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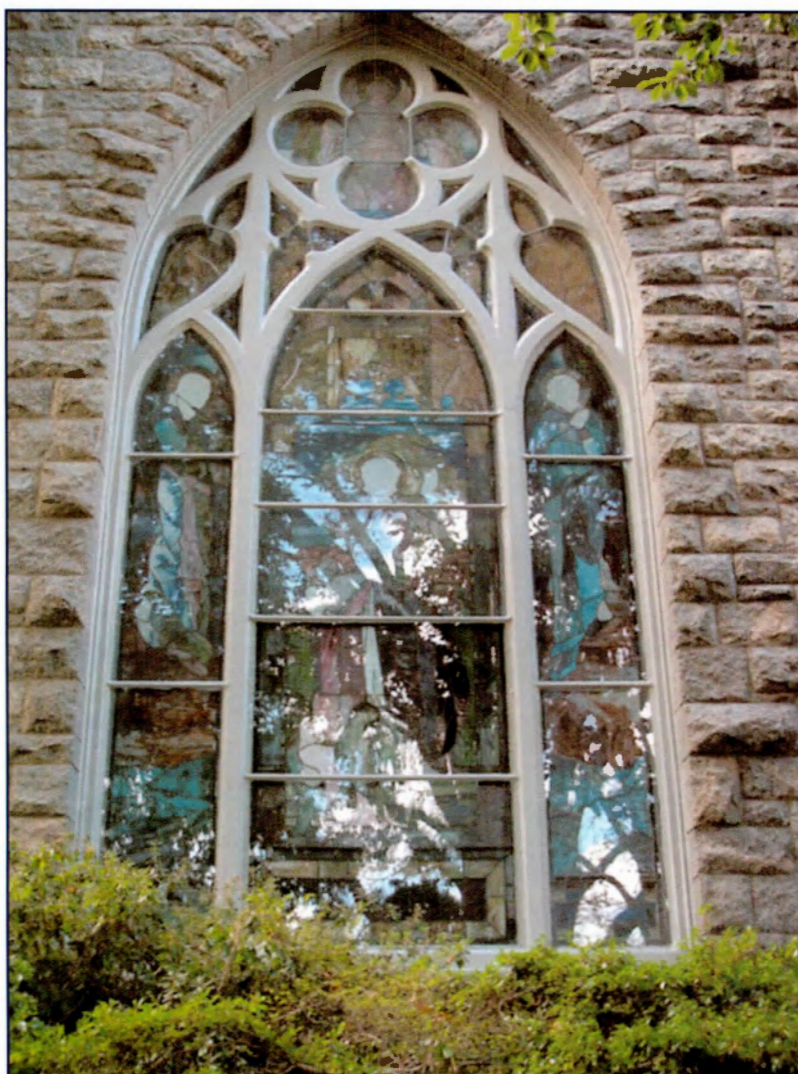
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Volume 230

Number 20

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

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SUNDAY'S READINGS

We in Him and He in Us

'Do you not recognize yourselves...?' (2 Cor. 13:5)

The First Sunday After Pentecost (Trinity Sunday) (Year A), May 22, 2005

BCP: Gen. 1:1-2:3; Psalm 150 or Canticle 2 or 13; 2 Cor. 13:(5-10)11-14; Matt. 28:16-20

RCL: Gen. 1:1-2:4a; Psalm 8 or Canticle 2 or 13; 2 Cor. 13:11-13; Matt. 28:16-20

The gospel appointed for this Trinity Sunday mentions the Trinity in the traditional formula, "Father, Son, and Holy Spirit." The last verse of the epistle mentions the Trinity using other words. There are numerous places in the New Testament where the three Persons of the Trinity are mentioned together, thus showing that the first- and second-generation Christians thought, prayed, and reasoned in Trinitarian terms, even if the doctrine had not yet been formalized. That would not happen for four centuries. Nevertheless, Trinitarian theology is rife in the scriptures, both Old and New Testaments.

The creation narrative, appointed for today's first lesson, is a product of the "golden era" of Old Testament history. It provides a sophisticated account of how God brought the cosmos into being. All that is, sun, moon, and stars; land, sky, and sea; plants, animals, and humans are created at his word of command and declared good. When humans are created, God speaks in the plural (Gen. 1:26), which some Christians interpret as an early, rudimentary anticipation of plurality in the Personhood of God. Moreover, the Spirit is mentioned in the second verse, and the creation takes place through spoken words — a magnificently advanced concept that anticipates the Son's being

called the "Word" of God "through whom all things were made" (see John 1:1-3). Moreover, since humans are made "in the image of God" who is love, we are created to live in a community of love, a constant exchange of praise. To fall away from God is to fall away from love.

The psalm appointed for today shows that even though we are sinners, we grow close to our true selves when we are full of praise for God, showing forth that praise exuberantly and without reservation.

The command in the gospel, the "great commission," is that we are to go forth to "make disciples of all nations" and baptize them in the name of the Trinity. At the least, those who are so baptized are brought under the triune Name in whose image all are created, and now in Christ can be redeemed, or re-created: "made new."

It is in the optional part of the epistle that today's theme comes together. "Do you not recognize yourselves as people in whom Jesus Christ is present?" (2 Cor. 13:5). When we belong to Christ, we have been made new and therefore must recognize ourselves in a new way. The inner life of the holy and undivided Trinity, mysterious and ineffable, is given to us so that we leave the old behind and take on the new.

Look It Up

What is the primary theme of the canticle appointed for today?

Think About It

In spite of our being redeemed, Paul suggests in the epistle that we might "fail the test." What test is he talking about and how could we fail it?

Next Sunday

The Second Sunday After Pentecost (Proper 4A), May 29, 2005

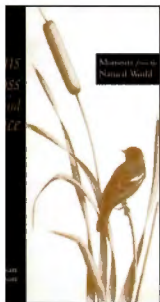
BCP: Deut. 11:18-21, 26-28; Psalm 31 or 31:1-5, 19-24; Rom. 3:21-25a, 28; Matt. 7:21-27

RCL: Gen. 6:9-22;7:24;8:14-19 or Deut. 11:18-21, 26-28; Psalm 46 or Psalm 31:1-5, 19-24; Rom. 1:16-17; 3:22b-28 (29-31); Matt. 7:21-29

Icons of Loss and Grace

Moments from the Natural World

By Susan Hanson. Texas Tech University Press. Pp. 201. ISBN 0-89672-522-7.



Gardening is a common passion, the refuge of many moderns whose daily routines often lack the substantive fulfillment of moving dirt, sowing seed, setting plants, and watching living things grow. Few simple activities offer such profound sense of partnership with earth and the forces of creation.

Susan Hanson is a lecturer in English at Texas State University, where she regularly offers a class in nature writing. She is also a frequent contributor to several newspapers and periodicals and she is a lay Episcopal chaplain on her campus. All her gifts and interests inform and shape her perspectives and insights in this collection of essays which reveals the acuity of her eye, her keen ear for words, a soul sharply attuned to revelation, and a heart receptive to all.

This volume, as the title suggests, finds its central impetus in a mother's death — a momentous passage for the author, as for most, and the unifying theme of this collection.

The author invites us into her most private moments in her favorite places. Her familiar plants, creatures and phenomena are introduced as old friends, with a depth of knowledge surpassing the encyclopedic facts. Newer encounters initiate relationships and encourage collaborations as she sets out to learn more about this little wild flower, or that seldom seen insect. Whether peering into the miniscule or gazing at the vast and mighty, she meets the presence of the other in mystery. This is not a series of lectures about God; these are intimate encounters into which we are invited, whose power can open us to perceive and receive the God who has wondrously made and deeply loves it all.

Words like "environmental" and "ecological" are turning up more frequently in religious vocabularies, often as modifiers to words like "the-

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BOOKS

(Continued from previous page)

ology” and “spirituality.” This does not bode well for readers who have little patience with and less need for technical treatises. Take a higher, better road: Get this book and read it.

(The Rev.) *Sam Portaro*
Berwyn, Ill.

Thorn, Fire and Lily

Gardening with God in Lent and Easter

By **Jane Mossendew**. Burnes and Oates/Continuum. Pp. 184. \$17.95. ISBN 0-8264-7064-5.

This engrossing book picks up where *Gardening with God* — Jane Mossendew’s previous book about gardening and prayer — left off. For each day of the week from Ash Wednesday through Easter, Mossendew provides a short lesson on botany, suggested scripture readings, a list of intercessions, and a meditation on the spiritual life informed in some way by the plant she has chosen for the day. (She also gives medita-

tions and scripture passages for saints’ days and holy days which can fall during Lent). It is possible to spend half an hour or more with the brief readings, line drawings and meditations offered for each day, many of which are accompanied by some interesting fact of Christian history or medieval lore about liturgy, plants, health or theology.

Thorn, Fire and Lily is rooted in Mossendew’s own garden in northern France, where she cultivates each of the plants mentioned in her writing. She is familiar with both Anglican and Roman Catholic spiritual traditions, having grown up as a member of the Church of England and converted to Roman Catholicism as an adult. In fact, the book itself comes with the unusual warm encouragement and support of both Archbishop Rowan Williams and Cardinal Cormac Murphy O’Connor of Westminster.

Wormwood, chamomile, elderber-



ries, sage, horseradish, hyssop and lilies all take on new meanings in this insightful, original and very worthwhile book. Mossendew reminds readers carefully on every page that

“we are fed by God’s bounty in nature [and] by his word, by the sacrament of Communion and by his love and care for us.”

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

Playing With Fire

Preaching Work as Kindling Art

By **David J. Schlafer**. Cowley Publications. Pp. 177. \$16.95. ISBN 1-56101-269-6.

Playing With Fire — what an odd title to give a book on preaching. Preaching has reached such a low ebb in the 21st-century church that it has either been dispensed with altogether in emerging and mega churches or it has been relegated to a few paragraphs of non-offending statements that are



Elegant,

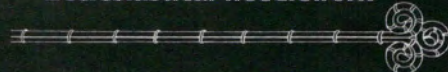
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carefully chosen to remove all that is specific to the Christian message.

Thus to come upon a book on preaching that likens preaching to playing with fire captivates attention at the least. David J. Schlafer has captured our curiosity. How can this all-but-forgotten art be likened to the potentially dangerous act of playing with fire? After plumbing the depths of what play is and how it is variously used, the author skillfully delineates the implications of God being described by the metaphor "a consuming fire" in the scriptures. The implications are vast. Schlafer does not shy away from the "complex" and contradictory realities evoked by fire. Using them to describe the preaching art, he walks his readers



through the challenges posed by these less-than-simple definitions.

Schlafer invites the would-be preacher as well as the seasoned preacher to rediscover the mystery in preaching when it is accepted as if one were playing with fire.

Schlafer aids his cause with insightful story, logical argument, and compelling conclusion. He assists his arguments with helpful diagrams and charts which alone can be worth the cost of the book.

Not known in recent years for its wealth of great preaching, the Episcopal Church (and other churches as well) needs to be grateful to a priest who has taken the matter of preaching seriously enough to draw new attention to the potential fire with which we might play.

*(The Rev.) Jeffrey A. Mackey
New York, N. Y.*

Windows to Heaven

Introducing Icons to Protestants and Catholics

By **Elizabeth Zelensky** and **Lela Gilbert**.
Brazos Press. Pp. 142. \$12.99.
ISBN 1587431092.

For people not aware of the theology of icons, this may be a gentle introduction since Gilbert is a protestant and Zelensky an Orthodox

Christian. Gilbert's meditations, interspersed among the comments on the theology and history of icons, offer insights which often bridge the distance for those just beginning to approach icons, but the book tries to cover too much, and that attempt flaws an otherwise solid and helpful work. The introduction to the differ-

ence in understanding of the Fall, with the West focusing on the entrance of sin and, therefore, the concept of original sin, and the East seeing the entrance of death as the issue, needs much more development. While some of the ideas are necessary to understanding the theological underpin-

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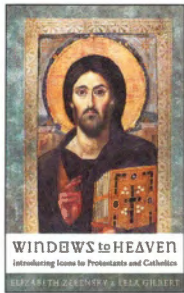
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nings of the Transfiguration icon, the scratching the surface only tends to detract from the icon and lead the reader into questions not dealt with in the text.

Another problem is that the authors haven't decided whether to keep the focus on icons, as the subtitle suggests, or add the architecture and worship of the Orthodox churches.

Especially helpful are the icons chosen by the writers: Our Lady of Vladimir, the Christ of the Sinai, the Transfiguration, Rublev's Holy Trinity, the Dormition of the Virgin, and an iconostasis of St. John the Baptist Russian Orthodox Cathedral in Washington, D.C. The handling of the Rublev and Christ of the Sinai offer the deepest comments, but all offer insights helpful to the beginner.

