

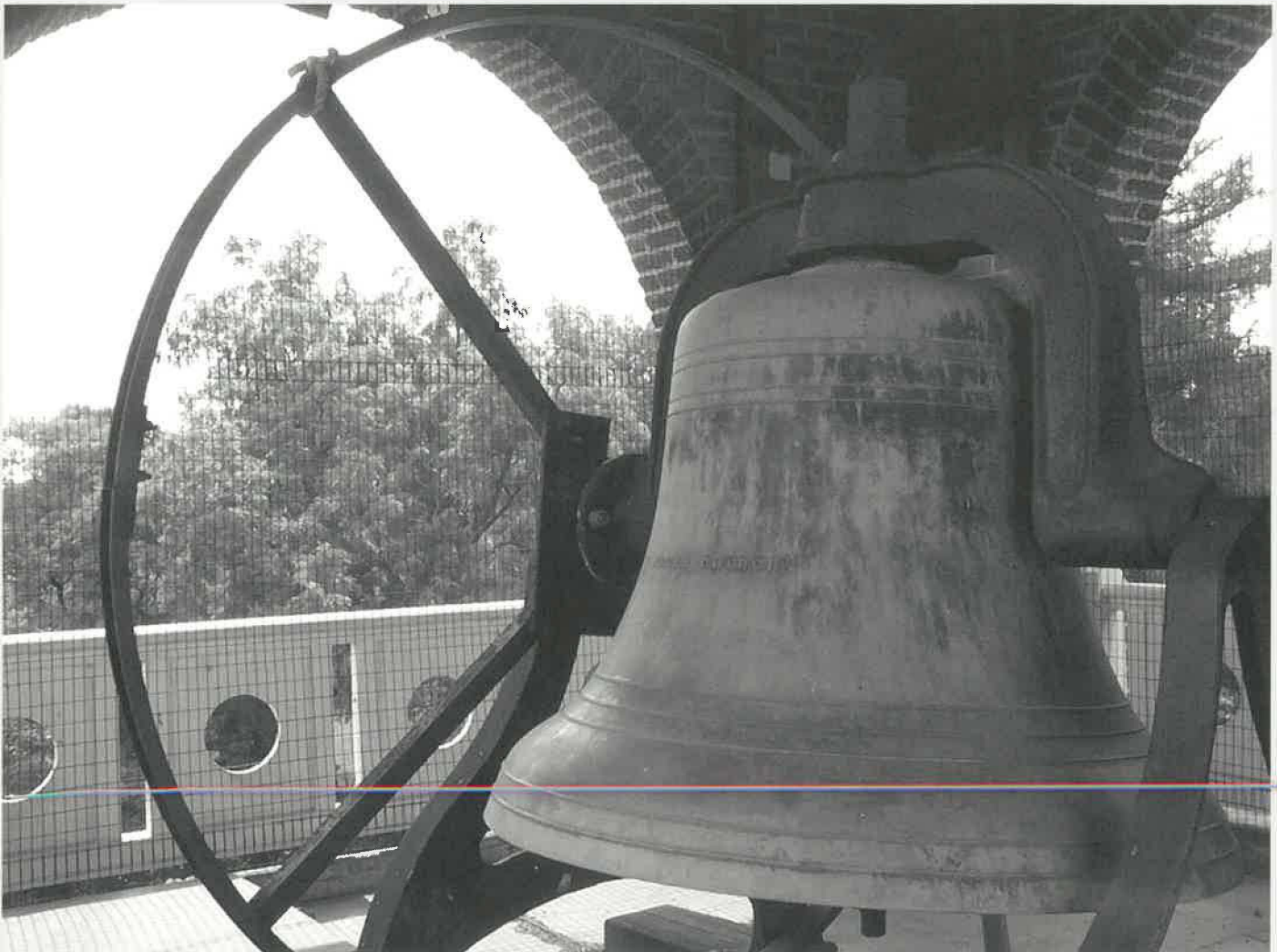
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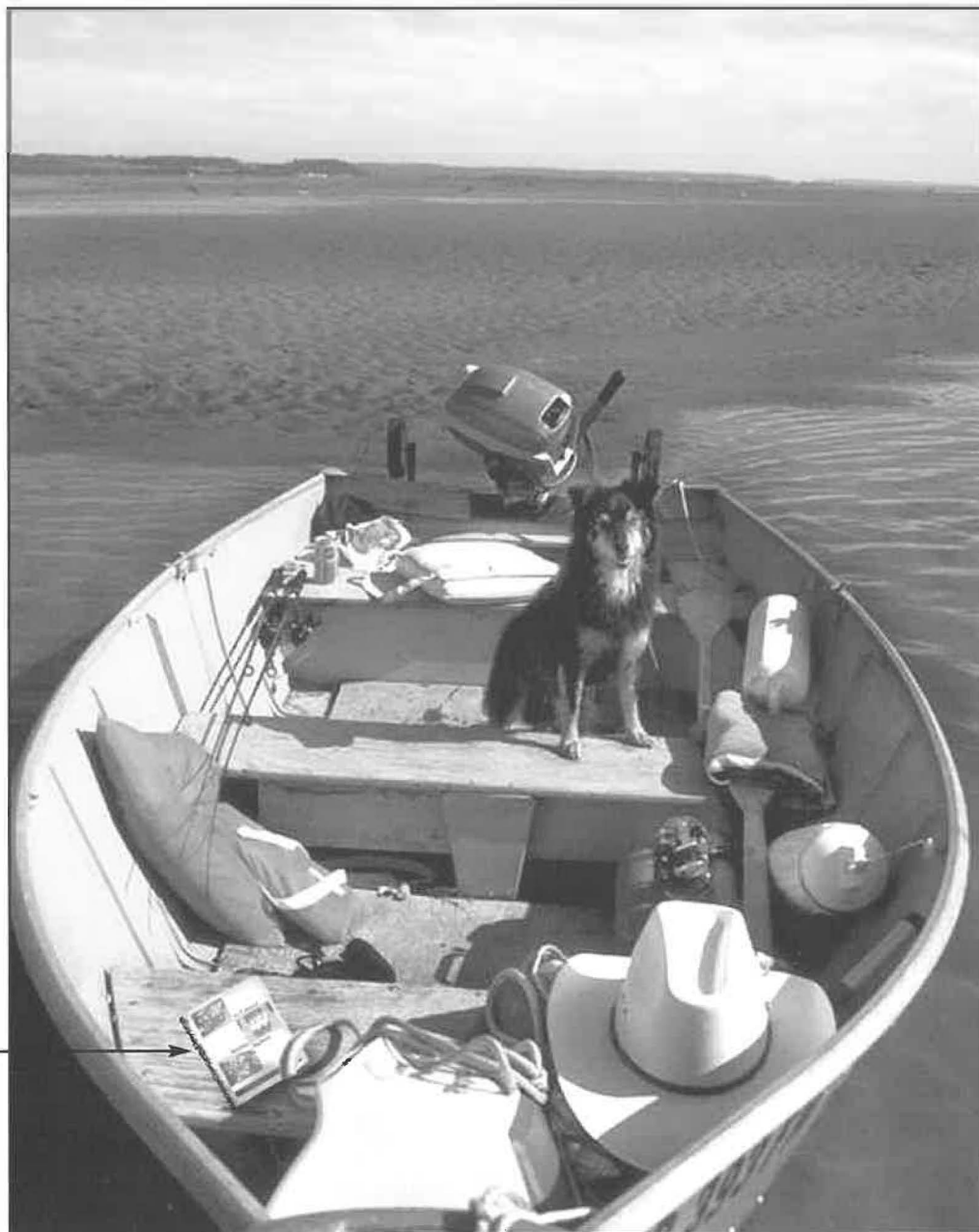


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SUNDAY'S READINGS

Convincing Unbelievers

'If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead' (Luke 16:31).

Seventeenth Sunday After Pentecost, Sept. 30, 2001

Amos 6:1-7; Psalm 146; 1 Tim. 6:11-19; Luke 16:19-31

A friend was convinced that the growing number of archeological discoveries validating biblical narratives would eventually be sufficient to convince the most hardened unbeliever that there is a God. But would they? Some believe that if only people could experience demonstrations of God's power in healing miracles, they would be won to Christian faith. However, G.K. Chesterton once remarked that the only empirically verifiable doctrine was the doctrine of original sin. All others had to be taken on faith.

