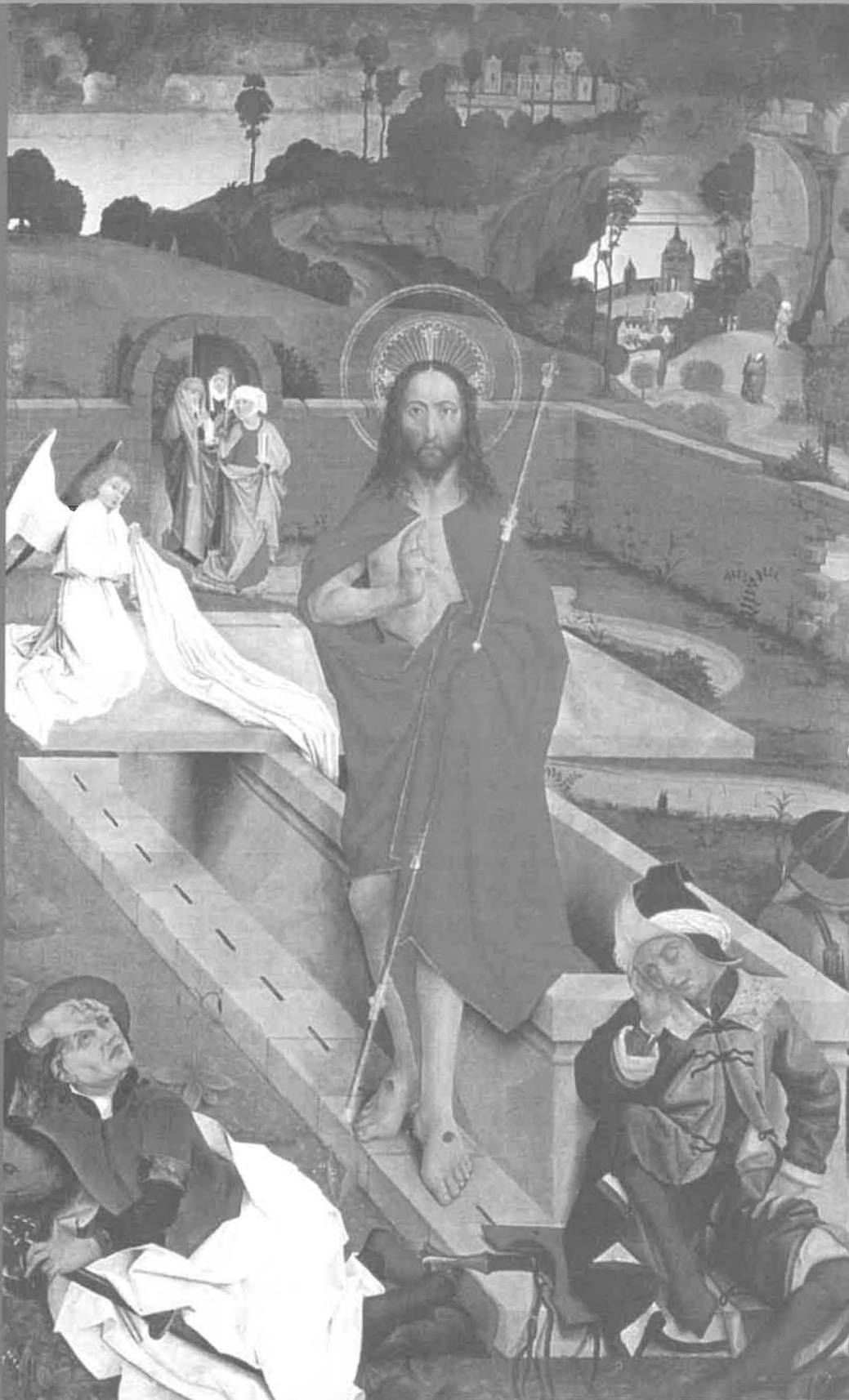


'Blessed Ambiguity' in Resurrection Art

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS • MAY 28, 2000 • \$2.00

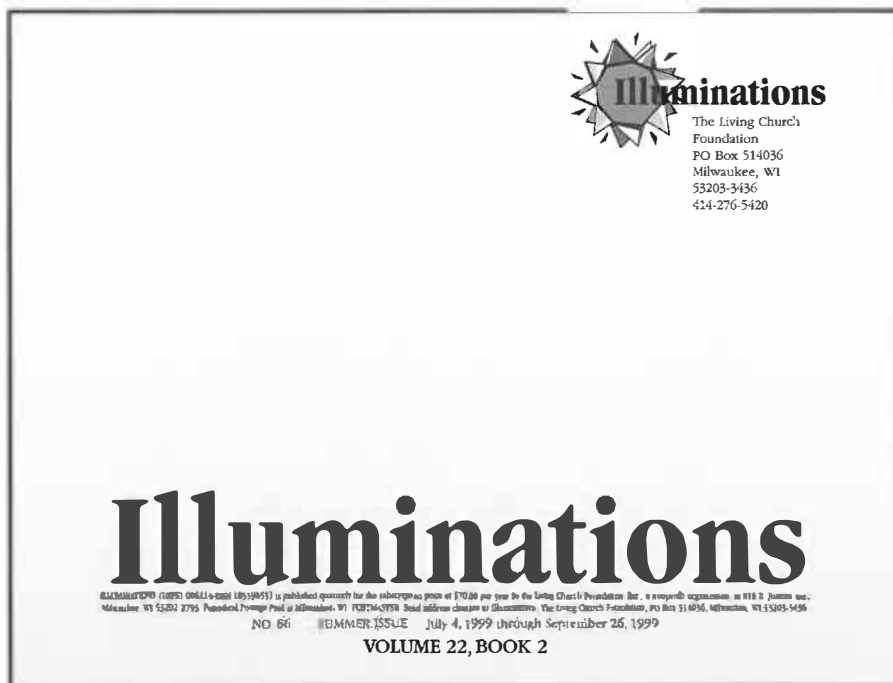


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Illuminations \il-ü-mə-`nā-s

1 : A publication offered through The Living Church Foundation that sheds light on the scripture **a** : provides lead-in to scripture readings **b** : makes Sunday readings easier to understand **c** : unifies a Sunday liturgy theme



Illuminations consists of brief introductions to the Sunday readings. Read by lectors, these prefaces help listeners understand the reading they are about to hear.

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SUNDAY'S READINGS

The Word of Love

'For the word of the Lord is right, and all his works are sure' (Psalm 33:4)

The Sixth Sunday of Easter

Acts 11:19-30 or Isaiah 45:11-13, 18-19; Psalm 33 or 33:1-8, 18-22; 1 John 4:7-21 or Acts 11:19-30; John 15:9-17

The 33rd Psalm celebrates the great power of God's very active word.

We rejoice and sing praise to the Lord because by his unique word came the very creation into being of which we are only a small part. In the same way, that same creative word of God directs the history of nations and the lives of people. That word is also the act of deliverance and sustenance for those who seek his love and life by faith and obedience. The word of God for us today is for us to love as he loves us in Jesus Christ. In this word of love is the power of life — created, saved and nurtured.

Jesus' teaching on the love that unites him to the Father and us to him is the revealing of our joy. His love is demonstrated in the laying down of his life on the cross to free us from anything less than God's love. We abide, remain, enjoy and show forth that same kind of love as we lay down our lives for the Lord and the least of these. We lay down our lives by loving others to the point to being fearless in putting their needs ahead of ours, their concerns before ours, their desires a higher priority than ours.

Jesus' sacrifice made atonement. Our following his example of love is simply a thank offering of obedient

faith in his love.

Sometimes there is a distinction made between "orthodoxy," right belief, and "orthopraxy," right behavior. The latter word hasn't really caught on and I suspect it's because in reality orthodoxy encompasses both the content and the living out of that trust in God. What is right (ortho) in our praise (doxology) is both the thanks we speak in worship to the God of truth and what we do in obedience to the God of love. In God there is no distinction between truth and love, praise and action, word and the witness of our lives, worship and our work in the world. God's word has ultimate power because his is the unity from which all truth, all love, all blessing, all action flows into us.

