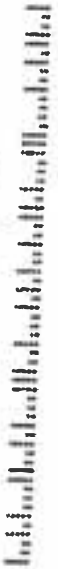


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Volume 220

Number 5

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The Cover

Stained glass of Mary and Jesus in St. Gertrude Church, Chicago. Reproduced from *Mary's Flowers* by permission of St. Anthony Messenger Press.

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SUNDAY'S READINGS

The Only Key

'I know who you are, the Holy One of God'

(Mark 1:24b)

The Fourth Sunday After the Epiphany

Deut. 18:15-20; Psalm 111; 1 Cor. 8:1b-13; Mark 1:21-28

"No one shall see me and live," responded God when Moses asked to see him face to face (Ex. 33:20). "No one has ever seen God," teaches John in his gospel (1:18). Sinful human beings are unable to bear the splendor of the unveiled majesty of God. In the first lesson for today, even the voice of the Lord is too much for the people to bear: "If I hear the voice of the Lord my God any more, ... I will die."

God, in his mercy, therefore reveals himself through veils. He makes himself and his will known through prophets, prayer, rituals, sacraments, the inspired word, and other mediations. These indirect means, however, dilute the clarity of the revelation, injecting a note of uncertainty. Faith and discernment are necessary to interpret the revelation rightly. Nevertheless, God expects us to recognize

him and respond when he reveals himself in these ways. "I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words ... I myself will hold accountable."

While this can seem like a difficult, even unfair, situation, the epistle gives us a clue as to how to come to recognize the voice of God: "Knowledge puffs up, but love builds up." Love is the key, the only key, to the real knowledge of God, and the means of recognizing the accuracy and truth of anything that claims to be a revelation from or about God. To grow in the way of love is to grow in the knowledge of God. And to grow in the knowledge of God is to grow in the way of love. As the epistle goes on to say, "Anyone who loves God is known by him."

Look It Up

According to the psalm, where does wisdom begin? How does this connect with the theme of the other lessons?

Think About It

In the gospels, the only entities (other than the Virgin Mary) who have no doubts about Jesus' identity are the demons. How does their knowledge square with the assertion that love is the means of knowing him?

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Next Sunday

The Fifth Sunday After the Epiphany

2 Kings 4 (8-17) 18-21, (22-31) 32-37; Psalm 142; 1 Cor. 9:16-23; Mark 1:29-39

Richard Hooker

Prophet of Anglicanism

By Philip B. Secor

Burns and Oates/The Anglican Book Centre
Pp. 362. \$39.95

Richard Hooker (1554-1600) stands above the doctrinal and political controversies of the Reformation as a man dedicated to expounding a *via media* between the “excesses” of Rome and the “deficiencies” of Geneva. For centuries he has been known through the famous biography of Izaak Walton that painted him as a saintly, dove-like man “judicious” in all that he did. Since Walton’s text saw the light of day in 1665, however, no book has set itself to chronicle the life of the man behind the treatise *Of the Laws of Ecclesiastical Polity*.

Hooker was born to a prominent Exeter family and spent the first few years of his life under the Roman Catholic Queen Mary. His hometown was not immune to the violent religious conflicts of her reign. His education both there and at Oxford formed him as a serious theologian and biblical scholar. He soon rose to prominence in the national church, and was an opponent both of Calvinist doctrine and those who would unduly attack Roman Catholics.

Subsequent theologians have been

most indebted to his *Ecclesiastical Polity*, a brilliant apology for the Elizabethan Settlement. Five of its eight books were published in his lifetime, and Philip Secor’s biography gives a detailed treatment of Hooker’s life as rector of Boscombe and Bishopsbourne parishes, which he served while engaged in writing.

Secor debunks at least one widely believed myth about Hooker. Against Walton’s oft-repeated remark that Hooker’s wife Joan “brought him neither beauty nor portion” and that their marriage was unhappy, we learn that he “made a most fortunate marriage, and was a devoted, much loved husband, son-in-law, and father.”

Unfortunately, a lack of primary text sources for certain events results in an extraordinary number of statements that he “probably,” “must have” or “would have” done or believed some thing. Secor fleshes

out the bare dates of appointments, publications and births believably. He delves into the history around Hooker and his life to depict Elizabethan England with all its political, religious, social and civil facets.

“We 70 million Anglicans ... around the globe have our founding spirit and intellect as surely as Lutherans have Luther, Presbyterians, Calvin, and Methodists, Wesley,” writes Secor. “His name is Richard Hooker ... It is time we knew him and claimed him for our own.” While some Anglicans might qualify this statement — for Hooker’s teaching on the Eucharist and his denial of the necessity of episcopal ordination, among other things — Dr. Secor’s well-written volume is a readable and long overdue step toward restoring Hooker to his rightful place in the Anglican tradition.

Richard J. Mammana, Jr.
New York, N.Y.

SHORT & SHARP

By Travis Du Priest

MARY’S FLOWERS: Gardens, Legends & Meditations. By Vincenzina Krymow. Illustrated by A. Joseph Barish. Meditations by M. Jean Frisk. St. Anthony Messenger. Pp. 182. \$29.95.

A beautiful and informative book exploring the many legends of flowers associated with the Virgin Mary — periwinkle, marigolds (Mary-buds) and roses and lilies — as well as Mary gardens. Rich color reproductions of art work and of the flowers themselves (based on medieval woodcuts).

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SEAD Pursues a 'Theology of Christian Hope'

Scholarly Engagement with Anglican Doctrine (SEAD) held its 11th annual conference in Charleston, S.C., Jan. 6-8, with a lineup of speakers from five university or seminary faculties. About 80 clergy and laity from 12 states gathered to hear six talks on the theme "Christian Hope 2000: Beyond Secularism, Suspicion, and Spirituality." The conference was held at the Cathedral of St. Luke and St. John.

SEAD's mission statement says it aims to witness to orthodox Christian theology and provide a "forum for a younger generation of theologians." SEAD brings together Anglican theologians, clergy and laity with scholarly interests. SEAD's president, the Rev. Christopher Seitz of the University of St. Andrews, Scotland, calls it "a group committed to Nicene Chris-

tianity in the Anglican tradition." He said, "We're trying to provide a setting for committed, articulate theological discourse. We try to listen and talk to one another so that we will be able to talk to the world about the gospel of Jesus Christ."

Fr. Seitz said the purpose of this particular conference was to "bring together Anglo-Catholic, evangelical and reformed thinkers to see if we could talk with each other and articulate a theology of Christian hope." Six speakers were given equal billing with no single "keynote."

The Rev. David Scott, a long-time professor of theology and ethics at Virginia Theological Seminary, and founder of the SEAD conference, spoke on "Secularism." He later gave a special tribute and thanks to Tricia Vaughn, SEAD's executive director for 10 years before her recent resignation. He also welcomed Martha Bailey, SEAD's new executive director.