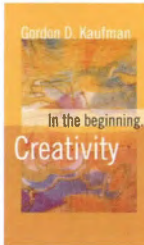
*Elizabeth Hudgins
Fairfax, Va.*

In the Beginning ... Creativity

By **Gordon D. Kaufman**. Augsburg Fortress. Pp. 152. \$19. ISBN 0800636848.

Today's world provides many challenges and problems to the Christian believer. Increasingly on our theological agenda are the problems of human interaction with the natural order. If faith is to provide the answers to life's problems, what does that mean in regards to the problem of the "ecological crisis?"

Harvard's Gordon Kaufman provides us with one possible answer to this question in *In the Beginning ... Creativity*. Even the title is sure to raise the orthodox Christian eyebrow, and Kaufman's thesis is that traditional Christian conceptions of God, religion, and spirituality must be re-thought if we are to continue using them with any effectiveness. "So it is not really evident," he claims, "that God (as Christians have traditionally understood God) provides



a solution to what is a major problem for men and women today: the ecological crisis."

He begins with what is essentially a historical overview of both popular and more "reflective" theological language — particularly of the word "God." Addressing the idea that we think of the world and the human condition differently than did our religious forbears, we need to begin rethinking our religion's answers to life's problems, particularly environmental ones.

Instead Kaufman proposes the metaphor of "serendipitous creativity" as a newer and more relevant way to understand God than as "the Creator."

Certainly there is much to chew on and digest here, and much with which to argue and wrestle. Kaufman's ideas are controversial and will be difficult for traditional Christian thinkers to accept.

*Geoffrey J. Mackey
Nyack, N.Y.*

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Altar Guilds Serve Stewardship Role

By Patricia Nakamura

Hobey Hinchman, past president of the National Altar Guild Association, tells a story about the rather risk-taking rector of a parish she attended. "We had a spring tea," she recounted. "Not quite hats and gloves, but finger sandwiches. Then after lunch, he fired us all. He told us all to go home and think about why we were on this journey. And then, if we wanted to, we could re-up."

So she did. "For me it was a family

legacy; my mother, my grandmother, had been on the Altar Guild, so I was, too. But gradually I realized it was about life in Christ." Serving behind the scenes, learning "the whole liturgical dance," is "not a job. It's a journey with Christ."

Another past president, Phyllis Hayden, said Altar Guild work was a service to the congregation, help for the rector, "but really, it's the real presence at the altar, in tiny missions or great cathedrals. All the hours and the effort are to offer the very best for God's presence."

She describes an exercise in the training of Junior Altar Guilds. Beforehand, "We would disarrange slightly about 12 little things at the altar. Then

we'd tell the trainees to go to the front pews, kneel down, and look at the altar. They got it right away; they saw the little things.

"See, that's what it does to the congregation," she'd tell her charges, emphasizing the distraction all of us have felt at something not quite straight, slightly frayed or tarnished. Everything at the altar must be perfection.

This is what many have seen at General Convention Eucharists, where the National Altar Guild Association has risen early and stayed late, setting up and cleaning up; making sure there are wine pitchers and chalices, baskets and patens, linens, wine and bread — and

(Continued on next page)

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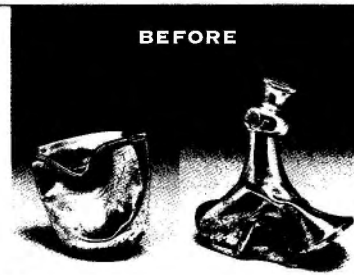
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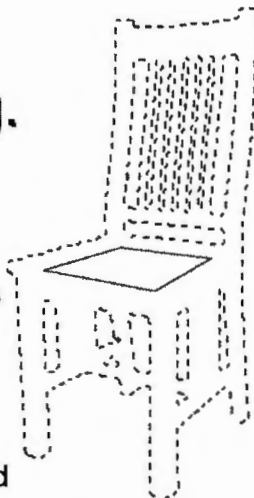
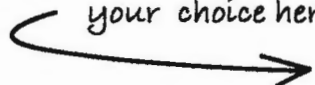
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gluten-free bread. At the Minneapolis convention, said president May Sherrod, "We had a little sacristy — two tables and a curtain. We've operated in worse. Each morning Eucharist had 16 communion stations; there were 34 at the big service. We used local birch bark baskets, and local bread and wine. We used paper purificators, but each had to be ironed and stamped with a red cross. Afterwards they had to be burned. We used the fireplace at St. Mark's Cathedral, and buried the ashes in the garden."

More visible at General Conventions is NAGA's gift to convention, the ecclesiastical art exhibit. It has grown from the first in 1931, in a 10- by 15-foot booth, to a glorious array of vestments and vessels from around the Church. "We invite all NAGA parishes to send their treasures," Ms. Sherrod said. "They are irreplaceable. My diocese sent an alms basin that women made

**Resources are available
at the Guild's website:**

www.episcopalchurch.org/altarguild

from gold and silver jewelry years ago, for UTO ingatherings. Grace Cathedral sent kneelers embroidered with local animals." A TLC cover from August 1, 1976, featured kneelers used in the prayer tent on the grounds of the Minneapolis convention. She is presently working on locating "a secure place to receive and store things" prior to next summer's meeting in Columbus, Ohio.

NAGA holds its own triennial conference concurrently, with speakers, workshops, and field trips of interest to those whose mission is the beautification of the worship space — and the removal of wine stains, the preservation and repair of ancient articles, the arrangement of flowers, all in ways that follow what Mrs. Hayden referred to as "unwritten rules" that prevent burying the cross in blossoms or creating a chasuble that is "so secular it's lost its meaning." Next summer's keynoter will be Bishop Steven Charleston, dean and president of Episcopal Divinity School. Between conventions, officers and others present workshops at diocesan and provincial conferences. Resources are available at the Guild's website: www.episcopalchurch.org/altarguild

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Feeling the Presence of the Text: Preaching the Old Testament

June 27 - July 1, 2005

Robert Ihloff & Joel Hill
How to Make a Prophetic Witness And Be Heard: A Conference for Deacons

July 11-15, 2005

Pablo Jimenez
Predicación narrativa: Una Perspectiva hispana [Narrative Preaching: A Hispanic Perspective]

October 3-7, 2005 in Los Angeles

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Marva J. Dawn
Truly Trinitarian Preaching

October 24-28, 2005

Herbert O'Driscoll
The Art of the Homily

October 31-November 4, 2005

Paul F.M. Zahl
"The Man with the X-Ray Eyes" (1963): Evangelizing the Dark Recesses of the Human Heart

November 7-11, 2005

Timothy B. Cargal & Edward McNulty
Hearing a Film, Seeing a Sermon

November 14-18, 2005

James Alexander Forbes, Jr.
Healing the Spirit of the Nation

December 4-8, 2005

John Bell
Unlearning the Bible

December 11 - 14, 2005*

(4:00 pm Sunday - 1:00 pm Wednesday)
The Most Rev. Frank T. Griswold III, Presiding Bishop and Primate with Cathedral Canons Jean Milliken and Eugene Sutton
Christ: Dayspring of Wisdom - A Time of Advent Reflection and Retreat for Clergy before the Poinsettias Arrive

January 15-20, 2006 in Los Angeles

Steven Charleston
Preaching in Urban Multi-Cultural Churches

January 30-February 3, 2006

Esther de Waal
Thomas Merton and the Cistercian Tradition: A Study Seminar

For the past several years NAGA has stressed diversity, drawing in Altar Guild members from all sorts of parishes, and offering scholarships so more local women — and men — could attend convention. This year Dina Harvey has a new focus, and a new office: Unity development chair. "We are going past diversity," she said. "The concept is not just to bring in minorities but to incorporate everyone." The effort is modeled on Galatians 3:28: *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.* "What makes us different actually unites us. A Native American parish, for example, may not be like my Anglo-Catholic parish; we may use different vessels. But the bottom line is we are doing the same thing.

"And it's not just a bunch of blue-haired ladies. Men, women, people in their 20s, 30s — you never know whom God is going to call to this ministry."

The NAGA Story: Seventy-three Years on Journey 1927-2000, by Barbara Gent, managing editor of the quarterly *Epistle*, is a story of a remarkable institution. The book describes the formation of the national organization from little groups of local, then regional, guilds; its creation of resources available to parishes for training new altar workers; its response to needs such as those of military chaplains. In 1940, Bishop Henry Knox Sherrill, newly appointed chair of the Army-Navy Commission, asked for help in providing vessels and linens for military chaplains. This is a ministry still performed; the first linens have been modified to camouflage stoles, now to paper "linens" and humvee-cover altar cloths. Still, "the Guild asks that whatever adorns an altar or a priest be of the highest standards possible."

And always there is prayer. Ms. Harvey said, "Prayer is a big thing. You have to pray before doing anything in God's Church." Then it all comes together; not being "the best housekeeper, but the spiritual inspiration." Mrs. Hayden said, "Women flock to that; it inspires them to realize they are doing it for God, when everything is perfection at the altar. Poise, balance, serenity; so the person at prayer is not distracted." □

*All conferences marked with an asterisk have special fees. For more information visit www.cathedralcollege.org. All conferences welcome registrations by laity as well as clergy. Unless otherwise noted, registration for five-day conferences is \$750, which includes room, meals, and program fee. A commuter registration of \$450 for residents of greater Washington, D.C. includes meals and program fee. To register, contact College Registrar Joan Roberts at 202-537-6381 or jroberts@cathedral.org, or register online at www.cathedralcollege.org.

Register online at www.cathedralcollege.org

Mission Partnership Agrees to Membership Moratorium

The Episcopal Partnership for Global Mission (EPGM) unanimously agreed to enact a moratorium until after the 2006 General Convention on welcoming new groups or acknowledging the departure of existing ones during its annual meeting April 25-29 at the Redemptorist Retreat Center in Oconomowoc, Wis.

The moratorium decision was prompted after the organization's eight-member steering committee was unable to reach a consensus last January on the pending membership application of the Diocese of New Hampshire. Incorporated in 2000, EPGM is a collaborative, voluntary network of about 38 dioceses, congregations and other organizations of the Episcopal Church which are involved in the mission field. Among other business accomplished by EPGM was development of missionary receiving and hosting standards.

In addition to developing various best-business practices for missionaries, EPGM also promotes mission education and provides a link between General Convention, the national Executive Council and the Episcopal Church's various missionary agencies. Decisions are made by consensus and members of the steering committee are chosen by lot.

Outgoing convener of the steering committee, the Rev. Tad de Bordenave, explained to *THE LIVING CHURCH* that last January he was the member of the steering committee who was opposed to approving membership for New Hampshire because that diocese "has taken a theological position that hinders the ability to conduct missionary work in many places around the world." When the membership question was put to all its members at the annual meeting, Fr. de Bordenave, executive director of Anglican Frontier Missions in Richmond, Va., said a "few" other members held positions similar to his, but "the thing that brought consensus was when someone proposed the moratorium."

Bishop Stanton Responds to P.B.

The Rt. Rev. James M. Stanton, Bishop of Dallas, has written the latest in a series of communications between a group of 21 American bishops and Presiding Bishop Frank T. Griswold. Following an exchange of letters in April, Bishop Stanton issued "A Public Statement in Response to the Presiding Bishop" in which he addressed matters raised in earlier correspondence.

In the earlier letters, the group of bishops sent one to Archbishop of Canterbury Rowan Williams, pledging unqualified loyalty to the Anglican Communion [TLC, May 15] and then a follow-up letter asking to meet with him in May. A third letter was sent to Bishop Griswold, expressing concern "for our Church and our place in the Anglican Communion."

Bishop Griswold responded by writing that it was "discourteous to me and to the Office that I hold on your behalf," not to inform him or to send to him a copy of what was submitted to the archbishop.

In Bishop Stanton's statement, he

wrote, "The record should show that the letter of the Presiding Bishop to the bishops in question was published on the House of Bishops' email service and the Episcopal News Service website before it was received by the 21 bishops themselves."

Bishop Stanton acknowledged that the original letters sent by the bishops were sent on a private basis, and intended for their recipients only. "The signatories agreed in advance not to release them publicly in any way," he wrote. "None of the signatories has commented on these letters since they were sent."

"The Presiding Bishop expresses his sense that it was 'extremely discourteous' to himself personally and to his Office not to have been copied on the letter to the Archbishop. Why this should be the case is an open question," Bishop Stanton added.

Bishop Stanton closed the letter by mentioning the 21 bishops were still waiting for a substantive response from Bishop Griswold.



