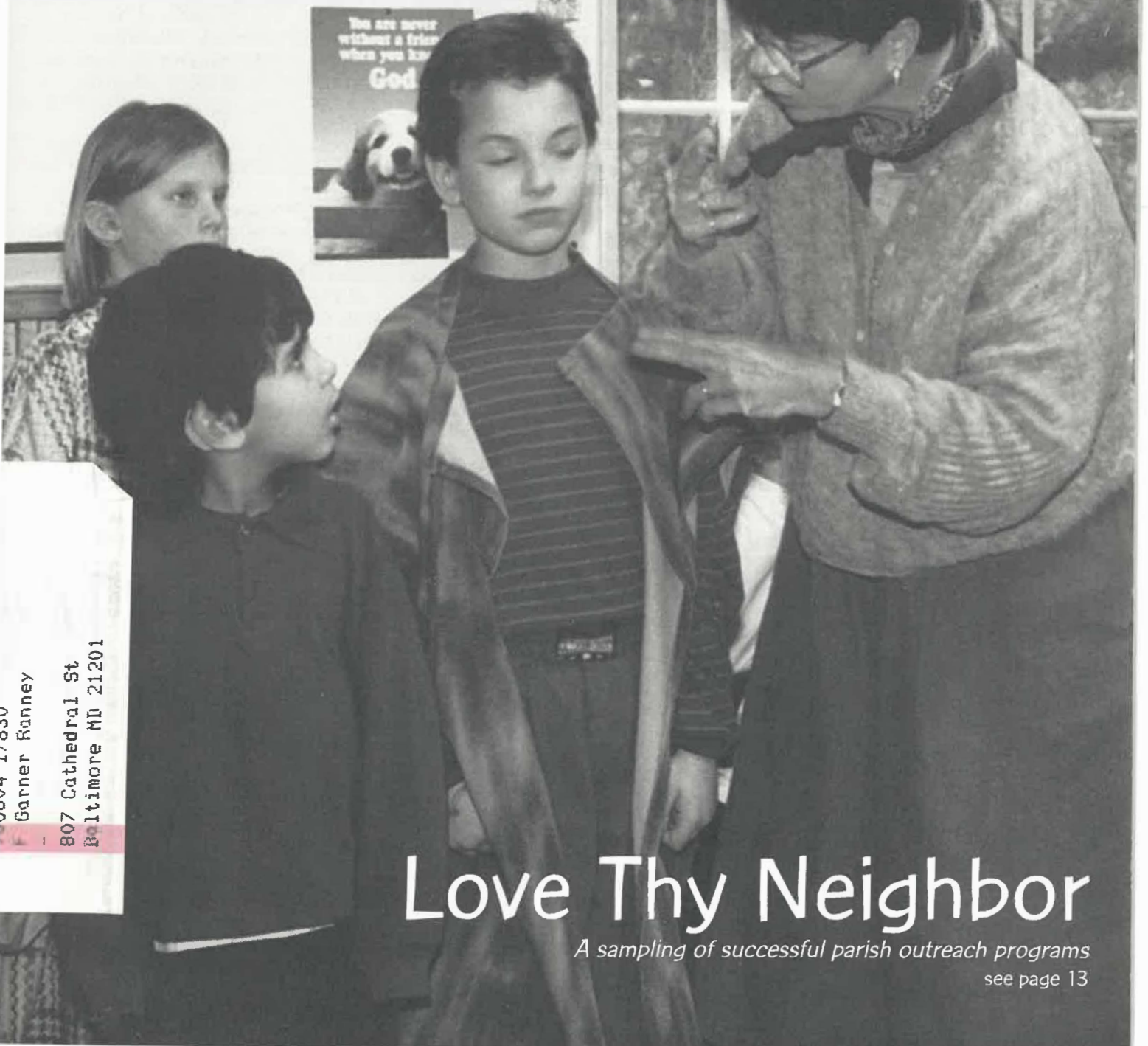


The Living Church

June 11, 1995 / \$1.50 Parish Administration Issue

The Magazine for Episcopalians

An instructor interprets a Bible story in sign during an outreach program at St. Peter's Church, Mountain Lakes, N.J.



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Love Thy Neighbor

A sampling of successful parish outreach programs

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THIS ISSUE ...

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A sampling of successful parish outreach programs

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Quote of the Week

John Gerrity, father of Ellen Cooke, when told by a reporter that his daughter was listed in the Social Register: "I'd rather have a season ticket to the Orioles."

In This Corner

Scratching the Five-Year Itch

Five years ago from the date of this issue, I came to THE LIVING CHURCH as editor and general manager. Being a follower of veteran philosopher Al McGuire, whom basketball fans may recognize as a onetime successful coach and now an occasional TV analyst, five years is an important anniversary. To paraphrase Coach McGuire, people should assess their situation every five years; it may be time to do something else. I have followed that practice religiously, and have wound up leaving my last three jobs almost five years to the day I started.

This time, circumstances seem to be different. Upon reflection, I have come to the conclusion there's still work to do. Our staff has made considerable changes and improvements in the magazine, and I believe there remains a great deal to accomplish. So, perhaps much to the dismay of some readers, I expect be around for awhile.

While thinking about those five years, lots of observations popped into my brain. After reading nearly every diocesan newspaper as well as Anglican papers from Australia, Canada, England and South Africa, countless parish newsletters, reams of materials from national church headquarters, letters and other correspondence from readers in every diocese, and hundreds of manuscripts, I feel somewhat qualified, even though nobody asked me, to make some observations:

- There is a sizable portion of this church which is concerned only about the local church. Call them congregationalists if you

will, but they couldn't care less what goes on in their diocese, with the national church, or in the Anglican Communion. This body is growing steadily.

- The Ellen Cooke scandal united the Episcopal Church more than anything else in the last 25 years. Everyone from the Bishop of Newark to Episcopalians United seems to be expressing the same opinion. When is the last time that happened?

- Amid all the calls for inclusivity, the Episcopal Church is less tolerant than it's ever been. If people don't agree with us, we wish them goodspeed.

- The stalemate in both houses of General Convention over the issues of blessing of same-sex relationships and ordination of practicing homosexuals probably is irreconcilable. The concept of two churches discussed by Bishop John MacNaughton [TLC, May 7] is right on target.

- Nothing gets the readership of this magazine to respond like a factual error on our pages. There are plenty of readers who take great delight in spotting a mistake in TLC, and for them we give thanks. Keep those cards and letters coming, for they help us produce a better magazine.

Al McGuire had another philosophy of life of which I wanted no part. That is, following graduation from college, everyone should spend six months as a bartender and six months as a taxi driver before entering the real world. I like his five-year plan better.

DAVID KALVELAGE, editor

Sunday's Readings

Are We Confronted With Three Gods, or One?

Trinity Sunday: Isaiah 6:1-8, Psalm 29, Gal. 4:1-11, John 16:5-15.

The prophet Isaiah finds himself transported into the very presence of God, a presence in which nothing is like his earthly life. Paul lectures his Galatian readers on the intensity and the intimacy of their relationship with God through his Son Jesus Christ, a relationship which permits them to address God as daddy. John lets us overhear Jesus' final talk with his closest followers. Jesus speaks of his relationship with his Father, and the Holy Spirit which he will send to those followers to guide and empower them.

What's happening here? Are we confronted with three gods, or one? If there is only one God, then what are his relationships with the Son and the Spirit?


Sunday after Sunday, we affirm the church's belief in God: Father, Son and

Spirit. The church has struggled to portray the relationship between one God and three persons for all of its history. First against incorrect interpretations called heresy. Then in an effort to teach believers about this mystery. And a mystery it is.

Maybe today's lessons can help us. Isaiah found himself in an unearthly experience. God is like that, unlike anything we can know directly. Language and experience fail us here.

Paul tells us we should address God as daddy (Abba, Father). This would not have been possible unless God expressed himself personally to us in his Son Jesus Christ.

If we read John's gospel carefully, we find that Jesus expressed all of God that we could take in and more. But more, Jesus promised to send us the Spirit to empower us, to guide us, to make us holy, and to bring us home to him and to his Father.

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The Living Church

Volume 210 Established 1878 Number 24

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and the views of Episcopalians*

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LETTERS

Handling Funds

Shortly after I moved to my present cure, five years ago, rectors and senior wardens began receiving specific detailed directives from "815" about the appropriate and correct handling of church funds. We were warned repeatedly about dire consequences if we did not follow these mandates. They included: On no occasion should single signatures be allowed on any church checks; the closing of all but the absolutely necessary checking accounts; and regular audits and financial reviews of all accounts.

If even those of us in "geographically challenged" Louisiana took the necessary steps to implement these directives, how can it be that the Presiding Bishop, from whose office and the treasurer's office these instructions were issued, claims he is not responsible for oversight of the treasurer and funds?

I believe the Executive Council should request an immediate investigation (the results of which to be made public) as to why "815" and the Presiding Bishop were so negligent about this matter.

(The Rev.) DALE COLEMAN
St. Matthias' Church

Shreveport, La.

For months now, we have been aware of the danger of misappropriation of church monies by treasurer Ellen Cooke, but we have been unable to know the extent of the potential damage or to ascertain the culpability. Even now, as this unsavory matter becomes front page news, we read that the Presiding Bishop may wait until June to decide whether or not to recommend prosecution.

As reported, Ms. Cooke's husband initiated his ministry as rector of St. John's, McLean, Va., a large and influential parish, with a brief reference to some mismanagement of funds and a vigorous sermon on forgiveness; the senior warden spoke of "one of our parishioners in trouble"; the leadership of the parish promised its support, and disclaimed any knowledge of these matters by her husband. [Fr. Cooke has since resigned, p. 6.]

The Presiding Bishop, on whose watch these massive thefts occurred and whose

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. We are not able to publish all letters, nor able to acknowledge receipt.

fiduciary due diligence utterly failed, "feels betrayed." Presumably this qualifies him as a victim. And, as we are ruefully learning, victimhood ostensibly exonerates those who claim it from any responsibility.

Presumably, the Episcopal Church, in accordance with canon law, is regularly audited. Why did it take Ms. Cooke's outrageous request for \$86,000 in back pay to trigger another look? Who is minding the store? The startled deer response of the Presiding Bishop is disingenuous. When financial matters were carelessly and culpably handled in Hawaii, the bishop had to resign. The failure of due diligence in this case stops on the desk of the Presiding Bishop.

The talk about forgiveness and support and acceptance at St. John's constituted the substitution of a foolish sentimentality for morality. What Ellen Cooke and her husband have been involved in is just plain wrong. You forgive those who admit wrongdoing and ask for forgiveness. Forgiveness is not an ecclesiastical *hors d'oeuvres* served up in upper-middle-class communities where nice people can do no

wrong and everyone is so understanding.

Let those who have the need act responsibly, admit their wrongdoing, and step aside. Only then can we begin the repairing of the breach and shore up our damaged foundations.

(The Rev.) PHILLIP C. CATO
St. James' Church

Warrenton, Va.

Regarding the coverage of the treasurer's office, the first church treasurer was also accused of diverting church funds for his own use (John 12:6).

It appears the first-century case and the reported 20th-century case both allowed funds to be dispersed with only a single point of control. In secular business, usually two or more people must be involved with financial transactions and procurements. Also, not only are financial records audited, but management policy and practices are audited.

It is suggested someone in the religious press do a story comparing current practices at church headquarters (after the scandal) with common financial safe-

guards used in secular business. If a significant difference is found, it would also be interesting to print an interview with someone from church headquarters as to why.

