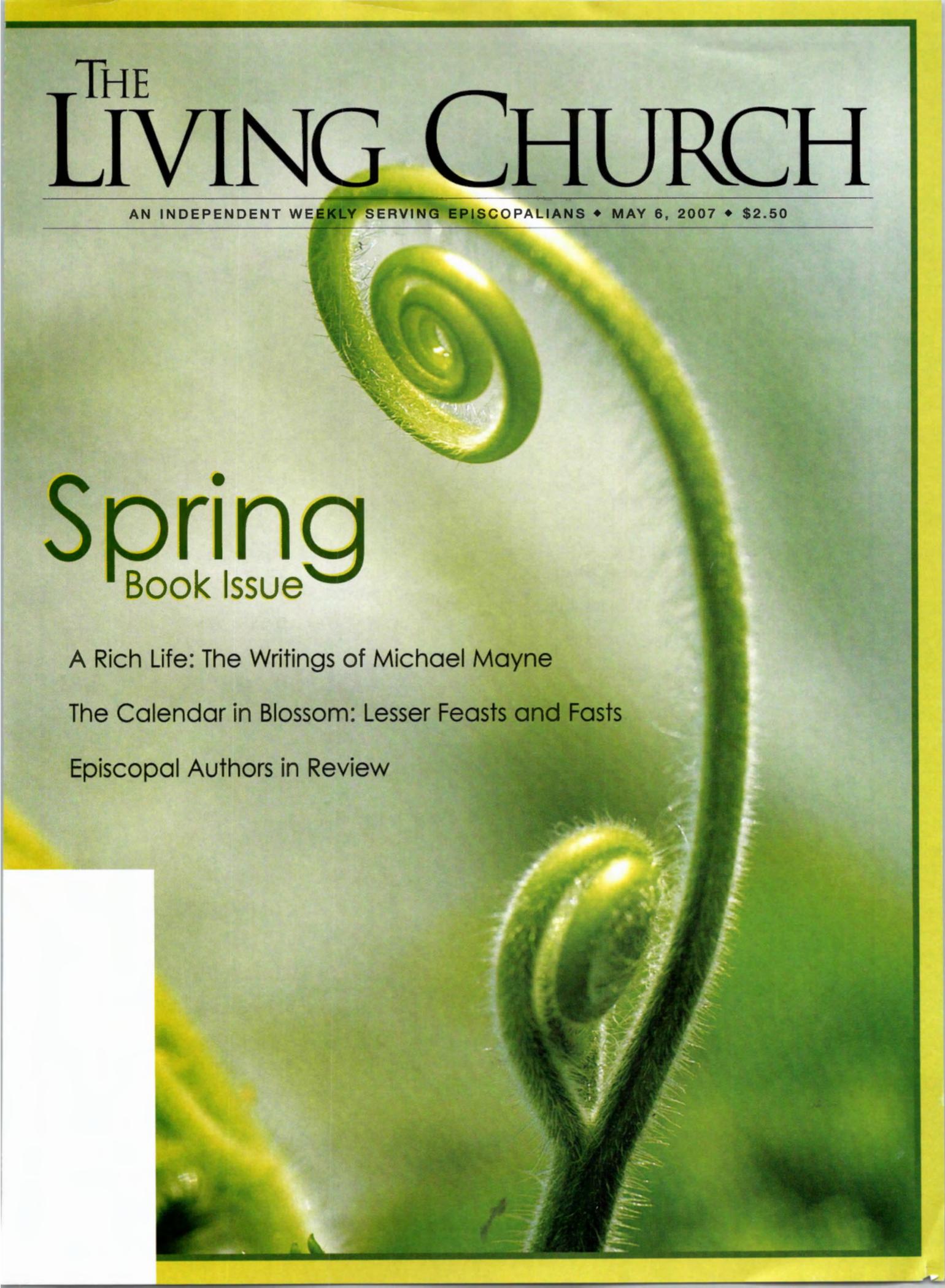


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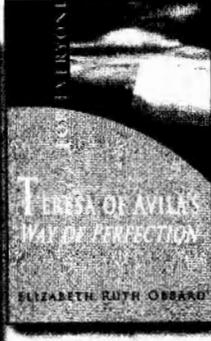
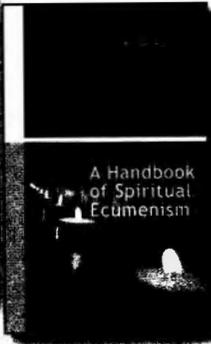
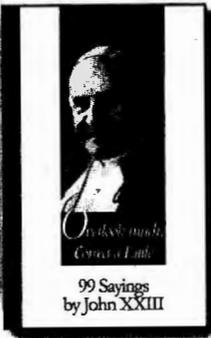
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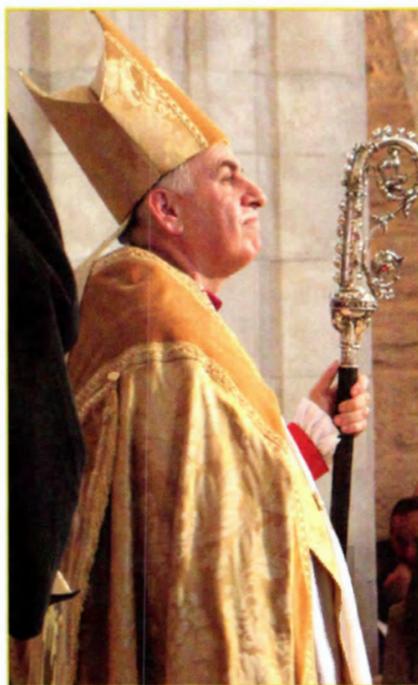
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Volume 234

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.

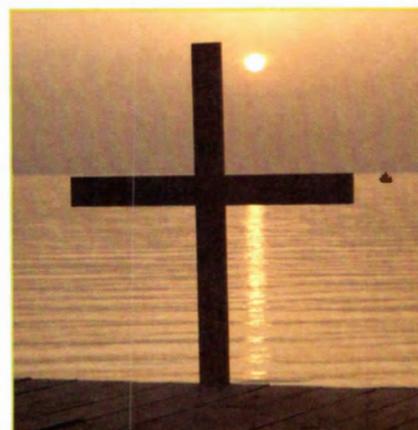
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SUNDAY'S READINGS

Plans for Faithful People

"Then I saw a new heaven and a new earth" (Rev.21:1)

The Fifth Sunday of Easter (Year C), May 6, 2007

BCP: Acts 13:44-52 or Lev. 19:1-2, 9-18; Psalm 145 or 145:1-9; Rev. 19:1, 4-9 or Acts 13:44-52; John 13:31-35

RCL: Acts 11:1-18; Psalm 148; Rev. 21:1-6; John 13:31-35

It has been asserted that the primary spiritual virtue is stature and size. We can judge the health and authenticity of our images of God and our own spiritual traditions by how much complexity they can include and the change they can embrace without losing their identity and center. This same measure can also serve as the standard for our personal spiritual growth. Today's scriptures explore the issue of spiritual and theological stature and challenge us to embrace God's world in all its diversity.

In the reading from Acts, Peter retells a life-transforming vision in which God pushes him beyond his "comfort zone" into a new and deeper understanding of his faith and vocation as an apostle. Like many of his Jewish companions, Peter affirmed a spirituality of holiness and purity. His faith involved the affirmation of certain boundaries, which rightly preserved its purity and identified the Jews as God's uniquely chosen people. Yet, like all boundaries, the emphasis on holiness and purity was also ambiguous in that it excluded as well as included. In encountering Cornelius and his family, Peter discovers that God's Spirit is all-embracing and unbounded. Faced with this, Peter must choose to grow in wisdom and

stature as he experiences God's lively and unfettered Spirit in the lives of "unclean" Gentiles.

The Gospel of John continues the quest for stature, reminding us that true imitation of God is to be found in loving relationships. Love, even divine love, is not unilateral or one-sided. Unilateral love is ultimately unfeeling, coercive and paternalistic. In its narcissism, it loves according to its vision rather than in terms of the concrete person that stands before us. It never takes into consideration the one who is being served. Alfred North Whitehead spoke of God as a "fellow sufferer who understands." Holy love, the love embodied in Jesus, has enough stature to embrace the pain and joy of the world, and then respond lovingly and creatively to bring forth healing and beauty.

The text from Revelation ultimately leaves us with the awareness that the reign of God is not ours to build; it is God's to give. But it is this vision of the New Jerusalem that keeps God's people going with the conviction that the vision of the heavenly city is worlds removed from the community in which they live, and their belief that it is their task as disciples of Jesus Christ to live toward that vision. That would be our task as well.

Look It Up

The church's baptismal covenant places no restrictions or boundaries on those we choose to serve or love (BCP, p. 305).

Think About It

As we reflect on Peter's vision in light of Psalm 148, we are prompted to ask, Where do we limit God's presence? What persons are "unclean" in our lives?

Next Sunday

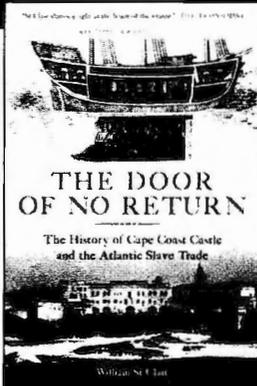
The Sixth Sunday of Easter (Year C), May 13, 2007

BCP: Acts 14:8-18 or Joel 2:21-27; Psalm 67; Rev. 21:22-22:5 or Acts 14:8-18; John 14:23-39

RCL: Acts 16:9-15; Psalm 67; Rev. 21:10, 22-22:5; John 14:23-29 or John 5:1-9

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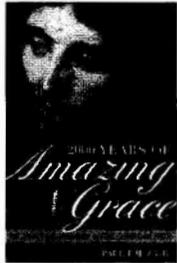
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BOOKS

2000 Years of Amazing Grace The Story and Meaning of the Christian Faith

By Paul F.M. Zahl. Rowman and Littlefield. Pp. 472. \$24.95. ISBN 0-7425-5276-4.



In a succinct account of Christian history and doctrine, Paul F.M. Zahl, dean and president of Trinity Episcopal School for Ministry, mixes narrative and theology in digest form. The 300 pages of chronology are supplemented by a lengthy appendix comprised of scriptural passages (e.g., the Sermon on the Mount), doctrinal expositions (e.g., Luther on the Epistle to the Romans), selected hymns and poems ("When I Survey the Wondrous Cross"), a glossary that ranges from *Against Julian* by Augustine to Zealots, and capsule biographies of more than 200 people, both religious and secular.

Zahl organized his account around several major themes. First is the triumph of unconditional grace over both Jewish law and any institutional church that claims to embody divine truth. Second, there is the paradox that the true power of Christianity lies in its "powerlessness" in relation to the "strong" of this world. Not surprisingly, the author is far more sympathetic to, and at home with, classic Reformation thought than with such rivals as Scholasticism, Anglo-Catholicism, and theological liberalism.

A breezy style often makes for easy reading. Without the Incarnation, "The human race is toast." Anselm showed that Jesus' work on the cross "moved the monkey of the past off our backs." Henry VIII's first wife, Catherine of Aragon, was metaphorically "a witch." Loyola headed "a SWAT team" to recoup the pope's losses as the Counter-Reformation in general produced a "leaner, meaner" church.

Given Zahl's premises, his treatment of early Christianity is quite conservative. He calls the four gospels biographies of Jesus, finding Mark "probably written" by John Mark and John penned by "the beloved disciple." He

(Continued on next page)

ORDAINED for LIFE?

A number of books have addressed ordination and the priestly life from a devotional or vocational vantage point, but few books have considered ordination from a truly theological perspective. Meanwhile, our time is obsessed with the more general question of leadership. *Being Salt* addresses both ordination and leadership by taking as its point of departure the most distinctive yet often overlooked feature of ordination: indelibility—being ordained for life.

Being Salt offers several answers to the question, "What is the church?" Sumner wholeheartedly agrees with the Reformation emphasis on the ministry of the whole people of God. Still, he argues that we can only understand priesthood if we understand what one is ordained for. Indelibility—lifetime ordination—provides an entrée to the question of what sets the ordained apart.

