

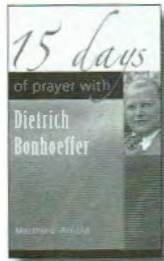
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SPRING BOOK ISSUE

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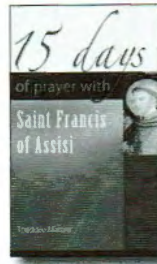
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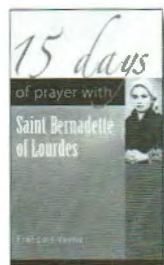
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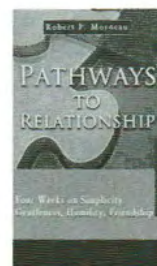
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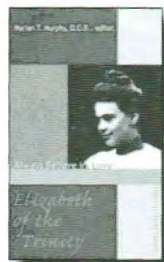
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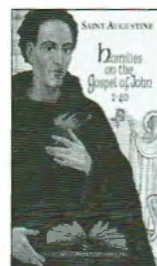
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Volume 238 Number 18

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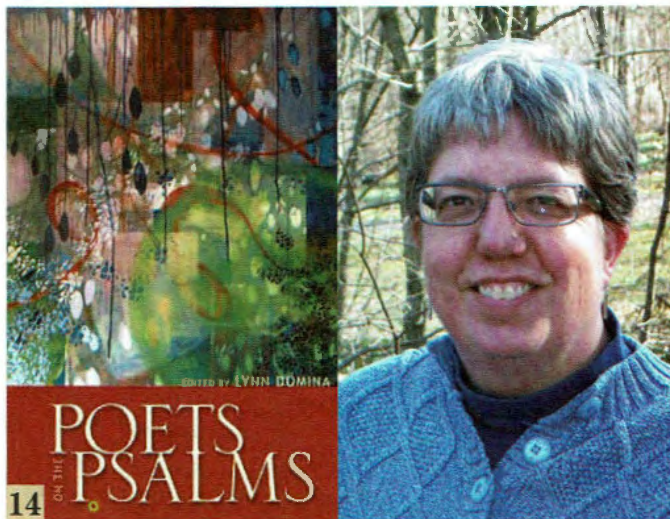
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On the Cover

John Schuessler photo

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SUNDAY'S READINGS

A Life of Comfort

'I am the good shepherd' (John 10:11)

Fourth Sunday of Easter (Year B), May 3, 2009

BCP: Acts 4: (23-31) 32-37 or Ezek. 34:1-10; Psalm 23 or 100; 1 John 3:1-8 or Acts 4:(23-31) 32-37; John 10:11-16

RCL: Acts 4:5-12; Psalm 23; 1 John 3:16-24; John 10:11-18

The 23rd Psalm reminds us that God our Shepherd will provide for us in need, and soothe us in danger. Even in the valley of the shadow of death, we should not fear. He gives us a place of safety and support. He offers rest and refreshment. He gives us green pastures and still waters. His love surrounds and protects us in even the most difficult situations.

When we sing, "My Shepherd will supply my need" (Hymn 664), we are reminded to trust God. The Lord our Shepherd will provide for us — when we are confronted, when our spirits are flagging, even in the face of death. Our Shepherd provides for us out of his own life. Instead of running away in the face of danger, the good Shepherd sacrifices his own life for the sheep.

Our Shepherd sacrifices his own life

for us, so that we may share in the life of his one flock. The good Shepherd knows his sheep, and our Shepherd knows us. He knows our needs and fears and dangers. He knows about the wolves that threaten us, and the darkness that makes us afraid. His love is with us, and he comforts us abundantly.

But there's something special about this "comforting." Our Shepherd's gift is not just for making us cozy. Comfort literally means to strengthen ("com"+ "fort," with strength). As our Shepherd revives us and anoints us, he sends us forward to live our lives. With him, we walk through the valley of the shadow of death — we don't take up residence there. Our dwelling is with the good Shepherd, whose comfort will strengthen us to face the challenges of our lives.

Look It Up

See Isaac Watts' text, "My Shepherd will supply my need" (Hymn 664), which paraphrases Psalm 23, especially verse 1: "He brings my wandering spirit back when I forsake his ways, and leads me, for his mercy's sake, in paths of truth and grace."

Think About It

When have you walked through the valley of the shadow of death? How have you known God's comfort when you were most deeply troubled? How did God's love comfort and strengthen you?

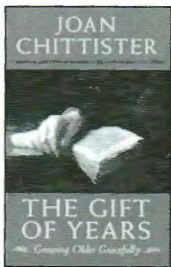
Next Sunday

Fifth Sunday of Easter (Year B), May 10, 2009

BCP: Acts 8:26-40 or Deut. 4:32-40; Psalm 66:1-11 or Psalm 66:1-8; 1 John 3: (14-17) 18-24 or Acts 8:26-40; John 14:15-21

RCL: Acts 8:26-40, Psalm 22:24-30, 1 John 4:7-21, John 15:1-8

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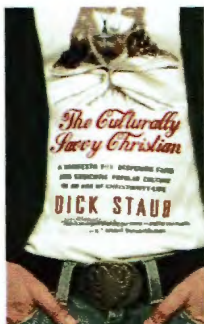
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BOOKS

The Culturally Savvy Christian A Manifesto for Deepening Faith and Enriching Popular Culture in an Age of Christianity-Lite

By Dick Staub. Jossey-Bass. Pp. 256. ISBN-10: 0470344032.



Dick Staub has written an engaging and provocative book needed in our times. The author is a lead pastor, a social observer and has been host of a syndicated radio broadcast. He is particularly interested in the relationship of faith and culture. The book, with the longest subtitle in recent memory, is written from the evangelical tradition but there is much in it to commend to a wider audience.

The first part of the book is a critical evaluation of American culture, specifically pop culture, in which the gospel is incarnate and lived out. The author contends that American Christianity in our time has largely mimicked society, lacking depth and its ability to transform. He writes, "We live in a superficial popular culture, soulless, spiritually delusional and driven by celebrity." It is filled with fast food, pop music, bad art and surface relationships in a throwaway culture. He contends that the church has taken on these characteristics and is driven more by marketing techniques and a desire for relevance than solid theology and lasting, transformative relationships.

Rather than offer only a critique of where we are, he offers a way forward in the second part of the book that comprises the bulk of the text. His proposal is to form more culturally savvy Christians. That is, we become connected with the rich treasures of the past and develop new ones in the future to offer depth and meaning as an alternate witness.

Staub's theology of art in the book alone makes it worth reading. His insightful critique of popular Christianity and his numerous quotes make it a good source for sermon material or

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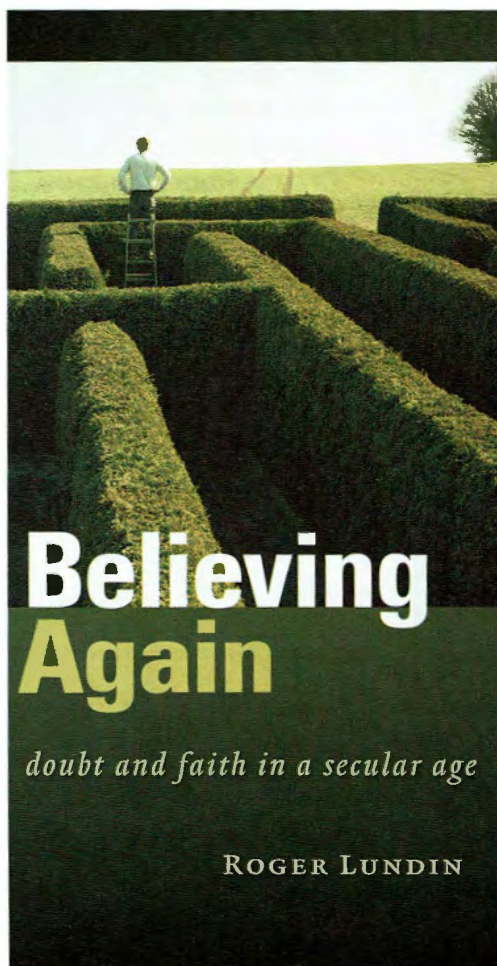
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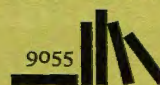
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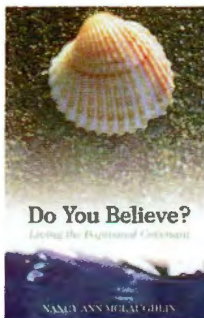
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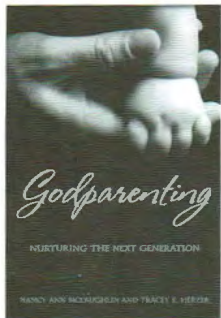


