

The Living Church

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The Magazine for Episcopalians

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resigns as rector

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organization

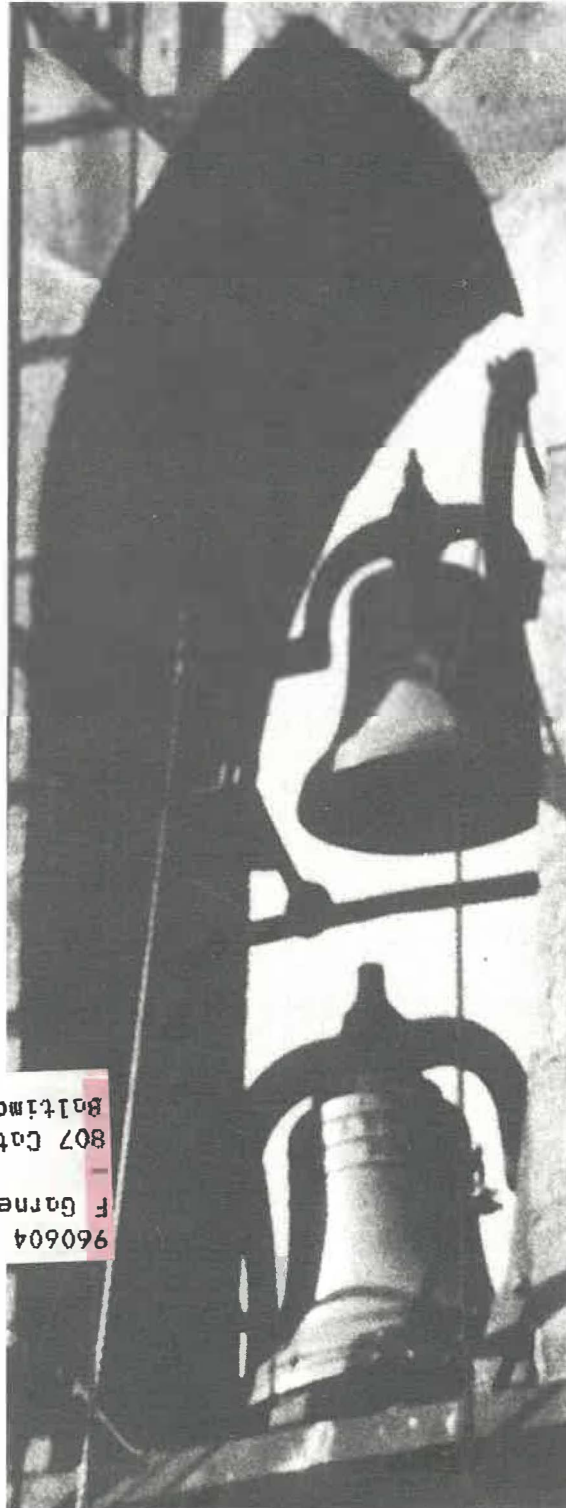
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The rhythm established, four men and one woman begin an ancient art that requires skill, concentration and muscle: change ringing.

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Quote of the Week

The Most Rev. Keith Rayner, Archbishop of Melbourne and Primate of the Anglican Church of Australia, on casualness in worship: "I wonder whether part of the casualness which I observe in worship relates to the loss of the practice of kneeling for prayer in some places."

In This Corner

The Middle of Nowhere in England

A petite, dark-haired woman reaches for the "sally," a tri-color fabric handle that has been braided into the half-inch bell rope to swell it to several times its diameter. "Look to," she says, and seeing that all eyes are on her, she pulls the rope down. "Treble going," she says, and when she releases the hemp role, she announces, "She's gone." The rhythm established, four men and the woman begin an ancient art that requires skill, concentration and muscle: change ringing. We are in the 12th-century tower of St. Andrew's Church in the English hamlet of Arthingworth, halfway between Coventry and Cambridge. Population at last count, 179.

Peter Mitchel, my friend and English tour guide, had suggested we visit a "middle of nowhere" pub that always seems crowded despite being miles from the nearest town. Traveling a single-lane road, we passed through hedged farmlands. We rumbled through open gates and across metal grids the cattle can't negotiate and found a slot in the car park of the Bull's Head Pub. When we heard the bells, our priorities shifted instantly to St. Andrew's next door.

"I'm a C of E priest from the States," I shouted up the stairs. There, just as here, nobody seems to know the word *Episcopal*.

"May I join you?"

"Come on up," came the ready reply, so we climbed the two long stories past the clock mechanism, then ducked through a stone door into the square ringing room.

Eight people rested between rings. Half were men, the remainder women and a 12-year-old boy who sat on the sill of an early

English window that looked out toward the darkened fields. Several ringers were noticeably winded. Everyone was dressed for warmth. After cheerful introductions, a man with a glossy black beard and piercing eyes explained that this group also played in three other churches. They were reviving the practice at St. Andrew's after decades without change ringing. At least four tuned bells were needed, he said, but some churches had as many as 10.

"Well, then," he said. "Let's go." One of the women took her turn. A male ringer relinquished the rope and leaned against an 18th-century stone that proclaimed the burial place of a vicar who had served the church for more than 50 years. The small woman stood on a wooden box so she could reach the sally. "To me," she said, "treble's going ... she's gone." Round and round the bells rang, high to low, descending by half steps. Another breather, then the bearded man began a "hunt," interjecting his bell cleverly between the others; improvisation, perhaps.

Practice over, we adjourned to the Bull's Head. Someone said the pub is always found next to the church. Construction took years, and the inn was built first to lodge the craftsmen. Kate, who has been change ringing for only a short time, said she milks more than 100 cows daily. She grinned and said, "The grip is the same." Everyone laughed. The trip to the middle of nowhere was worth it.

Our guest columnist is the Rev. Michael S. Jones, rector of St. James' Church, Boardman, Ohio.

Sunday's Readings

The Time Between the Times

Easter 7: 1 Samuel 12: 19-24, or Acts 16:16-34, Psalm 68:1-20, Rev. 22:12-14,16-17, 20, John 17:20-26.

Do not leave us comfortless," the collect for this Sunday says. It is our plea for a continuing relationship with our Lord after his Ascension into heaven to God's right hand, the position of power and prominence. The mystery of our Lord's Ascension to his Father is his escape from time and space, history, if you will. Jesus is no longer rooted in a particular place, Palestine, and a particular time, the period of the Roman Empire. Through his Ascension he has become available to all people for all time.

In today's lesson, Samuel counsels the Jews to be faithful to the law and to the mem-

ory of their exodus from Egypt. This is how they will remain in a relationship with their God. In the lesson from Acts, Paul baptizes a jailer and all his household. These new Christians will remain in their relationship with Jesus through their baptism into his body, the church. In the gospel, we hear Jesus praying for all those who will come into relationship with him through the work of his disciples. Jesus prays that we might enjoy and know a relationship with God that is as wonderful and intimate as his own.

Jesus promised his followers that he would return. Between now and then, Jesus promised us the gift of his Spirit to empower us and lead us into all truth. Today we are once again between the times, waiting upon the faithfulness of God.

LETTERS

A Feeble Attempt

Truly puzzling is Ralph McMichael's "The Puzzle Over Koinonia" [TLC, April 30], which is neither subtle nor theologically sound. The author's stated intent to "deal with the issue of *koinonia*" actually serves as a feeble attempt to justify the 10 bishops who brought the presentment against Bishop Walter Righter [TLC, Feb. 19]. The closest the author comes to defining *koinonia* is to say that, "*koinonia* is its own truth." His treatment of truth coupled with a disconnected use and muddled interpretation of the Trinity hardly illuminates the meaning of *koinonia* and would not be recognized by any serious theologian.

