

# The Living Church

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*The Magazine for Episcopalians*

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Seminaries Can't Afford to Stay the Same

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## Features

### Seminaries Can't Afford to Stay the Same

Training clergy and lay leaders for the church's future



By **Richard Kew**  
and **Roger White**

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**On the cover:** The Chapel of St. John the Divine at Seabury-Western Theological Seminary, Evanston, Ill.

Photo by James Ballard

## Departments

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**Editorials:** Much to admire in the pope's encyclical (p. 10)

**Viewpoint:** More Prayer Together Needed  
By **Anne S. Watson** (p. 11)

**People and Places** (p. 13)

## Quote of the Week

The Rt. Rev. John M. Allin, the 23rd Presiding Bishop, speaking at the commencement at Nashotah House: "The world suffers today because we have more people talking than listening."

# In This Corner

## A Walker's Life of Prayer

For more than 43 years of married life, my husband, Hargis, and I have not owned or driven an automobile. "Dr. and Mrs. Walker," we have been dubbed in more than one of the college towns where we have taught. Called "mavericks" by some, "weirdos" by a few, we have been asked, "How do you ever find the time for all your walking?" But walking gives time in a measure, far beyond what it takes.

Fitness walkers justify the time taken by putting on a headset and listening to tapes. I wear a heavenly headset: I pray while walking. Frequently, my heavenly headset plays hymns. I attune my walking to 4/4 or 6/8 time. From long repetition of the office weekly in two care homes, I have memorized prayers well worth memorizing: Mary's Song, Simeon's Song, the *Phos Hilaron*, the thanksgivings that remind me, literally, of all such good works as may be prepared for me to walk in.

Thanksgivings abound: for the beauty of the day, for seasons, for weather. I love weather and its changes, however hard it is to sing praises footing two miles at 94 degrees, or a mile facing north in a Nebraska blizzard. And intercessions. Walking gives me time to remember those in need of prayer, the near and dear, or part of my parish family.

Not only words of prayer but humble acts of prayer are everywhere prepared for the walker. I shower greetings freely. They may bless another's hours. I can trundle out an aged neighbor's garbage vat for collection, or

### Sunday's Readings

## Priority of Membership in God's Kingdom

*Pentecost 4: 1 Kings 19:15-16, 19-21;*  
*Psalm 16; Gal. 5: 13-25; Luke 9:51-62.*

Jesus came into the world to proclaim the presence and coming fulfillment of the reign of God, his kingdom. All he did and said was based in the reality that God's reign in the world had begun with his arrival.

One of the more radical parts of Jesus' proclamation was that the kingdom had an absolute and primary claim upon us. There was not then, nor is there now, anything more important than our membership and participation in that kingdom. Being part of God's reign came before family responsibilities and family relationships. It came before work and play. It came before life and death. This was an altogether new idea which Jesus set before his followers. The primacy of the

kingdom is for us as well. I can mingle with schoolchildren, almost the only fellow walkers left. I retrieve from the street God's creatures who lost their lives to wheeled traffic. My husband and I have been nicknamed "the buriers" also, because a corner of the back garden was reserved for committing to the ground collected birds, cats and squirrels.

Of course, our lives are different from the lives of others. They are slower paced. But we meet the same obligations, hold the same jobs, serve in church and civic roles. Throughout our academic lives, built into late afternoon was a walk together and a coffee stop before dinner: Marriage Encounter every day, a way to keep a marriage going. Trips abroad became pilgrimages: a long walk from the local railway station to the cathedral of the day, or a trek across London from a Bloomsbury B & B to St. Magnus Martyr for Sunday Mass.

I now serve to represent the entire (miniscule) walking population of my town on the traffic improvement subcommittee. They do not yet know that among them walks a pilgrim, a street pray-er, a person in a heavenly headset. I hope to enlighten them.

Physical fitness and spiritual fitness are — prayerfully — goals of "walking before You in holiness and righteousness all the days of our life."

*Our guest columnist is Nancy G. Westerfield, an occasional contributor to TLC who is a member of St. Luke's Church, Kearney, Neb.*

kingdom is for us as well.

If we allow our membership in the kingdom of God and our participation in Jesus' ministry to be the fundamental reality, then the kingdom becomes the norm through which we evaluate all else that we are or do. All our relationships, all our thoughts and actions, take place within the context of the kingdom of God. Needless to say, this context profoundly affects how we conduct ourselves and how we establish our other priorities.

Personal priority and personal conduct are an outgrowth of our primary value, membership in the kingdom. In the best of circumstances, we will bear evidence of this primary value in all we do. If we fail, then we have a loving, forgiving God who will enable and empower us to begin again.

# LETTERS

## Audit Committee

Your editorial, "Regular Audits a Wise Practice" [TLC, May 28], grabbed my attention. I couldn't believe your estimate that fewer than 25 percent of Episcopal churches submit the canonically required annual audits, so I telephoned the finance officer of our diocese. Guess what? He confirmed your numbers, and had recently attended a meeting in San Antonio where his counterparts from other dioceses reported that same grim track record.

Where your editorial is off the beam is in the assumption that audits are the solution. It is my understanding that the Episcopal Church Center's books were audited regularly but the irregularities obviously did not get flagged. The real solution to these problems is for congregations and dioceses to have in place a simple, common sense system of checks (no pun intended) and balances.

Churches that permit one person (or the same person), for example, to count the weekly offerings; or that allow those with signing authority to reconcile the bank statements, or that permit signers to authorize disbursements to themselves, are inviting a scandal.

One final point. It is unrealistic to expect all congregations to manage a "real" (as you put it) audit annually. In our area, a CPA audit would cost us between \$5,000 and \$10,000. What works for our congregation is an audit committee of savvy financial types who scrupulously follow the 12-page audit syllabus provided by the diocese. Unfortunately, our canons requiring audits have no teeth in them. (Some of the largest churches in this diocese have not filed audits in 25 years.) Maybe we Episcopalians simply prefer to learn our lessons the hard way.

(The Rev.) SHERMAN HESSELGRAVE  
St. George's Church

Roseburg, Ore.

## Not Certified

In response to the Viewpoint article by George S. Lockwood [TLC, May 28] called "Executive Council too Trusting," I agree with the basic content, but must disagree with him when he writes, "there is almost universal disregard for the national canon that mandates annual audits for every congregation." If by "audit" he means by a certified public accountant, I agree. However, it is possible to have effective audits that are not certified.

In the Diocese of California we've had a program of internal auditing for some years now. It is our hope to have more

than three-quarters of the parishes audited for 1994. We have employed a person half time to do audits. The costs are charged to the parishes. An audit for a typical parish is about \$400 to \$500.

We also have made mandatory in our diocese the audit of all trust funds, including discretionary funds of the church. This policy is included in the National Church Accounting Manual, and is a part of the annual Business Management Institute which teaches diocesan executives sound management practices. Ironically, Ellen Cooke founded this institute.

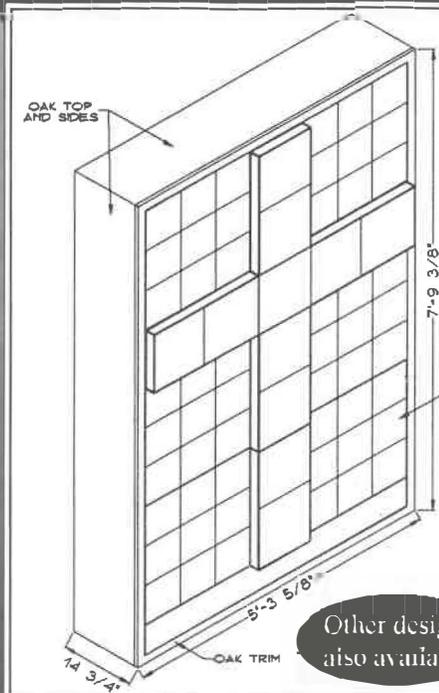
The unsupported false accusations of malfeasance can be as damaging as the actual theft of money. Both are a risk and both can be greatly diminished by proper

auditing procedures. At every tax seminar I give, I emphasize the necessity for proper audits of operations and parish trust funds, including the discretionary fund, ECW funds and altar guild funds. The Diocese of California is willing to share its experience and information with any diocese that is interested

(The Rev. Canon) W.F. GEISLER  
Controller, Diocese of California  
San Francisco, Calif.

