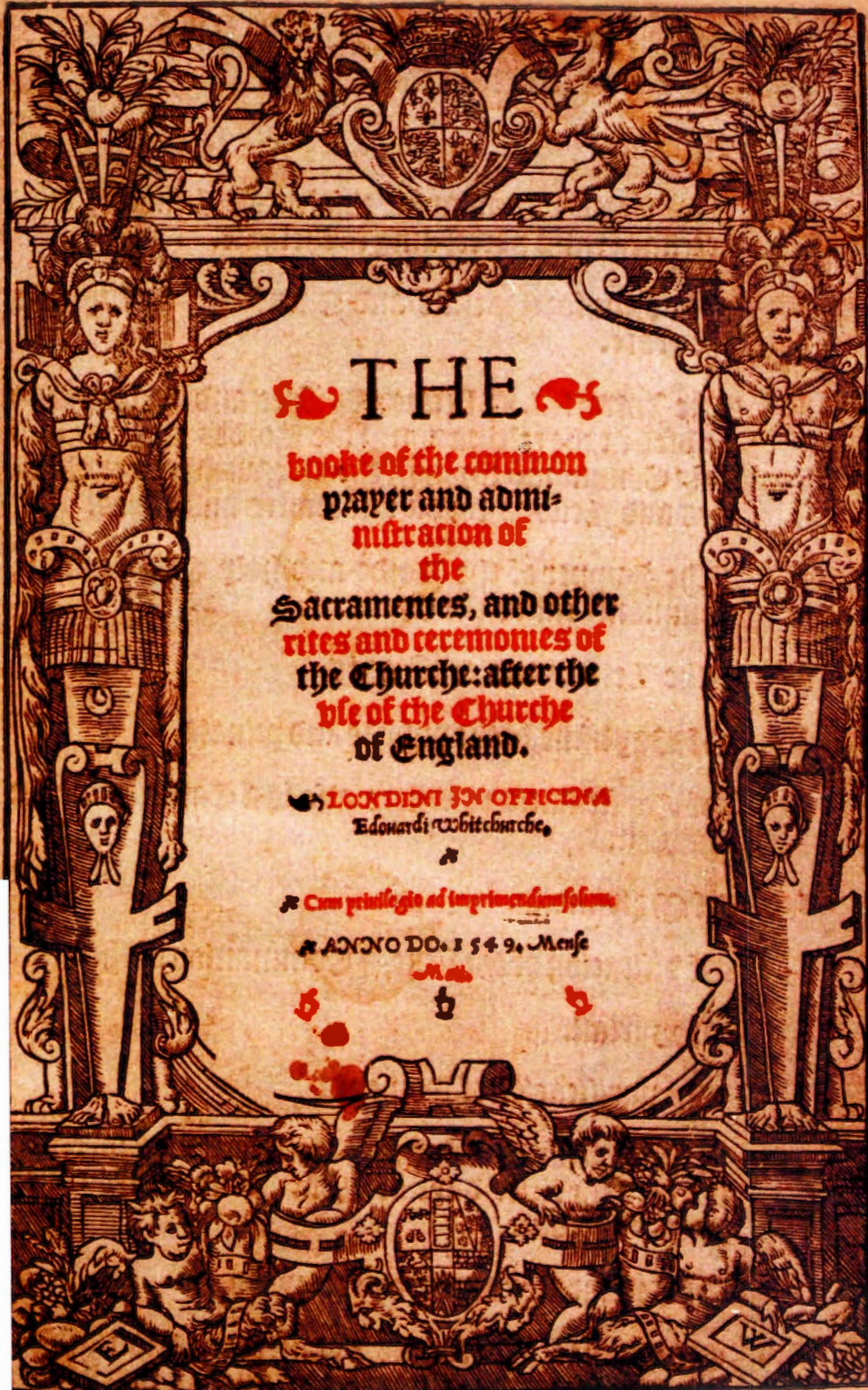


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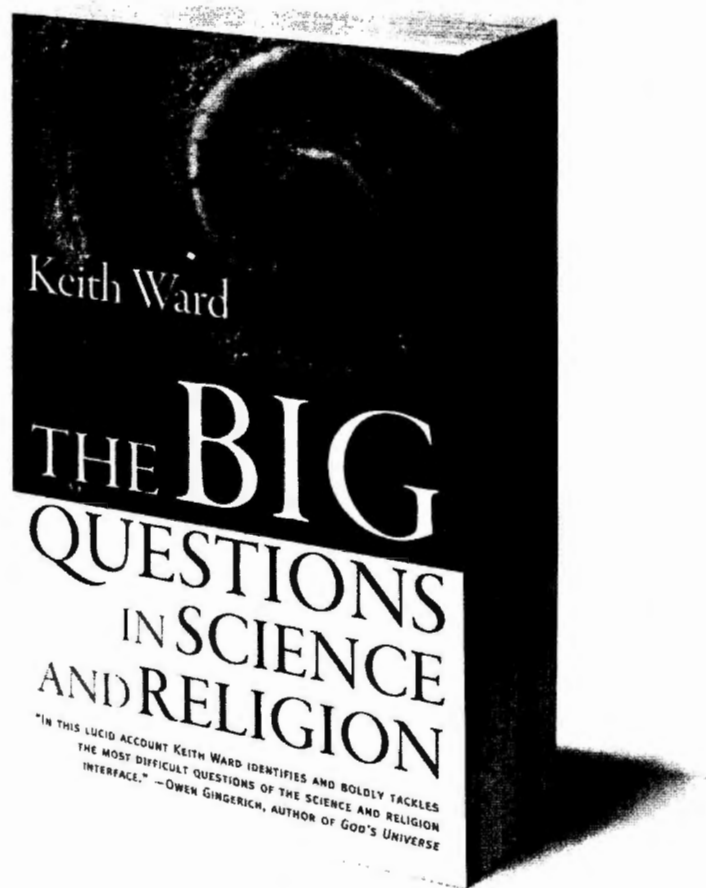
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Volume 236 Number 18

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The Cover

The title page from the first Book of Common Prayer (1549) in the collection of the St. Mark's Library.

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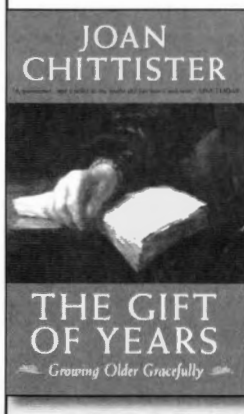
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Living the Ascension

'... that they may be one, as we are one'
(John 17:11)

The Seventh Sunday of Easter (Year A), May 4, 2008

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

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

The early Christian community which produced the gospel according to Luke clearly viewed the Lord's ascension as an integral part of the resurrection story (Luke 24:1-53). This understanding, expressed liturgically from the end of the second century, continues to our own time, as Ascension Day falls within the 50-day Easter season.

Liturgical celebrations of events in the life of our Lord most likely had their beginnings as commemorations of this Christian "primal age." Very quickly, however, they came to be imbued with meaning which spoke to people's present situation. An early Ascension Day collect, in fact, goes like this: "Grant ... that, believing Thine only begotten, our Redeemer, to have ascended to heaven on this day, we, too, may spiritually dwell in heavenly places."

So here we are with this Sunday's readings. We're well into the Easter season, the result of the events of Good Friday. "Rejoice insofar as you are sharing Christ's sufferings," we're

taught in 1 Peter (4:13), for thereby we now share in Christ's resurrection. As the disciples looked on, we're told in Acts (1:9), the risen Christ "was lifted up, and a cloud took him out of their sight." As a result, we ourselves are enabled, even now, to dwell "spiritually ... in heavenly places." Finally, the ascended Lord shows his primal unity with the Father. And its implication for us today? That all Christians need now to be one, even as the Son and the Father are now obviously one (John 17:11).

Inter-church conversations, of course, take place today among any number of denominational leaders. But think about it — denominational leaders are the only folks who have a vested interest in Christ's body staying divided. In a sense then, the ecumenism for which the Ascension begs is what has to happen in spite of current church authorities. Only the laity, it appears, has the leverage to be faithful in this way to the ascended Lord.

Look It Up

What role might the Beatitudes play in our striving for Christian unity?

Think About It

What decisions of The Episcopal Church have served to foster Christian unity? Which seem to hinder ecumenism?

Next Sunday

The Day of Pentecost (Whitsunday) (Year A), May 11, 2008

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

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

God and Gold

Britain, America, and the Making of the Modern World

By **Walter Russell Mead**. Knopf. Pp. 464. \$27.95. ISBN 0375414037.