Kathryn Greene-McCreight spoke on "Suspicion," urging participants to move beyond a "hermeneutic of suspicion" in interpreting the Bible. Ms. Greene-McCreight, a graduate of Yale's doctoral program, is a postulant for holy orders in the Diocese of Connecticut who now teaches religion at Smith College.

The Rev. Robert Crouse from the University of King's College and Dalhousie University in Halifax, Nova

Scotia, and Russell R. Reno, associate professor of theology at Creighton University in Omaha, Neb., also gave addresses.

The Rev. Jon Shuler, executive director of the North American Missionary Society in Pawley's Island, S.C., gave a presentation outlining 10 basic convictions about church planting and evangelism in the Episcopal Church.

The final speaker was Alan Torrance, chair of systematic theology at the University of St. Andrews, Scotland, and a layperson in the Church of Scotland. He brought together many of the threads of the discussion in his remarks on "Christian Hope."

Fr. Seitz said SEAD is planning a major ecumenical event in January 2001 and will invite keynote speakers from Lutheran, Roman Catholic, Reformed and Wesleyan traditions representing "Nicene Christianity."

"The Anglican Communion ... is in a robust gospel-centered missionary mode, especially in Africa. If it turns out that ECUSA is in a theological backwater, then that says more about ECUSA than it does about the vitality of the Anglican Communion."

David E. Sumner

'The Anglican Communion ... is in a robust, gospel-centered missionary mode.'

Fr. Seitz

New President at Sewanee

Joel L. Cunningham, president of Susquehanna University, Selinsgrove, Pa., was named president of the University of the South by members of the board of trustees at a special session on Jan. 6. He will succeed Samuel R. Williamson who will retire in June after 12 years as Sewanee's vice chancellor and president.



Susquehanna University photo
Mr. Cunningham

Since 1984, Mr. Cunningham, 55, has been president of Susquehanna University, a selective, residential, 1,600-student university related to the Evangelical Lutheran Church in America (ELCA).

His wife, Trudy Bender Cunningham, who teaches mathematics at Bucknell University, will take on professional responsibilities similar to those she has at Bucknell, including advising students and prospective students. The Cunninghams will move to Sewanee in July.

BRIEFLY

The retired Archbishop of Kenya, the Most Rev. **Manasses Kuria**, told Kenyans that they must change their sexual behavior or confront annihilation by the HIV/AIDS epidemic. In a sermon preached in late December, during the 75th anniversary of mission work by Anglicans in Kenya, the archbishop said, "Kenyans must give up the life of sin and follow Christian doctrines strictly. If they do not watch out, many more will die from AIDS."

A new report published by the **World Council of Churches** shows that churches are "by far the most significant voluntary contributor to health care."

Correction: Because of an editor's error, the Very Rev. M.L. Agnew's province was published incorrectly in the Jan. 9 edition. Dean Agnew is an Executive Council representative from Province 7.

Nevada Churches Extend Welcome

Tangible signs of a healthy ecumenical relationship among Nevada's rural churches are now on display. ELM trees are on signs that are starting to appear in rural Nevada, welcoming members of mainline churches to worship.

The Diocese of Nevada, which provides the "E," participates in a venture known as ELM with the Evangelical Lutheran Church in America ("L") and the Nevada-Sierra district of the United Methodist Church ("M").

The signs indicate "hospitality: that members of other denominations are welcome," explained the Rev. Joy Gartman, regional vicar for northeast Nevada. The signs were prompted after a woman who is Methodist moved to Wells, Nev., where there is no Methodist church.

The woman kept searching for a church home until she finally found the Episcopal Church there.

ELM has different strategies for communities where there are existing churches, and for where there are currently no churches, Ms. Gartman said.

There are many "struggling congregations" in rural Nevada, noted the Rev. Harvey Blomberg, mission director for the ELCA. "It doesn't make sense for a denomination to start a new church in those communities. None of us can afford to go into sparsely populated areas."

He explained that the ELCA research indicates that a congregation of at least 120 is needed for a church to be financially self-sufficient.

"The whole church growth movement assumes growth toward a 'mega' church," said Mr. Blomberg. But in Nevada's sparsely populated areas, "the assumption should be instead that we're there to be the church in that area.

"So how can we be the church?"

People in those communities are encouraged to find a church home among the members of the ELM membership. There is an effort to make people from other denominations feel welcome, and also to keep them connected to their own denomination, said Mr. Blomberg.

There is now one ELM church in Stead, near Reno. The church has had an Episcopal priest since its opening. There is also a formal arrangement for sharing of resources — buildings and clergy — in Lovelock, which has both a Methodist and an Episcopal church building.

The Rev. Suk-Chong Yu, district superintendent of the Methodist Church, said that denominations maintain their "congregational identities," and by sharing resources can "have joint programs, reaching out to the community with programs."

The ELM leaders are now mapping plans for a new church in Wendover, on the Nevada-Utah border, where none of the denominations now has a church.

Ms. Gartman said they are working on a grant which would provide a building and staffing there. One model may be the hiring of a Lutheran pastor trained in "church planting." Later, she said, either Episcopal or Methodist clergy could be hired.

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AROUND THE DIOCESES

The Embrace of God

The Most Rev. Desmond Tutu, retired Archbishop of Capetown, addressed more than 500 people in his sermon at the festival Eucharist closing the 160th convention of the **Diocese of Missouri**, Nov. 19-21 at a St. Louis hotel.

He stressed that all that he has helped to accomplish in the victory over apartheid, and even his Nobel Peace Prize, could not have happened without the love and prayers and support of people around the world. He dwelt heavily on the theme that despite

God's omnipotence, God "depends on feeble people to be God's collaborators." God "could have done all those miracles Godself," Archbishop Tutu said, but awaiting the help of creation in those miracles "was not an afterthought." Couching his story of Mary's acquiescence in the form of a "knock, knock" joke, he said, "There was a cosmic sigh of relief when Mary said yes.

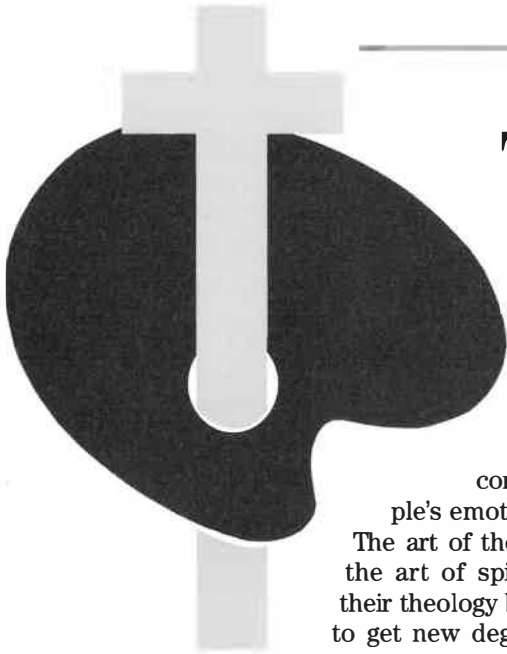
"God depends on us to work for a different kind of society, with more laughter," he said as the hilarity subsided. Poverty, disease, ignorance will be no more; and there will be no outsiders.

