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Volume 226 Number 6

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On the Cover

One of the church's recent ordinations of priests took place at St. Mark's on-the-Mesa, Albuquerque, N.M., on Jan. 18. The recessional shown on the cover was part of the ordination service for the Rev. Michael Alexander James Kelshaw, who was ordained by his father, the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande.

Web Sherrill/The Rio Grande Episcopalian photo

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SUNDAY'S READINGS

He Has Come to Preach

"Woe to me if I do not preach the gospel!" (I Cor. 9:16)

Fifth Sunday After Epiphany

2 Kings 4: (8-17) 18-21 (22-31) 32-37; Psalm 142; 1 Corinthians 9:16-23; Mark 1:29-39

Jesus' very first recorded words in Mark's gospel are "Repent and believe in the gospel." God had one son and he made him a preacher. He preached about the Kingdom of God of which he is King! No wonder C.S. Lewis said that it is impossible to think of Jesus simply as moral example or a good teacher. He did not leave us that option. He is a lunatic, a bad man, or who he says he is, the Son of God. This becomes obvious when we see how he preached about himself! The selection of Mark in today's gospel presents us with Jesus' first dilemma. Mark records Jesus praying three times (1:35; 6:46; 14:32) and each comes at a crisis point in his ministry. What is the crisis here? In Mark 1, as Jesus proclaims the gospel, he also heals everyone he meets (v. 33-34). The crowds are coming in great numbers; so much so, Jesus has to reexamine his priorities.

What is his most important priority? He tells us in 1:38, "Let us go to the next towns, that I may preach there also, for that is why I came out." It's hard to imagine a person who could empty wards in a hospital decide to give up healing, unless there was something

even more important to do. That is the case here. Of course, Jesus continues his healing ministry. However, he has come not to heal, but to preach and he can heal if he so chooses. The priority then is the gospel word through which God calls people to himself and out of the clutches of Satan's rule over them. As Jesus enters the synagogue in Capernaum the congregation was amazed at his teaching, and later after he exorcised the demon, the crowd was still amazed, not just at the healing, but at his 'new teaching' (v 27).

Jesus teaches 16 times in Mark, and The Teacher 11 times. Jesus teaches, the Word is opposed and evil is revealed and rebuked. The great miracles Jesus performs are not compelling proofs of his divine mission. They are often misunderstood, and some can be duplicated by false prophets. The miracles are not evidence for the presence of the Kingdom of God just by their occurrence, but are eloquent symbols of it.

As Paul says in Romans 1:16, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."

Look It Up

Mark recounts three times Jesus prays. Look up Mark 6:46 and 14:32. What events move Jesus to pray?

Think About It

The Anglican Reformers considered the Eucharist a visible word. They believed that the spoken and preached word was necessary at each celebration of the Eucharist. Do you agree?

Next Sunday

Sixth Sunday After Epiphany

2 Kings 5:1-15ab; Psalm 42 or 43:1-7; 1 Corinthians 9:24-27; Mark 1:40-45

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Bishop Ingham Expresses Frustration Over Withheld Funds

Mainstream Anglicans should be righteously angry with members who are attempting to prevent his diocese from normalizing a church blessing for same-sex couples, said the Bishop of New Westminster in Canada. The Rt. Rev. Michael Ingham addressed an extraordinary diocesan synod called Jan. 18 to deal with an estimated 40 percent drop in revenue. He later spoke with reporters from several metropolitan Canadian daily newspapers.

"Since our synod last June, as you know, eight parishes have felt unable to support the ministry and mission of our diocese," Bishop Ingham said by way of explaining his need to call an extraordinary synod. The Canadian

House of Bishops subsequently urged professional mediation for Bishop Ingham and those in his diocese who claim their consciences render them unable to follow his prophetic lead.

"In the last few months this process of reconciliation has got underway with the assistance of a professional facilitator," Bishop Ingham explained. "It is going ahead against loud background noise from the Internet, which has become in many cases a medium of abuse. Those of us who are engaged in the discussions have agreed to certain standards of mutual commentary, not to engage in debate through the media, and so I will honor that today by saying only that our talks continue, that they are cordial, and that we have plans to keep meeting."

Bishop Ingham suggested that those members of his diocese who oppose him are either selfish or callous to the painful cuts which he was forced to ask of synod. These included virtually liquidating a \$400,000 (Canadian) Growth Endowment Fund set up to plant new churches and cutting the diocesan assessment to the national church office by roughly \$250,000. While only eight parishes are completely withholding their assessments,

documentation distributed at synod indicated that grass roots giving is down at a number of other parishes. The controversial measure passed with 63 percent approval at the regular synod last summer.

This is not the only financial challenge facing the diocese. Synod also agreed to put up several diocesan properties as collateral for the \$1.6 million diocesan contribution to settle claims in lawsuits involving residential school administered by national Anglican Church agencies prior to the 1990s.

"There seems to be a tendency in some places to use money to back up particular theological arguments," Bishop Ingham told synod. Later when asked by reporters if he had a timetable for moving ahead Bishop Ingham said he did not but, "There is a limit to all human patience. You cannot hold the church to ransom."

Contacted by THE LIVING CHURCH after the synod, the Rev. Trevor Walters, rector of St. Matthew's in Abbotsford and a spokesperson for the Anglican Mission in New Westminster, said a confidentiality clause both sides agreed to as part of the ongoing mediation process prevented him from responding to Bishop Ingham at this time.

Sewanee Dean Resigns

The Very Rev. Guy F. Lytle III, dean of the School of Theology at the University of the South, has resigned less than two weeks after he emphatically rejected a public request by an associate professor for the dean to step down.

In a three-paragraph announcement, the seminary gave no reason for the resignation, which was first reported in the *Nashville Tennessean*. It is known that not long ago the dean suffered a stroke and underwent an extended, out-of-office recuperation process that officially ended last fall when he returned to work full-time.

The Rev. Joseph E. Monti, associate professor of Christian ethics and moral theology, first stated his belief that a crisis of leadership existed at the seminary. In his response, Fr. Lytle said that Fr. Monti had been a persistent critic for at least 12 years and he had no intention of resigning. Later Fr. Monti was joined by Rebecca Wright, associate professor of Old Testament theology. Both declined to discuss the matter with the *Tennessean*.

Fr. Lytle will remain on the school faculty until after the June 30 completion of a leave of absence.



Massachusetts Suffragan Consecrated

At her consecration as Bishop Suffragan of Massachusetts, the Rt. Rev. Gayle Elizabeth Harris (right) stands with the retired bishop suffragan, the Rt. Rev. Barbara Harris. The Rt. Rev. Arthur B. Williams Jr., recently retired Bishop Suffragan of Ohio and the vice president of the House of Bishops, was the chief consecrator for the Jan. 18 service at Boston's Trinity Church, Copley Square.

Henry J. Hoffman, Jr. photo

Common Ground for Three Churches

The consensus opinion from an exploratory meeting held in Washington, D.C., Jan. 15-16, is that there is common ground among the Episcopal Church, the Reformed Episcopal Church (REC) and the Anglican Province of America (APA) to formalize a closer working relationship including perhaps full communion.

