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Volume 224

Number 12

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

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Sculpture by Maia Henderson

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SUNDAY'S READINGS

The Cost of the Mission

'It pleased the Lord to bruise him' (Isaiah 53:10)

Palm Sunday, March 24, 2002

Isaiah 45:21-25 or 52:13-53:12; Psalm 22:1-21 (or 1-11); Phil. 2:5-11; Matt. (26:36-75) 27:1-54(55-66)

On this day with its dual motifs, the preacher must identify the dominant theme and keep the focus there. If this is Christ's hour of glory, as he states in John's gospel (12:27), the dominant theme must relate somehow to the mission of his Father and the cost Jesus had to pay to achieve that mission.

Isaiah sets the stage in the first lesson when he lays out the cosmic scope of the mission of God. He knows that the other gods cannot save, that they are but idols, so he determines to offer reconciliation to the world. Every knee shall bow and every tongue in the world will recognize his lordship and his salvation. Some will be ashamed and some will give praise, but all will know "There is none besides me" (45:21).

In the remaining lessons we can see the price Jesus had to pay to achieve this salvation. Here is the list of costs he paid, the tally of what Jesus did to bring the offer of salvation to the world:

- *Beaten and whipped* (Isaiah 53:5; Matt. 26:67; 27:30) so much so that carrying the cross was more than he could do (27:32);
- *abandoned* by his closest friends in his hour of trial (Isaiah 53:3; Matt. 26:49, 56, 74);
- *humiliated* willingly in order to be

the Servant King (Phil 2:7; Matt. 21:5);

- *mocked and ridiculed* by those who crucified him, but without displaying retaliation or rancor (Isaiah 53:7; Matt. 26:63, 68; 27:29);

- *refused* rescue by his Father's angels, so he could complete his sacrificial death and atonement (Matt. 26:39; 53, 64);

- *rejected* by his own religious establishment which contrived to have him crucified (Matt. 26:57-68);

- *suffered* one of the most brutal deaths one human can execute upon another (Matt. 27:33,34; Phil. 2:8);

- *endured* separation from his Father and was cast out with the wicked (Isaiah 53:8,9; Matt. 26:43; 26:66; 27:38);

- *experienced* the wrath of God, putting himself forward as a substitute for us sinners (Isaiah 53:4; Matt. 27:26, 46; Phil. 2:8);

- *achieved* the salvation that could come only by his humbling himself in these ways and by his righteous death for all sinners (Isaiah 53:10-12; Phil. 2:9-11; Matt. 27:54).

The only appropriate application, as uncomfortable as it will be, is to measure the costs we are willing to pay for mission against what Jesus paid. Then we must face the changes we must make if we are truly "debtors to grace."

Look It Up

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Think About It

Where do we measure the costs we pay for participating in God's mission? And what do these costs reflect of our value of his mission?

Next Sunday

Next Sunday: Easter Day

Acts 10:34-43 or Exod. 14:10-14, 21-25; 15:20-21; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-10 (11-18) or Matt. 28:1-10

BOOKS

Jesus: A Gospel

By Henri Nouwen
Edited and Introduced by Michael O'Laughlin
Orbis Books. Pp. 150 \$20
ISBN 1-57075-384-9

When Henri Nouwen, a Dutch priest whose penetrating insights into the gospels made his books popular among Anglicans, Roman Catholics, protestants, and Orthodox, died in 1996, he left behind a body of work that assures his place

among the greatest spiritual writers. Michael O'Laughlin uses passages and fragments from that body of work to assemble this rich retelling of the familiar gospel stories. In this handsome, black-and-white volume, O'Laughlin uses typography and page design augmented with illustrations of Rembrandt drawings to aid the pilgrim on the journey through these short chapters.

O'Laughlin organizes the book into seven thematic sections with titles that include "God's Way," "Entering the Heart of the Gospel," and "Death and Darkness are Overcome." Each section consists of short, titled chapters, and each chapter adheres to a common format that makes this an ideal book both for reading one chapter at a time and for using as a meditation and spiritual guide.

Those readers already familiar with Henri Nouwen's work will no doubt encounter here many of their favorite passages; those unfamiliar with his writing will discover the essence of Nouwen's unique and highly personal interpretation of Jesus' life and ministry. Nouwen breathes fresh vitality into the good news and into the lives of all who seek to live in the Spirit. Moving seamlessly from textual explication to a call for Christian action, Nouwen guides his readers through the difficult maze of ethical and spiritual decision making, and in this book provides the necessary sign posts to keep the pilgrim on the right path.

*Edward Pertman
Washington, D.C.*



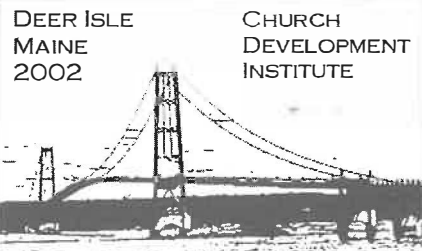
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FIFNA President Suspended from Duties as Priest

The president of a nationwide group opposed to the ordination of women has been suspended for six months by his bishop and could be removed from the priesthood.

In a dispute dating back more than 10 years, the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, told the Rev. David L. Moyer, rector of the Church of the Good Shepherd in Rosemont, that he must allow a canonically mandated visitation by the bishop or face charges that he has abandoned the communion of the church. In a letter dated March 1 and sent to all clergy in the Diocese of Pennsylvania,



Fr. Moyer

Bishop Bennison said he was prompted to action at this time in part by the knowledge that Fr. Moyer is a nominee for "election as a bishop" by the organization of which he is head, Forward in Faith North America (FIFNA).

"My sincere hope is that within the six-month period Fr. Moyer will make a good-faith retraction of his canonical failures, so that the inhibition can expire and I can avoid the canonical duty of deposing Fr. Moyer or releasing him from his obligations as a priest," Bishop Bennison wrote.

In a letter to Bishop Bennison dated



Bishop Bennison

March 5, Fr. Moyer conditioned an official visitation upon the bishop's public affirmation of three basic tenets of Christian belief: the uniqueness and bodily resurrection of Jesus Christ, the unacceptability of sex outside heterosexual marriage, and the acknowledgement that the Bible is God's inspired word.

"To bring us to the point of reconciliation," Fr. Moyer wrote, "I respectfully ask that you publicly affirm these tenets of the Christian faith promptly and certainly before Holy Week. Upon your public affirmations I would see myself in a position to welcome you to the Church of the Good Shepherd for a full episcopal visitation."

Fr. Moyer has on several occasions said that his refusal to permit a visitation by Bishop Bennison is predicated on his belief that Bishop Bennison is by his own admission not a Christian and therefore a false teacher.

Bishop Bennison has refused repeated requests by the parish for oversight by another more theologically compatible bishop. In recent years, Anglican primates from other provinces have urged the Episcopal Church to provide "sustained pastoral care." Currently such care is permissible, but not mandatory.

In 1997, while he was a candidate for bishop in the diocese, Bishop Bennison said he would support continuation of a "sustained pastoral care" model first introduced under his predecessor, the Rt. Rev. Allen L. Bartlett, Jr. However, soon after his consecration, Bishop Bennison altered his position and said he would permit such arrangements only if parishes also agreed to permit him as a visitor. Meg Cave, a spokesperson for the diocese, confirmed the change of position and said it was made after consultation with other members of the diocese led the bishop to conclude that sustained pastoral care was pulling the diocese further apart rather than bringing it closer together.

