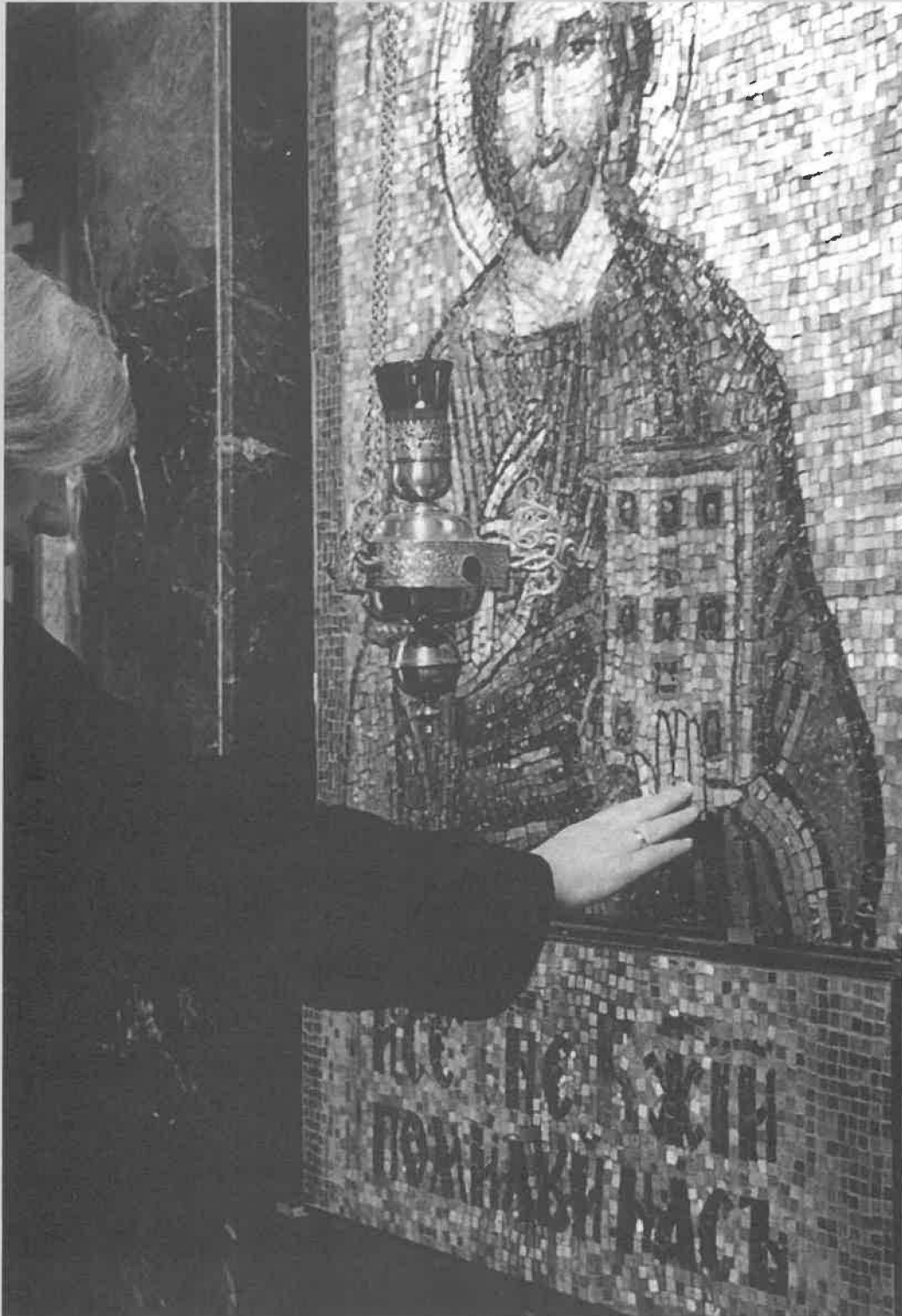


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Volume 222 Number 8



Procession at the closing Eucharist at St. Matthew's Cathedral, Dallas, after children of the diocese participated in a Harry Potter day [see page 11].

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To read her poetry is to be renewed and dismayed with the dire recognition of a woman not nearly finished with her searching.

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The Cover

Photo by Jennifer Wilson taken from the book *Praying With Our Hands* by John F. Sweeney (see review on page 26).

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SUNDAY'S READINGS

The 'Still More Excellent Way'

'Now I know only in part'

(1 Cor. 13:12)

The Last Sunday After the Epiphany, Feb. 25, 2001

Ex. 34:29-35; Psalm 99; 1 Cor. 12:27-13:13; Luke 9:28-36

The Christians in Corinth gave Paul, his partners, and his successors a lot of headaches. The Corinthian church members were prone to sins of various kinds (immorality, divisiveness, judgmentalism, wrong beliefs) and still were proud of their spiritual gifts. Paul's exasperation is not hard to discern when he writes to the Corinthians, firmly but lovingly guiding them into right belief and practice.

In today's lesson, he points to the ultimate answer to their continual shortfalls, showing them the "still more excellent way." The famous chapter on love follows. Yet in this chapter, Paul reveals that even this vision of love is but partial: "We see in a mirror, dimly, ... now I know only in part."

Similar teaching is given in the other lessons for today. When the splendor of the relationship with God is shown to Moses, his face shines. This reflected glory disturbs and distracts the people and Moses must cover it up. When Peter, James, and John are witnesses to the

unveiled glory of Jesus in the presence of Moses and Elijah, they are "weighed down with sleep" and unable to perceive the significance of the transfiguration.

As in the case of Moses on Mount Sinai, the Voice of God speaks from a cloud a phenomenon which veils and obscures the Source of the words. Clearly it is God's will that our deep experiences of him be veiled, yet compelling. Our sinfulness and weakness are such that we are unable to endure the unveiled splendor of God; nonetheless, it is our deepest desire to see God: "Show me your glory, I pray" (Moses in Exodus 33:18), and it is God's desire to reveal himself to us: "No one has ever seen God. It is God the only Son, who has made him known" (John 1:18).

In the fullness of our redemption, "His servants shall see his face" (Rev. 22:3-4). But for now, we must be patient, seeing as in a mirror, dimly and eagerly striving forward to the time when "faith, hope, and love" shall abide.

Look It Up

Read through the psalm for today and note how all the themes in the other lessons are summarized in it.

Think About It

Why do you think that this theme of Hidden Glory in the Transfiguration of Jesus is always presented on the Last Sunday After the Epiphany, which is also the Sunday before Lent begins?

Next Sunday

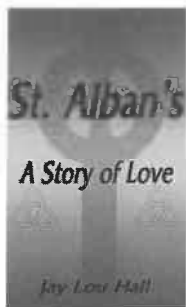
The First Sunday in Lent

Deut. 26:(1-4) 5-11; Psalm 91 or 91:9-15; Rom. 10:(5-8a) 5b-13; Luke 4:1-13

BOOKS

St. Alban's: A Story of Love

By Jay Lou Hall
1st Books Library (1-800-839-8640)
Pp. 263. No price given



Novels about love are toast; novels on rectory and parish life many of us *must* read. And read we will, greedily turning page after page of an unfolding story of a conscientious rector with a difficult wife — hardly an unfamiliar

subject but told with fresh, compassionate exactitude by the Milwaukee writer Jay Lou Hall. It rates a place alongside Gail Godwin, Barbara Pym and Anthony Trollope.

With a thorough knowledge of the liturgical year and parish peculiarities, Mrs. Hall offers an almost scientific sampling of God's people and the devil's disciples as they exist side by

side in many a parish, or as she puts it, "the churching, the unchurching, and the wrong churching." Her subtle tracing of gossip, its influence and damage, is almost frightening.

She writes with similar insights into the dynamics of family life, citing early on, for instance, an incident where "the tension went out of the room like water sinking into sand, but no one spoke, each afraid to splinter the fragile atmosphere of hope." If, in the end, we don't quite understand the distant, disengaged but well-meaning wife, it is only because she does not understand herself. She becomes, in fact, by her own desire, a minor figure in the priest's vision and quest of a larger, more satisfying giving of himself. When others discouragingly lose sight of lofty goals, he does not coerce them to confess but instead reads the confession for them as they follow along — not a bad technique in the timid world of personal confession. Indeed,

whether ministering or being ministered to, the fictional Fr. Daniel Martin is what used to be known as "a Prayer Book Catholic" with a reverent, caring approach that clergy and calling committees would do well to consider.

Despite limited eyesight, the author handles her manuscript well. She writes and a friend reads it back to her — a technique that obviously works, *Deo gratias*, for there are some golden veins yet to be mined in her love and knowledge of the church.

(The Rev.) James B. Simpson
Washington, D.C.


The Poem as Sacrament

The Theological Aesthetic of Gerard Manley Hopkins


By Philip A. Ballinger
Peeters/Eerdmans. Pp. 260. \$30

How did Gerard Manley Hopkins (1844-89) combine the vocations of self-abnegating Jesuit priest and self-

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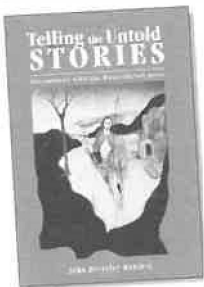
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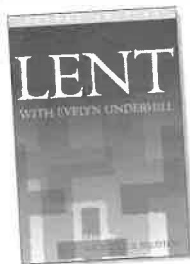
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BOOKS

centering poet? In answer to that question, Philip A. Ballinger examines three major influences on Hopkins' development of a theological aesthetic to unite poet and priest as one.

John Ruskin taught Hopkins the importance of seeing things intensely in detail. Such seeing demonstrated that mind and nature can bond to reveal the divine law within (a "signic" view of the world). Hopkins' famous terms *inscape* (the unique beauty of a thing) and *instress* (the divine power that sustains inscape and conveys it to the beholder) probably have Ruskinian roots.

Ignatius of Loyola then Christianized these insights by allowing Hopkins to combine a love of mortal beauty with God's creative word as source and

How did Gerard Manley Hopkins combine the vocations of Jesuit priest and poet?

essence of such beauty. Hopkins eventually came to believe in a holy circle of love: God the Creator having made a world of unique things which reflect divine beauty, the poet re-presents these things in a priest-like, self-effacing way that offers praise and makes the poem a sacrament which mediates the word to others.

Duns Scotus added not just the idea of the unique "thisness" (*haecceitas*) of things, which Hopkins had already intuited, but the idea of the Great Sacrifice — the belief that Christ was not only made incarnate in history to redeem mankind from sin but, from the beginning, has undergone a continuing "aeonian" incarnation as the creative word both giving and sustaining the unique beauty of each made thing.

It is interesting to note that Hopkins' devotion to Scotus may have caused his Suarezian professors to block him from further theological study in the Society of Jesus, thus leaving the question of the union of poet and priest, at least in that one context, unresolved.

David Middleton
Thibodaux, La.

Theology and the Arts

Encountering God Through Music, Art, and Rhetoric

By Richard Viladesau

Paulist. Pp. 270. \$17.95 paper

Art and the Beauty of God

A Christian Understanding

By Richard Harries

Mowbray. Pp. 149. \$16.95 paper

At a time when churches of many denominations are experimenting with new styles of worship or liturgy, new music, and contemporary art and architecture, church leaders and decision-makers may find themselves confronted by hard choices. Frequently decisions are difficult to make because of diversity of taste and spirituality among members of even a single parish.

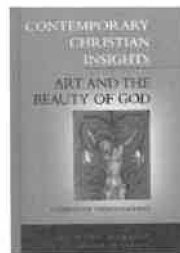
These two books, coming as they do from writers of very diverse backgrounds, may be helpful to the church leader who is sifting through issues of aesthetics and theology.

Theology and the Arts, by Richard Viladesau, a Roman Catholic priest and a professor at Fordham University, provides a scholarly presentation of the relationship of Christian theology and aesthetics. Central to the book is the author's position that aesthetics is a vital component of religious life and experience, that "art can be a way to God." Art can "serve as a text for theology, as a representation of both God's word and of the human situation to which theology attempts to correlate that self-revelation."