The exploratory meeting was scheduled as part of a previous General Convention resolution to initiate ecumenical dialogue and discussion. It is considered highly unlikely by participants that a meaningful resolution will be prepared in time for General Con-

vention to consider in July. The Rt. Rev. Edward L. Salmon Jr., Bishop of South Carolina, chaired the meeting for the Episcopal Church.

The 12,000-member Reformed Episcopal Church separated over a number of theological issues including regenerative baptism and what it felt was a lack of racial inclusivity in the Episcopal Church in the years immediately after the Civil War. The Anglican Province of America is a relatively new denomination which claims Anglican practice, but has never been affiliated with the Episcopal Church. The REC and the APA are already in merger negotiations.

AROUND THE DIOCESES

Building World Peace

With only a handful of dissenting votes among the nearly 200 deputies to convention in Burlington Nov. 15-16, the Diocese of **Vermont** adopted a resolution to build world peace which included a last-minute amendment to "pray for and support those Christians who, exercising their right of conscientious objection, refuse to support war through war tax resistance or through finding an alternative to military service."

The resolution also commends the multilateral negotiations that resulted in United Nations Resolution Number 1441, and it asks that President George W. Bush be informed that, "We do not believe that a war with Iraq can be justified at this time, since we have not exhausted the possibilities for a peaceful solution to the present problem."

Language in the approved resolution asks congregations "to pray for peace and to pursue ways of building peace in the world through forums that examine the conditions that foster war and oppression." It further urges congregations to work "through local, national, and international efforts to ameliorate these conditions."

The convention also unanimously

adopted a resolution calling on congregations and individual members to acknowledge and confess racism "as it is expressed at personal, social and institutional levels." It establishes a Commission on Dismantling Racism, which will collaborate with Vermont ecumenical and interfaith partners. The commission is charged with developing materials for training diocesan leadership, congregations and youth. Congregations are asked to commit to using these materials in study programs over the coming year.

Both resolutions responded to challenges by the Rt. Rev. Thomas C. Ely in his annual address at the Cathedral Church of St. Paul to be peacemakers and to work toward dismantling racism. "Outreach and social justice are not extracurricular activities for the Body of Christ," said Bishop Ely. "They are part of the heart and soul of our evangelism effort to proclaim by word and example the Good News of God in Christ."

The convention approved an operating budget which for the first time exceeded \$1 million. It includes support for a full-time canon for youth ministry, a position that had been funded at half-time.

Anne Clarke Brown

'Off the Radar Screen'

The famously short attention span of the average American has regrettably prevented the country from a sustained effort to dismantle institutional racism, according to the Rev. Harold Lewis, who delivered the annual Kendig Brubaker Cully/Christian Century Lecture Jan. 17 at the Cathedral Church of St. Paul in Burlington, Vt.

"America's consciousness — and conscience — about racism lasted for a period between matins and evensong on a Wednesday in the mid-sixties," said the rector of Calvary Church in Pittsburgh.

"That day," Fr. Lewis went on, "America woke up to the morning news and was treated, as it were, to a mosaic newsreel," a newsreel made up of the many dramatic events of the 1960s Civil Rights Movement. "As the nation paused at noon that day to listen as church bells rang the Angelus, America, shocked, saddened, repulsed, and guilt-ridden, rolled up her sleeves and got to work ... By the time the ruffle-collared choirboys in the Cathedral of St. John the Divine had finished singing the Magnificat that afternoon ... Racism had been done away with, once and for all — and, perhaps even more important, America's guilt had been assuaged."

This "widely cherished belief that racism in America is a pre-Civil Rights Movement phenomenon," said Fr. Lewis, is one reason "racism is no longer on the American radar screen." A second reason is discomfort: "Since guilt died on that Wednesday in the 1960s, whites in America, in whose hands most power still resides, are loath to admit to any culpability in the matter." A third reason, he said, is the tendency "to label as racist

(Continued on page 17)

“Christianity no longer has a geographic or ideological center.”

— Prof. Jenkins



Christianity on the Rise

In his recent book, Philip Jenkins identifies a surge of passion for Christianity underway in the Global South, which is experiencing rapid population growth.

By Steve Waring

In a theological setting, it usually isn't long before Philip Jenkins reveals that he is a skeptic when it comes to predictions about the future. Then with very little additional prompting the distinguished professor of history and religious studies at Penn State University will launch into a startling and amazingly detailed prediction about the renewal and turbulent growth pains Christianity is likely to experience during the next four decades.

The churches that are offspring of the Reformation may be suffering numerical decline and challenges to orthodoxy, but in *The Next Christendom: The Coming of Global Christianity*, Prof. Jenkins

suggests that Christianity will likely be a more powerful factor in shaping culture than both the Internet and the entertainment industry combined. This surge of passion for Christianity is already underway in many parts of the world that are experiencing the most rapid population growth such as Africa, Asia and South America. Prof. Jenkins identifies this as the Global South.

“In most of Africa you really don't have countries like you do in Western Europe,” he said. “Instead you have population centers. Religion is a much more binding institution than national identity.”

Economically the Global South has a long way to go before it achieves parity with the average standard of living within the industrialized countries of Western Europe and North America, but theologically Prof. Jenkins makes a convincing case that during this decade the churches in the Global South will increasingly be seen as the senior regional partner. Or, if things go badly, a North-South schism more damaging than the one between East and West in 1054 may result.

“Christianity no longer has a geographic or ideological center at the moment,” he said during a recent interview with THE LIVING CHURCH. “People in the Global North seem to be for the most part blissfully unaware of this.”

Prof. Jenkins introduces the subject in his book by tracing the changing geographical center of histori-

“In most of Africa you really don't have countries like you do in Western Europe. Instead you have population centers. Religion is a much more binding institution than national identity.” — Prof. Jenkins

cal Christianity. Immediately after the Resurrection, Jerusalem was the center. Later it shifted to Asia Minor and more recently the global voice of Christianity has originated largely from Rome.

In person, Prof. Jenkins is tall, somewhat gangly, and he speaks in the thoughtful manner of an academic who has done his homework. In the late 1980s he and his family left the Roman Catholic Church and joined St. Andrew's in State College, Pa. Despite his academic credentials he has relatively little expe-

rience in positions of Episcopal Church leadership beyond his local congregation.

That has begun to change during the past year. The hardcover version of *The Next Christendom* has sold more than 15,000 copies and *The Atlantic Monthly* recently published a major excerpt. In addition to largely positive book reviews, including a personal endorsement from Presiding Bishop Frank T. Griswold, Prof. Jenkins is beginning to receive numerous speaking invitations such as from the U.S. Anglican Congress held in Atlanta. He believes that if Christians within these two culturally diverging churches recognize their differences it may be easier to maintain an organic unity of the faith.

"All of our conversations tend to make assumptions about where and what Christianity is," Prof. Jenkins noted. "We should from time to time make sure those assumptions are correct. In the coming decades the Industrial North and the Global South will undergo role reversals with respect to who is the missionary and who is to be won for Christ."

