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## SUNDAY'S READINGS

# True Religion

'[A]nd what does the Lord require of you...?' (Micah 6:8)

### The Fourth Sunday after Epiphany, Feb. 3, 2002

Micah 6:1-8; Psalm 37:1-18 (or 37:1-6); 1 Cor. 1(18-25) 26-31; Matt. 5:1-12

There is a tendency among some Christians to hold that correct theology and proper worship are the ultimate keys to salvation. This was sadly but clearly illustrated when a particular pastor was unmercifully chastised by his colleagues (six brought formal charges against him) for participating in a memorial service at Yankee Stadium for the victims of September 11. The problem was that the service included representatives of "heretical" Christian denominations and even of non-Christian "pagans." Regrettably, some in the Episcopal Church similarly act as though "proper" belief and worship are what make us acceptable to God.

Nonsense, says the prophet Micah. God's people of his time were sinning greatly. They coveted and stole the possessions of others, they oppressed the weak and the helpless, and they unabashedly engaged in sexual misconduct (Micah 2:1-2). And many of them apparently thought that paying lip service to traditional theology and engaging in "correct" cultic worship ensured their acceptability in God's sight. But it didn't, according to the prophet. "Shall [one] come before [the

Lord] with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams..." (6:6b-7a)? No indeed! "[W]hat does the Lord require of [us], but to do justice, and to love kindness, and to walk humbly with [our] God" (6:8)? It is how we live our lives which ultimately constitutes acceptable theology and worship.

Jesus makes the same point in today's gospel. It is neither the theologically clever nor "sacristy rats" who please God. Rather, it is the "poor in spirit" (i.e., those who are aware of their total dependence on the Lord), those who put their faith in God's goodness, and those whose lives are marked by righteousness who enjoy the Lord's blessings (Matt. 5:3, 5-6). It is, moreover, those who show mercy to others, who possess pure hearts, and who seek peace among all people who engage in acceptable worship (5:7-9). Ultimately, it is one's willingness to suffer martyrdom for the faith which proves and seals atonement (5:11).

Theology and formal worship have their place in the church, of course. But they are hardly the final word in pleasing the Lord.

## Look It Up

How, in a practical way, can we begin to lead lives which express the faith we profess? (Rom. 15:1-6)

## Think About It

All of us are highly skilled at recognizing religious hypocrisy in others. What are some of the ways in which we ourselves are sometimes spiritual hypocrites?

## Next Sunday

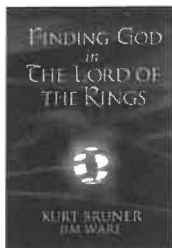
### The Last Sunday after Epiphany

Exodus 24:12(13-14)15-18; Psalm 99; Phil. 3:7-14; Matt. 17:1-9

## BOOKS

### Finding God in The Lord of the Rings

By Kurt Bruner and Jim Ware  
Tyndale House. Pp.120 and end notes.  
\$12.99. ISBN 0-8423-5571-5



Quoting J.R.R. Tolkien's statement that "the Gospels contain a fairy story but a story that has entered into history," Kurt Bruner and Jim Ware offer this small book of reflections. Each chapter consists of a summary of some portion of an event in the journey-quest of Sam and Frodo. This is followed by an analogy with the biblical story of hope, faith, redemption and salvation. The fantasy of mythic quest reflects the truth in the story of God Creator, sacrificial Lamb, and Redeemer.

*Finding God* reminds us that we are created with both rational and imaginative mental skills; such a work as the Tolkien trilogy allows us to see how the symbolic, emotional, and creative can reflect our encounter with the divine.

The Hobbits, almost like the servant figures that were part of Jesus' teaching, are ordinary creatures, struggling wise fools who undertake the perils of the quest, of the Dark Forest, the Mountain of shadow, orcs, the spider Shalob, and the monomaniacal Gollum to show us, as the Bible so often does, that eventually evil itself will ultimately serve the good.

That there is need to examine the human spiritual journey in these times of fear, suspicion, and violence, is attested certainly by the number of books offering ways to take one's spiritual journey. This small book, using the fantasy, provides a succinct guide for such a journey. For those familiar with the trilogy, this text will add a powerful dimension to their understanding. And those who have not read the trilogy will seek it out, to find not only a wonderful fantasy but a treasure for spiritual enhancement.

Anne LeCroy  
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# Brief Supports Bishop Dixon's Authority

For months while other Episcopal bishops weighed in either for or against the Rev. Samuel Edwards' disputed call to be rector of Christ Church in Accokeek, Md., the Rt. Rev. Peter J. Lee, Bishop of Virginia, maintained a public silence.

"That was in another diocese and on the other side of the river," he said. "I'm also very sad that this whole matter has wound up in a federal court room."

Two recent developments prompted a very public change of mind. The first was when Fr. Edwards and the vestry of Christ Church appealed a federal court ruling. An acquaintance involved with the case informed Bishop Lee that any decision in the appeals court, which is based in Richmond, would also be binding on the Diocese of Virginia. The second development was the *amicus curiae*, or "friend of the court," brief filed in

support of Fr. Edwards by the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, and the Rev. Jack L. Iker, Bishop of Fort Worth.

So Bishop Lee, along with a number of other bishops, weighed in with another brief.

"I became aware that fundamental questions of polity were being raised," Bishop Lee said.

"The point of our brief is to affirm the traditional polity of the Episcopal Church."

After deciding to act, Bishop Lee contacted several colleagues he thought might be willing to join his friend of the court brief on behalf of the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington.



Bishop Lee

Bishop Lee presumes that lawyers working for Bishop Dixon made additional contacts to bring the total to 26 when the brief was filed Jan. 9.

In the brief, the bishops cite scripture, case law and the canons of the Episcopal Church to buttress their contention that decisions made by ecclesiastical authorities can be enforced by the civil courts, but not reviewed by them. To do otherwise in this circumstance would "undermine and drastically alter the authority and the role of bishops in the Episcopal Church."

A reply brief filed with the court on Jan. 11 by Charles Nalls, a lawyer representing Fr. Edwards and the vestry of Christ Church, said among other things that U.S. District Court Judge Peter J. Messitte interfered with an ongoing ecclesiastical proceeding when he ruled recently in favor of Bishop Dixon. "Any court action should await the completion of the church procedures for dispute resolution under the doctrine of judicial deference to ecclesiastical authorities," he wrote.

The following bishops joined the brief on behalf of Bishop Dixon. (All are diocesan bishops unless indicated otherwise.)