The author uses examples from music, the visual arts, and preaching to illustrate his points. While Viladesau speaks primarily to the Catholic community of faith, he provides insights that are helpful to thoughtful leaders of other churches who are making theological and aesthetic decisions in contemporary worship or liturgy.

* * *

There is an antidote to the poison of ugliness which pervades secular post-modern culture. Richard Harries,



Bishop of Oxford, combines analysis, intuition, anthropomorphic understanding, and liberal quotations from poets, mystics, and church fathers to present the case that the concept of beauty plays a crucial role in the fullness of Christian faith. Beauty, the Uncreated Light, is the meaning to all existence, rather than a merely superficial, although pleasant, aspect of our material life. Every soul longs for this, a gravity of Eternal Wisdom around which all existence revolves. Harries shows us that beauty is a spiritual quality, one that transfigures, rendering the invisible plain to the eye of the soul. Here is a glimpse into an ineffable mystery of the Christian life, the fundamental and absolute beauty of God.

*Marjorie Avery and Sandi Fryling
Placentia, Calif.*

A Short Systematic Theology

By Paul F. M. Zahl
Eerdmans. Pp. 109. No price given, paper.

I Want to Believe But...

A Navigator for Doubters
By Boyd Wright
Templegate. Pp. 239. \$14.95 paper.

In his new book, Dean Paul Zahl of the Cathedral of the Advent, Birmingham, Ala., proposes a challenging sketch of Christian doctrine. Zahl situates the essence of Christianity not in sacraments or biblical inspiration but in a concept of Jesus as "present in his absence." Since Christ is no longer on earth, "the presence of Christ's absence is found within the works of love."

While Episcopal traditionalists may disagree with this radical protestant position, theological progressives will question Zahl's belief in Satan and his view that God requires "power in the blood" of Jesus' death to atone for human sinfulness.

Yet alongside his controversial systematic positions, Zahl makes many instructive comments about the inner life. He notes, for example, that "sin is

a chain reaction traveling very rapidly from fear to control"; he discusses the Book of Romans: "relentlessly unsettling depiction of human ethical gridlock, the paralysis involved in trying to make a moral choice."

Dean Zahl's work reflects his study of continental European thought of the first half of the 20th century. Some theologians may regret the lack of ref-

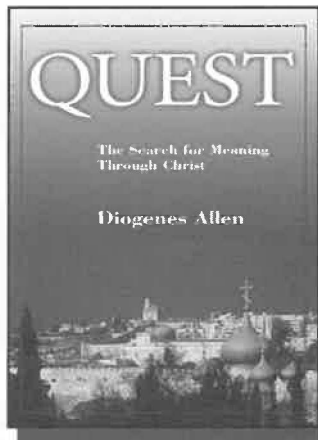
erence to the many activist movements of the rest of the last century, but they would need to work hard to present an equally succinct and powerful summary of God's gracious gifts to humanity in Jesus Christ.

Written for a more popular readership than Zahl's book, *I Want to Believe But . . .* ranges widely beyond theology to contemporary philosophy,

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politics and the sciences. Although journalist Boyd Wright's prose is often sentimental and colloquial, he proposes good answers to questions frequently asked about religion, including a number of instructive arguments for Christianity.

In the process, Wright encourages the reader to "keep working at his or her faith: Faith, like any other emotion or process of reasoning, cannot be static. It never stays quite the same. After all, it is filtered through a restless, sometimes preoccupied, sometimes weary and always very human mind."

Wright's book is more philosophical than Zahl's and more concerned to present broad intellectual arguments in defense of Christian doctrine. Yet Zahl would agree with Boyd Wright that "Christianity is not a religion of theories and of comfort and of good will. It is a religion of history and of fact..." Paul Zahl sharpens traditional

theology into a clear system grounded on the love of God in Jesus Christ and the freedom of the believer.

Addressing a more popular audience, Boyd Wright shows how doctrine can be interpreted to answer the deepest questions of human existence.

(The Rev.) J. Douglas Ousley
New York, N.Y.

Ethics After Easter

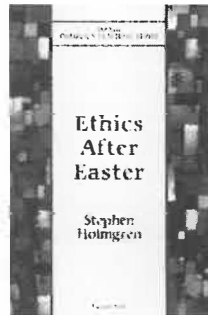
By Stephen Holmgren
Cowley. Pp. 193. \$11.95 paper

This volume of The New Church's Teaching Series offers an introduction to Anglican moral theology, and it reflects both the strengths and the weaknesses of its subject matter. On the side of strengths, it exhibits balance, reasonableness, an alertness to complexity, a tendency to prefer affirmation over prescription, and a high regard for consensus. It is refreshing

to see these Anglican values celebrated anew. One result is that, even though the author has not avoided the controverted issues of sexuality, the book should be usable among a wide spectrum of centrist Anglicans.

Unfortunately, the book also has some weaknesses that may make it less than useful for adult education. The highly abstract and intellectual character of Anglican moral theology means that much of the book is taken up with definitions of analytical elements that are not immediately put to use. Only about half-way through does the reader begin to encounter material that is likely to speak directly to non-specialists.

In addition, the Anglican moral theology here presented seems to be focused exclusively on individual decisions, which may seem a serious flaw to readers whose experience and



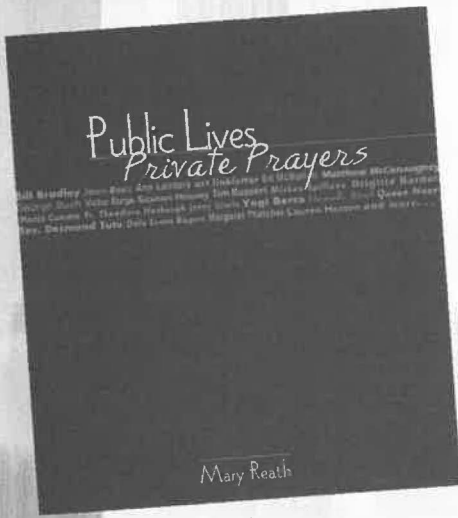
It is refreshing to see these Anglican values celebrated anew.

education has taught them to be aware of such issues as racism and sexism. The book could also profit from feminist critiques of classic moral theology as male-oriented. Holmgren's use of the Seven Deadly Sins, for example, could become more effective with the recognition that it is, in origin, a male and monastic list that might usefully be supplemented from other perspectives.

This book is both appealing and disappointing. Its spirit is good. Its message is useful. I wish its scope were broader and its communication more effective.

(The Rev.) L. William Countryman
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Proclaiming the Scandal

Reflections on Postmodern Ministry

By Jerome E. Burce

Trinity. Pp. 136. \$12 paper

This book is the latest in the Christian Mission and Modern Culture series of Trinity Press, which explores the theology and mission of the church in a modern and postmodern context. Authors in this series bring both a deep experience in ministry and a thorough familiarity with top-notch scholarship to bear on their work. The result is a brief, accessible introduction to recent thought on theology and mission, as well as a realistic and practical application of this thought. A busy priest, seminarian, or lay person might make fine use of these books.

Jerome Burce's book continues the high quality of this series. A Lutheran pastor, Burce considers how we can proclaim the good news in a postmodern culture. Reflecting on his experience and undertaking some cultural analysis, the author sees Americans as suffering from a spiritual agnosticism. This sort of agnosticism enacts a virtual ban on talk about God outside of the church, and hinders such talk even among Christians.

The ultimate means of addressing this situation lies in the gospel itself. Theologically speaking, we are all incomplete, participating in the already and not-yet character of the reign of God. In light of this situation, Burce counsels patience with others (and ourselves) and confidence in the gospel. He also provides some specific suggestions for preaching so as to be heard by post-moderns. The book's final chapter features a reflection on how, despite our doubts and "semi-agnosticism," God's will is nevertheless done in the church.

The only quibble with the book is that the author's self-consciously Lutheran identity may call for Episcopalians to consider slightly different tacks and emphases than Burce offers. In the end, however, this is an engaging book, helpful especially for priests and other parish leaders wanting to think about and engage our (post)modern culture.

*Jason Fout
Chicago, Ill.*

"Lord, teach us to pray..."

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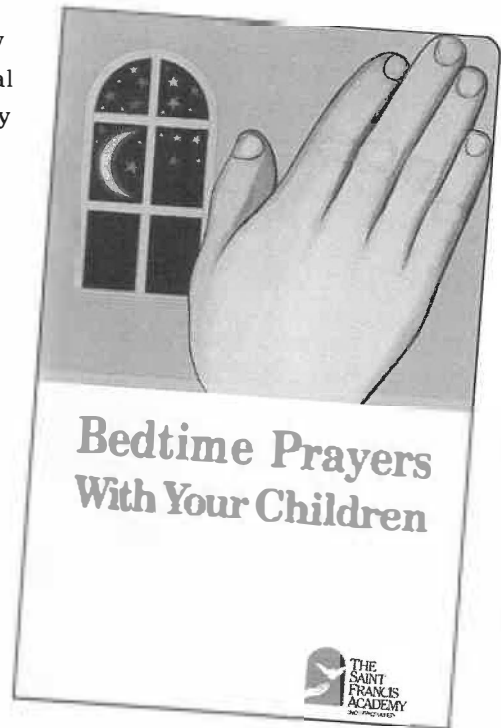
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Mother Teresa
Calcutta, 1979

Tithe Payments Exceed Expectations

Church treasurer remains concerned about dependence on endowment funds

Thanks to higher than anticipated tithe payments from some dioceses, the Episcopal Church anticipates not having to draw on reserves to meet its budgeted 2001 expenses.

Church treasurer Stephen Duggan told Executive Council members meeting Feb. 6 in Parsippany, N.J., that about half of the church's 100 domestic dioceses have reported their tithe payments for the current year. Those payments are nearly \$600,000 higher than originally forecast. If the remaining dioceses at least equal their giving from last year, the church will not have to draw on principal from its endowment funds, Mr. Duggan said.

Mr. Duggan said he remains concerned that an increasing percentage of church income is derived from the interest on endowment investments as opposed to diocesan tithe payments.

In Denver last summer, General Convention approved a \$138 million three-year budget which was about \$1.8 million higher than anticipated revenue.

A canceled contract with the hotel originally chosen to be used during the convention remains a legal issue. Mr. Duggan said the church expects to be sued by the Adam's Mark Hotel chain sometime this spring. After the federal government accused the chain of widespread civil rights violations, the church canceled its contract with the Adam's Mark in Denver.

The Adam's Mark hotel chain eventually settled out of court with the government, but hotel management still expected approximately \$1.2 million as a cancellation penalty from the church. That figure was later reduced to about \$900,000 due to credit for rooms the hotel was able to rent. Negotiations failed to produce a mutually agreeable sum.

Steve Waring

Bishop Griswold Warns Against Schism to Executive Council

Which is worse heresy or schism?

The Most Rev. Frank T. Griswold, Presiding Bishop, opened Executive Council Feb. 5-8 in Parsippany, N.J., with this rhetorical question.

Heresy can be corrected over time by the community and sometimes what is thought to be heresy, such as the belief that the Earth is the center of the universe, is later found to be true, Bishop Griswold said.

Schism, on the other hand, is difficult to repair once a break has been made, he noted. Truth is discovered in communion. Schism is the shattering of communion. In order to discover God's truth, everyone has to be at the table.

Bishop Griswold concluded his opening address by encouraging council members to look beyond personal desire to a higher purpose.

How we make decisions is just as important and sometimes more important, Bishop Griswold said, than what we decide. The truth of God rests on the consensus of our experiences because seeking truth



Bishop Griswold

is a corporate task.

