion years. A universe, then, might in its turn explode into existence, might expand through its particular history, and, finally, cold and dead in the depths of infinity, might simply be annihilated.

But this last, not before the brilliant burst of a new Creation.

ROBERT E. CRENSHAW  
Waterloo, S.C.

### The Shadow Box

As a retired Episcopal priest/writer, who has served several years in the past as Protestant chaplain in a cancer hospital in New York City, where I was daily confronted with people who really faced up to death and all its implications, I considered the television movie, *The Shadow Box*, a piece of sophomoric claptrap and an insult to all those who really either learned how to die with faith and dignity, or who already possessed that enviable quality.

As a person who has personally faced death in his own life, "right up to death's door," as it were, I take umbrage that they did not at least include some people in the cast who revealed the inspiring heroism to which people can rise at such a time.

(The Rev.) WILLIAM M. HUNTER  
Waverly, Ohio

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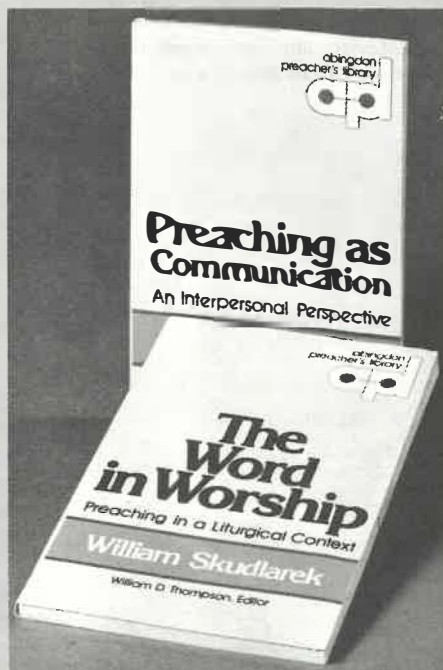
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# THE LIVING CHURCH

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## Consecration in Colorado

The Rev. William Harvey Wolfrum was consecrated Suffragan Bishop of Colorado on the Feast of the Epiphany at the Cathedral of St. John in the Wilderness, Denver.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. He was assisted by the Rt. Rev. William C. Frey, Bishop of Colorado; the Rt. Rev. Richard M. Trelease, Jr., Bishop of the Rio Grande; the Rt. Rev. Bob G. Jones, Bishop of Wyoming; the Rt. Rev. Scott Field Bailey, Bishop of West Texas; and the Rt. Rev. Edwin B. Thayer, retired Bishop of Colorado.

More than 1,000 people crowded the cathedral to witness the first consecration of an Episcopal bishop in the diocese for more than 20 years. Bishop Frey had served as Bishop of Guatemala before becoming Colorado's diocesan in 1973.

Bishop Bailey preached the sermon, and warned the new bishop that he would find some aspects of his office "overpowering." It is "easier to please God as a saint than as a bishop," he said.

Bishop Wolfrum, 54, goes to Colorado from Wyoming, where he had served as rector of St. Alban's Church, Worland, since 1971. A native of Missouri, he was a regional fisheries biologist with the New Mexico Game and Fish Commission before entering the Episcopal Theological Seminary of the Southwest, Aus-

tin, Texas. He was ordained to the priesthood in 1960.

Bishop Wolfrum and his wife, the former Beverly Gunn, have three grown children. The new bishop is an outdoorsman who enjoys working with horses, hiking, and skiing, as well as hunting and fishing.

## Smuggling Charges Dropped

Charges of smuggling illegal aliens into the U.S., which had been placed against 343 people, including two Episcopal priests, were dismissed by a panel of 12 federal judges in Miami on December 19.

The Rev. Joe Morris Doss, rector of Grace Church, New Orleans, and his curate, the Rev. Leo Frade, responding to "unbearable pressure" from Hispanic members of their congregation, sailed to Cuba on a converted World War II submarine chaser and brought out 437 people [TLC, Aug. 17]. Most of the hand-picked refugees were relatives of parishioners, and all, according to Fr. Doss, were reunited with families resident in the U.S.

The 126 foot ship, which the clerics renamed "God's Mercy," was purchased in Boston. Money for the ship and the voyage came from relatives of the refugees, who paid \$800 per person.

The judges' 11-1 decision concluded that the laws against smuggling aliens envisioned the use of covert action, and did not apply to actions taken during the so-called "Freedom Flotilla" which openly brought those seeking political asylum in the U.S. to the proper authorities.

"We delivered them; the government imported them," said Fr. Doss.

U.S. District Judge Eugene Spellman's majority opinion said, "The imposition of criminal penalties on those who merely aid aliens in lawfully seeking to apply to the country for political asylum would make a mockery of the often quoted words of invitation inscribed on the Statue of Liberty."

Miami attorney Ted Klein, representing some of the defendants, said, "The government attempted to justify a poor political decision concerning the boat lift by prosecuting those who merely took the President at his word. The court saw through it." Mr. Klein argued that if Alexander Solzhenitsyn wanted to come to this country, it would have been no crime for a pilot to bring him to federal immigration officials, and say,

"Here's a man who wants political asylum. Can you give it to him?"

Fr. Doss and Fr. Frade are not home free yet, however. Fr. Frade, as captain of "God's Mercy," still faces a fine of \$431,451. This amount is supposed to represent \$1,000 for each refugee; why the fine is not \$437,000 is not clear to anyone. The additional \$451 is a fine imposed because the ship did not dock at Key West during working hours between 8 a.m. and 4:30 p.m.

In addition, "God's Mercy" has been impounded. The priests want to retrieve the ship so that it can be sold and the proceeds distributed to those who financed the mission.

"Coast Guard officials said ours was the 'best boat' to come out of Cuba in terms of people," Fr. Frade said. One of those who came to this country aboard "God's Mercy" is the Rev. Prospero Mesa, former dean of Holy Trinity Cathedral in Havana. Fr. Mesa is now director of a diocesan refugee service operated out of property owned by Grace Church in New Orleans, and financed by the Presiding Bishop's Fund for World Relief.

