





# College of Preachers

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## New 2002 Schedule of Conferences

### 2002

#### February 25-March 1

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Gillian Drake & William Hague

#### March 4-8 (NEW!)

Revisiting Issues of Stress and Power  
in Today's Ministry: A Participatory  
Conference for Preachers and  
Teachers in the Ministry of the  
Congregation  
Jim Fenhagen, Loren Mead &  
Jack Harris

#### March 11-15

Recovering the Practice  
of Discernment  
Frederick W. Schmidt

#### March 18-22

Justice, Truth & Love:  
Winds or Windows?  
Kortright Davis

#### April 1-4

Preaching Beyond  
Colonial Anglicanism  
Ian Douglas & Kwok Pui Lan

#### April 8-10

Belonging to the Church and  
Living in Society  
Peter W. Peters, Frederick B.  
Williams, Carter Echols &  
Michael Hamilton

#### April 15-19

Monastic City, Mystical Gospel  
Herbert O Driscoll &  
Marcus Losack

#### April 24

The F. Donald Coggan  
Memorial Lecture  
Christian Proclamation and  
Post-Christian Culture: Mission  
Strategies Old and New  
Michael Turnbull,  
Bishop of Durham

#### April 29-May 3

Preaching from the Hebrew Bible  
David Buttrick

#### May 6-10

Backroads of the Soul: How the  
Journey Shapes the Sermon  
Dan Moseley

#### May 25-31

The City of God for American Cities:  
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Johnny Ray Youngblood,  
Douglass Bailey, & Barbara  
Lundblad

#### June 3-7

Imagining the Gospel:  
Poetry and the Preacher's Task  
Ellen Davis & Roger Symon

#### June 12-14

Exploring the Visual Arts:  
Expressions of Faith  
Jacqueline Winter &  
Christopher Calderhead

#### June 17-21

Annual Preaching Conference  
for Deacons  
Robert Ihloff & Robert Seifert

#### September 22-October 5

The Leap of the Deer:  
A Pilgrimage to Ireland  
Herbert O Driscoll &  
Marcus Losack

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Volume 224 Number 7



Archbishop of Canterbury George Carey confers with Bishop William Winterrowd of Colorado at the installation of a new dean at the cathedral in Denver [p. 8].

David Zalubowski photo

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## SUNDAY'S READINGS

# Plausible Temptations

'But God showed his love for us in that while we were yet sinners, Christ ...' (Rom. 5:8)

### The First Sunday of Lent, Feb. 17, 2002

Gen. 2:4b-9, 15-17, 25-3:7; Psalm 51; Rom. 5:12-19(20-21); Matt. 4:1-11

If we check in on Adam and Eve after the first reading, what would they say that they needed? What would fix the situation ruptured by their act of disobedience? More and better food? Some clout for designing the world arising around them? Powers that would transfix and bedazzle their offspring? No, they could have coined the phrase of Moses and our Lord, "We do not live by bread alone." Nor magnificent power, nor angelic jubilation. They knew what they missed — a free and open relation with their Maker, their Father and Friend. Their need was whatever would restore that.

The temptation of Jesus focused on the nature of help coming out of heaven. The heart of these temptations was the same as what he heard at the end of his ministry, "Come down from the cross. Offer something — anything — other than forgiveness, reconciliation, and restoration of relationship with God. Offer food. Aren't people starving? Don't you read the news? Offer powers that can give the heady illusion of being able to change things. Or give them spiritual diversions, wonders that keep them coming back. Come down from the cross!"

But God knew what he needed to do. He did what no other power or god could do. He provided us a way to

return, indeed the only way to favor with him.

How do we put this in the context of our temptations? How do these arise today? Something like this: Is our nation really back on its feet when our economy is out of the recession? Do we really think that is what it takes? And what is the message of Christmas when the Christmas trees in Rockefeller Center and at the White House are adorned with lights that are red, white and blue? And what shall we offer our Muslim friends? Dare we offer them what is most lacking in their faith — a suffering Messiah and repentance for faith — or will we offer religion in milder yet more acceptable form?

A further temptation is to miss the scope of the cross. Paul says that Christ died for all sinners. He meant that God left out no sinner. Imagine, then, what it would be to ponder this text among non-Christians in Indonesia, China, or Iran. What an astounding surprise for them to find that as sinners they are qualified for the cross's power of redemption and reconciliation. Many of them need more bread and better justice. But Christ faced down the tempter to offer them restoration with the Father. We face down the tempter when we see them before the cross and present them to our congregations.

## Look It Up

What would be the result if Christ had come down from the cross? Who are some figures in scripture who have preferred what the devil offered to the cross? What stories show the power of God's forgiveness?

## Think About It

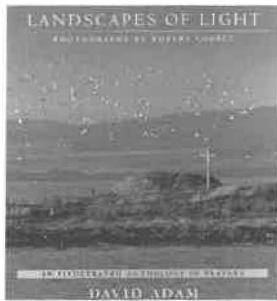
Literature's most insightful treatment of the temptations comes from Dostoevsky's Grand Inquisitor in *The Brothers Karamazov*. What are his insights about human nature and the freedom given us in Christ?

## Next Sunday

### The Second Sunday in Lent

Gen. 12:1-8; Psalm 33:12-22; Rom. 4:1-5(6-12) 13-17; John 3:1-17

## BOOKS



### Landscapes of Light

*An Illustrated Anthology of Prayers*  
By David Adam. Photos by Robert Cooper.  
Paraclete. \$14.95. ISBN 1-5572-5291-2

Is it possible to be "homesick" for a place one has visited for only a day or two? Anyone who has ever walked on Lindisfarne, Holy Island, will long for that place of ancient ruins, sea birds and tides, wind and isolation, looking through this beautiful book of poem-prayers and intensely evocative photos.

The Rev. David Adam is vicar of the parish church on the island where the presence of the Celtic saints Aidan, Cuthbert, and Chad is alive. In that tradition Fr. Adam writes, and prays, drawing in nature that is much closer there:

*Creator of light  
The blessing of light be upon us  
The blessing of daylight  
The blessing of sunlight  
The blessing of Christ light  
Scatter the darkness from  
before us  
That we may walk as children  
of light.*

Robert Cooper's pictures of the sea, the rocks, the boats, the "pilgrims' way" poles pull the viewer back into this holy, hallowed place. You can almost feel the wind!

*Patricia Nakamura*

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### Ash Wednesday, February 13

The Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama

### Thurs/Fri, February 14/15

The Rev. Greg Kronz, Rector, St. Luke's Church, Hilton Head, South Carolina

### First Week of Lent

#### Mon/Tues, February 18/19

The Rt. Rev. Daniel W. Herzog, Bishop of Albany (New York)

#### Wed, February 20

The Rev. Peter Pierson, Chaplain, Episcopal High School, Jacksonville, Florida

#### Thurs/Fri, February 21/22

Mr. Andrew Carey, Journalist, London, England

### Second Week of Lent

#### Mon-Fri, February 25-March 1

The Rt. Rev. Michael Hill, Bishop of Buckingham (England)

### Third Week of Lent

#### Mon-Fri, March 4-8

The Rev. Dr. Richard France, New Testament Scholar & Educator, Wales (U.K.)

### Fourth Week of Lent

#### Mon/Tues, March 11/12

The Rt. Rev. Mark Andrus, Bishop Suffragan of Alabama

#### Wed, March 13

The Rev. Dr. Gerald Bray, Professor of Anglican Studies, Beeson Divinity School, Birmingham, Alabama

#### Thurs/Fri, March 14/15

The Rev. Jurgen Lias, Rector, Christ Church, South Hamilton & Wenham, Massachusetts

### Fifth Week of Lent

#### Mon, March 18

Mr. William M. Mounger, II, Chairman & CEO, Tritel Communications, Inc., Jackson, Mississippi

#### Tues, March 19

The Rev. Dr. Russell Levenson, Jr., Rector, Church of the Ascension, Lafayette, Louisiana

#### Wed-Fri, March 20-22

The Rev. Anthony Wells, Chaplain (Rector), St. Michael's Church, Paris, France

### Holy Week

#### Monday, March 25

Dr. Mark Talbot, Philosopher, Wheaton, Illinois

#### Tuesday, March 26

The Rev. Doug McCurry, Rector, Christ the Redeemer, Montgomery, Alabama

#### Wednesday, March 27

The Very Rev. James G. Munroe, Dean, Christ Church Cathedral, Springfield, Massachusetts

#### Maundy Thursday, March 28

The Rev. Virginia Hill Monroe, Associate Rector, Christ Church, Greenville, South Carolina

#### Good Friday, March 29

The Very Rev. Dr. theol. Paul F. M. Zahl, Dean, Cathedral Church of the Advent, Birmingham, Alabama

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## BOOKS

David Power's book an invaluable tool. In prose that renders complex matters of liturgical theology accessible and interesting to the average lay reader, Power examines first the issues surrounding the proclamation of scripture in worship services, and then delves into prayer texts, biblical and liturgical imagery, and the sources and uses of Christian metaphor.

If we wish to discover what we Christians believe, Power tells us to look at what we take to be the word of God given us in holy scripture, and to mark what we and our liturgical celebrants say when we recite our familiar prayer texts. What we pray becomes what we believe, and what we believe informs our Christian response to the world. Throughout the book, Power stresses the importance of contemporary context, of the needs, issues, and social circumstances that define the members of a faith community, in understanding how we choose, interpret, and receive prayer and scriptural texts.

Power divides his book into two parts. The first focuses on the use of scripture in the liturgy. He consistently brings a welcomed sense of freshness and vitality to his interpretations of the familiar lessons and gospel selections. In the second part, Power tackles such difficult subjects as the meaning of time as it applies to memory, to memorial acclamations, and the use of metaphor, scriptural paradigm, and imagery in understanding the fullness of God's plan for our salvation.

*Edward Pertman  
Washington, D.C.*

### Constantine's Sword

*The Church and the Jews  
— A History*  
By James Carroll.  
Houghton Mifflin.  
Pp. 756. ISBN 0-395-77927-8.

A wooden cross, 20 feet high, with timbers the thickness of railroad ties, stands at Auschwitz as a symbol and flashpoint of unfinished dealings between Christians and Jews. Seeing

(Continued on page 24)

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# AMiA Betrays Catholic Order, Archbishop Says

As he prepares for his final months in office, the Anglican Communion's senior spiritual leader likened some of the challenges within the church to those in the Middle East.

The Most Rev. George Carey, Archbishop of Canterbury, visited Denver

**'...the moment you divide it is much harder to heal, to bring people together.'**

*Archbishop Carey*

Jan. 26-27 to preach at the installation of the Very Rev. Peter David Eaton as dean of St. John's Cathedral [story, next page] and to celebrate two Eucharists the following day. During a press conference on Saturday morning Archbishop Carey drew an analogy between the aspirations of the Anglican Mission in America (AMiA) and those of the Palestinian people for a homeland. He noted that both have good people with commendable motives, but that the creation of a separate province within the United States has made the situation worse.

"It is a very similar set of issues to AMiA," Archbishop Carey said. "That is a microcosm of the world problem. In bringing people together, you've got Israelis and Palestinians, and you find these people working from very honorable motives. You cannot but go into the Holy Land, without understanding that the Palestinians have been driven away from their homes, and they have rights. In the background of the violence are the cries of despairing people who want the best for their children, and they're not getting it. And on the Israeli side, you have honorable people who see their children being blown up."