Constance Wilson/Seabury-Western photo

The Very Rev. Gary R. Hall greets the congregation shortly after his installation as dean and president of Seabury-Western Theological Seminary on April 21 in the Alice Millar Chapel of Northwestern University in Evanston, Ill. Also pictured are (left) Siobhan Patterson, middler student at Seabury; the Rt. Rev. David Bowman, retired Bishop of Western New York and interim dean at Seabury; the Rev. Harvey H. Guthrie, Jr., installation preacher and a retired priest who taught at Episcopal Divinity School while Dean Hall was a seminarian; the Rev. Joyce Matthews, a deacon and student at Seabury; and the Rt. Rev. William D. Persell, Bishop of Chicago.

Bishop Duncan Expects Vindication for Network

Representatives of the Anglican Communion Network (ACN) gathered for their second annual council meeting April 18-20 in Bedford, Texas. In addition to delivering and hearing reports, participants addressed issues related to its stated missionary focus, including church planting, global mission, ministry to youth, and outreach to the poor.

At the conclusion of the meeting, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and moderator of the network,

“What will be wonderful ... is that we don’t actually have to have a resolution.”

- Bishop Duncan

explained to Suzanne Gill in an interview for *THE LIVING CHURCH* that even though its position was in the minority at the 2003 General Convention, the group considers itself the legitimate Episcopal Church and that by forcing a decisive vote on the Communion at the 2006 General Convention it will be vindicated no matter which way the majority of bishops and deputies vote.

“What will be wonderful about that is that we don’t actually have to have a resolution,” he said. He also predicted that at least one diocese will seek consents to the election of a partnered homosexual person as bishop. “All we’ll have to do is have a vote of confirmation, which will confirm that this Church is technically, I’d say, hell-bent on this innovation, for all the world to see. At the last convention, it wasn’t any resolution we passed, it was the confirmation of a bishop. This Church just can’t hold back on this.”

Bishop Duncan said that when Episcopalians realize that a General Convention decision has impaired membership in the Anglican Communion, the number of network supporters would grow to the point where some sort of negotiated solution to property allocation could be arranged. If that does not happen, he said, the network would be prepared.

“If they determine to move out, well, then they’ve determined to move out,” he said. “We’re the Anglicans here. We’ll also stand in a way that says, ‘We’re the Episcopal Church where we are.’ You know, there’ll be infinite court battles, but it’ll be very interesting, since the Communion will have said the Episcopal Church walked apart, and the Episcopal Church’s constitution says that you’ve got to be constituent members, and we’re the only ones they recognize as constituent members, so who’s the Episcopal Church, legally? It’ll be a very interesting time. I mean, we don’t want to go to court, but it’s quite clear the Episcopal Church is always ready to go to court, and this time I think they might not be so willing to go to court, because we think there’s every reason they’ll lose.”



David Clothier/*The Coastline* photo

Flanked by deacons James Flowers (left) and Timothy Watts, the Rt. Rev. Philip M. Duncan, Bishop of the Central Gulf Coast, seeks admittance to Christ Church in Mobile Ala., at the start of an April 23 service celebrating its transformation from parish to cathedral status. At diocesan convention in February, delegates approved a change in the canons making the diocese’s oldest church its first cathedral [TLC, May 8].

North Carolina Parish Joins Church of Uganda

In an open letter to his diocese on April 29, the Rt. Rev. Michael B. Curry, Bishop of North Carolina, said a Raleigh parish had left the Episcopal Church and that the congregation will affiliate with the Anglican Church of the Province of Uganda and continue to worship in the same building.

During his visitation last September to Church of the Holy Cross, Bishop Curry learned the parish was in “financial crisis” and unable to service its mortgage. Strategies suggested by the diocese to overcome the shortfall proved unsuccessful, and on Nov. 4 the standing committee approved surrendering title in lieu of foreclosure to the mortgage holder, who was amenable to renting the building back to the congregation.

Bishop Curry stated that he was not aware that on Sept. 3, 2004, Holy Cross Anglican Church had been chartered. “I would not have consented to the [property] transfer without an explanation,” he said, adding, “assurances were given by the representatives of Holy Cross that they did not intend to leave the Episcopal Church.”

The Rev. John W. Gibson, Jr., rector of Holy Cross, told *THE LIVING CHURCH* he “had been in conversation” with Uganda officials since “the fall of 2004” and was received by Archbishop Henry Orombi on Dec. 22. On March 7, the Church of the Holy Cross informed Bishop Curry that the Ugandan Diocese of North Kigezi had taken the parish under its wing.

Fr. Gibson also told Bishop Curry that he was retiring from the ministry of the Episcopal Church and transferring to Uganda. Bishop Curry charged Fr. Gibson with abandonment of communion and inhibited him on March 21. Diocesan council voted to dissolve the congregation of Holy Cross on April 28, but the new Ugandan-affiliated congregation will continue to lease the church building.

Washington Dispute Investigated

A parish dispute in the Diocese of Washington has led to a formal investigation into whether the canon for congregational development acted appropriately in allegedly excommunicating a woman who opposed the actions of the 2003 General Convention.

Washington's Disciplinary Review Committee requested "the church attorney to undertake an investigation surrounding the charge of 'Conduct Unbecoming a Member of the Clergy' against the Rev. Canon Carol Cole Flanagan and render a confidential report to the committee on this charge as soon as practicable."

In early January, Patrick Shaughness filed a complaint against Canon

Flanagan and two other clergy for barring his wife, Linda, from receiving communion at St. David's Church, Washington, D.C.

The three priests' actions "were wrong and were very damaging not just to my wife, Linda, but to our entire family," Mr. Shaughness said.

Mr. Shaughness alleged, "The accusations made against my wife were false, and the respondents knew or should have known they were false" and were politically motivated. "There is reason to believe their real motive is my wife's orthodoxy and opposition to some of the decisions made at the 2003 General Convention. These are what one of the priests called her 'dissenting theological position(s)'."



Vianney Carriere/Anglican Church of Canada photo

The Most Rev. Andrew Hutchison, primate of the Anglican Church of Canada, addresses a session of that province's April 25-27 House of Bishops' meeting in Windsor, Ontario. According to one observer, bishops emerged more unified and confident that they can deal with their own divisions over faith and order after unanimously adopting a 13-point statement in which they pledged to commit themselves "as fully as possible" to the recommendations of The Windsor Report. (For a more complete report see www.livingchurch.org.)

BRIEFLY...

In a follow-up to an earlier interview with a Salt Lake City newspaper, *The Deseret Morning News* [see www.livingchurch.org], the Most Rev. Frank Griswold, Presiding Bishop, acknowledged that although the House of Bishops agreed not to authorize public rites of blessing for same-sex couples, many are "making some provision for private pastoral care, recognizing that it's not a formal action of the church." Bishop Griswold believes this is consistent with the "distinction the primates made between what is public and official and what is private pastoral care to gay and lesbian people within the context of the local congregation."

Social service and health agency workers exchanged ideas on how to improve their ministries at the annual conference of the Episcopal Community Services of America (ECSA), April 14-16, in Chicago. Participants met in a variety of affinity groups, for such concerns as child welfare and youth development, nursing homes, adult behavior health, affordable housing, and foundations and grants making. The Very Rev. James Lemler, director of mission at the Episcopal Church Center, delivered an address on uniting the church through service.

AROUND THE DIOCESES

'Internally Strong'

The Diocese of South Carolina will remain in the Anglican Communion regardless of the decisions of the General Convention of the Episcopal Church, the Rt. Rev. Edward L. Salmon, Jr., told delegates to the diocese's 215th annual convention at the North Charleston Convention Center March 4-5.

"I have absolutely no concern about the future of the Diocese of South Carolina. We are internally strong," said Bishop Salmon, the diocesan bishop for the past 15 years, noting attendance had increased by 30 percent from 1992 to 2002. He also said parochial income had grown by \$1 million since 2004, and that new missions were thriving.

The same could not be said, he added, for the wider Episcopal Church, which was in "crisis" over "the consecration of Gene Robinson in the Diocese of New Hampshire and the issue of the blessing of same-sex unions in the United States and Canada. I believe that these issues are symptoms of a much larger theological crisis which has been looming in the Church for many years."

The actions of the 74th General Convention had placed the Episcopal

Church outside of the bounds of the Communion's common life, he stated. At their February meeting in Dromantine, the primates gave the Episcopal Church "generous time to turn back from our unilateral teaching and reaffirm the teaching of the Communion [TLC, March 20]. Not to do so will mean a decision to leave the Anglican Communion on part of the American Church."

Should this break come, "you must know from me that I am absolutely not willing to leave the Anglican Communion. I am not willing to be a bishop in another protestant sect."

Convention endorsed Bishop Salmon's views by adopting four related resolutions by strong majorities. Legislation endorsing the Windsor Report and its moratoriums, a resolution stating South Carolina's fealty to the Anglican Communion and desire to remain within its bounds, a resolution asking the national Executive Council to abide by the Windsor Report's recommendations, and a statement of "repentance" for the Church's "consecrating a practicing homosexual to the episcopate and by allowing for the blessing of same-sex unions against the urgent counsel of the greater Anglican Communion" were endorsed.



Billboards for Christianity

Sculptor Timothy Schmalz wants spirituality to shine through

By Heather Newton

When many people think of spreading the gospel, they think of the written or spoken word — the Bible, theological books, or teaching and preaching by priests, lay ministers, or missionaries.

But the message of faith, the quest for spiritual enlightenment, and the hope of salvation have been spread throughout the centuries by a different medium — art.

According to Timothy P. Schmalz, one of the finest modern Christian sculptors whose work centers on depicting biblical images, art has been an important means of conveying spiritual truths for generations.

“The history of Christianity has always had a relationship with artwork,” says Mr. Schmalz. “Especially during the Middle Ages and the Renaissance, when stained glass windows and sculptures depicted the gospel message to the common people, most of whom were illiterate and had no access to the Bible.”

While the average American today can read and write, many people are spiritually illiterate, and so Christian art remains an important means of telling the stories and lessons from the Bible, Mr. Schmalz said recently.

“Visual art is a way of communicating spiritual truths in a society that is extremely demanding of media messages. Art presents a visual bite, much like a sound bite, that can act as a reminder of a Christian message.”

Mr. Schmalz says his keen awareness of how little time

Clockwise from left: The sculptor with 2 Kings 2, depicting Elisha and Elijah; creating The Mining Monument, Sudbury, Ontario, Canada; the sculptor at work on Footprints. Timothy P. Schmalz photos

many people devote to spiritual formation, coupled with the profundity of the biblical characters and messages his sculptures depict, has compelled him to strive to create art that is both immediately accessible to the viewer and yet artistically beautiful and accomplished.

“My sculptures can bring attention to a spiritual message, like billboards for Christianity competing with other billboards for other products, that can serve as a gateway into a better understanding of the Christian faith and theology,” he says. “Visual art is important because it is emblematic of a specific belief, and so it must be done well and cannot be patronizing or inferior.”

In speaking about his art, Mr. Schmalz mentions the effort he pours into making each sculpture a masterpiece with a passion that has fueled him through long, lean years, and that has been honed both by difficulty and by accomplishment.

Born and raised in Ontario, Canada, Mr. Schmalz discovered his passion for sculpting when he was a teenager. He enrolled at Ontario College of Art to refine his gift. However, instead of toiling through the classes and college curriculum, he retreated to a basement studio within the college where he worked and sculpted for hours on end, sometimes straight through the night.

His unorthodox approach to his art education ultimately ended in his dismissal from college. Frustrated by the experience, he leased a small studio and began to slowly rethink and rediscover his work as an artist.

“At an early age, I went through a conversion in my art in that I moved from doing contemporary art to focusing on the art of the Renaissance,” Mr. Schmalz recalled. “I came to understand that what was conditional of great epic works of art was great epic themes. For instance, the depictions in the Sistine Chapel would become almost ludicrous—just pigments, colors and fine forms—without the epic subject matters that they illustrate.”

Along with his artistic conversion, Mr. Schmalz said he experienced a personal conversion. “As I began to create art based on the great themes of the Bible, I began to really read
(Continued on next page)



(Continued from previous page)

theology," he said. "In the evenings, I would read theology for hours, and this intense study increased the depths of my understanding of my faith and the experience of it in my life."

By depicting visually what he was processing internally, Mr. Schmalz said he hopes that his audience will be moved by his representations, as he was moved by his spiritual study.

"I want people to see that art does not have to be opaque and difficult, but something that can have meaning to them and in their lives," he says. "The sculptures I create will outlast me. My sculpture of John the Baptist giving a message will be there, with John the Baptist giving his message 24 hours a day for years to come. I am trying to do art that inspires people in a positive way, and that uplifts their spirits."

He concedes that striking the balance between creating high quality art that is also spiritual and uplifting is a work in progress. It is a battle he is fighting on two fronts. "On the one hand, I am up against the modern, avant-garde art community which has castrated the power and value of art by creating art for art's sake that fails to communicate with society at large, so that art becomes a ghetto of itself and its power is contained within vacant galleries and only understood by curators," said Mr. Schmalz. "On the other hand, there is an element within the Christian faith that wants to see syrupy, sentimental depictions that do not capture the integrity or the power of the Christian message."