Peter James Lee, Virginia; Neff Powell, Southwestern Virginia; Robert W. Ihloff, Maryland; John Rabb, Maryland (Suffragan); Clifton Daniel III, El Camino Real; Michael B. Curry, North Carolina; J. Gary Gloster, North Carolina (Suffragan); James A. Kelsey, Northern Michigan; Carolyn Tanner Irish, Utah; Orris G. Walker, Jr., Long Island; Charles E. Bennison, Jr., Pennsylvania; William E. Swing, California; J. Jon Bruno, Los Angeles; Chester L. Talton, Los Angeles (Suffragan); Robert M. Anderson, Los Angeles (Assistant); Robert L. Ladehoff, Oregon; William Otis Gregg, Eastern Oregon; Vincent W. Warner, Olympia; James Edward Waggoner, Spokane; Harry B. Bainbridge III, Idaho; Katharine Jefferts Schori, Nevada; Richard S.O. Chang, Hawaii; Allen L. Bartlett, Jr., Pennsylvania (retired); James W. Montgomery, Chicago (retired); Theodore Eastman, Maryland (retired); Ronald H. Haines, Washington (retired).

## Judge Rules for Diocese in Property Dispute

The two congregations claiming property ownership of St. Andrew's Episcopal Church in Morehead City, N.C., will continue to meet in their respective locations while the case is appealed.

The status quo leaves a congregation affiliated with the Anglican Mission of America (AMiA) in charge of the church building and property. In February 2000, a majority of the congregation voted to withdraw from the Episcopal Church and the Diocese of East Carolina over differences in the interpretation of scripture. The portion of the congregation that remains affiliated with the diocese is currently meeting in a former bank building.

On Jan. 10, North Carolina Special Superior Court Judge John R. Jolly, Jr., issued a summary judgment in favor of the Diocese of East Carolina. Judge Jolly's determination that there was insufficient grounds for a jury trial reportedly came as a shock to the Rev. C. King Cole, rector of the

defendant AMiA congregation.

The judge stated that his decision was based on both legal precedent and the First Amendment in which the courts avoid passing judgment on internal church matters. Two previous decisions under different judges had been decided in favor of the AMiA group.

In the most recent decision — which has been stayed pending the appeal — Judge Jolly ordered all property held in the name of St. Andrew's Episcopal Church to be accounted for and returned to the diocese immediately. The AMiA group was also ordered to pay court costs and restrained from further use of the name "Episcopal" or any other similarly confusing designation. The AMiA group now uses the name St. Andrew's Anglican Church, but the diocese contends that signage bearing the "Episcopal" name is still in use by the AMiA congregation and has led to identity confusion among the local population.



## Fr. Danforth Begins Mission for Peace

Former U.S. Senator John Danforth began his special diplomatic visit to the Sudan on Jan. 13 by preaching at All Saints Anglican Cathedral in Khartoum.

Fr. Danforth told his listeners that he doesn't know if the leadership in either the Arab Muslim north or the African Christian south were ready or willing to make peace. President George Bush named the former Missouri senator and Episcopal priest as a special envoy to the region in hopes that he might be able to help restart peace talks. Those talks have continued on and off for much of the country's 30-year-old civil war.

On his plane from Nairobi to Khartoum, Fr. Danforth told the United Press International that the Sudanese government has shown renewed interest in both better relations with the United States and achieving an end to the war.

Many seemingly insurmountable obstacles remain. Two of the intractable, according to Fr. Danforth, are religious freedom for minorities and an end to military targeting of civilians. During Easter services last year at All Saints Cathedral, members of the Sudanese security forces threw 12 CS tear gas grenades into the building. The Sudanese Air Force also bombed and heavily damaged another Anglican cathedral in the southern part of the country during the 2000 Christmas season.

### BRIEFLY...

The Rev. **Billy Graham** became the first clergyman outside the British Commonwealth to receive an honorary knighthood in a formal ceremony Dec. 6 at the British Embassy in Washington, D.C. The honor was in recognition for the valuable services Mr. Graham has rendered during more than 60 years of ministry.



Washington National Cathedral was one of the stops Dec. 21 for the Olympic Torch Relay in the nation's capital. Runner Betsy Mewshaw (left) carried the torch to the cathedral.

Donovan Marks photo

## AROUND THE DIOCESES

### Cultural Shift

For the first time in 20 years the **Diocese of Chicago** held its convention over two days when it met Nov. 9-10 at a suburban Chicago hotel. Chicago has held a one-day convention in recent years.

The convention adopted eight resolutions, accepted two new parishes and one new mission congregation, while meeting under the theme Celebrating and Sharing Our Faith.

Edward Wheeler, president of the Christian Theological Seminary, was a guest speaker. He emphasized the shift in the American culture following the terrorist attacks of Sept. 11.

"If there was ever a time when America, and indeed the world, needed the good news of the gospel, it is now," he said. Delegates met in table groups following the address to discuss what they heard.

The Rt. Rev. William Persell, Bishop of Chicago, called the gathering "an answer to a hope and prayer of mine for our diocese." He said "seeing people sharing ideas, experiences and concerns helps strengthen common life."

Nuestra Señora de Guadalupe, Waukegan, joined the diocese as a mission congregation, and St. Hugh

of Lincoln, Elgin, and All Saints', Chicago, were recognized as the newest parishes.

### Youthful Sign

A 17-year-old received more votes than anyone else in the election of General Convention deputies by the convention of the **Diocese of Northern California**, Nov. 10-11 at the Redding Convention Center. Dustin Spence, a high school senior and member of Holy Trinity Church, Nevada City, had the highest number of votes for the 74th General Convention in 2003 in Minneapolis.

"I believe this election of a young person to be a deputy, and the attendance of young people as delegates from their parish to diocesan convention, is a sign to us that there is significant involvement of youth and young people in the mission and ministry of this diocese," said the Rt. Rev. Jerry Lamb, Bishop of Northern California.

"If one really takes the time to talk with some young people," the young deputy said, "one would find that many young people value their friends more than their religion, and even at times their family."

Faith Church, Cameron Park, was accepted as a parish.

# Scholars Address the Question, How Should the Church Live in the Post-Christian West?

Western culture today “does not recognize a Christian basis for its social, economic, and political life,” said Rodney Clapp, in the opening address at the 13th annual conference of SEAD, Scholarly Engagement in Anglican Doctrine.

The Jan. 10-12 conference was held at the Cathedral of St. Luke and St. Paul in Charleston, S.C.

Mr. Clapp, editor of Brazos Press, focused on the conference theme, “Apostolic Witness in a Post-Christian Age.” He said today’s culture “less and less longs for Christian sponsorship or validation of its ongoing endeavor. But it once did — that is what makes it post-Christian.

“How, then, does the church unlearn the habits of a long but now irretrievably broken marriage, and learn new habits befitting its divorcee status?”

He answered his own question by emphasizing “the church’s status as a unique culture” or, as he prefers to call it, an “apostolic cosmopolitan communion.” This means the Christian community “is not simply for or against a city or culture, but in a relationship requiring ongoing discernment and judgment.” This leads to “a spectrum of responses to a culture’s various practices, endeavors, and artifacts,” he said. Christians in the early 21st century in the West are in a milieu “strikingly analogous to that of post-exilic Israel and the apostolic church.”

Robert Wilken of the University of Virginia suggested forming such a Christian culture by recovering the early Christian practice of “training,” a word found in the pastoral epistles.

