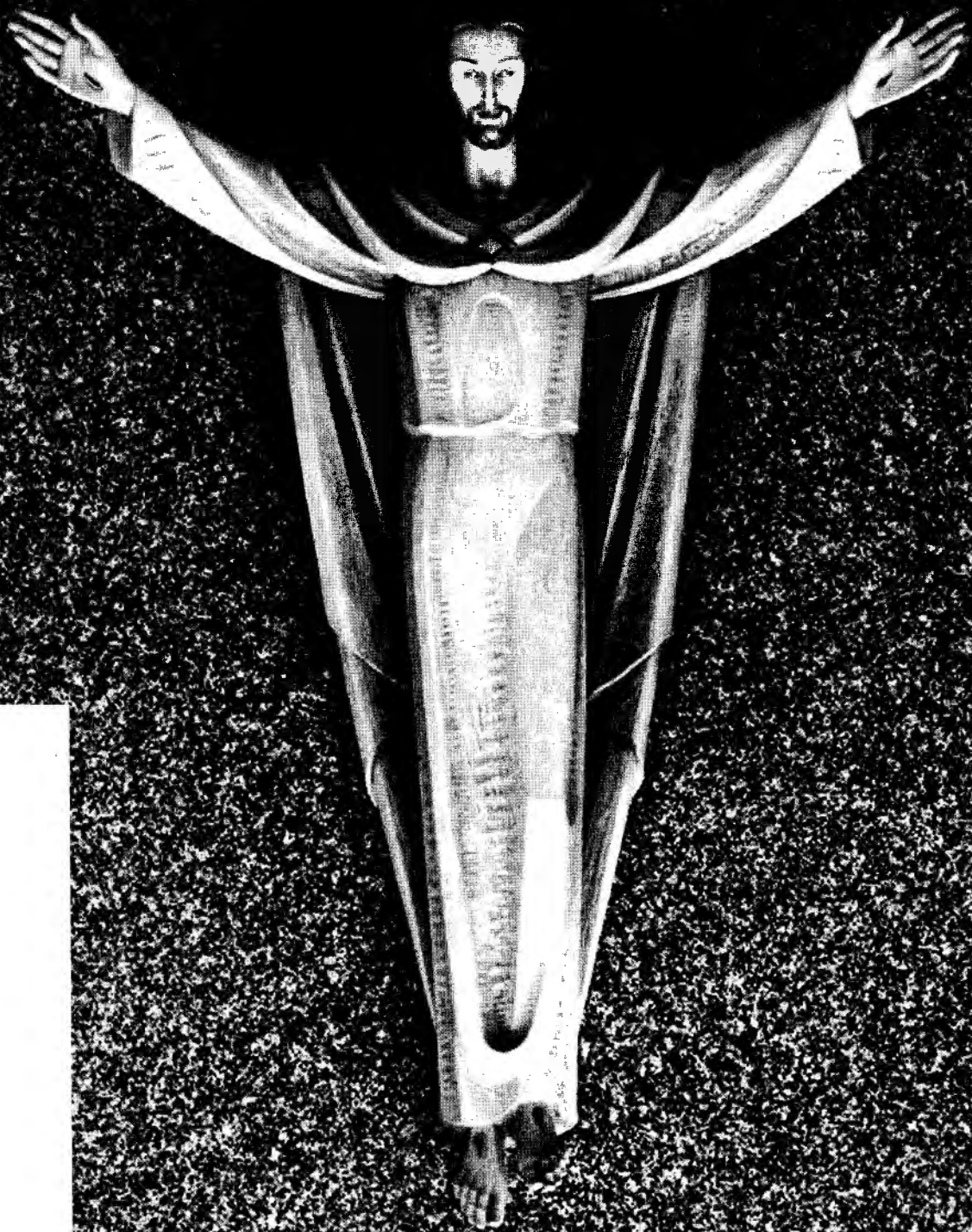


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Volume 232 Number 16

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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"The Risen Lord" at the columbarium, St. Anne's Church, Crystal River, Fla. (St. Anne's Church photo)

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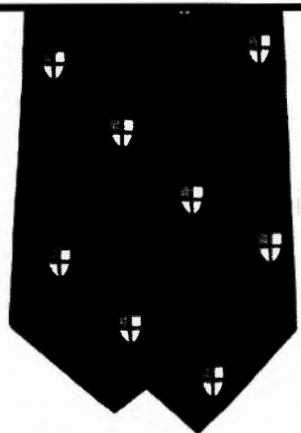
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SUNDAY'S READINGS

Risen Indeed

"... We will rejoice and be glad in it." (Psalm 118:24)

Easter Day, April 16, 2006

BCP: Acts 10:34-43 or Isaiah 25:6-9; Psalm 118:14-29 or 118:14-17,22-24; Col. 3:1-4 or Acts 10:34-43; Mark 16:1-8

RCL: Acts 10:34-43 or Isaiah 25:6-9; Psalm 118:1-2,14-24; 1 Cor. 15:1-11 or Acts 10:34-43; John 20:1-18 or Mark 16:1-8

Many of our parishes witness a significant increase in Sunday attendance on Easter Day. This is a reality in which we may readily rejoice, because it assures us that more than the usual number of people for whom Christ died and rose again will hear of the saving deeds of our God.

On this great and glorious feast, the readings from Holy Scripture affirm that the encounter with the living God is to be found in communion with others.

In Isaiah, we immediately hear a foreshadowing of our Easter celebration in language that expresses the purpose of God to draw everyone into such communion. Everyone gathered to celebrate the resurrection may "be glad and rejoice in his salvation." This salvation through the victory of Christ over death is what the assembly celebrates as we sing in the psalm, "On this day the Lord has acted; we will rejoice and be glad in it."

The reading from Acts recounts the preaching of St. Peter to Cornelius and his household, extending the Easter invitation to everyone who hears. "God shows no partiality," so that "everyone who believes in him receives forgiveness of sins through his name." Even those from whom the earliest

Jewish disciples initially felt separate and distinct were to be welcomed into sacred fellowship through the word of God.

The gospel on this day affirms that the recognition that Christ is risen is found within a fellowship of persons; and this recognition always inclines that fellowship to seek to share the good news of salvation with others. In the passage from St. Mark, Mary Magdalene, Mary the mother of James, and Salome gather to go to the tomb. Together, they receive the gospel announcement, "He has risen, he is not here." But this message was not intended for these few alone. They were instructed to go and tell others.

St. John's account focuses more on the appearance of Jesus to Mary Magdalene. But the experience at the empty tomb began with the gathering of a community of disciples. Later, Mary had a very personal revelation of Jesus. But again, it was clearly not intended for her alone. Jesus sent her to share the encounter with others.

The gathering of people with various levels of faith in fellowship with one another is the appropriate context for our praise of God on this day of victory over death.

Look It Up

With family or friends, pray "Christ our Passover" from Morning Prayer (BCP pages 46 or 83).

Think About It

Reflect upon what these phrases reveal about the presence of Christ in the communion and fellowship of the faithful: "Christ is Risen." "You have been raised with Christ." "You are the body of Christ."

