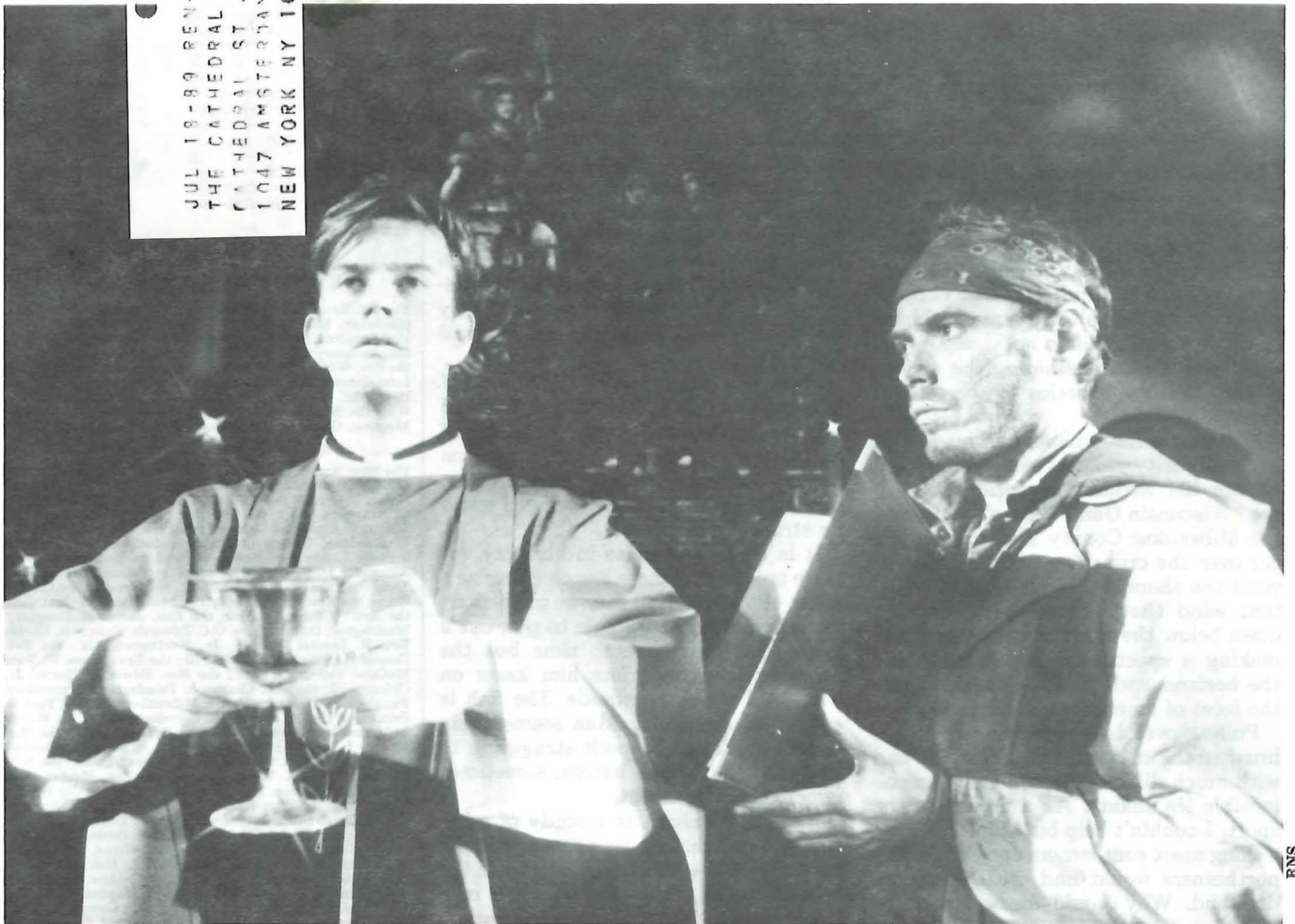


# THE LIVING CHURCH

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RNS

Dylan Baker, left, and George Gerdes play two characters in "To Whom It May Concern," a Christian musical written by Carol Hall and directed by Geraldine Fitzgerald. In the show, which opened December 16 at St. Stephen's Church in Manhattan, members of a congregation testify in songs and monologues to their spiritual concerns.



# THE LIVING CHURCH

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## Faith on the Ice

By KIRSTEN REEVES

The car struggled over the last small hump of land before driving out on the snow covered lake. It was frozen 18 inches deep with a well-traveled road leading out into miles of white expanse. Already that morning a sparse peppering of recreation vehicles and ice "shanties," or small fishing huts, was scattered over the ice, heralding the arrival of that brave subspecies of sportsmen: the ice fisherman.

My companion, a fishing enthusiast of such intensity that he once considered having his wedding reception held in the "Wisconsin Game Fishes" section of the Milwaukee County Zoo, guided the car over the crunching snow a mile beyond the shoreline. In spite of an insistent wind that plunged temperatures down below the zero mark, the sun was making a spectacular appearance over the horizon and the lake sparkled like the facet of an enormous diamond.

Pulling over to a promising spot, we brushed the snow off a square of ice and with much difficulty assembled our collapsible ice shanty. As a novice to the sport, I couldn't help but think that it's a thing most southerners and even many northerners would find difficult to understand. Why would anyone want to walk out onto a frozen lake on a bitterly cold day to fish? What possible enjoyment could one derive from feeling one's toes gradually slip into unconsciousness after seven or eight hours of bobber-watching?

At first it is the whispering stillness that impresses. As a reluctant urban apartment-dweller living for years with the wail of police cars, the hurried rumble of buses and the thumpings of surrounding neighbors, silence becomes a

Our guest columnist, Kirsten Reeves, is news editor for THE LIVING CHURCH.

background noise. On the ice it was the only noise except for the push of the wind at the shanty. Until later.

After the snow had been cleared away and fishing holes were drilled with a hand ice-auger I suddenly had the strange sensation of standing on the back of some great living thing. In the distance cars passed over the ice. It moaned and muttered to itself and the water in the drilled holes pulsed from the vibrations as though driven by some monstrous aquatic heart. As we dropped our lines into those pulse points a muffled "boom" traveled toward us as though a firecracker had exploded underwater. "Internal ice fracture," my companion said, jiggling his rod and smiling.

There is a great deal of faith involved in going out on the ice: faith in the cold weather, faith in the number of inches of hard water that can support a two-ton car and our bodies over ten feet of water, faith in the physics that give such water its strength.

It is also an exercise in humility, for there are few pretenses one can have as a guest of the ice. Man may be momentarily superior for being able to pull out a large fish from time to time but the booming lake voice lets him know on what and where he stands. The fish is only a reluctant gift. Man seems again to be reduced to a speck struggling to find food in a white, barren, sometimes ferocious environment.

But ultimately, it is a study of miracles, for contrasting this seeming insignificance is the realization of who is the true master of the ice and what our relationship is to him. "From whose womb came the ice? Who gave birth to the hoarfrost of heaven? The waters become hard like stone, and the face of the deep is frozen" (Job 38:29-30). Though the lake was wild and deep we were supported on it. We stood on a God-structure and it spoke to us.

After several hours a large lake perch announced its hungry presence by tugging on my companion's line. The fish was promptly pulled in and Jim's eye's sparkled with delight. "That's the way to go!" he shouted happily over the whistling of the December wind. "Let's show this lake who's boss!"



# LETTERS

*Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.*

## Careful Appraisal

In response to Mr. Rice's letter [TLC, Jan. 19] about my article [TLC, Dec. 15]: bluegrass music and religion are the cultural and spiritual expression of many Appalachian people. As used in my article, the term is descriptive and figurative, within carefully delineated musical and historical boundaries. The term is not restricted to the south or a particular group of musicians.

This rich, powerful music is gaining greater use within the church. In tracing its roots, the article suggests its distinct strengths and limitations. This is not a pejorative statement, but a careful appraisal drawn from listening to the music for hundreds of hours, teaching adult education courses about it, and from having grown up in western Pennsylvania in its midst. I gained, as well, from the comments of scholars, musicians, and clergy who like myself, experience this music as an important part of our heritage.

(The Rev.) FREDERICK QUINN  
Washington, D.C.