George Lockwood's call for fiduciary responsibility in the wake of the Ellen Cooke tragedy is certainly in order. The

(Continued on next page)



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**LETTERS**

*(Continued from previous page)*

basic issue for all is that the funds we han-  
dle in the church do not belong to us, they  
belong to God.

I do take exception, however, to Mr.  
Lockwood's sweeping generalization that  
"there is almost universal disregard for  
our national canon that mandates annual  
audits for every congregation. I know of  
no congregation," he states, "that does  
one!" Your editorial in that same issue  
estimates that "fewer than 25 percent of  
Episcopal churches abide by this canon."

The expectation this year in Southern  
Ohio is that 83 audit reports will be  
received from the 83 congregations of the  
diocese. Checks with some other dioceses  
of my acquaintance reveal the same kind  
of expectations. In part this is a result of  
our own diocesan canons affirming the  
national canon on audits and denying a  
seat, voice and vote at the diocesan con-  
vention to delegations from congregations  
that do not submit a timely audit report.

While some of these are conducted by  
committees of the congregation (which  
your editorial suggests is not a "real"  
audit) rather than by CPAs, these commit-  
tees must follow the strict guidelines  
established by our diocesan finance com-  
mittee.

The membership on volunteer audit  
committees usually changes each year and  
therefore the "cozy" patterns which Mr.  
Lockwood indicates open the door to  
diverting funds are less likely to develop.  
(Indeed, one of the few cases in recent  
years here occurred when the treasurer  
engaged an "independent CPA" who sub-  
mitted a clean audit report three years in a  
row. Only after other evidence began to  
suggest a problem was it discovered that  
the "CPA" was a fictitious figment of the  
treasurer's larceny.)

We would be happy to provide a copy  
of our canonical requirements to any dio-  
cese looking for models to help achieve  
greater financial responsibility.

(The Rev. Canon) JOHN E. LAWRENCE  
Canon to the Ordinary  
Diocese of Southern Ohio  
Cincinnati, Ohio

George Lockwood's article is a won-  
derful combination of keen analysis, com-  
passion, theological grounding, personal  
responsibility, and with a clear focus on  
how the church needs to conduct its busi-  
ness. And it is refreshingly non-judgmental.

I am a parish treasurer, recently eligible

after 42 years as a parish priest. My Myers-Briggs profile, unlike his ESTP, is the typical clergy INFJ that he notes. However, as a treasurer I use the backup skills needed for careful accounting, full disclosure, insistence on internal controls and careful audit. Our diocesan business manager, Letty Collins, pushes us to do it right, often to the displeasure of some treasurers. I see some opportunities for mismanagement, and I have experienced parish treasurers who do not give the vestry the full, understandable information they need for making intelligent decisions. I have much to learn, and I have good help via parishioners with book-keeping experience.

This is to say, George Lockwood sets out perceptive guidelines, and each of us has responsibility to insist that we exercise our stewardship carefully, lovingly, calling one another to account, with focus on the church's life and mission.

(The Rev.) RALPH E. MACY  
Pittsboro, N.C.



I take sharp exception to the way in which George Lockwood has used the Myers-Briggs type indicator in his attempt to understand the embezzlement of funds by Ellen Cooke.

Mr. Lockwood writes, "My Myers-Briggs personality type is a typical ESTP/J. This is the configuration of business leaders." This may be the type preference of some business leaders, but the truth is that one will find all 16 type preferences in successful business leaders.

He goes on to say that those in diocesan and national leadership positions of the church "have an almost universal NF configuration." My own sense is that in leadership there are ordained persons with other type preferences.

That issue aside, it is clear that national leaders have been quite capable of making difficult "ST" decisions, such as the substantial cutbacks in national staff. Thus, even if Mr. Lockwood's report is accurate, i.e. the ordained members of Executive Council are all NFs, council has neverthe-

less functioned in a ST manner.

Mr. Lockwood proposes a remedy: "The chair of our financial oversight committee should be a business professional who should see to it that the tough questions would be asked of all those handling and accounting for our money." Presumably this person would have the type preference of business leaders as defined by Mr. Lockwood.

This again is a misuse of the MBTI. "We need a INFP for this job or an ESTJ for that task," people are apt to say. Such an approach fails to take into account the particular gifts of each human being, and thus ends up dehumanizing individual persons.

It would be more appropriate to say that a financial oversight committee should

have a variety of gifts. Yes, you want people who ask tough questions, but in a church enterprise you also want people with compassion, who care about the human aspect of financial decisions.

To end on a note of agreement, Mr. Lockwood is, I believe, quite correct when he says that we Episcopalians "are not good financial managers." The recent disaster in the Diocese of Hawaii reminds us that we are dealing with a systemic issue throughout the church. The MBTI can be a helpful resource in such matters; but if it is used, let us in the process be respectful of God's gifts to every human being.

(The Rev.) NATHANIEL W. PIERCE  
Christ Church

Cambridge, Md.

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### **To Our Readers:**

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.

## 'An Atmosphere of Power'

Donald Burchell, who resigned as national church treasurer only four months after succeeding Ellen Cooke [TLC, June 25], discussed his reasons in an emotional interview between sessions of the Executive Council meeting in Seattle.

Mr. Burchell was asked to explain changes in administrative structure put into place when he took over the office following the disclosures of embezzlement by Mrs. Cooke, who had brought him into the national church office and to whom he reported as assistant treasurer.

Since Feb. 7, he said, "We're adhering to the policies and procedures that were always in effect." As to why these had apparently been disregarded, he said Mrs. Cooke had gradually set up "an atmosphere of power" in which she extended her own influence, and intimidated others who feared to speak out.

After Feb. 7, Mr. Burchell said, he agreed to become treasurer, even though it meant being away much of the time from Joan, his wife of 29 years. "Other couples do it," he said. "My heart said no ... but how can I turn down [the church]?"

"We'd always been inseparable," he said, "complementary parts of projects." He was the glass half full, he said, saying "look what we've accomplished." "She's the glass half empty,



Mr. Burchell

saying, 'Yes, but we haven't done this and this and this.' She looks at the big picture."

Mr. Burchell said he had planned to enroll in Howard University's school of social work following his retirement from banking. His wife is already a counselor. "I was doing volunteer work at a shelter, delivering food from a food bank. Anyone can make loans from a bank, but I felt this makes a difference!"

At the church center, he said, "My door is always open. I answer my own phone."

He had planned to be in New York only a few days a week. But, he said, "the weight of the Cooke thing ..."

There was a sudden, small silence in the conversation, then a quiet outburst:

"Nick was my best friend! We met when he was our associate rector, at Christ Church, Alexandria. We had the same sense of humor. When Ellen came, we just — adopted her too.

"We visited his new church Feb. 5. We took the Cookes to brunch."

Mr. Burchell was asked whether, after the disclosures, there was a conflict between his friendship with Nicholas Cooke and the job at the church center. He said he had not spoken to Mr. Cooke since that previous Sunday; he indicated clearly that he was grieving the loss of the friendship. "But no. The job is the focus now, restitution and recovery."

