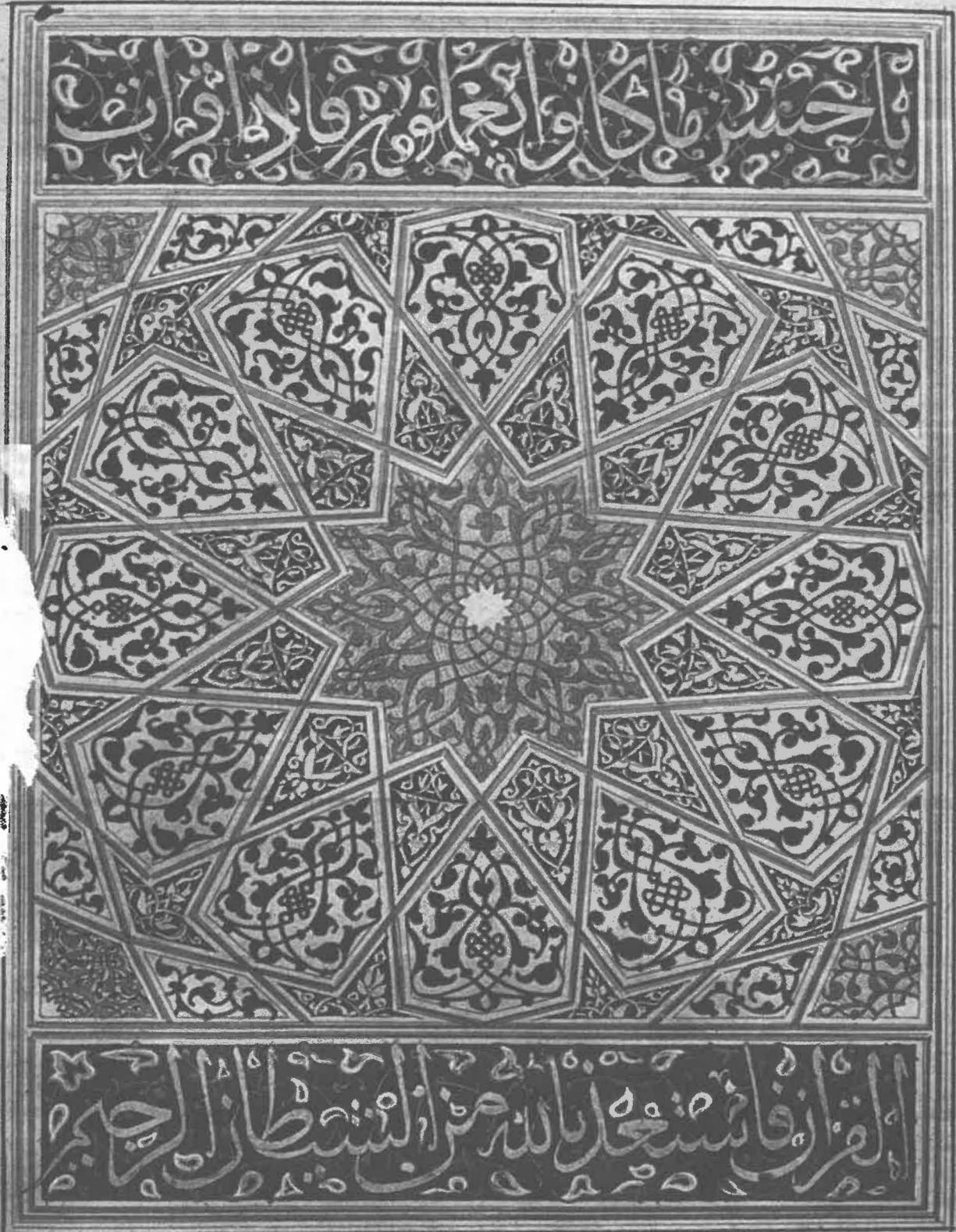


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Volume 224 Number 1

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Rick Wood photo

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SUNDAY'S READINGS

Salvation Offered to All

"[T]he Gentiles have become fellow heirs, members of the same body..." (Eph. 3:6)

The Epiphany, January 6, 2002

Isaiah 60:1-6, 9; Psalm 72 (or 72:1-2, 10-17); Eph. 3:1-12; Matt. 2:1-12

Since the time of the first exile and the flowering of the age of prophecy until the end of the Old Testament scriptures, the Hebrew people have longed for God to send a Savior to restore their former glory. The salvation they sought was generally of a political nature, with the Chosen One re-establishing the power of the Davidic dynasty and overwhelming the enemies of Israel. Even some early Christians apparently shared this view.

Isaiah knew better, however. While his belief was that the kingdom would eventually be restored, the leader who would be designated by God would have no interest in the politics of retribution or of exercising worldly authority.

The Messiah whom the prophet foresees brings mercy and peace to a new kind of kingdom. His (and its) influence shall be such that "Nations shall come to [its] light, and kings to the brightness of [its] dawn" (Isaiah 60:3). The peace which accompanies salvation shall be freely available to all, even if not all accept it.

The ministry of Paul strongly underscores this truth. Although once a persecutor of believers, he is now persuaded that the salvation offered by Christ is available to all. He is also certain that the "new kind of kingdom" over which the Lord reigns is

not of this earth, but in heaven. "In former generations," he writes, "this mystery was not made known to humankind — that is, the Gentiles have become fellow heirs, members of the same body ..." (Eph. 3:5-6). Indeed, the apostle makes it clear that he views proclaiming salvation to the Gentiles as his primary vocation. "[T]his grace was given to me to bring to the Gentiles the news of the boundless riches of Christ..." (Eph. 3:9).

Today's gospel sums all this up nicely. Herod recognizes the child Jesus as the legitimate king of Israel, and therefore a threat to his own authority. So he enlists the aid of foreign spies to discern his opponent's whereabouts.

These foreigners, however, are Gentiles — and instead of reporting back to Herod, they "[entered] the house, they saw the child with Mary, his mother; and they knelt down and paid him homage" (Matt. 2:11). They then escaped by a secret route. And so non-Jews are the first to recognize Jesus for who he is.

Jesus is the Messiah, the legitimate king of Israel. But his kingdom is not of this world — its bounds are broad as the heavens. May God "lead us, who now know [him] by faith, to [his] presence, where we may see [his] glory face to face" (BCP, p. 214).

Look It Up

What is the meaning of "salvation," as far as Christians are concerned? (Acts 4:11-12)

Think About It

How would our lives be different if God hadn't sent his Son to be the Savior of Jew and Gentile alike?

Next Sunday

The First Sunday after Epiphany

Isaiah 42:1-9; Psalm 89:1-29 (or 89:20-29); Acts 10:34-38; Matt. 3:13-17

BOOKS

Border Crossings

Christian Trespasses on Popular Culture and Public Affairs

By Rodney Clapp

Brazos Press. Pp. 224. \$16.99 paper.

ISBN: 1-5874-3003-7

Christian convictions might be fine in church on a Sunday morning, but the rest of the time we need to live in the real world. In *Border Crossings*, Rodney Clapp critically engages this commonplace suggestion, examining the church and the secular realm and in the process asking just who taught us what the "real world" is anyway.

Clapp explores the theme of "borders" throughout these essays. First, he looks at the (inevitable) border between the church and the world, and especially the secular individualism (i.e. liberalism) that we encounter so frequently in the West. In the second half of the book, he scrutinizes secular politics, economics and popular culture on the church's terms, asking what a faithful Christian response might be. He writes with humor, honesty, clarity and conviction.

Clapp moves easily from jazz and country music to epistemology and narrative theology, Christmas, American history, late capitalism, consumerism, and more. One of the strengths of his work lies in the other thinkers he brings into conversation. He draws on the likes of John Milbank, Stanley Hauerwas, George Lindbeck and Alasdair MacIntyre, mediating their thought for the uninitiated and those who are otherwise too busy to read these demanding but important authors.

Although not all of the essays are written at the same level, this work would be helpful for nearly anyone with sufficient desire to read it and of special interest to those who are hopeful that the church might provide an alternative to the usual secular individualism being offered.

(The Rev.) Jason A. Fout
St. Joseph, Mich.



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It is possible that Sept 11, 2001 will take its place in the list of great moments in history when change occurred of such magnitude that its full meaning takes time to be revealed. Whatever comes of that event, it is likely that it will change many aspects of the relationship between Christian faith and western culture.



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Berkeley Dean Franklin Resigns

The dean of Berkeley Divinity School at Yale has resigned amid newspaper reports that he may be involved in financial mismanagement. A recent audit of the seminary identified a lack of controls at the institution, the *Hartford Courant* reported in its Dec. 18 edition.