Archbishop Carey noted that while he is sympathetic to much of the



David Zalubowski photo

Bishops join in the installation of Fr. Eaton as cathedral dean in Denver. They include Bishop Francisco Reus-Froylan of Puerto Rico (left), Archbishop Carey, Bishop Jerry Winterrowd of Colorado, Bishop C. Judson Child, Jr., of Atlanta, and Bishop Allen Bjornberg of the Rocky Mountain Synod of the Evangelical Lutheran Church in America.

AMiA's theology — particularly the idea that marriage is a lifelong commitment between a man and a woman — he remains convinced that a divided church is far worse than one that may tolerate erroneous doctrine.

"The whole history of Christianity is that the moment you divide it is much harder to heal, to bring people together," he said. "I do not minimize the importance of the issue. I am aware of their concerns and distress, but I still remain adamant that their action was wrong. Those in one province have absolutely no authority to interfere in the workings of another province."

"It is a betrayal of catholic order. It is a betrayal of historic Christianity, and I think it shows loose theological thinking. Two wrongs do not make a right. And so we are in a situation where this has created an enormous problem in the Anglican Communion. My job is to bring people

together, and to heal these divisions."

In spite of the current situation, Archbishop Carey still holds out hope that the rift is repairable.

"The gospel is about changed lives," he said. "It is about changing community. It is about bringing the good news of Jesus Christ to people everywhere. That is why I want our energy not to go into internal schism. I want their energy, and all their enthusiasm for Jesus Christ to go out into helping our world, to realize that the good news of Jesus Christ is a wonderful gift of God."

"The AMiA, they are tremendous people with tremendous energy. I'm not going to demonize them. I don't want them to demonize ECUSA. I want us all to find ways to talk about the things that matter. At the end of the day, it is not going to be about building up my church against your church. It's going to be 'how can we help others to find Christ as the living water?'"

*Schuyler Totman*



# Bishop-Elect of Washington Says His Goals Require a Bigger Budget

The Very Rev. John B. Chane learned of his election as Bishop of Washington while working out with his wife on a beach boardwalk near their San Diego home. He immediately made plans to fly to the convention to address his new flock the following day.

Greeted inside Washington National Cathedral with a standing ovation on Jan. 26, the bishop-elect spoke directly, laying out a detailed action plan that focuses on three areas he hopes to make priorities: 1. The baptismal covenant is a limitless umbrella that includes everyone — women, people of color, gays and lesbians — and all must be included in God's church; 2. For him to accomplish what he would like to do in the diocese, the current budget of \$2.5 million will have to increase; and 3. There must be more active faith outreach efforts to children and young people, especially on college campuses.

Dean Chane, 57, was elected on the second ballot by a large majority of clergy and lay delegates. He has served as dean of St. Paul's Cathedral in San Diego since 1996. As dean of St. Paul's, Dean Chane oversaw a successful \$1 million capital campaign,

doubled pledge income, and increased attendance by 60 percent.

"Make no mistake about it," Dean Chane told convention. "I can only be the effective leader you want me to be with enough financial and administrative support."

He said new ways must be found to increase funding in the diocese. "The budget will limit me; it will constrain me," he said. "We can and we must do better in our stewardship of giving to this diocese if I am to be the compassionate pastor, the engaged congregational visitor, the prophetic preacher and teacher that I believe you have called me to be."

Other candidates included the Rev. Helen M. Moore, who until recently was interim dean of the Cathedral of St. James in Chicago; Rev. Harold T. Lewis, rector of Calvary Church in Pittsburgh; the Rev. Lloyd Prator, rector of St. John's in New York City; the Very Rev. Allen W. Farabee, dean of St. Paul's Cathedral in Buffalo, and the Rev. Mark S. Anschutz, rector of St. Michael and All Angels', Dallas.

Assuming consents are received from a majority of diocesan bishops and standing committees, Dean Chane will be consecrated and ordained on June 1.

*Peggy Eastman*



Dean Chane

## Dean Installed at Cathedral in Denver

The Rev. Peter David Eaton tried his best to greet every one of the 1,200 people attending his Jan. 26 installation as the ninth dean of St. John's Cathedral in Denver. Dean Eaton mouthed "thank you" and shook hands with some near the aisle as an estimated 200 people processed. Among the more notable religious dignitaries representing almost 100 religions and denominations was the Most Rev. George Carey, Archbishop of Canterbury.

Archbishop Carey commended the church in his sermon for its prayerful choice of Dean Eaton, noting his "immense energy, theological perspicacity and pastoral ability." Dean Eaton replaces the Rev. Charles Kiblinger, who left St. John's in 2000 for a position at Virginia Theological Seminary.

St. John's, believed to be the second-largest cathedral congregation in the nation, behind St. Philip's

Cathedral in Atlanta, showed an apparent interest in new directions in calling Dean Eaton. The cathedral has had a reputation for low-church tradition, but appears interested in finding someone who could combine spirituality and social responsibility. Dean Eaton's outgoing style likewise contrasts with Fr. Kiblinger's approach which is more reserved and behind-the-scenes.

The invitation-only service filled the cathedral, with some merely listening from seats placed behind huge stone pillars. The service was also transmitted on closed-circuit television to other packed rooms elsewhere in the building, which underwent a \$5 million renovation that was completed in October.

A brass and string orchestra accompanied the cathedral's renowned choir, which following communion performed *Eaton Te Deum Laudumus*, a hymn written specifically for the new dean and for the occasion by organist and choirmaster Donald Pearson.

*Schuyler Totman*



Dean Eaton

## New Building Makes Church More Neighborly

With capacity seating for just 72 and an active membership of more than 400, it had become obvious by 1996 that the congregation of St. John the Baptist in Lodi, Calif., had outgrown its historic, 92-year-old redwood chapel.

As part of services on Easter Day that year, a team comprising the clergy, vestry and the vision building committee presented an ambitious strategy for a new building.

On Epiphany this year, the Rt. Rev. John-David Schofield, Bishop of San Joaquin, consecrated a large new church, with seating for 450.

"Part of the power of God's vision is that it always focuses us on the horizon, insisting that we respond by moving into the divine future," said the Rev. Richard Matters, rector of the parish since 1993.

With land and building costs, the congregation has committed approximately \$4.3 million.

The new building has cathedral chairs and a chancel that can be reconfigured easily for concerts, dramatic productions, conferences, workshops and lectures, as well as for worship. Within a month of the consecration, the Performing Arts' Guild welcomed neighbors and prospective members to the church for a festival performance weekend.

Fr. Matters explained that the parish's immediate priorities include making newcomers feel even more welcome and more quickly incorporated into the parish community. Despite all the physical changes, Sunday morning will continue to be reserved for worship, although there is an effort underway, Fr. Matters said, to move "away from the written word, back to the spoken, by providing just those written words needed for the congregation to respond or to sing."

*Dick Snyder*



Bishop Schofield consecrates St. John's new church building in Lodi, Calif.

## Philadelphia School Fears Lawsuit May Lead to Closing

Parents of the 31 children who attend a grade 1-6 day school operated by St. James the Less Church, Philadelphia, are concerned that if the Diocese of Pennsylvania prevails in its lawsuit against the parish, the inner-city school will be forced to close.

A majority of them were concerned enough about the prospect that they recently sent the Rt. Rev. Charles Bennison, Bishop of Penn-

sylvania, a petition asking the diocese to drop its lawsuit.

Meg Cave, a spokesperson, confirmed that while it would seek alternatives first, it is stated diocesan policy not to provide financial assistance to parish schools. If the school is forced to close, the majority of blame may reside with the parish and its rector, the Rev. David Ousley.

In April 1999, St. James' voted to disaffiliate from the diocese and the

Episcopal Church by merging the existing church corporation with another non-profit. It then filed documents with the Commonwealth of Pennsylvania in which it claimed to be an independent Anglican Church. In response the diocese initiated a lawsuit asking the court to dissolve the new parish and declared that the diocese holds legal title to parish property. At press time, oral arguments were scheduled for Feb. 7.

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## Religion May Top List of Subjects Demanded on Internet

Each day more than 3 million U.S. adults find religious information on the Internet — up from 2 million the previous year — according to a study released recently by the Pew Internet and American Life Project.

While direct comparisons are difficult because the information is based on different surveys, it would appear that religion is the single most widely accessed subject, exceeding even such widely advertised services as

banking, gambling, trading stocks and sex, study author Elena Larsen told Reuters News Service. According to Ms. Larsen, the most active religious “web surfers” also tend to be active in a congregation. Searching for educational or reference material was the reason cited by 69 percent of religious Internet users, according to Ms. Larsen. Other reasons mentioned in the study included research on other faiths and spiritual advice via e-mail.

### BRIEFLY...

Pope John Paul II urged judges and lawyers recently to avoid working on **divorce cases**, which *Reuters News Service* reported were “spreading like the plague.” His comments came during an annual meeting with Vatican judges. Divorce has devastating consequences that spread, the pope noted.

The **Lilly Foundation** has awarded \$93 million in grants to 43 mainstream colleges and universities of all sizes with Christian affiliation. *The Philadelphia Inquirer* reports that the foundation based in Indianapolis intends to award a new round of grants, worth millions more, later this year.

A second **Evangelical Lutheran Church in America** congregation in Nebraska has voted to begin withdrawing from the ELCA. According to the *Omaha World Herald*, the

cause is in part opposition to *Called to Common Mission*, an agreement in which the ELCA and the Episcopal Church recognize each other’s sacraments. Both Nebraska congregations are members of Lutheran Congregations in Mission for Christ, a new church body formed last March. To date, six ELCA congregations have either withdrawn or begun the process of withdrawing.

In response to allegations that it shredded evidence, Arthur Andersen, the accounting firm of the now-bankrupt Enron Energy Corp., announced that Episcopal priest and former U.S. Senator **John Danforth** will conduct an immediate and comprehensive review of its record retention program. Fr. Danforth has completed a number of other special assignments since his retirement from the Senate.

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## AROUND THE DIOCESES

### Mission Initiatives

Two resolutions adopted by General Convention were affirmed by the **Diocese of Idaho** when it met in convention Nov. 9-11 with St. Thomas’ Church, Sun Valley, as the host congregation.

One resolution adopted “The Alleluia Fund — Build My Church,” as described in Resolution A036 of the 73rd General Convention. The action calls for providing adequate funds for new initiatives in mission, including, but not limited to, new congregation starts, funding for new mission initiatives, and revitalization of existing congregations.

“It is one thing to say we are going to grow the church,” said the Rt. Rev. Harry B. Bainbridge, Bishop of Idaho. “It is another to make a commitment to generate the resources necessary to do that work. By passing this resolution, we are saying to the entire diocese that the mission field is there — waiting. What is needed is the funding to respond.”

The other resolution affirms General Convention’s Resolution A033, which calls for the development of creative strategies for evangelism; prayer and spiritual development; recruiting and equipping innovative leaders; strengthening congregational life; and focusing on children, youth and campus ministries.