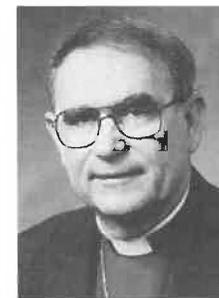
PATRICIA NAKAMURA

## Bishop Browning Asserts He'll Stay

### Chief Operating Officer Named at Executive Council Meeting

The Most Rev. Edmond L. Browning, Presiding Bishop, stated unequivocally, "I have no intention of resigning," when he addressed the national Executive Council during its meeting June 12-15 at a Seattle hotel.

The statement, in his somewhat raspy voice with the merest touch of humor, followed the address by council's vice chair and president of the House of Deputies, Pamela Chinnis.



Bishop Charlie McNutt named chief operating officer

Mrs. Chinnis briefly outlined the history of Executive Council and the evolution of the office of presiding bishop from that of a diocesan bishop with limited day-to-day operational input to the present position which

resembles the running of a large corporation.

Following disclosure of the Ellen Cooke embezzlement, "we are now hearing calls from a vocal minority" for the Presiding Bishop's resignation; but, she said, "I know that he is no more culpable than all the rest of us — Executive Council, the Program Budget and Finance Committee, the Audit Committee, the Committee on Trust Funds.

"The question ... is whether we are going to cede the final victory to Ellen Cooke and permit bickering and squabbling among our membership to paralyze our leadership and mission for the next two years or ... rededicate ourselves ... to the job before us."

In the address following his strong statement of intention, Bishop Browning announced the appointment of the Rt. Rev. Charlie McNutt, retiring Bishop of Central Pennsylvania, to fill the new position of chief operating officer.

"I have had in mind for some time ... that our church would be very well served by a chief operating officer empowered to act on my behalf, which is particularly needed given the emphasis I place in my

(Continued on page 12)

## No Evidence of Conflict of Interest

*Excerpts from the Statement of the Administration and Finance Committee:*

✓ A&F unanimously determined that all proper procedures had been followed by special counsel and auditors, and that there was absolutely no evidence whatsoever of any conflict of interest.

✓ A&F has determined that the fact of the misappropriation could not reasonably have been discovered earlier.

✓ It is hoped that an incident such as this will not happen again, but if an ingenious and knowledgeable employee wants

to circumvent the safeguards, such may very well be possible, no matter how tight the controls.

✓ A&F is committed to devote as much time and effort as necessary to address the events of the past six months and to recommend possible changes in the future. A&F is also committed to release publicly all information concerning these and other matters as soon as possible.

✓ A&F confirms its support of the Presiding Bishop, and urges the church to move forward to great heights of ministry in the world.

# Central Pennsylvania Elects Bishop Coadjutor

The Rev. Michael W. Creighton, 54, rector of St. Stephen's Church, Seattle, Wash., was elected Bishop Coadjutor of Central Pennsylvania, at the diocese's 125th convention, which concluded June 10 at Bucknell University in Lewisburg.

His election came on the fourth ballot and was affirmed by a unanimous fifth ballot, through a motion made by the Rev. Canon John S. McDowell, the diocese's executive officer who was one of four other candidates.

The new bishop will succeed the Rt. Rev. Charlie F. McNutt, Jr., whom Presiding Bishop Edmond Browning has named to the new position of chief operating officer of the national church [see related story].

Others on the ballot were the Very Rev. James J. Cardone, Jr., rector of Grace Church, Utica, N.Y., the Rev. William R. McCarthy, rector of Good Samaritan, Corvallis, Ore., and the Rev. John L. Rabb, rector of St. Anne's, Atlanta, Ga.

Fr. Creighton, the son of the late Rt. Rev. William F. Creighton, Bishop of Washington, was an officer in the United States Navy and a mission worker in the Dominican Republic before becoming a priest in 1969. He is a graduate of Episcopal Theological School.

He served two parishes in California, as assistant, then associate at St. Mary the Virgin, San Francisco, 1968-1973, then vicar of the Almaden Parish, San Jose, until 1976 when he became rector of the parish. He moved to St. Stephen's in 1981.

## Refugee Resettlement

In the Diocese of Olympia, he founded the Episcopal Charities Appeal and served on the Refugee Resettlement Committee and diocesan council. He helped found

		Diocese of Central Pennsylvania							
Ballot		1		2		3		4	
C = Clergy; L = Laity		C	L	C	L	C	L	C	L
<b>Needed to Elect</b>		103 45							
Cardone, James Jr.		40	10	34	11	24	8	4	1
<b>Creighton, Michael</b>		<b>36</b>	<b>30</b>	<b>62</b>	<b>36</b>	<b>90</b>	<b>52</b>	<b>126</b>	<b>74</b>
McCarthy, William		61	17	64	17	72	17	64	10
McDowell, John Jr.		32	16	19	10	9	4	6	1
Rabb, John		37	15	27	14	11	5	3	1



Fr. Creighton

Seattle Habitat for Humanity and the Community Youth Counseling Service. He and his wife, Elizabeth, have two children.

Pending the consents from diocesan standing committees, a consecration is expected to be held in November.

In other business of the convention, a number of resolutions were passed, among them one that calls for an endowment fund to help financially strapped youth attain a post high school education. Two resolutions establish continuing education, sabbatical leave and clergy and lay employee compensation policies in the diocese, which includes 70 congregations and 18,500 parishioners in 24 counties. A budget of \$1.24 million was adopted, a \$112,000 increase over the 1995 budget.

## Nicholas Cooke Resigns as Priest

A month after resigning as rector of St. John's Church, McLean, Va., Nicholas T. Cooke, III, has left the priesthood.

The husband of former national church treasurer Ellen Cooke sent his written resignation to the Rt. Rev. Peter Lee, Bishop of Virginia, who received the letter June 5.

Bishop Lee said in a document sent to the Presiding Bishop and others that he had accepted Mr. Cooke's "voluntary resignation and renunciation of the ministry of this church." The action "is taken for causes not affecting his moral character," the bishop's document stated.

Mr. Cooke was rector of St. Luke's, Montclair, N.J., before he moved to Virginia. That move came shortly before

## BRIEFLY

The Episcopal Church in Jerusalem and the Middle East has elected a **bishop coadjutor**, the Ven. Riah Hanna Abu El-Assal of Nazareth. Archdeacon Riah is a Palestinian who has lived in Israel since 1948 and has served the church for 30 years and has represented Christian Arabs both regionally and internationally. He will succeed the Rt. Rev. Samir Kafity, Bishop in Jerusalem, when he retires in 1998.

The **installation of the Rt. Rev. M. Thomas Shaw, III, S.S.J.E.**, as Bishop of Massachusetts, which had been scheduled for June 4, was postponed due to the death of the bishop's father, Marvil Thomas Shaw, Jr. The installation will take place Nov. 3 during diocesan convention.

**Faith Alive**, a 15,000-member parish renewal ministry of the church, elected Vincent J. Czepukaitis, a member of St. Luke's, Newtown, Pa., as chairman of the board, during a June 1-2 board meeting at Kanuga Conference Center in North Carolina.

The General Assembly of the Church of Scotland (Presbyterian) has accepted an invitation of the **Scottish Episcopal Church** to "enter into direct negotiations for union with it, and all other interested members of the Multilateral Church Conversation."

it was revealed that some national church funds had been deposited in the rector's discretionary account at the Montclair parish, and that the parish received a questionable national church grant. A clergy ethics committee in the Diocese of Newark is yet to report on its investigation into the matter [TLC, May 28].

The Bishop of Newark, the Rt. Rev. John Spong, said that while ecclesial charges could be brought against Mr. Cooke, his resignation means there is no longer a punishment that could be imposed, since the most severe punishment is removal from the priesthood.

(Episcopal News Service contributed to this article)

# Suffragan Elected for Region in New York

The Rev. Catherine S. Roskam of the Diocese of California became the fourth woman in the Episcopal Church to be elected a bishop when she was chosen as Suffragan Bishop of New York at the diocese's 220th convention, June 10 at the Cathedral of St. John the Divine, New York City.

