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Volume 230

Number 18

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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On the Cover

The Fleming family defended their plantation, Hibernia (Latin for Ireland) from Seminole attacks and Yankee invaders. They also founded an Episcopal congregation, deeding land and in 1875 beginning construction on St. Margaret's. Their saga was immortalized in the Eugenia Price novel *Margaret's Story*. In recent years the population in the surrounding area has grown substantially and in 1995, the congregation achieved parish status. Last month a construction crew installed a steeple [p. 19] on the new church building which is to be dedicated by Bishop S. Johnson Howard on July 24.

Virginia Barrel-Barker/The Diocesan photo

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SUNDAY'S READINGS

The Eve of Eternal Victory

'Father, the hour has come' (John 17:1)

The Seventh Sunday of Easter (Year A), May 8, 2005

BCP: Acts 1:(1-7)8-14 or Ezek. 39:21-29; Psalm 68:1-20 or 47; 1 Pet. 4:12-19 or Acts 1:(1-7)8-14; John 17:1-11

RCL: Acts 1:6-14; Psalm 68:1-10, 33-36; 1 Pet. 4:12-14; 5:6-11; John 17:1-11

Since it is implied in the lectionary that the lesson from Acts will always be read in Eastertide, churches will hear either the lesson from Ezekiel or the lesson from 1 Peter, but not both. Yet both lessons introduce the intriguing themes of suffering and judgment.

On the one hand, suffering happens as a judgment and the result of abandonment by God after chronic infidelity. "All nations will see my sentence when I inflict it and my hand when I strike [the House of Israel] ... I treated them as their loathsome acts of infidelity deserved and hid my face from them" (Ezek. 39:21, 24). Suffering is also a result of persecution for fidelity. "In so far as you share in the sufferings of Christ, be glad" (1 Pet. 4:13). In this case, suffering serves to harden the faithful in anticipation of judgment. "The time has come for the judgment to begin" (4:17a). Intertwined with these themes is the promise of blessing. "If you are insulted for bearing Christ's name, blessed are you" (4:14a). Even the unfaithful in Ezekiel are told that "they will forget their disgrace and all the acts of infidelity which they committed against me ... When I display my holiness in them for many nations to see, they will know that I am Yahweh

their God" (Ezek. 39:26-28).

On the Sunday between the Ascension and Pentecost, the tie between these themes is the promise of the coming of God's Spirit. The lesson from Ezekiel culminates the prophecies about punishment, suffering, and blessing with the words, "I shall pour out my spirit on the House of Israel." In 1 Peter we learn that the reason that those who suffer persecution are blessed is that on them "rests the Spirit of God, the Spirit of glory" (4:14). The lesson from Acts is marked by the anticipation of the fulfillment of Jesus' promise that "not many days from now, you are going to be baptized with the Holy Spirit" (1:5).

The foundation upon which all these powerful messages rest is the reality of the passion and resurrection of Jesus, who provides the meaning of all life in the lesson from John. Just an hour or two before his arrest, Jesus prays to the Father. He prays about glory (mentioning that word five times in 11 verses); power over all humanity; eternal life in the knowledge of God and Jesus Christ, sent by the Father; revelation of dependable and unchangeable truth (the teaching the Father gave to Jesus (see John 17:8); and ultimate victory (17:4).

Look It Up

How does the battle imagery in both selections from the Psalter for this day match the rest of the lessons?

Think About It

How are the themes of judgment, punishment, and even abandonment in today's lessons from Ezekiel and 1 Peter consistent with God's mercy and redemptive love?

Next Sunday

Pentecost (Year A), May 15, 2005

BCP: Acts 2:1-11 or Ezek. 11:17-20; Psalm 104:25-37 or 104:25-32 or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

RCL: Acts 2:1-21 or Num. 11:24-30; Psalm 104:25-35, 37b; 1 Cor. 12:3b-13 or Acts 2:1-21; John 20:19-23 or John 7:37-39

BOOKS

Always Open

By **Richard Giles**. Cowley. Pp. 142. \$13.95.
ISBN 1-5601-259-9. Originally Published 1940
(*How to Be an Anglican*)

Dean Giles dedicated his book to his wife, "who has never read a word I've written." She must be a wise woman.

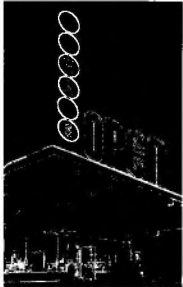
In the opening pages, his agenda is clearly laid out. He writes, "sadly in the U.S. today Anglican is a word often hijacked by breakaway groups of ecclesial purists whose spiritual arrogance is a denial of everything the word stands for." It rings a lot of the pot calling the kettle black.

Dean Giles writes, "disdain for Episcopal authority is also a

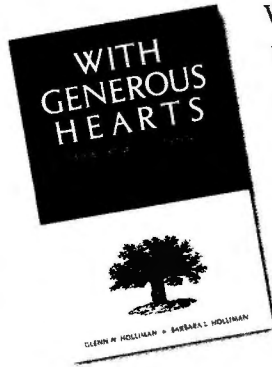
deeply Protestant instinct, yet so strongly prevalent among those who call themselves Catholic. These problems can all be laid at the door of the Church of England, of course, which in the 17th and 18th century abandoned its children in the North American colonies, leaving them to their own devices and to dream up any old church polity that took their fancy." The author is not an American, but an Englishman who demonstrates an incapability of understanding the forces which shaped the beginning of this nation and the Episcopal Church. Our founding fathers suffered religious persecution and an overbearing established state church; as a consequence they tried their best to see we would never have it here. It can also be concluded that they had enough of overbearing, pompous English bishops and as a result these sentiments were those which shaped the way they designed the polity of the Episcopal Church, giving us the freedom our founding fathers came to this new land to establish.

It ought to be very clear by this time that in order to push the homosexual agenda, one must attack the scriptures, and this he does in Chapter 5. Dean Giles is a fellow traveler on the search for the historic Jesus, and joins

(Continued on next page)



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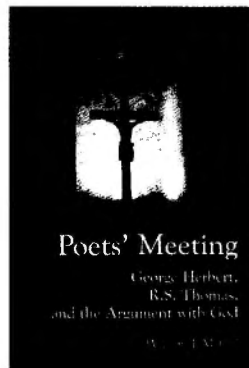
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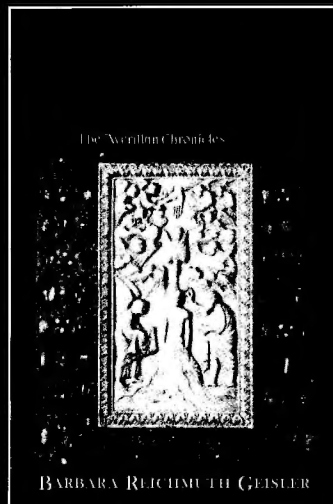
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BOOKS

(Continued from previous page)

those who denigrate the Gospel of John.

This is a book filled with small-minded judgments.

(The Rev.) *Bill Lester*
Fort Myers, Fla.

Preferring Christ A Devotional Commentary on the Rule of St. Benedict

By **Norvene Vest**. Pp. 281. Morehouse.
Pp. 281. \$19.95. ISBN 0-8192-1991-6.

The Mystic Hours A Daybook of Interspiritual Wisdom and Devotion

By **Wayne Teasdale**. New World Library.
Pp. 369. \$18.95. ISBN 1-57731-472-7.

Both of these books, though markedly different in format, recommend as a method of fostering spiritual growth use of the *lectio divina*.

This method, as described in Norvene Vest's book, involves a fourfold process: "1. *lectio* — reading a few verses of scripture or other devotional/theological work aloud to engage more than the eyes and mind. 2. *meditatio* — allowing oneself to be drawn by a particular word or phrase. 3. *oratio* — praying the text, to render it a vehicle for worship, and finally, 4. *contemplatio* — turning the whole process back over to the Giver, enabling the text to lead one into a yet deeper level of contemplation of the ineffable God."

In her book, originally published in 1990, Ms. Vest introduces us to both the wonders and mystery of *lectio divina* and the Rule of St. Benedict. She is eminently qualified for this task as she is an oblate of the Order of St. Benedict and, together with her husband, an Episcopal priest, a spiritual director to clergy and laity in the Diocese of Los Angeles.

The book examines chapters of the Rule of St. Benedict, each followed by a commentary and reflection. The author adds periodic "Interludes"

explaining possible difficulties with the process of *lectio* and encouraging the reader to persevere.

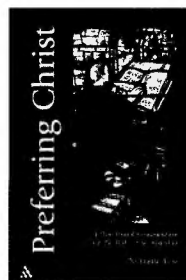
It is amazing to see how well a sixth-century rule of life designed for a community of monks withdrawn from the world can be a guide for 21st-century Christians living immersed in the world, leading to a deeper life of faith and joy of discipleship of the Lord Christ.

Wayne Teasdale, a lay monk and teacher, is a prolific writer of books on the spiritual life and member of the board of trustees of the Parliament of World Religions. The title of his book refers to the Benedictine practice of fixed-hour prayers but it is arranged in 365 short sections to be used any day of the year.

Drawing on sources as diverse as the mystic Rumi, Lily Tomlin, Blaise Pascal, St. Teresa of Avila, the New Testament, and the Qur'an, he taps into the vast reservoir of spiritual and human wisdom and encourages the reader to use the selected daily passages in the *lectio divina* meditation method and thus arrive at "ultimate transformation, the actualization of (your) highest spiritual, aesthetic, moral, intellectual, and human qualities."

In their varying ways both books are worth the effort they each demand.

(The Rev.) *George Ross*
Pleasant Hill, Calif.



Richard Hooker on Anglican Faith and Worship; Of the Laws of Ecclesiastical Polity

Book V — A Modern Edition

By **Philip B. Secor**. SPCK. Pp. 413. \$49.95.
ISBN 0-281-05585-8.

It was the age of Shakespeare and Raleigh, and in a quiet corner of England a country parson spent himself in a defense of the established church. Richard Hooker, in his *Of the Laws of Ecclesiastical Polity*, chartered the distinctive course of Anglican theology and spirituality, with a

(Continued on page 8)

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Jones traces the rich history of Christianity's many encounters with other religions, from the Roman Empire and Paul's speech to the Athenians on Mars Hill (Acts 17:16-34) to the "discovery" of non-European peoples, through various currents of philosophy and science, and in both the peaceful and violent meetings of Christianity and other religions today.

Brian Erickson

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In this thoughtful and informative book, Bishop Frederick Borsch explores life's "big questions," taking on such topics as thinking, awareness, the fundamental quality of creation, good, evil, and the possibility of a Spirit of life that underlies it all.

Tony Horsfall

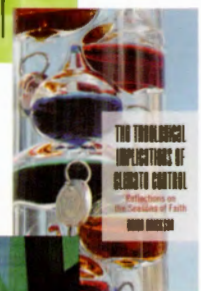
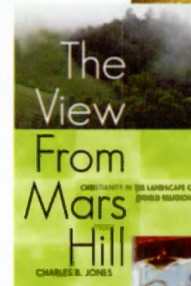
THE SONG OF THE SHEPHERD

Exploring the familiar contours of Psalm 23, Horsfall shows that the picture of the loving shepherd and his sheep speaks profoundly about how we can relate to God.

Karen Favreau

RIDICULOUS PACKAGING

Generation X seeker Favreau chronicles her spiritual journey, offering a humorous, non-preachy, and heartfelt memoir in which she attempts to decipher why a cynical, thirty-three year old atheist would open her heart and accept God's love after having spent an entire lifetime running away from God.



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(Continued from page 6)

threefold appeal to scripture, tradition and reason as the guiding compass.