A confidential report, obtained by the Connecticut daily newspaper, reports that R. William Franklin, dean of Berkeley Divinity School at Yale, used seminary funds to pay for a variety of personal expenses. Of a total of \$171,606 in expenses reviewed by auditors, documentation could be found to support only \$18,375.

But in a news release from the seminary dated Dec. 18, Mr. Franklin's resignation was announced, effective Jan. 1, 2002. The announcement said that on that date he would be named dean emeritus.

The news release went on to report that Mr. Franklin would become bishop's scholar-in-residence for the Diocese of New York.

"When I arrived at Berkeley four

years ago, my task was to strengthen Berkeley's programs and resources to help the school address the changing leadership needs of the Episcopal Church in this new century," Mr. Franklin said in the release. "Having made great progress on these fronts, I feel this is a logical transition point for me personally as I seek to spend more time with my family, professionally as I accept a call to a new ministry in New York, and for Berkeley as it explores the future shape of its relationship with Yale."



Dick Snyder photo
Dean Franklin will become dean emeritus and will take a position in the Diocese of New York.

Berkeley entered into a financial partnership with Yale Divinity School in 1971. Under the agreement, Berkeley maintains its own faculty and trustees while conducting its financial transactions under the auspices of Yale. Dean Franklin came to Yale in 1998 and has held the titles of dean at Berkeley and associate dean at Yale Divinity since his arrival.

According to the audit, flagrant violations of Berkeley's agreement with Yale began at least as far back as 1999. Nearly half of Berkeley's

budget since 1999 has flowed through a checking account independent of any scrutiny from administrators outside Berkeley. The account, which had income of close to \$900,000 last year, derived much of its revenue from gifts made directly to the Episcopal seminary. Direct payments from the account were allegedly made to a number of Berkeley faculty and staff for gifts, bonuses, tuition assistance, housing, child care and automobile allowances as well as a variety of undocumented personal expenses, including dry cleaning, parking and personal travel.

Christian R. Sonne, chairman of the Berkeley board of trustees, addressed news reports relating Dean Franklin's departure to the audit. "The fact is," Mr. Sonne said, "the board of trustees reviewed the findings of that audit earlier this autumn and concluded that none of the issues identified by the auditors involved was a cause for punitive action.

"Furthermore, upon investigation, many of the matters referred to in the auditor's report have proven to be incorrect or misleading while many others have proven to be perfectly appropriate, and there has been no misappropriation of funds."

Muslims at Kanuga Conference Talk About Loss of Identity

Although a reformulation of an Islamic worldview is now underway, for most, being a good Muslim still means being a good 7th-century Arab.

Liyakat Takim, who has served as imam at a mosque in Toronto and taught at the University of Miami and now Denver, was one of several Islamic scholars participating in a conference exploring relations between Christians and Muslims held in early December at Kanuga Camp and Conference Center near Hendersonville, N.C. The conference, which was

scheduled prior to the Sept. 11 terrorist attacks, was sponsored jointly by Kanuga and the Community of the Cross of Nails.

Prof. Takim said acculturation in a Judeo-Christian society, like the United States, presents Muslims with huge challenges. Assimilation, for example, means acceptance, but also a loss of identity. There is little historical precedent to which Muslims can turn in order to engage in inter-faith discussion.

"We need to move from attempts at conversion to conversation," he said.

While participants embraced Prof. Takim's vision of a moderate Islam, other participants described a more militant version. The Rt. Rev. Josiah Idowu-Fearon, Bishop of Kaduna, Nigeria, said there is deep hatred and mistrust between Christians and Muslims in his country. He traced many of the current problems back to a recent decision allowing individual Nigerian states to incorporate Sharia, or Islamic penal code, into secular judicial law.

Episcopal News Service contributed to this article.



Michael Sellers photo

Two hundred firefighters were called to St. John's.

Five-Alarm Fire at N.Y. Cathedral

A five-alarm fire that began in the early morning hours of Dec. 18 at the Cathedral Church of St. John the Divine damaged another New York City landmark and left onlookers in shock from the sight of smoke billowing out from the three massive, 30-foot-high Gothic front doors.

Cathedral officials were still assessing the damage from the 2½-hour blaze that brought as many as 200 New York City firefighters to the scene and forced temporary closure of four city blocks in upper Manhattan during rush hour. No injuries were reported, and the cause of the fire — which began in the cathedral gift shop — remains under investigation.

None of the many stained-glass windows appear to have been damaged, thanks in part to the firefighters who quickly brought in fans and other ventilation equipment to prevent heat buildup inside the building. The most extensive damage appears to be to the gift shop, which is located in an unfinished transept. The cathedral itself seems to have sustained smoke and water damage, including water in the basement.

"The entire roof of the gift shop is gone," said Michael Sellers, editor of the *Episcopal New Yorker*. "They are very concerned about the tapestries on the north wall, and about the columbarium. At first glance the organ appears to be in good shape."

Several in a series of 17th-century tapestries depicting the life of Christ hang along the north wall closest to the gift shop. It is feared that at least one of those tapestries has been badly damaged. The interior of the church contains a number of other priceless relics and works of art.

Fr. Edwards Will Face Presentment Charges

The priest whose disputed call to a rural Maryland parish ignited theological controversy and a flurry of lawsuits in both secular and ecclesiastical courtrooms will now face judgment himself. The standing committee in the Diocese of Fort Worth voted unanimously on Dec. 17 to issue a presentment, the ecclesiastical equivalent of an indictment, against the Rev. Samuel L. Edwards.

"The circumstances that give rise to the necessity of reviewing charges against our brother in Christ, the Rev. Samuel Lee Edwards, throw into high relief the unhappy divisions present in the Episcopal Church today," said the committee in the preface to its finding. While strongly disagreeing with the assessment that Fr. Edwards was unfit to serve as rector of a parish, the standing committee concluded that the real issue was "upholding the canonical integrity of the Episcopal Church."

Fr. Edwards was initially charged with three counts: 1. failure to conform to the doctrine discipline and worship of the Episcopal Church; 2. holding or teaching doctrine contrary to that of the Episcopal Church; and 3. officiating more than two months without permission of the diocesan bishop. It is the third charge on which the presentment was issued. The standing committee dismissed the first charge and the second was withdrawn by the clergy and lay members from the Diocese of Washington who first made the presentment.

Under church canons, Fr. Edwards has three months in which to respond. Charles Nalls, a lawyer representing both Fr.

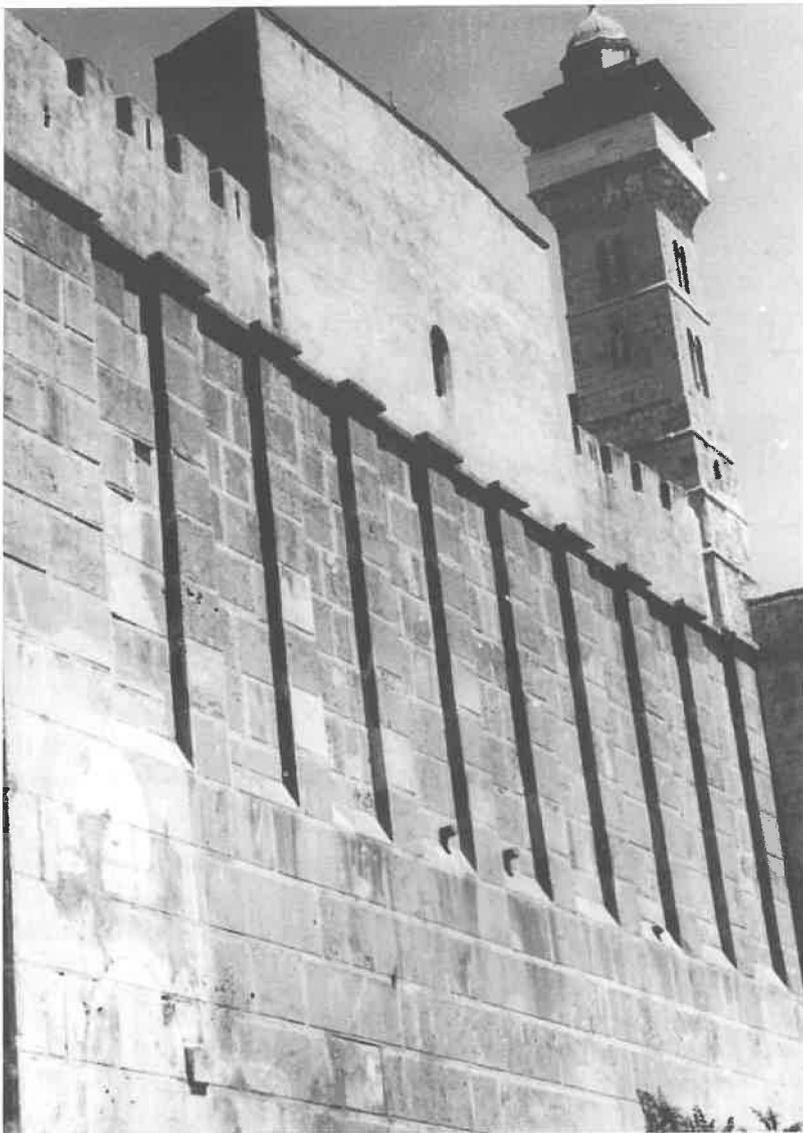
Edwards and the vestry of Christ Church, Accokeek, Md., told *THE LIVING CHURCH* that his client intends to conduct a "vigorous defense."