## Wasps at Prayer

This is a response to the letter by P. David Kearns, M.D. [TLC, Dec. 22] regarding my First Article [TLC, Nov. 17]. Dr. Kearns writes that I have a "tone of certainty in explaining to us some basic facts about how God operates." He asks, "How does Fr. McAdams know these things?" In my comparing chance happenings with those attributable to divine providence, what I wrote makes the most sense to me. Obviously, others may have a different opinion. None of us can know whose is nearest to God's truth.

Dr. Kearns also seems to object to my statement that "the efficacy of our prayers depends in part on how sincerely and fervently we pray." I must reiterate that prayer which is automatic, non-thinking or carried out in a distracted manner is less effective than it could and should be. I am one unfortunately whose concentration is easily diverted. For example, I can become distracted by external circumstances while trying to celebrate the Eucharist in a meaningful, respectful manner.

Thus, I did tell the congregation one

morning that "God probably gave us a C+ for our collective prayer efforts," not "their prayer efforts" as Dr. Kearns quoted me. During the consecration of the elements that Sunday the annual invasion of wasps into our old building manifested itself by one crawling up the cross in front of me while I felt another on my neck. The congregation was being similarly distracted, to put it mildly.

(The Rev.) GEORGE B. McADAMS (RET.)  
Spruce Head, Maine

• • •

Hooray for Dr. P. David Kearns for speaking out in his letter "Misapprehensions" [TLC, Dec. 22] about Fr. McAdams' article, "Coincidence or Providence?" [TLC, Nov. 17]. The sooner our people learn that prayer is not a synonym for a magic lantern the sooner they will learn to pray realistically, deepen their own spiritual lives and cease to make so many supposedly Christian statements the laughing stock of thinking and thoughtful people.

SHRADY HILL  
San Diego, Calif.

• • •

The Rev. "Terry" Fullam has said "Text out of context is pretext." I think this applies to Dr. P. David Kearns' response to Fr. George McAdams' First Article of Nov. 17 [TLC, Dec. 22]. To argue against Fr. McAdams' comments upon the efficacy of prayer out of context of the entire paragraph is a disservice. I had saved Fr. McAdams' article, intending to use it in one of my newsletters (with proper credit given to TLC) so I was able to re-read what he had to say. Within the context of the paragraph I agree with him 100 percent.

I have been privileged to be a part of several healings which have had an act of divine providence attached to them. All but one entailed the use of modern medical technology in addition to intense intercessory prayers. I am convinced that these healings were accomplished because all of us praying, including the patient, had faith that a physical healing would take place.

I have also been a part of other intercessory prayer situations where a physical healing was not granted. Without exception in these cases the patient did not believe that he or she could be healed. This is what I think Fr. McAdams means by the efficacy of our prayers. All of us offering intercessory prayers and particularly the patient must have faith that a healing is possible.

One of my seminary professors once said "God is not a rapist." While this may be a crude way of saying that God does not force anything upon us which we do not desire, it is an effective way of remembering that God will not heal us against our wishes.

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most important for all Christians, in my opinion. It would be far more effective if our faith in divine providence were greater. Given the sinfulness of humanity, a C+ grade on our collective prayer efforts is probably pretty good.

(The Rev.) DENNY P. ALLMAN  
All Saints' Church

Inverness, Miss.

**Two Good Sermons**

Thank you for the guest editorial "Old Christmas" in the December 15 issue and the First Article "Created to Complete" in the December 22 issue. Fr. Baar and Fr. Pritchardt provided me with two cracking good Christmas sermons this year.

(The Rev.) RAYMOND GAYLE  
Christ Church

Anacortes, Wash.

**Noun as Adjective**

I am curious why, in discussions of female ordination, apart from the theological questions involved, one so often comes across the phrase "women priests" emanating from the speech or writings of those to whom otherwise considerable intelligence could be ascribed — even, at times, in responsible church journals.

Two characteristics of modern English are that almost any noun may be used as an adjective, and that the English descriptive adjective is invariable — it does not change for gender or number. One does not, after all, buy Scotch in "liquors stores" (in Britain, "spirits shops," I believe); nor does one look for steaks in "meats markets," or bouquets in "flowers shops"; one does not go to "cars washes" to have the dust removed from one's auto. (I have, indeed, seen comparable notices in Santo Domingo, where I am presently stationed; but this is on the part of those whose native language is not English and who have learned it poorly.)

A lady does not go picking leaves from her garden to make "herbs teas," nor will she bake "apples pies" for a parish supper. A person with literary interests does not attend "books fairs" to see what has been published recently. Or, to use a near synonym, one does not speak of "ladies priests." Why, then, "women priests" instead of "woman priests"?

Whatever side a person may take theologically in the matter, he will not give an impression of great intellectual capacity if he does not seem able to use his own language correctly!

(The Rev.) DONALD L. IRISH

Iglesia Episcopal Dominicana  
Santo Domingo, Rep. Dominicana

**Fixed vs. Adapted**

I found John Clark's puzzlement over "my" imagery of the church [TLC, Dec. 8] itself puzzling. This imagery,

humbly invoked by yours truly, has its origin, not with me, but in the far greater sources of the New Testament, the Caroline Divines, and the venerable writers of the Tractarian movement. Far be it from me to place myself in that august company. I will ask Mr. Clark to please allow me a couple of brief clarifications.

First "What is one man's adaptation is another man's 'fixed'" may sound perfectly reasonable, but there is a difference. The word "fixed" implies the operation of an outside agent upon something that purportedly needs "fixing." The term "adaptation," on the other hand, implies the ability of the something *itself* to change, consonant with its inherent character.

Thus the holy, catholic church may grow and adapt itself, without endangering its apostolic essence, rather than to be the passive receiver of whatever "fixing" some may deem, in their great wisdom, necessary.

Second, as for my level of trust in the Holy Spirit, let it be on record that this most fallible of Christians can honestly say that my trust in the Third Person of the Holy Trinity far surpasses my trust in sociological trendiness proffered as divine inspiration.

I wish to thank Mr. Clark, however, for at least taking my positions and concern seriously.

T. CHARLES RHODES

Providence, R.I.

**Old Rites**

With all due respect, I believe that the letter in the December 15 issue about the Latin Mass contains a misconception.

John Paul II said the 16th century Latin Mass could be used in some instances — yes. But — he also said it had to be used in its purest form. Without making a lengthy list of all the necessary stipulations, that really means that it would be almost impossible to do. I'll give one example: the Latin Masses would not allow lay ministers of the sacrament.

The use of the 1928 Liturgy for Holy Communion would be very hard for us to do, also. Again, there are stipulations set down in our rubrics that make the option hard to use. For instance, free standing altars and reserved sacrament are both in breach of 1928 rubrics (we changed the Prayer Book to allow them).

The most difficult aspect for Roman Catholic priests or Episcopal priests, however, is that they are not taught how to celebrate the old Latin Mass — and we are not taught how to celebrate the 1928 Liturgy for Holy Communion. In fact I, for one, would not know how to use the 1928 Prayer Book.

(The Rev.) MICHAEL J. SHANK

Holy Trinity Church  
Collingswood, N.J.



# THE LIVING CHURCH

January 26, 1986  
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## Lexington Bishops Die

Two retired bishops of the Diocese of Lexington died within a week of each other in December: the Rt. Rev. Addison Hosea, 71, on December 14 at the University of Kentucky Medical Center after suffering from emphysema; and the Rt. Rev. William R. Moody, 85, at his home in Richmond, Va.

Bishop Hosea, whose ministry in the diocese spanned 31 years, retired last September and had planned to move to Wilmington, N.C. this year. He had succeeded Bishop Moody, who retired in 1971.

Bishop Hosea was born in Pikeville, N.C., on September 11, 1914. He attended the University of North Carolina at Chapel Hill and received a B.A. degree from Atlantic Christian College, Wilson, N.C. He taught in and served as principal of public schools before serving for more than five years in the U.S. Army. He was married in 1944 to Jane Eubank Marston and was the father of three children.

Bishop Hosea received a B.D. degree at Sewanee and completed graduate studies at the Union Theological Seminary and Duke University.

Ordained to the priesthood in 1949, he served as rector of St. Paul's Church, Clinton, N.C., and St. John's Church, Versailles, Ky. In Lexington, he was involved in numerous organizations and was made a canon in the Cathedral Church of the diocese in 1964.

Bishop Hosea served as professor at the Episcopal Theological Seminary in Kentucky and received a Doctor of Divinity degree from the seminary in 1968 and from Sewanee in 1970. He was elected bishop on February 10, 1970, succeeding Bishop Moody.