Hooker articulated impressively, as Michael Ramsey observed, the close connection between theology and worship, emphasizing that what we believe is witnessed to by how we worship. He understood the church and the sacraments to be living

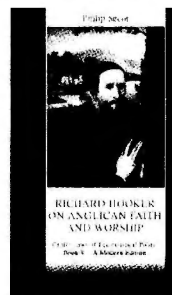
expressions of the doctrine of the Incarnation, allowing one to share now in the divine life. This expansive view of the Christian faith was set forth in Book V of his magisterial treatise in which he defended the ceremonial practice of the Church of England.

It is Book V that constitutes the heart of Hooker's apology, and Philip

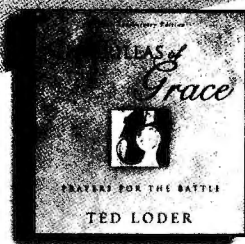
Secor aptly has titled his new edition on *Anglican Faith and Worship*. It is a worthy rendition of the eminent Elizabethan and conveys splendidly some of his most eloquent prose. Consider these thoughts on the Eucharist: "What these elements are in themselves it matters not. It is enough that to me who takes them they are the body and blood of Christ. His promise to this effect is sufficient for me. He knows how to accomplish His word. Why should any other thought possess the mind of the faithful communicant that this: 'O my god, you are true. O my soul you are happy?'"

No one in recent years has done more to re-introduce Richard Hooker to the general reader than Philip Secor. This latest labor from his hand is most welcome and deserving of wide reception. It comes at a time when there is need for the reminder, as Ramsey once said, that Anglican theology is "neither a system nor a confession" but is known "by its fruits and works" in the service of the gospel and the catholic Church.

(The Rev.) Charles R. Henery
Nashotah, Wis.



Stepping Stones to *Prayer and Reflection*



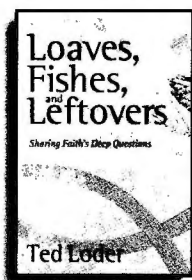
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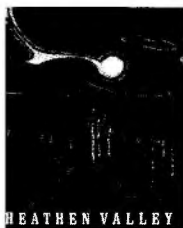
I would recommend without hesitation these clear, accessible volumes to those preparing to preach or anyone wanting to reflect more deeply on the lectionary.

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

Heathen Valley

A Novel

By **Romulus Linney**. Shoemaker and Hoard Publishers (www.shoemakerhoard.com). Pp. 321. \$15. ISBN 1-59376-012-4.



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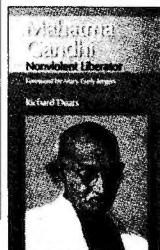
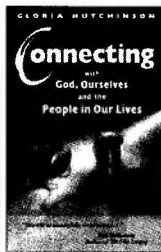
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BOOKS

(Continued from previous page)
original Valle Crucis.

Romulus Linney's first novel, *Heathen Valley*, takes as its background the rich story of Bishop Ives and the mountain people among whom he worked. Ives becomes "the Right Reverend Nahum Immanuel Ames," and Valle Crucis is changed to "Valle Sanctus." But the substance of the novel is more fiction than fact, and Linney portrays the conditions of pre-Civil War Appalachia with unsentimental, moving prose. The author depicts "the mission" from its beginnings in the bishop's mind and rumors of a savage "valley that forgot God" through its mid-century flourish and rapid decline, taking care along the way to record detailed insights about botany, folk medicine, the Oxford Movement, square dancing and itinerant preachers.

Out of print since its first publication to critical acclaim in 1962 and never before available in softcover, *Heathen Valley* is a highly evocative and sometimes disturbing novel told from several points of view. (Linney later revised it effectively as a play in two acts). The bishop and his protégé, Williams Starns, are prominent, but readers also regularly encounter—in heavily accented dialect—the impressions of the mountaineers whose care was the object of the Valle Crucis mission. There are echoes of *Cold Mountain*, William Faulkner and Flannery O'Connor in this story of a failed missionary enterprise hampered by strong personalities, difficult circumstances and wavering leadership.

Richard J. Mammanna, Jr.
New York, N.Y.

RealLivePreacher.com

By Gordon Atkinson. Eerdmans. \$14.
Pp. 165. ISBN 0-8028-2810-8.

Here's a way to save the Episcopal Church: Give one copy of this book to the Bishop of Pittsburgh and one to the Bishop of New Hampshire. If they both like it, then we have enough agreement on the things that matter to stop worrying about the ways we differ. If one of them dislikes it, we can excommunicate him and get on with the business of the Church. If both of them dislike it, then we've really got problems.

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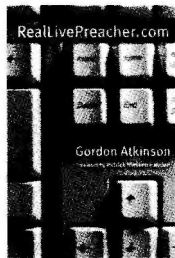


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There aren't many books that remind you of what being a Christian is all about in a way that puts a shine on the day, but this is one of them. I'm a northeastern Anglo-Catholic Episcopalian and the author is a Baptist in south Texas but Gordon Atkinson puts it down in a way that I understand. "Forgiving is goodness in the middle of remembering."

"We are the very body of Christ in the midst of this gosh-awful world."

"Watching fundamentalism do its work is like watching the crucifixion over and over and over again."

"How graceful are those whose lives outshine their words."

"Understand that this preacher NEVER asks people to become Christians. If anything, I warn people. I consider following Jesus to be a pretty stiff commitment, and I don't ever sugar coat it."

There are lots of good lines like that

but the stories he tells are even better. If you want a free sample, log on to *RealLivePreacher.com* where Atkinson posts stuff like this three times a week. Buy this book. You will laugh, you will cry, and you will be glad that there are people around like Gordon Atkinson who know what being a Christian is all about.

*(The Rev.) Christopher Webber
Sharon, Conn.*

It Takes a Church to Raise a Christian

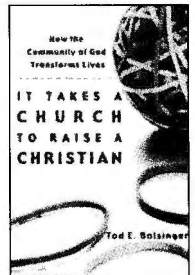
How the Community of God Transforms Lives
By Tod E. Bolsinger. Brazos Press. Pp. 208.
\$16.99. ISBN 1-58743-089-4.

This book is an antidote to a highly personalized religion. Using the images of gathering around the table and the Trinity, Pastor Bolsinger urges the church to offer communities for transformation of lives. As senior pastor of San Clemente Presbyterian Church, he has witnessed how people

grow in the Christian life, not by mimicking Jesus — as in the WWJD bracelet mentality, or in meaningless repetition of lifeless traditions — but through the pattern of the early church gathering to study, pray and worship. Although he sees the necessity of buildings and spaces, the key in our postmodern era is to offer true community.

The book illuminates Calvin's writings in new ways to this Episcopalian and relies on the Trinity as that illusive metaphor for the depth of relationship with the divine. For the author the purpose of church is "to ensure that all people who come in ... alienated from God find a relationship with God, take on the very character of God, and eventually look like God." He has written this book to teach how this can happen in churches today.

*(The Rev.) Ann Fontaine
Lander, Wyo.*



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CHILDREN'S BOOKS

Words and Pictures for Children

AT JERUSALEM'S GATE: Poems of Easter. By Nikki Grimes; woodcuts by David Frampton. Eerdmans Books for Young Readers. Pp. 48. \$20. ISBN 0802851835.

AT JERUSALEM'S GATE POEMS OF EASTER



Award-winning author and poet Nikki Grimes, who has written numerous picture books as well as middle grade and young adult books, brings new voices and illuminating perspectives to the familiar story of Easter in her newest picture book. Each page holds a poem expressing the views of different witnesses to each major event of the first Easter.

From the opening poem of Jesus' triumphant entry into Jerusalem as told by a religious leader, to one disciple's telling of the Last Supper, to Judas contemplating the meaning of his name, Pilate's wife's dream, and even a poem from the perspective of the cross itself, all the poems blend together beautifully and invite readers of all ages to venture deeper into the first Easter. David Frampton's bold, colorful woodcuts bring each stage of the story to life.

ADAM AND EVE AND THE GARDEN OF EDEN. Written and illustrated by Jane Ray. Eerdmans Books for Young Readers. Pp. 32. \$17. ISBN 0802852785.

Nationally renowned artist Jane Ray has created a marvelous picture book overflowing with color, beauty and imagination. Each word in her gentle re-telling of the creation story in Genesis has been carefully and thoughtfully chosen. Each word delicately balances the others to create a thing of beauty in just the words themselves. The wonderfully detailed illustrations don't compete with the written text, but blend perfectly with it. Together words and pictures make a book that is

completely whole and shows the interconnectedness of all God's creation.

Ray was inspired to write this book when the children from the Shapla Primary School in London, where she was artist in residence, gave her a book they illustrated on the Muslim story of creation. Instead of focusing on the differences, Ray chose to notice the striking similarities the Muslim creation story has with that of the Christian faith.

Keep this book in mind as a wonderful gift for children of all ages for Easter, the start of school, even graduation. It is not just a story of how God made things, but of how God makes all things in love.



SAINT FRANCIS OF ASSISI: A Life of Joy. By Robert F. Kennedy; illustrated by Dennis Nolan. Hyperion. Pp. 32. \$18.99. ISBN 0786818751.

Breathtaking illustrations fill each page of this new picture book on the beloved St. Francis. Readers of all ages will find themselves immersed in vibrant colors as well as amazing stories about the man who became a saint by giving up all he had in order to love life and God so richly. This book is a great gift for someone who doesn't know about St. Francis, but even experts on the saint will learn something new.



NEW FROM MOREHOUSE

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THE BLACKBIRD'S NEST: Saint Kevin of Ireland. By **Jenny Schroedel**; illustrated by **Doug Montross**. St. Vladimir's Seminary Press. Pp. 32. \$16.95. ISBN 0881412589.

A popular legend of one of Ireland's favorite saints is vibrantly brought to life in this glorious picture book. Young Kevin is known for his stubbornness and mean-spiritedness until he takes a Lenten retreat in the wilderness. One morning a mother blackbird builds her nest on his outstretched hand; and each day thereafter Kevin prays to God for the strength to hold his hand out so the nest, with the bird's eggs in it, won't fall. When the baby birds hatch and fly away, Kevin discovers he has been given strength of a different kind, and has been truly transformed into what God intended him to be. A wonderful story for spring, or any time.

HOTEL DEEP: Light Verse from Dark Water. Poems and paintings by **Kurt Cyrus**. Harcourt (www.HarcourtBooks.com). \$16. ISBN 0-15-216771-4.

This is a beautiful book, with glorious paintings and charming poems of the creatures created on the fifth day:

The angulated wentletrap, in alabaster white,

Is one of many enemies to any sea anemone.

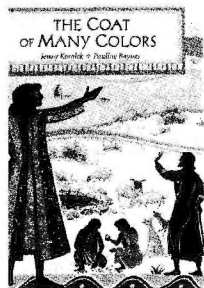
If it sees anemones, it always takes a bite.

(Anemones regenerate, so everything's all right.)

PCN

THE COAT OF MANY COLORS. By **Jenny Koralek**; illustrated by **Pauline Baynes**. Eerdmans. Pp. 32. \$16. ISBN 0802852777.

Joseph's colorful coat is brought to life through Jenny Koralek's warm retelling of the popular Old Testament story of Joseph and his brothers. Young children will delight in Pauline Baynes' gentle yet detailed illustrations, and will want to linger over the pages.



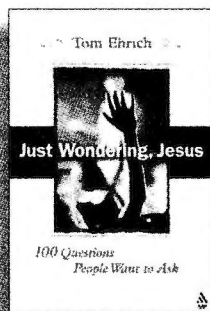
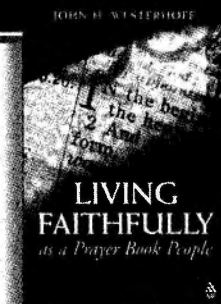
Deborah Woolsey
Nashotah, Wis.