"The Diocese of New York not only made history today," said the Rt. Rev. Richard Grein, Bishop of New York, "it also made an excellent choice" in electing Mrs. Roskam, diocesan missionary in California. The bishop will serve primarily in Region 2 (Westchester, Putnam and Rockland counties).

Tears, shouts of joy, some expressions of disbelief came from the 600 delegates upon announcement of the election. "A bishop stands for unity and I hope that we, the diocese, will move ahead together — perhaps not always in agreement, but always united in our love for Christ and our work for the building of God's kingdom," Bishop Grein said.

Mrs. Roskam was chosen on the third



Mrs. Roskam

ballot from a field with four other candidates: the Rev. Jane Butterfield, co-rector of St. Peter's, Cambridge, Mass., the Rev. Herbert G. Draesel, Jr., rector of Holy Trinity, New York City, the Very Rev. Rosemari G. Sullivan, rector of St. Clement's, Alexandria, Va., and the Rev. S. Burtner Ulrich, rector of St. John's (Getty Square), Yonkers, N.Y.

As diocesan missionary, Mrs. Roskam, 52, has overseen as many as 24 congregation training programs for clergy and laity, the planning of long- and short-range strategies for mission and evangelism, congregational development, and being a pastor to the vicars.

A graduate of General Theological Seminary, she taught speech there for eight years before becoming a priest in 1984. She then served as chaplain at the seminary for two years. At General and at San Francisco Theological Seminary, she trained spiritual directors and currently serves on a visioning team for future programs at Church Divinity School of the Pacific. She has received national recognition as a consultant in church growth, managing congregational change, and cultural sensitivity training.

Mrs. Roskam was assistant at Holy Apostles, Manhattan, from 1984 to 1989,

where she was in charge of pastoral ministries and was program director of Holy Apostles Soup Kitchen. She has also been interim rector of the Church of Our Savior, Mill Valley, Calif., and priest in charge of Holy Innocents' mission, San Francisco.

She is an associate of the Society of St. John the Evangelist and has been married 28 years to her husband, Philip. They have one daughter.

A consecration date is to be scheduled in December, pending the needed consents from diocesan standing committees.

(The Rev.) JAMES LINDSLEY

		Diocese of New York					
		1		2		3	
Ballot		C	L	C	L	C	L
C = Clergy; L = Laity							
Needed to Elect						115 119	
Butterfield, Jane		14	28	9	14	*	*
Draesel, Herbert Jr.		32	34	17	19	11	17
<b>Roskam, Catherine</b>		<b>62</b>	<b>57</b>	<b>78</b>	<b>70</b>	<b>119</b>	<b>127</b>
Sullivan, Rosemari		41	45	32	38	*	*
Ulrich, S. Burtner		93	73	95	91	99	92

## Future Church Discussed at Conference in Atlanta

Forty lay leaders from parishes throughout the Diocese of Atlanta engaged in serious discussion of the future of the Episcopal Church on May 27 in Atlanta, one of the regional meetings growing out of the Mission 2000 Leadership Conference held in Baltimore in 1993.

The discussions, growing out of recommendations from the Mission 2000 conference, were organized in five sections: teaching and discipleship, leadership of the church, marriage and family life, evangelism, and the structure of the church.

Some of the conclusions reached by the discussion groups were the following:

1. The church should emphasize the teaching of the historic Christian faith and the responsibility of lay persons to follow Jesus Christ.

2. Theological seminaries will have to be strengthened and reoriented if they are

to educate the committed clerical leaders for the future.

3. More explicit teaching and preaching on marriage and celibacy, consistent with holy scripture, are needed urgently.

4. If the Episcopal Church is to do its job, it must overcome its aversion to evangelism and see evangelism as every Christian's calling.

5. The church needs a clearer understanding of how to proclaim the gospel of Jesus Christ to a secular culture and a realistic plan for global mission. (The article by Bishop Alden Hathaway of Pittsburgh, in the March 19 issue of THE LIVING CHURCH, was mentioned as an excellent treatment of this subject.)

6. More attention must be given to the orthodoxy, character and leadership abilities of candidates for church offices, including bishops, convention delegates and vestries.

Though the tone of the meeting was

forward-looking and constructive, the participants were unavoidably influenced by concern over recent events in the church, including the breakdown of fiduciary responsibility in the office of the Presiding Bishop, the circumstances surrounding the suicide of Bishop David Johnson of Massachusetts, the ordination of non-celibate gay men and lesbians by several bishops and the loss of confidence in the leadership of the House of Bishops.

The conference began with Morning Prayer, the Very Rev. David B. Collins, former president of the House of Deputies, officiating. The luncheon speaker was Roger Boltz, associate director of Episcopalians United, who traced the historical and theological roots of present-day problems in the church.

A similar meeting was held in Stamford, Conn., and others are planned for Boston, New Orleans and Chicago.

MANNING M. PATTILLO, JR.

# Seminaries Can't Afford to Stay the Same

By ROGER WHITE and RICHARD KEW

Changing times are forcing us to look searchingly at theological education. Tomorrow's leaders — both lay and ordained — will face a very different task. Are yesterday's patterns for preparation appropriate for tomorrow's ministry?

We are not indulging in seminary bashing, a favorite ecclesiastical contact sport. We want to nudge bishops and theological educators to take a more intensive look at the challenges before us. If congregations are ministry's front line, then our educational institutions need to re-appraise their methods of forming leadership.

Such scrutiny is long overdue. As congregations are challenged to change, so are seminaries. Tinkering is insufficient. Only major re-engineering will speak to the future. Tennyson's words, that "the shell must break before the bird can fly," may describe how radical we need to be.

Seminaries often lack credibility in the eyes of the grass roots. It is all very well to graduate students who have grasped the minutiae of liturgical correctness, but are they capable of communicating the riches of the faith within the context of post-Christian North America? Schools are wasting time and money if their graduates are so ill-equipped.

In 1994, there was an in-depth survey of theological education in the western United States by the Murdoch Trust. This ecumenical study found that seminaries are out of touch with the needs of congregations. The first priority of the laity was spirituality, while the majority of professors listed theological knowledge as their priority in clergy, and spirituality came nowhere. Pastors were also surveyed. While satisfied with their job performance, they believed themselves "poorly prepared" for ordained ministry.

Assumptions governing training for leadership in the last 30 years have been altered very little. The Murdoch survey endorses our impressionistic observa-

tions. Seminaries continue to see themselves developing a "priestly caste" rather than educating all the people of God for ministry.

Theological education still takes place in a residential setting closely linked with academe, and away from the rough and tumble of parish life. Flexibility seems impossible, and, with others, we find ourselves wondering if this is partly due to the faculty tenure system. "It would be helpful if theological seminaries stopped playing at being universities," says one respected theological educator. Of course there is a place for academic theological studies, but today's structures neither enable these, nor adequately train for pastoral and evangelistic ministry.