## England: Aid Cuts Remain

The General Synod of the Church of England has been told by Britain's Foreign Secretary that the strengthening of the economy must come before cuts in overseas aid can be restored.

Lord Carrington was replying to a Synod motion, passed by a vote of 263-2, requesting that such funds be restored at once [TLC, Jan. 4]. According to England's *Church Times*, the Foreign Secretary said that despite the cuts, a substantial foreign aid program remained, and that, in 1979, Britain had been the fifth largest donor of aid in terms of volume. It had come after the U.S., France, West Germany and Japan, "all countries with stronger economies than our own."

He said planning levels set by the previous Labor government had been unrealistic.

## Liturgical Specialists Meet

A splendid choral celebration of the Episcopal liturgy and the honoring of a distinguished Roman Catholic layman were among the high points of the recent meeting of the North American Academy for Liturgy. The academy is a professional organization for professors of



The Rt. Rev. William H. Wolfrum

liturgy, executives of liturgical commissions of various churches, liturgical artists, and other specialists in this field. The 1981 meeting was held in early January on the campus of Loyola Marymount University in Los Angeles, under the presidency of the Rev. Louis Weil, professor of liturgics at Nashotah House near Milwaukee. Approximately 130 members were present. In addition to extended discussions of various scholarly and pastoral topics, members heard a report by the Rev. James F. White of Perkins School of Theology in Dallas, and well-known Methodist leader, on the teaching of liturgy in accredited theological seminaries of all denominations in the United States. Although many such schools now have substantial liturgics courses taught by faculty members with scholarly qualifications in this field, many others do not. Dr. White pointed out that whereas members of churches usually regard the leadership of worship as a most important function of their pastors, many theological schools continue to view this as an optional or unnecessary field in the professional training of their students.

The solemn Eucharist of the conference was celebrated on the Feast of the Epiphany by Fr. Weil, assisted by the Rev. Mary H. Atwood, deacon and Mr. Fritz Frurip, as subdeacon, both of St. John's Church, Los Angeles. A musical setting Fr. Weil had himself composed for Rite II was used.

Each year the academy confers the Berakah Award, honoring someone for exceptional service in the field of liturgy. This year's award went to Mr. Frank Kacmarcek of St. Paul, Minn., distinguished designer and graphic artist. The church of St. John's Abbey, Collegeville, Minn., is among the best known architectural creations in which Mr. Kacmarcek has taken part. For the past 30 years, he has designed the cover every month for the magazine *Worship* (formerly known as *Orate Fratres*).

For the coming year, the Rev. Don Saliers, of the Candler School of Theology at Emory University in Atlanta, will serve as president.

H.B.P.

## Record Year for Relief?

Americans responded at apparently record levels in 1980 to worldwide relief and disaster appeals, but giving was "wildly uneven," according to one observer. An individual's religious, ethnic, or political ties determined the level of commitment in many cases.

This was particularly obvious in the response to two major earthquakes — one in Algeria and one in Italy — which took roughly the same number of human lives. The Italian earthquake has generated widespread and spontaneous support from Americans of diverse backgrounds, but "the difference is 40



The Rt. Rev. John M. Allin, Presiding Bishop, inspected the stone-setting at Washington Cathedral where he preached on Dec. 14. Construction resumed at the cathedral on Sept. 29 after a hiatus of three years. Clerk of the works Richard T. Feller is seen here (center) explaining the process of building a stone arch to Bishop Allin (left) and the Rev. Canon Charles A. Perry, provost of the cathedral.

million Italian Americans," said a Red Cross official.

Internationally, relief officials of churches and other voluntary agencies agree that nothing yet equals the spectacular public response to the 1979-80 relief effort which has provided \$500 million for emergency aid inside Cambodia and at the Thai border. Funds are still coming in for Cambodians, and huge sums are needed still. About \$12,000 is being spent just for water every day at one large refugee camp in Thailand.

In contrast, the famine and refugee crisis in East Africa has not generated as much public support or publicity, but a number of churches, including the Episcopal Church, have started relief campaigns. The largest concentration of refugees in the world is in Somalia.

"There are huge blind spots in U.S. relief efforts," said a Salvation Army official. He said that if response was based more on need, rather than on emotion, "we would be pouring more into India, Africa, the Caribbean. . . ." He said relief agencies and the public responded to a hurricane disaster in Caribbean countries this year, but people of that region urgently need more basic aid.

One of the biggest efforts of the year for church relief agencies was leading the resettlement of more than 375,000 Indochinese and Cuban/Haitian refugees. The effort required the support of thousands of American sponsors, many of them church congregations, and involved religious bodies in world politics.

## A Report From Down Under

Ecclesiastically, economically, and politically the opening of 1981 provides the New Zealand observer with a classic chaotic, conflicting picture. The Anglican Church this year destroyed at its General Synod the hopes held in the Methodist and Presbyterian Churches, and by many in the Anglican Church itself, that the General Synod would agree to a service of reconciliation and unification of ministries of the three churches and that this could be implemented within the following two or three years.

To the disappointment of many, and the annoyance of some, the majority vote that was expected was at the last moment undercut by one of the bishops, who reserved his earlier stance and voted against the motion. This change meant that the House of Bishops did not provide the required two-thirds majority for the change in the constitution. So the clear-cut support of the Houses of Clergy and Laity was of no avail.

This has meant that the Methodist and Presbyterian Churches have had to think again about what they could do to promote their unification and in the meantime forget about the Anglican Church. The two churches held their national conferences in early November. Both passed further resolutions accepting the need to push on with attempts to unite with whoever was willing.

The Presbyterian Church, in fact, asked the Methodist Church to agree to unification on the basis of the Plan for



RNS

The likeness of Abraham Lincoln is depicted in the "Goodness Window" of St. Thomas Episcopal Church, Wealdstone, England. The window was the gift of a parishioner.

Union of 1971, which had earlier been approved as a basis for union by the Methodists and Presbyterians, but which had been set aside when the Anglicans could not muster sufficient votes in the House of Clergy at the General Synod of 1976.

