

# The Living Church

April 6, 1997 / \$1.50

*The Magazine for Episcopalians*

## The Joys and Frustrations



Having a  
handicapped  
child has been  
compared to  
taking a trip  
and landing in the  
wrong country.  
Slowly you learn  
that this different  
place has beauties  
of its own.

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April 6, 1997  
Easter 2

## Features

**The Joys and Frustrations** of Special Needs Children and Their Families

By **Linda Walker**



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Dialogue can only do so much (p. 14)

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Where credit is due at '815'  
By **Kathryn Anschutz**  
(p. 15)



**People and Places** (p. 17)

## Quote of the Week

The Rev. Jeff Black, evangelist of the Diocese of West Missouri, writing in *The West Missouri Spirit* on the gospel: "If we get a chance to explain it, the gospel makes lots of sense to most contemporary people."

## In This Corner

# A Collector's Edition?

It was an uneventful winter in Wisconsin. Lots of little snows, but no blizzards. Hence, the mail always got through:

**From Southeast Florida:** When is TLC's swimsuit issue coming out?

*Dear Southeast:* As soon as we can persuade the models to remove their collars. Ed.

**From Massachusetts:** Your pleas for financial contributions make you sound like a not-for-profit charitable organization.

*Dear Massachusetts:* You got it half right. Ed.

**From Rio Grande:** Surely there must be more important things to comment upon than license plates.

*Dear Rio:* Persons who call me Surely are likely to be subjected to more license plates. Ed.

**From Tennessee:** I find the vast majority of your Viewpoint articles and editorials lacking in Christian ethics, understanding and quite plainly narrow minded.

*Dear Tennessee:* And what about the rest of them? Ed.

**From Georgia:** I wish the editor would not be flippant when writers are serious with their questions.

*Dear Georgia:* Is this one of those serious questions? Ed.

**From Connecticut:** TLC portrays an

## Sunday's Readings

# Wrestling With Doubt

*Easter 2: Acts 3:12a, 13-15, 17-26 (or Isa. 26:2-9, 19); Ps. 111 (or 118:19-24); I John 5:1-6 (or Acts 3:12a, 13-15, 17-26); John 20:19-31*

All of us have been offered pre-packaged faiths at some point in our lives, and most have come away with the feeling that there's something dishonest about them. The truth is, their easy, stock answers seldom address serious questions; they more commonly avoid them. And their pat solutions usually have a hollow ring when they're applied to real-life dilemmas. Second-hand faith, derived from someone else's experience, simply doesn't fit well with most people. To be vibrant and meaningful, faith needs to wrestle with doubt and uncertainty and emerge with clear proof that it's true.

The story of Thomas is a wonderful illustration of the sort of faith building we engage in as people of God. The apostle is told by others of the Savior's victory over

Episcopal Church I do not know and I certainly do not want to know.

*Dear Connecticut:* Don't you just hate it when that happens? Ed.

**From Western Massachusetts:** I'm tired of letters from little minds who flaunt their narrow dogmatic opinions.

*Dear Western:* So are we. Ed.

**From Central Gulf Coast:** Put some humor in the magazine. It's so drab and dull.

*Dear Central:* We tried it in 1937, and you know what happened that year. Ed.

**From Chicago:** Why is it that people tend to write more often when they are dyspeptic?

*Dear Chicago:* They probably haven't been to their pharmacist. Ed.

**From New York:** Certain bishops get more press than they deserve.

*Dear New:* Would you be so kind as to identify them? Ed.

**From Central Florida:** If the ultra-liberal element finishes its takeover, there won't be anybody left to read your magazine.

*Dear Central:* Don't think that hasn't crossed our minds. Ed.

**From Iowa:** Letters to the editor are sick!

*Dear Iowa:* And what about the letter writers? Ed.

David Kalvelage, editor

death, and the implication is strong that he's invited to share in the risen life. Yet he doubts — not out of obstinacy or bull-headedness, but because doubt is the most honest human response to word-of-mouth accounts of the unlikely. "Unless I see the marks of the nails in his hands," Thomas says, "I will not believe."

It turns out, of course, that his standard is met, and then some. "Put your finger here and see my hands," the Risen Lord tells him. Reach out your hand and put it in my side. Do not doubt but believe." And disbelief confronted by clear evidence distills into faith.

Thomas is by no means the only scriptural figure in whom faith springs forth from initial doubt. Isaiah is uncertain that he's called by God until it's clearly demonstrated that he is. And so it is with Jeremiah. To the extent that our own faith springs from doubt overcome by proof, we ourselves are "descendants of the prophets."

# While Not a Cure-All, It's Still a Good Proposal

As one who could potentially benefit from the proposal put forward by the Church Pension Fund regarding early retirement without penalty after 30 years of service [TLC, March 23], I am somewhat reluctant to wade into the discussion but am prompted to do so following the publication of two thoughtful articles on the subject.

There is a tendency to look at the proposal (and perhaps all proposals) as a cure-all. Anything we do will inevitably fall short of fixing all of our problems or inequities. This is a good proposal, however a modest one.

As one who sees first-hand the tragedy of dispirited clergy who are hanging on long after their energies are exhausted, I applaud what the pension fund is seeking to do. To greet a fellow priest and ask "How's it going?" and to hear in response "Only one year, six months and two days left," weighs heavily on me. This sort of thing is said sometimes good naturedly and in jest, but frequently it has more than a hint of quiet desperation. Far too often

good priests with 30+ years are hanging on because they can't afford to do otherwise. Yet the cost (not in dollars but in quality of ministry) to the churches they serve and to the priest himself (might as well admit this particular proposal targets males) is too much to bear.

These veterans in ministry can be productive and a valuable resource. The proposal before us won't solve everything. But it's a welcome step in the right direction.

*(The Rev. Canon) Ernest L. Bennett  
Diocese of Central Florida  
Orlando, Fla.*

## Quality of Holiness

While I commend the Rev. Frank Henriques on his desire to articulate a clear and theologically respectable position on the need for us as human beings to "cherish and love the earth, and to preserve it" [TLC, March 9], I take issue with him on one point. In his Viewpoint article, "All Life Is to Be Revered," Fr. Henriques por-

trays Albert Schweitzer as a "creation theologian" before the breed existed. What else was his godly 'reverence for life' but an insight into the sacredness, the holiness of all living creation?"

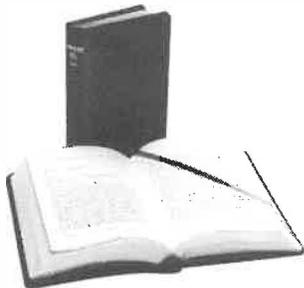
I have no quarrel with environmental responsibility, but I believe that when one speaks of revering creation, or the "holiness of all living creation," one is in danger of crossing the line from environmental responsibility to idolatry. Isaiah says "Holy, holy, holy, is the Lord of Hosts," and I believe it is dangerous to apply the quality of holiness to anything created. Why should we need to? Shouldn't a sense of responsibility, of stewardship of God's creation, be possible without ascribing the character of holiness to it? I believe so.

*(The Rev.) Tom Sramek, Jr.  
Church of the Holy Trinity  
West Chester, Pa.*

A further quote in support of Fr. Henriques' insightful article, "All Life Is to Be Revered" might be the following from

# COB and DOB: What's the difference?

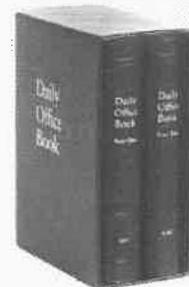
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## Letters

Dostoyevsky: "Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love." (*The Brothers Karamazov*)

(*The Rt. Rev.*) **Robert M. Hatch**  
Gorham, N.H.

### Bad Example

Is it any wonder that our congregations don't "get it" when we talk about Lent, when they have examples like the Rev. Alison Cook [TLC, March 16]? We talk about sacrifice, dedication, being responsible for time in prayer, the reading of scripture and meditation. Then, just as the message is sinking in, along comes the whining and complaining from the rector. In immortal words, "If you can't stand the heat..."

Unfortunately, it is all too often the lot of the clergy that, while preparing litur-

gies for their people, they must give up some of the worshipful experience that comes from merely being in the presence of Christ. Unfortunately, we must operate the copiers, fold the bulletins, help arrange the church, see that memorials for Easter flowers are right, and all the rest of the myriad minute details that make the liturgies of Lent, Holy Week and Easter the great blessing to people that they can be. Let's face it, the servant is oft forgot in the face of the service. So be it. After all, we do have a rather profound model for just that sort of service.