A Balance of Loyalties in South Carolina

Clergy and lay delegates in the **Diocese of South Carolina** are prepared to challenge General Convention on matters of liturgy and personal conscience, but they are not prepared to assist those who would weaken the church.

Those attending the March 1-2 convention at Trinity Church in Myrtle Beach overwhelmingly passed a resolution affirming that churches in the diocese will not use liturgies that depart from the historic faith, as for example those which substitute "gender-neutral titles for the persons of the Holy Trinity." The resolution also said churches in the diocese won't accept General Convention resolutions condoning sexual relationships outside monogamous Christian marriage, calling them "an unbiblical morality," and won't accept canons that force bishops to ordain women against their convictions, although South Carolina does ordain women.

A second resolution that offered to allow parishes to keep their property when they leave the Episcopal Church to affiliate with an alternative Anglican body was overwhelmingly

defeated without discussion.

Despite the presence of conflict, the state of the diocese is sound, according to the Rt. Rev. Edward L. Salmon, Jr., diocesan bishop. "There is tremendous vitality in the diocese, more expansion now than in any time in our history," he said in his opening address.

Since his consecration 12 years ago, net disposable congregational income increased from \$9.2 million to \$22 million. Membership increased 10-15 percent during those same years, Bishop Salmon said.

In his opening sermon, the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, noted approvingly the progress that both the diocese and the larger church has made on eliminating overt forms of racism. "I grew up in an America much stratified along the lines of race," Bishop Thompson observed, "and it is amazing to me that I could be a bishop in the Episcopal Church and could be addressing you today."

(*The Rev. Canon*) Kendall S. Harmon

Eclectic Mix

Youth, Diversity at Missouri Consecration

In a service that reflected the highly eclectic nature of the diocese and perhaps gave a hint of where his episcopacy will lead it, the Rt. Rev. George Wayne Smith was ordained and consecrated Bishop Coadjutor of Missouri March 2.

The music ranged from classical to folk, from Anglican to African American, and included two pieces written by the new bishop's eldest son, Austin, a high-school senior. The presence of Austin and his younger brother and sister highlighted something new for the diocese — a bishop with children still living at home — and gave rise to hopes for a youth movement in a rapidly graying diocese.

Austin's mother, Debra Morris Smith, was one of the presenters, representing St. Andrew's Church in Des Moines, where Bishop Smith was rector at the time of his election in November. Nearly 100 Iowans braved the threat of a winter storm to attend the service.

They were part of a congregation of more than 1,300 who filled St. Francis Xavier Roman Catholic Church and who applauded the Most

Rev. Justin Rigali, Archbishop of St. Louis, when he welcomed the new Episcopal bishop.

Ecumenism was a major element of the service. Also present were a Muslim imam and clergy from several protestant denominations. During the testimonials, the Rev. Russell Gibbs, vice president of a Baptist college and former Baylor University roommate of Bishop Smith, read a statement attesting to the new bishop's baptism as a youth by water in the Southern Baptist Church. Bishop Smith became an Episcopalian while a student at Baylor.

Another former roommate, the Rev. Ralph N. McMichael, Jr., theologian-in-residence at St. Michael and St. George in Clayton, Mo., delivered the sermon. Fr. McMichael and Bishop Smith became close friends while attending Nashotah House together. At his new bishop's request, Fr. McMichael preached to the congregation and not to the newly ordained, challenging them to ask why "Episcopal hands should be laid" on his friend. The answer, he said, was so that through him and through the church, "the world can

see and be touched by the risen hands of Jesus and can believe."

Two of the five consecrating bishops were from the Evangelical Lutheran Church in America. The chief consecrator was the Rt. Rev. J. Clark Grew, Bishop of Ohio and president of Province 5. Presiding Bishop Frank Griswold designated Bishop Grew to take his place because of a scheduling conflict. The other consecrating bishops were the Rt. Rev. Hays H. Rockwell, the ninth Bishop of Missouri, and the Rt. Rev. C. Christopher Epting, who was Bishop Smith's bishop in Iowa before being appointed the Presiding Bishop's deputy for Ecumenical and Interfaith Relations. The Lutheran bishops were the Rev. Warren D. Freiheit of Central/Southern Illinois and the Rev. Philip L. Hougen of Southeastern Iowa.

Bishop Smith will become the 10th Bishop of Missouri on June 6, when Bishop Rockwell retires. Bishop Smith's ordination took place 11 years to the day that Bishop Rockwell was consecrated in the same church.

Robert Brown



As many as 50,000 **West Tennessee** households were introduced to the Episcopal Church on consecutive Fridays in February. On Feb. 15, the Rev. Reid Hensarling (left), rector of Church of the Redeemer in Germantown, preached on the pentecostal, non-denominational Trinity Broadcast Network and the following week he was host to a panel discussion with the Rt. Rev. Don E. Johnson, Bishop of West Tennessee, and the Rev. Colenzo Hubbard, priest-in-charge of St. Paul's in Memphis. Topics included the priesthood as a vocation, personal testimonials of faith, and Emmanuel Center, a mission to the poor in Memphis.

Action Against Tampa Rector Upheld

The review committee of the Diocese of Southwest Florida upheld on March 4 a temporary inhibition issued against the Rev. Kevin Donlon, rector of St. Mary's Church in Tampa.

Fr. Donlon has been barred from St. Mary's since Feb. 7, after eight members of the 500-member congregation filed a 26-page list of allegations with the bishop's office. The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, has said only that Fr. Donlon was inhibited for allegations of "conduct unbecoming a member of the clergy." He has refused to elaborate, other than to say the allegations do not involve children or finances at the south Tampa church and prep school.

Fr. Donlon's original 90-day inhibition was extended for another 30 days, with additional restrictions added, according to the diocesan chancellor. The original inhibition kept Fr. Donlon only from serving as a priest at St. Mary's. The diocesan chancellor, Thomas MacDonald, says the new letter adds the phrase "or elsewhere" and sets the effective date of the inhibition at March 1.

Bishop Lipscomb left without commenting immediately after the review committee decision for a House of Bishops' meeting in Texas. The review committee, made up of five priests and four lay persons, met in closed session for more than two hours at

DaySpring Conference Center. Fr. Donlon, with two attorneys, sat at a table across the room from Bishop Lipscomb and Mr. MacDonald. After the hearing, Charles Nalls, a Washington, D.C., canon law expert who is representing Fr. Donlon, told *The Tampa Tribune* that he provided the committee with "overwhelming documentation" that refutes what was reported in the allegations lodged by the complainants.

"We interviewed 15 to 20 people who went under oath and denied statements that were attributed to them," Mr. Nalls told the *Tribune*. "In all fairness to the members of the committee, they didn't have time to digest all that information."

At the conclusion of the proceeding, the committee deliberated in private for about 90 minutes and left DaySpring without comment. Committee president Ted Tripp, a Fort Myers attorney, faxed a short statement announcing the decision to Mr. Nalls and the media after he returned to his own office. In order for the inhibition to have been lifted, Fr. Donlon would have had to receive approval from at least six of nine review committee votes. Mr. Tripp would not disclose vote totals.