The truth defining *koinonia* as understood by the House of Bishops refers to the communion Christians have with God and one another made possible by the grace and righteousness of God as revealed in Jesus the Christ. Such communion is marked by *agape* and a willingness to share with one another to include the disciplined dialogue that we term theological reflection. The author rightly notes that the House of Bishops has practiced such dialogue and discipline grounded in prayer and Bible study, whereas he apparently favors the canonical action of presentment which ends dialogue.

What is more disconcerting than the article, per se, is the editorial "Choosing Words Carefully." *Koinonia*, without again being defined, is dubbed a "buzzword" and reduced to "church jargon" along with the words "paradigm," "dialogue," "diversity," "empower" and "prophetic." The editorial contends that "such words have been used so often that their meaning becomes distorted, vague, or erroneous." Given this line of reasoning we should probably avoid all religious or theological language, or better yet, all language, since paradigm, dialogue, diversity, empower or prophetic can hardly be reduced to church verbiage.

Such editorial irresponsibility and theological vacuity are made all the more offensive by making it the cover story. Heed your own advice, "choose your words" (and cover story and viewpoint) carefully."

(The Rt. Rev.) CRAIG B. ANDERSON
Dean, General Theological Seminary
New York, N.Y.

It would be of valuable benefit to the church if we and the bishops would seri-

ously take to heart the message of Ralph McMichael on *koinonia*. "*Koinonia* is not an excuse for doing one's own episcopal thing, even when you can get other bishops to sign on..." Fr. McMichael wrote. "Rather it is our common commitment to live the life of the Trinity alone." Rather than just blame one another and continue to live in the climate of constant judgmental accusations, the time is arriving to bite the bullet and to begin to build up the church. *Koinonia* is a good beginning.

(The Rev.) JOSEPH M. BYRNE
Lake George, N.Y.

• • •

"The church and the House of Bishops are *koinonia* only insofar as they live the life of the Trinity," says Fr. McMichael in "The Puzzle Over *Koinonia*." *Koinonia*, the word at the center of his article and the associated editorial, "Choosing Words Carefully," is a Greek word which might be translated "commonality" or "community." By itself, the word has no religious overtones; however, just as with some other words (*agape* comes easily to mind, in addition to those listed in the editorial) accretions have often been assigned it that considerably alter its meaning — one of the well-taken points of the article and the editorial.

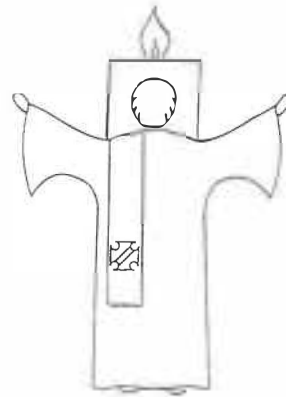
But what is this "life of the Trinity" that Fr. McMichael talks about? Did I miss something? "Diversity is only possible as it proceeds from the unity-in-difference that resides in the life of the triune God." Is "unity-in-difference" anything like the "unity-in-diversity" that our Presiding Bishop celebrates? As it is said to reside in the life of the triune God, does it imply a modalistic view of the Trinity? And what about the next sentence, "Diversity in search of unity cannot succeed..." If it proceeds from "the unity-in-difference that resides in the life of the triune God," think I, how can it help but succeed?

Obviously I'm treating the words far too literally. Fr. McMichael would quite rightly tell me that his diversity/unity/difference language was meant somewhat poetically, somewhat metaphorically, and that later on, when he says "We are not to pattern our life on the Trinity; our life is to be the Trinity" he is using idiom and metaphor (unfamiliar to me) that do not mean that as a community (*koinonia*?) we are supposed to be God. But isn't this similar to the point of his article and the editorial?

Perhaps it would be better to put up

(Continued on next page)

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LETTERS

(Continued from previous page)

with buzzwords and accreted meanings
and metaphors, since it seems very diffi-
cult — even in so exact a science as the-
ology — to do without them altogether.
When Bishop Spong *et al* publish their
“Statement of *Koinonia*,” I understand
them to say that they (and, they hope, oth-
ers of us reading that statement) will share
some level of commonality about the sub-
ject. Perhaps it also would be well for all
of us — editors and Fr. McMichael as
well — to be “Choosing Words [a little
more] Carefully.”

JIM WATKINSON

Hailey, Idaho

• • •

I offer a one-word response to Ralph
McMichael's Viewpoint article, “The
Puzzle Over *Koinonia*” — Amen!

(The Rev.) ERIC KAHL

St. Philip's Church

Coral Gables, Fla.

Tiresome Use

Thanks for the editorial about the tire-
some and patronizing use of such
Episcobabble as “*koinonia*,” “dialogue”
and “paradigm” [TLC, April 30]. New
Yorkers can be excused for yawning when
Bishop Craig Anderson of the General
Theological Seminary tries to impress the
peasants by the overuse of such exotic
terms as, e.g., *koinonia*.

JAMES BAILEY PARKER

New York, N.Y.

Evidence Needed

Surely the opponents of the present-
ment of Bishop Righter can do better than
the Rev. John D. Lane [TLC, April 23].
His vilification of those he disagrees with
belies his appeal for tolerance. Does he
really believe those who oppose some of
the directions the Episcopal Church is tak-
ing exist for the “sole purpose” of making
trouble for the church? Have we really
come to the point at which we attribute
malevolence, dishonesty and obstruction-
ism to those with whom we disagree? He
appeals for compassion and common
decency, and asks what kind of values the
presenters are promoting. He writes “In
our attempts to be righteous — something
Jesus was very critical of, by the way —
we don't seem to care whom we hurt.” Fr.
Lane with his own definition of righteous-
ness doesn't seem to care whom he hurts.

Where is Fr. Lane's evidence, beyond

the one priest mentioned in his article, that "the church has been ordaining practicing homosexuals for a very long time, perhaps 19 or 20 centuries"? How does he know it "is not new at all"? What leads him to suspect "most of the bishops of the Episcopal Church"?

To compare ordination of practicing homosexuals with skipping church or singing "a hymn after the blessing" cheapens the discussion for everyone—on both sides of the issue. To compare the importance of what many people think is a moral issue with issues which are strictly ritual by tallying up the number of references in the Bible really boggles the mind. That no reference to homosexuality is found in the gospels is true. But everyone agrees, I hope, that an argument from silence either approving or disapproving is flimsy at best.

Fr. Lane is right when he says that the church has been wrong at times. However, nothing he writes convinces me that these 10 bishops are wrong nor sways my support of their action.

(The Rev.) NORMAN W. RIEBE
Yuma, Ariz.

The two articles on presentment set forth the differing views in rather stark terms. I believe Bishop Benitez is correct in what he says. As we say in my part of the country, it is time for the House of Bishops to "fish or cut bait."

I take issue with Fr. Lane about his gratuitous remarks about "several quasi-Episcopal organizations whose sole purpose is to make trouble for the church." I am a member of one of the organizations to which I assume he is referring, Episcopalians United. Our purpose is not to make trouble for the church. Our purpose is to uphold the gospel and to call the church to accountability. No doubt that does make trouble for some in the church, but they have earned it.