In Luke's story, the rich man pleads with Abraham to send Lazarus back to his father's house to warn his brothers about the place of torment. However, the response is "They have Moses and prophets; let them hear them." We should not think that those who will not listen to what scripture says will listen to anything else. Scrip-

ture contains all that is needed to bring people into a fresh relationship with God through Jesus Christ and to keep them in that relationship. The word of God is sufficient for the purpose of leading people to faith in Christ (2 Tim. 3:15).

One barrier which keeps people from the Lord is a false sense of security (Amos 6:1). The rich are tempted to set their hopes on uncertain riches, while they neglect the true riches which only God can give (1 Tim. 6:17).

The words of scripture, read, applied and lived by, will be the most convincing evidence a person needs to see a demonstration of the power and reality of the Lord. A church in which members are growing in righteousness, godliness, faith, love, steadfastness and gentleness, will be more "winsome" to outsiders than anything else.

Look It Up

Psalm 146 says, "Happy is he whose help is the God of Jacob." How can others see this attitude reflected in our lives?

Think About It

Amos warns, "Woe to those who are at ease in Zion..." How does our affluence blunt our witness to the gospel? How might we be "rich in good deeds, liberal and generous?" (1 Tim. 6:18).

Next Sunday

Eighteenth Sunday After Pentecost

Hab. 1:1-6 (7-11)12-13; 2:1-4; Psalm 37:1-18 or 37:3-10; 2 Tim. 1:(1-5)6-14; Luke 17:5-10

Archbishop Should Delegate More, Task Force Says

The Archbishop of Canterbury should delegate most routine duties in order to concentrate on his evolving role as a world religious leader, according to a special task force which released an extensive report Sept. 6 [p. 11].

The Most Rev. George L. Carey, Archbishop of Canterbury, called for creation of the committee in March of last year. Douglas Hurd, a committed member of the Church of England and former British foreign secretary, served as chairman of the eight-person group.

"As we see it, delegation is in no way improper," writes Mr. Hurd in an introduction to the report. "Indeed, it is highly desirable if the archbishop is to be able to prioritize effectively. Delegation also enhances the effectiveness of the archbishop's ministry because, through delegation, he empowers others."

The report, titled *To Lead and To Serve*, recommends creation of a new

"Bishop in Canterbury" who would take over the day-to-day running of the diocese and free the archbishop from attending every session of the General Synod which meets two or three times a year. Many of the archbishop's tasks as Primate of All England could be delegated to the Archbishop of York, who in turn would participate in the annual gathering of primates as the representative from the Church of England.

The overseas growth of Anglican provinces and increased emphasis on international cooperation have been primarily responsible for the growth and complexity of the role of the archbishop, the report said.

The review team rejected as impractical any significant delegation of the archbishop's international Anglican Communion responsibilities. However it did call for the creation of an episcopal deputy or "right-hand."

"We believe that despite the diffi-

culties it is right to consider asking a bishop from the wider Communion to serve at Lambeth at the archbishop's right hand in matters affecting the Anglican Communion," the report said. "This non-English bishop could take the title of 'Bishop at Lambeth,'... The right person would have a lot to bring to Lambeth, and the appointment would send an important signal to the world. The right candidate could be, for example, either a retiring primate in good health bringing great experience, or a younger person bringing bite and vision to the role."

Demands for the archbishop to be appointed from outside England have grown in recent years, but the review team rejected that notion given its mandate, which included only the next 10 years and specifically excluded review of a long-standing British law which requires the archbishop to be a British subject.



The Rev. Rick Marsden (left) and the Rev. Chris Kelly officiate at a Eucharist prior to a Civil War reenactment of the Feb. 20, 1864 Battle of Olustee, Fla. Fr. Kelly is rector of St. Christopher's in West Palm Beach. Fr. Marsden is assistant at the Church of the Redeemer in Sarasota.

Sen. Danforth Appointed to Negotiate Peace in Sudan

The Rev. John Danforth, an Episcopal priest and former Republican senator from Missouri, is President



Sen. Danforth

George W. Bush's choice to help broker a peace agreement in one of Africa's worst conflicts.

Since the Sudan achieved independence from Great Britain in 1956, religious violence has escalated between the ruling Muslim Arab north and the primarily Christian and animist residents of the southern provinces. Full-scale civil war erupted in 1983 and brought with it mass starvation, disease, forced relocation, resumption of the slave trade, and other human rights abuses.

The recent exploitation of oil reserves by an international consortium has helped inject an additional \$1 billion into the Sudanese economy since 1997. The Muslim-dominated military has used most of that money to fund extermination campaigns against the southern provinces, including an Air Force bombing cam-

paign Dec. 29 that destroyed the Anglican Cathedral in Lui.

The Most Rev. George L. Carey, Archbishop of Canterbury, has joined with the Anglican and Roman Catholic bishops of the Sudan to appeal for an end to hostilities and the establishment of a just and durable peace.

In naming a special peace envoy, President Bush said he wanted to go a step beyond mere humanitarian aid in order to help restore sanity to the region.

"President Bush has asked me to determine if there is anything useful the U.S. can do to help end the misery in Sudan, in addition to what we already do on the humanitarian side," Sen. Danforth said. "Even to ask that question is a powerful statement by the president of the values of our country."

This is not the first difficult issue Sen. Danforth has tackled. Recently he concluded a 14-month investigation into the 1993 deaths of about 80 Branch Davidians in Waco, Texas. His investigation decided the FBI did not start the fire that led to the deaths of those inside the religious sect's compound.

BRIEFLY...

The Rt. Rev. **Claude E. Payne**, Bishop of Texas, has called for creation of a task force to develop procedures for the election of a bishop coadjutor in 2002. In calling for the election two years before his mandatory retirement, at age 72 in 2004, Bishop Payne said he wanted to provide a "productive and comprehensive" transition for his successor.

A new twist delayed the Sept. 4 start of a property-dispute trial between All Saints' Church in **Pawleys Island** and the Diocese of South Carolina. *The Post and Courier* of Charleston reported that the trial was delayed after a claim that neither the diocese nor the church owns the property. A motion for summary judgment asked the court to declare that the property is actually owned by the heirs of George Pawley and William Poole, who donated it for use as a parish in 1745.

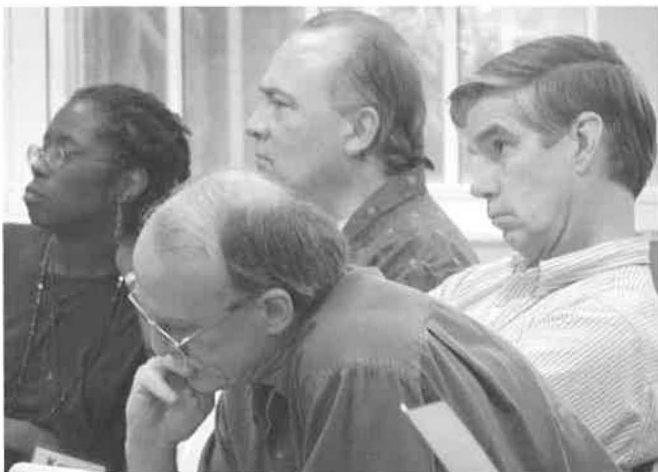
During a recent visit by an Executive Council task force, leaders of the **Diocese of San Joaquin** revealed that five women are in the process to be ordained priest. The California diocese is one of three — along with Quincy and Fort Worth — whose bishops have publicly stated theological opposition to women as priests.

The **Diocese of Southern Ohio** is supporting a study to determine whether Cincinnati is suffering economically because of Issue 3, a local law which prevents gays and lesbians from appealing to city hall for protection against discrimination. *The Cincinnati Enquirer* reported that the diocese is joined by the convention and visitors bureau, Cincinnati Association and Cincinnati 2012. The convention and visitors bureau contends that Issue 3 has cost the city millions of dollars in lost convention revenue.

A conference on teaching and learning Sept. 8-10 in Mundelein, Ill., drew nearly 90 percent of the faculty from the church's 11 accredited seminaries. It is believed to be the first gathering of its kind in the Episcopal Church.

Parker Palmer, a Quaker teacher, author and activist from Madison, Wis., led a series of four workshops on education issues.