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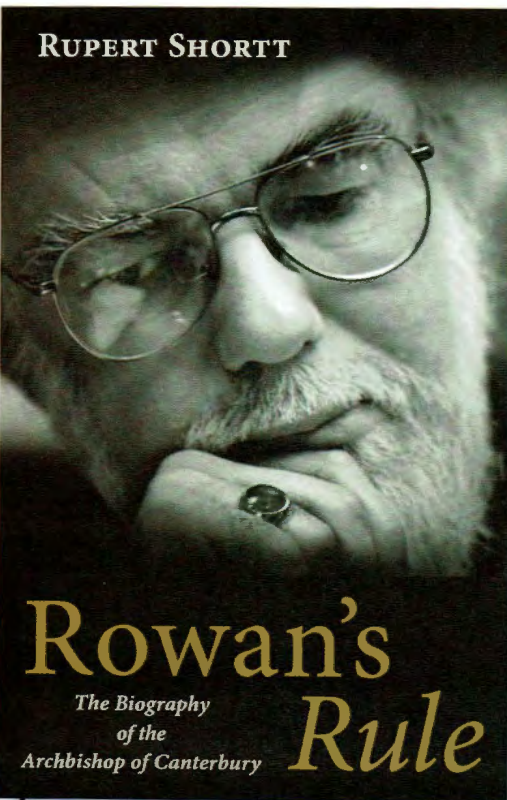
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BOOKS

(Continued from previous page)

a book discussion group. He provides us with "slow food" for thought.

(The Rev. Canon) Jonathon Jensen
Lawrence, Kan.

Questions of Truth

Fifty-one Responses to Questions about God, Science, and Belief

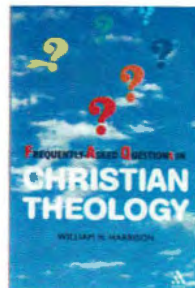
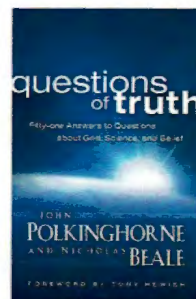
By John Polkinghorne and Nicholas Beale.
Westminster John Knox. Pp. 186. \$16.06. ISBN 978-0-664-23351-8.

Frequently Asked Questions in Christian Theology

By William Harrison. Continuum International Publishing. Pp. 171. \$21.66. ISBN 978-19062-8616-3.

Both of these books are the result of interactive processes. The 51 responses in *Questions of Truth* began as answers and responses to questions and issues raised online on a website maintained by Nicholas Beale which is concerned with the writings and ideas of famed quantum physicist and ordained Anglican priest John Polkinghorne. The responses are organized into seven sections covering such questions as how the universe began, whether God's existence can be proven, and how much one needs to believe to be a Christian.

The book is occasionally dense. For example, the appendices made me wish that I had paid more attention in math and physics classes. But even there in discussing evolution, the language evokes the shimmering beauty of a stained-glass window: "It is an awesome thought that the atmosphere on which we and all known animals depend was produced by single-celled bacteria patiently working, for about two billion years to remove the methane that appears to have been the main constituent of Earth's early atmosphere and to turn enough of the carbon dioxide into oxygen — and



that this atmosphere is sustained by a complex and potentially fragile ecosystem."

It is a book that will reward rereading and rereading.

*

Prof. Harrison's book also grew out of questions addressed to him in conversations which he says he has "had with many different people (both Christian and non-Christian)" where he gets "to hear the personal belief-system of each person in the group and gets tossed a great many difficult questions at the same time." He writes that the book is designed for general readers and is purposefully divided into short chapters of two or three pages each so that it can be read on the bus or while waiting in line. (It works!)

The language is deceptively easy to read. By deceptive I mean that it doesn't seem to be leading the reader into profound meaning but that is exactly what it does. The author suggests

reading around with pauses for meditation on the questions. (That too works!) It would thus be an excellent resource for confirmation classes for youth as well as adult inquirers.

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

A Love for Life Christianity's Consistent Protection of the Unborn

By Dennis Di Mauro. Wipf & Stock. Pp. 163.
\$20. ISBN 978-1-55635-828-9.

This persuasive review of Christian teachings about abortion is especially timely. Americans have been engaged in electioneering that will influence judicial and legislative attitudes toward abortion for years to come. The author is secretary of the National Pro-Life Religious Council, president of Northern Virginia Lutherans for Life, and a doctoral student in church history at Catholic University of America.

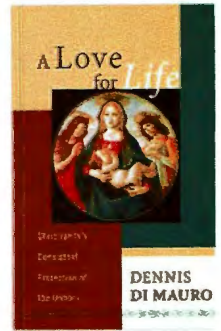
"From its beginnings, the Christian

church has taught that abortion is immoral," Di Mauro writes. He recalls that in 1958 the Lambeth Conference described abortion as "killing of life already conceived." Then came The Episcopal Church 1967 General Convention, supporting "abortion law reform, to permit the termination of pregnancy" under certain conditions. By 1994, The Episcopal Church adopted "unequivocal opposition" to legal limitations of abortion.

Even so, there are many Episcopalians who remain pro-life, especially the Rt. Rev. John W. Howe, Bishop of Central Florida. Di Mauro quotes the Most Rev. Rowan Williams, Archbishop of Canterbury, as saying that "abortion is the taking of human life."

The author relates long-term Christian beliefs about respect for life to the remarks of the late Cardinal

(Continued on page 21)



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Archbishops Plan New Province

Eight archbishops held a three-day closed-door session at a London hotel recently to review plans for the creation of a new Anglican Communion province to be known as the Anglican Church in North America (ACNA).

Seven primates — Archbishop Benjamin Nzimbi of Kenya, Archbishop Peter Akinola of Nigeria, Archbishop Emmanuel Kolini of Rwanda, Presiding Bishop Gregory Venables of the Southern Cone, Archbishop Valentino Mokiwa of Tanzania, Archbishop Henry Orombi of Uganda, Archbishop Justice Akrofi of West Africa; along with the Most Rev. Peter Jensen, Archbishop of Sydney (Australia) — began talks on April 14 at hotel near Heathrow airport.

Joining the archbishops for the three-day meeting were: the Rt. Rev. Robert Duncan, Bishop of Pittsburgh in the Anglican Church of the Southern Cone and the archbishop-designate of the ACNA; the Rt. Rev. Jack L. Iker, Bishop of Fort Worth in the Anglican Church of the Southern Cone; the Rt. Rev. Charles Murphy, the leader of the Anglican Mission in the Americas; the Rt. Rev. Martyn Minns, Bishop of the Convocation of Anglicans in North America and one of his bishops suffragan, the Rt. Rev. David Anderson; the Rt. Rev. John Guernsey, Provincial Bishop Suffragan for the Anglican Church of Uganda; the Rt. Rev. Bill Atwood, Bishop of All Saints Diocese in the Anglican Church of Kenya; and the Rt. Rev. Don Harvey, leader of the Anglican Network in Canada.

Details were to be made public at a press conference April 16 [see www.livingchurch.org], but participants told *THE LIVING CHURCH* the group, which was meeting as the GAFCON (Global Anglican Futures Conference) primates' council, would discuss the formation and strengthening of the Fellowship of Confessing Anglicans (FCA), the formation of the ACNA, the Archbishop of Canterbury's proposed Anglican Covenant, and the ongoing divisions within the Anglican Communion.

(*The Rev.*) George Conger



Scott Gardner/*The Hamilton Spectator* used by permission

The Rev. Leon Burke, assistant curate at the Anglican Church of the Resurrection in Hamilton, Ontario, Canada, gives a drive-through foot washing on Maundy Thursday. The congregation observed the Easter Vigil with "Resurrection wine and cheese."

Tornado Damages Arkansas Church

When the town of Mena, Ark., was devastated by a tornado on Maundy Thursday, Christ Church sustained an unknown degree of structural damage, the Diocese of Arkansas reported.