If found guilty, he could face removal from the ministry, known as deposition; temporary suspension; or the least severe sentence — reprimand. A five-member ecclesiastical court, comprised of four clergy and one lay member from Fort Worth, would hear the case should Fr. Edwards choose to plead "not guilty." The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, would be responsible for sentencing if a guilty verdict is rendered.

Bishop Iker, Fr. Edwards and a number of standing committee members in the Diocese of Fort Worth belong to an organization whose members look to scripture to support their theological belief that women are not called by God to the ordained ministry.

The Rt. Rev. Jane H. Dixon, Bishop *pro tempore* of Washington, who was recently acquitted of presentment charges that she exceeded a canonical 30-day time limit to reject the call of a rector, has said her decision was based on concerns that Fr. Edwards would be a divisive presence in the diocese and perhaps even attempt to withdraw the parish from the Episcopal Church. Fr. Edwards contends Bishop Dixon is unwilling to make accommodations for what both the Episcopal Church and the international Anglican Communion have declared to be a valid theological viewpoint.

A U.S. District Court decision upholding Bishop Dixon's right to reject Fr. Edwards is currently under expedited appeal.



The Ibrahimi Mosque in Hebron.

The Essence of Islam

By Patricia Nakamura

Islam is a logical religion, simple, clear, and essential. Muslims believe it is the final religion, the last revelation, given to all corners of the world. The words spoken to the prophet Muhammad over a period of 23 years complete the message given to Adam, to Abraham, Joseph, Job, to Moses, John the Baptist, and to Jesus. As the "chain of prophets" began with the first man, the religion of Islam is the oldest on earth. The adherents of the three Abrahamic religions are people of the book: the Torah, the gospel, and the Quran.

Its doctrine is concise: *La ilaha illa 'Llah*. And *Muhammad rasulu 'Llah*. That is all. Anyone who proclaims this becomes a Muslim. This very simplicity is the chief reason for the continuing growth of Islam, according to Muslims such as Syed Azmathulla Quadri,

president of the Muslim Community Center in Chicago.

The Islamic faith rests upon the five pillars. The central pillar is faith, the *Shabada*, the above declaration. The first phrase is translated "There is no god but God." "*Ilaha* can refer to anything we may be tempted to put in place of God — wealth, power, and the like" (*Understanding Islam and the Muslims*, the Islamic Affairs Department, the Embassy of Saudi Arabia, Washington, D.C.). At the top of Moses' list brought down from the mountain was a similar injunction: "I am the Lord your God. You shall have no other gods before me." Jesus' response to the rich man carries the same warning.

The second phrase translates, "Muhammad is the messenger of God." Suzanne Haneef, in

As the "chain of prophets" began with the first man, the religion of Islam is the oldest on earth.

her book, *What Everyone Should Know About Islam and Muslims*, explains the fundamental importance of this declaration: "From this expression of belief in the Oneness and Uniqueness of God and the messengership of Muhammad stem all of Islam's concepts, attitudes, moral values and guidelines for human behavior and relationships."

At four corners around this central pillar are prayer, alms-giving, fasting and pilgrimage.

Salat, prayer, is performed five times daily, at dawn, noon, afternoon, evening, and night, in any place but following certain prescribed rituals: washing, removing the shoes, and facing Mecca, whose direction from any point in the world has been precisely calculated. Friday noon prayers are congregational, but requirements of attendance at the mosque are more stringent for men than for women. The women's section may be in a balcony behind the men, or the genders may be separated by curtains. In some mosques the prayer leader is visible to the women; in some he is not.

Zakat "means both purification and growth. Our possessions are sanctified by setting aside a proportion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth" (*Understanding Islam*). The basic "poor-due" is 2½ percent of "cash balance and any other liquid assets such as gold, silver, bonds, etc." (Abul A 'la Mawdudi, *Towards Under-*

standing Islam) of "every Muslim whose financial conditions are above a certain minimum." In Muslim countries, the *zakat* is collected and distributed annually by the state. In non-Muslim countries, *zakat* "can be paid directly, in such a way that it does not hurt feelings, to needy, deserving Muslims ... sent to Islamic organizations or centers in one's own country ... or sent to individuals or organizations in the Muslim world for distribution" (Haneef).

Sawm, fasting, takes place primarily during the month of Ramadan, the ninth in the Muslim year. This year, Ramadan ran from the night of Nov. 16 through Dec. 15. Total abstinence from food, liquid, and sexual relations is observed from the light meal eaten a few minutes before dawn until sunset. The insane and the very elderly are completely exempt from fasting; others such as anyone who is ill, pregnant or nursing mothers, and travelers



Gathering for prayer at a mosque in Iraq.

Rick Wood photo

must make up fasting days as soon as possible. Islamic fasting carries import similar to that in other religions: purification, obedience, increased physical health. But Ramadan is also intended to make the fortunate more aware of the plight of the unfortunate. "Food and drink which are taken for granted throughout the year reveal themselves ... more than ever as gifts of heaven," Seyyed

Violent Religion?

"No one described Timothy McVeigh as a Christian terrorist." Dr. Abbas Hamdani, born in India, schooled at the American University of Cairo and the London School of Oriental Studies, is one of many Muslims upset about the designation "Muslim terrorists" for those responsible for the evil that visited us on Sept. 11. "The Quran is not pacifist, no 'other cheek,' but one must fight only in self-defense. It does not sanction murderous attacks. These were fanatics — look at Jerry Falwell, Jim Jones, the Japanese cult Aum Shinrikyo."

Marquette Prof. Philip Naylor agreed with several who said it was politics, not religion, or religious extremism perverted into a political tool. "Jihad means the struggle within oneself to be a better Muslim," he said. Even though American culture may be viewed as a corrupting influence, the Quran has strict injunctions against killing innocent people, and against killing oneself. Prof. Mohammad Aman called the attacks "insulting to every decent Muslim, and to the Prophet Muhammad." An imam speaking at Chicago's Muslim Community Center during Friday noon prayers stressed that "human life is sacred. No religion allows killing."

The Sound Vision website lists "verses of the Quran that have been quoted by non-Muslims to 'prove' Islam promotes violence and bloodshed," and emphasizes that "so many revelations in the Holy Quran came down to provide guidance to the Prophet Muhammad and the Muslims based on

what they were confronting at that time." The Battle of Badr occurred when "the polytheists of Makkah [Mecca] marched towards Madinah to wage war against the Muslims and destroy the Islamic state of Madinah," where the prophet and his followers had been told to emigrate.

Editorials have appeared in major newspapers decrying the actions. Ingrid Mattson, a professor of Islamic studies at Hartford Seminary and a practicing Muslim, was quoted in the *New York Times*: "Islamic law is very clear: terrorism is not permitted." Islamic scholar Hamza Yusuf, interviewed in the *San Jose Mercury News*, said, "If these people indeed are Arabs, Muslims, they're obviously very sick people, and I can't even look at it in religious terms. It's politics, tragic politics. There's no Islamic justification for any of it." They are not martyrs, he said, but "mass murderers, pure and simple."

Some voices are more cautious, and more frightening, to moderate Muslims, to Christians and Jews, to all of us in "the West." Amir Taheri, an Iranian journalist writing in the *Wall Street Journal*, warned those who say the terrorism has nothing to do with Islam that Osama bin Laden "was elected a member of the Supreme Council [in Sudan], whose task it

is to promote a radical brand of Islam throughout the world ... And since there is no mechanism for excommunication in Islam, bin Laden and his gang have every right to describe themselves as Muslims."