When I was in grade school, I learned that Britain's 19th-century wealth came about as a result of the Industrial Revolution. I later learned that command of the sea and the colonial empire played a very important role in Britain's wealth accumulation.

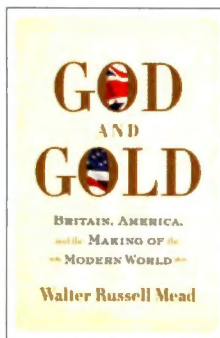
In *God and Gold*, Walter Russell Mead suggests a different cause for the financial success of Britain, and in more recent times, of the United States. Coupling the two countries as "the Anglo-Saxons," he suggests that protestant worship was a major factor. Despite traversing broad swaths of history as it sketches the almost unbroken succession of victorious conflicts conducted by the two powers, *God and Gold* makes for easy and interesting reading.

In the first third of this thoroughly researched book, Mead examines the economic factors and cultural conditions that have contributed to the sustained Anglo-American pre-eminence of the past few centuries. At first, his results hew closely to the established wisdom: sea power, geographical advantages, liberal democratic governance are all cited. But his argument takes an intriguing turn as he describes the dynamic religious climate of Anglo-American cultures as the key to their ascendancy.

The pragmatic Christianity of the English and later, the United States, has proved to be a nearly perfect partner for capitalism. As the two systems compete with each other *a la* Adam Smith in a marketplace of ideologies, they end up strengthening and reinforcing each other, to the point where they have become nearly indistinguishable from each other. "We are not in an age of collapsing grand narratives," Mead writes. "We are in an age of competing grand narratives, and in many ways they are becoming more energetic and compelling as they react against one another in a global culture that brings them side by side."

Thus faith in God and faith in empire

move along the same continuum. Like the other great Abrahamic faiths, Judaism and Islam, Christianity sees history as a linear redemptive process, culminating in the return of Christ to restore the earth to its original glory. In the same way, capitalism is inexorably associated with the contin-



uing drive to a literal and metaphorical West.

While not all readers will be convinced by Mead's arguments, his command of history makes this book entertaining and instructive.

*Nigel Renton
Berkeley, Calif.*

(Continued on next page)

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BOOKS

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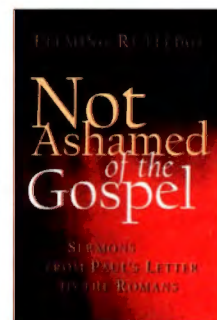
Not Ashamed of the Gospel

Sermons from Paul's Letter to the Romans
By Fleming Rutledge. Eerdmans. Pp. 411.
\$19. ISBN 9780802827371.

That there is a dearth of compelling biblical preaching is a complaint heard across a wide spectrum of churches, both "high" and "low." In this lament, the adjective biblical is brandished by the plaintiff and thus ambiguous. Just what would biblical preaching be? And would any two listeners agree that they had encountered it in the same sermon? Everyone who cares seems to have some idea, but quite probably not the same idea. The most obviously biblical preaching is perhaps that which is self-consciously exegetical in form, but is this really the only way?

In her recent collection of sermons from Romans, *Not Ashamed of the Gospel*, Fleming Rutledge models "a more excellent way," demonstrating as she has in the past that preaching might be both biblical and artful, engaging the text faithfully and listeners contextually. The book is comprised of sermons spanning Rutledge's more than three decades of preaching ministry. Although arranged to follow the text of Romans consecutively, *Not Ashamed* does not aspire to be a comprehensive expository commentary on Romans (there would be plenty of other places one could go for that), but rather a collection of occasional homilies, held together by the apostle Paul's grand vision of the righteousness of God which is the power of God for salvation. And hold together they do.

Throughout, Rutledge shows herself not a recent immigrant but as long-term inhabitant of the epistle, and the sermons project a deep resonance with Paul's most enduring themes. Here the gospel is not only a collection of theological assertions



which hold true, but a dynamic proclamation that rings true, reconciling the estranged and transforming those who die and rise with Christ.

Engaged readers may stumble upon a treatment of this or that text with which they might want to quibble. But, make no mistake, this is fine preaching — and biblical preaching — and those who appreciate such, or who aspire to do the same will do well to watch a master at her craft.

*Garwood P. Anderson
Nashotah, Wis.*

Revolutionary Spirits

The Enlightened Faith of America's Founding Fathers

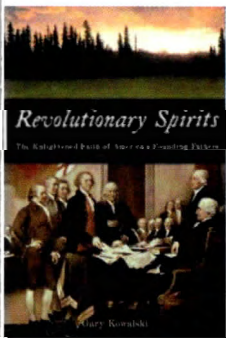
By **Gary Kowalski**. Blue Bridge. Pp. 224. \$22. ISBN 1933346094.

It may be that a fascination with and reverence for the "founding fathers" is a feature of all human societies. Most societies have the advantage of founders located in the hoary domains of the distant past, free from much scrutiny, their purposes easily transposable for the needs of the present. Unlike Romulus and Remus, or Arthur, we Americans have founders of much more recent vintage, who left

behind themselves a considerable trail of letters, speeches and diaries. Gary Kowalski's *Revolutionary Spirits* is the latest in a long line of fairly reverential reflections on Washington, Adams, Jefferson, Franklin and Paine, with a careful eye to how their sentiments might guide us through the hazards of the present day.

Ours is, of course, a society which has become, as Chesterton famously remarked, "a nation with the soul of a church"; a nation anomalous for its persistent religious habits in the secularized Western world. This book is Kowalski's attempt to assess critically this religious heritage by exploring the religious beliefs and practices of the founders themselves.

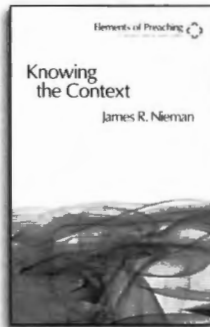
In writing a work of popular history,
(Continued on next page)



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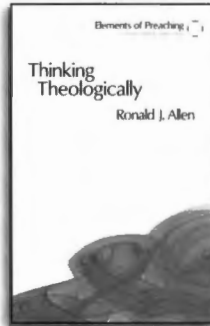
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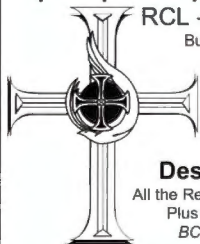


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BOOKS

(Continued from previous page)

Kowalski does a fairly good job. He has a clean and engaging style and tells a well-rounded story. He situates the founders where they clearly belong, in a world of Enlightenment deism and Unitarianism, superciliously contemptuous of the beliefs of their more orthodox fellow countrymen. Though Washington, Franklin, Jefferson and Madison were nominal Episcopalians, and Adams a fairly consistent Congregationalist churchgoer, they were clear in their suspicion of traditional dogma, the scriptures, and the sacraments. To be sure, religious leaders of their own time recognized this quite well. Bishop William White, for example, a close friend of the family, wrote of Washington, "I do not believe that any degree of recollection will bring to my mind any fact which would prove General Washington to have been a believer in the Christian revelation."

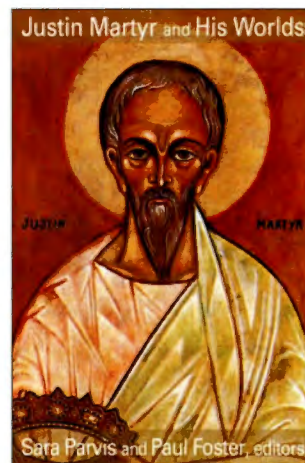
All of this is fairly obvious to the casual reader of religious history. Where Kowalski becomes a bit more unconvincing is in his attempt to render the founders as clear spokesmen for something he calls "liberal religion." On the whole, their own religious thought, sought assiduously by Kowalski from scattered letters on other topics and banal public pronouncements, seems a tissue of anti-Roman Catholic bigotry, scientific smugness and stultifying greeting-card morality.

Kowalski presses on bravely through this foolishness, intent on proving the founders to have been significant religious exemplars of religious liberalism (as a Vermont Unitarian minister, he may have no other choice). The founders' advocacy of tolerance may be clear enough, but Kowalski seems to flounder when painting them as advocates of social justice causes and proto-environmentalism.

Why did so many Christians in past ages need to paint our national founders as pseudo-saints? We would do well to mind the admonitions of the epistle for Independence Day that, with God's people in ages past, we are,

in the end, "strangers and exiles ... seeking a homeland."