MICHAEL RICHEYSON

Wichita, Kan.

Presiding Bishop Edmond Browning's "Message to the Church" on the subject of the misappropriation of funds by the former treasurer of the Episcopal Church is commendable for its honesty and attention to detail. However, I believe that the three "goals" he sets forth will be difficult — if not impossible — to achieve in the current moral and spiritual climate of the Episcopal Church.

Concerning his goal of "full disclosure," it is essential that a thorough third party audit of church finances and a management audit of the national church offices be conducted by a nationally recognized firm which the Episcopal Church has not previously used. I see no hint in

(Continued next page)

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LETTERS _____

(Continued from previous page)

the Presiding Bishop's statement that this is being considered.

His goal of "preservation of our financial integrity" might be more accurately called "Restoration." Bishop Browning has presided over a church which has lost the ability to discipline itself, and a House of Bishops which is dysfunctional by its own admission. The Presiding Bishop's action in speaking out against the presentment filed against Bishop Righter [TLC, March 26] was an example of usurpation of power at worst, and a deliberate violation of "due process" at best. Bishop Browning's statement about his "sense of betrayal" has a very hollow ring when placed alongside his silence — and implicit support — when bishops and priests openly violate our church's received teaching in the areas of sexuality and doctrinal fundamentals.

Finally, on the goal of "restoration of funds," I find it odd that Bishop Browning would suggest that one who has wronged our church should be liable for making any "restoration" or restitution of any kind. When a bishop of the church can be reinstated (Bishop Plummer) in less than one year after admitting to sexual contact with a minor, while a priest in the same circumstances would be deposed, are we to suggest that Mrs. Cooke's behavior is more reprehensible just because it involves church money, not church morals?

In short, I find the Presiding Bishop's "full disclosure" in this matter refreshing and cause for hope. Yet, I find his protests of moral outrage to be empty and indefensible in the light of his failure to express similar outrage at the doctrinal and moral demise of our once-great church at a spiritual cost far greater than a "mere" \$2.2 million.

(The Rev.) MARSHALL H. BROWN
St. John's Church

Kissimmee, Fla.

• • •

In regards to your coverage of the matter involving Ellen F. Cooke, I wonder if it was necessary to have her picture in four places in the magazine.

Other than this, I believe coverage of the matter was fair, objective and informative. It is indeed a serious blow to the integrity of our church and another negative factor that we do not need at this time.

(The Rev.) JOHN R. NEILSON
All Saints' Church

Scotch Plains, N.J.



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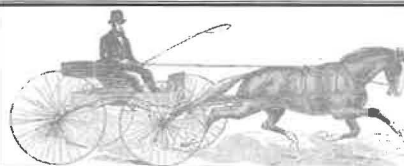


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Deadly Mistakes

The editorial, "Deadly Mistakes" [TLC, April 30], points out that unjust executions occur in this country as well as in the Philippines.

Capital punishment does not deter murder, it supports vengeance. Several parents of the child victims of Jeffrey Dahmer felt vengeance, but one mother found his death did restore her son. Another doesn't wish anyone to die — she is like Jesus: "Whatever you do for the least of my brothers and sisters you do for me" (Matt. 25:40).

How can we not execute someone for killing a police officer, who risks personal life to protect us? How can God love a murderer, especially someone like Adolf Hitler? Yet the sixth commandment states that judgment lies with God.

Mandatory life imprisonment eliminates unjust executions, allows repentance (not cheating God of this opportunity in earthly life), and reminds the hardened criminal of the horror of the crime.

Capital punishment is used by political leaders to further their own careers. The governors of Kansas and New York did not tell the voters that restoring the death penalty doubles the cost of punishing murderers: Life incarceration is cheaper!

STUART S. BAMFORTH

New Orleans, La.

The editorial, "Deadly Mistakes," skirts the whole issue of capital punishment. There are many arguments against capital punishment but the most telling one is the teaching of Torah and the corollary teaching of Jesus to overcome hatred with love. This should be our motivation. Paul, in Romans 12:17, writes, "Do not repay anyone evil for evil."

If we believe in God and his holy word, we have the testimony of the three great religious teachers, Moses, Jesus and Paul. Recrimination, vengeance, torture (which is what capital punishment results in) and cruelty are anathema to both the Jew and the Christian. According to the ancient proverb, two wrongs do not make a right. We only dehumanize ourselves when we succumb to killing in cold blood.

Let us examine it another way. Christ died for all. When we kill another human being, as repulsive as that individual may be, we are driving another nail into the body of Christ. It is as simple as that and as stark as that. We crucify Christ anew

(Continued on next page)

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LETTERS

(Continued from previous page)

and we kill a little bit of ourselves.

A pagan world cries out for vengeance. Christians should always ask themselves, "What would Jesus do?"

(The Rev.) WENDELL B. TAMBURRO
Springfield, Ore.

Issue of Authority

With all due respect to the Rt. Rev. Maurice Benitez and the Rev. John Lane, the issue they are addressing, the right or wrong of the presentment against Bishop Righter [TLC, April 23], is not a matter of honesty, though honesty plays a certain part in it, nor is it a matter of tolerance.

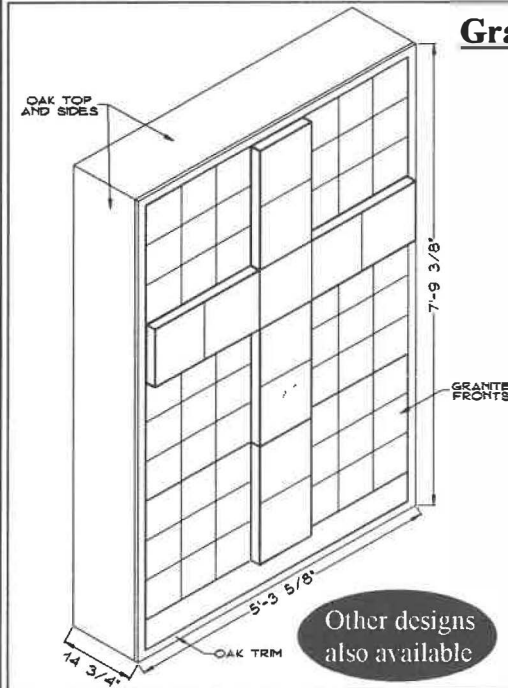
The issue is authority and process. Is the church to change its theology and thereby its practice? And if so, how? Bishop Benitez is correct that the Episcopal Church has repeatedly voted in General Convention that the traditional standard of chastity is the one to be observed. That is the standard that our theology recognizes, and that our polity ought to respect. It is not a matter of happiness to me that my study of this theology suggests that it is deeply problematic; nevertheless I believe the church ought to respect this theology until it can be responsibly altered by the evidence of prayerful consideration of scripture, tradition and reason.

Fr. Lane's article doesn't help. The fact that the church has changed some practices is no argument. Bishop Righter's age means nothing. If he had committed a robbery 10 years ago, should he not be charged today? And Fr. Lane's appeal to inclusiveness would be amusing if it weren't so false. Try being pro-life in a liberal diocese, or supportive of the ordination of women in a conservative one. "We seem to be losing this tolerance?" Wake up. We never had it.

We have chaos in the church because, like children raised on television, we have no attention span. We want everything resolved in 30 minutes or less, and we are unwilling to resist our personal wishes, dig in, and undertake the long, hard, difficult work of defining who we are and what we believe, given the Incarnation and the Trinity. Honesty comes into play, as Bishop Benitez suggests, when we 'fess up to the reality that we all too often act on our own and ignore the doctrine and discipline of the church. Tolerance is real only when we allow those we disagree with to speak — perhaps not always

(Continued on page 26)

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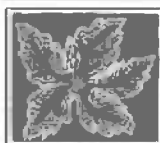
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see back cover

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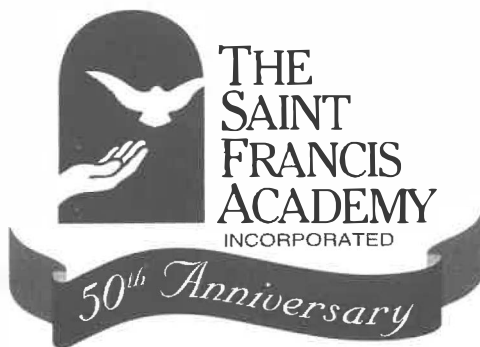
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Response Made to Presentment Charge

The Rt. Rev. Walter C. Righter, accused of violating his ordination vows by ordaining a practicing homosexual to the diaconate in 1990, has responded to the charge of presentment [TLC, Feb. 19] in a 22-page document. Bishop Righter, retired Bishop of Iowa, was Assistant Bishop of Newark when he ordained the Rev. Barry Stopfel.

Ten diocesan bishops brought the presentment charge against Bishop Righter in January. Bishop Righter's response, accompanied by 18 pages of appendices, was delivered to Presiding Bishop Edmond L. Browning, and sent to all bishops May 15. If one fourth, or 75, of the church's 297 bishops consent by Aug. 15, a trial can be held.

Bishop Righter's response to the presentment was written by Michael Rehill, chancellor of Newark, and includes the chancellors of Pennsylvania, Michigan, Washington and Chicago, other dioceses where non-celibate homosexuals have been ordained in recent years, as counsel on the brief.

In the summary of the argument, the brief states: The presentment "is based on a misunderstanding of the doctrine of the Episcopal Church and the sources of such doctrine. Notwithstanding that the only recognized sources of the doctrine of the Episcopal Church are Holy Scripture, the Apostles' Creed, the Nicene Creed and the Book of Common Prayer (the latter alone being recognized in the Canons of this Church as the repository of the only 'authorized formularies of this Church'),

the presentment contends that the doctrine of this church is found in resolutions and 'teachings' of the House of Bishops. Based upon that false premise, the presentment claims that it is the doctrine of

‘There is no basis for
bringing Bishop Righter
to trial ...’

From the bishop's legal brief

the Episcopal Church that non-celibate homosexual persons may not be ordained.

“There is no doctrine of the Episcopal Church on the issue of whether it is permissible or impermissible to ordain non-celibate homosexual persons.”

The presentment charges Bishop Righter with holding and teaching “doctrine contrary to that held by this church” and with violation of ordination vows.”

In the response, Bishop Righter denies holding and teaching doctrine contrary to that held by the church. He also “affirms, without reservation or exception, the doctrine of the Episcopal Church.”

Bishop Righter also admits that he “was aware that Barry Stopfel was a homosexual man living in a non-celibate committed relationship of long standing with another,” and he denied that the ordination constituted a violation of ordination vows.

In a section titled “Argument,” the brief states: “The moral and social teaching of

the church, unlike its fundamental doctrine, is open to modification (e.g., remarriage after divorce, relations with South Africa); development (e.g. the role of women in the church) and even repudiation (e.g. slavery), in light of changing perceptions and understandings of the human condition. It is continually under review and the subject of regular legislation by General Convention, but it is not the doctrine of the Episcopal Church.”

The brief concludes: “There is no basis for bringing Bishop Righter to trial ...”, and “it is respectfully submitted that the House of Bishops should not consent to proceeding to a trial and the presentment should be dismissed.”

Among the appendices are the statement of *Koinonia* written by the Rt. Rev. John S. Spong, Bishop of Newark, Bishop Righter's ordination vows, made in 1972, and the statement of the Presiding Bishop that “this presentment is not the way to go” [TLC, March 26].

