

A Chronology of Events

Large and Small, In the Life of the Parish of the Epiphany

by Lane McGovern
1988

Preface

This is by no means a complete outline of Epiphany's first century. Much of the undercurrent of parish life has not surfaced in the form of written records. Where it has, the language used has often been mellifluous and obfuscatory, serving the desire not to displease or provoke controversy. Even so, however, enough remains to provide some insight into the growth of all intriguing institution.

An attempt has been made here to glean from the written record not only the usual landmark events (church additions, changes in the rectors, etc.) but also a sampling of less momentous happenings that help to reflect the varying hues of parish life. Of course, no such sampling can be sufficiently comprehensive for all. Each of us, I suppose, has a personal Epiphany chronology lurking in the memory somewhere. Use it, if you will, to make marginal notes supplementing and sharpening the general outline that follows.

One of the frustrations of an effort of this sort is the impossibility, without changing the essential nature of this kind of document, of mentioning the names of many Epiphany members whose unselfish work and spirit have been important strengths of the parish over the years. To compensate, only in part, for this deficiency two appendices have been included, listing for the past fifty years the wardens of the parish, and the presidents of the principal women's organization (the Church Service League until 1961 and, after that, the Women of Epiphany).

For those of you who may want to examine original sources yourselves, citations to the parish's minutes and annual reports, the Three Crowns, newspaper articles, town and church histories, and other records have been provided in abbreviated form. An accompanying legend deciphers the abbreviations.

Epiphany is a special place. In one hundred short years a remarkable parish

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has evolved—active, opinionated, sharply diverse in its viewpoints, yet worshipping God and helping and understanding each other with a unity and cohesiveness of spirit that is almost tangible. How it got that way should be a subject of interest to all of us.

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Winchester
September 23, 1988

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Key to Abbreviations

AM	Minutes of Parish Annual Meeting
SPM	Minutes of Special Parish Meeting
VM	Vestry Minutes
TC	<i>The Three Crowns</i>
Hodges	<i>A Short History of the Episcopal Church</i> , by George Hodges (Rev. Ed. 1974)
Stone	<i>History of Winchester</i> , by Bruce Winchester Stone (1975)
Eddy	<i>According to this Beginning</i> , by Bradford Updike Eddy (1954)
Page	<i>The Parish of the Epiphany, 1882-1984</i> , by R. Alan Page (1985)
Star	Winchester Star

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I. Prelude

- 1686 For the first time in colonial New England the liturgy of the Church of England is publicly read, in Boston, under the protection and patronage of the royal governor. A parish is organized, and King's Chapel built in 1689 (*Hodges 36, 38*). The settlers of New England, many of whom are separatists, are anti-Church of England. In Massachusetts and Connecticut most evolve into Congregationalists and Presbyterians; in Rhode Island, into Baptists. "Except in Virginia and Maryland" members of the Church of England make up "an inconsiderable portion of the population." (*Hodges 32, 26*)
- 1700 By the end of the 17th century there are only 50 clergymen of the Church of England in colonial America: Virginia (25), Maryland (17), the Carolinas (3), Pennsylvania (2), New England (2), New York (1). (*Hodges 35, 36*) One cause of this, in addition to the Church's unpopularity, is the lack of a resident bishop. There being no bishop (repeated petitions to England had been denied), there is no one on this side of the Atlantic to ordain new ministers. Thus during this period the ministry of the Church is chiefly replenished "not from the homes of the planters, and not by the accession of men who were acquainted by experience with colonial life, but from England." Often these Englishmen find it "difficult to understand their parishioners, and their parishioners [find] it equally difficult to understand them." (*Hodges 30-31, 49*)
- 1750 -1770 A few farming families, living in or near what is now Woburn and Winchester, sign off from the Puritan church in Woburn and hold intermittent home services, reading from the Bible and the Prayer Book. These "Prayer Book Christians," as they were called, meet from time to time at the farm of Benjamin Simonds on the road to Cummingsville from Woburn. (*Eddy 23*)
- 1775 -1783 During the Revolutionary War most of the Church of England's clergy and many of its laity are royalists. The Church is considered a tory institution. Brattle Street in Cambridge is called "Tory Row" or "Church Row"—the "two names meant the same thing." (*Hodges 48-49*). The rector and most of the parishioners of King's Chapel flee to Nova Scotia, as do numerous others. No other religious sect was seriously hurt by the American Revolution; the Church of England, however, was "almost destroyed." (*Hodges 49*)
- 1789 The Episcopal Church in the United States is founded. Thirteen independent ecclesiastical provinces become the dioceses of the church. (*Hodges 59*) In the years that follow, however, little progress is made. Only seven of the thirteen dioceses are represented at the General Convention of 1800. Chief Justice John Marshall, a faithful Church member, believes the Church "too far gone to be ever revived." (*Hodges 63*)
- 1812 The War of 1812 strengthens the Episcopal Church. Episcopalians, Congregationalists, Presbyterians, Methodists and Baptists fight side by side. Fran-

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- cis Scott Key of Maryland, an Episcopalian, composes the national anthem. In the post war period, the Church broadens its educational base: General Theological Seminary, in New York (1813), Virginia Theological Seminary (1823), Trinity College (1824), Hobart College (1825). (*Hodges 72-76*)
- 1848 An Episcopal parish is organized in Medford. (*Eddy 5*)
- 1861 The southern dioceses of the Church follow the secession of the southern states. A majority of the Civil War's conspicuous Episcopalians are on the Southern side—e.g. Jefferson Davis, Robert E. Lee. After the war, however, the southern dioceses return to the fold. (*Hodges 83*)
- 1862 -1871 Small groups meet at intervals in homes in Winchester to sing hymns and read from the Prayer Book. (*Eddy 4-5*)
- 1867 Episcopal Theological School is founded. In the final third of the 19th century Episcopal institutions begin to multiply: cathedrals, hospitals, religious orders, seminaries, private schools, and overseas missions to China, the Philippines, Alaska. (*Hodges 90-91*)
- 1867 -1868 Episcopal parishes are founded in Melrose, Maiden and Woburn. (*Eddy 5*)
- 1871 The rector of Trinity Church in Woburn holds services in Winchester's Lyceum Hall, on March 26. Approximately two hundred persons are present. In the following year a “Mission of St. James in Winchester” is mentioned in the records of the Eastern District Missionary Association of the Diocese. For some reason, however—perhaps hardship attributable to the financial panic of 1873—the project is abandoned. (*Eddy 5-6*)
- 1876 The Episcopal parish in Arlington is organized. (*Eddy 7*)

II. Mission of the Epiphany

- 1882 *February 24.* A small announcement appears in the Winchester Star, on an inside page: “A few members of the Episcopal Church and other persons interested have decided to hold Sunday services for three months, beginning Feb. 26th, in Harmony Hall...,” a lecture hall in Winchester center. “It is hoped that out of these services a permanent movement may grow...” (*Star 2-24-82*)
- October 1.* The emerging movement is given the status of a mission by the Diocesan Board of Missions. The Rev. Charles M. Addison, rector of St. John’s Church in Arlington, is appointed missionary-in-charge. (*History of the Woman's Guild, 1905, 44; Eddy 6-7*)
- 1883 The name of the Mission of the Epiphany in Winchester appears for the first time in the Journal of the Diocesan Convention. The Mission’s report: 28 communicants; 23 children in the Church school; \$500 raised for all purposes. (*Eddy 7*)

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The Mission's first "Vestryman" (there is only one) is Samuel W. McCall, later governor of Massachusetts. (*Mission Records*, 2-3-84)

- 1884 Episcopal services are held on Sunday afternoons in the Methodist Church on Pleasant (now Mount Vernon) Street. (*Star* 9-19-84) Meanwhile a successful building fund drive leads to the construction of a small shingled church by the end of the year. It has 200 seats in 13 rows of pews, and is located on Pleasant Street, across from what will soon be the Town Hall. Cost: \$5,330. (*Mission Records*). The town paper pronounces it "a charming little edifice." (*Star* 10-31-84)

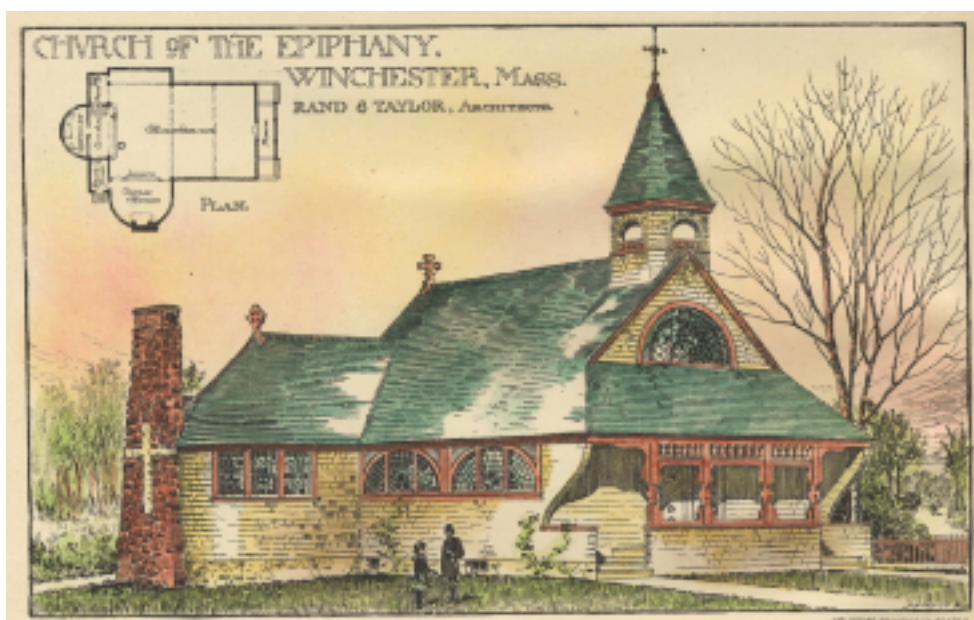


Image courtesy Jack Roll

- 1885 January 25. First service in the new church. (*1907 Year Book*; *Eddy* 8)