Love is never seen nor real in the abstract. Love is only real in the personal embodiment of word and action. Jesus is God's living word of love to us so we can receive it, abide in it, rejoice in it and live in it. God has chosen for us to know, receive and share these things. God is doing for us "greater things than we can ask or imagine" as the prayer book says it.

Desire those things and they are yours — now and forever.

Look It Up

Barnabas is back! How was he "a good man, full of the Holy Spirit and faith?" How was that evident in his life and in his work at Antioch?

Think About It

What do you desire? What are you seeking by the evidence of your life and actions? Where is the love of God in Christ Jesus evident in you today?

Next Sunday

The Seventh Sunday of Easter

Acts 1:15-26 or Exodus 28:1-4, 9-10, 29-30; Psalm 68:1-20 or 47; 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19

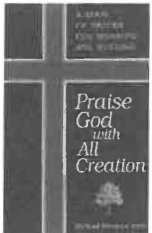
Our Daily Prayers

By Travis Du Priest

THE DIVINE HOURS: Prayers for Summertime. By Phyllis Tickle. Doubleday. Pp. 647. \$27.50.



The first in a trilogy of *The Divine Hours*, a literary reworking in contemporary language of the medieval *Book of Hours* by Phyllis Tickle, a contributing editor on religion for *Publishers Weekly* and the author of *God-Talk in America*. All psalms and readings and prayers are printed out. The "rubrics" are green, a nice summer touch. Both handsome and inspiring.



PRAISE GOD WITH ALL CREATION: A Book of Prayer for Morning and Evening. By Michael Kwatera. Resource (60 E. Virginia St., #290, San Jose, CA 95112-5876). Pp. 60. \$11.95 paper (available in bulk).

Brief orders of service for collective morning and evening prayers for each day of the week. Biblical passages and canticles are printed out, but not the psalms.

THE DAILY BOOK OF COMMON PRAYER: Readings and Prayers Through the Year. Eerdmans. Pp. 366. \$15.

A page of devotional reading for every day of the year. Based on the 1662 Book of Common Prayer, it follows the liturgical year and provides a theme, a Bible verse and a reading for each day. For example, on May 7 the theme is His Most Holy Life, and the collect for Easter 2 is provided along with a reading from 1 Peter 2. A terrific idea. (D.K.)



A NATION MOURNS: Bishop James Madison's Memorial Eulogy on the Death of George Washington. Edited by David Holmes. The Mount Vernon Ladies Association (P.O. Box 110, Mount Vernon, VA 22121). Pp. 64. \$5.95 plus \$4 shipping, paper.

This beautifully printed booklet comprises a foreword by Billy Graham; essays on context, sources and style of the eulogy by William and

Mary historian David Holmes; and the eulogy itself, delivered by James Madison, Bishop of Virginia and president of William and Mary College, Feb. 22 at Bruton Parish in Williamsburg.

2000 YEARS OF CLASSIC CHRISTIAN PRAYERS: A Collection for Public and Personal Use. Edited by Owen Collins. Orbis. Pp. 342. \$20 paper.

Categories include Praise, Relationship with God, Growth, Daily Prayers, the Church, the World, Family, Times of Life, Christian Festivals, Famous Prayers for this collection of prayers spanning 2,000 years of Christian faith. From a Chinese student: "O Lord, convert the world — and begin with me."

I BELONG: My Baptism Scrapbook. Introduction by Sarah Horton. Scrapbook by Valerie Gittings. Morehouse. Pp. 27. \$11.95.

As one who was immersed at the age of 12, I've often thought that a regrettable point of infant baptism is

that the person does not remember the day and the sacramental action. This sort of "guided scrapbook" with explanations is a wonderful idea. Attractively printed.

ANGLICAN CHURCHES IN COLONIAL SOUTH CAROLINA: Their History and Architecture. By Suzanne Cameron Linder. Wyrick (Diocese of South Carolina, 126 Coming St., Charleston, SC 29403). Pp. 147. \$50, oversized.



Another beautiful book. Indeed, exquisite. For anyone interested in colonial history and architecture, particularly the Anglican Church in colonial South Carolina, beginning with the first church in Charleston (1681-1692). Twenty-four parishes over a 100-year period. Exceptionally sharp, detailed photographs and maps. Well researched and documented.

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Mission: Giving What You Receive

More than 800 people from some 15 nations attend New Wineskins Conference

"God is saying to the Episcopal Church, 'Rise up and walk!'" These words of the Rt. Rev. Benjamin Kwashi, Bishop of Jos, Nigeria, echo the prevailing sentiment of the New Wineskins for Global Mission Confer-

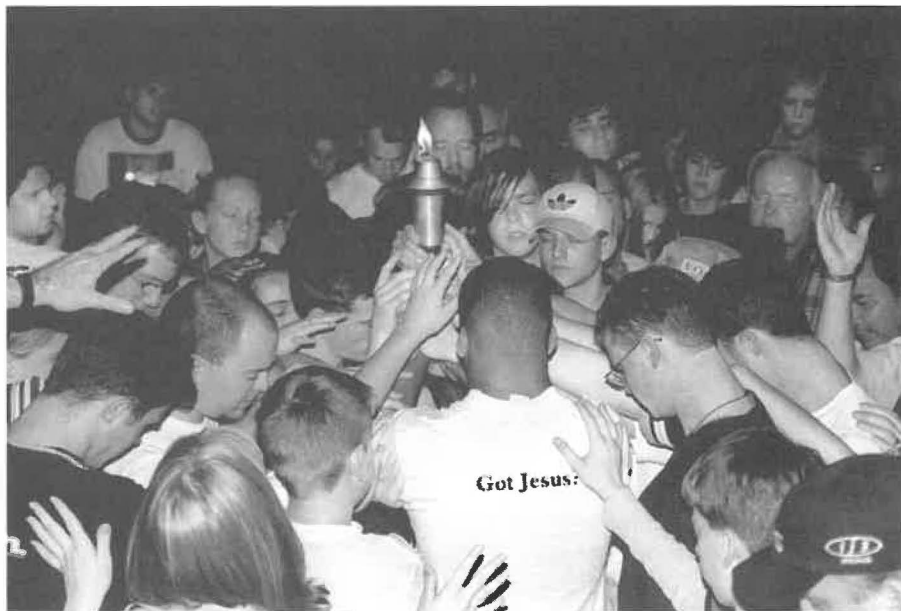
dents and professors, and Episcopalians concerned with world evangelization attended the conference. There were 11 plenary presentations by those already engaged in missionary work, and 49 workshops focused on specific missionary concerns, such as urban missions, the persecuted church, short-term missions, and praying effectively for missionaries. Many Episcopalians who feel called to the foreign mission field attended with hopes that they could find an agency to sponsor their missionary call.

A new addition to the conference was "Go 2000," geared toward high school and college students. The program was coordinated by the Rev. Whis Hays, who oversees the youth ministry program at Trinity Episcopal School for Ministry. "The primary vision for Go 2000 is to find new activists for the great commission, and that the cause of the kingdom of God would be encouraged." The highlight of the youth conference was speaker Bruce Porter, the youth minister of Rachel Scott, one of the students murdered in the Columbine High School incident last year. Mr.

Porter talked about the hope that has come out of the tragedy at Columbine. He said Ms. Scott was killed because of her love for God. He challenged all the students at Wineskins to cultivate a faith that does not fear death.

Several consistent themes emerged from the conference. One, highlighted by Fran Blanchard, was the need to intercede for missionaries. Ms. Blanchard is a missionary to Muslims and she spoke about fruit she has witnessed in her ministry since worldwide prayer movements have begun in the past five years. Sharon Stockdale, organizer of New Wineskins, noted, "There seems to be a sub-theme for New Wineskins this year about the Muslim world, especially the need for Christians to pray for breakthrough in the strongholds which prevent effective missionary efforts."