So now the plan is back again in the forefront of discussion at the "grass roots" throughout 1981 in the Methodist and Presbyterian Churches, to bring about in 1982 a united church based on an episcopal form of government, as that was a central feature of the abortive plan. So, perhaps, new fermentation processes will be set afoot with Methodists and Presbyterians trampling out the wine press of the Lord in New Zealand; Anglicans may be in a better mood to join a church united on the Plan for Union after their General Synod of 1982.

Economically inflation burns up the value of our dollars, and the government catches the flak from an electorate aggrieved at the failure to prevent rising prices and unemployment. The result is a volatile political situation. For the first time the Social Credit party has secured a second seat in the 92 member Parliament.

The opinion polls show that the two major traditional parties, National (in the eyes of its opponents the party of big business, the farming interests, and

free, unfettered capitalism) and Labour (in the eyes of its opponents the party of socialism, government controls, and trade union domination), are rapidly losing the confidence of the country, and that at the next election in November, 1981, neither National nor Labour is likely to win an outright majority. Thus Social Credit could well hold the balance of power and take over as the second party from one of the other two.

Further, internal rivalries have caused tremors of concern in supporters of both the National and Labour parties. The nation was hardly over a challenge to the Prime Minister Robert Muldoon's leadership of the National party — a sort of palace coup begun while he was out of the country — than we had the spectacle of a challenge to the leader of the Opposition, Wallace (Bill) Rowling, which was defeated by only one vote. So there are rough waves aplenty on the political seas of the country at the moment; but there have been no moves that I know of to unseat any of the bishops of the province.

Indeed, there have been new appointments to two dioceses this year, the election of a bishop for the Maori people, the Bishop of Aotearoa, and the selection of a second assistant bishop for the Diocese of Auckland, the largest diocese in the country.

Socially the country is wincing from revelations at two special inquiries or commissions at present being conducted. The commission that we know as "the Arthur Alan Thomas Commission" not only brought down a verdict that Mr. Thomas had justly been granted a pardon after ten years in prison (he had been given a life sentence for a double murder after two trials and the upholding of his conviction by the Court of Appeal), but the commission also claimed that evidence against him had been planted by two detectives of the police force.

The members of the commission were an Australian judge (chairman), a retired cabinet minister, and the retired Anglican Archbishop, the Most Rev. Allen Johnston, who retired in April, 1980. The other commission is inquiring into the DC 10 crash in Antarctica in November of 1979.

Another event of major concern is the projected rugby football tour of New Zealand by the South African team, the Springboks, in our winter next year, July to August. The government appealed to the Rugby Union not to extend an invitation to the South African Rugby Union. It pointed out that such an invitation would breach the commonwealth agreement entered into by the countries of the British Commonwealth at Gleneagles, by which they agreed not to have sporting contacts with South Africa while its apartheid policies continue to be unchanged.

Yet the Rugby Union sent an invita-

tion, an action that has been widely condemned. Nearly all church synods have expressed opposition, the Roman Catholic bishops issued a pastoral letter of protest; the Labour party would refuse to issue visas. The government is opposed, but is unwilling at the moment to coerce the Rugby Union. So the invitation still stands, opposition mounts, intemperate threats begin to fill the air, and it looks as if we shall be in for demonstrations and disruptions that will warm up the winter atmosphere.

#### U.S. in the Pacific

Also being kept in the center of attention is the presence of the U.S. in the Pacific, and the extent to which this affects New Zealand and threatens the possibility of a nuclear-free Pacific, which is a strong platform of some church groups in New Zealand. From other such groups comes opposition to the visit of nuclear-powered warships of the U.S. Navy to New Zealand ports. The present National government allows such visits and strongly supports the U.S. alliance. The opposition Labour party opposes such visits and declares that, if elected as the government in 1981, it will not allow them.

These visits, coupled with French nuclear testing on the Pacific island of Mururoa, keep the nuclear problem very much a part of our lives. It is hard to judge how strong the anti-nuclear lobby is or how much simplicity of life remains possible in this sector of the Pacific in the late 20th century.

Truly, living "down under" does not mean getting away from it all!

(The Rev.) WATSON ROSEVEAR



Mr. Harry Griffith, executive secretary of the Bible Reading Fellowship, is shown with Miss Alice E. Ball, general secretary of the American Bible Society, at the recent advisory council of the ABS. More than 40 top church leaders met with ABS officials to stress the ongoing support for the worldwide work of the ABS and its partners in the United Bible Societies.



# God Was A Stranger

*It's not that God didn't exist, but "somebody had done a good job of hiding him," says the author*

By JOHN H. COLEMAN, JR.

**I**n my late 40s, I am still looking for God. One might think that I don't believe in God if I haven't found him. Yes, I do believe in God, but "somebody had hidden God from me."

I can remember clearly when I first began to look for God. I was born and raised in a Southern Baptist church and for the first years of my young life, the existence of God was rammed into my soul. He became the overseer of my every thought and act.

It always amazed me that I never really felt him in my life. I just feared him as somebody I was ordered to believe in and accept without question. God to me was a big mean man who was watching me all the time, and I had to act nice.

It was almost as if God and Santa Claus were presented in the same way. If you were good, when Christ came, you

would receive your gift from God: the gift of the Holy Spirit. And the gift from Santa Claus would be any one of the many gifts your mother could find the money to buy for you.

I finally left the church of my youth. I felt no remorse or guilt when I stopped recognizing the church as the residence of God. It was easy to do because I never saw or experienced him there when I went, anyway. If he was there, somebody had hidden him from me.

I wandered in the wilderness of the world for many years without consciously thinking about God's being an active participant in my life. I went into the Navy, got married, and became a father; I went to college for a while, worked for the government. I thought I was on my way to becoming an all-American boy. How wrong I was.

No, God did not come blowing horns or whispering beautiful music in my ear. Somehow God still remained hidden from me. My marriage became like a breath of air, and something blew it right out of the window.

This was the first unintended step on the ladder to personal destruction. My job left next. My friends followed, and a whole sense of sorrowful shame became my constant companion. All I had left was myself and my misery. Did God show up in all this mess? No. Somebody had hidden him from me.