"All of our conversations tend to make assumptions about where and what Christianity is.

"We should from time to time make sure those assumptions are correct." — Prof. Jenkins

These seismic shifts to a 2,000-year-old rule of life are likely to create periods of instability and for a variety of reasons, Prof. Jenkins believes that the Anglican Communion is ahead of much of the rest of the other Christian churches in working through some of these inevitable culture clashes.

"We need to assess what the North still has to offer the South," he said. "Historically, no missionary endeavor has ever succeeded by focusing exclusively on souls while ignoring the body. The North still has enormous financial and political assets."

Prof. Jenkins believes churches of the Industrialized North should use their resources to help treat the victims of poverty and disease, particularly AIDS. Established churches can also directly and indirectly exert a calming influence within the more politically unstable nations of the Global South.

One of the more common misperceptions within

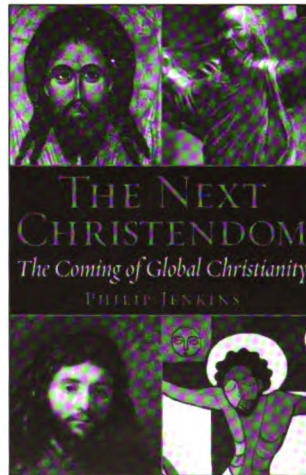
the Industrialized North is that Islam is the fastest growing religion and will eventually dominate Christianity in the majority of places in the Global South where the two are in conflict. In his book, Prof. Jenkins provides documentation which suggests the reverse may in fact be true.

In 1900, Africa had just 10 million Christians out of a continental population of approximately 100 million. Today it is estimated that almost half of the 784 million people in Africa claim to be Christian. The proportional growth in Asia and South America, while not as large, is also significant and expected to continue increasing for at least several decades.

Although the number and percentage of Christians in the Global South is impressive, the predominant type of Christianity practiced differs substantially from what is typical in the churches of the Industrialized North. As more instances of sexual abuse by priests within the Roman Catholic Church come to light, many liberal critics are calling for the equivalent of a second Reformation of Christianity. A more

likely scenario according to Prof. Jenkins is a 21st century Counter Reformation.

"The type of Christianity growing in the Global South is very different from what most Christians are used to in the Industrialized North," he explained. Christianity as practiced in the Global South tends to be more charismatic and more readily accepting of the influence of the supernatural in ordinary life. In places of tribal or religious tension, this more unstable form of Christianity

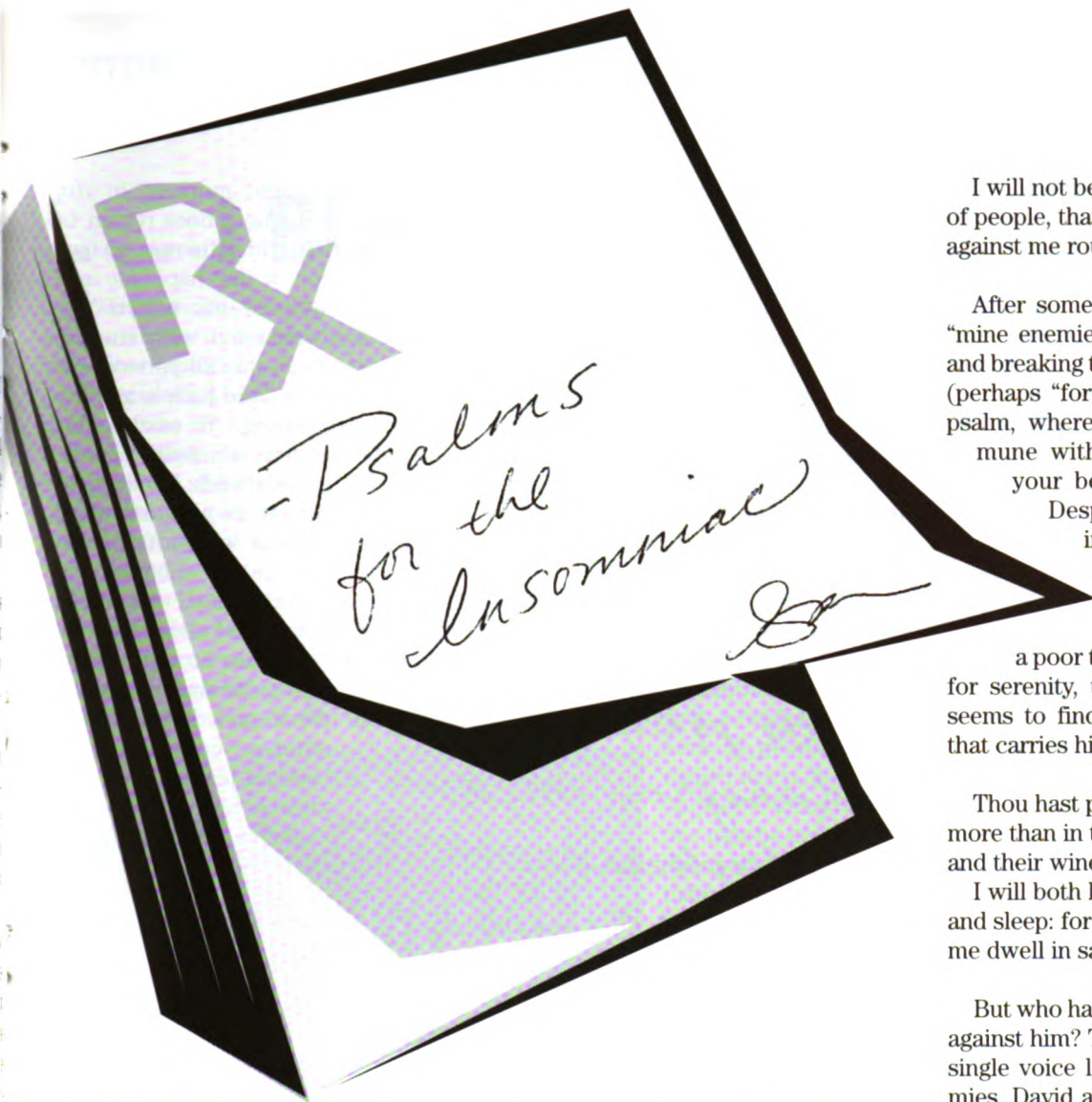


can produce apocalyptic cults, but even more worrying according to Prof. Jenkins is the probability of Muslim persecution of Christians.

"We can insure that the cost of persecuting Christians is politically unacceptable," he noted.

Prof. Jenkins rejects the conclusion that eventually the churches of the Global South will undergo the equivalent of their own Reformation and find convergence with the modern churches of the Industrialized North and while he has sufficiently overcome his skepticism of forecasting to write about the future of Christendom, he is unwilling to look more than about 40 years into the future with any specificity.

"I'm sure there will be more diversity in those churches over time," he said, "but that diversity will be within an African culture and according to an African timetable." □



By W.G. Sayres

The evidence of real dangers to our peaceable republic, augmented by the imagination, are feeding anxieties that fuel sleepless nights for many Americans. In a Dallas newspaper, bought at a stopover during a meandering flight from the West Coast, I studied a special section devoted to Americans' collective insomnia. Arriving home, I persuaded my doctor to prescribe one of the new drugs discussed, priced at \$89 for 30 pills.