Throughout the proceedings, Mr. Tripp has refused to discuss even general details of Fr. Donlon's situation,

citing a confidentiality agreement. According to church law, the review panel is required to conduct an investigation which must be concluded within 60 days. If an outside investiga-



The congregation at St. Mary's, Tampa, Fla.

tor is retained, a secret report of the findings would be given to the review committee, which would then have another 30 days to decide if a presentment (similar to an indictment in criminal court) should be issued. If a presentment is issued, the case would be heard by the diocese's ecclesiastical trial court, a separate nine-member group of clergy and lay persons. If he is found guilty, Bishop Lipscomb would be responsible for handing out a sentence. Depending on the charges involved, punishment could range from a letter of admonishment to permanent removal from the priesthood.

Jim DeLa

AMiA Responds to Unfavorable Statement from Executive Council

Less than one week after Executive Council resoundingly approved a resolution condemning what it sees as an illegitimate and unwelcome intrusion into its province, the tit-for-tat escalation of hostilities between the Episcopal Church and the Anglican Mission in America (AMiA) continued with the release of a letter sent by the AMiA to the Archbishop of Canterbury.

The letter urged the archbishop, the Most Rev. George L. Carey, to avoid choosing sides before a thorough exploration of what the AMiA characterizes as a "pervasive and sys-

tematic crisis of faith and leadership" within the Episcopal Church.

"It is beyond dispute that both the faith and morals of the church itself are being objectively altered within the Episcopal Church," wrote the Rt. Rev. Charles H. Murphy III and the Rt. Rev. John H. Rodgers, self-described missionary bishops to the United States. "Neither the creeds nor the canons were ever intended to replace the scriptures, but only to aid in their application or in showing a clear and responsible reading of them."

The AMiA was formed in 2000 and

now has approximately 8,000 members, most of whom are former Episcopalians. The organization operates under the spiritual supervision of the Archbishops of Singapore and Rwanda. In response to accusations made by Executive Council that the AMiA was schismatic, or destructive of unity, Bishops Murphy and Rodgers said the AMiA has not abandoned the Anglican Communion. It is has merely transferred from one province to another. To transfer from one part of the communion to another is not schismatic, the group said.

Parish Status in Valdosta

Evangelism and media do not have to be dirty words to Episcopalians, members of the **Diocese of Georgia** learned from their keynote speaker from the neighboring Diocese of Atlanta. These can be user-friendly terms when one understands how they fit Jesus' call to fulfill the great commission.

At Georgia's convention in Savannah, Feb. 7-9, the Rev. Canon Louis C. "Skip" Schueddig, president and executive director of the Episcopal Media Center in Atlanta, focused on those hot-button words in his keynote address and in his sermon at the convention Eucharist. The latter took place at the Church of St. Paul the

Apostle, which served as convention host to celebrate its 150 years of mission and ministry.

Canon Schueddig's presentations and five related workshops that attracted capacity crowds helped participants understand how to use the many forms of media more effectively.

With no resolutions nor proposed canonical changes there was little at issue to cause controversy at Georgia's diocesan convention.

Business was primarily devoted to electing diocesan officials and deputies to General Convention and approving the \$1,739,299 budget. The 2002 budget increase of \$92,776 is a 5.36 percent increase from the 2001 budget of \$1,646,523.

One convention highlight came at

the second reading for and approval of parish status for Christ the King, Valdosta. The formerly independent congregation attracted national media attention in 1990 when it came into the Episcopal Church with more than 220 members. Its then lay pastor now serves as rector. The Very Rev. Stan White received an emotional hug from Bishop Henry Louttit after convention approved the status change.

Marcia McRae

BRIEFLY...

The Most Rev. Frank T. Griswold III, Presiding Bishop, told members of the national Executive Council recently that the reorganization of **ethnic ministries** at the Episcopal Church Center in New York City comes as part of a "strategic thinking process" in which ministry should be focused more on congregational development and clergy recruitment and less on advocacy.

Members of the Executive Council approved incorporation of **Episcopal Relief and Development (ERD)** as a separate not-for-profit corporation at its February meeting in San Antonio, Texas [TLC, March 17]. The change will strengthen the organization's accountability and permit it to solicit funds from a wider variety of sources including matching gifts from foundations and corporations that do not fund church organizations, according to Sandra Swan, ERD executive director.

An explosive device used in military training exercises was found Feb. 13 amid donated canned goods and other food left at **St. Peter's Church** in Clifton, N.J. *The New York Times* reported that the Clifton police investigating the incident characterized the device as a relatively harmless "big firecracker." Because there was no note or timing mechanism the police are treating it as a forgotten military souvenir that accidentally went astray.

Rector Faces Plagiarism and Other Charges

The rector of one of the largest Episcopal churches in this country has been prohibited for 90 days from participating in or attending any church functions while the Diocese of Michigan investigates a variety of charges, according to *The Detroit Free Press*.

According to diocesan records, the Rev. Edward Mullins, rector of Christ Church Cranbrook in Bloomfield Hills, is accused of among other things plagiarism, breaching pastoral confidentiality, and failure to control parishioners' behavior at the annual meeting in January. The inhibition order, dated Feb. 1, was issued by the Rt. Rev. Wendell N. Gibbs, Jr., Bishop of Michigan, shortly afterward.

In a letter to Fr. Mullins informing him of the charges, Bishop Gibbs said that plagiarism in particular could constitute a violation of ordination vows and conduct unbecoming a member of the clergy. Members of the church discovered similarities between writing attributed to Fr. Mullins and the work of others after a search of the Internet revealed at least 10 instances ranging from a few sentences to entire essays. Fr. Mullins has been rector at Christ

Church for more than four years.

Louise Kirk, a lawyer representing Fr. Mullins, told the *Free Press* that neither she nor her client would comment on the charges. Bishop Gibbs issued a brief written statement calling on all to refrain from early judgment.

Members of the church who are familiar with the situation say the suspension order and matters leading up to it have opened deep fissures among members of the staff, lay leadership and 2,400-member parish which occupies extensive acreage in one of the nation's most exclusive suburbs on the northwest edge of metropolitan Detroit.

Church canons govern the process from this point and specify that a review panel investigate the charges and if found to have merit, the ecclesiastical equivalent of an indictment is to be issued. Should Fr. Mullins wish to contest the charges, a trial will ensue. If he is found guilty, Bishop Gibbs will pronounce sentence which could range from a letter of admonishment all the way up to revocation of his license to preach and officiate in the Episcopal Church.

Our Crosses and Others

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. (John 19:25-27.)

What can we learn from these words of Jesus from the cross to his mother and one of his disciples? Here is a man in unbelievable agony reaching out to care for someone else. In Luke's gospel, read last year during Holy Week, we heard Christ also reaching out to two others — the two criminals being crucified with him. This is the divine example of living beyond our humanness.



When we can also reach as Christ did beyond our own pain to care for someone else instead of focusing continually on our own crisis of the day, then and often only then, by some unexplained miracle, we are given the strength to overcome and live through our own pain. By Christ's example, we are asked to perhaps gently and weakly lift our heads above our own tragedy and make some attempt to reach out to others. Christ is teaching us that the way of bearing and surviving our own pain may be in the reaching out beyond ourselves, defocus-

ing from the chaos of our own problems to help someone else. This is a basic 12-step principle. When we are in the most pain and seem no longer able to bear it, instead of persisting in concentrating on our own crisis, stop and reach out to someone else. Then usually a miracle happens. For a micro-minute we stop focusing on ourselves. The squirrels running in the cage in our mind rest. New insights come.