Next Sunday

Second Sunday of Easter, April 23, 2006

BCP: Acts 3:12a, 13-15, 17-26 or Isaiah 26:2-9, 19; Psalm 111 or 118:19-24; 1 John 5:1-6 or Acts 3:12a, 13-15, 17-26; John 20:19-31

RCL: Acts 4:32-35; Psalm 133; 1 John 1:1-2:2; John 20:19-31

God's Mercy Revealed

Healing for a Broken World

By **Peter Magee**. Servant Books. Pp. 164. \$10.99. ISBN: 0-86716-656-8.



In *God's Mercy Revealed: Healing for a Broken World*, Monsignor Peter Magee offers a Christological solution to people afflicted with turmoil, fear and suffering. The author presents this solution by way of Matthew 6:12, Christ's model of forgiveness in the Lord's Prayer and in the parabolic admonitions concerning the prodigal son and the unforgiving servant. This treatise concludes that repentance and forgiveness are possible only through Jesus and through the sacraments of reconciliation and Eucharist.

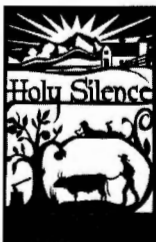
I had hoped that this book would have extended discussion beyond reconciliation and forgiveness. Considering the title, it seems that Msgr. Magee could have presented implications for pastoral ministry to people suffering from various plights.

(The Rev.) Edward F. Ambrose, Jr.
Phoenix, Ariz.

Holy Silence

The Gift of Quaker Spirituality

By **J. Brent Bill**. Paraclete Press. Pp. 147. \$14.95, paper. ISBN 1-55725-420-6.



On a vacation trip with his wife, J. Brent Bill, noted writer on Quaker spirituality and a Friends minister, attended a traditional Friends service conducted in the customary silence. He found himself "guided into the deep waters of the soul"

where he experienced the real presence of Christ, an "electric moment" holding the fullness of a "gathered meeting." Just as Elijah encountered God in the silence, Mr. Bill points out, so a Quaker seeks God through active participation in silence.

Spiritual silence, he writes, is not automatic; in fact, we may try to avoid through the noise of busyness the silence's "scalpel" that cuts deeply and exposes our many failures to live in

faith and trust. For the Quaker this "sifting silence" is a time for confession and reconciliation and a way into true sacramental living. He offers encouraging suggestions for dealing with the inevitable distractions with his words "God will meet you in the effort."

The reader is led even more deeply into the Quaker understanding of holy silence through an account of the time when Mr. Bill and his wife accompanied 10 young Quakers to a Roman Catholic Mass. Following the Mass, when asked what they found in it to correspond to Quaker silence, one youth named the Eucharist as the time when he felt Jesus was truly present. The "light," in Quaker language, had dawned on them. Thus, Quakers know silence in communal worship to be a means of grace, a time when they become part of the body of Christ and find themselves "empowered to walk together ... down the pilgrim way."

Joyce M. Glover
Richmond, Va.

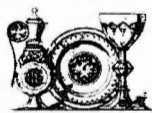
Christianity in Iraq Its Origins and Development to the Present Day

By **Suha Rassam**. Gracewing. Pp. 203. \$19.99, paper. ISBN 0-85244-633-0

This book arrived for review on the third anniversary of the beginning of the war in Iraq — an uncomfortable coincidence. We in the West know little enough about Christianity in the Middle East, and almost nothing of Christianity in Iraq.

Suha Rassam gives us a timely, readable and immensely informative book for the general reader. The history of the Church in what is modern Iraq is a complex subject, and for centuries the ancient Christian communities were isolated and (wrongly) condemned as heretical. In our own day, there are no fewer than 17 different Churches and denominations in Iraq, including a small, indigenous Anglican community.

(The Very Rev.) Peter Eaton
Denver, Colo.



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West Texas Elects Bishop Suffragan

The Diocese of West Texas elected the Rev. David Mitchell Reed, 49, to be its suffragan bishop March 25 at a special convention at TMI-The Episcopal School in San Antonio.



Fr. Reed

Fr. Reed, rector of St. Alban's, Harlingen, Texas, was the leading choice among the eight candidates on each of the three ballots. Needing 55 clergy and 165 lay ballots to be elected, Fr. Reed garnered the votes of 63 clergy and 230 lay delegates on the final ballot.

A Brownsville native and University

of Texas graduate, Fr. Reed has been a friend of the Rt. Rev. Gary Lillibridge, Bishop of West Texas, since the two attended Episcopal camps together as teenagers. Following the election, Bishop Lillibridge praised the bishop-elect's spiritual gifts, particularly his skills in youth and young adult ministry.

Fr. Reed attended the Episcopal Theological Seminary of the Southwest, graduating in 1983. He was ordained to the diaconate that same year, and to the priesthood in 1984. From 1983 to 1987 he served the Harlingen parish as assistant rector, then served as rector at St. Francis', Victoria, Texas, until 1994, when he returned to St. Alban's. The bishop-

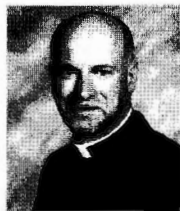
WEST TEXAS						
Ballot	1		2		3	
	C	L	C	L	C	L
Needed to Elect						55 165
Bowersox	21	51	21	50	13	20
Coon	6	21	2	5	0	0
Davila	13	25	6	12	0	0
Lee	24	62	30	77	32	69
Read	8	39	5	19	1	6
Reed	29	101	44	161	63	230
Worley	3	16	1	4	0	3
Woehler	5	15	1	2	0	1

elect and his wife, Patti, have two children, Kaitlin, 14, and Jon, 12.

Assuming sufficient consents are received at General Convention, Bishop-elect Reed is scheduled to be consecrated August 26.

Canon Love Elected Bishop Coadjutor of Albany

A former Air Force intelligence officer who has served the same small Warren County, N.Y., parish for more than a



Canon Love

decade was elected bishop coadjutor of Albany on March 25. The Very Rev. Canon William H. Love, 48, rector of St. Mary's, Lake Luzerne, was

elected on the fourth ballot by a majority of both lay and clerical ballots.

The total number of canonically resident clergy voting was 157, with 80 needed as a simple majority, and the total number of parishes voting was 105, with 54 needed as a simple majority. Canon Love received 84 clergy votes, and 62 of the parish deputations voted for him.

In written responses to questions posed by the diocese to all candidates, Canon Love affirmed that "there are no circumstances in which I would authorize the use

of rites for, or any practice of, same-sex blessing, union, or marriage in this diocese or anywhere else in the Church," nor would he "knowingly or purposely permit or approve the ordination or licensing of a person who is sexually active outside the bonds of

marriage between a man and a woman."

A Dallas native, he is a 1980 graduate of Southwest Texas State University. Following his Air Force service, he went on to earn his master's degree from the State University of New York-Plattsburgh, and his M.Div. from Nashotah House.

He was ordained deacon in the Diocese of Albany in 1991 and priest the following year. His first assignment was as dean's vicar at All Saints' Cathedral, Albany, serving there until 1992, when he became rector of the Lake Luzerne parish. According to his resume, St. Mary's average Sunday attendance has grown from 20 to 85 during his tenure at the parish. He and his wife, Karen, have two children.

If sufficient consents are received at General Convention, Bishop-elect Love is scheduled to be consecrated September 16 at the Empire State Convention Center in Albany.