BEING SALT

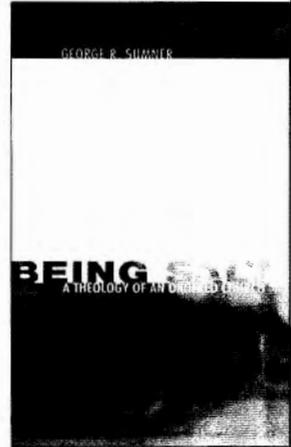
A Theology of an Ordered Church
GEORGE R. SUMNER

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—Kathryn Greene-McCreight
author of *Darkness Is My Only Companion*



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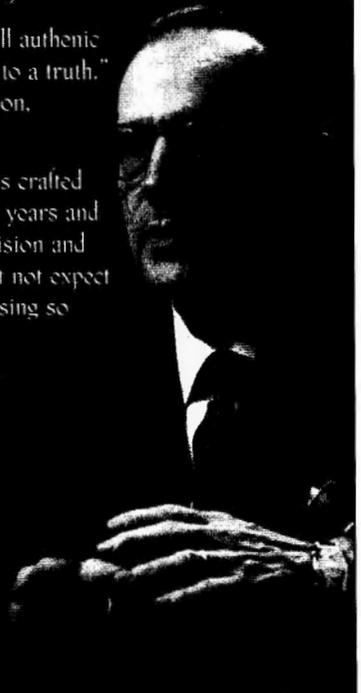
—Edward Mendelson,
Literary Critic

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—Barbara Crafton,
Episcopal priest and author

"St. Paul's Chapel," signature poem from the volume, is on exhibit in the Chapel at Ground Zero.

Author was one of two poets on the drafting committee for the retranslation of the *Psalter*, now contained in *The Book of Common Prayer*.



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BOOKS

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gives credence to the claim that Mary and Joseph traveled to Bethlehem to register for the Roman census. Zahl does concede, however, that Paul might not have written such epistles as Ephesians and Colossians.

Certain claims are dubious. Are Augustine's *Confessions* "generally overvalued," failing to "reveal much about the inner workings of the mind of its author"? Did monasticism really deny that "We are all absolutely equal before God"? Can one find a leading Jefferson scholar who claims that our third president adopted Christianity "at the very end of his life"? If John Adams was a "Bible Christian of Puritan sympathies," why did he spend his last years as a member of a Unitarian congregation in Quincy, Mass.? Was the enthusiasm for "Evangelical Christian Zionists" in Britain crucial to the founding of the nation-state of Israel in 1948? How likely is it that, because of what Zahl sees as an irresponsible overemphasis on Jewish-Christianity theological commonality, that the Southern Baptists may be the ones "carrying the soul of Bible Christianity for the rest of the Protestant churches"?

In short, this volume is sometimes helpful, sometime quirky. Hopefully, it will give the reader the desire to move on to works more balanced and thorough, such as those embodied in the "New Church's Teaching Series."

*Justus D. Doenecke
Bradenton, Fla.*

Why Haven't You Left?

Letters from the Sudan

By Marc Nikkel, edited by Grant LeMarquand. Church Publishing. Pp. 207. \$20. ISBN 0-89869-472-8.

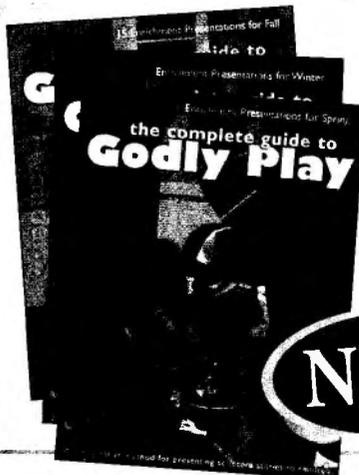
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he wrote, "(Two) dimensions seemed to encompass us: the battle that has left two million corpses in its wake, and awareness of a compassionate God who knows all and is concerned with each life's demise. This mystery held

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home) convey the human reality of these far-away people and bear eloquent witness to their transcendent faith. The reader is left with a deeper sense of our connectedness in the body of Christ.

(The Rev.) Bruce Birdsey
Richmond, Va.

Apostle to the Inuit

The Journals and Ethnographic Notes of Edmund James Peck, the Baffin Years, 1894-1905

Edited by Frédéric Laugrand, Jarich Oosten and François Trudel. University of Toronto. Pp. xii + 498. \$75. ISBN 0802090427.

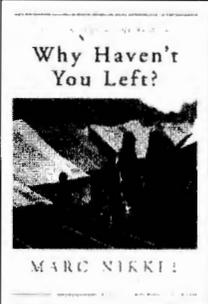
"Soon after arriving on Blacklead Island, Peck and Parker opened their first church, which was made out of sealskins. 'It is principally of seal skins sewn together, which skins are stretched on a frame and seats are placed inside on which the people sit [...] The whole structure was erected, and in a great measure planned by the Eskimos themselves.' This church did not last long: it was eaten by hungry dogs on 23 February 1895."

So began the ministry of Edmund James Peck (1850-1924), Anglican missionary in remote north-central Canada. Peck arrived with one companion missionary in what was then

northern Quebec (it is now in the new province of Nunavut) in 1894, and the journals published in this volume provide a thorough account of progress against extraordinary odds for the next 11 years. The last biography of Peck was published in 1904, identifying him in his own lifetime as "Apostles to the Eskimos." In this new book, three scholars of Inuit studies have brought him back to the attention of a reading audience by preparing transcriptions of Peck's journals and notes about Inuit life at an important stage of contact between Anglo-Canadian traders and the first inhabitants of the region around Hudson Bay.

In his efforts to evangelize the people of the area, Peck faced opposition from white whalers as well as from indigenous shamans. Nevertheless, in the course of a ministry that lasted

(Continued on next page)



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until the early 1920s, he trained the first Inuit Christian leaders, administered medical help, and introduced literacy to Anglican converts at his missions.

The biographical introduction to this engrossing book relies on interviews conducted in the 1990s in places

where Peck ministered, and where he is still remembered fondly as "the one who speaks well" in active Anglican Inuit communities. (Despite the steep list price, Amazon.com and other online book-order services offer the title at significant discounts.)

*Richard Mammana
Stamford, Conn.*

Scripture Examined

ENCOUNTERING ECCLESIASTES: A Book for Our Time. By James Limburg. Eerdmans. Pp. 141. \$14. ISBN 0-8028-3047-1.

The author is straightforward: "Ecclesiastes is not helpful for everyone." Yet for the honest student, shaken perhaps by growing doubt, the honesty, humanity and faithfulness of Ecclesiastes' author Qoheleth, or the Preacher, can be a source of refreshment.

With this in mind, the author takes a chapter-by-chapter walk through the entire book. Generally eschewing literary or historical criticism, along with Hebrew or patristic commentary, the author engages Luther, Bonhoeffer, Barth, von Rad, and others while explicating the thought of the Preacher along the way. "Vanity," or *hevel* in Hebrew, serves as a pedal point throughout. In the author's telling, Ecclesiastes does not stand out as a model book of the Bible, yet it has a place in the camp of the faithful, speaking as it were to the silence of God and the more arid times in the life of faith. An enjoyable and very accessible introduction to one of the Old Testament's less popular books.

TRADITION, SCRIPTURE, AND INTERPRETATION: A Sourcebook of the Ancient Church. Edited by D.H. Williams. Baker Academic. Pp. 141. \$19.99. ISBN 0-8010-3164-8.

This is the second volume in the Evangelical *Ressourcement* series and is an example of a gratifying trend among evangelicals toward re-engagement with 2,000 years of Christian tradition.

Drawing on medieval practice, the intent of the series is to present ancient Christian writings "in small portions within thematically related or exegetical contexts." The current volume considers tradition and scripture. After a useful and informative but basic introduction, the book follows with eight chapters comprised



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of first- through fifth-century commentators addressing, *inter alia*, the origins of tradition, the interplay of tradition and scripture, rules of faith, baptismal creeds, biblical interpretation, including spiritual and allegorical interpretation, and closes with a collection of ancient hymns and poetry. An accessible sampling of gems from the treasure trove of patristic writing.

1 & 2 KINGS. Brazos Theological Commentary on the Bible. By Peter Leithart. Brazos Press. Pp. 304. \$29.99. ISBN 1-58743-125-4.

A comment on the dust jacket asks, "Could this be a set of commentaries on the Bible that people will actually read?" There is reason to believe so. The first volume in the series, on Acts, was written by the late, great Jaroslav

Pelikan. The recently released third volume, on Matthew, is by the justly famous Stanley Hauerwas.

The general intent of the series is to avoid the useful but relatively sterile (and heavily trodden) realm of historical-critical methodology, embracing a more explicitly theological approach that hearkens back to the fathers, Carolinian divines, Schoolmen and Reformers. This, the second volume in the series, is by the widely published Peter Leithart of New Saint Andrews College. The author follows the narrative, beginning with the dying David cutting an ambiguous figure: a foretaste of the coming death of the kingdom or a sign of the coming resurrection? Solomon becomes a new Adam, Elijah a new Moses, and Elisha a new Joshua. Jesus fulfills all these typologies. If this volume is an indication, this is a series that should find its way onto many a mature Christian's bookshelf.

DO WE WORSHIP THE SAME GOD? Comparing the Bible and the Qur'an. By George Dardess. St. Anthony Messenger. Pp. 166. \$12.95. ISBN 0-86716-7319.

A brief outline of the contrasts between Christian and Islamic under-

standings of creation, Jesus, Mary, prayer, jihad, heaven and hell. The accessible style and sympathetic description of Islam make this a helpful starter for interfaith discussion groups. The book's ability to clarify the answer to the title question is, alas, signifi-



cantly hampered by the omission of any discussion of the two traditions, divergent understandings of the Hebrew scriptures, kept intact in Christianity, completely rewritten in Islam.

*Daniel Muth
Prince Frederick, Md.*

The Lost Gospel of Judas Separating Fact from Fiction

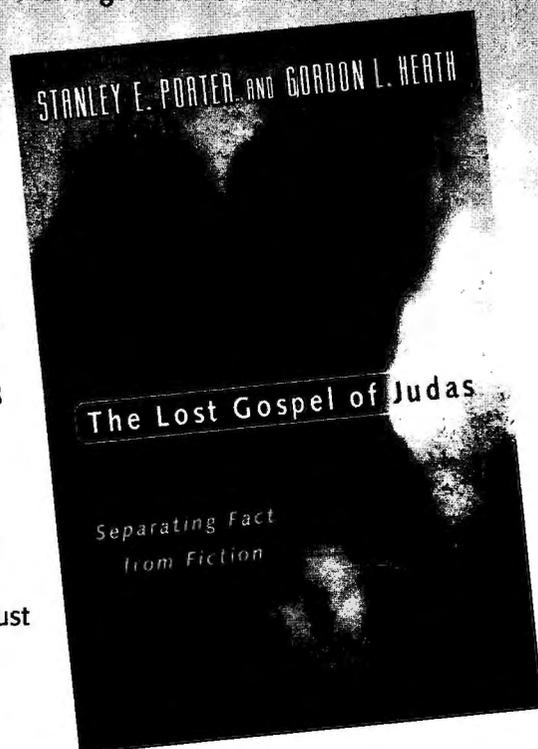
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Archbishop of Canterbury Agrees to Meet with House of Bishops

Archbishop of Canterbury Rowan Williams announced April 16 that he has accepted an invitation to attend a special meeting of The Episcopal Church's House of Bishops before the Sept. 30 deadline set by the primates at their February meeting in Tanzania.

"These are complicated days for our Church internationally, and it's all the more important to keep up personal relationships and conversations," Archbishop Williams said during a press conference at the Anglican Church of Canada's headquarters in Toronto. "My aim is to try and keep people around the table for as long as possible on this, to understand one another, and to encourage local churches."

No date for the visit was mentioned, but the Rev. Jonathan Jennings, the archbishop's press spokesman, told *THE LIVING CHURCH* that Archbishop Williams intended to travel to the U.S.

sometime in September, after his return from a three-month vacation and sabbatical.

In addition to Archbishop Williams, the invitation from the House of Bishops also included members of the joint standing committee of the primates and the Anglican Consultative Council. It is expected that at least some of those members would accompany the archbishop during the proposed visit.