We are able to hear messages and receive strength from a power greater than ourselves guiding our lives. This is a powerful Good Friday message. Christ is teaching us how to bear our own crosses.

*(The Rev.) Joanna Seibert
Little Rock, Ark.*

Need a Little Wiggle Room?

Want to buy a convent? The former convent of the Sisters of the Holy Nativity in Fond du Lac, Wis., is available. The 38,000-square-foot building was home to the sisters for 94 years. Before that it was a private residence. It has 81 rooms, 13 bathrooms and 12 fireplaces. The sisters moved out in 2000 to the order's new facility near Ripon, Wis., or to Santa Barbara, Calif., or near Wheeling, W.Va.

The building is full of history and lore. A former caretaker told tales of seeing the ghost of Bishop Charles Grafton in the yard. Children of the neighborhood thought it was haunted.

It would be a shame to see a building with all that history lost to the Episcopal Church, but it doesn't have to be. According to the *The Reporter* of Fond du Lac, it can be yours for only \$349,900.

*

From *Soaring*, the newsletter of the Silver Eagles Episcopal Clergy Association comes this tale titled "E-mail from a Friend:"

"While working for an organization that delivers lunches to elderly shut-ins, I used to take my 4-year-old daughter on my afternoon rounds. She was unfailingly intrigued by the various appliances of old age, particularly the canes, walkers and wheelchairs. One day I found her staring at a pair of false teeth soaking in a glass. As I braced myself for the inevitable barrage of questions, she merely turned and whispered, 'The tooth fairy will never believe this'."

*

In his diocesan convention address, the Rt. Rev. Dorsey F. Henderson, Jr., Bishop of Upper South Carolina, told this story:

"A year or so ago I was in an airport, obtaining my boarding pass when the attendant at the desk noticed my ring. 'Oh,' she asked, 'is that a Super Bowl ring?' I was rather astonished, so I asked, 'Lady, look at this body. Is this a Super Bowl body?'"

*

Church Times presented the odd story of the Church of England priest

who gave up preaching for Lent. The Rev. Richard Ames-Lewis, rector of St. Nicholas' Church, Dereham, and St. Peter and St. Paul, Scarning, decided not to preach until Good Friday. Instead he will spend more time reading theological books.

"As a busy clergyman, I do not often have time to read as much as I like," he told the *Times*. "I will make more of this chance to do some long-term reading."

His congregation was treated to sermons by guest preachers during Lent.

*

Always on the lookout for odd liturgical customs, I share this one gleaned from an Anglican music list on the Internet:

One particular parish has two pine trees flanking the altar during Christmas season. On each succeeding Sunday some branches are clipped off until, on the last Sunday after Epiphany, all of the branches have disappeared. The top 1/4 of what remains is then cut off and lashed horizontally to the bottom 3/4 to make a cross, which remains there from Ash Wednesday until Good Friday.

*

Latest odds I've seen from British bookmakers on the choice to be the next Archbishop of Canterbury are the following frontrunners from William Hill's:

Rowan Williams (Wales), 2-1; Michael Nazir-Ali (Rochester), 4-1; James Jones (Liverpool), 5-2; Richard Chartres (London), 11-2.

*

It's a wonder I haven't had a serious automobile accident in recent weeks. I've spotted the following license plates: TELL GOD, MT 6 34, VICAR, LUV 4 JC, and 1 JON 5 7. Joe Gamble of Birmingham, Ala., also needs to be careful. He saw BLESSNG 2, ISAH 61 1, PRAY 4 ME, and AXOE GOD.

*

Note to several persons who have inquired about the dates for the 74th General Convention. It's July 30-Aug. 8, 2003, in Minneapolis.

David Kalvelage, executive editor

Did You Know...

The Rev. Richard Mansfield was rector of what is now Immanuel St. James' Church, Derby, Conn., for 72 years.

Quote of the Week

The Most Rev. Peter Jensen, Archbishop of Sydney (Australia), on fundamentalism: "Fundamentalism is religion at its most dangerous and uncouth."

***The contrasting
moods
of Palm Sunday
may give us
a foretaste
of what's
ahead.***

Journey of Holy Week

Holy Week is unlike any other week in the church calendar. At no other time are we participants in such an ongoing drama as we find in our churches this week. From accompanying our Lord on his triumphant ride into Jerusalem to the agony of the cross to the joy of the resurrection, we are brought into the action of the ceremonies of Holy Week. The contrasting moods of Palm Sunday may give us a foretaste of what's ahead. The people's shouts of "Hosanna!" turn quickly to "Crucify him!" in the passion gospel.

The *triduum sacrum* (three sacred days) conclude the week. While cathedrals, monastic communities and theological seminaries have always regarded the liturgies of these days as the observances around which the Christian year revolves, parish churches and even smaller congregations now consider these celebrations as the norm. The liturgies of Maundy Thursday, Good Friday and the Easter Vigil are in effect one liturgy, with no dismissal taking place on either Thursday or Friday. As these liturgies commemorate Jesus' passion, death and resurrection, they are filled with beauty and mystery.

We hope our readers will be faithful about participating in the liturgies of Holy Week. Immersing ourselves into our Lord's journey may change our lives forever.

Good Friday Offering

Again this year the Episcopal Church's Good Friday offering has been designated to be sent to the Episcopal Church in Jerusalem and the Middle East. The offering is a symbol of unity and concern for those who witness to Christ in that historic region. The offering is shared with the dioceses of Jerusalem and the Middle East, Egypt and North Africa, Iran, and Cyprus and the Gulf. The money benefits hospitals, schools, orphanages and many other programs in that region. The Good Friday offering should reflect our love and support for the people of that intensely-troubled part of the world.

Proper Strategy

In a report to the national Executive Council at its meeting in San Antonio [TLC, March 17], Presiding Bishop Frank T. Griswold spoke of changes at church headquarters, the Episcopal Church Center. Bishop Griswold and other leaders have been engaged in a strategic thinking progress as they continue to address the needs of a rapidly changing church.

The development of new departments, new staff alignments, and the focus of headquarters personnel in particular areas were cited by the Presiding Bishop as recent endeavors. An emphasis on such areas as development of congregational growth, leadership, and spirituality would seem to be the right direction for the staff. Bishop Griswold and his management team are to be commended for addressing the church's needs as it attempts to attain its goal of doubling its attendance by 2020.

Why We Don't Have to Go to MECCA



the disciples had no idea who Christ was until after the gift of the Holy Spirit. Even after the resurrection they didn't completely understand who he was; after the resurrection they were still cowering behind locked doors. It took the insight the Spirit provided to show them Christ. God did this for a good reason; he never wanted any who came either before or after Christ to mourn the

By Betty Streett

Annually, millions of Muslims from around the world make the pilgrimage to Mecca. We've seen pictures on TV of the faithful gathered there, dressed in white, devoutly fulfilling their religious obligation, making animal sacrifices and praying.

After the terrorist attacks of Sept. 11, there has been much discussion in and out of religious communities concerning sameness of and differences between Christians and Muslims. The most politically correct have even suggested there is no real difference between these faiths; that they both claim Abraham as their father, they both are "people of the book," and they both believe in Jesus. But the truth is that the differences are profound, and the fact that Christians don't have to go to Jerusalem or Capernaum makes these differences most apparent.