Evidence is mounting that the way we train leadership in the Western church is no longer best, nor the most cost effective. In less affluent parts of the world traditional approaches are being forced to change because of lack of funds. The Church in Tanzania, which has enormous numerical growth, has just closed one of

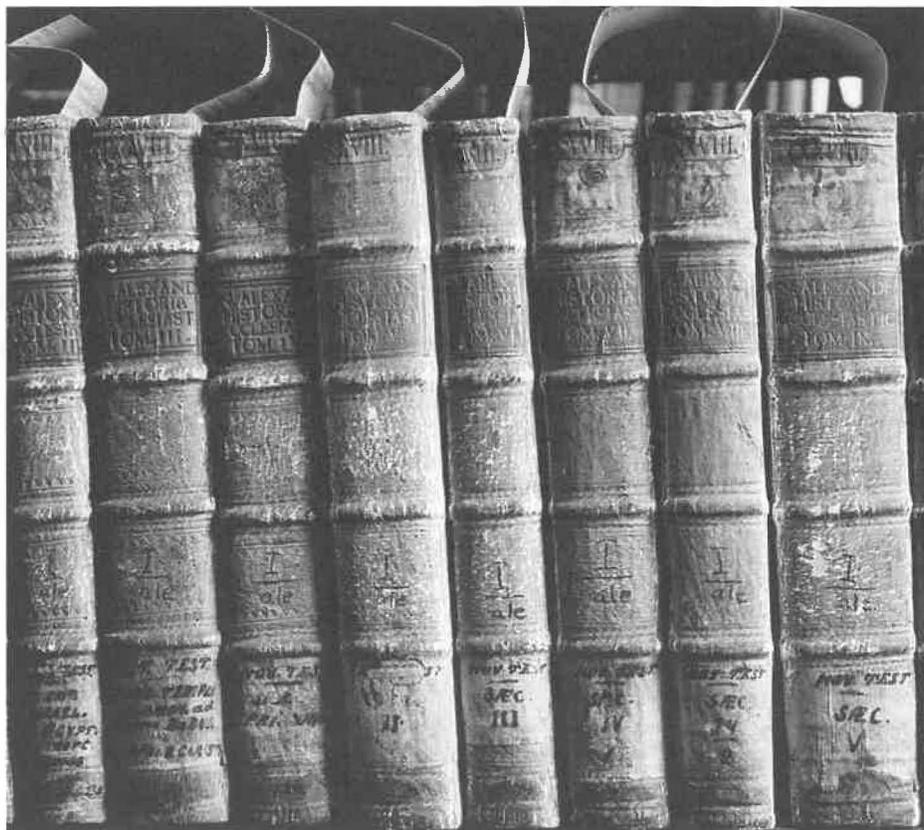
its two seminaries — and not because it doesn't need leadership. The Church of England is not far behind. We need to be much more critical of our stewardship of funds given for traditional theological

## 2015 A Church Odyssey

education. Standing in the way of radical, strategic change are vested interests — and an ingrained conservatism.

Just as parishes can no longer afford to exercise ministry devoid of evangelism, neither can seminaries continue to use academic theologians who are disconnected from pastoral realities, to train people for ministry. This raises the question

*(Continued on next page)*



*The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew's ministry involves the relationship between the Russian Orthodox and Episcopal churches.*

James Ballard photo

## Higher Priority

The encyclical on ecumenism issued by Pope John Paul II [TLC, June 25] contains much for Episcopalians to admire. Above all, it speaks in strong language of a desire for increased ecumenical involvement. The pope points to the need for Roman Catholic bishops to take leadership roles in reviving the ecumenical movement in his church.

While Roman Catholic bishops in this country are burdened by declining vocations, fragmentation and budget problems, they have created the impression that ecumenism is a low priority item. Ecumenical officers and conferences have been dropped in budget cutbacks, and the bishops themselves are often infrequent participants in ecumenical activities. By giving ecumenism a higher priority, the pope is stressing to the bishops that they need to take the lead in this commitment.

Episcopalians and other Anglicans may well appreciate the pope's words that the Roman Catholic Church is irrevocably committed to the full communion of all baptized Christians and mutual recognition of baptism.

At the same time, there is disappointment that the encyclical failed to mention the joint agreement with Anglicans on the

sacrament of the Eucharist or the most recent scholarship which would support Roman Catholic recognition of the validity of Anglican orders.

The willingness to increase ecumenism, the bold initiative and the confession of past sins against other Christians help to make the encyclical an admirable document.

## Thankful for Freedom

The Fourth of July holiday gives us an opportunity to reflect on perhaps our most precious benefit of being American — freedom. The observance is more than a reflection and celebration of this country's historic freedom from England, it also is a time to give thanks for the freedom we experience as a normal ingredient in our daily lives.

One can turn to newspapers or TV newscasts to see how priceless freedom can be. The struggles where participants are willing to die for freedom in various parts of the world should be enough for us to express our thanks. Let us continue to value our freedom and to give thanks to those who died in order that we might have it.

## Seminaries Should Serve Ordained and Lay Christians

*(Continued from previous page)*

whether formation for ordained as well as lay leadership should be anchored at the parish level as is being explored by some dioceses.

Eventually, the demands of congregations, coupled with a shortage of funds, will force profound modifications on theological education. It is no longer acceptable to shell out \$25,000 per year to produce priests who lack the basic skills and spirituality to take up the reins of Christian leadership that the post-modern age demands.

St. John's Theological College, Nottingham, England, seeing which way the wind is blowing, set in motion a process which will break the present mold in which it is cast. St. John's is definitely not an institution struggling to survive. Affiliated with Nottingham University, the college has high enrollments, and it is arguably one of the more successful seminaries in England.

Searching questions, which would have been unthinkable a few years ago, are reshaping the institution. Among those being asked is whether it should be the school's primary task just to prepare students for full-time ordained ministry, as it has done for nearly 150 years. It wonders whether the preparation of clergy should not be adjunct to this, while the seminary's main focus becomes serving as a resource to congregations and working in cross-cultural and international ministries.

Within a few years the seminary's extension ministry could well become the institution's engine. If learning is a lifelong



process, the seminary's offerings should be geared to serve the needs of both ordained and lay Christians as they seek to be effective ministers of the gospel.

Elements of seminary life once thought sacrosanct desperately need to be scrutinized, modified, and may end up being disposed of. Here are some possibilities to consider:

- Why can't seminarians be trained for ministry in congregational settings with professors visiting them? This could be supplemented by two or three intense residential courses every year.

- What is to prevent seminaries from using the Internet, satellite downlinking

and other emerging technologies to reinforce parish-based education?

- Does a one-size-fits-all approach to theological education adequately address the diverse needs of the church's mission?

- Functioning differently, faculty and distinguished adjuncts could be used to serve the need Christians have for lifelong theological and spiritual formation.

- In a church like ours, where evangelism has had a low priority, parish-based theological education which enables practical apologetics and effective evangelism should be extremely attractive.

The options are many, exciting, and it is critical that they be explored. Others in the church are far more adept at framing patterns for theological education than ourselves, but it is important that we raise these questions which are integral to our church's future health and mission.

If the Episcopal Church is to be growing and flourishing in the year 2015, then the way we conduct theological education requires some wholesale rethinking — and certainly upheaval.

Perhaps the message to theological educators is *carpe diem* — "Seize the day" before change is forced upon you. Where are you when it comes to cracking the shell? □

*Ideas and comments may be sent to Bishop White and Fr. Kew at 2015, P.O. Box 92936, Milwaukee, WI 53202. The authors may use the thoughts of readers as input for a book they are writing.*

# More Prayer Together Needed

By ANNE S. WATSON

*Without heresy the church is dead.*

I am indebted to Bishop John Coburn for the blunt statement above. I first heard him use it more than 15 years ago, but only now do I fully appreciate its brave honesty.

Is it heresy to rebel against a formal practice used week after week in most churches? If so, I am a heretic. Webster defines heresy as "dissent from a dominant theory or opinion," or "an opinion contrary to generally accepted beliefs."

The "generally accepted belief" I cannot accept is that the time and energy spent on prayer for others during Sunday services is adequate and effective. I know God is present in our prayers. I know grace comes through our asking. But as I listen to the requests in the prayers of the people each Sunday, my heart begins to break — again. When I come home my husband says, "What's the matter with you? You go to church happy and you come home miserable! Why don't you quit?"

The reason I don't quit is because I need the church. I need to be part of a caring, praying congregation. But if we really care about each other, about our neighbor's anguish over her son, whose name she has timidly spoken aloud, don't we need more than those brief moments? I know those concerns are touched by the swift mercy of God, but I'm looking for a deeper sharing with the whole congregation.