“Christian discipleship has to do first with being tutored and formed,” he said. Drawing on the work of German scholar Paul Gabbow, Mr. Wilken suggested using the 16th-century spiritual exercises of Ignatius of Loyola as a means by which to learn the “tech-

niques” used by Roman moral philosophers and early Christians like Clement of Alexandria.

Gabbow “observed that the ancient texts embodied a system of spiritual direction in the form of moral exercises, cultivation of good habits, self-examination, meditation on edifying sayings, contemplation of noble examples, all under the watchful eye of a master,” Mr. Wilken explained.

“The philosopher Galen said that twice a day he pondered sayings attributed to Pythagoras, reading them over and reciting them aloud. His aim was not to understand certain metaphysical or moral truths but to practice self-control, in matters of food, desire, drink, the emotions, for example. Philosophy demanded that its adherents engage in an inner battle between the old and the new life.” For Christians in the early 21st century, he said, “the moral life calls for conversion of the affections as well as behavior.”



Mr. Sumner

George Sumner, the principal of Wycliffe College in Toronto, applied a similar theme to seminary education. Seminaries need to “train graduates for the preaching life,” he insisted. Christian formation should occur in seminaries where the whole milieu has “more devotional rigor, interior discipline and homiletic vigor.”

While this formation must be “disciplined in spirit” there is a need for more creative “undiscipline in curriculum,” as for example a set of three or four faculty members forming a team to teach Romans from the perspective of different disciplines.

Lamin Sanneh, professor of Missions at Yale Divinity School and a world authority on Islam, spoke on the

changed context of the post-Sept. 11 world for the church. Most observers since the atrocities have either blamed



Mr. Sanneh

the attacks on the United States, for its policy, its moral decline, or both, or they have blamed U.S. support for corrupt Muslim regimes, he said. Each of these responses, Prof. Sanneh said, “sidesteps the religious core of the argument.” Any response which avoids such a core “is doomed to failure.”

For Mr. Sanneh, the issue “is not that the West doesn’t have a religious heritage but that this heritage has been marginalized, privatized and commodified, unlike Islam.”

The way forward, “the only way,” he claimed, is dialogue “which honestly recognizes our Christian heritage,” and which seeks to understand Islam as far as possible on its own terms.

## ‘Practical Unitarianism’


Thomas Smail of Fuller Seminary spoke about the charismatic movement, called by Michael Welker, a German theologian, “the largest religious movement in history, period.”

After testifying to the way in which the movement provides a context for a deeper relationship with God, others, and ourselves, Mr. Smail observed the danger of “a practical unitarianism” among too many charismatic Christians. “The Holy Spirit,” he said, “is not the Spirit of religious internality and intensive individual piety,” but rather he “who seeks to enroll us and empower us for the Father’s purposes which stretch far beyond the world of religion to produce in every area of human life the first signs of the new heaven and the new earth.”

*Kendall Harmon*



# THE SULTAN AND THE MONK



‘God,’ Francis declared, ‘is everywhere.’

By Boyd Wright

In the summer of 1219, Christian Crusaders, as rough a lot as we can imagine, squatted in dirty tents outside the Muslim city of Damietta in Egypt. For a full year they had endured famine and filth, and now they burned to end their long siege and attack this great triple-walled fortress of Islam that guarded the Delta of the Nile.

Inside the city, the Muslims — or Saracens or infidels as the Christians contemptuously called them — fared little better. Starvation had killed some, a plague even more. Mosques stood empty and bodies lay unattended in the streets.

At this moment, as the forces of East and West stood poised in desperation and hate, there walked into the Crusaders’ camp a small, frail, 40-year-old man with a gentle voice and a shy smile. He wore the brown travel-stained habit of a begging monk, and his name was Francis of Assisi.

For years Francis had yearned to go on crusade. But he aimed not to kill Muslims but to create Christians. Now he thought his time for mission — or even for martyrdom — had come. He had relinquished leadership of the fast-growing order of Franciscans he had founded a decade before, recruited a dozen of his brother friars and set sail for the Nile.

Once arrived at the camp of the Christian besiegers, the monk from Assisi stood appalled. He found few soldiers dedicated to virtue, to God and to rescuing the cross. Instead he saw outcasts from society, fugitives from justice,

greedy adventurers, lewd female followers, sinners of every stripe. Thievery thrived. Blasphemy polluted the air.

Francis made a decision. Forget for a moment the Muslims. First he must battle the devil. He must begin by converting Christians.

And so he tried, valiantly preaching to all who would listen. But he found scant time to reach souls. Within days the Crusaders launched their oft-delayed attack on the citadel of Damietta. As they did so, troops, led by Malik al-Kamil, the Sultan of Egypt, suddenly poured from the city, seeming to flee. But, instead of escaping, the Muslims led the credulous Christians back behind the sand dunes where the bulk of the Sultan’s army lay in ambush.

The ruse worked to deadly perfection. Warriors for Islam fell upon Crusaders with terrible carnage. The first siege of Damietta had failed. Christians ended by burying 6,000 dead in the sands of the Nile.

The battle temporarily over, Francis seized his moment to become a missionary to the Muslims. Taking with him only one of his Franciscans, the stalwart Brother Illuminato, he walked up to the walls of Damietta and demanded entry. The guards, surprised at such audacity, ushered the monks to the palace of Malik al-Kamil.

The Sultan, a nephew of the renowned conqueror Saladin and himself a formidable desert fighter, possessed a softer side. Reportedly, he liked to listen to physicians and astronomers and particularly enjoyed religious poetry. In any

# THE SULTAN AND THE MONK

case, Francis' quiet charm seems to have won him over.

For days the Sultan entertained the two monks at his court. We can picture the mighty warlord on his throne and seated beneath him the brave, courteous and always cheerful poor little man from Assisi. We can imagine conversations that led on from war to political theory to philosophy, perhaps to literature and to Francis' special love, the gifts of nature.

We know they discussed theology. Each must have pressed the other with the facts and mysteries of his own faith. Surely Francis, so devout that followers told later of finding stigmata imprinted on his hands, never wavered in his beliefs. Not so the Sultan. At one point, tradition tells us, he even conceded, "I would convert to your religion, which is a beautiful one, but I cannot. Both of us would be massacred."

After offering Francis rich gifts, which the monk politely refused, the Sultan ordered his guests escorted back to the Christian camp. But just before they left he invited them to accompany him to a mosque. Francis agreed but with the reservation that he would pray there in his own way. He had no qualms and he was content. "God," he declared, "is everywhere."

Francis soon sailed for home. Doubtless he hoped his daring adventure had managed to touch hearts among both Crusaders and Muslims. Maybe he succeeded. Or perhaps it was all but a quixotic escapade, a hopeless tilting at windmills.