Muslims believe Christians are fooled if they believe that Christ, God, died on the cross. In fact, for Muslims, and for any other religious or secular belief system, the idea that God emptied himself and submitted himself to death on the cross is anathema. To everyone but Christians, even to those who are secular, God should be seen as holy — the Christian belief is that God became sin for us. To everyone but Christians, even to those who are secular, God should be seen as pure — the Christian belief is that God got dirty and sweated and suffered and bled

and died for us. This is what makes Christ a stumbling block; this is what makes Christ completely unbelievable to everyone except crazy Christians! Christ, God, comes to us in the most complete way possible, by living with us, by dying for us, by becoming us.

And this is why Christians don't have to go anywhere, or face anywhere to worship, or sacrifice any animals. Christ is sacrificed for us, and

fact that they hadn't had the opportunity to walk and talk with him in Jerusalem or Capernaum. The true person of Christ was a mystery to everyone who knew him until they were informed by the Holy Spirit, just as we are. The truth is, and it must be this way for God to be just, every Christian has the opportunity of knowing Christ just as well as St. Peter or St. James, or even the beloved disciple St. John.

Christians don't have to go anywhere, or face anywhere to worship, or sacrifice any animals. Christ is sacrificed for us, and comes to us exactly where we are.

comes to us exactly where we are.

It is true that some Christians do pilgrimage to Jerusalem. Some go as far as carrying crosses down the street of sorrows on Good Friday. But there is no admonition from God to do so. And while I would never disparage those who make this pilgrimage, it would be a terrible misunderstanding of Christianity to believe that those who do so are somehow more holy or committed Christians than those who choose not to. Just as it is a real misunderstanding to believe those who knew Christ in the flesh have any advantage over those who came along later. The gospels make it clear that

Just as God doesn't make any time any more holy than any other time, he doesn't want any place to be more holy than any other place. God's Spirit is everywhere present. We never know from where it comes or to where it goes. And Christ is immediately present, indwelling every Christian person.

I went to Jerusalem, to Nazareth, to Capernaum, to Bethlehem. And I found Christ there. But I found Christ no more present in Israel than at St. George's Church in Clarksdale, Miss., or at my house. □

Betty Streett is a member of St. George's Church, Clarksdale, Miss.



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Gerald M. Browne, *translator*

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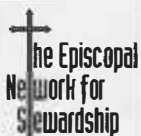
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Illegal Occupation

I commend the Rev. Richard K. Toll [TLC, Feb. 24] for his clear delineation between anti-Semitism and legitimate criticism or disapproval of the policies and practices of the State of Israel. The violence of this second uprising is coming from both sides, to be sure, and is condemnable, particularly with regard to killing and injuring of civilians.

However, only one side is carrying out an occupation deemed illegal by the United Nations (a view supported by official U.S. foreign policy, but not enforced). Only one side is destroying the homes of thousands, uprooting olive and fruit orchards, burning crops in the field, withholding tax revenues from distribution, surrounding and closing towns and villages with military checkpoints, confiscating two-thirds of the water resources of the West Bank to serve colonial outposts known as "settlements," building roads on confiscated land exclusively for the use of settlers, etc.

We Jews in North America, Israel, and elsewhere who are speaking out about the gross human-rights violations, illegalities, and corruption of the Occupation welcome the support of concerned Episcopalians and all Christians. Contact Jewish Unity for a Just Peace (www.junity.org) and Not in My Name (www.nimn.org) for more information.

*Jan Feldman
Cupertino, Calif.*

I much appreciate Richard K. Toll's Viewpoint article, "When It's Fair to Criticize Israel." In a short span he succinctly lays out the historical and contemporary developments that frame the current conflict in Israel and the Palestinian territories. Certainly there is a distinction between anti-Semitism and criticism of Israel. To link the two is to undermine hope for a just settlement. I say that as one who for many years has actively opposed both anti-Semitism and (Christian) anti-Judaism, has participated in Jewish-Christian dialogue, and, more recently, been involved in

Jewish-Christian-Muslim-Palestinian-Israeli efforts toward a just peace.

For readers who may wish to explore further, here are some Jewish websites (each with www. preface):

Gush Shalom (Peace Bloc)
(gush-shalom.org);
Rabbis for Human Rights
(rhr.israel.net);
Jewish Voice for Peace
(jewishvoiceforpeace.org);
Not In My Name (nimn.org);
Jewish Unity for a Just Peace
(junity.org).

Note also Churches for Middle East Peace (cmep.org);

International Solidarity Movement to Free Palestine

(freepalestinecampaign.org).

(The Rev.) Ralph E. Macy
Chapel Hill, N.C.

Not the Same

While I abhor blanket prejudice against any ethnic, racial or religious group [TLC, Jan. 13], I would like to point out that the Arabs and Palestinians are just as Semitic as the Jews, as their common ancestry is attested very clearly in the Old Testament. Is it not a kind of prejudice when we disregard the majority of the Semitic races when we deplore anti-Semitism while meaning anti-Jew (which, of course, is as well, deplorable)?

Elephant or no elephant, protesting against the actions of the Israeli government against the Palestinians, not only in the recent violence, but over decades, is hardly the same as protesting against Jews, or the right of Israel to exist. Many Israelis are as deeply disturbed by their government's actions as I am. As a repeat visitor to Israel and the occupied territories over the last several decades, I have seen the increasing hardships and humiliations, the destruction of homes and land carried out by Israel's leaders. I understand Israel: Paranoia, as they suffer from acts of terrorism; but are not tanks, flattening the homes by the dozens of innocent Palestinian civilians just as much acts of terrorism, even if government ordered, as suicide bombers? Our media make sure we hear the voice of the Israeli

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LETTERS TO THE EDITOR

hawks, led by one of the most ruthless of them all. We seldom hear the voice of Israeli doves, or of the non-violent Palestinians who only want a viable autonomous country where they can live in peace.

Our bishops in Boston tried to give voice to our church's longstanding position for a free Palestinian state and for Israel's withdrawal from the masses of illegal settlements it has built in occupied territory, as well as the present suffering of the Palestinians from the Israeli military. If they were not as "sensitive" to the Jewish community in Boston and elsewhere, as could have been wished, I would still like to ask the question: How sensitive has the entire U.S. community been to the plight of the Palestinians?

*The Rev. Daphne Grimes
Thomas the Apostle Center
Cody, Wyo.*

Why AMiA Exists

Thank you for the coverage you devoted to Archbishop Carey's comments about the Anglican Mission in America while he was in Denver recently [TLC, Feb. 17]. In the article, we of the AMiA saw more positive indications from Archbishop Carey than in any of his previous statements about our mission. He clearly understands the displacement and the pain many Anglicans in the U.S. suffer today. Likewise, he understands the motivation of our archbishops in sending us on mission in the United States.

Archbishop Carey also identifies with us theologically, and specifically mentions that he shares our concerns for the sanctity of marriage. In charging us with the betraying catholic order, however, he misses the real reason for the existence AMiA: the mission imperative. The United States has the largest English-speaking unchurched population in the world. We believe that Anglicanism at its best is the best, and that God calls us to do our part in bringing this nation to Christ. AMiA's purpose includes fostering unity in the essentials of the Christian faith with diversity in the expressions of that faith.

In the article, Archbishop Carey spoke of the "tremendous energy" of

those of us in the Anglican Mission. That "energy" is simply the conviction of our archbishops (and of the great majority of Anglicans worldwide) that the Bible is the word of God written. It is God-breathed and is the truth by which we are to order our lives. We believe that salvation is found in the sacrificial death and resurrection of Jesus alone. That is the imperative that drives our mission.