Larry E. Wood photo

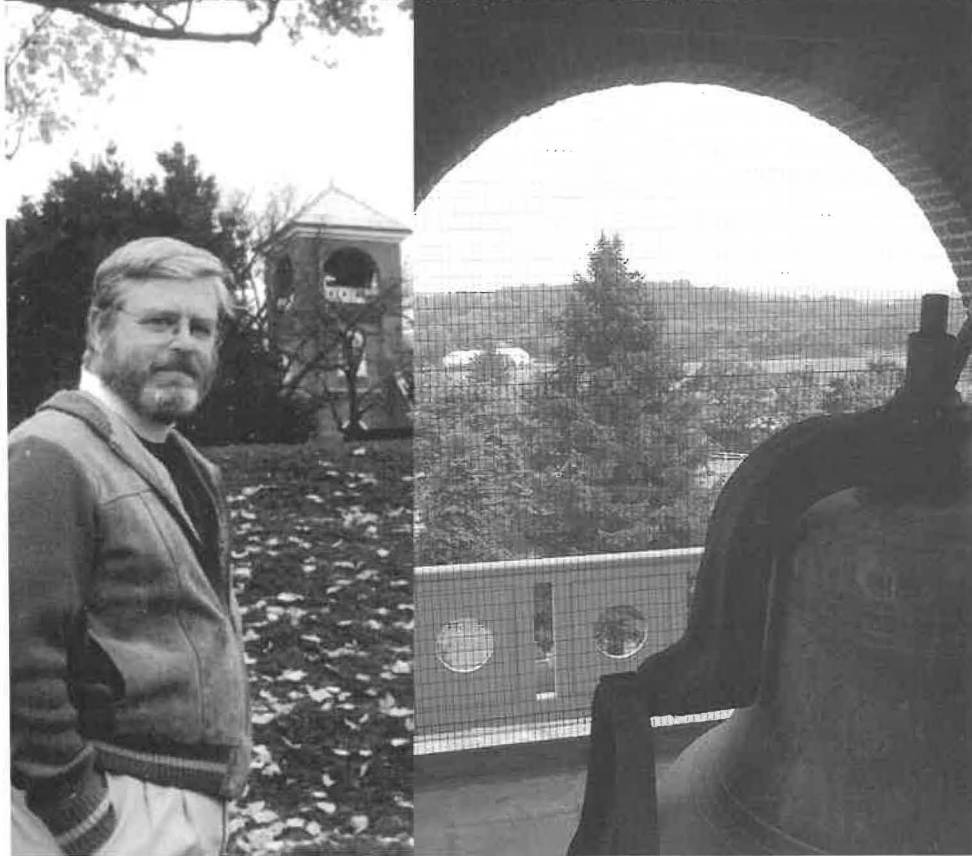




Left: The congregation continues to worship in the 250-year-old building.

Fr. Macdonald (**below, left**) has adapted his ministry to meet the changing needs of the congregation.

Below: The surrounding area of the church as viewed from the bell tower.



Maryland Church Thrives Once Again

St. James' Church recaptures its place of prominence in Monkton, Md.

By Steve Waring

For 250 years the prayers and hymns of the faithful at St. James' Church in Monkton, Md., have echoed from its location atop 90 acres of strategic high ground 40 minutes north of Baltimore.

For a time during the late 18th century, the road leading past the church was the main north-south thoroughfare in Maryland and the congregation prospered accordingly. In 1795, the parish listed almost 1,600 baptized members. With the opening of the York Road around 1803, however, Monkton became the long way around. The fortunes of the area and the church began to decline.

By 1981 St. James' still occupied the strategic high ground geographically, but appeared to have lost any claim as a prominent institution in the community. It was chronically short of money and seemed to hold perpetual fund raisers in order to close the gap. Average Sunday attendance was less than 40. The annual every-member canvass consisted of an announcement that there were pledge cards in the back of the church for those who wanted them. Perhaps most importantly, the congregation seemed to be acutely aware of its limitations.

Where the congregation saw weakness, the Rt. Rev. David K. Leighton, Sr., Bishop of Maryland at the time, saw unrealized potential, or so he told the Rt. Rev. Robert B. Hall, Bishop of Virginia. It just so happened that while Bishop Leighton was speaking on the telephone, Bishop Hall had in his office a young priest who was looking for an entrepreneurial challenge. Introductions were made and the Rev. Heyward Macdonald eventually found himself newly installed as rector at St. James.'

"I came here because it looked



Above left: Baptismal font inside historic, Colonial-style church. **Center:** Aerial view of church and related educational complex. **Right:** The rector greets a friend. **Below:** Aerial close-up of church.

**“People walk into this church and smile,” Fr. Macdonald explains.
“They don’t get swarmed, but they are made to feel welcome.”**

like a place with great potential,” Fr. Macdonald recalled. “Back then this was a sleepy little country parish in an area where a lot of young people were moving in.”

The first thing Fr. Macdonald did was to convince the congregation of its unrealized power and potential. The next step was to find a way to fill an unmet ministry opportunity in the community. The third step was to mortgage every bit of land the parish owned — except for the property on which the church stood — in order to take advantage of that opportunity.

The congregation decided that the area lacked a ministry to children for all the young families coming to the Monkton area. There were many children in the community, but almost none in the church. During the 1950s St. James’ had opened a day school, but at the time Fr. Macdonald arrived, none of the 82 pupils enrolled in the school were

staff. Over the course of the next 20 years, it seemed that as soon as one mortgage was paid off, St. James’ took out another. More than \$10 million was invested. Square footage for the educational complex went from 7,000 to



87,000. Among the additions was a state-of-the-art gymnasium designed to resemble a cathedral and capable of seating 1,000 for worship.

At the same time that St. James’ was focusing on increasing day-

church helped make its own case by becoming heavily involved in local sports programs for kids. At one point more than 400 area youth were competing on church-owned soccer and lacrosse fields with ‘St. James’ Episcopal Church’ written on their shirts.

“People walk into this church and smile,” Fr. Macdonald explains. “They don’t get swarmed, but they are made to feel welcome.”

Enrollment at the school has reached capacity at a little less than 400, but the church has maintained its missionary drive. Recently St. James’ has made social ministry a much higher priority. It now lists 16 separate outreach programs, some local, some urban and others overseas.

Twenty years of focused effort have brought St. James’ full circle in terms of baptized membership. During the past 20 years, average Sunday attendance has increased from fewer than 40 to more than 300, and baptized membership is approaching its 1795 peak.

“I don’t take credit for any of this,” Fr. Macdonald said. “There were good people here who loved their church. I just got out of the way and gave them permission to use their gifts. A long time ago I stopped even pretending to know everything that was going on around here.” □

During the past 20 years, average Sunday attendance has increased from fewer than 40 to more than 300.

members of the parish. St. James’ invested in its future by building quality facilities and

school enrollment, it was also gaining a reputation as a friendly place with excellent liturgy. The

Sacrificial Servant

Francis was far from the garden decoration he has become.

By Gerald Sevick

October 4 is the Feast of St. Francis of Assisi. Throughout the church there will be gatherings of people with their pets for the traditional Blessing of the Animals. This is how most of the church will remember Brother Francis — the blesser of domesticated animals.

It is the custom of the church to recall and commemorate certain brothers and sisters in Christ who have, through their life and witness, taught us what it means to be Christian. Through these commemorations we retell the stories of those who have gone before. We are reminded of who

... going to those who had not heard or who had "lost" the good news.

we have been, who we are now, and who we are to become. The saints in our liturgical calendar lift up before us the vision and depth of our faith. These saints challenge us to strive for a greater union with Christ and one another.

I am not opposed to the blessing of the animals. I celebrate it in the parish I serve and at the Episcopal school next door. I bring my own pets to the liturgy. It is important to remind ourselves that we are stewards of creation, and that our pets and all of creation are given into our care for love and protection. My concern is not with blessing domesticated (or not so domesticated) animals. My concern is that through this practice we have domesticated Francis and the way he lived the Christian message. How difficult it is for us to celebrate the Francis who was called by God to embrace Lady Poverty in order to rebuild the church. How much more difficult it is to join in and celebrate the Francis who holds a skull, contemplating Sister Death.

Francis did love creation. He understood that humanity is kin to the sun and the moon because the one God created all things. He rejoiced in the way the created order worshiped God simply by doing what they were cre-

ated to do — birds fly, sun shines, fish swim. Francis understood that we are fully human only as we find ourselves united with Christ and serving others.