Kyle Gebhardt



David Sadd photo

Persons attending the New Wineskins Conference pray around a torch that was made after the tragedy at Columbine High School a year ago.

ence, April 26-30 in Ridgecrest, N.C.

Bishop Kwashi set the course with his exhortation to the Episcopal Church to move from maintenance to mission. "The maintenance syndrome is essentially a geriatric disease," he said. He used the enormous growth in his diocese as an example of the possibilities of church growth. He exhorted conference participants that mission is essentially "giving what you have received . . . and that a missionary does not have an importance of his own; his main and only importance is in the fact that he delivers a message."

The conference, sponsored by the Episcopal Church Missionary Community, is held tri-annually in order to inform, encourage and exhort the church's missionary efforts. More than 800 people from some 15 nations attended New Wineskins. Furloughed missionaries, seminary stu-

Other news

• **Anglican Fellowship of Prayer International Conference** (p. 16)

• **Lexington nominees** (p. 17)

Bishop Frade Elected in Southeast Florida

The Rt. Rev. Leopold Frade, 56, Bishop of Honduras, was elected third Bishop of Southeast Florida, on May 6. He will succeed the Rt. Rev. Calvin O. Schofield, Jr., who will retire in September.

The election at Trinity Cathedral, Miami, took barely two hours. Bishop Frade was elected on the second ballot, receiving 71 of 108 clergy votes and 89 votes from the 175 lay delegates.



Bishop Frade

The other nominees were: The Rev. Wilifred Allen-Faiella, rector of Trinity Church, King of Prussia, Pa.; the Rev. Canon Richard M.L. Barry, rector of St. Agnes', Miami; the Very Rev. Robert Gepert, dean of Trinity Cathedral, Easton, Md.; the Very Rev. Bernard Griffith, rector of Christ Church, Miami; and the Rev. Stephen F. Zimmerman, rector of Chapel of St. Andrew, Boca Raton, Fla.

Bishop Frade arrived at the cathedral shortly after the results of the second ballot were read, and was greeted with enthusiastic applause and cheers. He thanked those present, and also expressed gratitude to the other candidates, whom, he said, "brought marvelous gifts" to the search process.

He said that if he were asked "How can you do this?," he would respond, "Only on my knees."

He added, "Let us be surprised by the power of the Holy Spirit in our lives and in our diocese."

Bishop Frade was born in Havana, Cuba, and came to the United States in 1960. He was ordained deacon and priest in Miami in 1977. Before his consecration, he served as curate at Holy Cross, Miami, 1977-78; priest-in-charge of the Hispanic ministry at Grace, New Orleans, La., 1978-82, and vicar of Hope, Orlando, Fla., 1982-83. He was consecrated Bishop of Honduras in 1984.

In Southeast Florida he will lead a diocese of 81 congregations and approximately 35,000 members.

Mary W. Cox



Sarah Moore photo

A small group discussion at the Christian educators' conference in Monteagle, Tenn.

New Century, New Culture

"Transformation is an ongoing process. It is a response to our encounter with God, and it begins with an invitation," said the Rev. Robyn Szoke. "It is not always dazzling white, but very subtle. People need to look for transformation in the culture in which they live."

Nearly 70 educators from the Southeast and 30 seminarians from the School of Theology of the University of the South gathered for the annual Sewanee/Province 4 Christian Education Conference at the DuBose Conference Center, Monteagle, Tenn. They plunged into numerous workshops to discuss the culture in which they live, and expand their knowledge and skills to engage those seeking the Christian message through the Episcopal Church.

"You all are the best resources for each other," stressed Ms. Szoke before she sent them off to two days of in-depth learning.

With the title, "Christian Formation Transforming the People of God," workshops included resources on youth and family ministry, youth ministry program designs, church music, experienced-based learning, working with art and seeking spirit, and centering prayer. Ms. Szoke, staff

officer of the Children's Ministries and Christian Education Office at the Episcopal Church Center, led a discussion workshop on transformation.

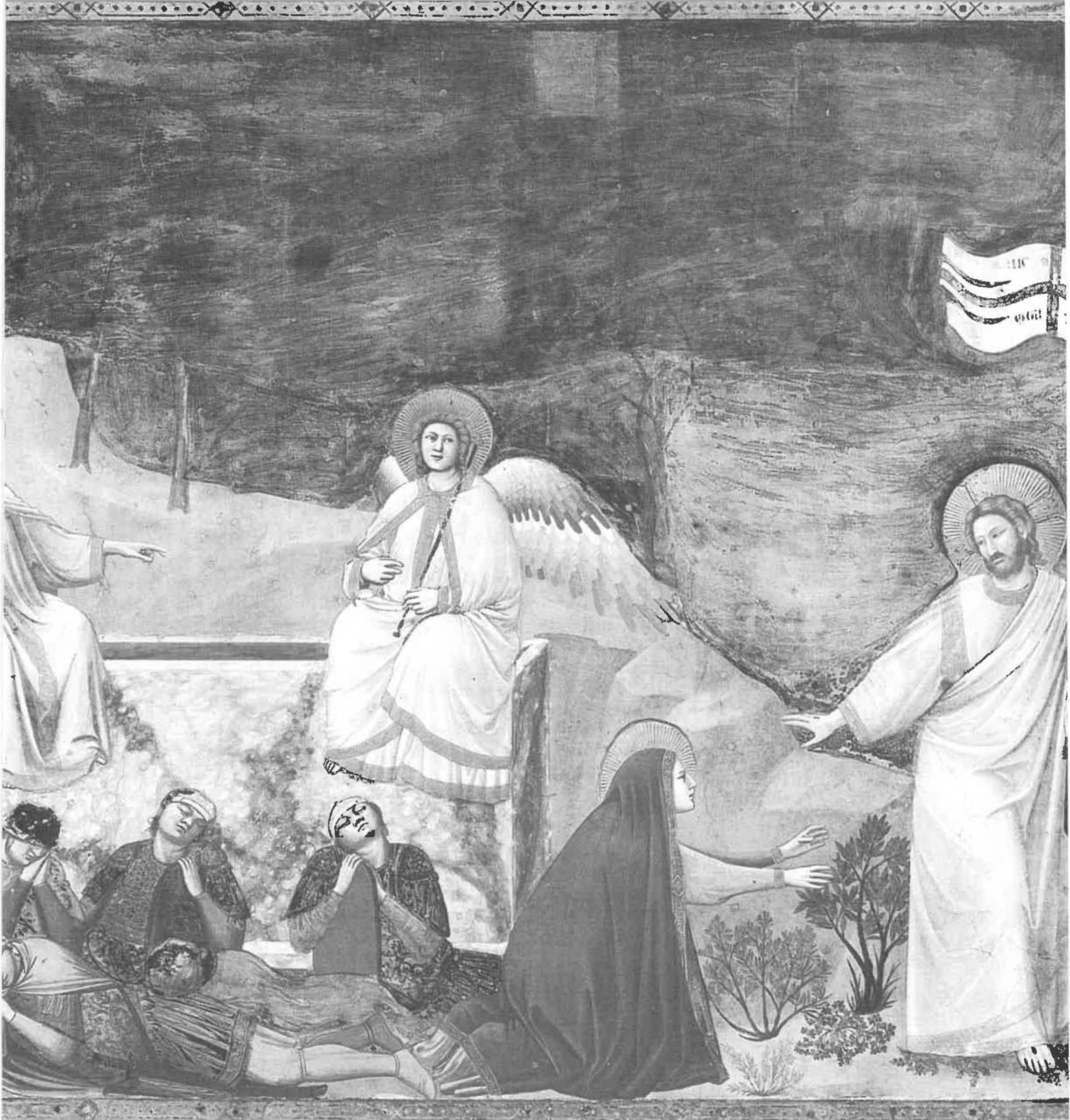
Several workshops focused on youth, including a track that engaged participants in three consecutive sessions.