(The Rev.) Mark Michael
Sharpsburg, Md.



Justin Martyr and His Worlds

Edited by Sara Parvis and Paul Foster.
Fortress. Pp. 256. \$35. ISBN 0800662121.

Justin, the mid-2nd-century Christian teacher, defender of the faith, and philosopher, is a fascinating figure. The title of this fine collection of scholarly essays about him and "his worlds" reflects the fact that Justin's writings shed invaluable light on the multiple worlds in which he lived, including the worlds of Greek and Roman philosophy, Roman law, Greek-speaking Jewish traditions of biblical interpretation, and of course the rapidly developing liturgical and theological traditions of the Christian Church.

This collection of 14 scholarly papers about Justin and his writings comes from an academic conference on Justin held at the University of Edinburgh in 2006. It's hardly surprising that six of the 14 chapters were written by members of the faculty or doctoral students at the Edinburgh School of Divinity. Sara Parvis is a lecturer in patristics, and Paul Foster is a senior lecturer in New Testament there.

The three best-known contributors to this symposium, at least for most TLC readers, would probably be Larry Hurtado (the star member of the theological faculty at Edinburgh); Bruce

(Continued on page 21)

Inhibition Lifted Temporarily

The inhibition against the Rt. Rev. Edward H. MacBurney, retired Bishop of Quincy, was lifted temporarily following an announcement on April 14 from the canon to the Presiding Bishop.

"In light of the personal tragedy that Bishop and Mrs. MacBurney are facing, Presiding Bishop Katharine Jefferts Schori wishes to offer the bishop the opportunity to function liturgically in any services for his son if he desires to do so," said the Rev. Canon Charles Robertson in an e-mail message.

A disciplinary "Review Committee" recently issued a presentment, or ecclesiastical indictment, of Bishop MacBurney, and on April 2 Bishop Jefferts Schori prohibited Bishop MacBurney from performing sacramental ministry pending his trial [TLC, April 27]. The 80-year-old bishop is accused of performing confirmations in 2007 at an Anglican church in San Diego. In 2006, the Church of the Holy Trinity voted overwhelmingly to leave The Episcopal Church to affiliate with the Anglican Church of the Southern Cone. Bishop James R. Mathes of San Diego filed the initial complaint against Bishop MacBurney.

Bishop MacBurney's son, Page Grubb, died of cancer April 4. Bishop MacBurney said the Presiding Bishop telephoned him April 13 to inform him of her decision, and to apologize for the timing of the inhibition.

Steve Waring

Bill on Female Bishops Fails

The General Synod of the Anglican Church in Wales narrowly defeated a bill on April 2 which would have permitted female priests to be ordained bishops.

The bill received a majority in all three orders, but fell three votes short of the canonically required two-thirds needed for approval in the clergy order. The bill was approved 52-19 in the lay order, 5-0 in the House of Bishops, and 27-18 by clergy.



Tracy Pegues/Church of the Good Shepherd photo

The Rev. Canon C. Andrew Doyle (left), canon to the ordinary in the Diocese of Texas, and the Rev. Craig Heenan (right), associate at Church of the Good Shepherd, Tomball, assist the Rev. Stan Gerber, rector of Good Shepherd, on April 13 at the last Eucharist before the congregation split.

Conservative Dissent Wears Down Texas Priest

When the Diocese of Texas needed a church-growth speaker or a consultant for a congregation in crisis, the Rev. Stan Gerber was usually willing to volunteer, but when more and more members at his growing congregation began threatening to leave if he did not take action over the perceived failings of The Episcopal Church, Fr. Gerber said he reluctantly agreed. His last Sunday as an Episcopal priest was April 13.

Since 1994, when Fr. Gerber became rector at Church of the Good Shepherd, Tomball, Texas, average Sunday attendance has grown from 100 to 385. The consecration of a partnered homosexual as Bishop Coadjutor of New Hampshire in 2003 caused attendance to drop at many conservative Episcopal churches, but Fr. Gerber said growth continued at Good Shepherd, and that made him a sought-after speaker.

Fr. Gerber also made no secret of his traditional views. He served on the steering committee of the Texas Coalition of Like-Minded Clergy and Laity. The group nominated conservative candidates for elective office in the diocese and worked with Bishop Don Wimberly of Texas to have traditionalist bishops from elsewhere in The Episcopal Church speak at area conferences.

The situation became untenable at Good Shepherd, Fr. Gerber said, after the House of Bishops' meeting in New Orleans last September. In October, a majority of the vestry insisted on having the congregation participate in a discernment process over its future. Instead of the more typical 40-day process, Fr. Gerber said he and the diocese worked out a lengthier version that originally was supposed to last beyond the election of a bishop coadjutor next month. A parish referendum scheduled to occur April 13-20 was terminated early, Fr. Gerber said, after the diocese insisted on knowing which way he intended to vote.

Fr. Gerber said he anguished over his decision, which was made even more difficult because he believes he was treated fairly by the diocese and because of the many friendships he has built during 19 years of ordained ministry. Good Shepherd dedicated a \$2-million parish hall on Palm Sunday. Fr. Gerber said the diocese offered to provide the parish temporary financial assistance if the loss of members and income after the vote put the Episcopal congregation at risk of default on the mortgage payments.

Steve Waring



Canon Cameron: No "command and require."



Prof. Seitz: Preserve, not destroy.



Archbishop Gomez: Not a legal way.

Stephen Hasslacher photos

Archbishop Gomez: Covenant Development a 'Painful Process'

The proposed Anglican Covenant could be applied in a variety of circumstances, including lay presidency of the Holy Eucharist, according to the Most Rev. Drexel Gomez, Archbishop of the West Indies. Archbishop Gomez delivered the opening address at "An Anglican Covenant: Divisive or Reconciling?," a conference and panel discussion April 10-12 at The General Theological Seminary (GTS).

Archbishop Gomez is chairman of the Covenant Design Group, a task force appointed by Archbishop of Canterbury Rowan Williams to prepare a draft covenant for the Anglican Communion. He offered a host of reasons why a covenant is not a foreign concept to the Anglican way of life, but rather is a laudable way to foster trust when the bonds of affection within the Communion are strained.

One of the panelists, the Rev. Mary Diane Rogers, a deacon in the Diocese

of Eau Claire, asked, "What happens to the love when our companion dioceses refuse to share the cup? Where is that love?"

"It is not up to us to determine with whom we can break bread," Archbishop Gomez responded.

The archbishop reminded listeners that the development of a covenant "is a painful process — one that requires a total openness to the guidance of the Holy Spirit," and although we tend to block it out, the covenant is not a legal way to keep Anglicans together.

The Rev. Canon Gregory Cameron, deputy secretary general of the Anglican Consultative Council, was another keynote speaker. He explained that the Archbishop of Canterbury has no juridical authority, and noted that while individual bishops have differing levels of sympathy for full inclusion of homosexual persons, neither intervention nor affirmation can be expected at this

summer's Lambeth Conference.

"We must get our ecclesiology right," he stressed. "Lambeth bishops cannot command and require. They can only commend. Therefore when any of the instruments speak, they don't speak as law but as advisors. Like the [British] monarchy, they do not rule or govern, but they can be consulted."

Canon Cameron advocated for the adoption of an Anglican Covenant as a "dynamic, open-ended, relational commitment which arises from mutual identity." He suggested that this is both affirming and intervening as it serves as a way forward together.

Canon Cameron characterized The Episcopal Church as a "covenanting-mad" church, listing a half-dozen previous ecumenical covenants. He admitted that these served primarily for the definition of financial questions, and fell short in addressing a common mission.

The third keynote speaker, Canon Jenny Te Paa of New Zealand, voiced reservations about the status of the proposed covenant, saying it was "too many words with too little text." She said, "There may be many unexplored pathways to restoring the Communion. We need those who have never lost faith in the covenanted relationship to use their voice."

During his presentation in the final panel, Prof. Christopher Seitz of Wycliffe College, Toronto, said, "Covenant by its very nature is mission minded to bring all things into subjection in Christ."

"Devolving into national denominations will not preserve Anglicanism. It will destroy it. A covenant is conceived to preserve it."

Maggie Hasslacher

Bishop Kelshaw Denies Resigning from Ministry

Four weeks into his new ministry assignment, Bishop Terence Kelshaw said on April 9 that there are times when he still has to hunt for a stapler, but he harbors no such confusion about his continued right to exercise the gifts and spiritual authority of an ordained minister.