"I am glad that he has accepted this invitation, and I know the other bishops will be glad, as well," Presiding Bishop Katharine Jefferts Schori told *ENS* in an interview following the announcement from Archbishop Williams. "We look forward to a conversation together in September."

"I look forward to some sharing of our experiences as pastors as well as discussion of the business of the Communion," Archbishop Williams said.

(The Rev.) George Conger

South Carolina Prepares for Another Election

Following a specially called meeting April 17, the standing committee of the Diocese of South Carolina announced plans for another attempt to elect a bishop to succeed the Rt. Rev. Edward L. Salmon, Jr., who retired Jan. 30, 2006.

The Very Rev. Mark Lawrence, of Bakersfield, Calif., was elected last September, but the consent process for his consecration was nullified by Presiding Bishop Katharine Jefferts Schori [TLC, April 8] because the diocese did not receive a sufficient number of properly verified consents from a majority of diocesan standing committees within the time frame specified by the canons. It is anticipated that Fr. Lawrence's name will be on the ballot again when the second election is held.

"We are fully persuaded that the Holy Spirit spoke in that election, and we were reassured that a majority of both bishops and standing committees intended to consent to this election," the standing committee stated. "We are determined to carry forward our diocesan mission within the context of the canons which give order to our common life. Accordingly, at our meeting today, we unanimously passed a resolution reconvening the 216th annual meeting of the Diocese of South Carolina, which was recessed."

Early June Meeting

The standing committee sought the most expeditious way of moving forward with another election, the Rev. J. Haden McCormick, president of the standing committee, told *THE LIVING CHURCH*. Under the timeline envisioned by the standing committee, the diocesan convention will reconvene in early June. If a majority of clergy and lay delegates agree to a special electing convention, it would occur as soon as possible after the canonically mandated notification period, probably toward the end of the summer.

Fr. McCormick told the newspaper *The State* that when the electing convention meets, Fr. Lawrence's name will be the only one on the ballot.

Fifth Candidate for El Camino Real

The Rev. David Breuer, rector of St. Luke's Church, Los Gatos, Calif., has been nominated by petition in the election of a bishop in the Diocese of El Camino Real.

Fr. Breuer, who has been rector in Las Gatos since 1993, received signed and verified endorsements from at least 10 clergy and 40 lay members of the diocese, the minimum number necessary to be added to the slate under the election procedures previously announced by the diocese. The nomination-by-petition period concluded April 12 and Fr. Breuer was the only name added for a final slate of five [TLC, April 22].

The special electing convention will be held June 16 at York School in Monterey, Calif. Assuming that the person elected receives a majority of consents from standing committees and bishops with jurisdiction, the bishop-elect will be consecrated Nov. 10 at St. Andrew's, Saratoga.



ACNS/Rosenthal photo

The Rt. Rev. Suheil Dawani is installed and welcomed as the 14th Bishop of the Episcopal Diocese of Jerusalem April 15. Among bishops participating were New York Bishop Mark Sisk, Los Angeles Bishop J. Jon Bruno and Massachusetts Bishop Suffragan Gayle Harris.

Investigation Clears Connecticut Bishop

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, has been cleared by the Title IV [disciplinary] Review Committee of charges that he violated canon law. The charges, brought by nine adult communicants and the rectors of six parishes, challenged a variety of actions that Bishop Smith took in pursuing abandonment of communion charges against the six clergy.

"The review committee has reached different conclusions with respect to different allegations," the committee stated in a 92-page decision released April 11. "With respect to a small number of the alleged offenses, the review committee has not found reasonable cause to believe that they constitute offenses under the canons. With respect to most of the other actions challenged by the charges, the review committee has not found reasonable cause to believe that they constitute offenses under the canons and in any event has not found reasonable cause to believe that Bishop Smith's actions were taken with the intent required to be subject to presentment.

"The review committee has found reasonable cause to believe that one aspect of Bishop Smith's response violated a canon, but that the violation cannot be subject of a presentment because the review committee could not determine that there was reasonable cause to find that it was an intentional, material and meaningful offense."

Theological Dispute

Bishop Smith's vote at the 74th General Convention in 2003 and his subsequent participation in the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire intensified an ongoing theological dispute between the diocesan leadership and the Rev. Mark H. Hansen, former rector of St. John's Church, Bristol; the Rev. Donald L. Helmandollar, rector, Trinity, Bristol; the Rev. Christopher P. Leighton, rector, St. Paul's, Darien; the

Rev. Gilbert V. Wilkes, rector, Christ and the Epiphany, East Haven; the Rev. Ronald S. Gauss, rector, Bishop Seabury Church, Groton; and the Rev. Allyn B. Benedict, rector, Christ Church, Watertown.

Bishop Smith offered to implement delegated episcopal pastoral oversight for the six rectors and their parishes in 2004, but the negotiations broke down over conditions set by the clergy that Bishop Smith believed he was canonically prohibited from granting.

In 2005, Bishop Smith deposed Fr. Hansen. The bishop also took physical control of the property at St. John's, Bristol, and relieved the vestry of its canonical responsibilities after he learned that parish had begun an unauthorized search for a rector.

A presentment complaint against Bishop Smith was filed in August 2005, as were civil charges and an appeal with the Archbishop of Canterbury's Panel of Reference. Part of the civil complaint was dismissed and the Panel of Reference declined to consider the appeal while civil and ecclesiastical charges were pending.

Sincerity Not Doubted

"The review committee found no evidence to cast doubt on the sincerity of Bishop Smith's efforts at reconciliation," the committee stated in its decision. "Bishop Smith appears to have worked sincerely to try to resolve the situation without resort to the standing committee, which he properly understood to be his pastoral duty. Once the standing committee made its findings, it was understandable that the six priests felt that they had not had sufficient opportunity to defend themselves and that Bishop Smith had gained an unfair advantage in any further discussion of oversight because he could inhibit them at any time. That was an advantage, however, that was granted by the standing committee, and the decision not to invite the six priests to participate in the process under Canon IV.10 was the standing committee's, as well."



Paul Snyder photo

The Rev. Carl Wright (left), an Air Force chaplain and Episcopal priest, and Army chaplain Dave Eaton, a Methodist, listen to the gospel during a sunrise Easter Vigil April 8 on the beach at Camp Patriot, Kuwait.

Publishers Form Partnership

Church Publishing Inc. (CPI), the official publisher of the worship materials of The Episcopal Church, recently concluded an agreement with Church House Publishing (CHP) to become its sole distributor in the U.S. CPI now carries 66 specially selected CHP titles, including both trade and direct-to-church products. More will be added in the future.

"This partnership is yet another way CPI is seeking to better serve the Church because it allows us to offer a broader array of spiritual resources and worship materials," said the Rt. Rev. Hays Rockwell, retired Bishop of Missouri and chair of Church Publishing Inc.'s board of directors.

Church House Publishing is one of the leading religious publishers in the United Kingdom and the official publisher to the Archbishops' Council and the General Synod of the Church of England. CHP publishes around 60 new titles a year.

The Rev. Stephanie Spellers, missionary for radical welcome at St. Paul's Cathedral, Boston, Mass., and a member of the CPI board, added, "For years, many of us have appreciated the depth and fresh perspective of Church House's offerings, but getting them from England to the States has seemed impossible. This move opens up a whole treasure chest full of resources for the wider church."

Sudanese Teach by Example

Sudanese refugees in the United States are changing The Episcopal Church, according to the Rev. Richard Jones, professor of mission and world religions at Virginia Theological Seminary and president of the American Friends of the Episcopal Church of Sudan (AFRECS).

"The Episcopal Diocese of Western Michigan had no provision for parochial missions until the Sudanese came and formed one at Grace Church in Grand Rapids, Mich. The deep, sustaining faith and expectation of these Christian refugees has called out from American Episcopalians some of our best hospitality," he said in welcoming remarks at the third annual AFRECS conference April 13-15 at Christ Church Cathedral, St. Louis. The conference brought together more than 100 AFRECS supporters and representatives from the Episcopal Church of Sudan, one of the 38 provinces of the Anglican Communion.

AFRECS is an organization of U.S. churches, non-governmental organizations, and individuals who care deeply about the struggles of the Sudanese people, according to Prof. Jones. "You are important to this effort," he said. "You Sudanese who are making your home in the U.S.A. or Canada can help North Americans to care about the struggle for peace and justice in Sudan."

After several years of discernment, the Diocese of Missouri and the Dio-

cese of Lui in Sudan began a formal companion relationship about a year ago. The relationship holds great promise, according to Bishop George Wayne Smith of Missouri, who told conference participants his diocese could benefit from learning how the deep faith of the Sudanese people has sustained them through decades of civil war.

The Rt. Rev. Bullen Dolli, Bishop of Lui, attended the conference and preached at Christ Church Cathedral on Sunday. He said the companion relationship has already been a blessing for his diocese.

The civil war, which began in 1956, is the third time Sudanese Christians have been persecuted to the point of extinction, according to Prof. Jones.

"First, the ancient Nubian Church and, second, the Roman Catholic mission, which was wiped out in the 1890s by war," he said. "Is this church going to die out again? In the worst of circumstances — war, starvation — more people are finding God in Christ than have found him before. That is what brings me to care about the church in Sudan. We see God raising people to life in the face of death."

"The Sudanese people have hope, that Easter hope," said Canon Margaret Larom, director of Anglican and Global Relations for The Episcopal Church. "It's up to us who are safe, well fed, who have every resource we need, who can travel without any diffi-



Deborah Zacher photo

A participant asks a question during an evening presentation on the first day of the annual meeting of the American Friends of the Episcopal Church of the Sudan held April 13-15 at Christ Church Cathedral in St. Louis, Mo.

culty, who have freedom of speech, freedom of worship, and freedom of assembly, to go the extra mile, both in the Sudan and in the diaspora."

Lucian L. Niemeyer, a photojournalist who wrote *Africa, the Holocausts of Rwanda and Sudan*, (published by the University of New Mexico Press in 2006) spoke at the AFRECS conference. Mr. Niemeyer said he believes the peace will hold, but many obstacles remain.

Deborah Zacher

Prayers and Companionship Offered at Virginia Tech

Members of Christ Church, Blacksburg, Va., and Canterbury House, the campus ministry program the church maintains at Virginia Polytechnic Institute and State University, did not appear to be among the 32 victims killed on April 16 when a student went on a shooting spree at the 2,600-acre campus before killing himself.

"If you know of students who are not able to go home or are from far away, send them to Canterbury House ... It is

during times like these that we need to seek out our church family," states an announcement on the website maintained by the Diocese of Southwestern Virginia. At press time, Christ Church had scheduled a memorial service, but was otherwise still determining the best way to respond as a church community, according to an announcement posted on the church's website by the Rev. Elizabeth Morgan, interim rector.

In a statement given to Episcopal

News Service, Presiding Bishop Katharine Jefferts Schori said that the people of The Episcopal Church are shocked and saddened by the shootings at Virginia Tech. "We hold in our prayers the students, faculty, and staff of that institution, their families, and all affected by today's events," she said. "As we begin to confront this senseless loss, we will continue to pray for all who grieve and search for understanding."

New Church Welcomed

The convention of the Diocese of Louisiana adopted several resolutions commended by the 75th General Convention, including one on slavery and racial reconciliation.

Meeting March 2-3 at St. James' Church, Baton Rouge, convention urged the diocesan anti-racism committee to initiate a plan to collect and document detailed information on "the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination," and "the economic benefits The Episcopal Church derived from the institution of slavery."

The report will be forwarded to the Standing Committee on Anti-Racism to be included in a comprehensive report to the 76th General Convention.

In addition, convention approved General Convention resolutions on church planting, use of the Revised Common Lectionary, prayers for the Holy Land, evangelism, college ministry, and the culture of debt. A budget of \$2.7 million was adopted — \$1.2 million of which is expected from congregational pledges.

In his address, the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, said the past 19 months have radically transformed the diocese forever. Thanks in part to the largest relief effort in the history of Episcopal Relief and Development, the diocese has become one of the largest in the country in terms of program and expenditure.