This passage, Matt. 18:19, lights the fire in my heart which sparks my dissent from a dominant theory: "And I tell you once more that if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven."

Once I was present when such agreement was requested. The occasion was a lecture by the Rev. Charles Whiston, then a faculty member of the Church Divinity School of the Pacific. He was leading a weekend retreat on prayer at the then Episcopal Theology School in Cambridge. Word had come that the former dean of E.T.S., Charles Taylor, was

gravely ill. Dean Taylor was known and loved by probably three-quarters of the retreatants. Dr. Whiston opened the afternoon session with an invitation to all present to pray for Charles Taylor. His words were simple and compelling: "Our dear friend and teacher, Charles Taylor, is very seriously ill. Will you join me in asking our Lord to be present with him?"

Silence descended on the gathering of more than 200 people. I was awed by the intensity of the feeling in the huge auditorium. We were to ask our Lord to be with Dean Taylor, whom we all loved, and we were carried into silent prayer.



Bishop Coburn: "The difference we make to one another is the difference we make to God and God makes to us."

My heart was filled with joy as I imagined our Lord Christ standing by Dean Taylor's bed in the hospital. All I could do was give thanks for his presence there. After several minutes, a prayer of thanksgiving was offered for Dean Taylor's ministry and for the privilege of sharing through prayer in the work of the Holy Spirit. Much later I heard that Dean Taylor recovered completely and resumed his work.

What does it mean to "agree"? To me it suggests that all hearts in the congregation unite in picturing Christ at his healing work. Permission from family members should be obtained before names are mentioned, and details should be sparse in order to avoid feeling of hopelessness.

Prayer is a two-way street along which God's love flows both ways, bringing life to giver and receiver alike. Bishop Coburn, former Bishop of Massachusetts, has said it well, and I quote the following with his permission: "God is made more of by his creation when his creation affirms him. The difference we make to one another is the difference we make to God and God makes to us."

If this is so, are we not withholding from God when we do not practice his presence through imagination in prayer? Are we not withholding from ourselves? A congregation probably could maintain loving concentration for only three or four critical concerns during one service. But corporate experience of this kind of

prayer, I believe, would lead to its continuance in smaller weekly groups within a parish, thus answering the problem of many being in need at the same time.

One clergyman warns against what he calls "zapping." "Over here, please, God. This person is suffering. Please heal him. Now." This is not what I am describing. I am not describing physical acts of healing. I am concerned about witnessing with love and gratitude Christ touching a life. God's purposes are inscrutable to us. They may include the hastening of physical healing; they may include a soaring of hope and courage; they may include a dignified and peaceful transition from this life to the new life in the Spirit.

Of course individuals are touched and changed as they mature in Christian life. Healing through caring, listening and loving happens constantly. But I believe the waste of the energy of love each Sunday is tragic. Congregations listen obediently and endlessly to sermons about the power of the risen Christ. But the opportunity to give themselves to that power in corporate concentration is not offered in most churches I know.

We as Christians must no longer be content to preach and teach and leave the work of healing to doctors and psychiatrists. What is preaching and teaching about, after all? Our responsibility and joyful duty is to offer our love corporately as channels for God's use.

Is it the will of Christ that he, through his Holy Spirit, touch our lives? Is it the will of Christ that we help him touch his people? How can we say anything but yes to these questions?

I hear on Sundays, "Your prayers are asked for... and..." There is a brief moment and the service moves forward. Of course many people carry that request home in their hearts. Thank God for that! But where are the strong, affirming words reminding us of the great gift of imagination which enables us to watch, rejoicing, Christ at work now, while we are all together?

Not to offer our love corporately is denial of our creative power. It is denial of our very nature which was made in the image of God, the Creator, and therefore must create. I believe it can, every week as congregations give their love, concentration and imagination to the Holy Spirit for its work.

*And I tell you once more that if two of you agree...* □

Anne S. Watson is a resident of Marion, Mass.

# Role of Church's Treasurer Will Be Limited in New Structure

(Continued from page 6)

ministry on being out and about in the church," Bishop Browning said. "Charlie will serve as my alter ego, my trusted friend and colleague. The executive for program and the treasurer will report to Charlie and together they will make a strong team."

Bishop McNutt's assistant will be the Rev. Canon Richard Chang, who "has been my right hand ... about 16 years," Bishop Browning said. He explained four areas will be transferred from oversight by the treasurer to that of Canon Chang and Bishop McNutt: Mission Information Services, human resources, building services, and purchasing. Other restructuring is expected over time.

"The role of treasurer's office will be limited to the traditional responsibilities," Bishop Browning said.

He announced that a search committee has been formed to recommend a candidate for the office of treasurer to succeed Donald Burchell, who resigned after about four months in that position [TLC, June 25 and p. 6]. Bishop Browning said he expected the committee, chaired by Maria Campbell, chief operating officer of Trinity Church, Wall Street, will have agreed upon one candidate before the November meeting of Executive Council. Should a candidate be approved by the committee, the Presiding Bishop, and Mrs. Chinnis earlier, Bishop Browning said, "I plan to ask that person to begin the duties of treasurer in an unofficial capacity as treasurer-designate."

The Presiding Bishop and the council, by applause, commended Mr. Burchell for his leadership "during this very difficult four months." Mr. Burchell said that when he took the assistant treasurer's job, he expected to work "three or four days a week." He found that he had to spend considerably more time than that in New York, away from his wife and children in Alexandria, Va.

Mr. Burchell said that, though he had known Mrs. Cooke in Washington, D.C., and had reported to her at the Episcopal Church Center, he had had "no inkling" of the activities. He corroborated others' reports that Mrs. Cooke was secretive, frequently working from her home instead of at the office.

The Presiding Bishop told the council that the federal government's criminal investigation of Mrs. Cooke's affairs was proceeding. "Their work is not public," he emphasized, "and we do not know how far along they are or when the investiga-

tion will be completed.

"We are also continuing efforts toward restitution. Our attorneys are ... working with an asset search firm to locate additional sources for recovery."

Bishop Browning said a civil suit would be filed "if restitution is not forthcoming in a manner that responds to the loss."

Bishop Browning drew a distinction between facts and truth. "Behind the facts

## **'This shared pain will make us a stronger community.'**

*Bishop Browning*

of reordering of our house, there is a truth," he said. "I believe it is profoundly true that there is a way in which we will be more faithful and prudent stewards than had we not experienced the embezzlement. Behind the fact lies the truth that this shared pain will make us a stronger community."

Another truth, he said, is that Ellen and Nicholas Cooke and their sons are "part of the Christian community. Let us remember that prosecution and restitution do not preclude forgiveness and healing."

The Presiding Bishop said he had felt carried "by a great river of prayer," and concluded his address by describing his in-cognito visit to St. Mark's Cathedral in Seattle for the Sunday evening service of Compline.

"All through these last months I have asked ... the question, 'Where is God in all this?' In that darkened cathedral, I felt the presence of God."

Council's Planning and Evaluation Committee presented its plan to "give a face to the national church" with visits by two-person teams to every diocese in 1996 similar to the visits conducted in 1993. Primary considerations were giving more members of local churches a chance to participate, and reducing travel costs and time.

The council, acting as a committee of the whole, "received with appreciation and endorsed" the statement intended to speak to the whole church from the Administration and Finance Committee. The statement recaps the actions taken immediately after the misappropriation of funds by Mrs. Cooke became known to the committee.

The statement lists the primary goals set by the committee, the Presiding Bishop, and the president of the House of Deputies: To obtain quickly recovery of

lost assets; to assure that no actions or statements would jeopardize recovery under the fidelity bond; to obtain cooperation from Mrs. Cooke.