## Emily Dickinson

### *Reflections of a Recluse for Holy Week*

By George H. Martin

She kept her Sabbath from her bedroom window in the house that many might have thought served as her prison. For the poet Emily Dickinson, called “the Myth” by the gossips in 19th-century Amherst, the house wasn’t confining. The limitations of her life, seemingly self-imposed, allowed her an unusual kind of freedom which she expressed uniquely in more than 1,000 poems, most of which were published posthumously.

Many of those poems contain religious themes, but from the skeptical and troubled point of view of one who never would declare if she was a Christian. For one brief year when she was 17, Emily Dickinson attended a girls’ seminary 10 miles from her home. It was more like a finishing school for young women than a theological seminary, but religion was a key part of the curriculum. A normal part of every day was a lecture by Miss Lyon, the headmistress, on sin, death, and life after death. Periodically she called all the students together, and each girl had to rise and say whether or not she was a Christian. The answers were recorded in her grade book. Beside Emily Dickinson’s name Miss Lyons always had to write “No hope,” because Emily would never declare that she was a Christian. Toward the end of the first term, all who were Christians were

asked to stand. Emily sat alone. Later, in a letter to a friend, she wrote, “They thought it queer that I didn’t rise. I thought it would be queerer to tell a lie.”

Years later, this woman who would not compromise herself as a teenager seemed to enjoy a certain kind of theological freedom from her window, where she observed birds nesting in the nearby orchard. This window was her church.

*Some keep the Sabbath going  
to Church —*

*I keep it, staying at Home —  
With a Bobolink for a Chorister —  
And an Orchard, for a Dome —*

*Some keep the Sabbath in Surplice —  
I just wear my Wings —  
And instead of tolling the Bell, for Church,  
Our little Sexton — sings.*

*God preaches, a noted Clergyman —  
And the sermon is never long,  
So instead of going to heaven at last —  
I’m going, all along.*

#324  
c. 1860

While the bird served as her sexton, Emily Dickinson had the unique satisfaction of having short sermons along with the assurance she never received from Miss Lyons that heaven was a possibility. In more than one of her poems she also allowed herself to wonder about Jesus, especially about the day he died.

*To know just how He suffered —  
would be dear —  
To know if any Human eyes were near  
To whom He could entrust His wavering gaze —  
Until it settled broad — on Paradise  
To know if He was patient — *pari content* —*

*Was Dying as He thought — or different —  
Was it a pleasant Day to die —  
And did the Sunshine face His way —*

*What was His furthest mind — Of Home  
— or God —  
Or what the Distant say —  
At news that He ceased Human Nature  
Such a Day —*

*And Wishes — Had He Any —  
Just His Sign — Accented —  
Had been legible — to Me —  
And was He Confident until  
Ill fluttered out — in Everlasting Well —*

*And if He spoke — What name was Best —  
What last  
What One broke off with  
At the Drowsiest —*

*Was He afraid — or tranquil —  
Might He know  
How Conscious Consciousness — could grow —  
Till Love that was — and Love too best to be —  
Meet — and the Junction be Eternity  
#622  
c.1862*

One of the distinctive features of her poetry are the dashes, which are ignored in some publications, or turned into other kinds of punctuation by well-meaning, but misguided, editors. It is hard to know what the dashes always mean. Sometimes they seem to indicate a kind of impatience just in the writing of the poem. Using a dash, rather than a question mark, Dickinson asks without using a question mark, "Was it a pleasant day to die" and then there is the immediate thought "And did the Sunshine face His way." It is almost as if there isn't time to really ask the question.

But the dashes do more. Dashes isolate thoughts. *Just his sign — accented — had been legible*. She might have left off the word accented. She could have connected the word accented to sign, but she separates it all by itself. The word *accented* breaks up the real thought, rooted in scripture, that the sign on the cross was legible. The poet

leaves us wondering if the body of Christ is the accent to the sign. Or was it the cross shape? Or something else? We don't know.

The dashes also slow us down when reading this poetry. We are not sure in fact how to read them. We are tempted, for example, to substitute question marks for the dashes. Thus: "What was His furthest mind? — Of home? — or God? — or what the Distant say?" Though not written by Dickinson that way, it is a way to read those lines.

Another curious aspect of Dickinson's poetry is her use of capitalization. An extraordinary number of words in her poems are capitalized. She seems to be pointing us to the reality of thing or object named. The capital on a noun in her poetry makes that thing stand out. At the same time, that thing or object capitalized seems to represent more than itself. In the poem we've been looking at above, there is "the Junction be Eternity." This seems to be a special kind of junction. We might say that junction is a metaphor, a symbolic idea where we meet God.

From a Christian theological perspective, the cross is that place where we meet God. The centurion declared at his death, "Truly this man was God's son" (Mark 15:39). Dickinson doesn't have the same assurance, but she too stands near that cross in the poem "The World is not Conclusion." In the latter part of the poem, she says there is a riddle that puzzles scholars.

*To gain it, Men have borne  
Contempt of Generations  
And Crucifixion, shown —  
Faith slips — and laughs, and rallies —  
Blushes, if any see  
Plucks at a twig of Evidence —  
And asks a Vane, the way —  
Much Gesture, from the Pulpit —  
Strong Hallelujahs, roll —  
Narcotics cannot still the Tooth  
That nibbles at the soul  
#501  
c1862*

(Continued on next page)



Alone in her father's house, Emily Dickinson balanced faith with questions that nibbled at her soul. Because she was willing to entertain doubts and questions, she seems to have instinctively known the mind of Jesus in the garden of Gethsemane. The gospel accounts of that prayer vigil tell us that there was in Jesus a "narcotic" that couldn't "still the tooth," because there was a pain nibbling at his soul. We who walk the way of the cross often find that the honest way to follow our Lord is with our own doubts.

For many faithful Christians, the treasures of Holy Week include those times of prayer and meditation which allow us to find ourselves with Jesus at each of those stations of the cross. As we look at Jesus at each stage along the way, we know that when we walk a similar path, our Lord walks with us as well. Holy Week is often marked with lots of corporate worship, but strangely, it is also one of the most private and solitary of our

prayer times. There is an aspect of this that Dickinson may have understood.

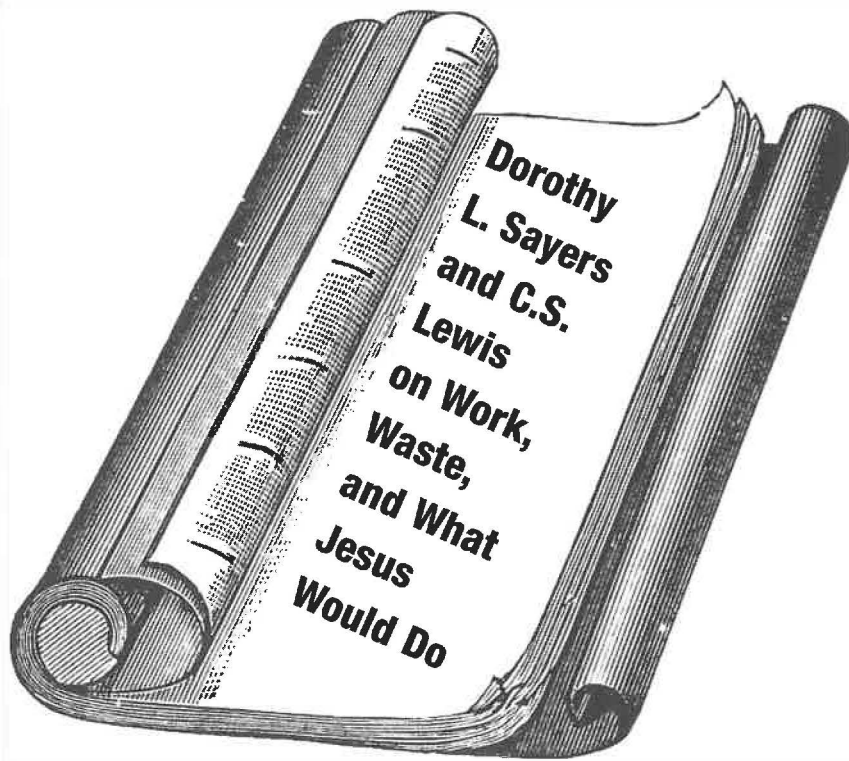
*There is an aspect of [the privacy of Holy Week] that Dickinson may have understood.*

We often pray for those who are alone. Being alone is the place where Jesus is found on Good Friday. In a quite different way, being alone was the place that Emily Dickinson

chose for herself. Actually, that is a kind of exaggeration for both of them. Emily, for example, was extremely busy in her recluse life. There were countless letters to a number of faithful correspondents. She was also busy with household tasks. The last week for Jesus was also full with many discussions with the authorities as well as his own disciples. But in the final analysis there was this separation from everyone who mattered to Jesus. There was abandonment before there was atonement. In the spirit of Emily Dickinson, who sometimes made up words, there was *alonenent* before there was *atonement*.

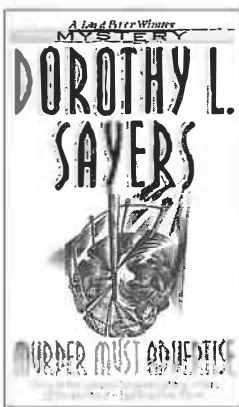
Maybe Dickinson's declaration of the atonement was found in those lines stating the world is not conclusion. Echoes of the same assurance may be heard in a well-loved poem, "I never saw a Moor," which concludes that though she never spoke with God or visited heaven, she is nonetheless as certain of the reality of it all, as if the checks were given. Dickinson might have been thinking of the check (a ticket, for us) given to the conductor on a passenger train. She'd be on her way, settled into her seat for her final destination. We who follow Jesus know that the check was given on Calvary.

*The Rev. George H. Martin is interim rector of Christ Church, LaCrosse, Wis.*



By Susan Skelton

In *Murder Must Advertise*, her 1933 detective novel, Dorothy L. Sayers explores the themes of dope dealing, advertising, and the war on drugs. Lord Peter Wimsey, investigating an advertising employee's suspicious death, is working incognito as a copywriter, a trade Sayers herself had pursued.



There is, Lord Peter discovers, some truth in advertising just as there is some yeast in bread. "Truth in advertising ... is like leaven, which a woman hid in three measures of meal. It provides a suitable quantity of gas, with which to blow out a mass of crude misrepresentation into a form that the public can swallow."

Later, when Chief Inspector Parker of Scotland Yard questions whether a cocaine kingpin could be operating out of an advertising agency, Lord Peter suggests that the very unexpectedness of such a connection would create "an excellent hiding place for a big crook. The particular crookedness of advertising is so very far removed from the crookedness of dope trafficking." To which his brother-in-law proffers his opinion that "all advertisers are dope merchants."

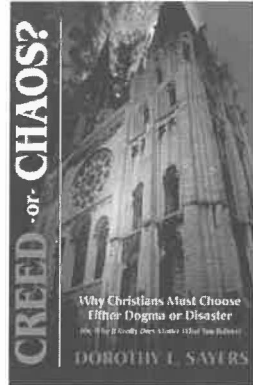
Lord Peter himself, increasingly absorbed by his assumed role, masterminds a Whifflets cigarette promotion. Appealing to patriotism, family values, and the allure of free merchandise, the "Whiffing Round Britain" campaign features coupons for complete family vacations, weddings, home furnishings, and baby gear. "The only thing that you cannot get by Whiffing is a coffin; it is not admitted that any Whiffler could ever

require such an article.”