Our parishioners have very busy lives, too. At just those times when they would like to be praying, reading their Lenten book, or studying the Bible, the phone rings, the dog has to be fed, the baby has to be bathed, the car breaks down, the kids have to be picked up from school, the laundry needs to be done, along with so many other mundane chores. That's life. We try to teach parishioners that they must accept responsibility for creating time for these spiritual opportunities that are so important in Lent. Why shouldn't the clergy be expected to do the same?

## The Living Church

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## Letters

Unlike Ms. Cook, I love Lent. It is my favorite season. It is the one season where I can, without any excuse, say to my secretary, wardens or vestry, "I'm very sorry, but I won't be in the office that day. I need the time for personal reflection." There are no questions asked, because there is an understanding that Lent is a very demanding time and that the priest has to attend to those demands. The priest will benefit, as will the congregation. Why waste time whining? Let's get on with the work at hand!

*(The Rev.) Mark Goodman  
Trinity Church  
Hamilton, Ohio*

### More Than Majority

Regarding the editorial, "The Church Is Not a Democracy" [TLC, March 2], finally we have someone writing boldly to a reality that most of us wish to ignore. We are most definitely in a crisis of authority dilemma. Why we as Christians ever came to the position that the Holy Spirit acts on the wishes of a vote of a simple majority is so far beyond my simple mind that I confess I doubt I will ever

understand this line of thinking.

I, for one, have moved from jokingly suggesting, to seriously suggesting, that we return to a form of the "Urim and Thummim" and/or the "casting of lots." While we know very little about "urim and thummim," we do know that it (?) was used to determine the will of God and the "casting of lots" was much the same. Today we have a device used very often for other purposes but like many things, we Christians can bless it and use it for God's purpose — two dice. Double ace would be "no," double six would be "yes" and anything else would be "wait." This would truly put us to the test as to how much we believe that God is sovereign over all. (We could start with the election of the new Presiding Bishop.)

*(The Rev.) Donald F. Brown  
Bakersfield, Calif.*

### It's Illogical

The Concordat of Agreement is flawed because it is illogical.

Whether the liberals in our midst admit it or not, our ministry is of the catholic tra-

dition. We cannot set aside our concept of the ministry "just this one time," in order to recognize the historical reality of the catholic nature of the Lutheran (ELCA) ministry. The clearest minds in both churches realize that.

To say that the ELCA validly proclaims the gospel, when it is true to its own standards, is a good and noble thing to do. But to say that those we would have reordained yesterday will not have to be reordained tomorrow is to fly in the face of all logic.

Would it not be ironic if the ELCA tables the Concordat for future study, effectively killing it, which I am rather sure it will do, and thereby save Anglicanism from denying its own catholic order?

I know many Anglicans wish to have nice, comfy feelings toward everyone, but I feel that we had best act in a sensible, logical manner in regard to the Concordat.

*(The Rev.) George Porthan  
Soudan, Minn.*

### Empty Buzzword

Bishop Browning's remarks on reconciliation in the context of the upcoming

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## Letters

General Convention [TLC, Feb. 16] left much unsaid. The Presiding Bishop posited the choices of division or reconciliation as being the "alternative futures" facing the church, with the opportunity to say "yes" to reconciliation. But scripture informs us that reconciliation is costly, and nowhere did he address this cost, or what is to be understood by that reconciliation of which he speaks: reconciliation to what, by whom, and on what terms?

It sounds wonderful to speak of reconciliation, but until such reconciliation is defined, it remains an empty buzzword. Furthermore, the assertion that he has been proclaiming "the values of the reign of God" and will continue to challenge the church to join him in that task is but thinly veiled arrogance. The implication is, of course, that those who oppose his agenda are not proclaiming such values. It would therefore appear that the bishop is preaching to the choir. If so, then truly meaningful reconciliation will remain elusive.

*(The Rev.) Nordon W. Winger  
St. Francis on the Hill Church  
El Paso, Texas*

### More Prayers

Although I question some of her recommendations, the Viewpoint article by the Rev. Margaret Decker [TLC, March 2], contained some excellent suggestions and ideas about our prayer book.

Changing the traditional names for the Trinity would be a mistake. To do so would be to use incorrect translation of biblical references to the same, besides causing other major difficulties.

The thanksgiving for diversity emphasizes too much the differences in superficial matters such as culture and race rather than affirming our commonality as human beings with similar yearnings and needs.

We also need a prayer for natural and man-made disasters. If one is present, I have not been able to locate it.

There is a danger in over-simplifying language. Children, as well as adults, should be encouraged to grow in their understanding of the complexities of our faith through our common prayer.

We have enough services now which can be adapted to special occasions —

some with just additional prayer(s) appropriate to the occasion.

*Rita S. Davis  
Rancho Mirage, Calif.*

### Consenting Adults

The first time I came across so-called "extrabiblical ethics of sexuality" was in one of the earliest issues of *Playboy* magazine. In it, publisher Hugh Hefner was expounding his ethical claim that "anything goes between consenting adults." This was something new and a tad refreshing for a newly married couple in the 1950s.

Looking back, it is amazing how much weight was given to this self-proclaimed, self-published philosopher with so few credentials. Even more astounding is how ingrained that stance has become in so many American minds in the intervening years. Not only does this "anything goes" ethic fly in this country, it seems to have evolved into a basic expression of one of our inalienable rights: the pursuit of happiness. It has even supplanted biblical ethics in the minds of some clergy. The most recent example is that of the Rev. Robert W. Cromey's letter [TLC, Dec. 22], in which he writes that "Sexual behavior between consenting adults, in private, should not be a matter of law or canon."

Extrabiblical sources such as *Playboy* magazine's "ethics" are not independent, counterbalancing authorities but stand in a hermeneutical relationship to the New Testament imperatives.

Our bodies are the temples where the Spirit of God lives within us. Because this temple is the locus of our true being, desecration should not be done to it by acts which insult the Spirit. Everyone must choose life under the word of God, or life under the word of the Hugh Hefners of the secular world: life in the community anticipating the new creation or life by *Playboy* standards which leads to the chaos of outer darkness.

*Augustine J. Rhodes  
Pittsboro, N.C.*

### Canon Adopted

The Diocese of Texas adopted a moral discipline at its annual council, Feb. 6-8. This information was not included in the news report of council [TLC, March 9].

The canon stated in part that all clergy shall "be under the obligation to model in

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## Letters

their own lives the received teachings of the church that all of its members are to abstain from sexual relations outside holy matrimony." When the vote was taken, 89 clergy voted for and 79 voted against. The laity voted 261 for and 175 against.

I was the primary proponent of the canon, supported with the signatures of many clergy and laity of the diocese.

Ecclesiastes says there is a time for everything ... a time to be silent and a time to speak. In these times of moral confusion and disarray, the church needs to speak a clear word to our society. We as a church need to act like Jesus and speak like Jesus, who loved all persons, condemned no one, and called all of us to repentance.

*(The Rev.) Roland A. Timberlake  
St. Luke's on the Lake Church  
Austin, Texas*

### Spiritual Note

The March 9 issue was far superior to what has been typical of past numbers. The articles by Ann Rose, "I Thirst"; by E. Frank Henriques, "All Life to Be Revered"; and "The Calling of St. Patrick" by Barbara Jean Packer brought a predominantly spiritual note back to THE LIVING CHURCH. These articles, together with "Discovering Our Brokenness," demonstrated creativity and were lovingly helpful to me.

I am tired of "mean-spirited" church politics, debates, and reports of our Episcopal Church failures to live and celebrate the gospel, so I found unique inspiration in the March 9 issue. We cannot ignore Satan's handiwork among us and the harm and hurt that it brings, but it was splendid to have so many readings in this issue which were obviously kindled by our blessed Savior. His gentle kindness will overcome the negatives in his time and in his way — if we will but shine his victorious light where there is darkness. Thank you for this issue and thank God for its inspired writers.

*(The Rev.) Lester L. Westling, Jr.  
Redding, Calif.*

**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. Letters should be signed and include a mailing address.



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## Use of National Church Trust Funds Investigated

The attorney general of New York State is investigating whether the national church's trust funds are being mishandled.

The investigation by Attorney General Dennis Vacco was begun following a complaint by a group of Episcopalians represented by a member of the standing committee of the Diocese of the Central Gulf Coast. Attorney James H. Crosby, of



Mr. Duggan

Mobile, Ala., said his clients have asked for an internal audit of the national church's trust funds, estimated to be between \$180 million and \$220 million.