Yet those three little words Francis uttered in the palace of the Sultan echo down the centuries to us. Right now, West and East, Christianity and Islam, have discovered that more than ever we must find new ways to respect, to understand and to love. We can heed the wisdom of St. Francis of Assisi: "God is everywhere." □

*Boyd Wright is a frequent contributor to TLC who lives in Mendham, N.J.*



*Flight into Egypt, Carlo Saraceni, 1585-1620*

## Joseph

**By Philip C. Kolin**

His face was calm  
Like a cloud sleeping  
In the sky  
She saw it  
Over the lintels  
Of her door.

His staff grew  
Lilies to woo her  
She wed  
A man still  
Full of youth unhurried  
It was only later  
In tradition he was furrowed.

Kindness savored  
His touch  
His hands sounded  
Like psalms

The infant was first  
Clad in Joseph's fleshy  
Arms assisting  
At the Savior's birth.

He dreamt  
Of snarled serpents  
Thirsting on Herod's blood  
And sunwinged angels  
A shining lamp  
To their path

The exodus of thousands  
Of tearful feet  
Moved with him  
Across the sands  
Shifting time  
Shifting more  
Until deliverance.

It came when  
He woke the patriarchs  
For their journey home.

# Lives Turned Around

I am a voracious reader of newspapers. I suppose having worked 20 years on various daily papers does that. I can't travel without picking up a copy of the local newspaper. With most papers now available online, I spend inordinate amounts of time looking at them. Sometimes people send me articles from their local newspapers. It all adds up to interesting reading.

\*

In a recent article in the Raleigh (N.C.) *News and Observer* there was a syndicated report from Knight Ridder Newspapers about a woman who's had a difficult life — cocaine, marijuana, hallucinogenic mushrooms, six husbands, three live-in boyfriends, a variety of jobs, including a stint as a Playboy bunny. She also had to undergo surgery for uterine cancer. But she's turned her life around and is now — you guessed it — an Episcopal priest. The Rev. Jane Smith is at St. John's Church, Wichita, Kan., doing what the article called an "internship." Part Oglala Lakota, she's also been a mechanic, an artist, a teacher, a Native American activist and a motorcyclist. Eventually she began attending the Wichita church where she now ministers. "I just felt like I needed something else in my life," she told the reporter.

\*

Another priest with an interesting background is the Rev. Stu Phillips, rector of St. James the Less, Madison, Tenn., who, according to the Diocese of Tennessee's newspaper, *Cross & Crozier*, has opened a winery across the road from his home in Goodlettsville, near Nashville.

Fr. Phillips, a native of Canada, grew up near a Trappist monastery which made wine. That, according to the article, spiked (no pun intended) his interest in becoming a winemaker. Long Hollow winery offers six wines, with four more to be added this month, including Sanctus, a communion wine.

He's a former radio announcer, a television personality with his own chil-

dren's show, a 34-year career as a performer with the Grand Old Opry (in which he is still involved), and a religion writer for a Nashville newspaper. He too is a cancer survivor.

\*

An intriguing story came from the Halifax (Nova Scotia) *Daily News*, which reported the story of a 3-year-old who saw angels on Christmas Eve. Gage Gabriel was a passenger in an automobile driven by his mother, Tobi, who was killed when her car flew off a cliff and landed on a rocky shore along a beach. The boy survived the crash and spent from about 10 p.m. to 9 a.m. Christmas Day alone on the beach.

Gage said he saw two "angels" on the water where his mother's body floated near her overturned car.

"He said he saw two women in white dresses standing in the water smiling at him all night," said his grandfather, Roy Gabriel. "That's what kept him alive. If it wasn't for that, the boy would have died there in the rain."

Gage had frostbitten toes and a bump on the head when he was found by a neighbor on Christmas morning.

RCMP Sgt. Dave Bogle told the newspaper, "It sets you back on your heels in a way. He's 3 years old — how could he come up with this? There's a higher body than me or you."

\*

In an unusual award, *The Austin Chronicle* (Texas) named St. David's Church, Austin, for the "Best Low-Impact Church Service Award, and wrote the following about Compline at St. David's:

"Other than kneeling (but remaining silent) for the Lord's Prayer and confession, all you have to do is sit back and listen as the accomplished St. David's singers bring to life the ancient sung-and-chanted Compline service. The church is dark (and cool!), the incense sweet, the voices sweeter, and if a thunderstorm happens to pass overhead, all the better."

*David Kalvelage, executive editor*

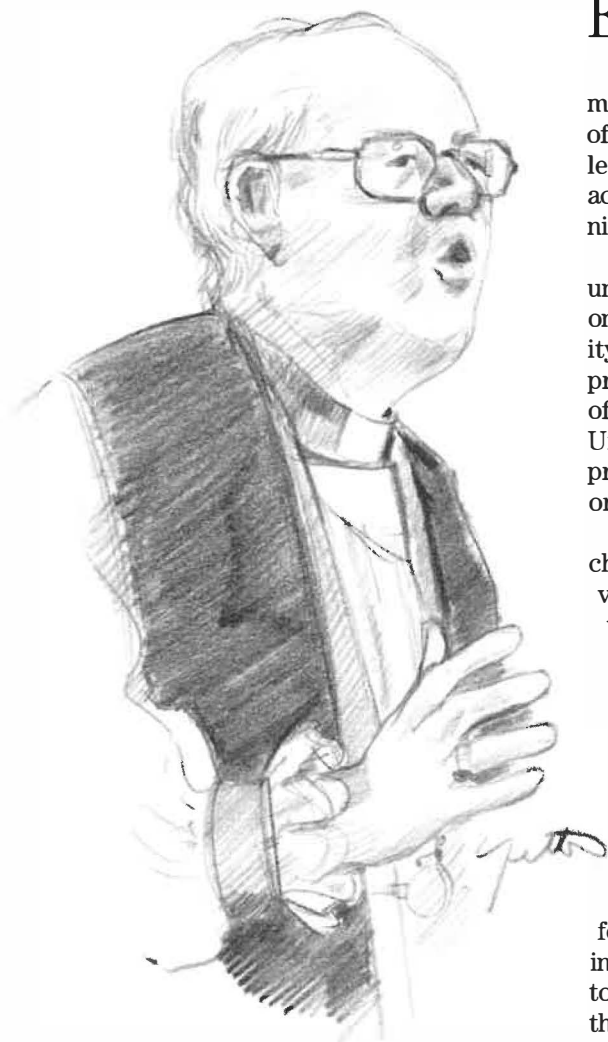
## *Did You Know...*

**An American and a Russian were married recently in St. Andrew's Anglican Church, Moscow, in the first wedding in that church in 81 years.**

## *Quote of the Week*

**The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, on charitable giving by younger persons: "It takes five yuppies to replace a bluehair in the life of our community."**

## Archbishop Carey has made a major impact on the Anglican Communion.



### Exemplary Leadership

There will be plenty of time between now and Oct. 31, his retirement date, to pay tribute to the Most Rev. George Carey, Archbishop of Canterbury. And there will be opportunities to assess what kind of leader he has been. We will not need great amounts of time to acknowledge that his 11 years as the leader of the Anglican Communion have been a time of remarkable ministry.