The embrace of God is all-encompassing — black and white, rich and poor, gay, lesbian and straight, all belong. God asks us to help with God's dream: "Without you, I can't help the world."

A program budget of more than \$1.1 million was approved.

Other convention discussion centered on reaching out to younger persons through college ministries and a welcoming attitude toward young adults. The recruitment of young seminarians and clergy was strongly encouraged.

Virginia Benson



The Art of Spiritual Direction

By Joseph M. Byrne

It's as if we don't know our whose-its from our what's-it. So we were told in the early '60s as we priests heard hundreds of confessions and listened to people's emotional and spiritual problems.

The art of the therapists was taking over the art of spiritual direction. Clergy put their theology books in the attic and ran off to get new degrees in higher education on the art of being a psychologist.

We weren't smart enough in those days to admit that good theology is good psychology or good psychology is good religion. So we theologians, for the most part, accepted defeat without a fight. We permitted our theology book to gather dust. The pure wisdom of the great ascetics and mystics left the sciences of dealing with people. People, fewer and wiser than we, thank God, have been produced in the last 40 years or more. Because of them the art of spiritual direction is now making a comeback.

Reputable universities are offering degrees on the art of spiritual direction. And many good psychologists are becoming eager to see the science of spiritual direction return to the forefront of dealing with human behavior so intertwined with spirit and grace.

The art of spiritual direction has existed in the Judaic-Christian experience almost from its origin. Moses may have been among the first to use it effectively, as hundreds of his Israelite friends came to him wanting to know what was God's will for them, or what guidelines they should follow to please God, or how do they discern the promptings of God's grace in their life.

The kings and prophets of Israel took up where Moses left off. In the Christian tradition we find Jesus functioning always with the gentle eagerness to introduce and invite people to follow the plan and expectations of his heavenly Father. He often spoke privately or in a small group, as in the case of his disciples, about praying for the presence of the Holy Spirit and receiving the grace to follow the invitations and expectations of God in our lives.

The apostles and disciples of Jesus developed the artful craft of spiritual direction as it originated from the prophets and apostles of the Old and New Testaments.

No one knows us better than God. Because God made us, he knows us. God made us in his own image and likeness. Like it or not, we are inwardly very God-like. Spiritual direction done correctly may assist us to come to a realization of our unchangeable roots. We are encouraged to identify the best within us, and to learn how to express our authentic selves in our personalities. We are, indeed, partakers of truth, goodness and beauty. Inwardly, our soul and spirit reflect the reality of who we are as participants in God's own image — not a corporate image, but the image like the divine reality of God in goodness, truth and beauty.

The craft of spiritual direction listens to the deepest part of our being to enable us to begin to have the same esteem for ourselves as God does. Listening with humility and a prayerful attitude constitutes some of the elements of sound spiritual direction.

St. Teresa of Avila, a wonderful saint and doctor of the church, once stated that she would rather have a knowledgeable spiritual director than a holy

Psychologists are becoming eager to see the science of spiritual direction return to the forefront of dealing with human behavior so intertwined with spirit and grace.

one, because true wisdom, understanding, knowledge and discernment avoid the making of serious mistakes. Study and prayer are the best prerequisites. Study of the solid writers in the Judaic and Christian tradition, along with a disciplined and regular prayer life, goes a long way to help recover the wonderful art of spiritual direction.

Good religion makes good psychology, and good psychology makes good religion. They are mutually dependent on one another to assist us to recover the beauty, truth and goodness of our inner child. To be ourselves is to be whole and holy. □

The Rev. Joseph M. Byrne is a retired priest who lives in Lake George, N.Y.

Lifelong marriages, like Christianity, thrive on persecution.

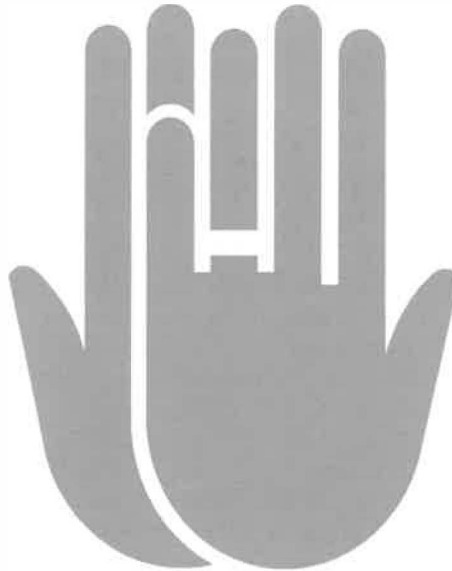
Mine was a lifelong marriage. It lasted 44 years. Then it ended, one mild spring evening, with his death.

It had nothing going for it, in the beginning. No money, except for a savings bond and his one-year teaching contract in a small Southern college. No family approval. "He's almost 20 years older than you are," my parents said. "It won't work," said friends. No proper ceremony, but a civil commitment before a justice of the peace. And an imperfect love on my part, that was more admiration and respect for his learning, because I was his student.

Ours would be an academic life. Even mealtimes were dictated by class schedules. The meals were dictated by poverty. More than once the first year, I ate two pieces of bread put together with nothing between, so there would be plenty for his sandwiches. Money or its lack was the root of most quarreling. The quarrels were "literary." I married a poet, he married an actress. Opinions became orations. I once broke down laughing, because our pettiness was turning into pentameters.

I married an idealist, he married a pragmatist. The idealism cost us. We lost three jobs in three years because, in youthful idealism, he had once been a card-carrying Young Communist. He could not sign the Oath. Men showing badges knocked at my door to check where we moved. The pragmatist researched jobs, typed letters of application, kept records, managed on \$300 a month salary.

Times got better. Pay got better. Lifelong marriages, like Christianity, thrive on persecution. The marriage was reaffirmed after we both became Episcopalians, with a proper Eucharist early one morning ("Wake up! We're getting married today!" as our *New Yorker* cartooned, by Peter Arno) and a grand wedding breakfast at the rectory.



'For the Salvation of Each Other's Soul'

By Nancy Westerfield

By bits and scraps of wisdom, a marriage builds. My church's *General Convention Blue Book*, studied before I went to Anaheim in 1985 as a deputy, shocked me with one commission's reminder that marriage is entered into for the salvation of each other's soul. We thought long about that. A Marriage Encounter slogan on a stairwell wall in a retreat center (I wasn't there for me) brought me up short: "Always allow each other the freedom to make one's own mistakes." My worst failing, I realized. He taught me thrift early; only later I learned forbearance.