III. A Solid Foundation: Rev. John W Suter (1885- 1911)

- 1885 *July.* John W. Suter, a 25 year old assistant to the Rev. Charles M. Addison, assumes charge of the Mission. A recent graduate of ETS, ordained a deacon, he becomes a priest a year later, in June 1886 (*Eddy* 9; *Star* 5-9-36). In the years that follow, Suter marries a Winchester woman, Helen Jenkins; resides and raises a family at 113 Church Street; rides horseback at times to visit outlying parishioners (*Star* 6-17-60); is a co-founder and first president of the Winchester Country Club; serves for 12 years on the town's School Committee (*Chapman* 371); and draws up a master plan for the gradual

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- beautification of the new church, built in 1904-05, which is still followed to this day.
- 1887 *April 11.* As a first step toward becoming an independent parish, the Mission congregation votes to dispense with diocesan financial aid. (*Mission Records*)
- 1888 *April 10.* The Parish of the Epiphany is incorporated. Suter is unanimously elected rector. (*VM 4-10-88*)
- 1889 *September 7.* The vestry approves the following pew rental rates: first row, \$8 per seat per year; second and third rows, \$10; fourth through ninth rows, \$12; tenth and eleventh rows, \$10; twelfth row, \$8. The last (13th) row is to be “kept for free seats.” (*VM 9-7-89*)
- 1891 *June 9.* In appreciation of Mrs. C. G. Thompson's long years of service in the choir, the vestry grants to her and her daughter the right to occupy “such seats in the church as you may choose without any question of rental.” (*VM 6-9-91*)
- 1893 *February 24.* The parish purchases land at the corner of Church and Central Streets. The installment payments for this purchase are not completed, however, until 1899. (*1900 Year Book 6; Eddy 11*)

The parish hierarchy urges parishioners to use the “weekly envelope system” for regular, not spasmodic, contributions: “No weekly offering is too



Inside the Pleasant Street Church

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- small to be regular. For a weekly offering of five, or even one cent, envelopes will be provided, and persons so contributing will always be promptly supplied with seats by the ushers." (1893 Year Book 9)
- 1896 Suter begins a practice (continued each spring for years) of holding "half hour Bicycle Services" on Sunday mornings at 9 a.m. Purpose: to catch the cyclists before their departure into the countryside. (1897 Year Book 41; Star 6-12-36)
- 1900 The telephone arrives. The rector's number at the church is 272. (1901 Year Book)
- 1903 After several years of slow fund raising, the parish votes to build a new church on the land at Church and Central Streets at a cost not to exceed \$40,000, "with the restriction that no contract for its erection shall be made until we have \$25,000 in cash." (1903 Year Book 5)
- 1904 *April 20.* With the parish still lacking \$5,000 of the \$25,000 building fund goal, Suter warns that the fund has become "a sort of monster, swallowing all our gains." He pledges \$2,000 himself and urges his parishioners to complete the job "now." There is a need, he stresses, for "new directions, where giving will be more spontaneous and less grinding." Within two weeks the \$25,000 goal is attained. (VM 4-20-04, 5-3-04)
- October 20.* With ceremony befitting the occasion, the cornerstone of Epiphany's new church-to-be is laid, Bishop Lawrence officiating. Deposited in the cornerstone is a box holding, among other things, a Bible, coins of the year 1904, Boston newspapers of October 20, 1904, the Winchester Star, and a letter from the Archbishop of Canterbury (written from Boston, Massachusetts twelve days earlier) wishing the new church well and affirming his disappointment at being unable to be present. (Star 10-21-04)
- 1905 *October 8.* Opening services in the new church. The sermon is given by the Rev. Charles Morris Addison, Suter's friend and former mentor, now rector of a church in Stamford, Connecticut (Star 10-13-05). Cost of the church: "less than \$50,000." (Chapman 239-240)
- 1908 May 13. The vestry authorizes the treasurer to collect outstanding accounts "and otherwise assure prompt payment of pledges, pew rentals and other obligations, provided, however, no suit shall be brought until same is referred to the Vestry." (VM 5-13-08)
- 1910 To provide quarters for a Sunday School (the children had been meeting in Waterfield Hall in Winchester center), the first of several parish house extensions is made. (Eddy 13-14; Page 2)
- 1911 October 18. Suter (at age 51) resigns as rector, effective January 1, 1912, in order to devote his time to writing, teaching and lecturing, particularly on liturgical matters. Later, in 1920, the Episcopal Theological School awards him an honorary degree, Doctor of Sacred Theology. (Star 5-29-36) In the

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1930's and 40's his son served as rector of the Church of the Epiphany in New York City and also as Dean of Washington Cathedral.

IV. Militant Christianity: Rev. Murray W. Dewart (1912 - 1922)

- 1912 *March.* The Reverend Murray W. Dewart, 38 years of age, rector for ten years at St. James Church in Roxbury, accepts the call to be the new rector of the Parish of the Epiphany (*VM 3-23-12*). Son of a Methodist minister in Minnesota, and a graduate of Harvard and General Theological Seminary in New York, Dewart's "directness, simplicity and frank and genuine piety" (*Star 4-26-12, quoting the Church Militant*), and forceful pulpit style, win him friends.
- May 5.* Dewart begins as rector. He initiates the practice of counting not merely the number of all persons in attendance at church services, but also the number of men. (*Record of Church Services, Vol. 1, 5-5-12*) Presumably male attendance was believed to serve as a barometer of a church's economic well-being.
- 1914 Another extension is made to the parish house. More room is needed for Sunday School and the Women's Guild. (*VM 5-10-14, 6-29-14*)
- 1915 *December 21.* Miss Alice Perkins Sanborn requests permission from the vestry to conduct a "Parish dancing class." The vestry vote: "That the Vestry deems it inexpedient to take any action with reference to the same..."
- 1916 *July.* In his capacity as chaplain for the Massachusetts National Guard's First Field Artillery, Dewart departs to the Mexican border where General Pershing is attempting to track down the elusive Pancho Villa. During his three month absence the Reverend William S. Packer, a Winchester resident and editorial writer for the Boston Record-Advertiser (and later the Globe), serves as acting rector.
- December.* Epiphany's parish house is used as a center for the production of bandages, sweaters, pillows, socks and other articles needed by French hospitals as World War I heats up. (*Star 12-1-16*)
- 1917 *July.* Dewart leaves for Europe as chaplain for the 101st Field Artillery of the Yankee Division (*Chapman 240*). Again, Rev. Packer fills in—this time for almost two years.
- 1918 *January 12.* Epiphany's vestry pass a resolution honoring those in service, including Dewart:
- "Disciples of the Prince of Peace as we all seek to be, the staggering

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events of the last three years and more have taught us that there is still a God of Battles to whom we must worship and bow down even as did the Hebrews of old. Militant Christianity is the word of the hour..." (VM 1-12-18)

An influenza epidemic sweeps the nation in the fall of 1918. From September 29 through October 13 Epiphany closes its doors "because of Influenza." (*Record of Church Services, Vol. 1*) Other churches in the vicinity close down as well. (VM 10-2-19) Rev. William S. Packer, minister-in-charge, works ceaselessly to aid the victims. Editorial writer for the Boston Globe, ETS graduate, ordained and part-time Episcopal minister, "Father" of Winchester tennis and tennis coach for literally scores of town youngsters, Park Commissioner for over two decades, Packer was a man whose life touched many in the town within and without the parish. Years later, after his death, the Winchester Star described his activities during the flu epidemic of 1918.

"With many ill and helpless at home, Mr. Packer organized nursing and food services, personally caring for many of all races and creeds. His battered Ford was a familiar sight on the streets of the town as he delivered hot soup, morning, noon and night, visited the sick, officiated at funerals and comforted the stricken and bereaved. Though many sickened and died, Mr. Packer, while constantly exposed to the infectious disease, did not know an ill day, continuing his ministrations to the townspeople as long as there was need for them." (*Star 1-18-57*)

- 1919 *April.* Dewart returns from the war. The vestry expresses its "gratitude and thanksgiving to the God of Battles that in the midst of great dangers He has with his mighty arm guarded and preserved the life and health of one dear to us." (VM 4-29-19)
- 1920 November 2. The parish purchases the house at No. 3 Glengarry for a rectory. Cost: \$14,000 (VM 9-28-20, 12-17-20)
- 1921 At the annual meeting on January 18 the parish votes by secret ballot (79 affirmative, 4 negative) "That all sittings in the church be free." Before this vote is given effect, however, the vestry and finance committee make sure, by interviewing all persons who rent pews, that they will nevertheless commit to pay an annual amount to the church equal to what they had been paying for pew rentals. Most do commit. The vestry thereupon votes, on April 5, that "...all sittings in the church be now considered as free." (VM 4-5-21) The Congregational Church had made this move the year before. (*Star 1-23-20, 1-30-20*) Soon most church announcements in the Winchester paper feature the three-word lure, in solid capitals, "ALL SEATS FREE." (*see e.g. Star 8-31-23*)
- 1922 April 9. Dewart resigns, effective in May, to accept a position as rector of Christ Church in Baltimore, Maryland.