Personally, I have never lacked a supply of anxieties sufficient to ensure wakefulness, even before the supply was augmented by internal and external dangers. Because sleeping pills are dangerous to your health for other reasons, I try to rely instead on non-chemical strategies such as reading, visualizing a blank screen, or repetitive counting of fingers and toes. I have trouble with prayer and its commendable objectification of the self, as well

as of others in the orbit of love and friendship, because my thoughts perversely turn inward to my afflictions instead of blessings. And in this perversity I recognized a kinship with the wailing, the whining, of the psalmists. Picking up from my night table the green pocket-sized collection of gospels and psalms pressed on me by a friendly Gideon in the crush of some campus entryway, I read Psalm 3.

Lord, how are they increased that trouble me! Many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God. Selah.

But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

I laid me down and slept; I awaked; for the Lord sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.

After some ugly talk about smiting "mine enemies upon the cheek bone" and breaking their teeth, a final "Selah," (perhaps "forté"?) leads into the next psalm, where I am advised to "commune with your own heart upon your bed, and be still. Selah."

Despite the "Selah," the injunction has the force of pianissimo rather than forté. Communing with my own heart has a poor track record in the search for serenity, unlike the psalmist who seems to find a reservoir of strength that carries him to a final affirmation.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

But who has "ten thousands" massed against him? The psalms are full of the single voice lamenting legions of enemies. David as king had plenty of enemies, and the caption that has headed Psalm 3 from the earliest texts is "A Psalm of David, when he fled from Absalom, his son." However, the literalism of the caption sounds contrived. Imagine, if you will, David on the run from Absalom and his supporters, pausing to compose a musical complaint, complete with dynamics ("Selah"). Further, David bemoaning his enemies cannot account for the theme of many against one that pervades most of the psalms.

I suggest that the malevolent populations of the psalms are better understood as personifications of "personal demons," a biblical phrase descriptive of reality for the seed of Abraham. Despite the internalization of demons since Freud and followers, the phrase still expresses the torments that crowd and rip our inner space, the Judeo-Christian legacy for the evangelized West.

These demons wait in the shadows, preferring the dark morning hours

when the calendar page has turned but my body wants to roll back to the day before. The struggle is usually resolved by a call of nature, the calendar's ally, and then little tasks and memoranda become more insistent that had seemed remote when the lamp was switched off and Boswell settled on the towel covering the foot of the bed. In the stillness the half-forgotten concern breaks out of slumber, demanding attention like a colicky child and awakening other disagreeable children, little demons in battle dress. I'm sure I share the experience of many when I ward off one attacker, only to be blindsided by another, also bent on chewing a piece of my mind. The battle is exhausting, as those so besieged will confirm, with no possibility of joining forces defensively because the "ten thousands" control the battlefield where we are isolated.

Still, we can't simply dismiss the literalism and internalize the dangers. I have no doubt that permanent sleep might be the price of a good night's sleep for David and his followers, and that anxiety levels today also reflect proximity to desperate enemies, contributing to an insomnia pandemic. Worse, we may also harbor terrorists in our minds who have outflanked the Lord and whom we'd be glad to evict, given a period of grace. Perhaps this dilemma, too, offers a psalm opportunity.

It may seem a long stretch to suggest analogies between world politics today, the psalmists, and universal anxiety. Is the lesson, then, not to politicize anxiety? Or as my daughter says, "Don't go there, Dad." Nevertheless, skyrocketing sales of sleeping pills, the mood swings of the markets, and the research of mass psychologists all tend to confirm that terrorism, as a manifestation of politics, has invaded our psyches. Some may be more resistant to this invasion than others who, like myself, are involuntary hosts for anxieties at any time.

What the psalms disclose is a dangerous world where sleeplessness and anxiety are important defense mechanisms against the reality of danger. But

their mechanical nature means that sleeplessness and anxiety cannot distinguish between imagined and real dangers. Reason cannot direct responses that are the basic survival instincts of animals. A popular expression today is that on September 11, "the world changed." In fact, the world changed not at all, but our perceptions of the world changed drastically. I'd like to suggest that we now share both the real as well as the imagined hazards of ancient Israel and Judah, but where our defenses against mental torments are the psychiatrist and Merck or Pfizer, the psalmist gives these torments the embodiment of "ten thou-

What the psalms disclose is a dangerous world where sleeplessness and anxiety are important defense mechanisms against the reality of danger.



sands," held off by "thou, O Lord [who] art a shield for me."

There's no quick fix, however, because demons crowd back when the Lord abandons his post. Psalm 6 is a forceful reminder that he stays on guard duty only on demand. We cry "Return, O Lord, deliver my soul: oh save me for thy mercies' sake." Until the Lord decides to return to his post, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." There is no rest in this bed, an unstable raft swimming in a sea of troubles beneath a rain of tears. Dry-eyed myself but denied sleep, en route to the bathroom I may catch an unwanted glimpse in the mirror, grimly confirming the psalmist's lament: "Mine eye is consumed because of grief; it waxeth old because of all mine enemies," of which age is a particularly implacable one.

The transcendent moment in the psalms is that the Lord does return to duty, a return for which there is no textual anticipation; it just happens, and on the strength of his return the psalmist can command with conviction: "Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping." To ensure that rout of the "workers of iniquity" is not just a phase in a skirmish, humiliation of the losers throws its weight toward the possibility of a longer term triumph: "Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly." To be banished and then brought back,

only to be shamed before the intended victim substitutes contempt for residual fear of once formidable aggressors.

Shame dispatches enemies even more effectively than smiting on the cheek bone and breaking teeth. There is no mention of capital punishment, because humiliation more effectively strips the aggressor of power to harm. To end the psalm at "Depart from me, all ye workers of iniquity," merely pushes them to the rear where they can

regroup and attack again, stalking me in sleep and filling the 4 a.m. waking darkness.

Many will recognize that this scenario raises the curtain on another day whose footlights have yet to dawn, through which we battle-scarred and sleep-deprived poor players will strut and fret our hour — hours, unfortunately — upon life's stage until the footlights again dim. We may share a comradeship with the psalmists, who also reward study for tips on humiliation strategies, but they offer few clues on the Lord's return to his post, and I have found none either. □

W.G. Sayres is a part-time teacher of English at the University of Maine at Farmington, and a member of St. Andrew's Church, Redfield.

'... I Bless Thee Unaware'

Following a busy weekend at the beach, there are hundreds of footprints in the sand, small imprints of children's feet, larger adult ones, and prints at water's edge left there by runners. On a different beach, Sister Macrina Wiederkehr touched other footprints and prayed for each owner with a silent blessing. It called to her mind, she wrote, a Coleridge verse: "A spring of love gushed from my heart, and I blessed them unaware."