Bishop Kelshaw retired as Bishop of the Rio Grande in 2005. He is currently serving as "bishop-in-residence" at St. James' Anglican Church, Newport Beach, Calif., while the congregation searches for a rector. Both St. James' and Bishop Kelshaw have been received into the Anglican Church of Uganda.

In March, Presiding Bishop Katharine Jefferts Schori informed Bishop Kelshaw by letter that she had accepted his renunciation of the ordained ministry. The action came after Bishop Kelshaw wrote the Presiding Bishop to inform her that he had left The Episcopal Church.

"It means little to me in that I don't intend to squabble with her over this," Bishop Kelshaw said, "but I did not renounce my orders. I wrote to her in February informing her that I felt called to request alternate primatial oversight and that my request had been granted by Uganda. I am still a bishop within the Anglican Communion."

Missionary Focus

Presentations and workshops at the Diocese of **West Tennessee's** annual convention, held Feb. 21-23 at Church of the Holy Communion, Memphis, focused on a wide range of ministries and programs that make up the "portrait" of the diocese.

In his address to convention, Bishop Don E. Johnson of West Tennessee lauded the diocese's missionary focus, new building efforts at several parishes, and youth-related ministries that are being supported by more than \$340,000 in funding from the Memphis-area Church Home. Bishop Johnson also challenged the diocese to address five areas that "need our attention if our portrait is to look more like the image of God we are to become." These included encouraging evangelism, the Christian formation of adults, young adults, and children, congregational development, and facility improvements at the St. Columba Conference Center.

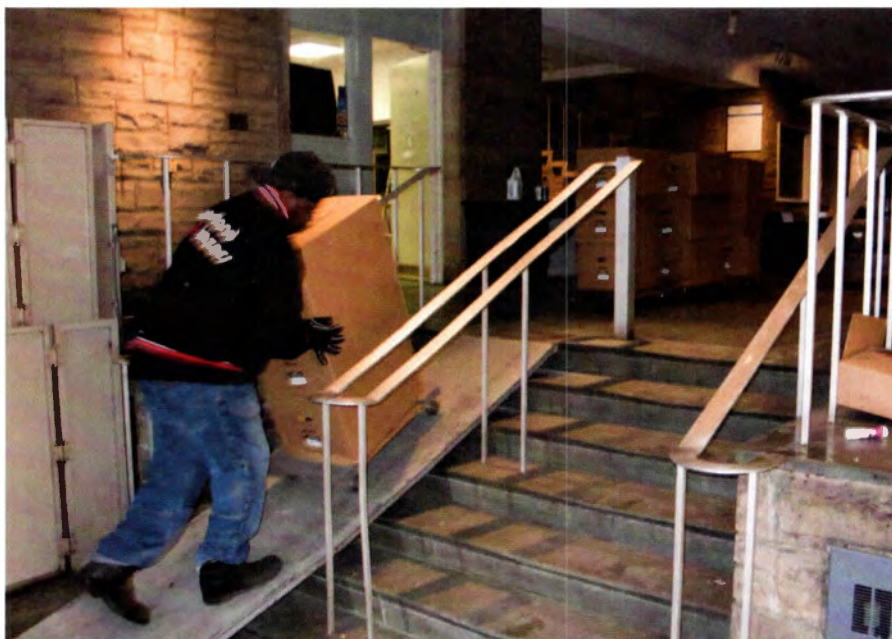
"Without any of these programmatic colors being present in our diocesan portrait, the picture we show to the world is still incomplete," Bishop Johnson said.

Bishop Johnson stressed the importance of reaching college students, noting that "colleges and seminaries have historically been the places from which the next generation of Episcopalians has emerged and out of which the next generation of clergy has been identified."

Delegates approved a \$1.4 million budget, about \$7,000 more than approved in 2007. Slight increases were approved for both the program budget of General Convention and the Millennium Development Goals.

BRIEFLY...

King Abdullah II of Jordan recently donated a 2½-acre plot of land for construction of an Anglican church at the location on the Jordan River traditionally believed to be the place where Jesus was baptized.



Bruce Parker/General Theological Seminary photo

Documents from the fourth floor of St. Mark's Library at the General Theological Seminary in New York City sit boxed and ready for shipment by movers. They will be held in a temporary storage facility in Massachusetts for the next two years while a new library is constructed.

GTS Library Makes Due in the Interim

Starting with the winter term, all but 15,000 of the most widely circulated volumes in St. Mark's Library collection were placed in temporary storage for the next two years until the General Theological Seminary in New York City completes construction of a new building.

The library at Sherrill Hall closed for the last time on Dec. 19. During the Christmas break, library staff supervised professional movers who measured, sorted, boxed and moved more than 260,000 volumes. A bonus of the move was learning how many linear feet of shelf storage the documents and manuscripts will require in the new library. The answer: 41,000. If the books were stored side by side on one shelf, that shelf would extend for nearly eight miles. It is one of the largest theological collections in North America.

Planning for the interim library, located in Seabury Hall, began even before the Rev. Andrew Kadel was hired as director in 2003. He estimates that he has spent an average of 40 hours a month planning the interim library since he was hired.

"The temporary quarters are cozy, in realtor-speak," he said. "We could use more study space for students.

Some actually like the new reference area on the ground floor better than the old one."

A professional library moving company will continue to advise library staff until the volumes are shelved in the new library. Fr. Kadel estimated the two-year cost of the move to be in the mid-six figures.

The seminary's collection of rare medieval and Renaissance manuscripts are on loan to Columbia University. More than 90 percent of the collection is inaccessible at a storage facility near Springfield, Mass. Library staff used a variety of methods in determining which books were essential to a solid theological education during the next two years, Fr. Kadel said.

For the first few weeks after the winter term began last January, the stacks were not labeled. Students and faculty were forced to figure out for themselves the aisle in which the book was shelved.

"I think we've gotten a few interlibrary loan requests from places that weren't aware of our situation," Fr. Kadel said. "One church history course had to be changed somewhat because it required a research paper drawing on primary sources, but overall things have worked out pretty well."

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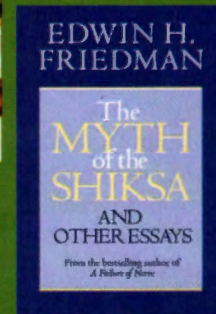
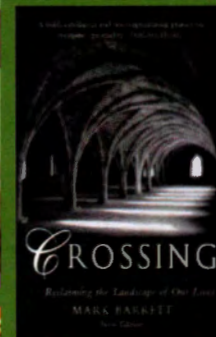
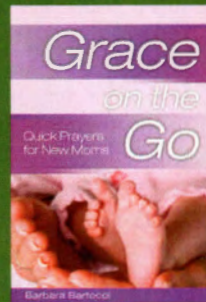
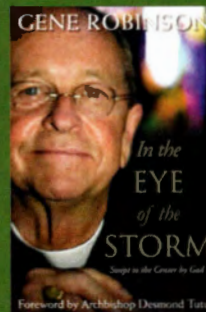
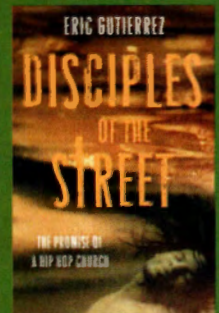
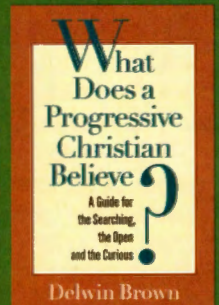
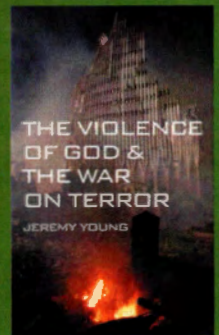
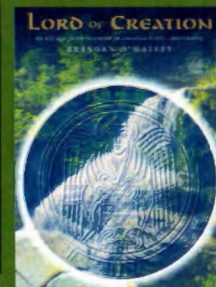
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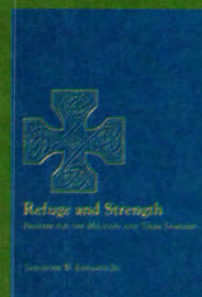
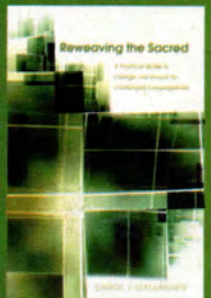
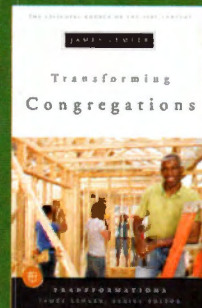
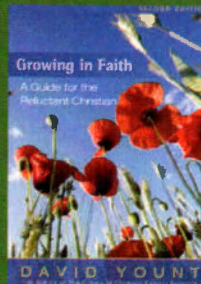
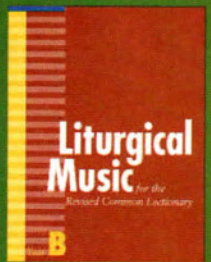
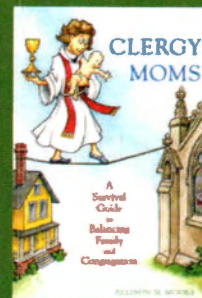
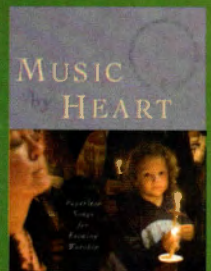
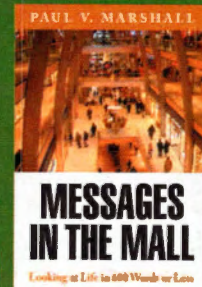
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Byron Buck photo