The presentment was brought by the Bishops of Central Florida, Dallas, Eau Claire, Florida, Fort Worth, Rio Grande, San Joaquin, Texas and West Tennessee.

Several bishops were contacted by TLC for their reactions to Bishop Righter's response. Most said they had not read it as yet. The Rt. Rev. Rogers S. Harris, Bishop of Southwest Florida, said “I will prayerfully consider it.” He said he thought the matter probably would go to trial, and that it would be “a terrible waste of time and money. It will damage the church and not answer the question.”

Bishop Denig's Year-Long Battle Against Cancer Ends

The Rt. Rev. Robert S. Denig, Bishop of Western Massachusetts, died May 20 at Dana Farber Cancer Institute in Boston of complications from bone marrow cancer. He was 48.

Bishop Denig was diagnosed with multiple myeloma in April 1994, a year after being consecrated bishop. He had received a bone marrow transplant from his sister last December which enabled him to retain diocesan leadership until recently.

The bishop was a native of Mount Vernon, N.Y. He graduated from Amherst College and the Divinity School of the University of Chicago. He was ordained



Bishop Denig

deacon in 1972 and priest in 1973.

He became curate at St. John's Church in Northampton, Mass., in 1972, and was Episcopal chaplain at the University of Massachusetts and rector of All Saints', South Hadley, from 1975 to 1979. He

became rector of Christ the King in Frankfurt, Germany, in 1979 and remained there until 1984, when he

became rector of Holy Comforter, Vienna, Va. He was serving the Virginia parish when he was elected bishop Oct. 3, 1992. He was consecrated Feb. 20, 1993.

Bishop Denig participated in a wide range of church and community activities. He served on standing committees and commissions on ministry, and was a preacher and workshop leader on spirituality and stewardship.

He was a deputy to General Convention from the Convocation of American Churches in Europe.

He is survived by his wife, Nancy, his children, Julia and Nicholas, his father and two sisters.

Maryland Elects 13th Bishop

The Rev. Robert W. Ihloff, rector of Grace Church, Madison, N.J. was elected 13th Bishop of Maryland at the diocesan convention May 20 at Frostburg State University at Frostburg.



Fr. Ihloff

Fr. Ihloff, 53, was elected on the third ballot over four other nominees — the Rev. William P. Baxter, rector of St. Thomas' Church, Garrison, Md.; the Rev. James A.

Diamond, rector of Christ Church, Andover, Mass.; the Rev. Canon Patricia M. Thomas, canon administrator of the Diocese of Washington; and the Very Rev. Gustave J. Weltsek, Jr., dean of St. John's Cathedral, Jacksonville, Fla.

The bishop-elect was born in New Britain, Conn., and is a 1964 graduate of Ursinus College; he graduated from the Episcopal Theological School in 1967, and earned his doctorate in 1986 from the Episcopal Divinity School. He is a fellow of the College of Preachers, an associate of the Order of the Holy Cross and a member of the adjunct faculty of Drew Theological Seminary.

Fr. Ihloff, who counts his 1960s civil rights activism among his memorable experiences, served as assistant at St. Mark's Church, New Britain, and as a col-

lege chaplain prior to his 1987 call to Grace Church. He has been married to his wife, Nancy, since 1966, and the couple has two grown children, Bruce and Erika.

The focus of the two-day convention preceding the election day was on preparing the delegates and the diocese for the voting. Only 11 resolutions were presented, most of them housekeeping in nature.

The theme, of inclusiveness and tolerance, was reflected in the "state of the diocese" address by the Rt. Rev. Charles L. Longest, the diocese's suffragan bishop and bishop-in-charge since the early 1994 retirement of the diocesan, the Rt. Rev. A. Theodore Eastman. Bishop Longest said: "We have worked hard . . . on how we are connected. We have come a long way in our journey of understanding the truth that the well being of the whole body is inextricably tied in with the well being of each member of the body."

WILLIAM STUMP

Maryland Ballot

Ballot	1		2		3	
	C	L	C	L	C	L
Needed to Elect	91	79	92	79	90	79
Baxter, William P. Jr.	30	21	13	6	3	2
Diamond, James A.	48	30	54	36	36	29
Ihloff, Robert	64	53	89	74	129	110
Thomas, Patricia M.	9	6	1	2	1	-
Weltsek, Gustave Jr.	30	47	25	39	9	16
Totals	181	157	182	157	178	157

Bishop Keller of Arkansas Dies

The Rt. Rev. Christoph Keller Jr., 10th Bishop of Arkansas, died in Alexandria, LA, May 19 following a long illness. He was 79. Bishop Keller had retired in 1981 following 14 years in the episcopate, three as coadjutor and 11 as diocesan.

Bishop Keller was a native of Bay City, Mich. He spent part of his youth in Great Falls, Mont. and went on to graduate from Washington and Lee University. He served in the Marine Corps during World War II, then entered business. He received theological training at the University of the South and General Theological Seminary. He was ordained to the diaconate in 1956 and to the priesthood the following year in the Diocese of Arkansas. He became vicar of St. James' Church, Eureka Springs, Ark., in 1957 and remained there until 1959. He also served St. John's, Harrison, and St. Andrew's, Mountain Home, from 1957 to

1962. In 1962, he became rector of St. Andrew's, Jackson, Miss., and was named dean in 1966 when the parish became a cathedral.



Bishop Keller in 1975

He served on the board of regents at the latter institution. He was a member of the Living Church Foundation for many years.

He is survived by his wife, Caroline, six children and two brothers.

A year later he was consecrated Bishop Coadjutor of Arkansas, and served in that ministry until 1970, when he became diocesan.

He was a trustee of General and the University of the South, and also



Carol Seeks photo

An acolyte from St. Martin of Tours Southeast Asian Mission in Fresno, Calif., is one of several hundred students, teachers, parents and clergy taking part in Banner Day May 13, a tradition in the Diocese of San Joaquin for four decades.

BRIEFLY

Episcopal Migration Ministries and two other agencies have begun a **Campaign for Refugee Protection** against federal anti-refugee legislation. The Episcopal agency, Church World Service and Lutheran Immigration and Refugee Service announced the campaign. "This is the first time we have so consciously pulled ourselves into a single effort to raise awareness of refugee issues," said Richard Parkins, Episcopal Migration Ministries director.

The Most Rev. **Richard Holloway**, Bishop of Edinburgh and Primate of the Episcopal Church of Scotland, said churches should be more understanding when people commit adultery because humans have a God-given urge to "propagate as widely as possible." In part of a series of four seminars on Christianity and the sexual revolution, Bishop Holloway said, "God has given us our promiscuous genes, so I think it would be wrong for the church to condemn people who have followed their instincts." The bishop said later he was misconstrued by reporters.

Mississippian Becomes Bishop in Malawi

The Rev. Jackson C. Biggers, rector of the Church of the Redeemer, Biloxi, Miss., since 1977, is the first bishop of the new Diocese of Northern Malawi of the Church of the Province of Central Africa.

Bishop Biggers, 58, was elected April 28 and was scheduled to be consecrated June 4 at Likoma Cathedral.

Bishop Biggers served in Malawi in 1965-67 as rector of St. Peter's Church, Lilongwe, and as chaplain to the Bishop of Malawi from 1967 to 1969. Later he was archdeacon of Central Africa, 1972-74. He has been an honorary canon of the cathedral in Likoma since 1983.



Bishop Biggers

In a telephone interview with TLC before his consecration, Bishop Biggers recalled being sent to Malawi by Universities Missions to Central Africa (UMCA).

"There was a certain quality of Christianity that was the most inspiring thing I've ever been a part of," he said. "It's a no-frills Anglo-Catholicism ... a life of Christian discipline. It keeps morality and devotion in perspective."

Bishop Biggers said he left Malawi because of pressure by the government. "Many of our lay people were imprisoned," he said. "The same week I was elected, the president who forced my departure was put on trial for murder."

He said sanctions have been lifted there and defined the current government as "technically a multi-party democracy." Despite instability, he said the Anglican Church in Malawi has experienced the same kind of rapid growth it has had else-

where in Africa. The new diocese he will serve is a division from the Diocese of Lake Malawi.

The election involved an electoral college composed of delegates from all dioceses in the province, with a majority from the electing diocese.

"I had asked them to try to elect an African," Bishop Biggers said.

When he spoke a few days before his departure, he reflected both excitement and concern. "I feel like a 45-year-old woman who has been told she's pregnant," he quipped. "The parish has been in as much a state of shock as I am, but they've been very supportive."

The new bishop is a native of Corinth, Miss., a graduate of the University of Mississippi and of the School of Theology of the University of the South. In addition to his ministries in Malawi and Mississippi, he also served as chaplain to the Presiding Bishop, 1974-77.

Capital Punishment Decried at Conference

The Most Rev. Edmond L. Browning spoke passionately about "a new vindictiveness," at Christ Church Cathedral, Indianapolis, during the opening Eucharist of "The Episcopal Church Goes to Prison — Again," last month.

The Presiding Bishop referred to the restoration of the death penalty in 38 states as part of "a powerful movement in this country against the convicted perpetrators of crime ... a draining away of the commitment to hope upon which has rested the philosophy of rehabilitative confinement that has informed the American penal system for more than 30 years."

The Rev. Jacqueline Means, rector of St. Mark's, Plainfield, Ind., and conference organizer for the second year, said the sermon was the highlight for her, and that, for "the Presiding Bishop just to be with us" was an affirmation of the prison ministry, in which she has been involved for 12 years.

"Capital punishment is playing God," she said. "It's saying God can't change a person."

The Rev. Vaughan Booker spoke during a plenary session as a living testimony to the power of redemption. Fr. Booker is the author of *From Prison to Pulpit: My Road*

to *Redemption* [TLC, Feb. 26], the account of his conversion while imprisoned for murder. The Rev. David Henritz, of the office of the Suffragan Bishop for the Armed Forces, Hospitals and Prisons, who coordinated the conference, said, "He was dynamite, one of the stars of the conference, very sincere. He tests your belief in redemption."

Support for Chaplaincies

Fr. Henritz said bringing Kathleen Hawk, director of the Federal Bureau of Prisons, to the conference was "a real coup. She doesn't often accept speaking engagements." Dr. Hawk spoke strongly in support of prison chaplaincies and religious experiences, he said, at a time when many states and municipalities want to do away with chaplains to save money.

"It is no secret that being involved in ministry with those incarcerated is not a priority with most individuals or secular organizations," said Ms. Means. She said there is a great need for advocacy for those in prisons and in jails awaiting trial. "How does the camel get its nose in the tent? The church needs to challenge the system," adding that jails and prisons are

full of "lower middle class and poor people who have no money for lawyers."

Another featured speaker was the Rev. Phebe Coe, rector of Church of the Epiphany in Odenton, Md., who befriended a woman serving a sentence for striking back at an abusive husband, an action which, Fr. Henritz said, probably would not have resulted in detention today. Ms. Coe and her congregation "adopted" the woman, obtained her release, and continue to support her new life.

Issues addressed in workshops included AIDS, racism, diaconal ministry, all in the prison context, and one on children in trouble. "There was only one on women in prison," Fr. Henritz said. Ms. Means said the next national conference, probably in two years, would focus on women's and children's problems. In the meantime, Fr. Henritz said, "a round of regional conferences is planned. We have two booked, in Texas and in Pennsylvania."