In my loneliness, I returned to the wilderness. In the wilderness this time I met some other people who had never found their way out. In our partnership in pain, we began to talk about God. I asked them, did they know where God was? They answered, "No." I asked again, "How are we going to get out of this place if we don't find him?"

When I asked that question, I really felt for the first time that something or somebody else was among us in the wilderness. Silently I began to ask myself some questions about this mystery called God. I never told anyone what was going on inside of me, but some of the people must have read my mind. They began to ask me questions about God. Of course I said that I didn't know him. How could I? Somebody had hidden him from me.

As a result of these questions, I started a more involved search for God. I read more. I went to church after church. I talked about God and listened to others talk about him. My search for God was endless.

I do recall that something different had happened to me. I got a job working with the Poverty Program, and that changed my whole perspective about people and life in more ways than I can list. Through working with poor people, I really came closer to a sense of what I thought God would be like. I thought God had finally arrived. These people had the love of God in their every act. Yet they were suffering and living very uncomfortable lives, and my doubts about the love and power of God began to show up again.

There were times though when God as

*John H. Coleman, Jr., is the founder and director of the Peter-Paul Development Center in Richmond, Va. The center offers after school sessions for neighborhood youth, night school Bible reading, and a place for community caucuses. For Mr. Coleman, "living is a daily excursion through the Garden of Eden." He adds, "Adam and Eve really 'blew it' when they got suspended from the land of good living. Christ makes it possible for me to see what they gave up by not following instructions."*

I understood him came through loud and clear. I slowly, but surely, began to believe something of what I had experienced during the moments I heard God. I began to talk about him more and felt good about it. I secretly felt at the end of my search.

With this belief, I became active in church; I even changed churches. I later was confirmed in the Episcopal Church. The people I met were a new breed of Christians. I taught Sunday school and did all the things a nice churchgoer does. I got so good at it that some people thought that I had a personal hot line to heaven. For a while I thought so too.

Had I found God in the Episcopal Church? No! He was still a stranger to me, and I was more confused about where God was, than I was when I didn't even think about him at all.

I didn't give up because I had seen some things happening in the lives of other people which I could believe in, so I continued in my search. In the last couple of years I have been deeply involved in the church and what it all was supposed to mean to the people who were looking for God as I was.

It was when I was a student in the National Institute for Lay Training, housed at the General Theological Seminary in New York City, that the thought came to me that somebody had hidden God from me.

It came to me in a conversation I had with one of the children who lived there with her parents. The mothers of the children gave an Easter egg hunt for the children. In passing one day, I asked this little girl how many eggs she had found. She said, "None." I repeated what I had said, and she answered, "That's right, I looked and looked, but I didn't find any eggs."

I knew the eggs were hidden because I had seen the mothers hiding them. What had perhaps happened was that the mothers had done such a good job in hiding the eggs, that some of the children couldn't find any eggs.

It suddenly hit me! That's what had happened to me in my search for God all these years. It's not that he doesn't exist. He does. He is real and is in this world, but somebody has done a good job of hiding him.

I wonder how many other people have looked for God, and like the little girl at the Easter egg hunt, have come away frustrated, angry, and with no eggs, and no God.

Now that I know that God is real, I must not allow myself to be misled by all the confusion and chaos in this world and lose sight of God's love for me.

I shall always treasure the times I stop and listen to children, for they are capable of revealing many things to us which are hidden from our learned and closed minds. Thank God for little children.

# Saints and Heroes Come Alive

By LOUIS L. PERKINS

One of the really positive features of the Prayer Book of 1979 is an expanded calendar of saints (see Pages 19 through 31). The calendar shows us that God in Christ has raised up a multitude of saints and heroes down through the centuries, in all sorts of extraordinary places and conditions.

From this excellent expanded calendar we also see that such great Christians are not confined to the years of long, long ago. For here in this compendium are saints and heroes galore: Absalom Jones, Philadelphia, 1818; Bernard Miseki, Rhodesia, 1896; Patrick, Ireland, 461; Phillips Brooks, Boston, 1893; Charles Henry Brent, Buffalo, 1929; Francis, Italy, 1226; and Sergius, Moscow, 1392.

But how could I make these lives for Christ and his kingdom stand out with stimulating relevance to our problems and our conditions as followers of the same Christ in the 1980s?

How could I present to the average man or woman in the pew the real significance of the Oxford Movement, relating this to John Keble, 1866; or the voice of Christian social action, F.D. Maurice, 1872; or the SPG and the SPCK, Thomas Bray, 1730? How does one tell the story of James De Koven, who was five times elected to the episcopate in several dioceses, only to be denied canonical affirmation to be consecrated?

One answer was through the medium of amateur chancel dramas. Simple dialogue would enable these saints and heroes to speak for themselves in company with other characters of the past or present. Presenting such dramas is what we have been doing for several years at

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*The Rev. Canon Louis L. Perkins, a retired priest, is the historiographer of the diocese of Eastern Oregon. He says that he is having about 100 copies of his skits reproduced and hopes to have the full 19 in final form by February. They are being offered to interested readers of TLC at cost plus postage and handling or a total of \$5.75. Canon Perkins' address is P.O. Box 98, Cove, Ore. 97824.*

St. Peter's Church, La Grande, Ore.

Even a small congregation can produce dramas about saints and heroes. The average lay person of the parish is recruited, and the drama is done through rehearsed reading of the parts; nothing is memorized. There is a minimum of staging and lighting, and the characters sit at a table with four chairs. Characters come in from behind small portable screens. The dramas usually run about 20 to 25 minutes.

Costuming for the dramas can be rather fun; the materials can easily be gathered together by the average congregation. For a bishop in the old tradition, you will need only a choir cassock, a rochette with large gathered sleeves (made with a needle and thread from a priest's surplice), and a chimere (made from a choir cassock with the sleeves temporarily detached).

For a bishop in the more modern tradition, we used a mitre made of cardboard and colored strips, a cope borrowed from a Roman Catholic parish nearby, and undergarments of a cassock, clerical black shirt, and white collar.

A Puritan minister of the 18th century was turned out in a dark business suit with tabs provided by the altar guild seamstress. Engels needed only a dark suit and a large beard, made up at home with acting hair and glue. "Every Person" in the St. Augustine panel wore a flamboyant dress and a hussy sort of hat; she used lots of lipstick and rouge and held a long cigarette holder.