And the night he woke beside me, in a sweat, throwing his arms. "The Lady, the Lady," he was calling. As I held him, he told me his dream and cried. In the tall golden cornfields of his Ken-

tucky boyhood, he was walking, and parted the rows to come upon a resplendent lady in blue and gold who held out her arms. Held out her arms to me, he wept in my arms. How does one console a lover who has had a vision of the Mother of God? My idealist, my secret mystic.

Times got worse. Not money, but health. With his 80s, he began to decline. The robust soldier-scholar dwindled to a mere hundred pounds by his death. Irritable, unloving, confined to a wheelchair in an institution, he lost the joys of books and writing and his beloved Brandenburg Concerti. The hard ending brought us to the time of trial.

I went with him to his cremation, and carried his ashes home warm in my lap. We had promised each other, whoever went first, the other would see the cremation through, so that one was never alone. I kept the ashes until Easter Day. After the principal service, we went out in a glorious noon of sun and placed the ashes in the church's prayer garden columbarium. Some of his poetry was read, and psalms from his

own beaten-up Bible, and my gospel choice of Luke 10:1-6 for my fellow-minister, who had walked with me for 20 years to the three care-home congregations that we had started. We never owned or drove a car.

Alone for my meals, now, I never omit to ask a proper blessing. After that Thanksgiving, I give thanks for his life and love and learning, his legacy, his liberation, and for his cherishing with me over the years the lives of the cats (and I name them) who rejoiced our childless homes. God was good to us. In God's good time, our marriage resumes. □

Nancy Westerfield is a frequent contributor to TLC. She is a member of St. Luke's Church, Kearney, Neb.



Exciting Venture on Hold

During the past 18 months or so, a portion of my time has been spent on an exciting project — the launch of a new magazine to

serve young Episcopalians. No, that's not an oxymoron. For more than two years, the Living Church Foundation, publisher of this magazine, has been preparing to publish a new magazine directed toward a potential readership of Episcopalians under, say, age 45. We decided to call it FaithLinks. It would be a completely different magazine than TLC — directed toward a different readership, monthly instead of weekly, shorter articles, lots of color and graphics, articles focused on helping persons to grow in their faith and to develop their personal spirituality.

You're probably skeptical by now. This is the generation, you're saying, baby boomers and Gen Xers, who don't read. This is a generation which, for the most part, doesn't go to church, especially Episcopal churches. And this is a time in which most start-up magazines don't make it. We know. We've read the same studies you have. We haven't bought all of it.

We held focus groups in four places — Birmingham, Seattle, near Boston and suburban Detroit. We listened to younger Episcopalians, who told us they thought there was a market for a magazine like this. If we published it, they'd probably buy it. We assembled a group of communications professionals and bounced the idea off them. We were encouraged by their response. We spoke to bishops, priests, lay persons, consultants, magazine experts, journalism professors and others. Their message was the same: Go for it. Finally, our board of directors gave the go-ahead with a sizable financial commitment and hired a bright, young editor and an experienced consultant.

It's been a fascinating process to be part of. Launching a magazine is an exciting venture in which most journalists never

get a chance to participate. Getting myself involved in such areas as research and development along with fund raising have given me opportunities to learn hitherto unknown areas of the publishing business, as well as put some variety into my workload.

We drew up a budget, set an advertising policy, put together a mock-up of what FaithLinks would look like, planned a promotional mailing to 400,000 Episcopalians this spring, and set a launch date for September 2000. Unfortunately, those deadlines will not be met.

As we rolled into the new century, it began to be painfully evident that our fund-raising efforts were not producing the income we had budgeted. Some potential major donors took a wait-and-see attitude, grant requests were not met favorably by potential grantors, and the list of 400,000 Episcopalians for the test mailing, to be furnished by a circulation management firm, turned out to be well short of that number.

So the magazine project has gone "on hold." In the meantime, our board remains committed to respond to young people in the Episcopal Church, and we will explore other avenues to reach the same audience. The Living Church Foundation has committed itself to serving the Episcopal Church more broadly than it once did. The acquisition in recent years of *The Episcopal Musician's Handbook* and *Illuminations* are part of that endeavor. We believe that a ministry to young adults, particularly

A project to launch a new magazine to serve young Episcopalians is not an oxymoron.

lay persons, is critically important at this time, especially because many of the ministries now in place for that age group do not seem to be functioning well. We're excited about these possibilities for future ministry. When that becomes more clear, you'll be hearing more.

David Kalvelage, executive editor

Quote of the Week

The Rt. Rev. J. Michael Garrison, Bishop of Western New York, on visiting places in his new diocese for the first time: "I feel like a world traveler just traversing the diocese for I have visited Barcelona and Salamanca, Castile and Leon, the town of Poland and the village of Warsaw ... Wales, Holland, Sardinia, Persia, Panama..."

Did You Know...

Bishop John S. Spong of Newark once moonlighted as a play-by-play broadcaster of high school sports on a Lynchburg, Va., radio station.

Conversation in Denver

In her recent letter to members of the House of Deputies of General Convention, Pamela Chinnis, president of that house, hinted at how the next convention, in Denver five months from now, may operate. Regular readers of TLC will know that there are conflicting opinions over how to address the church's most difficult issues — blessing of same-sex couples and the ordination of non-celibate homosexual persons.

Mrs. Chinnis notes that some persons have suggested that legislation be curtailed at this convention. A large portion of the House of Bishops in particular has indicated that it would be advantageous for this convention not to take legislative action on those matters. Meanwhile, persons at the far left and the far right of the theological spectrum would rather bring those issues to the convention floor in hopes of settling them once and for all.

The letter from Mrs. Chinnis indicates that time will be made at General Convention for conversation on various topics and for hearings on the resolutions to be presented to convention. She also points out that neither of convention's presiding officers, nor any other authority, can dictate what legislation will be considered at convention. Instead, the legislative process used at convention allows for a usually smooth flow of resolutions through one house and then to the other legislative body.

We are pleased to note that there will be time to engage in conversation at convention. While some dioceses have provided opportunity for dialogue on these significant sexuality issues, there continues to be plenty of misunderstanding, accusations and confusion from concerned church members. Hopefully, the convention deputies will avail themselves of opportunities to become more informed and better prepared to deal with the sexuality issues.



Pamela Chinnis points out that neither of convention's presiding officers, nor any other authority, can dictate what legislation will be considered at convention.

Leaders at the Parish Level

A large percentage of Episcopal churches have held annual parish meetings this month. They are not, for the most part, popular events. Whether held on a Sunday morning, afternoon or evening, or a weeknight, annual meetings often tend to attract only those persons involved in the leadership of the parish or those who may be nominated for office. That is unfortunate, for the annual meeting is a good time for persons to learn about the workings of a congregation or to make their concerns known.