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V. The Early 1920's: Rev. Allen Evans, Jr. *(1922 - 1927)*

- 1922 *December 13.* The vestry voted to call Allen Evans, Jr., 31, rector of an Episcopal church in Morton, Pennsylvania, as Epiphany's new rector. The Star article concerning the change carries the headline "Chaplain Succeeds Chaplain As Rector." Evans, like Dewart, had served overseas as a chaplain in the Yankee Division. In Winchester he becomes, as Dewart was before him (*Chapman 347*), the chaplain of Post No. 97 of the American Legion. (*Star 4-8-27*)
- 1925 *April 14.* Epiphany's choir performs the operetta "The Fire Prince" in the Winchester Town Hall, under the skilled direction of J. Albert Wilson, choirmaster and organist. (*Star 4-20-23*)
- November 7.* Funeral services are held for ex-governor Samuel W. McCall, Epiphany's very first vestryman, Evans and Suter officiating. It was, intoned the Winchester Star, "the largest attendance of distinguished mourners ever present in Winchester." (*Stone 23*) All businesses in Winchester closed. In Boston all activities on Beacon Hill shut down for five minutes. "[E]ven the Massachusetts Street Railway halted the trolleys a moment to reflect." (*Stone 23*)
- 1925 *January 26.* The Epiphany Men's Club holds a "golf evening," very well attended, featuring Francis Ouimet, the "internationally known golf star." (*Star 1-30-25*)
- 1925 -1926 Another addition to the parish house is built. (*VM 1-28-25, 3-10-25; SPM 5-5-25*)
- 1926 *December 21.* The parish clerk reports to the vestry that the lawsuit by Frank Ridlon & Co. against the Parish of the Epiphany to recover \$254 for repairs to the organ's motor had been tried, and that a finding for the plaintiff had been entered in the sum of \$99. The vestry votes to thank Roland H. Sherman, Esq. for his services. (*VM 12-21-26*)
- 1927 *April 4.* Evans resigns to accept a call to be rector of a church in Rockaway, Long Island, New York. (*Star 4-8-27*) In 1937 he becomes Dean of the Philadelphia Divinity School. (*Star 1-22-37*)

VI. Tension and Turmoil: Rev. Truman Hemingway *(1927 - 1931)*

- 1927 The Rev. Truman Hemingway, a former chaplain of St. George's School in Newport, Rhode Island, in his mid-thirties and soon to sport a full black beard, accepts Epiphany's call to be its rector. (*VM 6-20-27*) Mr. Heming-

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- way, married and the father of four children, is a graduate of Harvard and ETS. His grandfather, who had been rector of Trinity Church in New Haven, was, says the Star, “one of the great Episcopal clergyman of his time.” (*Star 6-24-27*) Between Harvard and ETS, Hemingway had worked six years as a cattle ranchman in Calgary; had met and married a teacher, the daughter of an Anglican priest; and eventually, after much reading and deliberation, had formed the conviction that he should devote himself to the ministry. (*Star 6-24-27*)
- 1928 Hemingway inherits from Evans a parish marking time in attendance and slowly slipping into deepening financial difficulty. Part of the problem is the mortgaged debt generated by past additions to the parish house. Part, also is the substantial portion of the Parish budget devoted to music and the paid choir.
- February.* An attempt is made by the vestry to enlist the cooperation of the choirmaster, J. Albert Wilson, in reducing the music budget. Attention is called to the fact that the choir of St. Paul's Cathedral in Boston has fewer people than Epiphany's paid choir. Wilson refuses to budge; eventually he resigns and moves down the street to the Congregational Church. (*VM 2-1-28, 2-7-28*)
- 1929 A loan of \$5,000, secured by a second mortgage, is obtained from the Winchester Savings Bank. (*VM 3-19-29*) Hard times begin to spread across a nation sinking into economic depression.
- 1930 *January.* At the annual meeting Hemingway defends church attendance as “holding its own;” he adds, however, that “numbers are only an indication” and points out “that there is much responsibility on the laity of the Parish.” (*AM 1-30*)
- March 3.* Hemingway again urges “the desirability of a wholly voluntary choir, instead of a paid one.” He asks that this “be given consideration at some future time, together with the possibility of including women and girls in it.” (*VM 3-3-30*)
- Nothing, however, is done. By the end of 1930 the Church is paying interest on a total debt of \$34,000.
- December 23.* Hemingway suddenly offers his resignation as rector. At a heated special Parish meeting on January 20, 1931 his resignation is accepted: two-thirds in favor, one-third against. (*SPM 1-20-31*)
- 1931 *January 28.* A priest who gave much emphasis to the contemplative and liturgical aspects of religion, perhaps more than his parishioners could assimilate, Hemingway cautions at his final annual meeting on January 28, 1931, “Do not think of religion entirely in terms of social service.” (*AM 1-28-31*)
- March.* Hemingway and his family depart to Sherburne, Vermont, where for many years he serves as priest of a tiny, gray stone church and associated

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mission farm. In the early 1960's the National Council of the Episcopal Church publishes a series of brief biographies of "outstanding personalities and leaders of the American Episcopal Church since 1607." Hemingway's biography is among them. (*TC 1-61*)

VII. Retrenchment and Healing: Rev. Dwight W. Hadley (1931 - 1952)

- 1931 *April.* After a short survey, by the vestry and an advisory committee, of seasoned rectors serving in surrounding towns, the Rev. Dwight W. Hadley, rector of Grace Church in Medford, is selected as Epiphany's fifth rector. (*VM 3-24-31, 4-23-31*)
- Mr. Hadley, age 43, a gentle, thoughtful man born in Vermont and married to a Vermonter, had served 15 years as Grace Church's rector before his call to Epiphany.
- 1931 -1932 The vestry, urging that "vigorous steps be taken to secure further pledges" (*VM 1-5-32*), arranges for "a mass meeting of the parishioners... to discuss Parish finances." (*VM 2-10-32*)
- Contributions are solicited for an "Emergency Fund." (*VM 315-32*) Belts are tightened. The sexton's annual salary is pared from \$1800 to \$1500. (*VM 6-7-32*) Mr. Hadley voluntarily reduces his \$4,000 salary—a reduction that is not restored until 1943. (*VM 12-8-43*)
- In the absence of governmental relief programs, town officials, the pastors of each of the town's churches, leaders of social welfare organizations, and bank presidents band together to form the "Winchester unemployment relief committee." Money is raised for relief, clothing collected and distributed, and jobs provided. "During the bleak winter of 1931, one out of every ten Winchester families applied to the committee for work, aid, or both." (*Stone 70; Star 11-27-31*)
- 1932 -1938 Slowly, in small increments, the parish's financial situation begins to improve. Under the guidance of Enos Held, engaged as organist and choirmaster in 1931 (and whose outstanding service for Epiphany would last for more than 30 years), the parish establishes a volunteer unpaid choir (with one or two notable and deserving exceptions) which proves more than satisfactory; Gradually pledges increase, budgets are met, and small reductions in the mortgaged debt are regularly made each year. Mr. Hadley's quiet but effective role in this resuscitation was summarized years later by the *Winchester Star*:
- "With a keen insight into the problem he faced, with a sympathetic understanding of the divergent opinions to be reconciled, and with infinite patience

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- Mr. Hadley went about the task of rejuvenating the parish and the church..." (*Star 5-17-57*)
- 1935 -1936 The mid-thirties are a period in which the strengths of tried-and-true, old-fashioned virtues are stressed. Mr. Hadley, joining the pastors of the Congregational and Unitarian churches (as well as the superintendent of schools, the chief of police and the heads of numerous parent-teacher organizations) submits a letter to the *Winchester Star* objecting to the introduction of a motion picture theater into Winchester. It will, he writes, have "a bad effect on the physical development of our children.... Let a moving picture theatre be opened in Winchester and the temptation to spend two hours witnessing a moving picture entertainment will be so great that out-of-door, health-building activities will be largely discarded." (*Star 3-15-35*)
- At Epiphany's annual meeting in 1935 the young supervisor of the Church School, Harrison Chadwick, argues that the School has "been in a rut" and he urges the adoption of some new ideas "for getting out of it"—such as the organization of a "Junior Vestry, girls' choir, and the like." He calls for "a little more active interest [by parents] all around." (*AM 1-35*) One year later, however, at the 1936 annual meeting, Mr. Hadley emphasizes that "[M]uch may be said for the old family pew—Father, Mother and children all worshipping together... I am convinced that no young people's societies, guilds or clubs can take the place of attendance at Church." (*AM 1-36*)
- 1939 *November*. In recognition of a "need to sponsor social or semi-social activities" the vestry forms a "Committee To Stimulate Parish Interest." (*VM 11-39*)
- 1940 A bell tower is constructed, largely funded by a gift of Mr. and Mrs. Henry C. Miller. The same architect who had designed the church itself 35 years earlier, Mr. F. Patterson Smith, is the designer of the tower. (*Star 11-22-40*)
- 1940 -1945 The women of Epiphany and the First Congregational Church, joined by the Winton and Fortnightly Clubs, organize to provide bombed-out Britain with "everything from afghans to Royal Air Force scarfs." (*Stone 106*) The work continues and intensifies after Pearl Harbor.
- 1945 *May 8*. "VE Day"! Mr. Hadley holds morning and evening services to celebrate and express thanks. (*Stone 118*)
- 1948 At the parish's January 1948 annual meeting Warden Gerald Hills celebrates the end of Epiphany's long struggle to liquidate its mortgaged debt. "At the conclusion of his address, which was warmly applauded, he tore in half the mortgage deeds and handed them to the Clerk for filing." (*AM 1-48*) Post-war Epiphany has finally pulled out of the depression. Church attendance is up. A modernization of the heating plant is put through. (*Eddy 23-24; Page 3*)
- 1952 Mr. Hadley's health fails and it becomes necessary for him to resign in June

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1952. (*Star 5-30-52*) In October 1954, the vestry confers upon him the title of Rector Emeritus. On May 10, 1957 he died.

In 1952, for the first time in a number of years, the parish pays in full its assigned parish quota to the diocese. (*Rev. J. W. Ellison, Centennial sermon, 4-10-88*)

VIII. Educational Thrust: Rev. John W. Ellison (1953 - 1965)

- 1952 -1953 After a fourteen month period of searching, the Parish of the Epiphany in May 1953 calls as its sixth rector the Reverend John W. Ellison. A native of Colorado and a graduate of Harvard and Episcopal Theological School, Mr. Ellison had previously served as assistant rector of Christ Church in Cambridge, vicar of a church in Idaho, and chaplain of the Episcopal Student Center at the University of Arizona. At the time of his call to Epiphany he was on leave of absence to complete his studies at Harvard for the degree of Doctor of Theology, which he received in 1955. (*Star 3-11-60*)
- 1953 *November.* The new rector defines the primary objectives for the parish: (1) support of specific missionary projects both within and outside the diocese, and (2) "An expanded program of Christian education for the parish, among all groups and at all levels." (*SPM 11-3-53*)
- 1954 *January 3.* First issue of *The Three Crowns*. A weekly replaces a monthly:
July. Ellison obtains Charles E. Batten to begin duties as Epiphany's first full-time director of religious education. (*TC 2-14-54*) A former dean of Crozier Seminary in Chester, Pennsylvania, he is at the time also studying to become an Episcopal clergyman at Episcopal Theological School. He is subsequently ordained a priest in 1955 and teaches courses in Christian education at ETS while still directing Epiphany's religious education program. (*Star 9-23-55*)
- 1955 -1956 The education program is off to a vigorous start. Courses are added for the ninth grade and Senior High. A Young Adult group comes into being. A "Parents' Class" begins meeting at night. The long-awaited Seabury course materials are introduced into grades 1, 4, 7 and 8.