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John H. Westerhoff

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Tom Ehrich

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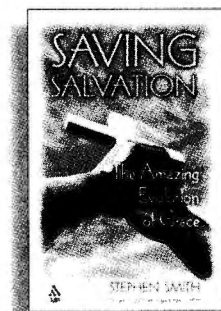
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"From the pen of one who knows firsthand both the changing public face of Christianity and the radical and all-inclusive embrace of God's love, Stephen Smith's new book about salvation rings true. *Saving Salvation* is an important and useful book for anyone who struggles with the contemporary church." —The Very Rev. Tracey Lind, author of *Interrupted by God: Glimpses from the Edge*

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Disagreement Widens Beyond Connecticut

While stating that six recusant priests remain under "threat of inhibition," the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, did not immediately carry out his threat to depose them following an April 18 meeting with the Bishop of Western Massachusetts that ended inconclusively after four hours.

The Connecticut rectors contend that theirs is a dispute about doctrine while Bishop Smith contends it is about the canonical authority of a bishop.

The disagreement has widened to include the primates from other Anglican Communion provinces, the Archbishop of Canterbury, and a sizeable portion of the Episcopal Church's House of Bishops.

Bishop Smith, accompanied by Bishop Gordon Scruton of Western Massachusetts as mediator, met with the Rev. Mark H. Hansen, St. John's, Bristol; the Rev. Donald L. Helmandollar, Trinity, Bristol; the Rev. Christopher P. Leighton, St. Paul's, Darien; the Rev. Gilbert V. Wilkes, Christ and the

Epiphany, East Haven; the Rev. Ronald S. Gauss, Bishop Seabury Church, Groton; and the Rev. Allyn B. Benedict, Christ Church, Watertown at diocesan headquarters in Hartford.

"Communion with the bishop is a precursor to consider other matters that are before us," Bishop Smith said. "By leaving the meeting tonight without acknowledging my authority as their bishop they have placed themselves under threat of inhibition by refusing to live within their vows."

The six said they welcomed the meeting called three days earlier as an opportunity "for sincere and open dialogue," but instead "walked into a trap, a brutal and long meeting in which Bishop Smith attempted to coerce us individually into an admission that we had abandoned communion."

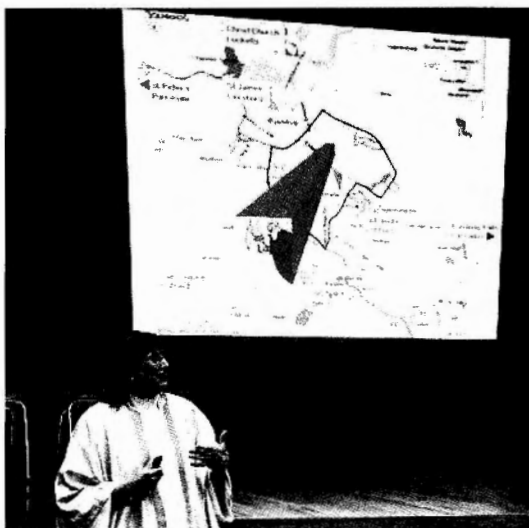
The threat by Bishop Smith to inhibit and depose without trial active parochial clergy who had not threatened to leave the Church under a canonical procedure used in the past to depose clergy who had joined the

Roman Catholic Church elicited widespread protest.

On April 11, six retired bishops castigated Bishop Smith. This was followed by a more irenic letter signed by a group of 17 active bishops who asked if there was "some way to head off the terrible confrontation that now appears inevitable, not only in Connecticut, but also among us bishops?"

The 17 reminded Bishop Smith that the House of Bishops' Covenant [TLC, April 3], banning cross-border incursions by bishops, had been predicated "on the assumption of the functioning of the Panel of Reference, called for by the primates in February 2005." The "threat of inhibition and deposition of the clergy," which arose only after the "Connecticut Six" had made known "intent to appeal to the Panel of Reference," was unjust.

"What about due process and right to ecclesiastical trials, both of which are denied when this Canon on Abandonment of Communion is used in this way? Who is it that has abandoned the communion?" they asked.



Asir Selvasingh photo

The Rev. Jeunée Cunningham, vicar of St. Gabriel's Church, describes in detail the location of the new church building and the timeline leading to groundbreaking. The church was seeking land even before it began public worship in 2001. Last month a parishioner donated 10 acres.

Virginia Plans New Church for Donated Land

The Diocese of Virginia has received a multi-million dollar gift of land in the Washington, D.C., suburbs. The gift will allow the three-year-old St. Gabriel's Church in Leesburg to build its own church.

Henry Harris and his family donated 10 wooded acres north of Fort Evans Road in Leesburg, a burgeoning suburb of Washington, to the diocese as a gift in memory of Huntington Harris, a parishioner of St. James' Church, Leesburg, and long-time head of the Washington National Cathedral's fundraising campaign. Mr. Harris died in 1993.

The vicar of St. Gabriel's, the Rev. Jeunée Cunningham,

announced the gift on April 3. "The land will be given to the diocese, and St. Gabriel's will be able to build on it," she told THE LIVING CHURCH.

Pending zoning approval and the resolution of right of way and access issues, St. Gabriel's may begin building in mid-2006, Ms. Cunningham said. A church plant out of St. James', St. Gabriel's has grown to an average Sunday attendance of 100.

Ms. Cunningham saw the gift from the Harris family as fortuitous. Undeveloped land in Leesburg "has been selling for \$250,000-\$350,000 an acre and more. So this gift of almost 10 acres is wonderfully generous."



David Branch/Tyler Morning Telegraph photo

Students at T.J. Austin Elementary School, Tyler, Texas, enjoy playground equipment for the first time on April 6, thanks to the generosity of Christ Church. Gordon Atkins, one of more than a dozen church members who volunteer at the school as tutors, suggested that the church purchase the equipment. "We've never had a playground on our campus before and the school is 58 years old," said the principal, Carolyn Williams.

'Moral Authority' Asserted

The Archbishop of Canterbury's forthcoming panel of reference will not have the power to compel bishops to offer delegated episcopal pastoral oversight, a spokesman for the Anglican Consultative Council told *THE LIVING CHURCH* on April 18, but its recommendations will possess the moral authority of the Anglican Communion.

The Rev. Canon Gregory Cameron, deputy general secretary, said the "necessary work proceeds apace for the constitution of and nominations to the panel." Its members and bylaws will be under the management of the Archbishop of Canterbury and will be announced "at the earliest opportunity," Canon Cameron said.

The panel of reference "would derive authority from the requests contained in the primates' statement of October 2003 (which asked that any schemes of alternative pastoral oversight be developed in consultation with [Archbishop Williams] and their statement of February 2005, where such a panel was explicitly requested to supervise the adequacy of pastoral provisions made by any churches in order to protect the integrity and legit-

imate needs of groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their provinces," Canon Cameron said.

The primates' Feb. 24 communiqué called upon the Archbishop of Canterbury to set up a mechanism to address situations of disputed pastoral oversight. "In order to protect the integrity and legitimate needs of groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their provinces," the primates recommended "the Archbishop of Canterbury appoint, as a matter of urgency, a panel of reference to supervise the adequacy of pastoral provisions made by any churches for such members in line with the recommendation in the primates' statement of October 2003."

Canon Cameron observed that while "there could be no legal authority attached to the panel, unless any province were to legislate internally for that, the panel would carry a moral authority as an independent monitoring/arbitration group, which could provide an independent and unbiased assessment of any given situation or dispute referred to it.

Bishop of Newark Calls for Successor

In an announcement that caught a number of leaders in the Diocese of Newark by surprise, the Rt. Rev. John Palmer Croneberger, Bishop of Newark, informed the standing committee during its regular monthly meeting on April 6 that he was calling for a special diocesan convention on June 18 to develop a search process leading to the election of a bishop coadjutor.

"More than anything else, what needs to happen now is for us to continue your congregational ministries and our shared ministries as a diocese," Bishop Croneberger wrote. "There is much that can be accomplished together in God's name. I intend vigorously to continue that work as long as I am here. I pray that you will join me in that endeavor."

Bishop Croneberger was rector of the Church of the Atonement, Tenafly, N.J., when he was elected bishop coadjutor in 1998. He became diocesan in 2000. In his letter to the standing committee, Bishop Croneberger said his wife, Marilyn, was diagnosed with an incurable neurological disease

(Continued on next page)

(NEWARK - Continued from previous page)

that causes atrophy of the brain. Although he said he continues to enjoy serving as diocesan, Bishop Croneberger revealed that a year ago, in consultation with his family, he had decided to resign as bishop in January 2007. The election is planned for September 2006.

"It was a great surprise," said Kim Byham, president of the standing committee. "He spoke to us and then to the [diocesan] staff. He didn't really say much to us. He just read us the letter and then left to inform the staff."

Looser Structure Anticipated at Bishops' Meetings

The covenant statement issued by the House of Bishops [TLC, April 3] was possible only because participants were willing to adopt a more fluid structure midway through the meeting, according to a letter written on March 31 to all bishops by Presiding Bishop Frank T. Griswold.

"Our ability to move through our meeting and adjust to the various moments of invitation as they presented themselves without a great deal of unsettlement spoke well of the life we share and an increasing level of trust among us," Bishop Griswold wrote. He also suggested that bishops be prepared for more meetings of this type in the future.

That would be welcome news for the Rt. Rev. Vincent Warner, Bishop of Olympia.

"Where we are in this diocese and what I heard from the other bishops is that none of us want to become overwhelmed by our divisions," Bishop Warner said. "As a progressive bishop who wants to build bridges, I am encouraged by conservative bishops like [Bishop] Ed Little [of Northern Indiana] who want to do likewise."

Since last fall, Bishop Little, at the invitation of Bishop Warner, has been working to bring about reconciliation and healing between the Diocese of Olympia and a handful of its congregations.

IRD President Diane Knippers Dies

Diane Knippers, 53, president of the Washington, D.C.-based Institute for Religion and Democracy (IRD) and a prominent lay leader in the Episcopal Church, died April 18. She had been battling colon cancer for several years.

Named by *Time* magazine as one of the country's "25 most influential evangelicals" earlier this year, Mrs. Knippers served as president of IRD beginning in 1993 after having joined the religious lobbying group in 1982.

A member of the national Standing Committee on Ecumenical and Interfaith Relations, Mrs. Knippers served on the boards of the American Anglican Council, Anglican Mainstream International, the National Association of Evangelicals, Five Talents, and the



Mrs. Knippers

Religious Liberty Commission of the World Evangelical Alliance, and the vestry of Truro Church, Fairfax, Va.

"Diane was a mentor to many on the IRD staff, and in the broader movement of church renewal," said IRD vice president Alan Wisdom. "She set an example of faithful Christian witness amidst church and political conflicts. She was firm in her conviction of God's truth, and that firmness enabled her to show a great serenity and warmth towards others. One of her consistent emphases was the importance of nurturing a new generation of church reformers. We will miss her presence among us. But I am confident that God's grace has equipped us through Diane, and will continue to equip us to carry her work forward."

Mrs. Knippers was educated at Asbury College and the University of Tennessee. She is survived by her husband, Edward, her parents and a brother.

DEPO Plan Announced for Pittsburgh Parish

A parish in the Diocese of Pittsburgh has been granted Delegated Pastoral Oversight (DEPO) and will come under the pastoral oversight of the Bishop of West Virginia.