John Calhoun speaks of faith "in the mix and the muck of things."

Lives Inspired by Hope

EDS graduate's new book tells unheralded stories of faith

By Heather F. Newton

With each day's headlines grimmer than the last, hope matters now more than ever. Hope matters because needs pile up all around us. Hope matters because many work diligently to meet these needs. Hope matters because much of this work has been done in the name of a sovereign, loving God. Hope matters because faith is being sure of what we hope for.

It was also hope that prompted John A. Calhoun to write his most recent book, *Hope Matters* (Bartleby Press), which chronicles the work of 24 community leaders from throughout the U.S. who labor in the face of long odds and short resources to restore hope to their broken communities, one life at a time.

The book includes stories such as that of Anthony Ortiz, a gang member turned CEO of California Youth

Outreach, which provides services to state prisons, or Bo Diaz, who was abused by his mother but went on to become a Philadelphia cop and president of a boxing outreach effort for kids. Mr. Calhoun introduces readers to individuals like Tillie Burgin, who opens Mission Arlington in Texas every day at 3:30 a.m. to help the needy, and Alexie Torres-Fleming, the daughter of a custodian from the Bronx, who rose in her career to an office on Madison Avenue only to return to her roots to work with youth.

In *Hope Matters*, Mr. Calhoun tells the stories of remarkable people who have risen above life's cruelest blows to work for the forgot-

ten and desperate, often receiving only an occasional thanks and a modest wage, at best, for their efforts. Yet they remain strong — hopeful, vibrant, and never wavering in their faith, be it Christianity, Judaism, Islam or Baha'i.

Mr. Calhoun said he was so struck by the ability of these men and women to maintain a bold faith even in the midst of difficult circumstances that he wanted to explore what sustained them.

"I knew that there were so many amazing people of faith who were doing the toughest work, and their faith and their stories had never been told," he said. "Usually we hear of faith on a mountaintop or faith being used to beat people up. Yet there are people who work in the mix and the muck of things where life is messy — which represents the horizontal relationships we have with others — yet their faith is profound, and this represents the vertical relationship we have with God. These two planes make a cross, and that is how I see their work."

Mr. Calhoun said the people he profiled had the ability to bring their faith into their work without it being tarnished or diminished by the injustices they faced.

"These people do get down, but what struck me was their wholeness and their ability to remain wholly present in the midst of all of the difficulties," he said. "Their faith was not removed by the sufferings or social injustice. It was natural, an element of the DNA of who they are as individuals. With each interview, I felt what a wonderful task and a gift it was to be involved with each person, and to know the treasures of their lives and their faith."

Mr. Calhoun is no stranger to the social justice movement. President Carter appointed him to run the Administration for Children, Youth and Families (ACYF), where he was in charge of the Head Start program and The National Center for the Prevention of Child Abuse. He later served for two decades as president and CEO of the National Crime Prevention Council (NCPC). He has lectured at major universities and has testified frequently before city councils, state legislators and Con-

Hope Matters
chronicles
the work of 24
community
leaders from
throughout
the U.S. who
restore hope
to their broken
communities

gress, and serves on many boards. He holds degrees from Brown University, Harvard's Kennedy School of Government, and the Episcopal Divinity School, and received an honorary doctorate of humane letters from Heidelberg College.

In spite of his career in public service and his personal faith, a chance conversation with Mattie Lawson, a mother grieving the death of her son, awakened a realization that his faith had dimmed over the years. He met Ms. Lawson at an annual conference and awards ceremony for the California Wellness Foundation, for which both served as board members. Ms. Lawson's eldest son was killed as a result of gun violence, yet she reached beyond her pain to find a divine calling to advocate for the safety of other children in her neighborhood and city.

Mr. Calhoun said this conversation with a woman who had found the faith to turn her grief into action made him aware that a spark was missing from his own faith. In search of answers, he returned to the basic tenets of his faith: that God loves us and calls us to love our neighbors. He also began to explore what he calls the "taproots of faith" in the lives of others who were actively living out their faith through service to others, and whose service was inspired by a well of faith, hope and love that seemingly never runs dry.

Mr. Calhoun said that the conversation with Ms. Lawson also helped him experience faith in a new and more personal dimension.

"When I went to seminary years ago, it was in the

context of the faith community leading the social justice movement, so it was a combination of faith, music and people such as Dr. Martin Luther King, Jr. putting themselves on the line. I was swept up in all of that," he recalls. "Today, my faith goes beyond social justice and has different contours, such as restoration and forgive-

ness. "I am less political now, and I am more interested in people's faith, less in terms of what they are 'doing' but in what sustains them and in the taproots of their faith, which involves a different set of questions."

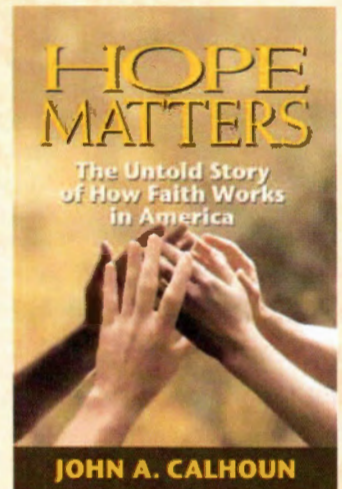
Mr. Calhoun also says that he has become more conscious of his need to be a part of a worshipping community.

"I didn't consider myself 'churchy' when I was younger, though I was involved in a faith community," he said. "I still have a passion for social justice, but it is more personal now because it is sustained and manifested by the question, what have I received that is a blessing for others?"

He said that as he began to explore the lives of the 24 individuals whose stories he tells in *Hope Matters*, he consciously veered away from well-known individuals because he wanted readers to be able to associate with the lives of the book's subjects. In addition, he wanted the book to appeal not just to the faithful public, but also to those who have lost their faith or are secular. He worked with his publisher to convey the whole spectrum of the life of faith.

"So many people see dogmatic expressions of publicly professed faith that they begin to see God as angry, divisive or a God of trouble," Mr. Calhoun said. "I was trying to capture the spark of the divine energy of faith, but in a gentle way. I wanted to capture the idea that faith is not just about conversion, but faith with blisters and dirty fingernails from working with and through the lives of others." □

Heather F. Newton, a freelance writer in Atlanta, is a frequent contributor to THE LIVING CHURCH.



Byron Buck photo

The author at a recent event where he signed copies of his book, *Hope Matters*.

Divine Messengers?

Did You Know...

A video on the YouTube website includes footage of the Rev. Canon Petero Sabune performing the Maundy Thursday foot washing with prisoners at Sing Sing Prison, Ossining, N.Y.

Quote of the Week

The Rt. Rev. Samuel Johnson Howard, Bishop of Florida, on deposing 22 priests from his diocese: "Not one of them came to me and said: 'I want to be an Episcopalian.'"

As you might expect, we receive some very strange books here at the home office. Most of them are sent by publishers who, knowing that this magazine includes book reviews, are hoping we'll review their latest. It probably would not startle you to learn that most of these books are so insignificant that they wind up in a container headed for a book sale where people might actually buy them.

