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Volume 234 Number 20

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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

# What Does It Mean to be Saved?

*'Sirs, what must I do to be saved?' (Acts 16:30b)*

**The Seventh Sunday of Easter (Year C), May 20, 2007**

**BCP:** Acts 16:16-34 or 1 Sam. 12:19-24; Psalm 68:1-20 or Psalm 47; Rev. 22:12-14, 16-17, 20 or Acts 16:16-34; John 17:20-26

**RCL:** Acts 16:16-34; Psalm 97; Rev. 22:12-14, 16-17, 20-21; John 17:20-26

Our lesson for this Sunday of the Easter season is about discipleship and apostolic work: It is about what it means to be a follower of Jesus, one who shares in Jesus' mission in the world. Terms we discover in the Bible, like "disciple" and "apostle," are suggestive, especially for today's reading. The former term means "learner," from Latin, while the latter comes from the Greek verb meaning "to send."

We who aspire to be followers of Jesus learn from his words and his ministry, in order that we may grow in our ability to bring his ministry to fruition. We who celebrate Easter live in an in-between time. We can reflect on what Jesus has already done, and live in hope for the day that is fulfilled when Jesus joins heaven and earth together. As the reading from the book of Revelation reminds us, however, that day has not yet arrived: "Behold, I am coming soon!" (22:12a). God's kingdom has already come in the person of Jesus, signaling the promise that God has begun a new thing; but it is not yet fulfilled in the second coming of Christ.

One observation about apostolic work is that it is an act of faith, but it unfolds in the very concrete

circumstances of ordinary life. So despite whatever desire for "getting it right" or critical thinking we may bring to apostolic work, the only perfection that God demands of us is the perfection of faith. Our apostleship is about giving our whole heart, our whole soul, and our whole strength to God. We do not become any more or less perfect in our ordinary being because of this. To be an apostle is not the same as being God.

Apostleship is the fundamental posture of allowing God to use us just as we are, in order that God might use us — imperfect, awkward us — to do the work of love in the world. It is enormously liberating to know that God can transform even our idiocy for God's greater glory.

In the question-and-answer dialogue on salvation between the jailer and Paul, "What must I do to be saved?", in effect, Paul tells the jailer to trust his experience of what has just happened and to know that the power behind that experience belongs to Jesus. The earth-shaking freedom Paul and Silas have been offered, like the freedom from fear and shame they are offering to the jailer, is a gift of God's power and grace. All any of us need to do is trust in that power and grace.

### Look It Up

The issue of salvation is addressed every time the church celebrates a baptism. Prior to the pouring on of the holy water, candidates are asked if they accept Jesus Christ as their Savior. (BCP p. 302.)

### Think About It

What obstacles stand in the way of our being able to trust in the Lord's power and grace?

### Next Sunday

**The Day of Pentecost (Year C), May 27, 2007**

**BCP:** Acts 2:1-11 or Joel 2:28-32; Psalm 104:25-37 or 104:25-32 or Psalm 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

**RCL:** Acts 2:1-21 or Gen. 11:1-9; Psalm 104:25-35, 37b; Rom. 8:14-17 or Acts 2:1-21; John 14:8-17, (25-27)

Broadway provides a wonderful work life, says Mr. Melrose, "but I don't look to it to provide a center for me."

## The Creative Force of RON MELROSE

By Retta Blaney

Cast members from the hit Broadway musical "Jersey Boys" were signing autographs outside the stage door one Saturday between matinee and evening performances before heading out to dinner. Upstairs, in a small, third-floor dressing room used as an office, Ron Melrose, one of the people responsible for the success of this show, was ordering in.

Mr. Melrose had spent the first show in the audience, something that as musical director he does once a week to make sure the nearly two-year-old

show stays fresh. That night he would be back in front of the orchestra conducting the music of Frankie Valli & the 4 Seasons in this musical about the group's rise to the heights of rock-and-roll fame.