### Bishop Moody

Born on January 12, 1900, in Columbus, Miss., Bishop Moody graduated from Hampden-Sydney College, Va., in 1924 and from the Virginia Theological Seminary two years later. He was ordained to the priesthood in 1927 and served as rector of St. Andrew's Church in Lawrenceville, Va., St. Mark's Church in Washington, D.C., and Christ Church in Baltimore before being consecrated as Bishop of Lexington on October 24, 1945.

He served for 25 years as bishop and was very active in his episcopate. In 1951 he was instrumental in reactivating the Episcopal Theological Seminary



Bishop Hosea (left) and Bishop Moody in an earlier decade.

in Kentucky at Lexington where he served as rector for ten years after his retirement. In addition, Bishop Moody partially designed and built the Cathedral Church of St. George the Martyr, an unusual wooden structure, which is used as a conference center by the diocese. He was responsible for reestablishing *The Church Advocate*, the Lexington diocesan newspaper.

Bishop Moody wrote several books and was known for his skill as a painter.

He was married in 1928 to the former Cordie Lee Moncure who died in 1978. They are survived by their two daughters and four grandchildren.

Funeral services for Bishop Hosea and Bishop Moody were held December 17 and 23 at Lexington's Christ Church.

FRANCES SWINFORD

## New Rector for St. Athanasius

Acting in accordance with diocesan Canon 5, which permits the bishop to appoint a rector whom the vestry must elect in a parish where there has been a vacancy for six months, the Rt. Rev. Robert Rusack, Bishop of Los Angeles, has appointed the Rev. Jon Bruno as rector of St. Athanasius Church in Los Angeles. Fr. Bruno's acceptance of election is pending at this time.

Both the bishop and Fr. Bruno see his election as part of an effort to reconcile the two sides in the ongoing parish conflict [TLC, Nov. 3] which involves di-

vided support of the Rev. Ian Mitchell. Fr. Mitchell joined the parish in 1983 though he had been placed on the Secretary of the House of Bishops' list of clergy by the Bishop of Utah for failing to file canonical reports after embarking on a musical career in New York. Bishop Rusack became concerned when it was learned that Fr. Mitchell had divorced and remarried in the diocese without notifying the bishop or receiving permission.

On September 8, 1985, some members of the congregation asked Fr. Mitchell to leave. Another group of people supported Fr. Mitchell and defied the bishop, who appointed the Ven. Terence E. Lynberg to lead the congregation. This resulted in hostility between the two groups and eventually a suit was filed by the vestry against Fr. Mitchell on September 20 requesting that he be relieved of any duties to St. Athanasius.

Fr. Bruno was first suggested to lead the parish by James Griffin, who is the attorney for Fr. Mitchell and those members of the parish who support him.

Members of both factions in the church dispute are pleased that Fr. Bruno has already made a concerted effort to establish working relationships.

The struggles at the parish are not yet over, however. Superior Court Judge John L. Cole had appointed retired Judge Hugh Shepard to oversee efforts at settlement of the dispute. At a hearing on November 20, Judge Cole ordered

the parish to hold a new vestry election, with all ten seats at stake instead of the four disputed ones.

The election took place on December 8, following the service conducted by Fr. Bruno. All those vestry members who had been contested by Fr. Ian Mitchell's group were retained. Both sides challenged a number of the other's electors; however, Judge Shepard, as referee, accepted all challenges for later review, ultimately recommending to the court that all challenges be overruled.

On December 26 Judge Cole took under advisement Judge Shepard's recommendations but declined to rule because an official motion had not been filed in the matter. He postponed ruling until January 22.

Meanwhile in early December Bishop Rusack had placed under ecclesiastical censure the four parish members who had filed suit against four vestry members elected at a special meeting to fill vestry vacancies early last fall. This was done under the bylaws of St. Athanasius parish corporation which specify that such ecclesiastical censure pronounced against any member of the corporation "according to the discipline of the Protestant Episcopal Church in the United States of America, shall ipso facto terminate the membership of such person in this corporation" and refer specifically to the Prayer Book disciplinary rubrics and the national canons of the church.

Because of Judge Cole's delay in ruling, Archdeacon Lynberg continues to represent the bishop as priest-in-charge of the parish until a new vestry is in place, with Fr. Bruno as associate priest-in-charge holding Sunday services, and acting as pastor.

RUTH NICASTRO

## Farewell Eucharist Celebrated

On November 30, the 17th anniversary of his consecration, the Rt. Rev. David Keller Leighton, 11th Bishop of Maryland, celebrated a farewell Eucharist at Emmanuel Church in Baltimore. Sharing in the service with Bishop Leighton were the Rt. Rev. A. Theodore Eastman, Bishop Coadjutor of Maryland; the Rt. Rev. Frederick B. Wolf, Bishop of Maine; and the Rt. Rev. John E. Hines, retired Presiding Bishop. Included in the procession were the deacons and priests ordained by Bishop Leighton, and David Keller Leighton, Jr., who acted as crucifer for his father.

In his sermon, Bishop Hines commented that the retiring bishop will be remembered for speaking all the word rather than just the news people wished to hear.

The celebration service ended with the participants' recession to Beethoven's "Hymn to Joy." Immediately following the service, participants were transported to the Meyerhoff Symphony Hall in Baltimore where a reception was held

for the Leightons. The bishop retired officially on December 31.

SHARON RABB

## Gift Fair

Grace Church in Sheboygan, Wis., had a unique approach to the usual pre-Christmas fairs many parishes participate in. Its "gift fair" lured parishioners into offering their talents as a means of giving to fellow church members and the community.

It all started last spring with a homily delivered by the Rev. Duane R.S. Mills, rector of the bilingual, multi-cultural parish in the Diocese of Fond du Lac. The parish is well-known for its work with the Indo-Chinese. On the Feast of Pentecost, Fr. Mills challenged parishioners to share their special talents with their brothers and sisters in the parish community.

The challenge was promptly accepted. A committee was formed to address the issue of parishioners' talents. The special gifts were to exclude actual monetary donations but comprise any and all

of the specific talents offered by members of the congregation.

On the third Sunday of Advent more than a dozen small booths were erected in the parish center to entice parishioners to offer their time and talents in such projects as the baking of altar bread; a parish care/community aware program; a group volunteering their services to beautify the church nave; a group offering to adopt Hmong, Cambodian or Hispanic families, and others.

Recruits were signed up for the parish choir, to serve on the existing committees of human concerns, education and renewal, etc. Others were encouraged to present any of a variety of other gifts beyond those specifically mentioned in a brochure which had been prepared by the gifts committee.

After months of planning, the committee inspired the vast majority of the 522 parishioners to respond to its call to recommitment and renewal.

"We intend to keep having it every year," said Fr. Mills. "It has inspired wonderful cooperation and input."

## BRIEFLY...

Hymnal 1982 has been doing a brisk business in both its singers' and accompaniment editions, according to Frank Hemlin, vice president and manager of the Church Hymnal Corporation. So far over 4,000 parishes which signed up under the diocesan purchase plan have received their singers' editions, and an additional 1,000 parishes under the parish purchase plan will receive their copies in 1986, said Mr. Hemlin. Of the one million copies of the singers' edition which have been printed, over 850,000 have been sold in advance. The first volume of the two-volume accompaniment edition has sold 11,000 copies.

The 1985 Templeton UK Project Awards were recently given to the Rev. John Stott, founder of the Institute for Contemporary Christianity, and to the Richmond Fellowship for mental welfare and rehabilitation in England. The awards, which consist of grants for £3,000 in cash, are given every six months to an institution or person "inspired by religious and spiritual motives to make a distinct contribution to the well-being of the United Kingdom." Dr. Stott is a widely known preacher and Evangelical spokesman in the Church of England and is rector emeritus of All Souls' Church, Langham Place, London.

The recent institution of a priest described as "truly filled with fire" as new

rector of St. Matthew's Church in Delray Beach, Fla., was uncommonly fitting. Not only did the ceremony for the Rev. Solomon S. Campbell fall on an Ember Day, but real embers spilled from the incense pot and threatened for a few moments to disrupt the occasion. The Rt. Rev. Calvin Schofield, Bishop of Southeast Florida, and several attending clergy added some hasty foot-shuffling to the liturgy and doused the embers with water from a ceremonial bowl without interrupting the service. Fr. Campbell went to St. Matthew's from Christ the King Church in Nassau in the Bahamas.