The *Church of England Newspaper* of Sept. 21 carried an article by Patrick Sookhdeo, international director of the Barnabas Fund, headlined "The extremes of Islam." "Islam as a faith emphasizes submission of Muslims to God and, by a logical

extension, the submission of non-Muslims to Muslims ... So there are clearly two strands in contemporary Islam: the peaceable and the warlike. Islam is not one or the other; it is both at the same time."

Mr. Taheri stated that "all but one of the world's remaining military regimes are in Muslim countries," and cited other statistics on current conflicts and political prisoners. "It is both dishonest and dangerous for Muslims to remain in a state of denial ... What is needed is a critique of Islam as an existential reality

... Sadly, the way we Muslims live Islam today is a far cry from the way our ancestors lived it in the golden age when Islam was a builder of civilizations, not a force for repression, terror, and destruction."

Patricia Nakamura



'Say, are those who know equal with those who know not? But only men of understanding will pay heed.'

[Quran, Surah XXXIX: 9]

“He is God, whom there is no other God

مَرَّ الْأَهْوَى

Mosque of the Prophet, Medina

Hossein Nasr wrote in *Islamic Life and Thought*. “To fast is to wear the armor of purity against the passions of the world.”

“Spiritually [the fasting person] abstains from all evil thoughts, actions or sayings ... he tries to realize his true self by striving to realize within himself some aspects of the divine character” (*Islam: The Essentials*, The Islamic Foundation). One of the two major festivals of the year, *Eid al-Fitr*, is celebrated to mark the end of Ramadan.

The last pillar is pilgrimage, the *Hajj*. Every Muslim who is physically and financially able is expected to journey to Mecca at least once, during the 12th month of the lunar year. In Mecca, pilgrims wearing simple white garments walk seven times around the square black Ka’ba, which may in fact be a meteorite, “the place of worship which God commanded Abraham and Ishmael to build over 4,000 years ago” (*Understanding Islam*). And they follow Hagar’s path between two mountains in search of water.

In this Islamic year 1422, the festival of *Eid al-Adha*, the completion of pilgrimage, occurs on our Feb. 10, 2002. (Dates in the Islamic year fall 10 days earlier on each succeeding Roman calendar.) Celebrations may include community dinners, family visits and gift giving.

Dr. Mohammad Aman, a professor of information science who was born in Alexandria, Egypt, and has studied and taught at Columbia, Pittsburgh, St. John’s (N.Y.), and Long

American Muslims, such as Syed Azmathulla Quadri, president of the Muslim Community Center, Chicago, describe Islam as simple and logical.

Photo by Patricia Nakamura

Island, said, “People see the good side, the code of ethics, the values. Islam teaches respect for life, for all people. It is a democratic religion. All are equal, praying in the mosque — there are no pew rentals.” Nor is there a group of chosen people, since the message has been given to all.

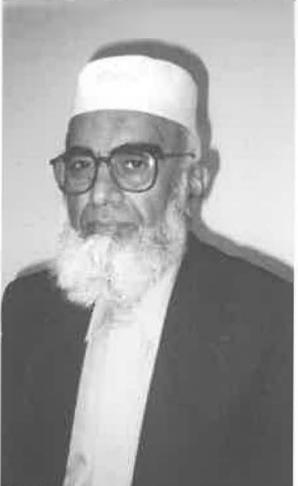
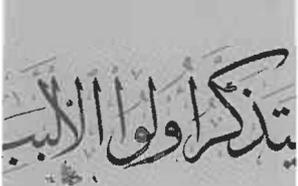
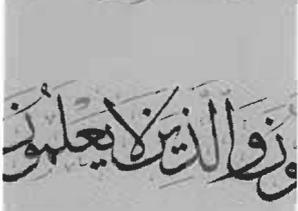
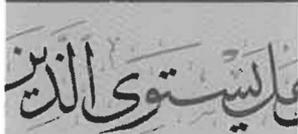
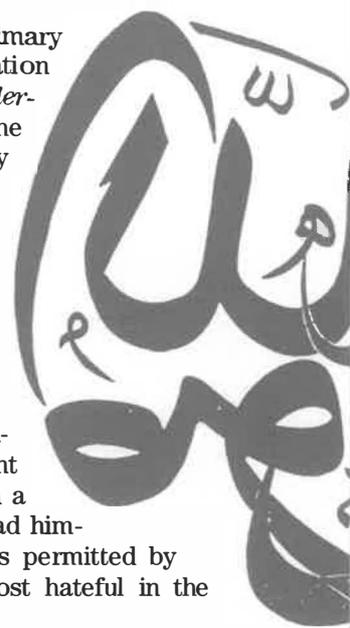
Islam has no doctrine of original sin; everyone is responsible for his or her own actions, which will be evaluated on the day of Judgment. There are no clergy, no hierarchy. The imam who leads prayers and discusses portions of the Quran is one who has studied more than others.

The family is the primary social unit, “the foundation of Islamic society (*Understanding Islam*). The peace and security offered by a stable family ... is seen as essential for spiritual growth of its members.” Divorce is allowed; indeed, one of the 10 *surahs* on community life deals solely with the conditions and the treatment of men and women in a divorce. But Muhammad himself said, “Of all things permitted by law, divorce is the most hateful in the Sight of Allah.”

The word Islam means both “submission” and “peace,” from the word *salam*, from *aslama*, he submitted, he resigned himself. It means the act of resignation to God (*Islam: The Essentials*). Prof. Philip Naylor of Marquette University stressed that each person has the free will to do this, or not to, to practice some other religion or none. Many Quranic verses express freedom of religion and respect for other religions, especially Judaism and Christianity: “Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christians, and the Sabeans, any who believe in God and the Last Day, and work righteousness shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.”

Several *surahs*, chapters, of the Quran tell of John the Baptist, Mary, and Jesus, though Joseph is not mentioned. *Surah Maryam* tells of Mary presenting her miraculous son to her people, who said, “Truly a strange thing have you brought!” For explanation she merely points to the child, who speaks from his cradle. “I am indeed a servant of Allah; He has given me Revelation and made me a prophet.” But the Quran describes Jesus only as the Son of Mary. “It is not befitting to (the Majesty of) Allah that He should beget a son ... When He determines a matter, He only says to it, ‘Be,’ and it is.” An earlier chapter tells of the birth and childhood of Mary, dedicated to and protected by Allah.

For all its respect and tolerance for the religions, the Quran in various places accuses both Jews and Christians of distorting and misusing the revelations given to them. The fourth *surah* tells of the Jews demanding that



than him.” — *Mirror calligraphy by Mohammed Zakariya*

Courtesy of Dr. Muhammad Aman

Moses show them God, worshipping the calf, and killing the messengers of God. Further, “they uttered against Mary a grave false charge; ... [and] they said (in boast): ‘We have killed Christ Jesus the son of Mary, the Messenger of Allah.’” Muslims reject the Jews’ claim and indeed that Jesus died at all, believing “they killed him not, nor crucified him. Only a likeness of that was shown to them.” Rather, “Allah raised him up unto Himself,” to return with Allah on the Day of Judgment. In other passages Jesus is portrayed as a sort of John the forerunner of Muhammad.

Christians are castigated for twisting not only the pure doctrine of Jesus but the simple life he led. The concept of the Trinity is seen as invention, borrowed from pagans, an affront to the core principle of God as One.

An article on the Islamic Information Services website discusses the origins of the Bible: “There have been so many versions, revisions, deletions, and alterations of the Bible that one wonders how, today, it can actually be considered the word of God ... The up-to-date version today is called the Revised Standard Edition, first released in 1946 — after being authored by more than 40 people and after 2,000 years in the making ... In the first five books, the books of Moses, we see that this cannot be the word of Moses or God. In Deuteronomy 24:6: “And he buried him in the valley in the land of Moab ... “If this was truly Moses’ word, then how could he have known his burial place?”

“...the first four books of the New Testament begin as follows: ‘The Gospel according to...’ Matthew, Mark, Luke, and John. So not only was the New Testament not written

by God but even Matthew, Mark, Luke, and John didn’t write it. [It] is ‘according’ to them, meaning it is all second hand information courtesy of another human source.

“The Jews and Christians did receive the word of God at one time. But that word has been corrupted and altered and where it was once divine it is now human interpretation.”

The Quran exists now — in Arabic — exactly as it was revealed by the angel Gabriel to Muhammad, beginning in 610, his 40th year. As he was “unlettered,” he memorized the angel’s words, and recited them to scribes “who cross-checked it during his lifetime. Not one word of its 114 chapters, *surahs*, has been changed over the centuries, so that the Quran is in every detail the unique and miraculous text which was revealed to Muhammad 14 centuries ago” (*Understanding Islam*). The book addresses all subjects which concern us as human beings: wisdom, doctrine, worship, and law, but its basic theme is the relationship between God and His creatures. At the same time, it provides guidelines for a just society, proper human conduct and an equitable economic system.”