ALBANY									
Ballot	1		2		3		4		
	C	L	C	L	C	L	C	L	
Needed to Elect									80 54
Baucum	31	19	38	24	37	25	32	19	
Brown	28	8	24	8	8	4	-	-	
Harding	4	2	0	0	0	0	-	-	
Hinrichs	14	17	16	13	17	13	12	7	
Holmgren	15	12	11	10	2	1	-	-	
Hunter	5	1	1	1	0	0	-	-	
Love	26	22	42	32	65	46	84	62	
Mudge	8	9	3	2	2	0	-	-	
Tessman	1	1	1	0	1	0	-	-	
Vang	19	8	21	11	27	16	29	17	
Witt	8	6	3	3	0	0	-	-	



ENS photo

The Rev. Peter Nyende, dean of Carlile College of Theology in Nairobi, Kenya, addresses the House of Bishops March 20 at a session on biblical interpretation. Others speaking on the the topic were Dr. Kwok Pui-lan of Episcopal Divinity School (left); the Rev. Sathi Clarke of Wesley Theological Seminary, Washington, D.C.; and the Rev. A. Katherine Grieb of Virginia Theological Seminary.

Prayer Undergirds Special Committee on Communion

The special committee responsible for handling resolutions pertaining to the Windsor Report during General Convention will be grounded in prayer, according to the two co-chairs of the committee. Presiding Bishop Frank Griswold and the Very Rev. George Werner, president of the House of Deputies, announced the composition of the 18-member commission earlier this month.

The special legislative committee will overlap the work of the special commission on the Episcopal Church and the Anglican Communion, which Bishop Griswold and Dean Werner appointed last fall to help prepare the way for General Convention to receive and respond to the recommendations contained in the Windsor Report. Some members appointed to the special commission last fall have been reappointed to the special committee. The special commission held its last scheduled meeting March 27. Its report will be published April 10 along with other General Convention documents in the so-called Blue Book.

'Spiritual Frame of Mind'

The Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina and one of the co-chairs of the special committee, told *THE LIVING CHURCH* the idea of assigning prayer partners among members of the special committee was something he first tried with his vestry when he was still a priest in parish ministry. He came across the idea after reading *The Praying Church*, a book by the Rt. Rev. Donald M. Hultstrand, who was Bishop of Springfield from 1982-1991.

"It really had a transforming effect, not only on the individuals, but also on the way that the whole vestry functioned," Bishop Henderson said. "It couldn't help but help to put us in an

(Continued on next page)

Bishops' Meeting Encourages P.B.

Presiding Bishop Frank Griswold told *THE LIVING CHURCH* he is encouraged that the House of Bishops seemed to be of a common mind by the conclusion of the March 17-22 spring retreat, the last at which Bishop Griswold will preside.

"I am very confident as we look ahead to June that the bishops, together with the deputies, will make wise and faithful decisions that will serve the gospel," he said. "I pray that what we do will be a blessing both to our Church and to our brothers and sisters across the Anglican Communion."

Bishop Griswold said one of his most memorable impressions during the retreat was the day the bishops spent with theologians from different parts of the world. He said he and others present came to a deeper understanding of the impact that the actions of the "super-power culture" in the Episcopal Church can have on the rest of the world.

The idea to issue a pastoral letter on the sin of racism, the first such letter since 1994, was first suggested by the Rt. Rev. John L. Rabb, Bishop suffragan of Maryland, according to Bishop Griswold. The letter, which the bishops asked be read to every congregation as soon as possible, calls on all Episcopalians to strive toward the vision of

God's shining city on a hill as described in the Book of Isaiah.

"Racism is a radical affront to the good gift of God, both in the creation described in Genesis, and in the reality of the incarnation," the bishops' pastoral letter said. "If we judge one class or race or gender better than another, we violate that desire which God has made. And when our social and cultural systems exacerbate or codify such judgments, we do violence to that which God has made."

Since 1994, the House of Bishops has made an ongoing commitment to eliminating the sin of racism and Bishop Griswold said he believed that a similar commitment to healing by the 75th General Convention would contribute to unity. Despite apprehension in some quarters as General Convention approaches, Bishop Griswold said he tried to share his own sense of confidence with the bishops during their retreat at the Kanuga Camp and Conference Center in North Carolina.

"I reminded the bishops that before meetings of the General Convention there are always all sorts of predictions of what will happen," he said. "Therefore it is very important that we stay centered and focused on Christ's mission to our broken world."

Special Committee

(Continued from previous page)

appropriate spiritual frame of mind to do the important work we have been given.”

Deputies appointed to the Special Legislative Committee on the Episcopal Church and the Anglican Communion include:

- The Rev. Dr. Ian T. Douglas (Province I, Diocese of Massachusetts, Episcopal Divinity School, co-chair of the special commission)
 - The Rev. Sandra A. Wilson (Province II, Diocese of Newark, member of the special commission)
 - The Rev. Francis H. Wade (Province III, Diocese of Washington, special committee co-chair, member of the special commission)
 - The Rev. Charles E. Osberger (Province III, Diocese of Easton, member of the special commission)
 - Russell Palmore (Province III, chancellor of the Diocese of Virginia and Executive Council member)
 - Debby Melnyk (Province IV, Diocese of Florida, member of the House of Deputies Committee on the State of the Church)
 - Michael Howell (Province IV, Diocese of Southwest Florida)
 - Katherine Tyler Scott (Province V, Diocese of Indianapolis, special committee vice chair, member of the President of the House of Deputies' Council of Advice, member of the special commission)
 - Christopher Wells (Province V, Diocese of Northern Indiana, special committee secretary, member of the special commission)
 - The Rev. Carolyn Kuhr (Province VI, Diocese of Montana, General Convention 2003 chair of General Convention's Committee on the Consecration of Bishops)
 - Timothy Mack (Province VII, chancellor of the Diocese of Dallas)
 - D. Rebecca Snow (Province VIII, Executive Council member)
 - The Rev. Dan Martins (Province VIII, Diocese of San Joaquin)
 - Blanca Lucia Echeverry (Province IX, Diocese of Colombia)
- Bishops appointed to the committee are:**
- The Rt. Rev. Dorsey F. Henderson Jr. (Diocese of Upper South Carolina, special committee co-chair, member of special commission)
 - The Rt. Rev. Peter James Lee (Virginia)
 - The Rt. Rev. Edward Little II (Northern Indiana)
 - The Rt. Rev. Robert O'Neill (Colorado)
 - The Rt. Rev. GERALYN WOLF (Rhode Island)

Convention Must Engage Windsor Report, Exeter Bishop Warns

Speaking on the final day of the House of Bishops' spring retreat, the Rt. Rev. Michael Langrish, Bishop of Exeter, said that a heavy burden lies upon the bishops' shoulders and whatever response the General Convention approves to the Windsor Report will have consequences that will ripple beyond even the Anglican Communion.

In addition to bringing greetings from the Archbishop of Canterbury, Bishop Langrish closed his March 22 presentation by outlining the type of response expected to the Windsor Report in many other parts of the Communion. He also pledged commitment to a sincere listening process if the Episcopal Church responded affirmatively. The bishops present responded to his address with a standing ovation.

Merely exercising "extreme caution" when considering the consecration of another partnered gay or lesbian person to the episcopacy would not be adequate, Bishop Langrish said. Such an approach had been proposed earlier in the House of Bishops' meeting during an outline presentation by the co-chairs of the special commission on the Episcopal Church and the Anglican Communion [TLC, April 9].