But costumes, lighting, and setting have been kept to the minimum. The attempt has been rather to suggest these things and let the dialogue and the manner of speaking carry the drama. In no case did we use a public address system. The dramas were presented at the midweek Eucharist of the parish in the evening, and members of the congregation were ushered to front pews for better reception and for a sense of personal closeness and immediate identification with the personages in the play.

The chancel dramas I worked up often included living persons in the dialogues. For example, in the drama having to do with William Augustus Muhlenberg and

his famous petition of 1853, former Presiding Bishop John Hines and Bishop John Walker of Washington were represented. In the dialogue about William Law and church renewal in the 18th century, we had a person who represented the Cursillo movement in our diocese. The F.D. Maurice episode was livened up by having someone depict Engels, the Communist leader.

The text of the conversations and dialogue is, of course, somewhat fictional; but the intent in each of the dramas is to be as historical and realistic as possible (This involves careful research). Each of the plays is built around a central theme or thrust of life; the conclusions are open-ended, in order to stimulate people in the congregation to go forth in the name of Christ and wrestle anew in their own lives with the problems that the particular saints have struggled with in their Christian commitment.

Last year during Lent, five of the chancel dramas were given, under the title, "Meeting of Souls." They featured Patrick, John Keble, James De Koven, Maurice, and William Law. This year the plays have been scattered as close as possible to the saints' day in the church calendar: Joseph Scheresckewsky, Thomas Bray, William Muhlenberg, Jackson Kemper, and Augustine of Hippo.

This author is now joyfully at work on dramas for Charles Henry Brent, Phillips Brooks, John Mason Neale, Irenaeus, Jerome, Richard Hooker, Francis of Assisi, Absalom Jones, and the Venerable Bede.

## St. Augustine of Hippo

[A Chancel Drama]

By LOUIS L. PERKINS

### Central Person of the Dialogue:

Tonight I want to give you a lot of bad news and some really good news! The bad news is that our times are out of joint. For we live in a world full of despair, whose mood might be best expressed by a verse from the Gospel: "Men's hearts failing them for fear, for looking after those things that are coming on this earth!"

But the really good news is something that a great bishop of the Christian Church discovered the hard way in the fourth century of the Christian era. His name is Augustine, of Hippo in North Africa, and he lived in a time when the Roman Empire was in deep despair and darkness of mind. Soon right here we shall meet him, and talk with him on this panel this evening.

Later on, we shall also meet and talk with another great Christian of this generation . . . a layman of the Russian Orthodox Church, who found this same good news in Christ, right in the midst of some of the deepest distress of the 20th century. His name is Alexander Solzenitsen, a recent exile from Communist Russia (1978).

But let's begin with the bad news first, from one who can tell it like it is! He or she is just an ordinary person from Main Street, USA. Let's give such a person the title of Every-Person! Will you welcome to our panel, one who can lay the bad news on the line! Every-Person, come and join us!

### Every-Person:

Good evening, Fr. Perkins. Yup, I'm the Devil's advocate! I'm here to trip up every Pollyanna Christian. I'm here to give you the bad news that most of you silly Christians ignore — with your heads in the sand like camels.

### C-P-D:

OK, but bear in mind that after you have had your day in court, I'm going to bring in Augustine and Solzenitsen, whom I believe can give us victorious good news that will conquer any despairing bad news that you may wish to lay before us.

### E-P:

I doubt that. But I'll give them a fair day in court before I sink them!

### C-P-D:

Go to it, then! But remember also that both of these other guests have been through hell and high water, and have still found solid ground to walk on!

### E-P:

My first point of bad news is this — In Augustine's day, the Vandals from the north of Europe were pushing hard on the ramparts of the worldwide Empire of Rome. But today the vandals are right in our midst . . . in the South Bronx of New York, in the south side of Chicago, in the Watts Area of Los Angeles, in the central parts of Miami, and even right here in La Grande, across the street



Cast members and Fr. Perkins before the presentation of the St. Augustine drama at St. Peter's Church, La Grande, Ore.: from left, Sue Tucorri (Every-Person); Theodore Vincent (Augustine); Fr. Perkins; and Robert Fellows (Solzenitsen).

from St. Peter's Church, in the remains of that old Mormon Temple.

*C-P-D:*

I see the ruin you are referring to.

*E-P:*

For example, here's a quotation about the vandalous decay of our cities in America, and it says, "The problem of our cities is not something that can be cured with direct immediate help. It's a cancerous growth which has to be dealt with deep inside the many facets of contemporary American life!"

*C-P-D:*

I'll buy that. What's next on your list of the bad news?

*E-P:*

At Three Mile Island, near Middletown, Pa., on March 28, 1979, an atomic electrical power plant almost blew up. If it had, it would have killed 200,000 people in ten seconds, and would have caused the delayed death of about 2,000,000 others. And note, that we have about 120 other such nuclear power plants scattered all over this country, which might blow off like Mount St. Helen's, at any time!

*[The drama continues in this vein, pointing out what is wrong with present day society. After a bit, Augustine appears on the scene and tells something about himself and his times.]*

*Augustine:*

I grew up as a wild young son, who thought of my mother and other Christians as foolish – maybe worse – as

traitors to the public peace and order of the empire. But I personally believed in little else than the world, the flesh, and the devil.

*E-P:*

So you were quite a pagan young man to begin with. What deluded you into being a Christian?

*Augustine:*

In my early years as a college student, I was an ambitious sort of a guy. My serious interests were in rhetoric and philosophy. But another reason I went to college was to get away from the influence of my mother.

*E-P:*

What was the college like in the fourth century?

*Augustine:*

Basically not much different in priorities from this generation. For example, in my freshman year I shackled up with a beautiful girl, who soon gave birth to our son, whom we named Adrodatus.

*C-P-D:*

I think that Every-Person wants you to tell us what college students were interested in beyond girls and sex?

*Augustine:*

Besides girls and sex, we were into astrology and sports. Of course, we had some books to study, and some very excellent teachers in philosophy.