The artificial stimulation of consumption is one of several interrelated themes examined in Sayers’ 1942 address, “Why Work?” (*Creed or Chaos?*, 1947), her wartime piece for the BBC, “Living to Work” (*Unpopular Opinions*, 1946), and C.S. Lewis’ 1959 essay, “Good Work and Good Works” (*The World’s Last Night and Other Essays*, 1960). These themes are applicable to our own world, decades older yet not demonstrably wiser in its stewardship of resources and deployment of labor.

Central to the three essays is the question of how work is viewed or valued. Most workers dream of hitting it rich and quitting their jobs. Others, in love with their work, would keep at it even if financially independent. As extreme examples of work that would not be done except for money, Lewis cites prostitution and billboards with “space for hire” signs.

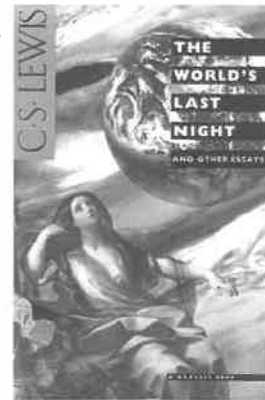
Yet those who love their work are not all scholars and artists. Some dress lepers’ wounds, brave storms at sea, repair shoes or motors, or till the soil. And even doctors and authors might find their real motivation in prestige, fame and wealth.



consume what they produce. Lewis notes the “real advance in charity” in speaking of “unemployment” instead of “surplus population.” People must be fed. The question is whether “it is better to feed them even for making bad things badly than for doing nothing.”

Sayers describes the socio-economic order “in which consumption has to be artificially stimulated in order to keep production going” as “a society founded on trash and waste . . . a house built upon sand.” She deplors impulse buying, shoddy workmanship, planned obsolescence, conspicuous consumption, squandering of food, energy and natural resources, failure to recycle, poor land management, stench and litter.

War results in low unemployment, scarcity of consumer goods, and emphasis on product quality. The surplus production that would otherwise have been thrown away in our dustbins is instead blown away in battle. Lewis points to a similar phenomenon in the Cold War space race. The great powers manufacture expensive machinery and blast it skyward.



**Those who love their work  
are not all scholars and artists . . .  
much depends on the circumstances,  
nature of the work, and match  
between person and position.**

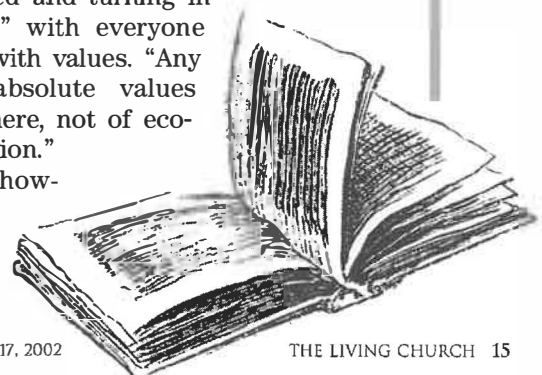
Much depends on the circumstances, nature of the work, and match between person and position.

In industrialized societies, the prevailing standards are, however, increasingly commercial. Sayers maintains that the “greatest insult which a commercial age has offered to the worker has been to rob him of all interest in the end product of the work and to force him to dedicate his life to making badly things which were not worth making.” (This and subsequent Sayers citations are from “Why Work?”.)

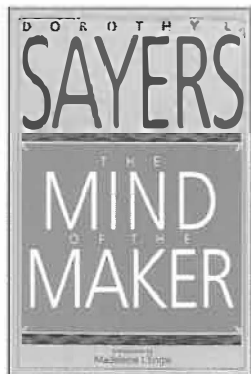
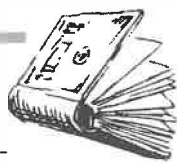
Yet it is unfair simply to blame the plutocrats for this predicament — or even such impersonal forces as capitalism or technology. Workers need employment and therefore depend on someone to

Sayers envisions a society where a passion for excellence pervades our work, where consumers refuse to buy rubbish, where shareholders in a brewery surprise the directors by demanding, “loudly and with a proper sense of personal responsibility: ‘What goes into the beer?’” But economists, trapped and turning in the “squirrel cage” with everyone else, cannot deal with values. “Any question about absolute values belongs to the sphere, not of economics, but of religion.”

The churches, however, fail to provide effective leadership



"because they are trying to fit a Christian standard of economics to a wholly false and pagan understanding of work." Made in God's image, we, like our Creator, express our nature in creation, a concept she expands upon in *The*



**"The  
only  
Christian  
work  
is good  
work  
well  
done."**

— Dorothy L. Sayers in  
*The Mind of the Maker*

*Mind of the Maker.*

"The only Christian work," Sayers insists, "is good work well done."

Too often, however, the church allows "a pious intention to excuse work so ugly, so pretentious, so tawdry and twaddling, so insincere and insipid, so bad," that it shocks and horrifies us with its inadvertent irreverence. Lewis agrees: "Let choirs sing well or not at all." He reminds us that when our Lord did good works, he also did good work. The miracle at Cana produced "wine really worth drinking."

Sayers contends that the church's "failure to understand and respect the secular vocation ... has allowed work and religion to become separate departments." The first thing that the church should be telling Christian carpenters is to make good tables and not insult

God with poor carpentry. She is convinced that the Carpenter's shop in Nazareth never produced any "crooked table legs or ill-fitting drawers." For if it did, who could "believe that they were made by the same hand that made heaven and earth"?

She reminds us that before a building can be a good church, it must first be good architecture, that "work must be good work before it can call itself God's work." Or, as Lewis puts it, "'Great works' (of art) and 'good works' (of charity) had better also be Good Work." □



*Susan Skelton is a free-lance writer and a member of Church of the Incarnation, Dallas, Texas.*

## Night of Sense

*In the quiet that is fire  
dessicating, burning, destroying, refining,  
reaching with hidden tongues  
into the kin'ling pine knot of the soul,  
I sit.*

*The late winter day dances round me  
and is still much too cold. The fooled March leaves  
are bristling against the high trickery of nature,  
their derelict emerald beards are half frozen  
in elm and oak.*

*The air is clear as a bead of squeezed sap,  
magnifying the poor sun lost and hidden away  
in a marvelous brightness lacking in substance  
or motive.*

*I should not seek God in this day-time glory,  
but in the consuming quiet? God keeps his covenant  
in the fire that is dark quiet? Let it burn, then,  
and let its burning burn far down  
into the night.*

— W.L. Prehn



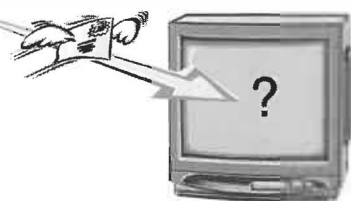
# Responsible Communication

The leaders of the cathedral for the Diocese of Northern Indiana, a visible part of the South Bend community, understand our ministry to be that of promulgating responsible journalism, accurate teaching, and informed resource for the larger diocese and our community. We realize that most communication is now "real time" in the sense that cyber-communication can move information quickly, conveniently and with comparatively little expense to a vast number of destinations. The Cathedral of St. James joined this communications network in 1997 and we now find ourselves doing as much as 40 percent of our daily work via e-mail and internet communications. This allows us to make decisions, process program and plan large-scale events with pinpoint accuracy and speed that cuts response time by nearly 80 percent.

In a network that has world-wide access, literally thousands of hoaxes, rumors and misinformation get forwarded, often from unsuspecting folks, who take the information they have received seriously. On the surface, at least, it looks serious, and, in many cases, it has come from a trusted friend, colleague or organization.

With recent events, we find ourselves now living in times of greater tension, heightened anxiety, and a specter of fearfulness generally

## By participating in a network



that has world-wide access, misinformation gets forwarded that may be taken seriously.

unknown within our culture. Such times give rise to even more opportunities for hoaxes and rumors.

As one example, our cathedral recently received several forwarded e-mails regarding the spread of "Klingerman's Virus." One of our staff members saw that the e-mail was from a physician within our congregation. Taking it at face value, the staff member immediately forwarded the correspondence to everyone in our system's address book. Within moments we had angry and anxious responses from both those who knew it to be a hoax and those who had not heard of this pseudo-threat before we

haplessly forwarded the material.

Our perception of cathedral mission and ministry is to promote spiritual health, to be a place of safety, and to be a forum of sharing the truth of the gospel in the midst of great diversity. In light of what we have experienced within our own communications, the Cathedral of St. James has created a policy for the sharing of information with parishioners, colleagues and the larger community. That policy is worth sharing:

1. We will not forward any material that suggests or advertises events, actions or legislation, unless that information has been verified as being factual. There are a number of websites for checking the legitimacy of information such as:

<http://www.urbanlegends.about.com>

<http://www.snopes.com>

<http://hoaxbusters.ciac.org>

[http://www.cdc.gov/hoax\\_rumors.htm](http://www.cdc.gov/hoax_rumors.htm)

2. We will not publish in writing nor verbally pass on information that comes to us as rumor or hearsay. Our offices will request objective and credible sources for all information being shared. We will not act as a conduit for emotional reactivity or heightened anxiety generated from other sources, inside or outside the cathedral parish.

3. We will not open any e-mail or delivered mail that does not bear a return address. Nor will we acknowledge or respond in any way to material that is not signed. We will take personal responsibility for anything we publish from our offices.

4. We will not open attachments to any e-mail unless the sender is known or unless the body of the e-mail specifically states that the attachment is being sent by that person and that it is free of virus. Attachments generated from our offices will state within the body of the e-mail that this attachment is "a clean document" or "a non-toxic document."

In setting this policy, we hope to be an example of responsible, careful and trusted dissemination of information. In doing so, we believe we will live more fully into our mission and ministry as the body of Christ within our community, diocesan and worldwide family.

*Our guest columnist is the Very Rev. Frederick E. Mann, dean of the Cathedral of St. James, South Bend, Ind.*

## Did You Know...

**The first religious service broadcast by radio was done in 1921 by station KDKA, at Calvary Episcopal Church, Pittsburgh, Pa.**

## Quote of the Week

**The Rt. Rev. James D. Cruickshank, recently retired Bishop of Cariboo, the Canadian diocese which declared bankruptcy, on how the church can function: "Give us a book, a loaf of bread and bottle of wine and we are a business. We don't need buildings."**

## Drawing Nearer to God

For many of us, the season of Lent conjures up all sorts of negative images. Fasting, sackcloth, penitence, and self-denial are not pleasant topics to think about, but Lent can be a positive time, a time of growth, opportunity and grace. This holy season can be a time for transformation, moving from the past to a new life.

The traditional observances of Lent — acts of penitence and charity, additional devotions, fasting, study, and meditation on God's holy word — can bring us nearer to God. It is a time for us to examine our lives in a sort of spiritual self-evaluation. We are called and challenged to examine our relationship to God and to each other, to recognize our sins, to confess them, and to be restored through repentance to a renewed faith in Jesus Christ.