Council members were to devote a substantial portion of the agenda to discussion on how to implement General Convention resolution AO45. The resolution calls for creation by Jan. 1 of a task force to "visit, interview, assess and assist the people and the Commissions on Ministry, Standing Committees and Bishops of the three dioceses" which have not implemented canons mandating that women have full and equal access to ordination and deployment.

Of the three dioceses cited as not being in compliance, Fort Worth, Quincy and San Joaquin, the Rt. Rev. Keith Ackerman, Bishop of Quincy, is a member of the council and was in attendance for this session.

In order to facilitate "candid conversation" on how to implement the resolution, council went into executive session for most of the day on Tuesday. A morning plenary was devoted to discussing the possible negative implications, while an afternoon session discussed its positive aspects.

The format was developed with the assistance of an outside management consultant.

Council planned to use the morning session on Feb. 7 to compile results and arrive at a decision.

Steve Waring

Federal Funding an Old Concept

Episcopal Relief and Development, or the Presiding Bishop's Fund for World Relief as it was known in 1998, did not apply and therefore did not receive any money from the federal government, unlike many other religious groups in that year. ERD director Sandra Swan told an Executive Council subcommittee gathered in Parsippany, N.J., that Episcopal Relief and Development is researching, but has made no decisions

regarding President George W. Bush's proposal to allow religious institutions to compete for a greater share of federal money designated for social services.

"I think the point we're trying to make is that this is not a new concept," she said. "There are pieces of the proposal that are new, but not all of it. Religious organizations have not always been prohibited from getting government money."

Making an Appeal for 'Progressive' Anglo-Catholicism

Three primates of the Anglican Communion were on hand for Affirming Anglican Catholicism's conference and retreat, "Toward Catholicity: More Than We Can Ask or Imagine." The Most Rev. Frank T. Griswold, Presiding Bishop of the Episcopal Church, the Most Rev. Peter Carnley, Primate of the Anglican Church of Australia, and the Most Rev. Michael Peers, Primate of the Anglican Church of Canada, participated in the event Jan. 8-10 at La Casa de Maria retreat center in Santa Barbara, Calif.

Featured speakers included the Rt. Rev. Christopher Epting, Bishop of Iowa and newly appointed deputy director of ecumenical relations for the Episcopal Church. The Rt. Rev. Keith Whitmore, Bishop of Eau Claire, was asked to fill in for the Rt. Rev. David Stancliffe, Bishop of Salisbury, who fell ill.

Affirming Anglican Catholicism seeks to move the Anglo-Catholic movement forward in a positive manner, said the Very Rev. John Kevern, dean of Bexley Hall Divinity School.

"Anglo-Catholicism has not always been solely a conservative movement," he said. "I think the perception over the last 30 years is that Anglo-Catholicism has lost some of its steam because it is too concerned with liturgy. We need to be engaged with the world, and take a progressive theological approach to social issues."

In its statement of principles, Affirming Anglican Catholicism notes that "full inclusion of lay and ordained people in church government, and of both men and women in the threefold ministry, reinforces the catholic integrity of our vision."

During his talk, Bishop Whitmore elaborated on his own experience being engaged in evangelization of young people in their late teens and early 20s.

"This generation has taken a look at



'Hogwarts West'

The Sorting Hat was a miter and it assigned students to Matthew, Mark, Luke or John, rather than Ravenclaw or Gryffindor, but students had to speak a password to portraits to enter their houses at the Cathedral School, the Diocese of Dallas' version of Harry Potter's Hogwarts School. The Defense Against the Dark Arts class was about prayer; Mythical Creatures studied the windows of St. Matthew's Cathedral; Mysteries and Potions discussed the mysteries of Jesus Christ as found in the church's sacraments. Under the direction of the Rev. Canon Jandy Watkins and Deacon Pamela Dunbar, 109 4-6th graders from 29 parishes spent Jan. 20 at "Hogwarts West," ending the day with a grand Procession of the Houses into the cathedral for a festive Eucharist.

Top: Children discuss their schedule for the day.

Right: Bishop Bruce MacPherson explains the Episcopal shield.



the world we are about to hand them and they wonder if this is all there is," Bishop Whitmore said. "We who are in control of the church need to communicate with this generation better. Many of them are seeking to live a disciplined life, one which will help lead them to spiritual discovery. From all that I've read and seen, members of Generation X are looking for structure and ritual. A catholic expression of Anglicanism can offer that."

Bishop Whitmore believes that an Anglo-Catholicism whose core is made up of moderates and which wel-

comes all without advancing political positions is an unmet need for many members of Generation X.

"Our place is not to resolve issues," he said. "We need to connect people with the kingdom of God."

Previously Affirming Anglican Catholicism held a conference only every other year in the United States. Partly as a result of the good will and enthusiasm participants came away with from the January conference, the board will meet in Toronto in March to explore ways to increase its visibility and workshop opportunities.

Full Communion Celebrated at New York Cathedral

Youth and young children from Lutheran churches in the greater New York metropolitan area comprised a significant proportion of the 350 worshipers and celebrants in attendance Feb. 3 at the Cathedral Church of St. John the Divine.

On the Feast of St. Anskar, missionary to Denmark and Sweden in the ninth century, the Episcopal Diocese of New York and the Metropolitan Synod of the Evangelical Lutheran Church in America (ELCA) held a local inauguration of the Called to Common Mission agreement which took effect Jan. 1 and provides full communion between

the Episcopal Church and the ELCA.

The young persons provided a contrast with the national celebration which took place Jan. 6 in Washington, D.C. The Rt. Rev. Richard F. Grein, Bishop of New York, was the chief celebrant. Some youth, such as the confirmation class from Christ Lutheran Church in Staten Island, came out of curiosity about the cathedral or as part of a Christian education curriculum. Others, such as 3-year-old Alexandra Stephens, came because of a parent's interest.

The Diocese of New York and the



Steve Waring photo

Passing the peace with members of the ELCA.

Metropolitan Synod of the ELCA have one of the most advanced partnerships, having begun holding ecumenical discussions in 1972. The two provide some possibilities for what the agreement holds at the regional level in the future.

"I think they see us as possibly helping them recover the ancient catholic tradition which they had prior to the Reformation," said the Rev. Canon J. Robert Wright, a member of the CCM drafting committee, professor of church history at the General Theological Seminary as well as canon pastor and vicar of the St. Saviour congregation at the cathedral.

"I would say that in many ways (the Rev. Stephen Bouman, Bishop of the Metropolitan Synod) is typical of the new look in Lutheran bishops in that he tries to incorporate ecumenical concepts in his teaching and theology."

Bishop Bouman elaborated on some of those ecumenical concepts during an impassioned sermon.

"This (CCM) is not the private sorting out of denominational trivia," he said, "but a public proclamation of the gospel. It is a call to renewal ... a call to remember our baptism... We are called to be sent into the world as baptized icons of Christ."

To date, the Metropolitan Synod is the only one of the ELCA's 68 synods to authorize deacons as a recognized order of Lutheran clergy. Later this month, the Diocese of New York and the Metropolitan Synod will hold their first joint training session for deacons.

Steve Waring

Some Call for Bishop Jones to Resign

The woman who accused the Rt. Rev. Charles Irving Jones, Bishop of Montana, of sexually exploiting her, has asked the Court for the Trial of a Bishop to remove him from office.

The court heard comments on a sentence of discipline Jan. 30 at the office of the lay assessor to the court in Charlotte, N.C. It spent the following day deliberating. The same court had previously found Bishop Jones subject to discipline for the incident which took place in the early 1980s when he was rector of Trinity Church in Russellville, Ky. Bishop Jones was not present for this hearing.

In addition to the complainant and her husband, the court also considered affidavits from members of the Diocese of Montana, who questioned Bishop Jones' ability to maintain his credibility as a pastoral leader. Montana's diocesan council also submitted a letter calling for Bishop Jones' resignation.

That letter was challenged by a former Montana priest, now in North Carolina, who told the court that opposition to Bishop Jones in the diocese was the work of about 25 people bent on vengeance.

According to the canons, three possible sentences can be imposed. The lightest, and the one requested by the

attorney representing Bishop Jones, is admonition, a public and formal reprimand which does not prevent an ordained cleric from performing the duties of office. Deposition, the most severe option, would deprive Bishop Jones of his ordained status. A third option is suspension. While under suspension Bishop Jones would be permitted to continue to serve as chief executive officer of the diocese on administrative matters, but would be forbidden to act as a member of the clergy for a specified length of time.

When the court reaches a decision, it will be delivered immediately to Bishop Jones, the woman who made the complaint, the standing committee in the Diocese of Montana and to the Most Rev. Frank T. Griswold, Presiding Bishop. Under the canons, Bishop Griswold is responsible for announcing and carrying out the sentence.

Bishop Jones will have 30 days to appeal any sentence the court imposes. Should an appeal be lodged, a nine-member Court of Review of the Trial of a Bishop would hear the appeal. It could uphold, set aside the decision, or modify it.

Episcopal News Service contributed to this article.



Shaun Griffin and Vassar Miller at "I" St. house in Virginia City, Nev.

Photo by Debby Loesch Griffin

A Poet Alone

By Shaun T. Griffin

A woman of two faiths, Episcopal and Baptist, Vassar Miller remained a paradox to the end. It was not just her participation in two religious communities, but the abiding loss of movement she daily endured. Her flesh was less than flesh in a time when to be a woman was to suffer the expectation of natural beauty. As for her poetry, it was no less a contradiction. She could rail against a seemingly unresponsive God but in the same breath, find forgiveness: "God, let me know you, not knowing that I know.../unless a saint is merely one/Who, knowing need, must know it to the bone."

In all poems that last there is a measure of honesty, a candid forthcoming that relents only to the bone and the world set against it. I think of her title, "Struggling to Swim on Concrete." She imagined what faith could be as precious consolation to her unrelenting mind. For many, this has kept them from Vassar's close look at self and God. To read her poetry is to be renewed and dismayed

with the dire recognition of a woman not nearly finished with her searching:

For when was language ever food for human yearning!

Sun-gilded rain

Mocking the sheen of golden peach,

Words only drain

Hearts of strength; let mortal speech

Make time and way

For life, the long and lonely learning

How to pray.

And yet, it is precisely the onerous, obdurate quality of these lines that affirm our small task in this world: to loose kindness where it may not yet be born. She would shy from any gilded reading of her 40 years in words, but save the memory of Hopkins and Eliot, she was without peer in the latter half of this century. Again, the paradox: When Vassar Miller died in 1998, she was regarded in most poetry circles as passé, meaning

Vassar Miller's poems are parables that braille a spiritual path.

not relevant, and out of step with her contemporaries. This, for the lifetime of effort spent mastering the villanelle, sestina and sonnet, forms which only a handful of poets can skillfully undertake to this day. She was further ostracized for writing about redemption in a mostly godless late 20th century, all from the confines of a body arced with cerebral palsy.

Mind you, this was long before disability advocacy or advocacy of any kind that would not further isolate her from mainstream American poetry.

There are no posthumous scriptures for what should have been done. In her time, Vassar Miller worked alone, almost without faith did she keep writing. Her poems are parables, questions put to self without resolution, but questions nonetheless, that braille a spiritual path. It is not a coincidence that she practiced two theologies. Her Sundays were taken up with meditation — whether the ritual of the Eucharist or the less formal traditions of a liberal Baptist congregation, she scoured text and time for meaning — and not, incidentally, friendship. I have looked in her eyes and known grief, fear, tumult, and then silence, as out of them came the very solace she was seeking. To her friends she was a lay parishioner. To her priest, Helen Havens, and minister, Jay Leach, she was an anachronism, a woman who challenged the spirit with the mind. She wrangled with her clergy and made her countenance felt but rarely did she feel exempted from human failing.

Perhaps the paradox of her life is more a testimony to living without answers, to breathing the rarefied air of religion into a body that wanted the most basic of things: love, companionship, nurturance, succorance. Or as she chants in a late villanelle, "If I Had Wheels or Love I Would Be Gone." It is this measure of durance in a physical world that does not satisfy, her willingness to be vulnerable as a condition of belief in all things which makes her poetry transcend this time:

Yet now that I am old
I'm not so sure that one can be as sure
as Paul . . .