"Any further consecration of those in a same-sex relationship; any authorization of any person to undertake same-sex blessings; any stated intention not to seriously engage with the Windsor Report will be read very widely as a declaration not to stay with the Communion as it is, or as the Windsor Report has articulated a vision," he said.

After having spent five days with the bishops from the Episcopal Church, Bishop Langrish said he perceived a strong desire for shared life in communion and a willingness to work with others in order to contribute to the common good.

"Given, however, a full embracing of the Windsor process as you have seemed to indicate that you wish to do, that will have implications — positive

ones, too. But I doubt that these will be as immediately seen and felt," he suggested. "It is going to take time. Reconciliation and engagement take time and reaching agreement

on contentious issues takes more time still. And for many that is a real difficulty — that I understand. I have heard the sense of missiological urgency to which many of you have felt impelled."

Bishop Langrish said the Church of England's House of Bishops have widely varied views on Resolution 1.10, the statement from the 1998 Lambeth Conference of Bishops that said homosexual practice was incompatible with scripture. Despite that range of opinion, there was near unanimous consensus in the British House of Bishops for taking "no precipitate action" until there was widespread consensus for change.

"I suppose one of the major challenges for the Episcopal Church now has to do with whether there are enough of you to stand on broadly the same ground, holding a range of opinions on the issue of Lambeth 1.10 but firm in carrying forward the Windsor vision of a strengthened and enabling communion life," Bishop Langrish said. "This, I believe is the key question rather than questions — unhelpful questions I think — about whether the Episcopal Church will either be pushed out of communion or consciously walk away.

"Let's be clear: On the one hand no one can force another province or diocese either to go or remain. We are not that kind of Church," he said. "Yet equally, no diocese or province can enforce its own continued membership simply or largely on its own terms. There has to be engagement. There is no communion without a shared vision of life in communion. At least that is how I understand Windsor."



Bishop Langrish

Mission Celebrated

Clergy and lay delegates to convention in the Diocese of **East Carolina** welcomed a new mission congregation into the community and defeated with no debate a resolution that acknowledged the Windsor Report as the only way that the diocese, the Episcopal Church and the Anglican Communion can go forward together. Convention, which met Feb. 9-11 at St. James' in Wilmington, N.C., also defeated a resolution urging the diocesan deputation to the 75th General Convention to vote against same-sex blessings and the consecration of a non-celibate homosexual person as bishop.

Although the resolution on the Windsor Report was immediately moved and seconded for vote after it was introduced to the legislative floor, it was debated at a hearing beforehand. Some delegates pointed out the diocese approved a resolution endorsing the Windsor Report last year and questioned the need to do so again.

In his address to convention, the Rt. Rev. Clifton Daniel, III, bid welcome to St. Luke's in Currituck County and reported that average Sunday attendance in the diocese had increased by 2 percent since 1998. Bishop Daniel thanked the diocese for the \$255,156 in individual pledges that had come in

response to an appeal made during his address last year. The money raised would help to fulfill strategic diocesan goals for Hispanic ministry. Bishop Daniel presented \$50,000 to the Rev. Antonio Rojas and the mission congregation of Iglesia de la Sagrada Familia to be used toward new church construction. He also presented Fr Rojas with another check for \$12,000 to be used as seed money for land purchase.

Among other business, convention approved a \$1.6 million budget for 2006, \$435,000 more than the actual budget last year. In a break with past practice, delegates were presented with an expense statement instead of a full financial report. The amount assumes that congregations will contribute 14.6 percent of their operating income to the diocese this year; the amount given last year was 8.9 percent.

No Pre-Conditions

Delegates gathered in Cherry Hill for the annual convention in the Diocese of **New Jersey** voted to welcome all people regardless of their sexual orientation, approving a resolution that said in part that homosexual persons may become priests or hold other church offices without pre-conditions.

There was affirmation, but not agreement, according to a report in the *Courier Post Online*. During the March 3-4 meeting, various delegates quoted scripture in defense of and in opposition to several resolutions pertaining to human sexuality. Some delegates asked that two other resolutions calling for moratoriums on blessing same-sex unions and on the ordination of "any person who is in a sexual relationship other than holy matrimony" be withdrawn because they were causing too much dissension, but they both came to the floor for a vote and were defeated.

A resolution "acknowledging the conscientious efforts of the Lambeth Commission on Communion" and "encouraging all Episcopalians to engage in honest discussion of the issues" raised by the Windsor Report was approved, as were resolutions con-

Standoff Continues in Tennessee

The electoral deadlock in the search for the next Bishop of Tennessee continued March 25. After voting inconclusively through 14 ballots the week before, clergy and lay delegates reconvened, voting 11 more times, bringing the total number of ballots to 25. The special convention will reconvene at Christ Church Cathedral in Nashville to continue voting on May 6.

Clergy and laity remain divided on the front runner, with the Rev. Canon James B. Magnes, canon to the ordinary for the Diocese of Kentucky, receiving approximately 50 percent of the clergy vote and the Rev. Canon Neal O. Michell, canon missionary for the Diocese of Dallas, receiving about 55 percent of the votes from laity.

Before adjourning on March 25, delegates voted against allowing new names to be added to the slate.

demning the abuse of prisoners and one calling for greater awareness about economic and social inequalities.

In his address, Bishop George E. Councill said the diocese had spent a considerable amount of time studying the Windsor Report with the assistance of the Rt. Rev. Mark Dyer, retired Bishop of Bethlehem and the only Episcopalian on the Lambeth Commission on Communion, the committee appointed by the Archbishop of Canterbury to prepare the Windsor Report.

Bishop Councill said he wanted to remain part of a worldwide communion for the sake of a suffering world. Reconciliation on a global scale was still possible, he said, if each person confessed to having hurt others.

"These are hard times. The world is hurting and the Church is hurting and many of us are hurting. But passion lives here. Jesus lives here. And because Jesus lives, we too shall live," he said.

BRIEFLY...



The Bishop of Chicago, the Rt. Rev. **William D. Persell**, announced his intention to resign his office in the fall of 2007 upon the consecration of his successor. In a letter sent March 27 to clergy and congregations, Bishop Persell said his decision is motivated by his age, his more than three decades of ordained ministry, and health considerations.



Between Death and Resurrection

By George Martin

I looked up from my morning coffee and noticed the bird feeders were almost empty. It was an early but brisk spring day. I started to feel guilty, having had my breakfast. Putting on my jacket, I headed to the garage where various bins held an assortment of different kinds of birdseed. I loaded up with black sunflower seeds, thistle, and what was described on the label as the "ultimate" in birdseed. It wasn't until I went to refill the sunflower seed feeder that I saw my watch. It was just past 8:30. I remembered my promise. I told the deacon at the church that I would be doing the Holy Saturday service at the same time she would lead that service for whoever might come to the chapel of Christ Church. I would drive the 40 miles later in the day for the Easter Vigil.

I headed to my office and opened my Book of Common Prayer to this

simple but profound service which is easily contained on a single page (p. 283). The barrenness of this liturgy reflects the spirit of its offering. It isn't so much an offering, because there is almost nothing to be done for this worship. The few, mostly optional, rubrics leave much to the imagination.