*(The Rt. Rev.) Charles H. Murphy III
Anglican Mission in America
Pawleys Island, S.C.*

Wider Jurisdiction

In reference to the article concerning Bishop Lee of Virginia and Christ Church, Accokeek, Md. [TLC, Feb. 3], the implications are broader than the Diocese of Virginia.

The Fourth U. S. Circuit Court of Appeals in Richmond has a jurisdiction covering Virginia, West Virginia, Maryland, North Carolina and South Carolina. Decisions of that court are binding in those states, unless appealed and reversed by the Supreme Court of the United States.

*James B. Cook, Jr.
Chester, Va.*

Stop Name Calling

As Christians we can certainly disagree, but if we genuinely desire to live together in unity, then we must stop the name calling.

To put it mildly, Archbishop Peter Jensen and his diocese fail to measure up to the Rev. Donald S. McPhail's standard of "classical Anglican Christianity" [TLC, Feb. 17]. In describing the archbishop and the Diocese of Sydney, Fr. McPhail seems ready to leave no stone unthrown. He finds the archbishop's beliefs not only "obscurantist" and "Puritan," but akin to the taliban and the practice of regicide. Terrorism rides again down under!

One wonders how much roominess (and how many Anglicans) we would have to sacrifice in order to arrive at a version of Anglican Christianity that could merit Fr. McPhail's idiosyncratic approval.

*Joseph R. Cockrell
Charleston, S. C.*

Deaths

The Rev. **Dennis G. Jarry**, 59, rector of Christ Church, Andover, MA, died Dec. 27, 2001, of a pulmonary embolism while visiting family in Norwich, CT.

Fr. Jarry was born in Norwich, and was a graduate of Notre Dame University, St. Thomas' Seminary, and St. Mary's Seminary and University. He was ordained in the Roman Catholic Church in 1968 and served parishes in Connecticut for 20 years. He was received as a priest in the Episcopal Church in 1992. He was rector of St. Stephen's, Westborough, MA, 1992-2000, then was called to the Andover parish. He was a member of the diocesan council and a judge of the ecclesiastical court while he was in the Diocese of Western Massachusetts. He is survived by his wife, Barbara.

The Rev. Canon **Ellsworth B. Stone**, rector emeritus of the Church of the Redeemer, Cairo, IL, died Feb. 7 in St. Francis Medical Center, Cape Girardeau, MO. He was 90.

Canon Stone was born in Evanston, IL. He was a graduate of the New England Conservatory of Music, Harvard University, and the General Theological Seminary. He was a chemist before pursuing the ordained ministry. He was ordained to the diaconate in 1949 and to the priesthood in 1950. He assisted at St. David's, Baltimore, MD, 1949-50, and St. Luke's, Baltimore, 1950-51, then was rector in Cairo and vicar of St. Peter's, Mound City, IL, from 1951 until he retired in 1984. In the Diocese of Springfield he had been a rural dean and archdeacon. He was a major in the infantry during World War II and received the Purple Heart and Bronze Star for service in the south Pacific. He was an honorary canon of the Cathedral of St. Paul, Springfield, and an oblate of the Order of the Holy Cross.

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Church musicians, in our Spring Music Issue [April 7], 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 or Music Editor, tlc@livingchurch.org.

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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 11th annual gathering at Loyola University Chicago, June 7th – 9th, 2002. We will renew our ministries professionally and spiritually, by enjoying the beauty of Lake Michigan, enjoyment of Chicago's museums and other attractions, through participation in common prayer and learning experiences. This year's theme, "Here Am I, Send Me!" will help us examine our experience of vocation as Lay Professionals in the Church. Our theological reflections will be led by Bill Countryman. Countryman is an Episcopal priest, professor of New Testament at the Church Divinity School of the Pacific in Berkeley, California, and author of *Forgiven and Forgiving, The Language of Ordination, Biblical Authority or Biblical Tyranny?* and other titles. 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: www.episcopalchurch.org/nnlp E-mail: NNLP@trinity-wallstreet.org; Address: NNLP, 74 Trinity Place, 25th Floor, NY, NY 10006-2088; Phone: 212-602-0771.

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FULL TIME RECTOR: Mt. Vernon, IN. A pastoral-sized congregation in the Diocese of Indianapolis, St. John's is located in SW Indiana in a thriving agri/business community, 20 minutes driving time from a metro area. We are a growing church family of 160 members with about 20% of that number under the age of sixteen. We have an active, dedicated group of lay leaders, are debt free with significant investments that support a strong outreach program. We seek a rector who will conduct meaningful worship services, who will teach us and help us teach our children, who will be our pastor and help us care for each other and our community. A rector who will assist us in equipping ourselves for our ministries. **Contact: The Rev Canon Richard Haladay, 448 Freeman Ridge Road, Nashville, IN 47448 E-mail: stjohns5445@aol.com**

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

CURATE AND DAYSCHOOL CHAPLAIN: St. Stephen's Episcopal Parish and School, located in the heart of the Coconut Grove section of Miami, minutes from Biscayne Bay. Areas of ministry include Christian Formation for children, adults, and youth (including the on-going development of "Journey to Adulthood"); Outreach; supervision of the Day school chapel program; and sharing in the liturgical and pastoral ministry of the parish. If you love Anglo-Catholic liturgy, progressive theology, and an inclusive philosophy, St. Stephen's is the parish community for you! Send resume and CDO to: **The Rev'd. Wilfred Allen-Faiella, Rector. St. Stephen's Episcopal Church; 2750 McFarlane Rd.; Coconut Grove, FL 33133. E-mail: revwaf@seds.org**

POSITIONS OFFERED

MINISTER OF CHRISTIAN FORMATION: Good Shepherd Episcopal Church, Lexington, Kentucky, seeks a lay person for a full-time position (beginning no later than July 1, 2002) to direct an exciting Christian formation program for all ages. We are a family program-sized parish located in the heart of the Kentucky Bluegrass. We seek someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish family leadership, knowledge and energy. Experience in Godly Play and Journey to Adulthood programs much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description available upon request. **Contact: Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: 859-252-1744. E-mail: hssesum@goodshepherdlex.org.**

PASTORAL ASSISTANT TO THE RECTOR: Good Shepherd Church, a dynamic, creative, 700-member family oriented parish located in the heart of the Kentucky Bluegrass Region where arts and cultural activities abound, is seeking an enthusiastic priest who is a spiritual leader committed to sustaining our active pastoral care ministry. Additional responsibilities will be participating in Sunday and midweek Eucharists as celebrant and preacher as part of a three-person clergy staff, day school children's chapel, assisting with Christian formation and resource person for parish pastoral groups. Patience, team spirit and a sense of humor essential. **Contact: Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: 859-252-1744. E-mail: bsesum@goodshepherdlex.org.**

PART-TIME YOUTH MINISTER: Good Shepherd is an active dynamic program-sized parish near downtown Lexington, seeks an enthusiastic lay person who is committed to Youth Ministry (grades 6-12), helping youth to grow in faith and respond to contemporary issues. Experience with Journey to Adulthood is a plus. College degree, youth experience, and Journey to Adulthood experience desired. **Contact: Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: 859-252-1744. E-mail: bsesum@goodshepherdlex.org.**