Fr. Lane goes on to say that we are not celebrating the sacraments, teaching Sunday school and performing a variety of worthwhile social ministries. It is true that Episcopalians United, as an organization, does not do any of these things. That is not our job. Our work lies elsewhere. However, I happen to be acquainted with "Fr. So and So," as Fr. Lane calls him, and I am fairly certain that he and the other clergy in our organization and the other organizations Fr. Lane finds distasteful do celebrate the sacraments frequently.

As one who has been active in Episcopalians United in two large dioc-

ses, I have personal knowledge of many members of EU who feed the hungry, shelter the homeless, visit the sick, educate the ghetto poor, and carry on all of the other good works mentioned by Fr. Lane. The same is true of the membership of the other organizations to which he objects. Fr. Lane is apparently unaware that there are dedicated, concerned and compassionate Christians who disagree with him.

JAN S. MONNINGH
Locust Grove, Ga.

While I will concede that the Rev. John Lane has some good points about single-issue organizations and the church's focus upon the issue of homosexuality to the exclusion of other issues, I want to take issue with him on one important point.

His article states that "Scripture has

seven references that can be construed to refer to homosexual acts, and not one comes from the gospels." Since when are the gospels any more the word of God than the rest of the Bible? Marcion attempted to remove the Old Testament from authority in the Christian Church and was convicted as a heretic. Are we prepared to allow similar thinking regarding New Testament books other than Matthew, Mark, Luke and John? I find the implication that the fact that a passage does not come from "the gospels" renders it somehow less authoritative very disturbing.

At ordination, the one ordained must sign an oath that reads in part, "I believe the Holy Scriptures to contain all things necessary for salvation." That statement makes no distinction between Old Testament, epistles or gospels. In inter-

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Q: WHAT DO THESE PEOPLE HAVE IN COMMON?

Alec Wyton
Robert Powell
Joe Morrow
Larry King
Ray Glover
Calvin Hampton
Ben Hutto
Owen Burdick
Richard Proulx
James Litton
Lionel Dakers
David Hurd
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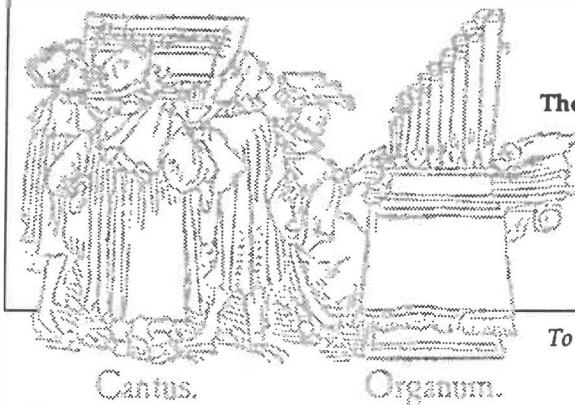
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Husband of Former National Treasurer Has Resigned as Rector in Virginia

The Rev. Nicholas T. Cooke, III, husband of former national church treasurer Ellen F. Cooke, has resigned as rector of St. John's Church, McLean, Va. It was announced May 1 that an audit of funds at the Episcopal Church Center in New York City had revealed Mrs. Cooke had misappropriated some \$2.2 million [TLC, May 21].

An open vestry meeting was held at St. John's on May 6, with about 100 members of the parish in attendance. Before any member spoke, Fr. Cooke announced his plan to resign, effective May 31.

"In this time, this season, my primary calling is to support my family," he said, and added he could not do that "at this time and remain free to bring to St. John's the passionate leadership commitment that I believe it requires from its rector."

Following the announcement, the vestry at St. John's went into executive session and voted unanimously to accept the rector's resignation.

"Nick Cooke is an outstanding preacher and loving pastor," said Dick Edge, senior warden. "I know we will all miss him very much. Our thoughts and prayers are with him and his family."

Fr. Cooke's resignation was announced at services May 7. The Rt. Rev. Peter J. Lee, Bishop of Virginia, was to meet with the congregation following services May 21.

When some of the details of Mrs. Cooke's embezzlement were revealed by Presiding Bishop Edmond L. Browning in a letter to the church, a check for about \$90,000 written to the discretionary fund of the rector of St. Luke's Church, Montclair, N.J., was identified as among the missing funds. At the time that check was written, Fr. Cooke was rector of St. Luke's, a parish in the Diocese of Newark.

The Rt. Rev. John S. Spong, Bishop of Newark, met with members of St. Luke's and said the diocese is instituting an ethics proceeding against Fr. Cooke. Bishop Spong also revealed more details of discretionary fund abuse. Some parishioners were reported as angered, and others were in tears.

"The church has lost a lot of integrity," Bishop Spong told *The New York Times*. "The church has lost trust. People are dis-

illusioned, and we'll pay for that in a thousand ways."

Dale Gruner, communications officer of the Diocese of Newark, called Bishop Spong's visit to St. Luke's "only a pas-

'In this time, this season, my primary calling is to support my family.'



The Rev. Nicholas Cooke

toral visit." She added that there is "no indication of improper use of the rector's-discretionary fund, but some "sloppy bookkeeping, some gaps" in information have been noted.

One member of the parish who asked not to be identified, told TLC "No one had a sense of the true lifestyle" of the Cookes. She said Fr. Cooke "redid the chancel, brought the altar down," and the change "tugged at the roots of St. Luke's. Hardly had the dust settled when he left." She said the search for a new rector was put on hold when the information about the discretionary fund was made public.

According to the *Times*, the Cookes paid about \$465,000 for their home in Montclair in March 1994, and \$500,000 for a farm near Ottoman, Va., in 1991. The church has taken title to both properties, and both are on the market. The article said Mrs. Cooke "indulged in limousines frequently and bought lavish gifts for her staff." She earned \$125,000 in annual salary before resigning as treasurer Jan. 6.

Bishop Browning met with the staff at the church center May 9 and brought personnel up to date on the investigation. Wendy White, an attorney working on the case, said federal agencies are looking into the misuse of funds.

Two church organizations which usually oppose each other, the Episcopal

Women's Caucus and the Episcopal Synod of America, agreed in statements they released concerning the embezzlement.

"Citing discrimination for unethical behavior, Cooke denigrates the commitment and capabilities of all laity and all women, both of which constitute majorities in this denomination," the caucus statement said.

"Discrimination does not give one license to misuse church funds given freely and often sacrificially."

"The Episcopal Church is degraded by this crime, and its holy mission impaired," the synod's statement said. "Not least, the trust of faithful Episcopalians, who have committed their resources to the church so that the gospel may be advanced, has been egregiously violated."

Episcopalians United also issued a statement which warned, "The integrity of the Episcopal Church, its most precious asset, is at stake."

The *Times* also reported a discrepancy in Mrs. Cooke's resume. The New York paper said her resume listed herself as a graduate of Georgetown University in 1969 with a degree in economics, but Georgetown officials told the *Times* they have no record of her attending the university.

Margaret Larom, who lost her position at the church center in world mission information and education in 1991, told Religion News Service she and other former employees never imagined the cuts in staff and program could be linked to financial malfeasance.

"We all believed giving was down," she said. Ms. Larom admitted forgiveness will not be easy. "We know we're supposed to forgive, but it's betrayal and not one little slip or one little moment of temptation.

"If it had been one awful slip, a temptation she couldn't resist, and she repented ... fine. I can understand temptation and that's easy to forgive. But systematic looting over time and the personal betrayal, the betrayal to the church, the betrayal to the Presiding Bishop and all the people she worked with? That's a different thing.

"That's why I think this whole question of prosecution is very interesting, because I'm not sure that full restitution is going to cut the mustard."