He found his call through the words of holy scripture and prayer during an intense time of discernment. He loved the psalms and the gospel stories. Most of all, he wished to join Christ in his holy passion. He gave up position, wealth and inheritance as a response to God's call. Ultimately, he gave up his position as head of the order.

As one reads the stories of St. Francis, one discovers that no one joined him because of a practice of blessing animals or even his preaching to animals. Those who chose to join him did

so because they heard his call to sell all, deny self, seek humility and join Christ in his passion. They responded to

a message that called for intense self-denial, holy poverty and obedience. Francis was far from the garden decoration he has become.

The message proclaimed by Brother Francis was always one of sacrifice and service. It was a message of sharing in the suffering of others and the need to bring that suffering into union with the sacrificial work of Christ. Francis reminds us that the sacrificial work of Christ was the source of true life.

Francis understood that to seek God one must seek the passion of Christ. He knew that to join our sufferings to that of Christ means healing. Francis understood that seeking God meant sitting at the lower place at table, but being willing to go higher if asked. Francis was just as willing to enter the house of a wealthy family as he was to enter the cave of the leper. He loved those who were

lost to society, but he also loved those who had lost their way spiritually. Francis understood that to seek God one must accept the hospitality of all and give all hospitality. He sought to judge all alike — rich and poor, powerful and weak, loved and unloved — through the eyes of Christ.

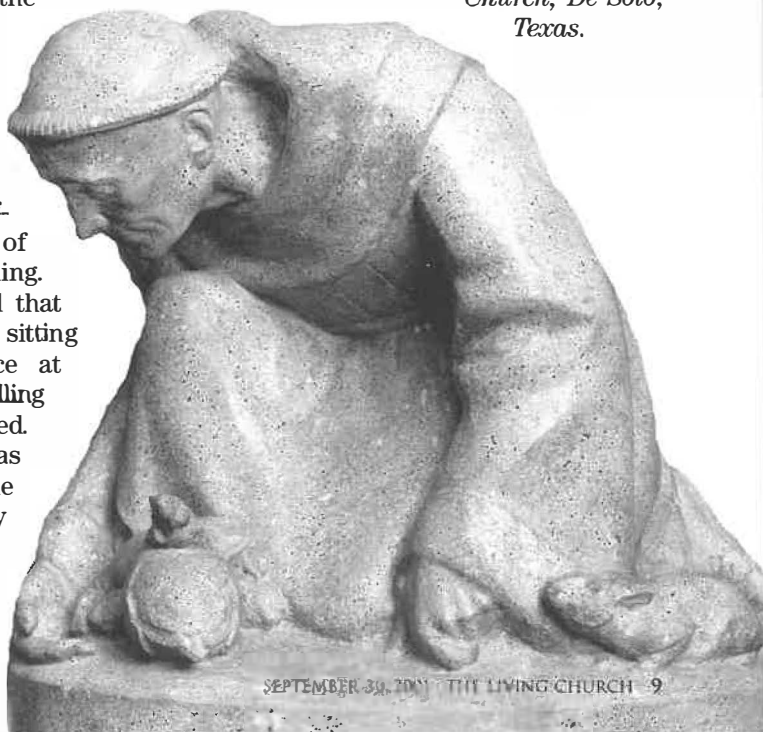
The desire to join in the sufferings of Christ made him, I believe, more connected to the suffering of others. I believe it made Francis more willing to embrace the leper and seek to serve those who were not seen as "good enough," even to be servants. His desire to share the passion of Christ stirred his soul and informed the life he lived.

Francis learned that the church, in order to be rebuilt, had to become a community of prayer and sacrifice. He understood that in order to rebuild the church, he and the friars minor had to be missionary minded — going to those who had not heard or who had "lost" the good news.

Francis ultimately understood that to find God one must be willing to die.

This is the Francis we commemorate Oct. 4. What could the church learn if she listened to Brother Francis? □

The Rev. Gerald Sevick, TSSF, is the rector of St. Anne's Church, De Soto, Texas.



Summer Chapels Special to Many

Did You Know...

Indiana Jones is buried in the cemetery at St. Paul's Church, Berlin, Md.

Quote of the Week

Lynne V. Cheney, wife of Vice President Richard V. Cheney, on her experience as a Methodist attending an Episcopal church recently: "One thing about the Episcopalians: I wish they'd sing the great old hymns, like 'Rock of Ages.' Often they are singing hymns I haven't heard before."

We've had a large amount of feedback, nearly all of it positive, about the article we published on summer chapels in Maine [TLC, July 15]. Some readers sent anecdotes about visits to one or more of the chapels, one chided us for not doing an article on the summer chapels of New Hampshire, and two sent bulletins from recent services there. We even received a couple of letters to the editor.

The Bishop of Maine, the Rt. Rev. Chilton R. Knudsen, noted the article in her column in *The Northeast*, Maine's diocesan newspaper, in which she presented her own snapshots of the summer chapels.

"I stand on the porch at All Saints by-the-Sea on the island of Southport, greeting people after a Sunday service," Bishop Knudsen wrote. "One tells me how she was baptized, and then married, and then had her own child baptized — all in this holy place. Another speaks of discovering this chapel while on a walk long years ago, find it unlocked, and entering a church for the first time in many years.

I found God in this space ... I came back to God and to the Episcopal Church because of this chapel."

Bishop Knudsen wrote of St. Cuthbert's Chapel on McMahan Island, "It's quite a sight to see people steaming out of their cottages as one of the young people ... hauls on the bell-rope and summons people to worship."

When she made her visit to St. Ann's, Kennebunkport, Bishop Knudsen preached with President and Mrs. George W. Bush in the congregation at St. Ann's in Kennebunkport. ("All of us undergo Secret Service screening as we enter.") She noted that

with three services at St. Ann's on Sundays, attendance is usually in the 500-600 range.

And at St. Jude's, Seal Harbor, Bishop Knudsen mentioned "a barely visible prayer station, a little roofed oratory, out in the woods which surround the chapel." As she paused there for prayer, "It's as though the very wood of the structure has been soaked in prayer — many prayers over many years."

There are, of course, summer chapels in other dioceses. Albany, Fond du Lac, New Hampshire and Northern Michigan come to mind. The ministries carried out at the summer chapels obviously have made a significant impact on the lives of thousands. They are, as Bishop Knudsen wrote, "special holy places for many people."

One of the first Lutheran clergy in charge of Episcopal congregations is the Rev. George Mercer, who is rector of Church of the Ascension, Bardstown, Ky. After 36 years as a Lutheran clergyman, Pastor Mercer, recently moved to Kentucky from Canton, Ill.

Observed on a church website during early September:

"Schedule for Holy Week 1997."

Doesn't anyone care about details anymore?

Headline in the *Topeka Capital-Journal*: "Packers land Bishop."

Thanks to the Rev. Herman Page for that one.

Spotted recently on license plates: GOD RX 4U, EMANUEL, LUKE 19 4. Staffer Patricia Nakamura saw GOD WIL. William Paulk, of Cullowhee, N.C., sends this item:

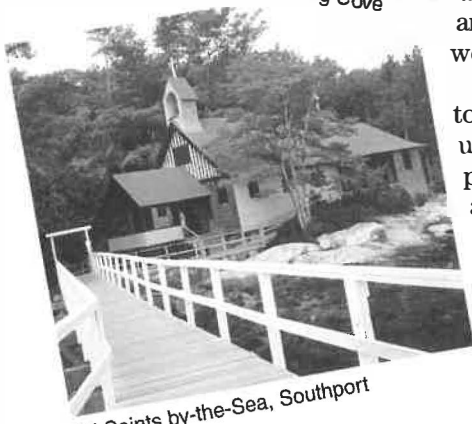
"As I was driving through downtown Sylva (N.C.) during the noon rush today, a woman using a cell phone suddenly cut in front of me from the left lane, leaving us only centimeters away from collision. Her license plate read MEDITATE."

Note to an unreadable signature in Westchester County: Bishop Joe Morris Doss, 10th Bishop of New Jersey, is retired and lives in Louisiana.