The opening chapter, *Al-Fatiha*, is said to be “the Essence of the Book, summarizing mankind’s belief and relationship with God. This *surah* is recited by Muslims during every prayer as well as during many occasions” (*Glimpses from the Quran*, The Islamic Center of Southern California). In the translation of the Quran by Abdullah Yusuf Ali from 1934, it reads:

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah

*The Cherisher and Sustainer of the Worlds;
Most Gracious, Most Merciful;
Master of the Day of Judgment.*

You do we worship

And Your aid we seek.

Show us the straight way,

*The way of those on whom You have
bestowed Your grace,*

Those whose (portion) is not wrath.

And who go not astray.

**“The Jews
and Christians
did receive
the word of God
at one time.
But that word has
been corrupted
and altered
and where it was
once divine
it is now human
interpretation.”**



Another Successful Advent

Did You Know...

Brian Billick, coach of the defending Super Bowl champion Baltimore Ravens, was baptized in an Episcopal church.

Quote of the Week

The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, on the church:
"The church must be a place where people who hold different opinions can express their thoughts and feelings without ridicule or rejection."

Before Advent fades from memory, I wanted to share some thoughts about it. This little season has become a favorite for me, as I have written before, but the recent one seemed particularly meaningful and worth preserving, at least for a few weeks.

• When you've listened to or read the Sunday lessons of Advent for as long as I have, there's a certain familiarity that becomes comforting. The prophecies of Isaiah (I miss them

during Year C), the emergence of John the Baptist in the gospels for the second and third Sundays, and the appearance of the Blessed Virgin Mary on the fourth Sunday provide a certain stability in the anticipation of the coming of Christ.

• As Deacon Joanna Seibert wrote in this space [TLC, Dec. 16], a shorter-than-usual Advent is hardly enough time to prepare for the awesome event which follows. Yes, there are always four Sundays, but for those who keep daily Advent observances, whether they be the Daily Offices or devotions at home, three weeks and a day doesn't do it.

• The association of darkness with Advent became particularly vivid for me this year. In places where Evening Prayer is read publicly or an evening Eucharist is celebrated, it can be as simple as not seeing light coming through the windows. The darkness of night brings a certain mystery with it, and it communicates, along with Advent itself (if the events of Sept. 11 didn't), how transitory our lives are.

• Particularly meaningful for me this year were the readings from Amos at Morning Prayer. Our Bible study group [TLC, Dec. 9] spent some time with Amos during the past year. At that time I was put off by his prophecies of approaching doom, but hearing Amos again, his message seemed particularly appropriate for Advent and even a bit clearer. This time

the need to repent was more vivid, and that helped put focus to the season.

• I love the hymns of Advent, and the carols of the season that unfortunately are heard in far too few places. While it's

difficult not to get caught up in the familiar tunes of Advent this year I tried to concentrate on the words. It was a helpful exercise. Various phrases have stayed with me — "robed in dreadful majesty," "Boundless shall your kingdom be," "from earth's

I felt at least somewhat prepared for the coming of Christ at Christmas.



bondage let us rise."

• Some of the best preaching I've heard has come during Advent, and why not? The scriptures present vivid images for preachers to ponder, and many of them have done it well. From a superb outline on the meaning of Advent heard a year ago, to a witty rant about the creeping secularism of early Christmas decorations recalled from the '60s, I look forward to Advent sermons.

• I missed an Advent quiet day this year with just a poor excuse. I have fond memories of Advent quiet days because on several occasions they provided the only respite when I could get almost nothing out of Advent. I remember a quiet day led by a monk who was so brilliant that I couldn't understand anything he presented. Other quiet days, usually led by a guest conductor, proved more beneficial and helped bring some meaning to a season which seemed overpowered by busy activities. Speaking of quiet days, why don't we have them at other times of years? Some places schedule them during Lent, but what would be wrong with, say, an Epiphany quiet day?

And so Advent was a success. I felt at least somewhat prepared for the coming of Christ at Christmas, and I spent some time musing about his second coming. Now if only the other seasons would go this well.

David Kalvelage, executive editor

Bankruptcy: A Real Threat

Anyone who cares about the well being of the church should be saddened by the closing of the Diocese of Cariboo. The small, largely rural diocese in the Anglican Church of Canada ceased to exist at the end of 2001, the victim of lawsuits filed by former students of residential schools for indigenous peoples who claimed they were abused, physically, sexually or emotionally, while they attended the schools some 30 or 40 years ago. The Anglican Church of Canada, and other churches, operated the schools for the federal government. The government admitted the former students deserved restitution, the churches issued apologies, and large amounts of money have been expended on litigation.

The legal costs took all the assets of the Diocese of Cariboo, and it was no longer able to pay bills, salaries, or to have resources for ministry. There are warnings that nine other dioceses could go bankrupt.

In this country, the Episcopal Church and its dioceses do not seem close to declaring bankruptcy, but with the growing amount of litigation [TLC, Dec. 30], not to mention increasing expenses and a weak economy, it would not be impossible for similar financial crises to develop here. A few American dioceses have been perilously close to bankruptcy during the last 25 years. While the circumstances and the financial conditions are different, the message is the same. The American church and its dioceses need to be prepared, and to ask, "Could it happen here?"

Divine Glory

About once a decade the Feast of the Epiphany falls on a Sunday, which means the church gets to celebrate this great day with a sizable congregation rather than the few who usually are present on Jan. 6. The Epiphany is one of the church's seven principal feasts, which means it takes precedence over any other day or observance. Epiphany, the manifestation, or showing forth, of the divinity of Jesus, has taken on different meanings. The feast day celebrates the coming of the wise men to worship at the site of the birth of Jesus. Epiphany is also a season of manifestations, ranging from four to nine weeks. On the first Sunday after the Epiphany the church commemorates our Lord's baptism in the Jordan River by John the Baptist. On other Sundays we hear the gospel accounts of the visit of Jesus to the temple at Jerusalem, the wedding at Cana, and on the last Sunday of Epiphany, the Transfiguration. These events are linked as manifestations of the divine glory of Jesus Christ. May this be a time of blessing to all, that we may behold his glory in the manifestations of this season.



The Adoration of the Magi, by Quentin Massys (1465/1466-1560)
The Metropolitan Museum of Art

Epiphany...
a season of manifestations.

Conference Center a Promising Idea

By Delbert C. Glover

The proposed move of the Episcopal Church Center to the General Theological Seminary campus has met with positive response from both institutions. Yet a fundamental part of the plan may have equal significance: the creation of a professionally managed conference center for the Episcopal Church in the heart of New York City.

Such a center would meet the growing need of the Church Center, the seminary, and the church at large. As proposed, the conference center would be able to provide:

- An inn with more than 60 comfortable overnight accommodations, all with telephone/fax modem connections, private baths, and study desks.

- Conference rooms equipped with modern communications and presentation equipment, comfortable seating, and adjacent breakout rooms.

- Facilities located in a complex with a library housing one of the largest collections of Anglican materials in the world.

- The opportunity to offer to the church innovative programs from the seminary, the Church Center, and other church-related organizations year round.

The idea to include a conference center in the plan for the seminary, located in the Chelsea Square area of Manhattan, grew of the desire of both the Church Center and the seminary to have affordable meeting spaces and accommodations in New York City. Every year several meetings of the Episcopal Church and related groups are held in New York. While airfare between most American cities and New York City is usually reasonable, hotel and meeting rooms can be expensive. General Seminary is host to or sponsors many events such as the College for Bishops, a variety of continuing education courses, provincial meetings, and the meet-



Above: The neighborhood surrounding General Seminary has been revitalized.

Above left: Dehone and Pintard Halls on the campus.



Left: A view of the seminary from 10th Ave.

General Seminary photos

ings of many ecumenical and interdenomination organizations. The current facilities at the seminary are only marginally adequate. Nevertheless they are frequently filled to capacity.

As one privileged to have been involved in some of the early conversations about this subject, I am aware of the potential financial benefits from the Church Center and General Seminary sharing Chelsea Square. We should be good stewards of the resources entrusted to our care. Caring for and preserving assets, however, is not all that we are called to do. We are called to use the resources entrusted to us to do the mission and ministry of the church.

The vision for the conference center is that it would become a dynamic place committed to the ongoing process of Christian formation for both laity and clergy. It would become a place where the work that is done complements the ministry being done in other seminaries, dioceses and congregations. It would become a place that fosters dynamic interaction among the Church Cen-

ter, the seminary, and people and dioceses from throughout the Episcopal Church and the worldwide Anglican Communion.