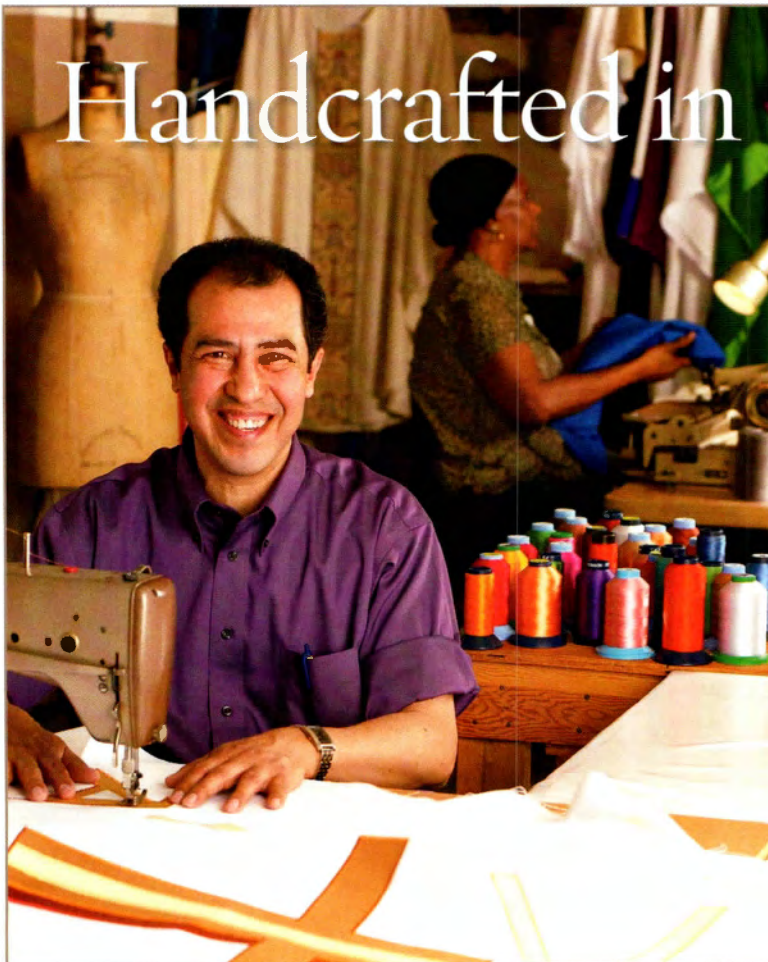
A few blocks away, in a small, off-Broadway theatre, an actress was preparing to take the stage in another Ron Melrose offering, "Early One Morning," a musical story of Jesus' forgiveness and love from the point of view of Mary Magdalene, for which Mr. Melrose wrote the words and music.

These two shows — the commercial and the spiritual — are but a small part



of the creative force of this 52-year-old musician who began composing when he was 7 or 8. On a personal level, they represent, in many ways, key elements of his past, from his upbringing in an atheistic Jewish family to his baptism into the Episcopal tradition.

"I never put my center in a Broadway  
(Continued on next page)



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Cindy Marchionda as Mary Magdalene in  
"Early One Morning."

(Continued from previous page)

theatre," said Mr. Melrose, whose casual attire of black pants, black T-shirt and blue work shirt are in keeping with his down-to-earth personality. "This is a wonderful work life, and I try to give it everything I have, but I don't look to it to provide a center for me."

He finds his center in prayer and reading scripture and theology. While not a member of a parish, he attends different Episcopal churches near the theatre. But with his "24/7" work schedule, which has just included a cross-country trip to audition actors for a second national "Jersey Boys" touring company, he has little time for church-going. This wasn't always the case. For a decade in the late 1980s to 1990s, he left commercial theatre and served as music director at All Angels' Church on Manhattan's Upper West Side. From that experience, "Early One Morning" was born.

### Madeleine L'Engle's Books

Mr. Melrose had found his way to The Episcopal Church thanks to the writer Madeleine L'Engle, whose children's book, *A Wrinkle in Time*, he used to check out of the Iowa City Public Library every other week; he returned it and immediately checked it out again.

# “He’s a phenomenal human being — kind, wonderful, loving and wickedly smart.”

— *Cindy Marchionda on Ron Melrose*

As an adult, he discovered Ms. L’Engle’s Christian books and learned she was the librarian in residence at the Cathedral Church of St. John the Divine.

When he moved to New York to work in theatre, he called Ms. L’Engle to see if he could meet her. She invited him to tea and eventually to join her for a weekday noon liturgy in the cathedral. He was drawn to the ritual, but having been brought up by parents who taught him that religion was for weak people, he felt “huge resistance” at first.

Finding it more and more inviting and compelling over time, he took Ms. L’Engle’s suggestion and was baptized in 1980 and confirmed three years later.

“I liked the catholicism of it. I loved the pomp, the symbolism,” he said. “There was majesty in a high Episcopal service, yet you didn’t have to believe that a little man in Rome had all the answers.”

## Gospel Music

His work at All Angels’ was fulfilling at first. He created a gospel choir made up of members of the church’s Sunday evening soup kitchen. Since he knew little about gospel music, he turned to some of his Broadway musician friends who had roots in that tradition and learned the songs this new congregation would want to hear. With the gospel music, the Sunday evening service that had had fewer than a dozen attendees grew to a congregation of about 150, both street people and long-time members of the parish.

But over time the parish began to change, and while his theater friends were providing support over the collapse of his marriage, he headed back to Broadway. “I thought, ‘Maybe I’m working in the wrong building.’”

The All Angels’ experience led to the creation of “Early One Morning.” As he grappled with the question of who is worthy of God’s love, he wanted a character who would best illuminate God’s mercy. He chose to cast Mary Magdalene in the legendary light of prostitute because “that kind of healing could only

come from that kind of brokenness.” The show is available for performances around the country through Connecticut-based Masterwork Productions,

Inc. Lauren Yarger, executive director, said she saw the piece done years ago and, thinking she’d like to produce it, asked

Mr. Melrose for his card.