"I want people to believe in the power of art. I view visual artwork today as an international language in which everyone is literate, and the burden is on the artist to create art that is beautiful and powerful, and that can change society and affect people in a spontaneous and sincere way."

This challenge is what continues to drive Mr. Schmalz. He says he is continually seeking ways to depict biblical characters and messages in ways that will reawaken the viewer's appreciation for the subject matter of his sculptures.

"Christian images are in many ways like the portraits on coins—they get worn down over the years and become almost invisible," he said. "I want people to hardly see the artwork, but to see the message. I also want to do the best possible work that I can to create images with integrity, and to give as much dignity to Christian artwork as possible."

Mr. Schmalz has emerged as one of today's most celebrated sculptors. His sculptures, both original works and casts of these images, have been displayed throughout the world. He says his work in the future will include bigger, epic pieces in a style that is increasingly grounded in realism.

For more information on Timothy P. Schmalz, visit his website at www.sculpturebytps.com. □

Heather Newton is a freelance writer who lives in Washington, D.C.



Heavenly Encounters

Teresa Harrison answers questions about the meaning and writing of icons.

A lifelong Episcopalian, Teresa Harrison has been writing icons for 13 years, and often leads workshops at churches and retreat centers throughout the country. Her training was with iconographer Phillip Zimmerman at workshops in the Diocese of the Central Gulf Coast. She is a member of St. John's Cathedral, Jacksonville, Fla., where her husband is dean. The following are her responses to questions from THE LIVING CHURCH.

Tell us about the general interest in icons among Episcopalians.

I have been overwhelmed by the overall interest in knowing about icons — by members of my cathedral and by Episcopalians I see as I travel around the country. I have been even more surprised by how many people are willing to take the time to enter into a five-day retreat to write an icon. The contemplative experience is a most satisfying immersion into the meaning and beauty of icons.

Icons have been described as "windows to heaven." Can you explain the theology behind this description?

Icons bring us face to face with Christ, his mother, his friends the saints and angels — in short, with the heavenly kingdom. When we pray before an icon, we enter into communion with the holy person(s) depicted. The icon makes them present to us and us to them. The saints pass through the "window" of an icon to meet us, and vice versa. God became incarnate so that we might know God. Just as the incarnation illuminates a transfigured humanity, icons too seek to portray that new humanity.

The icon attempts to point us to the divine reality in pictorial form much as the Bible does in written form. It is a window into the divine relationship with God and the story of our faith. A devout friend of mine, in her 90s, speaks of the people in the Bible as if they are alive and with her now — she has a living faith. The mystery of this art form calls us to that living faith.

Linette Martin in *Sacred Doorways* explains, "The aim is

Opposite page: students at Kanuga Conference Center write icons at a recent class taught by Teresa Harrison.

to communicate the impinging of the divine world upon the human one: to depict persons already in the process of deification or transfiguration, and history as the sphere of divine intervention. The icon reflects the life, historical experience, and belief system of Eastern Christianity in all its complexity and depth; as an integral part of that life, it aspires to offer a 'window,' a vision (however imperfect) of a transfigured world and humanity, which points forward to the final revelation of glory in the Age to Come."

How does writing an icon differ from reverently painting another type of religious artwork?

Religious artwork is the artist's own creative interpretation of an event or story, and this may take any form. As with icons, it is surely inspired by God and very moving to the viewer and may evoke prayer. However, writing an icon follows a discipline developed, primarily over the Byzantine period, by the Eastern Orthodox Church. It has a highly stylized "language," for example wide open eyes = seeing/knowing/awareness, small closed mouth = true contemplation demands silence, highlighted forehead = the mind of Christ, thick neck = *Ruach* or breath of God. The iconographer, offering his/her vocational work to the church for the glory of God, rarely signs the icon. There is little emphasis on the creativity or identity of the individual artist. The icon is made to be used in the home for prayer and in the church as part of the liturgy and structure (iconostasis: a wall of icons dividing the nave from the sanctuary). From its very nature, the art of the icon is a liturgical art: The mystery which is celebrated in the liturgy is the same mystery depicted in the icon.

For someone who has never taken part in an icon-writing workshop but would like to try it, what can he or she do to prepare him/herself?

There is no need to know how to paint. Icon writing is about praying every brush stroke and allowing God to lead you. Therefore the best preparation would be to pray — to become an empty vessel open to God's will. Your teacher will guide you in a detailed process of layering thin washes of paint which move from dark to light, mirroring our journey in faith. Pray to be open to an indescribable joy — that is what happens when God is working in us.

What are some ways that icons can be used as part of one's personal prayer life at home, or in a parish's prayer life?

We want to approach the icon quietly, reverently and with a still mind. Listen with the heart; a deeper part of ourselves that is reached when thinking ceases, understanding that we are known fully, loved fully and needed fully by our God. As we gaze at the icon we come to understand more of who God is calling us to be, more about our true selves, and we deepen our relationship with Christ and those saints who are the great witnesses of our faith.

Are there books that you would recommend as being particularly helpful in the appreciation of icons

Three of the instructor's icons: Sinai Christ (top), Virgin of the Passion, and St. Francis of Assisi.

and using them as part of a meditative practice?

In my comments I have drawn from the sources listed below. As an Episcopalian, I especially invite readers to enjoy the two small, beautiful books on icons written by the Archbishop of Canterbury, the Most Rev. Rowan Williams.

Icon Reading List

Praying With Icons. By Jim Forest. Orbis Books, 1997. A rich volume of essays on many aspects of icons, well illustrated.

Sacred Doorways: A Beginner's Guide to Icons. By Martin Linette. Paraclete Press, Brewster, MA, 2002. This unique book combines a deep reverence for icons with an artist's understanding of their physicality and the process of their material birth.

Behold the Beauty of the Lord. By Henri J.M. Nouwen. Ave Maria Press, Notre Dame, IN, 1987. This devotional classic offers in-depth meditations on four significant icons.

The Meaning of Icons. By Leonid Ouspensky and Vladimir Lossky. St. Vladimir's Seminary Press, Crestwood, NY, 1999. A beautiful edition of the 1952 classic, a large-format book with a text that is both scholarly and profound.

Ponder These Things: Praying with Icons of the Virgin. By Rowan Williams. Sheed & Ward, Franklin, WI, 2002. A small, rich book inviting us to explore and reflect on the depths of meaning in three classic icons of the Virgin and her Child.

The Dwelling of the Light: Praying with Icons of Christ. By Rowan Williams. Grand Rapids, MI/Cambridge, U.K., 2004/2003. Drawing on this rich source of devotional theology, the Archbishop of Canterbury shows us how to understand four classical icons: the Transfiguration, the Resurrection, Christ as one of the eternal Trinity, Christ as judge of the world and ruler of all.

The Open Door: Entering the Sanctuary of Icons and Prayer. By Frederica Mathewes-Green. This book is a call to stand still, take a deep breath and face the cloud of witnesses. □



Sculpture By Timothy P. Schmalz

P.O. BOX 424, Kitchener, Ontario, N2G 3Y9, Canada

phone: **1 800 590 3264**

"Whatsoever You Do"

(32"h x 34"w x 33"d)

"...Whatsoever you do unto the least of these my brethren, you do unto me."

Matthew 25:40

"To me this is a visual representation of charity. We should see Christ in the poor and the hungry. We should see our acts of kindness to them as kindness to Him."

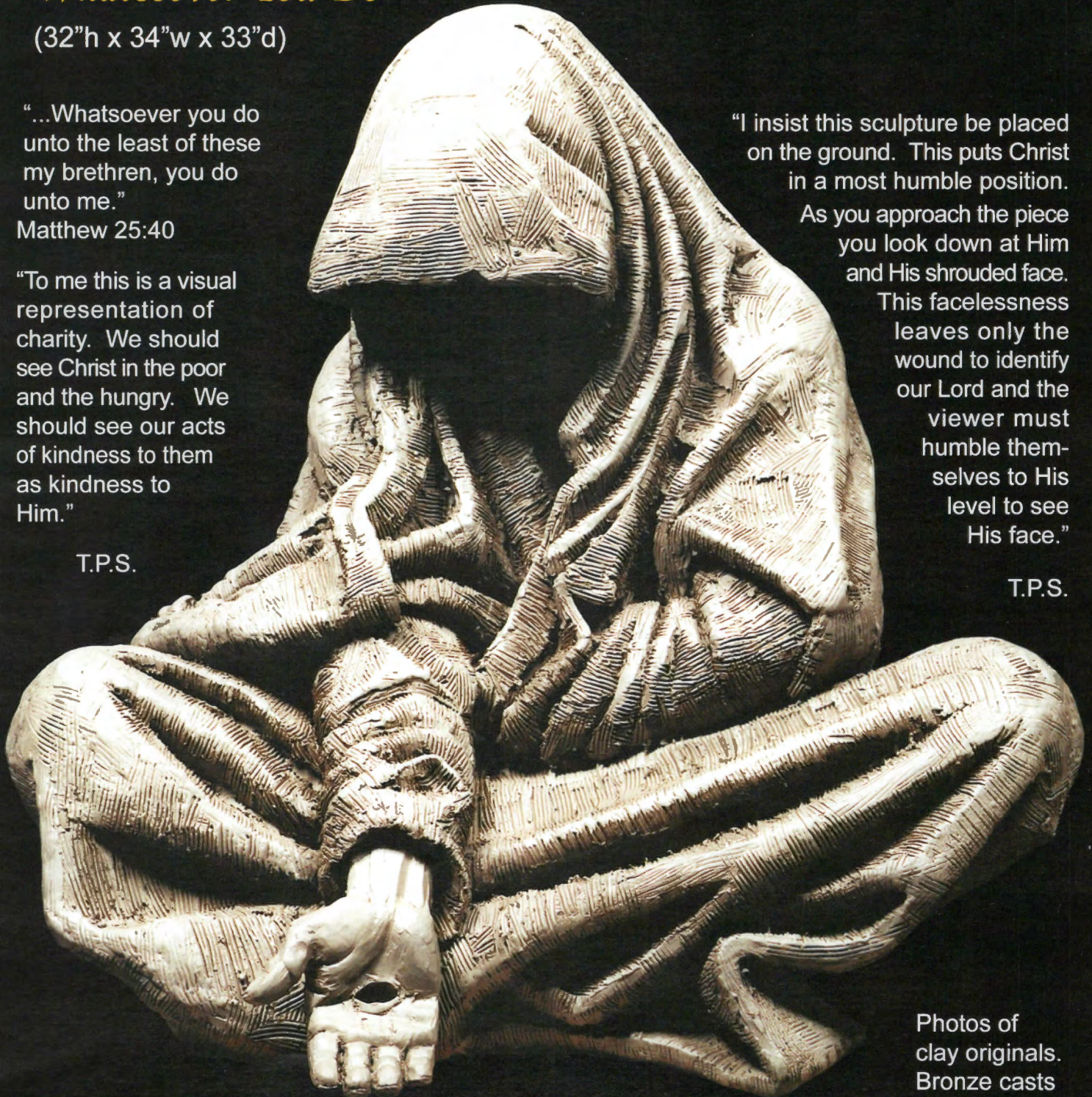
T.P.S.

"I insist this sculpture be placed on the ground. This puts Christ in a most humble position.

As you approach the piece you look down at Him and His shrouded face.

This facelessness leaves only the wound to identify our Lord and the viewer must humble themselves to His level to see His face."

T.P.S.



Photos of clay originals. Bronze casts available.

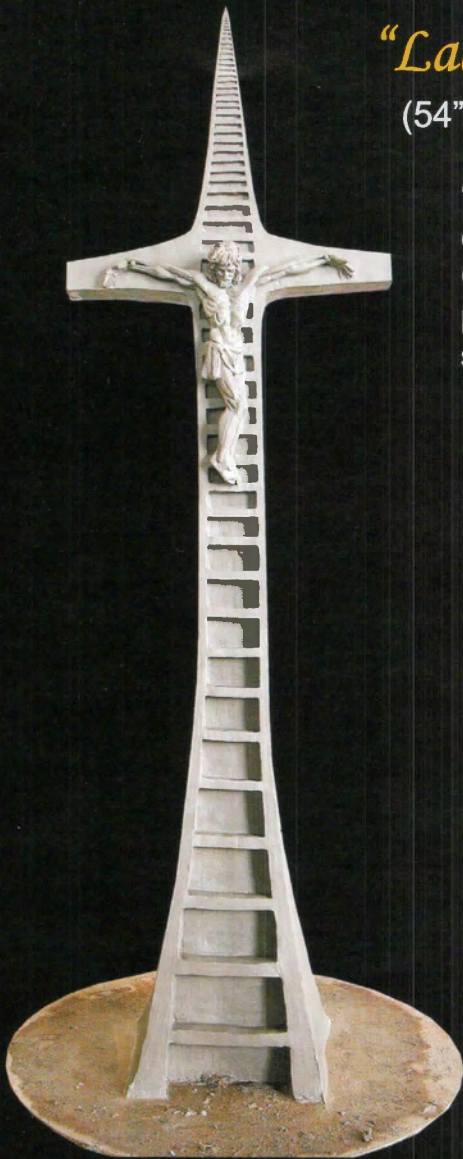
www.sculpturebytps.com

"Ladder Cross"

(54"h x 17"w x 8"d)

"The Cross is our ladder to Christ and the path to our own salvation."