The Rev. Nathan Frambach, associate director of youth ministries/gathering team at the churchwide office of the Evangelical Lutheran Church in America, blew open concepts of working with youth in post-modern generation. "We live in a deeply spiritual culture, but a totally secular society," said Mr. Frambach. "What a time to bring the Christian message! This is our watch. This is our century."

Mr. Frambach built on themes of an emerging new culture in the 21st century, citing the information society and the digital divide in America. "If you've got a new world, you need a new church," he said. He engaged in lively interchange, throwing forth resources, websites, book titles, research, surveys, films, videos, and leadership principles for a society he called the "New Edge."

Sarah T. Moore

'Blessed Ambiguity' in Resurrection Art





The human experience of the Resurrection as shown in art through the centuries

By Ann Rose

The pinnacle of the Christian year is Easter, the Feast of the Resurrection, the foundation event of our faith. Yet I always feel a tinge of guilt, albeit neurotic, that at this time of high celebration, my “Easter emotions” are nowhere near the peaks of my Christmas or Palm Sunday or Good Friday emotions. In those last three events is not only God’s act of redemption, but also the solidarity of Jesus with the human condition, and in my book, intimate connection is the stuff of deep emotion. The Resurrection, on the other hand, is more mystery than solidarity, and mystery for me produces a certain amount of ambiguity rather than pure emotion.

A quick solution to my Easter quandary might be the thought that any focus on emotion is misplaced anyway. That answer isn’t satisfactory, however, because the church is intentionally celebratory in every way on Easter — with festival vestments and banners, undraped crosses, joyful music, lovely flowers, lots of alleluias — and celebratory liturgy and trappings assume an emotional high, don’t they?

My usual approach in the weeks prior to Easter includes a fairly deep experience of Lent, Palm Sunday, and Holy Week, both in individual reflection and study and in special programs and services. Then I come to Easter morning wishing that the big Sunday morning Easter service itself (not just the Great Vigil of Easter the

night before) were quiet, holy, meditative, awe-filled and sober. Of course it’s not. And clearly I’m

in the minority in those musings.

Recently I have found a little more company in my space, though, and it feels good to have the company of some others who have, I think, found more ambiguity and mystery in the Resurrection than pure celebration. My company comes from two groups: some (not all) of the people in the gospels who saw Jesus after the Resurrection, and artists through the centuries who have chosen biblical events to paint.

In preparation for a program series titled “Resurrection Art,” I have again been reading all the Resurrection accounts in the gospels, this time focusing on which accounts artists have been more inclined to portray. To back up slightly, it is interesting to note to begin with, that while the Resurrection event is central to the faith, the majority of Christian art that you find in the great museums and galleries, by the great artists, deals with the nativity, the baptism, events in Jesus’ life, the Last Supper, the crucifixion, and the Ascension. There are far fewer pictures representing the Resurrection and the post-Resurrection appearances.

Focusing on the Resurrection stories that the artists have chosen to paint, we find two categories. The first is the actual Resurrection event, which is recorded in all four gospels; the second category includes the post-Resurrection stories of Jesus, appearing to people, which are recorded in two stories in Matthew, three in Mark, two in Luke, and four in John.

If we look first at the actual Resurrection event, we find an immediate split between Eastern and Western

Christian art. The Orthodox tradition is faithful to the idea that since scripture does not describe what the Resurrection looked like, no picture can be painted to recall it. The two Orthodox icons of Easter portray the time right before the Resurrection, which is the descent into hell or the harrowing of hell, and the time right after the Resurrection, which is a picture of the spice-bearing women, coming to find an empty tomb and one or two angels.

Western art, on the other hand, has always been less satisfied with mystery and more eager to speculate on what something looked like. Starting around Giotto’s time in the 14th century, Jesus is pictured right after he steps out of the tomb, and continuing into the 15th, 16th, and 17th centuries, Jesus is shown standing up in the tomb, stepping calmly out of the tomb, leaping out of the sepulchre, swirling up from the ground, glowing against the dark sky, and so forth.

As we move to the post-Resurrection appearances, we find very few paintings of Jesus appearing to the 11 disciples, although such an appearance to the 11 is the only post-Resurrection event recorded in all four gospels. Rembrandt does have an etching of Jesus with the assembled disciples. Most of the pictures are based either on Luke’s story of the supper at Emmaus, or on one of John’s stories.

What is fascinating to me in all of the stories from Luke and John is the element of ambiguity, the confusion about Jesus’ identity, the quiet, awe-filled, sober tone. The two disciples at Emmaus had walked miles with Jesus, but only “knew him in the

breaking of the bread" — surely an intense, profound, spiritual experience, filled with holiness and quiet. Mary Magdalene is weeping in the garden when Jesus calls her name, and, in hearing her name, she realizes that it is not the gardener but

her Lord. Her response of "Rabboni," or "my dear teacher," is probably very quiet in that early morning scene. Thomas is awe-stricken as clarity replaces confusion: "My Lord and my God." I hear those words in a whisper. From the boat, John identifies Jesus' voice. The others don't. Peter jumps into the water to swim to him. The others don't. As they eat breakfast on the shore, the others "dare not ask him 'Who are you?' — knowing it [is] the Lord." Well, they sort of know, apparently.

Those four experiences that Luke and John picked out to record are primarily the experiences that the artists have chosen to paint, and they are still the experiences of many of us with the risen Lord. They are quiet experiences filled with mystery, with "seeing through a glass darkly" and then getting an intense, focused glimpse of light, for perhaps just a moment. As we live out a Resurrection faith, we also journey, knowing and yet not knowing, seeing Jesus in our midst yet not seeing Jesus in our midst, believing yet needing help in our unbelief.

Whenever we are in the dark places of fear or loss or chaos or failure, and it's not clear that God is anywhere near — and then in some concrete manifestation of a friend, or a doctor, or a priest, or a book, or a hymn, or an icon, or a rainbow, or an understanding, or a mental image, we know without doubt that our risen Lord is right there, bringing to us that person or that thought or that object, then we join with those who had the first post-Resurrection experiences. Suddenly the mist clears and we see Jesus.

One of my most poignant experiences of the risen Lord happened several years ago in the murkiness of a semi-dream state. Both of my daugh-



Salvator Rosa (1615-1673): *The Resurrected Christ*

*Dream or non-dream,
The risen Lord had spoken
to me of the reality
of his solidarity with me
and with my children
and with all people
whose bodies suffer.*

ters have been insulin dependent since pre-school years, and now in their 20s, they are both struggling with serious diabetic retinopathy. In the early morning hours the day after the 12th treatment of laser surgery for our older daughter, as I lay in bed half-asleep, half-awake, I was praying in that uninhibited, more honest way that happens when you're less than fully conscious. I was picturing a sort of amorphous cloud above me that seemed to be God, and I prayed in frustration and sadness, "You can't really understand. You don't even have a body." Then in my prayer/dream/mental image, I saw, in addition to the cloud, an image of Jesus standing there, and he said,

"Yes, I do."

I woke up, with the realization that maybe I had just understood the Incarnation for the first time, or maybe just begun to really understand the Incarnation. Dream or non-dream, the risen Lord

had spoken to me of the reality of his solidarity with me and with my children and with all people whose bodies suffer. That image was very mysterious and also very clear, and the whole thing felt very holy. I did not feel like singing joyfully, but I did feel the peace that says mystically, "All will be well."

"The Lord is risen." "He is risen indeed, alleluia."

It is right for the church to be decorated abundantly with flowers and banners, and for the organ and the choir to burst out with joyful music, and for refreshments to be served on the lawn afterward, and for people who have been absent to come and touch the glory and maybe be drawn to come back. Peter enthusiastically ran to tell the others. Peter plunged into the water to swim to Jesus from the boat. Some people are Peter-types by nature. At the same time, I think that those of us who feel more subdued on Easter are also in keeping with the first Easter.