“I thought he was a nice Christian writer struggling to get by in New York,”

(Continued on next page)



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The Creative Force of

**RON MELROSE**

(Continued from previous page)

she said. "When I called to get together, he said: 'Let's meet at my office at Radio City,' and I thought, 'Radio City? Who is this guy?' So I Googled him to find that I was dealing not with a struggling Christian composer, but a force on Broadway."

His force has been felt on Broadway in "Imaginary Friends," "Jekyll & Hyde," and "The Scarlet Pimpernel," to name a few of his shows. He also has written songs for cabaret and "Saturday Night Live"; two other liturgical works, "The Missing Peace," which introduces a feminine element into the Trinity, and "Songs I Won't be Singing," and holds a degree in choral conducting from Westminster Choir College. Those who make their living on the stage find working with Mr. Melrose to be a blessing.

"He's a phenomenal human being — kind, wonderful, loving and wickedly smart," said Cindy Marchionda, who has played his Mary Magdalene for six or seven years. "When he accompanies you, he breathes with you. He's very in

*"My music was  
Christian long  
before I was."*

tune with the performer, the person up there doing the work. He's a consummate professional."

Ms. Marchionda says working with Mr. Melrose has made her a better singer. "He knows exactly how to tell you to sing a phrase to make the words come out. Mostly he's made me be a better storyteller. I would sing his music anytime."

Mr. Melrose's musical seeds were sown early. When he began composing as a child, he drew from liturgical music and texts of the Latin Mass because he knew all the great composers had wrestled with those texts. "My music was Christian long before I was," he said. His parents were professors at the University of Iowa, where



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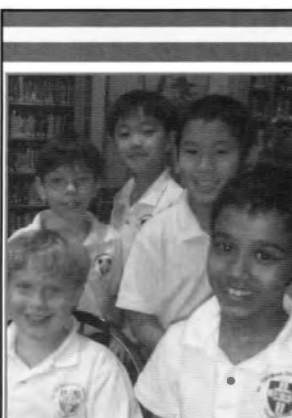
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Composer Ron Melrose exchanges ideas at the piano with producer Lauren Yarger.

“I don't hold myself out as the great way for a Christian to live. I just get still and help lead the music.”

faculty members in the music department were asked to provide private tutoring to children.

Mr. Melrose was a lucky recipient, receiving free instruction in keyboard, harpsichord, horn, vocal repertoire, music theory, composing, harmony and more. With all that to his credit, when he went to Harvard he majored in philosophy rather than music, feeling he already had what amounted to a free conservatory education.

As for the future, it's likely to hold more Broadway as he seeks to bring a revival of “The Wiz” to the Great White Way. When not working, he finds another center in his life in Astoria, Queens, with his wife, Alexandra. His

son, Jake, is a student at Brown University.

Mr. Melrose also keeps an eye on the controversies in The Episcopal Church, especially in light of what he learned at All Angels'.

“Anytime the world says this is less than perfect, the church needs to affirm that's exactly why we're here. I don't hold myself out as the great way for a Christian to live. I just get still and help lead the music.” □

*Retta Blaney's blog, Life Upon the Sacred Stage, features news, reviews and insights into the worlds of faith and theatre. The address is: <http://uponthesacredstage.blogspot.com>*



Photos courtesy of Masterwork Productions. To learn more about “Early One Morning,” write to: [masterworkproductions@yahoo.com](mailto:masterworkproductions@yahoo.com) or call 1-860-653-7733.

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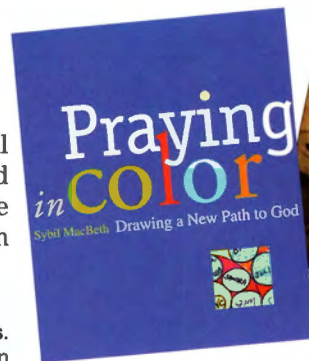
**PRAYING IN COLOR: Drawing a New Path to God.** By Sybil MacBeth. Pp. 103. Paraclete Press. \$16.95, paper. ISBN 978-1-55725-512-9.

A prayer book for doodlers, no artistic skills required. Written by the wife of an Episcopal priest who is a dancer and a mathematics instructor,

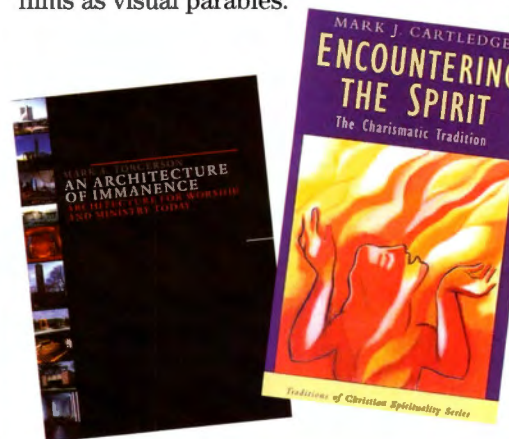
she assigns prayer exercises that will rekindle a childlike imagination and loosen the binds of perfectionism. She quotes a priest-friend, "If it's worth doing, it's worth doing badly."