*E-P:*

How did you take to lectures and studies?

*Augustine:*

The root of my problem at college was not something *outside* of me, but something of a struggle that was going on *inside* of me. That was what really bugged me. In fact, things came to such a pass for me on this score that I finally dropped out of college, left my shack-mate, and even my baby boy. Then I left my hometown in North Africa and journeyed first to the capital city of Rome, and then on to the administrative capital in the city of Milan, in what is now northern Italy.

*C-P-D:*

Trying to run away from your shadow?

*Augustine:*

Maybe. But in Milan I ran across a remarkable man by the name of Ambrose, at first a sergeant of the city police. Ambrose stood my life right side up again!

*E-P:*

I've heard of Ambrose. A strange guy; and all the trouble he fell into!

*C-P-D:*

Not exactly "trouble", was it?

*E-P:*

The story I heard was that one day you Christians were about to elect a bishop in Milan. Rumor had it that you "peaceful" Christians might end up with a fight over such a choice. So, Ambrose, the police officer, was sent to the election to keep the lid on. And what do you suppose happened?

In the midst of a deadlocked election, Ambrose himself was nominated from the floor! – and was *elected* their bishop! True, he was kindly disposed to the Christian movement, but he hadn't declared himself or been baptized. I wonder what he told his superior officers when he returned to the police station later that night? Did he tell them he had been elected a Christian bishop?

*Augustine:*

They elected Ambrose for what he was at that moment, in himself. Stranger still is the fact that he accepted! Then in one week's time he was baptized, confirmed, ordered deacon and priest, and then consecrated as bishop.

*E-P:*

That's the cockeyed way you Christians do things sometimes!

*C-P-D:*

But even Paul once said that we are often fools for Christ's sake.

*Augustine:*

Well, Ambrose the Christian and bishop then drove all the bugs out of my confused life . . . and put it all together again!

*[The chancel drama goes on with Augustine straightening out his life and being elected bishop of Hippo. On the day of his consecration, April 16, 410, news came that the barbarian Vandals had defeated the emperor's legions north of Milan and were advancing on Rome. The final pages of the drama bring a modern Russian, Solzenitsen, to the stage.]*

### Unspoken, to a Dying Friend

I've seen that look before, in widened eyes  
of small ones, creatures cornered, trapped,  
ensnared,  
and now in yours, through which your mind is  
bared,  
I read that pain has grown so sharp that cries  
are mute, that fear becomes too deep for sighs,  
and know you think your soul is unprepared  
for this dark hour. My friend, that dread is  
shared  
by every man who's conscious that he dies.

You feel so wholly, terribly alone –  
yet I am here: together, now, we two  
await our common, ancient enemy.  
So come, I'll take your hands within my own,  
and I shall humbly try to be for you  
the One your panic will not let you see.

G.J. Frahm

# EDITORIALS

## Still a Good Word

A century ago, the aged Robert E. Lee delighted to say, "Duty is the sublimest word in the English language." Duty has few such votaries today, and the general public regards it as a tiresome and oppressive concept.

This has affected the church in two ways. First, the duty of practicing and upholding one's religion has less authority for many people. Secondly, on a broader front, the church has been spokesman for many other duties — toward spouses, parents, children, community, work, the less fortunate, and so forth. In every sphere, appeal to duty as such has become less compelling. Can the very idea of duty have serious significance for people today?

While freely admitting that it may have been overused and misused in the last century, we believe the concept of duty is necessarily rooted in the realities of the human condition. Birds and beasts have instinctive urges implanted within them, as has often been said in the "The First Article," which tell them what they need to do. You and I have no such manual of instructions etched within us. People have to see what is best to do and then make up their minds to do it, whether they happen to want to or not. Many things have to be done again and again, over long periods of time, to achieve the desired results. Human life really could not continue, either at a primitive or civilized level, if people only did what was easiest. In short, duty is here to stay, and churchpeople need not be embarrassed that our Prayer Book continues to speak of our duty to God, and our duty to our neighbors.

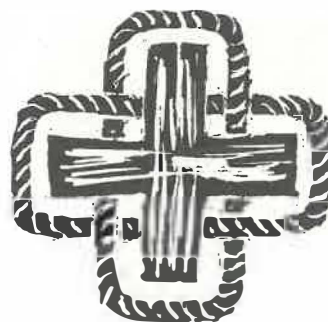
## An Audience or a Team?

Some people have long been convinced that the church is supposed to have in it only two kinds of people — clergy and laity. The clergy (according to this view) are to believe the faith, practice the religion, and perform the worship. The laity are to endorse and support them. They are the audience. If you look at things in this way, it is obviously convenient to have the laity act in unison, say Amen together, and not have too many personal opinions of their own.

On the other hand, if laypeople, no less than ordained people, are responsible for upholding the Christian faith, for presenting and witnessing to it in the world, and for offering themselves to God both in life and in liturgy, then they will require among themselves a great variety of talent and abilities. They will need to have different gifts in order to do the different things that need to be done.

It is this latter view which is expressed in the New Testament. This is especially so in St. Paul's First Epistle to the Corinthians which we read parts of on these Sundays after Epiphany both in the old lectionary and in the new. According to the New Testament, bringing to flower the gifts God has planted in his people is part of the central business of the church.

We all know a garden should have different kinds of flowers, an orchestra different kinds of instruments, and a team different kinds of players. So too it is with the kingdom of heaven, and with its earthly outpost, the church.



## Many Mansions

My friend Kitty  
never goes to church;  
she says she couldn't believe in God  
and wouldn't care to meet his only son.

My friend Kitty  
writes a lot of letters  
to folks who have moved away  
and feel uprooted,  
telling them bits of news  
and how much they are missed.  
She spends a lot of time  
talking on the telephone  
to shut in, lonely, or discouraged people  
and sometimes takes them riding  
in the car she drives so well.  
She is the first one on the doorstep,  
bearing a loaf of bread or a roasted chicken  
when death has been a caller.

I used to worry  
about my friend Kitty,  
but I don't any more.  
I am convinced  
that God already knows her  
and that she will recognize  
Jesus when he comes.