Pittsburgh Bishop Robert Duncan told the members of St. Brendan's Church, Franklin Park, on April 10 he would grant their parish's request for alternate episcopal oversight and would ask the Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia, to act in his stead. Bishop Klusmeyer told THE LIVING CHURCH that he had "been approached to offer DEPO ministries, and I have agreed to serve in that capacity, if mutually agreeable to all parties."

On its parish website, St. Brendan's rector, the Rev. Catherine A. Munz, notes the dispute with Bishop Duncan is more pastoral than doctrinal. A five-point manifest outlining what it seeks in a bishop states St. Brendan's seeks a "bishop who can offer us unqualified

and whole-hearted support for our mission," one "who can connect us more closely with ECUSA," one who "will have supportive, nurturing one-on-one communication and relations with St. Brendan's rector," one "who is an asset and an ally of St. Brendan's vestry in conducting its work," and one skilled "in administering pastoral care to priests, vestries, and parishes who feel threatened by and in conflict with those around them."

A spokesman for the Diocese of Pittsburgh said the House of Bishops' DEPO plan will serve as template for the plan. St. Brendan's will remain a Pittsburgh parish, paying its annual assessment, sending delegates to diocesan convention, and looking to the diocese for placement and licensure of its clergy.

Bishop Duncan had asked St. Brendan's to write the first draft of the agreement, which will be sent to the diocesan chancellor for review.

Windsor Report Endorsed

The Diocese of **East Carolina** endorsed the Windsor Report at its annual convention Feb. 4-6 at St. John's Church, Wilmington, N.C.

Speaking to the Windsor Report, the Rt. Rev. Clifton Daniel III, diocesan bishop, told delegates Christian faith was not about "winners or losers" but being "in love with Jesus" and in relationship with one another.

"I'm not interested in being bishop of a diocese that wastes its grace and energy for mission in proving how right or wrong we are," he said. Bishop Daniel also pleaded for patience and unity. "We can't come to artificial resolutions (like schism) in an effort to satisfy our desire for comfort."

Submitted by St. Paul's, Edenton, the Windsor Report resolution was adopted by a narrow margin after spirited debate. Several delegates spoke of the consequences to their parishes from the actions of the 74th General Convention, noting a decline in membership and giving while others voiced their support for the actions taken by the Minneapolis convention.

The Rev. William J. Bradbury of St. Peter's, Washington, told convention approximately 20 active members of his small congregation had seceded in protest, establishing a congregation of the Anglican Mission in America. The Rev. Joseph W. Cooper, rector of Church of the Servant, Wilmington, suggested the Windsor Report did not say the Episcopal Church had erred in consecrating Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, only "that the global Anglican church isn't ready for it yet."

A resolution endorsing the United Nations Development Goals "challeng[ing] all congregations in the Diocese of East Carolina to give 0.7 percent of their budgets to fund international development programs" also passed.

Financial strains continue to beset the diocese as the proposed budget of \$1.5 million was reduced to an approved amount of \$1.1 million for



Linda Thomas photo

The Rev. Todd Dill, assistant for family ministries at St. David's Church, Roswell, Ga., gives the opening blessing March 19 at the 33rd annual horse show, a benefit sponsored by the men's club at the parish. Proceeds were split between North Fulton Community Charities and the men's club.

fiscal 2005. The proposed budget in 2003 was \$2.1 million.

Bishop Daniel challenged convention to fund the diocese's continued growth by supporting his Cornerstones for Mission Plan that seeks to raise \$500,000 over the next three years for Hispanic Ministry, new congregations, youth work, and other off-budget items.

Pledges of more than \$40,000 to fund the program were made by delegates by the close of convention.

Offices Remains Closed

Archbishop George Carey challenged the delegates of the Diocese of the **Central Gulf Coast's** annual convention to be a "holy people" and say "no" to the siren's song of cultural relativism and "comfortable" faith.

"Look south," the retired Archbishop of Canterbury urged the delegates from northwest Florida and southern Alabama gathered at St.

Paul's Church, Daphne, Ala., Feb. 17-19. "The Third World is spiritual. The Third World takes scripture seriously. God is at work in Third World. God is real to people in the Third World," he noted, inviting the power of the Holy Spirit to animate the Church.

Five months after Hurricane Ivan destroyed the diocesan offices, the Rt. Rev. Philip M. Duncan II, Bishop of the Central Gulf Coast, told convention that the offices would not be habitable for eight more months. Diocesan business will continue in temporary quarters at St. Christopher's Church, Pensacola, Fla. He also asked for the continued prayers and support for the 51,000 North Florida residents living under "blue tarps," waiting for their homes to be repaired.

Episcopal Relief and Development, delegates learned, distributed more than \$70,000 for repair of church buildings and the administrative offices since the storm while individuals have given about \$200,000 to

(Continued on next page)

A young volunteer packs an Easter-at-sea gift bag during a Port Watch youth event in New Jersey March 18.

During Holy Week, Seamen's Church Institute delivered 260 Easter gift bags to seafarers, each containing a devotional meditation, sweets and small toiletry items. Two Episcopal churches participated, Christ Church, New Brunswick, and St. Thomas', Alexandria, along with Emmanuel Lutheran Church, New Brunswick.

SCI photo



CENTRAL GULF COAST

(Continued from previous page)

recovery and relief work in the diocese.

Tensions over national church issues and the storm produced a decline in parochial income as delegates approved a budget of \$1.9 million. Though income remains tight, convention learned of new diocesan-backed ministries at three area colleges, youth and camp programs.

Delegates adopted three resolutions and discharged a fourth. A substitute resolution that "welcomes and applauds the work of the Lambeth Commission on Communion and the Windsor Report," and asked that each parish "devote the time to study and understand," passed on a voice vote as did a resolution affirming the United Nations Millennium Development Goals.

Christ Church, Mobile, the oldest protestant church in Alabama, was selected as the diocese's first cathedral by a vote of 137-8 in the lay order and 43-10 in the clergy order.

Holy Trinity, Brompton, to Open Theology Center

Holy Trinity, Brompton, the Church of England parish in London perhaps best known for its development of the Alpha course, announced recently its intention to invest \$11.3 million in the formation of a new theological college with Prof. Graham Tomlin of Wycliffe Hall serving as the first president. The theology center, which is to be based at St. Paul's, Onslow Square, will not initially train candidates for ministry in the Church of England, but the Bishop of London said this might be a possibility in the future.

"The aim for this theological center would be to offer a range of different courses from post-Alpha onwards," Prof. Tomlin told *The Church of England Newspaper*. Alongside the school of theology, Prof. Tomlin said further schools for urban mission, worship, and prayer were also possibilities.

Rochester Church Sold for \$1.00

In a gesture of ecumenical solidarity, the Diocese of Rochester has sold St. Andrew's Church in the South Wedge neighborhood of Rochester, N.Y., to a Presbyterian church congregation for \$1.

Writing to the diocese in the March issue of the Rochester diocesan newspaper, *Living Water*, the Rt. Rev. Jack McKelvey, Bishop of Rochester, stated, "I am proud that we can acknowledge that Christian care goes on in our name if not in our presence. We are helping ministry grow. We are doing more with less. We are putting church unity and the ecumenical spirit into practice. We are being good stewards."

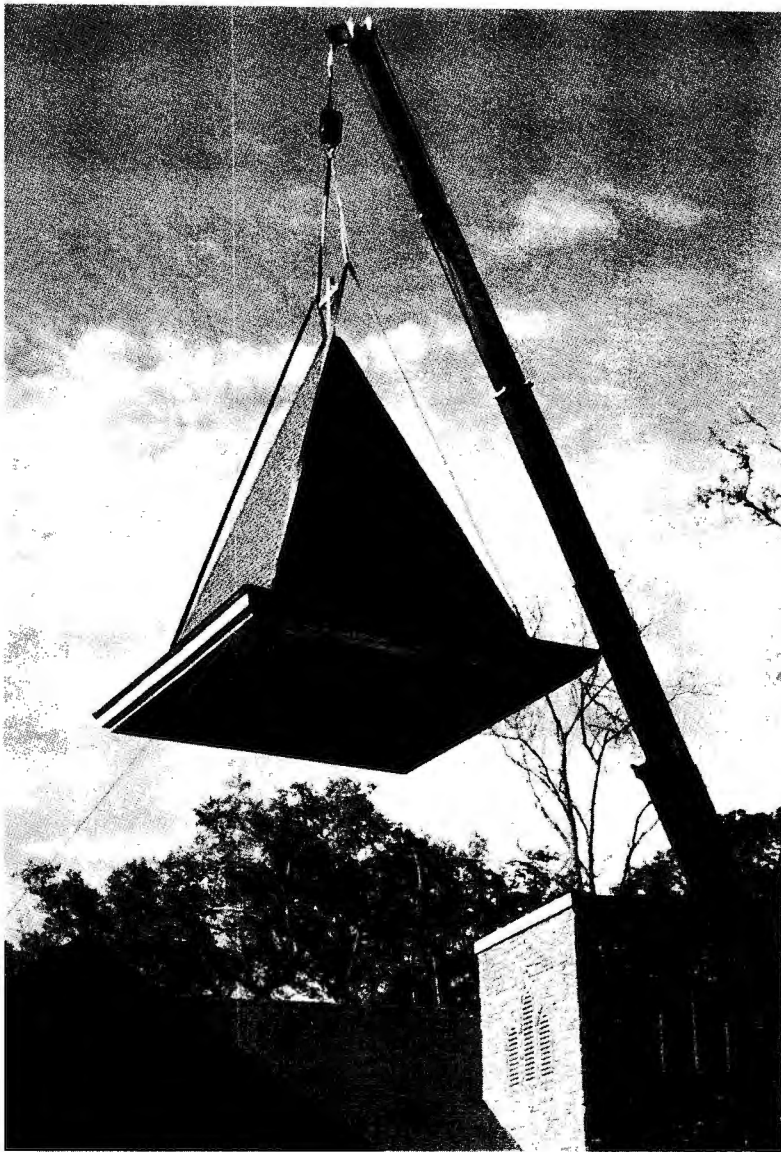
Founded in 1872, St. Andrew's was amalgamated with Calvary Presbyterian Church in 1968 to form Calvary-St Andrew's. An Episcopal priest and Presbyterian minister led the joint congregation, which met at

the Episcopal property.

Bishop McKelvey wrote that in recent years the congregation has developed an outreach program to the community while being served solely by a Presbyterian minister. After consultations with the congregation, the diocesan chancellor and the standing committee, Bishop McKelvey decided to sell the property.

"It is because of these developments that we have decided that it is time to deed over our interests for the property," he wrote. "There is much which now needs to be done to the buildings and it is agreed that their congregation can best go about major capital projects as owners of the property."

A spokesperson for the diocese told *THE LIVING CHURCH* the diocese retains "the right of first refusal on resale."



Steeple for St. Margaret's

A construction crew repositions a crane closer to the new 350-seat Church of St. Margaret's, Hibernia, as it moves the 26-foot-high, 8,500-pound steeple into place April 6 in Green Cove Springs, Fla. After losing their ancestral lands in Ireland to religious persecution, the Fleming family established the 18,000-acre Hibernia (Latin for Ireland) plantation in 1790. Episcopal Church worship services were first conducted on the plantation in 1840 after the founder's son married Margaret Seton, a devoted member of the Episcopal Church. In 1875 the family began construction on a 72-seat chapel. St. Margaret's was received as an organized mission of the Diocese of Florida in 1886 and achieved parish status in 1995. In recent years, attendance has grown to the point where three services are necessary on Sundays to accommodate the growing congregation, which hopes to move into its new building in July.

Virginia Barret-Barker/*The Diocesan* photo





From her fourth-floor office at the Seamen's Church Institute in lower Manhattan, Debra Wagner did a substantial amount of the editing work on her collection of excellent religious news reporting from 2003.