The 103rd Archbishop of Canterbury, after emerging as a relatively unknown bishop in the Church of England, has made a major impact on the life of the Communion. He has had arguably a higher visibility than his predecessors, traveling to most of the 38 Anglican provinces, and immersing himself into the activities and ministries of those independent churches. He has made numerous trips to the United States in a variety of roles — speaker at major events, presider over the meeting of the Anglican primates, recipient of honorary degrees, teacher in a range of settings.

Archbishop Carey has been successful in keeping factions of the church from separating. The pastoral care and leadership he provided when the Church of England approved ordination of women was exemplary, and his oversight when the first ordinations took place helped to produce a smooth transition.

A commoner and lacking Oxford or Cambridge education usually possessed by Archbishops of Canterbury, he has held his own with heavyweights at universities or theological seminaries. He has seemed at ease in the company of members of the royal family and comfortable in the presence of villagers in the Sudan or Rwanda.

Toward the end of the 20th century, Archbishop Carey seemed caught in the middle frequently, especially at the Lambeth Conference and with Anglican primates, with conservative bishops urging him to take a stronger stand on some matters, and liberals trying to gain his support for their causes. He survived such sniping, and in the process Anglicans seemed to appreciate his leadership.

An unabashed evangelical, the archbishop has been predictable in his support of traditional Anglican theology, but his pleas for tolerance for those who do not agree have earned him praise from many quarters.

Archbishop Carey has emerged as a leader on the ecumenical front, having led the Church of England into the Porvoo Agreement with Lutherans. He developed a friendship with Pope John Paul II, and he has been supportive of other ecumenical ventures. His interest and participation in interfaith activities with Jewish, Muslim and other communities has been commendable. He has been an advocate for peace, especially in such troubled areas as the Holy Land and parts of Africa, and his commitment to international debt relief for the world's poorest nations has been a rallying cry for Anglicans everywhere.

Archbishop George Carey has earned a peaceful retirement. His ministry will be a tough act to follow.

By Jonathan B. Coffey

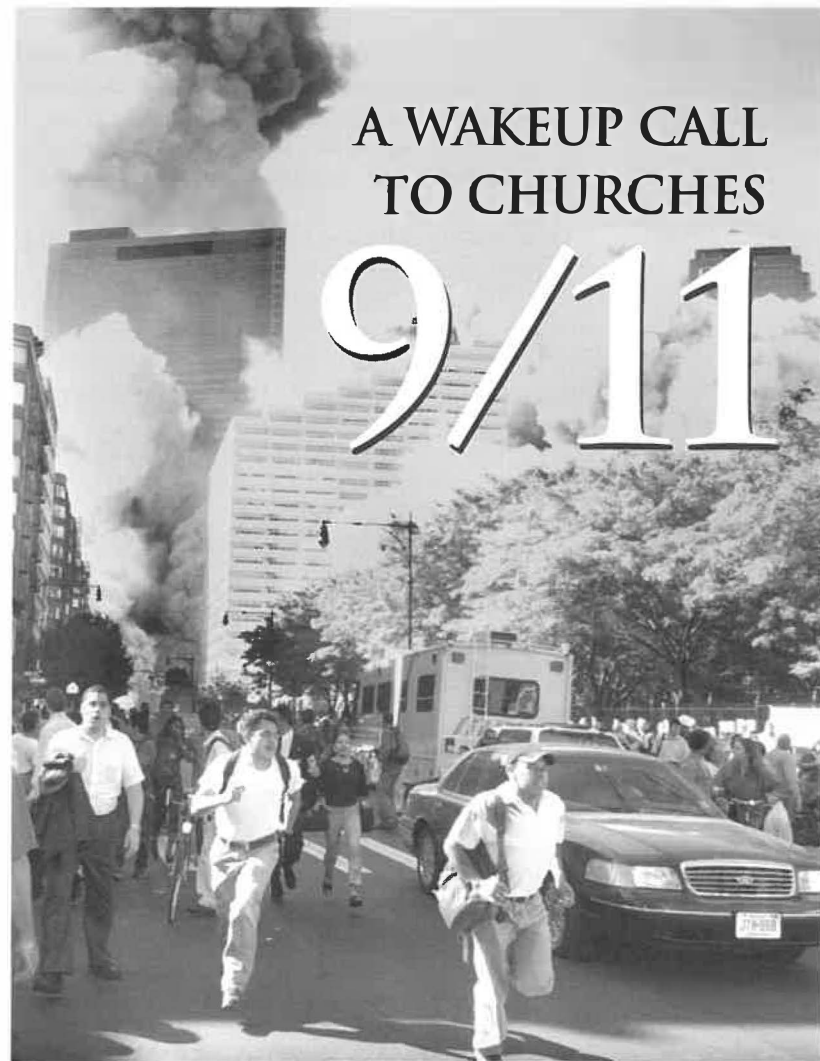
**B**efore we all reach the saturation point in our ongoing reflections on the attack perpetrated on America last Sept. 11, I believe there are some radical and fundamental signs to be read and truths to be taken to heart by the mainline churches as we seek the way forward from this tragedy.

We are aware that this tragedy was made possible in part by breaches in the surveillance system of our country. Clearly our security procedures at the nation's airports, for instance, lacked credibility, consistency and effectiveness. But it is not only our military, law enforcement, political and business leaders who need to come forward in taking responsibility and making amends. Religious leaders also have an opportunity to take their share of responsibility on behalf of their constituents and to pledge to do better.

I believe that churches were found to be sleeping on Sept. 11, unaware of the danger lurking in our midst, probably more so than were our political leaders. Why were we, in the moment of trial, found to be asleep at the wheel, unable and unwilling to adequately minister to, much less warn, our people and the peoples of this land?

First, we had allowed ourselves over the past generation to be lulled into a wickedly sanguine view of evil. Slowly, over time, we in the mainline churches had come to believe (often implicitly and therefore more powerfully) that evil is a combination of missed opportunities, roads not taken, human mistakes, and from time to time forces beyond our control. We had forgotten that life, as the creation of a personal God, is always personal. Evil too is personal. It is the willful choice to set creatures in the place of God and then to play out that drama as a mission to overthrow the Most High. Evil is real and personal. There is a devil; he has minions; we all participate in evil both collectively and individually (see the baptismal renunciations on page 302 of the Book of Common Prayer); and we need to be both repentant and vigilant.

We limit the power of redemption when we devalue the reality and power of evil. If we're all OK, and life is basically good, then who needs a Savior? But the truth is that life is fallen. The world is not a safe place, and we are incapable (totally and completely) of fixing or correcting this situation in any



Rick Wood photo

kind of final way. We need help, and that is what Jesus Christ is all about — doing in us, through us and among us as Redeemer greater things than we can do by ourselves, for ourselves. The Christian life is not a program for self-actualization, but a rescue operation. We missed the opportunity to be teaching and preaching in clear and compelling ways about the reality of evil and the opportunity for redemption. It is time to wake up.