**FAITH AND FILM: A Guidebook for Leaders.** By Edward N. McNulty. Westminster John Knox. Pp. 272. \$24.95. ISBN 0-664-22950-6.

Edward McNulty, a former pastor



and the author of two *Praying the Movies* books, has developed detailed discussion questions and background notes for more than two dozen contemporary and classic films that lend themselves to group viewing and discussion. He prepares discussion leaders with a primer on film criticism and a helpful overview of how to view films as visual parables.



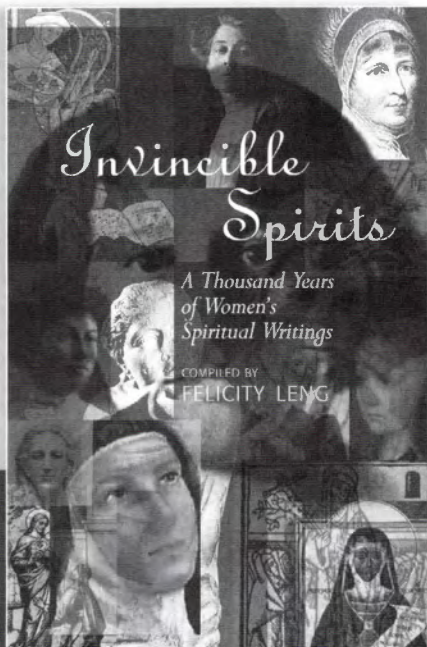
**AN ARCHITECTURE OF IMMANENCE: Architecture for Worship and Ministry Today.** By Mark A. Torgerson. Eerdmans. Pp. 313. \$24.00. ISBN 0-8028-3209-1.

A Judson College faculty member explores the design of Western churches in North America from 1920 to 1980. He emphasizes the prominence of God's presence in these contemporary expressions. Many illustrations of churches, but not of Episcopal or Anglican edifices.

**ENCOUNTERING THE SPIRIT: The Charismatic Tradition.** By Mark J. Cartledge. Orbis. Pp. 152. \$16. ISBN 1-57075-688-0.

The author, an English theologian and university professor, stresses that charismatic spirituality is not new or recent. Chapters on worship and the charismatic tradition in church history are particularly interesting. The introduction of an Anglican priest to baptism in the Spirit in 1907 is recounted as is the ministry of Dennis Bennett.

*The Living Church staff*



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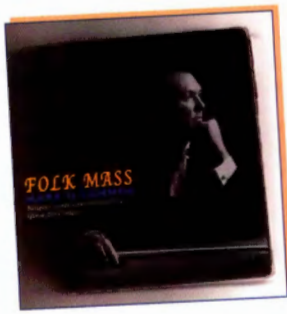
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O'Connor's setting of the traditional Ascension hymn *Hail the day that sees him rise* of Charles Wesley harkens ghostly images of coastal wayfarers in an earthy and almost Celtic style. He complements his original choral sounds with an equally fresh violin *obbligato* that invites the listener to soar in imagination to that place beyond mortal sight of which the hymn speaks.

Every word of the seven movements of O'Connor's *Folk Mass* is taken directly from the Old Testament. The first thing you will notice is how many words are used. The composer selected the texts that speak of hope, faith in God, and trust in others – especially in the face of the difficulties of life. *Folk Mass* is this artist's response to and coming to grips with the terror attacks on America on Sept. 11, 2001. O'Connor's stylistic breadth has allowed him to echo sounds from the hills of Appalachia and from the traditional spirituals that are unique to this country's history. The result is a poignantly pleasant choral tribute that can be described as distinctively American.

Scott Allen Seefeldt  
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# Bishop of Southern Ohio Consecrated

Against a backdrop of lush ivy and red athyrium plants, the Rev. Thomas Breidenthal knelt at the foot of a 20-foot cross on the stage of the Mershon Auditorium on the campus of The Ohio State University. Twenty bishops, including Presiding Bishop Katharine Jefferts Schori, laid their hands upon his head, and they prayed together, "Therefore Father, make Thomas a bishop in your Church."

With these prayers, Fr. Breidenthal became the Bishop of Southern Ohio on April 28. The two-and-a-half hour service was marked with moments of joy and times for prayer and silence. A 250-voice diocesan choir led the music, complemented by musicians representing the diversity of the diocese — from Appalachian folk music to African spirituals, from praise dancers and drumming to classical hymns.

In the 200-member procession, deacons carried water from the Ohio River and six of its major tributaries. After they poured the water into the font, the Presiding Bishop and other consecrators blessed the water. Then seven bishops asperged the congrega-

tion with the water. The monetary offering for the day was donated to Episcopal Relief and Development for clean water initiatives around the world.

Bishop Breidenthal made his first visitation the next day to St. James' Church, Zanesville. St. James' is the historic first visitation for a new diocesan bishop in Southern Ohio. According to diocesan lore, this long-standing tradition began in the mid-1800s when a bishop set off from Cincinnati for Zanesville on horseback. The bishop apparently thought it was in the suburbs of Cincinnati, and instead he arrived a week later in Zanesville, about 60 miles east of Columbus.