In leaving behind our old lives, we can use this time to nurture spiritual growth. As we prepare for the passion and resurrection of Jesus, let us also prepare to draw nearer to God. Let us use this time of grace to become faithful followers of our Lord and Savior.

## Lenten Reading

Lent is a prime time for deeper religious reading. If we take seriously the words of the Ash Wednesday liturgy, in which we are invited to observe a holy Lent "by reading and meditating on God's holy Word," we will want to spend some time doing meaningful reading. This Lent Book Issue may be helpful as you look for something appropriate during this season.

This special issue is one of four we publish each year dedicated to books. It contains a larger-than-usual number of book reviews, the popular feature Short & Sharp, a shorter listing of reviews of current material, and featured articles on topics related to books and publishing of religious materials.

Our Book Issues also contain advertisements which may be helpful to readers in selecting books to purchase, to give as gifts, or to consult for special topics. We hope this issue may be of assistance in finding Lenten reading.

## Reasons to Subscribe

We are pleased and proud when people tell us that they pass on their copies of THE LIVING CHURCH to others. It is good to have as many readers of our magazine as possible. At the same time, we need subscribers — people who pay for their subscriptions — for subscriptions and advertising are the lifeblood of any publication. By today's standards, THE LIVING CHURCH is relatively inexpensive, but the income derived from subscriptions is essential. When you subscribe, you uphold the quality of this magazine.

There are advantages for persons who have their own subscription. For one thing, when people subscribe, they see the magazine more promptly. For another, they can be sure of receiving their own copy in the mail each week. In addition, those who subscribe can refer back to articles and don't have to be concerned about passing on the magazine to someone else.

We urge readers of this magazine who do not subscribe to do so soon. Directions may be found in this issue.

The  
traditional  
observances  
of Lent  
can bring  
us nearer  
to God.  
It is a time  
for us  
to examine  
our lives  
in sort of  
a spiritual  
self-evaluation.



*It's Time  
to Reconsider  
the  
Via  
Media*

By George W. Holston III

*The greatest threat to the church is not the via media, but the extremes on both the theological and the ecclesiastical sides of the fence.*

I dearly and passionately love the Episcopal Church and the Anglican Communion. This is my church of choice. Passionate love, however, does not preclude criticism or debate; rather, it invites and encourages conversation.

I'm concerned about the abuse that the concept of the *via media* has taken. This operating principle of Anglicanism has taken a horrendous beating lately in the various media (including THE LIVING CHURCH) both within and outside of the Episcopal Church. Since the emergence of the Anglican Mission in America (AMiA), along with the "continuing" Anglican churches, numerous calls have gone out for the church to give up the *via media* as a working theological and ecclesiastical presupposition. Many say the *via media* has lost its relevance in light of the current situation in the Anglican Communion.

I believe that to abandon the *via media* is to relinquish one of the foundations of the Anglican witness to the gospel. The result will be a further movement toward the already rampant polarization in the Episcopal Church, and in the Anglican Communion as a whole. The eventual outcome of this movement will be the complete "rending asunder" of the Body of Christ.

The greatest threat to the church is not the *via media*, but the extremes on both ends of the theological and ecclesiastical spectra.

What's at the heart of the current

matter? Power and control, it seems. This is coupled with an almost obsessive-compulsive concern for debating inclusiveness versus exclusiveness (who's in and who's out) in order to be "all things for all people." As a consequence, the ultimate standard of the gospel falls by the wayside.

The *via media* offers the church a place to have conversation and reach an agreement — even an agreement to disagree. The church's highest priority is to preserve its essential unity in Christ while remaining faithful to the gospel.

The *via media* was put forward in 1559 as a part of the Elizabethan Settlement in order to temporarily calm the dispute between the various factions in the Church of England so that some form of unity and harmony might emerge. The core of the "Settlement" was the recognition that the church in its purest essence is both catholic and evangelical. Each position gives shape, substance, and meaning to the other. From this creative tension flows the life and mission of the church.

The Elizabethan Settlement called for a spirit of toleration and respect between factions, even if the only outcome was an agreement to disagree. It allowed for ongoing discussion and outright dissent while maintaining the essential unity of Anglicanism. Our Anglican history, however, records quite clearly what happens when extremists take control of any government or institution — Bloody Mary and

the Puritan Revolt are among the most violent and devastating examples.

I firmly believe the Episcopal Church, and perhaps all of Anglicanism, is in desperate need of reform. The reformers of the 16th century, for example, responded to a perceived need for change in the life of the church, due to extreme social and political abuses by the Roman church.

The history of the church consistently demonstrates that the pattern of

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even an agreement  
to disagree.*

ecclesiastical development is one of corruption, changes in norms, upheaval, dispute, and, finally, reform and renewal. This pattern has continued since it was first recorded in the Book of Acts (chapter 10). These changes were driven by cultural, political and economic requirements. Proclamation of the gospel was

## VIEWPOINT

shaped to meet the needs of the hearers. This does not, however, imply that the gospel itself was changed in order to meet the needs, or desires, of the situation. Rather, the proclamation became a point of dialogue between the standard of the gospel and the situation. The goal was the establishment and/or the deepening of the life of the church in that place.

A great challenge facing the Episcopal Church is to restore the *via media* as one of the foremost principles for shaping the life of the community of faith. Recent events have polarized the church. The various factions have stopped talking with each other and are demanding that the rest of the church fall into step with them. The art of meaningful dialogue and soulful conversation has been lost.

Many parallels are being drawn between the current tension in the Episcopal Church (the “conservatives” and the “liberals”) and the issues that pushed the English Reformation onto its course (the Catholics and the Puritans). These issues appear to be drawing to a head following the 1998 Lambeth Conference, the Singapore consecrations, and the 73rd General Convention in Denver in 2000. The primary question concerns “social inclusiveness” over and against “conservative virtues and values.” Each faction claims to have the mind of Christ.

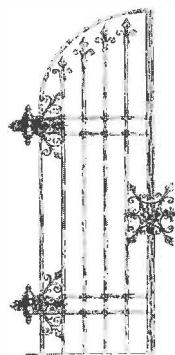
The *via media*, the “middle way,” is one of the greatest strengths of the Anglican Communion. It is not simply a compromise, or a path of least resistance in the midst of the conflicts within the church. Taken to heart, the *via media* presents a difficult, and sometimes dangerous, path. The danger comes in realizing that there is validity to each side’s argument. The difficulty is to listen to each other.

What if the *via media* was, and is, a center point around which the church revolves? If this were the case, it would imply a need to let go of the linear mentality of Western thought. This would further imply the necessity for controversy and struggle in the life of

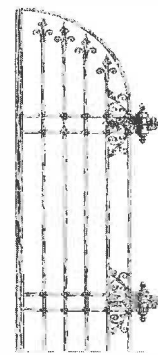
the church as a means by which the Spirit creates that place of complete calm for the presence of the risen Christ in our midst.

I believe there is a need for a new paradigm for the church and for the *via media*. The Episcopal Church must abandon the linear structure for the circle or *mandala*. Two possible examples are the *yin* and *yang*, opposites in union with one another to make a whole; or the bicycle wheel, the hub and the rim held in place by spokes in balanced tension.

The bicycle wheel model holds that if Christ is the hub, then the spokes become the various factions/special interest groups vying to be heard. This model is risky since it requires an active and present Christ within an active and present church. Yet the tension of the spokes cannot only hold



*To accept the position of the via media implies a willingness to trust the stability of the church to something intangible.*



the rim in shape and place, it is able to carry the weight of the bicycle and its rider.

This model implies a necessity for both extremes in order for reform. Such a model requires the church to ask the harder question — “What is the Spirit truly saying to the church?” — without any preconceived notions or ideas. The risk here lies in one’s willingness to place one’s closely held personal beliefs in abeyance and listen openly to the other. This might force a reconsideration of orthodoxy.

Another way to approach the dialectic of the *via media* is contained in the image of the *yin-yang*. As the halves revolve around each other, a natural still-point is created that is neither and both at the same time. If the Christ is understood as the still-point around which the church revolves, then the church is empowered to live out of the dialectic while keeping that center.

The risk here is that one must deliberately and authentically engage the other in genuine dialogue; thereby creating the possibility for the still-point to exist. The task of the opposing factions is to create a space for the Christ to be present. Both parties must recognize and acknowledge the presence of the Christ in the other. The risk here is that the engagement might cause the disruption or loss of one’s beliefs of orthodoxy.

I live in a part of the country that is susceptible to hurricanes. In the center of the raging storm is the dead calm of the eye. The eye is created by the storm itself, and is defined by the strength of the storm. The storm is nurtured and strengthened by the eye. Both are necessary and within the eye lies the potential for creation as well as destruction.

The difficulty with this position is that instead of allowing the church to become a place of comfort and serenity, it means the church is always in a state of tension and flux. This may disquiet many who long for the “good old days.” This might create a further extreme shift with the promise of easy answers and comfortable religion. For those wanting radical change without regard for the tradition, the risk is that their “opponents” as well as those in the middle may reject some of the desired change. To accept the position of the *via media* as living in the midst of the storm — moving at times close to the eye, and at others away from it — implies a willingness to trust the stability of the church to something intangible. □

*The Rev. George W. Holston III is the vicar of St. Alban’s Church, Chiefland, Fla.*

# What About Absolution?

In the debate on repentance and forgiveness, we seem to have forgotten the cost to the individual who has been wronged and chooses not to forgive.

Holding anger and seeking vengeance are harmful to the person wronged, no matter how grievous the wrong. Forgiveness and release of anger allows the wronged party to move on in life without incapacitating bitterness. This is not to say that the sinner should not be held to account or brought to justice. S/he should be, but not necessarily by the person who was wronged.

I have not seen absolution mentioned in this discussion. Forgiveness may well be something that the wronged person does for his/her own sake, not for the sake of the sinner. Absolution is what God or a priest does at the behest of the sinner, and after the sinner has repented, and attempted to make restitution (the sign of repentance?). Absolution requires repentance, but I do not think that forgiveness does.

*Helen-Lovise Boling  
Toledo, Ohio*

I have been following the ongoing debate about repentance and forgiveness with a growing sense of incomprehension. On the one hand, I am glad that such an important subject is being debated in TLC's pages. On the other hand, I am surprised that there is so much confusion as different concepts are tangled together to come up with a single "right" answer.

I see regular confusion between the forgiveness God offers us and the forgiveness we offer one another. As pointed out by some, God offers forgiveness and reconciliation before we are even aware we need it. In order to be reconciled, we need to repent; but repentance comes after we become aware that forgiveness has already been offered. We repent in response to God's loving forgiveness, not in order to create it.

The forgiveness we offer to one

another, like the forgiveness Jesus offered those who crucified him, is dependent only on our willingness to forgive, not on someone else's willingness to repent. We can control our own response to the situation, though we cannot control theirs. Withholding forgiveness rarely does any damage to those we choose not to forgive, but it can do great, even fatal, spiritual damage to us.

Forgiveness does not mean to act as if nothing happened, or to pretend that everything is as it was before. Forgiveness means to believe, actively, that the other person is a proper object for God's love and ours. It means that we choose to engage in a relationship of loving honesty with that person, in so far as that is possible.