Christ Church lost electricity and had most of its windows blown out in the church and the parish hall. Both buildings are expected to need to have the roofs replaced.

Mena, population 5,700, is a mountain town about 20 miles east of the Oklahoma border.

The Rev. Jos Tharakan, rector of All Saints', Russellville, visited Mena on Good Friday to assist with pastoral care. The Rt. Rev. Larry Maze, Bishop of Arkansas from 1994 to 2006, celebrated the Eucharist at Christ Church on Easter Day and brought a check with him from the bishop's discretionary fund to help with repairs and relief.

Sharon Dawley, senior warden, said Hurricane Katrina taught that assistance wanes long before an area has recovered from disaster. "We hope that Christ Church, with help from the rest of us, can meet the long-term need," she said.

Suit Filed in State Court for Fort Worth Property

The Episcopal Church and Episcopal leaders who have reorganized an Episcopal diocese in the Fort Worth, Texas, area, filed suit in state court April 14 seeking to recover all real and personal property, including funds and endowments, now claimed by another group with the same name. That organization constitutes a majority of the former Episcopal diocese which voted to amend its bylaws to leave The Episcopal Church and affiliate with the Anglican Church of the Southern Cone on a temporary and emergency basis at its annual convention in November.

"We feel sorrow that the former

diocesan leaders took such actions that led us to this time," said the Most Rev. Katharine Jefferts Schori, Presiding Bishop, in a statement to the media. "However, this is a necessary step in order for the Episcopal Diocese of Fort Worth, comprised of Episcopalians of the full theological spectrum, to continue its gospel work in Texas."

The Rt. Rev. Jack L. Iker, Bishop of the Episcopal Diocese of Fort Worth in the Southern Cone, was in London for a meeting with international Anglican leaders at the time of the announcement. At press time the Southern Cone diocese had not published a response.

Iowa Bishop Says Clergy will not Sign Marriage Licenses for Same-Sex Couples

The Rt. Rev. Alan Scarfe, Bishop of Iowa, will not permit clergy to sign marriage licenses for same-sex couples, despite a recent Iowa Supreme Court ruling that found unconstitutional a state law limiting marriage to a man and a woman.

"As an Episcopal bishop I honor the fact that the title of the ruling names an Episcopal couple. I know many Episcopal clergy and baptized who have worked and prayed to see this day. I also know that I am the bishop of the whole Diocese in a global Communion as well as a Catholic Church, and we are not of one mind on this issue," Bishop Scarfe wrote in a Good Friday pastoral letter. "It ought to be no surprise that I desire the Church to find the will and way to move forward beyond our focus on this disagreement to the more fundamental mission of God which we share."

In a unanimous decision, the seven justices determined that a state statute limiting civil marriage to a man and a woman violated the equal protection clause of the state constitution. The decision required state agencies to begin issuing same-sex civil marriage licenses on April 24.

Bishop Scarfe said the current policy, under which "prayers and the seeking of blessing with the receiving and witnessing of the couple in the company of the people of God are a pastoral decision at the parochial level," would remain in place, however.

"What is now clear is that the Church is discussing the nature of the sacrament, not civil rights," he said. "The Court has provided us with a definitive debate. While that debate continues, some will enjoy a new freedom for which I am grateful and rejoice."

AROUND THE DIOCESES

At its Feb. 13-14 convention in Gatlinburg, the Diocese of **East Tennessee** adopted resolutions urging parishes to undertake discussions on racism and universal health-care coverage. Delegates and guests surprised the Rt. Rev. Charles G. vonRosenberg and his wife, Annie, by commemorating his 10th anniversary as Bishop of East Tennessee.

Convention also adopted a resolution regarding the urgent need to re-evaluate the care and treatment of the chronically mentally ill. That resolution was commended to the 76th General Convention, which meets in July in Anaheim, Calif.

In another resolution, the diocese "confessed to God and to one another its complicity in, and perpetuation of the sin of racism." The resolution commits the diocese to seek out ways to mend relationships between races and to begin a year-long study and research process and to provide feed-

back and testimony to the diocesan Anti-Racism Committee by December 2010.

Convention also approved a canonical change specifying a mechanism for continued diocesan operations in the event that the bishop or other "ecclesiastical authority" is unable to function.

The diocese pulled off a surprise at the conclusion of Bishop vonRosenberg's annual address when cards, greetings, best wishes, and a cake were brought to the convention dais by a procession of clergy spouses in commemoration of the bishop's 10th anniversary as ordinary.

Among other business, convention approved a budget for 2009 of \$1.7 million budget. The amount represents a decrease of \$93,000 from 2008.

Bishop's Last Convention

The Rt. Rev. Henry I Louttit, Jr., presided over his last convention as Bishop of **Georgia** Feb. 5-7 in Albany. A special electing convention is sched-



Charlie Richards/Nashotah House photo

An overnight fire April 2 destroyed Cole Cottage, one of the historic buildings on the Nashotah House Seminary campus in Wisconsin. Completed in 1887, the two-story, wood frame structure housed faculty in recent years, but had been vacant since last summer.

uled for September to elect Bishop Louttit's successor.

Convention adopted a substitute resolution that affirms the diocese's desire "to remain in the international Communion." The resolution calls upon Bishop Louttit to "appoint a commission representative of the diversity of the diocese to conduct and encourage the study of the proposed Anglican Covenant" [TLC, April 26].

Also approved was an amendment to the diocesan rules of order which makes allowances for technological advances not around at the time the rule was originally approved.

Convention approved a budget of \$1.7 million. The amount represents an increase of about \$200,000 over actual expenses in 2008.



John Schuessler photo

SPCK/USA Sends Used Books Around the World

By Susan W. Springer

In 1692, Robert South, an English churchman and vigorous preacher with an apparent penchant for sarcasm, climbed the pulpit at Westminster Abbey and began lambasting the state of religious education in England. He claimed even the very best preachers didn't know how to read or spell. These unschooled men had no training in the biblical languages, so they suffered all the confusions of Babel amongst them even without the diversity of tongues.

Several years later, Thomas Bray published his *Catechetical Lectures*, designed to remedy the problem of religious ignorance. In 1698, Bray and four lay leaders in the Church of England founded the Society for Promoting Christian Knowledge (SPCK). Bray's *Lectures* brought him to the attention of Bishop Henry Compton of London, who sent him to the American colonies to report on the state of religious affairs. Although Bray spent the next four years selling off his possessions to pay for passage across the Atlantic, his actual tenure in the colonies was comparatively brief—three months. But

Bray convinced Parliament to provide stipends for colonial clergy. He founded more than 100 colonial parish libraries, including everything from Greek lexicons to the apologetic writings of the church fathers to volumes of poetry and philosophy.

Despite the Revolutionary War, SPCK translated the Book of Common Prayer and certain biblical and catechetical texts into at least 14 different languages of the native peoples of North America. SPCK maintained a publishing connection with American authors, and its work continued into the late 20th century.

In the midst of prison riots, civil wars, and bombings, 1983 was designated "The Year of the Bible" by President Ronald Reagan. In Charleston, S.C., Thomas Tisdale, a prominent attorney and Episcopal lay leader, began to act on a long-held interest in publishing Christian literature. While in London, Mr. Tisdale visited with SPCK general secretary Patrick Gilbert, and found a kindred spirit. Following their conversation,

SPCK/USA was signed into being on Nov. 1, 1983, at the School of Theology at The University of the South in Sewanee, Tenn. Granted, it was an out-of-the-way location for a national organization, but university vice-chancellor Robert Ayres had a background in overseas

Over the last quarter century, the projects of SPCK/USA and its partners brought light to many nations.

mission work and saw that this new organization was well supported.

In its first year, the new society was flooded with requests. It shipped library books and catechetical materials to seminaries and Christian schools in Africa, Haiti, and Chile. It also helped provide a printing press for the church in Egypt, and translated into Spanish the popular Education for Ministry (EFM) curriculum.

In Honduras, Bishop Leo Frade oversaw a diocese that was growing steadily and grossly under-supplied. Thousands of refugees from Nicaragua, El Salvador, and Guatemala lived in United Nations' camps. In addition to food, clothing, and medical assistance, they needed spiritual succor. With help from generous donors, SPCK/USA was able to ship to Bishop Frade 200 copies of *El Libro de Oracion Comun*, the Book of Common Prayer in Spanish.