Significant Change

"We have changed from a small, pastoral diocese to a resource diocese in the past 19 months," Bishop Jenkins said. "The role of the bishop has changed dramatically and many are not happy about it. It used to be that if a program or ministry was to be 'real' in Louisiana, it had to have the blessing and presence of the bishop. Our organizational chart was like a wagon wheel with the bishop as the hub. The organizational chart which now describes our mission in Louisiana indicates a dispersed responsibility vested in a num-



The Rev. Shola Faludan (left), Bishop Jenkins, and members of All Souls' Church, New Orleans: a new congregation is welcomed to the Diocese of Louisiana.

Ben Jenkins photo

ber of people and not just the bishop."

The bishop said outside funding for mission eventually will decline. Now is the time, he said, to undertake a strategic planning process coordinated by the diocesan executive board.

Vocational Diaconate

The Diocese of the Central Gulf Coast's convention approved two canonical changes recognizing for the first time the clerical order of vocational deacons. Convention met Feb. 22-24 at St. James' Church, Eufaula, Ala.

In the first of two canonical amendments, convention conferred the privilege of seat and voice, but not vote, unless otherwise qualified, to vocational deacons. Delegates approved a second canonical change which incorporates the vocational diaconate and more clearly defines which members of the clergy not serving in parishes, missions or college chaplaincies are eligible to vote at convention.

Both resolutions were approved with little discussion, according to Vince Currie, diocesan administrator, who reported the two-day meeting to be free of controversy.

The Rt. Rev. David Jennings, Bishop of Warrington in the Church of England, preached at the opening and closing services. There were also meditations and prayers, including noonday meditations, by the convention chaplain, the Rt. Rev. Jeffery Rowthorn, retired Bishop of the Convocation of American Churches in Europe.

Delegates adopted a budget of slightly less than \$1.9 million, which includes \$1.8 million in income from parishes and missions.

Mission to Parish

The Diocese of Arkansas conferred parish status on the former mission congregation of St. Thomas', Springdale, during its annual convention. The Feb. 23-24 gathering at St. Mark's Church, Little Rock, occurred less than two months after the Rt. Rev. Larry Benfield was installed as diocesan bishop.

Convention also approved the first reading of two minor canonical changes and two resolutions to define a proportional system for lay delegate representation at future diocesan conventions for parishes. Under the plan the overall number of delegates will increase from 105 to 125, subject to fluctuation based on average Sunday attendance numbers reported each year, but delegations from small churches will still comprise the majority.

The second resolution calls on the bishop to publish a report each year on or before March 15 listing the number of lay delegates to which each congregation is entitled based on parochial report data. This resolution also calls for the bishop to engage congregations in conversation regarding the merits of holding the annual convention at a later date in the year.

Bishop Benfield thanked his predecessor, the Rt. Rev. Larry Maze, for the groundwork that brought to fruition within his first seven weeks on the job several important milestones: attendance of 170 at a new church plant in Bentonville; the attainment of parish status by St. Thomas', Springdale; and the reinvigoration of college ministry within the diocese.



The Calendar in

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he Book of Common Prayer

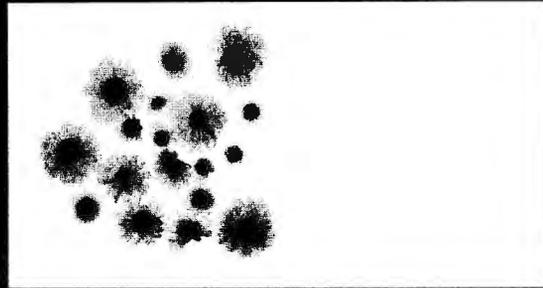
is distinguished from other prayer books by its use of the calendar, which contains the lesser feasts and fasts. The calendar is a unique feature of the Book of Common Prayer, and its use is a mark of the Anglican tradition.

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Blossom



We live in
an age which
desperately
needs credible
models
of Christian
holiness.

Lesser Feasts and Fasts 2006 contains 110 pages of resources for celebrating the liturgical year, which was first published in 2001 to mark the 100th anniversary of the 1928 edition of the Church Calendar. Contributors that year included their own liturgies of the final still fast of the Lenten season, the process by which they can be adapted by those commemorations becoming more relevant.

Lesser Feasts and Fasts 2006 contains other liturgical resources, among them:

• Collects for the weekdays of Advent and Christmas and the Baptism of Christ for the weekdays of Lent and the weekdays of Easter season. Many collects for Lent and Easter season are included.

• A six-week eucharistic lectionary with daily themes and suggested collects from the prayer book.

• A two-year weekday eucharistic lectionary.

These resources can be used in many ways in public worship, group prayer, or personal devotion. For example, collects for Lent and Easter season can be added to the Prayers of the People during those times.

Earlier editions of *Lesser Feasts and Fasts* have been complemented by such works as J. Robert Wright's *They Still Speak* and Sam Portaro's *Brightest and Best*.

The former features a passage for each lesser feast from someone remembered on that occasion or a contemporary. The latter is a collection of sermons preached on the lesser feasts.

We live in an age which desperately needs credible models of Christian holiness. Some of these may be as close to us as the person in the next pew. Yet from early on, the church has publicly commemorated people who have lived and died in a manner that has inspired and sustained the church. The authors of *Lesser Feasts and Fasts*

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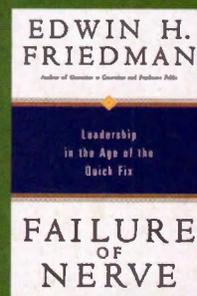
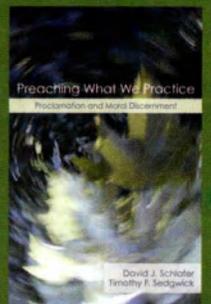
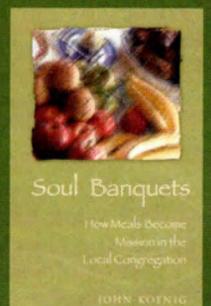
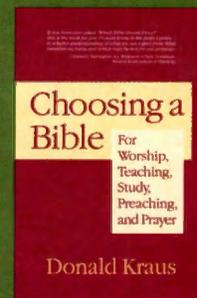
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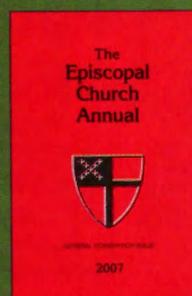
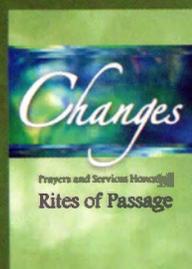
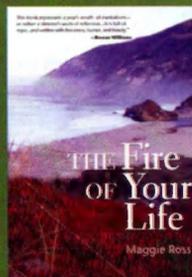
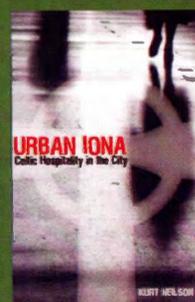
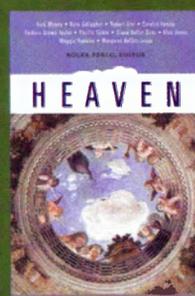
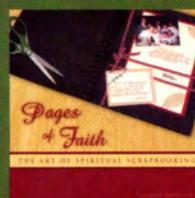
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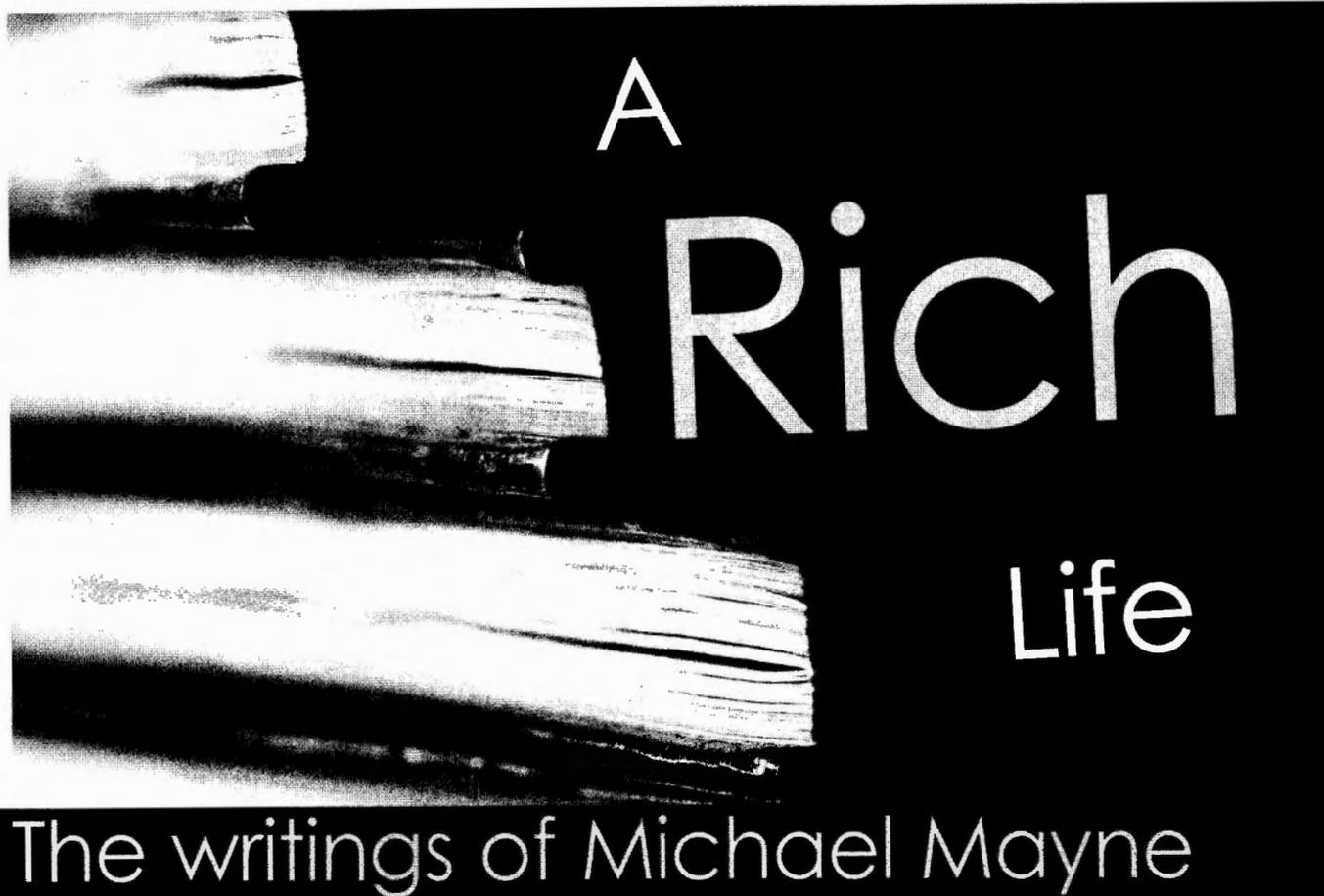
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By Peter Eaton

When the announcement came from Downing Street early in 1986 that Michael Mayne was to succeed the legendary Edward Carpenter as dean of Westminster, it took many people by surprise. Not because people doubted Michael's ability. He had had a hugely successful ministry up to that point and was, at the time, the popular vicar of Great St Mary's, Cambridge, a launching point for many priests to high office in the Church of England.

No, the surprise came from another source. For about a year before his appointment, Michael had suffered from chronic fatigue syndrome (also known as myalgic encephalomyelitis, or "ME"), and he had been out of action for some months. Indeed it had not been clear if he would have to give up full-time ministry

than the previous 30 years of his ministry combined. His health recovered, and during his time as dean he turned the Abbey into a church where prayer and the attentive worship of God, and not simply the putting on of impressive ecclesiastical pageantry, became the center of the Abbey's life.

And he also wrote a small book, *A Year Lost and Found*, about his experience of the devastation of ME. It was not his first book (he had written two other short ones), but it caught our imagination, and revealed to us that in Michael we had not only a consummate pastor, a fine preacher, and a humane leader (all of which we already knew); we also had a writer of remarkable sensitivity and grace.

A Year Lost and Found became, in terms of religious publishing, a best seller, and remains still, after almost 20 years, one of the best reflections on illness and suf-

As dean of Westminster, Michael entered into a chapter of his life that was richer and that reached more people than the previous 30 years of his ministry combined.

because of ill health. Certainly preferment seemed indefinitely delayed, at best. But the doctors decided that he was up to it, and Michael accepted the post. Rarely does another legend follow immediately upon a predecessor.