Ms. Means' summer project is a Santa Fe, N.M. camp for kids who have one or both parents incarcerated. She will coordinate the project and train workers. "Volunteers are waiting in line!" she said.

Episcopal News Service contributed to this article.

Love Thy Neighbor

A sampling of successful parish outreach programs

By PATRICIA NAKAMURA

"First identify the need." The advice from the Rev. Patrick Close, rector of St. Peter's Church in Mountain Lakes, N. J., appears to have been the guiding principle for many parishes around the country which have developed effective outreach projects addressing specific concerns within their communities.

Each reflects a strong commitment to specific neighborhoods and populations, and a willingness of individuals to get involved, a desire to "brighten the corner where you are."

Families caring for someone who has Alzheimer's Disease or another neurological condition often find themselves locked in and stressed out, wanting to avoid the seemingly-terminal step of nursing home placement but desperately needing breathing space for the care giver as well as safe and involving activities for the patient.

The Rev. Raymond Smith saw the need in his community of **West Covina, Calif.**, when he was rector of St. Martha's Church. Members of the parish and the town formed the corporation which presently oversees St. Martha's Senior Day Care Center. Fr. Smith, retired from parish work but full-time director of the center, hopes to enlarge its capacity of 32 to 150 participants by adding licensure from the state department of health to the social services license. The center, which meets in a leased school building, would offer speech, physical, and occupational therapies in addition to social and arts and crafts activities.

St. Martha's Center also hopes to institute an "intergenerational educational experience" by offering high school students the chance to sample health occupations by working with the staff.

The center's current clients are mostly 75-85 years old; they are stroke survivors, Alzheimer's and Parkinson's patients.

"Our only criterion," said Fr. Smith, "is that they be non-combative."

When a large house owned by a member of **Bishop Seabury Church in Groton, Conn.**, became available, Richard Harrison knew "God opened a

sliding back into trouble. Bishop Seabury Church continues its support both financially and by welcoming the residents into the congregation.

In 1977, the small **eastern Georgia town of Louisville** had no licensed day-



John Caban, a resident of Fellowship House, Groton, Conn., works in the kitchen of the home for former prison inmates (right).



door." Mr. Harrison had been active in ministry to just-released prisoners since he had come out of prison himself into a "support network ... of family and extended family" at the church. He was acutely aware that others just released needed "spiritual aftercare ... to get back into society with Christian support."

Fellowship House Ministries houses 11 residents, with eight staff people.

The state refers former inmates to the facility, which must adhere to strict rules for halfway houses by providing 24-hour counseling, supervision and security. But Fellowship House adds its own dimension: Bible study, support groups, the delegation of responsibility and the creation of a family atmosphere.

Mr. Harrison placed high value on this last function. "By realizing how a proper family should function, the men can take control of their lives, and, hopefully, come to terms with their calling in God's family," he has said.

The church supported the house initially; now Fellowship House has its own board and contract with the state, and a mission to prevent former inmates from

care center. Increasing numbers of working parents found it difficult to find places. The young congregation of St. Mary Magdalene decided to continue to worship in St. Joan of Arc Roman Catholic Church and build, instead of its own church, a day care center. Linda Easterlin, who served as director for 14 years, said, "Our priest at that time, Fr. Judd Mayfield, had very strong community involvement. The bishop said he could help us build one or the other. So we built the day-care center, to also be used as a parish hall and church office." Money also came from the United Thank Offering, businesses and individuals. "There was no government input," Ms. Easterlin said with a note of pride.

Today The Children's Center is owned by an individual who "signed a very specific contract to continue it as a day-care center, and to try to keep it affordable," said the Rev. Sonia Sullivan, present rector of St. Mary Magdalene. The church and other organizations often provide scholarships for individual children. And

(Continued on next page)

Love Thy Neighbor

(Continued from previous page)

St. Mary's and St. Joan's continue to share space. They observed Good Friday together.

On Jan. 28, the **Conner Center in Indianapolis** offered new one-bedroom apartments to single, independent individuals who are HIV positive. The house is occupied by 24 people — and two dogs. The facility was built by the joint effort of St. Philip's Church and the Damien Center, an ecumenical service organization which now provides care coordinators who help residents through the red tape jungles of medical and financial systems.

The Damien Center was founded by the late Rev. Canon Earl Conner, for whom the house is named. The planners received a HUD grant for construction on the one-and-a-half acre site owned by St. Philip's. Parishioners serve on the board, donate food, clothing, and emergency money, and "have parties," said the Rev. Richard Roos, rector of St. Philip's.

"Housing is the biggest need for people with AIDS in the Indianapolis area," Fr. Roos has said. St. Philip's is experienced in providing housing: The church basement housed a shelter which outgrew the quarters after 12 years, and for 10 years has operated an apartment complex for elderly and handicapped tenants.

When you walk through the elaborately carved doors and step into the many-hued

marble narthex, your eyes need a minute to adjust to the dimness. Then you notice the 10 spartan cots, neatly made up with blankets and pillows, five on each side of the door under the Byzantine arches. Some of Manhattan's homeless have found shelter here, in **St. Bartholomew's Church on the corner of Park Avenue and 51st Street, New York City**, six days a week year-round for the last 15 years.

The Rev. Judith Baumer, assistant rector, began the outreach in 1981, when, she said, members were still shocked to find people sleeping on the streets. Now the shelter amid the skyscrapers is an institution, serving an evening snack and a light breakfast and attended each night by two volunteers. Guests are screened and transported by a drop-in center; many are frequent visitors. "They're a little family unit themselves, night after night," said Ms. Baumer.

The **Cathedral Church of St. Mark in Minneapolis** recognized the fact that finishing high school or college is tough enough without coping with the care of young children. Students With Children (SWC) provides child care free of charge for babies through pre-schoolers whose



Patricia Nakamura photo
Cots for the homeless in the narthex of St. Bartholomew's, New York City.

parents are completing school. The day-care center uses the church's education wing, which was remodeled at a cost of almost \$600,000 to include a study lounge for the parents/students, a parents' education group and advocacy services, help finding financial aid and other community resources, and a special needs coordinator to help children with learning or behavioral problems.

Each child has a primary caregiver, who works to become close to the child and the family. The parents are consulted and advised on every facet of their children's care and development. Infant programs provide learning and developmental activities. Toddler caregivers "focus toddlers' curiosity so they learn through hands on exploration and experimentation." Preschoolers receive "enrichment of school readiness skills" to prepare them for kindergarten. SWC stresses that "cultural and individual differences are recognized and appreciated" at all ages.

In 1992, as St. Mark's plans for a day-center were taking shape, Glendale Child Development Center was searching for a new home as its lease expired. The director, Sandy Hilliard, said in a diocesan newspaper, "Their program plan and our existing program were identical. They said, 'You need a place to go, so why

Reaching Out in Many Different Ways . . .

Some of the most effective ministries the Episcopal Church offers involve serving others. A few of the more unusual examples of outreach ministry are profiled in this issue, but there are countless others. Recognizing that it would be impossible to compile them all, we list some noteworthy examples:

Christ Church, New Brighton, Pa., provides sleeping bags for homeless women.

St. Patrick's, Pagosa Springs, Colo., sponsors a reading for the blind program.

St. John's, Black River, N.Y., "adopted" a stretch of highway and picks up trash along it.

St. John's, Roseville, Calif., distributed relief supplies for victims of flooding.

St. Mary's, Dorchester, Mass., has a Thanksgiving food program which supplied turkeys and groceries to 287 families last year.

St. Andrew's, Mountain Home, Ark., sponsors a refugee family from Bosnia.

St. Paul's, Brookline, Mass., had many of its members involved in a relief effort for the victims of the earthquake in Kobe, Japan.

St. Paul's Chapel of Trinity Parish, New York City, operates a shelter for men.

The Cathedral of the Holy Trinity, Paris, France, collects and distributes socks to needy persons in Paris.

St. Stephen's, Phoenix, Ariz., provides a "home away from home" for Native

American students attending college in the Phoenix area.

Christ Church, Denver, founded a communal household of six families to show the light of Christ in a neighborhood plagued by crime and drug traffic.

Good Shepherd, the Bronx, N.Y., operates a breakfast feeding program.

Church of the Epiphany, Opelousas, La., established Operation Good Samaritan, providing help for homeless and abused women.

St. Peter's, Port Chester, N.Y., and *Christ's Church, Rye*, have an after-school program for "academically at-risk" children.

Members of *Trinity Church, Mount Vernon, Ill.*, participate in a first Friday

don't you come and use our building?' It was truly a miracle."

Twice monthly, volunteers from the church sponsor Parents' Night Out, providing supper and entertainment for the children while the young parents study, shop, see a movie, "or just sit at home," said Margo Kramer, SWC's assistant director.

The board of directors includes members of St. Mark's and the Roman Catholic Basilica of St. Mary, which are on opposite sides of the Loring Park neighborhood of Minneapolis, where several community and technical colleges and an art center are within walking distance. The day-care center is accredited by the National Academy of Early Childhood Programs.

Across the street from **St. Peter's Church in Mountain Lakes, N.J.**, is one of the state's two schools for hearing impaired children. For the last eight years, a dozen or so children have trooped over to the church on Wednesday afternoons for Bible Club, where the familiar stories many people have learned in Sunday school are discussed with them in sign language.

"This may be the only religious instruction most of them receive," said Fr. Close. St. Peter's has signers at services and parish social events, too. The church has frequently been asked to prepare deaf students from other churches for confirmation.

"In their home churches they couldn't be prepared for Holy Communion because they are deaf," said Fr. Close. Three Roman Catholic children with hearing impairments received their first com-

Getting Started

Diocesan canons, a seminary professor, and rectors and vicars of churches large and small offered some basic principles for churches just beginning an outreach program.

1. Look at and listen to the surrounding community. Discover what needs to be done and what others are already doing. Contact other churches and social service agencies to see if existing projects need help.
2. Look at and listen to the congregation. Discover the talents and capabilities; find out "which idea creates a passion." Find out how

much time, effort, and money people are willing to commit.

3. Pray together and talk together frequently: "Be clear about the call."
4. Involve the beneficiaries in the project: "We are called to be with, rather than to do for."
5. Set clear, achievable goals and timelines.
6. Don't be discouraged if success is not huge and immediate. Celebrate small successes.
7. Outreach has to be "as natural as breathing."



Children concentrate on a lesson at St. Peter's, Mountain Lakes, N.J.

munion at St. Peter's on Maundy Thursday.

The *Chicago Tribune* a year ago called the church "a catalyst." A recent article

termed it "an engine." These images of propulsion refer to **St. Edmund's in Chicago**, where the rector, the Rev. Richard Tolliver, and his congregation refused to accept the disintegration of the old neighborhood.

When Fr. Tolliver arrived in 1989, after serving as a country director for the Peace Corps in Africa, once-beautiful and vibrant Washington Park was an area of empty, vandalized buildings and trash-filled lots.

Families, businesses, and money had left. Some St. Edmund's parishioners, coming from "outside" only for services, talked

(Continued on next page)

... With School Supplies, Sleeping Bags and Socks

fast, with money saved on food going to the Presiding Bishop's Fund for World Relief.

Good Shepherd, Montgomery, Ala., provides mid-day meals to shut-ins, and breakfasts for children.

High school students from *St. John's, Lynchburg, Va.*, are spending part of their summer at Pine Ridge, S.D., helping to build houses.

St. Mark's, Waterville, Maine, operates a food bank which provides enough food for more than 100,000 meals annually.