T.P.S.

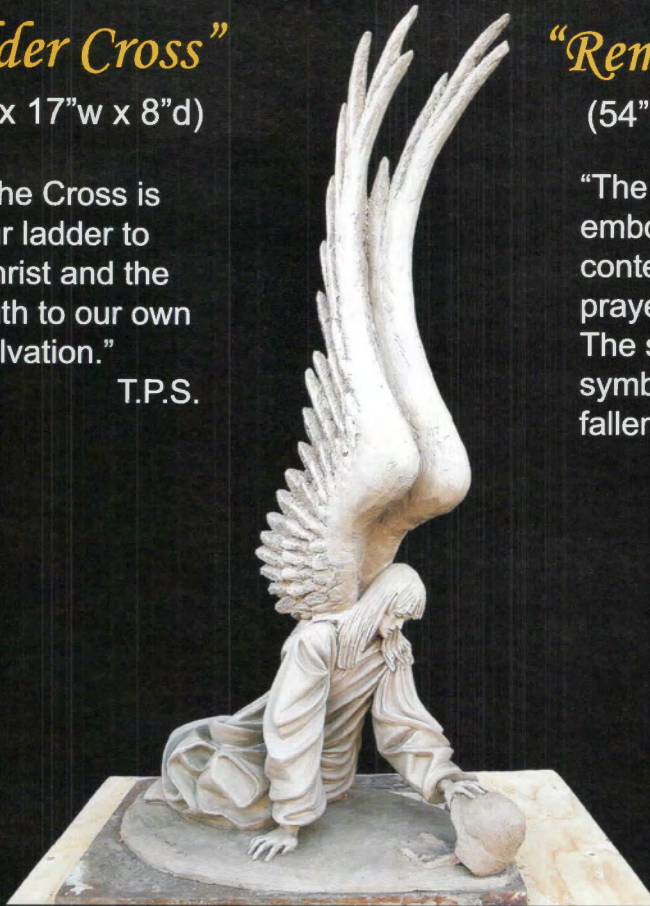


"Remembrance"

(54"h x 17"w x 8"d)

"The graceful angel embodies sorrow, contemplation and prayerful reflection. The soldier's helmet symbolizes all of our fallen heroes."

T.P.S.

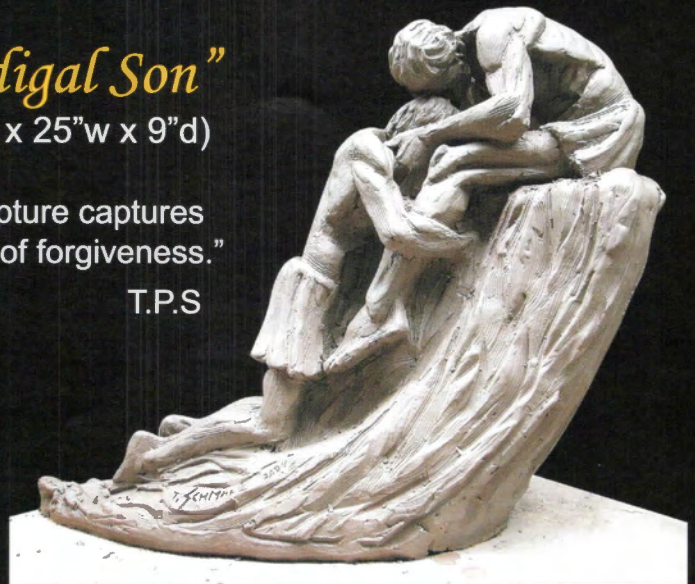


"Prodigal Son"

(21"h x 25"w x 9"d)

"This sculpture captures the grace of forgiveness."

T.P.S.

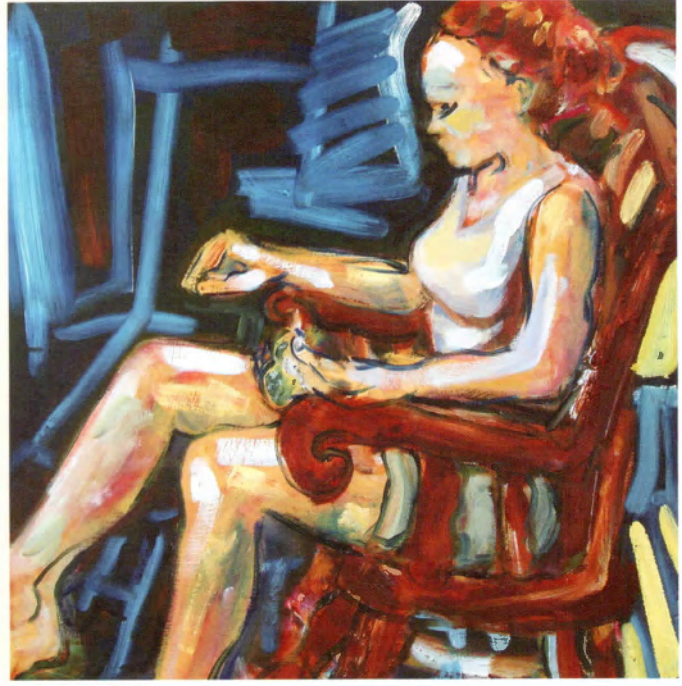


"Tranquility"

(28"h x 50"w x 22"d)

"Joseph tentatively watches over baby Jesus and His mother while they sleep"

T.P.S.



Artistry Meets Ministry

ECVA encourages Church's visual hospitality

By Michael O'Loughlin

The Rev. Gurdon Brewster, founding chair of The Episcopal Church and Visual Arts (ECVA), said it was a simple question from the wife of the Presiding Bishop that gave ECVA its start.

"Phoebe Griswold asked me what role art played in my spiritual life as a priest," the sculptor and chaplain emeritus at the Episcopal Church at Cornell recalled. He said this "opened the floodgates" of questions, including "How is God asking the church to grow within an increasingly visual context? What role do the visual arts play in our spiritual lives? In what ways can the Church take advantage of this extraordinary blossoming of the visual in our time?"

Since 2000, ECVA has provided an electronic canvas for Episcopalians to explore these questions through their artistic gifts. Four professionally curated, online exhibition opportunities are offered each year. The decision to tap the internet's potential was fortuitous, said Mel Ahlborn, a Moraga, Calif.-based artist who serves as ECVA's chair.

"In hindsight, ECVA's founding board made a visionary decision when they selected the internet as the primary mode of communication," Ms. Ahlborn said. "The

website (www.ecva.org) has become the cornerstone through which ECVA listens to, responds to, and serves its constituency."

Artists whose work ECVA has exhibited find "their religious practice is closely related to and informed by their art," Ms. Ahlborn said. An important way ECVA seeks to bring exhibition viewers into a shared experience of faith with the artists is through an artist's statement that accompanies many of the images on the website.

Ms. Ahlborn herself practices an art form—manuscript illumination — often associated with sacred works, while also working in the commercial film industry. She said these two expressions may seem very dissimilar at first, but share a common element. "The museum curators, film producers, art directors, and program managers with whom I work are single-minded in their dedication to providing their best to the project at hand, using all of the gifts and talents they have at their disposal," she noted. "As followers of Christ, isn't this what we are called to in every circumstance?"

National Exposure, Local Impact

ECVA's combination of ministry and artistry reached a new and wider audience in 2003 with visual medita-



Among the artists whose work ECVA has exhibited are Brie Dodson, Erin McGee Ferrell, and Ruth Tietjen Councill. **Opposite page, clockwise from top left:** Crossing, by Brie Dodson, oil, 10" x 12", 2004; Contemplative Prayer, by Erin McGee Ferrell, oil, 24" x 24", 2005; Winter into Spring, by Erin McGee Ferrell, oil, 24" x 72", 2005. **This page:** Dance of Joy, by Ruth Tietjen Councill, oil, 30" x 48", 2004.

tions that were presented prior to the Eucharist each day at General Convention, and with Stations of the Cross displayed in the chapel.

"One of the challenges facing each General Convention Liturgical Planning Committee is the creation of a worship environment within large, often cavernous convention halls," Ms. Ahlborn said. She and the Rev. Eliza Linley, a fabric artist and assisting priest at St. John the Baptist, Capitola, Calif., curated the work of more than 150 artists from 34 states while preparing digital images that were projected on a 40-foot-by-40-foot screen behind the altar.

"The convention affirmed that many members of the Episcopal Church find their spirits lifted when contemporary art is included within the context of liturgy and worship," she said. "It supported many people through a challenging two weeks. It challenged ECVA to continue to explore the ways that the visual arts mediate and participate in faith formation, and encouraged ECVA to continue to expand its program nationwide."

ECVA is committed to growth nationally through local participation. Ms. Ahlborn explained that local and diocesan ECVA chapters are being formed to "give artists and congregations the opportunity to meet one another, exhibit art, pray and worship together, and share their interests in the visual arts."

An example of this was a weekend for artists organized last August by Erin McGee Ferrell, founder of ECVA's North Shore/Boston chapter. Artists throughout the country were invited to gather at the Barbara C. Harris Camp and Conference Center in New Hampshire and create works that captured the spirit of the camp. In another effort, Ruth Tietjen Councill, who last October founded an ECVA chapter for the Diocese of New Jersey, is preparing, with Eileen Kennedy, an exhibition for 82 artists and arts supporters at Trinity Cathedral, Trenton.

Local faith communities need not be large in number or in physical size to offer what Ms. Ahlborn calls "visual hospitality." She said ECVA's Parish Program Task Force is studying ways to offer parishes "the opportunity to develop their understanding of the non-verbal language of art, and to use that understanding within the context of Christian formation."

"Congregations can participate in installation art, which need not be expensive," contends Brie Dodson, director of ECVA communications. She cited Judith McManis' "Doves and Flames" as an example of an art installation "that could involve a few pairs of hands, or many." Ms. McManis' creation, measuring 6 feet by 40 feet and featuring origami flames and doves, was installed for Pentecost in the nave of St. John's, Waterbury, Conn.

"Congregations can have temporary art shows or even create a permanent gallery space, often for little more than the cost of paint and elbow grease," Ms. Dodson said. "St. George's in Arlington, Va., used artwork in slide show form to enhance their Great Vigil service,

and churches can feature artwork on their website, as does St. Paul's, Fairfield, Conn. These are ways of using art in worship services and congregational outreach that can be both economical and easy to implement."

Dan Hardison, a photographer and ECVA's editor, pointed to the "Holy Spirit Tapestry" at Grace Church, Baldwinsville, N.Y., as "a wonderful example of an effort by a large group of parishioners working together to create a

work of art. It not only enhances the entrance to the church — inside and out — but it also brought the members together in fellowship."

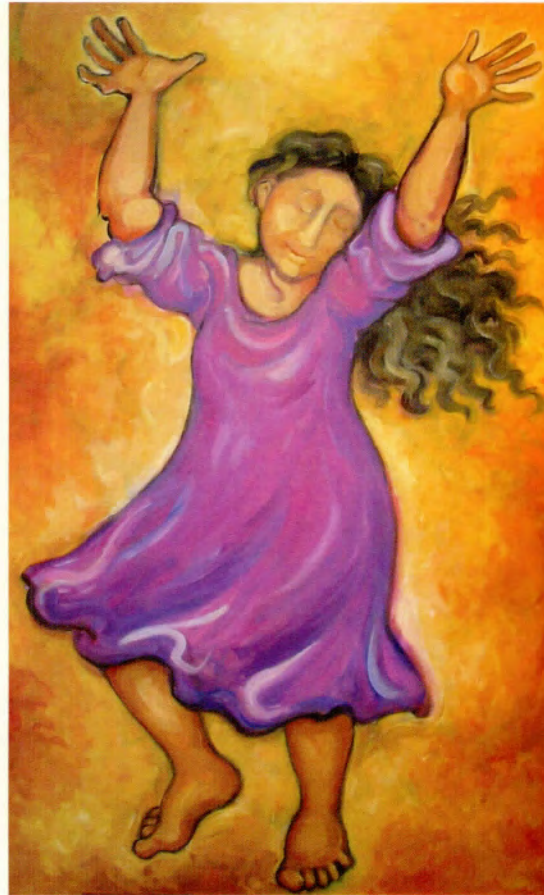
Adults aren't the only ones who can create liturgical art, Ms. Dodson added. At Trinity Church in Upperville, Va., children's book illustrator Debbie Gale worked with children in the congregation to create a "communion quilt" for an altar used in Sunday school teaching. The blocks of the quilt, which is used as an altar hanging, are communion symbols drawn and colored by the children.