"For months we have sought the cooperation of Presiding Bishop Edmond Browning and the new treasurer (Stephen Duggan) in attempting to determine the security status of these trusts," Mr. Crosby said.

When that request was denied by

Bishop Browning and Mr. Duggan, Mr. Crosby said his clients decided to seek the support of the attorney general.

Bishop Browning responded to Mr. Crosby in a letter, and wrote, "I have concluded that there is no basis for your stated concern that we are not carrying out our legal and fiduciary obligations to the Executive Council and the larger church in managing the church's trust funds, and that there is yet no credible evidence that the trust funds have been improperly used."

The Presiding Bishop said the national Executive Council had authorized an independent audit of the trust funds and that the audit is now taking place.

Mr. Crosby noted that the trust funds were under the management of former treasurer Ellen F. Cooke, who is now serving time in a federal penitentiary for embezzlement of church funds.

Bishop Browning responded that the church's independent investigation in 1994 into the diversion of national church funds by Mrs. Cooke "revealed no basis for concluding that any income or princi-

**'I have concluded that ... there is yet no credible evidence that the trust funds have been improperly used.'**

Bishop Browning

pal of the trust funds had been diverted to the personal benefit of the former treasurer."

The Joint Standing Committee on Program, Budget and Finance, at its meeting March 9-11, expressed "confidence in the processes initiated by the Presiding Bishop and treasurer of the Episcopal Church," and emphasized that the current audit "was begun long before any questions were raised by Mr. Crosby and his clients."

One of those clients, the Rev. Timothy R. Smith, rector of Christ Church, Mobile, told TLC that "the proceeds of at least 10-20 percent of these unaudited trust funds have been misdirected or mishandled," and "the proper beneficiaries may have not received full distributions and benefits to which they were entitled."

In a letter to the Executive Council, Mr. Duggan said some of the funds "had had incorrect income designations assigned to them, but that we saw no evidence that they were spent for other than their intended purpose."

Mr. Duggan said he and assistant treasurer Catherine Lynch met with Mr. Crosby, Fr. Smith and three other persons: Bishop Alex Dickson, retired, of West Tennessee, Bishop Maurice M. Benitez, Texas, retired, and Lee Buck of Atlanta.

The treasurer said the audit should be finished by June, and the results will be announced following its completion. He said 1991 was selected as a starting point for the audit, because "it was in that year that Mrs. Cooke began diverting significant funds." He added that following this audit, one-third of the trust funds will be audited separately each year on a rotating basis.

## After Long Wait, Virgin Islands Elects Bishop

The Rev. Theodore Daniels III was elected fourth Bishop of the Virgin Islands on the first ballot March 12 at St. George's Church, Tortola, in the British Virgin Islands.

Fr. Daniels, 52, has been rector of Calvary Church, Washington, D.C., since 1992. Fr. Daniels received 41 of the possible 53 votes from lay delegates and seven of the possible 11 clergy votes.

Two other persons were nominated. The Rev. Joseph Carr received 10 lay and one clergy vote, and the Rev. Rene Somodevilla had two lay and three clergy votes.

The Diocese of the Virgin Islands has been without a bishop since 1994, when the Rt. Rev. E. Don Taylor resigned to become Assistant Bishop of New York.



Fr. Daniels

An attempt to elect in 1996 was unsuccessful. The Rt. Rev. Telesforo Isaac has served as interim bishop during recent months.

Fr. Daniels is a native of Panama. He is a graduate of Florida State University and the Episcopal Theological Seminary of the Caribbean. He has been assistant at Christ Church, Colon, Panama, and St. Christopher's, Panama City, and was priest-in-charge of five missions, and rector of St. Christopher's, Lefevre, in the Diocese of Panama.

He was rector of St. Luke's, Columbia, S.C., 1980-86, rector of Holy Redeemer, Landover Hills, Md., 1986-92, and moved to the Washington parish in 1992.

While in Panama, Fr. Daniels was active in Province 9. He has been a member of the board of trustees of Voorhees College, an associate of the Order of St. Luke, and a member of the Brotherhood of St. Andrew.

He and his wife, Christina, are the parents of two sons, Theodore and Christo-

# Ideas for Small Churches Explored

At the end of February and the beginning of March, a succession of bishops, other clergy, and lay people particularly interested in the mission and ministry of small congregations met in Boulder City, Nev., at Wellspring Retreat House, operated by the Sisters of Charity, an Anglican order based in England.

The first group to meet was Sindicators — the humorous misspelling is intentional because “syndicate” may mean something else in Nevada! A seminar and discussion group of open and freely changing membership, it has offered since 1973 a yearly forum for persons interested in the development and enrichment of local church life, particularly by the use of resources and talents within a congregation itself.

This year’s theme was the Parish as a Learning Organization. The coordinator of Sindicators is the Rev. J. Michael Garrison of Las Vegas, a regional vicar in the Diocese of Nevada.

The second meeting at Wellspring, involving some of the same persons, was that of Living Stones. This is an association of a dozen U.S. and Canadian dioceses, most of which have joined together as partners, with several others as observer dioceses. Partners formally commit themselves to a strategy of training congregations to assume responsibility for the different aspects of Christian life — worship, education, ministry to the sick, outreach to the surrounding community, etc. The revitalization of hitherto declining or static small congregations has been

deemed highly effective.

Such developments ultimately bring leaders to the surface and in due course the people are asked to call individuals in the congregation whom they find to be suitable to become priests and deacons. After relatively brief further training, the bishop ordains such individuals in accord with the provisions of Canon 9. The new clergy thereafter continue to support themselves in their own local community by their secular work.

Bishops and others representing the committed dioceses meet for a few days annually, usually at Wellspring. The current chairman is the Rev. Don Phillips, of Qu’Appelle in Canada.

On Saturday afternoon those at Wellspring went to nearby St. Christopher’s Church, where the Bishop of Nevada, the Rt. Rev. Stewart Zabriskie, ordained the Rev. Richard B. Lassiter to the priesthood. A member of this congregation who works for the National Park Service, he was ordained under Canon 9. A joyful congregation, including many of his fellow workers in the Park Service, filled the church.

Meanwhile, another meeting gathered at Wellspring, again including some of those who had participated earlier. This was a committee to make preliminary plans for an American and Canadian conference in the summer of 1999 devoted to the development of effective and sustainable small churches in the next century. The concept was emphasized that all baptized people have the capacity to exercise



Dick Snyder photo

**Sister Faith Mary of Wellspring Retreat House visits with Bishop Eric Bays of Qu’Appelle, Canada, at the Living Stones meeting.**

some aspect or dimension of Christian ministry.

The meeting was chaired by the Rt. Rev. Thomas K. Ray, Bishop of Northern Michigan, where the vision of “total ministry” has been effectively pursued for a dozen years. This conference is to be sponsored by the Associated Parishes and several other interested organizations and associations, and its contact persons will be the Rt. Rev. George C. Harris, retired Bishop of Alaska, presently in Aberdeen, S.D., and the Rev. Canon H. Boone Porter, senior editor of THE LIVING CHURCH.

All of these meetings were united by the awareness that small Episcopal or Anglican churches in most parts of North America have a reservoir of talent, capability and devotion which, when it is unleashed, can accomplish great things. It is this vision which they are seeking to implement and communicate.

(The Rev. Canon) H. Boone Porter

# Unity Accord Celebrated Between Churches in the Philippines

After almost a century of living in close proximity and sharing a common catholic heritage, the *Iglesia Filipina Independiente* (Philippine Independent Church) and the autonomous Episcopal Church in the Philippines signed a concordat proclaiming full communion.

The Obispo Maximo of the IFI, the Most Rev. Alberto B. Ramento, and the Most Rev. Narcisco V. Ticobay, Prime Bishop of the Episcopal Church in the Philippines, signed the concordat Feb. 17 in the chapel of St. Andrew’s Theological Seminary, Quezon City, Manila.

The ceremony, conducted in Tagalog, featured Asian music, and in addition to the formal Solemn Eucharist celebrated by bishops and priests of both churches, there were several native

dances, one featuring flags brandished skillfully by the dancers in loin clothes and head bands.

The offertory anthem was, in effect, a dance with brass pans instead of drums in which flags reminiscent of the English May pole were intertwined to symbolize the unity of faith between the two churches.