Mary Magdalene, Thomas, the Emmaus disciples, the fisher disciples in the boat — theirs were quiet, holy experiences with some clarity and also a certain amount of ambiguity about what was happening. It was a holy ambiguity. It was the mystery that we affirm in every Eucharist when we proclaim "the mystery of our faith ... Christ is risen." Their experiences of the Resurrection, no less than the experiences of those with exuberant responses, were life-changing. □

Ann Rose is a free-lance writer. She is a member of St. Thomas' Church, Coral Gables, Fla.

Hardly a Coincidence

On the afternoon of April 28, Richard Baumhammers was arrested on Eleventh Street in Ambridge, Pa., for killing five people and critically wounding a sixth man, all from non-European ethnic groups. The people who normally live and work in the building at the intersection nearest his arrest, the Episcopal Church Missionary Community (ECMC), were away at the Ridgecrest Conference Center in North Carolina celebrating the fact that God made all people in his image. The prayer that had already been selected for the 800 people at the New Wineskins for Global Missions Conference to pray that evening was titled "For the Diversity of Races and Cultures."

O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. Amen.

(Book of Common Prayer, p. 840)

Almost the entire student body and faculty of Trinity Episcopal School for Ministry were also at the conference in North Carolina. But the wife of one first-year student stayed at home because she works at the seminary, and her son saw the arrest as he walked home from school. "They stopped him right across from the sign that says 'Trinity Episcopal School for Ministry,'" he reported to his mother.

Prior to the police taking him into custody, Mr. Baumhammers is accused of killing a Jewish neighbor, a Chinese man and a Vietnamese delivery man, an Indian, and an African American. A sixth victim, also from India, was in critical condition from gunshot wounds. In addition, Mr. Baumhammers is charged with spray-painting swastikas on one synagogue

and shooting out the windows in a second synagogue.

The group from Trinity decided on the bus as they returned to Ambridge from North Carolina on Sunday to meet to pray at the spot where Mr. Baumhammers was arrested before they resumed classes on Monday morning. About 30 gathered along both sides of Eleventh Street after the normal 8:30 a.m. chapel service on May 1 and asked God to bring reconciliation among races in Ambridge, the greater Pittsburgh area, and the world. They also prayed for the victims' families.

Further ironies seemed obvious to many in the Trinity community. Last year, the Rev. Andrew Swamidoss and his wife, Esther, Christians from Yavatmal, India, lived in the upstairs apartment of the ECMC building while he was on sabbatical and teaching a course at Trinity. From October 1999 to January, the Rev. Jack Kabahikyeho and his wife, Jael, from Kabale, Uganda, occupied the downstairs apartment. The founders of ECMC, the Rev. and Mrs. Walter Hannum, who live in the building, have given their lives to the mission of the church, first as a priest and teacher in Alaska, and later in raising up, training, and supporting cross-cultural missionaries. They spent the fall in central India at a leadership training college.

In all the questions that follow such a horrific event about where hatred comes from, and what motivates a man to kill purely because someone is of a different race, culture or religion, it is right to stop and remember that there are others dedicated to exactly the opposite purpose: bringing the love of God to all people and rejoicing that we share his image in our diverse ways.

It was notable that Richard Baumhammers did not resist his arrest and fired no shots on Eleventh Street. The Ugandan and African-American Trinity students who, on another day, might have been walking down the sidewalk and become targets for his malice, were safely off in North Carolina. Could it be that the power of the love that has been demonstrated in that place proved stronger than the power of hate that fueled the killing spree?

Our guest columnist is Peggy Noll, who recently resigned as editor of Seed and Harvest, a publication of Trinity Episcopal School for Ministry.

Did You Know...

The Rev. H. Barry Evans is the interim rector and the Rev. James E. Evans the interim assistant at St. Mary's Church, Wayne Pa.

Quote of the Week

The Most Rev. Rowan Williams, Archbishop of Wales, on the TV show, "The Simpsons": "It's a light-hearted look at life and is surreal but there are good, strong, Christian morals there too."

Recognizing Rogation

Sometimes it seems as though this magazine is the last supporter of the church's observance of Rogation Days. While we realize that statement has little truth, it is obvious that the Rogation Days aren't what they once were. With our society becoming less rural and less dependent upon agriculture, the blessings of fields, seeds, farm animals and finishing boats seems almost unnecessary. The 1979 Book of Common Prayer took notice of this fact and removed what was known as Rogation Sunday (the sixth Sunday of Easter) although the Monday, Tuesday and Wednesday following still are identified in the prayer book as Rogation Days. The prayer book contains several prayers which are appropriate for the focus of Rogation Days.

The idea of Rogation is to recognize our dependence upon God for all we have. In a rural society, it was easy to emphasize this dependence

In the 21st century, with our society
more urban and industrialized,
is our dependence upon God
for all we have any less?

through prayers for God's blessing upon the crops, herds and those who care for them. In the 21st century, with our society more urban and industrialized, is our dependence upon God for all we have any less? We continue to depend upon God for our food, the raw materials needed for industry, and for our gifts and abilities to produce and service them. The days immediately preceding the Feast of the Ascension give us an opportunity to recognize our

dependence upon God for all our blessings and bounty. Those days should not be forgotten.



With their recessional conga line presentation, St. Christopher's placed first in the all-diocesan gymkhana.

I
II
III
IV
V

ALMOST A FUNDAMENTALIST

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X

By Bryce McProud

It sounded like a slur. It felt like a slur. "Fundamentalist!" I was serving on our diocesan human sexuality commission and the term came up frequently, usually in some derogatory manner. Although I was never actually called one, I found myself oddly in sympathy with those being maligned, even though it brought up images of racist, sexist bigots who were not only homophobic but mean and violent as well as ignorant and stupid.

I decided to do a little research on the topic. What I found was surprising. Fundamentalism originally was a movement to counter the liberalism of the late 19th- and early 20th-century protestant churches. German higher criticism was *de rigueur* (sound familiar?) and Darwinian evolution was the explanation for every issue that faced society. There was a group, including Anglicans, who said that there was a need to retain some basics of the faith, i.e., "fundamentals" that are unassailable. Over several years five fundamentals were established and the first four, as an orthodox Christian, I embrace unequivocally:

- I THE DIVINITY OF JESUS CHRIST
- II THE VIRGIN BIRTH
- III A SUBSTITUTIONARY THEORY OF THE ATONEMENT
- IV THE PHYSICAL RESURRECTION OF JESUS AND HIS EVENTUAL RETURN TO "JUDGE THE LIVING AND THE DEAD"
- V THE INERRANCY OF SCRIPTURE

As I reflected on my own training more than 25 years ago, I remembered how strong was the message: "Don't take the written word at face value. Demythologize the text. Look for the interjection of the primi-

tive church. Always check the credibility of the text with external sources. Never underestimate the human agenda." Quickly we learned the specifics: Moses did not write the Pentateuch, David didn't write the psalms, Solomon didn't write Proverbs and Paul didn't write many of the letters attributed to him. I was taught a hermeneutic of suspicion.

We Anglicans have never been in the *sola scriptura* camp of many in the protestant traditions. We do have Hooker's three-legged stool of scripture, tradition and reason, and the Chicago Lambeth Quadrilateral statement of "The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith?"

What does it mean to have the Old and New Testaments be the "rule and ultimate standard of faith." If I had been taught to be suspicious of the text, how could it be both rule and ultimate standard? This was a poser.

Finally, it hit me that what was said in the liturgy on Sunday morning also needed to be believed in everyday application. If one said, "The Word of the Lord" after the reading of the lesson,

why wouldn't it be the "Word of the Lord" in everyday life? It struck me as being either cavalier or schizophrenic to affirm God's word in the liturgy but not from the pulpit or in my teaching or even in my private life. I made a simple and significant transition. I started affirming that when the Bible speaks, God speaks. It became clear that I was to be interpreted by the text, rather than the

other way around.

God was calling me to submit to the text. I began to realize that scripture is meant to be taken literally much more than it is allegorically. There was and is tension. Various authors, literary genres, historical uncertainty, and unclear translations make misinterpretation always possible with all the correlating risks of bad science from Genesis 1 and 2, or the gospels being taken as literal biographies of Jesus and so on. I simply affirmed that when the scriptures speak, God speaks. In reflection, it made the oaths I swore at my ordinations both to the diaconate and to the priesthood much more profound: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God."