Blessings date from before the Christian era into early Hebrew mores. Then people blessed one another to wish them well. Some ancients believed that blessings were efficacious, capable in themselves of producing the desired result, a

It is a selfless prayer for an unknown person in whom the Sister has no prior interest whatever. Indeed there is little chance that their paths will cross again. She knows nothing of the blessed person. Is he a believer or a pagan, healthy or ill, wracked with problems or in good spirits, rich or poor? Who knows? But we do know that the person blessed is a neighbor, and the blesser is akin to that storied Samaritan who once walked the Jericho road. Although the practice of blessing people unaware may not be a widespread piety among modern-day Christians, it may be practiced by lay persons more than one may think.

Since I summarized Sr. Wiederkehr's account in my daily newspaper column on July 4, numbers of people have telephoned or e-mailed to say that they too pray blessings on people unknown to them. So the practice may be pervasive among some believers, but not frequently discussed. One man said that he blesses people in cars passing along an interstate highway. Another prays blessings on men and women queuing at an inner-city soup kitchen. A woman blesses strangers whom she passes on her daily bicycle ride. Another blesses the images of actors when they appear on his television screen. It is meaningful to the blessers, they say, that the people for whom they pray are entirely unaware that they are even objects of another's thoughts. Therefore, the blessings offered are gratuitous; all are altruistic, devoid of egoism.

Each of the people who offer anonymous blessings admits experiencing a benefit, a blessing in return, a feeling of spiritual grace. One wonders if the persons blessed also may feel a similar gift of unexpected grace.

It is instructive to read the words of the priestly blessing that God gave to Aaron in Numbers 6:22-27, which embraces the full

meaning of the short petitioning prayer, "God bless you!" *"The Lord bless you and keep you! The Lord let his face shine upon you and be gracious to you! The Lord look upon you kindly and give you peace!"*

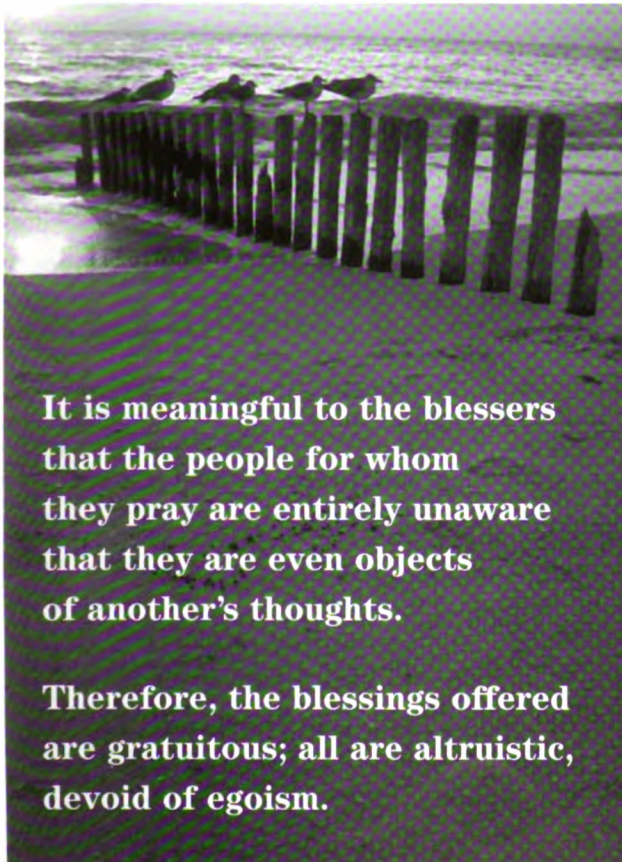
Our guest columnist is George Thatcher, the author of Beach Walks, a resident of Gulfport, Miss., and honorary lay canon and commissary of St. Peter's Cathedral, Northern Malawi.

Did You Know...

A steer's head is part of the seal of the Diocese of Texas.

Quote of the Week

Columnist David Aaronovitch, writing in the *London Observer*, on Archbishop Rowan Williams: "It can't hurt the new Archbishop of Canterbury, a gorgeous amalgam of beard, robes, and twinkly intelligence, that he actually looks like God ..."



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type of magic, the opposite of a curse. Man blessing God was another early practice which Psalm 103 illustrates nicely, "Bless the Lord, my soul..."

But the type of blessing of which Sr. Wiederkehr writes is more of an intercessory prayer, asking God to bless a person whom she does not know and has never seen. One guesses that her words, perhaps unspoken, perhaps only enunciated mentally, are "May God bless you!" or simply only, "God bless you!"

Protestant and Catholic

In a recent Viewpoint article [TLC, Feb. 2], the Rev. Terry Sweeney concluded that the Anglican *via media*, the middle way, is a fallacy. We hope our author is misreading the Episcopal Church, for if he's correct, Anglicanism as we know it may disappear. While we're not ready to agree that the middle way is a thing of the past, there's no question that Episcopalians and other Anglicans seem to be moving away from each other. Those at the left are farther left than they used to be and those at the right are farther right than in the past. Anglican tolerance, which used to accept diverse theology and liturgy, seems to be diminishing rapidly.

Most church members probably would agree that the center is worth preserving. From its earliest days the Anglican church has stressed the middle, claiming to be both protestant and catholic. The *via media* has been an attractive alternative for thousands through the years. We hope the Episcopal Church will rediscover its center — a place where sincere people of faith from both extremes may pray, worship and engage in fellowship together. After all, when one looks objectively at it, one finds that we still have much more in common than of that which divides us.

New Leaders in Parishes

In many of our churches, new lay leadership is in place following recent annual parish meetings. Wardens and vestry members have been elected by many congregations to serve with the rector as the decision makers of the church. Those who serve on vestries soon realize they are involved in an awesome responsibility. They are the legal representatives of the parish, the overseers of the budget and the buildings, the promoters and organizers of various ministries.

Vestries operate most effectively when they work as a team with the rector. Personal agendas need to be put aside while the ordained and lay leadership combine to manage the congregation. Vestry members bring a variety of gifts to their task — perhaps as enablers, counselors, attorneys, accountants or teachers. They have major roles to play as the parish determines its direction for the future.

We congratulate all who were elected at their annual parish meetings. We hope the new leaders will be serious about their ministries in managing their congregations. Serving as wardens or vestry members is often a thankless job, but it can be a rewarding one as well.



The parish welcoming committee needed to reevaluate its focus.

VIEWPOINT

The Alpha and the Omega

By Alvin F. Kimel, Jr.

The Alpha program can be rightly criticized, I'm sure, on many counts. But it is curious to find it being criticized by a priest of the church on a point of doctrine where Alpha is most biblical, most ecumenical, most catholic — and if I may be so bold, most Anglican — namely, its presentation of Jesus Christ as the one Savior of the world.

"I stand with most Episcopalians, and, indeed, the majority of Americans," Matthew Lawrence writes, "who now believe that Christianity is only one of many possible paths toward God" [TLC, Dec. 15]. I'm not sure what polling data Fr. Lawrence is

communion with the Father, Son, and Holy Spirit in the divine life of the one and living God. Salvation is to share with all the saints in the praise and worship of the Father, through the mediation of Jesus the eternal Son, in the power and joy and love of the Holy Spirit. It is precisely because salvation is participation in the triune life that we may understand why Jesus is and must be the one and only Savior of the world.