David Kalvelage, executive editor



St. George's Chapel, Long Cove



All Saints by-the-Sea, Southport

Thoughtful Proposals

The long-awaited review of the See of Canterbury has been released by an eight-person committee which has been working on it for more than a year. Titled *To Lead and to Serve*, it is a remarkable, thorough document which examines seriously the role of the Archbishop of Canterbury. Following reflection and study of the continuing growth and evolution of the office and role of the archbishop, the review team makes thoughtful recommendations on the future responsibilities of the position.

The review team looked at specific areas in which the Archbishop of Canterbury exercises his ministry: as bishop of the Diocese of Canterbury, as Metropolitan of the Southern Province of the Church of England, as Primate of All England, as ecumenical leader, and his responsibilities within the Anglican Communion. Episcopalians no doubt will be most interested in the recommendations concerning the last.

The report recognizes that the Anglican Communion is still developing, that it includes many divergent views and that it is comprised of people of many diverse backgrounds, whose viewpoints are not likely to be the same. At present, the Archbishop of Canterbury is the central figure within the Communion, but he holds no legislative power. According to the report, the development of the Anglican Communion is responsible for the largest area of growth in the archbishop's personal responsibilities in recent times. His frequent visits to many of the Communion's 38 provinces can be exacting and exhausting and in many cases take him away from responsibilities within the English church. The review team believes leadership of the Anglican Communion will remain one of the principal modern roles of the Archbishop of Canterbury, and that it will grow, but it recognizes there are limits on his ability to delegate these functions, as it recommends in other areas.

One of the report's recommendations is that a new bishop, from outside England, be established at church headquarters in London. Funded by the Anglican Communion, the new bishop would act as the archbishop's right hand within the Communion. The report also urges that the financial position of the Anglican Communion office be improved in order that it may "be equipped to discharge the expectations placed upon it," that a development officer be appointed to relieve as much as possible the fund-raising burdens placed on the archbishop, and that consideration be given to an increased role for the Archbishop of York.

The vision-based recommendations of the report are a methodical accomplishment. The review team should be congratulated for recognizing the importance of the Archbishop of Canterbury's role within the Anglican Communion, for urging a delegation of some of his duties within the Church of England while not discontinuing the position's functions, and for its honest attempt to address the workload of the archbishop. The successors to the current archbishop, the Most Rev. George Carey, will bring different gifts, talents and interests to the position, and the review team has wisely made provisions for that. The ever-evolving Anglican Communion, 38 churches and 70 million members strong, will continue to be in need of exemplary leadership. The review team has made recommendations to ensure that will happen.

One of the report's recommendations is that a new bishop, from outside England, be established at church headquarters in London. Funded by the Anglican Communion, the new bishop would act as the archbishop's right hand within the Communion.

SAVED

in Spite of Our Sins

By Robert Giannini

My personal moral development is enhanced by almost everything I hear within the church and the culture regarding the abolition of the death penalty. I have been helped immeasurably by countless profound and thoughtful reflections — both personal and scholarly — on this painfully timely issue. Nonetheless, in spite of well-conceived arguments that are biblically based and theologically nuanced, something essential to the Christian faith is often missing. Much is made of law and much of human nature, but for moral pronouncements to be manifestly Christian, they must have some explicit connection to the death and resurrection of Jesus. Much of what is said regarding the death penalty falls short at this point.

The Christian revelation speaks of a God who, in Jesus, entered bodily into the midst of human sin, and allowed that sin to hammer him, to nail him, to cut him, to abuse him, to spit on him, and ultimately to execute him. All of that was done so that God, in Christ, could take upon God's very self the sins of the entire world. Our heritage takes this with profound seriousness. Thomas Cranmer emphasized this with passion. On the cross, he proclaimed (each adjective and each noun drives the point home), we come face to face with a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. We repeat his words, but do we really catch their significance? It is finished, it is over, says our God. Christ has conquered sin, once and for all. Does this mean that we will be saved in spite of our sins? Yes. This is the core of the gospel. Does this mean that someone like Timothy McVeigh will be saved in spite of his sins? Yes.

Even though he hasn't repented? This one usually gives us pause. We

know that repentance is a factor in the whole economy of salvation. Yet we also know that if salvation were to depend finally upon the sincerity of one's own repentance, we would spend the rest of our lives living in torturous anxiety. The gospel proclaims that we are saved not by our own efforts or our own feelings, but by the action of God in spite of our failings. And so therefore my repentance — at times extremely heartfelt and at other times paltry and self-serving — is not the saving factor. I cannot base my own redemption on how well I did at saying I'm sorry. Repentance is an important factor, but it is not the determining one. The call to repentance is God's word to us, but it is not God's final word.

Is this just? Insofar as we know justice, no. But the cross of Jesus screams a defiant "no" to our understanding of justice, as it does to our understanding of anything. We come in to the temple and, along with Isaiah,

of us eventually, everyone, into truth.

God has taken away — absorbed — Timothy McVeigh's sin. The price has been paid. For us to exact that price again, for us to add to the death of Jesus another atoning death, even though human logic correctly deems it to be more than deserved, is to hedge on our trust in the once-and-for-all nature of what Jesus did on the cross. It is as if we were to say, "Thank you, Jesus. Your sacrifice is deeply appreciated. But it wasn't quite enough. In order to deal with this sin, we need at least one more death. Then there will be closure."

To speak thus is to compromise our faith acutely. It is to dilute the doctrine of the atonement. And if we compromise our doctrine of the atonement when taking into account those who have sinned blatantly and terribly, we whose sins are of the more subtle sort will soon find ourselves trembling with an anxiety from which we can find no escape. If we

The call to repentance
is God's word to us,
but it is not God's
FINAL WORD.

as we discover God and wrestle with God in the anguish of our own lives, realize how small we are and how far we are from truth. But in the Gospel of John we are assured that there is a Spirit who will lead us step by step into all truth, a Spirit who will lead all

think we must add another death to the death of Jesus, requiring this other death for us to be at peace, then we are evading trust in the power of Christ's atonement. On the other hand, if we put our trust in finality of the death and resurrection of Jesus as

God has taken away
the sin of the world,
but the world has
a **LONG WAY** to go.

God's once-and-for-all atonement for sin then, even in the face of Oklahoma City, even in the face of the incredible amounts of sin that each of us faces daily, we can begin to live the life of resurrection.

God has taken away Timothy McVeigh's sin, but Timothy McVeigh has a long way to go. And it will not be easy for him. It will be hell. God has taken away the sin of the world, but the world has a long way to go and its history shows that it learns its lessons slowly and very painfully. God has taken away my sin and your sin, but we also know that the path to a fuller knowledge of the presence to God is always a laborious one.

But in the temple of the Lord all are crying "Glory." Psalm 29 says it, the Book of Revelation says it, our own bodies, our own minds, our own spirits are saying it. Underneath all the sin that slaps us so viciously, the words "Holy, Holy, Holy" continue to resound. Whether celebrating joyously in a church on a Sunday morning or weeping at home in prayers that are little more than furtive sighs, we are in the temple of the Lord where ultimately all creation will be crying "Glory." The song "Holy, Holy, Holy" will not cease. It is in the body. It is in the blood. It is in the spirit. And we're all caught up in it. Even though the effects of our sin still reverberate painfully in our lives and even though the learning process is slow and arduous, we venture in faith knowing that our response to God does not include the taking of life, but includes instead joining the heavenly throng that awaits the coming of the kingdom in glory. Our hope is in Christ, not in exacting our own definitions of justice. By his wounds we are healed, and by no one else's. □

The Very Rev. Robert Giannini is dean and rector of Christ Church Cathedral, Indianapolis, Ind.

LETTERS TO THE EDITOR

Cultural Differences

In his Viewpoint article concerning Canon III.9, "One Is Enough" [TLC, Aug. 26], Fr. Michael Simon said he wrote to 20 dioceses in an informal e-mail survey. I wonder if he wrote to any missionary dioceses, the dioceses for which Canon III.9 was designed. To revoke a very helpful canon because it is abused in some dioceses would be a travesty.

Here in Honduras it would be a great waste of resources, both human and financial, to send a seminary-trained priest to serve a remote village where most of the inhabitants can neither read nor write. The cultural difference between seminary-educated clergy and unlettered *campesinos* is very great, as I know from experience. This is not to say that a seminary-trained priest cannot minister effectively in such a situation. It is possible, but much more difficult than for a priest who comes out of that culture and understands it thoroughly.