Once in awhile, I'll spot one that can't be ignored. I put *Angel Animals: Divine Messengers of Miracles* into this category. Being fond of all animals except those that scripture would refer to as "serpents," I couldn't resist paging through this one. Written by Allen and Linda Anderson, it has a cute photo of a dog and a pony on the cover, along with a tribute from Willard Scott, once of the "Today" show: "If you love dogs and cats, you'll love this book ... A great little book about animals!"

Willard got me. I love dogs and cats, so I had to take a look. Obviously, I'm not the only one who falls into this category. The amount spent on pet food, pet care, and pet cemeteries in this country probably would feed a small country for a year. The Andersons are identified as the founders of the Angel Animals Network. They live in Minneapolis and have written other books, such as *Angel Dogs* and *Angel Cats*. You know where this is headed, don't you?

In their Preface, the Andersons mention that they are discovering their spiritual connection with animals. "Gradually humans are recognizing the role animals play as angels, or messengers of miraculous healings and insights," they write. With that in mind, I plunged hesitatingly into the book.

I learned that a cocker spaniel named Leaf has "an intelligence that far surpasses our brainpower and imagination." I put down the book for a moment and concluded that a statement like that says far more about the Andersons than it does about Leaf.

Most of us probably have had or at least know of an experience where the uncondi-

tional love shown by a pet might remind us of God's love. But to write that animals "assure people that God's love, guidance, and protection are always near" is taking a lot for granted. In fact, the stupidity shown by some dogs and cats I have known would be enough to convince even the Andersons that their statement is impossible.

"Not being theologians, we don't feel the need to present arguments about whether or not animals have souls, go to heaven, or return to earth in miraculous ways," the Andersons admit, although some of those who share their animal stories in the book probably wouldn't fess up to a statement like that.

The book consists mainly of contributors sharing their animal stories with the authors. A woman in Switzerland writes about her

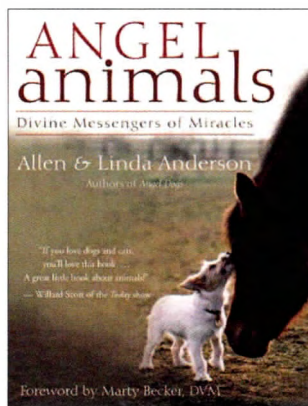
spiritual interaction with a dragonfly. Really. Another, in North Carolina, tells how she was rescued by dolphins. A man in California, plagued by alcoholism, said his cat talked him out of suicide. A woman in Tennessee writes that she has encountered a "special creature" — a pet rat. A man in Florida claims to have been "adopted" by raccoons.

One chapter is titled "A Bird Helped Me Discover the Purpose of My Life." Another is "The Deer Helped Me Win a College Scholarship." And another: "A Rabbit's Cure for Migraine Headaches." These and many others are short

tales submitted by people who lived with beloved animals. Near the end of the book there are accounts of animals contacting their "owners" after the animal had died.

Most of us know of animals (usually dogs) that visit nursing homes or hospitals and often enable the patients to feel better — at least temporarily. And there is the usually aloof cat in Providence, R.I., that proved to be a harbinger of death to patients in a nursing home. If critters can help us understand the unconditional love of God, wonderful! But *Angel Animals*? I don't think so.

David Kalvelage, executive editor



Angel Animals

Divine Messengers of Miracles
By Allen and Linda Anderson. New World Library. Pp. 308. \$14.95. ISBN 1-57731-610-X.

CPC's Valuable Ministry

The only time most of The Episcopal Church pays any attention to the Church Periodical Club (CPC) is on the Sunday proclaimed as Church Periodical Club Sunday. This is, of course, unfortunate, for the CPC carries out a successful ministry throughout the year. As usual, the first Sunday in May has been designated as CPC Sunday by the Presiding Bishop, which means it is time to make CPC better known. This is most often done in our churches, where publicity or a speaker helps to acquaint parishioners with the organization's ministry of the printed word.

Among CPC's accomplishments are the grants given by its National Books Fund, which helps seminarians and others buy books that they are unable to afford. The fund allocates grants to each of the 11 seminaries of The Episcopal Church. CPC has helped seminarians from around the world who need textbooks, manuals, prayer books, reference materials, or other publications. CPC's "Mile of Pennies" raises funds to help obtain publications for a variety of ministries to and with children. We hope many of our parishes will be able to learn more about the CPC, and that the ministry will be generously supported.

Books for Many Interests

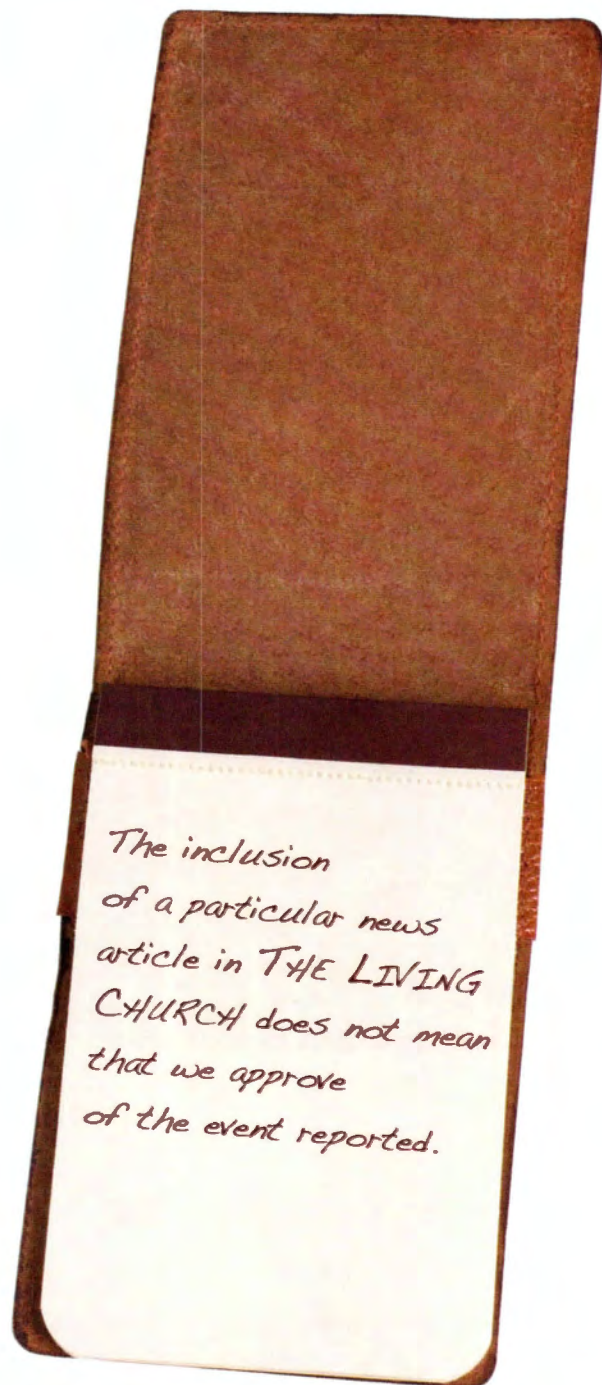
In this Spring Book Issue, we offer a variety of book reviews along with other information and articles related to books. Most members of The Episcopal Church have stressed the importance of books in their lives. The Book of Common Prayer is central to the worship of Episcopalians, and much of the church's liturgy is based on the most important book of all, the Bible. Many people of faith have turned to books to assist them in the development of their spiritual lives, and many have learned more about their church from reading books.

This issue includes a feature article on John A. Calhoun, the author of a recent book, who is a graduate of Episcopal Divinity School. There are major reviews of books about the faith of our founding fathers, sermons from Paul's Letter to the Romans, Justin Martyr, and the relationship of religion and riches in Britain and America. Shorter book reviews and advertisements of the recent offerings of publishers also will be found in this special issue. We trust it will be a helpful resource to those who are searching for quality reading material.

Reporting the News

From time to time we are questioned about a news article that appears on our pages. There is a perception among some readers that inclusion of a particular news article in this magazine implies that THE LIVING CHURCH approves of the event reported. This is, of course, false.

We report the news of The Episcopal Church and the Anglican Communion, trusting that our readers will be able to evaluate it for themselves, and that, whatever their point of view may be, they will want to know what is happening. We believe it is important for Episcopalians and other Anglicans to know what is going on in their church, and therefore we will continue to report the news in an objective manner.





Stock photo

Local Impact

of a churchwide conflict

READER'S **VIEWPOINT**

By Robert D. Woods

If you are looking for brilliant exegesis or impassioned argument about the current controversy, read no further. What follows is simply a short history of what has transpired where the rubber meets the road, in the pews of a small, rural mission. I doubt our journey is unique, and readers are encouraged to draw whatever conclusions seem best from this little tale.