Second, we the church have bought a bill of goods from our commercial culture regarding the nature of love and its role in life. If there is one thing our psychologically sophisticated culture accepts as gospel, it is that true love is unconditional love. Therefore, of course, God must love us unconditionally, and we are called in our own creaturely ways to emulate that love. The Bible is clear that east of Eden there are conditions. A clear and present consequence of the Fall is that creatures must live

**We limit the power of redemption when we devalue the reality and power of evil.**

## 9/11

A WAKEUP CALL  
TO CHURCHES

by conditions which endeavor to hold them accountable and give them direction. The reason is simple: We have lost our direction and we need to be found again by a loving Shepherd and brought back to our senses. The Bible speaks of this in terms of covenant. All expressions of love in the Bible are conditioned by the bracing tonic of covenantal responsibility and accountability. We need the framework of covenant specifically because in and through the Fall we have forgotten how to love as originally intended.

Covenants give us the structure, the direction, and the clarity to know again what is expected of us and how we might love one another, creation, our God and ourselves.

**...neither are we honored, nor do  
we honor, the followers of Islam  
by saying we are the same.**

This brings us to a related sin of neglect in the church: We have forgotten that forgiveness does not mean the absence of accountability, but rather its highest expression. If we are accountable through covenant for our actions, then we must give account when we break covenant. To give account and to find that we are nonetheless forgiven deepens our grief even as it broadens our gratitude. Forgiveness means to hold everyone accountable and yet to choose to forego furthering the cycle of sin by resenting, blaming and seeking revenge. Bringing perpetrators to justice is not to forego forgiveness. It is to hold others accountable, even while we forego ourselves the deeds that caused the rupture in the first place. On the matters of love and forgiveness, it is time to wake up.

Finally, with the best of intentions, we have sought common ground at the expense of our own identity and integrity as people of faith. Yahweh Sabbaoth is not the same as Allah. The God and Father of our Lord Jesus Christ, from whom the Holy Spirit proceeds, is not the same as the God of Al-Qur'an.

This is not to say that God is not a mystery far beyond our telling, nor is it to denigrate

Allah as the subject of Islamic revelation. It is not to say that there is no common ground to be found with our Islamic sisters and brothers, nor is it to give the impression that prejudice against Muslims is anything other than unchristian. Rather, it is to bear witness to the truth as it has been revealed to us.

There are modest overlaps (pertaining primarily to Abrahamic parentage) between the canons of Islam and Christianity. But the vast majority of the canonical narratives are radically unique. As it says in Al-Qur'an: "Exalted be God, the King, the Real, there is no god but He, the Lord of the glorious throne. Whoever worships another god apart from God, for which he holds no proof, will have to give account for it before his Lord" (23:116-117).

We Christians must in fact give account of a God who has gotten up and left the throne on our behalf (see Phil. 2:4 ff.). Allah never leaves his throne; that is his glory. And we do not deny him his glory, but neither are we honored, nor do we honor, the followers of Islam by saying we are the same. The God of Islam is not the God of Israel. To say that we are different is not to devalue, not to deny, and not to declare holy war. It is to bear witness. On the matter of the sovereignty of God willingly surrendered in Christ, it is time for the churches to wake up.

The cataclysmic events of Sept. 11 and all that has followed should bring the church to its knees. It is clear that while the terrorists found a breach in the surveillance system and broke in and wrought bedlam, likewise the church has been breached and compromised and found wanting. The people have awakened from their slumber and they are asking the churches for wisdom, for understanding, for substantial truth in this time of our reckoning.

Sept. 11 was a wakeup call to the churches. We are called to arise and bear witness to the only truth we can ever know: Jesus Christ has chosen at great personal cost to enter the fiery inferno of our sin and to set about rescuing us, bringing us to safety. Within this zone of safety we can find again the sacred soil of witness strong and true, of witness that does not count the cost but only the opportunity, of witness that we are but bondservants now set free. □

*The Rev. Jonathan B. Coffey is the rector of St. Anthony on the Desert Church in Scottsdale, Ariz.*



# A Matter of Teaching

I believe Richard Mammana [TLC, Dec. 30] hit the nail on the head. There is indeed too much complaining that detracts from mission. But I would also add that it goes beyond complaining. Perhaps the heart of the matter can be found in the lack of preaching and teaching concerning the fundamentals of the Christian faith.

I have found that many people presume Anglo-Catholicism is about the way in which an individual worships. While that may be part of it, the mere use of incense and Sanctus bells during the Holy Eucharist does not an Anglo-Catholic make. Rather it is an abiding faith in Jesus Christ as Lord and Savior and holding in high regard all the sacraments of the church as gifts of God that allow us to manifest more effectively his grace in our individual corporate lives.

We do not confess because there are many who have not been taught the reason for us to partake in the Penitential Order. We do not say the Rosary because we have not been taught nor see the reason for living a life of prayer. We often fail to fast for we have not had brought home to us the simple fact that the prayers of a righteous individual avails us a great deal. The long and the short of the matter is that the churches as whole, and Anglo-Catholic parishes particularly, have done a poor job communicating the joy of sacramental life.

All too often many have come to think that being an evangelical Anglo-Catholic is an oxymoron. Perhaps for too many years this has been true. Our forebears in the Oxford Movement had, first and foremost, a passion for Jesus. It is indeed time for Anglo-Catholics in the Episcopal Church to reclaim that passion for Jesus in their lives and proclaim boldly the gospel of Jesus Christ.

*Br. John Mark, OSF  
Franciscan Order of the  
Divine Compassion  
Peoria, Ill.*

It is so refreshing to see someone write about what the Anglo-Catholic movement was about and what happened to it.

It occurs to me that anyone who has to go on and on about being Anglo-Catholic is probably doing just that, going on and on, and not living the faith. It's hard enough for me to live out my own faith without trying to tell everyone else what they should or shouldn't believe, especially people who haven't asked my opinion in the first place.

*(The Rev.) George Stamm  
Christ Church  
St. Simeon's Church  
Chippewa Falls, Wis.*

## How Times Change

Reading about the "Archbishop for a Day" [TLC, Dec. 23], I realize how fully my day has passed. I think of and address my 10-year-old great nephew as "Master." My sons were "Master" until their 16th birthday. Then they got their first tuxedos. In my day, a 12-year-old girl was still a "girl" and was acceptably addressed as "Miss." I understand that "Ms." appropriately obscures the marital status of a woman; I did not know that it was also intended to obscure a girl's age.

If we are going to dress an 8-year-old boy in a gentleman's tuxedo for a wedding, and if we are going to address a 12-year-old girl as an adult woman, then I shall cease to be surprised at the shortening of childhood and the speeding of our youngsters to adult privileges and responsibilities.

*(The Rev.) Andrew MacAoidh Jergens  
Cincinnati, Ohio*

## A Fine Leader

Some recent news reports included erroneous statements about a recent internal Yale University audit of the Yale-affiliated Berkeley Divinity School [TLC, Jan. 6].