If it were possible, Michael entered into a chapter of his life that was richer and that reached more people

fering. Many people encouraged Michael to write more, and it was typical of him that he was not sure that he had another original book in him. Actually, he had four more extraordinary books in him.

The next, *This Sunrise of Wonder*, published in 1995, when his work at the Abbey was nearly done, was written as a series of 24 letters to his grandchildren. By now

Books by Michael Mayne



A Year Lost and Found.
Darton, Longman and Todd, 1987



This Sunrise of Wonder: Letters for the Journey.
HarperCollins Fount, 1995

Pray, Love, Remember.
Darton, Longman and Todd, 1998



Learning to Dance.
Darton, Longman and Todd, 2001

The Enduring Melody.
Darton, Longman and Todd, 2006

he had found a clear, unmistakable voice, and his years of praying, reading, observing, listening to God and to others, and pondering great music, literature and art all found a focus in these meditations on wonder. Michael Mayne was always an encouragement to those around him, and that he should focus on wonder, without denying the harshness of the world, was typical of the gifts he brought to so many who, though often wearied by life's burdens, were not prepared to give up on joy.

Pray, Love, Remember followed in 1998, in the first years of his retirement with his beloved wife, Alison, in Salisbury. It was a sort of a love letter to the Abbey over which he had presided with such effectiveness for a decade. These reflections take us from Ash Wednesday to Easter Day, and they are both a Lenten journey and a tour of that extraordinary church. Even now, anyone who plans to visit Westminster Abbey should have *Pray, Love, Remember* as a guide.

It was perhaps not surprising, after his book on wonder, that his next book would have as its central theme "the dance." *Learning to Dance* appeared in 2001, and, like his previous books, was immediately welcomed by vast numbers of readers. With chapters for each month of the year, from the "Dance of the Bees" to "Dancing in the Dark" to the "Dance of Faith," he takes us to the places where faith and life meet. Ever sensitive to the difficulties of living, Michael was always deeply hopeful in the true sense that Christians have always given to that word.

When we thought that the stream of books had dried up, there came the news of another. But the joy of that news was tempered by the news of the book's provenance. In 2005, he was

diagnosed with cancer of the jaw, and this book was to be a scrutiny, as he put it, of all that he had believed and said to others in the face of awful circumstances. So Michael embarked on the writing of *The Enduring Melody*, which was published last September, just a month before the cancer would take his life.

Here, as he did almost 20 years before in *A Year Lost*

and *Found*, Michael writes clearly, movingly, and honestly about what it means to be knocked flat out and unexpectedly by illness, that terrible mystery of life. A nun once talked to him about "the questioning country of cancer," and this was the jumping-off point for him. Part journal, part autobiography, part meditation, part theology, part prayer, he illumines his own moving prose with quotations of others and references to art and, not surprisingly, given the book's title, to music. And he does not shy away from writing about the hopes that were dashed when, after the rigors of lengthy and painful treatment, the cancer returned, this time clearly terminal.

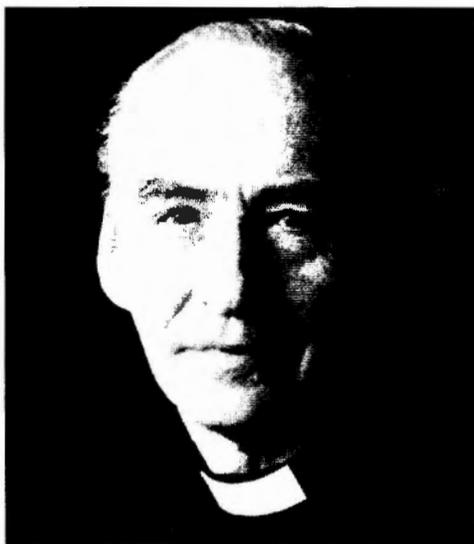
In *Pray, Love, Remember*, Michael quoted the words of the Magi from W. H. Auden's Christmas oratorio, *For the Time Being*:

*To discover how to be human now
Is the reason we follow this star.*

This gentle, holy priest and reluctant author gave us, in the end, not one classic of the literature of spirituality in the Anglican tradition, but five — an achievement almost unique these days. In all these books, more than anything else, as he helped us to follow the star, he showed us how to be human now. And he was able, in a way that few others have ever been able to accomplish, to make clear that it is in discovering

how to be human now, in this present moment, in this fractured world, in the changes and chances of this life, that Jesus is born in us and lives in us, and we are able to endure. □

The Very Rev. Peter Eaton is the dean of St. John's Cathedral, Denver, Colo.



Michael Mayne

Meeting in Vain

Now we're going to find out what Rowan Williams is really made of. During the past year, he's been accused of waffling by some observers, of behaving like a potentate rather than a primate by others, and of belonging to that category of mammals that do not possess a spine by still others. But one thing the Archbishop of Canterbury has is courage. In agreeing to meet with the House of Bishops of The Episcopal Church, Archbishop Williams is likely to find himself smack at the center of Session 41 of The Episcopal Church's Listening Process. Will he listen to the bishops? Will the bishops listen to the archbishop? Perhaps and maybe.

Some background is in order. You may recall that when she attended the meeting of the primates of the Anglican Communion [TLC, March 11], Presiding Bishop Katharine Jefferts

Schori invited Archbishop Williams to meet with the American bishops before the end of September, when they are supposed to respond to the primates. The archbishop said he didn't think he could make it, for his schedule was quite full. That schedule, we learned later, included a two-month sabbatical leave (some of it to take place in the U.S.) and a one-month vacation. That would shoot down June, July and August. But he still had most of September in which to schedule a meeting. In addition, the American bishops adopted unanimously a resolution to invite the archbishop and the standing committee of the primates to meet with them.

What on earth can be accomplished by a face-to-face meeting? So that the American bishops can explain why they responded to the primates in the manner in which they did? No explanation necessary, thank you. So that the archbishop can point out to the bishops why they need to abide by the primates' requests? I don't think so. So that the bishops and Archbishop Williams can understand better where each is coming from? Please.

Between now and September we are likely to hear on this side of the Atlantic that the archbishop, and the primates for that matter, do not understand the polity of The

Episcopal Church. Don't believe that for one second. Of course they understand our polity. We will also hear that the Archbishop of Canterbury does not have authority over our autonomous province. That one's true, but we should remember that he does determine who he is in communion with, and that's likely to become a central issue.

If anything, the Episcopalians will use the opportunity of a meeting to try to accomplish any of the following:

1. Through the listening process, to bring the archbishop to their point of view. This seems to be an important facet of the listening process.

2. To bring about a delay in the Sept. 30 deadline for a response (perhaps until the Lambeth Conference).

3. To put forth the most charming members of the

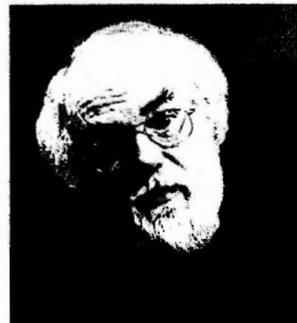
House of Bishops in an attempt to get him to back down on behalf of the primates from the stance they assumed in Tanzania. How about Jefferts Schori, Chane, Bruno, Sauls, and Curry in the starting lineup, with Griswold first off the bench?

As this is being written, we don't know where or when this meeting will take place. During the fall meeting of the House of Bishops in New Orleans Sept. 21-25 would be a good guess, for it would attract the largest number of bishops. But because the archbishop is going to spend some time in this country, it might be most expedient to try to meet whenever he's here.

Archbishop Williams has said he wants to keep people at the table. I would guess that before we get to Sept. 30, he's going to be sorry he made that remark. For when he gets to that table, the archbishop is going to be confronted (after the charming strategy fails) by a buzzsaw, a hornet's nest of angry bishops who will remind him that they are Americans, members of an autonomous church, who don't take kindly to having people from other parts of the world meddle in their business.

I am not encouraged by the possibility of this meeting accomplishing anything substantial. How about you?

David Kalvelage, executive editor



Archbishop Rowan Williams

Did You Know...

Two of the 57 congregations that comprise the Diocese of Southwestern Virginia are ecumenical.

Quote of the Week

Archbishop Paul Kwong of Hong Kong on the Anglican primates' requests of The Episcopal Church: "With the primates from Japan and South Korea, we believe that the Communion should not be pressing The Episcopal Church too much. We should give them some space."

Loss of Confidentiality

Technology has brought about major changes in the way people within the church communicate with each other. Such methods as e-mail, faxes and text messages, all but unknown only two decades ago, now enable us to be in touch with others quickly. While the rapid transmission of news developments and important documents is generally a good thing, there are increasing instances of the ease of communication becoming problematic.

In recent weeks, we have noticed wide circulation of letters from vestries to such figures as the Presiding Bishop and the Archbishop of Canterbury. Individuals, both clergy and lay, have shown others copies that they were able to send to such figures. And various groups have been known to send messages to the primates of the Anglican Communion and other luminaries. While we might wonder why it is necessary for a vestry or committee or individual to have to communicate with national or international figures, it is of more concern when copies of such documents are made available for all to see on the internet or on a listserv. If such communication is important, it should be kept between the sender and the receiver.

Reading and Faith

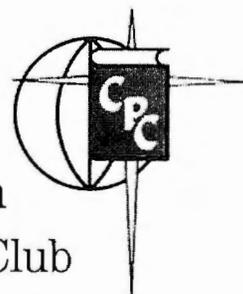
One of the results of the current interest in spiritual matters is the enormity of the selection of religious books found in bookstores, libraries and online book services. Consumers, borrowers, and those hoping to increase their faith are sometimes at a loss over which book to choose. There are books that are general, addressing such topics as "religion" or "spirituality." Some are intended for protestants or Roman Catholics. Others fall into specific categories like theology or liturgics or homiletics. There are books on church history, biographies of the saints, autobiographies by church leaders, and a wealth of other topics.

Help is available. Many parish clergy can recommend appropriate reading for those who are serious about their faith. Reviews of books in this and other publications are able to give prospective readers a glimpse of what to expect. Committed lay persons who enjoy serious reading most likely would be pleased to be asked for a recommendation. And members of the Episcopal Booksellers Association (www.episcopalbooksellers.org), and some librarians, are well versed in current and classic offerings.

This Spring Book Issue ought to be helpful to those looking for some quality reading. It includes book-related articles, an increased number of reviews, and advertising from publishers and booksellers that should be helpful. We hope those who read this magazine also take time to read books about their faith.

CPC Plays Valuable Role

Some of our churches will be celebrating Church Periodical Club Sunday on May 6. The CPC, active in The Episcopal Church for nearly 120 years, provides grants to churches, individuals, and other groups to assist them in purchasing such items as prayer books, hymnals, Bibles, and other resources. The CPC uses offerings and its "Miles of Pennies" Fund to help those in need of these materials throughout the world. This organization, comprised of volunteers, has been one of The Episcopal Church's most effective ministries. We hope many will support its work.



The Church
Periodical Club
has been active
in The Episcopal
Church for nearly
120 years

By Leander S. Harding

"Mission" is often proposed as a source of unity for our divided church. I put "mission" in quotation marks because it is a word that is used as though everyone knows what it means. In the vernacular of The Episcopal Church, mission, with very rare exceptions, means something the church does in the community to address problems of human need. A soup kitchen is mission. A homeless shelter is mission. Advocacy on behalf of migrant workers is mission. The Millennium Development Goals (MDGs) adopted by the United Nations are put forward as banners of mission around which the church can unite both in the United States and across the Anglican Communion.