When I have the opportunity to invite people into this worship, I point out that it honors the second day. Blank stares often follow my observation. Then I explain that Jesus died on Friday, and that's the first day. People nod their heads, and then continue to look at me with a puzzled expression. I continue by saying that Jesus rose on the third day. That brings a more affirmative response, followed by "Oh, Saturday is the second day."

That's my opening to explain that this must have been a dark and mournful day for the disciples of Jesus. They must have gathered as we all do when some-

one close to us has died. Many of the gospel stories give an image of the disciples actually hiding, presumably in fear, behind locked doors. We may not lock our doors when grief comes, but we pray as they must have — for Jesus, to be sure, but also for themselves.

If I sense that people have any interest in coming to the Holy Saturday service, I then ask, "And where do you think Jesus was on day two?" More bewilderment appears. Such a crazy question seems to be rarely entertained in Christian circles these days, but it was certainly on the minds of some who followed Jesus. One of the lessons for the Holy Saturday liturgy (1 Pet. 4:1-8) tells us something confirmed in the Nicene Creed but rarely preached. The belief was that Jesus was preaching in hell between his death and resurrection. The Nicene Creed more delicately says he descended to the dead. I prefer the story from the First Letter of

Peter that Jesus wasn't just taking the day off, but was continuing his ministry by preaching to those who were suffering in hell.

The name "Holy Saturday" doesn't usually mean a service for those who grieve. More than once I've asked if the service is observed at someone's church. "Oh yes," the person responds, "we do it in the evening, with baptisms, Easter songs, and a party." Knowingly, I shake my head, and tell them I was thinking about a different service, about the one meant for the morning, not the Easter Vigil on Saturday night.

Few people, including many of my clergy friends, observe Holy Saturday. This morning is usually spent in busyness as people get the church ready for the Easter Vigil and Easter Day. Many clergy are finishing their sermons on Holy Saturday. Many church people are preparing for an Easter gathering at their homes. Easter eggs are being dyed. Few are actually sitting in a barren chapel or church doing the nothing that is asked for in this strange kind of wake.

What is most striking about this service and maybe what is so absent from other times of corporate prayer is the honesty about doubt, fear and loss that oozes from the lessons. In addition to the reflection from the First Letter of Peter, there is a lesson from the book of Job marked by skepticism. Human grief nearly always includes the extremes of doubt and trust, despair and hope, but rarely do we let the negative aspects of grief come into full view. We don't know if the disciples thought about Job's dark questions on that second day, but without knowing about Easter, there's a good chance the dismal murmurings of Job were echoing in their sadness.

Holy Saturday most appropriately suggests a gospel either from John or Matthew. The assigned stories from both gospels help us remember why this day is worth keeping. This is the service at which we hear about the courage of Joseph of Arimathea, who made it possible for the body of Jesus to receive a proper burial.

The most profound part of Holy Saturday involves the prayers. In essence we read the burial rite for Jesus, but we do so evoking the kinds

of prayer seemingly reserved for the darkest and most horrific of death experiences. Whether we use the suggested forms that are traditional or contemporary, the prayer book in a kind of rubrical surprise encourages us to read prayers we wouldn't normally choose. I can't ever remem-

**This morning
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ber, in fact, being asked by a family in mourning, while preparing their funeral, to open the service with prayers that make as their petition, "deliver us not into the bitterness of eternal death." That line comes from one of the suggested litanies for this service. If ever there was an occasion to be honest, however, about a devastating loss, it is on the day after Good Friday.

I have also used this service to share a marvelous poem called *A Good Man in Hell* by Edwin Muir. The poem is clearly a meditation on what it would mean if a good man in hell didn't succumb to the hate and despair so rampant and contagious in such a state. What would it mean, the poet mused, if a word of life and goodness was actually preached in hell and heard? The poet was meditating about someone like Christ standing for goodness and actually becoming stronger in his faith in that

context. The key part of the poem wonders about this event:

*Would he at last, grown faithful in
his station,
Kindle a little hope in hopeless Hell,
And sow among the damned doubts
of damnation,
Since here, someone could live and
could live well?*

If that ever happened the poet suggests that creation would begin again, and that hell would be like any other place where "... love and hate and life and death begin."

On my last Holy Saturday, having finished feeding the birds, I sat in my office, on the couch where I like to read and pray. In my imagination I could see Barbara, our deacon, in the chapel with members of the Altar Guild and a few others drawn into the mystery of this remembrance. I knew that none of them was vested. That wasn't needed. The altar was as barren as had been after the stripping two days before. The flowers for Easter would be delivered in a few hours and that meant that even the providential smell of the lilies was absent. I needed just my Bible and one page from the Book of Common Prayer. Something deep, almost wordless, in me told me that once again I needed to keep Holy Saturday. For those few people gathered in that chapel an hour away, I knew that they were keeping their first Holy Saturday service, for no one ever remembered it being held at that church. I was pretty sure they would be grateful for participating. They were. You probably will be as well if you keep Holy Saturday as part of your Holy Week. □

The Rev. George Martin is the interim rector of St. Bartholomew's Church, Poway, Calif.

Easter Eucharist 1943

In the spring of 1943, for those American military personnel incarcerated in Japanese prisoner of war camps in the Philippines, the future was dreadfully uncertain. The question most of us asked, or at least thought privately, was, "Do you think we'll get out of here?"

"Here" to several thousand of us was the camp near Cabanatuan, about 90 miles north of Manila. We worked on "the farm." Our duties consisted of weeding long furrows while on our hands and knees, carrying buckets of water hundreds of yards to irrigation ditches, gathering firewood for the kitchens, digging ditches, and carrying stones to build an airfield. The monotony of these chores took a terrible toll and the constant brutality of the Japanese guards made each day perilous and fearsome.

Our uniforms had become worn and tattered and because workers on the farm could not wear shoes, we were truly a bedraggled motley crew. Usually, we wore the equivalent of Japanese underwear (a "G-string"), a straw hat if we had one, and a water bottle tied to a piece of cloth to carry over the shoulder.

We were fed a serving of rice for each meal, sometimes supplemented with mung beans, seaweed soup, or camotes. On one occasion each POW received a food box from the American Red Cross which contained a can of powdered milk, a can of salmon or corned beef, powdered coffee, a bar of chocolate, a box of raisins or prunes, and two packages of cigarettes. These boxes gave a tremendous boost to our morale.

We all looked forward to "the seventh day" because it was Sunday and we did not have to work on the farm. General Protestant and Roman Catholic services were tolerated, but only at pre-approved locations and times.

In April of 1943, Chaplain Quinn, an Episcopal chaplain in our camp, passed the word that there would be a celebration of the Holy Eucharist on Easter Day. The service was to be very simple. We were told to drop by a small *nipa* hut, and to come alone to avoid attracting attention. Since this service had not been approved or scheduled by the guards, it could have been devastating if they had become suspicious.

Chaplain Quinn had written out parts of the Communion Service plus some responses

from the *Book of Common Prayer* on sheets of paper. The Lessons were read from a "pocket testament" which some prisoner had managed to keep in spite of many shakedown inspections and searches. The host was made from rice which had been hand-rolled with a bottle

to make flour and heated on a piece of tin to produce a wafer. The wine had been made by fermenting raisins from the Red Cross package. I do not recall what was used for the paten, but I remember the chalice most vividly. It was a very small, ornate glass bottle, decorated with odd figures of oriental design. I have often reflected on what became of our grail.