Trinity Church, Waterbury, Conn., organized a daytime shelter for the homeless.

St. Luke's, Minneapolis, Minn., gives school supplies to children at the Min-

nesota Indian Women's Resource Center.

Trinity Church, Watervliet, N.Y., has a Saturday evening recreation program for children ages 10-18.

St. Raphael's, Crossville, Tenn., tutors migrant farm workers in English.

St. James', Houston, Texas, organized a program in which senior high school students repair homes for needy residents of a neighborhood near downtown.

St. Thomas the Apostle, Overland Park, Kan., shares its building with a young Roman Catholic parish needing space for worship.

St. Paul's, St. Louis, developed a program to combat high levels of illiteracy in its neighborhood, with volunteers working with high school students.

Christ Church, Chattanooga, Tenn., held a "rector's auction" and raised \$1,000 for the Presiding Bishop's Fund for World Relief.

Emmanuel, Rockford, Ill., founded a place for police to bring homeless persons for the night.

St. John's, Columbus, Ohio, offers nearby residents a learning program in a cooking class setting.

Grace Church, Charles City, Iowa, arranged for the Noonday Office to be broadcast over a local radio station.

St. David's, Baltimore, sends volunteers to a local hospice ministry.

St. Andrew's, Seguin, Texas, sends week-long veterinary and medical missions to Honduras. □

Bishop's Admirable Faith

The death of Bishop Robert Denig [p. 10] after a struggle with bone cancer brought to an end the remarkable episcopate of the seventh Bishop of Western Massachusetts. Unlike many persons afflicted by serious diseases, Bishop Denig fought his multiple myeloma publicly. He shared his progress and setbacks with members of his diocese, and in an emotional address to the House of Bishops at last year's General Convention, he thanked colleagues for their prayers.

Bishop Denig's parish visitations included a reversal of the usual laying on of hands. Not only did he lay his hands on persons receiving the sacrament of confirmation, the confirmands, and sometimes others in the congregation, laid their hands upon their bishop. Bishop Denig spoke often of the grace he experienced following diagnosis of the disease in April 1994. That grace will be a lasting characteristic of an all-too-short episcopate.

Effective Outreach

If the examples in the gospels of serving one another are not clear enough, the baptismal covenant (BCP, p. 305) and the prayers of the people during the Eucharist state boldly our duty as Christians to reach out to those in need.

This issue includes examples of outreach ministries in the Episcopal Church which have been particularly effective. At a time when much of the church is caught up in issues which tend to divide us, outreach ministries continue throughout the church, as parishes identify the needs of their communities and respond with caring compassionate persons of all ages and orders. Whether it's a specialized ministry to a particular group of people, or a more general outreach such as allowing non-profit agencies to use church facilities, Episcopal churches continue to witness to the love of Jesus Christ by serving others.

Let us give thanks for these unrecognized, unassuming ministries. May we all help them grow in strength and numbers.

Love Thy Neighbor

(Continued from previous page)

about moving the church to "a more stable, middle-class neighborhood," Fr. Tolliver said.

After living with the intense, generations-old problems in African countries, he felt Washington Park's problems were solvable. The church formed the non-profit St. Edmund's

Redevelopment Corp., and proceeded to buy and renovate abandoned apartment buildings surrounding the church.

The corporation will have completed 68 units by July, and has purchased another six buildings with 67 units. The buildings' population will be a mix of public housing and middle-class families.

Completing this restored, re-energized community will be the reopening of St. Edmund's School. Fr. Tolliver and Gladys Ray, the new headmistress, are pulling together the equipment, staff and students so that this September, the period of closed doors from 1988 to 1995 will become just a hiatus in the history that began in 1948.

St. Edmund's has drawn support and contributions from suburban churches, as well as from its long and distinguished list of alumni. Plans call for 42 students the first year in grades kindergarten through third grade, adding a grade each year until the first eighth graders graduate. If donations permit, about 40 percent of the students will be on scholarship.

St. Edmund's Church is staying. □



A ramshackle apartment building (rear view, above) in Chicago's Washington Park neighborhood was transformed into St. Edmund's Place (right).



Fr. Tolliver



Diocesan Ministry: A Five-Part Vision

By NEFF POWELL

Diocesan staff work is fun and challenging. You get a front row seat to the action, a macro view of the church, a chance to make a difference in the life of the church, and time to reflect. Reflection for me comes during long drives between meetings. In 26 months, I have put 71,000 miles on my car. To reflect on a vision of the diocese, I turn off the Garrison Keillor tape, put the car on cruise control, and let the right and left brains go to work.

We are in the midst of a shift in the historic balance of the question, What is a diocese to be and to do? One way of understanding the diocese is to say it exists to do that which no one congregation can or will do by itself. Examples of this are college chaplaincies, camp and conference centers, and youth programs.

The second view is that the diocese exists to provide services which support the local congregation. For example, we offer training programs for vestry members, stewardship, Christian education, and sexual boundaries issues. A significant amount of my time as a diocesan staff member is spent working directly with local congregations seeking new clergy.

For years, these two approaches were kept in balance. Bishops oversaw the staff and the programs. The situation was either harmonious or static or stagnant. The pressure now is to shift significantly to the second view. Those congregations asking for assistance to strengthen local ministry are asking for more from the diocese for such ministries as Christian education, evangelism, liturgy, and conflict management. An overemphasis on the diocese as provider of support to local ministry leads some to say, "So, why bother to send money to the diocese at all? We can do it better on our own."

Part of this is the spirit of the age. There is a distrust of larger institutions. Nations are becoming smaller, not larger. State governments are looking for ways to grow smaller. Not surprisingly, this spirit of fractionalizing is about in the church, enhanced by the American protestant belief that "The Church" means the local church.

Let us recall these two givens for Episcopalians: We have dioceses and we have bishops. And through the diocese we are connected to a national and worldwide church. We can adjust the roles of diocese and bishop, but bishops are essential to who we are as Christians, Anglicans and Episcopalians.

We had a spirited debate last year in the

Diocese of Oregon over the funding of the diocese. Should the congregations send significantly fewer dollars to the diocese? The underlying issue was a philosophical one as we debated the role and focus of the diocese. If the primary role of the diocese is to support local ministry, the best

(Continued on next page)

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The Rev. Neff Powell is executive assistant to the Bishop of Oregon.

VIEWPOINT

(Continued from previous page)

way to do that may be to give less money to the common pool. In the end, we compromised, shifting toward the local congregations and maintaining a strong diocese with strong congregations.

My vision of a diocese has five parts. You can tick them off on the fingers of one hand as you navigate down the interstate.

1. Prayer and celebration.

This begins simply with diocesan prayer cycles used Sunday by Sunday or daily in the congregations and in the bishop's chapel. We celebrate the major events of

the life of the diocese. Diocesan convention becomes both a time to do business and a time to celebrate and pray. There must be a sense in the diocese that we are all in this boat together.

2. The story. The diocese is in touch with its heritage — its story. This begins with the heritage of the Episcopal Church and the Anglican Communion. In particular, each diocese must be in touch with its own story. In the Diocese of Oregon, as we wrestled with our diocesan vision statement during the past year, we identified three themes woven through the hundred plus years of diocesan history: founding and supporting new congregations, Christian education, and being

mindful of the gospel imperative to minister to those in need. Change comes much more smoothly if diocesan leadership is mindful of the natural winds and currents of the diocese's story.

3. Balance. The diocese has a sense of balance: balancing large and small churches, urban, suburban and town churches; and balancing the needs of the whole — the diocese, the national church and the international church — with that of the local congregation.

4. Leadership formation.

The diocese is mindful of the need to form leaders through youth and adult programs. For the youth, this is done with diocesan conferences and camps to equip them for adulthood as Christians. Adult lay leaders are supported and trained for ministry. We offer workshops to support and train vestry members. This includes the basics of how a vestry operates and the role of canons. In addition, we have programs for Christian educators, treasurers, and leaders in stewardship and social concerns.

The diocese has a key role in the recruiting, selection and formation of priests and deacons. The diocese focuses careful attention at the beginning of the process. The work after acceptance to postulancy is formation, not normally a time for further screening. This requires a clearly thought-out path toward formation, using the canons and resources of the church creatively and positively.

5. The Bishop. The bishop is essential to the vision. The bishop carries out the charge of the Book of Common Prayer to lead, supervise and unite the diocese. The bishop casts the vision for the diocese and tells the story of the diocese. During a visitation to a congregation, the bishop carries the story and the vision of the diocese and the life of the wider church to that place.

In a real sense, the unity of the diocese is summed up in the person of the bishop. The bishop will know the difference between authority and leadership. Authority is the power conferred on the office of bishop. Leadership is the ability to work with people to accomplish adaptive work, for sometimes no one will know exactly where the boat called diocese is headed. To do this, the bishop needs to be centered in personal and corporate prayers with a sense of balance, vision and wisdom.

Five parts to the vision of a diocese. Now, it is time to turn the Garrison Keillor tape back on and get to the next meeting. I'll put another 75 miles on before this day is done. □



Youth Ministries Network Calendar of Events

The events listed below are open to high school age young people, and are sponsored and funded in part through the Youth Ministries Office at the Episcopal Church Center, in partnership with Provincial program funds. Please write or call the contact person listed for additional information; or call the Youth Ministries Office at the Episcopal Church Center: 800/334/7626, x5217; x5196.

Province I Social Action Project: "Soul of the City." Boston. August 20-27, 1995. Cost: TBA. Contact: Rick Harris, Camp St. Augustine, 434 Massachusetts Ave., Suite 204, Boston, MA 02118. 617-437-7076; FAX 617-437-6657.

Province I Leadership Training Event: December, 1-3, 1995. Contact: Rick Harris (listed above). For young people and adults.

Province II Spring Youth Event: "Coming of Age: An Examination of Religious and Cultural Traditions on Coming of Age." Camp Mariah, Fishkill, NY. June 9-11, 1995. Cost: \$85. Contact: Sandra Wiley, 1341 Pinson St., Far Rockaway, NY 11691. 718-337-6884.

Province III Summer Youth Event: "Prayer: More than Please." Mensch Mill Retreat Center, Mensch Mill, PA. August 16-20, 1995. Cost: \$120. Contact: Mary Grems, 4110 Gedney Park Dr., Blacksburg, VA 24060. 703-552-4017.

Province IV Summer Youth event: [Theme TBA] Oxford College, Oxford, GA. July 26-30, 1995. Cost: TBA. Contact: Gary Friend, 1364 Hardee St., NE, Atlanta, GA 30307. 404-524-6680.

Province V Youth Event: "Global Community, Christians Rock the World." Wauwausee Conference Center, Northern Indiana. October 13-15, 1995. [Cost: TBA] Contact: Andrea Hayden, 832 Glenwood Dyer Rd., Glenwood, IL 60425. 708-757-5747.

Province VI Summer Youth Event: "Pulled Both Ways: In the World But Not of It." Black Hills State University, Spearfish, SD. Cost: \$150. August 1-4. Contact: Leo Ludwick, 1115 Jefferson Ave., Bismarck, ND 58504. 701-258-0252 (W); 701-255-7439 (H).

Province VII Summer Youth Event: "Who Am I God? Where Am I Going? Show Me The Way!" Baker University, Baldwin, KS. July 19-23, 1995. Cost: \$175. Contact: Brenda Rock, 706 E. 74th St., Hutchinson, KS 67205. 316-663-9086.