As someone who has been deeply involved for a lifetime with Yale, Berkeley and the Episcopal Church, and who has known and worked with Dean William Franklin for years, I was distressed by these inaccurate and unfair

Our forebears  
in the Oxford  
Movement  
had, first and  
foremost,  
a passion  
for Jesus.

## LETTERS TO THE EDITOR

reports. I served from 1964 to 1990 as a trustee of the Yale Corporation and for the past four years as the senior fellow of the Yale Corporation. I also served as a trustee of the Berkeley Divinity School and participated in the original affiliation between Berkeley and the Yale Divinity School, and I have participated in the recent deliberations of the Berkeley Trustees. I can say unequivocally that Dean Franklin is a man of great

integrity, one of the finest leaders of the Episcopal Church, and an educational leader who has greatly strengthened Berkeley in his four years as dean. Berkeley's Board of Trustees has publicly stated that they reviewed the audit and found nothing within it that would lead them to take any action against Dean Franklin.

Despite the extremely unfortunate misrepresentation of the situation in news reports, I am positive that Yale

and Berkeley will go forward in an even stronger partnership to which Dean Franklin has made an invaluable contribution.

*(The Rt. Rev.) Paul Moore  
Bishop of New York, retired  
New York, N.Y.*

Christian Somme, chair of the Berkeley Divinity School at Yale, is to be applauded for putting the record in order after the scurrilous reporting of a Hartford newspaper on the resignation of Bill Franklin.

Dean Franklin is a man of enormous integrity and depth who has contributed beyond measure to theological education in the Episcopal Church. We who have watched his management of the affairs of Berkeley stand in awe and gratitude for what he has been able to accomplish. As he departs New Haven, he deserves our deep thanks. He in no sense deserves the hurtful and untrue comments represented by sloppy journalism.

*(The Rev.) Mark S. Anschutz  
St. Michael and All Angels' Church  
Dallas, Texas*

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### Difficult Standards

In response to challenges from Fr. Parker and Mr. Muth [TLC, Nov. 25], let me say, first, that we are probably not in agreement in our understanding of the word "rescind." My dictionary defines the word as "to make void by action of the enacting authority or a superior authority." It has always seemed to me, even granting that Jesus' standards are difficult (if not impossible for me) to live by, that not allowing myself to be angry with someone precludes the possibility of murder, and that therefore the law against murder is superfluous. Some logician will have to prove me wrong.

In regard to speaking of "anthropological heresy," I mean to say that the biblical standard of gender equality is almost universally ignored in favor of male domination, even by the church that professes to believe that God created male and female equally in his own image, and redeemed them so.

*(The Rev.) Robert G. Hewitt  
Colorado Springs, Colo.*

### Appointments

**Wendy Joy Garrigues** is director of youth and young adult ministries at Annunciation, 4505 S Claiborne St., New Orleans, LA 70125.

The Rev. **Hal Hayek** is rector of St. Anne's, PO Box 11437, Winston-Salem, NC 27106.

The Rev. **John Roming Johnson** is rector of St. John's, 1331 Bay St., Staten Island, NY 10305.

The Rev. **Webster Maughan** is assistant at Grace, 315 Wayne St., Sandusky, OH 44870.

### Ordinations

#### Deacons

**Colorado** — **Marie Denton, Debo Dykes, Karen Ellis, Abigail Marsh.**

#### Priests

**Alabama** — **Richard Lawson**, curate at St. John's, Box 1806, Decatur, AL 35602-1806; **Mark L. Fitzhugh**, rector of Messiah, Box 596, Heflin, AL 36264; **David Meginniss**, rector of Trinity, 5375 U.S. Hwy. 231, Wetumpka, AL 36092; **Jennifer L. Riddle**, curate at Epiphany, Box 116, Guntersville, AL 35976-0116.

**Colorado** — **Lawrence J. Bradford**, rector of Holy Redeemer, 2552 Williams St., Denver, CO 80205-5526; **Catherine E. Cook**; **Thomas Kent Danitschek**; **Robert R. Davidson**; **Bernhard Ebert**, rector of St. Andrew's, 801 San Juan St., La Junta, CO 81052-2449; **Larry Don Hart**, rector of St. George's, 3600 S Clarkson St., Cherry Hills Village, CO 80110-7501; **Stephen Kim Reed.**

### Change of Address

The Rt. Rev. **Onell Soto**, 3350 Torremolinos Ave., Costa del Sol, Miami, FL 33178-2956.

### Deaths

The Rev. **Louis E. Fifer III**, a priest in the Diocese of Pennsylvania for 65 years, died Dec. 2 in Philadelphia. He was 92.

Born in Philadelphia, he was a graduate of Philadelphia Divinity School. Following his ordination to the diaconate in 1935, and the priesthood in 1936, he served as curate at Resurrection, Philadelphia, vicar of Grace, Hulmeville, and St. Luke's, Bustleton, and rector of St. Paul's, Aramingo. He was rector of All Hallows', Wyncote, from 1950 until 1979 when he retired. He is survived by his wife, Virginia, and three sons, Bruce, Louis and Mack.

### Next week...

## Waste Time with God

### 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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**RETIRED PRIEST** who still wishes to serve. We are Saint James' Church, Boynton, 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, Boynton, VA 23917** Phone (434) 738-6547. E-mail: [jhundley@kerrlake.com](mailto:jhundley@kerrlake.com)

**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](mailto:tk01001@aol.com)

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**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](mailto:pmcco@wi.rr.com)**

**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.**

**BI-VOCATIONAL PRIEST:** St. Andrew's Episcopal Church, Glasgow, Kentucky, is located in a beautiful vacation area of rural South Central Kentucky, a city of approximately 14,000. The congregation seeks a priest-developer to help bring the church to a parish status. A packet outlining social, geographic, educational, and employment opportunities will be sent upon request. Send inquiries to: **Nan, Secretary, St. Andrew's Episcopal Church, 910 Columbia Ave, Glasgow, KY 42141 or call Georgine at 270/651-6325 or Larry at 270/646-3339.**

**DIRECTOR OF COMMUNITY LIFE:** The Church of the Holy Comforter in Kenilworth, Illinois, is looking for a Director of Community Life (DCL), sometimes known as the Director of Religious Education in other parishes, to start no later than June 2002. We are a vibrant and healthy corporate-sized parish of approximately 1,000 parishioners on Chicago's north shore lakefront. The principal responsibilities of the position include leadership of newcomers and new members ministry programs, all fellowship programs and all formation programs (youth, adult and pre-school). This position includes direct supervision of the Director of All Things Bright & Beautiful, our 10-teacher, 80-student Christian pre-school serving the parish and wider community. The successful candidate will possess a dynamic blend of experience, enthusiasm and competence. The DCL will work with a four-member clergy team, three other lay persons and several active vestry members to build and maintain an active Christian community within the parish. Compensation will be competitive and commensurate with the successful candidate's experience and qualifications. For more information, please visit our website at [www.holy-comforter.org](http://www.holy-comforter.org). Send inquiries to: **John Campbell, 1219 Forest Ave., Wilmette, IL 60091, FAX to (847) 251-0221, call (847) 251-0589 or E-mail to [jfc1219@aol.com](mailto:jfc1219@aol.com).**