It seems bizarre now, even grotesque, to picture eight or 10 skinny men variously dressed in makeshift shorts, skivvies, tee shirts, and clogs (hand-carved and made in camp), most with no upper clothing or shoes. Chaplain Quinn wore shoes; he was not required to work on the farm. He had on the remnants of a U.S. Army khaki uniform, but the eye-catching item of his vesture was a very small green stole, borrowed from a Lutheran chaplain, which gave authority and a benediction to our gathering.

Hearing the words of the Communion service after two years of privation, humiliation, and cruelty brought to mind the great community of Christian faith.

While serving in the United States Army in subsequent years, I have been privileged to attend services at many magnificent places: St. Paul's in London, St. Paul's Within-the-Walls in Rome, the Anglican Cathedral in Seoul, the Cathedral of St. John the Divine in New York City, Grace Cathedral in San Francisco, and the Cathedral of St. Peter and St. Paul in Washington, D.C. But it was when I visited the dark, earthen caverns and narrow passageways in the catacombs south of Rome, where the early Christians hid and conspired to keep their faith alive, that my thoughts took me back to that hut in Cabanatuan, where my fellow conspirators and Chaplain Quinn celebrated the most memorable of Eucharists on Easter 1943.

Our guest columnist is retired Army Col. Beverly N. "Ben" Skardon, who makes his home in Clemson, S.C., where he attends Holy Trinity Church.

Did You Know...

St. Christopher's Church, Hampstead, N.H., offers weekly podcasts of the Rev. Miriam Acevedo's sermons.

Quote of the Week

The Standing Commission on Domestic Mission and Evangelism, in its draft 2006 Blue Book Report: "...the Holy Spirit will find a way to reach the people of the 21st century. The question is whether our historic tradition and church will be connected to that work."



The Joy of Easter

The proclamation of Jesus' resurrection and the good news that he has triumphed over sin and death is the heart of our Christian faith. For that reason, Easter is the greatest of Christian celebrations, and why in so many parishes this special day is a feast for all the senses. There are stirring hymns, bright banners and glorious floral displays, accompanied by the unmistakable smell of lilies. The freshness of the warm spring air gives an added lift to our spirits, as do the special meals and coffee hour gatherings that bring together families and friends.

Happily, the joy we experience on this day may be extended throughout the great 50 days from Easter through to the Feast of the Ascension and the Day of Pentecost. Throughout this season we will hear and reflect upon some of the most memorable and powerful images in the liturgical year: the faith of St. Thomas, the breaking of the bread, the Good Shepherd, the Great Commission, and the gift of the Holy Spirit. Each week, there are many reasons to repeat heartfelt alleluias.

We extend sincere Easter greetings to all our readers, and pray that the joy of the resurrection will inspire and strengthen them throughout this season.

Helpful Critique

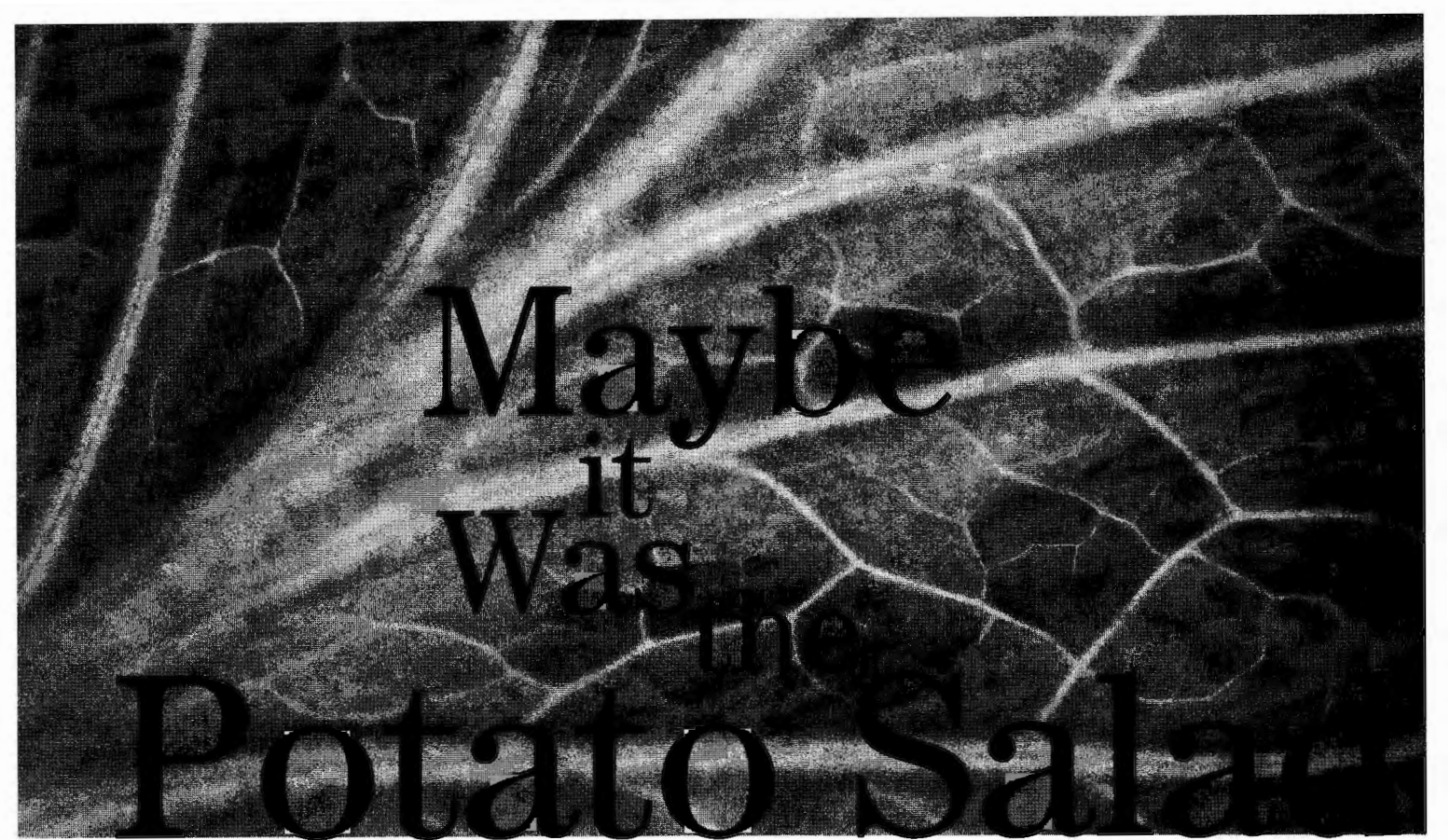
Reports indicate that the March 22 speech by the Rt. Rev. Michael Langrish, Bishop of Exeter, had a profound effect on the House of Bishops' spring meeting. In candid and sometimes blunt terms, Bishop Langrish offered a specific critique of the special commission's draft report and proposed resolutions, and challenged the bishops to unflinchingly consider the potential ramifications — both positive and negative — of General Convention's response to the Windsor Report.