Whether or not He makes the crooked paths
straight,
I've had to hack mine out as sorry-best
I might.

Vassar Miller had but one person to save and it

was she, the woman who wrote 10 volumes of poetry to define the parallel lives of poet and believer. Almost lost in her desire to link linguistic feeling with Christ was an unknown, indeed unbelieved virtue: happiness. At the end of her life, her caretaker and University of Houston professor, Sue Nash, told me the thing she missed most was the poet's friendship and playfulness. It is hard for me to imagine such joy in a nursing home but like so many elements in her life, Vassar undertook conversation with as much wit and compassion as she did poetry. It is rare when a poet leaves a legacy of persistent attempts to reconcile faith and ferment in daily life. But for her this was not about choice. This was what she did



Vassar Miller

Photo by Maud Lipscomb

to stay alive, as Denise Levertov said of her own work. Poetry was the bulwark against which she scripted her worth. For a generation of poetry readers, she remains anonymous, but her words are not dormant. Even now, in the limitless time of history, they are waking. □

Poems are reprinted with permission from If I Had Wheels or Love, Collected Poems of Vassar Miller, Southern Methodist University Press, 1991.

Shaun T. Griffin directs a non-profit agency in Virginia City, Nev.

Words Have Eternal Significance

By Norman Jetmundsen, Jr.

Well, 'tis no matter; honor pricks me on. Yea, but how if honor prick me off when I come on? How then? Can honor set a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honor hath no skill in surgery then? No. What is honor? A word. What is that word honor? Air — a trim reckoning! Who hath it? He that died a Wednesday. Doth he feel it? No. Doth he hear it? No. 'Tis insensible then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it. Therefore I'll none of it. Honor is a mere scutcheon — and so ends my catechism.

These words of Falstaff in Henry IV, Part I — penned, ironically, by one of the greatest wordsmiths of all time — raise important issues. The origin and meaning of words and language have filled volumes of texts. And, as Christians, we have a whole slew of words in holy scripture to read, study, analyze and argue about. Inevitably, it seems, our faith becomes bogged down in battles over the words of scripture. The more fundamentalist rooms of God's house, in their literalist approach, sometimes appear, as one Episcopal priest said to me, to "elevate the words over the Word." The more liberal rooms sometimes appear to want to explain away or reinterpret words and their meaning, especially if they seem harsh or uncomfortable or unreasonable. Many on the fence appear to want to pick and choose which words to focus on and which to ignore.

Words, of course, are symbols: a means of expressing or describing both intangible ideas, feelings, and truths, as well as tangible objects and perceptions.

The old childhood adage, "Sticks and stones can break my bones, but words can never hurt me," misses the mark entirely for those who take language and human dignity seriously. Another adage is much closer to reality: "The pen is mightier than the sword." Words are both meaningful and powerful because we are not mere animals, nor some biochemical accident in a blind cosmos; rather, we are made in the

ever, it is not by human endeavor alone that we understand unseen virtues, but also by revelation from God.

Stephen Covey reminds us in *The Seven Habits of Highly Effective People* that our paradigm or framework greatly influences our thoughts and actions. If we view scripture as nothing more than words and phrases without any transcendent meaning or authority, then we are left with no standard by which to judge human conduct or to search for meaning in life, other than human reason and intuition. If we believe in only a loving, grandfa-

Words have meaning and purpose, not in and of themselves, but for what they convey.

image of the Author of all creation. As the French philosopher Pierre Teilhard de Chardin once said, "We are not human beings having a spiritual experience, we are spiritual beings having a human experience."

None of us has ever seen an actual thought, emotion or truth. We know that such things exist beyond ourselves because others have expressed in words remarkably similar thoughts, feelings, and experiences in their life to which we can somehow intuitively relate. Thus, words have meaning and purpose, not in and of themselves, but for what they convey. As Alexander Pope said of great poetry, it is "what oft was thought but ne'er so well express'd." For the Christian, how-

ever, it is not by human endeavor alone that we understand unseen virtues, but also by revelation from God. If we focus on hell as our prime motivator, then God becomes an angry, vengeful being, and love and grace are overshadowed by images of torment and punishment.

If our paradigm is one in which truth and morality are relative concepts, then the meaning of our words and deeds become watered down. In such a paradigm, truth is obscured by word games, such as, "that depends on what the meaning of 'is' is." We enter a world of differing, and often contradictory, values. We end up, like Falstaff, concluding that words are mere air, and that the concepts they attempt to convey are, if not entirely meaningless, at

least transitory. In such a world, chaos reigns because we can avoid personal responsibility and accountability by claiming, like Humpty Dumpty in *Alice in Wonderland*, “When I use a word ... it means just what I choose it to mean, neither

Christianity is, however, first about relationship, and then about words.

more nor less.”

At this the beginning of the 21st century, we Christians should ask ourselves hard questions about words and their meaning, especially as they relate to scripture. Is our catechism one of empty words or life-giving spirit? What is our paradigm? Is it Falstaff's? If so, then Christianity presents merely one of many options, and with words like sin, evil, repentance, self-denial, accountability, judgment and hell floating around in our vocabulary, the offering doesn't appear very appetizing.

On the other hand, if we are not dealing with mere words, but with “the Word made flesh,” this is quite a different matter. Then our words — words like faith, hope and love — have incredible depth and significance.

Christianity is, however, first about relationship, and then about words. We are called to be in a personal relationship with God in Christ, with all that entails, including both love and judgment simultaneously. On this side of heaven, as the writer of the Gospel of John reminds us, “No one has ever seen God.” Thus, we attempt to use words to express and define this divine-human relationship, however inadequate that expression may be. It is precisely because we have a personal Creator that our words in fact matter. And not just our words

as isolated symbols, but also as the combination of words into narrative. For the Bible is more than just words, it is narrative: some historical, some poetical, and some allegorical — all expressed through the eyes of faith. It describes the drama of God's continuing search for man, and his reaching out to us time and time again. It is tempting to want to do Thomas Jefferson and simply cut out the parts of scripture we don't like, but that means we deal with

less than the full narrative and that we elevate our reason over God's revelation. Although by wrestling with the entire text we admittedly still “see through a glass darkly,” we nevertheless see through the paradigm of Christ, which makes all the difference in the world.

Jesus, as the embodiment of the eternal mystery behind all life, certainly took words quite seriously, and he understood the importance to humans of stories as a means of conveying truth. In the final analysis, however, we must look beyond our words to the Word. Which means we come face-to-face with yet another word — faith — because, in relation to the divine mystery, words ultimately are inadequate. As Hebrews tells us, “faith is the assurance of things hoped for,

words in such a universe are little more than “a tale told by an idiot, full of sound and fury, signifying nothing.” Then, instead of engaging in courageous action, we can simply conclude, like Falstaff, that, “The better part of valor is discretion...” If the risen Christ is a hoax or myth, St. Paul has already told us in I Corinthians that we are of all people the most to be pitied.

If the paradigm of Christianity is true, however, then our words and narrative not only have meaning, they have eternal significance. If that first Easter truly happened, then as C.S. Lewis asserts in *Miracles*, “the Incarnation ... was the central event in the history of the Earth, the very thing that the whole story has been about ...” In which case, instead of playing trite word games, we can stand firm in our conviction that truth, hope and love are worth living — and dying — for, and we can echo Martin Luther, “Here I stand. I can do no other. God help me.” Easter means that our earthly narrative is part of God's eternal narrative.

For 2,000 years, the account of Christ has resounded with three haunting words gasped near the end of a terrible death — “It is finished.” Do these simple words signify nothing more than “a mere scutcheon”? Or, do they affirm the unfathomable mystery of a heavenly Father's incredible gift of redemption,

In the final analysis, however, we must look beyond our words to the Word.

the conviction of things not seen.”

Without a Creator who made a moral universe, we simply have to admit that Falstaff has it right: Words like honor — and justice, and mercy, and forgiveness, and truth, and love — are ultimately nothing more than air, and the narratives of

unconditional love and eternal life? As part of our catechism, this is, to quote Falstaff once more, “A question to be asked.” □

Norman Jetmundsen, Jr. is an attorney in Birmingham, Ala., and the author of The Soulbane Stratagem.

Enhanced Responsibility

When the Lambeth Conference of Anglican bishops met in 1998, they did more than issue a controversial statement on homosexuality. The 750 bishops who assembled for the 13th such gathering adopted other resolutions, including one that enabled the primates of the 38 Anglican churches (provinces) to exercise "an enhanced responsibility in offering guidance on doctrinal, moral and pastoral matters."

When the primates meet at Kanuga conference center, near Black Mountain, N.C., March 2-9, we ought to get a good idea just how serious they are about this enhanced responsibility matter. Actually, enhanced responsibility isn't all that new. It was addressed at the 1988 Lambeth Conference in an attempt to develop more collegiality, but in 1998 the bishops took matters a bit further. Concerned about the status of same-sex blessings in the Episcopal Church and elsewhere, and equally



Kanuga Conference Center

When the primates meet at Kanuga, we ought to get a good idea just how serious they are about this matter.

interested in the American church's desire to force acceptance of ordination of women upon its members, the bishops voted to ask "that the primates' meeting, under the guidance of the Archbishop of Canterbury, include amongst its responsibilities positive encouragement to mission, intervention in cases of exceptional emergency which are incapable of internal resolution within provinces, a giving of guidelines on the limits of Anglican diversity ..."

With all this in mind, a group of conservative Anglicans, led by the primates of the Southern Cone (South America) and the West Indies, have put forward a proposal for the exercise of this enhanced responsibility. It is contained in a book titled *To Mend the Net: Anglican Life and Order in Renewed Mission*, published by the Ekklesia Society, an international Anglican organization headquartered in Carrollton, Texas. The authors (it is not clear who they might be) put forward their proposal and five essays in support of it in hopes that the primates will take it seriously. Copies of the 128-page book were sent to the pri-

mates and to all bishops of the Episcopal Church. One was also sent to me.

The editors of the book are the Most Rev. Maurice W. Sinclair, Presiding Bishop of the Southern Cone, and the Most Rev. Drexel W. Gomez, Archbishop of the West Indies. Both seem like reasonable men, genuinely concerned about the possibility of the Anglican Communion being torn asunder. But they and their cohorts may be optimistic in anticipating that the primates are actually going to do something about the American church.

The primates' meeting, like the Lambeth Conference, has no legislative clout. The primates can do all the admonishing they want, but chances are American bishops will ignore them, just as most of them did when the Lambeth resolutions were adopted. *To Mend the Net* anticipates that, and includes strategies to deal with such a situation:

- Primates should agree at an annual meeting to "any significant innovations in doctrine, discipline or ethics, even on an experimental basis" in any province of the Anglican Communion
- If a province or diocese defies the primates, it could be demoted to "observer status," and unless it conformed, steps

could be taken to set up a new jurisdiction in the same territory.

- Communion with "the intransigent body" would be suspended.

All this is complicated by the fact that the American Anglican Council has issued "An Urgent Appeal to the Anglican Primates" [TLC, Feb. 4], which is a petition that can be delivered to the primates at Kanuga and calls for a different strategy than that proposed by Bishop Sinclair and Archbishop Gomez. At the least, this has to be confusing to primates.

So what will happen? My guess is nothing. The primates will probably spend some time talking about how naughty the Episcopal Church has been, and may even go so far as to issue a statement. Presiding Bishop Frank T. Griswold, not wanting to preside over the admonishment of the Episcopal Church, will make an erudite presentation about the health of the church. And the primates will go on their way, pleased to have avoided the matter for another year.

David Kalvelage, executive editor

Did You Know...

President James Buchanan's brother was an Episcopal priest.