Province VIII Summer Youth Event: "Think, Love Serve ... Do This in Remembrance of Me." Utah State University, Logan, Utah. July 25-30, 1995. Cost: \$230. Contact: Brian Prior, c/o The Episcopal Diocese of Spokane, 245 E. 13th Ave., Spokane, WA 99202-1114. 509-624-3191; FAX 509-747-0049.

Accountability Is Necessary for Everyone in the Parish

By JOHN THROOP

There is a desperate need to develop holy models of accountability in ministry at every level — lay, episcopal, presbyteral and diaconal. One of the reasons for an emerging crisis in parish ministry is the struggle to find appropriate accountability in the parish. As the Rev. James C. Fenhagen, retired director of the Cornerstone Project, has stated, "Too often, the priest becomes the scapegoat for a problem that demands a wider accountability than is often acknowledged." Yet there are entrenched barriers to wider, mutual accountability.

A couple of years ago, I read a classified ad in THE LIVING CHURCH which gave me an uneasy feeling. A parish was looking for a priest who, the ad said, would increase the number of people in church. A couple of years after calling the priest, one could imagine a vestry meeting where unhappy people would say, "The numbers haven't increased, and that's what we called you to do. Unless you improve your performance in the next six months, you will need to find another position."

The entire standard of evaluation is based on a false premise. After all, the main work of lay ministry is evangelization. Is it appropriate to demand these "results" of the priest? Now, this situation may or may not have happened. But it can, and it does.

Other expectations of the priest might include "getting more young people into the church," or "leading us to self-support," or "providing strong pastoral care." As Fr. Fenhagen says, "A covenant relationship demands that responsibility for problems be shared and actions taken that encourage the entire congregation to take responsibility for its common life." Usually, however, this expectation is not structured, nor is it ongoing. But it is there, and it can be destructive.

Every church has informal accountability. Often, the priest's accountability to the parish is tied to the expressed desires of the congregation at the time of

call. In the first three to four years, lay persons often express accountability by how the priest has failed to fulfill stated (often, unstated or conflicting) needs and wants.

A struggle in my congregation, for

example, has been over my use of time. On the one hand, parish leaders wanted the priest to be active in the community, and I have done that. But others wanted

(Continued on next page)

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The Rev. John R. Throop is vicar of St. Francis' Church, Chillicothe, Illinois, and a nonprofit management consultant.

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see page 29

Holding One Another Accountable

(Continued from previous page)

me to be out in the parish visiting regularly. Yet I was to be in my office with regular hours to be on call for counseling. And I was to be in the rectory as host of parish events. My informal accountability and evaluation then was based initially on competing expectations which came to the fore after the call. Even the perfect priest could not have balanced all of these desires.

Without a secretary, recovering from a divorce, serving as a single parent with children in residence part of the year, I had to set limits and make priorities. That caused considerable conflict not only between me and members of the parish, but within the parish as well. Yet I was clear that, as a priest, my primary functions were and are to be a person of prayer, preside at the holy table, preach the word of God, disciple believers, assist in crises, and equip the saints for the work of ministry. I am not hired by the members to do a job (or many jobs), but called by God and the parish to cast a vision and develop them to maturity in Christ Jesus. It is a sacred trust and a mutual covenant.

What a novel notion! I, as priest, hold the members of the congregation accountable for their spiritual growth and development of their ministries. And members hold one another accountable. In God's word, we find many examples of how we, individually and corporately, are accountable to God. I am accountable to God, my bishop, my family, my congregation and myself. What are godly structures and processes which foster trust, mutual ministry and godly leadership?

1. Develop a clear mission statement.

Priest and lay leadership need to pray and work toward a clear, simple, yet comprehensive statement of the unique way God has called the congregation to minister in the community and the diocese. A mission statement is then the basis for mutual goals to be developed.

2. State a vision.

One of the priest's primary spiritual tasks is to communicate vision for congregational development. Often, the vision is cast in concert with the congregation's mission; in time, the vision can alter the mission, but the vision cannot violate the mission without considerable conflict.

3. Develop a strategic plan.

Here some specific, mutual goals are set for one, two or three years, with mutual mea-

surements of progress and times to adjust or revise these goals. For example, a goal might be "to develop a ministry to junior and senior high students." Who leads this ministry, and what resources does the leader need? Who will be reached by this ministry? How will we know we have been effective (numbers of youth partici-

Teamwork is fostered if the priest and the key lay leaders work together.

pating? number of meetings? numbers of youth from outside the church brought in?) Is our benchmark other Episcopal churches, or other churches in our community?

The leader must have the authority and responsibility for the work. If the leader fails to lead (and fails to ask for appropriate help), then the lay leadership and the priest together hold the person accountable for the work (or lack of work) done.

4. The priest's own goals. The priest should state three or four goals to be met in the next one to three years. The lay leadership then can be clear about the priest's priorities. The priest also takes responsibility for his or her ministry development, whether that be in continuing education, personal spiritual development, use of time, and ministry priorities in the congregation.

Sometimes these processes work best in committees separate from the vestry or bishop's committee. But a stronger mutuality and sense of teamwork is fostered if the priest and the key lay leaders work together. We move away from the dangerous (and unbiblical) model of employee, or manager/bosses or company, to one of covenantal relationship, more like marriage and family, or sacred friendship, with Christ in the center of the work.

Like all relationships, mutual accountability requires close attention and clear communication, as well as trust, and spiritual and emotional maturity on the part of pastor and people.

Striving for sacred accountability, we can move away from the damaging dynamics of dependency and codependency, or the faulty models of Religitron, Inc., and toward the vision found in the Letter to the Ephesians: to build up Christ's body and pursue unity so that we "become mature, attaining to the whole measure of the fullness of Christ." □

Barrister's Brief

IS CHRISTIANITY TRUE? By **Hugo A. Meynell**. Catholic University of America. Pp.149. \$14.95 paper.

"Here, read this." I wish I could have said that and had this book available during innumerable college bull sessions or conversations with philosophers or rational agnostics nibbling at the edge of Christianity.

Hugo A. Meynell, professor of religious studies at the University of Calgary, holds a doctorate in philosophy of religion from King's College, Cambridge, and is the author of earlier works like *Sense, Nonsense and Christianity* and *The Intelligible Universe*. He is thus well-prepared to intelligently argue the philosophical case for the rationality of Christian belief, which he does compactly, logically and without a wasted word.

This is a densely-argued book, almost a barrister's brief in places; it is for those of a philosophical bent, not the casual reader.

Successive chapters deal with secular morality and Christianity, Christianity among the world religions, the centrality of Incarnation and Atonement to Christian belief, Christianity and historical criticism, the Trinity, life after death and, as a bonus, one more requiem for Karl Marx's religious ideas.

Meynell's prose is free of jargon; while tolerant and inclusive, he is decisive and a debater at heart.

(The Rev.) **FREDERICK QUINN**
Warsaw, Poland

Obtaining Justice

PASTORAL CARE AND SOCIAL CONFLICT. Edited by **Pamela D. Couture** and **Rodney J. Hunter**. Abingdon. Pp. 256. \$14.95 paper.

This compendium was conceived as a tribute to pastoral theologian Charles V. Gerkin. The writers — all pastoral care teachers and trainers — are not bashful in expressing frustration with the "hierarchical, white male-dominated" systems of their movement. They also share Gerkin's passion for renewed emphasis on theological reflection, responsibility of the churches in public policymaking, and the liberating ministry of pastor and prophet.

If this means a curb on the individualism of the prevailing psychodynamic model, it also implies a robust emphasis on obtaining "justice" for the poor, the victimized and the disregarded.

Organized in three sections, the essays compactly cover: how the pastoral care movement came to be as it is; widely ignored issues (race, gender, family, sexuality, abortion, aging) affecting pastoral care; and how new insights can be brought to bear for individuals and congregations concerned for mercy and justice through pastoral care. A tip: read the last chapter first! It's a fine overview of all that precedes.

(The Rev.) **ROBERT A. MACGILL**
Niceville, Fla.

Fears Assuaged

A COMMENTARY ON CONCORDAT OF AGREEMENT. Edited by **James E. Griffiss** and **Daniel F. Martensen**. Forward Movement. Pp. 160. \$11 paper.

The dialogue between Lutherans and Episcopalians has continued apace. A document has been produced, "Concordat of Agreement," proposing intercommunion and the mutual recognition of orders. This volume presents us with pairs of essays by Lutherans and Episcopalians,

each pair presenting a commentary on particular paragraphs of the proposed concordat. There is considerable repetition.

The essays are quite positive. With few caveats, the authors are supportive and attempt to mollify any fears which members of either church might have regarding this momentous step. Their emphasis is on the notion of recognition.

The principal matters recognized are doctrine and sacraments. One has to admire the various *tours de force* by which Episcopalians are assured that the historic episcopate will not be compromised, and Lutheran fears are assuaged concerning intercommunion with a church body which has ever been anything but confessional. Readers are further assured that the concordat does not propose or even envisage organic union. However, clergy, including bishops, would be completely interchangeable. This modest volume is a must for anyone keeping abreast of matters ecumenical.

(The Rev.) **JOHN S. RUEF**
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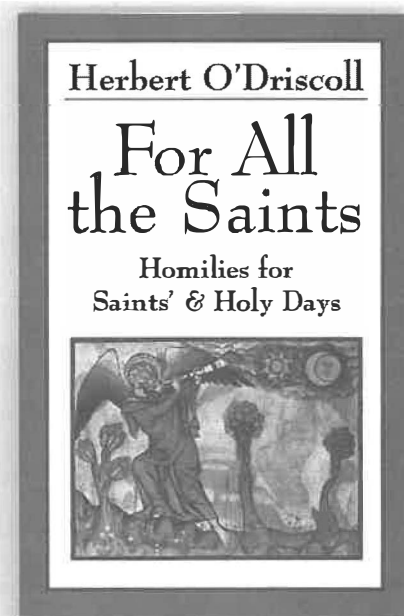
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Summer Reading

By LOIS SIBLEY

If you will be reading to your children or grandchildren during summer vacation, you may want to pick up a copy of *Anytime Prayers* by Madeleine L'Engle, with photos by her daughter, Maria Rooney (Shaw, \$14.99). With prayer-poems by L'Engle, bits of scripture, and photographs of children, flowers, animals and nature scenes by Rooney, this book is sure to please children and adults alike.

Cowley has republished *English Spirituality* by Martin Thornton (originally published by SPCK in England, now Cowley, \$13.95). In it, Thornton examines the primary schools of prayer, placing them in historical context from New Testament times on, and describing the contributions made by many of the participants along the way. His final chapter on "Spiritual Guidance Today" gives sugges-



tions for those engaged in spiritual direction. He also offers clergy and theological students a plan for reading and prayer that could be adopted for lay readers, if they desire this kind of study.

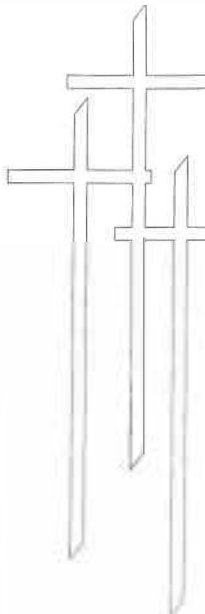
Also new from Cowley is Herbert O'Driscoll's *For All the Saints* (\$9.95), meditations for saints' and holy days throughout the church year according to the Book of Common Prayer. Here are meditations, scripture readings, and homilies for personal or group use, encouraging us to know and commune with the saints who have gone before us.