A very substantial increase in church attendance, and the resulting increase in demands upon the time of the rector, point to the need for an assistant rector. In April 1956 Rev. Ralph B. Putney accepts Epiphany's call. A New Hampshire native, and a graduate of Hobart and Episcopal Theological School, he had previously served parishes in Ohio, Michigan and Lenox, Massachusetts. (*TC 4-1-56*)

Mr. Batten and Dr. Donald McLean, a member of the parish and later a warden, jointly devise a 4 to 5 week course in sex education for Epiphany young

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- people entitled “Fit To Be Tied.” Constructed around a process using responses by physicians and clergymen to questions submitted anonymously by youngsters, the course proves to be both popular and effective. Eventually “Fit To Be Tied” spreads to other Winchester churches and then to schools and churches in numerous Massachusetts communities and other states as well. In 1960 Batten and McLean publish a book, “Fit To Be Tied,” incorporating and explaining the course materials.
- 1956 Dr. Ellison supervises the publication by Thomas Nelson and Sons of the Concordance for the Revised Standard Version of the Bible. The book is constructed with the assistance of a Univac computer, based upon a theory which was devised by Ellison, while at ETS, in approximately a day and a half. The last Concordance, published several decades earlier, had taken the author 30 years to prepare. (*TC 2-56*) The use of a computer for literary purposes such as this attracts national attention for Ellison, in *Life* magazine and elsewhere.
- 1956 -1957 As a result of the Soviet invasion of Hungary in the fall of 1956, many Hungarian refugees are allowed into the United States pursuant to a temporary lifting of immigration restrictions. Dr. Ellison, hearing from a parishioner of the crowded refugee camp conditions in New Jersey, organizes a group to bring some of the refugees to Winchester.
- Housing and clothing are provided. Assistance is given in finding jobs. Epiphany’s director of religious education, Mrs. W. E. Austin, even teaches the new Winchester residents Basic English in the parish hall. (*VM 1-9-57; TC 1-6-57; Stone 149*) At a later time the Hungarians express their thanks to Dr. Ellison, Epiphany and Winchester with a bronze plaque presented at a special reception. (*Stone 149*)
- In the mid-fifties increasing attendance strains the church's resources. The seating capacity of the church nave is often filled and “it is... the norm to have people seated in chairs in the rear of the church or in the balcony.” (*Rector's Report, Jan. 1957*) In large part this is due to two innovations of unquestionable popularity: (1) the “family service” at 9:00 A.M. (in addition to the traditional services at 11:00 A.M.) and (2) the “adult class” at 10:00 A.M.
- The adult class program, originated by Batten and Ellison, and in succeeding years conducted by each of them, offers a wide range of subject matters, an ever-changing variety of outside speakers, and the stimulation associated with the opportunity for discussion and exchanges of views. Dr. Ellison reports to the parish that “Many people have stated that this is the most significant new development in the parish in many years.” (*Rector's Report, Jan. 1958*)
- 1957 *January.* The parish passes a resolution that any future nominating committee should “feel free” to nominate “any qualified... woman, as well as any qualified man to any Parish office, including... the office of Vestryman.”

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(AM 1-29-57)

January 9. The vestry expresses concern about the organ. It is over 50 years old and has had two major repairs (in 1937 and 1945) and numerous minor repairs. (VM 1-9-57) Thus begins Epiphany's most protracted saga, "The Organ Problem," which will drag on for 17 years, until 1974, when a new organ is finally obtained—after several cycles of study, debate, indecision, delay and changes in course.

1958 *January 28.* At the 1958 annual meeting Mrs. Merton C. Grush becomes the first woman elected to the position of "Vestryman" in the history of the parish. (AM 1-28-58)

March 5. The organ is now more than an object of concern. The vestry deems it to be "shot;" repairs would be a waste of time. It is "worn out after 52 years of service." (VM 3-5-58) Later in the year the vestry votes to establish an "Organ Fund." (VM 1210-58)

June 10. At a special parish meeting authorization is voted to proceed with the construction of a new parish hall. (SPM 5-1058)

1959 *March.* Construction of the new parish hall begins. (VM 1-2059)

November 22. A stained glass window is dedicated by Bishop Henry Knox Sherrill in the memory of Rev. Dwight W. Hadley. (Star 11-27-59)

December 11. Dedication of the parish's new "Dwight W. Hadley Memorial Hall." Cost of construction: \$225,316 (VM 1-13-60)

1962 *May.* Mr. Putney has reached retirement age and brings his parish duties to a close. A reception is held in his honor.

May 6. The vestry votes to "releather" the organ. (VM 5-6-62)

June. Enos Held, Epiphany's organist and choirmaster for 31 long years, retires. The parish bids him an appreciative farewell at a reception.

September. John B. Hill, soon to be ordained, is engaged as a curate to assist Dr. Ellison. (TC 9-16-62)

September. D. J. Christopher Duraisingh ("Chris"), a young deacon of the Church of South India, graduate of the University of Madras, begins his studies at Episcopal Theological School, assisted by the financial support of the parish. His warmth and enthusiasm make him a popular adjunct to parish life. (TC 1-19-64, 2-21-65)

October. The numbers problem continues to grow. Attendance in church at a family service in early October is 488. Others are turned away and wait in Hadley Hall. The parish house also contains 150 children at Church School. Total attendees for the day, including both services, is 778. (TC 10-7-62)

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- October 24.* At the annual meeting mention is made of an outstanding adult class presentation, "The Lost Things," under the direction of Dr. Gus Kaufmann.
- 1963 *March-April-May.* At a series of meetings the organ committee, the vestry and the parish discuss, debate and divide over the merits of pipe organs versus electric organs. No resolution.
- May.* Rev. Charles E. Batten dies.
- June.* A portion of the parish house is converted into a small children's chapel.
- September 11.* Rev. Stephen Walke of New York accepts the vestry's call to fill the combined position of assistant rector and director of religious education.
- 1964 *January.* Mr. Hill resigns to accept a call to be rector of Christ Church in Hamilton.
- May.* Memorial services for Rev. Charles E. Batten. A window in the chapel is dedicated to his memory; In 1966 the chapel itself is formally named the "Charles E. Batten Memorial Chapel of Praise."
- 1965 *January.* Mr. Walke resigns as assistant rector to accept a position as rector of St. Mark's Church in Highland, Maryland. (TC 1-2-65) Mr. Putney returns from retirement to assist for an interim period until a replacement is found.
- Carl S. Fudge, Jr. comes to Epiphany as its new organist and choirmaster. (AM 10-19-65)
- July.* The husband and wife team of Rev. and Mrs. J. Keith Lawton arrives from Alaska to accept Epiphany's call to be assistant rector and director of religious education, respectively. (TC 919-65)
- October 19.* Dr. Ellison announces that after twelve years as rector at Epiphany he is resigning in order to accept a call to be rector of the Church of St. Clement in El Paso, Texas, effective January 1, 1966. (VM 10-24-65) The parish loses a thoughtful teacher and preacher who, at the opportune time in Epiphany's history, provided the impetus and stimulation needed to fulfill the objective he had planned: an expanded and effective educational program for the parish, "among all groups and at all levels." (SM 11-3-53)
- December 15.* Mr. Putney is appointed priest-in-charge during the interim period before a new rector is selected.

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IX. Changes and Challenges: Rev. John J. Bishop (1966 -1999)

- 1966 *January 2.* The parish buys a new rectory, at 7 Glengarry.
- March and April.* A large proportion of parishioners participate in the house meetings and discussion sessions comprising the diocese's "Venture in Faith" program, a study of the fundamental tenets of Christian faith.
- May 4.* The wardens announce that the Rev. John J. Bishop, rector of St. John's Church in Westwood, has accepted a call to become the seventh rector of The Parish of the Epiphany. (TC 54-66) Forty-two years old, married and the father of four, Mr. Bishop is a graduate of the University of Cincinnati, the recipient of an M.A. degree from the University of Michigan, and a graduate in 1952 of the Episcopal Theological School. (TC 5466) He is also a board member of the Massachusetts Chapter of the Episcopal Society for Cultural and Racial Unity and a trustee of the Judge Baker Guidance Center. (Stone 187) Coming to Winchester at a time of increasing tension in the nation shortly after Selma and Watts and shortly before "Black Power," the "generation gap," the anti-war movement, the drug problem, and the crusade against female discrimination—Mr. Bishop effectively prods Epiphanyites not to sit back, but to participate as Christians in solving the social problems swirling around them.
- July.* Mr. Lawton resigns as assistant rector to resume his studies at ETS. Mr. Putney replaces him on a temporary basis.
- September- October.* In a series of twenty "open houses" at the rectory, stretching over a two month period, the new rector immerses himself in the task of learning the territory. (VM 9-14-66)
- September 14.* The vestry approves the use of rooms on the third floor of the parish house for the Senior YPF, to be used for recreation and information meeting rooms. "It is felt that their identification with the church could be enhanced by these rooms, and that at least an experiment to this effect would be justified." (VM 9-14-66)
- 1967 *February.* J. Michael Jupin is selected as Epiphany's new assistant rector, starting July 1. (VM 2-8-67)
- October 16.* Mr. Jupin, Epiphany's assistant rector since July, turns in his draft card at an anti-Vietnam war demonstration in Boston. The news sparks a reaction that leads, within days, to a deep division in the parish. As the rector later puts it, "[A] crisis of major proportions...appeared among us." (Rector's Annual Report, 1-21-68)
- A special vestry meeting is called for October 26—"to keep the parish together and mutually to solve our problems." (SVM 10-26-67) Mr. Jupin explains that his recent action was "not an instantaneous one" but "the culmi-

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nation of several years of prayerful and soul-searching experience.” (*SVM 10-26-67*) Mr. Bishop points out that in 1964 the General Convention of the Episcopal Church had issued a “position paper” on civil disobedience recognizing “the right” of a person, under certain specified conditions, to disobey laws, “to obey God rather than man.” The parish's unrest, however, continues. Some feel that such a step, by one of the parish's clergy, “carried the Parish of the Epiphany with it.” (*SVM 10-26-67*)

November 26. Mr. Bishop reports to the vestry the “written reactions” he had received from those in the Adult Class to Mr. Jupin's action of turning in his draft card. The poll results: totally opposed: 10%; not yet satisfied, but remain open to conviction, 15%; accepting, although not agreeing with Mr. Jupin's explanation for this symbolic act of dissension, 70%; totally in favor 5%.