Reconciling Role

ECVA members agree that art can play a reconciling role in a fractured church. "Great art and faith are the products of community," said painter Bradford Johnson, an ECVA founding board member. Ms. Dodson concurs, noting, "The act of responding to a work of spiritual art unites its viewers and creators, just as the act of responding to a worship service unites those who participate."

Currently on exhibition at ECVA's website is "Spirit's Fire," curated by Ms. Dodson, featuring original work in response to the outpouring of the Holy Spirit at Pentecost and "reflecting the ways in which the Holy Spirit acts on our world, our church, our lives, and our hearts." Other works include the "Holy Spirit Tapestry" in Community Arts; "Lost Temple" by Mary Ann Breisch in Visual Essay; and "A Thought" by Abram Ryan in The Illustrated Word, with a watercolor by Caroline Brown. For more information on submitting works for consideration, visit the "Calls" section of the ECVA website. □

Michael O'Loughlin is director of associated publications for the Living Church Foundation.



Putty is rubbed to seal and weather-proof each panel.

Conrad Schmitt Studios photo



Stained Glass Treasures

By Michael O'Loughlin

Stained glass windows have enhanced the experience of worship in many parish churches. But if future generations are to enjoy their beauty, these marvels of art and architecture require attentive care and maintenance.

Regularly checking for signs of deterioration is always advisable, said Peter Rohlf, CEO of Rohlf's Stained and Leaded Glass, Mt. Vernon, N.Y. The company was founded by Mr. Rohlf's father in 1920 and is a long-time member of the Stained Glass Association of America (SGAA). Conditions to watch for include:

- Bulging areas
- Failed frames
- Loose tie wires and reinforcing bars
- Cracked or fractured lead comes
- Broken solder joints
- Missing or brittle putties
- Missing paint and caulking

"Windows can actually deteriorate more rapidly after careless repairs."

These conditions "begin to break down the lead matrix that holds the windows together," said Gunar Gruenke, vice president of Conrad Schmitt Studios, New Berlin, Wis. The firm, founded in 1889, has completed thousands of conservation and restoration projects. Mr. Gruenke serves as second vice president of the SGAA and chairs the association's Health and Safety Committee.

Although preliminary evaluation

of a window's condition can be done by lay persons, a conditions report should be prepared by an experienced professional, advises Donald Samick, president of Clifton, N.J.-based J. & R. Lamb Studios. Founded in 1857, the Lamb Studios creates new stained glass and cares for old windows and their frames.

Most maintenance of stained glass windows also should be left to a qualified professional, Mr. Gruenke advised, but he noted several steps that church members can take:

- Keep the exterior of any wood frame properly painted.
- Periodically check that both the exterior glass and the frame perimeter remain properly sealed to prevent water penetration.
- Check for and replace rotting wood, especially on the sills.
- Ventilate frames and storm glass to prevent heat build-up.

Mr. Samick also recommends that parishes photograph all stained glass windows, keeping prints in a safe or safe deposit box in case the windows are damaged or destroyed. "Good record keeping is important," he stressed. "Make sure insurance evaluations of windows and other items in the church are accurate and current."

A parish may be able to perform some cleaning, though great care must be taken. "Before cleaning stained glass windows, they should first be reviewed by an experienced stained glass artisan," Mr. Rohlf said. He explained that on traditional painted windows, "paint consolidation must be checked. Most of the flesh on Tiffany windows was painted with enamel paints, which

(Continued on page 30)

A Special Ordination

The Rev. Shane Scott-Hamblen isn't looking for publicity, but he has a claim to fame that can't be avoided. Fr. Scott-Hamblen, the rector of the Church of St. Mary-in-the-Highlands, Cold Spring Harbor, N.Y., was ordained by Pope Benedict XVI, perhaps the only Anglican clergyman who can make that claim.

An explanation is in order. Fr. Scott-Hamblen was once a Roman Catholic, and was ordained deacon in Rome by Cardinal Joseph Ratzinger, now Pope Benedict XVI, in 1994. Fr. Scott-Hamblen was received into the Anglican Communion two years later in the Diocese of London, and has been in this country since 1999. He has fond memories of his friendship with Cardinal Ratzinger and still holds him in high regard. How the ordination came about is "kind of an odd tale," Fr. Scott-Hamblen said in a telephone conversation the other day, but it's one worth recounting.

At the time, the young man was a member of a Roman Catholic English Benedictine congregation in St. Louis, Mo. He decided to write to Cardinal Ratzinger, who had made a name for himself as a theologian. "I told him I appreciated his theology," Fr. Scott-Hamblen recalled. A couple of months later, a packet arrived at the monastery containing a letter from the cardinal along with a book on theology. A correspondence between the two developed, and months later they had an opportunity to meet.

"I was studying organ in Vienna, and when I got an opportunity, I took the train to Rome to meet him. We took a walk and went through a cemetery where he played with cats." The correspondence continued, and "one day I struck up the courage to ask him to ordain me to the diaconate." The cardinal agreed. "His chaplain was livid. He tried to prevent it. He was a genuine rottweiler."

Fr. Scott-Hamblen recalls much of the details of that event. "I was scared senseless," he said. "It was lovely. There were guests from America." The cardinal, he said, "was shy but charming to everyone."

The ordination Mass that day was celebrated in Latin and English. Fr. Scott-Hamblen remembered an amusing anecdote about the cardinal. "He

made a mistake during the ordination Mass," he said. In the Roman ordination rite, there is a prayer in which the celebrant gives thanks for the newly ordained person. Cardinal Ratzinger said, "we give thanks for the newly ordained bishop" instead of deacon. Because that prayer was in Latin, many of those present did not notice.

Two years later, Fr. Scott-Hamblen became an Anglican. "I didn't leave to get married," he said, although he did get married and now has two children. "Rather, the mandate is we should be merciful, not judgmental." The matter of who could receive communion became a major issue for him. Did he tell Cardinal Ratzinger of his decision?

"I chickened out," he said. "I wanted to talk to him, but I wasn't brave enough to risk his disappointment."

Nine years later, after ministering in the Diocese of London, then the Diocese of Indianapolis, Fr. Scott-Hamblen is not surprised to see his friend become Pope Benedict XVI. "I think he'll be a phenomenal pope," he said. "He'll be the most intelligent pope they've had in ages. He is phenomenally intelligent."

"Ratzinger is one of the only things I miss about

Roman Catholicism," he added. "He is one of the sweetest, nicest people I've ever met." He also thinks the cardinal's "rottweiler" tag is unfair. "That's not his style or temperament. He has a fabulous dry sense of humor."

Fr. Scott-Hamblen is hopeful that the new pontiff will be ecumenically minded.

"I don't think we can expect him to be an Episcopalian," he cracked, "but he seems to be saying the right things about ecumenism."

When the new pope was introduced to the world, Fr. Scott-Hamblen was attending a retreat conducted by Bishop V. Gene Robinson. He and a friend were able to find a television, and he was not surprised when Cardinal Ratzinger was introduced. As for the name Benedict, "I had no doubt he was going to be Benedict," he said, pointing out the holy father's love and respect for the Benedictine tradition and the seriousness with which he treats the liturgy.

Here's hoping their friendship can be rekindled.

David Kalvelage, executive editor



The Rev. Shane Scott-Hamblen on his ordination day with Cardinal Ratzinger.

Did You Know...

Christ Church Cathedral, Oxford, England, operates on "cathedral time," five minutes behind Greenwich Mean Time, a tradition dating back to the days when each region of the country kept to its own local time.

Quote of the Week

The Rev. Richard John Neuhaus, Roman Catholic priest, writing in *First Things* on the Anglican Communion: "There is no joy in being forced to recognize that Newman was right 160 years ago."

Neglect of Pastoral Ministry

In a recent study of church leaders, nearly 75 percent revealed that their No. 1 weakness was providing personal pastoral ministry. Such topics as counseling, visiting the sick or shut ins, and making home visits generally fall into the area of pastoral ministry. In many cases, participants in the study felt they had become so task-oriented — having a high interest in production and getting things done — that their pastoral ministry was affected or even neglected.

The results of the study are not surprising. Some of the most frequent criticisms of clergy we observe is that they're so involved with various tasks that they have forgotten about the needs of their people. Members of congregations continue to expect that their clergy will visit them occasionally, and that they will be available for counseling, confession, or advice when needed. Persons who are not receiving pastoral ministry may respond in a number of ways, including looking for another church.

Pastoral ministries are some of the most basic offerings of any church. To neglect or overlook them in favor of more task-oriented responsibilities is a serious mistake.

Art of the Church

This is the first Liturgical Arts Issue we've published, and we are delighted to add it to our growing list of themed issues. As with our other special issues, we hope this will be a resource for persons who hold responsibilities in parishes, enabling them to be good stewards of that which has been entrusted to them.

Episcopal and other Anglican churches have been at the forefront in making use of the liturgical arts. Some of the finest examples of stained glass windows in this country are found in Episcopal churches. In recent years many Episcopalians have embraced icons, proving that such "windows to heaven" are not found exclusively in Orthodox churches. Many of our churches have wonderful examples of silver communion sets, and the carving found in statues, reredoses and choir stalls are among the most noteworthy. The Episcopal Church has long realized the profound effect of the liturgical arts on its members. We're pleased to recognize that fact.

Congratulations, Graduates

This is an exciting time for senior students at the Episcopal Church's 11 theological seminaries, as commencement ceremonies bring their three-year studies to a close. A large majority of the graduates will be preparing for ordination, some as deacons, others as priests, during the next few weeks. We offer heartiest congratulations to senior seminarians and wish them well in the months ahead, whether they are to serve in a congregation, a non-parochial position, or in the case of those persons with lay vocations, other employment.

For the second year we are pleased to offer a complimentary subscription to this year's graduates of seminaries. Thanks to a grant from Encourage, Inc., those graduates of participating seminaries will receive a one-year subscription to *THE LIVING CHURCH*. We extend a hearty welcome to new readers and hope they will find their magazine to be complementary to their ministry.



St. John's, Odessa TX. Lamb Studios photo

We hope this first Liturgical Arts Issue will be a resource for persons who hold responsibilities in parishes, enabling them to be good stewards of that which has been entrusted to them.



Listening and Taking Action

By Jonathan Folts

Last fall, I had an experience of attending my first diocesan convention as a new resident member of the clergy. It was, I suppose, much like any diocesan convention — keynote addresses and speeches were made, different kinds of workshops were offered, we were given the opportunity to participate in two ornate worship services, and we listened to debates — lots of debates — concerning no fewer than 14 different resolutions,

Although a handful of those 14 resolutions were adopted without too much controversy (for instance, one resolution concerning affordable housing passed unanimously), other resolutions were not so fortunate. Two particular pieces of legislation, those relating to the situations in Iraq and Palestine, spurred much passionate deliberation on both sides of the issues. Speaker after speaker made one imploring speech after another until, after all voices were heard, it was time to vote — with neither issue being “won” by an overwhelming majority of those who were present.

As I sat there in the pew and began to listen to what seemed to be an umpteenth debater arguing about an umpteenth amendment to an umpteenth resolution, part of me was beginning to ponder the question, “What’s the point?” It was not as if anyone opening up the Sunday newspaper was going to be greeted with headlines proclaiming “U.N. Takes Over in Iraq Thanks to Episcopal Resolution,” or “Palestinian State Created; Episcopal Diocese Applauded.”

At the same time, I knew (and firmly

believe) that part of the work of the Church is to be the conscience of the government — and the Church should never shirk from or take lightly its right or responsibility to speak to those who hold public office, especially regarding social concerns. In reality, I knew there would be those leaving convention who would thank God that the voice of the Church would speak the words that they had successfully voted for, just as there would be those who would leave being thankful that no one ever seems to listen to what the voice of the Church has to say.