Alison Montgomery/SCI photo

The Church Beat

Debra Wagner provides a look into the life of a journalist covering religion

Editing a book was not one of the life goals Debra Wagner set for herself. But when a greatly respected former boss encouraged her by telling her that Episcopalians were interested in and would benefit from a collection of some of the best religious journalism published during 2003, the communications director for the Seamen's Church Institute began an odyssey that would cause her to reflect on her own faith journey and the principles she developed during her 16 years in the profession. *Changing Boundaries: The Best Religion News Writing*, published by Seabury Books, is the result. Recently she spoke with THE LIVING CHURCH news editor Steve Waring.

Q: How does church journalism differ from secular journalism?

A: Religious journalism takes into account a certain understanding of terms, theology, structure, belief. In saying that we also adhere to principles of journalism. I think religious journalists make some assumptions about their audience that secular journalists would not.

Q: Such as?

A: Readers of religious journalism like stories about people, individuals who start out in one place and move to another. Part of that journey involves the way they live out their faith. When readers pick up a church publication, they are not necessarily looking for the conflict. They are picking it up to read a perspective. I don't believe that our readers expect us to employ the same princi-

ples of investigative journalism and air all of our dirty laundry in public. The stories contain conflict and deal with difficult issues, but they are framed within the context of a faith journey. Religious journalists ask themselves much sooner in the story development process why should people care about this.

Q: How did you become involved in Changing Boundaries?

A: When Ken Arnold became the editor of Church Publishing, he wanted to know how Church Publishing could bring good religious journalism, award-winning work, to a broader public, perhaps even interest some students in the profession. Because it was Church Publishing, Ken also wanted to show Episcopalians how other denominations approach these issues.

Q: How did you select the topics?

A: I began by looking at what most people were writing on and then tried to separate them out by denomination or source. For this particular year, war, death and sexuality seemed to come up pretty frequently. I knew many of these people ahead of time. Some of the people who wrote these articles are aligned with various causes, but it would be hard to tell which based on their article.

Q: Let's shift the topic a little bit. How did you become involved with the Episcopal Church?

A: I was raised Roman Catholic on the north side of Chicago. I moved to New York City to attend college. I graduated from Hunter College of the City University of New York with a major in English and

a minor in communications and started working for a technical publisher in the city. While there I met my late husband, who was a cradle Episcopalian. I was very comfortable with the Episcopal Church and then I became active. I taught Sunday school first.

Q: How did you become involved in religious journalism?

A: In 1989, the Rev. James Elliot Lindsley, editor of *The Episcopal New Yorker*, published a letter informing the readers that *The Episcopalian* [predecessor to *Episcopal Life*] had ceased publication and that the fate of *The Episcopal New Yorker* was uncertain. At that time *The Episcopal New Yorker* was published jointly with *The Episcopalian*. I read that letter and, being in publishing, I knew that it would not be difficult to set up another publishing arrangement. I wrote and told him that all you needed to do was to get a typesetter. Somehow that led to me doing freelance assignments.

Q: How did you make the leap from occasional freelance reporting to editor?

A: On Dec. 19, 1992, my first husband died of a massive heart attack. In early 1993, the publisher where I worked and met my husband announced that they were going to move to Long Island. I realized that if I stayed with the company, I would probably have to move out of the Diocese of New York. Just when things looked like they couldn't get any worse, an opportunity for a church secretary came along at about the same time that Elliot retired. Ken Arnold became the new editor and I was hired as a part-time associate editor. The part-time work as secretary helped make it the equivalent of a full-time salary. Eventually Ken left and in late 1996 I was hired as the editor.

Q: As an editor, how do you approach religious news?

A: The hardest stories for me were not the ones involving controversy, but rather things like a strawberry festival or an organ restoration. I might receive a full press kit all about the organ and how they went about raising the money to fund it. I assumed the reader would care if the organ restoration attracted new members, allowed the music ministry to flourish more fully, or how the event contributed to the journey of the local faith community.

Q: What are some of your most memorable stories from your time as editor of The Episcopal New Yorker?

A: In 1997 I went into labor with my second son while listening to the Archbishop of Canterbury [George Carey] speaking at the 300th birthday celebration of the Parish of Trinity Church, Wall Street. Trinity rented all of Ellis Island and there were fireworks, very impressive. I was invited

because I was the editor of *The Episcopal New Yorker*. I wasn't due for two more weeks. I stayed all the way until the end of the evening. I was packing, but I didn't want to miss it. My son arrived the next morning.

The other one that stands out was when Bishop [Richard] Grein [who retired in 2001] was very involved with the Orthodox Church. I was finding it difficult to explain why a Russian Orthodox priest touring the soup kitchen program at a New York City church mattered to the average churchgoer when one of them told me that there was no culture of volunteerism in Russia. He told me that was one of the things he wanted to learn from his visit. It helped draw our readers into his tour of a soup kitchen.

Q: What have you learned from this project?

A: I can sit with a communicator from the Salvation Army and have an intelligent conversation. □

CHANGING BOUNDARIES:

The Best Religion News Writing.

Edited by Debra

A. Wagner.

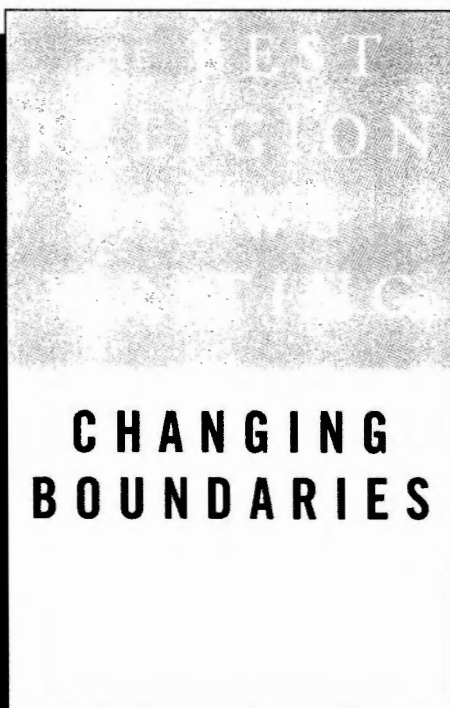
Seabury. Pp. 165.

\$20. ISBN 1596270098.

This collection of religious news articles covering the year 2003 is drawn from award-winning entries to the Associated Church Press and organized into three main categories: war, sex and death. There are multiple entries on the same topic; four of the 23 articles deal in some way with the New Hampshire episcopal election and consecration and another four cover the U.S.-led military intervention in Iraq.

While some of the selections, particularly those in the section on war, are less news articles than editorials, the multiple entries on the same topic are helpful in demonstrating how capable professionals employing ethical standards can witness the same event and describe it in print quite differently from each other.

Steve Waring





MARY DORIA RUSSELL

Author of *The Sparrow*

'Simple' Heroes

in the Latest Book by Mary Doria Russell

A Thread of Grace

By Mary Doria Russell. Random House (www.atrandom.com). Pp. 435. \$25.95. ISBN 0-375-50184-3.

"What went right in Italy?"

Seven years ago, when I spoke with Mary Doria Russell about her first novel, *The Sparrow*, and its sequel, *The Children of God*, she promised her next would answer the question. *A Thread of Grace* tells in fictional form how the majority of the Jews who lived in, or managed to escape to, Italy at the end of World War II survived. Because Italy had surrendered to the Allies and was thereafter quickly occupied by the Nazis, "everyone was hiding someone."

The title comes from a Hebrew saying repeated by a rabbi to a Roman Catholic nun, when he returns a rosary she had given a resistance fighter, the sort of Italian Jewish Scarlet Pimpernel. "No matter how dark the tapestry God weaves," he consoles her, "there's always a thread of grace." For him, that was why 50,000 Jews were hidden by "Italians, foreigners. And why so many of them survived the occupation." It was why the Italians helped "when so many others turned away."

There is a large cast of characters: Italian Jews, Jewish refugees, Italian Catholics, Germans, and one lone British soldier. The list, and the maps, are helpful. The Christians, especially the nuns, are the heroes. The pope, Pius XII, is not.

"He is the pope of all Catholics," Ms. Russell said. "There were 500 priests in Dachau. Italian priests didn't need encyclicals. Pius XII was a cold man, unemotional, and the Jews were not on his radar screen." A character argues the pope would have been arrested had he spoken out. Ms. Russell, and another charac-

ter, replied, "All Christendom would have risen" if anything had happened to him.

There is a Preludio set in 1907 that introduces us tangentially to the evil to come, and a Coda, in 2007, where we see again one of the central characters. (If I have a quibble, it is that I don't quite know what happened to every one of them. And I want to know. But perhaps that is an image of war, too.)

The real story begins in 1943, with the German doctor shouting, "Where's the church?" and ends in 1947, at Mother of Mercy Orphanage, with the return of the rosary. To discover the occurrences of those four years, Ms. Russell engaged in six years of intense research, scouring memoirs, visiting sites, and talking to some who remembered and some who came after. "There was lots of information," she said, "but it was badly transmitted. Memoirs were written in an almost 19th-century style." She does know Italian, but used an interpreter anyway.

The stories are told in the first person, "to put you, the reader, in the moment. To make you feel the jeopardy is real."

"I thought I was writing history," the author said. But she began to "occupy another country; the news statements slid right into the mouths of my characters."

Surely history is always the people, not the dates and battles and elections. *A Thread of Grace* shows us the nobility at the core of "simple" farmers, shopkeepers, priests and nuns, doctors, rabbis and stonemasons.

Her next book will detail another little-known but highly significant event in history, "the 1921 Cairo Peace Conference, where Iraq was invented."

Patricia Nakamura

Precious Books

THE LIBRARIAN OF BASRA: A True Story From Iraq. Story and illustrations by **Jeanette Winter**. Harcourt. \$16. Pp. 32, ages 4 to 8.

ALIA'S MISSION: Saving the Books of Iraq. Story and illustrations by **Mark Alan Stamaty**. Knopf. \$12.95. Pp. 32, ages 6 to 10.

We, readers all, obviously know deep in our bones that libraries are sacred. They keep our stories, our history, our beliefs, our consciousness, alive. They preserve religion and botany, war and zoology, humor and grief, music, mystery: Civilization. Humanity. We know libraries are wondrous places, from just a shelf or two in a tiny parish to great repositories of learning in seminaries and universities, stores of knowledge and entertainment in our public facilities.

"Why would anyone want to destroy a library?" wails Alia Muhammad Baker.

To the title character of both these books for children — that is to say, for all of us — the idea of willfully destroying books is unimaginable. She knows, of course, that the great library of Baghdad, the Nizamiyah, was burned by Mongol invaders in 1258 and, the story goes, so many books thrown into the Tigris that the water ran blue with their ink. And she becomes increasingly worried that her library, in Basra, south of Baghdad, could suffer a like fate.

She cherishes every volume in her multifaceted collection, "books in every language — new books, ancient books, even a biography of Muhammad that is 700 years old." Her library functioned as "a meeting place for all who loved books. They discussed matters of the world and of the spirit. Until now — now, they talk only of war."

These two books tell the same true story, of how librarian Alia and her friends rescued some 30,000 volumes. Jeanette Winter's is bright and colorful; in it Alia dreams of peace as a river with lotus blossoms and reeds and birds. Mark Stamaty's black-and-white drawings, originally in comic-book

form, show great detail of streets and soldiers, and Ms. Baker grown more angular as she secrets books about herself. At one point her husband remarks, as stacks of books fill the rooms, "I guess we won't be having overnight guests for awhile." It describes the refusal of the government official to help protect the books, and the willingness of the volunteers to leave behind those that were about Saddam. Each pictures vividly the fire that eventually razed the building, and with it the books they hadn't had time to remove.