Bishop Langrish clearly articulated a formidable challenge now facing the Episcopal Church: the ability to adhere to the Windsor Report's vision for a strengthened communion while at the same time accommodating varying opinions on Lambeth 1998's Resolution 1.10. Without a shared vision of life in communion, Bishop Langrish suggests, there can be no communion. He also rightly pointed out that the repentance called for in the Windsor Report need not be understood in punitive terms. It also can be seen as responding in love to new circumstances, and changing behavior accordingly.

We commend the bishop for his careful listening and thoughtful and forthright response during the recent spring retreat. His perspectives have given the bishops, and the entire Episcopal Church, much to consider prayerfully in the weeks ahead.



**Each week
throughout the
great 50 days,
there are many
reasons to
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alleluias.**



Maybe it was the Potato Salad

What allowed us to talk and eat together?

By Todd M. Donatelli

For the past 50 summers my mother's family has gathered for an annual family picnic. The first picnic was simply an occasion for my grandmother and her siblings to gather everyone on a summer afternoon. They had such a good time they decided to make it an annual event.

The day's "liturgy" includes games, much conversation and a communal meal. There is a family journal into which we add notes and pictures each summer. It includes notations both joyful and tragic. There is an amazing history of hair styles. A large family tree is displayed beginning with the nine Benson siblings and showing all who have been and are part of the many branches of the Benson clan.

As the picnic began the year I was born, it has been one of those "marking points," a consistent presence no matter what stage of life I am in. I have watched the passage of many lives. I noted to my brothers this past summer that we have moved from being too young to play in the annual softball game to being the oldest ones out there.

As many of us have moved away from Chicago over the years, some of us are not as regular in our attendance as we would like. This past summer being the 50th picnic, we out-of-towners had made a special commitment to being present. As I made my way to Chicago, I began to wonder who would be there. I could feel the significance of this gathering for me and many stories from the past began flooding in. I was anticipating the magic of this gathering: family, old and new stories — some likely joyous and others not so, food, play, and much laughter on a pleasurable Chicago summer day.

After I offered the meal blessing — an occupational hazard for family clergy — Ron approached me and said, "I am a member of St. Stephen's, Sewickley, Pennsylvania. Where are you serving, and where is your parish with all that is going on in the Church? Are they on one side or another, or somewhere in the middle?"

I faced a personal dilemma. I had come for a day of soaking in a rich family tradition, a day of laughter and enjoyment. I suppose I could be for-

given for not wanting to get into a political conversation about the Church on this day. My parish could be seen as being on the opposite end of a spectrum from St. Stephen's, as for many years All Souls' has worked to welcome and support all of its couples regardless of their sexual orientation. I was not excited about the potential of this conversation on this day. I could have said something innocuous while diving into my potato salad.

Yet I heard a voice inside of me — I believe it was the Spirit — saying, "What's the matter? Don't think you both are mature enough for this conversation?" Sensing the prodding of a rabbi, I chose to discuss where my parish found itself. The conversation covered both our parishes, our dioceses, our own convictions and matters in the whole Church. In time we moved comfortably to other subjects including talk of our children and past family stories. Ron asked to take a picture of my family as he was making a collage of all present this day. We talked, ate and shared stories.

Flying home the next day, I found myself dwelling on this encounter. Con-

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

sidering all the stories of problematic engagement in the Church these days, I did not take for granted that we could talk, disagree on some things, agree on some things, and enjoy each other's company. What had made it possible?

We were there because we were family with a shared lineage that neither of us had chosen. It had chosen us.

I think it had something to do with the family tree. Neither Ron nor I decide who gets to come to the picnic. That has to do with something much larger than him or me. No one sent out a questionnaire before the picnic asking us what we had been doing the

past year or what we believed (I can think of years I would not have wished to answer.) We were there because we were family with a shared lineage that neither of us had chosen. It had chosen us.

While looking at the family tree, one cousin, divorced and recently remarried, asked, "What is the protocol for adding a new husband to the tree?" Fortunately for us the originators of the tree had done it in ink. Thus there was no way to remove someone in a way that could pretend they were not still part of us. People were simply added, no one was deleted. The tree is larger than we are.

This summer Ron and I may see each other at a different "family picnic." It, too, will have a family tree, family stories and there will be a communal meal. At this summer's General Convention, will we engage one another as part of something larger than ourselves and our particular convictions? Will we see ourselves as people chosen by someone larger than us? This summer, will we still choose to speak and eat together? □

The Very Rev. Todd M. Donatelli is dean of the Cathedral of All Souls, Asheville, N.C.

LETTERS TO THE EDITOR

Small Church Success

The Rev. James Lowery states that by the 1990s the figure needed to support a church with a physical plant and a fulltime cleric had risen to \$350,000-\$400,000 annually [TLC, March 26].

We are a small, pastoral-sized church: Our average Sunday attendance in 2005 was 53. Our annual budget is around \$110,000, we receive no diocesan financial support, and we have no endowment. Out of that we keep up the physical plant, remit our full diocesan asking, pay off the indebtedness on our parish hall, donate to community ministries, pay a cleaning service and a part-time organist, and pay the salaries of a fulltime cleric (me) and a part-time secretary. All our bills are current. I have been here almost 28 years and have never gone a year without a raise, and have been able to purchase my own home with the housing allowance provided.

I'm not sure what we're doing wrong, but I hope we keep on doing it.

*(The Rev.) David Garrett
Church of the Annunciation
Newport, Tenn.*

In Context

A text without the context can become a pretext. Your quote of the week from Bishop Lillibridge [TLC, April 2] could give the impression that the bishop was slamming the Windsor Report. In fact the words came in course of his request that the diocesan council reaffirm its adherence to that report even while acknowledging its imperfections. Bishop Lillibridge has been a consistent supporter of the Windsor Report.

*(The Rt. Rev.) William Frey
Retired Bishop of Colorado
San Antonio, Texas*

Inclusion Brings Growth

Good that the dioceses of Dallas and South Carolina have growing attendance. But is it really true that "The more inclusive we become, the fewer people we attract"? [Letters, TLC, March 26] Not so, in my experience.

When I came to my current parish, St. Philip the Apostle, Lemon Grove, in the Diocese of San Diego, I inherited a rapidly dying English-speaking congregation of people in their 70s and 80s. Their children, although many lived in the neighborhood, had grown up going to Sunday school but had without exception dropped out of church attendance after graduating from high school.

I was given the mandate by my bishop to begin Latino-Latina ministry, and in five years St. Philip's has more than quadrupled its Sunday attendance. We don't do Sunday school, but have Christian education for children, teens and adults two evenings a week. On Sundays everybody, including newborn babies, participates in the Eucharist. We also mine the rich catholic tradition that is alive and well in the Episcopal Church.

We are successful because we are inclusive of affirming the Anglican-

(Continued on next page)

(Continued from previous page)

Catholic tradition with an emphasis on social justice; a new and fresh interpretation of the catholicism brought to us as a gift from our mostly Mexican communicants, and a strengthening of the poor for whom Jesus had a special love and concern.

The question might well be, Is the Episcopal Church ready to challenge the mono-ethnic and mono-cultural middle-class/upper-middle-class corporate model that has guided it so far, and embark on the discovery and celebration of a more inclusive and more representative model of ethnic and class reality? Jesus did invite those who labor and are heavily laden, not for a vacation at Club Med, but to find rest as we bear one another's burdens.