Roman Bishops Set New Guidelines for Married Anglican Clergy

Guidelines for married Anglican clergy seeking to join the Roman Catholic priesthood have been revealed by Roman Catholic bishops of England and Wales.

Under the new guidelines, clergy who leave the Church of England will no longer have their individual cases examined by the Vatican's Congregation for the Doctrine of the Faith, but rather by a panel of three English bishops, who will make a recommendation to Pope John Paul II whether to accept the individual for ordination.

The Most Rev. Vincent Nichols, auxiliary Bishop of Westminster, told a news conference that married priests will not be allowed to become parish priests, but will be allowed to work in parishes as assistants.

"What the bishops have now agreed (to) is the form of the statutes or rules by

which a commission of three bishops operating in this country will consider application for ordination to the priesthood of former Anglican married clergymen put forward to the commission by each or any diocesan (Roman Catholic) bishop," Bishop Nichols said.

The new rules still must be approved by the Vatican, Bishop Nichols said. Full details of the guidelines will be revealed following that approval.

It is estimated that 250 former Anglican priests, most of them single, have become Roman Catholic priests, and as many as 350 more are considering taking that step. Most of them cite the Church of England's decision to ordain women as priests as the reason for the move.

Religion News Service contributed to this report.

APSO's New Name Reflects Changes

The board of governors of the Appalachian People's Service Organization (APSO) voted recently to change the name of the organization to Episcopal Appalachian Ministries in order to reflect more closely the ministry being done.

Episcopal Appalachian Ministries is a coalition of 15 Episcopal dioceses that coordinates ministries with and among congregations and groups in the Appalachian region and in the urban areas that serve as migration centers for people leaving the region. It also serves as a communications, education and advocacy group for issues affecting the region and as a clearinghouse for congregations and dioceses seeking information on Appalachia or contacts for work camps or other work-

learn experiences.

At its meeting in Charleston, W.Va., the board also approved two proposals for ministry. One is to gather persons concerned with public policy issues to address the impact of welfare reform on local ministries and ways of assessing block grant funds being turned over to state government. The other is to bring together persons with responsibilities for congregational development to share ideas, problem solutions and support for regional or cluster ministries.

In each case, participants will be drawn from all member dioceses and from resource persons on the national church staff and other places. Implementation of the proposals is to begin immediately.

Interim Clergy Getting Support

An organization to support, develop and enhance interim ministry and interim clergy in the Episcopal Church has been formed by a group of clergy involved in interim ministry. The National Association of Episcopal Interim Ministry Specialists (NAEIMS) began following an Interim Ministry Network training event.

Aims of the new organization are: to establish professional standards for the training of Episcopal interim clergy, to educate on the importance of interim ministry to as wide a constituency as possible

in the church, to provide a network of support for clergy engaged in interim ministries, and to promote working relationships with bishops and deployment officers as they seek to provide interim ministries to congregations in their charge.

The Rev. Lynde E. May, of Tampa, Fla., is coordinator of the steering committee of the new organization. Persons interested in membership (\$15) or additional information may contact him at P.O. Box 14404, Tampa, Fla. 33690.



Melodie Woerman photo

Marc Yergovich, a peer minister at Canterbury House, the Episcopal ministry at the University of Kansas, Lawrence, holds up a banner May 7 proclaiming a joint ministry on campus with members of the Evangelical Lutheran Church in America. At left is the Rev. Brian Johnson, KU's Lutheran campus pastor.

BRIEFLY

The Rt. Rev. Daniel Zindo, **Bishop of Yambio in Sudan**, wrote recently of ministry amid the strife in his country. Bishop Zindo said of the 60 clergy in the diocese's 40 congregations, some are now in exile, although parish work is continuing. He said "over 4,000 people were converted or recommitted their lives to Jesus Christ" at a recent gathering.

A charge will be made for tourists who enter the precincts of **Canterbury Cathedral**, according to a press release from the cathedral. It is projected that without income from the new charges the cathedral would have a deficit of up to £500 million for the next five years.

A **\$1.3 million gift** from the Rev. Marta Weeks has endowed the Otis Charles Chair in pastoral theology at the Episcopal Divinity School, Cambridge, Mass. The chair is in honor of the Rt. Rev. Otis Charles, former dean of the seminary. Ms. Weeks is a priest of the Diocese of Southeast Florida.

Dioceses Become Focus of Mission Strategy

"I think the Decade of Evangelism is a dumb idea," said the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio. "What are we going to do when the decade is over? It's like having a decade of the Eucharist, or a decade of prayer, or a decade of love."

Evangelism is now and always has been the primary work of the church, Bishop Thompson told representatives from 11 dioceses who gathered April 28-30 in Cincinnati for an organizing meeting of the Global Episcopal Mission (GEM) Network. The GEM Network was founded at last year's General Convention to maintain and enhance missionary efforts by the Episcopal Church in the face of significant budget shortfalls.

The Rev. Canon Patrick Mauney, director of Anglican and Global Relations at the Episcopal Church Center, spoke of the recent history of missionary activities.

"In the 1950s, there were 400-plus missionaries in the Episcopal Church," said Fr. Mauney, who served as a missionary in Brazil.

"In 1985, we had 80-plus appointees — long term people — and about the same number of volunteers. In recent years, we have had a steady decrease. Now we have 25 appointees, and about the same number of volunteers.

"In 1991, we ran into a brick wall, with significant cuts in staff," he said. "In a little over three years, one-third of the national staff that supports mission work has been cut. Last year, there was a very real possibility that the national church would no longer sponsor any missionaries."

Last summer, when it appeared that

missionary funding might be eliminated from the national church budget, Bishop Thompson and the Rt. Rev. Richard Grein, Bishop of New York, gathered more than 40 bishops at General Convention to discuss the future of world mission.

Judy Gillespie of Trinity Church, New

'This allows the diocese to set standards for discernment, training and support of individuals called to missionary work.'

Judy Gillespie

York City, former staff officer for world missions of the national church, told the bishops in Indianapolis "that even if we had not had this problem with the budget, we needed something like the GEM Network, and every head nodded," she said during the Cincinnati meeting.

"There's a frustration there, as well as at the grass roots level. We need to bridge a gap.

"In the past, the primary sending agencies have been the national church and private mission groups" such as the South American Missionary Society (SAMS), she said. "If GEM works, the primary sending agency will become the dioceses.

This allows the diocese to set standards for discernment, training and support of individuals called to missionary work."

During the Cincinnati meeting, one recurring theme was the need for mutual dependency and mutual accountability that must exist between the people in the pews, the congregations, the dioceses, the national church, independent sending agencies and other parts of the Anglican Communion.

Ruth Jones of Southern Ohio, a member of the GEM steering committee, said the basic purposes of the GEM Network are to work with dioceses to increase awareness of global mission and active participation in the development, sending and receiving of missionaries and to enable dioceses to develop their own process for mission sending and receiving.

Speaking to the structure of the network, the Rev. Eugene Sutton of the Diocese of New Jersey noted that, "GEM will be a membership organization initially made up of dioceses who want to engage their congregations in the expansion of the missionary efforts of the Episcopal Church." Each member diocese will name a primary contact person who is ideally "supported by a global mission committee."

"Our task," said Bishop Thompson, "is to remember who we are — the Domestic and Foreign Missionary Society of the Episcopal Church."

CHARLIE RICE

This article originally appeared in Interchange, the newspaper of the Diocese of Southern Ohio.