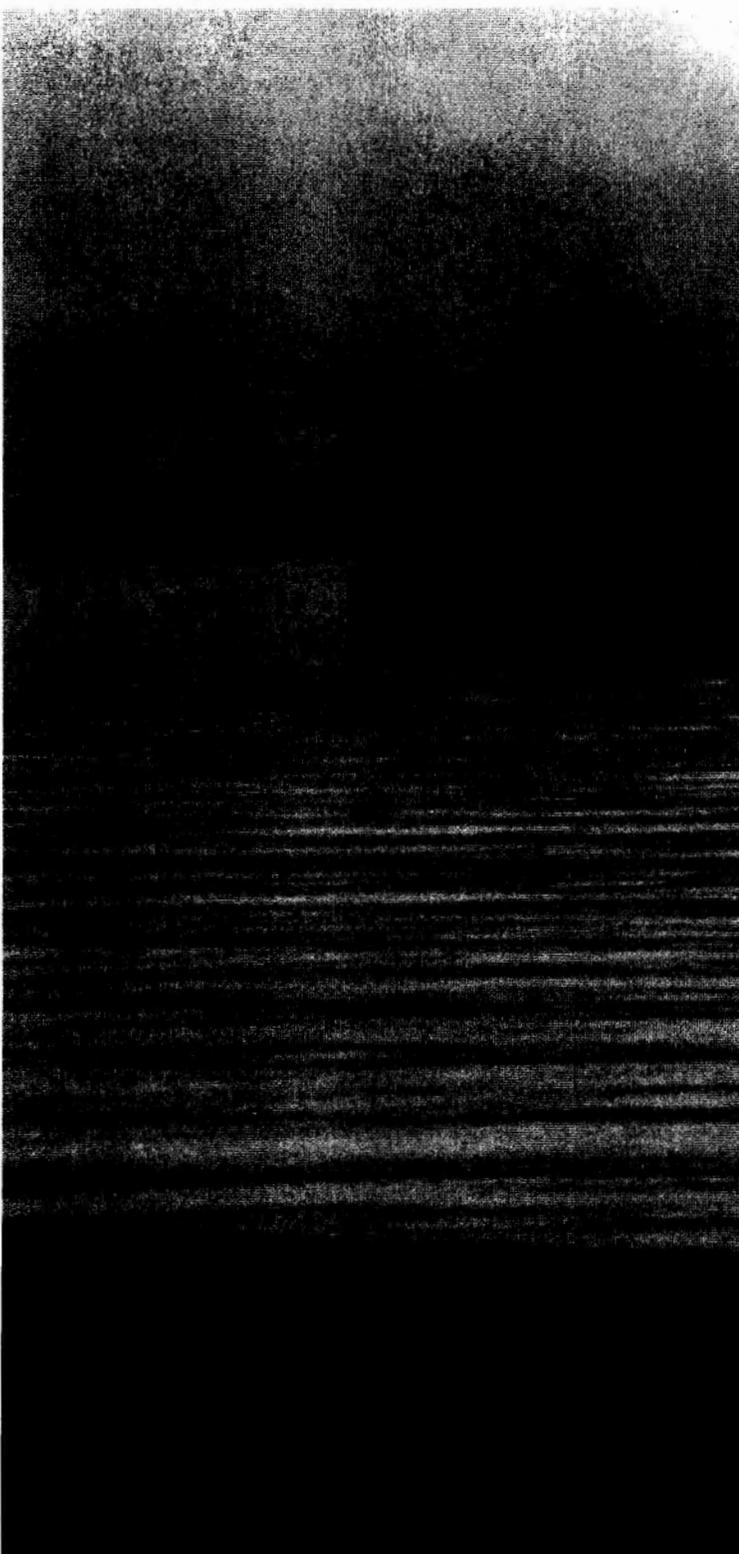
There is a tremendous amount of theology that is being finessed here, and the use of the term "mission" by leaders in The Episcopal Church in this way is equivocal at best and its use with traditional Christians who are likely to understand mission in terms of bringing people to saving faith in Jesus Christ appears at times willfully misleading. It is quite correct that the church is called to serve the world and especially the needs of the poor, the sick and the oppressed. A church which never backed up its proclamation with practical acts of love would be a contradiction and a countersign to the gospel. ("Gospel" is another word that is used with great finesse and equivocation as though everyone knows what it means.)

But our good works, no matter how noble and how helpful, can never be the center of unity in the church and they can never be the center of unity for a badly divided human race. New divisions are bound to come about the right objectives and the right means, about who distributes the goods and who is entitled to receive them, about which missions are the most important ones, about who is shouldering their fair share in the work of mission, and who is riding on the shoulders of others. For the entirety of my 25-year ordained ministry in The Episcopal Church "mission" in this sense of good works, and with the subtext of "deeds not creeds," has been the central organizing principle, and it has ushered in a period of deep division and a diminishing ability to come together to address a needy world. This center has not held, and will not hold.

The human race is rent with division. As we move into the 21st century, the divisions of race and clan and tribe are more murderous and threatening than ever before. These divisions are entirely capable of defeating any effort at development that the concerted effort of the nations of the world might make not to mention the efforts of a mainline American church which has been in a decades-long decline.

The human race is divided because of sin, an enthrallment to evil, a fundamental break with God made from the

The Church's



MISSION

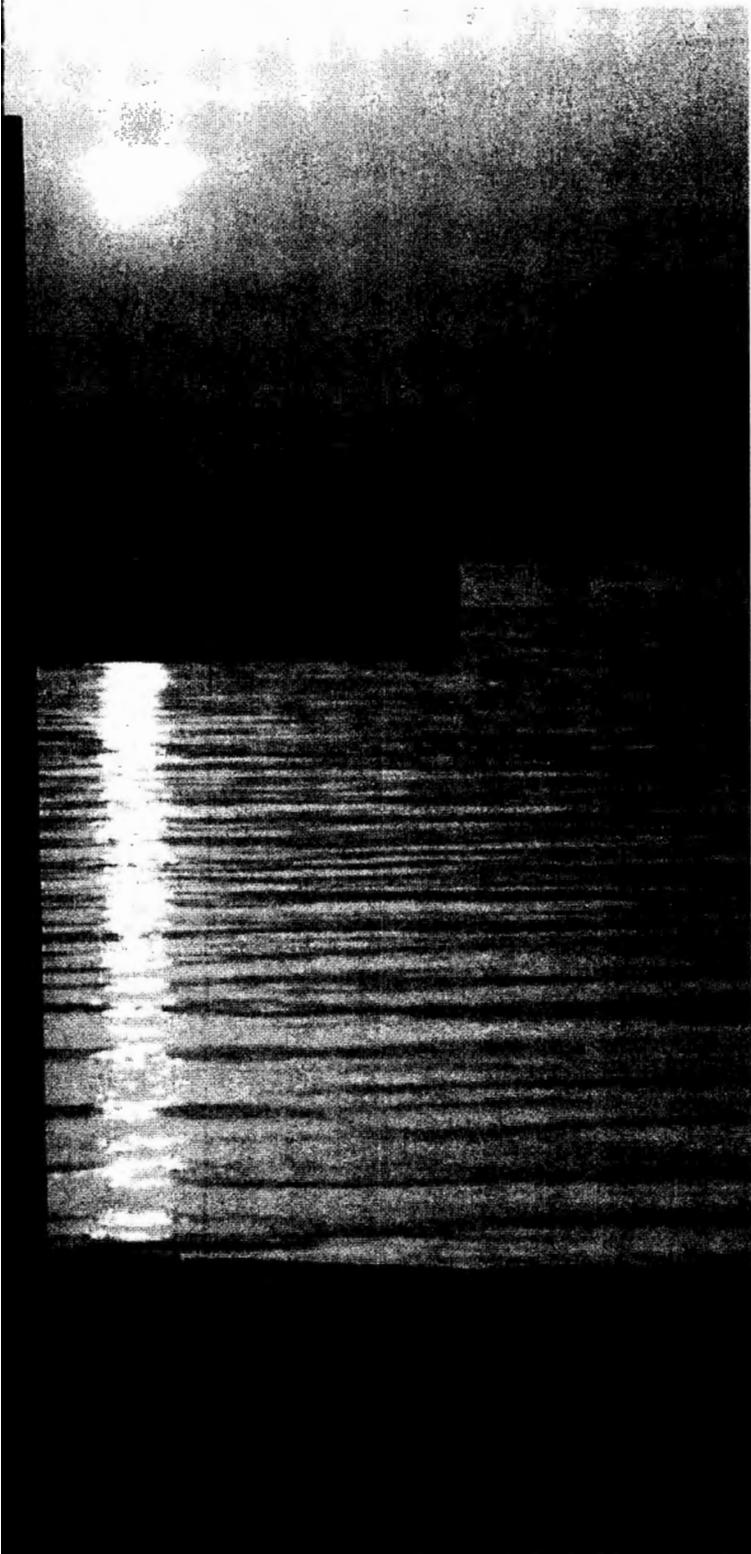


Photo by Carl W. Wright, Ch, Maj, USAF

human side which cannot be repaired from the human side. Unity and reconciliation are not something that can be produced by any human program of development. Unity and reconciliation are created by the costly and sacrificial work of God. The break between God and the human race must be solved from God's side, and this is what he has done in the cross and resurrection of Jesus Christ.

Proclaiming and witnessing the new life with God and the new life with each other that is possible in Jesus Christ is the mission of the church. Of course it includes acts of love, but it is not a program of development. It is an invitation to come to the one place of possible unity for both the church and the world, the level ground at the foot of the cross of Jesus Christ, where faith grasps the costly mercy of God, and the new light of the resurrection begins to dawn, and true charity begins to flow. To try to speak of "mission" and "reconciliation" apart from God's saving deed in the cross of Christ is to sever the consequences from the cause and to fabricate vainly a source of unity apart from the one God has actually provided.

So much popular preaching and teaching in The Episcopal Church now emphasizes the ministry of Galilee at the expense of the teaching of the cross and the resurrection. You cannot have the inclusive table fellowship of Galilee without embracing the sacrifice on Calvary. A church that cannot confidently call its own, no less the unbelieving world, to rally to the One who is the way, the truth and the life, is doomed to fruitless divisions and has no hope, no new reality to offer a world that is perishing from division.

To proclaim Jesus Christ as "the way, the truth and the life" does not mean that there is no truth or beauty in the world's great religions and philosophies. It does not mean that we can confidently assign all believers in other creeds to certain damnation, though we can offer them no assurance of salvation apart from the One to whom we have been elected witnesses. It does mean that the church proclaims to the world, in word and deed, and by a life in which men and women of different tribes and races are actually reconciled with each other because they are reconciled with God by the sacrifice of the Savior, that there is an actual dependable point of reconciliation, with God and each other, made not by our hands but by the outstretched hands of the Savior upon the cross. The unity and future of the church and the human race here and hereafter is vouchsafed in this one saving deed of God. □

The Rev. Leander S. Harding is assistant professor of pastoral theology and head of chapel at Trinity School for Ministry, Ambridge, Pa.

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LETTERS TO THE EDITOR

American Pride

The most striking detail to emerge from the recent House of Bishops' meeting [TLC, April 8] was the strident note of Americanism in the response to the primates' pastoral proposal. Sounding very much like a neo-con think tank, the bishops declared that there was no way that a bunch of foreigners was going to tell the U. S. of A. what to do. One could almost hear them humming "The Stars and Stripes Forever" as they made their case.

One has to wonder about the source of that newly articulated appreciation of national identity. I would propose it came from a sense of panic that an increased involvement of the Anglican Communion would negatively affect the permanent voting majority of the liberal wing of The Episcopal Church.

Prior to leaving for Tanzania, the Presiding Bishop made the cogent point that since her theological position was the same as the last two Presiding Bishops, the threat of some of the primates not to be seated with her must have to do with her gender, not her theology. That comment was also a vivid illustration of the permanent voting majority mentioned above. Over almost three decades, the theological position of the primate of The Episcopal Church has remained static. When the voting majority of the House of Bishops — or the House of Deputies — trumpets the superiority of our democratic polity, they do so with secure knowledge that that polity ensures their continued dominance.

The only threat to that permanent majority could come from the involvement of the Anglican Communion in our affairs. Democracy is a wonderful thing as long as your side has the votes. The House of Bishops was clear that it intends to keep that majority, come what may.

*Dennis V. Bosley
Sweetwater, Texas*

Bishops' Predicament

The editorial on consents [TLC, April 8], contains a phrase which points to the near-impossible predicament of all of our bishops. It says that the Presiding Bishop (and for this one can properly substitute any bishop) "...decided to follow canon law..." By implication, the editorial suggests that the Presiding Bishop should have "decided" not to follow the properly constituted canons of the church.