Refusal to forgive can poison our spirits and make them bitter, and

force us to carry weights we were not designed to carry. It can be difficult and even seem impossible to let some things go, but let them go we must.

*(The Rev.) Blaine R. Hammond  
St. Peter's Church  
Seaview, Wash.*

I have to disagree with the writer who believes the ongoing debate over repentance and forgiveness is generating more heat than light. Huston Smith, the elder statesman of comparative religion, remarking on the distinctive contributions of various world religions, held that of Christianity to be forgiveness. Is it not interesting that people seem to be all over the map on something so fundamental to our uniqueness? The dialogue is helpful.

I recently heard Robert Enright, the author of *Forgiveness is a*

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## LETTERS THE EDITOR

*Choice*, make the distinction between forgiveness and reconciliation. I would agree that there can be no reconciliation without repentance. But to say that a person cannot forgive without the other repenting doesn't make sense. The model in Matthew 18 is aimed at reconciliation and requires the "hurt" party to initiate the conversation. What I have found in parish ministry is that when both parties consider themselves hurt by the other, the move by one to seek the other's repentance often only exacerbates the hard feelings. How liberating it is, as Jesus did on the cross, to forgive and let go of the hurts others have inflicted, whether they have repented or not. Reconciliation is a lot more difficult.

Jimmy Carter's interpretation of forgiving 70 times seven is helpful to me. He sees forgiveness as a repetitive process — every time we remember an old wound, we have to forgive all over again.

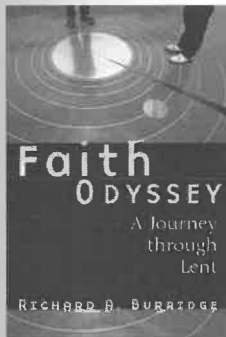
(The Rev.) Sherman Hesselgrave  
St. George's Church  
Roseburg, Ore.

## Don't Forget...

The Rev. Jim Basinger writes glowingly [TLC, Jan. 6] in favor of the Diocese of Sydney, Australia, and Archbishop Peter Jensen, and suggests the Episcopal Church might well emulate the former's evangelical churchmanship and practices. By all means let's do so, but let us not forget Archbishop Jensen's firm support of lay celebration of the Eucharist, the prohibition of the ordination of women to the priesthood and episcopate. The archbishop's own words are "the ministry of women does not include the ministry of eldership of the congregations."

To that agenda should be added an obscurantist biblical literalism that is becoming increasingly indefensible outside of the "taliban" cult and culture. Archbishop Jensen also confesses his desire to defend classical orthodox Christianity, but in what period of history would he locate its observance? One suspects

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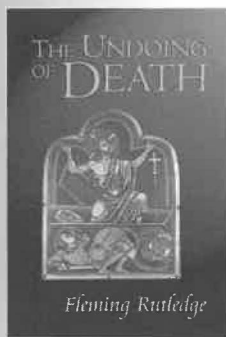
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it to be closest to 17th-century Puritan England of regicide Oliver Cromwell, which is hardly classical Anglican Christianity.

(The Rev.) Donald S. McPhail  
Grace Church  
Charleston, S.C.

## 'A Marvelous Example'

I write in reference to the editorial titled "Heroic Teachers" [TLC, Dec. 30]. The story from the *Los Angeles Times* telling us of the two sisters who continued to teach Afghan children during the oppressive and evil Taliban regime touched me deeply.

I wish to add my "Amen" to the editorial's call for Christians to journey to Afghanistan to assist in the rebuilding of that broken nation. TLC is correct in writing that without preaching a single word, such ministry would be "a living demonstration of powerful Christian love, evangelism in action." This type of evangelism would be a marvelous example of letting our "light so shine before men (and women) so that they might see our good works and give glory to the Father in heaven" and in doing this "Jesus-work," Jesus would indeed be present.

(The Rev.) Richard M. Turk  
St. Andrew's Church  
Jacksonville, Fla.

## Evil Must Not Prevail

As a former instructor in American history, a veteran of World War II, (354th Ftr. Gp., England, France, Germany), having viewed the result of evil in the concentration camp in Ohrdruf, Germany, the result of evil in the helplessness of human refugees, and in the degradation of human life, I concur with the Rev. David Apker and applaud his article, "Frozen in Time" [TLC, Dec. 2]. Evil cannot be allowed to prevail. A nation so attacked as was the United States must defend its citizenry against evil and oppression. The church cannot divorce itself from the realities of the world as it is at the present time.

(The Rev. Canon) George I. Chassey  
Columbia, S.C.

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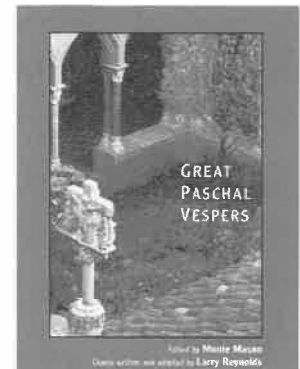
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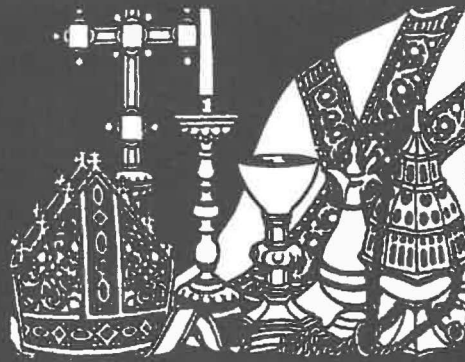
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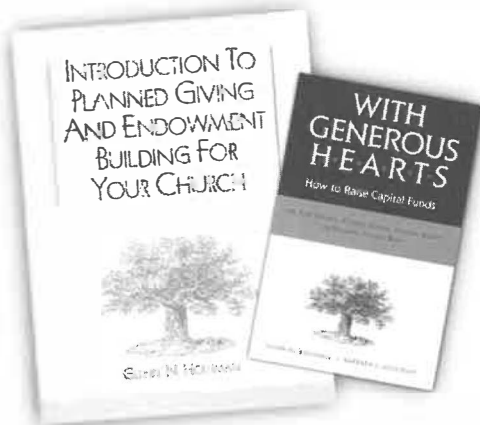
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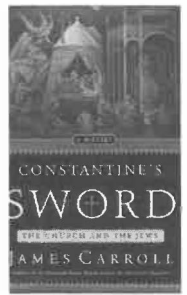
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## BOOKS

(Continued from page 7)

that cross triggered James Carroll's writing of *Constantine's Sword*, a history of the mistreatment of the Jews by Christians and, at times, by the church itself. The book is also a personal narrative, a theological analysis and a prescription for the church.



The persecution of Jews by Christians, many times spurred on by prominent church leaders, is chronicled from the early centuries of the church. An underlying thread of animosity toward the Jews has run from before Bishop Melito of Sardis in the second century, who charged "They killed our God," to the same cry at Auschwitz recently when Roman Catholic crowds confronted Jews demanding the removal of that huge cross. In between were local killings, wider pogroms, ghettos, crusades, Inquisitions, and finally the Shoah (the word preferred by many Jews for the Holocaust). Carroll's underlying thesis is that "Catholic history, while not causing the Shoah, was a necessary, unbroken thread in the rise of genocidal anti-semitism as well as the source of the Church's failure to openly oppose it." The failure of the Roman Catholic Church to risk its life for the Jews and its continuing to admit the depth of that failure is Carroll's impassioned motive, along with his hope for substantial change within the church.

Carroll lays a large share of the blame for the whole problem on Constantine, with the transformation of the cross of his famous vision into a sword for killing (hence the book's title). Christendom became a dangerous place for uncounted thousands of Jews, long before the Nazis.

Carroll is a former Roman Catholic priest. He left the priesthood to hold on to his faith. He remains in the church, while attempting to prod it into true repentance.

His proposals for a remedy are wide-ranging and, in places, radical (I think he would accept that word), calling for nothing less than Vatican III to make changes in several areas that relate to the Jews. The church's



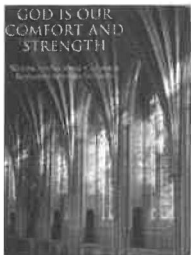
reading of the Passion narratives (especially the Gospel according to John) should not hide references to the Jews, but admit that by the end of the first century, church polemics were obscuring the real point of the death of Christ: manifesting the love of God for all his creatures.

Don't let the size of the book deter you. The 616 pages of text read well. The author is also a novelist and *New Yorker* columnist. A 36-page index offers an entry into smaller sections.

(The Rev.) Jim Workman  
Glendale, Ariz.

## God Is Our Comfort and Strength

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Washington National Cathedral has produced a 15-page color booklet of the National Day of Prayer and Remembrance service, held Sept. 14, 2001. Dean Nathan Baxter

writes in introduction: "We have tried to capture in pictures and words the beauty of that solemn service, including the powerful message of grace and spiritual renewal preached by the Rev. Billy Graham, and national resolve urged by President Bush in his compelling exhortation." Both are reprinted, with the prayers of Rabbi Joshua Haberman, Imam Muzammil Siddiqi, Methodist minister the Rev. Kirbyjon Caldwell, and Theodore Cardinal McCarrick.

The book concludes with the "Prayer in Time of Conflict" and the "Litany in Time of Grief and Fear." The service music is listed — Bach, Hildegard von Bingen, John Williams — beside pictures of the singers — Denyce Graves, the U.S. Navy Sea Chanters, the cathedral boys and girls.

It is offered free for requesting. For a copy, send an e-mail to [Carrie Tydings at publicaffairs@cathedral.org](mailto:publicaffairs@cathedral.org), with "Memorial Booklet" in the heading. Or write to her at Washington National Cathedral, Public Affairs Dept., Wisconsin and Massachusetts Avenues, NW, Washington, DC 20016.



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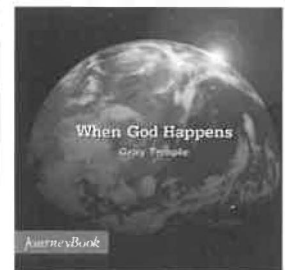
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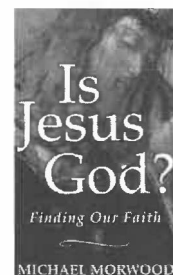
By Travis Du Priest

**THE RIVER OF GOD: A New History of Christian Origins.** By Gregory J. Riley. HarperSanFrancisco. Pp. 252. \$24. ISBN 0-06-066979-9.

The author of *One Jesus, Many Christs* continues his research on the differing beliefs about Jesus in the early church, and in this new book shows the variety of approaches also held about God, the Devil and the soul. Interesting section on faith versus beliefs and the evolution of Christianity.

**IS JESUS GOD? Finding Our Faith.** By Michael Morwood. Crossroad. Pp. 144. \$14.95 paper. ISBN: 0-8245-1891-8.

Along with other scholars, Morwood rejects the concept of inherited sin and Christ as sacrificial lamb and builds a case for living in love with God living in us. To articulate and understand a life worth living, we look to Jesus; this is how Jesus of the gospels "saves" us. Very good for an adult discussion group.



**READING THE BIBLE IN FAITH: Theological Voices from the Pastorate.** Edited by William H. Lazareth. Eerdmans. Pp. 206. \$15 paper. ISBN 0-8028-4877-X.