Greetings were read from the Archbishop of Canterbury, who commented that the concordat brought “to an end in the happiest possible way the anomalous situation of the *Iglesia Filipina Independiente* being in full communion with the Episcopal Church in the Philippines.”

For many years, St. Andrew’s Theological Seminary has trained clergy for both the IFI and ECP, and so many of the IFI

bishops present for the historic signing were alumni of the seminary. This made for a happy feeling and was the reason why the seminary was chosen for the venue of the signing rather than one of the cathedrals of either church.

The relationship between what may be described as a church of indigenous revolutionary origins and a church of colonial background may be difficult to work out but the will is there, and the much larger Independent church shows no signs of either wishing to suppress or to overpower the small Anglican church. The prayers of all who witnessed (and vigorously applauded) the signing will be with the two churches as they begin their new relationship.

(The Rev.) Richard C. Nevius

## Conventions

Despite the news of a remarkably healthy financial picture for the diocese, business was kept to a minimum and the focus was on Christ's call to servant ministry at the convention of the **Diocese of Arizona** Feb. 7-8.



It was billed as the "no-frills" convention, and the business portion on Friday afternoon at North Phoenix Baptist Church took up a scant three hours. More than 500 delegates from 65 congregations made the pilgrimage to Phoenix.

"We Are One: Servants in Action" was the theme, and the church's symbol for servant ministry — the sacred order of deacons — was the focal point.

Bishop Robert Shahan adapted Michael Crichton's tale, *The Sphere*, to open the business proceedings and reflect on nearly five years in the diocese. He told how "the vision We Are One discovered us," and how it has "become the template over everything we do."

"In Arizona, we are about the business of trying to be the church," he said. "And

we seek from every staff member, every clergy person, every Episcopalian, that they can concretely respond in their daily life to this promise: It is my intention to be of use to God this day."

Arizona's financial health, remarkable in an era when many Episcopal dioceses nationally are struggling with budget deficits and reduced giving, was demonstrated in a convention report from treasurer Matt Chew.

The period since the last convention has shown, Mr. Chew said, "far and away the most faithful giving by congregations that I can recall in over 30 years of being involved in diocesan finances. Talk about stewardship!

"In business this would be a year to declare a dividend," said Mr. Chew, who announced that checks for \$200 would be distributed to each congregation before the end of the day.

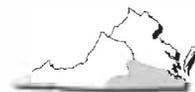
The amount, he said, would be enough to cover the convention registration fees for most delegations. An additional overage from 1996 will be applied to the '97 budget.

People thronged the following day to St. Francis Xavier Catholic Church in

Phoenix to participate in the ordination of two women and two men to the diaconate.

Nan Ross

Reports of mission work around the world were a highlight of the annual council of the **Diocese of Southern Virginia**, Feb. 7-9.



The Rt. Rev. Emanuel Kolini, Bishop of Shaba, Zaire, told of the witness of the church in his diocese. Diana Frade of Honduras, a member of the national Executive Council, spoke of the work of Our Little Roses orphanage in San Pedro Sula, Honduras, and the Rev. Cecil McFarland reported on prison ministry in Virginia.

The Rev. Loren Mead, formerly executive director of the Alban Institute, also addressed the council.

Delegates also were told of the nominees for the election of a bishop coadjutor, to be held April 19 [TLC, March 2].

Only four resolutions were presented, including one which returns to the practice of having one meeting of council, each year in February.

### Briefly

The Most Rev. **James T. Yashiro**, Primate of the Nippon Sei Ko Kai (Holy Catholic Church in Japan), died March 12. Bishop Yashiro, who was also Bishop of Kitakanto, died of respiratory failure following a long illness. He was 65.

The **Anglican Church of Canada** soon will have its first woman diocesan bishop. The Rt. Rev. Victoria Matthews, Suffragan Bishop of Toronto, was elected Bishop of Edmonton March 7 on the fifth ballot.

The Most Rev. **Brian Davis**, Archbishop of Aoteara, New Zealand and Polynesia, has announced he will retire July 1. The New Zealand primate, who is also Bishop of Wellington, is recovering from surgery to remove a cancerous growth.

## Another Certificate Program at CDSP

The Board of Trustees of Church Divinity School of the Pacific (CDSP) has approved a new Certificate of Theological Studies (C.T.S.) program scheduled to begin in the fall of 1997 and aimed at students who wish to pursue graduate-level theological education.

It will be CDSP's second certificate program; the Certificate of Anglican Studies has been offered since 1988.

"CDSP has opened the door wider so that more people will have access to theological education and the resources of the seminary," said the academic dean of the Berkeley, Calif., seminary, Arthur Holder. "The C.T.S. is perfect for those people who are seeking personal and spiritual enrichment or who might be thinking about coming to seminary, but want to try out a few classes first."

Mr. Holder added that the C.T.S. would be particularly appropriate for an individual who is being trained at the diocesan level, but whose diocese requires some aspect of that training to take place at

seminary. "CDSP will work closely with individual dioceses to develop programs that meet local needs," he said.

A baccalaureate degree is required for admission and the certificate will be awarded upon completion of 24 units (equivalent to eight graduate-level courses).

There is no time limit in which to complete requirements, and students may enroll part-time.

Should students who receive the C.T.S. later decide to apply to one of CDSP's degree programs, such as the M.Div., they may be granted credit for courses applicable to that degree.

While in the program, students will have access to all resources and services provided by the seminary to its student body. Financial aid will be available to C.T.S. students who are registered for at least two classes a semester.

Established in 1893, CDSP prepares candidates for ordination and offers non-degree programs for clergy and laity.

# The Joys and Frustrations of Special Needs Children and Their Families

By LINDA WALKER

Having a handicapped child has been compared to taking a trip. For nine months, you get ready for sunny Italy. You read all about what there is to do in this friendly, easy-going place and how to get along with the locals. Everyone you know has gone there and has glowing stories about it.

Finally your journey begins. When at last you arrive, your flight attendant says, "Welcome to Holland!"

"Holland!" you reply, "I wanted to go to Italy!"

And there you are. Slowly you learn that this different place has beauties of its own — quiet beauties that your friends who traveled to Italy don't know about and perhaps don't want to hear about.

What's it like when your church is geared to receive only people who have been to Italy? This is a story about people who have landed in Holland and how their church family has received them.

In talking about how their children have shaped their families' relationships to the church, family members report similar frustrations and joys. Their common

frustrations include poor access to church facilities, lack of hospitality toward their children and inadequate staffing and curriculum to care for and educate their children in the church. Their common joy is strengthened, deepened faith and a greater awareness of the pain and difficulties shared by all humankind.

Physical accessibility to the church is a major problem. Kim, an Arkansas mother of 11-year-old Emily, offers an example. "Just driving into the church parking lot represents a huge hassle for me," she said. "If anybody recognized what a Herculean effort it takes me just to get to the driveway, they wouldn't add to that burden by not having a place I could even put down the van lift. An overwhelming rainstorm can dissuade me. I don't have any way to get Emily into Sunday school

that doesn't involve us getting soaked."

Liz, mother of 11-year-old Elliot in Missouri, reports that she cannot get Elliot's wheelchair to the altar to receive communion. "We have to carry him up to the altar," she said. "They could administer the sacrament at the pew but in my opinion you should have a station so you can feel like everybody else."

According to the Rev. Barbara Ramnaraine, deacon, and co-chair of the Pre-



Easter Seal Society of Milwaukee County photo

Linda Walker is a freelance writer who attends St. Mark's Church, Little Rock, Ark.

## The Church Is a Family

January: The Foundation

February: The Wisdom of Age

March: Single Parents

**April: Special Children**

May: Interfaith Couples

June: From Foreign Lands

July: 'Adopted' by the Church

August: Being Single

September: Teens and the Church

October: Profile of a Family

November: Church as a Family

December: Growing Families





Alexander Kennan with his stepfather, Michael Burns: their experience at All Saints', South Hadley, Mass., can be an inspiration to other churches.

## Many churches lack adequate staff to care for special needs children while their parents attend worship services.

siding Bishop's Task Force on Accessibility, these mothers are not alone in their frustration. She estimates that no more than 20 percent of Episcopal churches are handicapped accessible.

Another common concern parents have is that their handicapped children are not invited to the homes of their church friends. Liz, who has another son who is developmentally delayed, says, "People's interest in the boys is strictly in the church setting. They aren't invited to anybody's house — ever. I always hoped that would happen in a church setting, that people would reach out more."