We salute those who were elected wardens or vestry members at annual parish meetings. Serving in those positions, or as diocesan convention delegates or members of various committees is often a thankless job, but it is also important and sometimes rewarding. The church constantly needs to raise up new leadership at the parish level. If our churches are to be strong, vital and healthy, they must have creative, responsible leaders.

Drifting Toward a Unitarian-Episcopal Church

Which would you prefer — the promise of life eternal from Jesus Christ, the real Son of God, or a metaphorical promise from Jesus, a “Jewish peasant” and “sage” who became a great teacher, like Buddha?

By Bruce Chapman

Marcus Borg, a leading figure of the Jesus Seminar, author of *Meeting Jesus Again for the First Time*, and “for the past 20 years” an Episcopalian, acknowledged at a speech at St. Mark’s Cathedral in Seattle not long ago that he has few, if any, differences with Unitarianism. He spoke to a crowd of 225, about half of them Episcopalians, according to a show of hands.

From the audience I asked Prof. Borg if his theology had any arguments with Unitarian-Universalism. He responded with obvious pleasure by recalling a lecture he had given to a Unitarian-Universalist conference. On that occasion, a listener had asked him, “What took you so long? We’ve been where you are for 150 years!”

So, yes, he said, “There is great compatibility.” He observed that there are some Unitarians who do not believe in God, of course, and he would not agree with them, or vice versa. But as regards the classic “theistic Unitarians ... we are very close.” He said he was pleased that “several Unitarian seminaries now use my books as textbooks.”

The mention of disagreement with those Unitarians who do not “believe in God” was a semantic slip-up, one supposes, because a large part of the case Prof. Borg made to his audience over a long afternoon was that Christianity should not be concerned with mere “beliefs.” Indeed, neither the gospels nor Christian tradition can provide him satisfactory evidence of virtually any of the main “belief” tenets of Christian faith, including especially the Resurrection.

A set of beliefs — the Nicene Creed or the Apostles’ Creed, notably — only should be understood metaphorically, or else it becomes a false idol, he declared. Rather, the Christian tradition is to be “experienced” as a “mediator of the sacred.” It is as metaphor that the gospels are important. Indeed, he



Marcus Borg

said that it is “more important” to us that events on the road to Emmaus, for example, are true only in the metaphorical sense, for that shows how powerful an effect the life of Jesus had on his “post-Easter” followers.

One wishes profoundly that C. S. Lewis were alive to turn this whole theological stew of the Jesus Seminar into the satire it deserves. The contention that a metaphorical event is more powerful than a real one, if it is not simple sophistry, is a fine demonstration of post-modernist deconstruction crashing into the wall of common sense. Which would you prefer — and which would cause you to risk martyrdom — the promise of life eternal from Jesus Christ, the real Son of God, or a metaphorical promise from Jesus, a “Jewish peasant” and “sage” who became a great teacher, like Buddha?

In *The Meaning of Jesus*, a recent book (Harper) co-authored with N.T. Wright, dean of Lichfield Cathedral in England, Prof. Borg conducts a debate with his traditionalist colleague in a spirit of elaborate fairness. The logic, or illogic, of his case is often lost in a fog of homemade jargon, but he is thoroughly gentle.

In person, perhaps sensing a friendly audience in Seattle (most attendees had read at least one of his books, another show of hands indicated), Prof. Borg displayed a harder edge. He joked about “born again Christians” who were “born again as jerks.” The semantic arabesques used in his writing to describe how the gospels got various accounts wrong (the virgin birth, Jesus walking on water, the empty tomb) began having phrases like “invented” and “made up” attached to them once the professor was speaking

extemporaneously during the question period.

He says there are “no conditions” on God’s grace, no need to believe that “Jesus died for your sins.” The truth (Prof. Borg’s truth) is that “God accepts you just as you are. Full stop. Period!” If you “literalize” the Atonement — that Jesus died for your sins — it simply becomes incredible.

Now that may be good Unitarian-Universalist theology. But Prof. Borg wants it for the Episcopal Church, too, and he is willing to go around the land lecturing, and preaching, for it.

Why? He says he is motivated largely by scholarly fascination with the historical Jesus. He is a professor in a public university, after all, not a priest or religious instructor. But his scholarship often seems to rest mainly on his own opinions. In a patronizing turn, he “accepts” or “rejects” certain gospel accounts based on exacting tests historians do not apply to other ancient texts.

Another of his purposes, he says, is to help keep in the church some reasoning people who otherwise would leave in protest over “literalist” silliness. But in his book debate with Dean Wright, he unwittingly discloses another reality. He writes that his classes at Oregon State University always entail a two-week period in which he has to wrench many of his students out of their belief in the Bible — which they carry into class from their “upbringing or because they are recent converts to conservative forms of college Christianity.”

It must be annoying to contend with those increasingly numerous and bumptious products of Young Life, Campus Crusade for Christ and InterVarsity Fellowship — none of which is asking Prof. Borg to save Christianity from a killing “literalism”.

“Finally,” he says in his book, “I tell the class that in order to understand the course and do well in it, they have to be willing to enter into this way of looking at the Bible. I tell them they don’t have to change their beliefs; they simply need to be willing to look at the Bible this way for the sake of the course. But, despite all of my careful explanation, the first two weeks of each term typically involve a fair amount of squabbling between me and the more bold and articulate of the conservative students.”

If historicist Christianity is such a powerful idea — the way liberals propose to rescue the church — why is it necessary to intimidate college students in Prof. Borg’s classes? If his way is the wave of the future, where is the large group of liberal Christian students that he and others who share his views have recruited for the metaphorical Jesus?

There is a vital question of integrity here for Episcopalians. It will not do to have defenders of the

creeds stigmatized as “fundamentalists” and “literalists,” as if belief in the Resurrection could be made to seem like belief in a literal seven-day creation. The church needs to rebuke those who play such sophisticated debaters’ tricks. Even the Jesus Seminarists like Prof. Borg acknowledge some facts; for example, that Jesus was a real man. Everyone’s a literalist about some things, a metaphorist about others.

So the question is not whether factual reality or metaphor is the way to understand the Bible, but how to tell one from the other. That’s why I hope the professor’s agreeable answer to my question about Unitarianism may have helped open a few eyes to where he and the Jesus Seminar are taking the mainline churches. Trinitarian Christians have a perfect right to change into Unitarians — a respectable denomination with many worthy adherents, let it be said. But they ought know that that is what is happening to them.

Dean Wright does a scholarly job of refuting Prof. Borg and making the historical case for the Jesus of the gospels. But too often, as in Seattle, the N.T. Wrights are not even present to present the orthodox side. The floor is all Borg’s. Is it unreasonable in such circumstances to assume that the church or denomi-

The future of the Episcopal Church is at stake.

nation that sponsors the event, and parishes that put up posters promoting it, are standing behind the message of the lecturer? In fact, Marcus Borg the professor of history was also Borg the preacher in at least one Episcopal parish in Seattle on the day after his cathedral lecture.