But they rescued a great number. The library building sprouted machine guns on its roof, and was looted of phones, computers, carpets — everything except its books. In fact, as people observed Alia and others moving the books, some thought they were looters. "People were looking at me saying, 'Why is this woman bringing books?' People are stealing much more valuable things than that."

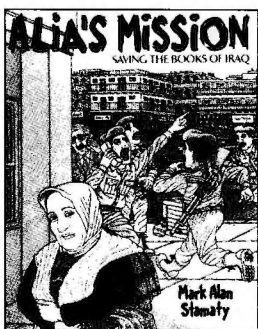
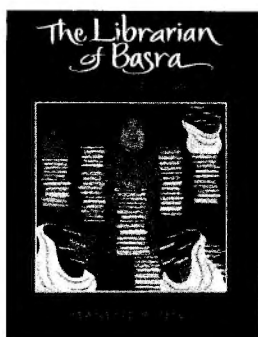
One who helped remarked that "the people who carry the books, not all of them were educated. Some of them could not write or could not read, but they knew they were precious books."

Few of us will ever be called upon to hoist cartons of books over seven-foot walls or line our basements with stacks (though doubtless some of our basements are). But we would, surely, if refusal meant the destruction of what we love.

As spring arrives and you visit your favorite libraries, stop and read a book written and illustrated for children. Those on page 12 depict the Garden of Eden, the Gates of Jerusalem, St. Francis and St. Kevin, the depths of the ocean, and a valiant lady.

And for your own library, buy a copy of *The Librarian of Basra*. Some of the proceeds from this book will be donated to a fund administered by the American Library Association to help rebuild the collection of the Central Library of Basra.

Patricia Nakamura
book and music editor



Did You Know...

The 1955 World Series championship banner won by the Brooklyn Dodgers was recently restored by textile experts at the Cathedral Church of St. John the Divine in New York City.

Quote of the Week

The Rev. John C. Danforth, Episcopal priest and former U.S. senator from Missouri, on conservative Christians: "Republicans have transformed our party into the political arm of conservative Christians."

Incomplete Withdrawal

The decision by the national Executive Council to withdraw the Episcopal Church's members from the Anglican Consultative Council (ACC) as it meets next month in Nottingham, England [TLC, May 1] is somewhat surprising. Given the Church's recent history of unilateral action, the council's vote to accede to the request of the primates seems uncharacteristic. But the council's action may not be what it seems.

When the primates met in Northern Ireland [TLC, March 20], they requested that the Episcopal Church and the Anglican Church of Canada "withdraw their members from the Anglican Consultative Council for the period leading up to the next Lambeth Conference." The next Lambeth Conference of Anglican bishops is to take place in 2008. The council's decision, revealed in a letter from the Presiding Bishop and the president of the House of Deputies to the chair of the ACC, said, "... we voluntarily withdraw our members from official participation in the ACC as it meets in Nottingham." The letter says nothing about further participation after Nottingham up to the time of the Lambeth Conference. Even though the ACC is not scheduled to meet again between next month's meeting and 2008, it could conceivably gather again depending on events within the Anglican Communion.

Even though the council decided to withdraw its members from the ACC meeting, it indicated in its letter that it is asking its members to be present in Nottingham "to listen to reports on the life and ministry we share across the Communion and to be available for conversation and consultation." By sending its members to the meeting in Nottingham, the council is not fully respecting the primates' request. By having members present, there will be an opportunity for lobbying their cause or to influence ACC members who may not be clear about a particular issue.

Like the response of the House of Bishops [TLC, April 3] to the Windsor Report, the council seems to be saying it will honor the primates' request, but only on its own terms. It seems determined to have the last word.

*With summer
approaching,
many of us
will be looking
for something
to read.*



Ideas for Summer Reading

With summer approaching, many of us will be looking for something to read. Many church and community activities take a hiatus during the summer months, most of us have some vacation time, and a generally slower pace of life affords time to enjoy reading.

This Spring Book Issue can be a resource to those in search of good books. It contains book reviews, advertising of new books by various publishers, and book-related articles, all of which may be helpful to those looking for something to read. Whether one is in search of spiritual reading, or something on church history, mysteries that take place in religious settings, or any number of topics, we hope this special issue can provide some ideas.



By James Workman

A recent *New Yorker* cartoon has one woman saying to another, "I'm doing much better now that I'm living in denial again." Humor *noir*! I believe our Church is in desperate need of overcoming denial about our situation. The editorial, "Bishops' Statement Buys More Time" [TLC, April 10], apart from five words in the last sentence, was the most realistic one-page analysis I've seen.

The five words — "change of mind and heart" — seem to reveal TLC's prescription for resolution, but any candid, clear-thinking person would have to agree that the covenant, at its effective best, only "bought some time."

If we truly hope to remain in the Anglican Communion, the language of compliance in the covenant may turn out to be distinctly unhelpful at General Convention 2006. If we do not

hear reality clearly described by our leaders, we will be ill prepared to face it. The editorial's critique shows that the covenant may leave us stuck in neutral straddling the railroad tracks. Most of the bishops issuing statements on the covenant have glossed over the depth of the crisis in regard to the Communion. Our Presiding Bishop cites a "diverse center" and continues to assure us that all will be well. Are the people in the center, especially General Convention lay deputies, being adequately prepared for the choices we face?

The Diocese of Virginia has shown its people the gravity of our situation. The report of its Reconciliation Commission is a stark contrast to most statements by bishops on our situation: "... profound differences have arisen ..." "... two markedly different worldviews at either end of the spectrum ... are not likely to change significantly." "... many in the church are

stuck in a 'level 5 conflict' [definition supplied]." "... we cannot avoid the difficult question: 'Can we continue to live together?'" "... the answer may ultimately be 'No'..." (Report: http://www.thediocese.net/Councils/210Council/reconciliation_commission_report.doc). This was from a balanced commission in a centrist diocese.

We are possibly facing the traumatic break-up of congregations, dioceses, the national Church, and the Communion. The human toll among those who are not warriors at heart could be immense. While some militants at both ends of the spectrum may be saying, "Bring it on," thousands would be shattered by conflicts at every level.

If a bookmaker laid odds on our crisis, as many did on the election of a pope, I wouldn't put money on our General Convention meeting the requests that would let us remain in good standing with the vast majority of the Anglican Communion.

I could just wait for the fallout from what will likely come and try to help pick up the pieces in my parish. But my fading hope that the Episcopal Church will find an effective way to reconcile with the Anglican Communion moves me to plead for clarity and stark honesty now. I will be hard pressed to remain in a declining, liberal protestant denomination that has agitated a divorce from its rightful home in catholic Christianity.

Can't we just get back to the mission of the Church and carry on? It is, in fact, mission which highlights most clearly the great divide in our Church. We mask the profound, defining differences with shared words like "reconciliation," "the Spirit," and "following Christ." The radically different denotations of these shared words show up precisely in mission.

I believe it is safe to say the majority in power in the Episcopal Church, including those who will vote in Gen-

eral Convention 2006, believe deeply (or by benign default) that God has effectually reconciled all things to himself and that people simply need to "live into that reality" (as we often hear). This does not require people to become Christian, even if offered the choice. It does not require turning away from homosexual sex. Lesbian,

gay, and bisexual advocates on the internet discussion group for bishops and General Convention deputies forcefully assert that the Church's full affirmation (blessing) of their sexuality is a test of "living into" God's reconciliation. The great commandment of love is held up as far more than the touchstone of moral discernment. It

quickly trumps the principles behind sections of the Bible which seem to cause trouble for homosexual sex.

The very different understanding of our mission asserts just as militantly that God has provided for the reconciliation of all things through the gift of his Son. But the reconciler, Jesus Christ, is seen as "*The door,*" "*The way*" to reconciliation. The door must be entered. How God works that out for those who have never truly heard the good news is God's challenge. Those who hear the good news of Jesus do not become effectively reconciled until they "obey the gospel" (2 Thess. 1:8). The Bible becomes a rich resource of bell-like summons (the great commandment of love), and difficult, sometimes hidden principles that show the way to an abundant life. The marriage of a man and a woman is seen as the only place where God offers to bless sex.

The very mission that is supposed to unite us beyond our differences actually shines the clearest light on those differences. This must have been in the mind of the one who pronounced the words "irreconcilable differences" in the House of Bishops' meeting.

It is sad that the bishops could not agree on something more in their covenant. An episcopal church should expect its episcopate, gathered for deliberation about a possibly severe crisis, to shine more light on a way forward or at least to speak clearly about the depth of the crisis. We might have been better off if the House of Bishops had let stand the impasse spoken of by some bishops, honoring the reality of the dangers we face.

I hope there is a way to preserve a united church in full fellowship with the Anglican Communion, but I don't see how it can be accomplished in 15 months without having our eyes wide open. □

The Rev. James Workman is the rector of St. Michael's Church, Easley, S.C.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

Lives Transformed, Periphery Activated

*By the Rev. Rona Harding, Rector
Church of the Ascension, Lexington Park, MD
Diocese of Washington*

It was with some trepidation that we held a Faith Alive Weekend in our parish.

Our concerns that we would be inviting a lot of people to come into our parish to stir up controversy were unfounded. Instead, we received a highly focused group of lay Episcopalians and a very professional retreat for three days which has rejuvenated our parish.

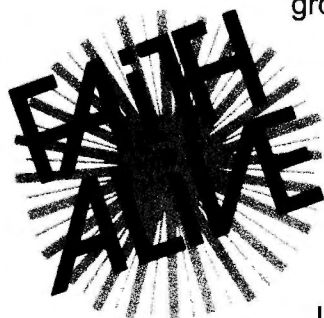
Since the visiting Faith Alive team has left, a new sense of intimacy and joy has spread through the parish. The ECW, which had died, has been revitalized. The youth group has new life. The Foyer groups have been reformed. A new discussion group on spiritual life has been formed and -- best of all -- many who were on the periphery of the parish are now joining those in the center.

Our mid-week services have more than tripled in size, and our Bible study attendance has doubled.

I encourage any parish that feels that it needs a shot in the arm, and a spiritual renewal to consider Faith Alive. It certainly touched and changed many people's lives in my parish.

***A faith-building experience
for the entire parish family!***

Faith Alive • 431 Richmond Place, NE
Albuquerque, NM 87106 • (505) 255-3233
FAOfficeNM@aol.com www.faithalive.org



Looking to Scripture

I wonder how many discussions of church doctrine have started with scripture. Ever since Constantine decided, if you can't beat 'em, join 'em, the considerations of politics in addition to those of psychology, sociology, social justice, and culture in general have had a great deal to do with the formulation of Christian doctrine.

One does not have to go to scripture to discover the complexity of human relationships. Ever since the 17th century and the period known as the Enlightenment, students have looked first to the world around them, made observations and theories to explain the phenomena so observed. If they were fanatics and these observations did not coincide with scripture, bring on the Inquisition. If they were good church people like Newton, they tried to show how science and religion complemented one another. If they were scientists addicted to scientism, they were simply satisfied with their theories and considered religion irrelevant.

Remarriage within the Church of divorced people, racial integration, the ordination of women, and most recently the ordination of an openly gay man as a bishop, can be debated on the basis of scripture, with the predictable result — a draw. Once these socially learned attitudes are touched upon there is a scurry to scripture to find justification for them.

There can be an honest exchange of ideas for which scripture will be presented on both sides, with the predictable outcome of a draw. But just as the central act of the liturgy is not the kiss of peace, so the solution of our problem is not to be found in some kind of trans-cultural love feast. What is required is not a charade of unity, but patience; just as Jesus said.