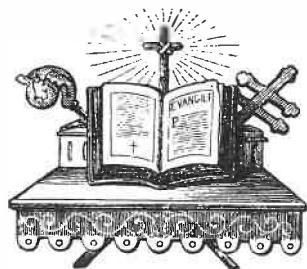
Quote of the Week

The Rt. Rev. Ronald H. Haines, retiring as Bishop of Washington, on being a bishop: "On any given day 20 percent of the diocese is critical of you for something — but it's always a different 20 percent."

Lenten Expectations

In the liturgy for Ash Wednesday, we learn what is expected of us during Lent. The celebrant invites worshipers to observe a holy Lent and reminds them “of the need which all Christians continually have to renew their repentance and faith.” The assembled community is invited to participate in this holy season by self-examination and repentance, by prayer, fasting and self-denial and by reading and meditating on the Bible.

In order to accomplish these exhortations, determined self-discipline is in order. It is a wonderful opportunity to organize a rule of life. By disciplining our-



Forming a rule of life, either on our own or with the help of a spiritually mature person, can be a significant step toward individual growth in faith.

selves we enable God to strengthen our faith in Christ. For some persons self-discipline can mean giving up something during Lent — the removal of some hindrance which is preventing us from being the people God wants us to be. For others, this self-discipline means adding something to our lives, perhaps some significant spiritual reading, participation in the study of scripture or in at least one of the Daily Offices. Forming a rule of life, either on our own or with the help of a spiritually mature person, can be a significant step toward individual growth in faith. Many persons who follow a rule of life during these 40 days find that their spiritual growth is significant and is carried over through the Easter season and beyond.

Lent is a wonderful opportunity to get our spiritual lives in order. Let us make this holy season more than business as usual. May we seek a deeper relationship with our Lord in order that we may know and serve him more faithfully.

An Emphasis on Reading

One of the traditions of Lent worth preserving is an emphasis on reading. This season is a time to focus on spiritual matters, and what better way to do that than to engage in some serious reading? Additional reading of scripture or engaging in study of the Bible can bring some enlightenment to our spiritual lives. Doing some reading on church history, spirituality or other matters is particularly appropriate during this season.

With this in mind, we offer to readers our Lent Book Issue in hopes that it may be helpful to all searching for some quality reading during Lent. This issue contains advertising from publishers who have released a wide variety of seasonal material as well as articles which may be helpful. Relationships with words are explored in two vastly different articles in this issue. Good reading to all!

Doing some reading on church history, spirituality or other matters is particularly appropriate during this season.

When Beliefs Become Relative

By James E. Flowers, Jr.

One of the things that happens to me as a consequence of my priesthood is that, on occasion, people will express their surprise upon learning that I believe the doctrines of the church. They'll say things like, "Do you really believe in the resurrection of the body?" or "Surely you don't still believe that stuff about the uniqueness of Christ." And yet, as amazing as that may seem, as often as not, these challenges have come from my own parishioners.

The truth of the matter is that the faith of the church has been greatly eroded in recent decades by the pervasiveness of our increasingly secular culture. The result is that often Christians don't know what Christians believe. Or worse, Christians don't believe what Christians believe. Given that, the sharp decline of the mainline church over the past generation should not surprise us. For if one neither knows nor believes, then what is the point?

It seems to me that the last several decades of the 20th century might be characterized by the picture of mainline Christendom giving up doctrinal ground incrementally, so as to remain relevant and believable in a modern and post-modern world. As such, though we still recited the creed every Sunday, over time there was less and less of it that we actually believed. This meant that increasingly Christianity became defined not by affirmation of the doctrines of the church, but rather by affirmation of those doctrines of the church that one found plausible.

There are obviously many problems with this approach to the faith. Perhaps paramount among them is

the fact that once my intellect and my experience become the standard by which the faith is judged, it ceases to be the faith at all, but rather becomes simply a figment of my imagination. Moreover, if I disbelieve one doctrine, why not two or three? If I'm unwilling to accept the virgin birth, is it really all that much of a leap to begin to understand the Res-

urrection as a metaphor or an abstraction, or some other such nonsense? And how many doctrines must I believe in order to be a Christian? Is there a minimum number? And who decides what that number is? Should we simply all agree that a Christian is defined as a person who believes in a minimum of three of the major doctrines of the church? Pick any three you like! If I am particularly enamored with the notion of universal salvation, I simply must delete the uniqueness of Christ from my belief system, and substitute for it, say, the Incarnation or the Atonement.

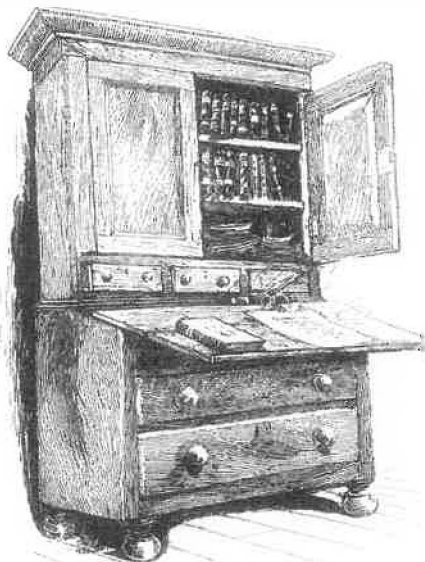
Christian education for children could be enhanced by the development of doctrine-of-the-church trading cards. They'd be just like baseball cards except they'd have the name of the doctrine and a rendering of its chief proponent on one side, and then interesting facts about it on the other side. The children could trade them, picking their favorites, while discarding those which did not appeal to them. The more obscure and loosely held the doctrine, the lower its relative value.

Yes, I know the idea is absurd, but is it really any more absurd than calling ourselves Christians while believing that we are free to pick and choose what we like from Christianity and discard the rest?

Because, of course, what eventually happens is that we throw it all out. Doubts about the virgin birth will graduate to the Incarnation, the Atonement, the Trinity, the Resurrection until one is "wrestling" with the deity of Christ, or even just deity. Now the question becomes, "Can you still be a Christian and not believe in any of the doctrines of the church?" Sadly, this is a pertinent question in our day. □

The Rev. James E. Flowers, Jr., is the rector of St. Timothy's Church, Alexandria, La.

**If I disbelieve one doctrine,
why not two or three?**



**How many doctrines
must I believe in order
to be a Christian?**

urrection as a metaphor or an abstraction, or some other such nonsense?

And how many doctrines must I believe in order to be a Christian? Is there a minimum number? And who decides what that number is? Should we simply all agree that a Christian is



Divisive Social Issues

I would suggest that while increasing the number of people in church is a worthy objective as a means, it is really something less than a desirable end.

I wish to express my agreement with Kevin Martin's piece on church growth [TLC, Jan. 28], especially with his fourth point, "we need to de-emphasize the divisive social issues ...". It seems to me that there are two difficulties:

1. The gospel. Jesus went from having founded a "mega-church" in Galilee (the feeding of the multitude) to Jerusalem in Judea, where he seems to have raised a rather divisive social/political issue by riding into town on a donkey. I read the material to say that he did that deliberately.

2. Life. A history of the Civil War contains the story of an English woman who lived in Chattanooga, Tenn., during those times when it was the front line of the conflict, during which she attended a local church where the clergyman said not a word about the war, "...thereby making himself utterly irrelevant to the major issue of the day."

Our forerunners of the English Church in America once faced the awkward choice of praying for the king of England (anti-Revolutionary) or not praying for the king of England (pro-Revolutionary). We're lucky not to live in such trying times.

*(The Rev.) David Rivers
Philadelphia, Pa.*

With respect to the proper goal of the General Convention resolution aimed at doubling the size of the church by 2020, namely that it should be doubling, not the nominal membership, but the numbers actually attending services on Sundays and other days, the Rev. Canon Kevin Martin clearly makes sense. But it seems to me that both the resolution and the canon take as their objective what the English *Guardian* newspaper referred to, several years ago, as the primary concern of the Church of England, namely "getting bums on benches."

I would suggest that while increasing the number of people in church is a worthy objective as a means, it is really something less than a desirable end. I suspect that whichever aim and tool of measurement is adopted, a systematic plan, repeated messages from the hierarchy, and the de-emphasis of "divisive social issues," as suggested by Canon Martin, are neither necessary nor sufficient for a church that really wants to carry out the instructions of its founder.

I suggest that what the church needs is less numbers in pews and in collection plates than a body of clergy and laity who understand and believe the doctrines of the church. My experience suggests that many of our most devoted members in both orders are, to put it mildly, more interested in running a pleasant club and furthering their own policy objectives than

in the doctrines of the church.

I would go so far as to doubt that very many of our clergy and laity understand the Nicene Creed, let alone the Athanasian (now relegated to the status of a "historical document"). Or, if they do, how many of them can recite either without crossing their fingers? Certainly we have pretty well eliminated sin from our liturgies, our vocabularies and our thinking. And under these circumstances, I should have thought that it makes very little difference how many bums we get on benches.

*William H. Turpin
Annapolis, Md.*

I read the article by the Rev. Canon Keith Martin about church growth and felt an increasing unease as I finished it. While I don't doubt his sincerity in hoping to double the size of our church, it seemed as if something was missing from his four points and his overall article.

Then after rereading the article I realized what was missing. Nowhere in his article do the words God, Trinity, Holy Spirit or most importantly Jesus Christ appear. This may have been merely an oversight or an editorial excision but it is a fact. The words aren't there. In my limited experience, I have found that when we forget Jesus Christ as our Savior and God, we won't do a very good

job of evangelization. We must start from the fact of Jesus Christ — his life, his death, his resurrection, his ascension and eventual return — and the rest of our message becomes clearer to ourselves and to others.

*(The Rev.) Joel Morsch
St. John's Church
Naperville, Ill.*

It's Offensive

I was appalled by the cover and headline of your Jan. 7 issue. Coupling the handholding of two bishops and Chairman Arafat with Isaiah's words of consolation for the Jewish people made support of the Arab position alone both obvious and offensive. The headline claims "support" was taken "to Jerusalem." There was, however, no evidence of any fairness to or support for the Jewish state as well as the Palestinian Authority.

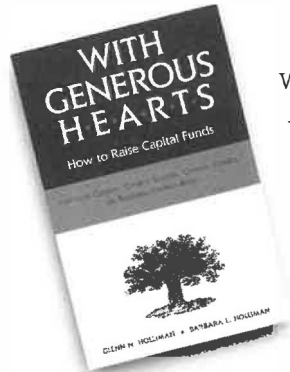
A reading of history shows that the Arabs declined to share power in Palestine at the time of the world leaders' effort to establish a fair division. The church's apparent effort to portray Palestinians as the only victims, the only martyrs, is an injustice to the people of Israel. Certainly Israel as a young democracy has made some cruel mistakes.

The Israelis are not the relentless destroyers TLC seems to suggest nor is Chairman Arafat the entirely virtuous peacemaker this presentation seems to portray. For example, over several weeks, he declined to urge on his people a cessation of violence.

I continue to hear and read some of Arab leaders' statements desiring the extermination of Israel and all Jews. TLC's presentation contributes to what I have seen as an uncritical and systematic bias for the Arab position by the leadership of our church. The church's assertions have too often seemed oversimplified, lacking both in historical perspective and accuracy. The consistent unilateral emphasis gives the unfortunate impression that the church is anti-Jewish in its philosophy and practice.

*Linda B. Kingdon
Bennington, Vt.*

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Not Mainstream

I could not believe that my friend Harold Lewis had written in such a negative way [TLC, Jan. 7]. I have known Harold since the late '70s, when he was commissary to the Bishop of Bukavu, in Zaire, and I worked with him in linking the Diocese of Southern Virginia and the Diocese of Bukavu in companion relationship. He is bright, articulate, widely read and very well traveled and he knows the Anglican Communion well. I can only think that his time on the staff at 815 Second Ave. must have influenced his thinking.