The future of the Episcopal Church is at stake. Now, just as the Unitarians retained the simplicity of worship and congregational authority of Puritanism, while abandoning the Puritans’ energizing theology, the metaphorists want Episcopalians to retain the vestments and candles and bishops of Anglicanism, while overturning the life-giving gospels and creeds at the heart of traditional Anglican faith.

I left St. Mark’s Cathedral after the Borg lecture wondering if the leaders of the church, starting with the bishops, have the courage to make a stand for the historical and revealed Jesus of the gospels, the real, transcendent and immanent Christ. Or are they going to let the Episcopal Church turn into a higher liturgical form of Unitarianism? Would they even admit that that is the direction of the current drift? □

Bruce Chapman, a former director of the U.S. Census Bureau and ambassador to the U. N. organizations in Vienna, is president of Discovery Institute, a public policy center in Seattle.



It's the Church

Those who reject the revised Concordat with ELCA, preferring the original version [TLC, Jan. 2], seem to overlook the fact that both versions are predicated on the premise that each church recognizes the other as a church, and thus its ordinations. (A valid church makes a valid ministry, and not vice versa.)

Within our polity, ordinations are done by the various dioceses, acting through the bishop of the diocese or another bishop who is designated to represent the diocese on that occasion.

(Contrary to popular belief, bishops are not magical wizards who own the power to ordain as a personal possession, independent of the church.)

Within Lutheran polity, ordination is by the synod, acting through the bishop of the synod or, on unusual occasions, a pastor who is designated to represent the synod on that occasion. In either situation, it is a case of whether the ordination is an official act of the church, acting in accordance with its stated polity, not the rank of the officiant.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

TOP 10 NEWS STORIES OF THE 20TH CENTURY

Several items on the “top 10” list of 20th-century news stories were somehow related to Seattle:

— Revision of the 1928 Book of Common Prayer was initiated at the General Convention of 1967 in Seattle

— St. Luke’s Church, Seattle, once a dying parish, was rescued from oblivion and became a dynamic center for charismatic renewal.

— In 1946, women from Seattle were among the first who went to General Convention and were refused seats.

Terms for God

I write in response to the letter from Lisa Uchno [TLC, Dec. 19] regarding what the terms “Father,” “Lord,” and “Shepherd” mean in the scripture commentary for Nov. 28. When she followed the study guide for that day, she could not determine what these terms have in common and what their underlying reality is, other than terms for God. She identified the first two as words associated with maleness and power, but the last as a sign of generous service. Of course she is right, but she does not go far enough.

Surely, the fact that all three are terms for God is the place to start. All three terms are used for God throughout both testaments, and are used in that way by Jesus. All three have to do with guidance of those over whom they are in authority. All three are terms of power, including that of shepherd. Indeed, the shepherd symbol is, perhaps, the least complimentary, for it implies that the people of God are like sheep — ignorant and often wayward. Though the shepherd goes after the one lost sheep (New Testament), and nourishes the flock (Psalm 23), in the psalm he does so with rod and staff — definite power symbols, when necessary wielded none too gently.

There is nothing wrong with power, or we could not use the word “Almighty” with God. Thank God we

can! What we should object to is the abuse of power — a common earthly failing in both men and women, but never in God. Indeed, the most tender of the three terms is probably “Father,” in the context of its association with God. The fact that in many circles this term for God is looked down upon, and that many earthly fathers are unworthy of the title, does not change the fact that it is the word Jesus used most often and is therefore the best word we have for God.

*(The Rev.) David M. Baumann
Church of the Blessed Sacrament
Placencia, Calif.*

In Seattle

Thanks to David Kalvelage for his “top 10” list of 20th-century news stories [TLC, Jan. 2].

As I read and re-read his list, I was struck with the curious thought that several of the items were related to Seattle. Let me comment on them using his numbering:

3. Revision of the 1928 Book of Common Prayer was initiated at the General Convention of 1967 in Seattle, inviting unprecedented participation in the process by clergy and laity throughout the church.

4. After the Van Nuys incident, Bishops William Lewis and Ivol Curtis of Olympia invited the Rev. Dennis Bennett to St. Luke’s Church, Seattle. The

dying parish was rescued from oblivion and St. Luke's became a dynamic center for charismatic renewal.

5. In 1946, women from Seattle were among the first who went to General Convention and were refused seats.

7. Presiding Bishop John Hines came to Seattle for the General Convention of 1967. His testimony of walking through the flaming streets of Detroit greatly influenced the adopting of the General Convention Special Program.

*(The Rev.) Timothy M. Nakayama
St. Andrew's Church
Aomori, Japan*

Wise Contribution

Thank you for the fine article about Charles Crump [TLC, Dec. 26]. Few if any can equal his wise contribution to the councils of the church. Unmentioned in the article was his exemplary service on the national Executive Council in the 1960s and 1970s. His was a calming voice in those turbulent times. GCSP and MRI (initials now lost to the church's vocabulary) were on a collision course. The authors of these programs, Bishop John Hines and Bishop Stephen Bayne, saw things quite differently. Charles Crump was loyal and helpful to them both. His voice, along with those of Joe Worsham and Dupuy Bateman, will never be forgotten by those who served with them.

*Walker Taylor
Wilmington, N.C.*

A Remarkable Man

I would like to thank the Rev. John Elledge for his comments on Bishop Spong [TLC, Dec. 26]. I second everything he has said. I served in the Diocese of Newark from 1983 to 1993. As a new priest, I found Bishop Spong to be a wonderful mentor and friend. He was always available and concerned about what was going on. Not once in my 10 years did he ever ask me if I agreed with him theologically. Like Fr. Elledge, I observed Bishop Spong in a variety of pastoral situations and I have never known anyone better. He is a truly remarkable man.

I will let time decide whether he was a Shaper of the Church in the 20th Century. As for me, he always made me think about where I stood. He made me struggle with issues and my own theology. If that is what he has done for me and others, then I vote for him as a Shaper of the Church in the 20th Century.

*(The Rev.) Robert B. Dendtler
Christ Church
Kennesaw, Ga.*

Power From God

It is true, as Bishop Spong says, "ancient credal forms no longer resonate with experience in the post-modern world." Yet that does not mean they should be tossed aside.

It is also true that our culture does encourage us "to be all that one can be..." but it cannot give us the power to do so. Only God can give this.

Jesus did have the capacity to be

himself in all his glory as the Son of God, yet he knew that was not why he was sent into this world. He rejected this temptation and chose instead the task of revealing his Father to us, not primarily in his majesty and power but in his role of a loving Father, even as a "daddy," who is just, constant, loving and forgiving.

If we are, indeed, to be followers of Jesus, should we not deny our untrustworthy and sinful selves, seeking God's will, not our own? His power, then, enables us to use the gifts we have to accomplish his will, which is to make us all one with him and each other.