Over the next quarter century, the projects of SPCK/USA and its partners brought light to many nations. In Kenya, where the Bible is taught through music and song, the society partnered with the Episcopal Radio and TV Foundation to record tribal worship music.

The partnership then recorded Spanish worship music performed by Central American refugees living in Texas.

With SPCK-London, the American society supported publishing projects in Yugoslavia and Tanzania. In California, portions of the Book of Common Prayer were published in Vietnamese for the refugees who had resettled there. And in the Diocese of South Dakota, the Lakota/Dakota Sioux were able to worship in the language of their hearts, and from the integrity of their own culture and experience.

In 1986, SPCK/USA created an imaginative book recycling program to address the needs of seminaries and church schools in poor countries. These institutions had no books for their students and only a few for their instructors. A priest teaching in as many as 20 congregations shared a single book with them. In its Adopt-A-Seminary program, SPCK/USA solicits donations of books, primarily from retired clergy. Volunteers unpack, sort, and store these donated volumes. Then "mini theological libraries" are assembled and shipped to seminaries and dioceses all over the world. In their content, they

bear a surprising resemblance to the libraries that Thomas Bray established. Since 1986, the society has shipped nearly a quarter of a million volumes.

Books that U.S. clergy discard are considered gold by Christians in third-world nations. Bishop James Tengatenga of Southern Malawi credits thousands of donated volumes from SPCK with helping the seminary in his diocese earn accreditation. Last month, Episcopal clergy in Liberia received more than 1,000 theological



SPCK/USA's first Adopt-a-Seminary warehouse, in 1986, was little more than rows of books laid out on a floor in Sewanee, Tenn. Today, Adopt-a-Seminary occupies six rooms full of floor-to-ceiling shelves, with books sorted by topic, and two rooms devoted to shipping and receiving.

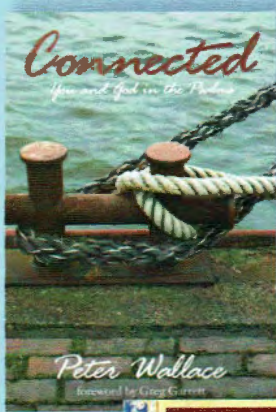
SPCK/USA photo

books from SPCK/USA. Recently, the society sent Christian education materials to the Diocese of Ecuador Central. The Rev. Canon Marco Mejia said the donation will help teachers not only in that diocese, but also in the rural parts of the country where it is difficult to find teaching aids. The books SPCK/USA shipped to St. Croix, Virgin Islands, will enable St. John's Church, Christiansted, to open a lending library.

Of the more than 17,000 Episcopal clergy in the United States, around 5,500 are retired, and about 500 more anticipate retiring within two years. If 10 percent of those clergy donated their libraries to SPCK/USA, books could be shared with overseas schools and dioceses that desperately need them. The Rt. Rev. William Folwell, retired Bishop of Central Florida, said in donating his library to SPCK/USA, "Most valuable for me is to know that books I have used as far back as seminary — as well as those I've purchased more recently — may still have some educational value." □

The Rev. Susan W. Springer is a senior at the School of Theology in Sewanee, Tenn., from the Diocese of Idaho.

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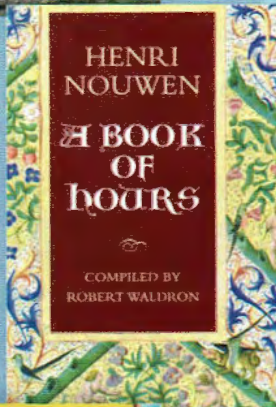
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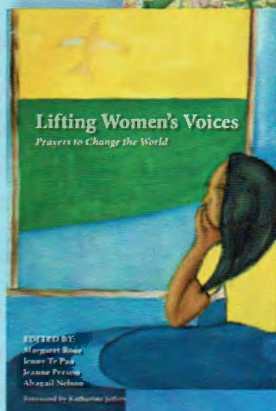
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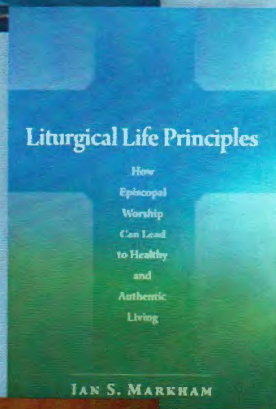
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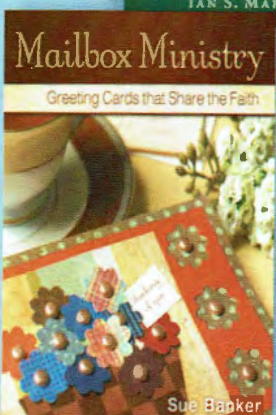
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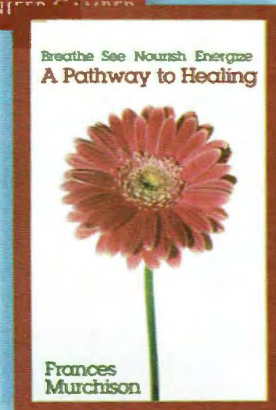
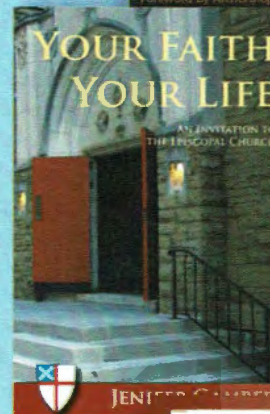
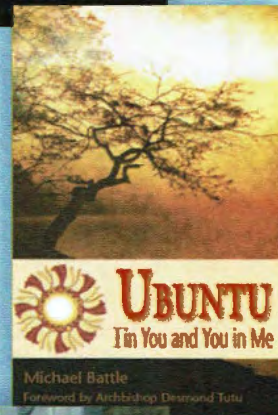
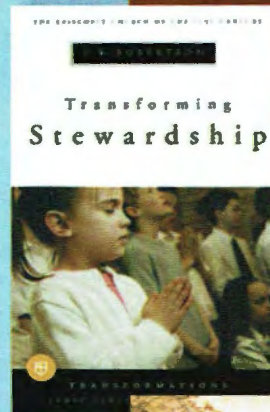
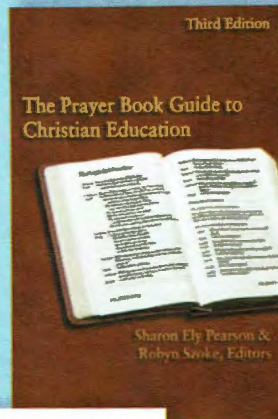
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Inspired by the Psalms

Poets share their personal reflections on the Psalter



By Michael O'Loughlin

As a poet and university professor who is personally fascinated by the psalms, Lynn Domina was curious about other poets' perspectives on this book of the Bible. That curiosity was the inspiration behind *Poets on the Psalms* (Trinity University Press), a collection of essays that she edited and to which she also contributed.

Ms. Domina recently discussed the book, how it came about, and how she envisions it serving as a spiritual resource to readers.

What initially sparked your interest in this project?

I had been reading many books that were more-or-less literary responses to the Bible — not academic scripture scholarship and not formal theology, but responses by writers with a religious bent. In these collections, individual writers examine individual books of the Jewish and Christian scriptures, so the entire Bible receives attention. There also were other more thematic collections: women writers on Ruth, for instance.

In the midst of all this reading, I thought that what someone really ought to compile is a collection of essays by poets writing about the psalms. Many of the most well-known passages of the Bible are from Psalms, and many people rely on psalms in their private prayer. And of course, psalms are poems. And then I thought, well, I could do that. So I did. It's the old story of writing — or in this case, editing — the book you want to read.

How did you choose the poets you invited to contribute? What was their "assignment" for this project?

As a poet myself, I read a lot of contemporary poetry, both in periodicals and in full collections. I thought about poets whose work included Christian or Jewish subject matter, hoping they might be interested in writing an essay. So I was familiar with the contributors' poetry, although I did not know most of

them personally.

One of the most fun aspects of the project was having an excuse to write to all of these poets whose work I admired. I was astonished at how many of the poets agreed to write an essay, especially since I didn't have a publisher yet, only a belief that such a book would find a publisher. In my letter, I speculated about topics that might be fruitful to explore, but I wanted the contributors to write about whatever interested them most.