St. Peter's Church is located in Kernville, Calif. The Kern River Valley is in the southern Sierra Nevada, comprising several hundred square miles with a population

of under 20,000 scattered in a half-dozen little towns. Kernville is about 2,000 souls, and the major endeavors are tourism and retirement. Obviously, there is a choice of one church for Anglicans/Episcopalians in this area, unless they wish to drive some 50 miles to Bakersfield or beyond.

As a bivocational priest, I filled in at St. Peter's a few times beginning in the late 1980s. In 1998, I became the vicar, and in 2006 I retired from secular work (I confess: recovering attorney) with hopes of growing St. Peter's even more. From 1998 through summer 2006, our membership and average attendance more than doubled. We were a happy, understanding and accepting little family.

Once we could agree to disagree and remain in charity and communion. That acceptance was visible, and most local resident visitors came back and stayed. With the proposed resolution of our diocese (San Joaquin) to leave The Episcopal Church (TEC), the dialogue escalated to a harsher level. Suspicion, even mistrust, became visible. I found myself fielding angry comments and calls about what had been said by others in the church, and what I said or did. Every comment, no matter how offhand or casual, was examined for hidden meaning and an underlying agenda. I was pressured by several to "take a stand" on the issues, and efforts to steer away from the partisanship scripture tells us to avoid were decried as "fence sitting."

Then came the infamous 2007 diocesan convention at which San Joaquin voted to leave TEC. I held a vote to provide guidance for our convention delegates. Three-quarters voted to stay in TEC, although subsequently three people

indicated they misunderstood and would have voted differently, meaning only about two-thirds wished to remain with TEC. As a mission, we had no choice. We are now St. Peter's of the Southern Cone.

More than a dozen members left St. Peter's over the last few years, with a few returning after "realignment" into the Southern Cone. To the extent I know, the single most frequent reason for leaving, aside from those at the ends of the theological spectrum, was being tired of the rhetoric, the harsh judgments, and polarization that was occurring.

From summer of 2006 through the present, there have been 13 local visitors looking for a church home. Not one has stayed. One particular individual (with



Out of the World

Reading it on Maundy Thursday as I did, I confess that I am perplexed by Mr. Sublett's letter [TLC, March 30].

He contends that "The Episcopal Church had no discernable theology." As I understand it, the center of our theology is the belief that we as members of the body of Christ are called out of the world by Christ to gather together in common prayer around a common table. As I understand it, this is orthodoxy in its most basic definition of right or correct praise. It is from the empowering of this encounter with God and others that faith, knowledge and practice flow.

This is a profoundly counter-cultural activity. In an individualistic society, to enter into common anything is remarkable. In a society that proclaims "greed is good," sharing with others is a joke. In a society that seeks to divide people into smaller "interest" groups, it is a threat to encounter anyone who might differ with our own opinions.

This theology in action — common prayer around a common table called together by a most uncommon Lord — is, as I perceive it, a faithful following of God's ways and not the ways of this world. I would suggest that what this Episcopal belief system offers at its best is a community of faith that embraces young and old, rich and poor, black and white, gay and straight, red state and blue state. This is not the way of a world that divides and allows evil to conquer. When there are those of our tradition who speak of and practice "impaired communion," they are the ones who step out of this core Anglican theology. To purposely disinvite some to the table is not what Jesus would do — after all, he dined with Judas Iscariot!

*(The Rev.) Richard C. Wrede
Christ Church
Riverton, N.J.*

'Agape' Missing

Where is the "agape" in the actions of Presiding Bishop Katharine Jefferts Schori against some bishops? Power corrupts and total power breeds total corruption. I will pray daily that she will find the Lord. Meanwhile, I fear not for the souls of these servants of Christ, for they are upholding the faith as received from the saints. They are equipped with the armor of God and rejoicing in the cross that has been placed upon them. They are true soldiers of Christ.

The Spanish Inquisitions have nothing on the Presiding Bishop, except she is persecuting the believers rather than unbelievers, but her persecutions are equally as heinous.

*LaRue Withers
Preemption, Ill.*

When Bishop Frank Griswold was in office, he frequently insisted that as Presiding Bishop he lacked metropolitanical authority, unlike most other primates.

Presiding Bishop Katharine Jefferts Schori seems to have no
(Continued on next page)

whom I remain in contact) put it most succinctly, stating "I don't go to church to hear Christians dump on other Christians." Enough said, end of growth. I am attempting to address this by forbidding any discussion of church politics in the church, discouraging it at coffee hour, and suggesting all hands avoid the many partisan and polemical websites out there.

So what does the future hold? It looks bleak. There will most likely be litigation over the property, and one group will "win" and one group will "lose." The tragedy is, St. Peter's is so small that if it splits, I doubt either little group could afford to keep the church building, or survive in rented facilities. Our witness in the Kern River Valley could well be lost.

While the cry of "theology before buildings" may sound noble, it ignores some emotional reality. A church is more than a box. Practically every item in St. Peter's has a memorial plaque, dedications to parents, children, spouses and others. Our little church is redolent not only with years of incense, but with the sweet fragrance of saints before and saints to come.

It is cruel and unfair to exclude any member from that iconography and remembrance. For that, and given our relative geographic isolation and aging membership who dread the winding trip out of the mountains to attend church somewhere else, I suggested St. Peter's be a "bridge church," serving the needs of both TEC and Southern Cone people under one roof. Encouragement was initially

While the cry of
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received from both sides, but attempts to work out the mechanical details have gone nowhere.

The majority of those remaining at St. Peter's are, frankly, tired of the debate and long simply to encounter God in word and sacrament, a need I attempt to meet. Still, some indicate they may leave if St. Peter's physical plant reverts to TEC, or will leave if it doesn't. God only knows where we are headed, what the future will look like after Lambeth and litigation, even whether we will survive as a community. I ask only your prayers for the St. Peters everywhere, and your prayerful consideration of what is happening in TEC and the Anglican Communion as a whole, and its cost in human terms — in the pews. □

The Rev. Robert D. Woods is the vicar of St. Peter's Church, Kernville, Calif.

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

(Continued from previous page)

such modesty but appears to be exercising metropolitan authority with confidence.

Since so far as I know there has been no change in the constitution of The Episcopal Church, this is an extraordinary re-interpretation of the role of Presiding Bishop.

(The Rev.) Joseph P. Frary
St. Andrew's Theological Seminary
Manila, Philippines

Fond Memories

I was saddened to learn of the death of Bishop Spears [TLC, April 6]. My family and I were members of St. Paul's Church, Mayville, in Western New York when I was growing up. I recall that parish was one of Bob Spears' first churches as a young priest. I was recruited to become an acolyte and was trained by Fr. Spears. I fondly recall the midnight Christmas

and early morning Easter High Masses with incense and all the "high-church" trimmings.

Mayville was three miles away from the Chautauqua Institution, a great summer resort area steeped in religious and cultural traditions. The

me up on the way to Chautauqua, and on the way down one Sunday he told me, a very young and inexperienced acolyte, that Bishop [Lauriston] Scaife would be doing the service that morning. Talk about putting the fear of God in a young lad! Bishops Scaife and Spears had a larger-than-life aura about them that made every contact with them seem memorable.

Bishop Spears left St Paul's on his journey to become Bishop of Rochester, but our family never lost touch with Bob and Charlotte. A few years ago, they stopped by our house in Malvern, Pa., when they were visiting in the area. Yes, they had aged a little but still that dominant personality, easy smile and warmth that helped shape my view of Episcopal bishops was still there.

How far ahead he was in tackling some of the serious issues facing The Episcopal Church.

Martin Dudley
Malvern, Pa.



Episcopal Church had a chapel there and the minister of St. Paul's conducted services there during the summer season. I liked to participate as the acolyte at the early service so I could get home and down to the golf course to caddy. Fr. Spears would pick

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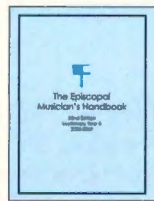
—Janette Fishell, Distinguished Professor of Music, East Carolina University
Director of Music/Principal Organist, St. Paul's Church, Greenville, N.C.



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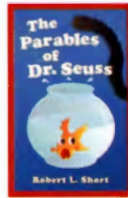
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Spiritual Growth

PATHWAYS TO GOD: Four Weeks on Faith, Hope and Charity. By Robert F. Morneau. New City Press. Pp. 72. \$8.95. ISBN 978-1-56548-286-9.