November 26. Bishop Anson Phelps Stokes, preaching at both of Epiphany's morning services, and conferring with the vestry in between services, presents the position of the Church on the war and civil disobedience.

December 7. In a letter “mailed to every family in the Parish” (*VM 12-6-67*) wardens John K. Colony and William H. Buracker declare it the consensus of the vestry (1) “that Mr. Jupin can continue effectively at Epiphany as Assistant Minister and as a leader of our youth,” and (2) “that the subject matter be closed, and that we rededicate ourselves to unity, concern, and continued growth in Epiphany” (*VM 12-6-67*)

1968

Changes and challenges continue to be the hallmark of the late sixties, in Epiphany as elsewhere. Some are welcomed; for others, the reception is mixed.

February. The ecumenical movement, initiated by Pope John XXIII a few years earlier, trickles down to Winchester. Representatives of Epiphany, St. Eulalia's and the Congregational Church, both lay and clergy, participate in a series of discussion meetings at home (“Living Room Dialogues”) “to consider prayerfully and thoughtfully the things that separate Christians and to affirm those things that unite them.” (*TC 2-25-68; VM 11-9-66*) Monsignor Lyons of St. Eulalia's is, as the years pass, a special friend of the Bishops and all of Epiphany.

March. In October 1967 the General Convention had voted to adopt a proposed new liturgy for trial use. The last major liturgical change had been in 1789, with the adoption of the American Prayer Book. The proposed new liturgy is now used at Epiphany on a trial basis for the first time on March 17. One striking new feature: the “exchange of the Peace.” Jesus had used it; also Saint Paul. The early Church liturgies had used it. The Reformation, however, had excised it. It was first reintroduced in our day by the Church of South India. (*TC 3-31-68*) Epiphany's parishioners warily begin to try it on for size.

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June. Bishop Stokes urges support for the “Poor People's Campaign” which is to conduct a demonstration in Washington, D.C. (“The Poor People's Campaign must not be allowed to fail. It is a non-violent effort on the part of the poor to help themselves”). (TC 6-13-68) A group in Winchester, Epiphany’s wardens and others among them, charter a bus to go to Washington for the day... Two months later the town faces a referendum on METCO, a program enabling certain inner-city black children to attend schools in the suburbs of Boston. In the Three Crowns the rector highlights the need to “support the School Committee, the Selectmen and Town Meeting members in their decision to support the METCO program.” (TC 9-1-68)

October. Mr. Jupin and others represent Epiphany in a group called “Concern,” sponsored by the Winchester Ecumenical Association, which gradually awakens Winchester to the fact that it has a drug problem that must be dealt with among some of its youth.

December 11. Youth initiatives come to the fore. The vestry votes to invite the Young People’s Fellowship to select three representatives who will attend vestry meetings and participate in the discussions but will not have a vote. The vestry also endorses, “for a trial three months' period” a proposal to establish a “Coffee House” in the YPF’s “Garret” quarters, where on Friday and Saturday evenings folk music, coffee and doughnuts will be available for the town’s young people. It is to be an ecumenically sponsored and supervised activity. (VM 12-11-68)

Nevertheless, with changes coming from what seems like every direction, some aspects of Epiphany’s life in 1968 are “business as usual.” Early in the year Mr. Putney returns from retirement for another three months tour of duty, and then once again in October. (VM 1-12-68 ,10-9-68) Mr. Bishop refers to him as “our hardy perennial.” (Rector's Annual Report, 1-21-68) “Calling” on parishioners’ homes continues as always. The tab for October: Mr. Bishop, 43 calls; Mr. Putney, 40; Mr. Jupin, 31. (VM 11-1368) And the organ committee extends its deliberations. Current status: agreement as to the need for an organ and its location (in a balcony in the rear of the church); disagreement as to the type of organ. (VM 12-4-68)

1969

May. Mr. Jupin accepts an appointment as assistant rector of Saint Christopher’s Church, in Gladwynne, Pennsylvania. (TC 5-11-69) He will be succeeded at Epiphany by Rev. Charles Hoffman, age 28, a Trinity and ETS graduate who served three years in the Air Force. (VM 3-13-69)

October 19. In response to “Black Power” proposals (the “Black Manifesto”), the national Episcopal Church approves the expenditure of \$200,000 of Church funds for black economic development. The Adult Class (TC 10-19-69) and then the vestry (VM 11-12-69) discuss the pros and cons of that decision. The vestry’s reaction is described as “mixed.” (VM 11-12-69)

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November 12. The vestry hears a report concerning the “successes and the problems” of the ecumenical “Coffee House” in the Garret. Mention is made of “rumors of drug use,” but authorization to continue is granted. (VM 11-12-69)

December. The trial liturgy bumps along its rocky path at Epiphany. With a deft touch and a sense of humor Mr. Bishop defuses the pent-up criticism by telling a sixteenth century tale. He quotes Thomas Cranmer, editor of the first Book of Common Prayer in 1549, who described the reaction at that time to the new liturgy:

“The dissatisfied were not content to protest; they turned to violence. A priest in Devonshire was surrounded by his congregation carrying pitchforks and scythes, and compelled under threat of personal injury to substitute the Latin mass. Armed revolt spread quickly through the western counties...”

Rector Bishop’s comment: “*Please, no pitchforks and scythes!*” (TC 2-1-70)

1970

February 1. The “Black Manifesto” comes to Epiphany. A special offering is conducted to help raise the \$200,000 voted by the General Convention for black economic development, plus \$100,000 for Indians, Eskimos and other minorities. (TC 2-1-70)

February. In his Annual Report to the parish Mr. Bishop touches upon complaints he has received from some parishioners arising from “frustrations with the National Church,” “Bishop Stokes’ response to the Black Community,” the “issue centered ministry” at Epiphany, its “support of ecumenism,” and its “involvement in the body politic.” (Rector’s Annual Report, 2-1-70)

February - March. Because the Every Member Canvass results are lower than expected, budget cuts are required and the vestry recommends postponement of the 1970 payments on the principal of the church’s parish hall mortgage. This sparks a debate at Annual Meeting. Into the breach steps Mrs. Charles (Shirley) Potts with a proposal: the mortgage money can and should be raised by a series of planned special events, such as parish hall dinners. The vestry unanimously gives her authority to “plan events...directed to the task of retiring the \$10,000 mortgage remaining on Hadley Hall.” The first of a long line of “Monthly Meals for Mortgage Money,” under Mrs. Potts’ expert direction, takes place on March 19. (TC 3-1-70) Meanwhile a Capital Fund Drive for a new organ gets under way. Austin Broadhurst heads the campaign.

July. The first Cloister Garden Concert. A superb Epiphany tradition quietly starts on its way. (TC 7-26-70)

Throughout the year problems with the ecumenically operated “Coffee

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House” intensify. Reports of drug use and forced entry in January lead to plans for more direct adult supervision. (VM 3-11-70) Vandalism and two broken stained glass windows result in temporary closure in April. (VM 4-8-70) Finally “a commotion and fist fight” on Friday October 9, requiring police notification, result in the rector “unilaterally” closing the Coffee House the next day. (VM 10-14-70)

September 23. At a special meeting of the parish it is voted (79 to 60) to obtain a new tracker action organ and to locate it in a balcony to be constructed in the rear of the church. This parish decision reverses an earlier vestry vote which, on the basis of funds available from an organ fund drive, had opted for a less expensive organ and no balcony. The parish vote is the culmination of many years of deliberation and debate, at times heated. Mr. Bishop seizes the opportunity to urge reconciliation and unity for the future. (VM 9-23-70)

December 9. The vestry votes to endorse a resolution for the Diocesan Convention which favors the ordination of women. (VM 12-9-70)

1971

January 31. Epiphany's finance committee finds it necessary to cut the budget by 15%, including a 15% reduction in the annual diocesan quota payment—the first such reduction in many years. (VM 1-20-71) One consequence of this is the bringing to a close of the valued services of Raymond Graham, Epiphany's paid chorister, who had sung in the choir as a boy. On January 31, “Ray Graham Day,” the parish honors him at a reception. (TC 2-7-71) “It is both very unusual and very beautiful that one person has faithfully sung the praises of God in this place of worship for fifty years.” (Report of Organist Carl S. Fudge, Jr., Jan. 1971)

February 1. At the annual meeting the rector, wardens and vestry recommend that the age requirement for church membership be lowered from 21 to 16. The recommendation is intended to implement a call by Bishop Burgess “for favorable attention to the trend to lower age limits in diocesan and national affairs.” Epiphany members are not persuaded. An amendment carries, lowering the membership age to 18 only. It becomes operative the following year after a second confirming vote. (AM 2-1-71; TC 2-7-71)

March 14. Attached to the Three Crowns news letter for this week is a copy of Bishop John M. Burgess’ letter to the clergy of the diocese urging that action be taken to stop the war in Vietnam. “I insist,” he states, “as a citizen and as a Christian, this war must stop!... We must write our Congressmen! The integrity of the church, as well as the democratic processes of the country, is at stake.” (TC 3-14-71)

May. For the first time the parish celebrates the joy and uninhibited spirit of Pentecost with brightly colored clothing and many, many red balloons. (TC 5-21-72) In the years that follow the practice settles into a finely ensconced Epiphany tradition.

September. The parish claims two men preparing for the ministry. John

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Chane is in his third year at Berkeley Divinity School; Frederick Thayer is starting at ETS. (Both were later ordained upon completion of their studies.)