How did you feel as you started to receive their contributions?

After I solicited the contributions, I had this horribly panicked thought: What if they all write about the same thing? That fear turned out to be unfounded, of course, which I realized as soon as the essays began appearing in my mailbox. The writers are of such varied backgrounds, religiously and otherwise, that their approaches would inevitably be diverse.

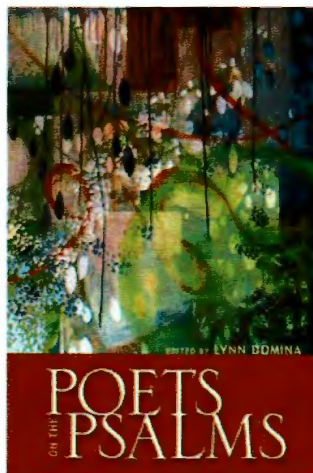
I was gratified by the care all of the poets had put into their work, and I was humbled by the vulnerability the writers revealed. Daniel Tobin wrote about his father's last illness. Catherine Sasanov considered the changes from a pre- to a post-Vatican II [Roman] Catholic Church. Enid Dame recalled her experience as a Jewish child in a predominantly Christian neighborhood. Other writers took approaches I wouldn't have thought of in a million years, which made me very glad I had given them free rein.

For example, Alicia Ostriker reminds us that human beings haven't changed all that much. We're not particularly different from the psalmists who wanted revenge on their enemies, as uncomfortable as that idea sometimes makes us. There are 14 contributors, and

(Continued on page 20)

"Art...doesn't always fight evil, but it does always praise God."

— Lynn Domina



Poets on the Psalms.
Edited by Lynn Domina.
Trinity University Press.
Pp. 208. \$19.95, paper.
ISBN 978-1-59534-048-1.

So Many Commemorations

No one can accuse the Standing Commission on Liturgy and Music of being idle. The commission's 398-page report in the Blue Book of the 76th General Convention indicates that it has been a busy triennium, and that it is giving the convention plenty to ponder. While this group has been known to deal with some controversial matters in the past (prayer book revision comes quickly to mind), it also takes on more routine concerns.

When this convention meets in Anaheim, Calif., July 8-17, it will face more than a dozen resolutions submitted by Liturgy and Music. Some of its work is worth an examination.

One noteworthy resolution is A088. It would have the convention receive a document titled *Rachel's Tears, Hannah's Hopes* as the commission's response to a resolution adopted in 2003, on post-abortion healing services. It would also add *Rachel's Tears, Hannah's Hopes* to the ongoing *Enriching Our Worship* series.

We need to back up a bit. The *Enriching Our Worship* series is a collection of supplemental liturgical materials prepared by Liturgy and Music in 1997. The commission says the canticles and prayers in this series "represent the recovery of ancient biblical and patristic images, including the identification of Christ with wisdom and language for God that does not use familiar masculine images." These texts can be used with the permission of the local bishop. At the convention in 2003, a resolution was adopted that directs Liturgy and Music to develop liturgies that respond to the pastoral needs of women and men "who have experienced miscarriage, abortion, or other trauma in the childbearing or childbirth process."

Rachel's Tears, Hannah's Hopes is the commission's response to that resolution. It is subtitled *Liturgies and Prayers for Healing from Loss Related to Childbearing and Childbirth*. The liturgies include Blessing for a Pregnant Woman, A Rite for Mourning the Loss of a Pregnancy, and Liturgy of Lament and Remembrance which includes Liturgy of Complaint and a Liturgy of Lament. There are prayers surrounding difficult decisions, prayers surrounding unexpected or unwanted pregnancy, prayers surrounding the termination of preg-

nancy, and others. It is suggested that these liturgies are intended for use "with families and communities where grief remains acute, or at particular times of the year that trigger memories and emotions of profound losses of the past.

The liturgies seem well planned and appropriate to respond to the crises they intend to address. But one has to ask whether they are really necessary. Do we really need liturgies for all occasions?

Another major portion of the commission's report involves *Holy Women, Holy Men*, a proposed volume of additional commemorations to the church's calendar. This project has been in the works for some time, and would supplement the *Lesser Feasts and Fasts* observances by adding what the commission terms "contemporary witness." While the commission is not proposing names to be listed in *Holy Women, Holy Men*, it does offer four resolutions about it, and its report provides more than 150 biographical sketches for possible inclusion. It is a fascinating list and includes such

notables as J.S. Bach, Karl Barth, John Calvin, G.K. Chesterton, Nicolaus Copernicus, Ralph Adams Cram, Charles C. Grafton, Joan of Arc, Soren Kirkegaard, the Martyrs of the Sudan, Thomas Merton, Charlotte Diggs Moon, John Henry Newman, Rose of Lima, Elizabeth Ann Seton, and Vincent de Paul. Wondering about Charlotte Diggs Moon? A Southern Baptist missionary to China.

The report includes a proposed calendar, similar to that found in the prayer book, that includes all these names and more. Our calendar could undergo unprecedented changes if these names are added. No longer would the church be restricting its commemorations to mostly first-century Christians, but now we could have the founder of the Philippine Independent Church, the first native Anglican bishop of the Church of India, Burma and Ceylon, and a matriarch to the Mohawk Indians with their own feast days.

The Standing Commission on Liturgy and Music has plenty to share with the General Convention. The impact of its work may not be known for some time.

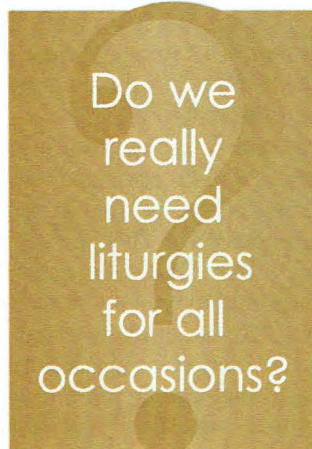
David Kavelage, executive editor

Did You Know...

According to the findings from the Faith Communities Today Survey taken in 2008, 7 percent of Episcopal churches participating report drums or other percussion equipment being used during worship.

Quote of the Week

The Very Rev. Phillip Jensen, dean of St. Andrew's Cathedral, Sydney, Australia, on how the "sexual revolution" had made society more promiscuous: "It came out of Virginia Woolf and that crowd."



Authority Still Lacking

The third proposed draft covenant for the Anglican Communion to consider has been in circulation for about three weeks, and so far it has not gathered large crowds of supporters. The idea for an Anglican covenant was raised by the Windsor Report, published in 2004, as the basis for being in communion within the Anglican Communion. In 2007, a Covenant Design Group (CDG) appointed by the Archbishop of Canterbury, presented the first draft of a covenant. Known as the Nassau Draft, it was criticized by many as being too severe to be widely accepted. A year later, a second proposed covenant was presented by the CDG. Called the St. Andrew's Draft, it was studied throughout the Anglican Communion during the past year and generated considerable feedback — much of it negative. Now the CDG has offered version No. 3 — the Ridley Cambridge text — named for the site in England where the group met to form the document.

The third draft includes some unchanged sections from earlier versions, enhances other parts of the previous presentations, and adds a complete new section. This new area, titled Section Four: Our Covenanted Life Together, addresses what its commentary calls “the matter of joining, participating in and leaving the covenant, and resolving matters of dispute.” Unfortunately, this section falls short of its intent, and probably will be satisfactory to very few.

The attempt to administer discipline to a member church that has, for example, taken controversial action, will be criticized by members of both sides of Anglicanism's current divide. The document hints at sanctions that could be taken, which surely would not be acceptable to The Episcopal Church, the Anglican Church of Canada, and some other provinces. On the other hand, the use of the word “may” in administering possible discipline will not sit well with more conservative provinces. For example, in Section 4.2.3, the draft covenant states, “If a Church refuses to defer a controversial action, the Joint Standing Committee [of the Primates and the Anglican Consultative Council] may recommend to any Instrument of Communion relational consequences which specify a provisional limitation ...” The third draft emphasizes the autonomy of Anglican provinces and points out that a covenant cannot amend or override the Constitution and Canons of any province, nor does it have any power to intervene in the life of a particular province.