It may be that in the United States "even the remote parts of the country are accessible by Internet," but that is certainly not true in other countries that form a part of the Episcopal Church. In Honduras, many areas are still without electricity, not to mention telephone service. Even in the second-largest city in the country, I had to wait seven years to obtain a telephone. And the cost of telephone service is so high that most of us can afford to use the Internet only for e-mail.

Canon III.9 was born of the necessities of the mission field, especially in Alaska. It is still needed on the mission field so that all Episcopalians can receive sacramental ministrations.

*(The Ven.) John H. Park
Archdeacon of Honduras
San Pedro Sula, Honduras*

Faith Needed

After reading the Rev. William Bellais's article "Rural Perspective on the Church's Controversies" [TLC, Sept. 2], I can see how difficult it must be to see the body of the church from outside of "the sticks." Yet he has struck a common nerve. We, the whole body known as the Episcopal Church, are striving to shine forth the guiding light of Christ. This commission is an action taken in belief and put into operation by all people, from the small valleys of Missouri to the big cities of New York. We cannot forget that at our core as a faith community is God's unfailing and all-encompassing love for every person.

And herein lies a mystery. If Christ has the ability to enhance and change lives, why then must we "simple" humans place limitations upon that ability? Fr. Bellais, by labeling certain "issues" as "car bombs," isolates opportunities to reveal this message to many and places even stronger restrictions upon which people are worthy enough to hear God's message. The dialogue may be coarse to some. The arguments may be chaotic. But if the church is to be the foundation for which the world craves, we must extend our prayers and have faith enough that God's love will unite every single human being.

*Ian Snider
Prescott, Ariz.*

Special Memories

The Editor's Choice column, "A Place of Echoes" by Patricia Nakamura [TLC, Aug. 12] brought back special memories of my childhood when I could see Whitby Abbey every day from my home 10 miles away and when I went to school almost in the shadow of the abbey. Countless times I have climbed the 199 steps up the cliff from the town to the 800-year-old parish church, the even older abbey, and Caedmon's Cross, which is in memory of England's first poet.

To mark the 13th centenary of the founding of the abbey, Canon J.S. Purvis of York wrote a series of plays about the life of St. Hilda which were performed by the sisters of the Order of the Holy Paraclete and pupils from Whitby Grammar School. As a 17-year-old, it was a great thrill for me to be chosen to play the part of Lady Brigeswide, mother of St. Hilda, in the first of the four plays which were performed after the fashion of the mediaeval mystery plays. Before each candlelight performance, a horse-drawn cart led the cast in procession through the narrow streets to the fish pier where the plays were performed on the cart. The townspeople joined in the procession, then stood and enjoyed the re-enactment. The history of the abbey came alive for me at that time.

After more than 30 years in the United States I am still drawn to that bleak and often mist-shrouded coast where the influence of St. Hilda is still felt and where legends abound which show how she was honored not only for the results of the Council of Whitby, but for her love, example, teaching and encouragement.

*Valerie Cole
Litchfield Beach, S.C.*

There Was Room

The current fracas in Accokeek is a symptom of the fact that the church is in a very bad way these days. Back in the '40s, when I was ordained, there were many differences in the church. We were high or low or in between but we never, as far as I know, thought seriously of schism or of going to the secular courts with our problems. Our branch of the church was very roomy but we never questioned that it was one, holy and catholic. I felt blessed to be a priest of that branch of the church which I believed to be closer to the mind of Christ than any other at any time or in any place.

I believe our trouble stems from the mindset which produced our present prayer book and has dominated our worship for more than a generation. Our prayer book is no longer a book of common prayer, which has the power to bind us together. It is a book of choices which tend to separate us. We

not only choose whether to use Rite I or Rite II, but we also have six prayers of consecration from which to choose.

There is much good in our present prayer book but it is time we revise it again and seek to recapture the expression of the faith for which our Lord died on the cross, for which the martyrs gave their lives, and which has converted so many in Africa.

*(The Rev. Canon) Robert S.S. Whitman
Guilford, Conn.*

Miracles Happen

Thank you for your recognition and gratitude for prison ministries in our church [TLC, Aug. 26]. I am the director of a program that assists ex-offenders with children as they return to the community from prison. We help these men with job development and placement, as well as other re-entry issues. We also believe that restoring relationships with their children will provide an important path for healing and renewal, for them, their children, and the community.

Thanks to the vision of justice and ecumenism of Bishop Clark Grew of Ohio, I have been blessed to be able to minister among these gifted and dedicated men and women. Sometimes the work is frustrating, sometimes disappointing, but we are lucky. We get to be around when the miracles happen. And they do happen, all the time.

*(The Rev.) Ralph Pitman
Director, The DADS Program
Cleveland, Ohio*

Support for Chaplains

Thank you for the editorial concerning college chaplaincies [TLC, Sept. 2]. I chair a committee of clergy and lay people on the eastern end of Long Island, N. Y., who were concerned and are now actively supporting college chaplaincies in our area. Our ecumenical group has directed the financial support of 22 churches into this ministry which is being lowballed by our diocese, presbytery, synod and conference. In the past, many of the current clergy here entered the ministry because of the encouragement of college chaplains.

*(The Rev.) Peter M. Larsen
St. John's Church
Southampton, N.Y.*

Appointments

The Rev. **Keith Adams** is rector of St. John's, PO Box 313, Hampton, VA 23669.

The Rev. **James Cavanagh** is Episcopal chaplain at the University of Colorado, Boulder, CO.

The Rev. **Robert Criste-Troutman** is rector of St. Peter's, 127 Broad St., Washington, NJ 07882.

Tim Hackbarth is director of youth and family ministry at St. Michael's Cathedral, 518 N 8th St., Boise, ID 83702.

The Rev. **Kevin Kelly** is rector of Trinity, 520 11th St., Huntington, WV 25701.

The Rev. **John E. Kitagawa** is rector of St. Philip's in-the-Hills, PO Box 65840, Tucson, AZ 85728.

The Rev. **Robert C. McSwain** is curate at St. Mary's, PO Box 1318, Kinston, NC 28503.

The Rev. **Douglas Richnow** is rector of St. Luke's, 3736 Montrose Rd., Birmingham, AL 35213-3800.

The Rev. **Julianne Sifers** is chaplain at Bishop Spencer Place, 4301 Madison St., Kansas City, MO 64111.

The Rev. **R. Craig Smalley** is rector of Ascension, 1912 Canyon Rd., Birmingham, AL 35216.

The Rev. **Drake Whitelaw** is rector of Holy Comforter, 2911 Woodley Rd., Montgomery, AL 36111.

Ordinations

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Priests

Southern Ohio — **Kitty Clausen**, Trinity, 76 E Main St., Newark, OH 43055-5672; **Astrid Storm**, St. John's, PO Box 228, Worthington, OH 43085-0228; **Grant Wiseman**, St. Patrick's, 7121 Muirfield Dr., Dublin, OH 43017-2863.

Retirements

The Rev. **James Short**, as rector of Ascension, Denver, CO.

Religious Communities

Order of St. Helena — The Rt. Rev. **Steven Charleston** was elected bishop visitor.

Change of Address

The Rev. **Lisa M. Ransom**, 2016 U.S. RR 2, Waterbury, VT 05676-9504.

Deaths

The Rev. Canon **Elisha Clarke, Jr.**, retired priest of the Diocese of Southeast Florida, died June 11 of complications of renal failure. He was 79.

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Canon Clarke was a native of Miami, a graduate of St. Augustine's College and Bishop Payne Divinity School. Following his ordination to the diaconate in 1948 and to the priesthood in 1949, he was vicar of St. Matthew's, Delray Beach, FL, 1948-53; vicar of St. James', Tampa, FL, 1953-56; vicar of Incarnation, Miami, 1956-58, and rector there, 1958-62, and vicar of St. Ann's, Hallandale, FL, 1956-62; vicar of Transfiguration, Opa-Locka, FL, 1962-94, and rector of St. Andrew's, Hollywood, FL, 1962-64. He served for a time on the standing committee in Southeast Florida and was an honorary canon of Trinity Cathedral, Miami, and the diocese. He is survived by his wife, Julia, a son, Elisha III, and two daughters, Sheila, and Alison Clarke DeSouza.