*Rita S. Davis
Rancho Mirage, Calif.*

To our readers:

Letters to the editor are appreciated and should be kept as brief as possible.



Epiphany Meditation #5

Mt. 8: The Leper

... and Jesus put forth his hand ...

What it felt like: all at once,
something *big*,

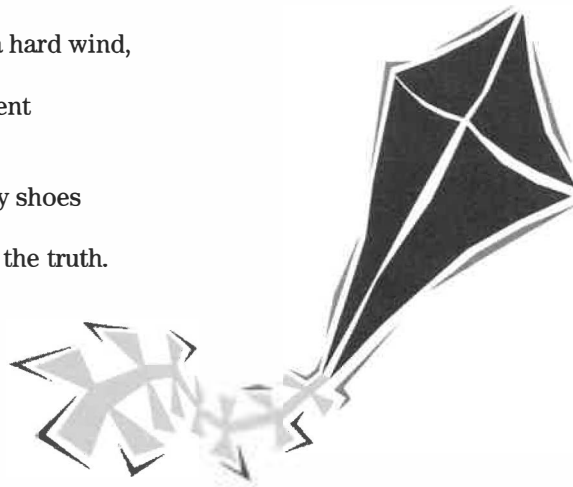
as if I were nothing
more than a leaf in a hard wind,
a twig, a bit of grass
tumbling in the current
of a rushing stream.

It lifted me out of my shoes
is what it did,
if you want to know the truth.

I was a kite cut free
from my tether,
a car spinning
across the highway
on a sheet of ice,

no more able to
turn myself another way
than I would have been then,
by an act of will alone,
to change the orbit of the earth
around the sun.

— *Bruce Monroe Robison*



Appointments

The Rev. **Chip Barker** is rector of St. Peter's, 178 Clinton St., Redwood City, CA 94062.

The Rev. Canon **James Bingham** is vicar of St. Augustine of Canterbury, 4320 Anthony Ct., Rocklin, CA 95677.

The Rev. **Carl Brenner** is rector of St. John's, 312 N Orchard St., Farmington, NM 87401.

The Rev. **Stephen Britt** is assistant at Good Shepherd, 2230 Walton Way, Augusta, GA 30904.

The Rev. **Scotty Brock** is rector of St. Michael & All Angels', 3101 Waters Ave., Savannah, GA 31404.

The Rev. **Kathleen Kyle Brusco** is associate at Nativity, 15601 Maple Island Rd., Burnsville, MN 55306-5541.

The Rev. **Bill Bulson** is assistant at Gethsemane, 905 4th Ave. S, Minneapolis, MN 55404-1093.

The Rev. **Joe G. Burnett** is professor of pastoral theology at the School of Theology, University of the South, Sewanee, TN 37383-1000.

The Rev. **Keith Burns** is vicar of St. Matthias', PO Box 336, Summerton, SC 29148.

The Rev. **Mark Given** is rector of St. John the Evangelist, 19 W Baltimore Ave., Lansdowne, PA 19050.

The Rev. **Marisa Herrera** is rector of St.

Paul's, Old York & Ashbourne Rds., Elkins Park, PA 19027.

The Rev. **Dirk Reinken** is deacon at St. Luke's, 5419 Germantown Ave., Germantown, PA 19144.

The Rev. **Terence C. Roper** is rector of Holy Trinity, 1904 Walnut St., Philadelphia, PA 19103.

Ordinations

Deacons

Chicago - Markus Dunzkofer, Suzann Holding, Jerry Nest

Georgia - Curtis Johnson, Kathy Monahan, chaplain, Sumter Regional Hospital, Americus, GA, **Kathryn Brown Wheeler,** St. Stephen's, Leesburg, GA.

Minnesota - Robert Royden Roy, All Saints', Minneapolis, MN.

Northern California - Stephen Shortes

Priests

Georgia - Robert W. Eldridge, chaplain, U.S. Army

Retirements

The Rev. **Richard W. Smith Jr.,** as rector of Holy Innocents' St. Paul's, Philadelphia, PA.

The Rev. **A. Paul Williams,** as deacon at St. Stephen's Cathedral, Harrisburg, PA.

Deaths

The Rev. **George Moore Acker, SSC,** priest of the Diocese of Fort Worth, died Dec. 19, his 72nd birthday, at Granbury Nursing Center, Fort Worth, TX.

Fr. Acker was a native of Winnsboro, TX. He was a graduate of North Texas State University and Philadelphia Divinity School. He was ordained deacon and priest in 1952. Fr. Acker served as priest-in-charge of the East Texas missions, 1952-57; as vicar and then rector of St. Timothy's, Ft. Worth, 1957-87. Fr. Acker is survived by his wife, Mary, two sons, a daughter, and grandchildren.

The Rev. **Gordon Lyall,** 82, retired priest of the Diocese of Chicago, died at his home in Penick Village, Southern Pines, NC, on Dec. 24.



Fr. Lyall was born in London, England, and grew up in Scotland. He was a graduate of the University of California at Los Angeles, the University of Southern California and General Theological Seminary. He was ordained deacon and priest in 1943. Fr. Lyall served as chaplain at the University of Southern California and curate of St. John's, Los Angeles, CA, 1943-44; curate of St. Luke's, Germantown, PA, 1944-45; rector of St. Matthias', Trenton, NJ, 1946-51; chaplain at New Jersey State prison hospital, and Home for Girls, 1946-51; as rector of St. Luke the Evangelist, Roselle, NJ, 1951-58; and as rector of St. David's, Glenview, IL, 1958-84. He served as interim dean of Christ Church Cathedral, New Orleans, LA, 1985-86. Until the time of his death, Fr. Lyall was an associate of the Chapel of the Cross, Chapel Hill, NC. He is survived by his wife, Dorothy Helmick Lyall, three daughters, and seven grandchildren.

The Rev. **Lawrence Webber,** 98, retired priest of the Diocese of Long Island, died Jan. 4 at his home in Harrogate, Lakewood, NJ.

Fr. Webber was a native of Brooklyn, NY. He was a graduate of St. Stephen's (now Bard) College and General Theological Seminary. He was ordained deacon in 1928 and priest in 1929. Fr. Webber served as assistant at the Church of the Resurrection, Richmond Hill, NY, 1929; as assistant and then priest-in-charge of the Allegheny County Mission in the Diocese of Rochester, 1930-37; as rector of Christ Church, Cuba, NY, priest-in-charge of St. Andrew's, Friendship, NY, and St. Paul's, Angelica, NY, 1937-49; as rector of Christ Church, Sag Harbor, NY, and vicar of St. Ann's, Bridgehampton, NY, 1948-68. In his retirement, he assisted at Christ Church, Toms River, NJ. Fr. Webber is survived by two sons, a daughter, ten grandchildren and nine great-grandchildren.