A new trial Prayer Book (“The Green Book”) supplants the 1967 trial liturgy and begins its period of use at Epiphany. In an adult class poll the parish offers its reactions. Many are positive, appreciating the new liturgy’s simplicity, as well as “no more groveling about one’s intolerable sins.” Some are negative: “One does not like to address the Almighty as ‘you’ ;” “I don’t care for the Dick and Jane tone of the whole thing.” (TC 926-71)

November 28. Mr. Hoffman leaves Epiphany to become the new rector of the Church of the Messiah in Woods Hole, Massachusetts. For the first time the parish sends forth an assistant rector to become a rector in this diocese. (VM 11-10-71)

1972 *March.* Jurgen Wilhelm Liias is appointed as Epiphany’s new assistant rector, with special responsibilities in the areas of youth ministry and adult education. Mr. Liias, later ordained in 1973, is a graduate of Amherst and ETS. (TC 3-19-72)

June 7. Mrs. Potts’ two and one-half year campaign of MMMM dinners (“Monthly Meals for Mortgage Money”) comes to a successful conclusion. The parish hall mortgage, now completely paid off, is the centerpiece for a “Mortgage Burning.” (TC 5-28-72)

Girls join the acolytes. Four 7th and 8th graders are selected to serve.

1973 *January.* At the Annual Meeting the parish honors Mrs. James A. (“Sally”) Riley who retires as Assistant Treasurer after three decades of service. In 1941 her son Richard had been keeping the records of pledges and processing the income of the parish. When he entered military service Mrs. Riley took over in his place. “Thirty-one years later she completes what was started then.” (TC 11-5-72)

June 13. The vestry is notified that Bishop Burgess has asked that the “diocesan financial plight” be brought to the attention of vestries and parishes in the diocese. There is a mid-year deficit of \$75,000. It is pointed out by a warden “that some parishes are reducing or eliminating their diocesan financial support because of disapproval of diocesan programs and budget items.” (VM 6-13-74)

October. The Adult Class votes on two current issues. On ordination of women: yes, 89; no, 18; undecided, 4. On amnesty for all who refused to participate in the Vietnam war: yes, 43; no, 62; undecided, 6. (TC 10-28-73)

November. Mirabile dictu! The new 12-stop Fisk tracker action organ begins to arrive. (Report of Organist Carl S. Fudge, Jr., Jan. 1974)

1974 *January.* Energy crisis. The church remains closed and unheated for one week, January 20 through 26, for energy conservation reasons. Services are

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held in the chapel and Hadley Hall. (TC 120-74)

March. Another trial liturgy, “Authorized Services—1973,” begins its period of use. (TC 3-24-74)

April 28. Dedication of the new organ. The ceremony features organ solos by Epiphany’s organist, Carl S. Fudge, Jr. (TC 3-2474)

May. Organist and choirmaster Carl S. Fudge, Jr. resigns after nine years with Epiphany to devote full time to instrument making. His particular specialty is the harpsichord. The rector pays tribute to a man whose work reflected a “rich sensitivity” and “the highest standards in church music.” (TC 5-12-74) Later in the year the vestry engages Victoria Sirota as the parish’s new organist.

September. Sister Jeanne Sproat joins Epiphany as a pastoral associate. She has been a member of the Order of Saint Anne for a number of years and is seeking ordination to the diaconate. She graduated from Boston University, from ETS in 1971, and was for two years a resident in pastoral care at the University of Michigan Hospital at Ann Arbor. At the time of her appointment to Epiphany she is director of pastoral care at Mt. Auburn Hospital in Cambridge. (TC 9-15-74)

1975

January. The vestry votes its support of METCO. The wardens speak on METCO at the 8, 9 and 11 o'clock services on January 19. (VM 1-12-75)

March. The vestry unanimously votes to recommend Jeanne Sproat and Frederick Thayer, former member of the parish, as candidates for ordination to the diaconate. (VM 3-12-75)

May. The vestry votes to sponsor and support the resettlement in Winchester of a refugee family from Southeast Asia. (VM 514-75) In the months that follow, the recipient of this support, Ta-Chi, a Cambodian, is helped to find housing, household furnishings, a driver’s license and employment with John Hancock Life Insurance Co. Dr. Bernard Silver assists with needed dental work. (VM 9-11-75; 3-10-76)

May. A memorable Adult Class program on “Death and Dying” features a video film of the Rev. George Hunter, Director of Field Education at Episcopal Divinity School and a parishioner, in a discussion with a terminally ill patient. (TC 518-75)

December. The onset of winter brings a “restatement” of parish policy on snow storms: “No scheduled service of the church is ever canceled. One of the clergy will be present and there always will be a service...” (TC 12-28-75)

1976

February. For the first time the parish reaches the \$100,000 level in pledges. (TC 2-8-76) Assistance to Ta-Chi continues. After living with Mr. and Mrs. Bishop for five months, he is now in a furnished apartment in Boston. Fe-

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licia Hall is helping with English lessons. (TC 2-15-76)

May. Assistant rector Jurgen Liias leaves after nearly four years with Epiphany to become rector of St. Paul's Church in Malden. (TC 4-11-76) The parish will miss his energy and his way with young people.

September 5. Jeanne Sproat is appointed assistant rector of Epiphany; At the time she is the only woman in the diocese holding a parish position. (TC 9-5-76, 10-3-76) Later in the month, at Minneapolis, the General Convention of the Episcopal Church votes to permit the ordination of women as priests and bishops. (TC 9-26-76)

1977 *January 15.* Jeanne Sproat is ordained, at Epiphany, a priest of the Episcopal Church. The entire parish is invited. (TC 1-9-77) She is the first woman to be ordained a priest in the Diocese of Massachusetts. Epiphany's pride has no bounds.

January 25. At the 1977 annual meeting various amendments to the Parish By-Laws are voted, one of which is a lowering of the membership age from 18 to 16. (AM 1-25-77) Later, Meg Boyle becomes the first 16 year old person to sign the membership book. (AM 1-25-78)

February 23. One more step on the long liturgical ladder. "The Proposed Book of Common Prayer" is introduced at Epiphany. (VM 2-9-77)

For approximately three months during the first half of the year Mr. Bishop is on sabbatical leave in Great Britain. Much of his time is spent at a retreat on the Isle of Iona, off the coast of Scotland. During his absence Epiphany's newly ordained assistant rector, Jeanne Sproat, aided by Mr. Hunter, keeps Epiphany's affairs running smoothly.

September. John H. Corrie becomes Epiphany's organist and choirmaster, succeeding Vicky Sirota who had resigned in June. (TC 7-10-77)

1978 *February 6-7.* Epiphany survives the famed '78 blizzard. St. Mary's In The Harbor, Provincetown, is the only parish in the diocese reporting damage. In Winchester all churches contribute clothing which is distributed by the Salvation Army in the areas hit the hardest. (TC 2-26-78)

April. A three day visit by Presiding Bishop John Hines, the Episcopal Church's national leader, includes a discussion with the adult class concerning the role of the laity in the Church today. (TC 4-9-78)

June. The vestry votes to undertake approximately \$35,000 of repairs to the church and rectory, including much pointing of the brick work and repair of the church's drainage system. (TC 7-9-78)

October 20. Farewell to the Putneys. Mr. Putney preaches for the last time at Epiphany shortly before he and his wife, Mary, move to Cazenovia, New York. A ministry to Epiphanyites extending over twenty years comes to an

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end. (TC 9-10-78, 10-29-78) Later, a refurbished clergy robing room is dedicated the “Putney Room” in their honor.

December 17. Ann Hughes is appointed to be Coordinator of the new “Meals On Wheels” program, a program providing food for the house-bound which was organized in large part by two members of Epiphany’s Pastoral Care Committee, Edith Voges and Barbara Bryant. (TC 10-29-78)

1979

January 7. At the invitation of the parish council of St. Eulalia’s Catholic Church, members of Epiphany participate in an ecumenical celebration of the Feast of the Epiphany at St. Eulalia’s. This ecumenical service is repeated for several years thereafter, alternating between the two churches. (TC 1-7-70)

February 7. At the annual meeting Jessie Salter, parish secretary, who is retiring, is honored for over 22 years of dedicated service to Epiphany’s clergy and laity.

Also at the annual meeting the parish By-Laws are amended to provide for the establishment of an Endowment Fund—a parish “rainy day fund” to help meet emergencies and special program needs in the future. The income from the fund is to be spent or invested as the vestry in its discretion from time to time determines. Principal is not to be invaded, however, or transferred from the fund for any purpose, “except in accordance with both (a) a vote of the Vestry and (b) a vote of the Parish at the Annual Meeting next following such vote of the Vestry.” (AM 2-7-79)

March 2. The 40 member choir of Winchester Cathedral, Winchester, England sings a resounding choral Eucharist at a Friday morning service at Epiphany. In connection with the 900th anniversary of Winchester Cathedral, its choir is making a three week, nine city tour of Canada and the United States. During their three day stay in the Boston area, the choir members stay at Epiphany homes.

October 20. At an anniversary banquet in the Parish Hall, Epiphany celebrates the 75th anniversary of the laying of the cornerstone of the present church on October 20, 1904. (TC 923-79)

October. The wardens and vestry approve and adopt an Energy Conservation Policy for the parish, in large part authored by Walter and Florence Smith, co-chairmen of the Property Committee. The Policy sets limits on the heating season (Oct. 14 to April 30) and the use of thermostats. It also recommends that committee meetings be held in private homes. Parish members are “encouraged to wear sweaters and jackets” in church. (TC 10-21-79)

November. Extensive roofing work is in process at the church. A loan has been obtained from the diocese’s Stokes Fund, at low interest, to help meet the expense of this work and other repairs to the church and rectory made

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earlier in the year. (TC 10-28-79)

In 1979, the Episcopal Church's lengthy process of arriving at its new liturgy ends. The final version of the Book of Common Prayer is certified by the Custodian of the Standard Book of Common Prayer.