A scholar, teacher and author, Bishop Breidenthal, 56, is the former dean of religious life and of the chapel at Princeton University. He was elected at Southern Ohio's annual convention in November. The Diocese of Southern Ohio represents more than 25,000 people in 40 counties.

The journey for this election began more than 1,200 days earlier when Southern Ohio's eighth bishop, the Rt. Rev. Herbert Thompson Jr., called for



Larry Davis/Diocese of Southern Ohio photo

Bishop Breidenthal receives the censer from his daughter, Magdalene, during the Eucharist.

the election of his successor. Before the consecration, the diocese experienced the moratorium on Episcopal consents and two complete bishop searches. Bishop Thompson died eight months after his retirement.

*Richelle Thompson*

## Presiding Bishop: Tell About 'More Gracious' Christianity

Presiding Bishop Katharine Jefferts Schori praised members of the Episcopal Communicators at their annual meeting April 25-28, and told them that declining diocesan communication budgets provide an opportunity to seek creative new outlets.

"I give thanks for your passion, persistence, and your willingness to speak out on behalf of others," she told the 140 members, associates and guests that gathered in Virginia Beach, Va. "Most journalists stand at the edge. They see and understand both sides."

Bishop Jefferts Schori said she will continue to encourage mainstream media coverage of The Episcopal Church, but the grassroots work of Episcopal communicators can be an even more effective way to communi-



Rick Bate photo

Bishop Jefferts Schori: "To some people's chagrin, I continue to talk to the media."

cate what The Episcopal Church has to offer.

"I think this is an important time to let people know there is another kind of Christianity, more gracious, more willing to use our brains," she said. "We

say scripture, reason and tradition is how we make our moral decisions. You can tell those stories more effectively in your local outlets than I can do with the mass media.

"To some people's chagrin, I continue to talk to the media," Bishop Jefferts Schori joked in response to a question. "What I often start out with is 'Despite what you read in the media...'"

Bishop Jefferts Schori also revealed details about the fall House of Bishops' meeting in New Orleans. She said it was still uncertain how many members of the primates' standing committee would be accompanying Archbishop of Canterbury Rowan Williams to the meeting, to be held Sept. 20-25 in New Orleans.

*Steve Waring*

## Windsor Bishops Write Archbishop Williams and Set Meeting Dates

Seven bishops have written to the Archbishop of Canterbury, assuring him of their continued "strong support" of the Windsor Report and the process it recommends.

The "Windsor Bishops" have met twice previously at Camp Allen near Houston. The group has scheduled two additional meetings for June 18-19 and Aug. 9-10.

"We want to reassure you that we are committed to the Camp Allen principles and realize that for us, they are the way by which we intend to remain united as we move forward in these challenging days," the bishops stated in a letter dated April 26.

The letter was signed by the following bishops: John W. Howe, Central Florida; James M. Stanton, Dallas; Jeffrey N. Steenson, Rio Grande; Edward L. Salmon, Jr., retired, South Carolina; Don A. Wimberly, Texas; Gary W. Lillibridge, West Texas; and D. Bruce MacPherson, Western Louisiana.

In their letter the bishops refer to themselves as "The Steering Committee of the Windsor Bishops."

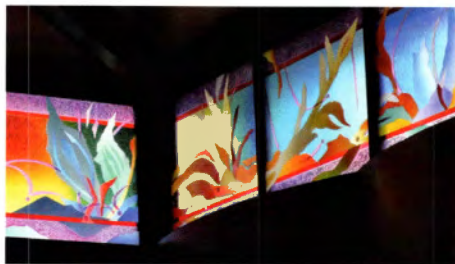
## Northwest Texas Bishop Announces Retirement

The Rt. Rev. C. Wallis Ohl, Jr., Bishop of Northwest Texas, has announced his retirement and directed the diocesan standing committee to begin the process leading to the election of his successor.

In a letter to the diocese, Bishop Ohl stated he was "filled with a mixture of emotions: joy at having been able to serve among you for the past 10 years; grief at seeing the closing of our time together."

It was his hope, the bishop wrote, that his successor would be elected in April 2008 and consecrated at the fall meeting of the diocesan convention.

Deaneries will be asked to elect members of a nominating committee.



The 36 desert-themed stained-glass windows framing the music building at **St. Barnabas on the Desert Church, Scottsdale, Ariz.**, were designed by Toronto artist Sarah Hall. The building was the recipient of the 2006 stained glass award given by the magazine *Ministry and Liturgy*.



## Western Michigan Cathedral Sold

The Cathedral Church of Christ the King in Portage, Mich., has been sold to the Kalamazoo Valley Family Church, an independent, non-denominational church, for just under \$1.3 million.

"It is always difficult and sad to lose a resource such as the cathedral," the Rt. Rev. Robert Gepert, Bishop of Western Michigan, stated in a letter read to congregations April 29. "As challenging as these decisions have been in our corporate life, we must believe that God will make all things new, and hold fast to the hope that new life will be born as a result of the loss of the cathedral."