Walker Co., with Chosen Books/Baker, has just produced a large-print edition of *The Best of Catherine Marshall* (\$14.95) that looks like good summertime reading. The popularity of Marshall's "Christy," recently seen on TV, calls readers to her other writings and this is a good sample. Edited by her second husband, Leonard E. LeSourd, who adds valuable notes and information on her life and work, *The Best of ...* includes stories of her childhood and marriage to Peter Marshall, as well as excerpts from her books, and her articles in *Guideposts*.

G.K. Chesterton's *Orthodoxy* has been re-issued as part of the Wheaton Literary Series by Harold Shaw Publishers (\$14.99). Chesterton's apologetics, first published in 1908, continue to enliven and encourage those who are seeking God, sometimes not knowing who or what they are seeking.

Philip Yancey, in the foreword, quotes Chesterton as saying, "I did try to found a heresy of my own; and when I had put the last touches to it, I discovered that it was orthodoxy." Chesterton was surprised at his discovery, and readers will be both challenged and delighted as they follow along in his journey.

Rattling Those Dry Bones, Women Changing the Church, edited by June Steffensen Hagen (LuraMedia, \$16.95), claims to be for "every woman who has ever questioned her place in the church." Hagen asked prominent women church leaders "what holds you in the church?" Their answers are informative, surprising, funny, sad and hopeful — all at once. Among the contributors are Episcopalians Marjory Zoet Bangson, Pamela Darling, Margaret Guenther, Carmen Guerrero, Madeleine L'Engle, Patricia Wilson-Kastner and Laura E. Wright, as well as



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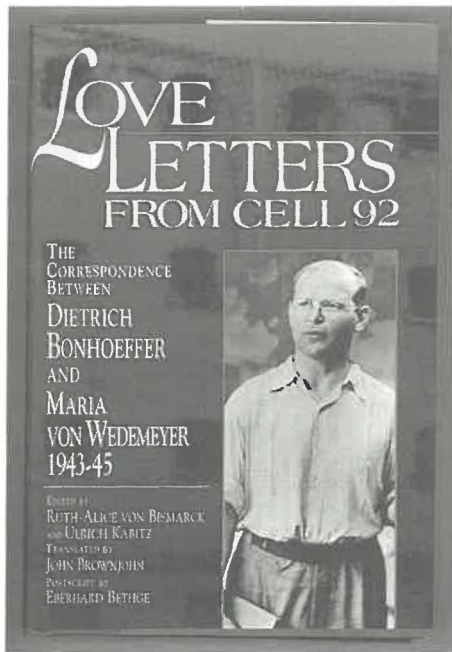
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editor Hagen. This is an important book for men to read. Give it to those you love.

Last but not least is *Love Letters from Cell 92* (Abingdon, \$17.45 and worth every penny). Edited by Ruth-Alice von Bismarck and Ulrich Kabitz, translated by John Brownjohn, and with a postscript by Eberhard Bethge, this is correspondence mainly between Dietrich Bonhoeffer and Maria von Wedemeyer in the years 1943

and 1945. From Maria's diaries and letters to her sister, Ruth-Alice von Bismarck, other books, such as *Life Together*, *Letters and Papers*, and *Life Together*, will appear in the next issue. Letters sent back and forth from Bonhoeffer's prison cell.

The correspondence includes that of Bonhoeffer and other family members as well as Maria, to whom he became engaged shortly before his arrest and imprisonment for his part in resistance



activities, that included helping to plan unsuccessful attempts to assassinate Adolf Hitler.

Here is Bonhoeffer the man, tired of prison, longing to be with his sweetheart and his family, hopeful, encouraging, and trusting God for the future. Knowing that Dietrich Bonhoeffer, with co-conspirators, was hanged on April 9, 1945, on Hitler's orders, makes reading these letters all the more poignant.

Lois Sibley is a member of St. Mark's Church, Locust St., Philadelphia, and a freelance writer and editor.

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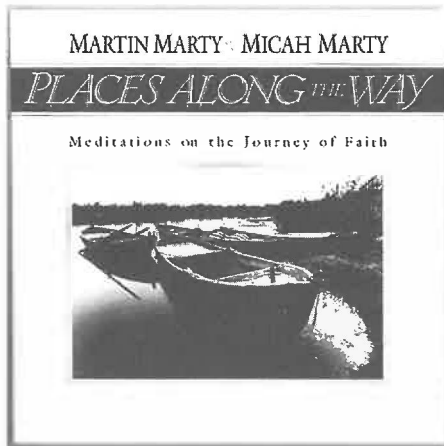
Short and Sharp

By TRAVIS DU PRIEST

PLACES ALONG THE WAY: Meditations on the Journey of Faith. By Martin Marty and Micah Marty. Augsburg. Pp. 109. No price given.

Well known theological writer and senior editor of *The Christian Century*, Martin Marty, and photographer Micah Marty share in words and images special biblical places that have moved them and awakened and enriched their inner lives. I guarantee these passages and stunning black and white pictures will move and awaken you as well.

IN A HIGH SPIRITUAL SEASON. By Joan Chittister. Triumph. Pp. 95. \$9.95 paper.



Part of the Women's Wisdom series published by Triumph. Comprises short paragraphs of meditation and questions.

Quotes from Dorothy Day, Eleanor Roosevelt and proverbs from around the world. A good question to ponder: Do your friendships create you or consume you?

A THOUGHTFUL WORD, A HEALING TOUCH: A Guide for Visiting the Sick. By Joseph M. Champlin and Susan Champlin Taylor. Twenty-Third. Pp. 33. \$2.95 paper.

Practical tips for visiting the sick and prayers and scriptural passages to be read for various occasions. I find the "10 useful tips" quite sound, especially "Be There," "Know the Power of Touch" and "You Don't Need the Right Answer."

PRAYING WITH PASSIONATE WOMEN. By Bridget Mary Meehan. Crossroad. Pp. 168. \$11.95 paper.

Thirty women spanning Christian history generate insights for individual and group use. Each profile is followed by a reflection, discussion starters and prayer experience. An interesting assortment, including Clare of Assisi, Mary Ward, Edith Stein and Rosa Parks.

SEWANEE

The University of the South

Director of Church Relations

The University of the South, popularly known as Sewanee, invites applications and nominations for a director of church relations. The director will be responsible for a variety of church relations activities including: alumni/ae relations for the School of Theology and its extension programs; working relationships between the University and the Episcopal Church, especially the 28 owning dioceses; developing a base of support for a newly established Church Development/Church Relations component of the overall advancement program; managing the mandated 1% giving program for theological education for the School of Theology; and coordinating the University's participation in the General Convention. The position will involve extensive travel and coordination with a wide-range of individuals and groups external to the institution.

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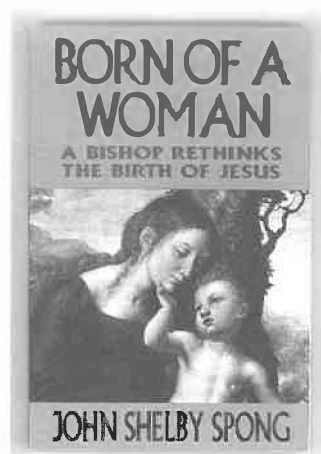
Located on Tennessee's Cumberland Plateau between Chattanooga and Nashville, Sewanee is consistently ranked in the top tier of national liberal arts universities. Owned by 28 dioceses of the Episcopal Church in 12 states, the University comprises a College of Arts and Sciences with approximately 1,200 undergraduate men and women, and a School of Theology, one of 11 accredited Episcopal seminaries, with about 70 graduate students pursuing primarily master of divinity and other master's and doctoral degrees.

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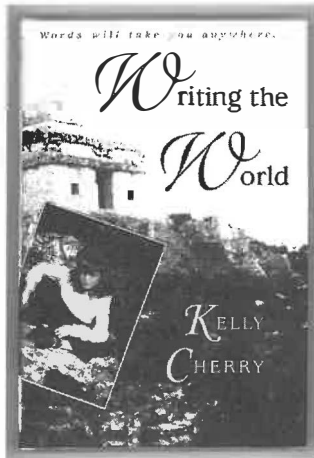


BORN OF A WOMAN: A Bishop Rethinks the Birth of Jesus. HarperSanFrancisco. Pp. 245. No price given, paper. **RESURRECTION: Myth or Reality?** By John Shelby Spong. HarperSanFrancisco. Pp. 320. \$11 paper.

Two recent books by the Bishop of Newark, *Resurrection* from 1994 and *Born of Woman* from 1992, which are now both available in paperback from HarperSanFrancisco. Both continue the bishop's search into non-literal understandings of the Christian faith.

WRITING THE WORLD. By **Kelly Cherry.** University of Missouri (2910 LeMone Blvd., Columbia, MO 65201). Pp. xxi and 147. \$22.50.

Writers and readers both will enjoy this lively collection of essays by poet and novelist Kelly Cherry, who teaches at the University of Wisconsin and serves as a poetry editor for *Anglican Theological Review*. I recommend in particular "A Conversation around Southern Poetry with Henry Taylor," in which Ms. Cherry talks extensively about the role of the Bible in her writing and that of others.



ter on the transformation which comes from "only sitting" and has a keen grasp of contemplative ways.

STORIES TO HOLD AN AUDIENCE. By **Catherine Hammond.** Millennium. Pp. 124. \$9.95 paper.

Brief stories and one-liners appropriate for countless themes and occasions. From the Chinese proverb "Everyone pushes a falling fence" to Ingersoll's "The hands that help are holier than the lips that pray."

AN INTRODUCTION TO THE LITURGICAL YEAR. By **Inos Biffi.** Eerdmans. Pp. 100. \$16.99.

Colorfully illustrated in the style of medieval manuscript illumination, this bright and attractive book leads Christians through the liturgical calendar. Discusses symbols, saints and themes of the great feasts and of ordinary times.

THE OPEN SECRET: An Introduction to the Theology of Mission. By **Lesslie Newbigin.** Eerdmans. Pp. viii and 192. \$12.99 paper.

A revised edition of a 1978 book which discusses world mission, by former general secretary of the International Missionary Council and associate secretary of the World Council of Churches.

RIVER OF COMPASSION: A Christian Commentary on the Bhagavad Gita. By **Bede Griffiths.** Continuum. Pp. 329. \$14.95 paper.

One of the great "spiritual fathers" of the modern world, Bede Griffiths was an English-born priest who lived most of his life in South India, where he lived in community, did spiritual direction and writing. This commentary on the *Bhagavad Gita* or Song of God was originally published in 1985 and has been reissued. Those open to the wisdom of the East will find new slants on the Christian faith as well, as Fr. Griffiths' life of deep spirituality permeates all his words.

MEDITATIONS ON A ROSE GARDEN. By **Carolyn Huffman.** Dimensions for Living. Pp. 127. \$15.

A lovely "gift book," beautifully bound and decorated with antique rose-colored borders and flowers. Four- and five-page reflections on the author's life as a rose gardener, often titled with allusions to gardening — "Crowded Out," "All Keepers" and "The Compassionate Pruner," for example.

GRASS GROWS BY ITSELF. By **Elizabeth Cain.** Millennium. Pp. 106. \$8.95 paper.