As I reflected further, I moved from the old emphasis of the Bible being a library (*biblios*=library) and started viewing it as a cohesive whole. Soon I found the delight of scripture interpreting scripture. Article XX of the Articles of Religion states, "It is not lawful for the church to ... so expound one place of Scripture, that it be repugnant to another." Somehow in the great plurality of authors there is this common theme of God speaking to those who would read and hear. The author of 2 Timothy put it this way: "All Scripture is God breathed ..." (2 Tim. 3:16). If I have trouble with cohesion, the problem is with me, not with the text.

So in conclusion, I have decided that external sources do not get to trump the text, no matter how unsettling it may be. When the Bible speaks, God does speak and there is power and authority and trustworthiness that I had not seen in my prior training. So in the future, when I hear the word "fundamentalist" I will think of it less as being a slur and more of what I believe from and in my heart. □

The Rev. Bryce McProud is the rector of St. Matthew's Church, Eugene, Ore., and chaplain of the University of Oregon.

Outstanding Servants

I hope the editor and TLC's readers do not take too seriously the abundant wit of Hugh Magers [TLC, April 30] when he cracked "We (the church center staff) were always about 18 months behind the curve ... [we] respond to them (good things) about 18 months after they happen."

To take this seriously would do a major disservice to many dedicated, motivated, and effective members of our national staff, clergy and lay. For more than 20 years, as a deputy to General Convention, member of the Executive Council, and member of various standing commissions and many other councils and committees, I worked closely with a broad range of our national church staff who had been recruited and led by Bishops Allin and Browning. In my mind, most of these people were and are outstanding servants of our Lord, accomplishing much good ministry under severe budget limits and other handicaps. Many such people come to mind, far too numerous to mention here.

In contrast to this vast majority, I found there remained one or two who are far more than "18 months behind the curve" and who have failed to shift from the old paradigm of clerical superiority, with their perception that the proper role for laity is to faithfully attend Sunday worship, provide the money, quietly "support" their clergy and bishops, and never offer an original thought or critical comment. Unlike Hugh Magers, these few individuals have stayed in New York too long away from the parish ministry, while rubbing shoulders with too many prelates and primates. Thankfully, there are perhaps only one or two such dinosaurs who come to mind.

I remain grateful for my past associations with most of our national staff. They are an outstanding group of dear people, including Hugh Magers with his keen wit. The 20 years I spent with them was a wonderful part of my pilgrimage in Christ.

*George S. Lockwood
Carmel Valley, Calif.*

Thankfully,
only one or two
such dinosaurs
come to mind
that have failed
to shift from
the old paradigm
of clerical
superiority.

The Rev. Hugh Magers made reference to the Bishop of West Texas, and his "abandonment of warm and fuzzy" in his efforts to grow the diocese. I can assure you that warm and fuzzy was never available for abandonment. The day the bishop's daughter and I announced our intentions to marry, his only response was "this is serious business." After providing the bishop and his wife, Sandy, with two marvelous grandchildren, I pointed out that we were obviously on board with his plan to grow the church. His response? "Wrong diocese."

*(The Rev.) Jason Leo
Trinity Church
London, Ohio*

Fuller Knowledge

Let me see if I have the Rev. John Fuller's point [TLC, May 7]. A person who knows that the Bible considers that active homosexual conduct is sinful and who then commits an active homosexual (unnatural) act, is guilty of a sinful act. However, another person who does not know that active homosexual conduct ("normal" sexual activity with a person of the same sex) is sinful and who commits such an act, is not guilty of a sinful act. So far, I can almost accept the truth of this proposi-

tion because I believe that God holds those to a higher standard who act in a sinful way in spite of fuller knowledge. See, for example, James 4:17. I say "almost accept" because I do not believe many are as ignorant as they pretend.

Fr. Fuller then seems to suggest that no effort should be made to enlighten the unenlightened practicing homosexual because to do so would cause such person to sin in the future should that person commit further active homosexual acts. That I cannot accept. Can two persons with the same knowledge act in the same way such that one would sin and the other would not? I do not believe so. I further believe that God wants us all to be as knowledgeable as we can be and, thus, would want to raise the enlightenment level of the sexually ignorant so that such a person can act in the future in a more God-pleasing manner.

*Frank S. Vaden
Houston, Texas*

A Tangled Web

One hardly knows where to begin when considering Sally Campbell's article [TLC, May 7]. She claims to be expounding a basic Christian truth, but bases her argument on the unsubstantiated assumptions that con-

sciousness continues when our bodies have been shut down by death and increase of consciousness is the goal of evolution. These assumptions are hardly your standard Christian theology.

Perhaps one of the best places to start when considering the tangled web of death and resurrection is 1 Timothy 6:16, which clearly states that God alone has immortality. Whatever happens to us at death, then, it cannot be a continuation of life without interruption. There must be death. In that, the author's two priest-friends are most assuredly correct.

What this death consists of and how it is or is not experienced is a matter that ultimately will have to wait for our own personal experience. This much, however, is certain: Just as Christ was raised from the dead, so we, also, must be raised. Unless God acts upon us, we will be dead. It will not be something which we do naturally, nor which we do to ourselves, but the gracious act of a loving God to those who otherwise would be without hope.

(The Rev. Canon) Charles B. King, Jr.
Church of the Holy Cross
Warrensburg, N.Y.

Like a Deacon

Patricia Nakamura's article on the Rev. Rob Dewey [TLC, April 30] was inspirational. However, the article's description of Fr. Dewey's chaplaincy work and his comments about his call seem more diaconal than priestly to me.

The article strongly exemplifies a deacon's role in the church and in the world. I think most deacons would also "... have us get out of the four walls of the church."

In the Examination portion of the Ordination of a Deacon (BCP p. 543) it says, in part, "You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world..." The chaplaincy work of Fr. Dewey certainly exhibits that.

Praise God for Fr. Dewey and the

work he is doing. Perhaps more articles about the work deacons are doing in the world would also be of interest to TLC readers.

(The Rev.) David Lee, deacon
St. Gabriel the Archangel Church
Cherry Hills Village, Colo.

Spiritual Vitality

David Kalvelage is onto something about the revival of Lent [TLC, May 7]. It is coming back, as more people understand the need for a time "set apart" to ponder the things of the Lord.

If a person wanted a true picture of the spiritual vitality of the various congregations of the Episcopal Church, it's not Easter Day to look at. Tally up the number attending Ash Wednesday and Good Friday. Then you'll have a clearer picture of the spiritual strength of the congregations.

(The Rev.) Les Singleton
Church of the Mediator
Micanopy, Fla.

See Dick and Jane

I read with interest the letter of the Rev. Scott Foresman [TLC, March 26] and could not help wondering if he named his children Dick and Jane.

John Anderson
Beach Park, Ill.

All That Matters

In the mouth of a chief character in Susan Howatch's novel *Glamorous Powers*, I recently encountered an ecclesiological protestation that I think would serve very well as a motto for your Letters column:

"I don't care whether you're Low Church, Broad Church or High Church. All that matters is that we belong to One Church, *the Church*, Our Church, the English Church —"

(The Rev.) Merrill Orne Young
Surry, Va.



TO OUR READERS

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

PEOPLE & PLACES

Appointments

The Rev. **David Bell** is rector of St. Matthew's, 8320 E 10th St., Indianapolis, IN 46219-5399.

The Rev. **Patty Earle** is interim of St. Anne's, PO Box 11437, Winston-Salem, NC 26106.

The Rev. **V. Donald Hall** is interim of Trinity, 212 N Mill St., New Castle, PA 16101.

The Rev. Canon **David H. Hamilton** is rector of St. Paul's, 38 Duncan Ave., Jersey City, NJ 07304.