*(The Rev.) John Ruef
Chatham, Va.*

The Real Authority

In following the pronouncements from the primates, the Windsor Report, and the House of Bishops, I note an absence of the recognition of

the General Convention as the governing body of the Episcopal Church.

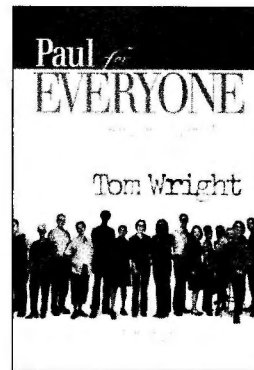
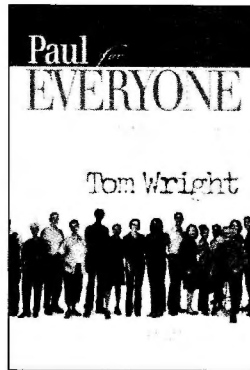
It was the General Convention that the majority of deputies and bishops voted for the consecration of V. Gene Robinson as Bishop Coadjutor of New Hampshire.

The House of Bishops could not have acted had not the General Con-

vention's House of Deputies approved. Obviously, the primates are neither familiar nor comfortable with a democratic form of government, thus they have overlooked the true authority of the Episcopal Church.

Therefore the primates should present themselves to the next General
(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

Convention with their requests. The convention should receive the requests and enact resolutions in response, and a vote should be held in both houses of convention.

*J. William Ross
Ponte Vedra Beach, Fla.*

An Early Example

At the beginning of the 20th century, a Mariavite Old Catholic bishop ordained women to the priesthood,

and one of them a bishop. (For more information see Anson's *Bishops at Large*.) This act was evidently too revolutionary at the time, so much so that a freeze was placed on the ordination process. There were no more female ordinations. More than 50 years later, the Old Catholics, except for the Polish National Catholic Church, do ordain women to the priesthood.

Perhaps this is something the Epis-

copal Church should consider when it comes to ordaining non-celibate homosexual persons to the priesthood and the episcopate. I am not judging that what we did at our General Convention in 2003 was right or wrong. Only the Holy Spirit can make that determination.

Although I realize that we have many in the Episcopal Church who wish for changes in our approach to human sexuality, it is quite evident that the Church proceeded too fast on this issue in regard to the majority of the Anglican Communion, not to mention other Christian communions.

*Brad Phillips
Earlville, N.Y.*

Difficult to Find

I loved reading the article, "The Poetics of Common Prayer" [TLC, March 20], by Stephen Cushman. The Cranmerian cadences were among those things that brought me into the Episcopal Church in 1958 as a college undergraduate. I remember one priest describing the Cranmerian liturgies as "intoxicating."

However, Cushman writes about these treasures of Anglicanism as though they were commonplace, and available everywhere. Sadly, I don't think that is true in the present-day Church, and too many Episcopalians, at least, have relatively little exposure to Cranmer via the 1979 or the 1928 prayer books. In fact, I suspect that most Episcopalians have almost as little familiarity with Cranmer as do Roman Catholics with the Latin liturgy.

In my own case, for example, since the advent of the "Green Book" in the mid-60s, and then the "Zebra Book," both predecessors of the 1979 prayer book, I've attended, mostly by necessity, parishes that opted for the contemporary liturgies almost exclusively. Now I will hasten to add that these parishes I've attended have always offered the Cranmerian liturgies at the ubiquitous 8 a.m. said Sunday Eucharists [Low Mass?], but being musical, and not wanting to participate in such strange medieval holdovers as a Sunday Eucharist without music, I've always attended the Choral Eucharists, which have been

(Continued on page 30)



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LETTERS TO THE EDITOR

(Continued from page 28)

almost exclusively contemporary liturgies. I suspect my experience is rather commonplace.

Most younger Episcopalians are growing up without any exposure to Cranmer, and this heritage for any Anglican is being lost, at least in the U.S.

I had this strange *deja vu* feeling reading Cushman's interesting article, and I realized I had recently read something of very similar tone by advocates of the Tridentine Latin liturgy in the Roman Catholic Church. Cranmer for most Episcopalians is now about as irrelevant as the Tridentine liturgies are for Roman Catholics.

David Strang
Wilkes-Barre, Pa.

It's Addressed

For those engaged in unchurching one another, e.g. "I shall never receive communion at the hands of Bishop So-and-so," the Archbishop of Canterbury, in his recent book *Anglican Identities* [TLC, March 6], writes on page 25:

"What the ordinary Christian holds may well be what Hooker likes to call the 'foundation of faith,' even in a Church that officially commits itself to error. Of course there are deplorable consequences to false belief, but God's mercy is well able to triumph if the foundation remains and is not deliberately rejected. And this means that mutual recognition as Christian is still possible between churches that are engaged in radical controversy. A church may be putting any number of obstacles in the way of the sanctification of its members, and it is the duty of other churches to point this out; but this is rather different from a church ceasing in all respects to be a church."

(The Rev.) Peter Farmer
The Sea Ranch, Calif.

All Are Considered

"Growing up as a Chorister" by Kadia Wormley [TLC, April 3] was very well done and contained a number of significant insights, but the one which grabbed my attention the most was her statement that Dr. Roland, her teacher, taught all the choristers that "what ben-

efits the group as a whole takes precedence over individual concerns."

That statement should be taken as applying to the Church as a whole and to the current struggle over gay rights in particular. In my opinion, God loves homosexual persons just as much as heterosexuals, but it would be totally inappropriate for me to say that God does or does not support the ordination of gay priests and bishops.

What is appropriate is to ask whether those ordinations, at this time, are good for the Church as a whole or bad for it. How do those actions on the part of the Episcopal Church in the United States affect the rest of the Anglican Communion?

I can't say that I blame the African bishops for being angry at us for the actions of General Convention of 2003. They are involved in a fierce battle against Muslim groups that are trying to convert the same people as the Anglican Church there and it doesn't help when we take actions like approving the ordination of V. Gene Robinson without first discussing the matter with our Anglican partners. There needs to be a general agreement before longstanding doctrines of the Church are changed. This whole matter is of a totally different order of magnitude than changing the prayer book or ordination of women. Those problems had to do with tradition, not doctrine.

If the Church were in agreement on the issue of the ordination of practicing homosexual persons, I would not have a problem with it.

(The Rev.) John M. Beebe
St. Thomas' Church
San Antonio, Texas

It Can't Be Rushed

I respond to the last sentences of the editorial, "Bishops' Statement Buys More Time" [TLC, April 10]. Many of us don't feel that a change of heart and mind are "badly needed." Further, a solution to the division that plagues the Church cannot be rushed by a document from the bishops. Rather, it will come in God's good time, which cannot be rushed.

(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.

PEOPLE & PLACES

Appointments

The Rev. **R. Louise Baker** is rector of Redeemer, 7110 Hwy. 9 NW, Kansas City, MO 64152-2930.

The Rev. **Eric Craig** is rector of St. Andrew's, 1601 NE Madison St., Peoria, IL 61603.

The Rev. **George H. Greer, Jr.**, is rector of St. Andrew's, 301 Circle Dr., Rocky Mount, NC 27804.

The Very Rev. **Keith Marsh** is rector of Messiah, PO Box 127, Gwynedd, PA 19436-0127.

The Rev. **Beth McLaren** is assistant at St. Luke's, 247 W Lovell St., Kalamazoo, MI 49007.

The Rev. **Jack Stapleton** is priest-in-charge of Trinity, 3800 W 20th St., Greeley, CO 80634-3418.

The Rev. **Warren Tanghe** is chaplain at All Saints' Sisters of the Poor, PO Box 3127, Catonsville, MD, 21228-0127.

The Rev. **David Wagner** is rector of St. John's, PO Box 268, Kewanee, IL 61443-0268.

The Rev. **William Whiting** is rector of Good Shepherd, 101 Walnut St., Allegan, MI 49010.

Resignations

The Rev. **Nick Parker**, as associate at St. Mary's, Eugene, OR.

Retirements

The Rev. **John David**, as rector of St. Gregory's, Muskegon, MI.

The Rev. **Charles Grover**, from active ministry in the Diocese of Central New York.

The Rev. **Richard Treadwell**, as rector of St. Barnabas', McMinnville, OR.

The Rev. **Randolph Williamson**, as rector of Trinity, Swarthmore, PA.

Deaths

The Rev. **Victor E.H. Bolle**, 96, who served 17 congregations in the United States and Jamaica, died April 1 in Boca Raton, FL, where he resided.

Born in Watertown, WI, Fr. Bolle read for orders and was ordained to the diaconate in 1943 in the Diocese of Milwaukee. He was placed in charge of several small congregations in that diocese, then was ordained priest in 1945. He was priest-in-charge of five congregations until 1954 when he was named assistant at Christ Church, Whitefish Bay, WI. He became rector there the following year and served until 1969. Following the death of his wife, Lucille, he moved to Jamaica and served several churches there. In 1979 he moved to Miami, FL, where he assisted at St. Stephen's, Coconut Grove, and became chaplain of the parish day school. He retired in 1990. He was an alumnus associate of Nashotah House and was formerly a canon of All Saints' Cathedral, Milwaukee. Fr. Bolle is survived by his wife, the Rev. Winnie Bolle; three children, Katherine Olson, of McAllen,

TX, the Rev. Stephen Bolle, of New York City, and Thomas, of Silver Spring, MD; seven grandchildren and four great-grandchildren.

The Rev. Canon **Randall James Conklin**, rector of St. Stephen's Church, Beverly, NJ, for 31 years, died Feb. 20 at the Canton Christian Convalescent Home, Canton, NC. He was 83.

A native of Newark, NJ, Canon Conklin was a veteran of the Coast Guard and served in the Pacific Theater during World War II. He received five bronze stars and other decorations. He graduated from Rutgers University and Philadelphia Divinity School and was ordained deacon and priest in 1950. He was rector of St. John's, Maple Shade, NJ, 1950-56, and rector of St. Stephen's, Beverly, 1956-87. He retired in 1987 and moved to Maggie Valley, NC. He also was chaplain and instructor of religion at St. Mary's Hall-Doane Academy, 1956-74. He was named honorary canon of Trinity Cathedral, Trenton, in 1968. He is survived by his wife, Ann; a daughter, Claudia C. Raber, of Maggie Valley; five grandchildren; seven great-grandchildren, and three great-great-grandchildren; and a sister, Ruth Hummel, of Whiting, NJ.

The Rev. **Roger M. Cromack**, 77, deacon of the Diocese of North Carolina, died March 14 at UNC Hospitals. He had been in failing health for some time.

Born in Greenfield, MA, Deacon Cromack graduated from Worcester Polytechnic Institute. He had a career as an insurance broker in New York City and retired in 1987. He was ordained in 1994 and served at Holy Family Church, Chapel Hill, NC, 1994-99. He is survived by his wife, Barbara, of Chapel Hill; a son, Douglas, of Menlo Park, CA; and a grandson.

The Rev. **Francis Lee Cutair III**, of Darlington, MD, retired priest of the Diocese of North Carolina, died April 5 at Citizens Care Center, Havre de Grace, MD. He was 66.

Fr. Cutair was born in Arbutus, MD, and educated at Peabody Conservatory of Music and Berkeley Divinity School at Yale. Ordained deacon in 1967 and priest in 1968 in the Diocese of Maryland, he went on to serve churches in four dioceses. He was rector of Deer Creek Parish, Darlington, 1970-85; rector of St. James', Black Mountain, NC, 1985-92; rector of St. Thomas', Oriental, NC, 1993-97; and rector of St. Paul's, Louisburg, NC, 1997-2000. Surviving are his wife, Josephine; a daughter, Gabrielle Caldwell, of Chestertown, MD; two sons, Andre, of Greenbelt, MD, and Paul, of Darlington; and five grandchildren.