Evangelism in Post-Modern Age: New Opportunity

Theologians and other clergy and lay persons from throughout the United States gathered at Virginia Theological Seminary recently to consider issues associated with "Commending the Faith" in contemporary society.

The meeting was the sixth annual conference sponsored by Scholarly Engagement With Anglican Doctrine (SEAD), a theological study group organized to promote dialogue within the Episcopal Church from orthodox perspectives.

Key speakers for the conference were Dinogenes Allen of Princeton Theological Seminary, who has written widely in areas of Christianity and philosophy, and the

Rev. John Westerhoff of Atlanta, a noted expert in Christian education.

Of particular interest were Dr. Allen's suggestions that there has been a movement in society from the "modern" world dominated by enlightenment thinking to a "post-modern" age in which many of the traditional claims of Christianity are more credible. Thus, he said, the world is more open to hearing the Christian story. He shared his concerns that the church would not be able to take advantage of the opportunities afforded by this change in thinking.

The conference allowed more dialogue among participants than in recent years.

Respondents made presentations regarding the remarks of the primary speakers and group discussions were held to allow attendees to raise questions about the ideas offered by the main speakers.

"We were excited about the outcome of this year's conference," said the Rev. David Scott, chair of SEAD. "The format allowed us greater chance for dialogue than in previous years, and everyone was ready to join in the conversation. We're already looking forward to next year."

The Rt. Rev. Reginald Hollis, rector of St. Paul's Church, New Smyrna Beach, Fla., was conference chaplain.

ROBERT HIETT



St. Francis' Church, Heber Springs, Ark.

In the Pines

Quiet Setting Belies Active Ministry

By PATRICIA NAKAMURA

St. Francis' Church, Heber Springs, is a small, rustic-looking building deep in the tall pines of north-central Arkansas. But St. Francis' has a much greater presence in the town of some 5,000 people than its membership of 121 communicants suggests. The description by the vicar, the Rev. Richard Reynolds, that the parish is "fairly active for its size" seems a modest understatement.

Each summer, St. Francis' Day Camp is attended by about 10 percent of the children aged 5-12 years of Heber Springs. Each day of the two-week session involves the children in variety of physical, intellectual, and spiritual activities from 8 a.m. to 5 p.m.

Cyndi Traylor is the camp's drama director. "We create a play for each age group, coordinating with the Bible study," she said. On family night, the last Thursday of the session, "parents, grandparents, and guardians" are entertained by the children, and fed by volunteers cooking hot dogs and hamburgers.

The children go on a field trip each session, to a cave, a ranch, or to spend the day on a "party barge" on nearby Greer's Ferry Lake. They practice archery and swim in one of two private pools. They sing hymns and camp songs. Many of the counselors are junior and senior high school students such as graduating senior John Bradshaw, who worked at the day camp for three summers. "The kids are from all different religions," he said. "They're good kids — maybe a few trouble-makers."

The fact that campers come from "all different religions" or no religion is important. The camp brochure states that each day begins with the Lord's Supper,

and that, although every baptized person is welcome, parents are asked to discuss communion with their children. "It's different for kids from a Baptist background, or Church of God," Fr. Reynolds said.

Lida Coyne, a camp volunteer coordinator, said St. Francis' gives scholarships to cover the \$60 fee, "especially for kids from the homeless shelters, who wouldn't be reached otherwise." Volunteers provide car pools and two daily snacks for the 32 campers.

St. Francis' members are active in several community service organizations, some of which were started by the church. Haven House is a shelter for abused women and children. "Parish volunteers started it, with a grant from the United Thank Offering," Fr. Reynolds said. "We house about a hundred women and 150 children yearly. They can stay for 30 days, and we provide help with housing, jobs, scholarships to complete their education. They are all ages, most in their late 20s, or their 60s. We had one woman who was 82."

Often, he said, the women have poor credit and so have trouble getting utilities in a new house, and have no money management skills. "We have two lawyers who work for a reduced fee," he said.

Fr. Reynolds sees a problem still unsolved: "There is no help yet for the batterers. And no place for the battered husband."

St. Francis' AIDS Care Team is part of the Regional AIDS Interfaith Network. "One of the first deaths in Arkansas was from St. Francis'. People came to me to ask about helping." The team, now composed of St. Francis' volunteers and a Roman Catholic deacon and his wife, cur-

rently helps three AIDS patients and their families. Ten cases are known in the county, Fr. Reynolds said, but there are probably more unreported.

Several people from the Cursillo community participate in the KAIROS prison ministry program, taking services and homemade cookies to Tucker Women's Prison and Pine Bluff facility for men.

Three different Bible study groups meet weekly at St. Francis'. On Wednesday evenings, Fr. Reynolds teaches a class on church history — "the whole Christian faith. We began with the early fathers, and read first century texts. Now we're up to the Middle Ages — they didn't view scripture the way we do.

"Lay people are studying things as if they were in seminary!"

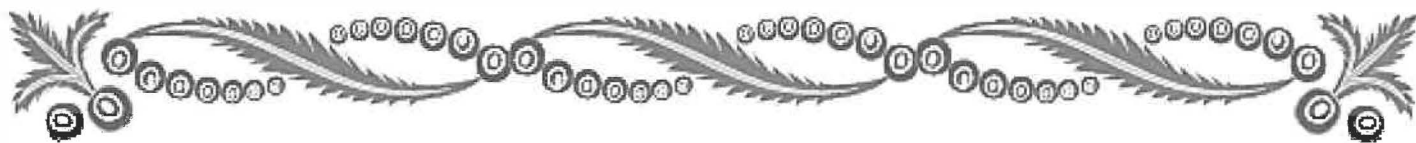
Heber Springs is on one side of Greer's Ferry Lake, a large body of water created and maintained by the Army Corps of Engineers. The lake dam, said Ms. Traylor, was the last structure dedicated by President John Kennedy. The area, in the Ozark foothills, attracts tourists and retirees. Many of the elderly folks in Fairfield Bay, on the other side of the lake, didn't feel up

to driving around to Heber Springs. They requested a branch church on their side. Ethel Rosenfeld said, "We had no regular priest before Fr. Reynolds." Ms. Traylor said, "Fairfield Bay congregation started in a senior housing building. Now we meet at the Lutheran church. We'd like to find an empty house, or property for a mobile home. We'd like our own building, for identity, and for meetings." After the 8:00 and 10:00 services in Heber Springs, Fr. Reynolds drives the 30 miles for a 12:30 service. "And every first Thursday," said Ms. Rosenfeld, "we have the Eucharist and lunch in the country club."

Bonnie Murdock, church organist who is struggling to form a choir, said summer visitors feel comfortable at St. Francis'. "They can come in bermuda shorts and not be stared at. We're not snooty!" Many parishioners credit Fr. Reynolds with energizing the church whose surrounding pines are visible through the clear glass windows flanking the altar.

Ms. Traylor said, "He is the driving force. People want to come and listen to him." Ms. Coyne said even though he has been working on a doctoral dissertation, he "doesn't want to blow his own horn." Fr. Reynolds, a Texan, has been at St. Francis' for seven and a half years, and "we hope other people don't know how good he is," Ms. Rosenfeld said. "We don't want to lose him." □

A LIVING CHURCH
One in a series



Rest Assured

We who call ourselves Christians have every reason for hope

By GEORGE W. WICKERSHAM, II

All who read the New Testament circumspectly know that those who truly follow Christ do so in response to his person and principles. It is a matter of values. If, however, we endeavor to follow him because of desire for heavenly reward, we will only hear those dire words at the judgment, "I never knew you" (Matt. 7:23). Consequently, we are wise to put little or no emphasis on rewards and punishments.