The Rev. **Frank Martin Harron II** is scholar in residence at Trinity, 74 Trinity Pl., New York, NY 10006.

The Rev. **Ann Jones** is assistant at St. Martin's, 1510 E Seventh St., Charlotte, NC 28204.

The Rev. Canon **E.T. Malone, Jr.** is priest-in-charge of St. John's, Battleboro, NC; add. PO Box 17025, Raleigh, NC 27619. This is a temporary additional duty.

The Rev. Canon **Richard P. McDonnell III** is associate at Redeemer, 1 Mathews Dr., Hilton Head Island, SC 29928.

The Rev. **Roger A. Stinnett** is rector of St. John's, 515 E Division St., Springfield, MO 65803.

Ordinations

Priests

Western Louisiana — **R. Bradley Laycock**, Messiah, Gwynedd, PA, **Letitia L. Smith**, St. Alban's, Wilmington, DE

Change of Address

The Rev. **Lisa Frost-Phillips**, 128 Creekview Cir., Carrboro, NC 27510.

The Rev. **Robert W. Harvey**, 8084 W Arching Stone Way, Tucson, AZ 85743.

The Rt. Rev. **James R. Moodey**, 74 Pine Ridge Rd., Damariscotta, ME 04543.

The Rt. Rev. **Harry W. Shipp**, PO Box 440, Barnegat Light, NJ 08006.

Deaths

The Rev. **David Michael Murray**, rector of Trinity, Clarksville, Tenn., died suddenly at his home on April 5. He was 60.

Fr. Murray was a native of Philadelphia, PA. He was a graduate of Kansas State University and the School of Theology of the University of the South. He was ordained deacon and priest in 1987. Fr. Murray served as rector of Grace, Ottawa, KS, 1987-89, associate at Grace Cathedral, Topeka, KS, 1990-94; before serving at Trinity beginning in 1994. At the time of his death, Fr. Murray was leading the rebuilding of Trinity, which was destroyed by a tornado in January 1999. Fr. Murray is survived by his wife, Kathleen McBeth Murray, four sons, two grandsons and his mother.

Next week...

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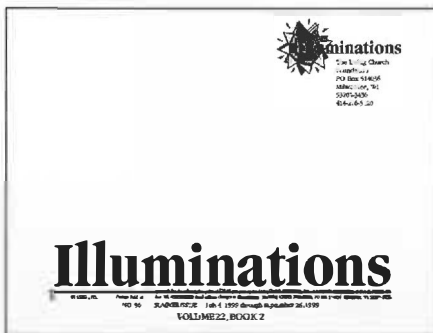
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NEWS

Speaker Gives Reasons Why We Hesitate to Pray

The 42nd annual Anglican Fellowship of Prayer International Conference convened April 27-29 under the theme, "Prayer: Making the Most of the Millennium." Nearly 200 registrants from widely scattered states, Canada and the Bahamas went to Nashville, Tenn., for the three-day conference.

The Rev. Dallas Willard, professor of philosophy at the University of Southern California and an ordained Baptist minister, offered three keynote addresses. "Why make requests in prayer?" he asked in a plenary session. We hesitate to pray, he noted, partly because we think nature is "fixed and unchanging, that there is nothing we can do about it." Or we suspect that "God is fixed and we are not going to change God." Yet the biblical picture reveals that God is not "a great cosmic stare, an unmoved Mover who looks unblinkingly at everything." Instead, Mr. Willard argued, God responds. "God will do some things in prayer he won't do if you don't ask."

Mr. Willard also addressed the problem of unanswered prayers, and noted that "we are interested in wielding power when God is more interested in our character. We are interested in results when God is interested in our growth." His concluding message focused on the "sweetness" of prayer and communion with God.

Other presenters included the Rt. Rev. Bertram Herlong, Bishop of Tennessee, and the Rev. Colenzo Hubbard of the Emmanuel Center in Memphis, Tenn.

Timothy Jones

BRIEFLY

The American Academy of Arts and Letters has elected composer **Ned Rorem** as its president. He becomes the fifth musician to hold the position in the academy's 102 years, succeeding writer Louis Auchincloss. Mr. Rorem's organ and choral music are well known to Episcopal/Anglican musicians. His suite, *Air Music*, won the 1976 Pulitzer Prize in music.

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.**

RICHARD HOOKER PROPHET OF ANGLICANISM. Burns & Oates/Anglican Book Centre, 1999, by Philip B. Secor. Send check made out to Philip Secor for \$39.95 (includes postage) to Burns & Oates USA, Box 1511, Bethlehem, PA 18016.

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DIRECTOR OF ADVANCEMENT: The Episcopal Diocese of Pennsylvania seeks a director of advancement who will be responsible for the initiation of annual, capital and planned giving, culminating in a major capital campaign to begin in 2003. In addition she/he will oversee communication and special events and supervise stewardship education within the diocese. The director will report to the bishop. The successful candidate must have demonstrated leadership qualities and the expertise necessary to manage a complex fundraising endeavor as well as supervise staff. Excellent interpersonal, speaking and writing skills are essential. A familiarity with and commitment to the mission of the Episcopal Church is important. Five or more years of demonstrated successful experience in fundraising is required. Cover letter, resume and three professional references should be sent to: **The Director of Diocesan Advancement Search Committee, Episcopal Diocese of Pennsylvania, 240 S. 4th St., Philadelphia, PA 19106. FAX: (215) 627-2323 or e-mail barbara@diopa.org.** Compensation will be commensurate with candidate's experience. EEO/ADA compliant.

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NORTHERN GREAT PLAINS congregation seeks retired or bi-vocational priest to serve as part-time vicar. Congregation is very committed to their life together as a worshipping community. Lots of involvement by all in the ministry of Christ Church. The town of Milbank is a thriving community located in northeast South Dakota on the Minnesota border. Excellent hunting and fishing in immediate vicinity. Low cost of living. Please send resumes to: **Canon Tony Buquor, The Diocese of South Dakota, 500 S. Main Ave., Sioux Falls, SD 57104. E-mail: tonyb@dakota.net**

RECTOR: Transfiguration Episcopal Church, Indian River, MI, a pastoral-sized church located in the heart of the water-winter wonderland vacation area, is seeking a full-time rector. We are a strong, active, supportive and cohesive parish family willing to help the right individual lead this church as a vital, growing and living Christian presence in the community. All inquiries are requested by May 31 and directed to: **Kathy Piotraczk, 4236 Temple Rd., Indian River, MI 49749. (231) 238-8144. E-mail: bobpiotraczk@triton.net**

IS A MOVE TO WESTERN MICHIGAN part of God's plan for you? Active, friendly 300-member parish in a growing metropolitan area is seeking a rector who is a person of prayer, a calling pastor, a Christ-centered preacher and an orthodox teacher. God has blessed us in many ways. Our parish family has a dedicated working vestry, a very active ECW, a fine choir, a dedicated Bible study-prayer group, an outreach program financed by 8% of parish receipts, and an exciting Sunday school. Full compensation package includes attractive rectory. Send your resume and cover letter to: **The Search Committee, Holy Trinity Church, 5333 Clyde Park, SW, Wyoming, MI 49509.**

RECTOR: Sanibel, FL, St. Michael and All Angels is seeking a spiritual leader with demonstrated success in congregational, lay leadership and parish program development, pastoral care, crisis ministry, outreach, stewardship and capital campaign oversight, and leadership of a high quality traditional liturgy. Interested persons should send their credentials to: **The Rev. Canon Michael Durning, Deployment Office of the Diocese of Southwest Florida, P.O. Box 763, Ellenton, FL 34222.**

RECTOR: The Church of the Nativity is a dynamic, Christ-centered program sized church in central Massachusetts. Our parish, dedicated to bringing souls to Christ, is committed to growth of body and building. Nativity has highly motivated lay-led ministries in small groups, youth and mission outreach. We seek a prayer-centered pastor, a strong preacher-teacher, a visionary, who is liturgically oriented in traditional and renewal expressions of faith. Check us out—www.northborough.net/nativity. Please send inquiries to: **The Rev. Edwin Pease, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103 or call Tina Lusk, Calling Committee Chair (508) 393-3146.**