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FULL-TIME RECTOR: When you entered seminary, this is the church you dreamt about. St. Luke's Episcopal Church, located on the shores of Lake Michigan, in Racine, Wisconsin, is searching for a full-time rector. We are seeking someone who shares our enthusiasm for Christian education, good pastoral care, liturgies rooted in the Anglo-Catholic tradition and excellent preaching. It is important for us to find a rector who will challenge us to grow in our understanding of what it means to be an Episcopalian. We are anxious to work with a compassionate guide who possesses business acumen and strong organizational skills. We want our parish to be a place where a rector feels supported and finds ways to grow professionally and spiritually. Please send resume and other pertinent documents to: **Geoff Greeley, St. Luke's Search Committee, 614 Main Street, Racine, WI 53403 or email: Stlukes@wi.net**

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE RECTOR: Christ Episcopal Church is seeking an enthusiastic priest with a passion for reaching our neighborhood and city for Jesus Christ. Christ Episcopal Church is a large, historic, evangelical parish located in the heart of San Antonio, Texas. Searching for an individual with excellent communication skills, energy and vision for the future, ready to possibly help lead us in planting a daughter congregation. Send resume and address questions to: **Chuck Collins, chuck@cecsa.org.**

FULL TIME RECTOR: "I have called you by your name..." (Isaiah 43:1). St. Michael & All Angels Church is located in the scenic and historic Buffalo/Niagara Falls region of Western New York State just minutes from the Canadian lakeshore and metropolitan Toronto. We are prayerfully seeking the priest whom our Lord has already chosen. This warm multi-generational congregation is committed to Jesus Christ as Lord and Savior. A program-sized parish, St. Michael's is blessed with rich traditions, a well-maintained and equipped facility on an urban/suburban border, and a vigorous call to outreach. In the process of updating its strategic plan, St. Michael's is called to expand its role in the community through the further development of its youth and healing ministries. Its next rector must have vision, gifts for scriptural preaching and teaching, and a heart for youth ministry, as well as strengths in church growth, evangelism, and leadership development. If the Lord is speaking to you, please send your resume and CDO profile to: **Michael Stroh, Search Committee Chairman, 24 Beard Avenue, Buffalo, NY 14214** or E-mail: **hmstroh@aol.com.**

YOUTH MINISTER: Large Episcopal parish is seeking an enthusiastic, motivated and committed Youth Minister. This person must demonstrate a successful experience working with youth, grades 6-12, and their families. College degree and knowledge of the Anglican tradition preferred. Competitive salary and benefits. Please send cover letter, resume and references to: **Search Committee, Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806** or FAX **417-866-1301** or E-mail **cec@atlascomm.net.** Position now open. For complete job description, address inquiries to: **Mary Kay Ross.**

RECTOR: St. Mark's-on-the-Mesa Episcopal Church is seeking an experienced, energetic Rector with the vision to lead our growing church in traditional and contemporary worship, spiritual growth, education and community outreach. St. Mark's is a Bible-based, family-oriented church with close to 1,000 members. If interested, please send a resume to: **Search Committee, St. Mark's-on-the-Mesa Episcopal Church, 431 Richmond Pl. N.E., Albuquerque, New Mexico 87106** Visit us at our website at **www.stmarksonthamesa.org,** or E-mail **jparkes@unm.edu.**

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast, seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Phil MacNealy, 37 Boursaw Ave., Hoquiam, WA, 98520, 360-533-7263.**

SCHOOLHEADMASTER: St. John's Christian School, a 200 student private pre-school through eighth grade school affiliated with St. John's Episcopal Church in Roseville, CA, is seeking a school headmaster. Position requires valid administrative and K-8 elementary credentials, three years administrative experience, five years classroom teaching experience, and Master's Degree. Competitive salary and benefits package. Call **(916) 782-1772** or E-mail **jalard@henc.com** for information.

RECTOR: St. Andrew's Episcopal Church, Tacoma, Washington, overlooking beautiful Puget Sound. Close to mountains and ocean. A medium-sized parish with a fantastic outreach program. We seek a caring, dynamic, spiritual, challenging pastor who will work with a strong lay ministry to take our community to new levels. Inquiries: **Search Committee 7410 S 12th Street, Tacoma, WA 98465** or **standrew@telisphere.com**
Web site **www.telisphere.com/~standrew**

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: Calvary Church, Memphis, Tennessee, a historic, large, progressive and vibrant, downtown church, seeks a full-time director to coordinate, expand and run youth ministry programming (grades 6 - 12). Position requires experience, high motivation, and creativity. Ministry includes coordinating activities with a large church staff and many diverse programs. Bachelor's degree and experience are required. Excellent salary and benefits. Send resume and 3 references by **April 15** to: **Youth Director Search Committee, Calvary Episcopal Church, 102 N. 2nd St., Memphis, Tennessee 38103, ATTN: Connie Ross.** Check us out at **www.calvaryjc.org** and **www.explorefaith.org.**

FULL TIME ASSOCIATE: The Episcopal Church of Our Savior, Palm Bay, Florida, is seeking a dynamic full-time person, ordained priest, or transitional deacon, who will be interested in congregational development, and ministry with children and youth. For information, or to apply, send resume to: **Church of Our Savior, 1000 Jersey Lane NE Palm Bay, Florida 32905**

FULL TIME ASSISTANT ORGANIST AND CHOIRMASTER: Old St. Paul's, Baltimore. Traditional music program in downtown parish with Choir of Men and Boys, expanding to include girls in separate rehearsals and performances. Assist choirmaster in all aspects of music program, including accompanying, conducting rehearsals, and administrative duties. Applicants must possess collegial, outgoing personality and strong organ skills; good sight-reading and prior experience with children preferred. Full benefits, and competitive salary based on qualifications and experience; package includes 3-bedroom apartment with amenities. By **April 15**, send letter of inquiry, with resumé and at least three references to **Daniel Fortune (Organist and Choirmaster), 309 Cathedral St., Baltimore, MD 21201.** No phone calls, e-mails, or recordings. Position to begin in early to mid-summer. Job description available at **www.oldstpauls.ang-md.org.**

ASSOCIATE RECTOR: 50+ very active teen-agers and 60 other children seek an associate rector to foster personal relationship with Jesus Christ in small community on central coast of California (LA Diocese) near Vandenberg AFB. For more information, contact the rector of St. Mary's, **Richard Reynolds, at PO Box 1082, Lompoc, CA 93438-1082.** Phone **(805) 733-4400;** E-mail: **fatherfuzz@juno.com**

RECTOR: Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Ample endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to **www.northnet.org/headwaters** and download our search brochure, or call **Tony Belmont** at **(315) 348-6466.** E-mail inquiries to **Headwaters@gisco.net** or **HeadwatersField@aol.com.**

FULL-TIME RECTOR: Episcopal Church of the Transfiguration, Saluda, NC. Originally formed to serve the spiritual needs of a summer community in this small town in the beautiful NC mountains, Transfiguration has grown into a year round, vibrant community of faith. We seek a rector for our mostly mature congregation with an average Sunday attendance of 83. Our church values traditional Anglican worship, a high level of lay participation, warm fellowship, service and leadership in the community. We are looking to deepen the ministry of our parish for the years ahead. Please send resume and profile to **Search Committee, Episcopal Church of the Transfiguration, P. P. Box 275, Saluda, NC 28773.**