If to be saved is to be baptized into the community of the Godhead, then only God himself can accomplish this wondrous work, only God can join us to himself. How then has he chosen to effect this goal? Through the Incarnation of the Second Person of the Holy

Spirit, saved by the preaching of the gospel, saved by baptism and Eucharist, saved by our faith in the incarnate Lord who has deified our human nature and lifted us up into the heavens, there to forever enjoy the bliss of the Father, Son, and Holy Spirit.

The logic of salvation is so simple. The man Jesus is the exclusive mediator of salvation precisely because he is the eternal Son of God, the Second Person of the Holy Trinity. Jesus saves because through him — by our incorporation into his sanctified humanity — we are united to the triune God. "I am the way, the truth, and the life," our Lord declares; "no one comes to the Father, but by me (John 14:6) This is not an arrogant, unwarranted claim to "spiritual superiority," whether by Jesus or by the Johannine church. It simply is who Jesus is. And it simply is the way of salvation freely and graciously chosen by the God who is our Savior.

Each Sunday Episcopalians commit themselves to the ecumenical assertion that Jesus of Nazareth is "of one being with the Father." This is a remarkable claim that turns upside down our inherited metaphysics of deity. The Nicene fathers were not engaging in idle speculation when they committed the Church Catholic

Is Jesus the one Savior of the world?

relying on; but I'm quite sure that doctrines of the faith are not to be judged by their popularity and are certainly not to be judged by the standards and ideologies of secular culture.

Is Jesus the one Savior of the world? Perhaps the best way to answer this question is to ask a prior question: What is salvation as promised by the gospel? Salvation, I submit, is nothing less than the gift of eternal

Trinity. "God became Man," St. Athanasius declared, "so that man might become God." The Incarnation, of course, comprehends the totality of our Lord's life, death and resurrection. We are saved by our Lord's teaching and witness, saved by his atoning death on the cross, saved by his glorious resurrection and ascension, saved by his outpouring of the pentecostal

to this dogma. Rather, they had come to understand that Jesus must indeed be God in fullness if he is to mediate that incredible gift of salvation that the gospel promises.

Does this gospel truth mean that only baptized believing Christians will be saved? The church has always answered no to this question. Nor does this gospel truth require Christians to deny the possibility that God is salvifically active in many of the religions of the world — indeed, we would expect the God who has revealed himself in Jesus to be so active. But Jesus remains the one and

Does this gospel truth mean that only baptized believing Christians will be saved?

only Savior. We are not saved by our religions nor by our piety nor by our spiritual and moral works. We are saved by Jesus Christ, who unites us to the deity who is Holy Trinity. "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" (1 Tim. 2:5-6). It is this revelation that we must take to the world, so that all might know the love of God and receive that salvation that only Christ Jesus can give.

Fr. Lawrence argues that Christians must reject the dogma of salvation through Christ in order to secure world peace: "Violence and warfare go hand-in-hand with religions of spiritual superiority." Surely this is a generalization that needs to be carefully examined; but the following counterpoint must at least be made: It is precisely Jesus, the one Savior of the world, who teaches his disciples to eschew violence and embrace his way of love and peace. Now more than ever, the world needs the Savior who is the Alpha and the Omega. □

The Rev. Alvin F. Kimel is the rector of St. Mark's Church, Johnstown, Pa.

Spanish and English

I found the Rev. Barbara Beam's letter regarding participation of Hispanic members in the liturgy both "right on" and "right off" [TLC, Jan. 26]. "Right on" in terms of how St. Nicholas' Church, Noel, Mo., is attempting to incorporate her new Hispanic members in the church community. But "right off" in writing, "When we have a combined service, they can follow along." That feels like these newcomers ("they") are treated as second class Episcopalians.

Recently I presided at a combined service at St. Matthew's, Auburn, Wash., which included 12 baptisms, about 35 confirmations, 20 receptions and about 20 "first Communions" and God knows how many additional requests for "blessings" at the communion rail (90 percent of all the candidates were Hispanic). For most of the service we moved back and forth from English to Spanish even though this presider can barely stumble through the Spanish. The point: We tried to "... respect the dignity of every human being" in the liturgy and asked everyone present, at one point or the other in the service to "...follow along."

On another subject in the same issue: Along with Paul Moore, I am sick and tired of comments like "The Episcopal Church teeters on self destruction." My experience on almost every visitation in western Washington is that people both love and are enthused about our beloved Episcopal Church.

*(The Rt. Rev.) Sanford Z.K. Hampton
Assistant Bishop of Olympia
Seattle, Wash.*

Another Brand

It was interesting and amusing to read about the beers of Quincy [TLC, Jan. 12]. There is at least one other brand your readers may be interested in. Last summer, I was browsing through a local liquor store seeking out a six-pack of beer to have on hand for visitors. I was drawn to "Bishops Finger," produced by Shepherd Neame of Faversham, Kent, in the Mother Country. It is described as "Britain's Oldest Brewery," and this

particular product is a Kentish ale. Of course, I purchased it.

Not being a beer drinker, I can't tell you whether it is good, bad, or otherwise, but I have sampled Bishops Finger.

*(The Rev.) W. Keith McCoy, deacon
Edison, N.J.*

Predictable

Bishop Bowman's prediction regarding the future of the evangelical church [TLC, Jan. 19] is so typical of the pseudo-intellectual careerist bureaucracies and institutionalism of our day.

*(The Rev.) Gregory A. Tournour
Christ Church
Owosso, Mich.*

It Works

The Alpha course may fall short of the rigorous standards of the scholarship and theology set by Fr. Lawrence [TLC, Dec. 15], but it has a single feature that recommends it to Anglicans: It works.

If the test of Matthew 7:16 ("You will know them by their fruits") still holds, Alpha passes. It brings the unchurched into church and it keeps them there. This is something that prayer book revision, supplemental liturgies, social activism, and '60s "folk Masses" never could do.

*(The Rev.) Douglas Buchanan
Trinity Memorial Church
Lone Pine, Calif.*

Not a Choice

When you open your copy of TLC you know you are going to encounter something about the blessing of same-sex unions. The word "marriage" is not used nor should it be. We are used to the argument that homosexuality is condemned in the Bible, and this is certainly true, but the Bible does not give a rationale. It might help if people realized that this is not a matter of choice. Perhaps it is in the genes or maybe it is social factors in early childhood, which is just as determinative as genes would be.

We bless everything under the sun — even fishing boats — so why not the closeness of two men or two women?

*(The Rev.) David Bryce
Greenwood, S.C.*

BENEDICTION

Near the End of a Journey

By Anne H. Kelsey

It is 12 degrees outside. Water slips underneath snow-covered ice and spills over the edge of the dam into the stream below, where in summertime large carp drift through the depths. An eddy of water swirls coldly in a large circle. The ice here has broken into pieces, and as they have made the rounds of their circular journey over and over, the edges have been smoothed so that now these are pizza pans and dinner plates of ice.