**EXECUTIVE DIRECTOR,** Episcopal House of Prayer, Collegeville, MN, an independent, self-sustaining ministry since 1990. We conduct some 75 public retreats and seminars annually and host additional vestry retreats, personal and small group retreats, plus lead many off site presentations and seminars. Annual program revenues approach \$100K with annual fundraising of \$40K+ required to balance budget. Endowment of \$900K. We require at least 5 years since ordination and minimum of 5 years successful proven leadership in management role. Must have knowledge of and experience in leading and teaching a variety of forms of prayer, meditation and other disciplines from the Christian tradition. Open for applications until March 15, 2002. Position open August 2, 2002. CONTACT: **Doug Baker, Chair - HOP Search Committee, 1821 Logan Ave. SO., Minneapolis, MN 55403 or [dbaker@tcea.com](mailto:dbaker@tcea.com)**

# CLASSIFIEDS

## POSITIONS OFFERED

**PART-TIME RECTOR:** St. Christopher's parish in Cheyenne, Wyoming, seeks a parttime 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 Deming 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**.

**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**, Website: **http://www.amkg.com/Good**

**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 **Rev. Canon Linton Studdiford, 143 State St., Portland, ME 04101**. or **www.diomaine.org**.

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**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 **Rev. Paul-Gordon Chandler, US Commissary for the Bishop of Egypt. Tel. (509) 343-4040.**

**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.holy-crossredmond.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**.

**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**.

**DIRECTOR OF CHRISTIAN EDUCATION:** The Chapel of the Cross, an active parish adjacent to the University of North Carolina at Chapel Hill, seeks a lay person for a full-time position (beginning no later than July 1, 2002) to direct a thriving education program for all ages. Professional training and degree preferred. Competitive salary and benefits. Detailed job description available upon request. Contact **John Nelson, Search Committee Chair, c/o Chapel of the Cross, 304 East Franklin Street, Chapel Hill, NC 27514 (nanjonelson@worldnet.att.net)**.

**RECTOR:** Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777** E-mail: **MRMACHINE@aol.com**

**DIRECTOR OF YOUTH / PARENT MINISTRY:** Episcopal Church of the Ascension, Clearwater, Florida, seeking full-time, dynamic, passionate (lay or ordained) leader for relational youth/family ministry. Challenge is to create and expand ministry for spiritual development of middle/high school youth. Ideal person will have love for teenagers and be open to lead contemporary Christian music. Will also minister to parents in parish. Bachelor's degree or 3 years experience with youth required. Send resume with references to: **Talma Pilato, 3257 Nick's Place, Clearwater, FL 33761**. E-mail: **spilato1@tampabay.rr.com**

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**IN SEARCH OF:** 16.5 acres paid for. Building soon. Searching for a 7 foot altar, pulpit, eagle lectern, baptismal font. Do you have any no longer wanted/needed/used items? Please contact: **RBowman310@aol.com**

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Sun Mass 9 (Sung)

(Calaveras Big Trees)  
Hwy. 4  
209-795-5970

## ASPEN, CO

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Sun 8, 10

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The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri Eu 12:10; H.D. 9:40 Mat. 10:00 Eu

## AUGUSTA, GA

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## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
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**ascensionchicago.org**  
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the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth  
Work Web: www.theadvent.org  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,  
Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30,  
Mass 9, C 9:30

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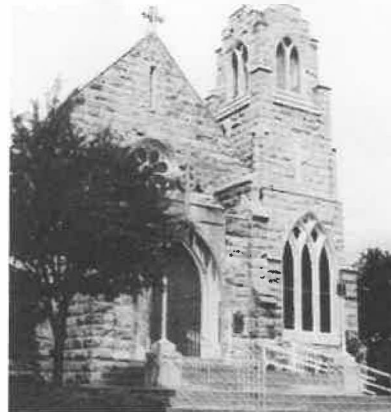
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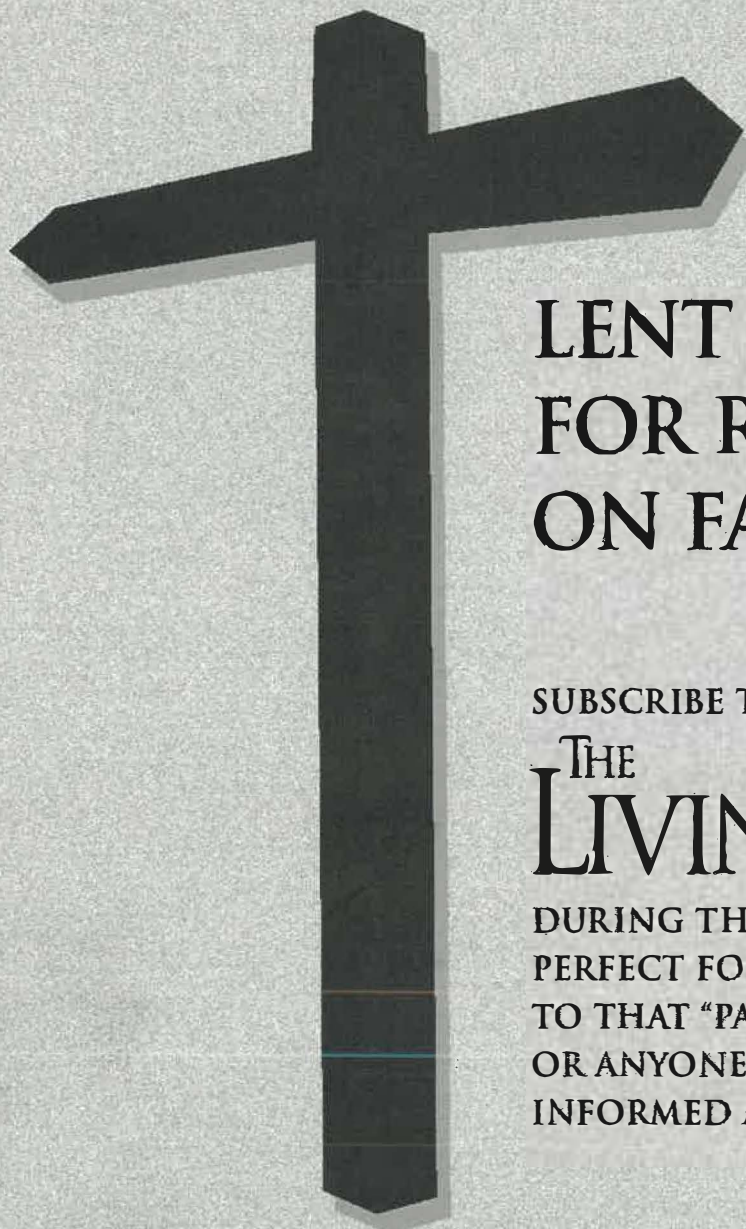
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