A committee has been appointed to examine the many financial issues that need to be resolved before a final go-ahead can be given by Executive Council and the board of trustees of the seminary [TLC, Nov. 11]. Yet the idea for a conference center itself has generated new ways of thinking and talking about mission and ministry and about the synergy that could come from new ways of collaborating. This experience alone has been invaluable to the Church Center and the seminary. Exploring a vision for a center for formation and learning for the whole church can also be an important way of reflecting on and developing new ways of carrying out our mission to restore all people to unity to God and each other in Christ. □

Delbert C. Glover is associate dean for planning and program development at The General Theological Seminary.

No Such Intention

The article, "Background Checks" [TLC, Dec. 16] misrepresents the nature of the resolution approved by the Massachusetts Diocesan Convention. The resolution does not speak of "some form of background check to anyone seeking to join an Episcopal church." There is no such intention or language in this resolution.

The purpose of the task force created by the resolution is to study what the church might do that is both appropriate and lawful to obtain information on the past performance or actions of lay people who are seeking positions of parish responsibility and who may pose a risk of future unlawful or improper conduct. This study may result in recommendations to the diocese or national church, but at this point the intention in creating this task force is to attend to a significant issue in our community life: "How to address ethical, pastoral, legal, policy, and diocesan and national canonical considerations that could help protect children, adults, institutions, and those falsely accused."

The work of the task force is to be pursued in light of issues ranging from practicalities to due process and due diligence, from concerns of presumption of innocence to considerations of effective treatment, forgiveness of sins, and amendment of life. The issues are complex, and the resolution clearly recognizes the care that must be exercised.

The matter addressed is one of importance throughout our society. We hope that our attention to it, in a prudent and prayerful process, might contribute to an evolving national discussion.

Anyone interested in reading the complete resolution may find it on our diocesan website:

http://www.diomass.org/Convention/2001/actions/actions_resolutions.htm

(The Rt. Rev.) M. Thomas Shaw, SSJE
(The Rt. Rev.) Barbara C. Harris
(The Rt. Rev.) Roy F. Cederholm, Jr.
Diocese of Massachusetts
Boston, Mass.

The purpose of the task force ... is to study what the church might do that is both appropriate and lawful ...

Careful Stewardship

I read with interest the article about the planned relocation of the Episcopal Church Center to the campus of the General Theological Seminary [TLC, Nov. 11]. I write to add my voice to those who support this plan.

Chelsea Square is a historic, beautiful, and peaceful oasis in the city of New York. It is difficult to imagine a better environment for those who work in our national church offices and for those who travel there on busi-

ness. Consolidation of office, lodging, and meeting space on valuable, but currently under-used, property represents careful and thoughtful stewardship of the church's financial resources.

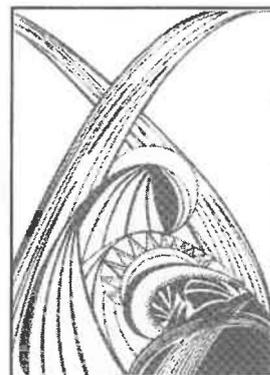
Like so many seminaries founded in the early 19th century, GTS faces the expensive challenges of deferred maintenance and historic preservation. If the relocation plan moves forward, not only can these historic buildings be preserved for future generations, but much-needed revenues can also be freed for furthering the vital work of theological education.

Anglicans have long valued the life of the mind in Christian faith and life. Locating our national church offices on the campus of a seminary is a powerful and visual reminder of the integral role our seminaries play in the formation of lay and ordained leaders. The seminaries of the Episcopal

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Church are a valuable resource, but like the GTS campus, we need the support of the church to realize our full potential. Moving "815" to Chelsea Square could be an important step in an exciting partnership between our church's seminaries and its other organizations and structures.

*(The Very Rev.) Martha J. Horne
Virginia Theological Seminary
Alexandria, Va.*

Closer to Unity

In answer to Fr. Tumilty's question [TLC, Nov. 25]: It is perfectly clear that Presiding Bishop Frank Griswold, in joining two other bishops from Lutheran traditions which have retained the historic succession, in the laying on of hands with prayer for the gift of the Holy Spirit for the office and work of a bishop, did indeed consecrate Presiding Bishop Mark Hanson "in the historic episcopate of the Holy Catholic Church."

Indeed, similar liturgies are being celebrated all across this great land in accordance with the full communion relationship between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA), moving the whole church ever closer to that unity for which our Lord prayed. For this, we should all rejoice!

*(The Rt. Rev.) C. Christopher Epting
Deputy for Ecumenical
and Interfaith Relations
New York, N.Y.*

What's It For?

This is intended for those who disagreed with my understanding that repentance must precede forgiveness [TLC, Nov. 4]. My question is simply this: If repentance is not necessary for forgiveness, then what is it necessary for? Clearly, if repentance is not necessary for forgiveness, then neither can it be necessary for salvation. At that point, it seems to me, one must take the further step and declare that repentance is simply not necessary, period. I, for one, am not willing to take that step.

*(The Rev.) James E. Flowers
St. Timothy's Church
Alexandria, La.*

The Viewpoint article "Righteous Anger" raises important questions about the nature and dynamics of forgiveness and repentance as we face the aftermath of September 11. Fr. Flowers writes that "Forgiving one who is not repentant is not just inappropriate, it is blasphemous." There is no doubt that he is right in regard to the sacramental rite of confession.

But when in the Lord's Prayer we pray, "Forgive us our sins as we forgive those who sin against us," are we to forgive only those who have overtly demonstrated their repentance? It would seem not. Saying the Daily Office on September 11 confronted many of us with the dilemma the writer presents. Some of us did forgive; I doubt if any forgot.

*(The Rev.) Charles Witke
St. Andrew's Church
Ann Arbor, Mich.*

Captured Perfectly

As the webmaster of Trinity Church, Lime Rock, Conn., I want to thank David Kalvelage for his wonderful comments about our website [TLC, Nov. 4].

The most important thing about our site, as we see it, was captured perfectly in his review: "You get the feeling you'd be welcome if you showed up at this church on a Sunday morning." That's exactly the message we're trying to communicate, and I was very happy that it comes through.

We're definitely a small parish in an area with several Episcopal parishes — we've heard the term "over-churched" used occasionally — but we have several things going for us. We've got great clergy and staff, we've got 70 acres of parking(!), we're right across the road from Lime Rock Park, the famous motor race track (but they don't race on Sundays), we've got our new organ (as the review also mentioned), and we have a very welcoming congregation.

It's always hard to prove that a

website is really making a difference. I suppose that, as the webmaster, I'm particularly attuned to comments about it, but I have heard a number of new persons tell us that they came because they read about us on our website.

The site is a labor of love for me, but I am rewarded greatly every time I hear that it has reached even one person "out there."

*Geoff Brown
Lime Rock, Conn.*

They're Not Aware

To all still arguing about unlimited divorce, fornication, ordination of women and non-celibate homosexual persons, and about gay "marriage": The game is about over.

If my parish is an example, most folks aren't aware of the conflicts or, if they are, don't see what the fuss is all about. And even if they do, most aren't going to do anything about it. That's probably the status of most other parishes of the "broad church" which, I would presume, consists of most Episcopalians.

Those who are determined to make the Episcopal Church a church of the world rather than a church in the world

**Those who are determined
to make the Episcopal Church
a church of the world
rather than a church
in the world have captured
the leadership from "815"
on down and now
set the agenda.**

have captured the leadership from "815" on down and now set the agenda. Many bishops are part of this movement; most others go along out of weakness.

Splintering of our church [TLC, Nov. 25] is inevitable, although I suspect it will not be as profound as some predict. Some bishops will act with grace and

allow parishes to secede, but, if the recent federal district court ruling concerning Accokeek holds up, it will set the stage for bishops to be as ruthless as they may wish on departing parishes.

Most parishes, I suspect, will accept whatever is dictated. Most parishioners will stay. Over time erosion of parish rolls will continue as the Episcopal Church slips more into a state of apostasy and inconsequence.

*Edward A. Watkins
Decatur, Ga.*

A Different World

Some of the comments in the article, "Struggles in the Church of Australia" [TLC, Nov. 18], say more about the Episcopal Church than about the Diocese of Sydney.

What the article reveals to me is the real lack of a thoroughly evangelical presence in the Episcopal Church which accounts for the author's apparent surprise in Sydney (e.g. Sydney ... a different world). He had not encountered it here.