*(The Rev.) Bjorn Marcussen
St. Philip the Apostle
Lemon Grove, Calif.*

Unexplored Resources

Thank you for Patricia Nakamura's thoughtful article on the formation of church musicians in the recent Education issue [April 2]. She rightfully points out that the Association of Anglican Musicians is devoting serious attention and resources on ways to improve the collaborative ministry of clergy and musicians. The ongoing Seminary Initiative headed by Dr. Carol Doran and William Bradley Roberts is about to publish the results of a ground-breaking conference on the role of this important ministry in the health and growth of parishes.

Musicians and clergy teams from all over the country shared their inspiring stories of renewal and imagination in worship.

But we also feel that the education of young musicians is a vital piece of this success. While it is true that the English apprentice system produces leaders in church music, we believe that our own country has unexplored resources to train our musicians to meet the unique needs of the church in the United States. How, for instance, can we balance the spectacular technical training of our music schools with a more personal and "hands-on" education? I'm pleased to report that Professor Marilyn Keiser of Indiana University will be heading a task force to explore mentor programs and other ways we can prepare talented young people for a career that is very unlike the models offered by conservatories and colleges.

These are first steps, but important ones, as we all learn to talk and worship with each other.

*Martha N. Johnson
President, Association of Anglican
Musicians
Malvern, Pa.*

Perplexing Praise

I was perplexed by the effusive praise lavished upon of a new reprint of Gregory Dix's *Shape of the Liturgy* [TLC, March 19]. Your reviewer correctly identifies Dix's argument about the "four-fold shape" of the Eucharist

as "the core" of his thesis, and yet, this core assertion of Dix is precisely what more recent liturgical scholarship largely rejects.

As Geoffrey Wainwright of Duke University writes in the *Oxford History of Christian Worship* (2005): "... instead of either a seven- or four-action 'shape of the liturgy,' the most that can probably be inferred from the diversity of early Christian eucharistic meals (if one wants to use such 'shape of the liturgy' language at all) is that the early eucharist had but a 'two-action shape': the sharing of bread and cup in the context of blessing, thanksgiving, and praise. To say any more than this is sheer speculation" (p. 49).

Moreover, it has always struck me as odd how some Anglicans defer to a writer who rejected much of Cranmer's soteriology and sacramental theology and usually used the Roman missal in his own worship.

*Gillis Harp
Prof. of History, Grove City College
Grove City, Pa.*

Not a Candidate

Many who choose to solicit nomination to the office of bishop in the Episcopal Church do so in light of personal ambition rather than being moved by the Holy Spirit and, if elected, choose to do what the office of bishop permits rather than what they are called to do. Those called by the Holy Spirit often choose, after election, to do what they want to do rather than what they are called to do, and cannot even do that well.

My personal desire is to lie in a soft bed, sleep in, have three square meals each day, access to ice water and an occasional cold beer. Therefore, be it known to all that, not being personally ambitious nor, as I can see, yet called by the Spirit, I will not pursue selection as a candidate for the position of Presiding Bishop. Neither will I accept a candidacy if drafted, nor serve if elected by proclamation of the General Convention.

*(The Rev.) Robert Pledsted
San Antonio, Texas*



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PEOPLE & PLACES

Appointments

The Rev. Canon **Richard Carlisle** is rector of St. Barnabas', 1200 N Shiloh Rd., Garland, TX 75042.

The Rev. **Michael E. Glenn** is rector of Good Shepherd, 1420 E Dewey Ave., Sapulpa, OK 74066.

The Rev. **Julie Harris** is rector of Trinity, 200 W King St., Martinsburg, WV 25401.

The Rev. **Michael Jupin** is interim at Christ Church, 123 S 6th St., Clarksburg, WV 26301.

The Rev. **Ronald D. Keel** is rector of Resurrection, 1433 NW R.D. Mize Rd., Blue Springs, MO 64015.

The Rev. Canon **Beth Knowlton** is canon for prayer and mission at the Cathedral of St. Philip, 2744 Peachtree Rd. NW, Atlanta, GA 30305.

The Rev. **Oliver Lee** is associate rector at Trinity, 1011 Vermont St., Lawrence, KS 66044.

The Rev. **Mark Lewis** is rector of St. Luke's, 4002 53rd St., Bladensburg, MD 20710.

The Rev. **Patricia Dwyer MacMillan** is rector of St. Mary's, Wind Gap, and St. Joseph's, Pen Argyl, PA. Add: Lehigh Ave. at Alpha Rd., Wind Gap, PA 18091.

The Rev. **William Miller** is rector of St. Michael and All Angels', 4364 Hardy St., Lihue, HI 96766.

The Rev. **Tom Neyland** is interim at Christ the King, 6490 Carr St., Arvada, CO 80004.

The Rev. **Lou Parsons** is assistant at Grace, 20 Belvoir Ave., Chattanooga, TN 37411.

The Rev. **Benno Pattison** is rector of Epiphany, 2089 Ponce de Leon Ave. NE, Atlanta, GA 30307.

The Rev. **Edward C. Scott** is vicar at St. James', 851 Shinnville Rd., Mooresville, NC 28115.

Ordinations

Deacons

Massachusetts — John Finley.

Priests

Atlanta — Scott Kidd, Cora Saunders.

Central Pennsylvania — Thomas Purdy.

Kansas — Robert Harris, Kenny Miller [for East Tennessee]

North Carolina — Elizabeth K. Shows-Caffey, John Porter-Acee

South Dakota — Evelyn Weaver, Sandy Williams.

Vermont — Kristina Lewis.

Address Correction

The Rev. **Rich Biega**, missionary, All Souls', 4645 Hardscrabble Rd., Columbia, SC 29229.

Next week...

Liturgical Arts Issue

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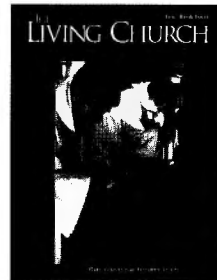
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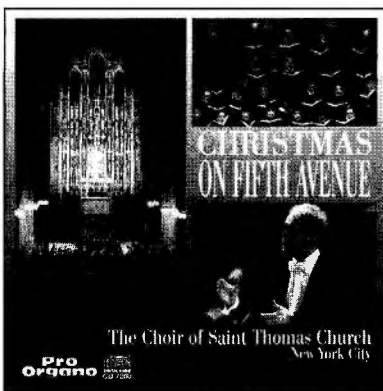
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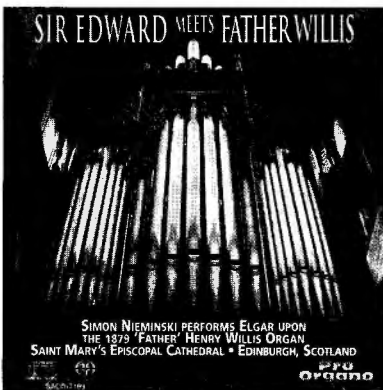
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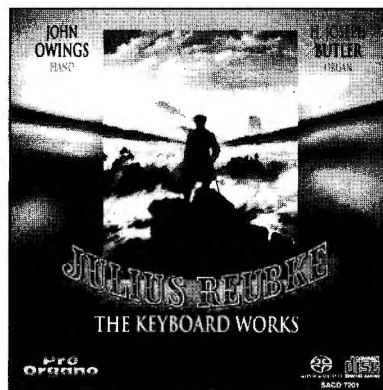
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