While not "meaning this to absolve ourselves," the statement does point to the efficiency and thoroughness of Mrs. Cooke's operations. After reviewing "the detailed report of Coopers & Lybrand, documenting all of the specific instances of misappropriation," including "the specific dollar amounts ... in all the various categories ... A & F has determined that the fact of the misappropriation could not reasonably have been discovered earlier. The explanations given by Mrs. Cooke for her actions, her business methods, and the financial decisions made by her concerning property and accounts of the DFMS [Domestic and Foreign Missionary Society of the Episcopal Church] while open to critical comment, gave absolutely no clue as to any improprieties."

To suggestions from the floor that the statement should represent the entire council, the Rt. Rev. Don Wimberly, Bishop of Lexington and chair of the committee, replied that the handling of events of the last six months were "the unique responsibility of the Administration and Finance Committee of the church."

Mr. Burchell responded to questions about the two Cooke properties to which the church holds title. Spring Hill Farm in Lancaster County, Va., is listed, he said, at \$850,000, or at \$975,000 furnished.

"They just walked out and locked the doors," Bishop Wimberly said. "There was food in the refrigerator."

The New Jersey property, in Montclair, was originally listed for \$725,000; it was reduced at the realtor's recommendation to \$695,000. Presently a cash offer for \$675,000 is under contract, with closing to take place in September.

Resolutions authorizing the sale of these properties were approved by the council.

The Rev. Canon M. Sue Reid of Indianapolis said the question frequently asked by church members was, "What changes have been made in policy as a result of the Cooke episode?"

Bishop Wimberly replied that the audit committee has not fully reviewed all information, but that changes recommended by Coopers & Lybrand and by Carrico, the church's audit firm, were being made.

Lay canon Nancy Moody of Northern Indiana discussed the work of the  
(Continued on next page)

# People and Places

## Appointments

The Rev. **Christopher V. Coats** is rector of St. Stephen's, P.O. Box 1261, Brewton, AL 36427.

The Rev. **Robert J. Gates, Jr.** is director of pastoral care of Jane Phillips Medical Center, 3500 E. Frank Phillips Blvd., Bartlesville, OK 74006.

The Rev. **David P. Kletzing** is associate dean for educational technology and associate professor of Christian education at Gordon Conwell Theological Seminary South Hamilton, MA.

The Rev. **John W. Kline** is canon ecumenist for the Diocese of Northwestern Pennsylvania, 145 W. 6, Erie, PA 16501.

The Rev. **Myron J. Manasterski** is associate of St. John's, Memphis, TN; add: 322 S. Greer, Memphis, TN 38111.

The Rev. **George Spratt** is vicar of St. Mark's, Portland, MO; add: 828 Center St., Fulton, MO 65251.

The Rev. **J. Donald Waring** is rector of St. Thomas', Terrace Park, OH; add: 101 Miami Ave., Terrace Park, OH 45174.

## Ordinations

### Deacons

**Kansas** — **Ann Whitney Hedquist**, deacon of St. Philip's, Topeka, KS, add: 3860 SE California Ave., Topeka, KS 66609.

**Missouri** — **J. Paris Coffey**, St. Timothy's, 808 N. Mason Rd., St. Louis, MO 63141.

**Virginia** — **Martha Nell Macgill**, assistant of St. Stephen's, P.O. Box 8500, Richmond, VA 23226; **Pamela Lamb Rannenburg**, assistant of St. John's, P.O. Box 246, Centreville, VA 22020; **Andrew Sloan Rollins** (for the Diocese of Louisiana), assistant of Trinity, 1329 Jackson Ave., New Orleans, LA 70130; **Paul N. Walker**, assistant of Christ Church, 103 W. Jefferson St., Charlottesville, VA 22902.

**West Tennessee** — **James Arnold**, 309 E. Baltimore St., Jackson, TN 38301; **John M. Baker**, 1720 Peabody Ave., Memphis, TN 38104.

### Priests

**Fond du Lac** — **Paul A. Feider** (received from the Roman Catholic Church), 1207 Mercer, Princeton, WV 24740.

**Ohio** — **Philip A. College**, assistant of St.

Alban's, 333 S. Drexel Ave., Columbus, OH 43209.

**Spokane**—**Diana Jacobson Stoffregen**, chaplain of Deaconess Hospital, Spokane, WA; add: 2821 E. Player Dr., Spokane, WA 99223.

## Changes of Address

The Rev. **Jonathan Kim**, Kumi's Anglican Mission Center, P.O. Box 1039, Kumi, Kyungbuk, 730-600, Republic of Korea.

## Deaths

The Rev. **Arnold B. Carlson**, retired priest of the Diocese of Montana, died April 22 in Toledo, OH, of lung failure. He was 76.

Fr. Carlson was born in Hollywood, CA. He attended Pioneer Seminary where he received his BA, ThM and DD. He also attended Colonial Seminary and Church Divinity School of the Pacific. He was ordained priest in 1961. He served parishes in Tahoe City and Bijou, CA; Tiskilwa, IL; Havre, Glendive, and Sidney, MT. He was president of the American Church Union and served on executive council and the standing committee for the Diocese of Montana. He was the author of *View Point* and wrote a column for *The Episcopal Evangel*. He retired in 1984. Fr. Carlson is survived by his wife, Eleanor.

The Rev. Canon **Charles Wheeler Scott**, priest of the Diocese of New York and editor of the General Convention publications, died May 29 of cancer at Memorial Sloan Kettering Hospital, New York City. He was 69.

Canon Scott was born in San Pedro, CA. He was educated at Carroll College, Church Divinity School of the Pacific, and General Theological Seminary. He was ordained priest in 1951. He served parishes in Pomona and Garden Grove, CA; Bronxville and Geneva, NY. Canon Scott was executive assistant and chaplain to the Most Rev. John Allin, 23rd Presiding Bishop. From 1977 to 1982 he was religious book editor at Oxford University Press and from 1968 to 1972 he was editor of *Pulpit Digest*, *Pastoral Psychology*, and the *Religious Book Club*. Canon Scott edited the *Journal of General Convention* and the *Constitution and Canons* from 1985 to the present and the *Blue Book* from 1988. He retired in 1994. Canon Scott is survived by two brothers and nine nephews and nieces.

(Continued from previous page)

Presiding Bishop's Fund for World Relief, and the fund's income for 1994 and 1995. She said income for 1994 was down from previous years, and that for 1995 was lower by about half.

She noted the Society of the Anchor, whose members contribute large amounts to the fund, has been reinstated.

Several council members asked Bishop Browning about his appointment of Bishop McNutt.

"He is someone with whom I can work, who completes my sense of mission," Bishop Browning said. "He works well with people — he's a 'person person.'"

"He does have management skills; he's conducted workshops, can read a budget, set priorities, get through the crud. That's

what I need."

Bishop Browning said Bishop McNutt was "very excited about coming." He will begin work by coming to the church center "several days in July and August, to meet people." He will begin full time Sept. 1.

Council members heard the Rt. Rev. James Ottley, Anglican observer to the United Nations, speak passionately about the effects of the international debt and policies of the World Bank.

PATRICIA NAKAMURA

**CORRECTION:** Jerry Davidson, who wrote the article "A Place on the 'Team' for Musicians" [TLC, June 18], should have been identified as organist and choir-master of St. Luke's, Hot Springs, Ark.

Relax.