The Rev. **David R. Hunter**, 90, a former national executive of the Episcopal Church, died Aug. 26 from heart disease at a retirement community in Moorestown, N.J. He served for 10 years as director of the department of Christian education of the National Council of the Episcopal Church, and later was deputy general secretary of the national Council of Churches (NCC).

Fr. Hunter was born in Pittsburgh, PA. He was a graduate of Westminster College, Union Theological Seminary (NY), and Harvard Graduate School of Education. Following service in the Congregational Church, he was ordained deacon and priest in 1940. He was a lecturer at Episcopal Theological School on two occasions, 1938-42, and 1948-52. He was chaplain at Massachusetts General Hospital and Tewksbury State Infirmary, 1938-41. He was minister-in-charge of Trinity, Bridgewater, MA, 1939-41, and rector of Holy Spirit, Mattapan, MA, 1941-45. He was executive secretary of Christian education in the Diocese of Massachusetts, 1945-52, then served in the national church position from 1952 to 1963. He was associate general secretary for NCC, 1963-65, and deputy general secretary from 1965 until his retirement in 1975. During his retirement he served as priest-in-charge of several churches in the dioceses of Long Island and New York. He also was a non-governmental representative at the United Nations. He is survived by two daughters, Joan Hunter Manzelmann, of Middlebury, VT, and Sara Hunter Hudson, of New York City; two sons, D. Peterson, of Morrisville, VT, and Stephen, of Holland Patent, NY, seven grandchildren and 12 great grandchildren.

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The Rev. Clare Fischer-Davis r; the Rev. Jack F.
Wilcox, Jr. chap
 Sun H Eu 8:30 & 10:30; Wed Canterbury Fellowship 5:30

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. AnglicanBk@aol.com**

THE HYMNARY PRESS. The Hymnary II. A Table for Service Planning \$18.50. The Psalmody: Gradual Psalms for Cantor and Congregation. James Barrett, \$26.00. Making Eucharistic Vestments on a Limited Budget. Linda Hall. \$10.50. Notes on the Celebration of the Eucharist. Bruce Ford \$7.50. **1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (509) 535-5934. E-mail: HymnaryP@aol.com**

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POSITIONS OFFERED

ASSISTANT TO RECTOR: St. Margaret's Episcopal Church, Charlotte, North Carolina, has experienced 40% growth in the last two years, and needs another priest. We are dedicated to the Great Commission, Great Commandment and our core values of biblical truth, worship, transformation and service. Our Sunday services include a Rite I Eucharist, a Rite II children's Eucharist with praise band, and a Rite II Eucharist with choir. We have just completed a successful capital campaign and are drawing plans for a new facility. We are seeking an evangelical priest to assist in assimilation, Christian education, pastoral care, mission, outreach, and all liturgical duties. This priest should have strong organizational skills, a gracious orthodoxy, and a heart for seeing people come to Christ. For our file, please visit our website at: www.saintmargarets.net or contact: **The Rev. Canon Filmore Strunk, St. Margaret's Episcopal Church, 5008 Pineville-Matthew's Road, Charlotte, NC 28226.**

ASSOCIATE RECTOR responsible for pastoral care and ministry development with an emphasis on youth and families is sought for this vibrant and growing corporate size church in sunny southwest Florida. Contact Selection Team, St. Hilary's Episcopal Church, 5011 McGregor, Fort Myers, FL 33919 or e-mail us at frbob@sainthilarys.org. For more information, our web site is www.sainthilarys.org.

POSITIONS OFFERED

VICAR/ASSOCIATE PRIEST — A UNIQUE MINISTRY OPPORTUNITY IN NORTHERN CALIFORNIA: Full-time position shared between All Saints', Redding, and St. Barnabas, Mt. Shasta. Both congregations are healthy and eager to grow. Priest will reside in Mt. Shasta, a vacation/retirement community providing local presence and leadership for church growth. Ministry in Redding consists of general liturgical support and specific ministry to youth and families in collegial environment of leadership and shared ministry. Salary and benefits according to diocesan guidelines. Further information available upon request. Please send resume and CDO profile to: **The Rev. Jeff Frost, All Saints' Episcopal Church, 2150 Benton Drive, Redding, CA 96003; website: www.c-zone.net/allsaaint**

PARISH PRIEST AND PARISH NURSE: St. Michael's Church is exploring the possibility of a call in the year 2002 to a parish priest, preferably with several years of ordained parish ministry experience, for three-quarter time or full-time ministry as assistant rector in a parish with 400 members — coupled with a call to the spouse who is a registered nurse with a vocation of parish nursing. The latter would begin as a half-time salaried position on the pastoral staff. Housing, commensurate salaries and benefits. Island parish on the Gulf Coast in the Diocese of Southwest Florida. Good elementary and middle schools on this unique, small island. To explore the possibility with us, please write: **The Rev. Donald Fishbourne, St. Michael & All Angels Church, 2304 Periwinkle Way, Sanibel, FL 33957.**

FULL-TIME RECTOR: The Episcopal Church of All Saints, Indianapolis, Indiana, a small, urban, Anglo-Catholic church, is seeking an open-minded, liberal individual committed to preaching God's inclusive and unconditional love. Our parish consists of approximately 175 members from widely varying racial, socio-economic, educational and religious backgrounds and sexual orientations. We travel from a large geographical area each week to come together as a community of faith and fellowship. We look to our rector to teach and model for us God's word in our world. The greater metropolitan area of Indianapolis consists of over 1.2 million people. The city, which is vibrant and experiencing economic and cultural growth, serves as the state capital. For more information please write to: **Search Committee, All Saints, 1559 Central Ave, Indianapolis, IN 46202, or email our chair Rich Franck at AuditAssociates@compuserve.com**

RECTOR — COUDERSPORT, PENNSYLVANIA: Christ Church and All Saints Church are situated in the picturesque mountains of north central Pennsylvania in the Diocese of Central PA. Both churches are stone Gothic in style. The area boasts small town rural values and is home to a growing high-tech communications company. We are seeking a new rector who will help us continue our pattern of growth and will be a strong leader who will work effectively with two parishes. The new rector will also need to be concerned with our spiritual growth, outreach, and year-round stewardship. A rectory is available. Please direct inquiries to: **The Ven. Paul Donecker, Episcopal Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17108-1937.**

FULL-TIME RECTOR: St. Mary's Episcopal Church, Mitchell, South Dakota: We are a small congregation in a progressive, growing community of diverse businesses and manufacturing, several tourist attractions, Dakota Wesleyan University and Mitchell Technical Institute. We are seeking an energetic, effective, spiritual leader and preacher with demonstrated leadership and pastoral care who will develop and strengthen youth and adult education programs and promote church growth. Our strengths include an active lay ministry and joyful fellowship. Full compensation package offered. Interested persons should send resumes and personal profiles to: **St. Mary's Search Committee, P.O. Box 866, Mitchell, SD 57301 or e-mail: dstokes@santel.net**

HALF-TIME RECTOR: Looking for "a place to come home to"? Our small Anglo-Catholic parish abounds with energetic and committed lay ministers. This intimate setting means less stress and a relaxed rural atmosphere. Splendid church, rectory, parish undercroft, and a home of a grand 85-rank English-style pipe organ. All set just 2 hours west of Chicago, blocks away from the scenic Rock River. Inquiries to: **St. Luke's Church, P.O. Box 494, Dixon, IL 61021; 815-288-2151.**

DIRECTOR OF YOUTH MINISTRY — Christ Church, Raleigh, NC seeking a Director of Youth Ministry. **Website: www.christ-church-raleigh.org**

CLASSIFIEDS

POSITIONS OFFERED

ASSISTANT RECTOR: St. Paul's Episcopal Church in Salem, Virginia, is seeking a full-time assistant priest, who will share pastoral and liturgical responsibilities with the rector, and will have special emphasis on ministry with young people. Other duties will be determined based on the gifts of the individual called. Salem is a town of 25,000 nestled between the Blue Ridge and Appalachian Mountains, seven miles from Roanoke, Virginia. Educational and recreational opportunities abound and the quality of life is high. Interested candidates may send a resume and C.D.O. profile to: **The Reverend Timothy Vance, Rector, St. Paul's Episcopal Church, 42 East Main Street, Salem, Virginia 24153** e-mail: FrVance@aol.com