The idea of a covenant which could link the member churches of the Anglican Communion more closely continues to be appealing, but this proposal lacks authority. Presiding Bishop Katharine Jefferts Schori already has said the 76th General Convention won't consider the proposed covenant when it meets in July, so an official response from the American church may take three more years. A well-crafted covenant has the potential to bring order to a badly divided Anglican Communion. Unfortunately, by the time it can be refined enough so that it has a chance of approval, the two sides are likely to have drifted even further apart.

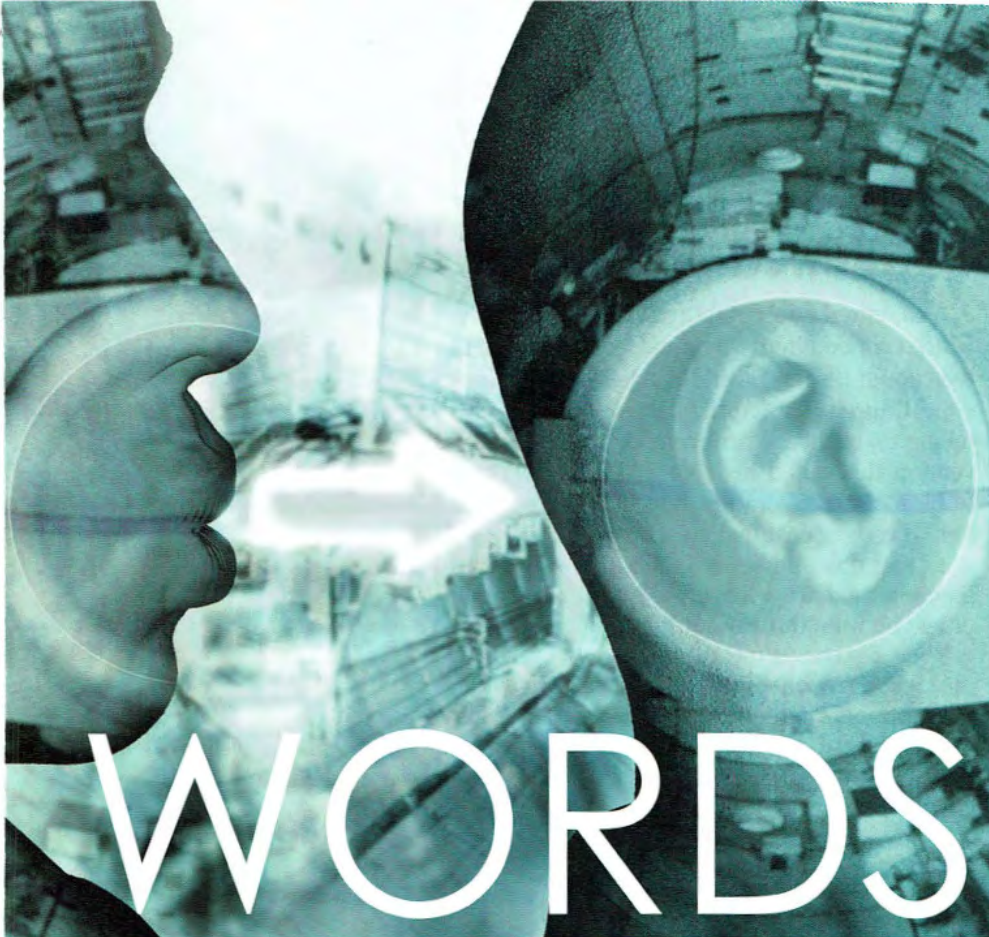


Christians have found countless books to be of value in their spiritual journeys.

Resource for Readers

Most Episcopalians and other Anglicans would agree that books are an important part of their lives. Our faith relies greatly on a book, the Bible, and our pattern of worship, and much of our prayer lives, come from a book, the Book of Common Prayer. Christians have found countless books to be of value in their spiritual journeys. Through books our faith can be nurtured, our spiritual horizons can be expanded, and we are able to share in a rich world of literature.

We hope this Spring Book Issue will help many to become acquainted with some of the quality literature available to us. In addition to the book reviews and advertising by publishers found in this issue, we call readers' attention to two feature articles. One examines the 25-year ministry of SPCK/USA, which has provided quality spiritual reading for many throughout the world. The other is an interview with Lynn Domina, a poet and university professor, who has edited a book of essays about the psalms. Good reading abounds for those who pursue it.



SHAPE THE WAY WE THINK

A Challenge to Progressive Assumptions about Religion

READER'S VIEWPOINT

By Gerald Krumenacker, Jr.

There have been many articles and speeches in Episcopal Church circles lately that continue the idea that religion is bad. Progressives argue that we must not see our faith in terms of a religion, but one that is about the experience of God, however one defines that experience. Religion is seen as partisan and ideological, even *passé*. Directly experiencing God's characteristics outside the bounds of religion is viewed as the new norm. Religion close-mindedly makes up rules and thus divides. Spirituality is open and helpful and thus unites.

Religion has been pushed aside lately in other ways too. In comments on the 200th anniversary of Charles Darwin, the Presiding Bishop sported the doctrine of evolution, not creation. Even President Obama, opening the door to human stem cell research, called science the realm of objective truth and any other ideas as partisan and ideological.

It turns out that language has more to do with how we experience a thing than the thing itself.

study of language. She compared German and Spanish speakers who both employ masculine and feminine nouns, but many times the same word in one is masculine, but feminine in the other. For example, the word "bridge" is feminine in German and masculine in Spanish. Ms. Boroditsky's question was whether language will shape our understanding or if language is simply a vessel through which we experience a thing. It is same question as Shakespeare: Does a rose smell as good by another name? It turns out that it does not.

Ms. Boroditsky asked both the speakers of German and Spanish, very different languages, to give descriptions of the same object. Looking at the same bridge, German speakers, for whom "bridge" is feminine, described it as beautiful, elegant, and slender (typically feminine characteristics). But Spanish speakers, for whom "bridge" is masculine, described it as strong, sturdy, and towering (typically masculine characteristics). Many words were studied, all with the same result. It turns out that language has more to do with

(Continued on next page)

Despite their current popularity, progressive ideas are nothing new. In 1799, Friedrich Schleiermacher argued the same thing in his treatise *On Religion: Speeches to its Cultured Despisers*. Even back in 1799, religion was argued to be *passé*. To the cultured, enlightened, progressive elite, religion was all wrong, but should be seen instead as an experience of God's infiniteness to human beings. All the trappings and *credos* of religion were in the way. We can bypass all of it and just experience it directly, the realm of objective truth outside of religion.

Today, progressive religious thought is coming to an end thanks to a recent study at Stanford University. Of course, the seeds of the end of progressivism already were sown by philosophers of religion, like Paul Ricoeur, in the 1950s, even before the popularization of progressivism that exploded at Woodstock. Here is what the study entails:

As reported April 6 on National Public Radio (NPR), Stanford University's Lera Boroditsky completed a unique

(Continued from previous page)

how we experience a thing than the thing itself. It shapes the very way that we think.

The implication of this study for religion is foundation-shaking. It leaves us with this question: What do we have if "experience outside of language" is really a fallacy? To put another way: What if Schleiermacher's idea of religious experience outside of religion, the language of faith, is really a fallacy? If this is the case, then we have been sold a bill of goods by the progressive elite. That would mean that true faith necessarily involves faithfulness to the language and text of our religious tradition: faithfulness to scripture and tradition itself. If we take this scientific study seriously, it is time to stop pretending that we can have any meaningful experience of God outside of the religious text and return to it. Religion and religious language mediate our experience.

Despite the fact that secularist-progressive innovators (SPIs) are now in power and seem to be gaining ground, their reign will be short-lived because even scientists are now in agreement that SPIs are wrong. If the hermeneutic of suspicion once undercut the authority of tradition among its cultured despisers, the same is now happening to progressivism's cultured innovators.

For this reason, now is exactly the wrong time for further innovations to be introduced to the traditional, universal faith. If the one-time cheer of the 16th century was "back to the text," then we are now on the verge of a second Enlightenment. "Back to the text," not away from the text.

What is exciting to traditionalists now is that we are on the new cutting edge. SPIs are no longer more intellectual, more profound, more enlightened. Their religion-free, objective truth turns out after all not to be objectively true, only *passé*. Thank you, NPR. I was getting tired of Woodstock.

The Rev. Gerald Krumenacker, Jr., is the rector of Christ Church, Dallas.