Nevertheless, belief in immortality has strong backing in the words of the Master, as well as in those of his immediate followers. Those of us who call ourselves Christians stand tall when we say in the creeds that we believe in the resurrection of the dead.

Granting all this, it is still a very difficult tenet in which to believe. Do we really mean to say that after this body is finished, burned or buried, the individual who occupied it goes on in another realm?

St. Paul writes that, after we yield the natural body, we are given a "spiritual body" (1 Cor. 15:14). This, of course, is a beautiful thought, but to those of us who have learned so much about the body, the brain and the interaction thereof, Paul's dictum is hard to accept.

Regardless of our 20th-century questions, there are many more reasons for believing in the next life than for disbelieving. For instance, we should give careful note to the extraordinary number of opportunities for personal expression and development which we have in this life: music, art, literature, science, the professions, farming, crafts, business — in short, the innumerable fascinating pursuits open to us. Then there are the superb gifts in the world of nature: its beauty and its incredibly rich benefits — from flowers to potatoes, trees and water, not to mention the wonders of family life, often, alas, overlooked.

The Rev. George W. Wickersham, II, is a frequent contributor to TLC who resides in Charlottesville, Va.

The list of blessings, liberally bestowed upon us, is endless — the sharp challenges, the wonderful prospects, the present rewards. It is all but impossible to avoid the conclusion that the creation is firmly and incontrovertibly based on love. It can hardly be an accident.

Such being the case, does all this yet mean that whoever so loves us, and so endows us, is equally ready to cast each one of us aside? Are we simply his playthings? This would be hard to believe.

The crucially persuasive item in this matter is the appearance in history of Jesus of Nazareth. After reading the accounts of his life in the gospels, one has great difficulty denying that here was someone so different, so arresting, so utterly extraordinary, that he cannot be explained in purely human terms. He is, indeed, unique.

Could the Gospel of Mark, with its superb words of wisdom, its unbelievably moving story, be someone's fairy tale? The Sermon on the Mount in Matthew, the parables in Mark, Matthew and Luke, the passion accounts, the tale of the two disciples who did not recognize the risen Lord — whence came such magnificent testimony? And from so many different hands!

The whole recorded episode, plus the literature emanating from it: the letters of Paul, Peter, John and others, the Book of Acts — how could any of this, and all of it, suddenly have come to pass unless divine lightning had struck the earth?

If Jesus was indeed the Son of God, we simply must believe his words, which were full of references, assurances and promises of the life to come. If we accept the thesis that Jesus is Lord, then we are "in." What is particularly hard for me to do is to reject it. The evidence is overwhelming.

All of which leads us to the obvious matter of putting 2 and 2 together. If this wonderful world indicates a loving Creator, then the coming of Christ fits into the picture as neatly as a jigsaw puzzle piece fits into its allotted space. If God so loves the world, then he is going to seek to redeem it, and this is exactly what he has done.

There are a few questions which it might be well to address. What about the millions of people who lived before Christ? How could his coming "late in time," as the Christmas hymn puts it, be altogether fair to those who came and went before? Ah, but the issues of love and hate, of good and evil, have been the same throughout the ages.

The Holy Spirit has been knocking on the doors of hearts for as long as the human race has existed. Of course, we who have been born since 33 A.D. have had an advantage, but history tells us that great and good people lived in all parts of the globe during the aeons which went before. The Holy Spirit has not been far from anyone at any place at any time. This in itself is an "intimation of immortality," as a certain poet has said.

Christ came when the western world was sufficiently united under the Roman Empire for the word to be spread effectively. It had never been so united before, and was not to be so united again until the invention of television. Be that as it may, the important thing is that he did come. He came knowing just what he would encounter: human selfishness, stubbornness, bestiality, i.e., just plain sinfulness. From the very beginning he told his disciples what would happen to him, and it did. He paid a terrible price for his mission, but this only served to show what we mentioned at the start: behind the creation stands a magnificent love — a love which holds nothing back.

We who call ourselves Christians have every reason for hope. We are assured that the very hairs of our heads are all numbered (Matt. 10:30). Consequently, we can be assured that whatever happens to any of us, whether it be fortunate or unfortunate, happy or tragic, we are nevertheless in the unfailing arms. God is not going to drop us just because we get run over by a truck.

There is a natural body and there is a spiritual body. When the first goes, we will definitely receive the second, whatever a "spiritual body" may be. The creation, the Holy Spirit and the coming of Christ combine to certify that this is precisely how it is.

May Disappoint Both Sides

The Committee for Dialogue on Canon III.8,1 has a difficult assignment. The committee, formed by a resolution adopted during the closing minutes of the 1994 General Convention, is charged "to promote dialogue and understanding and to discuss how the canon (III.8,1, which guarantees both men and women access to the ordination process in this church) can be implemented in every diocese..."

The committee was appointed by the Presiding Bishop and the president of the House of Deputies in consultation with bishops from dioceses where ordinations of women do not occur.

At its recent meeting, the committee put together four recommendations [TLC, May 14] in response to four resolves in the General Convention resolution. While the committee addressed the matters called for in the resolution, its recommendations probably will not be well received by persons at both ends of the theological spectrum. Those who oppose the ordination of women may be unhappy that the authority of the diocesan bishop might be perceived as weakened. Those trying to promote the ordination of women in the four remaining dioceses in which it is not approved may be unhappy over the amount of time it would take to implement the canonical changes called for in the recommendations. In short, the recommendations may not be very helpful.

Regular Audits a Wise Practice

The misappropriation of funds at the Episcopal Church Center [TLC, May 21] points out the need for parishes and dioceses to have their finances audited. Not only is an annual audit good business practice, it is also canon law.

"All accounts of the diocese shall be audited annually by an independent certified public accountant," the national canon reads. "All accounts of parishes, missions or other institutions shall be audited annually by an independent certified public accountant, or such audit committee as shall be authorized by the finance committee, department of finance or other appropriate diocesan authority." The canon also requires reports of such audits to be filed with the bishop or ecclesiastical authority of the diocese not later than 30 days following the date of the report.

We would guess that fewer than 25 percent of Episcopal churches abide by this canon. In fact, we asked representatives of 10 churches with whom we happened to be in contact, and only one admitted to having a "real" audit. Two others said members of their parishes did the audits as volunteers.

While church members tend to place great trust in one another, having an audit in a parish or diocese is not reflective of mistrust. It is rather an assessment of accounting principles used and an evaluation of financial statements. It will go a long way to ensure that the sort of thing that took place in the treasurer's office will not happen elsewhere.

VIEWPOINT

Executive Council too Trusting

By GEORGE S. LOCKWOOD

I am a friend of Ellen Cooke. She is a sister in Christ in the Episcopal Church. Because of her sinister acts I am in pain: for her and her family; for our Bishop Browning, who had absolute trust in her; for our national staff with whom she worked closely; for those in the world to whom the mission of the church is directed but are now deprived; and for the Executive Council to whom she was responsible.

I met Ellen in 1986 when she was appointed treasurer of the Domestic and Foreign Missionary Society (the "national church") by our newly elected Presiding Bishop and the Executive Council. Over the years we have worked together in various

roles, including between 1988 and 1994 when I served on the Executive Council. I admire her ability to handle many complex matters simultaneously with thorough attention to detail, along with many other favorable attributes.