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**THE SPIRITUAL TEACHINGS OF RALPH WALDO EMERSON.** By Richard Geldard. Lindisfarne Books (400 Main St., Barrington, MA 01230). Pp. 196. \$16.95 paper. ISBN 0-9701-0973-3.

Begins with Emerson's question from his essay "Experience": "Where do we find ourselves?" and ends with his statement from "Self-Reliance": "Nothing at last is sacred but the integrity of your own mind." In between are astute observations on other Emersonian thoughts on beauty and dreams, for example.

**FAITH IN THE LIVING GOD.** By John Polkinghorne and Michael Welker. Fortress. Pp.151. \$16 paper. ISBN 0-8006-3434-9.



From backgrounds of theoretical physics and systematic theology respectively, the authors have a topical "conversation" — statement/response — throughout this fascinating book. I found the section on "natural awareness" particularly compelling.

**DOING WITHOUT ADAM AND EVE: Sociobiology and Original Sin.** By Patricia A. Williams. Fortress. Pp. 227. \$18 paper. ISBN 0-8006-3285-0.



The author dedicates this book, part of Fortress's "Theology and the Sciences" series, "To the Episcopal Church," and it is a book many Episcopalians will appreciate. She examines Genesis 2 and 3, and

gives new interpretations, as do several authors reviewed above, to evil, sin and atonement.

## Seeking the Sacred

By Travis Du Priest

**WAITING ON GOD: A Classic Devotional Edited for Today's Reader.** By Andrew Murray. Bethany House (11400 Hampshire Ave. S., Bloomington, MN 55438). ISBN 0-7642-2469-7. Pp. 140. No price given, paper.

In 31 devotions a 19th-century South African pastor encourages us beyond mere quiet anticipation to an active faith in the ways of God. Very good on quietness rather than thinking and even on occasion the importance of ignorance.

**YES! WE'LL GATHER AT THE RIVER.** By Barbara Cawthorne Crafton. Church Publishing. ISBN 0-89869-332-2. Pp. 111. No price given, paper.

Like the one above, a Church Publishing "Journey Book" which ferrets the spiritual dimensions from the ordinary and everyday. By the rector of St. Clement's in the theatre district of New York City. Relaxed style, conversational vignettes.

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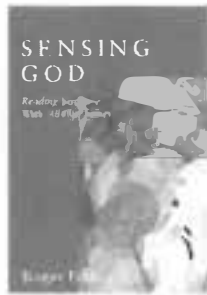


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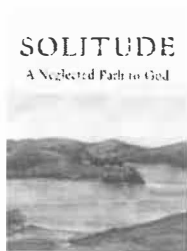
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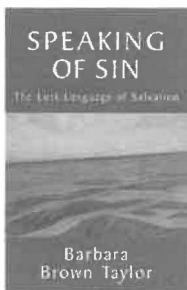
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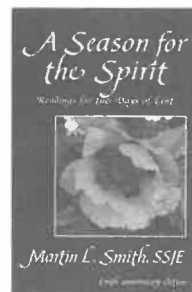
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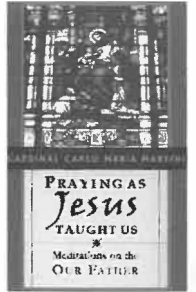
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## SHORT & SHARP

**PRAYING AS JESUS TAUGHT US: Meditations on Our Father.** By Carol Maria Martini. Translated by John Belmonte. Sheed & Ward. ISBN 1-58051-087-6. Pp. 100. No price given, paper.



Cardinal Martini combines scholarly insights with pastoral clarity in this readable, succinct book. With "Thy Kingdom Come," he discusses three questions: What are we asking? How and where does it come? Are we capable of making this petition our own?

**MY FATHER, MY DAUGHTER: Pilgrims on the Road to Santiago.** By Maria Schell and Donald Schell. Church Publishing. ISBN 0-89869-339-X. Pp. 117. No price given, paper.



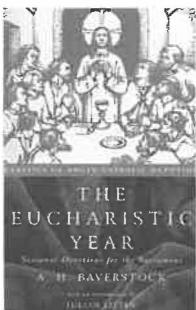
The rector of St. Gregory of Nyssa in San Francisco and his journalist daughter walked the pilgrim's road to Santiago de Compostela in Spain and share their insights into self and each other, as well as interactions with other pilgrims. Colorful prose.

**DIVINE THINGS: Seeking the Sacred in a Secular Age.** By Robert Kirschner. Crossroad. ISBN 0-8245-1897-7. Pp. 143. \$14.95 paper.

Were others of you helped with this wonderful Jewish scholar's thoughtful interviews after the terrible events of September 11? *Divine Things* continues the spiritual clarity in short reflective stories and parable on belief in God. Don't miss "Humility," the cardinal virtue of ancient rabbis.

## Ancient Devotions

By Patricia Nakamura



**THE EUCHARISTIC YEAR: Seasonal Devotions for the Sacrament.** By A.H. Baverstock; introduction by Julian Litten. Morehouse. Pp. 130. \$15.95 Paper. ISBN 0-8192-1900-2

Short passages from the Patristic writings, published in 1930 as *Annus Eucharisticus*, meant to be used "in your prayers before Mass, or

as a thanksgiving after receiving the Blessed Sacrament." One passage for each day beginning with Advent 1 from St. Cyril of Jerusalem, St. Cyprian, the Council of Nicea, with index of sources.

**THE ABBREVIATED PSALTER OF THE VENERABLE BEDE.** Translated and edited by **Gerald M. Browne.** Eerdmans. Pp. 92. \$18. ISBN 0-8028-3919-3.

As a Benedictine monk who lived from 673 to 735, Bede "devoted eight hours every day ... to reciting the Psalter." He extracted the essences of the Psalms for personal devotion; classics professor Gerald Browne presents an elegant translation from the Latin.



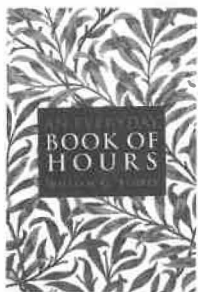
**LENT AND EASTER PRAYER AT HOME.** By **Mark G. Boyer.** Ave Maria. Pp. 128. \$8.95 paper. ISBN 0-8779-3971-3.

Prayers and reflections centered around ordinary objects and actions — carnival ("farewell to flesh," rather than games and rides), feet, eggs, font, trumpet — beginning with a passage from the Contemporary English Bible and ending with questions about one's own "Memories." From Yeast: "... in the ancient world yeast or leaven was synonymous with corruption. Thus, for special days ... only unleavened bread could be made and eaten ..."

"What corrupts you?" And in Memories: "If you make and bake bread, what does that task teach you about your relationship with God?"

A good little resource for family Lent and Easter discussions and meditations.

**AN EVERYDAY BOOK OF HOURS.** By **William G. Storey.** Liturgy Training Publications. Pp. 294. \$15 paper. ISBN 1-5685-4278-X.



A four-week cycle of morning and evening prayer from the Archdiocese of Chicago, for use by individuals and groups. Each hour includes hymns and psalms, canticles, readings and prayers, and periods of silence. An intriguing alternative to our familiar prayer book offices.

## PEOPLE & PLACES

### Appointments

The Rev. Canon **Ellis Brustis** canon to the ordinary in the Diocese of Florida, 325 Market St., Jacksonville, FL 32202.

The Rev. **Andrew Gerns** is rector of Trinity, 234 Spring Garden St., Easton, PA 18042.

The Ven. **Robin Higbie** is archdeacon of the Diocese of Rhode Island, 275 N Main St., Providence, RI 02903-1298.

The Rev. **Joyce Holmes** is rector of Redeemer, PO Box 368, Avon Park, FL 33825.

The Rev. **Robert P. Price** is curate at St. Michael and St. George, 6345 Wydown Blvd., St. Louis, MO 63105.

The Rev. **Richard Reed** is vicar of St. Paul's Peace, PO Box 2576, Las Vegas, NM 87701.

The Rev. **Stephen R. Samples** is rector of St. James', PO Box 641, Meeker, CO 81641.

The Rev. **Dewey Silas** is vicar of Holy Apostles, 2937 Freedom Rd., Oneida, WI 54155.

The Rev. **Joseph Spittler** is associate of Trinity, 2701 W Main St., Baytown, TX 77520.

The Rev. **Stephen M. Winsett** is interim rector at Good Shepherd, PO Box 326, Midland Park, NJ 07432.

### Ordinations

#### Priests

**New Hampshire** — **Nancy Packard, Carolyn Stevenson.**

**Pennsylvania** — **Mark Preece.**

**Southwestern Virginia** — **Gerry McDermott.**

### Receptions

**Southwest Florida** — **Christian Vilagomez** as a priest.

### Deaths

The Rev. **Chandler McCarty**, 84, rector of St. James', Keene, NH, for 22 years, died Nov. 28 at his home in Keene.

Fr. McCarty was born in Berwind, WV, and graduated from Marietta College and West Virginia University. Following brief careers as a minor league baseball player, a radio announcer, and an oil field roustabout, he studied at Virginia Theological Seminary, then was ordained deacon in 1945 and priest in 1946. He was chaplain for Episcopal students at West Virginia University, Amherst College and the University of Massachusetts. He was rector of Christ Church, Hyde Park, MA, 1949-54, rector of Good Shepherd, Watertown, MA, 1954-59, and rector in Keene from 1960 until his retirement in 1982. Surviving are his wife, Helen, two sons, Joel and Jeffrey, both of Alstead, NH, and a daughter, Karen Chabot, of Keene, and six grandchildren.

### Next week...

Should Christians  
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## 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**

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### POSITIONS OFFERED

**RECTOR:** Our historic, growing parish of 180 in a beautiful Lake Michigan resort area seeks candidates with vigor, energy and enthusiasm. Our new rector will be a sensitive pastor, counselor and healer, will honor tradition while showing us new ways to worship, and will team with us to grow our education and music programs and extend our ministry into the community. Compensation exceeds diocesan guidelines. Contact **Search Chair Graydon DeCamp, GDeC@aol.com, (231) 264-6314, or c/o St. Paul's Church, 403 Traverse St., Elk Rapids, MI 49629.**

**HANDS ACROSS THE ATLANTIC!** The parishioners of Great St. Mary's, the University Church in Cambridge, England invite you to our homes for a Christian Week of religion, music, architecture, drama, history ... and friendship ... June 30 — July 8, 2002.