FULL-TIME RECTOR: Large, long-established parish on the southern shore of Puget Sound is looking for a rector to lead a staff of six and a congregation of multicultural, multi-talented people. We seek a priest who is committed to pastoral care and spiritual leadership, who has an interest in community building, and who is devoted to Christian education. We highly value a sense of humor, as well as preaching and liturgical skills. Those who are willing to commit to a people who are committed to their church should contact **Rob Mitchie, Search Co. Director, 114 20th Ave. SE, Olympia, WA 98501-2999** (**stjohnsoly@olywa.net**). See our Profile at **www.olywa.net/stjohnsoly.**

RETREATS

RETREAT: "Surely God Is In This Place" a weekend to explore environmental spirituality; May 3-5, 2002; led by the Rev. John Crist in northern Illinois. For details write: **MIES, 132 S. Vermillion St., Streator, IL 61364**

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

STUDY PROGRAMS

FELLOWS-IN-RESIDENCE PROGRAM, SEWANE: The School of Theology at the University of the South in Sewanee, Tennessee, invites applications for this program. Fellows visit for two weeks to accomplish their own programs of academic study, spiritual refreshment, and share in the seminary community. Successful applicants receive a \$500 fellowship and faculty supervision. Two sessions are offered: **Sept. 30-Oct. 11, 2002** (includes DuBoise Lectures and School of Theology alumni gathering) and **Feb. 24-Mar. 7, 2003.** Applications are now being accepted. Please include: 1) curriculum vita 2) dates preferred 3) 500-600 word statement about project to: **The School of Theology Programs Center, Attn. Sarah Davis, Fellows-in-Residence, 335 Tennessee Ave., Sewanee, TN 37383-0001.** Fax: **931.598.1165;** E-mail: **sdavis@sewanee.edu.** For more information, call **1.800.722.1974.**

SUMMER PROGRAMS

ICON WRITING WORKSHOP: Under the direction of master iconographer Vladislav Andrejev. July 14 through July 20th, 2002 at All Saints Episcopal Church, Omaha, Nebraska. For more information call **Jane Tan Creti** at **(402) 397-3059**

CDI — Deer Isle Clinics for Parish Leaders & Consultants: Leadership Clinic, July 9 - 12, 2002; Consultant Clinic, July 16 - 19, 2002. Reflecting on the practice of leadership or consulting. Learning from your own experience. Each clinic is no larger than five people. The schedule allows plenty of room for recreation and leisure. For more information: **Robert A. Gallagher, odct@downeast.net** or **207-348-6492.**

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stone, v; E. Young, Head of School.
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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ninger Steadman
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& 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri
MP 7:30, Noonday Prayers 12, EP 6. H/A

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5:45 www.stpauls-kst.com

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r; The Rev. John F. Mangrum, p-r, Mace Graham, org-ch
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(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

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ment of Reconciliation 1st Sat 4-4:30 & by appt

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Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
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Mass 9, C 9:30

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H Eu Daily (ex Sat) christissavior@lvc.com

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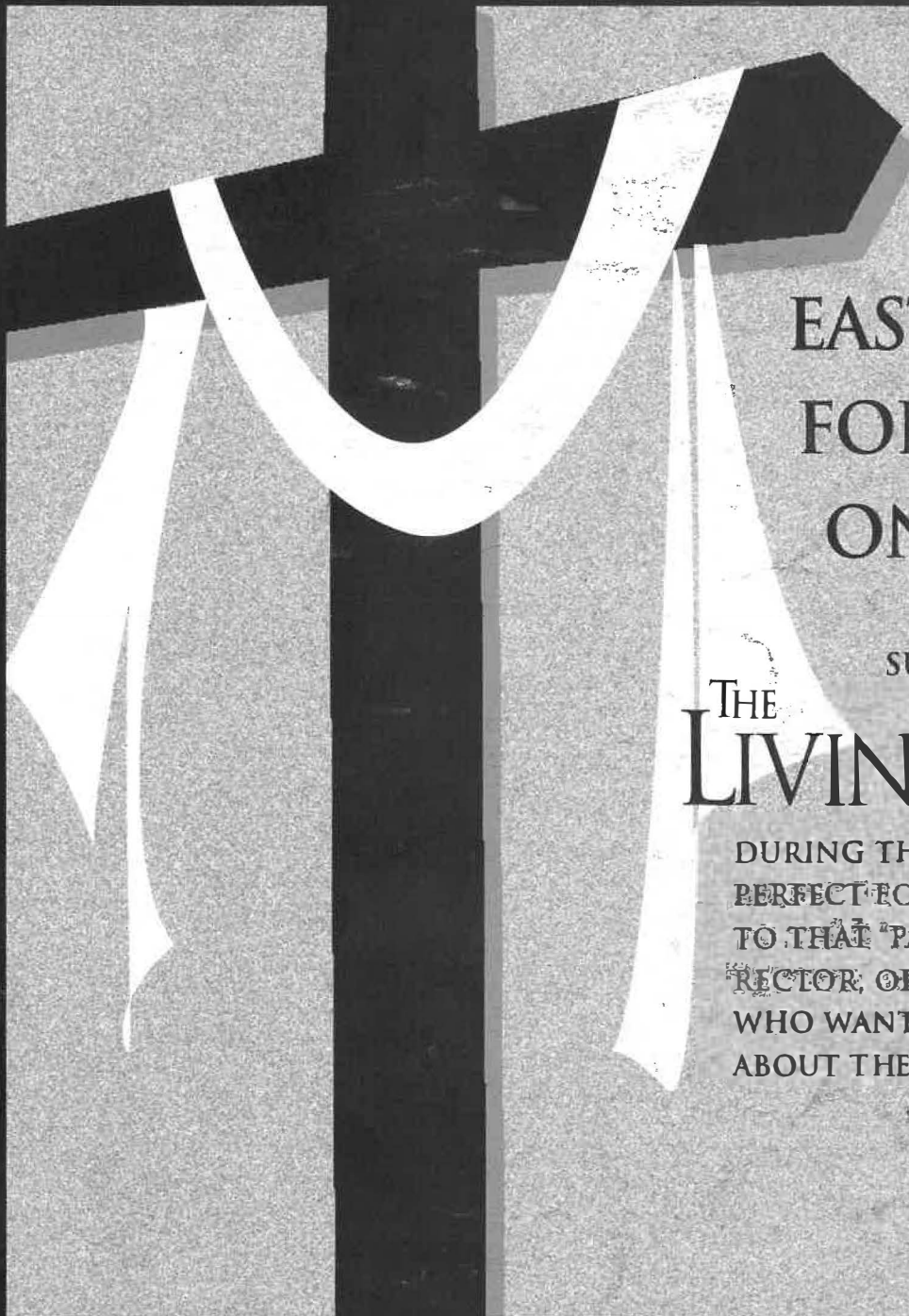
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12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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PM, add. address: anno announced; A.C.
Ante-Communion; appt. appointment; B. Bene-
diction; C. Confessions; Cho. Choral; Ch S,
Church School; c. curate; d. deacon; d.re.,
director of religious education; EP, Evening
Prayer; Eu, Eucharist; Ev. Evensong; ex. except;
1S, 1st Sunday; hol. holiday; HC, Holy Commu-
nion; HD, Holy Days; HS, Healing Service; HU,
Holy Unction; Instr. Instructions; Int, Interces-
sions; LOH, Laying On of Hands; Lit. Litany;
Mat. Matins; MP, Morning Prayer; P. Penance; r,
rector; r-em, rector emeritus; Ser. Sermon; Sol,
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