We do have Trinity Episcopal School for Ministry, and we have a growing number of clergy calling themselves "evangelical," but if we want to see the difference evangelical convictions should make, we need to look at Sydney and we need also look at the teaching of Archbishop Peter Jensen, as summarized in the same issue of TLC.

I also think the author does not take into account the aggressive resistance of Sydney to the Oxford Movement of the 19th century. As one Sydney leader told us, "We kept the Oxford Movement off our shores."

*(The Rev.) Jim Basinger
All Saints' Church
Anchorage, Alaska*

LETTERS TO THE EDITOR

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Muslim Women Find Friends at Virginia Church

Under the Taliban, women in Afghanistan were not permitted to go out in public without a male relative for an escort. Since the Sept. 11 terrorist attacks in the United States, some Muslim women have chosen escorts out of fears for their safety.

St. Anne's Church in Reston, Va., has transformed that sad reality into something positive. It was recently one of three institutions honored on Capitol Hill for acts of compassion

toward Arab and Muslim Americans. U.S. Secretary of Energy Spencer Abraham, an Arab-American, was joined at the presentation by three Arab-American congressmen: Reps. John Sununu (R-N.H.), Nick Rahall (D-W.Va.) and Darrell Issa (R-Calif.).

After learning that some Muslim women had become fearful of venturing out in public with their heads covered — as their religion requires — a number of women from St. Anne's vol-

unteered to accompany Islamic women on trips to the grocery store, doctor's office or other errands.

The volunteer escort program has helped to foster personal friendships among some of the participants, and it has also led to a deeper understanding and respect for one another's religious tradition and customs, according to the Rev. James Papile, rector, who spoke with the *Atlanta Journal Constitution*.

BRIEFLY...

The General Synod of the **Anglican Church of Canada** has announced that it has completed the \$9 million sale of its three-story national office headquarters. The two-phase plan, first announced in 1998, calls for the church offices to remain in their current location until construction is complete on a nearby 17-story building. At that time the church offices will be relocated to four floors of the new building and the current structure will be razed.

The Rt. Rev. **M. Thomas Shaw III**, SSJE, Bishop of Massachusetts, joined with approximately 500 others at an interfaith rally outside Trinity Church, Boston, that was organized in response to three Hamas-sponsored suicide bombings that killed 25 Israelis in early December. Bishop Shaw, who earlier was criticized by local Jewish community leaders for his participation in a rally for Palestinian justice, said he wanted to express sympathy with the Jewish community.

The Very Rev. **Andrew Furlong** will have the next three months in which to ponder his theological views after the dean of Clonmacnoise in the Church of Ireland was suspended by his bishop, the Rt. Rev. Richard Clarke. The suspension, according to the *Church Times*, is the result of complaints about the cathedral's Internet website in which Dean Furlong questions Jesus' mental stability and his resurrection from the dead. The website has since been shut down.

Five Women OF THE English Reformation

PAUL F. M. ZAHL

Paul Zahl vividly tells the stories of Anne Boleyn, Anne Askew, Katharine Parr, Jane Grey, and Catherine Willoughby, five mothers of the English Reformation. All of these women were powerful theologians intensely interested in the religious concerns of their day.

All but Anne Boleyn left behind a considerable body of written work — some of which is found in this book's appendices. It is the theological aspect of these women's remarkable achievements that Zahl seeks to underscore.

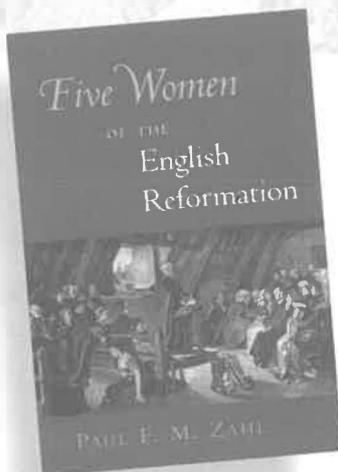
"An exciting history of five largely unknown women of the English Reformation — passionate lay theologians who risked their lives for their beliefs. Written with similar passion, this book is a committed and important contribution to the history of women."

— ELISABETH MOLTMANN-WENDEL

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 545 Hayes St., 47906-2947
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 E-mail: sheep@goodshep.org
<http://www.goodshep.org>
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stpauls@pcpartner.net (641)236-6254
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 Sun H Eu 10; Wed Canterbury Club 7; Th H Eu 12:15

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 202 W. Washington St., Mt. Pleasant, Iowa 52641
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MASSACHUSETTS

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 (413) 458-8144 saintjohns@adelphia.net
 The Rev. Peter Elvin, r ptelvin@adelphia.net
 Sloane Simon-Adler, chap sesa@adelphia.net
 Sun H Eu 8, 10, Tues H Eu 12:15, Wed H Eu 5:15, 5:45
 silent meditation, Fri 12:15 silent meditation, Sat 5
 Student group & meal, 1st Sun/mo 4:30 Ev, 7:30 Com-
 pline or Alt. H Eu

SMITH COLLEGE Northampton
ST. JOHN'S 48 Elm Street
 The Rev. Judith Stevens, r
 Sun HC 8 & 10, Tues 12 Student Fellowship (HC &
 lunch)

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE (734)665-0606
 721 East Huron Street, Ann Arbor, MI 48104
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 E-mail: revml@umich.edu
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 Email: The.Edge@Dartmouth.EDU
 Edgerton House Student Center
 14 School St., Hanover, NH 03755
 Josh Thomas, Chap
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www.stjameskeene.org (603) 352-1019
 The Rev. Peter R. Coffin, r
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 170 Main Street (Main & Pearl Streets)
 Plymouth, NH 03264 churchhs@worldpath.net
 The Rev. Susan Ackley, r (603)536-1321
 Sun H Eu 8 & 9:30. Wed H Eu 12:30; Service of Healing
 2nd Wed

SEE KEY ON PAGE 23

NEW HAMPSHIRE

UNIV. OF NEW HAMPSHIRE Durham
ST. GEORGE'S CHURCH (603) 868-2785
One Park Court (at 16 Main St.)
www.stgeorgesdurham.org
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12:10 H Eu and Healing Liturgy (Sep-Jun)

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The Rev. Reid H. Hamilton, r (330) 673-4604
www.christchurchkent.org
rhamilton@neo.rr.com
Sun 8 & 10. Wed H Eu 11:30

YOUNGSTOWN STATE UNIV. Youngstown
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Prayer 12:30, LeMoyne-Owen: Fri Bible Study 12

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The Rev. Sandy Key skey@brutonparish.org
Bruton Parish: Su Eu 9, 11:15 & 5:30; (followed by
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bury Fellowship at Canterbury Episcopal House 5

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Deason Mary Shehane, Chap
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Program Fellowship 8

WISCONSIN

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www.sit.wisc.edu/~st.francis
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PEOPLE & PLACES

Appointments

The Rev. **Barbara Johnson** is rector of St. Peter's, PO Box 357, Ashtabula, OH 44004. The Rev. **Melinda LeRoy** is deacon at St. Paul's, 822 Washington St., Oregon City, OR 97045.

The Rev. **Howarth Lewis** is deacon-in-charge of St. George's, 21 W 22nd St., Riviera Beach, FL 33404.

The Rev. **Eric Long** is church planter at St. Mary Magdalene's, Kansas City, MO.

The Rev. **Patrick Malloy** is priest-in-charge of Grace, 108 N 5th St., Allentown, PA 18102.

The Rev. **Janice M. Meikle** is vicar of St. Matthias', PO Box 805, Cave Junction, OR 97523.

The Rev. **Jeff Sells** is associate at St. Mark's Cathedral, 231 E 100th St. S, Salt Lake City, UT 84111.

Les Spear is lay vicar of the Mni sose Cluster in the Diocese of South Dakota.

The Rev. Canon **Jane Teter** is canon to the ordinary in the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **David William Tackaberry Thurlow** is vicar of St. Matthias', PO Box 336, Summerton, SC 29148.

The Rev. **Rae Wake** is priest-in-charge of St. Mary's, PO Box 641, Provo, UT 84603.

Ordinations

Deacons

Minnesota — **Mary Ellen Ashcroft, Lydia Brown, Joan Delameter.**

North Dakota — **Jane Towne.**

Priests

Minnesota — **Melinda Bobo.**

Southeast Florida — **Dee deMontmollin, Keith Johnson, Susan Keedy, Kimberly Knight, Judy Parrish.**

Resignations

The Rev. **Dane C. Bragg**, as missionary for youth and social services for the Diocese of Bethlehem.

The Rev. **Michael Gray**, as rector of Resurrection, Miami, FL.