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

Saddened by Silence

As a retired priest of more than 50 years in the Diocese of Southern Virginia, I was saddened to read about Bishop David Bane leaving The Episcopal Church [TLC, April 5]. I well remember his telling us on his return from the General Convention that voted in favor of Bishop V. Gene Robinson's consecration how hard it was for him to vote against that episcopate.

At that time, however, Bishop Bane declared that he would never leave The Episcopal Church unless he was "thrown out."

What distresses me the most, however, was the lack of responses from the 35 bishops whom he wrote offering his services. Only one of his former colleagues favored him with a reply of wishing him well. While we may not agree with the bishop's decision to leave our church, I am sorry we could not have wished him God's blessing as he leaves us.



Bishop Bane spends much of his time in retirement doing woodwork.

Bishop Bane Joins ACNA

After a long and fruitless search for an opportunity to continue active ministry within The Episcopal Church, the Rt. Rev. David C. Bane, Bishop of Southern Virginia

TLC, April 5

*(The Rev.) William F. Egelhoff
Richmond, Va.*

Facts Distorted

Recent statements made by those who have chosen to "realign" the Diocese of Quincy to The Anglican Province of the Southern Cone distort the facts of several important issues.

Leaders of the breakaway Southern Cone group contend that "the national Episcopal Church has sued the local breakaway churches, claiming that their funds must remain within the national church." The truth is that local leadership remaining in The Episcopal Church discovered that the breakaway group transferred \$100,000 to a law firm as a prepaid legal fee from endowment funds given by donors to the Diocese of Quincy for mission and ministry in The Episcopal Church. This discovery led to written notification to the custodian of the assets of the diocese that there is a dispute over ownership and control of these funds. Members of the breakaway group have filed the only legal action over this matter in an apparent attempt to seize the endowment funds of the diocese for their own use as they depart from The Episcopal Church [TEC].

The special synod of the diocese held on April 4 [TLC, April 26], called to order by the Presiding Bishop, had representatives from a majority of the churches of the diocese. They voted

unanimously to invalidate the actions taken last fall in the breakaway group's effort to re-define the diocese as part of the Province of the Southern Cone. There is a clear dispute about authority and control of the diocese following the retirement of Bishop Keith Ackerman, and the decision of the former standing committee to depart from The Episcopal Church. TEC contests the assertion that a diocese can leave, or has left, TEC and believes that such action has no church precedent or legal standing.

*(The Rev. Canon) John Blossom
Bread of Life Fellowship
Peoria, Ill.*

Beyond the Pale

As many TLC readers are aware, there has been active discussion on internet blogs regarding the election of the Rev. Kevin Thew Forrester as Bishop of Northern Michigan. There have been many thoughtful comments, both pro and con, from both conservative and liberal contributors. However, there appears a letter [TLC, April 12] from a reader who writes, "So the Diocese of Northern Michigan has elected a practicing Buddhist as its bishop. [He] should be inhibited as a priest, not elected bishop." Does not the Bible say explicitly, "Thou shalt not bear false witness against thy neighbor"?

This letter was beyond the pale, and should not have been published.

(The Rev.) Bill Moorhead
Trinity Church
Iowa City, Iowa

Our Duty is to Obey

Sad to admit, many officials of our denomination seem most concerned with matters of power, place, property, and purse, whatever euphemisms otherwise employed, as Tad de Bordenave much more gently indicates in "The Call of the Good Shepherd" [TLC, Feb. 22].

The author's points that we have recoiled from direct, verbal evangelism as a matter of spiritual life and death and generally deplore the doctrine of hell are on target in my observation. That being true should be a matter of regret, repentance, and amendment. Surely we can, as people of credal faith, leave the souls of the unenlightened to the mercy of God without putting God in a box of our own, limited imagination as to how that is accomplished.

Our duty is to obey and make disciples. Our solicitude to explain away whatever offends is revealing of what our hearts as evangelists fail to include. Surely there are few ways to so blatantly disobey our Lord as to nullify the great commission. Although likely many will errantly dismiss his good words, they are a call to integrity and courage which are always hallmarks of the gospel.

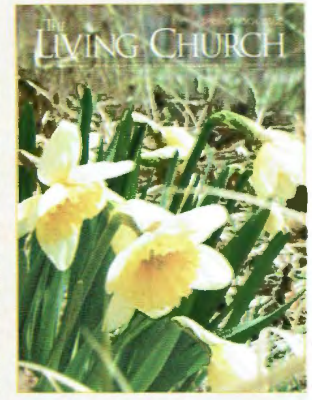
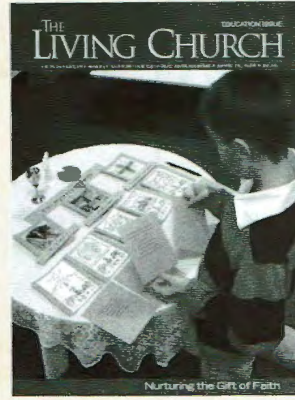
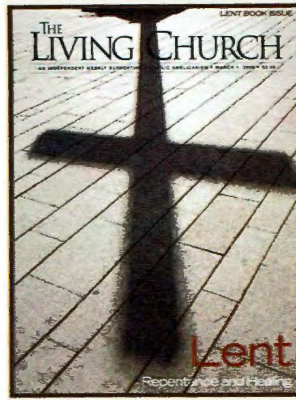
(The Rev.) Jess Reeves
Columbia, Tenn.

Healing Needed

I was very impressed that your magazine included an excellent, overdue article by the Rev. Canon Brian Cox [TLC, March 8].

If anyone missed that issue or missed the article, I would highly recommend them to locate and study what Canon Cox states — especially about the relationship of The Episcopal Church and Israel (the Jewish people). This healing process he speaks of must begin by confronting the painful history of Christian anti-semitism.

Frank P. Weinberg
Mesa, Ariz.



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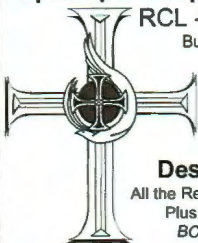
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Inspired by the Psalms

(Continued from page 14)

each essay is unique. It did become the book I wanted to read when I conceived the project.

Does your personal spirituality manifest itself in the book?

I'm frequently reminded of Denise Levertov, an English-American poet who died in 1997. She wrote a poem called "Mass for the Day of St. Thomas Didymus." According to many interviews she gave, she was interested in the order of the Mass as a structural device, but not as a spiritual experience. She began the poem as a non-believer, but by the time she finished, she was a believer.

Artistic expression changes us. Surrender to our creative impulses is, I think, one of the ways we most manifest our identity as images of God. In my own essay, I talk about creation a lot, about the abundance of creation, and about how the psalms are often so grounded in the physical world, with all of the references to ice and snow, to trees and honey and sea monsters. As religious people, we spend a lot of our time fighting evil — feeding the hungry, building schools and homes in poor countries and poor neighborhoods, providing medical care to people without other access to it. Art — whether it's painting or pottery, music or poetry — doesn't always fight evil, but it does always praise God.

What did you find most challenging about this project, compared to other books and poetry collections you've worked on?

Because so many people were involved, I needed to be very organized with the practical matters, keeping track of addresses and drafts. Conceptually, *Poets on the Psalms* was easier than other books I've written, since I wrote only one essay and the introduction and then gathered what others had written. But once production began, it was more time consuming than other books had been, primarily because I needed to communicate with so many different people. But everyone was so gracious, the contributors as well as all of the

[publishing] staff. I'm very glad to have *Poets on the Psalms* out in the world, and I'd like to do another similar project.

What is another faith-related topic you might like to pursue?

Many of my poems incorporate religious content, even when I don't plan it that way. I like to publish those poems in periodicals like *Christianity and Literature*, *Tiferet: A Journal of Spiritual Literature*, *Relief: A Quarterly Journal of Christian Expression*, and others. A number of small, literary journals are also receptive to material with a religious impulse.

But I'm also in the very early stages of a longer project, a series of personal/literary essays about biblical characters like Peter, Thomas, Ruth and Jonah. These will be personal essays rather than scholarly articles. They're all very hypothetical at the moment.

What suggestions would you offer to readers on how they might get the most enjoyment from this collection?