Enjoy these days

& catch up

on your summer

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**ATTENTION** widows of Episcopal clergy. The Anne Reese Memorial Home offers preferential low cost housing for you. Inquire: **Trinity Episcopal Church, Attn: Senior Warden, 111 Sixth St., Baraboo, WI 53913. (608) 356-3620.**

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## ORGANIZATIONS

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**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

## POSITIONS OFFERED

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796**

## POSITIONS OFFERED

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# SUMMER CHURCH SERVICES

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**ST. JOSEPH'S** 8300 Valley View  
Near Knott's Berry Farm & Disneyland (714) 828-5950  
Sun H Eu 8 & 10. Wed 10 H Eu & Healing

## LOS ANGELES, CALIF.

**ST. JAMES'** 3903 Wilshire Blvd.  
The Rev. Kirk Stevan Smith, r (213) 388-3417  
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues & Thurs, 7 Fri

## ESTES PARK, COLO.

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Rev. Edward J. Morgan  
Sun Eu 8, 10:30

## ROXBURY, CONN.

**CHRIST CHURCH** Church & North St., Roxbury  
The Rev. Bruce M. Shipman, r (203) 354-4113  
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

## HOLLYWOOD, FLA.

**ST. JOHN'S** 1704 Buchanan St.  
The Rev. Hobart Jude Gary, interim r  
Sun 8 & 11 (Sung). Weekdays as anno

## AUGUSTA, GA.

**CHRIST CHURCH** Eve & Green Sts.  
The Rev. Theodore O. Atwood, Jr.  
Sun Masses 8 & 10 (Sung). Wed 6:30

## SAVANNAH, GA.

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
590 Walthour Road  
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Hwy. (808) 822-4267  
The Rev. Robert E. Walden, r  
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

## BLOOMINGTON-NORMAL, ILL.

**CHRIST THE KING** 918 S. University  
The Rev. Robert M. Montiel, r  
Sun Mass 8 & 10; Mon-Thurs 8 MP; Mass Thurs 5:30; Fri 7

## OLNEY, ILL.

**ST. ALBAN** 231 S. Elliott  
The Rev. John F. Wall  
Sun H Eu 9. Bible Study Wed 6 (Parish House)

## RIVERSIDE, ILL.

(Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## ROBINSON, ILL.

**ST. MARY** W. 33  
The Rev. John F. Wall  
Sun H Eu 11. Bible Study Monday 6:30

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 10 Sung Eu

## BLADENSBURG, MD. (D.C. AREA)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. A. E. Woolley, r (301) 927-6466  
Sun Masses 8, 10. Tues 9, Thurs 7

## OCEAN CITY, MD.

**ST. PAUL'S BY-THE-SEA** 302 N. Baltimore Ave.  
The Rev. Bryan Eaton Glancey, r (410) 289-3453  
Sun 8 & 10. Thurs Eu Healing 9:30

## BOSTON, MASS.

**ALL SAINTS** 209 Ashmont St., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

## LENOX, MASS.

**TRINITY** Parish Nearest Tanglewood  
The Rev. Duncan R. McQueen (413) 637-0073  
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu), Ev 7:15. Wed Eu 7, Thurs Eu 10

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th St. & Central Blvd.  
The Rev. Canon William H. Paul, v  
Sun H Eu 10 (all year). July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace  
The Rev. Ivan Weiser, interim r  
HC Sun 8, 10:30, HC Wed 7. Thurs 12:10

## LONG BEACH, L.I., N.Y.

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Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## NEW YORK, N.Y.

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112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

(Continued on next page)



St. Bartholomew's Church, Estes Park, CO.

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## NEW YORK, N.Y. (Cont'd.)

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

### PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP  
5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri  
8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd  
floor, Mon-Fri 8-3:30

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1-3:45; Sat 10-3:45; Sun 1-3:45

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan,  
ass't; the Rev. Robert Spears, assoc  
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

## ROME, N.Y.

**ZION CHURCH** 140 W. Liberty St.  
The Rev. Richard S.M. Emrich, III, r (315) 336-5170  
Sun 8 & 10. Wed 11

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas R. Parke, r 584-5980  
Sun Masses 6:30, 8 & 10

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun  
10. All Souls' Mill Pond Preschool Daycare information call  
(516) 689-7825

## WESTHAMPTON BEACH, N.Y.

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The Rev. George W. Busler, S.T.M., r; the Rev. John H.  
Peterson, M.Div., ass't  
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10  
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,  
4S, 5S)

## WILLISTON PARK, L.I., N.Y.

**ST. ANDREW'S** 147 Campbell Ave.  
The Rev. Berry Parsons, r (516) 746-5527  
Sun Masses 8 & 10; SS 9:45. Thurs Mass & HS 10; HD as anno

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

## NORRISTOWN, PA.

**ST. JOHN'S** (Founded 1813) 23 E. Airy St.  
(Across from Court House) (610) 272-4092  
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpk  
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.  
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Sun: MP 7:40, H Eu 8, 9:30; Wkdy: Tues & Thurs 9, other days  
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[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily:  
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C  
Sat 5-6, at any time on request

## PHOENIXVILLE, PA.

**ST. PETER'S** 143 Church St.  
The Rev. Thomas C. Wand, r  
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## PITTSBURGH, PA.

**GRACE** 319 W. Sycamore (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
Sun Family Eu 9; Sol Eu 10. MP Tues-Thurs 9:30. Sol Eu HD  
7:30. C by app

## SELINGSGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs &  
Fri 7 HC. Bible & Prayer groups. 1928 BCP

## RAPID CITY, S.D.

**EMMANUEL** 717 Quincy St.  
(On the way to Mount Rushmore) (605) 342-0909  
The Very Rev. David A. Cameron  
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu &  
Healing)

## NASHVILLE, TENN.

**ST. ANDREW'S** 3700 Woodmont Blvd.  
Sun MP 7:30 Masses 7:45, 10 (Sung). EP daily ex Fri 5. Daily  
Mass Mon 5. Tues & Wed 6:30, Thurs 12:05, Sat 8

**ST. PHILIP'S** 85 Fairway Dr. (Donelson)  
The Rev. Peter Whalen Near Opryland  
Sun H Eu 8 & 10

## CORPUS CHRISTI, TEXAS

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Rev. C. Bruce Wilson, assts (512) 882-1735  
Sun 8 & 10. Weekdays as anno

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5100 Ross Avenue 75206-7719 (214) 823-8134  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon  
Peggy Patterson; Canon Juan Jimenez; Canon Trudie  
Smither; the Rev. Benjamin Twinamaani; the Rev. Tom  
Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A.  
King, Jr.  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung  
Eu; 12:30 & 6:30 Sung Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott; the  
Rev. George R. Collina  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP 5 (214) 521-5101

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP  
Daily as anno (817) 332-3191

**HOLY APOSTLES'** 8200 Tumbleweed Trail  
The Rev. Canon James P. DeWolfe, Jr., interim r  
Sun H Eu 9:30

## HOUSTON, TEXAS

**ST. DUNSTAN'S** 14301 Stuebner Airline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the  
Rev. George W. Floyd  
Sun 7:45, 9, 11:15 Eu. Wed 7 H Eu & Healing

## PHARR, TEXAS

**TRINITY** 210 W. Caffery / at Bluebonnet  
The Rev. Robert Francis DeWolfe, r (210) 787-1243  
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School  
9:15 (all ages--nursery 9-12)

## SAN ANGELO, TEXAS

**EMMANUEL** 3 S. Randolph (Downtown)  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't;  
the Rev. Robert B. Hedges, past. ass't  
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs  
noon, H/A

## SAN ANTONIO, TEXAS

**ST. LUKE'S** 11 St. Luke Lane (near 281 & Basse Rd.)  
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman,  
ass'ts; Tim Smith, organist (512) 828-6425  
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

## RICHMOND, VA.

**EMMANUEL AT BROOK HILL** 1214 Wilmer Ave.  
The Rev. Dr. E. Allen Coffey, r at I-95 & U.S. Route 1  
The Rev. Prof. Reginald H. Fuller (804) 266-2431  
Services: Sun 8 and 10. HD 7:30

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung). Daily as posted

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
Fr. Keithly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Benjamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, M.  
Div., assoc  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk,  
d ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30,  
Sunday School (English) 10:30. H Eu Thes & Thurs 9

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