Janet B. Morgan



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# PEOPLE and places

## Appointments

The Rev. John M. Beebe is rector, St. Paul's  
Church, San Antonio, Texas. Add: 1018 E. Grayson  
St. 78208.

The Rev. Robert L. Burchell is vicar, St. James'  
Church, New Castle, Ind.

The Rev. Edward P. Bush, Jr., is rector, St. James  
Church, Del Rio, and vicar, St. Andrew's Church,  
Brackettville, Texas. Add: P.O. Box 1404, Del Rio  
78840.

The Rev. Robert Counselman is rector, Trinity  
Church, Woodbridge, N.J. Add: 650 Rahway Ave.  
07095.

The Rev. Sudduth Rae Cummings is rector, St.  
Mark's Church, 307 E. Pecan, San Antonio, Texas  
78205.

The Rev. Barton W. DeMerchant is canon pastor,  
Trinity Cathedral, Columbia, S.C. Add: 1100 Sumter  
St. 29201.

The Rev. Vincent O. Eareckson III is director,  
Philadelphia Theological Institute.

The Rev. Frank M. Hitner is priest associate,  
Christ Church, Woodbury, N.J.

The Rev. Gay Clark Jennings is assistant rector,  
St. Peter's Church, 18001 Detroit Ave., Lakewood,  
Ohio 44107.

The Rev. J. William Lashmet is rector, Church of  
the Nativity, Indianapolis, Ind.

The Rev. Harry R. Little is rector, Grace Church,  
Carthage, and Grace Church, Copenhagen, N.Y.  
Add: 423 State St. Carthage, N.Y. 13619.

The Rev. George A. Magoon is now priest-in-  
charge, St. Matthias' Church, Louisville, N.C., in  
addition to rector, St. Paul's, Louisville, and priest-  
in-charge, St. James' Church, Kittrell, N.C.

The Rev. Malcolm H. Prouty is rector, Christ  
Church, Jefferson, Texas. Add: 703 S. Main Street  
75657.

The Rev. Lawrence Rowe is assistant missionary of  
the Diocese of Eau Claire. Add: Camp Merrill, Star  
Rte., Box 50, Phillips, Wis. 54555.

The Rev. Richard Shields is rector, Christ Church,  
Central City, Neb. Add: 1416 15th St. 68826.

The Rev. D. John Sims is vicar, St. John's Church,  
Sparta, Wis. Add: 322 N. Water St. 54656.

The Rev. R.G. Ed Steever is deacon assistant, St.  
James' Church, Pullman, Wash.

The Rev. Paul R. Thim is a team member of the  
St. Louis South Side Ministry, Inc., St. Paul's and  
St. Augustine's Church. Add: 6518 Michigan Ave.,  
St. Louis, Mo. 63111.

The Rev. Arthur H. Tildesley, planning and devel-  
opment officer, Diocese of New Jersey, is acting rec-  
tor, Christ Church, Middletown, N.J. Add: 217  
Kemp Ave., Fair Haven, N.J. 07701.

The Rev. Stephen M. Winsett is rector, St. Paul's  
Church, Albany, Ind.

The Rev. Geralyn Wolf is vicar, St. Mary's  
Church, Bainbridge St., Philadelphia, Pa.

## Ordinations

### Priests

Chicago—Reginald Glenn Blaxton, curate, St.  
Barnabas Church, Chicago. John Ronald Hagan,  
Jr., curate, Trinity Church, Wheaton. Paul Crane  
Hewett, part-time assistant, Church of the Holy  
Spirit, Lake Forest. John Edwin Howanastine, Jr.,  
curate, St. Mark's Church, Evanston. William  
Michie Klusmeyer, curate, Grace Church, Freeport.  
Harold Gregory Smith, curate, St. Edmond's  
Church, Chicago. John Halsey Spruhan, curate,  
Church of the Advent, Chicago. Timothy Bosworth  
Thomas, curate, Our Saviour Church, Chicago. John  
Robert Kevern, curate, St. Christopher's Church,  
Oak Park. Kenneth Jeffery Semon, curate, Church  
of the Holy Spirit, Lake Forest. Add: 872 Church

Rd., Lake Forest, Ill. 60045.

Lexington—Steve Rottgers, curate, St. John's  
Church, Florence, S.C. Charles Mark Rutenbar, for  
the Bishop of West Missouri, curate, Trinity  
Church, Covington, Ky. Add: 109 J. Winding Way,  
Kenton Hills, Ky. 41017. Gregg Les Riley, curate,  
Calvary Church, Ashland, Ky. Add: 1405 Lexington  
Ave. 41101. David Lewis Winston, Jr., curate, St.  
Andrew's Church, Arlington, Va. James Henderson  
Winborn, curate, Trinity Church, Wauwatosa, Wis.  
Add: 1717 Church St. 53213.

Nebraska—John Edward Cannel, curate, Holy  
Trinity Church, Lincoln, Neb.

Northern California—Winifred B. Gaines, hos-  
pital chaplain and non-stipendiary assistant, Trini-  
ty Cathedral, Sacramento. James C. Burnett, assis-  
tant, Our Saviour Church, Placerville, Calif.

New Jersey—Susan R. Carney. Barbara A. Craf-  
ton.

Western Diocese of Louisiana—Keith L. Milligan,  
vicar, St. Luke's Church, Jennings, La., and priest-  
in-charge, St. Timothy's Church, Eunive, La. Add:  
Box 461, Jennings 70546.

## Deaths

The Rev. Willis R. Doyle, rector emeritus,  
All Saints Church, Tarpon Springs, Fla., died  
December 8. He was 71 years old.

Fr. Doyle was born July 17, 1909, in Carlisle, Pa.  
He graduated from Nashotah House in 1937 and  
was ordained deacon and priest in that year. His  
ministry included many Pennsylvania churches and  
he was also archdeacon of Altoona. In 1961, Fr.  
Doyle became vicar of St. Catherine's Church, Tem-  
ple Terrace, Fla., and in 1966, vicar of All Saints,  
Tarpon Springs. He was made rector of All Saints in  
1970, when it reached parish status. Fr. Doyle re-  
tired in 1974. He is survived by his wife, the former  
Marian Elizabeth Fisher. The couple had no chil-  
dren.