The familiar words on faith, hope and love at the end of 1 Corinthians 13 are amplified in this short book by a Roman Catholic bishop. Passages from George Herbert, John Newton, Mircea Eliade, among others, are featured. A question and a prayer are offered for each day. The third week concerns love of God, the fourth love of neighbor.



THE PARABLES OF DR. SEUSS. By Robert L. Short. Westminster John Knox. Pp. 95. \$16.95. ISBN 978-0-664-23047-0.

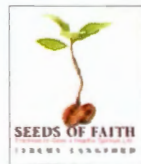
From the author of the multi-million-copy selling *The Gospel According to Peanuts* comes "A Cat in the Hat Catechism" and faith-based takes on other childhood favorites like *Green Eggs and Ham* and *Horton Hears a Who*. Nothing deep here. It's more like a Seussian theological romp.

THE ART OF GOD: The Making of Christians and the Meaning of Worship. By Christopher Irvine. Liturgy Training Publications. Pp. 148. \$14.95. ISBN 978-1-56854-250-8.

A priest of the Church of England who teaches at Mirfield and the University of Leeds explores the crossroads of art and theology, likening God's formation of Christians through worship and the sacraments to an artist or poet at work. Grounded in scripture and classical Christian writings, it inspires a greater appreciation for both human and divine creativity.



SEEDS OF FAITH: Practices to Grow a Healthy Spiritual Life. By Jeremy Langford. Paraclete Press. Pp. 176. \$15.95. ISBN 978-1-55725-439-9.



The author focuses on 21 spiritual practices — solitude, meditation, friendship, living sacramentally — and how they can be made a part of everyday life. Includes questions and tips for personal exploration of each practice. Thoroughly orthodox, with a special affection for the Jesuit tradition.

BOOKS

(Continued from page 8)

Chilton (professor of religion at Bard College); and retired Anglican bishop and liturgical scholar Colin Buchanan. These three luminaries live up to their reputations.

Prof. Hurtado contributes a fine essay on how evidence in Justin on the use of Jesus' name as the name above all names shows that Jesus Christ was viewed as divine virtually from the start. Prof. Chilton, an expert in Jewish traditions of midrash, contributes an illuminating chapter on Justin's use of Old Testament prophecies (which shows clear signs of heavy Jewish exegetical influence on Justin). And Bishop Buchanan reviews what Justin does and does not tell us about the state of liturgical development from his famous descriptions of Christian worship in his *First*

Apology, chapters 61-66.

Several of the chapters, especially in the middle section on Justin and his Bible, detail ways that Justin provides us with unmatched access to see how Jewish and Christian exegetical traditions were developing side by side, and in close and vigorous, even if often highly contentious, interaction with each other. This is clearly one of the growth areas in both Jewish and Christian scholarship, discovering how the two groups gradually differentiated themselves when they had so much in common. And Justin clearly is one of our most extensive and helpful sources of information on that long and complex process that extended well into the second century, if not beyond.

(The Rev.) David Handy
Richmond, Va.

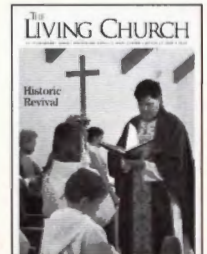
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FULL-TIME RECTOR: *St. Paul's Episcopal Church, Murfreesboro, TN,* seeks an experienced rector to lead us through the process of clarifying a vision for the future with Jesus Christ as our guiding light. We want our next rector to be theologically strong, Bible-centered and an excellent preacher and teacher. We expect our rector to be capable in pastoral care and to be experienced in pastoring lay ministers. We want someone who can facilitate consensus. We desire to learn from our rector's rich personal spiritual life. We desire someone who is outgoing with a heart for people, who possesses great energy, and who can be a wonderful motivator. Excellent managerial skills and the ability to identify and develop lay leaders are very important traits in our next rector. St. Paul's has an average Sunday attendance of more than 350. Inspiration through its involvement in Cursillo has strongly aided the parish's growth and has become a signature of the church. It is located in the vibrant university (Middle Tennessee State University) city of Murfreesboro (population: 92,000). Visit our website at www.stpaulsmboro.org or contact **The Rev. Canon Pamela Snare**, Diocesan Deployment Officer, The Episcopal Diocese of Tennessee, 50 Vantage Way, Suite 107, Nashville, TN 37728. PH: (615) 251-3322, E-mail: pamela.snare@episcopaldioecese-tn.org.

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PEOPLE & PLACES

Appointments

The **Rev. Robin Smith** is priest-in-charge for Eastern Lenawee Ministries; add: St. John's, 122 E Church, Clinton, MI 49236.

The **Rev. Marianna Gronck** is rector of St. Michael's, 20475 Sunningdale Park, Grosse Pointe Woods, MI 48236.

Thomas Moore III is executive director, the Society for the Increase of the Ministry, 924 Farmington Ave., W. Hartford, CT 06107.

The **Rev. Imelda Padasdao** is priest associate at St. Elizabeth's, 720 N King St., Honolulu, HI 96817.

The **Rev. Jon Jenkins** is rector of Christ the King, 7290 Lackland Rd., Fort Worth, TX 76116.

The **Rev. Ed Lundin** is rector of Chapel of the Cross, Rolling Fork, and priest-in-charge of St. Thomas, 210 Castleman St., Belzoni, MS 39038.

The **Rev. Carol B. Stewart** is deacon at St. Andrew's Cathedral, 305 E Capitol St., Jackson, MS 39201.

Retirements

The **Rev. William S. Wade**, as head of school, St. Andrew's-Sewanee School, Sewanee, TN.

The **Rev. Steven Pope**, as rector of St. Andrew's, Breckenridge, TX.

The **Rev. Stan Sullivan**, as vicar at St. Mary's, Hamilton, TX.

The **Rev. Edward A. Wicher, Jr.**, retired priest of the Diocese of California, died Jan. 25 following a stroke. He was 97.

Born in San Anselmo, CA, Fr. Wicher was a graduate of the University of California, San Francisco Theological Seminary, and the General Theological Seminary. He was ordained in the Presbyterian Church and served in that body from 1940 to 1945. He was ordained deacon in 1946 and priest in 1947, then was curate at St. Luke's Church, San Francisco, 1946-47; rector of St. James', San Francisco, 1947-57; rector of Epiphany, San Carlos, CA, 1957-70; vicar of St. Alban's, Los Banos, CA, 1970-73; and rector of St. Dunstan's, Modesto, CA, 1973-78. He retired in 1978 and returned to the Bay Area, where he was an associate priest at St. Matthew's, San Mateo. In the Diocese of California, Fr. Wicher was secretary of diocesan convention for 16 years, secretary of executive council for 17 years, chairman of the Department of Christian Education, a member of the Department of College Work, the Committee on Canon Law, the Commission on Holy Matrimony and the Committee on Evangelism. Survivors include five sons, Edward, Gordon, of Walla Walla, WA, John, of Oakland, CA, Christopher, of Raleigh, NC, and Peter, of San Mateo; a daughter, Anne Brown, of Lake Oswego, OR; 16 grandchildren and seven great-grandchildren.

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The Day of Pentecost



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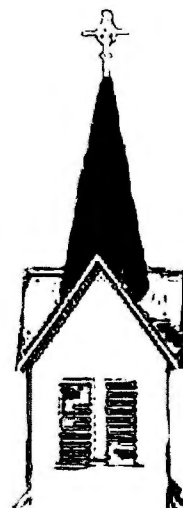
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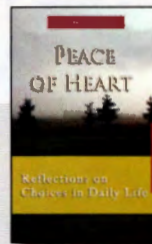
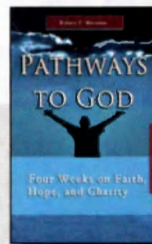
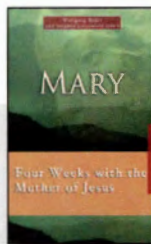
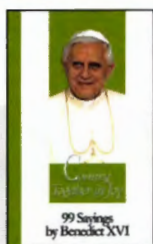
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Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.re., director of religious education; EP, Evening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

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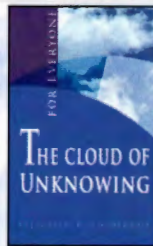
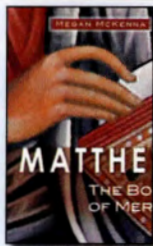
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