The Rev. Beth Jones, who, with her husband Jeff, is co-pastor of Kalamazoo Valley Family Church, said, "We're praying for the members of The Episcopal Church and we are asking the Lord to help us use the cathedral in such a way that it brings resurrection and new life to thousands of people over the coming years."

The contemporary cathedral structure was built in 1969 at a cost of \$1.7 million by architect Irving W. Colburn with an award-winning "circle in the square" design envisioned by the Rt.

Rev. Charles E. Bennison, Sr., Bishop of Western Michigan at the time. The building, with its 16 towers forming a crown, is visible from Interstate 94, and until his retirement in 1984, Bishop Bennison promoted it as the cathedral on the "main street of the Midwest."

Pastor Jones said the cathedral building will be used to launch several new ministries initially. Long-term plans include the construction of a new 80,000-square-foot building to be located on the 28 acres adjacent to the cathedral, "hopefully in the fall of 2008."

In an article which appeared in the *Grand Rapids Press* in March, when the building went up for sale, Bishop Gepert lamented, "The shame is that we haven't been good stewards in the past, and this is a resource that could have been used in the future."

(The Rev.) Joseph Neiman



Christ the King Cathedral



Christi Shaw/Church News photo

Third-grade teacher Katherine Johnson and students at the Downtown Elementary School in Memphis examine learning materials provided by a grant from the Episcopal Church Women (ECW) of West Tennessee. The local ECW recently awarded 52 teacher resource grants amounting to nearly \$12,000. Grants were distributed among 45 public schools.

## Bishop Wolterstorff Dies

The Rt. Rev. Robert M. Wolterstorff, first Bishop of San Diego, died in his sleep April 24, 10 days after suffering a heart attack. He was 92.

In 1973, while he was rector of the Church of St. James by-the-Sea, La Jolla, Calif., the convention of the new Diocese of San Diego elected Fr. Wolterstorff as its first bishop. A Minnesota native, he went to St. James' as associate rector in 1955, and was named rector two years later.

After his consecration in 1974, Bishop Wolterstorff made organization of the new diocese his top priority. He retired after serving eight years.

Bishop Wolterstorff graduated from St. Ambrose University, Davenport, Iowa, and Seabury-Western Theological Seminary. He was ordained in the Diocese of Minnesota in 1941. Prior to his move to La Jolla, he was rector of Messiah, St. Paul, from 1940 to 1955. During part of that time he was also chaplain at Macalester College in St. Paul.

His wife, Helen, died in 1994. He is survived by daughters Ann Love of El Cajon, Calif., and Mary Hunter of Encinitas, Calif.; sons Walter of Lodi, Calif., and Robert, Jr., of Cos Cob, Conn.; 10 grandchildren and three great-grandchildren.

## Design Group Meets to Plan for Lambeth

Members of the Lambeth Conference Design Group met April 16-20, continuing their planning for next year's conference of bishops from throughout the Anglican Communion.

The design group, appointed by Archbishop of Canterbury Rowan Williams, is chaired by the Archbishop of Melanesia, the Most Rev. Ellison Pogo. He said the design group's hope is that bishops attending the conference will "discover a new level of trust and have greater understanding of the special contribution Anglicanism can make to the Church and the world."

In a change from past Lambeth gatherings, the 2008 conference will have

less debate and voting on resolutions and instead will emphasize spiritual reflection and discernment. The stated purpose of the conference is to enable bishops to discern and share their Anglican identity and become better equipped as leaders in God's mission.

Among the topics scheduled to be discussed are the Millennium Development Goals, HIV/AIDS, Anglican identity and covenant, the "Listening Process" with gay and lesbian Christians proposed by the 1998 Lambeth Conference, and ecumenical relations.

*Anglican Communion News Service contributed to this report.*

## Captors Release Kidnapped Baghdad Pastor

The lay pastor of St. George's Memorial Church in Baghdad was released unharmed upon payment of a \$40,000 ransom by the church, reported its vicar, the Rev. Canon Andrew White. Seized by a criminal gang on April 25, the parish and the Foundation for Relief and Reconciliation in the Middle East were given one day to pay the ransom for the lay pastor, Majid.

"Thank you for your prayers; they worked," Canon White told supporters April 26. The parish was able to raise the funds in Baghdad and forwarded the cash to Jordan where it was paid to the kidnappers. "We did not have

enough money but this morning we had a gift from God which exactly covered the cost," Canon White wrote.

However, "the complexities have just begun," he said. The church was "told by the kidnappers that if [the lay pastor] returns to his house, or removes his furniture he will be killed. Sadly we know this is true. It happens so often in Iraq."

In 2005, the vestry of St. George's disappeared while traveling by car through the Sunni Triangle, a 100-mile swath from Baghdad north to Tikrit. The five Iraqi Anglicans, who were returning from a church conference in Amman, Jordan, are presumed dead.

## Martyred Turkish Christians Buried

A Turkish court has arraigned five men, all under the age of 20, for the murder of three employees of a Christian publishing company in the southeastern city of Malatya.