The Rev. **James D. Franklin**, rector of Emmanuel Church, Southern Pines, NC,

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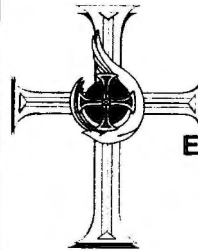


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since 1992, died March 5 from a heart attack he suffered while skiing in West Virginia. He was 52.

Fr. Franklin was a native of Gainesville, FL. He graduated from Florida State University and Seabury-Western Theological Seminary, then was ordained deacon in 1982 and priest in 1983 in the Diocese of Central Florida. He was assistant at St. Michael's, Orlando, FL, 1982-86, and assistant at All Saints', Winter Park, FL, 1986-92, before moving to Southern Pines. He is survived by his wife, Edith, and three children.

The Rev. **Eric Geib**, 76, retired priest of the Diocese of Western Michigan, died Feb. 25 in Portage, MI, where he resided.

Born and raised in Stryj, Poland, he graduated from Loyola (IL) University, Seabury-Western Theological Seminary, and the Christian Theological Seminary of Indianapolis, IN. In 1957 he was ordained deacon and priest in the Diocese of Chicago. After serving a curacy at St. Mark's Church, Evanston, IL, 1957-59, he was rector of St. Mary's, Nebraska City, and priest-in-charge of Ascension, Auburn, NE, 1959-65; vicar of St. Martin's, Kalamazoo, MI, 1965-70; rector of St. Christopher's, Carmel, IN, 1970-77; and rector of St. Barnabas', Portage, MI, 1977-1993. Survivors are his wife, Elizabeth; a daughter, Sandra Evans, of Raleigh, NC, and three sons, Mark, of Portage, David, of Lawton, MI, and Carl, of Portage; eight grandchildren; a sister, Gertrude Trella, of Chicago, and a brother, Ferdinand, of Chicago.

The Rev. **William Ivins Lockwood**, 95, rector of All Saints' Church, Lakewood, NJ, for 32 years, died March 31 in Lakewood.

Born in Trenton, NJ, Fr. Lockwood graduated from Dickinson College and Drew University. He was ordained deacon in 1938 and priest in 1939, then served as vicar in the mission field, Torrington, WY, until 1943. He was rector in Lakewood from 1943 until 1975, when he retired. He was named rector emeritus upon his retirement. He was the author of various books and articles and was a recipient of the Bishop's Medal of Honor. Fr. Lockwood is survived by his daughter, Lynne L. Salisbury, and two grandchildren.

The Rev. **Frederick Alexander Pope**, priest associate at St. Martin's Church, Atlanta, died Feb. 14 at Veterans' Hospital, Atlanta. He was 85.

Born in Little Rock, AR, Fr. Pope was a graduate of the University of Illinois and the School of Theology of the University of the South. He spent five years as a lieutenant in the Army, serving in France, the Netherlands and Belgium during World War II. In 1949 he was ordained to the diaconate, and the following year he was ordained priest. He

served congregations in South Carolina, Florida, Virginia, and Vermont, and was associate professor of pastoral care at the Episcopal Theological Seminary of the Southwest from 1964 to 1967. He retired in 1982 and moved to the Atlanta area four years later. Fr. Pope is survived by his wife, Wilma, and two children.

The Rev. **Louis V. Sharples**, 73, who led churches in four dioceses, died March 18.

Fr. Sharples was born in Fall River, MA, graduated from Harvard University and Nashotah House. He was ordained in the Diocese of Massachusetts, to the diaconate in 1957 and priesthood in 1958. Following assistant positions in Massachusetts and Chicago, he was vicar of St. Francis', Chicago, 1960-63; rector of St. Alban the Martyr, St. Albans, NY, 1963-77; rector of Christ Church, Medway, MA, 1977-80; rector of All Saints', Stoneham, MA, 1980-87; and rector of St. Peter's, Rialto, CA, from 1990 to 1997, when he retired. In recent years he had assisted at Good Shepherd, Hemet, CA.

The Rev. **David M. Talbot**, 81, a rector in the Diocese of Central New York for more than 30 years, died Feb. 18 in Syracuse, NY.

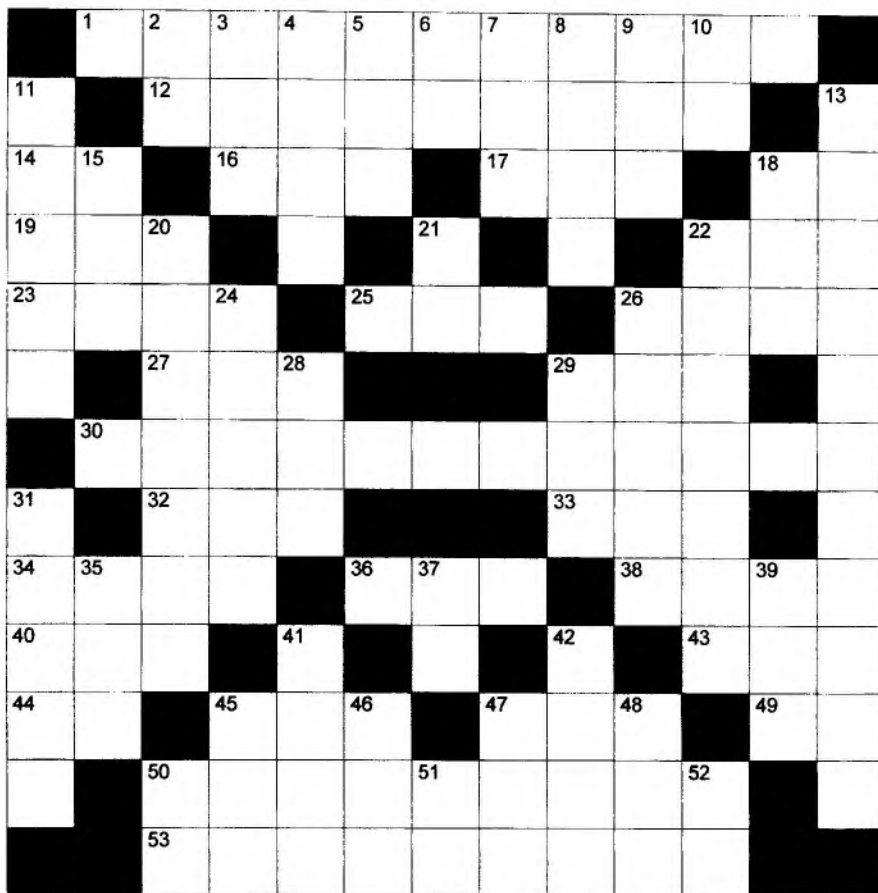
A native of Mansfield, OH, Fr. Talbot was a graduate of Wooster College and Bexley Hall Divinity School. He was ordained deacon in 1946 and priest in 1947, and following eight years in the Diocese of Ohio he moved to Central New York. There he was rector of Christ Church, Clayton, 1954-60; St. Paul's, Owego, 1960-70; St. Andrew's, Syracuse, 1970-74; and St. John's, Ithaca, 1974-86. He retired in 1986 and in recent years served St. Mark's, Syracuse. He is survived by three children.

The Rev. **Herbert Alan Vermilye**, of Cape Coral, FL, retired priest of the Diocese of Central New York, died Feb. 12 following a long illness. He was 72.

Born in Cleveland, OH, Fr. Vermilye was a graduate of Case Western Reserve University and the Episcopal Theological School. Following ordination to the diaconate in 1959 and to the priesthood in 1960, he went on to serve a number of congregations in Central New York, including Church of the Good Shepherd on the Onondaga Reservation. He also taught for a time at Cuttington College, Liberia. Since his retirement in 1994 he moved to Cape Coral and was involved in supply ministry in the Diocese of Southwest Florida. His wife, Barbara, and four children survive him.

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1. Jesus, royally
12. Monastic discipline
14. Delivering Doc, with 28 down
16. Beer
17. Cager Ming
18. Diphthong
19. Barbie's former partner
22. School org.
23. Son of Seth
25. Ash can?
26. George Michael band
27. Periodical, for short
29. Undergarment
30. The Virgin, royally
32. Daniel's hangout
33. It may be near, with "the"
34. _____-dieu
36. Christus _____
38. Alum
40. Anglican leader, for short
43. Lawyers org.
44. Charles' ex, for short
45. Melancholic
47. "_____ the season"
49. Triduum service (abbrev.)
50. Permissible
53. Anglican standard, royally

Down

2. Jupiter satellite
3. Hoops org.
4. Hair products
5. Poem
6. Hi or sci ending
7. 1812 poet
8. _____ instant: immediately
9. Sgt. for one
10. They bring good things to life
11. It may be wild
13. Van Halen singer, informally
15. London's Big _____
18. Greek letter
20. Like some tribes
21. Biblical locale
22. Stepmother of Hippolytus
24. Aaron's father
26. Woeful
28. See 14 across
29. NYC highway
31. Garden tool
35. Baseball abbrev.
37. Christian or adult last name?
39. Honest one
41. Indonesian island
42. Actress Hayworth
45. 1/3 of the Trinity
46. _____ gracias
47. Blues artist Mahal
48. Dry wine
50. French pronoun
51. ER worker
52. Fashion designer, initially

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FULL-TIME ASSISTANT PRIEST: *St. Paul's, K Street, Washington, DC.* St. Paul's is a historic, vital and growing urban parish in the Anglo Catholic tradition. St. Paul's is looking for an energetic priest who will share with the rector the demanding liturgical schedule. We are looking for someone who is compassionate and able to minister to and be comfortable with a diverse parish of some 700 souls. The priest should be a family man equipped to encourage the challenging and continued growth of families with young children, and the CGS and youth programs. Other specific responsibilities could include campus ministry at the neighboring George Washington University; assisting and supporting those in evangelism ministries; a heart and ability to care for those involved in our considerable outreach ministries. The priest must have musical, singing and liturgical abilities. Competitive salary, housing allowance and attractive benefits. Application to the rector, **The Rev. Andrew Sloane, St. Paul's, 2430 K Street, Washington, DC 20037-1797** or E-mail: Sloane@stpauls-kst.com. For more information about St. Paul's please visit our website at www.stpauls-kst.com Applications will be accepted until **July 15, 2005.**

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FULL-TIME ASSISTANT RECTOR: *St. Paul's Episcopal Church in Mt. Lebanon PA* is a vibrant program size congregation looking for our new assistant rector. This person will provide leadership to our established, thriving youth program as a primary responsibility. Other duties include participation in our liturgical life and a role in pastoral care. Please visit www.stpaulspgh.org to learn more about our parish. Please respond to mbrown@stpaulspgh.org or Search Committee, 1066 Washington Road, Mt. Lebanon, PA 15228.

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 Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

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

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 Sun H Eu 10

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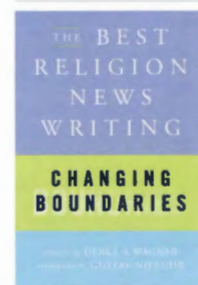
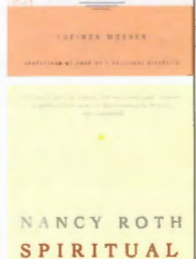
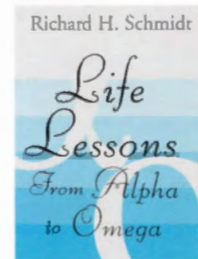
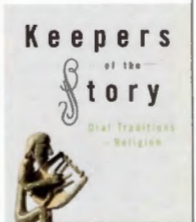
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