RECTOR: Grace Church, Rice Lake, seeks rector with strong pastoral skills to serve our cohesive, amicable, family-oriented, 100+ member parish in northwestern Wisconsin. For further information or to apply contact: **Ernest Agne, Chair, Search Committee, Grace Episcopal Church, Box 477, Rice Lake, WI 54868 or e-mail: nmommsen@win.bright.net**

FULL-TIME RECTOR/PRISON CHAPLAIN. Part-time position as rector of Episcopal congregation in northern New Hampshire city of Berlin. Primary responsibility includes: re-building and re-developing congregation into a viable, energetic parish and presence in the community. Combined with part-time prison chaplaincy at new state-of-the-art men's correctional facility (opening in July 2000). Financial and continuing education/training included by the Department of Corrections, State of New Hampshire. Inquiries, please contact: **Diocese of New Hampshire, 63 Green St., Concord, NH 03301, Attention: The Rt. Rev. Douglas E. Theuner.**

Lexington Nominees

The Diocese of Lexington has announced a slate of four nominees for its election of a bishop. The nominees are: the Rev. Christopher Gray, rector of St. Mark's Church, Venice, Fla.; the Rev. Dorsey W.M. McConnell, rector of St. Alban's, Edmonds, Wash.; the Rev. Stacy F. Sauls, rector of St. Bartholomew's, Atlanta, Ga.; and the Very Rev. Peter Stube, rector of Church of the Redeemer, Springfield, Pa. The election is scheduled for June 3 in Lexington.

The person elected will serve as the sixth Bishop of Lexington, having oversight of some 40 congregations and 9,000 members. Plans are underway for the consecration to be held Sept. 30.

The search was prompted by the resignation of the Rt. Rev. Don A. Wimberly last September. After 15 years as Bishop of Lexington, Bishop Wimberly was named Assisting Bishop in the Diocese of Texas.

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RECTOR: St. Mark's, Jonesboro, AR. We are a strong and dynamic, 105-year-old parish of 185 families. We are seeking a priest who is an inspiring preacher to help enrich our spiritual lives and involve more parishioners in the life of the church. We are Eucharist centered and feel empowered by liturgy, which fosters spiritual growth in our Christian journeys. We believe our new rector, with the energy and encouragement of our members, will strengthen and revitalize existing programs and develop a focus to attract and retain young adults and families. We are the only Episcopal church in Jonesboro, a town of 50,000. Jonesboro is home to Arkansas State University and a large Regional Medical Center. Send resume or CDO profile to: **Search Committee, St. Mark's Episcopal Church, 531 W. College, Jonesboro, AR 72401**, e-mail to: pjwells1@arkansas.net

HISTORIC AQUIA EPISCOPAL CHURCH in Stafford, VA, is seeking a rector. We are looking for an individual of mature spiritual conviction and moral integrity, committed to the traditional principals of Christian doctrine and Anglican worship. Our new rector must be comfortable celebrating both Rite I and Rite II and willing to work with a committed laity. We are a growing church body eager for a spiritual leader who will pastor the congregation, share in our ministries and guide our worship with imagination and love. If you are interested please visit www.aquiachurch.com or e-mail lhusser@dote.osd.mil.

RECTOR: Formally trained, traditional Episcopal priest needed to replace retiring PT rector in small town parish 45 miles from Anchorage. Position will become FT if rate of growth continues. Reply to: **Search Committee, St. Bartholomew's Episcopal Church, 323 N. Alaska St., Palmer, AK 99645; www.micronet.net/users/~ms/stbart <<http://www.micronet.net/users/~ms/stbart>>**

DIOCESAN YOUTH DIRECTOR. Growing diocese has an immediate opening for a full-time youth director who is committed to bringing young people to faith in Christ and encouraging them to share their faith with others. He/she will report directly to the bishop and take the lead in developing a diocesan vision for youth work. The youth director will train, encourage and provide resources to adult youth leaders in congregations as well as organizing two diocesan-wide youth events each year. Position is open to both clergy and lay. For prompt consideration respond with resume or letter detailing your experience and philosophy of youth work to: **The Rt. Rev. Dr. Terence Kelshaw, Bishop, Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811**. E-mail: sbaker@dioceserg.org.

MUSIC DIRECTOR/ORGANIST. St. David's Episcopal Church in Roland Park, Baltimore, seeks a person for the position of full-time Director of Music/Organist. The church maintains a professional mixed choir reinforced by accomplished members of the congregation, as well as boys' and girls' choirs of excellent reputation in the Baltimore/Washington area. St. David's has long offered an annual music series and for over 20 years has sponsored all-day "Bach Marathon" featuring accomplished regional organists. The church is well known for its acoustics, and has a fine 1966 Casavant organ with recent additions that bring it to 48 ranks. Candidates for this position must have experience in all those areas that comprise a quality music ministry. An excellent compensation package commensurate with experience and demonstrated abilities is offered. Contact: **Chair, St. David's Church Organist Search, at (410) 467-0476, stdavbk@aol.com or FAX (410) 467-5616.**

POSITIONS OFFERED

RECTOR, Houghton, MI: The congregation of Trinity Episcopal Church seeks a full-time rector. Trinity serves a university town in Michigan's rural Upper Peninsula and is home to a Jubilee Center, the Keweenaw Family Resource Center. The surrounding area is a tourist destination for those who enjoy winter sports and Lake Superior summers in the beautiful Keweenaw Peninsula. We are an established, pastoral-sized congregation with a historic church building and a tradition of Eucharist-centered worship. We seek a rector who can guide us in our lifelong journey as disciples and encourage us in our efforts to reach out in ministry. For more information please send queries to: **Rector Search Committee, c/o Hugh Gorman, P.O. Box 832, Houghton, MI** or email: hsgormasn@mtu.edu. We also invite you to send your personal profile and a resume with the names of three references.

HOLY CROSS. We are a well-established family church whose congregation is looking to the future. We need a spiritual leader who will guide us, teach us, feed us and lead us in the ways of Christ. Help us to grow into being witnesses for HIM. Mission Statement: The Mission of Holy Cross is to love and serve Christ and make him known to this world; to be a loving, accepting center of worship, fellowship and outreach, and to be responsive to God's will in serving the needs of the community. www.neto.com/holycross e-mail to: bolycross@nteo.com 1-903-784-6194, 322 S. Church St., Paris, TX 75460.

CHAPLAIN, SAINT JAMES SCHOOL. Saint James is appointing a new chaplain to begin in August of 2000. The chaplain should be a priest or deacon in the Episcopal Church prepared to teach, coach, and assume the usual duties of a member of faculty, including weekend duty and evening study hall. Under the director of the headmaster who is a priest, the chaplain directs daily worship in the chapel which is required in the morning and voluntary in the evening. Also, the chaplain is available to the wider school community as the primary resource for pastoral care and counseling. Opening salary is set at \$20,000-\$40,000, depending upon experience with annual increases thereafter. Housing, meals in term, medical insurance and pension are also provided. Interested candidates should write to: **The Rev. Dr. D. Stuart Dunnan, The Headmaster, Saint James School, St. James, MD 21781**. They should include a brief curriculum vitae with suitable references and copies of their undergraduate as well as seminary transcripts.

ASSISTANT PRIEST, FORT LAUDERDALE, FL. All Saints Episcopal Church is seeking a self-aware, competent, experienced priest to continue building the ministry of our capable and committed staff. All Saints is a joyful and growing 800-member urban congregation located on the water in the heart of old Fort Lauderdale. Primary responsibilities will be pastoral care, supervision of Christian education and outreach ministry. Candidates should show proven skills in congregational development and communication. Send resume and CDO to: **The Rev. Sherod E. Mallow, 333 Tarpun Dr., Fort Lauderdale, FL 33301**. E-mail: mallowman2@aol.com. More info at web site: allsaintsfl.org

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