The Rev. Robert Price, priest in the Diocese of Western Massachusetts and longtime chaplain to the mentally retarded, says this, too, is not uncommon. He thinks many people have "fear and embarrassment about being with people they don't understand."

Having a special needs child can create other difficulties for the family. Deacon Ramnaraine says the stresses on these families is extraordinary. "They need respite care," she said. "They need members of the congregation calling to say 'We missed you Sunday, is everything OK?' They need people who understand."

In describing this need for understanding, Kim said, "It would be nice to be in an environment where people understand, so I can grumble, just as a mother of a normal pre-schooler might. I need to be able to share a comment or make a joke. There have been times I felt like nobody wanted to hear what I had to say. I want to be able to make some comment and not have to be worried that everybody thinks I'm feeling sorry for myself."

In terms of basic respite care, many churches lack adequate numbers of staff to care for special needs children while their parents attend worship services or classes. Mary in Missouri, mother of now-grown Kelley, remembers that there were not enough child care workers to manage her daughter's unpredictable autistic behavior: "I wouldn't have put her in a baby-sitting situation because I couldn't

count on her behavior." So Mary and her husband alternated staying home with Kelley.

Deacon Ramnaraine said that a mother from Ohio told her that "she had been told in no uncertain terms to leave her autistic child at home."

Another Arkansas family was asked to take their autistic son out of Sunday school.

An additional problem these children and their families encounter is that the church's educational curriculum is not set up to include children with varying levels of mental and physical abilities. Liz says Elliot goes to Sunday school and children's chapel but, "It's not very interactive for him. He's quadriplegic and isn't able to take part in all the art projects that go along with it." Both Mary and Kim report that their children didn't participate in youth groups because there was not enough adult supervision as well as the fact that other children were not receptive to their handicapped peers.

Confirmation classes can be another stumbling block. Many parishes now offer this course in a group setting which includes overnight stays. Mary's daughter Kelley is now 22 and not yet confirmed. "Confirmation could be done better to include special needs kids," Mary said. "There shouldn't be an overnight situation and all that memorization. It would be nice if she could have done confirmation at the same age as her brother did."

Fortunately, there are exceptions to guide us. At All Saints' Church in South Hadley, Mass., 28-year-old Alexander, who has speech and learning difficulties, began showing interest in church. His parish priest, the Rev. Scott Seabury, offered weekly one-on-one tutoring sessions to prepare Alexander for confirmation. That confirmation so moved a visitor observing the event that she felt called to offer the church \$3 million for the construction of a new church building.

In the Diocese of Minnesota, a parishioner with cerebral palsy and moderate mental retardation wanted to be con-

## Much Room for Improvement

Our Savior was not drawn to the healthy, well-to-do people of his society and time. Christ was the Shepherd of the weak, the needy and those whom society had rejected. Ministry to the flock is part of our charge from him. Are we, as members of this branch of the family of Christ, fulfilling that charge?

The handicapped (including mental and physical handicaps) are the largest minority in this country (19 percent, according to the Rev. Barbara Ramnaraine, a deacon of the Diocese of Minnesota who is co-chair of the Presiding Bishop's Task Force on Accessibility). In spite of this fact, finding families with handicapped children in the Episcopal Church was difficult.

Clergy in Washington, Western Massachusetts, Oklahoma, North Carolina, Texas and Missouri were contacted. In addition, inquiries were made on church and handicapped resource web sites.

"Why are there so few of these families?", the Rev. Robert Price, former member of the Task Force on Accessibility Concerns for the Diocese of Western Massachusetts was asked.

"The problem you are having finding people with special needs in the church is typical," he said. "Generally, the church has not been that responsive to families with special needs."

The Rev. Chilton Knudsen, director of pastoral care for the Diocese of Chicago, and mother of 22-year-old Dan, who suffers from Tourette's Syndrome, used even stronger language. "I think the Episcopal Church has an unspoken social assumption that we are here for our kind of people," she said. "Our behavior, practices, culture and heritage don't welcome people who are different."

Fr. Price was "surprised and disappointed when he encountered the church's lack of receptivity to people with mental handicaps. In 1986, following his 26-year tenure as chaplain at an institution for the mentally retarded (Belchertown State School in Belchertown, Mass.), he was given the task of enabling former residents to integrate into their community. He proposed a coffee-house type program of socialization to an ecumenical group of



Easter Seal Society of Milwaukee County photo

12 churches in Amherst, Mass. None of the 12 churches (including Episcopal) offered any interest in the program.

Apart from social considerations, physical accessibility continues to be a significant issue for parishes across the country. Deacon Ramnaraine said no more than 20 percent of Episcopal churches allow full access to persons with mobility handicaps.

Fr. Price said that when his task force sent a questionnaire on accessibility to the approximately 70 parishes in the diocese, only one-third of the parishes even responded. "That spoke very loudly to us," he said.

Lack of access is a crucial issue to the Rt. Rev. Mark Dyer, formerly Bishop of Bethlehem and now at Virginia Theological Seminary. In speaking to the Community Forum on Disabilities in March, 1996, at the seminary, he said, "I had to do a number of interventions just to convince vestries they ought to provide access for handicapped people. I mean, that's not even a level of entrance. But how would I feel if I were unable to get into a church because of physical handicap, and I knew that the vestry spent two meetings arguing about whether or not I should get into church? It's a scandal. It's an absolute scandal when there's even a question as to whether or not money should be spent that way."

Given this evidence, it seems that the handicapped are a significant group that the Episcopal Church has yet to fully welcome into the fellowship of our Lord. The answer seems to include complex issues of changing attitudes about accepting people who look and behave differently than those with whom we are traditionally comfortable.

Linda Walker

firmed. His priest called Bishop Robert Anderson and asked what to do. The bishop told him to instruct the young man and he (Bishop Anderson) would speak to the confirmand and his parents to see if he was ready.

On the day of his confirmation, the young man was physically agitated and being gently restrained by his parents. He broke free and addressed the congregation, saying, "I know that God loves me and I know that you all love me and (facing the bishop) I know that you love me." Bishop Anderson said, "He's ready."

In spite of the frustrations, parents expressed profound gratitude for their children and the spiritual insights their lives have brought to the family. The Rev. Chilton Knudsen, director of pastoral care for the Diocese of Chicago, said of her 22-year-old son with Tourette's Syndrome, "We think of Dan as one of the great things God has done for us. I am deeply grateful for all of Dan."

Bishop Mark Dyer, a faculty member at Virginia Theological Seminary, wrote in a column on spirituality: "Each of my family members has played a significant part in the development of my understanding of God. My oldest son, Matthew, has been my spiritual director. I fed him this morning. He can't use his arms or his legs. He can't see or hear. He was born virtually without a brain. We were told he would live only nine months. He has been in our home, on the couch, for 21 years.

"Being in the quiet of Matthew's presence has allowed me to form a trinity at the center of who I am ... It is from that center and trinity that I respond when someone asks me to talk with them about God, to be a theologian."

Clearly, being part of the lives of these children offers their parents not only an opportunity for spiritual growth, it also brings these children the love and compassion they should be afforded as our brothers and sisters in Christ. And yet there is a chasm separating these families from the larger family of Christ in the Episcopal Church. □

## Dialogue Can Do Only So Much

When the House of Bishops met last month [TLC, March 30], it "embraced" a document called "The Covenant," an attempt to urge Episcopalians to work together despite differences of theology and opinion. "The Covenant" is excerpted from the Blue Book Report to the 72nd General Convention from the Committee on the State of the Church. Much of its content comes from an article written for this magazine by the Very Rev. Edward S. Little II [TLC, Jan. 26].

We are quick to endorse the five points made by Fr. Little which he called in his article "rules of engagement." They make up the heart of this document, which has been sent to all General Convention deputies as well as bishops. The committee which produced it is hoping deputies will sign it at convention "as part of your own commitment to the life and work of the church . . ."

One part of "The Covenant" makes us uncomfortable. That is its opening sentence: "Recognizing that God is truth and that we discern truth through prayer and dialogue in community. . . ." We would argue that it is possible to dialogue *ad nauseam* and still not realize the truth. We agree dialogue is helpful and even necessary for members of this church to live together, and we heartily endorse that truth can be discerned through prayer. But we would be far more apt to discern truth through scripture than through dialogue.