Since the time of the Emperor Constantine, bishops have had to meet the requirements of both the church and the state. Under civil law, bishops have fiduciary and other legal responsibilities. They are not entitled to act on the basis of personal whims. For example, protecting the property of the institutional church is one of them. The failure to follow predetermined canonical processes subjects bishops to legal suits. The Presiding Bishop would be subject to expensive legal proceedings and censure for failure to follow the canons.

The same situation applies to diocesan bishops who follow their canonical and legal fiduciary responsibilities to protect the property of the church — as

the church was constituted when those properties came under their "care and protection." Criticizing a bishop for being faithful to a sworn responsibility for the assets and procedures of the church is merely adding to the problem.

I have only second-hand knowledge of how some bishops have handled their responsibilities. Based on those reports, I am inclined to say that some of those bishops have not acted with grace. However, the manner of behavior, and the requirement to act, are in different categories. As I understand the canons and the civil laws, bishops are required to act in accordance with procedures and requirements which were not of their determination. Those procedures and requirements were previously established by properly constituted authoritative bodies, and not by the fiat of a single, current, sitting bishop.

*(The Rev.) John Rawlinson
St. James/Santiago Church
Oakland, Calif.*

The article, "Presiding Bishop Invalidates South Carolina Election," and the editorial, "Failure to Consent Leaves Everyone a Loser," misinterpret events.

Any balloting procedure must ensure the validity of votes cast. Because South Carolina's choice of bishop was controversial, particular care was needed to ensure that the legitimacy of the consent process, whatever its result, would be unquestioned. That process did not generate sufficient consents by the date required, and it did not generate enough valid consents, even after the extra three days allowed by the Presiding Bishop. Assuming that the standing committee read the canons and examined the consents it received, its members must have known that some consents were invalid.

Bishop-elect Mark Lawrence received insufficient consents not because of his theology, but because of what he said he would do to the church. He has not been denied consecration because of "things he was reported or reputed to have said or

written," but because of statements he unquestionably made — some of them in TLC — that suggested his unwillingness to be bound by the canons of The Episcopal Church.

The church's consent process for episcopal elections is not a mere formality, but an important, substantive check on dioceses that may have made questionable choices. The message in

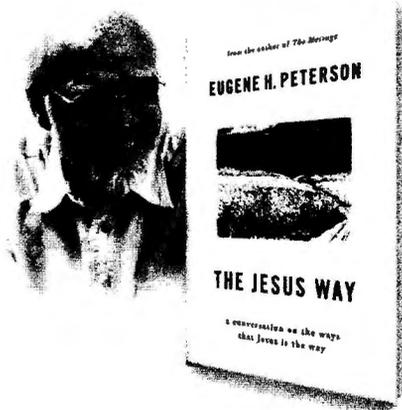
this sorry affair is not that "there is no longer room in The Episcopal Church for bishops who uphold traditional Anglican teaching." It is that the church is growing impatient with bishops who cannot respect its polity and will not abide its law.

*Lionel Deimel
Pittsburgh, Pa.*
(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

Productive Ideas

I am delighted that some ideas I floated [TLC, March 25] have prompted a good discussion. I was particularly pleased to be called to examine once again Jesus' command to leave one's gift before the altar when remembering that a brother or sister has something against me. I am also pleased to be made aware again of the immense difference between the Eucharist and the pot of tea that I had proffered.

However, these important contributions can be interpreted in a way that might support what I had to say. The divine mandate is that, having put religious obligation aside, we race straightforwardly to seek reconciliation with our brother or sister. Could it be that religion, and all other

matters, become secondary whenever the need for reconciliation is made clear? Could it be that, in Christian thought, reconciliation trumps religion?

We don't see much racing toward the estranged brethren these days. People are leaving the altar but the second and (arguably) more important part of the command is not so readily obeyed. So, here is my modest proposal: Any participant in this discussion who is ever in Indianapolis, especially those who disagree with my interpretation of things, is invited to my home to share in a pot of tea.

If I am going to err, I hope I will err on the side of eating and drinking with those who disagree with me rather than refusing to do so. I will do this at my table, at someone else's table or, with a different bread and a different wine, at the table of the Lord. Even though my adversary and I may be in a stew, we are (as one good contributor has reminded us) made worthy in Christ to be there.

*(The Very Rev.) Robert Giannini
Indianapolis, Ind.*

Acceptable Compromise

A news article [TLC, April 8] notes that Bishop Samuel Howard of Florida had rejected a proposal for alternate

episcopal oversight for a parish in Jacksonville.

If I were a priest in that diocese, I would welcome Bishop Johnson to my parish without hesitation or qualification. However, I also would recommend that he accept alternate episcopal oversight (provided it be an American bishop) for those parishes desiring it. Such a compromise would keep these parishes in both the diocese and the larger church and would

Could it be that religion,
and all other matters,
become secondary whenever
the need for reconciliation
is made clear?

preclude a dangerous and unnecessary schism. Although the article focused on the Church of the Redeemer, other parishes have sought to leave the diocese. Do these parishes still occupy their original church buildings and do they remain under the jurisdiction of various African bishops?

On a more encouraging note, I was pleased with the Easter essays in that same issue by the Rev. David Baumann and the Rev. Tom Sramek, both of whom adroitly elucidated the meaning of Easter within the context of fear, loss, death, and other unpleasant realities which continually confront us. It is my hope that their insights will be used by other priests in their sermons this Eastertide.

*(The Rev.) Warren C. Platt
New York, N.Y.*

Distressing Issue

I remember seeing a clergy deputy to General Convention after the approval of Gene Robinson's consecration appearing on national TV news. Almost giddy with excitement over the progressive jump, he quickly quoted the well-known "Gamaliel Principle" (Acts 5:33ff), noting that if

all of this was of God, it will succeed; and if not, then time will tell.

A quick reading of the April 15 issue of TLC tells us much — rampant division in the House of Bishops (HOB) and within the Anglican Communion over The Episcopal Church's continued drift to the far left, the departure of a large Colorado parish to CANA, the sale of the cathedral in the Diocese of Western Michigan.

The continued decline in membership, national/diocesan and local giving, and departing parishes respond clearly to those who have touted the Gamaliel Principle as a litmus test for the success or failure of the sexually charged debates/decisions in our church. Six years after the General convention of 2003, it very much appears we have made some tremendous errors. Will the Presiding Bishop, the HOB, and other leaders have the

Will leaders have the courage to step away from their oft-pronounced declaration, "We're not turning back," or will they continue to fiddle while Rome burns?

courage to step away from their oft-pronounced declaration, "We're not turning back," or will they continue to fiddle while Rome burns?

Of course, if the decline continues, we can always follow the stellar example of the world's largest cathedral, St. John the Divine in New York, and "rent out" the nave for glamorous (and downright shameless) parties to Hollywood rock legends like Elton John — following their lead by converting the altar and sanctuary into rock stages and adorning tables with "silver chalices," so as not to stray too far from the religious atmosphere. TLC's April 15 issue tells us much. Lord help us. Good Lord deliver us.

*(The Rev.) Russell Levenson, Jr.
Christ Church
Pensacola, Fla.*

Familiar Names

The obituary for the Rev. Halsey DeWolf Howe [TLC, April 8] rang a bell because of the familiar combination of middle and last names. One of his daughters has confirmed that he was the grandson of Mark Antony DeWolfe Howe, first Bishop of Central Pennsylvania, and nephew of the literary critic of the same name. His father, Wallis Eastburn Howe, was the architect who designed St. Martin's Church, Providence, R.I.

*(The Rev.) Lawrence Crumb
Salem, Ore.*

Unwanted Statistics

Why does a review [TLC, March 18] of John Shelby Spong's book, *Jesus for the Non-Religious*, end with statistical information on the number of congregations, baptized members and communicants in Bishop Spong's diocese?

Would a review of a recipe for beef stew conclude with a report on the cardiological health of the people in the chef's family?

This reviewer colors considerably outside the lines of a book review.

I hope that future reviewers, whatever their politics or theology, will simply deliver a book review.

*(The Rev.) Teresa Suruda
Trinity Church
Matawan, N.J.*

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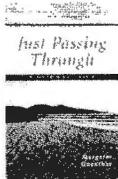
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Episcopal Authors

Among the books published recently are several of note written by Episcopalians and Anglicans:



JUST PASSING THROUGH: Notes From a Sojourner. By Margaret Guenther. Seabury. Pp. 194. \$14. ISBN 978-1-59627-050-3.

Well-known spiritual director and author Margaret

Guenther reflects on her nearly 80 years of life through a series of vignettes. For example, in her chapter, "Growing Old," she gives thanks for not having anymore prom dates and term papers, and she seems thankful not to ride bicycles or change diapers. Enjoyable reading.

A CHURCH FOR HELLDORADO: The 1882 Tombstone Diary of Endicott Peabody and the Building of St. Paul's Episcopal Church.

By S.J. Reidhead. Wyatt Earp Books. Pp. 152. \$19.99. ISBN 1-892508-18-4.



If you're interested in the old West, here's a chance to read about it through the diary of an Episcopal priest, Endicott Peabody, who left Boston to build a church for miners and merchants in Tombstone, Ariz. With footnotes on most pages, the text sometimes can be hard to follow; nevertheless, here is a window into church life more than a century ago.

COMPASS AND STARS. By Martin L. Smith. Seabury. Pp. 128. \$12. ISBN 978-59627-048-0.



Martin Smith, who left the monastic life after 28 years, offers short reflections written as he says, "at a time when radical changes in my life brought the images of compass and stars..." "Even After Death," about praying for the dead, is helpful and moving. His thoughts about the value of the creeds are particularly good.

GETTING TO THE PROMISED LAND WITHOUT SPENDING FORTY YEARS IN A WILDERNESS. By Michael Schulenberg. Dorance. Pp. 101. \$14. ISBN 0-8059-6843-1.

A retired priest recounts his search for the reality of Christ. The author cites scripture frequently as he takes readers along on his spiritual journey. His unmistakable conclusions are that God continues to be with us, and that God's love is the foundation of all that gives life to the world.

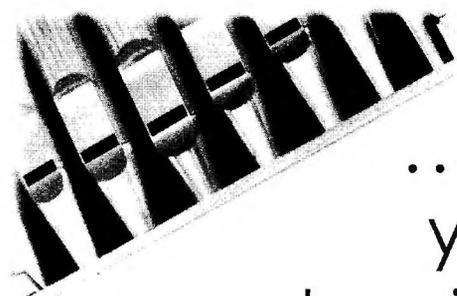
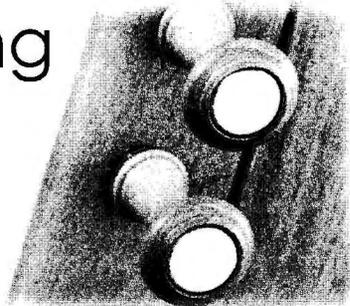
MIDDLE EASTERN ECUMENISM FROM AN ANGLICAN PERSPECTIVE. By James D. Borkowski. Cloverdale Books. Pp. 137. \$16.95, paper. ISBN: 978-1-929569-27-4.

A brief history of the church as it relates specifically to the Middle East is presented in this volume written by an Anglican priest who has served in the Episcopal Church in Jerusalem and the Middle East. Focuses on missions in the Middle East growing out of the 19th century evangelical revival in the Church of England.



The Living Church staff

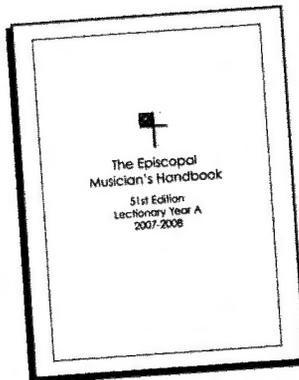
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PEOPLE & PLACES

Appointments

The Rev. Canon **Lisa Gray** is canon to the ordinary in the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Torrence M. Harman** is rector of Trinity and St. Mary's, Lancaster, VA; add: PO Box 208, Lancaster, VA 22503.

The Very Rev. **Scott Hunter** is dean of St. Paul's Cathedral, 4800 Woodward Ave., Detroit, MI 48201-1399.

The Rev. **Norman Koehler** is assistant at St. Barnabas', 989 Morgan St., Brackenridge, PA 15014.