The Rev. William R.N. Haire, priest of the  
Diocese of Maryland, died December 21.

Fr. Haire was born October 26, 1923, in Philadel-  
phia, Pa. A graduate of Nashotah House, he was or-  
dained deacon in 1949, and priest in 1950. From  
1950 to 1952, he was rector of Christ Church,  
Berwick, Pa., and from 1952-1954, rector of St.  
Paul's Church, Columbia, Pa. He was rector of the  
Church of Our Saviour, Camden, N.J., from 1954 to  
1967 and during the years 1967 and 1968, he was  
assistant to the rector of Christ Church, William-  
sport, Pa. From 1968 to 1976, Fr. Haire was vicar of  
the church of the Good Shepherd, Upper Fairfield,  
and the Church of Our Saviour, Montoursville, Pa.  
He was rector of St. John's Church, Frostburg, Md.,  
from 1976 to 1979. Fr. Haire was a member of the  
Confraternity of the Blessed Sacrament and the  
Guild of All Souls. He was chaplain to the All Saints  
Sisters of the Poor, Catonsville, Md., from Advent,  
1979, to Advent, 1980, and had been a priest associ-  
ate since 1961. He is survived by his sister.

The Rev. Canon Frederic Ricksford Mey-  
ers, retired rector of St. Matthew's Church,  
Detroit, Mich., died November 24. He was 88  
years old.

Fr. Meyers was born in St. John's, British Colum-  
bia, Canada, November 7, 1892. He was ordained to  
the priesthood in 1927. He was priest-in-charge, St.  
Luke's Church, New York City, from 1929 to 1949.  
In 1939 he married Helen Marjorie Peebles. Fr. Mey-  
ers served as rector of St. Matthew's, Detroit from  
1940 until his retirement in 1966. He was an hono-  
rary canon of St. Paul's Cathedral, Detroit, where he  
served as an active volunteer pastor on the cathedral  
staff.

The Rev. C. Lee Mills, retired priest of the  
Diocese of Los Angeles, died November 25.

Fr. Mills was born June 21, 1899, in Laurel, Neb.  
He received the B.A. degree from the University of

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## BOOKS

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Michigan and the B.D. degree from Seabury Divinity School, Faribault, Minn., in 1933. Fr. Mills was ordained deacon and priest in 1931. He served the church in Wyoming and Arizona before becoming rector of Holy Trinity Church, Corvina, Calif. in 1943. In 1948 he became rector of Christ Church, Redondo Beach, Calif., and rector emeritus in 1971. He was preceded in death by his wife, the former Elizabeth Ann Klick. Fr. Mills was named an honorary canon of the Diocese of Northern California. He had served the mission church, St. Andrew's, Redway, during the 9 years of his retirement there.

The Rev. Chester Alexander Porteus, rector emeritus of Christ Church, Quincy, Mass., died December 16. He was 74 years old.

Fr. Porteus was born March 8, 1906, in Malden, Mass. He graduated from Boston University in 1926 and received the Bachelor of Divinity degree from the Episcopal Theological School, Cambridge, Mass., in 1929. He did post-graduate work at Harvard Divinity School and at St. Augustine's College, Canterbury, England. He was ordained to the diaconate in 1928 and to the priesthood in 1930. He served St. Luke's Church, Malden, as minister-in-charge and in 1929 became curate of the Church of the Holy Trinity, New York City. From 1931-32 he was rector of the Parish of the Good Shepherd in that same city. He next became rector of St. Mark's Church, Dorchester, Mass. In 1944 Fr. Porteus was called to be rector of Christ Church, Quincy, and was made rector emeritus in 1974. Fr. Porteus was chaplain of the Rural Masonic Lodge, the South Shore Chapter of the Guild of St. Barnabas for Nurses, and a member of the board of trustees of the General Theological Library, Boston. He is survived by his wife, Ana M. (Ramsey) Porteus, a son, Richard R. Porteus of Boston, a daughter, Ruth Jane Pragnell, wife of the Rev. Walter L. Pragnell, rector, Grace Church, Everett, Mass., a daughter, Margaret Anne Johnson of North Marshfield, Mass., and six grandchildren.

The Rev. John H. Townsend, veteran missionary to Cuba and Panama, and correspondent for THE LIVING CHURCH from 1951 to 1962, died in Kerrville, Texas, November 19, after a short illness. He was 86 years old.

Fr. Townsend was born August 20, 1893, in Atlantic City, N.J. He was graduated from Berkeley Divinity School and during World War I worked with the American and French Red Cross in Europe. He was ordained to the diaconate in 1921 and to the priesthood in 1922. He served in Cuba from 1924 to 1947 when he went to Panama where he pioneered the work of the church in Colombia and Ecuador. After 38 years in the missionary field overseas, Fr. Townsend retired to his home in Kerrville, Texas, where he spent his time collecting historic documents and writing and translating various books and magazine articles in Spanish. Fr. Townsend was preceded in death by his wife, the former Mary E.C. Weber. The couple had 3 children.

**Roy L. Rusack**, father of the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, died November 27, in Worchester, Mass., after a long illness. He was 79.

Mr. Rusack had maintained a home in West Yarmouth for the past 15 years, and for many years served as vestryman, senior warden, and chorister at the Parish Church of the Reconciliation, Webster, Mass. In addition to Bishop Rusack, he is survived by his daughter, Anne Fowler, and another son, Roy, Jr., both of Dudley, Mass., eight grandchildren and six great-grandchildren.

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Sun Eu 7:30, 9 Eu (MP 4S), 11 Eu (MP 2S & 4S), Wkdy Eu Tues 7, Wed 8 & 10, Sat 5:30. Priest on call evenings, 279-5539

## SANTA CLARA, CALIF. (and West San Jose)

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Sun HC 8 & 10; Wed HC & Healing 10.

## 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 & 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.

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## SPRINGFIELD, ILL.

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## BOSTON, MASS.

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

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## OMAHA, NEB.

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Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, as-soc; William Nebwy, Dir. of Deaf Congregation  
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