I'd probably read the essays one at a time rather than reading the book straight through at once. If readers have favorite psalms, they can consult the index to see which essays discuss those psalms. My hope is that some Bible study groups or other book groups will find *Poets on the Psalms* helpful, where readers can be in conversation with each other as well as with the writer and with the psalms.

I'm also hoping that these essays might lead some readers to jot down their own responses to the psalms, such as in a prayer journal. And I think many of us could benefit from writing some contemporary psalms. If King David were alive in the 21st century, what would his psalms look like? What do our own psalms look like?

Lynn Domina is assistant professor in the Department of Humanities, Social Science, and Individual Studies at the State University of New York-Delhi and the author of Corporal Works, a collection of poetry.

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BOOKS

(Continued from page 7)

Joseph Bernardin: "Life before and after birth is a seamless garment..."

For many the abortion issue is all that counts in political discussions. Others weigh it along with issues of war, peace and justice. This book is an excellent summation of traditional pro-life understanding.

*A.E.P. Wall
Orland Park, Ill.*

Zion's Christian Soldiers?

The Bible, Israel and the Church

By **Stephen Sizer**. InterVarsity Press. Pp. 199. \$18. ISBN 978-0-8308-5369-4.

An at-times interesting peek into what for most Anglicans is a rather distant feud between literalists and ultra-literalists over what the author, an Anglican vicar, no doubt rightly notes as a more controversial subject for Christians than sex: Israel.

The author bullseyes his target every time, but alas, as he is taking aim at the Dispensationalist pseudo-theology of Hal Lindsey, Tim LeHaye, Cyrus Schofield, et al, it's frankly hard not to. His proffered response, a variation on Replacement Theology, sounds more sophisticated — in the way that a dot-to-dot is more sophisticated than a finger painting — but isn't sufficiently developed. What is offered seems dangerously simplistic (though admittedly, much less so than that of his targets), ignoring clear scriptural and historical evidence of the ongoing specialness of the Jews in God's eyes.

His oversimplifications with regard to the current political situation of modern Israel hardly exceed that of those who equate modern Palestinians with early 20th-century African Americans. However, his discussion of scripture interpretation, and particularly the importance of taking it literally when it is intended to be so (Christ is surely not speaking allegorically when he enjoins love of enemies), is well worth a read. All in all, a disappointing book.

*Daniel Muth
Prince Frederick, Md.*



Spiritual Companions

15 DAYS OF PRAYER WITH SAINT CATHERINE OF SIENA. By Chantal van der Plancke and Andre Knockaert. New City Press. Pp. 142. \$12.95. ISBN 978-1-56548-310-1.

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15 DAYS OF PRAYER WITH SAINT FRANCIS OF ASSISI. By Thaddee Matura. New City Press. Pp. 174. \$12.95. ISBN 978-1-56548-315-6.

New City Press, the North American publishing arm of the Focolare, the international Roman Catholic ecclesial movement, has released a series of prayer guides that focus on saints as spiritual companions. These pocket-sized paperbacks debuted in France, but are now offered in English translation for the first time. About two dozen saints are featured currently.

The purpose of the books is not, as Francois Vayne writes in his volume on St. Bernadette of Lourdes, "to lead you to a better relationship with ... your spiritual companion." They are designed to help the reader develop a regular experience and practice of prayer over a two-week period, and "a more intimate relationship with the Lord."

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The volume on St. Catherine starts with her adolescent quest for self-knowledge, which was to be the foundation of her spiritual life. Through her own writings and the authors' reflections, readers come to appreciate the saint's belief in the transformative power of prayer, her devotion to charitable work, and the enormous influence she had on the Church and public affairs during her brief life.

The Rule of Benedict and the hagiography written by St. Gregory the Great are the fundamental texts for the volume on St. Benedict. The theme of this

(Continued on next page)



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BOOKS

(Continued from previous page)

retreat, writes Andre Gozier, a Benedictine monk at the Abbey of the Source in Paris, is to reflect on the ways we truly seek God.

The writings of Francis — not about Francis — are the basis for that saint's 15 days. They are meant, the author notes, to serve as an "initiation to his spiritual vision. The reader who possesses only an anecdotal acquaintance with Francis, based on the biographies, will no doubt be astonished by the density of the spiritual message of his writings." Yet these reflections never lose sight of the saint's simplicity and joy in rendering everything to God.

The reflections in these books are more detailed and theologically rigorous than some other books that take a similar approach. While each day's meditation can be read in under 15 minutes, the reflection questions are designed to call the reader throughout the day.

Michael O'Loughlin



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PEOPLE & PLACES

Appointments

The Rev. **Kiah Webster** is associate at St. Paul's, PO Box 2686, Lubbock, TX 79408-2686.

The Rev. **Phil Webster** is chaplain at Texas Tech University and vicar of St. Luke's, Levelland, TX; add: 1103 W State Rd 300, Levelland, TX 79336-6229.

The Rev. **Steve Weston** is priest-in-charge of Grace, PO Box 1559, Buena Vista, CO 81211-1559.

The Rev. **Sara-Scott Wingo** is priest-in-charge of St. Mark's, 228 Dennison Ave. SW, Birmingham, AL 35211.

The Rev. **Hollis Wright** is rector of St. Matthew's, 3888 27 and a Half Rd., Grand Junction, CO 81506-4186.

Deaths

The Rev. **Jarrette Cortez Atkins, Sr.**, 83, priest associate at St. Mark's Church, Plainfield, NJ, died Feb. 7 in Plainfield.

Born in Orlando, FL, Fr. Atkins was a graduate of Dillard University (LA) and the Church Divinity School of the Pacific. He was ordained deacon in 1955 and priest in 1958. He served at several congregations in Florida between 1955 and 1964, then was priest-in-charge of Emmanuel, Memphis, TN, 1964-70; rector of Incarnation, Cleveland, OH, 1971-76; rector of Trinity, Montclair, NJ, 1976-84; rector of St. Simon's, Fort Pierce, FL, 1985-90; and rector of St. Augustine's, Asbury Park, NJ, 1990-95. He was a member of the Union of Black Episcopalians. He and his wife, Betty, were the parents of three children.

The Rev. **James Stoney**, retired priest of the Diocese of East Carolina, died Jan. 29 at an assisted living center in Saluda, NC. He was 91.

Born in Nashville, TN, he was a veteran of the Army Air Corps during World War II. He graduated from the University of South Carolina and Church Divinity School of the Pacific, then was ordained deacon in 1948 and priest in 1949. Fr. Stoney was rector of St. Paul's, Conway, SC, 1949-50; assistant at St. Philip's, Charleston, 1950-52; priest-in-charge of St. Philip's, Houston, TX, 1952-55; priest-in-charge of Good Shepherd, Brownwood, TX, 1955-57; rector of St. Mary's, Madisonville, KY, 1957-61; rector of Emmanuel, Warrenton, NC, 1961-67; rector of St. Peter's, Talladega, AL, 1967-72; rector of St. John's, Birmingham, AL, 1972-78; and rector of Holy Innocents, Kinston, NC, 1978-82. Fr. Stoney is survived by five sons, James, of Birmingham, AL, Joseph, of Benecia, CA, Christopher, of Rouge River, OR, Paul, of Saluda, and Andrew, of Birmingham; 13 grandchildren; and a brother, William, of New York City.

Next week...

Letter from South Africa

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contact Amber Muma at amber@livingchurch.org

CHURCH DIRECTORY KEY

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; CP, Contemplative/Centering Prayer; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Prove all things; hold fast that which is good.

- 1 Thessalonians 5:21

Holy Communion

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Priest may say,*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Here shall be said,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

¶ *Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the—Chapter of—, beginning at the—Verse. The Epistle ended, he shall say, Here endeth the Epistle.*

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the—Chapter of—, beginning at the—Verse.*

¶ *Here shall be said,*

Glory be to thee, O Lord.

¶ *And after the Gospel may be said,*

Praise be to thee, O Christ.

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.*

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Holy Communion

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. *Amen.*

¶ *Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.*

¶ *Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.*

¶ *Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offerory, saying one or more of these Sentences following, as he thinketh most convenient.*

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I BELIEVE. Read aloud the words of the Nicene Creed, the declaration of your faith.
Keep these words in your heart - and in your church.

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EPISCOPALIANS FOR TRADITIONAL FAITH
THE 1928 BOOK OF COMMON PRAYER