Anyone who is acquainted with the worldwide Anglican Communion knows of the deep concern that many in the Communion have about the leadership of the Episcopal Church, especially since Lambeth '98. One of these groups is the American Anglican

Council (AAC). According to the full-page ad which Harold found so offensive [TLC, Dec. 10], AAC did not claim to be mainstream Episcopalian; they claimed to be mainstream Anglican. I do not think many Episcopal bishops after attending Lambeth could claim that the Episcopal Church is mainstream Anglican.

It is also interesting to note that Harold Lewis is now rector of Calvary Church, Pittsburgh, a church which has a very illustrious history. One of the previous rectors of Calvary is the great Sam Shoemaker, who started the Pittsburgh Experiment, and was an outstanding leader and evangelist. He would have rejoiced with the main focus of the American Anglican Council ad, which was how God's love changed a man's life, and of the God who came to set "prisoners" free. What could possibly be offensive about that? I would urge Calvary

Church and its rector to rethink its decision to withdraw its ad from what I consider to be a very balanced magazine.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

Reawakening

Looking at the picture of water being poured into a basin during the Episcopal/Lutheran service in Washington National Cathedral [TLC, Jan. 28], I was reminded of how impressed I was, years ago in seminary, that during the 16th century thousands of Anabaptists were slaughtered, in part, because they denied infant baptism and insisted on "rebaptizing" persons once they reached years of discretion. It is certainly a good thing to reawaken ourselves to the grace that God has given us, but I believe those who renew vows, especially when water is sprinkled on congregations, need to be reminded each time that they are not renewing or renegotiating a contract, but acknowledging a sacramental gift given at a unique moment in a recipient's life.

*(The Rev.) Robert Carroll Walters
Worcester, Mass.*

Forget About Debate

I'm curious about the point of the letter sent by Douglas and Susan Barnes [TLC, Feb. 4]. The Bishop Ryle quote is wonderful and I couldn't agree more but were they using it to defend a point of view or simply making a point?

Actually, I hope they were just using that quote to make a point. In truth, we don't know the mind of God on many of the issues that face the church and all the ink that is being wasted on all these points of view only muddy the water.

Why don't we simply go about the business of being Christian, loving and ministering to all with whom we come in contact and quit trying to decide if it's right or not. Thank goodness the Good Samaritan simply acted out of love and concern and did not allow himself to become weighted down with the sort of debate we find in the church throughout all of our history.

*(The Rev.) George Stamm
Chippewa Falls, Wis.*

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By Travis Du Priest

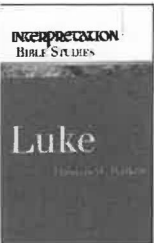


INTRODUCING THE NEW TESTAMENT. By John Drane. Augsburg Fortress. Pp. 480. \$29.

Since 1986 Drane's survey has served a number of New Testament students. Fortress Press has just reissued this "completely revised and updated" 2001 edition of 25 chapters on the life and ministry of Jesus, St. Paul, the church and the reading of scripture.

ISAIAH: A Commentary. By Brevard S. Childs. Westminster John Knox. Pp. 555. No price given.

Part of the WJK Old Testament Library, Childs' commentary on Isaiah looks thoroughly at all the sectional clusters of this well-known book of the Bible, in each case reviewing genre and structure, following with exposition.



LUKE. By Thomas W. Walker. Geneva Press (Louisville, Ky.). Pp. 114. No price given, paper.

A short, study-format approach to the Gospel of Luke, focusing on 10 key passages around which a class series may be built.

CREATIVE STYLES OF PREACHING. By Mark Barger Elliott. Westminster John Knox. Pp. 173. No price given, paper.

An overview of nine contemporary preaching styles — narrative, African American, pastoral, biblical, literary, and the like — with illustrative sermons by Ronald Allen and Barbara Brown Taylor, for example. Don't miss "The Gospel We Don't Want to Hear (or Preach)" by Leonora Tubbs Tisdale on loving your enemies.



PREACHING LIKE PAUL: Homiletical Wisdom for Today. By James W. Thompson. Westminster John Knox. Pp. 177. No price given, paper.

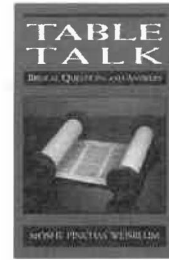
Be like Paul when you preach — be bold in your witness; bring serious scholarship to the pressing issues of the

day — says James Thompson. Looks at the goals of preaching rather than techniques; helpful on the problem of remoteness.

High and Low

TABLE TALK: Biblical Questions and Answers. By Moshe Pinchas Weisblum. Aronson (230 Livingston St., Northvale, NJ 07647). Pp. 472. \$30.

Were the children of Israel permitted



to rebuild the Tabernacle on the sabbath? Do you know the difference between an oath and a vow? I love "Q&A" books, and this one is terrific, though I confess a bit more technical at times than I was prepared for. By a 14th-generation rabbi who poses and answers 420 questions on the Torah.

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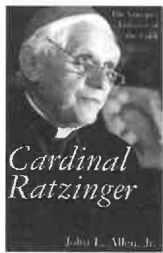
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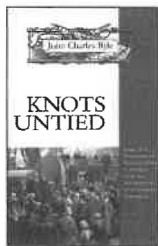
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CARDINAL RATZINGER: The Vatican's Enforcer of the Faith. By **John L. Allen, Jr.** Continuum. Pp. 340. \$24.95.

"The Enforcer" continues to be in the forefront of religious news. For those of you who like to get to know him better and read more about controversies in the Roman Catholic Church, the Vatican correspondent for the *National Catholic Reporter* has interviewed students and colleagues to produce this new biography.

KNOTS UNTIED: Being Plain Statements on Disputed Points in Religion from the Standpoint of an Evangelical Churchman. By **John Charles Ryle.** Charles Nolan (684 Conestoga St., Moscow, ID 83843). Pp. 441. No price given.



Originally published in 1874, *Knots Untied* is considered by many to be the classic apologia of "low church" evangelical ecclesiology. This edition

is the first unabridged reprint in 100 years, from a new publisher aspiring to reissue the complete works of John Charles Ryle (1816-1900), one of the Church of England's leading evangelical ministers.

COUNCILS OF CHURCHES AND THE ECUMENICAL VISION. By **Diane Kessler** and **Michael Kinnamon.** WCC (P.O. Box 348, Rte. 222 and Sharadin Rd., Kutztown, PA 19530). Pp. 86. \$7.50 paper.

This World Council of Churches publication gives a vision of the ecumenical movement, then covers the theory and practice of church councils (a council is defined as "a voluntary association of separate and autonomous Christian churches"). Archbishop William Temple is quoted: "We could not seek union if we did not already possess unity."



JESUS' RESURRECTION: Fact or Figment? A Debate between William Lane Craig and

Gerd Ludemann. Edited by **Paul Copan** and **Ronald K. Tacelli.** InterVarsity. Pp. 206. No price given, paper.

Do you like to look at issues from two different points of view? Then this one's for you. Craig is a professor at Talbot School of Theology ("You ask me how I know he lives? He lives within my heart.") and Ludemann is N.T. professor at the Univ. of Göttingen ("Can I pray to Jesus? I think not."). A fascinating read.

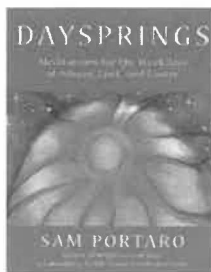
Prayer Guides and Guiding Prayers

A SCHOOL OF LOVE: The Cistercian Way to Holiness. By **M. Basil Pennington.** Morehouse. Pp. 160. \$13.95 paper.

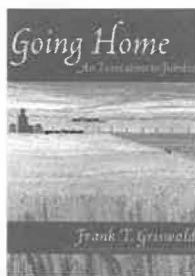
With a foreword by Esther de Waal, this little book allows two great spiritual writers to teach us. Basil Pennington continues instruction on contemplation and *lectio divina*,



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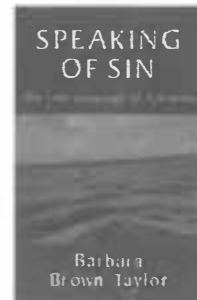


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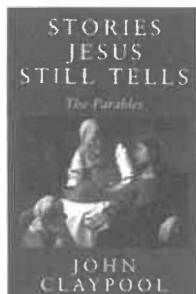


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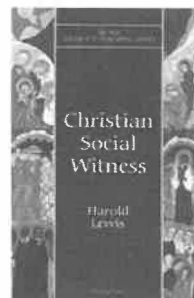
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ANGLO-SAXON SPIRITUALITY: Selected Writings. Translated and introduced by **Robert Boenig.** Paulist. Pp. 352. \$29.95 paper.

Anglo-Saxon was not my favorite class in graduate school; but after struggling with the translation, I enjoyed the content. Here, in clear translation, are many of the best known Anglo-Saxon homilies, poems and treatises. From "Caedmon's Hymn": "Now must we honor heaven's guardian." Wonderful collection.

ABBA FATHER: Understanding and Using the Lord's Prayer. By **Kenneth Stevenson.** Morehouse. Pp 208. \$17.95 paper.



The Bishop of Portsmouth (Church of England) compares and contrasts the different versions of the Lord's Prayer, then discusses issues such as "vain repetition," the meaning of each phrase and interpretations by the likes of Lancelot Andrewes and Evelyn Underhill.

PUBLIC LIVES, PRIVATE PRAYERS. By **Mary Reath.** Ave Maria. Pp. 128. \$14.95 paper.

An impressive list of "public people" such as Ann Landers, Kathleen Norris, Tim Russert and Lynn Redgrave share their favorite "private prayers." George Plimpton in the section on Working: "When there is no wind, row."

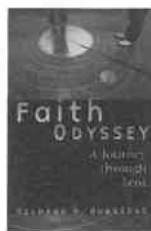


PRAYER IN PRACTICE. By **Pat Collins.** Orbis. Pp. 246. \$14 paper.

A lecturer on spirituality in Dublin lays out the basics of prayer: self-disclosure to God as well as self-forgetful attention to God, petition, appreciation and seeking God's will in prayer. "God can reveal the divine will in and through the activity of conscience."

FAITH ODYSSEY: A Journey through Lent. By **Richard A. Burridge.** Eerdmans. Pp. 240. \$15 paper.

A slightly different take on the usual daily "journey through Lent," this one combines scripture with science fiction stories and pop culture. By the dean of King's College, London, England. Don't miss "The Spirit of Adoption" with its reference to old friends Luke Skywalker and Obi-Wan Kenobi. Clever and insightful.



GUIDED MEDITATIONS ON GOD'S JUSTICE AND COMPASSION: Accountability, Judgment, Acknowledgment, Selfishness. Leader's Guide. By **Jane E. Ayer.** St. Mary's. Pp. 60. \$11.95 paper.

This resource is the leader's manual for a set of guided meditations on themes of justice. Clear instructions on presenting the scriptural passage and bringing up themes for reflection and prayer.

WHY AREN'T WE SATISFIED? By **Clifford Williams.** Ave Maria. Pp. 192. \$12.95 paper.



Short meditations on themes of hungering for God, possessions, emptiness, mattering to God and spiritual struggle, which concludes with "Achieving anything of value requires 5% vision and 95% hard work."

THE OUTRAGEOUS PURSUIT OF HOPE: Prophetic Dreams for the Twenty-First Century. Crossroad. Pp. 118. \$14.95 paper.

A scholar-in-residence at Sarum College (Salisbury, England) explores ways and means for "frozen hearts . . . to rediscover their passion for justice, their connection with the whole web of life at its deepest level."

THE EUCHARIST: A View from the Pew. By **Gerard P. Weber.** St. Anthony Messenger. Pp. 86. \$6.95 paper.

Looks at our expectations while attending Mass and then walks us through the rites and actions of the Holy Eucharist. The vocabulary is Roman and may not appeal to some, but the ideas are very good. I especially like his emphasis on the realm of the sacred and living in vital relationship with the Trinity.