I walk up the length of the frozen pond taking a route I could never maneuver in my kayak. Looking back I see that the path of my footprints does not describe a single clean arc as I had imagined, but that every 10 or 12 feet the direction veers off slightly. I've been walking in a very faint zigzag pattern.

Even in this cold I am working up a sweat. I stop at the edge of the beaver's house to watch a flock of wild turkeys make their way up a bank into the woods.

Earlier this morning as I sat at the window a cardinal flew into a thicket of bushes below the house, his red a pleasure for my eye drinking in the contrast against the snow. As I sat there I remembered a visit I'd made months ago, not to this house in the woods but the retirement home where my parents were then living. It promised life care. Dad was in the nursing wing and Mom in a tiny apartment with a view of a field and pond chaperoned by a wooden windmill.

After supper that night we went down the hall to play ping-pong — two of my sisters, along with my oldest daughter, Sarah, who was wearing a tie-dyed t-shirt and faded overalls trimmed at the hems with purple stripes. My mother and I brought up the rear. Dad nodded and dozed in his wheelchair making an occasional non-sequitorial comment. Sometimes his nose ran or he drooled, and we wiped his face and kept on playing.

My mother turned out to be a surprisingly wicked ping-pong player, which excited Sarah, who bounced and ran and giggled with enjoyment. We all got involved, even those of us who slammed the ball erratically into a wall or a lamp, and ran to snatch it up, much to the amusement of other residents making their way down the hall.

The evening wore on and the ping-pong energy drooped. It was time for Dad to head off to bed. I pushed his wheelchair up the long corridor with its glass walls, followed by the rest of the family. We were all quiet.

All of a sudden Dad lifted his head and began to sing; "Swing low, sweet chariot ..." Without missing a beat every one of us joined him, "... coming for to carry me home." Behind me I could hear all of the voices, joined together as we transcended

Dad's illness. "Swing low, sweet chariot, coming for to carry me home." For one brief haunting minute we were united in something big and glorious outside the limits of illness and dementia. In a flash an angel swept through the air and God was present, fully, awesomely present and we breathed God in and sang God out in gospel words as we reached through every note to tell of deep love, of longing and yearning.

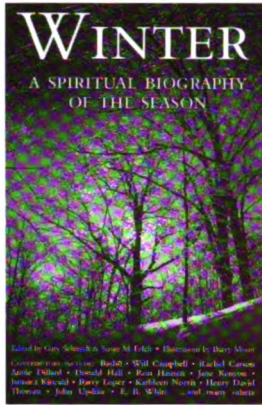
Dad is on a journey more erratic than my steps in the snow, and he is coming home, coming back to the place where he will see the deer move silently across the frozen pond and where he will hear the hunting cry of the fox whose den is up the far bank. He will see the red of the cardinal even if he doesn't know what it is.

Lent is coming with its own journey's cry, when I will try to keep warm along the way. Always I ask the same question: Where is God? And the answer shifts like the blowing snow. God is present as the unexpected gift of a bright fat cardinal, and God is present in the midst of pain.

"I looked over Jordan, and what did I see?
Coming for to carry me home. A band of angels
coming after me, coming for to carry me home."
Like the cardinal in my morning reverie, my father's singing opened a moment of deep and pure grace. It is the same grace the soul longs for on its journey to God. It is grace which transforms and sustains, the power of the Holy One in our midst. It is God, coming home in us.

□

(The Rev.) Anne H. Kelsey is rector of Trinity Church, St. Louis, Mo.



Winter

A Spiritual Biography of the Season

Edited by Gary Schmidt and Susan M. Felch
 SkyLight Paths. Pp. xiii and 256. \$21.95.
 ISBN 1-893361-53-5

Some of us actually like winter. The air is clear, almost brittle; one can see farther though bare trees.

The season's spiritual biography is sketched in 30 stories, essays, and poems from writers familiar — Kathleen Norris, Jamaica Kincaid, Annie Dillard, Mark Noll, Henry David Thoreau — and less so — Yun Sondo, Will Campbell, the Daily *Hallel*. Some of the pieces are harrowing accounts of winter's ferocity, reminding us how privileged we are in our well-fed warmth:

The north wind was sharper than
 the sword,
 And homespun cloth could hardly
 cover one's body...
 Sitting or lying down, I had
 ample warmth.
 I was lucky to be spared cold
 or hunger,
 Neither did I have to labor
 in the field,

wrote Po Chu-yi in ninth-century China. He concludes guiltily,

Thinking of that,
 how can I not feel ashamed?
 I ask myself what kind of man am I.

William Cooper's winter sermon from the 18th century speaks of the difficulties of frost and snow, then praises the wisdom of God:

The cold of the winter purifies the air; and generally cold countries are the most healthful and long liv'd. And the snow, produced by the cold, not only waters the earth, but cherishes it, and makes it to bring forth. Some of the most beneficial fruits of the earth are our winter grain, produc'd by God's blessing on the cold and snow.

One of my favorite things to do in winter is walk out on our shallow, frozen lake. James Houston goes beyond, with an Eastern Eskimo song:

Ayii, ayii,
 I walked on the ice of the sea.

This is a book to curl up with on frigid nights and open at random on ice-glittering mornings. Publishers SkyLight Paths are in Vermont; they know Winter.

Patricia Nakamura



Religion as Entertainment

Edited by C.K. Robertson.
 Peter Lang Publishing. Pp. 301. \$29.95 paper.
 ISBN 0-8204-5654-3.

In an elegantly simple summation of the church's mission, the Bishop of Central New York, the Rt. Rev. Gladstone B. Adams III, recently challenged the diocese in his convention address to share an emerging vision represented in three interlocking circles, "One for the formation of the people ... one for ministries of compassion ... and one for engaging the culture," which the bishop

says, "is where most of us have been the weakest."

"Weak" is an understatement. Before the church can effectively engage the culture, it has much homework to do. We lack both a theology of understanding popular culture as well as strategies for creative engagement. We eschew popular culture as inferior, not worthy of theological reflection

**The media may still be
 "a vast wasteland,"
 but this visionary book
 suggests we would do well
 to pay serious attention
 to the shifts in popular cultur**

much less engagement for the sake of the gospel.

For those who believe the church can and should speak in public forums of today, and for those who realize our popular culture is driven by entertainment media, a good resource for beginning reflection is the new book by Episcopal priest and professor the Rev. C.K. Robertson. In *Religion as Entertainment*, he has artfully assembled 14 essays that range from an evaluation of megachurches to a look at "The Gospel According to Oprah." Robertson leaves out little in his survey. In the introduction, he identifies the book as "intended for use, first and foremost, as a college textbook for cultural studies, history, or religion classes." It is my hope that a book about such an important subject will also find its way into parochial education where we can begin a discussion of how entertainment programs support, detract, obfuscate or dilute orthodox Christianity.

The media may still be "a vast wasteland," but this visionary book suggests we would do well to pay serious attention to the shifts in popular culture which may open new doors of mission and ministry opportunity for Christians seeking to "go ye into all the world and preach the gospel."