Alerted by a neighbor who reported a disturbance, police entered the offices of Zivre Publishing April 18 and discovered German Lutheran missionary Tilmann Geske and two Turkish Christian converts, Necati Aydin and Ugur Yuksel, bound hand and foot. The three men had been tortured for hours, and two of the men were already dead by

the time police arrived. The third later died in a hospital.

Police arrested four of the killers at the scene, while a fifth man jumped from a third-floor window and was critically injured. Five other students have also been implicated in the plot.

Mr. Aydin, the lay pastor of the congregation in Malatya, was buried April 21 from his home parish, St. John the Evangelist Anglican Church in Izmir.

The killers were motivated by religious fanaticism, police reported.

*(The Rev.) George Conger*



## Detroit Churches

The Episcopal Church is blessed with beautiful spaces to assist worshipers in their experience of the wonder and majesty of God. In this issue we present a few of these churches in pictures. Rather than a cursory scan around the country, we decided to take a closer look inside a half-dozen churches in and around one city, Detroit, Mich., through the photographic lens of Herb Gunn, editor of *The Record* in the Diocese of Michigan.



## Trinity Church, Detroit

When Detroit newspaper magnate James Scripps commissioned the building of Trinity near the end of the 19th century, he visited churches in England and submitted his ideas to an architect. Scripps' vision included 50 stone carvings and gargoyles on the building's exterior and 10 angels as capstones to the interior arches — all functional accoutrements that are evident today. The expansive ceiling [p. 15] was one of the first stone vaulted ceilings in a church in this country.

The congregation at Trinity is now called Spirit of Hope and is a joint Episcopal-Lutheran ministry.



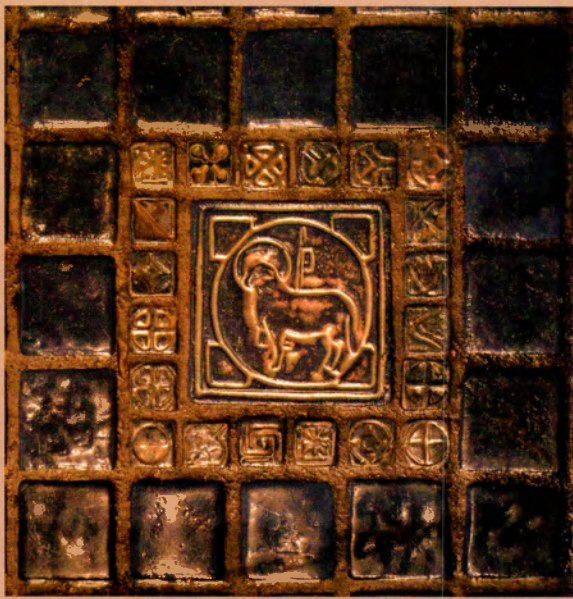
## Christ Church, Grosse Pointe

Dedicated and opened in 1930, Christ Church, Grosse Pointe, is one of the last Gothic churches designed by Mayers, Murray and Phillips, of Bertram Grosvenor Goodhue Associates in New York.

With its graceful, curving stairs, the narthex was modeled after the Chapter House of Wells Cathedral. The cloister, which was enclosed in the mid-1950s, was inspired by the cloister of Canterbury Cathedral and now serves as a bookshop.

Constructed during the Great Depression, the intricate wood carving and detailed stonework inside and out came at the hands of outstanding artisans who were available during hard economic times. The carved English oak paneling in the sanctuary, with detailed scenes of the life of Christ, prophets, apostles and saints, was dedicated in 1931.





## Cathedral of St. Paul, Detroit

Despite the massive interior pillars that are typical of Norman architecture, most of the Cathedral Church of St. Paul, which was completed in 1910, steps out of 14th-century English Gothic architecture.