A measure to permit women priests from overseas branches of the Anglican Communion to officiate as priests when visiting England has been initially approved by a substantial majority of Church of England dioceses. The Women Ordained Abroad Measure has been approved by 35 diocesan synods — 81 percent of the total — and has been rejected by eight. The legislation will return to the General Synod in February for a possible final approval in July. A two-thirds majority in all three houses will be needed for the measure to take effect.

Coming February 9th  
Lent Book Number



# Christian Response to Terrorism

*"It is very appropriate to pray for the courage to face terrorism and the strength to do something about it. But the question of exactly what to do is complex."*

By MICHAEL T. McEWEN

**I**t seems that almost before the shock of one terrorist incident fades, another has burst forth to spread new headlines across the media. These bombings, murders, and kidnappings are obviously repugnant to all Christians, but the need for religious response may not be as obvious.

In fact, religion may offer the only ultimate response to terrorism. It has been pretty well demonstrated that all the security measures by the world's governments cannot provide complete protection from fanatic terrorists. Uncertainty will exist in varying degrees depending on location and the political climate. Any rational person will feel a measure of fear from that uncertainty. What better defense against that one fear than a positive faith which gives strength in the face of the threat of violence? It is very appropriate to pray for the courage to face terrorism and the strength to do something about it. But the question of exactly what to do is complex.

## **What are terrorists trying to accomplish?**

Social scientists and politicians have been trying for over a decade to develop a truly satisfactory definition of terrorism. For many reasons, both semantic

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*Michael T. McEwen is a U.S. Army officer on active duty in Washington, D.C., and is an active member of St. Christopher's Church, Springfield, Va.*

and political, disagreement still exists on many points. However, virtually all agree on one critical factor: terrorism is an attempt to use violence (or the threat of violence) which is directed at non-military targets in order to force a change in political policy or behavior. This terrorism may be conducted by governments (such as Nazi terrorism) as well as by the far more prevalent revolutionary and insurgent groups. In either case, the essential evil of terrorism is that it selects innocent people as the targets for its attacks. Even when military personnel are the targets, they are innocent victims if they are involved in peacekeeping or diplomatic roles rather than combat. Terrorism terrorizes precisely because it is directed at non-combatants. Even though Christians condemn war, most recognize the unfortunate necessity of it in certain circumstances. But the war that terrorists wage against innocent victims can never be acceptable.

Many terrorist groups are very shrewd in their attempts to justify their actions by appealing to "revolutionary justice" or some other noble sounding rhetoric. But it should never be forgotten that the method of terrorism is to attack the innocent in an attempt to change public or political policy.

Salvadorian insurgents murdered U.S. Marine embassy guards in an attempt to force the U.S. to reevaluate its commitment in El Salvador and Central Amer-

ica. The South African government shoots and imprisons black activists and leaders to try to repress that nation's freedom movement. Muslim fanatics kill and kidnap American professors and businessmen in Lebanon in hopes of frightening the U.S. out of the Middle East. Irish radicals blow up British shops and mutilate their own suspected traitors to try to establish a rule of terror in Northern Ireland. In all these cases, innocent victims, not hostile soldiers, are the targets.

Regardless of the propaganda to the contrary, terrorism cannot be excused by appeals to "revolutionary justice" or "social order."

Deciding exactly when to apply the label "terrorist" is problematic, however. Terrorism experts often say "one man's terrorist is another man's liberator." This is not merely a catchphrase. It describes a very real problem because point-of-view is a highly germane issue and is one that is difficult to address.

Is the U.S. guilty of supporting terrorism if the Contras we support in Nicaragua sometimes attack civilians? Perhaps even more difficult for Americans to decide: are we guilty of supporting terrorism when the Israelis attack Palestinian Arab targets and kill civilians in the process? Another very sticky case: are we encouraging terrorism when we support black liberation in South Africa? True, much of the activity there is

*Continued on page 13*

# EDITORIALS

## The Paid and the Unpaid

This is the season of parish meetings, and we hope many are giving a long, hard look at the stipends they pay their clergy. In a recent study-paper issued by his office, the Rev. James L. Lowery of Enablement, Inc. in Boston has called attention to the fact that in recent years clergy remuneration has not risen to the same extent as other positions with similar professional and educational requirements.

Most clergy are not greedy, and certainly they were not ordained with the hope of becoming rich. Many have voluntarily undertaken difficult, discouraging, and lonely assignments. All the more cause, then, to pay them at a reasonable scale. Married clergy have family obligations and unmarried ones often have an aged parent or other family members to be supported. For those with no family at all, provisions for old age and possible illness are especially important.

Fr. Lowery also correctly points out that a reasonable salary and other adequate benefits may be more than some small congregations can muster. If so, this fact should be honestly faced. Today, this does not mean the little church must be closed. It may mean, however, having a vicar on a one-half or one-quarter time basis. It may mean having lay leadership assume many responsibilities while a non-stipendiary priest administers the sacraments.

It may also mean that many dioceses must begin to face the need for selecting local leaders to be ordained as deacons and priests, trained according to the canons of the church, who can minister in the areas where they live without pay. Careful planning, wise selection, and good training do not happen overnight, and it does not help for so many dioceses to procrastinate in getting started.

Small churches are here to stay; so too is a certain amount of inflation. Adequate plans for an appropriate ordained ministry have to be made, and financial considerations should be appropriate and just.

## Our Correspondents

We are pleased to dedicate this issue of THE LIVING CHURCH to the diocesan correspondents. Among the many people who make this magazine what it is, these correspondents have a very special part. They provide the editorial office with direct contacts in almost every diocese and they are constant channels for important information. It is with sincerity that we express appreciation to them at this time.

We are glad in this issue to print the current list of correspondents. We are sure many readers would like to know who covers their dioceses. It will be noted that in some cases, there are two individuals, one of whom reports news and the other of whom reports personnel information for the popular People and Places column. People in the diocese may submit information to the appropriate correspondent to pass on to us here in Milwaukee. (All correspondents and readers are

referred to the important box notice on p. 11.)

We are gratified that at this time almost every diocese in the United States is covered, and we hope that a qualified person can be found to undertake this responsibility in the few still without correspondents. People do move and change positions. To those who have served as correspondents in the past, as well as to the present ones, we express our thanks.

## Pictures, Too

THE LIVING CHURCH is fortunate in that a large number of people wish to write for its pages. Yet this magazine contains pictures as well as words. We are glad to receive both photos and artwork for consideration for possible publication.

Photos of unusual church-related events are interesting, but we also from time to time can use pictures of "the trivial round, the common task" — children in Sunday school, choir members singing, an altar guild member preparing vessels, an usher leading persons to a pew, and so forth. These are ordinary scenes in church life, but a good photo can make them memorable. Scenery shots are also helpful.

We ask photographers and illustrators always to include accurate information as to persons and places depicted. When a direct photo of a particular individual is involved, the willingness to have the picture reproduced should be obtained. Each photo should be a glossy black-and-white, but occasionally we can successfully use a color photo if it has strong contrasts.

For artwork, we prefer black and white, without half-tones. Line drawings, silhouettes, and scratch board are suggested. Seasonal designs and symbols are useful. So too are illustrations of Bible passages read on different Sundays in the course of the year.

The name and address of the photographer or artist should always be included. We are glad to give credit. It should be understood that we cannot use everything submitted to us. Items which we do not anticipate using will be returned. We also regret that we cannot remunerate free-lance submissions.

## The Wisdom of Elders

Positions of lay leadership are often occupied by retired or semi-retired men and women. They have the time, the background, and the wide experience which, in many cases, are important assets in fulfilling church responsibilities. Paradoxically, this is rarely the case with the clergy, except for bishops. In most dioceses, it is seldom if ever that a retired priest or deacon is elected to a board, committee, or commission. The same is true at the national level.

We applaud the past General Convention for choosing the Very Rev. David B. Collins, Dean Emeritus of St. Philip's Cathedral in Atlanta, to be President of the House of Deputies. He will be over 65 when he actually presides at the next meeting of that house. There are many other clergy of similar age whose talents could be more widely utilized, including some who may have been serving for many years in less conspicuous positions. Their continuing capabilities deserve recognition.