A slowly paced set of meditations for those who would "come aside and rest awhile" and enter into the wonder of their own being. Drawing from the wisdom of Zen, Ms. Cain provides a very fine chap-

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- working with the School of Theology's dean, faculty, senior staff, the executive director of church development and the director of church relations to publicize and promote programs and accomplishments.
- serving as editor of the School of Theology newsletter, catalog, and admissions publications, as well as coordinating a wide range of School of Theology publications.
- participating in marketing efforts for all School of Theology programs, including Education for Ministry (EFM), Disciples of Christ in Community (DOCC), Practically Christian, and continuing education.

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LETTERS

(Continued from page 8)

act — but speak, without punishment. And unless we are willing to stand by church teaching and authority until it is formally and theologically reconstructed — never mind our own desires — we will soon have no church. Is that the future to which Christ calls us?

(The Rev.) BONNIE SHULLENBERGER
Ossining, N.Y.

Another Church

The Viewpoint article by Bishop MacNaughton [TLC, May 7] confirmed my distressing perspective that far too many of the church's bishops are more interested in being presumptuous rather than in being prophetic.

The helpfulness of his presentation of the church as "two within one," while hardly a new insight, was unfortunately diminished by his presumption to speak for both "churches" from the firmly grounded perspective of what he labeled "Church One." Given only the two choices he presents, I find myself, apparently, in "Church Three."

Those of us who may indeed find ourselves in that situation find the search process further clouded and complicated. A priest from "Church Three" was recently considering a position in a diocese where the bishop was apparently in "Church One." During his initial private conversation with that bishop, the priest was asked not about his ministry nor about his spiritual life, but he had to respond to the bishop's first words, "I understand you're a liberal ..." Obviously, the discernment for possible calling was impaired by such presumption.

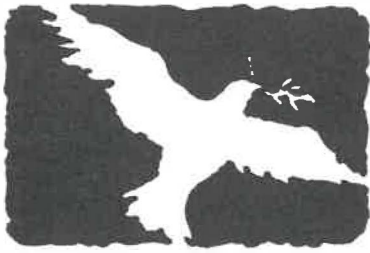
Those of us who find ourselves in neither "Church One" nor "Church Two" remain distressed and in spiritual pain as we watch our brothers and sisters therein strive desperately to keep from enfolding each other in their arms even as our loving and gracious God so enfolds us all in his.

(The Rev.) JOHN E. MERCHANT
Grace-St. Luke's School

Memphis, Tenn.

Bishop MacNaughton is incorrect in his analysis of the differences between the two "churches" that are supposed to exist within the Episcopal Church.

Most people I know who support the full inclusion of gay people into the life of the church approach those parts of holy scripture which deal with homosexuality with the same respect which most Christians accord to verses like "Slaves, be obe-



Benediction

One person, the Bible tells us, has seen God. Moses saw God on the mountain top,

Yet ...

Have you looked into the shining eyes of a happy child? You have seen God.

Have you looked deep into the face

of a pansy or a flowering rose? You have seen God.

"Gifts of God for the people of God." If you have heard these precious words, you have heard God.

If you have heard the cheeky-cheeky song of the mockingbird, you have heard God.

If you have felt the warmth of a small child's arms around your neck, you have felt God.

If you have felt the heartbeat of a dear one in a tender moment, you have felt God.

To see, to hear, to feel God — close your eyes. Yes! *Close* your eyes.

For if you will see God, you need only to open your heart. Your heart is the eye of your soul, and to it all God's things are visible.

MARGARET O'MEARA

dient to those who are your earthly masters" (Eph. 6:5). The church has set aside standards mandated by the Bible in the light of new understanding. Slavery is no longer supported by the church; remarriage after divorce is no longer forbidden under all circumstances. How odd that when the same process is applied to homosexuality so many Episcopalians turn into fundamentalists.

This sort of selective enforcement of "biblical morality" on the part of modern Christians hints that something other than a respect for "the nature and authority of scripture" is the motivating factor. How many of those who disapprove of the blessing of same-sex unions would, on the strength of Paul's support of slavery, go to any of the world's dark places where slavery still exists and tell those in bondage that they are morally bound to remain in that state? What does this say about "scripture as the final and deepest authority"?

BILL DILWORTH

Austin, Texas

• • •

I appreciate John MacNaughton's description of the varied ways in which the Episcopal Church witnesses to, ministers with and evangelizes people in the differing cultures which make up our country. Somehow it brings to mind the "two churches" which emerged in the first century in the Hellenistic and Jewish contexts.

I suspect that if he were to explore our church's activities in the black, Hispanic and Native American communities, he

would find still further variations.

I'm grateful to be part of a church which evidences such a wide range of responses to the tasks which God has placed before it. You know the old saying that "there are two kinds of people in the world: those who divide everything into twos and those who don't." I'm glad Bishop MacNaughton is working in Texas, and equally glad that I'm not.

(The Rev.) ROSWELL O. MOORE
Menlo Park, Calif.

Explain This

The Daily Office Lectionary occasionally permits the optional omission of certain verses in the readings. Normally these omissions appear to be in the interest of political correctness.

I am at a loss, however, to explain the permission to omit 1 John 5:22 (3 Easter Thursday, Year 1). It reads: "Little children, keep yourselves from idols."

Is the condemnation of idolatry now incompatible with the inclusiveness of ECUSA?

(The Rev.) REGINALD H. FULLER
Richmond, Va.

A Choice

Regarding the self-styled New Testament "scholars" of the Jesus Seminar [TLC, April 9], I don't know whether to be amused by the chutzpah or appalled by their hubris.

Chutzpah can be harmless — but by tradition hubris is invariably fatal. Personally, I prefer to be amused. But ...

JUDITH TRACY
Atchison, Kan.

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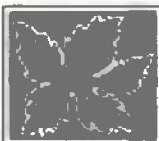
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People and Places

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The Rev. **C. Foy Bradshaw** is deacon of Calvary, Tarboro, NC; add: 905 St. Andrew St., Tarboro, NC 27886.

The Rev. **Larry Donathan** is assistant of St. Mary's, 104 E. Louella, Wayne, PA 19087.

The Rev. **Desmond Goonesekera** is rector of Trinity, 2701 W. Main, Baytown, TX 77520.

The Rev. **Raleigh Daniel Hairston** is chaplain of St. Augustine's College, Raleigh, NC; add: 1315 Oakwood Ave., Raleigh, NC 27610.

The Rev. **Victoria Jamieson-Drake** is pastoral assistant of the Chapel of the Cross, Chapel Hill, NC; add: 1525 Acadia St., Durham, NC 27701.

The Rev. **Rick Lawler** is rector of St. Mary's, Main Box 14, Blowing Rock, NC 28605.

The Rev. **Richard Molison** is assistant of Advent, 54 Delaware Rd., Kenmore, NY 14217.

The Rev. **Scott S. Rathman** is rector of St. Christopher's, P.O. Box 211896, Anchorage, AK 99521.

The Rev. **Peggy Walker Snare** is associate rector of St. Paul's, 6249 Canal Blvd., New Orleans, LA 70124.

The Rev. **Robert L. Tate** is rector of St. Martin-in-the-Fields, 8000 St. Martin Ln., Philadelphia, PA 19118.

The Rev. **Philip R. Taylor** is deacon of St. Paul's, Smithfield, NC; add: 235-C Market St., Smithfield, NC 27577.

The Rev. **M. Joanna White** is rector of St. Andrew's, 40 Old Mill Rd., Staten Island, NY 10306.

The Rev. **Mark Wilburn** is assistant of St. Paul's, 515 Columbus Ave., Waco, TX 76701, and chaplain of the Baylor University Canterbury Association.

Cathedral Clergy

The Very Rev. **Steve Bancroft** is dean of the Cathedral Church of St. Paul, Detroit, MI 48201.

The Rev. **Robert J. Carlson** is interim priest of St. Mary's Cathedral, Plaza Urape, San Roman, Las Mercedes, Caracas, Venezuela; add: Apartado 61116, Chacao, Caracas 1060, Venezuela.

The Rev. Canon **Tom Hotchkiss** is canon of the Cathedral Church of the Advent, 524 N. 21st, Birmingham, AL 35203.

The Rev. Canon **Daniel Simon** is canon of St. Stephen's Cathedral, 221 N. Front, Suite 101, Harrisburg, PA 17101.

The Rev. **Peter Strimer** is urban ministries priest of the Cathedral of St. Mark, 1245 10th Ave. E, Seattle, WA 98102.

The Very Rev. **Paul Francis Matthew Zahl** is dean and rector of the Cathedral Church of the Advent, 524 N. 21st, Birmingham, AL 35203.

Ordinations Priests

Central New York — **Mary Robb Mansfield**, curate, St. Paul's, 117 Main St., Owego, NY 13827.

Dallas — **Drucilla P. Ferguson**.

East Tennessee — **Matilda Dunn, Roy Hoffman, Ray Kasch, Patricia Templeton**.

Quincy — **Christopher Jambor**.

Springfield — **John Wall**, vicar of St. Mary's, Robinson, and St. Alban's, 321 S. Elliott, Olney, IL 62450.

Texas — **Susan Dolan-Henderson**.

Virginia — **Susan Jill Buchanan**, assistant, Christ Church, 134 Boscawen, Winchester, VA 22601.

Deacons

Alabama — **Rebecca DeBow, Robert Harvey**.
Arizona — **Christine Contesable, Gray Echols, Clay Lein**.

Central New York — **Mary Chilton**, curate of missions, Grace Church, 6 Elizabeth, Utica, NY 13501.

Louisiana — **Karla Marie Woggon**.

Missouri — **Paris Coffey**.

Southern Virginia — **Dane C. Bragg, Robert M. Miller**.

West Missouri — **Karen F. Savidge**.

Western New York — **Arthur Ward**.

Renunciations

The Rt. Rev. **James Stanton**, Bishop of Dallas, has accepted the renunciations of the ministry of **Frank B. Bass and Dean Pratt**.

Retirements

The Rev. **William Baker, Jr.**, as priest-in-charge of Pike County churches (which include Calvary, Louisiana; Grace, Clarksville; and St. John's, Eolia), MO.

The Very Rev. **Earl Cavanaugh** as dean of Grace and Holy Trinity Cathedral, Box 412048, Kansas City, MO 64141.

The Rev. **Douglas T. Cooke**, as director of program and mission for the Diocese of Connecticut.

The Rev. **Arlen Fowler**, as rector of St. Philip's, Ardmore, OK.

The Rev. **Warren Hansen**, as priest-in-charge of Epiphany, Kirkwood, MO.

The Rev. **Bernard Healy**, as rector of The House of Prayer, Newark, NJ.

The Rev. **Clarendon Hyde**, as priest-in-charge of St. Mark's, Portland, MO.

The Rev. **Herbert Jones**, as deacon of Calvary, Lombard, IL.

The Rev. **Thomas Markley**, as rector of St. John's, Richmond, VA.

The Rev. **William E. Pilcher, III**, as interim of St. Mary's, Shelter Island, NY.

The Rev. **Anne Scharon**, as vicar of Prince of Peace, St. Louis, MO.

The Rev. **Arthur Steidemann**, as interim priest of St. Thomas' Church for the Deaf, St. Louis, MO.

The Rev. **Alexander C. Zabriskie**, as rector of St. John's Cathedral, San Juan, Puerto Rico.

Changes of Address

The Rev. **Richard E. Barrett**, P.O. Box 153, Caroga Lake, NY 12032.

The Rev. **Douglas Lowrey**, 27200 Franklin Rd. #614, Southfield, MI 48034.

The Rev. **Gary Joseph Parker**, Box 14, FPO, AF 09521-1002, Naples, Italy.

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