## Realities of Small Churches

The three recent meetings at Boulder City, Nev. [p. 9] have special interest at this time of attention to small churches, an attention strongly supported by this magazine. Episcopalians have become increasingly a church of small congregations. Many of them, as recent articles in this magazine have shown, are very fine congregations. Yet the fact is that many face grave problems. Many worship in charming old buildings that unfortunately bear the marks of delayed maintenance — a polite term for the neglect of repairs which become more costly year after year. Many small churches, indeed virtually all of the very small ones, have been perennially unable to provide adequate support for a full-time rector or vicar, unrealistically regarded as the norm.

Episcopalians have generally looked to the priest not only for sermons and sacraments, but for teaching, social outreach, evangelism, and all phases of pastoral care. If all this is expected of the clergy, then, when a priest is absent, the congregation can easily become paralyzed and static — especially in so-called missions where all decision-making has been in the priest's hands. Dioceses have usually subsidized clergy salaries, but money for this purpose is not endless, and the small church remains something of a beggar at the diocesan convention. One priest is often assigned to serve two or more "yoked" congregations. This can never be fully successful since a priest and family (if any) cannot possibly be resident citizens integrated into two or more different localities. In addition to the problem of inadequate salaries, many clergy have not been attuned to the realities of life in a small community

(whether it be in outer country or inner city).

All of this and other factors have led to complex situations calling for drastic remedies. Many, including those at the Boulder City meetings, are looking increasingly to the teaching of the missionary prophet Roland Allen for a pattern that is truly rooted in catholic tradition, with informed lay people who feel ownership and responsibility for their churches, and with clergy who are resident and permanent neighbors, friends, and fellow citizens within their local communities.

## Annunciation

Thunder rolls off the tongue  
of the lilac-gray dawn,  
a definite and intruding word.  
God? Here? Holy Elijah heard nothing.

But I am overtaken. Suddenly  
I know this is the end of the world.  
The infinite is after all not to be  
desired: It is merely the familiar  
durability of beating time, a creature  
short-lived as hoar-frost, somewhat real  
in the dew-like way of companionable death.  
Before this moment I'm sure I was half  
awake, like the sunflower opening  
in the window, or the rock-hard olive seed  
overtaken and transfigured in the pungent soil,  
where it breaks down and falls apart in the silence  
before its emerald flames push through the shell  
of earth.

I know it in my aching bones. The Holy City  
is come down whence heaven used to be. Feel  
the perfect stones soothing bare feet. Taste  
and see the warm golden bread risen early,  
its haunting aroma searching discreetly  
in the labyrinthine alley-ways of the town,  
permeating the prefigured pattern of Zion  
as the street lights begin to flicker out.

In this forgotten cul-de-sac? In this damp  
umber quarter of the world? Look! The scattered  
leaves, the curled old season leaves, are unfurled  
and blown together as for a battle. They coalesce  
as one, a full blossom trembling with fear and joy,  
fear and joy. My Lord. Here.

Let it happen now  
in the lilac-gray dawn.

*W.L. Prehn*

# Where Credit Is Due at '815'

By KATHRYN ANSCHUTZ

My greatest fear in writing this is that I might perpetuate the very things I seek to end. There are, however, certain aspects of the Ellen Cooke saga that continue to linger in the air of the Episcopal Church. What follows is both a catharsis and a call.

Columnist George Will recently wrote that "inclusiveness" has come to mean "equal access to victimization." If there is one feeling that resounds clearly through the halls of 815 Second Ave., it is that of victimization — by downsizings and budget shortfalls and scores of other issues. The crises that exist at 815, both real and imagined, are too numerous to list. On the matter of Ellen Cooke, however, let me make one thing clear. While I am in no way condoning or excusing Mrs. Cooke's actions, the fact is that people abuse power and trust because they're allowed to do so. Mrs. Cooke presided over 815 with an iron fist because she was allowed to do so. She was given as much power as she took.

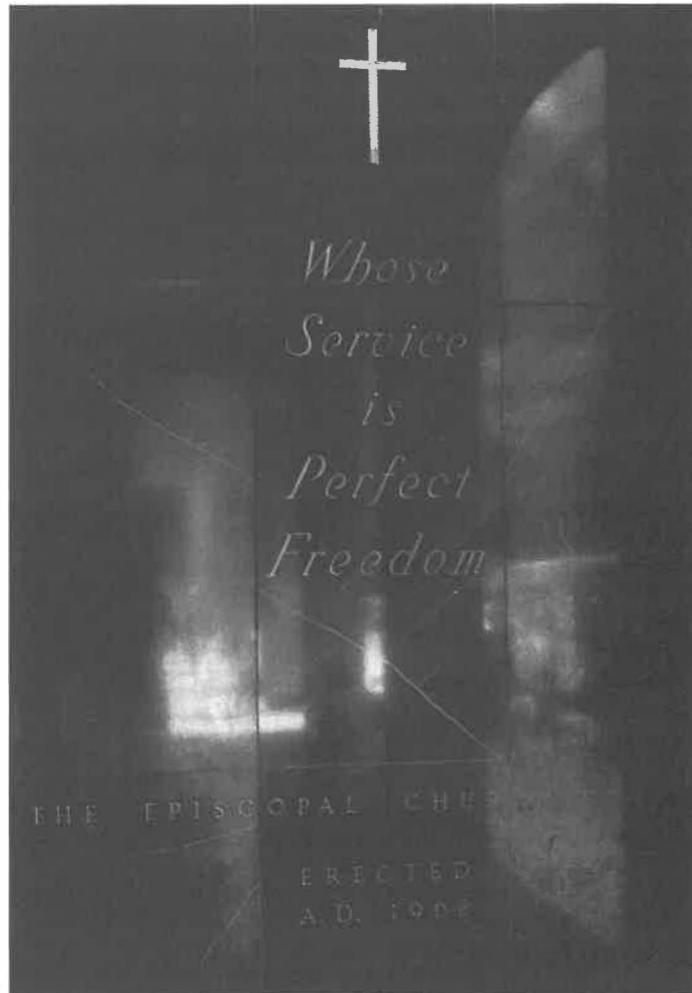
In a church with a membership of more than 2 million, there are many people with the power to question Mrs. Cooke's behavior, but only one person with the courage and integrity to exercise that power. It was not the Presiding Bishop or the president of the House of Deputies, nor was it Mrs. Cooke's immediate successor in the role of treasurer. It was not the internal auditor or the external auditor or the First American (and later First Union) Bank. It was not a member of the Executive Council, of the Administration and Finance Committee or the Audit Committee. Rather, it was controller Barbara Kelleher Bunten who first came forward with her suspicions regarding Mrs. Cooke's actions. Ms. Bunten was quietly and mysteriously removed from her position as the events surrounding the embezzlement unfolded, and others came forward to take credit for her actions.

Which brings me to the notion of leadership, specifically, to that of servant lead-

ership. Barbara Kelleher Bunten served the Episcopal Church faithfully for 15 years. By almost all accounts, Mrs. Cooke was a formidable presence within the greater church; so formidable, in fact, that few had the courage to voice concerns about her behavior, fewer still had the courage to act on these concerns, and no one, with the exception of Ms. Bunten, had the courage to come forward with those concerns in what would inevitably become a very public forum. She did not have a "personal chancellor" or a "council of advice" to look to for advice. She did

*One person had  
the courage to act  
on her concerns.*

*(Continued on next page)*



*Kathryn Anschutz is a member of St. Andrew's Church, Wellesley, Mass.*

# Acting With Compassion and Courage at '815'

(Continued from previous page)

not ask for thanks or reward or even recognition in doing what was simply the right thing to do.

Leadership is, above all else, about setting an example. The calls for prayers for Ellen Cooke's family by those who serve in the highest ranks of our church in the wake of a written judicial plea (signed by, among others, the Presiding Bishop and the president of the House of Deputies) asking that Mrs. Cooke receive the maximum sentence for her crimes are empty at best. The irony, not to mention the hypocrisy, in such conflicting requests is hard to ignore. It is in fact glaring. It begs the question: If leadership is truly about setting an example, was the example put forth in such statements one of forgiveness? Or one of retaliation?

Finally, it seems that we cannot afford to continue this sad saga by falling into

self-made traps of cynicism and despair. Such behavior is often evident in callous words, cruel jokes, tasteless conversation and gossip. The punchlines and the endings to these stories are almost always the same, and there is no humor and no great epiphany to be realized when there is nothing to anticipate. In short, these remarks and this behavior need to come to an end if we are to go forward.