The Rev. **Andrew Ray** is assistant at Fox Chapel, 630 Squaw Run Rd. E, Pittsburgh, PA 15238-1924.

The Rev. **Edward J. Tracy** is rector of St. James', 125 Beverly Rd., Ashland, VA 23005.

The Rev. **Andrew D. Williams** is rector of Trinity, Ware, and vicar of St. Mary's, Palmer, MA; add: PO Box 447, Ware, MA 01082-0447.

Ordinations

Priests

Central Florida — **Alex Large**, curate, Transfiguration, PO Box 1000, Vail, CO 81658.

Colorado — **Ann Lyn Burns**, chaplain, Mayo Clinic, Rochester, MN; **Janet Fullmer**, curate, Ascension, 600 Gilpin St., Denver, CO 80218-3632; **James Gilchrist**, curate, St. Luke's, 1270 Poplar St., Denver, CO 80220-3023; **Susan Greenwood**, curate, St. Luke's, 2000 Stover St., Fort Collins, CO 80525; **Scott Hollenbeck**, curate, St. Thomas', PO Box 837, Alamosa, CO 81101; **Jennifer Liem**, curate, St. Stephen's, 1303 S Bross Ln., Longmont, CO 80501-6803; **Nathan Rugh**, curate, Calvary, 315 Shady Ave., Pittsburgh, PA 15206; **Twyla Zittle**, curate, St. Raphael's, 802 Leta Dr., Security, CO 80911-1126.

Georgia — **Gary Wilde**, rector, St. John's, PO Box 1657, Moultrie, GA 31768.

Pittsburgh — **Sam Jampetro IV**, St. Philip's, 1629 Beaver Grade Rd., Moon Township, PA 15108-3163; **Paul Johnston**; **Christopher Klukas**, rector, St. Martin's, 285 St. Martin's Dr., Monroeville, PA 15146-1452.

Deacons

Northern Indiana — **Jesse Abel**, **Jonathan Melton**, **Jason Shelby**.

Quincy — **Stephen Capitelli**, **James Fraser**, **William Miller**, **Steven Schlossberg**, **John Wallace**.

Resignations

The Rev. **John Clifford**, as rector of Faith Church, Allen, TX.

The Rev. **Lawrence Harrison**, as rector of Holy Trinity, Garland, TX.

The Rev. **Jennifer W. Kimball**, as assistant at St. James', Ashland, VA.

The Rev. **Jeffrey A. Mackey**, as academic dean of Trinity Episcopal School for Ministry, Ambridge, PA.

The Rev. **Henry Pendergrass**, as rector of

St. Nicholas', Flower Mound, TX.

Retirements

The Very Rev. **Stephen Bancroft**, as dean of St. Paul's Cathedral, Detroit, MI.

The Rev. **Genevieve M. Murphy**, as vicar of Buck Mountain, Earlysville, VA.

Correction

The name of the Rev. **Katharine Black** was spelled incorrectly in the list of appointments [TLC, March 18]. She is priest-in-charge of St. John's, 35 Bowdoin St., Boston, MA 02114-4201.

Deaths

The Rev. **Beverley D. Tucker**, who served churches in Japan for many years, died March 10. He was 81.

Born in Shanghai, China, he was a graduate of Harvard University, Virginia Theological Seminary and Doshisha University (Japan). He was ordained deacon in the Diocese of Virginia in 1952 and priest in Japan in 1954. In 1992, he moved to York Harbor, ME, where he assisted at St. George's Church until his health failed. He is survived by his wife, Jean, and three children.

The Rev. **Floyd Jay Miller**, 99, of Fergus Falls, MN, died March 9.

A native of Pipestone, MN, Fr. Miller was a graduate of Buena Vista College (IA) and Northwestern Lutheran Theological Seminary. In 1956 he was ordained deacon and priest in the Diocese of Minnesota. He was vicar of St. James' Church, Fergus Falls, 1956-73. He was a member of the department of missions and of bishop and council in the Diocese of Minnesota, and was a former dean of the Moorhead Deanery.

Other clergy deaths as reported by the Church Pension Fund:

Norman R. Baty	82	South Hill, VA
Bruce D. Bohacker	89	Cambridge, MD
Sinclair D. Hart	84	Williamstown, MA
Rick E. Hatfield	60	Jacksonville, FL
William M. Hawk, Jr.	77	Fort Collins, CO
Emmanuel Hodges	54	Liberia
Andrew M. Huang	83	Circle Pines, MN
Robert L. Jacoby	95	Charleston, SC
James S. Petty	77	Arden, NC
Ray M. Smith	75	Boulder, CO
Ernest Uno	81	Aiea, HI

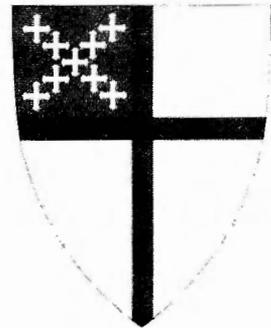
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Elizabeth Walton, Chair, Search Committee

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To learn more about Holy Trinity, visit us at HolyTrinityWPB.org.

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ANGLICAN THEOLOGICAL BOOKS: Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: AnglicanBK@aol.com. Visit www.anglicanbooks.klink.net.

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MUSIC POSITIONS OFFERED

DIRECTOR OF MUSIC/ARTISTIC DIRECTOR: *Trinity Episcopal Church and Joyful Noise Inc., Torrington, CT.* Inviting applications to the positions of Director of Music at Trinity and Artistic Director of Joyful Noise, which administers the three children's choirs of *Chorus Angelicus*, and *Gaudeamus*, a semi-professional adult chamber choir. The positions require a consummate musician with the energy, commitment and drive to take these programs to even greater heights.

Joyful Noise is based at Trinity Episcopal Church where it has the use of four rehearsal spaces (including the sanctuary) and two offices. Also under the umbrella of Joyful Noise are the *Battell Brass* and the *Battell Chamber Orchestra* which annually perform and occasionally record with the choirs.

Trinity's choir of 24 adults, many of whom are members of *Gaudeamus*, sings at the 10:30 a.m. Sunday Eucharist as well as on major feast days. The choir also sings for Vespers once a month and gives at least two concerts a year. Trinity has a fine 3-manual, 68-rank Moller organ (1928) rebuilt by Austin in 1983, and a Yamaha Concert Grand.

The Joyful Noise salary is in the \$48,000 range and the Trinity salary is in the \$22,000 range. The two positions combined generate a salary in the region of \$70,000, plus benefits. Positions open in July 2007. Please send your letter of application, describing your suitability for these positions, your resume, and a recent CD demonstrating your work as a choral director to: **Chair, Music Director Search Committee, 220 Prospect St., Torrington, CT 06790.**

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FULL-TIME WORSHIP ASSOCIATE: *St. Michael's, Barrington, IL,* is seeking an experienced worship associate to join the leadership team. This position will develop relevant worship experiences by incorporating various music, liturgy, and technology to engage and deepen the spiritual formation of existing members and attract new members. Management experience and strong administrative skills are desired. Resume and CDO profile can be submitted to klessner@stmichaelsbarrington.org. Visit our website at www.stmichaelsbarrington.org.

PART-TIME VICAR: *St. George's, Holbrook, AZ.* Located in NE Arizona near the Navajo and Hopi nations, the church has a core congregation of 25, an active outreach program in the community, and an increasingly close connection with the local Lutheran congregation. The package includes a recently renovated vicarage. Please contact: **The Rev. Canon Chuck Robertson** at chuck@azdiocese.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *Holy Family Church, Monterrey, Mexico,* located in Mexico's third-largest and most modern city, seeks a bilingual rector with strong preaching and Christian formation skills to join us in the adventure of growing a new church. Our core group of about thirty has strong roots in the community, adequate funding and enthusiasm for the journey ahead. For more information, see: www.HolyFamilyChurch.com.mx or contact **Mike Harris-Stone** at (626) 549-4501. E-mail resumes to **Bob Potter**, rnpotter@msn.com.

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Whitehall, PA,* seeks an energetic priest with skills in pastoral care, visitation, spiritual development of adults and youth, stewardship and outreach (local and abroad). Opportunities abound for ministry to children through our day school and for ministry to older adults with a nearby adult living facility. We are located in the Lehigh Valley and have easy access to New York City and Philadelphia. We are a higher, more orthodox, Forward in Faith-affiliated parish using the Anglican Service Book and worshiping in a contemporary building. Visit us at: www.ststephenepiscopal.org. Send cover letter, resume and a list of references to **The Ven. Howard Stringfellow, The Episcopal Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.**

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO,* seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.org or contact **Bishop's Warden Alice Williams**; Email: abwillyums@fastmail.fm; Phone: (417) 739-5008.

FULL-TIME DIRECTOR OF COMMUNICATIONS:

Episcopal Diocese of Louisiana. As a member of the bishop's executive staff, the director advises the bishop and other leaders on communications issues in order to develop and implement communications strategy. Produces publications such as the diocesan newspaper, brochures and collateral material. Serves as a primary spokesperson for the diocese, developing and maintaining relationships with local, regional and national media. College degree required, three+ years experience preferred. Submit resume to **The Rev. Canon E. Mark Stevenson** at resume@edola.org. Further details available at www.edola.org/communicationsdirector.pdf.

INTERIM RECTOR POSITION: Dynamic resource-sized Episcopal Church in Murfreesboro, TN, seeks trained interim priest for 12- to 18-month tenure. For complete job description, call (615) 893-3780.

FULL-TIME ASSISTANT PRIEST: *St. Luke's Church, Philadelphia, PA,* seeks a full-time assistant priest to share in the life and ministry of this parish in the Anglo-Catholic tradition. Founded in 1811, St. Luke's occupies a beautiful campus in the historic heart of Philadelphia's Germantown section. Our staff consists of a rector and two full-time clergy assistants, plus several dedicated laypersons. We are seeking a priest — preferably with a number of years' experience in ministry — who is stable, faithful and equipped to share in the liturgical, catechetical and human-service activity of this diverse, multi-cultural parish. To apply send resume and CDO profile to: **The Rev. Canon H. Gregory Smith, 5421 Germantown Ave., Philadelphia, PA 19144-2223,** or E-mail: frgreg@stlukesger.org.

FULL-TIME RECTOR: *St. Philip's, Durham, NC.* Are you called to be St. Philip's next rector? Diverse urban parish values worship, preaching, music, Christian formation and outreach. Information and profile available at www.stphilipsdurham.org.

POSITIONS OFFERED

PART-TIME VICAR: *St. Francis of the Tetons Episcopal Church, Alta, WY,* seeks part-time vicar to serve as spiritual and theological focal point for eclectic, inclusive parish nestled in the Grand Teton Mountains. The ideal priest has strengths in contemplative spirituality and ministries, as a shepherd to gather our diversity and bring it to unity. A gift for pastoral care is desired as a source of counseling from a faith perspective. We are looking for a priest with leadership skills to be a community presence who helps to grow our parish. For more information, contact **Jeanne Thomas, Diocesan Administrator, Diocese of Idaho, PO Box 936, Boise, ID 83701** or call (208) 345-4440. E-mail: jthomas@idahodiocese.org.

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SUMMER PROGRAM

SUMMER PROGRAM to explore life in a religious community for women ages 21 through 50 with the Sisters of St. Mary, Southern Province, **July 9-21, 2007.** For information write to the **Sisters of St. Mary, St. Mary's Convent, 1100 St. Mary's Lane, Sewanee, TN 37375.**

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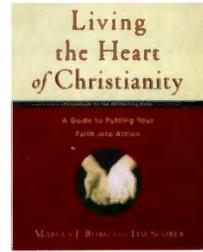
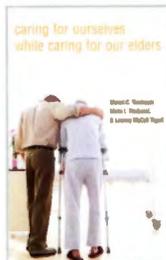
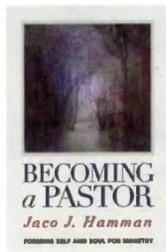
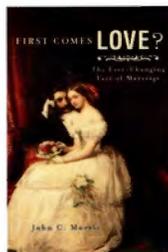
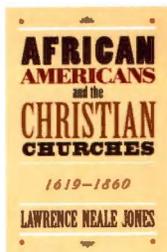
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