So I went back to my original question: In the end, what’s the point? The answer to my question came while reflecting on how one person had ended his remarks while speaking to another particular resolution. The speaker, quoting Archbishop Desmond Tutu, said, “Even the greatest speeches do not save lives. Aid does.” His words stuck. I subsequently began to wonder, from a purely statistical standpoint (since I obviously did not know everyone personally) how many of the 700+ people gathered at that convention were listening to the debate concerning Iraq but would not be going to the polls to vote on Election Day. How many of them had heard invitations to support our troops in various concrete and tangible ways, yet hadn’t accepted or engaged those invitations? Or again, asking from a purely statistical standpoint, how many people were listening about the needs for adequate housing — and who voted overwhelmingly for the resolution to that effect — yet may not ever participate in a Habitat for Humanity project or some other related housing venture? Indeed, from a purely basic and simple statistical

point of view, how many Christian people listen to and vote on concern after concern during conventions being held across the Episcopal Church, yet will not personally address those concerns again until their next diocesan convention convenes?

The sobering truth is that within the Church, if Christians do nothing more than make passionate speeches, or if they simply let the fact they voted for or against a resolution be the sum total of their actions, then indeed, there is no point. So it must be as Archbishop Tutu said: Great speeches do not save lives. Aid does.

That in the end was God’s entire point in sending the incarnate Word to dwell among us and bring us through the corridors of salvation. Jesus did more than simply talk. He did much more than make eloquent speeches about considering the lilies in the field. He fed the hungry. He healed the sick. He listened to those in despair. He brought hope to the hopeless. He died. He rose. He promised to come again. His words of faith were given flesh by his actions of faith, and his actions were designed to bring aid to an increasingly ailing world.

So whether we find ourselves sitting in the pews during diocesan convention or on a Sunday morning, or kneeling by our bedsides before we fall asleep, may Christ find us always willing and always ready to accept his call to action — action that will tell the world that not only can Christians talk, but we know how to care too. □

The Rev. Jonathan Folts is the rector of St. John’s Church, Essex, Conn.

It's All Relative

It is amazing that the Rev. John G. Carson [TLC, April 10] claims that in the past years of arguments within the Episcopal Church and the Anglican Communion it should be agreed that nobody is wrong. His solution to Bishop Robinson's election and consecration is to declare that everyone is right, nobody is wrong, so we all win. His proposal and logic are new age pantheism: what's right for you is fine and what's right for me is fine. Everything is relative; nothing is absolute.

This idea abolishes any sense of order. The only sin is to refuse to accept ideas with which you disagree. There would be no boundaries and no guidelines to continue the Episcopal Church and the Anglican Communion.

The Episcopal Church has always agreed to disagree on many things, but there was always an underlying or

assumed set of rules and beliefs that held the Church together. Fr. Carson would abolish all rules so there can be complete freedom from any authority with whom we do not agree. Once free, then congregation by congregation and diocese by diocese we can do our own thing.

The Church must be built on some sense of unity and commitment. Everything is not relative and subject to whim. There cannot be a national Church or a worldwide communion if everyone makes up their own rules as they go along.

*William R. Bailey
Rock Island, Ill.*

The Rev. John Carson argues that the Episcopal Church was right to support the consecration of Bishop Robinson but that the "global south" churches are

right to oppose it ... each based on their "societies and cultures." This position represents a level of theological and ministerial integrity that may explain why our beloved Church is losing members in an increasingly alarming rate.

How can we expect belief in a "universal" message that nevertheless changes from border to border and time to time?

*Gareth S. Aden
Nashville, Tenn.*

Ethical Bishops

I was extremely impressed with "Forced Perspective" by the Rev. Bradley Page [TLC, April 17]. So could you understand my dismay when I read the editorial comment about Bishop Tembo, the letter bemoaning the "manipulation" of the African churches by racist, wealthy, white men, and the plethora of letters on the African primates' choice not to take communion with Bishop Griswold?

First, it seems clear that the true racists are the members of the Church who try to manipulate African bishops through money. If an African bishop objects, then he must be "ignorant" or "homophobic" or "manipulated." Didn't anyone think he may just be scrupulous? Bishop Tembo turned down the money from Central Pennsylvania to help victims of AIDS because Bishop Griswold made it clear that taking money from the Episcopal Church meant supporting its agenda. The African bishops have been incredibly ethical, turning down money they desperately need in order not to compromise their faith.

And that brings me to Holy Eucharist. Archbishop Akinola made it clear that primates of the global south believed that to receive communion with the primates of the American and Canadian churches would legitimize their actions. This brings us back to Fr. Page's article. The Episcopal Church does not understand the outrage that the other Anglican churches feel. They only see the anger as "homophobia." But divorces are rarely about the burnt toast or the snoring. If the Anglican Communion falls apart, it will be because the rest of the world sees the



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Episcopal Church as the one that has abandoned the true faith.

*(The Rev. Canon) Michael A. Penfield
Los Altos Hills, Calif.*

Hurray for Bradley Page's chutzpah in speaking out as a type of John the Baptist in the arid desert of the Episcopal Church. His article, "Forced Perspective," reveals evil for what it is. An ever-growing problem in the American, Canadian and Scottish churches, this evil will lurk its way into other branches of the Anglican Communion unless people heed the voice of scripture and not their own fickle whims.

*Patience J. Reeder
Westminster, Colo.*

Let Them Go

I have been following the controversy about the General Convention's actions on sexuality and the Windsor Report, and I am saddened by the animosity and the terrible language used by many of those concerned, particularly bishops and other clergy. Wormwood and his cohorts must be laughing and rolling on the floor about this. Here are brother and sister Christians causing much anxiety and discomfort to each other. How this looks to non-Christians I cannot imagine. Are we just to love our neighbors and not our brothers and sisters in Christ?

If there is a disagreement about fundamental theology and some wish to go their separate ways, they should be allowed to do so. The bishops and clergy who wish to remain should wish them well and let them take their parishes and go. That way the world could look upon the churches as a group of loving Christians, regardless of their denominational differences.

I do not know who is right in this matter. However, now we see through the glass darkly, but then face to face, and we will be glad we treated each other with love and kindness.

*Bruce Jenks
Tucson, Ariz.*

Openness and Breadth

Thank you for Patricia Nakamura's Guest Column [TLC, April 17]. This is the Episcopal Church I know and

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LETTERS TO THE EDITOR

love, with the openness and breadth of St. Paul’s, San Diego, and St. John the Divine here in New York City in circumstances where it is becoming increasingly easy to be closed and narrow.

One of the results of the current rancor of the debate in the Episcopal Church and in the councils of the Anglican Communion is that it is almost forced upon us to take arbitrary stands which conform to the arguments of radical conservatives or radical liberals and thus assuage our own, probably less doctrinaire, possibly more nuanced, left-or-right-leaning political convictions.

Ms. Nakamura capsulized two pastoral situations wherein the Church was able to respond in terms of core Christocentric convictions rather than in terms of the winds (also slings and arrows) of the present stormy climate.

We need more good news of the Church working through case by case, day to day pastoral, political, and theological realities in response to the outrageous love of Good Friday, Easter, and Pentecost.

As a priest for nearly 52 years, I have seen a lot of issues come and go in the life of the Church but in that time (the twinkling of an eye) one thing especially abides ... that greatest of good gifts which binds us and the world together.

*(The Rev.) John W. Moody
New York, N.Y.*

New Interpretations

My knowledge of scripture is limited and I’m ill prepared to go toe to toe with clergy over scripture. However, some things from the prophetic wing of the Episcopal Church [TLC, April 17] just beg for comment.

The Presiding Bishop says: “Truth has many facets to it, as opposed to the view that there is one truth.” If scripture (which contains all things necessary for salvation) has been understood and defined in a particular way for 2,000 years (by the Church), are we now to believe that prophetic persons may freely reinterpret selected scripture at will and create new “truths”?

If scripture has been understood and defined in a particular way for 2,000 years, are we now to believe that prophetic persons may freely reinterpret selected scripture at will and create new “truths”?

Three questions/comments:

Resolution 1:10 by the Lambeth Conference of 1998 rejected homosexual practice as incompatible with scripture. Sodomy has been regarded, by scripture and tradition, as a sin for 2,000 years. Where do those who disregard scripture and tradition find approval for sodomy?

Numerous biblical quotes support marriage between a man and a woman. Can the prophets of new truths point out even one scriptural citation that approves homosexual couplings?

Three clergy decried Ann Coulter’s views of the Episcopal Church. Reading her remarks, I think she’s right on.

One writer recently suggested that by 2020, the Episcopal Church would be about half its current size. Given the new “prophetic agenda,” it won’t take anywhere near that long.

Finally, the article, “Forced Perspective,” by the Rev. Brad Page was accurate and quite wonderful.

*Tom Wright
Sparta, Wis.*

Faith Needed

I would like in the most gentle way to disagree with Edward Norman’s horrific predictions for the Anglican Communion. In the review of his book, *A New Syllabus of Errors*, by Dale Elliott [TLC, April 10], it almost seemed as if Norman lacks faith in God’s ability to defend himself or protect his believers and followers from destruction, or even to communicate with them. That would be an insult to God. Or perhaps it indicates that Norman thinks that anyone who does not

interpret scriptures or church authority as he does is not a believer.

There is a quote in the review: "Only the scriptures remain, but they must be interpreted, and there is no authority to interpret them." My opinion is that God meets each of us where and who we are with the interpretation with which we can cope. Whether we are at the top of the wise-and-pious column or near the bottom, God's arm is not too short to reach us. Scriptures say so.

He feeds us with the spiritual food that we are able to digest, sheep with grass, goats with weeds, horses with oats, flowers with 5-10-5 ... or perhaps horse manure. Who is assigned to make this decision about where our brothers and sisters are? I used to like

**God meets each of us
where and who we are
with the interpretation
with which we can cope.**

that line about "Who died and left you boss?" and now often ask it of myself.

Centuries ago, Malthus was completely wrong in his predictions for the demise of the world. I feel certain that the Episcopal Church and the many other churches that worship God will survive and strengthen as long as God enables us, each in his own time, to take the leaps of faith necessary for change and growth in hope and love.

*Betzi Abram
Fort Myers, Fla.*

A Model for Us All

Bishops come and bishops go, from John Paul II to little-known missionary bishops. But seldom does one meet such a kindly and genuine Christian gentleman as Scott Field Bailey [TLC, May 1]. He was for many years a model for us all in the House of Bishops. May he rest in peace and rise in glory. Amen.

*(The Rt. Rev.) Harry W. Shipp
Bishop of Georgia, retired
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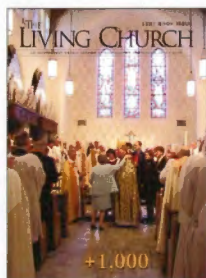
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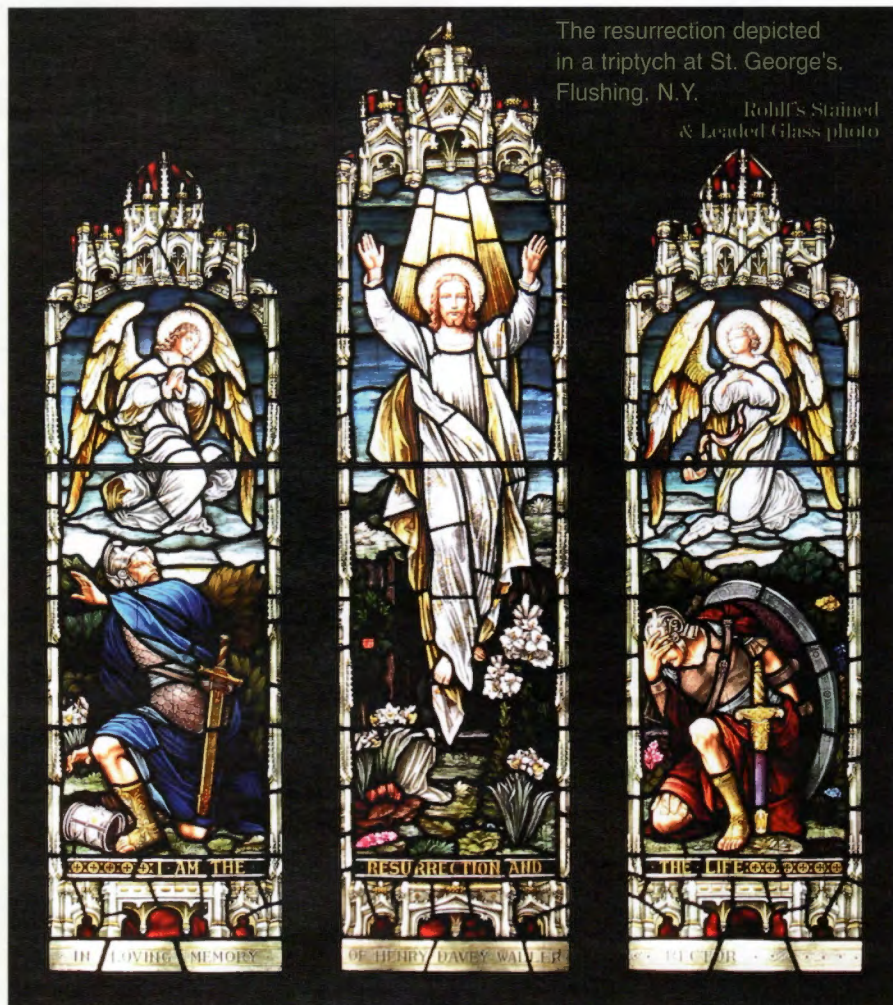
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(Continued from page 22)



The resurrection depicted in a triptych at St. George's, Flushing, N.Y.