(The Rev. Canon) *Louis C. Schueddig*
 Atlanta, Ga.

South African Primate Urges Discussion of Homosexuality

The Most Rev. Njongonkulu Ndungane, Primate of the Church of the Province of Southern Africa, has distributed an eight-page discussion document to members of the province in which he warns that the issue of homosexuality is threatening to divide the church.

Loraine Tulleken, spokesperson for Archbishop Ndungane, said that the discussion document had been sent to bishops, clergy, parishes, theological colleges and Anglican organizations in South Africa, Lesotho, Swaziland, Mozambique, Angola, Namibia and St. Helena.

The discussion is the continuation of a resolution taken at the Anglican synod in Bloemfontein last October, when some participants argued that the church's openly gay clergy needed to be officially recognized. The South African government recognizes same-sex couples.

ENS contributed to this report.

(**RACISM** - continued from page 6)

only extreme, overt and virulent acts ... We find it far more difficult to recognize racism in its subtler but no less invidious forms."

The Episcopal Church, like American society, according to Fr. Lewis, has placed racism on the back burner, where it continues to cook and receive attention only when it begins to boil over. But, he said, "The Christian must be an anti-racist, not because such a position is politically correct or socially expedient, but because racism is sin."

In concluding his lecture, Fr. Lewis said the baptismal covenant offers suggestions for learning how to dismantle racism, for turning the church from being a "chaplain" of the "status quo" toward being "an advocate for the oppressed."

Prior to his becoming rector at Calvary, Fr. Lewis served as director of the Office of Black Ministries for the national Episcopal Church from 1983-1994. He is author of *Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal Church*.

Anne Clarke Brown

PEOPLE & PLACES

Appointments

The Rev. **Charles McCarron** is priest-in-charge of Resurrection, 85-01 118th St., Richmond Hill, NY 11415.

The Very Rev. **Theodore McConnell** is dean of St. Paul's Cathedral, 51 W Division St., Fond du Lac, WI 54935.

The Very Rev. **Durstan McDonald** is interim dean of the American Cathedral in Paris, 23 av George V, F-75008, Paris, France.

The Rev. Canon **James D. Shoucalr** is rector of Christ Church, 5910 Babcock Blvd., Pittsburgh, PA 15237.

Ordinations

Priests

Central New York — **Matthew Kennedy, Anne Kennedy.**

Chicago — **Scott Barron, Patricia Conley, Christopher Griffin, Andrew Keyse, Kyunga Ja Oh, Deborah Seles, Peter Siwek, Pamela Sten, Mary Ward.**

Northwestern Pennsylvania — **Robert G. Kirkland**, rector, St. Francis', 343 E Main St., Youngsville, PA 16371.

South Dakota — **Don Tate.**

East Tennessee — **Margaret King Zeller**, St. John's, 500 N Roan St., Johnson City, TN 37601.

Deaths

The Rev. Canon **Marshall E. Seifert**, retired rector of St. Matthew's Church, Evanston, Ill., died Jan. 8 in Evanston at the age of 87.

A priest for 61 years, he was born in Mobile, Ala., where he graduated from Spring Hill College before earning a degree from Virginia Seminary. He was ordained deacon and priest in 1941. In Alabama, he served three churches simultaneously in Talladega, Sylacauga and Alpine from 1941 until 1943 when he became rector of All Saints', Homewood. During his 17 years there, he also served as vicar of Holy Cross, Trussville, and chaplain to the Bishop of Alabama from 1949 to 1960. As chaplain, he was influential in starting new churches. He edited the *Alabama Churchman* from 1943 to 1960. Prior to ordination he established a diocesan youth camp in Alabama which he continued to support throughout his tenure in the diocese. He served in Evanston from 1960 until his retirement in 1980. From 1965 to 1998 he served as a supply priest in the Diocese of Fond du Lac. Canon Seifert is survived by his wife, Frances, sons Marshall of Evanston, IL, Michael of New Milford, CT, L. Ross of Marmora, NJ, and Paul of Middle River, MD; a brother, Lee, of Spanish Fort, AL; grandchildren and great-grandchildren.

Next week...

Special Issue: Education

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Carole J. Ross, Lakeland, Fla.

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

The Rt. Rev. **William C.R. Sheridan**,
Culver, Ind.

The Rev. **Bonnie Shullenberger**,
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Ralph Spence, Jr., Billings, Mont.

Miriam K. Stauff,
Wauwatosa, Wis.

The Rev. **Jeffrey N. Steenson**,
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Howard M. Tischler, Albuquerque, N.M.

The Rev. **Herbert A. Ward, Jr.**,
Boulder City, Nev.

The Rev. **Allan B. Warren III**,
Boston, Mass.

The Rt. Rev. **Keith B. Whitmore**,
Eau Claire, Wis.

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.**

SAVE BIG ON BOOKS for education and ministry programs, reading groups, libraries, etc. Any title in print. Bulk discounts, free shipping. Free quotes, no obligation. Iona Book Services, toll-free phone/fax (866) IONA-711; E-Mail: discounts@ionabookservices.com.

CATECHUMENATE

Gifts of God, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

POSITIONS OFFERED

RECTOR: Over a century old and located in the heart of Memphis, St. John's is a congregation of about 880 baptized persons. We appreciate our rich history and life-long members, and value the life and energy provided by the recent influx of young families. St. John's is seeking a priest who is an inspiring, scripturally-based preacher and teacher who can motivate its members to more mature relationships with Christ. We desire an individual who can promote the development of spiritual gifts and provide energetic leadership to preserve the strength and promote growth in lay ministry programs, pastoral care, outreach and stewardship. Resumes may be sent to **Search Committee, St. John's Episcopal Church, 3245 Central Ave., Memphis, TN 38111.**

CATHEDRAL DEAN: The Cathedral Church of the Holy Trinity in Paris, France, seeks a dean to lead it into the future. Candidates must possess significant experience in leading parishes, have excellent preaching, pastoral and administrative skills, and be comfortable in French language and culture. Salary is negotiable, housing provided, much expected. Contact the **Search Committee, American Cathedral in Paris, 23 avenue George V, 75008 Paris, France.** E-mail: bpwhalon@aol.com.

CHILDREN/YOUTH MINISTER: Grace Church, an established parish in Hutchinson, Kansas, wants to build a ministry for children and youth in the parish and community. You will be starting from "square one." Full-time position with housing provided (if needed). Lay or ordained. Send inquiries and resume to: **Rector, Grace Episcopal Church, 2 Hyde Park Drive, Hutchinson, KS 67502** or E-mail: gracechurch@ourtownusa.net.

FULL-TIME RECTOR: For active congregation in NE Wyoming; for partnership in our continuing spiritual journey. Want energetic leader who welcomes challenges and challenges us. Involved in lay ministry and outreach programs. Outgrowing our facilities and looking at options. Join us in Gillette between the Black Hills and Big Horn Mountains, Wyoming's greatest growing community. For information or to apply: **The Rev. Gus Salbador, 104 S. 4th St., Laramie, WY. 82070-3162; E-Mail: gus@wydiocese.org.**

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 Mat. 10 Eu

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