After several years in the employ of the Episcopal Church, I confess I am not sure what it means, really, to be an Episcopalian. I do, however, think I have a pretty good grasp on what being a Christian is all about, not necessarily because I am one, but because I think I've seen a few lurking in the shadows. Christianity is not always apparent, and it is not something I can define in concise examples and explanations, but, as the saying goes, I know it when I see it. And believe it or not, in all

this terrible mess, I've seen it.

The real leaders in bringing this situation full circle in terms of reconciliation and forgiveness know who they are. They move and act quietly and do not look for thanks or recognition. Often older and retired, they give us a glimpse of what we have not seen in recent years: True servant leadership and unquestioned compassion. They do not speak out on the importance of "reconciliation," nor do they ask for apologies. They do not make dark jokes or carry on with the seemingly endless supply of "Ellen Cooke stories." Rather they embody the most basic fundamentals of forgiveness. This forgiveness is offered before and even when it is not asked for. For me, they have provided grace and leadership, and served as role models of Christianity in an organization in which these essentials are most sorely lacking. And for this I thank them. □



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Milwaukee, WI 53202-0936

### Appointments

The Rev. **Elaine Howlett Breckenridge** is vicar of St. John's, 85 E 1 N, Logan, UT 84321.

The Rev. **Floyd Knox** is priest-in-charge of St. Michael's, 1666 77th Ave., Baton Rouge, LA 70807.

The Rev. **Gary Lawler** is rector of St. Anne's, 400 N Cherry, Morrison, IL 61270.

The Rev. **Glenn Mahaffey** is rector of Emmanuel, 37 W Main, Norwich, NY 13815.

The Rev. **Kelly Marshall** is missionary of North Central Cluster, Diocese of West Virginia.

The Rev. Canon **Lynn Ramshaw** is canon of Trinity Cathedral, 2021 E 22, Cleveland, OH 44115.

The Rev. **Jack Fowler Wilson** is associate rector of Nativity, 208 Eustis Ave. SE, Huntsville, AL 35801.

### Change of Address

The Rev. **Richard M. Flynn**, 1436 Forest Dr., Union City, TN 38261.

The Rev. Canon **Rodney R. Michel**, 36 Cathedral Ave., Garden City, NY 11530.

### Ordinations

#### Deacons

California — **Delaney Wendell Armstead**, **Laina Wood Casillas**, **Luigi Licari**, **Christie McManus**, (for the Diocese of Chicago) **J. Maurice Charles**.

Dallas — **Gail N. Gateley**.

Eau Claire — **Guy Usher**.

Florida — **Allan A. Nanton-Marie**.

Georgia — **Edna Adkins**, All Saints', Box 675, Tybee Island, GA 31328.

Mississippi — **Green Baggett**, **Clarice Case**, **William Horner**, **Nicholas Roberts**, **Carol Stewart**.

Oklahoma — **Roger Kappel**.

#### Priests

Atlanta — **Paul Elliott**, assistant rector of St. Martin in the Fields, 3110 Ashford Dunwoody Rd. NE, Atlanta, GA 30319; **Tim Graham**, campus chaplain of the University of Georgia, and assistant rector of Emmanuel, 498 Prince Ave. E, Athens, GA 30601; **Doug Hahn**, assistant rector of St. George's, 132 N 10, Griffin, GA 30223; **Martha Harris**, assistant rector for Christian formation of St. Mark's, Box 852, Dalton, GA 30722; **Rob Wood**, associate rector of Grace-Calvary, Box 495, Clarkesville, GA 30523;

Bethlehem — **Jim Turrell**.

California — **Jeremy Blodgett**, **William J. Doggett**, (for the Diocese of Iowa) **Karen Ann Halvorsen Wecome**.

Florida — **Lila Byrd Brown**, **Derek W. Washington**, **David R. Wilt**.

Fort Worth — **Ryan Reed**.

(Continued on next page)

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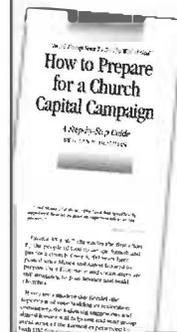
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## People and Places

(Continued from previous page)

**Georgia** (for the Diocese of Central Florida) — **Douglas McCurry**, assistant pastor of Christ Church, 1521 N Patterson, Valdosta, GA 31602, and chaplain to Valdosta State College.

**Kentucky** — **Michael Lager**, **Charles Osborne**.

**Mississippi** — **Bill Carlin**.

**New York** — **Vern Frazier**.

**Oklahoma** — **Daniel Leatherman**, **Theron Walker**.

**Olympia** — **John Glase**, **Marda Stedman-Sanborn**, **Patricia Taylor**.

**South Carolina** — **Ken Alexander**, **Allen Hughes**.

**Southern Ohio** — **William Bulson**.

**Texas** — **Stuart Bates**, **Fred Brown**, **Dermott Dessert**, **Matthew Kessler**, **Al Rodriguez**.

**Western North Carolina** — **Taylor M. Smith**, **Taylor Magavern Smith**, **Judith Leigh Hester Whelchel**.

### Resignations

The Rev. **Chris Eade**, as rector of St. Mark's, Downey, CA.

The Rev. **Mark Given**, as assistant of Trinity, Redlands, CA.

The Rev. **Neil Macintosh**, as rector of St. Paul's, Coffeyville, KS.

### Deaths

The Rev. **William I. Carter**, executive director of Episcopal Community Services and priest of the Diocese of Central Pennsylvania, died Dec. 10 in Harrisonburg, VA, following a lengthy illness. He was 79.

Fr. Carter was born in Chester, PA. He graduated from the University of Pittsburgh in 1941. He was ordained priest in 1959. He served parishes in Henderson, MN, Wheaton, IL, Benton Harbor and Albion, MI, and Litchfield Park, AZ. He was canon missionary for the Diocese of Michigan from 1968 to 1970. Fr. Carter is survived by his wife, Ruth, and four children.

**Clarification:** The death notice for Sr. Catherine Josephine Remley, OSH [TLC, Feb. 9], referred to her as Sr. Catherine when she was more commonly known as Sr. Josephine.

Next week...

## The Rest of the Great 50 Days

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**ASSESSING SKILLS AND DISCERNING CALLS**. Practical, comprehensive manual and workbook for search committees and vestries engaged in the clergy search process. **Voyle and Voyle Consulting**, Phone/FAX (805) 647-6244.

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## CATECHUMENATE

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## ORGANIZATIONS

**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**, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

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## POSITIONS OFFERED

**ASSOCIATE POSITIONS:** Two full-time clergy positions (priests/transitional deacons) are to be filled this summer at St. James, Lancaster, PA, a large (1,300+), growing historic, downtown parish. These are an Associate for Education Ministries and Christian Nurture (who will have overall direction of the program with special emphasis on children and youth) and an Associate for Social Ministries and Congregational Development. Commitment to collaborative work with a clergy and lay staff, a diverse parish, and ministry to the city essential. Cover letter, resumes and CDO profiles by 15 April 1997 to the rector, **The Rev. Canon Peter Eaton**, 119 N. Duke St., Lancaster, PA 17602.

**YOUTH MINISTER:** Clergy or lay to develop junior high, senior high and recreational programs at an established 400+ family parish. Resume and cover letter to: **W. Seldon Murray**, St. John's Episcopal Church, 322 S. Greer St., Memphis, TN 38111-3398.

**SMALL PARISH**, rural, eastern North Carolina in farming/fishing/hunting community, seeks resident clergy. Forward resume and salary requirement to: **June Liverman**, Search Committee, St. George's Episcopal Church, P.O. Box 101, Engelhard, NC 27824

**ASSISTANT TO THE RECTOR** of a vital, growing 350-member Anglo-Catholic parish. Fully-shared ministry with the rector. Applicants should have strong preaching/teaching skills, be energized by the whole gamut of parish ministry, and skilled/willing to be trained in discipling the faithful to do the work of evangelism. Good beginning financial package. Contact: **Fr. Dwight Duncan**, St. Matthias' Church, 3460 Forest Lane, Dallas, TX 75234. Phone (214) 358-2585; FAX (214) 352-8457.

**DIRECTOR OF CHILDREN'S MINISTRIES:** St. Columba's Church, Washington, DC, seeks a full-time professional to oversee the spiritual nurture of children from birth through grade six in this large multi-staff environment. Competitive salary and benefits. Deadline May 1. Contact: **The Rev. Scott Slater** at (202) 363-4119. Ext. 227.