The third page at the beginning of my Bible tells me about temptation and the human condition. Each day I pray as our Lord taught about temptations. Very early in my business career, a superior who handled millions of dollars of other people's money, demonstrated his human weakness by embezzling what today would amount to \$5 million. After four years of handling large amounts of money with inadequate auditing oversight, he succumbed to the temptation. The lesson to this young business neophyte was clear: Insist upon detailed annual audits by the most competent independent CPAs, operate your business with as foolproof internal accounting procedures as possi-

ble, and still be paranoid about those with access to funds.

In the Episcopal Church we are not good financial managers. Every year, it seems, someone I know is caught misappropriating church money — a rector skimming the plate offering or personally using other funds to which he has easy access, a parish treasurer, a deanery officer, someone at the diocesan level, and now at our national level. It is my observation that poor financial management abounds across the Episcopal Church. There is almost universal disregard for our national canon that mandates annual audits for every congregation. I know of no congregation that does one!

Why are we poor financial fiduciaries? To a large part it is trust of other Christians. Although we understand the nature of the human condition and our

(Continued on next page)

George S. Lockwood is an occasional contributor to TLC who resides in Carmel Valley, Calif.



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VIEWPOINT

'I, too, must share the responsibility'

(Continued from previous page)

clergy deal each day with sins and wickedness of all kinds, we still assume complete and unquestionable trust in our money handlers. The problem is even deeper.

William G. Bowen, president of the Andrew W. Mellon Foundation and formerly president of Princeton University, recently addressed part of our problem in an article in the September-October 1994 issue of the *Harvard Business Review*. Although writing to a general audience, he speaks directly to the governance of the Episcopal Church at all levels with our multitude of commissions, committees, councils, etc. He particularly reflects my experience serving on Executive Council.

Mr. Bowen laments that "well-regarded representatives of the business world ... sometimes seem to have checked their analytical skills and 'toughness' at the door." This is because executives are perceived in a "barbarian image" [sic] by those who work in the nonprofit world. Business people often seek to "soften that image" by a "reluctance to blow the proverbial whistle ..." and in other ways fail to use their talents, including, in my mind, sharing their sense and knowledge of good financial management.

Mr. Bowen quotes our Bishop of Los Angeles, the Rt. Rev. Frederick Borsch, that "some businesspeople are poor board members of nonprofits because they can't stand the slower more collegial pace of decision making." Bishop Borsch is, of course, correct, as far as he goes. Even in the church, business professionals must learn a great deal of patience. But the problem is far deeper.

I am one of Mr. Bowen's barbarians — a business entrepreneur. My Myers-Briggs personality type is a typical ESTP/J. This is the configuration of business leaders. In contrast, it is my observation that the typeology of the overwhelming preponderance of individuals in the governance of the Episcopal Church at national and diocesan levels is either ENFJ or INFJ. This is particularly true of our clergy (including bishops) who have an almost universal NF configuration.

In the present case, in 1991 a "barbarian" on Executive Council commented that a trend in business was to change audit firms every three or four years, and suggested that we do the same. He also suggested that a large national/interna-

tional CPA firm might be able to provide better service at no increase in cost. The reason businesses change auditors is that financial managers become cozy with the audit staff that appears year after year, and will learn over a few years the particular sampling techniques used by that firm. Therefore, a cozy and observant financial executive learns how to divert funds that go unchecked — and they are tempted and sometimes fall.

The Executive Council did not follow the "barbarian's" suggestion to change auditors. To make matters worse, the council elected as the chair of the finance oversight committee a priest — a wonderful man of God with an outstanding parish ministry background who had provided great visionary leadership at the provincial level, but who had no particular business or financial management experience. He was placed at the head of a committee that oversees a budget of tens of millions of dollars, with assets of hundreds of millions, managed by a large accounting staff.

In this triennium, the council has elected to be head of this financial oversight committee an outstanding bishop with great leadership skills; but who, like his predecessor, possesses no background in financial management.

If the reports I have are correct, Ellen Cooke did wrong. There is no doubt about it. But as a member of the Executive Council at the time much of this was happening, I, too, must share the responsibility for allowing this human being to be tempted. I knew from my background that we should change audit firms; that our CPAs should have a national/international practice; and that the chair of our financial oversight committee should be a business professional who would see to it that the tough questions would be asked of all of those handling and accounting for our money. But as one perceived in the image of a "barbarian," I sat quietly. To many of my colleagues on that council, God's peace meant tranquility. I did not challenge those critical decisions.

It is clear to me, after years of service at all levels of this church, until we allow our "barbarian" brothers and sisters better opportunities to contribute openly their analytical and financial skills, and their acute vision, we will continue to have the failures we have just witnessed. Good people handling God's money will continue to be tempted, and like Adam, some will fall. □

LETTERS

(Continued from page 5)

preting scripture, we must take into account when they were written, by whom, for what purpose, and how they might be applied to contemporary moral issues. However, simply stating that "not one of the references . . . comes from the gospels" and thereby dismissing those references as irrelevant or devoid of authority establishes a dangerous precedent.

TOM SRAMEK, JR.

Virginia Theological Seminary
Alexandria, Va.

I have read the two articles on the presentment. It seems that no matter what side of this issue you may be on, the question still stands: What is the teaching of the church on this matter, and will those therein subscribe to it? All else is argument and debate fostered by what seems to be a deliberate decision not to decide. And many of us are left asking, "For how long, Lord; for how long?"

(The Rev.) GEORGE ORTIZ-GUZMAN

Iglesia de La Sagrada Familia
Imperial Beach, Calif.

The debate on the presentment was quite informative. I hope in future issues you will use this informative device again. Possible debate topics might be ordination of women to the priesthood, ordination of gays and lesbians to the priesthood, blessing of same-sex unions.

WILLIAM L. DAY

Springfield, Ill.

Small Advantages

The report on growth and new life in such parishes as St. Titus, Durham, N.C., and Holy Spirit, North Ocean City, Md., [TLC, April 16] was wonderful indeed! Then they rush to acquire architects, masons and the entire host of construction forces to enlarge facilities. Wouldn't simply adding a service or services be more sensible?

Staggering building costs could be shifted to endowment, music program, missionary efforts, education, seminary, diocesan contributions, community outreach directly from the parish, additional staff.

Added services could mean variety — high traditional with smells, bells, fire and water; medium family oriented; and low charismatic — sung Matins and long sermons; and choice as to what time to go to church. Packed churches several times on

Sunday seem preferable to great barns of semi-full buildings.

Color and beautiful devotional objects could replace drab, colorless, uninspiring interiors. We used to say services appeal to all five senses. Let's include sight and surroundings.

Heating, maintenance, upkeep and possibly insurance costs which go on — and up — forever would be greatly lowered.

Large does not guarantee beauty or improvement, and small has many advantages which should be seriously considered before spending thousands of dollars

which might be better used in some other way.

PAUL E. ROTHAM

Hudson, N.Y.

CORRECTION: Because of a reporting error in the article, "To Auction/To Preach" [TLC, April 30], the Rev. Hugh Hildesley was identified as succeeding the Rev. Burton Thomas as rector of the Church of the Heavenly Rest in New York City. He succeeded the Rev. Alanson B. Houghton.

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People and Places

Appointments

The Rev. **Nigel Lyon Andrews** is associate of Trinity, Newport, RI; add: 141 Conanicus Ave., Jamestown, RI 02835.

The Rev. **Kermit Bailey** is deacon of St. Anne's, Winston-Salem, NC; add: 1014 Twyckenham Dr., Greensboro, NC 27408.