RECTOR — St. George's Episcopal Church, located in Germantown, Tennessee (population 37,000+, in suburban Memphis), is seeking an experienced, energetic spiritual leader to shepherd 1,100 parishioners of ethnic, generational, theological and financial diversity. The 19-acre site on which the church is situated includes a parish hall, Christian education building, Original Mission Chapel, St. Clare's Chapel (outdoor), bell tower, library, Labyrinth, early childhood center, EYC Teen House, Bookshoppe, and columbarium. Also sharing the site is a highly regarded day school (pk7). We seek an inspiring preacher, counselor and pastoral care giver with good interpersonal skills and a strong interest in Christian education and youth ministry to lead St. George's in fulfilling its mission to empower a living faith, to grow through the teachings of Jesus Christ, and to follow the doctrines of the Episcopal Church by worshiping, praying, teaching, evangelizing and caring. If you believe that you may have been called to lead us in fulfilling this mission, please contact: **Ken Roberts, Chairman, Rector Search Committee, at kr Roberts@vanguard-door.com, (901) 795-3667, ext. 1203, or mail to: Search Committee, St. George's Episcopal Church, P.O. Box 38447, Germantown, TN 38183-0447.**

PART-TIME RECTOR: St. Stephen's, Fargo, ND — We seek a priest who is an innovative worship leader, skilled at fostering and educating for ministry, supportive of community outreach and able as a pastoral caregiver. St. Stephen's is a small congregation committed to social justice and the ministry of all the baptized, with an active vesp, a number of licensed lay people, and a vision for the congregation's future. For more information about this position and our congregation, see <http://ststephens-fargo.org/> and/or contact **Sandra Holbrook, search committee chair; 701-232-1667; sholbrook@qwest.net**

FULL-TIME RECTOR: St. James' West Bend, WI, is a small to mid-sized, historic parish in the state's fastest growing county (45 minutes from Milwaukee). We seek liturgically centered rector to work with us in ministering to each other and the community. Preaching, pastoral care and Christian education for all ages are important. We value active lay ministries and joyful fellowship. Send resume and CDO profile to: **Leslie Bruss, Search Committee, St. James' 148 S. 8th Ave., West Bend WI 53095. Visit www.stjameswb.org, e-mail: office@stjameswb.org**

EVANGELISM / DISCIPLESHIP DIRECTOR: Christ Episcopal Church, Plano, TX, a growing, evangelistic congregation north of Dallas, is seeking a lay or ordained Director of Evangelism and Discipleship. Duties include coordination of the parish management team. Significant experience in a large congregation is required. A competitive salary and benefits package will be provided. Send resumes to: **The Rev. Richard Zalesak, 4550 Legacy Dr., Plano, TX 75024, FAX: (972) 491-6724. E-mail: richardzalesak@christchurchplano.org.**

DIRECTOR OF SCHOOL FOR MINISTRY: Diocese of Southern Virginia seeks Director of School for Ministry. Seeking lay or clergy person for this full-time job. Strong communication skills, familiarity with research and assessment methodologies, and knowledge of and implementation of fundraising are needed skills. Travel throughout the diocese is a requirement for this position, so that people may remain in their geographic area for study. Possible curriculum areas that would need to be developed for the school might include pre-seminary classes, lay leadership training, continuing education courses for lay and clergy, diaconate training. Knowledge and implementation of technology necessary for online delivery would be an essential skill needed. The position will be open for applicants September 1, 2001, through November 15, 2001. Please send your resume to: **Diocese of Southern Virginia Western Office, 112 North Union Street, Petersburg, Virginia, 23803. Phone: 804-863-2095; FAX 804-863-2096.**

POSITIONS OFFERED

FINANCE DIRECTOR: St. David's Episcopal Church, Roswell, GA, has an opening for a full time finance director. This is a new position reflecting the growth of the parish and the need for enhanced financial procedures and leadership. The preferred candidate will have a degree in accounting or finance, five years work experience in a church or non-profit setting, be familiar with ACS or similar accounting system, and be skilled in leading the efforts of staff and volunteers in budgeting, fund raising, stewardship, investments, and endowments. Applicants can learn more about St. David's at our website at www.stdavidchurch.org. Interested applicants should send their resume and credentials to: **Bob Bodine, Chair, Finance Committee, St. David's, 1015 Old Roswell Rd., Roswell, GA 30076.**

RECTOR: The Heathwood Hall Episcopal School community seeks a full-time rector to serve its 800 students in nursery school through grade 12. As a member of the senior administrative team, he/she will shape the religious life of the school, serve in a pastoral capacity to all members of the school's constituency, teach and be active in community outreach. We are most interested in an individual who feels called to ministering to an entire school community in its fullest and deepest sense. Please send resumes and inquiries to: **Elizabeth Clark, Heathwood Hall Episcopal School, 3000 South Beltline Blvd., Columbia, SC 29201. Fax 803-343-0437 or clark@heathwood.org**

DIRECTOR OF CHRISTIAN FORMATION: Christ Church Christiana Hundred, Greenville, Delaware. Christ Church is in search of a Director of Christian Formation to begin in spring of 2002 when our Director of Christian Education retires after eight years. We are a corporate size parish in a campus setting near Wilmington, DE, between Philadelphia, PA, and Baltimore, MD. We see ourselves as a church where tradition and contemporary life meet in worship, study and service. We have three clergy on staff working with a paid staff of eight and four adjunct clergy. The church school has more than 300 students in grade level classes. We seek someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Director of Christian Formation would ideally bring to this parish family leadership, knowledge and energy. For more information, see description on our website <http://www.christchurchde.org> or contact **Kay Keenan at 302-777-7969 or ConsultKeenan@cs.com.**

ASSOCIATE RECTOR: Holy Comforter, Vienna, VA. We are searching for a faithful priest, knowledgeable of Anglican and Christian spirituality, with at least three years of parish experience, to work with the rector in developing opportunities for Christian learning, spiritual formation and participation in mission. This position will have specific responsibility for ongoing development of adult education and Christian formation programs in support of Holy Comforter's stated purpose to help people, "Live and journey together as followers of Christ through worship, discipleship, and mission." The position includes participation in overall parish ministry with current clergy and lay staff in the context of a large and vital parish 15 miles west of Washington, D.C. Competitive salary and benefits package commensurate with experience. For more information send resume to: **Associate Rector Search, Holy Comforter, 543 Beulah Road, NE, Vienna, VA 22180. e-mail: rlord@holycorforter.com**

MISSIONER FOR CHILDREN & YOUTH: Diocese of Central Pennsylvania is looking for a full-time diocesan lay staff member. The person for this newly created position is to be a resource for the young people of the diocese during their formative years as they learn about the Christian faith and life. The person will work with both the Department of Christian Education and Youth to strategize and plan ministry with children and youth, serving as contact with parish Christian educators and youth ministry leaders, visiting parishes to support and encourage educational opportunities, overseeing the diocesan resource center and providing staff organizational support for diocesan youth gatherings/conferences. Experience in the church working with children and youth is hoped for. Please send resume to **The Rt. Rev. Michael W. Creighton, Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17109 - 1937.**

POSITIONS OFFERED

MINISTER/VICAR: Christ Episcopal Church in historic Jefferson, Texas, is seeking a conservative and dedicated leader as our minister/vicar. This beautiful church recently celebrated its 150th anniversary. We are located in a small East Texas town on the banks of Big Cypress Bayou, 50 miles west of Shreveport, LA; near Caddo Lake and Lake O' the Pines. The rectory is a modern three-bedroom, 2 1/2 bath near church in a prestigious neighborhood. This lovely church includes an office, secretary, verger, lay readers, organist and choir. Send resumes to: **Juanita W. Chitwood, Senior Warden, P.O. Box 307, Jefferson, TX 75657, E-MAIL: jconcierge@aol.com**

RECTOR: Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkway Drive, Mequon, Wisconsin 53092, e-mail: pmcco@wlr.com**

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EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

MOVING TO FLORIDA? Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail Cfweek@aol.com; write to "Relocation" at the diocese, **1017 E. Robinson St., Orlando, FL 32801; phone (407) 423-3567; web site: www.cfdiocese.org**

RETREAT CENTERS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: www.DuncanCenter.org Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

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WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Ireland and South Africa. Contact Worldwide, a mission creation of FRESH-MINISTRIES, for information and to inquire about clergy and youth leader familiarization trips. Ph: 800-260-5104; email: wwpill@aol.com — website: www.wwpilgrimages.org

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