# The Living Church Correspondents



*The names, titles, and addresses of this list are correct, to the best of our knowledge. We will be grateful if any errors are reported to us, and also any future changes.*

| <b>DIOCESE</b>       | <b>NEWS</b>   | <b>PEOPLE &amp; PLACES</b>  |
|----------------------|---|---|
| Alabama              | (The Rev.) R. Emmet Gribbin, 27 Four Winds, Northport, Ala. 35476                                     | Same  |
| Alaska               | (The Rev.) Norman Elliot, P.O. Box 100686, Anchorage, Alaska 99510-0686                               | Same  |
| Albany               | David Kalvelage, Diocese of Albany, 62 S. Swan St., Albany, N.Y. 12210                                | Same  |
| Arizona              | (The Rev.) Steven Ford, St. Barnabas on the Desert, 6715 N. Mockingbird Ln., Scottsdale, Ariz. 85253  | Judy Edmond, Diocese of Arizona, P.O. Box 13647, Phoenix, Ariz. 85002   |
| Arkansas             | Cary Swanson, 3609 Meadow Dr., Pine Bluff, Ark. 71603   | Diocese of Arkansas, 300 W. 17, Little Rock, Ark.                       |
| Atlanta              | No one appointed  | Same  |
| Bethlehem            | Vincent E. Lewellis, Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, Pa. 18015.                   | Same  |
| California           | Henry Richards, Diocese of California, 1055 Taylor St., San Francisco, Calif. 94108                   | Same  |
| Central Florida      | Burr Anderson, Diocese of Central Florida, P.O. Box 790, Winter Park, Fla. 32790-0790                 | Same  |
| Central Gulf Coast   | Vincent Currie, Jr., Diocese of the Central Gulf Coast, P.O. Box 8547, Mobile, Ala. 36689             | Same  |
| Central New York     | (The Ven.) Charles Grover, III, Diocese of Central New York, 310 Montgomery St., Syracuse, N.Y. 13202 | Same  |
| Central Pennsylvania | Kenneth H. Quigley, Diocese of Central Pennsylvania, 221 N. Front St., Harrisburg, Pa., 17108-1325    | Same  |
| Chicago              | (The Ven.) Erwin Soukup, Diocese of Chicago, 65 E. Huron St., Chicago, Ill. 60611                     | Esther Warner, Diocese of Chicago, 65 E. Huron St., Chicago, Ill. 60611 |
| Colorado             | Barbara Benedict, Diocese of Colorado, Box 18-M, Capitol Hill Station, Denver, Colo. 80218            | Same  |
| Connecticut          | (The Rev.) Robert Carroon, Diocese of Connecticut, 1335 Asylum Ave., Hartford, Conn. 06105-2295       | Same  |
| Dallas               | Margaret Jacoby, Diocese of Dallas, 1630 N. Garrett, Dallas, Texas 75206                              | Same  |
| Delaware             | (The Rev.) Myles Edwards, Immanuel Church on the Green, P.O. Box 47, New Castle, Del. 19720           | Same  |
| East Carolina        | Katerina K. Whitley, P.O. Box 1063, Williamston, N.C. 27892   | Same  |
| East Tennessee       | (The Rev.) Joseph Alford, P.O. Box 3552, Knoxville, Tenn. 37917                                       | Same  |
| Eastern Oregon       | No one appointed  | Same  |
| Easton               | Emily Russell, Rt. 1, Box 141, Queenstown, Md. 21658  | Same  |
| Eau Claire           | Donna Vierbicher, Diocese of Eau Claire, 510 S. Farwell St., Eau Claire, Wis. 54701                   | Same  |
| El Camino Real       | (The Ven.) Ward McCabe, 935 Eden Ave., San Jose, Calif. 95117   | Same  |
| Florida              | Virginia B. Barker, 12581 Mandarin Rd., Jacksonville, Fla. 32223                                      | Same  |
| Fond du Lac          | (The Very Rev.) John E. Gulick, P.O. Box 347, Fond du Lac, Wis. 54935                                 | Same  |
| Fort Worth           | (The Rev.) B.W. Coggin, P.O. Box 634, Cleburne, Texas 76031   | Same  |
| Georgia              | (The Rev.) William B. Daniels, P.O. Box 2205, Savannah, Ga. 31402                                     | Same  |

# A Correspondent to Honor

At this time we wish to honor a correspondent who has served THE LIVING CHURCH for many years and who has not only written numerous excellent news stories from her own diocese (Washington) but has also offered many other accounts and interviews reflecting her travels and numerous contacts. She is Dorothy Mills Parker.

A native of Jacksonville, Fla., she describes herself as one who "grew up there in the choir stalls of St. John's Church," now the cathedral, where she was christened, confirmed and married, and where her family has been part of its life for 150 years. It was also a musical family in which "everyone played and sang."

Most of her life has been lived in Washington, D.C. As a charter member of the Cathedral Choral Society, she has not only sung regularly, but also served as a trustee of the society, its press officer, designer of its logo and author of its 40th anniversary history.

Entering journalism, Mrs. Parker

wrote for the *Washington Post* and the now defunct *Washington Star*; for *Cathedral Age* and other publications. Since 1962 she has been writing for THE LIVING CHURCH. For a dozen years she was academic secretary to the dean of Wesley Theological Seminary, where her office was known as "the Anglican Underground Upstairs." She is communicant of St. Paul's, K Street, "where the music transcends even my ultra-critical tastes." Outside of church, she has also been active in the Junior League, the English Speaking Union, and other organizations.

As her interviews of British ecclesiastics indicate [TLC, Sept. 8 and 15; Nov. 3, 1985], she is a regular visitor to England. She relates that at the investiture of Prince Charles, she fell down the steps of Caernarvon Castle in full view of the TV cameras and was flashed around the world as she was carried off on a stretcher while the band played *Pomp and Circumstance*.

Mrs. Parker feels her years in reli-



Dorothy Mills Parker

gious journalism have been "a rich and deeply rewarding association, a great inspiration with mind stretching experiences, and contact with many of the church's great, including some of the most controversial figures and colorful eccentrics."

May she long continue her work in this field!

## DIOCESE

## NEWS

## PEOPLE & PLACES

|              |  |   |
|--------------|--|---|
| Hawaii       | (The Rev.) John Paul Engelcke, Diocese of Hawaii, Queen Emma Square, Honolulu, Hawaii 96813        | Same  |
| Idaho        | (The Rev.) Peter Michaelson, 1021 W. Eighth St., Meridian, Idaho 83642                             | Same  |
| Indianapolis | (The Rev.) Edward M. Berckman, Diocese of Indianapolis, 1100 W. 42nd St., Indianapolis, Ind. 46208 | Same  |
| Iowa         | (The Rev.) Thomas W. Gwinn, 709 W. Bremer Ave., Waverly, Iowa 50677                                | Same  |
| Kansas       | Sandra Wiechert, 813 Highland Dr., Lawrence, Kan. 66044  | Faye Bowman, Diocese of Kansas, 835 W. Polk St., Topeka, Kan. 66612 |
| Kentucky     | (The Rev.) Warren Tanghe, 901 Baxter Ave., Louisville, Ky. 40204                                   | Same  |
| Lexington    | Frances Swinford, 308 Clinton Rd., Lexington, Ky. 40502  | Same  |
| Long Island  | (The Rev.) James C. Wattle, Diocese of Long Island, 36 Cathedral Ave., Garden City, N.Y. 11530     | Same  |
| Los Angeles  | Ruth Nicastro, Diocese of Los Angeles, P.O. Box 2164, Los Angeles, Calif. 90051                    | Same  |
| Louisiana    | (The Rev.) William C. Morris, Jr., 112 Hazel Dr., New Orleans, La. 80123                           | Same  |
| Maine        | Sarah Campbell, Diocese of Maine, 143 State St., Portland, Maine 04101                             | Same  |
| Maryland     | Sharon Rabb, Diocese of Maryland, 105 W. Monument, Baltimore, Md. 21201                            | Same  |