Next week...

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Univ. of Minnesota
UNIVERSITY EPISCOPAL CENTER (612) 331-3552
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 The Rev. Janet Wheelock, chap
 Sun Eu 6; Wed Eu 11:45
 World Wide Web: <http://www.umn.edu/rac/uec>

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 Sun Eu 8, 10. Eu: Mon 7; Tues 7; Wed 10; Thurs 12:10; Fri 7

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 The Rev. Michael L. Bradley, r
 Sun Eu 8 & 10. 4th Sun: 5 Univ. Eu

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ST. ANDREW'S Main St. at Lisbon
 The Rev. Peter Arvedson, Ph.D., r
 Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

NORTH CAROLINA

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ST. PAUL'S 401 E. 4th St.
 The Rev. Charles T. Dupree, chap (252) 752-3482
 Sun 8 & 10:15 Holy Eucharist. Wed 5:30 Episcopal Student Fel-
 lowship Holy Eucharist/Supper

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 The Rev. Robert T. Brooks, r
 Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30.
Bob.Brooks@gwis.com <http://www.ne-ohio.net/cckent>

PENNSYLVANIA

Lehigh Univ. Bethlehem
CATHEDRAL CHURCH OF THE NATIVITY (610) 865-0727
 The Very Rev. William B. Lane 321 Wyandotte St.
 Sun H Eu 8, 10:30. Wed H Eu with anointing 9:30. Sat H Eu 5.
 Daily Office 9, 12, 5 wkdays. World Wide Web:
<http://www.nativitycathedral.org>

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 bury Club 2d Sun 4 meal

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 @ Heth clock.

Virginia Military Institute Lexington
 Washington & Lee Univ
R.E. LEE MEMORIAL (540) 463-4981
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 Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. (540) 552-2411
 The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox,
 Jr., chap

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury
 4548 Brooklyn Ave. NE, Seattle 98105
 The Rev. Mary Shehane, chap
 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Program Wed 8. Sun
 6:30 H Eu. (206) 633-1611. E-mail: maryshehane@msn.com

The College Services Directory is published in all January and September issues of THE LIVING CHURCH.

To the Clergy:

If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

To Parents and Friends:

The churches and chaplains listed in this directory welcome the names of students. Don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.

REFER TO KEY ON PAGE 19

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

CONFERENCES

PREACHERS! Learn to use symbols effectively at the Academy of Parish Clergy's International Conference being held at Princeton Theological Seminary, Princeton, NJ, **May 9-11, 2000**, with Dr. Leonora Tubbs Tisdale, author, *Preaching as Local Theology & Folk Art*. For reservations/information write: **Dr. Robert L. Yoder, Admin. VP, P.O. Box 96, Wade, NC 28395-0096**, or see website at www.apclergy.org

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RECTOR: St. Peter's Protestant Episcopal Church, Albany, NY. Our church is a national historic landmark in the heart of downtown Albany, the state capital of New York. Our worship remains very traditional, low church. Our congregation is drawn from an approximately 40-mile radius, and we have a large professional choir. Suburban rectory provided, as well as excellent salary and benefits. Send resume, CDO profile and cover letter to: **John Bailey, Search Committee, c/o St. Peter's Church, 107 State St., Albany, NY 12207.** Visit our web site: www.stpetersalbanychurchalbany.org

THE CHAPEL HILL REGION NEW CHURCH PLANTING COMMITTEE of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing suburban area of Chapel Hill with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated, have a heart for the unchurched and for extending ministry out into the community. Contact: **The Rev. Stephen Elkins-Williams, Search Committee Chair, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

ST. BARNABAS CHURCH in Warwick, RI, (400 communicants) is seeking a rector who will be a spiritual leader, preach on the Gospel, support a strong lay ministry, have some administrative experience, support a youth program, music ministry, and willing to visit the elderly and shut-in of the parish. Rite I and Rite II are used. Worship style tends toward Anglo-Catholic and traditional. This is a full-time position with rectory and a competitive package. Please send resume and CDO profile to: **Search Committee, c/o Hilda Poppe, 43 Cowesett Rd., Warwick, RI 02886.**

POSITIONS OFFERED

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GRACE CHURCH, Paris, TN, is seeking a dynamic and enthusiastic priest to shepherd a loving, faithful and traditional parish. Grace Church is located in the heart of the Land Between The Lakes recreation and wildlife area of West Tennessee. We have just completed a full restoration of our beautiful and historic facilities and are looking forward to growing in the orthodox Anglican faith with our new rector. Our rectory, salary and benefit package is competitive. Please contact: **Dr. Bradley Alquist, Sr. Warden, Grace Church, P.O. Box 447, Paris, TN 38242-0447.**

THE PEOPLE OF ST. JOHN'S CHURCH in Halifax, VA, are ready to answer the call of the Lord to be sent into his harvest, but they need someone to direct and guide them. Do you feel called to minister with a congregation who are accustomed to hear the Word preached and the Sacraments regularly administered? Would you seek ways to bring together the seniors, the young and the in-betweens to work together in the harvest? They are ready to be led into the church of the new millennium. Do you feel called to guide them in the way? For further information, please contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.**

CLERGY COUPLE: Historic parish with a tradition of "high church." Mission style facilities in a city of 20,000 near the Boundary Waters Canoe Country. Friendly people desiring growth. Come and lead us. Reply: **Search Committee, St. James', P.O. Box 745, Hibbing, MN 55746.**

THE EPISCOPAL CATHEDRAL CHURCH OF ST. JOHN, in Albuquerque, NM, is seeking a director of cathedral operations. The cathedral exists to worship our Lord Jesus Christ, to spread the Gospel and to minister to those in need. Our calling as a cathedral is to inspire and achieve excellence in worship, music, education and ministry. The director of cathedral operations will lead staff and volunteers in areas of administration, communications and physical plant. The cathedral has an annual budget of \$1 million and over 1,800 communicants. The successful candidate will be a clergy or lay person who combines a strong Christian spiritual core with proven management and administrative experience. Strong financial ability, experience with physical plant management and excellent communications skills are very important. Experience with not-for-profit organizations would be especially useful. Mail replies to: **Mrs. Gloria Mallory, Interim Director of Cathedral Operations, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

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DYNAMIC AND ENERGETIC 100-year young parish seeks curate to help enlarge the kingdom of God through our common witness and to teach the truth of Christ. Our primary interest is youth. See our website at www.stlukes.dsm.org or contact: **The Rev. Robert Elfvin, St. Luke's Episcopal Church, 3424 Forest Ave., Des Moines, IA 50311.**

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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; hoi, 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.

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Email: office@theadvent.org Web: www.theadvent.org
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LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
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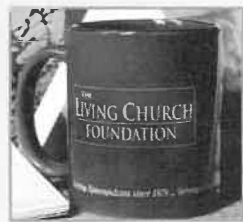
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