Rohlf's Stained & Leaded Glass photo

could easily wash off if not properly tested before cleaning." For regular maintenance, he recommended that windows be lightly vacuumed with a soft brush and sprayed with water or a non-ammonia solution and wiped dry with cotton cloths.

Mr. Samick agreed that the stability of the paint applied to create imagery on the colored glass is a key concern. "When in doubt, call in an expert to evaluate your situation," he said.

Finding an expert qualified to offer a knowledgeable assessment is a crucial step. Mr. Gruenke and Mr. Rohlf agreed that reviewing a studio's standing with trade associations like the SGAA and checking references from a list of past projects are essential.

"The parish's clergy and committees should take time to educate them-

selves, or conduct interviews with the studios," Mr. Gruenke said, suggesting that touring a facility to view work in progress and requesting the resumes of craftspersons can be valuable.

There is considerable debate within the industry about the value of repairing stained glass windows as opposed to fully restoring them. A full conservation and restoration project requires

There is considerable debate within the industry about the value of repairing stained glass windows as opposed to fully restoring them.

that windows be removed and completely dismantled. New lead comes are then installed. Mr. Rohlf noted that windows reaching 80 to 100 years of age are good candidates for restora-

tion, particularly if they have been covered with polycarbonate sheeting and not vented.

"The rebuilding of the window structure and reinforcement system provides the window's matrix with the most even distribution of weight, and therefore the least possible amount of stress," Mr. Gruenke said.

Window "repair," he added, usually involves "attempting to return sagging windows to their original, upright position by patching and soldering the original leading and reinforcement system." This approach is appealing to budget-conscious parishes because it appears less costly and it does not always require removal of the windows. Yet this solution is temporary at best and risks the essential structure of the window.

"It does not solve the problem of uneven stress throughout the window," he said. "On the contrary, attempting to push the lead back into place creates new points of pressure on the glass, which is likely to crack to release the tension.

"Windows can actually deteriorate more rapidly after careless repairs," Mr. Gruenke warned. "The symptoms will re-occur unless the problems are addressed head on. It is often preferable to do a high-quality restoration on a few windows completely than to do

temporary repair on all the windows."

Because of the considerable expense of restoring windows, Mr. Samick said it's advantageous for parishes to allocate funds annually to a stained glass maintenance budget. "This money can be used each year for simple maintenance, or periodically for large projects such as replacing the lead comes. Do not wait until replacement becomes a financial burden. Plan ahead.

"Major church building took place in America at the end of the 19th century and the beginning of the 20th century, which is now 100 years ago," Mr. Samick continued. "If you are a mem-

ber of a church built in that era and have windows that have not had a conditions report prepared, contact a reputable studio that can help you. You are the custodian of the building that was built for your use by an earlier generation. Be mindful of their contribution, and the contribution you must make today."

"Stained glass windows in any building represent our historical heritage," Mr. Rohlf agreed. "They should be recognized as such." □

Michael O'Loughlin is director of associated publications for the Living Church Foundation.



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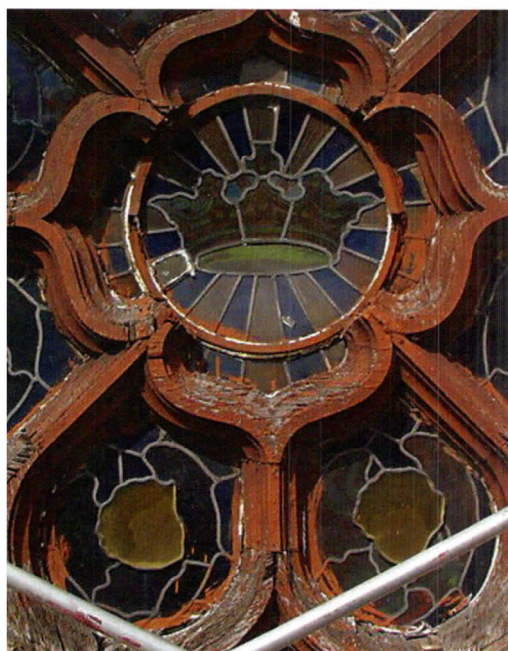
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A window restoration at Christ Church, East Orange, N.J., included a new wood frame and leaded glass. Lamb Studios photo

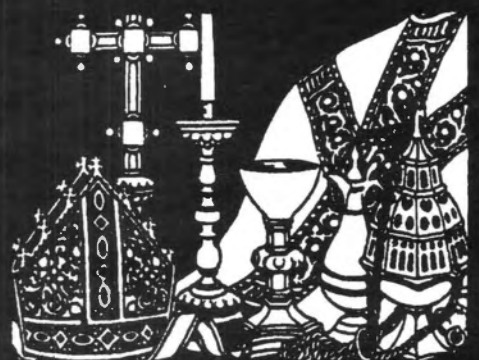
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PEOPLE & PLACES

Appointments

The Rev. **Vincent Shamo** is associate at St. James', Wilshire, and St. Peter's, San Pedro; add: 3903 Wilshire Blvd., Los Angeles, CA 90010-3212.

The Rev. **Federico Sierra-Colado** is priest-in-charge of Ascension, 10154 Mountair Ave., Tujunga, CA 91042.

The Rev. **Anne Slakey** is priest-in-charge of St. Matthew's, PO Box 788, Ontario, OR 97914.

Resignations

The Rev. **Douglas Edwards**, as rector of St. Ambrose, Claremont, CA.

The Rev. **Ellen Lang**, as vicar of St. Paul's, Plainfield, CT.

The Rev. **Kyle McGee**, as vicar of St. John's, Yalesville, CT.

Deaths

The Rev. **Basil Graham Law**, rector of St. James' Church, Fordham, the Bronx, NY, for 35 years, died March 21 following a long illness. He was 85.

He was a native of Canada, born in Fredericton, NB, and educated at the University of New Brunswick, University of Toronto, and Wycliffe College. He served in the Anglican Church of Canada from 1943 until 1949, when he became rector of St. Andrew's, Brewster, NY, serving until 1957. He was professor of dogmatic theology at University of Kings College, Halifax, Nova Scotia, 1957-59, and then he became rector at St. James' in 1959. Fr. Law is survived by his wife, Audrey, of Suffern, NY; two children and three grandchildren.

The Rev. **Robert Glendenning**, 77, deacon at Grace Church, West Palm Beach, FL, died Feb. 14 following a long illness.

A native of Philadelphia, Deacon Glendenning graduated from Drexel University and was employed for many years by the City of Miami. He was ordained in 1994 and served at the West Palm Beach parish with his wife, Gerre, also a deacon. He was active in Curtillo in the Diocese of Southeast Florida. Besides his wife, he is survived by a daughter, Valerie, of Miami, and two grandchildren.

The Rev. Canon **Malcolm P. Brunner**, 84, retired priest of the Diocese of Fond du Lac, died April 16 at a nursing home in Green Bay, WI.

Canon Brunner was born in Waukesha, WI, educated at the University of Wisconsin and Nashotah House. He was ordained deacon in 1944 and priest in 1945 in the Diocese of Milwaukee and served his entire ordained ministry in Wisconsin in the dioceses of Mil-

waukee and Fond du Lac. Among his positions was rector of St. John's Church, Milwaukee, 1960-78, and vicar of St. John's, Shawano, WI, 1978-85. He retired in 1985 and was involved in supply ministry in succeeding years. He was made an honorary canon of the Cathedral Church of St. Paul, Fond du Lac, in 2003. Canon Brunner is survived by two daughters, Margaret Vogt of Texas and Mary Puhl, East Troy, WI; a son, David, of De Pere, WI; nine grandchildren and five great-grandchildren.

The Rev. **John R. Scheel**, 85, deacon of the Diocese of the Central Gulf Coast, died Feb. 24.

Deacon Scheel was born in Peoria, IL, and graduated from Bradley University. He was ordained in 1972 and had assisted at St. Simon's Church, Fort Walton Beach, FL, since 1975. He is survived by his wife, Elizabeth, and three children.

Correction: In the article, "No Longer Exhausted: Sabbatical renews rector's purpose in ministry" [TLC, April 24], the Rev. Lin Hutton is identified as being a captain in the Air Force. She is a captain in the Navy.

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FULL-TIME ASSOCIATE/ASSISTANT: *St. David's (Radnor) Episcopal Church, Wayne, Pennsylvania*, is seeking a new, full-time priest or transitional deacon to join the staff of our church. We are seeking an approachable pastor, a strong teacher, and an engaging preacher who enjoys people and the life of ministry. St. David's is a resource-sized parish with a large staff and a very active congregation on the mission to know God in Jesus Christ and to make Christ known. Please send your resume to the Very Rev. W. Frank Allen, Rector, St. David's Episcopal Church, 763 S. Valley Forge Road, Wayne, PA 19087 or E-mail: fallen@stdavidschurch.org. Website: www.stdavidschurch.org.

Next week...

The Heartbeat is Weak

CLASSIFIEDS

POSITIONS OFFERED

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FULL-TIME RECTOR: Albany, New York. St. Paul's Church, a 178-yr-old parish located in the capital city of New York, Diocese of Albany, seeks a full-time rector, comfortable in ECUSA. Strong laity with 219 communicants and growing. Prayer book based, primarily Rite II, rich in high quality traditional Anglican music. Seeking a liturgically strong, quality preacher and caring pastor. Competitive compensation package. Send resume and CDO profile to: Canon Kay Hotaling, Diocese of Albany, 68 South Swan St., Albany NY 12210 or kchotaling@albanydiocese.org and a duplicate copy to St. Paul's Church, Attention Search Committee, 21 Hackett Blvd., Albany NY 12208 or Walenta@capital.net.

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POSITIONS OFFERED

ASSOCIATE RECTOR: Christ Church, the oldest church in Macon and the Diocese of Atlanta, is seeking an associate rector. Primary duties include Christian education, parish development, pastoral care, and preaching. Send personal profile to: **Christ Episcopal Church, 582 Walnut Street, Macon, GA 31201.** Or, you may e-mail them to erin@christchurchmacon.com. Website: www.christchurchmacon.com.

POSITION OF DEAN AND RECTOR: St. Paul's Episcopal Cathedral, Buffalo, New York. Historic St. Paul's Cathedral in culturally rich Buffalo, New York, is seeking candidates for the position of Dean and Rector to lead its dynamic, diverse and welcoming congregation. The cathedral parish has a long tradition of excellence in Anglican worship and an outstanding music program. We are looking for a spiritual leader with strong administrative experience and proven pastoral skills who will foster congregational growth, support our growing youth program, and participate in a shared ministry with the congregation. Interested candidates are invited to send their resume to **Roger Mark Seifert, Senior Warden, 374 Delaware Avenue, Suite 302, Buffalo, NY, 14202-1611.**

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ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r
Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1 (All service times SEPT thru MAY)

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BOSTON, MA

THE CHURCH OF THE ADVENT
30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.
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ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues, Thurs.; 5:30 EP (2nd & 4th Tues)

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 9:30, Sun Sch. 9:30, Wed. H Eu 12

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

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
Website: www.holycom.org
The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD
1512 Blanding (803) 779-2960
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkhardt, c
Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
The Rev. Dale K. Brudvig, pastor
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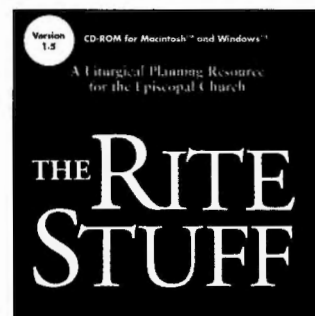
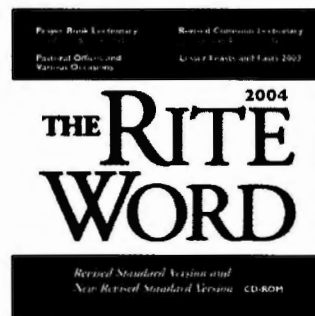
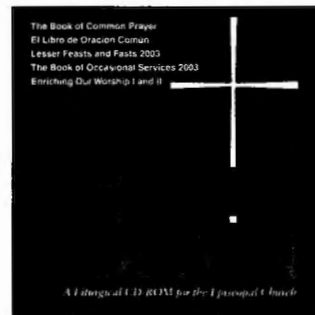
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