1980

February. Rev. Jeanne Sproat resigns effective February 17 to accept an appointment as Canon Chaplain at Boston's Cathedral Church of St. Paul "with special responsibility for developing Episcopal chaplaincy services for the hospitals of the Diocese, beginning in Boston." (TC 1-27-80) At a reception on February 10 the parish says thanks and good-bye to its "liturgical leader, preacher, teacher, pastor and friend." (TC-2-10-80)

April. The vestry endorses a proposal by the rector and the Pastoral Care Committee whereby specially trained lay people will make visitations in addition to those made by the clergy. During the year eight persons are appointed and trained, and the lay visitations begin. (VM 4-9-80; TC 5-4-80)

May. Rev. Rachelle Birnbaum, a graduate of Drew University and Yale Divinity School, who served as chaplain to the Bishop of New York, is appointed Epiphany's new assistant rector, effective August 25. (VM 5-14-80; TC 5-25-80)

October. The parish's efforts at energy conservation have borne fruit. Much of the credit belongs to Carl Hagge, whose ubiquitous thermostats, efficient timing devices and guiding expertise have produced annual savings of several thousand dollars. The Three Crowns announces that the parish's consumption of fuel oil has dropped from a high of 27,000 gallons in 1969 to 12,000 gallons in 1979. However, costs are expected to escalate to \$1.20 per gallon in the coming winter. (TC 10-19-80)

1981

January 11. A heating problem at the church forces relocation of the Eucharist to the rectory, before a blazing fire. One parishioner's comment: "It was just like the catacombs." Rev. George Hunter meanwhile follows through with a baptism in the "freezing church." (TC 1-11-81)

May. Rev. Rachelle Birnbaum resigns as assistant rector, with thanks to the parish, in order to pursue different interests in New York. Epiphany wishes her well. (VM 5-13-81, TC 5-17-81)

May. Rev. Ralph Putney dies in Cazenovia, New York. Epiphany holds a memorial service in his honor on May 21.

September. Robert Sydney Goldsmith, a graduate of Hampden-Sydney College in Virginia and the Episcopal Divinity School, is appointed the new assistant rector of the Parish of the Epiphany. Mr. Goldsmith, a native of Virginia and recently ordained to the Diaconate, is soon to be married to Ann Gosling of Ann Arbor, Michigan, also a graduate of EDS.

1982

April 18. The rector announces "with deep regret" that John Corrie, Epiph-

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any's minister of music, will resign effective July 31. (VM 4-14-82, TC 4-18-82) In his five years with Epiphany, participation in choir programs has grown significantly. He is moving to Lewiston, Maine where his wife has been appointed an Assistant Professor of Art History at Bates College. Later, at a reception in June, the parish bids him thanks and farewell. (VM 4-14-82, 5-12-82; TC 4-18-82)

June. Bishop Benjamin M. Arnold, recently retired Suffragan Bishop of the Diocese, begins part-time work as a pastoral associate at Epiphany. (TC 1-10-82; VM 6-9-82)

July. Mary Beekman, a graduate of Harvard and the New England Conservatory of Music, acting choirmaster at Harvard's Memorial Church, is appointed minister of music effective September 1.

1983

February. Following diocesan guidelines, the Church begins the practice of using lay lectors to read lessons of the Old and New Testaments at the Sunday service. Other categories of the "ministry of the laity," already in use, include lay visitors, chalice bearers, acolytes, altar guild members, choristers, musicians and ushers. (TC 1-30-83)

March. Epiphany begins a new form of outreach ministry, "Saturday's Bread." Twelve volunteers assume responsibility for the preparation and serving of a noon meal, on various Saturdays, for 150 of Boston's homeless poor. It soon joins the Roxbury tutoring program at St. James Church and assistance to St. Stephen's in the South End as Epiphany's major social service endeavors beyond the parish. (VM 3-9-83; TC 3-20-83)

June. Bishop Arnold resigns as Epiphany's pastoral associate to become the interim rector in Belmont. (VM 6-8-83)

August. Mary Beekman leaves to devote full time to choral directing. In early September Laurence N. Berry, who previously served as assistant organist at Trinity Church in Copley Square and organist of Trinity Church in Melrose, is appointed minister of music. Mr. Berry, a native of Tennessee and graduate of Southern Illinois University, is a faculty member in piano at the Brooks School in North Andover. (VM 9-14-83; TC 9-4-83)

1984

January. At the 1984 annual meeting Alison Taber becomes the first woman treasurer of the Parish of the Epiphany.

February. Epiphany begins tuning its ears for the new Episcopal hymnal. In adult class Larry Berry, at the keyboard, gives an entertaining preview of some of the "new joyful sounds" the new hymnal is expected to contain in the not too distant future.

April. By a vote of 8 to 5 with one member abstaining the vestry votes that the parish direct 10% of all unrestricted bequests "for the support of the mission and ministry of the church outside the parish." (VM 4-11-84)

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June. The vestry votes that the parish's policy with respect to management of the Endowment Fund "should be to select investments that provide both a source of income for current operations and a posture that protects and increases capital." The policy goes on to provide that "Between 25% and 50% of the Endowment Fund normally should be invested to achieve maximum prudent current yield, and the remainder should be invested to provide for prudent capital appreciation." (VM 6-13-84)

September. Attendance at Sunday service is growing significantly. A sizable number of the newcomers are single. Many live in towns adjacent to Winchester. (VM 9-6-84)

November. Janet P. Brown is appointed director of Christian education. An experienced public school teacher, who taught in Illinois and New Jersey, Mrs. Brown, a Lutheran, lives in Woburn where her husband is pastor of the Lutheran Church of the Redeemer. (TC 11-11-84)

1985

February 6. At the annual meeting Constance Marshall is elected warden—the first woman warden in the parish's history. The landmark election comes almost thirty years after Marion Grush was elected Epiphany's first woman vestry member in 1958.

The parish votes to set aside an area adjacent to the south wall of the church as a Memorial Garden for the disposition of the ashes of deceased members of the parish family.

April-May. On Easter Mr. Bishop announces that he has been selected as one of five candidates to be placed in nomination at a special convention of the diocese in May which has been called to elect a Bishop Coadjutor. (TC 4-28-84) A series of area meetings and question periods with delegates will occur. Four hundred clergy and three hundred lay delegates, from 180 parishes, will constitute the voting body; Mr. Bishop lets it be known that "...whatever the outcome, I regard this as a no-lose situation." (TC 4-28-85) On May 18 he finishes high in the balloting although not in the first position. Epiphany's parishioners respond with warmth and pride. They recognize and appreciate the credit their rector has brought to himself and indirectly to his parish by his capable performance throughout the rigorous selection process. He later reflects on some of the "high moments"—one being "the feeling that you have presented your very best in the written and spoken word, however painful it was to take the risk and to be exposed to professional colleagues." (TC 5-26-85)

July 14. Assistant rector Rob Goldsmith's final Sunday at Epiphany; He is resigning to accept a call to become rector of St. Mark's Episcopal Church in Fincastle, Virginia. (VM 6-12-85; TC 7-14-85) In his final note in the Three Crowns he anticipates memories of "the laughter on YPF retreats, ...the surprise of bursting water pipes, the triumphs of griefs shared, your response to a sermon on alcoholism, the sight of red balloons at Pentecost." (TC 7-14-85) Rob's quiet effectiveness and his ability to relate to

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people, young and old, will be missed.

December. During 1985 many members of Epiphany, led by Dr. Richard Kingsbury, contribute to a project for the renovation of St. Stephen's in the South End of Boston. (TC 3-10-85) Parish contributions eventually total over \$25,000.

1986 *January 12.* Epiphany uses the new Episcopal hymnal for the first time. (TC 1-12-86)

February 5. The parish's stewardship campaign for 1985-86 rises to new heights. As a result the annual operating budget for 1986 exceeds \$200,000, a level never reached before. (AM 2-5-86)

February 9. Janet Brown, a capable director of Christian education since 1984, resigns. Her husband is to be the new pastor of a Lutheran Church in Oxford, Connecticut. (TC 2-2-86)

May 30. Surprise! It worked! A grateful parish springs a surprise party on the rector to celebrate his 20 fruitful years of ministry at Epiphany. A good time, Jack confirms, was had by all, "complete with blue and white balloons, lots of food—and what do we say, wine, women, wardens and song—lots and lots of song!" (TC 9-7-86)

April-May. Jane S. Gould and Richard C. Witt, Jr. accept calls to become assistants to the rector at Epiphany. Mrs. Gould, who holds A.B. and M.A. degrees from Stanford, will graduate from Episcopal Divinity School in May. (TC 4-27-86) Mr. Witt, a graduate of Boston University and native of Pittsburgh, will shortly receive a Master of Divinity degree from Episcopal Divinity School. (TC 5-25-86)

1987 *June.* After more than 15 years of service, Nancy Budd signs off as the coordinator and moving force of Epiphany's Roxbury Tutoring Program at St. James Episcopal Church in Roxbury. The Program is flourishing (46 student tutors) and will continue.

August-October. Jack and Betsy Bishop enjoy a 10 week sabbatical—much of which is spent in London and on the continent.

September. At adult class a survey is made concerning the three aspects of Epiphany that are "most important to you." The results: 91% - a sense of community; 71% - music and liturgy; 16% - outreach and commitment. (VM 9-19-87)

September 19. In a report to the vestry Epiphany's Housing Task Force, under the leadership of John Suhrbier, spells out what it has been doing and will be doing to increase the supply of affordable housing in Winchester and the Boston metropolitan area. Projects for the future include: working through town meeting and other town forums to increase low and moderate income housing in Winchester; stimulating loans at below-market interest

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rates to the Boston Community Loan Fund; participating in conferences, workshops and educational programs in an attempt to overcome emotional barriers and effect a better understanding of the problems and the available solutions. (VM 9-19-87)

1988

February 3. At the recommendation of the 1988 vestry (VM 1-13-88) a motion is passed at the annual meeting requiring that 50% of the parish's Endowment Fund be invested in "morally responsible" investments. The latter are stated to be investments that "further any of the concerns in the Prayers of the People in the Book of Common Prayer." An example of a qualifying investment is a loan to a Boston affordable housing unit at no interest or at a below-market interest rate. The new course diverges sharply from the Endowment Fund investment policy laid down by the 1984 vestry {achievement of a "maximum prudent current yield" and "prudent capital appreciation"). Later in February the vestry loans \$10,000 of the Endowment Fund's principal, at an interest rate of 3%, to the Boston Community Loan Fund.