The Rev. **Michael Tippett**, as assistant of Gethsemane, Minneapolis, MN.

The Rev. **Francis Woodle**, as assistant at Trinity, Myrtle Beach, SC.

Retirements

The Rev. **Laurence H. Miller**, as rector of St. Peter's, Hazleton, and St. James', Drifton, PA.

The Rev. **F. Anne Ritchings**, as vicar of Holy Spirit, Harleysville, PA.

The Rev. Canon **Gwendolyn-Jane Romeril**, as rector of St. Andrew's, Allentown, PA.

The Rev. **Roderic Murray**, as rector of Nativity, Huntsville, AL; add. 634 Timber La., Nashville, TN 37215.

The Rev. **George Schulenberg**, as rector of Grace Church, Jamestown, ND.

The Rev. **Taylor Scott**, as priest-in-charge of Christ Church, Florence County, SC.

Deaths

Hannah Knowlton Wright, of Wilmington, NC, wife of the late Bishop of East Carolina, died Nov. 1. She was 85. Her husband, the Rt. Rev. Thomas Henry Wright, was diocesan bishop from 1945 to 1973.

Mrs. Wright was born in Rowlesburg, WV, and attended St. Mary's College in Raleigh, NC. She moved to Wilmington when her husband was elected bishop. She was a member of St. James' Church, Wilmington. Mrs. Wright is survived by four children, Thomas Henry Wright, Jr., Princeton, NJ; Hannah Greenfield, Washington, DC; James Knowlton Wright, Wilmington, and John Maffitt Wright, Banner Elk, NC; eight grandchildren and five great-grandchildren.

The Rev. **Edward M. Story**, 81, priest of the Diocese of New Jersey, died Nov. 26 in Washington, DC, of kidney and liver failure brought on by diabetes.

Fr. Story was a native of Knoxville, TN. He graduated from the University of Tennessee, New York University and Berkeley Divinity School. He was ordained to the diaconate in 1966 and to the priesthood the following year. He was curate at Grace Church, Hinsdale, IL, 1966-68; rector of Trinity, Lincoln, IL, 1968-71; and rector of Christ Church, Shrewsbury, NJ, from 1971 until his retirement in 1988. An author and journalist on religious topics, he was chair of the Department of Communications in the Diocese of Springfield. He had been working since 1992 with the Rev. James B. Simpson on a book, *A Treasury of Anglican Art*, scheduled to be published in 2002. He was co-author of three other books.

The Rev. **Osborne Budd**, 93, rector emeritus of St. John's Church, Tuckahoe, NY, died Dec. 7 in Virginia. Fr. Budd was made rector *emeritus* of St. John's in 1998 after having been rector there for more than 25 years.

Born in Chicago, he was a graduate of the University of Denver and the General Theological Seminary. Following ordination to the diaconate in 1937 and to the priesthood in 1938, he was chaplain at Wilwyck School, New York City, 1939-40, and chaplain at Walkill Prison in New York, 1940-46. He moved to Tuckahoe in 1946 and was rector there until 1973, when he retired. He was active in the Diocese of New York, serving on executive council, the department of Christian education, and as a delegate to Province 2 synod. In recent years he lived in Springfield, VA. He is survived by two sons.

Send your clergy changes to People and Places:

tlc@livingchurch.org
P.O. Box 514036, Milwaukee, WI
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Next week...

Elephant in the Living Room

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com

POSITIONS OFFERED

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

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

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

PART-TIME RECTOR: Energetic shepherd sought for the care of enthusiastic flocks in Truth or Consequences and Hillsboro in the Diocese of the Rio Grande. Pastoral care and community involvement are priorities for this part-time position. A terrific place to put down roots! Contact **Warden Allan Neuls**, P.O. Box 134, Caballo, NM 87931 (505) 743-2062 E-mail: neuls@riolink.com.

RECTOR: Church of The Good Shepherd, Cashiers, NC. Are you the shepherd God has chosen to lead our flock? Our intimate, historic church is situated on a highland plateau in the Blue Ridge Mountains. We are a vigorous, caring parish active in outreach to community needs. We live in an area of robust growth of new mountain homes and a year round paradise of scenic splendor. To submit a resume and obtain a parish profile, contact: **Search Committee, Church of The Good Shepherd**, P.O. Box 32, Cashiers, NC 28717 www.goodshepherdofcashiers.com

CLASSIFIEDS

POSITIONS OFFERED

FULL TIME RECTOR: St. Anne's is a welcoming program-sized parish in Jacksonville, North Carolina, home to Camp Lejeune Marine Corps Base and New River Air Station, located on the North Carolina coast. Seeking a priest with preaching and pastoral skills, a vision for growth and outreach, and exciting liturgies. Send resume and CDO profile, or write for our parish profile and further information to: **John T. Carter, Jr., Search Committee Chair, P.O. Box 766, Jacksonville, NC 28541, Call (910) 455-1215 or Fax (910) 455-4702.**

FULL TIME RECTOR: Christ Episcopal Church. Our parish of 148 families is located in Warwick, a national historic district, in the scenic Hudson Valley of New York state, only fifty miles from New York City. We are seeking a priest who will share our strong sense of fellowship and our focus on worship, good sermons, spiritual growth, and Christian education for all ages. Our historic Carpenter Gothic church was built in 1866. The parish has a beautifully renovated rectory should the candidate choose to live there. To learn more about us, please visit our website at www.christchurch.org or contact **Elizabeth Hurd, Search Committee Chairperson, 5 Clark St., Warwick, NY 10990; (845) 986-5216; e-mail ehurd@warwick.net; fax (845) 986-5207.**

RETIRED RECTOR OR WORKING RECTOR needed to serve half time or less position at St. Clement of Alexandria Episcopal Church, Woodlake, CA, in the Diocese of San Joaquin. Small, but active and loving parish family. We have a thriving preschool and daycare program. Woodlake, a community of 6,600 primarily Hispanic, is located in the Sierra Foothills at the gateway to Sequoia National Park. Please contact: **St. Clement of Alexandria Episcopal Church, 498 North Valencia Street, Woodlake, CA 93286, (559) 564-8811 or Fax (559) 564-0221 E-mail: Stclementsds@aol.com**

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

RECTOR: Holy Trinity Episcopal Church, Gainesville, Florida, seeks an energetic rector for a corporate-sized church in our University of Florida community. Our multi-generational congregation values liturgy, music, and tradition. We have an active lay ministry. We wish to expand our role as a downtown church; enhance outreach, education, and fellowship; extend programs for families and singles; and support lay ministries and evangelism. Strengths of our new rector should be preaching, spiritual guidance, and pastoral care. We want someone with strong communication skills and proven administrative experience. Please visit our website at HolyTrinitygnv.org. We offer a highly competitive salary package with full benefits. If interested, please send resume and CDO file to: **Jim Salter, Chair, Search Committee, Holy Trinity Episcopal Church, 100 NE 1st Street, Gainesville, FL 32601 or by email to james@salterlaw.net.**

ASSISTANT/ASSOCIATE RECTOR: St. James' is a historic 240-year-old, active program-sized parish located in a small New England city with easy access to the amenities of New York City. We are seeking an enthusiastic priest or transitional deacon who is a spiritual leader committed to developing our growing youth ministry and children's ministry programs. The assistant/associate rector will be engaged in key facets in growing the spiritual life and fellowship of our diverse parish. The position includes preaching, sharing pastoral care ministries and the collaborative creation and implementation of adult Christian education programs. St. James' welcomes those interested to contact us at: **Dr. Laura Ahrens, Rector, St. James' Church, 25 West Street, Danbury, CT 06810 (203)-748-3561 or welcome@st-james-parish.org.**

POSITIONS OFFERED

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

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

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

CURATE: The Church of the Transfiguration ("The Little Church Around the Corner"), New York City, wishes to appoint a curate in the first half of 2002. Interested parties should address inquiries about the particulars of this post to **The Rector's Office, 1 East 29th Street, New York, New York 10016, or call (212) 684-6770.**

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

DIRECTOR OF CHILDREN'S MINISTRIES: Rapidly growing parish looking for a part-time Director of Children's Ministries. Director will work with clergy and parish staff, volunteer teachers and parish families to develop and carry out the goals of the Christian education program for children (ages 4 to 11). We are looking for someone who feels called by God to care for the spiritual development of our children in a compassionate, creative, and energetic way. Please send resumes to: **The Rev. Maryetta M. Anschutz, Christ and Holy Trinity Church, 55 Myrtle Avenue, Westport, CT 06880. Phone (203) 227-0827 Fax (203) 227-2878. E-mail Maryetta@snet.net.**

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

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KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education, EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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