**DIRECTOR OF MUSIC MINISTRIES**, full-time. A large and growing liturgical church in the northeast suburbs of Houston is seeking a director of music—professionally trained and experienced organist/choirmaster—to be responsible conducting five choirs (one adult, two children's choirs, one youth and one adult handbell choirs, and an instrumental ensemble). Will work directly with the rector in developing and expanding an excellent music program which incorporates both traditional and contemporary (renewal) repertoire. Would play for Sunday morning family service, Sunday evening service, and several chapel services for parish day school (pre-school and kindergarten) per week. Salary and benefits dependent on qualifications and experience. Send resumes to: **Music Search Committee**, The Church of the Good Shepherd, 2929 Woodland Hills Dr., Kingwood, TX 77339.



# Classifieds



## POSITIONS OFFERED

**CATHEDRAL CANON** to oversee existing youth and education programs, further develop small group ministries, work with young families and develop a "seeker" Eucharist, and general liturgical and pastoral duties. Send resume to: **The Dean, St. Paul's Cathedral, 3601 N. North St., Peoria, IL 61604.**

**DIRECTOR OF MUSIC**, part-time: St. Mark's Episcopal Church, Mt. Kisco, NY, seeks a director of music—professionally trained and experienced organist/choirmaster—to be responsible for adult choir, girls' choir (including RSCM training), and children's choir. Have excellent skills for 3 manual, historic Aeolian-Skinner organ, signed by G. Donald Harrison, double swell, original instrument with added trumpet en chamade. Monies have been allocated for full restoration of the organ in 1997. Traditional Anglican service and Family Eucharist service each Sunday and 3 weekly choir rehearsals. Work directly with the rector in establishing a ministry of music to serve the liturgical and spiritual needs of the parish, administer music budget and assist in involving parishioners in music as an integral part of the worship of the church, maintaining the tradition of an excellent music program. Must be able to work well with people of all ages in a diverse and growing parish setting. Some medical and pension benefits included. Salary dependent on qualifications. Please send resume to: **St. Mark's Church, 85 E. Main St., Mt. Kisco, NY 10549.**

**A SMALL MATURE** enthusiastic parish with renewed purpose is seeking a spirit-filled priest to guide and motivate us in Southwestern Montana. Send letter and current profile to: **P.O. Box 336, Ennis, MT 59729.**

**DIRECTOR OF RELIGIOUS EDUCATION:** Calvary Episcopal Church, Pittsburgh, Pennsylvania. To support our growth, we seek to add a full-time DRE to our existing 3 clergy and staff. Calvary is a large, urban, diverse, inclusive, theologically centrist, cardinal parish with strong lay leadership. The DRE would evaluate the present program and design and implement new programs for adults as well as children and youth in cooperation with a large and talented pool of lay people. Prefer strong theological background with seminary training. Please send resume to: **DRE Search, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, PA 15206. FAX (412) 661-6077. E-mail: jchess@mail.lm.com.**

**PROGRAM-SIZE CHURCH** in the Sandhills of NC seeks energetic Christ-centered and scripturally grounded person with a demonstrated ability to inspire, teach and lead young people in their relationship with Jesus Christ. Applicant should be self-motivated, enthusiastic leader with good administrative and communication skills. Musical talent preferred! Contact: **Emmanuel Episcopal Church Youth & Children's Search Committee, P.O. Box 2319, Southern Pines, NC 28388 or FAX (910) 693-3735** no later than April 30, 1997.

**RECTOR:** Rite I, low church, located in Dallas, Texas, is searching for a priest to lead its 600-member congregation. A membership of varied ages, with an active lay ministry and vigorous outreach and youth programs, we seek to call a priest who has strong pastoral and preaching abilities and believes in the traditional approach to the study of the Gospel. Please send a resume not later than 15 April to: **Chairman, Search Committee, Trinity Episcopal Church, 12727 Hillcrest, Dallas, TX 75230.**

**SMALL, ACTIVE PARISH** in rolling hills of southeast Kansas has immediate opening for full-time priest. Church located in town of 1,300. Three-bedroom rectory, utilities and car mileage furnished. Cohesive parish of 90 communicants. Half young families with children; half middle aged with a few elderly. Numerous sports and recreational activities in area. Contact: **June Mendenhall, P.O. Box 100, Sedan, KS 67361. (316) 725-3537.**

## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN EDUCATION.** St. George's Church, Nashville, is seeking a full-time Director of Christian Education to provide oversight and support for the parish's total educational ministry. This large multi-staff suburban parish provides a wide range of activities for children, youth and adults with an average Sunday morning Church school attendance for all ages of almost 500. The paid staff includes a Director of Youth Ministries, Child Care Coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involves recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year) and health and disability insurance. Send resume to: **The Rev. Mark Wilson, St. George's Episcopal Church, 4715 Harding Rd., Nashville, TN 37205 or call (615) 385-2150.**

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## POSITIONS WANTED

**ORGANIST-CHOIRMASTER-TEACHER** with 20 years experience and strong skills in choir training, RSCM program, service planning and playing, congregational music education, seeks post in active worship-centered parish. Outgoing, people-oriented, collegial working style and strong Anglican awareness. References, resume available. **John Brooks, 4641 Seminary Rd., Apt. 204, Alexandria, VA 22304**

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**AUTUMN IN VERMONT—25-29 September 1997.** Parish families of St. Stephen's Episcopal Church, Middlebury, invite you to experience the quintessential Vermont village with a holiday that includes lodging in private homes, all meals, all historic and cultural sites, and a very warm Vermont welcome. For information telephone **888-458-2144** or write: **St. Stephen's Church, P.O. Box 223, Middlebury, VT 05753.**

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The Rev. Neal W. Moquin, SSC  
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

## Washington, DC

CHRIST CHURCH, Georgetown  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire  
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S  
Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday  
Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street  
2430 K St. NW — Foggy Bottom Metro  
The Rt. Rev. Barry Valentine, Bishop in Residence  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.  
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Wed 9:10

## Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060  
The Very Rev. W. Michael Cassell  
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Wed 8:05, Tues  
Mass & Healing 10

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ST. JOHN'S 1704 Buchanan St.  
Sun 8 & 11 (Sung). Weekdays as anno

## Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS  
Atlantic Blvd. and the Intracoastal Waterway  
The Rev. Hobart Jude Gary, interim-r  
Sun 8 and 10:30

## Augusta, GA

CHRIST CHURCH Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma  
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu  
HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

## Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

**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.

## Riverside, IL (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

## Indianapolis, IN

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 11; Christian Ed 10

## Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth  
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou  
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-  
master  
Sun H Eu 7:30, 9, 11, 4:30

## 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

## Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE  
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

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05  
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.  
Church open 365 days 8-6. For tours call 378-0252. Café St.  
Bart's: good food and hospitality Mon - Fri 10 to 6

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

ST. MARY THE VIRGIN (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. William C. Parker, c; the  
Rev. Allen Shin, ass't  
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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4  
Trinity Welcome Center (in Trinity Church, Broadway at  
Wall St), Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.  
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-  
11:45 & 1-3:45; Sat 10-3:45.  
Trinity Churchyard (north & south of Trinity Church) Sun 7-  
3; Mon-Fri 7-3:45; Sat 7-3.  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):  
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton  
Sun H Eu 8 (212) 602-0800  
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

## Gettysburg, PA

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

## Philadelphia, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876  
Easy walking distance to 1997 Convention  
The Rev. Canon Barry E.B. Swain, r  
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &  
B 4. [June through Sept: 8, 10 (High), 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

CALVARY 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret  
S. Austin  
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed  
H Eu & HS 10:30

GRACE 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed  
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

## Selinsgrove, 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

## Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

INCARNATION 3966 McKinney Ave.  
The Rev. Frederick C. Philpott; the Rev. George R. Collina;  
the Rev. Thomas G. Keithly; the Rev. Michael S. Mills  
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, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex  
1S). 1928 BCP Daily as anno (817) 332-3191

## Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719  
Sun Masses 8, 10 (Sung). Daily as posted.

## St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted  
(809) 778-8221  
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 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Rosalie H. Hall, M. Div., canon missionary; the Rev. George  
Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

## San Miguel de Allende

### GTO Mexico

ST. PAUL'S Calzada del Cordo  
Near the Instituto Allende  
Mailing address Apartado 640  
Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van  
Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean  
Underwood, r-em  
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdy as anno.  
Spanish service Sat 6