March. Under the leadership of Co-Chairpersons Ann Craig and Steve Poulos, the parish's Centennial gets under way, celebrating the 100 years since April 10, 1888, when the Mission of the Epiphany became an incorporated parish. Four former assistant rectors - Mike Jupin, Chuck Hoffman, Jurgen Liias and Rob Goldsmith - return to Epiphany on separate evenings in March for reminiscences and prognostications.

March 27. It is announced that assistant rector Richard C. Witt, Jr. has accepted the position of assistant to the rector at Christ Church, Poughkeepsie, New York, effective in July. He will also serve as the Episcopal Chaplain for Vassar College. Later in June, shortly before he leaves, Richard is ordained to the Diaconate by Bishop Johnson. On June 12 Richard says good-bye in a farewell service highlighted by hundreds of hand-held purple candles. Poughkeepsie gains a perceptive leader of young people whose kindness and helpfulness to all will be missed.

April 8. A full house, in a celebratory mood, greets the Rt. Rev. John E. Spong, Bishop of Newark, New Jersey as the guest speaker at the Parish's Centennial Banquet. Spong's rousing talk meets with an enthusiastic response. His subject: "The Church of the Future." It includes, among other things, more women priests and bishops, less emphasis on creeds and parochial points of view.

April 10. John W. Ellison, the parish's rector from 1953 to 1965, returns to Epiphany for a Centennial sermon overflowing with historical anecdotes, architectural observations and warm memories. One sample: Angus Dun, who was later Presiding Bishop of the Episcopal Church, while teaching at ETS frequently came to Winchester to preach during World War I years, when Epiphany's rector was in Europe with the army. Dun's view, often stated, was that Epiphany's church building was "the most beautiful middle-sized

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church in America.” Ellison adds a personal postscript: “And it is!”

May 8. Mr. Bishop steps to the Centennial rostrum and reviews four areas in which the parish has experienced marked changes during the 22 years of his ministry: (1) the church’s role in the predominant social issues of the day (e.g., ecumenism, race relations, the war in Vietnam); (2) liturgical renewal (e.g. the lengthy development of a new Prayer Book); (3) the breakthrough in the role of women in the church, the “most significant change in the last century” (featuring, for us, assistant rectors Jeanne Sproat, Rachelle Birnbaum, and Jane Gould, as well as Connie Marshall, our first woman warden); and (4) the expanded role of the laity in the leadership and administration of the church.

As they listen and remember, parishioners recognize once again how much they owe to this man who for a substantial portion of the parish’s Centennial life-span has repeatedly pushed, prodded and provoked them into facing up to the issues of the day. A strong modern church, Jack Bishop likes to say, has its collective ear to the ground; it is “a listening church.” Sometimes this requires someone who can push a few ears into position to hear. For a lot of us, he has been that someone.

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Appendix A. Rectors of The Parish of the Epiphany (1885 - 2009)

1885-1911	Rev. John W. Suter
1912-1922	Rev. Murray W. Dewart
1922-1927	Rev. Allen Evans, Jr.
1927-1931	Rev. Truman Hemingway
1931-1952	Rev. Dwight W. Hadley
1953-1965	Rev. John W. Ellison
1966-1989	Rev. John J. Bishop
1991-2003	Rev. Robert J. O'Neil
2005-2008	Rev. Robert G. Trache
2009-	Rev. Thomas James Brown

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Appendix B. Wardens of The Parish of the Epiphany (1938 - 1991)

1938	Torr W. Harmer Dunbar F. Carpenter		Maxwell McCreery
1939	Torr W. Harmer Dunbar F. Carpenter	1955	Albert S. Crockett R. Alan Page
1940	Torr W. Harmer Dunbar F. Carpenter	1956	R. Alan Page William M. Hopkins
1941	Dunbar F. Carpenter Clarence A. Perkins	1957	William M. Hopkins Stephen G. Nichols
1942	Dunbar F. Carpenter Clarence A. Perkins	1958	William M. Hopkins Stephen G. Nichols
1943	Clarence A. Perkins Gerald Y. Hills	1959	William M. Hopkins Harrison Chadwick
1944	Clarence A. Perkins Gerald Y. Hills	1960	Harrison Chadwick Robert A. Nyere
1945	Clarence A. Perkins Gerald Y. Hills	1961	Harrison Chadwick Robert A. Nyere
1946	Clarence A. Perkins Gerald Y. Hills	1962	Harrison Chadwick Robert A. Nyere
1947	Clarence A. Perkins Gerald Y. Hills	1962-63	Robert A. Nyere John K. Colony
1948	Clarence A. Perkins Gerald Y. Hills	1963-64	Robert A. Nyere John K. Colony
1949	Gerald Y. Hills Francis E. Booth	1964-65	Robert A. Nyere John K. Colony
1950	Francis E. Booth Albert S. Crockett	1965-66	John K. Colony William H. Buracker
1951	Albert S. Crockett Maxwell McCreery	1966-67	John K. Colony William H. Buracker
1952	Albert S. Crockett Maxwell McCreery	1968	John K. Colony Richard N. Carr
1953	Albert S. Crockett Maxwell McCreery	1969	Richard N. Carr Donald E. McLean
1954	Albert S. Crockett	1970	Richard N. Carr Donald E. McLean

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1971	Richard N. Carr Donald E. McLean		Joseph D. Georgis
1972	Donald E. McLean Benjamin T. Marshall, Jr.	1981	Steve J. Poulos Joseph D. Georgis
1973	Donald E. McLean Benjamin T. Marshall, Jr.	1982	Joseph D. Georgis Donald H. Swanson
1974	Donald E. McLean Benjamin T. Marshall, Jr.	1983	Joseph D. Georgis Donald H. Swanson
1975	Benjamin T. Marshall, Jr. (part of year) Richard N. Carr (part of year) Gustav G. Kaurmann	1984	Joseph D. Georgis Donald H. Swanson
1976	Gustav G. Kaufmann Steve J. Poulos (part of year) Bradford J. Johnson (part of year)	1985	Donald H. Swanson Constance K Marshall
1977	Gustav G. Kaufmann Steve J. Poulos	1986	Donald H. Swanson Constance K Marshall
1978	Gustav G. Kaufmann Steve J. Poulos	1987	Donald H. Swanson George W. Plowman
1979	Steve J. Poulos Joseph D. Georgis	1988	George W. Plowman Katharine D. Sterling
1980	Steve J. Poulos	1989	Katharine D. Sterling John H. Suhrbier
		1990	Katharine D. Sterling John H. Suhrbier
		1991	Katharine D. Sterling John H. Suhrbier

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Appendix C. Presidents of Church Service League and Women of Epiphany (1938 - 1991)

<u>Church Service League</u>			
		1955-56	Jessie (Mrs. Milton L.) Brown
1938-39	Madeline (Mrs. Henry) Sawyer	1956-57	Mary P. (Mrs. Frederick) Cameron
1939-40	Doris (Mrs. Gerald Y.) Hills	1957-58	Florence C. (Mrs. Ralph T.) Jope
1940-41	Doris (Mrs. Gerald Y.) Hills	1958-59	Louise F. (Mrs. R. Alan) Page
1941-42	Marion (Mrs. Merton) Grush	1960-61	Olga C. (Mrs. Edward M.) Wright
1942-43	Kate (Mrs. J. Warren) Shoemaker		
		<u>Women of Epiphany</u>	
1944-45	Roberta (Mrs. Harold) Blanchard	1961	Olga C. (Mrs. Edward M.) Wright
1945-46	Roberta (Mrs. Harold) Blanchard	1961-62	Olga C. (Mrs. Edward M.) Wright
1946-47	Helen (Mrs. E. Phillips) Walker	1962-63	Joan F. (Mrs. Harry L.) Benson
1947-48	Helen (Mrs. E. Phillips) Walker	1963-64	Joan F. (Mrs. Harry L.) Benson
1948-49	Teresa (Mrs. Donald) Heath	1964	Anna (Mrs. Valery) Harvard
1949-50	Teresa (Mrs. Donald) Heath	1964	Betty J. (Mrs. Warren D.) Haley
1950-51	Marjorie (Mrs. Guy) Livingstone	1965-66	Betty J. (Mrs. Warren D.) Haley
1951-52	Marjorie (Mrs. Guy) Livingstone	1966-67	Lysbeth (Mrs. William M.) Hopkins
1952-53	Marjorie (Mrs. Guy) Livingstone	1967-68	Lysbeth (Mrs. William M.) Hopkins
1953-54	Mrs. Hollis A. Dyer (Acting President)	1968-69	Barbara L. (Mrs. William W.) Towner
1954-55	Jessie (Mrs. Milton L.) Brown	1969-70	Barbara L. (Mrs. William W.) Towner

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1970-71	Mary Jane (Mrs. Robert) Grasty	1981-82	Hilda H. (Mrs. Charles E.) Zerwekh
1971-72	Jeanne F. (Mrs. Robert A.) Nyere	1982-83	Hilda H. (Mrs. Charles E.) Zerwekh
1972-73	Jeanne F. (Mrs. Robert A.) Nyere	1983-84	Jackie (Mrs. Thomas) Leonard
1973-74	Marjorie M. (Mrs. Gustav G.) Kaufmann	1984-85	Jackie (Mrs. Thomas) Leonard
1974-75	Marjorie M. (Mrs. Gustav G.) Kaufmann	1985-86	Laura A. (Mrs. Shibley D.) Malouf
1975-76	Marilyn N. (Mrs. Joseph D.) Georgis	1986-87	Laura A. (Mrs. Shibley D.) Malouf
1976-77	Marilyn N. (Mrs. Joseph D.) Georgis	1987-88	Lynne K. (Mrs. Paul) Laspina
1977-78	Hilda G. Hope	1988-89	Antoinette R. (Mrs. Thomas) Berger
1978-79	Hilda G. Hope	1989-90	Edith V. Beal
1979-80	Virginia E. (Mrs. John E.) Bird	1990-91	Edith V: Beal
1980-81	Virginia E. (Mrs. John E.) Bird		

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Laying the Cornerstone: October 20, 1904