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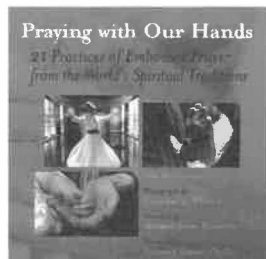
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PRAYING WITH OUR HANDS: 21 Practices of Embodied Prayer from the World's Spiritual Traditions. By Jon M. Sweeney. Photographs by Jennifer J. Wilson. SkylightPaths. Pp. 83. \$16.95 paper.

Praying with icons through touch, the laying on of hands for healing, accepting the Holy Eucharist, making the sign of the cross, dancing with God, breaking bread, counting beads — these and many other, are some of the ways we pray with our hands, beautifully expressed and imaged in this lovely book.



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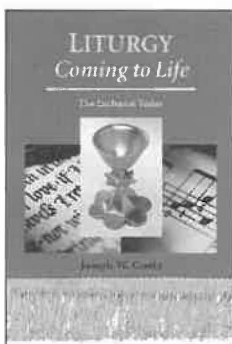
DARE TO JOURNEY WITH HENRI NOUWEN. Pp. 180. **RESIST THE POWERS** with Jacques Ellul. Unpaginated. Both by Charles Ringma. Pinon Press (P.O. Box 35007, Colorado Springs, CO 80935). No prices given, paper.

The former offers 180 one-page reflections sprinkled liberally with paraphrases and quotes from Henri Nouwen; the latter, a year's worth of daily meditations focusing on the ideas of Jacques Ellul, the French professor of social institutions, particularly of the church and politics.

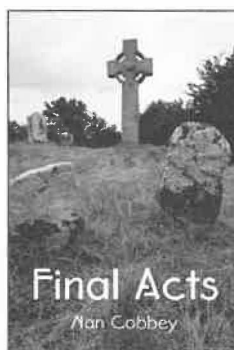
DESERT MYSTICS: Thirsting for the Reign of God. By Linus Mundy. St. Anthony Messenger. Pp. 104. \$8.95 paper.

Another in the St. Anthony Messenger's "A Retreat with..." series, now more than 25 titles. This one is quite helpful because it explores such topics as spiritual dryness, voluntary exile, mirages and oases, drawing from the much-looked-at fourth-century desert monastics. Seven-day guided retreat format.

Liturgy: Coming to Life. Joseph W. Goetz offers a fresh, lively and profound understanding of the Eucharist as the essence of our daily life and work. 104 pp #1588—\$8.00



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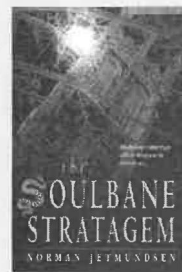


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The Soulbane Strategem

By Norman Jetmundsen
John Hunt (UK). Pp. 242. £14.99



Perhaps recalling his own days at Magdalen College, Birmingham lawyer Norman Jetmundsen has placed American student Cade Bryson in an adventure theological, supernatural, literary and romantic. Cade's midnight discovery, in the Oxford library, of a series of letters between Soulbane and "the Most Dishonourable Foulheart," referring to "this setback with Lewis," Screwtape and Wormwood, leads him to encounter horrific and heartwarming, in spots as far apart as Malta and Sewanee. The charming Rachel, the well-meaning, tired priest James, and a few of Cade's pub-loving friends add verisimilitude to the tale of "Our Royal Hindness" Satan's view of "the Enemy's Church" in the modern world.

Patricia Nakamura
Muskego, Wis.

Appointments

The Rev. **Keith Axberg** is rector of St. Paul's, 122 E J St., Benecia, CA 94510.

The Rev. **R. Sherman Beattie** is priest-in-charge of St. Andrew's, 1231 Washington Blvd., Stamford, CT 06902.

The Rev. **Marc Burnette** is rector of St. Andrew's, 4307 Clairmont Ave., Birmingham, AL 35222.

The Rev. **Patricia Cahill** is rector of Thankful Memorial, 1608 W 43rd St., Chattanooga, TN 37409

The Rev. **Connie Claxton** is rector of St. Luke's, 615 Vermillion St., Hastings, MN 55033.

The Rev. **William Coleman** is Lutheran pastor at St. John's, 842 W Washington St., Petersburg, VA 23804.

The Rev. **Sean Cox** is rector of St. Thomas', PO Box 331, Temecula, CA 92593.

The Rev. **Steven Dewey** is rector of Grace, 735 W Nepessing St., Lapeer, MI 48446.

The Rev. **Joy Gartman** is rector of All Saints', 4201 W Washington St., Las Vegas, NV 89107.

The Rev. **Steve Gruman** is rector of St. Matthew's, 786 Hughes Rd., Madison, AL 35758.

The Rev. Canon **Jane P. Henderson** is rector of St. Matthew's, 2120 Lincoln St., Evanston, IL 60201.

The Rev. **Tom Hotchkiss** is rector of Advent, 5501 Franklin Rd., Nashville, TN 37220.

The Rev. **Kathryn Jeffrey** is assistant at St. John the Evangelist, 60 Kent St., St. Paul, MN 55102.

The Rev. **Allan Knight** is interim vicar of St. Andrew's by-the-Sea, 182 Willow Ave., Little Compton, RI 02837.

The Rev. **Fred Krause** is vicar of St. Mary's, PO Box 219, Clementon, NJ 08021.

The Rev. **Gerald W. Krumenacker, Jr.** is missionary for Hispanic ministry of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

The Very Rev. **Steve Lipscomb** is dean of Grace Cathedral, 701 SW Eighth St., Topeka, KS 66603.

The Rev. **Alex Lodu-Kenyi** is vicar of St. John's, 120 S Eighth St., Moorhead, MN 56560.

The Rev. **Robert M. Montiel** is rector of Grace, PO Box 447, Paris, TN 38242.

The Rev. **Paul Moore** is rector of Grace, 701 S Missouri St., Weslaco, TX 78596.

The Rev. **George Muir** is rector of Grace, 120 E First St., Hinsdale, IL 60521.

The Rev. **Al Murray** is associate at St. Margaret's, 47-535 Highway 74, Palm Desert, CA 92260

The Rev. **Rebecca Ferrell Nickel** is rector of Trinity, 611 Berry St., Fort Wayne IN 46802

The Rev. **Andrew Parker** is rector of St. Timothy's, 200 Oyster Creek Dr., Lake Jackson, TX 77566.

The Rev. **Jon Percival** is rector of St. Luke's, 17 Oak Avenue, Metuchen, NJ 08840

Ordinations

Deacons

Mississippi – Lyman Paul Bradford, Rose Mary Foncree, Mary Morgret Gieseler, Rose Akers Kellum, Penny Ray Sission.

Northwest Texas – Julia Dramer Cobb, St. Barnabas', 4141 Tanglewood St., Odessa, TX 79762, Niki Casner Jones, St. Stephen's, 509 Locust St., Sweetwater, TX 79556; Ernest Wilkinson, St. Matthew's, 727 W

Browning St., Pampa, TX 79065; Suzanne Wilkinson, St. Matthew's, 727 W. Browning St., Pampa, TX 79065

Texas – Martha Frances.

Utah – Claudia Giacomia, Steve Keplinger, Susan Whiltsey.

Virginia – Oliver R. Vietor.

West Tennessee – Robert Van Dorne, St. John's, 322 S Greer St., Memphis, TN 38111.

Western New York – Ellen Brauza.

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Ordinations

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Bethlehem – Daniel FitzSimmons, St. Clement and St. Peter's, 70 Lockhart St., Wilkes-Barre, PA 18702; Joanna Graham, Mediator, 1620 Turner St., Allentown, PA 18102; Frederic Guyott, Christ Church, 205 N Seventh St., Stroudsburg, PA 18360.

Connecticut – Nancy Gossling, Linda Speirs, L.D. Wood-Hall.

Eastern Michigan – Jerry Cimijotti, St. John's, 405 N Saginaw Rd., Midland, MI 48640.

Minnesota – Larry Crockett, Verna Graves, Aron Kramer, Jaunita Palmerhall, George Whitebird.

New Jersey – Joanna Diana Graham, Mary Dail Lindquist.

North Carolina – Patsy Ann Smith, St. Michael's, Raleigh, add. 1725 New Hope Rd., Raleigh, NC 27604.

San Diego – Russell Martin.

South Dakota – David P. Hussey, USD Campus Ministry and vicar of Our Most Merciful Savior, Santee, NE, add. 12 Linden Ave., Vermillion, SD 57069.

Southeast Florida – Alison Harrity.

Texas – Michael Michie, St. Richard's, 1420 E Palm Valley Blvd., Round Rock, TX 78664.

Utah – David Stroock.

West Tennessee – Edgar Elmer Ince, Jr., St. James', 223 Lafayette St., Bolivar, TN 38008.

Correction

The Rev. **Moni McIntyre** is assistant to the rector of Holy Cross, 7507 Kelly St., Pittsburgh, PA 15208.

BENCHES & LOFTS

Church musicians, in our Spring Music Issue [Apr. 8], we'd like to tell the world about your new position. Please send news posthaste to BENCHES & LOFTS, Music Editor, P.O. Box 514036, Milwaukee, WI 53203-3436, FAX 414-276-7483, E-mail: pnakamura@livingchurch.org.

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Next week...

From Executive Council

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TENS Annual Conference—Stewardship: Living Our Covenant with God, May 4-5, 2001, Vancouver, BC. Content includes Annual, Planned & Capital Giving. Underwriters include Anglican Church of Canada, Diocese of New Westminster, Episcopal Church Stewardship Office, the Episcopal Church Foundation and Holliman Associates. \$205US/\$310CAN. For details call (800) 699-2669. E-mail: Tens@tens.org; or visit <http://tens.org>

RENEW YOUR LAY MINISTRY NOW! The National Network of Lay Professionals in the Episcopal Church (NNLP) is calling lay professionals in the church to join its 10th annual gathering at the Trinity Conference Center in West Cornwall, Connecticut, June 15-17, 2001. We will renew our ministries professionally and spiritually in the midst of Trinity's 600 wooded acres, through participation in common prayer and learning experiences. This year's theme, "Wonder, Work and Worth!" will help us examine such diverse issues as human resource questions, our work as ministry, parish administration, among others. Our keynote speaker will be Rick Johnson, lay canon of Grace Cathedral, San Francisco, and founder of Grace Com, the award winning communication network of the cathedral. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at <http://www.dfms.org/NNLP> E-mail NNLP@trinitywallstreet.org. Address: NNLP, 74 Trinity Pl., 25th Floor, New York, NY 10006-2088. Phone (212) 602-0771.