## DIOCESE

## NEWS

## PEOPLE &amp; PLACES

|                     |   |  |
|---------------------|---|--|
| Massachusetts       | Barbara Braver, Diocese of Massachusetts, 1 Joy St., Boston, Mass. 02108  | Same   |
| Michigan            | Belle Hargreaves, 32453 Shady Ridge, Farmington Hills, Mich. 48018  | Same   |
| Milwaukee           | (The Rev. Canon) A.T. Smith, Diocese of Milwaukee, 804 E. Juneau, Milwaukee, Wis. 53202                         | Same   |
| Minnesota           | Viola McConnell, 2700 W. 44th St., Apt. 312, Minneapolis, Minn. 55410   | Same   |
| Mississippi         | Anne S. McKeown, Diocese of Mississippi, P.O. Box 1636, Jackson, Miss. 39215-1636                               | Same   |
| Missouri            | (The Ven.) Charles F. Rehkopf, Diocese of Missouri, 1210 Locust St., St. Louis, Mo. 63103                       | Same   |
| Montana             | Joanne Maynard, Diocese of Montana, 515 N. Park Ave., Helena, Mont. 59601                                       | Same   |
| Navajoland          | Joan E. Liebler, 16 Orchard Way, Moab, Utah 84532   | Same   |
| Nebraska            | (The Rev.) William J. Barnds, St. Timothy's Church, P.O. Box 428, Gering, Neb. 69341                            | Same   |
| Nevada              | Dick Snyder, P.O. Box 1807, Elko, Nev. 89801  | Same   |
| New Hampshire       | Helen Ferguson, P.O. Box 108, Milford, N.H. 03055   | Same   |
| New Jersey          | (The Rev.) Sarah Motley, Diocese of New Jersey, 808 W. State St., Trenton, N.J. 08618                           | Same   |
| New York            | (The Rev.) James Lindsley, R.F.D. Box 243, Germantown, N.Y. 12526   | Same   |
| Newark              | (The Ven.) James W.H. Sell, Diocese of Newark, 24 Rector St., Newark, N.J. 07102                                | Same   |
| North Carolina      | John B. Justice, Diocese of North Carolina, P.O. Box 17025, Raleigh, N.C. 27619                                 | Same   |
| North Dakota        | No one appointed  | Same   |
| Northern California | No one appointed  | Same   |
| Northern Indiana    | (The Rev. Canon) Bradley McCormick, Diocese of Northern Indiana, 117 N. Lafayette Blvd., South Bend, Ind. 46601 | Same   |
| Northern Michigan   | No one appointed  | Same   |
| Northwest Texas     | (The Rev.) James Considine, Rt. 1, 1003 Quail Creek Dr., Coleman, Texas 76834                                   | Same   |
| Ohio                | Dana Speer, Diocese of Ohio, 2230 Euclid Ave., Cleveland, Ohio 44115-2499                                       | Same   |
| Oklahoma            | Charles Woltz, Diocese of Oklahoma, 1117 N. Shartel, Suite 500, Oklahoma City, Okla. 73101                      | Same   |
| Olympia             | Christine Dubois, Diocese of Olympia, P.O. Box 12126, Seattle, Wash. 98102                                      | Ruth Adams, Diocese of Olympia, P.O. Box 12126, Seattle, Wash. 98102 |
| Oregon              | Kristen Ingram 1831 Menlo Loop, Springfield, Ore. 97477   | Same   |

## Deacons or Deacons?

The term deacon signifies different meanings to different people. Some dioceses use "deacon" to mean permanent, perpetual, vocational, non-stipendiary, or self-supporting and use "transitional deacon" to mean those going on to the priesthood.

On the other hand, some dioceses use "deacon" to mean those going on to the priesthood and use "vocational

deacon" to mean permanent, perpetual, non-stipendiary, or self-supporting.

Until there is more agreement at large, TLC will continue to list those going on to the priesthood under **Deacons** and those who are vocational under **Permanent Deacons**. We realize that this is not ideal, but do so for the sake of clarity.

We urge those submitting information to **People and Places** to circle the word deacon on our forms and to write permanent if the ordinand intends to remain a deacon. All clergy changes, appointments and ordinations, reach the pages of the magazine more quickly if submitted on our official forms available from the **People and Places** Editor.

**DIOCESE****NEWS****PEOPLE & PLACES**

|                        |   |   |
|------------------------|---|---|
| Pennsylvania           | <b>Ruth Hopkins</b> , Diocese of Pennsylvania, 1700 Market St., Suite 2616, Philadelphia, Pa. 19103           | Same  |
| Pittsburgh             | <b>Gloria Uhler</b> , Diocese of Pittsburgh, 325 Oliver Ave., Pittsburgh, Pa. 15222                           | Same  |
| Quincy                 | (The Rev. Canon) <b>Edward Tourangeau</b> , Diocese of Quincy, 3601 N. North, Peoria, Ill. 61604              | Same  |
| Rhode Island           | No one appointed  | Same  |
| Rio Grande             | <b>Ellen Thompson</b> , P.O. Box 6068, Sante Fe, N.M. 87502   | Same  |
| Rochester              | <b>Richard Henshaw, Jr.</b> , Diocese of Rochester, 935 East Ave., Rochester, N.Y. 14607                      | Same  |
| San Diego              | <b>Ann Gary</b> , 2303 Garfield Rd., San Diego, Calif. 92110  | Same  |
| San Joaquin            | (The Rev.) <b>D.A. Seeks</b> , 3832 Plymouth Rd., Stockton, Calif. 95204                                      | Same  |
| South Carolina         | <b>John Goodbody</b> , 3212 Seabrook Island Rd., John's Island, S.C. 29455                                    | <b>Vangie Summers</b> , Diocese of South Carolina, P.O. Drawer 2127, Charleston, S.C. 29403 |
| South Dakota           | <b>Raymond Loftesness</b> , 1817 S. Sherman Ave., Sioux Falls, S.D. 57105                                     | Same  |
| Southeast Florida      | <b>Andy Taylor</b> , Diocese of Southeast Florida, 525 N.E. 15th St., Miami, Fla. 33132                       | Same  |
| Southern Ohio          | <b>David E. Sumner</b> , Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, Ohio 45202                   | Same  |
| Southern Virginia      | (The Rev.) <b>James McDowell</b> , Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, Va. 23505      | Same  |
| Southwest Florida      | <b>Joyce C. Smith</b> , 8550 126th Ave. N., Largo, Fla. 33543   | Same  |
| Southwestern Virginia  | <b>Mary Lee Simpson</b> , Diocese of Southwestern Virginia, P.O. Box 2279, Roanoke, Va. 24009                 | Same  |
| Spokane                | (The Ven.) <b>Fred Jessett</b> , Diocese of Spokane, 245 E. 13th Ave., Spokane, Wash. 99202                   | Same  |
| Springfield            | <b>Betsy Rogers</b> , 500 S. Missouri Ave., Belleville, Ill. 62221  | Same  |
| Tennessee              | <b>Penelope Minick</b> , 622 Fatherland, Nashville, Tenn. 37206   | Same  |
| Texas                  | <b>Lucille Germany</b> , Diocese of Texas, 520 San Jacinto, Houston, Texas 77002                              | Same  |
| Upper South Carolina   | <b>Agnes Lee Clawson</b> , 2900 Delana Dr., Columbia, S.C. 29204  | Same  |
| Utah                   | No one appointed  | <b>Kathryn Miller</b> , Diocese of Utah, 231 E. First South, Salt Lake City, Utah 84111     |
| Vermont                | (The Rev. Canon) <b>H. Van Dine</b> , Diocese of Vermont, Rock Point, Burlington, Vt. 05401                   | Same  |
| Virginia               | Diocese of Virginia, 110 W. Franklin, Richmond, Va. 23220   | <b>Karen L. Glover</b> , Diocese of Virginia, 110 W. Franklin, Richmond, Va. 23220          |
| Washington             | <b>Dorothy Mills Parker</b> , 3040 Idaho Ave., N.W. #313, Washington, D.C. 20016                              | Same  |
| West Missouri          | No one appointed  | Same  |
| West Tennessee         | <b>Belinda Snyder</b> , Diocese of West Tennessee, 692 Poplar Ave., Memphis Tenn. 38105                       | Same  |
| West Texas             | <b>William Noble</b> , Diocese of West Texas, P.O. Box 6885, San Antonio, Texas 78209                         | Same  |
| West Virginia          | (The Rev.) <b>Robert A. Goodrich, Jr.</b> , St. Paul's Church, 206 E. 2nd St., Weston, W. Va. 26452           | Same  |
| Western Kansas         | No one appointed  | <b>Maxine Koehn</b> , Diocese of Western Kansas, 1508 E. Iron, Salina, Kan. 67402-2507.     |
| Western Louisiana      | (The Rev. Canon) <b>Craig Morgan</b> , 2312 Donahue Ferry Rd., Pineville, La. 71360                           | Same  |
| Western Massachusetts  | <b>Mary Lou Lavallo</b> , Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103         | Same  |
| Western Michigan       | (The Rev.) <b>Joseph C. Nieman</b> , 609 E. Michigan Ave., Paw Paw, Mich. 49079                               | Same  |
| Western New York       | <b>Mitchell Alegre</b> , Diocese of Western New York, 1114 Delaware Ave., Buffalo, N.Y. 14209                 | Same  |
| Western North Carolina | (The Rev.) <b>Neil Zabriske</b> , Diocese of Western North Carolina, P.O. Box 368, Black Mountain, N.C. 28711 | Diocese of Western North Carolina, P.O. Box 368, Black Mountain, N.C. 28711                 |
| Wyoming                | <b>Dorothy Johnson</b> , P.O. Box 874, New Castle, Wyo. 82701   | Same  |



# TERRORISM

Continued from page 7

intended to be non-violent, but there are known black extremists who use terrorism against whites, and against blacks accused of supporting the South African regime.