The Rev. **James Barlow** is assistant of St. Mary's, 6175 E. Kings Canyon Rd., Box 7671, Fresno, CA 93747.

The Rev. **John MacReadie Barr, III**, is rector of Holy Comforter, Box 338, Sumter, SC 29151.

The Rev. **M. Blair Both** is rector of St. Martin's, Charlotte, NC; add: 1510 E. 7th St., Charlotte, NC 28204.

The Rev. **James R. Boyd** is executive director of Youth Service for the Diocese of West Tennessee.

The Rev. **Patrick E. Bright** is associate of All Souls', 6400 N. Penn, Oklahoma City, OK 73116.

The Rev. **Scott Browning** is associate of St. Matthew's, 4110 River Rd., Eugene, OR 97401.

The Rev. **Karen Burnard** is vicar of St. Andrew's, Box 109, Pickerington, OH 43137.

The Rev. **William J. Cary** is interim vicar of St. Michael's, 110 S. Everest Rd., Newberg, OR 97132.

The Rev. **Lloyd Casson** is Social Justice Staff Officer for the Episcopal Church, 815 Second Ave., New York, NY 10017.

The Rev. **Lynn Collins** is Black Ministries Officer for the Episcopal Church, 815 Second Ave., New York, NY 10017.

The Rev. **Frank J. Corbishley** is chaplain of the Chapel of the Venerable Bede, University of Miami, Coral Gables, FL.

The Rev. **Steve Ellis** is rector of St. John's, Capitola, CA.

The Rev. **Nick Gill** is the founding priest of St. Nicholas of Myra, Galloway, OH.

The Rev. **Gary W. Goldacker** is interim of Christ the King, Arvada, CO; add: 6464 E. Laguna Circle, Highlands Ranch, CO 80126.

The Rev. **Richard E. Lamontagne** is vicar of Resurrection, Box 1272, Clovis, CA 93612.

The Rev. **James Leovy** is priest-in-charge of All Saints', 2100 NW 99th, Vancouver, WA 98665.

The Rev. **Bruce Lomas** is rector of St. Michael's, 74 Pleasant, Auburn, ME 04210.

The Rev. **Dorsey McConnell** is rector of St. Alban's, 21405 82nd Pl. W, Edmonds, WA 98020.

The Rev. **Catherine Ann Munz** is assistant of St. John's, 115 S. Woodward Ave., Royal Oak, MI 48067.

The Rev. **John Norvell** is rector of St. Luke's, 612 S. Broadway, Box B, Ada, OK 74820.

The Rev. **Kristina Nyberg** is assistant of St. Michael's, 14 St. Michael's Alley, Charleston, SC 29401.

The Rev. **Duane Petersen** is serving St. Dunstan's, 3242 Carver Rd., Modesto, CA 95350.

The Rev. **William Pressey** is priest of St. Rocco's, 239 Trumbull Ave., Youngstown, OH 44504.

The Rev. Canon **Julia Slayton** is canon to the ordinary for the Diocese of Massachusetts, 138 Tremont, Boston, MA 02111.

The Rev. **George Robinson Sumner, Jr.** is rector of Trinity, 520 S. Main St., Geneva, NY 14456.

The Rev. **James Towner** is rector of St. Martin's, 207 North WC Owen Ave., Clewiston, FL 33440.

The Rev. **Randal Wilkinson** is rector of St. Paul's, 700 Callahan Dr., Bremerton, WA 98310.

The Rev. **M. Ann Williams** is deacon assistant of

St. John's, 16222 Falk Rd., Holly, MI 48442.

The Rev. **Mark R. Wood** is interim priest-in-charge of Emmanuel, 3, rue de Monthoux, 1201 Geneva, Switzerland.

Ordinations

Priests

Alaska — **Paula Kathryn Sampson**, vicar of St. Augustine's, Box 4274, Homer, AK 99603.

Milwaukee — **Timothy Merle Ljunggren**.
Southern Ohio — (for the Diocese of Massachusetts) **Nancy A. H. Greene**, assistant of St. Timothy's, Anderson Township, MA.

Deacons

Iowa — **Diane Cook**.
North Carolina — **Nan Cushing**, 69 Crystal Oak Ct., Durham, NC 27707; **Jack Durant**, 3001 Old Orchard Rd., Raleigh, NC 27607.

Receptions

The Rev. **Harry Bahlow** was received from the Roman Catholic Church and is now a member of St. Mark's, Palm Beach Gardens, FL.

Renunciations

The Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan, has accepted the renunciation of the ministry of the Rev. **Thomas Mitchell Evans** for causes not affecting his moral character.

The Rev. Elizabeth Morris Downie, for the Standing Committee of the Diocese of Eastern Michigan, has accepted the renunciation of the ministry of the Rev. **Starr Forsyth Kline** for causes not affecting his moral character.

Resignations

The Rev. **Robert D. Creech**, as rector of Holy Trinity, Spokane, WA.

The Rev. **Kale Francis King**, as interim supply priest of St. Mary's of the Hills, Blowing Rock, NC.

Retirements

The Rev. **Gordon Allen**, as rector of St. John's, Strawberry Banke, Portsmouth, NH.

The Rev. **John W. Drake, Jr.**, as assistant of St. Michael and All Angels, Dallas, TX.

The Rev. Canon **James Greene**, as rector of St. Mary's, Burlington, NJ; add: 400 Aster Pl., Mt. Laurel, NJ 08054.

The Rev. **Patterson Keller**, as rector of Emmanuel, Eastsound, WA; add: P.O. Box 104, Cody, WY 82414.

The Rev. **Al Snow**, as rector of St. George's, Durham, NH.

Changes of Address

The Rev. **Rodney Hudgen**, 1806 Strait Pl., Stuttgart, AR 72160.

The Rev. **Richard Kew**, 1015 Old Lascassas Rd., Murfreesboro, TN 37130.

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

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YOUTH MINISTER wanted for St. Luke's Episcopal Church, 210 E. 9th St., Bartlesville, OK 74003. Full-time lay ministry position; degree required; musical ability a plus; spiritual leadership mandatory. Annual salary plus benefits package. Contact: Parish Administrator (918) 336-1212.

DIRECTOR OF CHRISTIAN EDUCATION for Christ Church (Episcopal), 118 N. Washington St., Alexandria, VA 22314. Full-time (40-hour week) work in large 2000+ parish. Bachelors degree, degree work in Christian education, and/or experience in church education ministry desired. Salary range mid 30s, plus benefits package. For job description and further information contact: Parish Administrator, Christ Church (703) 549-1450.

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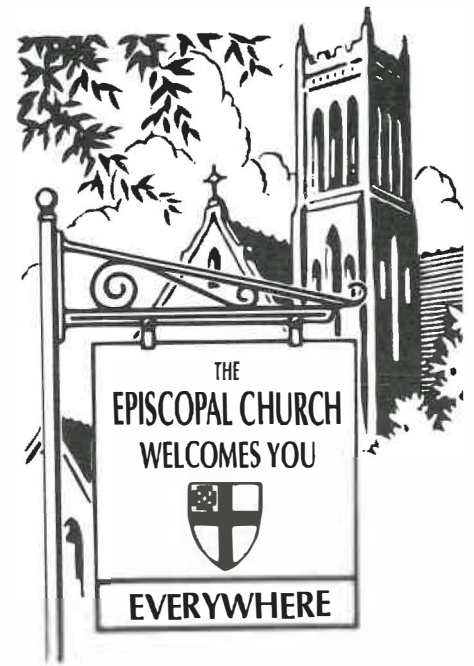
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