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ASSISTANT PRIEST for Christian education and youth: St. John's Church on the Mississippi Gulf Coast invites applications for an assistant for youth and Christian education. A vibrant and growing parish in a progressive and changing community an hour from Mobile, AL, and two from New Orleans. Inquire: **Search Committee, St. John's Church, 705 Rayburn Ave., Ocean Springs, MS 39564.**

POSITIONS OFFERED

ST. LUKE'S CHURCH in San Antonio, Texas, is seeking a full-time Director of Music Ministries. The position is responsible for all aspects of the music program including music for Sunday and special weekday liturgies as well as special concerts. There is a mixed adult choir and a children's choir associated with the Royal School of Church Music. The organ is a 71 rank Visser-Roland. The successful candidate will have knowledge of Anglican liturgy and traditional Anglican music as well as an appreciation for and knowledge of contemporary music and will have a strong commitment to excellence. A competitive salary will be offered that is commensurate with the candidate's experience and professional standing. Send complete resume and audition tape to: **The Rev. William K. Christian, III, St. Luke's Episcopal Church, 11 St. Luke's Lane, San Antonio, TX 78209.**

ASSOCIATE RECTOR for a diverse urban parish near the Yale campus. One-half of the job will be sustaining a pastoral ministry to elderly and infirm parishioners; visiting them, coordinating lay visitors and drivers, organizing fellowship events for parish seniors. Additional responsibilities will be as celebrant and occasional preacher as part of a three-person clergy staff, as well as general pastoral ministry and support of lay leadership. Patience, humility, team spirit and a sense of humor essential. Women and minorities are encouraged to apply. Contact: **Andy Fiddler, Rector, Trinity Church on the Green, 129 Church St., Suite 705, New Haven, CT 06510.** Telephone: (203) 624-3103. E-mail: afiddler@snet.net

RECTOR: St. Paul's Parish, Kent, Chestertown, MD, is seeking a rector for our small (approx. 150 communicants) rural parish located on Maryland's Upper Eastern Shore. We are an active historic (established in 1692) parish located midway between a small college town and a small Chesapeake Bay harbor town, within two hours' drive of Baltimore, MD, Washington, DC, and Philadelphia, PA. We are searching for an individual with strong pastoral and leadership skills to help us continue our spiritual and physical growth. Information is available on our web site: www.stpaulkent.org. For information contact: **Search Committee, St. Paul's Parish, Kent, 7579 Sandy Bottom Rd., Chestertown, MD 21620** or e-mail st.paulkent@friendly.net

RECTOR: St. Alban's Episcopal Church in Salisbury, on Maryland's Eastern Shore, seeks a coordinator, teacher and spiritual mentor for an active congregation engaged in the ministries of worship, education, pastoral care, outreach and stewardship. A friendly, program-size parish with a strong musical tradition and a willingness to innovate liturgically, we currently see Christian education and outreach as ministries needing renewal. We seek a rector with the spiritual gifts, theological training and leadership skills to make the Episcopal tradition speak to a diverse community and all age groups. Contact: **Maarten Pereboom, Search Committee Chair, St. Alban's Episcopal Church, P. O. Box 1272, Salisbury, MD 21802.** Phone: (410) 548-3492 (h); (410) 543-6454 (w). E-mail: mlpereboom@ssu.edu.

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POSITIONS OFFERED

DIOCESAN YOUTH AND YOUNG ADULT COORDINATOR, DIOCESE OF HAWAII. The Diocesan Youth and Young Adult Coordinator will help to develop, articulate and promote a vision for youth (grades 6-12) and young adult (post high school to age 30) ministries within the diocese. This person will also support and facilitate youth and young adult programming at the parish, region and diocesan levels. This position requires someone who is highly motivated, innovative and creative; able to develop strategies and programs that will teach church and unchurched youth and young adults with the gospel of Jesus Christ. The state of Hawaii has unmatched climate, environmental beauty and abundant recreational opportunity. Above all, it has people of every race and many nations, making it one of the most diverse states in the nation. Hawaii provides a unique context for ministry. Its varied cultures, ethnic groups and races means that one must minister with sensitivity, openness as well as an appreciation of diversity. Ministry in Hawaii is relational and the successful candidate will possess the personal skills that can bring a wide range of people together. This position is open to lay or ordained individuals. It is full-time with benefits and a competitive salary. Send letter of interest with resume and names of three references by March 22 to: **Youth and Young Adult Search Committee, Episcopal Diocese of Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813.** You may also contact: **The Rev. B. Cass Bailey (808) 262-8176 or cass@pastor.com**

DIRECTOR OF YOUTH MINISTRY. St. James Church, 500 active members, seeks full-time youth director to coordinate and run youth fellowship and mission programs for youth fifth-grade through senior high. Competitive salary in small, vibrant community located in the Blue Ridge Mountains of Western North Carolina. Two years' experience and training preferred. Send resume by March 15 to: **Youth Minister Search Committee, St. James Church, 766 N. Main St., Hendersonville, NC 28792.**

DIRECTOR OF YOUTH MINISTRIES, Christ Church, Alexandria, VA. Christ Church, a large, thriving parish with a brand-new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail hancock@capu.net or BKW@HistoricChristChurch.org

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FACULTY POSITION IN OLD TESTAMENT: Virginia Theological Seminary invites applications for a second full-time faculty position in Old Testament/Hebrew Language and Literature. The position could begin in August 2001, but could be deferred until January or August 2002 depending on the circumstances of the candidate. Women and members of racial and ethnic minorities are particularly encouraged to apply. Responsibilities will include teaching required and elective courses in Old Testament/ Hebrew Language and Literature for the M. Div. and M.T.S. degrees, with additional participation in the D.Min and lifetime education programs of the seminary. The position also brings with it the range of engagement in the work and witness of the seminary community that accompanies faculty ministry. Qualifications for the position include a Ph.D. Th.D. in Old Testament/Hebrew Language and Literature, professional competence in teaching Old Testament, and active commitment to furthering its theological use in the church. Virginia Theological Seminary is a seminary of the Episcopal Church, but also welcomes applicants from other Christian traditions who would be interested in preparing people for leadership in the Episcopal Church. Lay and ordained applicants are welcome. This is a tenure track appointment. Salary and rank will depend on experience and qualifications. Please send a letter of application, a full curriculum vitae, and the names and addresses of three references by March 15 to: **The Very Rev. Martha J. Horne, Dean and President, Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.**

ST. PETER'S EPISCOPAL CHURCH, MORRISTOWN, NJ, is seeking a dynamic and committed priest or transitional deacon to fill a new full-time position as Associate for Youth and Family Ministry. St. Peter's is a growing resource-sized parish (about 1,500 parishioners), less than an hour from Manhattan. The new associate will join the pastoral staff in sharing in all aspects of parish life and will oversee the youth programming that includes Rite 13 and J2A. In addition, he or she will work with a church school coordinator or oversee the programs and ministry to children and their families. St. Peter's currently has over 150 children and youth actively participating in the life of the parish; we are seeking candidates who experience relational ministry with youth (and their families) as a clear and exciting call. We offer a very competitive and generous salary and benefits package. Interested candidates should e-mail or fax a letter of interest and resume to: **The Associate Search (JJbaskerville@St. Peter's Episcopal Church, 70 Maple Ave., Morristown, NJ 07960) (973) 538-0555, ex 13—office (973) 538-7790—fax. Check out our website at: www.stpetersmorristown.org**

VICAR, parttime or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resume and inquiries to: **The Rt. Rev. Terence Kelshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811. E-mail tkelshaw@dioceserg.org** or to: **The Bishop's Warden, St. Thomas à Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201. E-mail stthomas@dfn.com**

SCHOOL CHAPLAIN/TEACHER OF LITERATURE OR HISTORY. St. John's Episcopal Parish Day School (Tampa) seeks experienced independent school teacher who is also an Episcopal priest or transitional deacon. Responsible for MS academic and religion classes and for morning chapel. The school enrolls 440 students and is expanding into a second large campus. Appointment this spring for midsummer move to St. John's. Letter and resume please to Headmaster, **sjepds, 906 S. Orleans, Ave., Tampa, FL 33606. E-mail: afruhauf@tampabay.rr.com.**

CHRIST EPISCOPAL CHURCH in Grand Rapids, MN, is seeking a rector to lead us to a deeper knowledge of Christ's love and guide us in extending his message to others. If you are interested in serving in this community with many outdoor recreational opportunities and an enthusiastic congregation committed to growth, please contact: **The Search Committee, Christ Episcopal Church, 520 N. Pokegama Ave., Grand Rapids, MN 55744.**

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EPISCOPAL CHAPLAIN sought for the Massachusetts Institute of Technology, Cambridge, MA, to serve with the Lutheran-Episcopal Ministry (LEM). This is a full-time position with two major areas of responsibility. The Episcopal chaplain works with his/her half-time Lutheran counterpart to serve the spiritual needs of Episcopal and Lutheran students, faculty and staff on campus through weekly worship, Bible study, fellowship and pastoral care and counseling. The Episcopal chaplain is also the coordinator of the Technology and Culture Forum at MIT, a renowned lecture series whose mission is to promote thoughtful discourse about critical issues regarding the ethical implications and impact of technology. Continued development of the Forum's endowment is a priority. We seek a priest who can proclaim the good news of Jesus Christ in the intense academic environment that characterizes MIT. Sincere interest in the faith formation of young adults, ability to relate to people representing a broad theological and political spectrum, openness to innovative liturgy and familiarity with the important ethical questions of our day are some of the qualities we seek in the next chaplain. Please contact: **Diane Paterson, Archdeacon's Office, Episcopal Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111. (617) 482-5800 x400.**

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BEAUTIFUL COLORADO. There is an opening for rector at St. Matthias Church in Monument, CO, located along the eastern front range of the Rockies 12 miles north of Colorado Springs and 60 miles south of Denver in the shadow of Pike's Peak. The area is suburban and rapidly growing, our church is small and also growing. If interested please forward resume and CDO profile to: **Ms. Vicki Cummings, Search Chairman, 15825 Holbein Dr., Colorado Springs, CO 80921.**

DIOCESAN COORDINATOR OF YOUTH MINISTRY. The Episcopal Diocese of South Carolina, a biblically orthodox diocese with a dynamic youth ministry program, is seeking a coordinator of youth ministry. Qualified candidates will be visionary leaders who are well organized and experienced in all facets of youth ministry. This full-time person would oversee diocesan programs of mentoring, support and training for both professional and volunteer youth ministers, assist with 8-10 annual youth conferences, and handle deployment within the diocese. A competitive salary and benefits are available. Interested individuals should submit a resume to: **Search Committee, Department of Youth Ministries, Diocese of South Carolina, P.O. Box 20127, Charleston, SC 29413-0127.** Those interested are encouraged to visit our website at www.scyouth.org. Deadline for submitting resumes is March 15, 2001.

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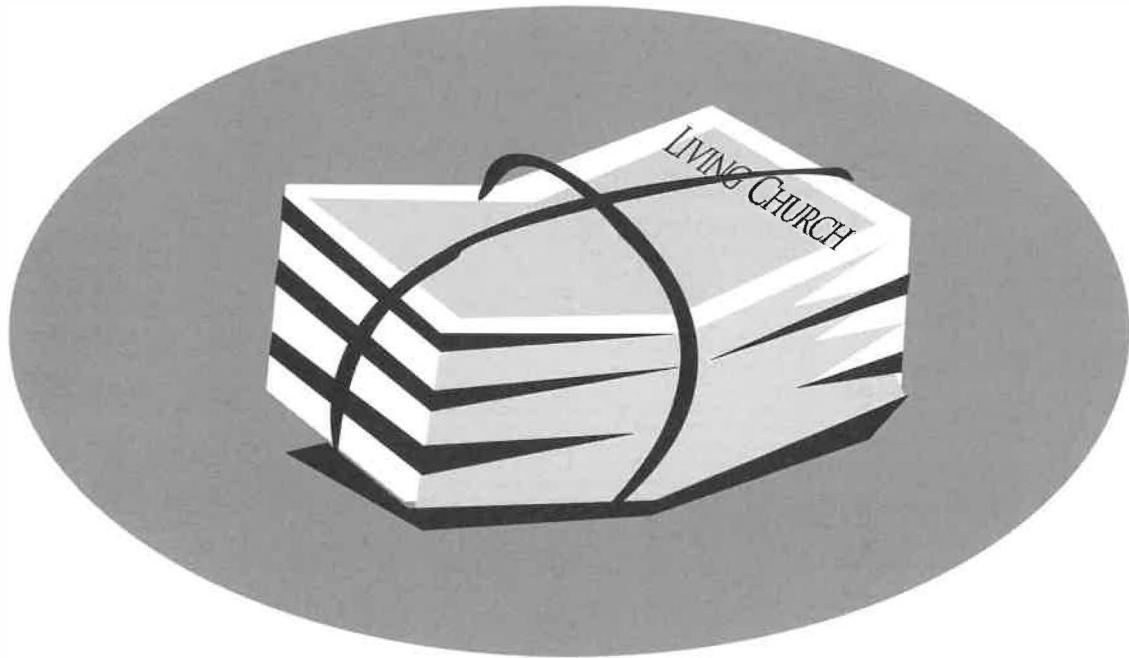
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