**Christian Week** includes: Evensong at the King's College and St. John's College chapels, with their world-famous choirs. Visits to galleries and museums, riverpunts on the Cam, tours of our beautiful gardens and a trip to Ely Cathedral. Lectures on art, architecture, history. Dinner as guests of Trinity Fellows College with the Bishop of Huntingdon. Interfaith theatre — and much more! Fee includes 2 meals per day, accommodation, tickets, and admissions. For brochure and application form contact **Catherine Clark, US Coordinator, (781) 790-1065, development@mediaone.net.**

**RECTOR:** Trinity Episcopal Church, Lawrence, Kansas seeks an energetic rector for our pastoral/program-sized parish. Our beautiful, historic church is located in a college (University of Kansas) community of 80,000 forty miles west of Kansas City in wooded rolling hills. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate, an active lay ministry, a debt-free facility and a growing endowment. We wish to expand education for youth and adults and develop parish growth through programs for singles and families. In a new rector our parish seeks pastoral care, spiritual guidance, and inspirational preaching. Strong communication and administrative skills are required. Send resume to: **Patricia Henshall, Chair, Search Committee, 737 Republic Road, Lawrence, KS, 66044.** For more information please visit our website at [www.episcopal-ks.org/trinity](http://www.episcopal-ks.org/trinity) or E-mail: [vljohnst@ku.edu](mailto:vljohnst@ku.edu)

**DIRECTOR OF YOUTH MINISTRIES:** St. John's Episcopal Church, Ellicott City, MD, is seeking a full-time, energetic, dynamic leader (lay or ordained) for our established and flourishing youth programs, including: high school and middle school youth groups, special youth events, youth-in-outreach ministries and confirmation class. Responsibilities also include input into Christian education for grades 6-12 and assistance in implementing the *Journey to Adulthood* program. Ability to relate well with teens one-on-one and in groups is a must, providing guidance in their faith journey. St. John's is a vibrant and growing suburban church, located in a historic town between Baltimore and Washington, DC. Our 177-year-old parish is a community of over 2,600 people. Attractive, spacious campus with space dedicated to youth. Very competitive compensation package includes well-appointed apartment. Bachelor's degree or 3 years experience with youth desired. Send resume and picture by March 15 to **DYM Search Committee, St. John's Episcopal Church, 9120 Frederick Road, Ellicott City, MD 21042-3912, stjohnsec@aol.com.**

# CLASSIFIEDS

## POSITIONS OFFERED

**PART-TIME RECTOR:** St. Christopher's parish in Cheyenne, Wyoming, seeks a part-time rector. A city with a strong tradition of railroads and cowboys, and is also the state capital and the site of Warren Air Force Base. St. Christopher's is a pastoral-sized congregation, debt free, recently refurbished plant, broad churchmanship, strong, energetic lay leaders and poised for growth. For more information contact **Floyd Foresman, St. Christopher's Episcopal Church, 2602 Dering Blvd., Cheyenne, WY 82001.**

**FULL-TIME RECTOR:** St. Michael's Episcopal Church, Ridgecrest, California — St. Michael's is a small parish in sunny California located north of Los Angeles in the Upper Mojave Desert — three hours north of the traffic and three hours south of the year round activities of Mammoth and June lakes (fishing, hiking and skiing). We are a caring, traditional Eucharist-centered congregation seeking an enthusiastic spiritual leader — a priest with vision and pastoral skills with a gift for scriptural preaching and teaching and who has a heart for children and youth (our future). Our desire is for a Spirit-led pastor who will guide us along Christ's path in this time of secular uncertainty; who will challenge and strengthen us through Christ-centered worship and education. We have active lay ministries that include powerful intercessory prayer groups, hospital visitation and a growing Cursillo community. We have on-going newcomer's classes as well as the ALPHA course and a variety of lay-led Bible studies. If you feel called to come to the desert where He promised that "the glory of the Lord would be revealed" (Isaiah 40:5), send your resume to **St. Michael's Episcopal Church, Attn: Search Committee, 200 W. Drummond Ave., Ridgecrest, CA 93555** or E-mail to **stmich@ridgenet.net**. For more information about St. Michael's visit our website at **www.stmichrc.org**.

**PRIEST-IN-CHARGE:** Ohio Valley Cluster, WV, looking for a full-time priest for a 3-5-year Bishop's appointment with option for election after 3 years. Comprised of four small congregations, this cluster has a full-time lay administrator and Canon 9 cleric. Need priest to lead in the continued work of revitalization — visioning, goal setting and implementation, relationship building, stewardship, pastoral care and liturgical leadership. Want a priest with enthusiasm for ministry. Contact: **The Rev. Cheryl Winter, Deployment Officer, P.O. Box 5400, Charleston, WV 25361; cwinter@wvdiocese.org.**

**RETIRED PRIEST** who still wishes to serve. We are Saint James' Church, Boydton, and Saint Andrew's Church, Baskerville, two very small, traditional parishes in south central Virginia, looking for a retired priest to live among us, provide Sunday services and limited pastoral care. We can provide a rectory with utilities, a small stipend, and our good southern friendship and hospitality. For more information, contact **Willoughby Hundley, Jr., P.O. Box 66, Boydton, VA 23917** Phone (434) 738-6547. E-mail: **jhundley@kerlake.com**

**RECTOR:** We expect that, with the right leadership, our parish membership should triple in size during the next five to ten years. The profile of the community outside our Holy Cross family closely mirrors us in lifestyle, income, needs and desires. It is with this recognition that we expect to share our faith in a strong, growing body of Holy Cross disciples. Check our profile at **www.holycrossredmond.org**. If interested send resume and CDO profile to **Bob Hawes, Calling Committee, Church of the Holy Cross, 11526 162nd Ave. NE, Redmond, WA 98052** or call **Bob Hawes (877) 812-1551** or by E-mail to **bobhawes@gte.net**.

**FULL-TIME PRIEST** for Good Samaritan Episcopal Church located in the beautiful Northwest, in the new city of Sammamish, located 20 miles east of Seattle, WA. We are a diverse, rapidly growing, eleven-year-old mission that is preparing to move into our brand new sanctuary in spring 2002. We are a progressive-thinking parish with energy, passion, scenery, outdoor recreation, and extensive lay participation. Children are involved throughout; all that is missing is a priest to lead us and help us grow our church. Please send inquiries with CDO profile to: **Call Committee, Good Samaritan Episcopal Church, PMB 114, 704 228th Ave NE, Sammamish WA 98074.** E-mail: **GoodChurch@aol.com**, Web site: **http://www.amkg.com/Good**

## POSITIONS OFFERED

**CHAPLAIN: Historic Alexandria, Egypt.** The parish of St. Mark's Anglican Church, within the Episcopal Diocese of Egypt, is looking for a chaplain. The parish is responsible for two churches, St. Marks's downtown and All Saints' in the suburbs—small congregations made up of English-speaking Egyptians, Sudanese and Westerners. Active ministry programs among Sudanese refugees. The Bishop is seeking someone for St. Mark's who is liturgically flexible, theologically conservative, with a balance of vision, perseverance and patience. Arabic-speaking a plus! Contact the **Rev. Paul-Gordon Chandler, US Commissary for the Bishop of Egypt, Tel. (509) 343-4040.**

**RECTOR:** Northeast Harbor, Maine. The Parish of St. Mary and St. Jude's Rector Search Committee is receiving names. See **www.maryjude.org** for details. Inquiries to the **Rev. Canon Linton Studdiford, 143 State St., Portland, ME 04101.** or **www.diomaine.org.**

**FULL-TIME RECTOR:** Agawam, MA. St. David's is a vibrant, program-sized, committed parish, in a suburban setting. We seek a rector who will proclaim God's word, support our many active ministries, and direct us in our spiritual growth. We desire a warm, caring, Christ-centered pastor. Contact **Ted Kopyscinski, Search Chairperson, St. David's Episcopal Church, 699 Springfield St., Feeding Hills, MA 01030.** Phone (413)786-6133, E-mail **tk01001@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 Parkview Drive, Mequon, Wisconsin 53092, E-mail: pmcco@wi.rr.com**

## 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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Mass 9, C 9:30

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The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## NEWARK, NJ

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

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the Rev. Robert Dinegar, Ph.D., assoc; the Rev. Beth Noland, d;  
the Rev. Phyllis Orbaugh, d; Mr. Gerald Near, music director; Mr.  
J. Michael Case, organist  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday  
H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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B 5. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP  
6. Sat: Mass at 12:15, EP 5. C 11:30-12, 4-5 & by appointment

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E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed  
12:10. Sat Eu 10:30

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2 Angle St. [mail@allsouls cathedral.org](mailto:mail@allsouls cathedral.org)  
H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

**ST. MARY'S CHURCH** (Grove Park) (828) 254-5836  
337 Charlotte St. at Macon [mail@stmarysashville.org](mailto:mail@stmarysashville.org)  
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at  
7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary Sat 4:45

## PHILADELPHIA, PA

**CHURCH OF THE ANNUNCIATION, B.V.M.**  
324 Carpenter Lane (19119-3003)  
The Rev. David L. Hopkins r  
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
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The Rev. R. Trent Fraser, c  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.  
(June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily:  
Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 &  
Sun 10:30, at any time on request.

## SELINGROVE, PA

**ALL SAINTS** (570) 374-8289  
129 N. Market  
Sun Mass 10. Weekdays as anno

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**ST. STEPHEN'S** 3900 Mechanicsville Rd. (610) 435-3901  
The Rev. William H. Igenfritz, r; The Rev. Mark W. Lewis, c  
Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30  
Childcare available. Daily Mass: M/W/F 12:15. Tues Healing  
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## CORPUS CHRISTI, TX

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The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst [www.cotgs.org](http://www.cotgs.org)  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11:15. Weekdays as anno

## DALLAS, TX

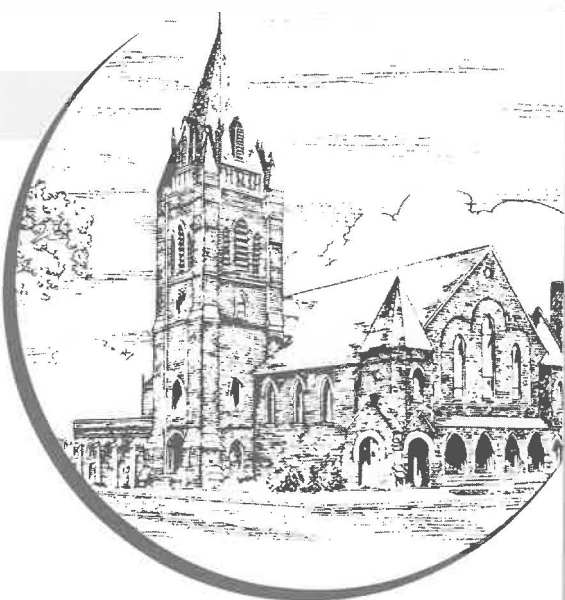
**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Phillpott v;  
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.  
A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon. Tues/Fri  
H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu,  
Reconciliation of Penitents 9-10. (214) 521-5101

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**PALMER MEMORIAL** 6221 Main Street (77030)  
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Mary A. Royes.  
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;  
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

## SAN ANGELO, TX

**EMMANUEL** 3 S. Randolph Street (Downtown)  
[www.Emmanuel-sa.org](http://www.Emmanuel-sa.org) (915) 653-2446  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, assoc  
r; the Rev. Robert B. Hedges, past assoc; the Rev. Kathryn  
Lind, d  
Sun Eu 8:00, 10:30. Ch S 9:15. Wed Eu 5:30. TH 12 YPF Sun 5:30



Old St. Mary's Church, Kansas City, Missouri

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. George Hillman, dean [ascathedral.org](http://ascathedral.org)  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## PARIS, FRANCE

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Bernard Vignot, Francophone ministry the Rev. Nathaniel  
Hsieh, Taiwanese ministry; the Rev. George Hobson, canon  
theologian, the Rev. Sharon Gracen, canon pastor  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in  
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;  
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

## LUTHERAN

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