Questions such as these are never going to be easy to answer, as they involve matters of "lesser evil" or "greater good" which are obviously loaded with debatable issues. Perhaps the best response for a Christian is to recall that our commission is more to love and forgive than to judge. Instances of terrorism are times to "hate the sin and love the sinner." Name-calling is not going to be fruitful. The international propaganda arena is already full of that with more issuing forth each day and, clearly, nothing is being solved by the exercise.

## What can the church do?

There are several clear roles for the church in responding to terrorism. First and foremost is the basic task of prayer. Prayers for the repose of victims and for strength for their survivors ought to be an obvious activity for private and public worship. Sincere prayers for the resolution of problems behind political unrest and for the souls of the terrorists themselves are also vital. Prayers for the enlightenment and conversion of repressive regimes are needed to counter state terrorism. In the case of revolutionary or insurgent terrorists, prayers should petition for the peaceful redress of the inequities that beget the violence and for a vision of hope in the minds of the terrorists that will enable them to overcome their feelings that they cannot achieve their change through peaceful means.

In addition, each person can pray for the personal strength to respond with faith and courage to whatever pressures that terrorism may bring to his life. For most that may be a prayer for the strength to make careful decisions about public policy issues; decisions that are based on thoughtful reflection and Christian compassion, not just knee-jerk reactions. For a few who are directly affected by acts of terrorism, prayers can be for the courage to act in a just and loving way in spite of the threats of personal harm and in the confidence of the life in Christ.

The church and its people can also speak out in clear condemnation of terrorism, wherever it exists and by whom ever it is perpetrated. The non-violent ideals that the church holds so dear should not be ignored in behalf of some terrorist or insurgent group that espouses a perverted liberation theology as part of their justification. Christian social justice certainly demands elements of a theology of liberation, but the

use of this principle as a rationale by terrorists who murder and maim must be vigorously condemned.

Organizations or movements claiming to be within the church or masquerading as religious groups must also be firmly censured when they advocate terroristic violence or even fail to clearly oppose it. It is simply impossible to imagine terrorism as a Christian tactic, and that point should echo from every pulpit.

## Action Programs

Finally, the church should continue the action programs that directly address root causes of terrorism. This includes missionary and assistance programs in troubled regions, educational programs to assure that church members understand the nature of the problems behind terrorism, and even involvement in boycott and stock divestiture movements to demonstrate opposition to corporations and governments in pertinent cases.

The church should also formulate and clearly articulate public policy statements and positions that firmly condemn terrorism. Although there may be legitimate disagreement within the church on the relative merits of various political policies and movements, there should be no problem in denying terrorism as an acceptable tactic on behalf of any cause.

There is a role for the church to play in helping to formulate public policy. The committees of Congress solicit input from many sectors when they hold hearings. Radio and TV public affairs programs are usually open to responsible religious spokesmen. Newspaper editorial pages are always available. And, of course, the electoral process guarantees all the opportunity to vote on candidates and issues.

Thus, separation of church and state does not mean that there is not a place for the church in this process. Just as it is proper for the church to take positions on issues of government such as laws affecting divorce, equal rights, and abortion, it seems only logical to extend this involvement into the international political arena where the consequences are as critical and the issues may be more clear-cut.

Terrorism is a tragedy of the 20th century that tests religious conviction and faith. The irrationality and evil of it are unquestioned. What better response to such a situation than a religious one? After all, faith is what makes sense out of a life that includes such problems. Terrorism is probably never going to go away of its own accord, and governments have proved relatively impotent to prevent it. This appears to be a perfect opportunity to pray and work for a solution in an area that is as clearly filled with evil as any situation is likely to be.



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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## CALIFORNIA

**SAN JOSE STATE UNIV.** San Jose  
TRINITY St. John Street at Second on St. James Sq.  
The Rev. David A. Cooling, r (408) 293-7953  
Sun H Eu 8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

## DELAWARE

**UNIVERSITY OF DELAWARE** Newark  
St. Thomas's Parish Church  
The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v  
Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily. ES 1st & 3rd Sun

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.  
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
Sun 8, 10, 6. Wed 10:30, 7. Fri 7

## ILLINOIS

**EASTERN ILLINOIS UNIV.** Charleston  
EPISCOPAL CAMPUS MINISTRY  
The Rev. Donald J. Schroeder, chap  
HC midweek & holidays as announced. 345-8191

**NORTHERN ILLINOIS UNIV.** DeKalb  
CANTERBURY EPISCOPAL COMMUNITY  
901-G Lucinda Ave.  
The Rev. Charles E. Hoffacker, chap  
Weekdays as anno. Full-time active program

**UNIVERSITY OF ILLINOIS** Champaign  
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.  
The Rev. Timothy J. Hallett, chap  
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

## INDIANA

**DePAUW UNIVERSITY** Greencastle  
ST. ANDREW'S Seminary at Bloomington  
The Rev. Kenneth E. Schomaker, r  
Sun Eu 10. Wed Eu 12:20

## IOWA

**UNIVERSITY OF IOWA** Iowa City  
EPISCOPAL UNIVERSITY CHAPLAINCY  
26 E. Market 52240 (319) 351-2211  
The Rev. Ronald Osborne, chap  
Susanne Watson, coordinator  
Services and activities as announced

## KANSAS

**KANSAS STATE UNIV.** Manhattan  
ST. FRANCIS AT KSU 1402 LeGore Lane  
The Rev. Ron Clingenpeel, chap  
Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. HD 7:30 House

**UNIV. OF KANSAS** Lawrence  
CANTERBURY HOUSE/St. Anselm's Chapel 1116 Louisiana  
The Rev. Peter Casparian, chap  
Thurs noon; Sun H Eu 5

## MARYLAND

**UNIV. OF MARYLAND** College Park  
MEMORIAL CHAPEL Canon Wofford Smith, chap  
Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

## MASSACHUSETTS

**HARVARD UNIVERSITY** Cambridge  
The Episcopal Chaplaincy at Harvard and Radcliffe  
Two Garden St.  
The Rev. Stewart Barns, chap  
HC Sun 5. Active program

## MISSISSIPPI

**UNIV. OF MISSISSIPPI** Oxford  
ST. PETER'S 9th and Jackson  
The Rev. Paul E. Stricklin, chap  
Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

## NEW YORK

**CITY UNIV. OF NEW YORK** Brooklyn  
CHURCH OF THE NATIVITY 1099 Ocean Ave.  
The Rev. Edward Batchelor, Jr., chap  
Sun 8, 11; Adult Forum, 10; HD 10

**SKIDMORE COLLEGE** Saratoga Springs  
BETHESDA CHURCH Broadway at Washington St.  
The Rev. Thomas T. Parke, r & chap  
Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

## OHIO

**MIAMI UNIVERSITY** Oxford  
HOLY TRINITY Walnut & Poplar  
The Rev. John N. Gill  
Sun 8, 10. Wkdys as announced

## OHIO (Cont'd.)

**OSHER COLLEGE** Oberlin  
CHRIST CHURCH 162 S. Main St.  
The Rev. Dr. Phillip Culbertson, r  
Sun HC 8 & 10:30; Wed HC 5:15

**OHIO WESLEYAN UNIVERSITY** Delaware  
ST. PETER'S 45 W. Winter St.  
The Rev. Clark Hyde, r; the Rev. Donna Ross, c  
Sun H Eu 8, 10:30; Wed 7:15

## PENNSYLVANIA

**UNIV. OF PENNSYLVANIA** Philadelphia  
ST. MARY'S, Hamilton Village 3916 Locust Walk  
The Rev. John M. Scott r & chap  
Sun Eu 8 & 10:30

## SOUTH CAROLINA

**THE COLLEGE OF CHARLESTON**  
GRACE CHURCH 98 Wentworth St.  
The Rev. Constance D.S. Belmore, chap  
Sun 8 & 11; Wed 5:30

## TEXAS

**SAM HOUSTON STATE UNIV.** Huntsville  
ST. STEPHEN'S—Epls. Student Center 1603 Ave. J  
Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap  
Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6. Fri 12:05.

## VIRGINIA

**VIRGINIA TECH** Blacksburg  
CHRIST CHURCH/Canterbury Fellowship P.O. Box 164  
The Rev. G. Donald Black, r; the Rev. Thomas E. Wilson, chap  
Sun 8, 9, 11; Tues 5:30; Wed 10, 6

**WASHINGTON AND LEE UNIV.** Lexington  
VIRGINIA MILITARY INSTITUTE  
R.E. LEE MEMORIAL CHURCH 123 W. Washington St.  
The Rev. Arthur L. Dasher, r; the Rev. Nancy R. Taylor, chap  
Sun 8:30, 10:30, 5. Ev. Wed 12:15

## FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Frank C. Strasburger, canon pastor; the Rev. Jacques Bossière, canon theologian; the Rev. Joseph Nsenga, dir. of cathedral mission to refugees; Brian Suntken, seminarian  
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C by appt; open wkdys 9-12:20, 2-5

The Directory is published in all  
January and September issues.

If your Church serves in a College Community, and your listing is not  
included, write to the Advertising  
Manager for the nominal rates.



# PEOPLE and places

## Appointments

The Rev. Grahame Butler-Nixon becomes rector of Grace Church, Camden, S.C. in April.

The Rev. Philip S. Crow accepted a call to become rector of Hanover Parish, Lucea, Jamaica, having arrived in time to celebrate the 260th anniversary of that parish on Nov. 24. His address is Lucea Parish Rectory, Box 49, Lucea, Hanover, Jamaica, West Indies.

The Rev. George Detor is vicar of St. Patrick's, Box 1247, West Monroe, La. 71291.

The Rev. Robert M. Santry, formerly stationed at the U.S. Naval Submarine Base, Pearl Harbor, Hawaii, has voluntarily been released from active duty and is now auxiliary chaplain for the post chaplain of the U.S. Army Training Center, Fort Dix, N.J.; add: 172 Glenbrook Dr., Mt. Laurel, N.J. 08054.

The Very Rev. Vincent F. Scotto becomes rector of the Church of the Good Shepherd, Punta Gorda, Fla., effective March 1.

The Rev. William B. Tafel is priest-in-charge of St. John's, Congaree, S.C.

The Rev. James T. Tubbs is now vicar of St. Joseph the Carpenter, Box 615, Sevierville, Tenn. 37862.

The Rev. Howard Williams is now rector of St. Luke's, Columbia, S.C.

## Ordinations

### Priests

California—Joan Charles Cottrell, St. Thomas, 231 S. Sunset St., Sunnyvale, Calif. 94086.

Central Gulf Coast—Charles James Comella, curate, St. Andrew's-by-the-Sea, Box 338, Destin, Fla. 32541.

Connecticut—Robert L. Ficks, III, curate, Christ and Holy Trinity, Box 5132, Westport, Conn. 06880. Molly O. Loudon, curate, St. Andrew's, 20 Catlin St., Meriden, Conn. 06450. Mary Anne Mann, vicar, St. John's, 129 Ledge Hill Rd., North Guilford, Conn. 06437.

Dallas—Gwen Langdoc Buehrens, staff, Transfiguration, 14115 Hillcrest, Dallas, Texas 75240.

Florida—Gilbert T. Crosby, 135 N. Church St., Starke, Fla. 32091.

Northern California—L. Ann Hallisey, interim priest, Church of the Epiphany, 300 West St., Vacaville, Calif. 95688.

Virginia—Harry A. C. Read, assistant chaplain and teacher, St. Stephen's School, Alexandria, Va.

### Deacons

Lexington—Stephen Bryce Bondurant, St. Andrew's, Ft. Thomas, Ky. Add: 785 Ludlow Ave., Cincinnati, Ohio 45220. John Allen Lendell, deacon-in-charge, St. Timothy's Mission, Barnes Mountain, Ky. Add: Box 656, Irvine, Ky. 40336.

## Retirements

Dr. Paul Callaway, F.A.G.O., O.B.E., organist/

choirmaster of St. Paul's, K Street in Washington, D.C., has retired. He had held the same position for 38 years at Washington Cathedral, from which he retired in 1977, when he was named organist/choirmaster emeritus by the Cathedral Chapter.

The Rev. William J. Matthers, from North Kent Parish, Diocese of Easton.

The Rev. H. M. Richardson, from Old Wye Parish, Wye Mills, Md.

The Rev. Canon Paul Grant Satrang, as rector of All Saints', San Diego, Calif. Add: 3535 First Ave., 6-C, San Diego, Calif. 92103.

The Rev. Raymond L. Sturm, as rector of St. Philip's, Cincinnati, Ohio.

## Receptions

On Nov. 6, the Rev. Eugene Allen Stormer was received as a deacon in the Episcopal Church by the Rt. Rev. Donald J. Parsons at St. Paul's Cathedral, Peoria, Ill. Fr. Stormer directs the sustaining care program of the Human Service Center, a mental health agency in Peoria.

On November 14, the Rev. Daniel James Rondeau was received by the Rt. Rev. C. Brinkley Morton, Bishop of San Diego, as a deacon in the Episcopal Church. He will be assistant of St. David's, 5050 Milton St., San Diego, Calif. 92110.

## Correction

The Rev. Peter Courtney is assistant priest of Emmanuel, Virginia Beach, Va. and not rector as was reported to us.

# CLASSIFIED

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## FOR SALE

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## POSITIONS OFFERED

OPENING—Episcopal chaplain, Dartmouth College/assistant priest, St. Thomas Church. Beginning June, 1986. Details: Search Committee, St. Thomas Church, 9 W. Wheelock St., Hanover, N.H. 03755.

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ST. PAUL'S CHURCH is seeking a full-time director of liturgy and music effective July 1, 1986. Lay or clergy. Resumes should be sent to: Carlene Reeves, Senior Warden, 1924 Trinity Ave., Walnut Creek, Calif. 94596. Please no phone calls.

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# CHURCH DIRECTORY

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## SAN DIEGO, CALIF. (Pacific Beach)

**ST. ANDREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
The Rev. Robert D. Kelraey, r  
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

## SAN JOSE, CALIF.

**TRINITY** St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Cooling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

## WASHINGTON, D.C.

**CATHEDRAL OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

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

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,  
Jr., canon; Ronald F. Manning, Gloria E. Wheeler, Ashmun  
N. Brown, deacons  
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,  
MP 7:30, EP 5:15

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR (ECM)** 1068 N. Highland Ave.  
Fr. T.B. Rudd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c; Fr. B.  
Hatchett, Fr. W. Garrison III  
Sun Masses 8:30, 10:30, 6:30. Daily call 872-4169

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed  
12:05, Sat 8). HD 12:05

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt  
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

## LONG BEACH, MISS.

**ST. PATRICK'S ON-THE-GULF** 200 E. Beach  
The Rev. Meredith Spencer  
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marlon W.  
Stodghill, c, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu  
(2S, 4S), Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,  
Anglican Institute  
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

## OMAHA, NEB.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## BROOKLYN, N.Y.

**ST. JOHN'S—The Church of the Generals**  
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10. Eu scheduled with all services

**ST. PAUL'S** 199 Carroll St. (at Clinton St.)  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus,  
Noon Off noon. 1st Sat Requiem Mass noon

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-  
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP  
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC  
12:15; EP 4

**EPIPHANY** 1393 York Ave. at 74th St.  
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Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
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**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,  
1st Wed of mo. 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
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Rev. Robert Stafford, c; the Rev. Gordon-Hung Barrow; the  
Rev. James P. Nicholls; the Rev. Leslie Lang  
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS  
12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &  
Eu 8, 12:10, EP & Eu 5:30

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MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSR, r  
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

## DALLAS, TEXAS

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Masses Rite I Daily as anno

**INCARNATION** 3966 McKinney Ave.  
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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Cray, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45  
(Thurs 6:15), EP daily 6. Wed Eu 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-  
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
Scott Davis, the Rev. John F. Daniels, parish visitor  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite  
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

**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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