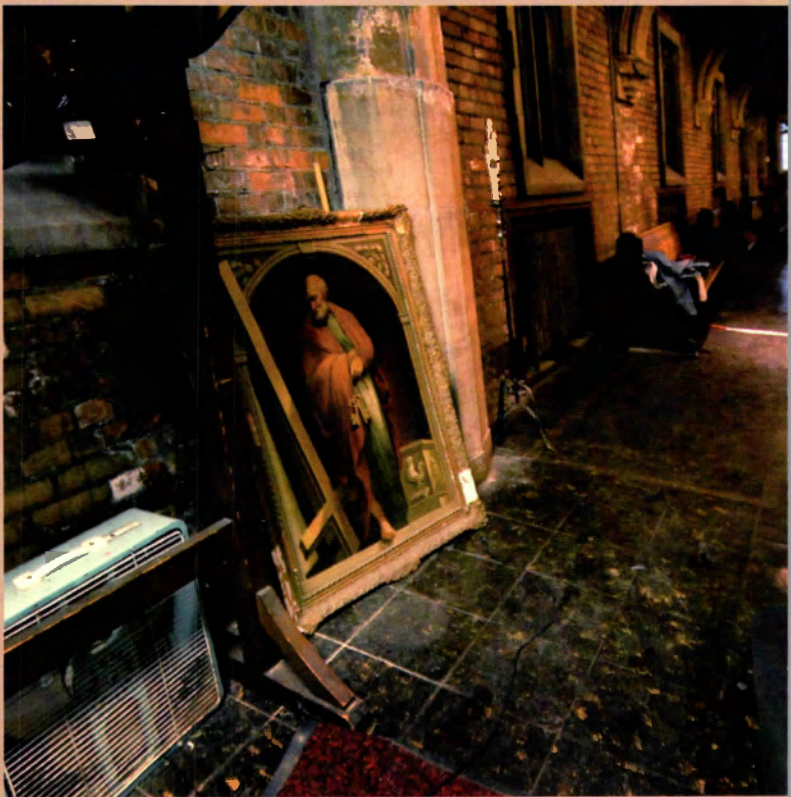
One striking aspect of the building is the use of Pewabic floor tiles. Directly from the Arts and Crafts period of Detroit's art history, the historic Pewabic pottery, which was in its infancy, won the bid to install the tiles. St. Paul's was the first church to receive the famous Pewabic iridescent tiles as well as tiles bathed in Pewabic's patented cobalt blue glaze.



## St. Peter's, Detroit

Founded in 1858, St. Peter's was the fourth Episcopal parish organized in the city. The first house of worship burned down soon after construction, and a new building opened in 1860, but without sufficient funds to complete the interior. Prior to the turn of the 19th century, St. Peter's found itself as the church center for Irish Anglicans and at the center of a neighborhood that was (and still is) called Corktown.

After World War II, stripped of its former affluence, St. Peter's assumed the mantle of urban survivor. Still unfinished, the church became the foundation for an agency to help juveniles called St. Peter's Home for Boys, a halfway house for prisoners, a temporary shelter for homeless people, and a way station for Central American refugees fleeing turmoil in their home countries. St. Peter's also is host to Manna Meal Soup Kitchen.





## Christ Church, Detroit

Founded in 1845, Christ Church, Detroit, is surrounded by streets that bear the names of its founders — the same families that built the city: Campau, Trowbridge, Brush and Sibley. The congregation is the longest worshipping community in the same location in the city of Detroit.

Constructed 15 years after the church founding, the present building was designed by architect Gordon W. Lloyd, who made a specialty of churches and was specifically interested in “American Gothic.” Using sandstone and limestone, Lloyd orchestrated the creation of a radiant edifice, according to the church history. The Christ Church interior is accented with two Tiffany stained glass windows as well as others in modern designs, which were gifts of present members.



## St. Matthew's and St. Joseph's, Detroit

Founded in 1845, St. Matthew's was the second-oldest African American church in the city and the third oldest in Michigan. Along with Second Baptist Church, St. Matthew's played a role in the Underground Railroad and served as a refuge for escaping slaves.

Founded in 1883, St. Joseph's grew into a groundbreaking integrated congregation by the middle of the 20th century. The church became a beacon for civil rights and progressive sentiments in The Episcopal Church. In 1971, the two congregations — the historic black St. Matthew's and the predominantly white St. Joseph's — merged at the location of the latter.



# ARTS AT REDEEMER

## A Visual Revival

By John Schuessler

Shortly after she began attending Church of the Redeemer in Kenmore, Wash., painter Angela Rockett learned that her presence was an answer to the rector's prayer. "I found a church that was very warm and very artistic as well," she said.

The Rev. Canon John Fergusson, rector, found in Mrs. Rockett the skills needed to lead a renaissance of the visual arts. When she arrived a year and a half ago, the church was in transition after sharing its space with a Greek Orthodox congregation for nearly a decade.

Fr. Fergusson, who has been at Redeemer for 24 years, explained the "visual" history of the church, located in a small town north of Seattle, that has become known as a destination for artists. He described its 1964 building as

"a very unique piece of architecture, a Northwest style building, 40 feet from floor to ceiling with Douglas fir columns — a large box, so you can do all kinds of creative things with it."

When Fr. Fergusson arrived, the con-

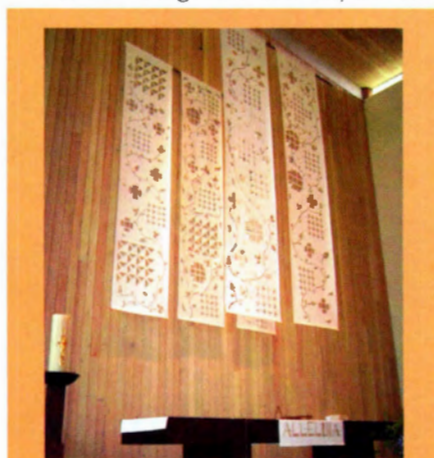
gregation had yet to adapt to the open space. "They still had 7-foot banners, and the church was crammed full of dark brown furniture that had been moved from the old building."

A group of artists took up the challenge of creating pieces suited to the space, but after a decade, that initial group of artists got tired. Then the Orthodox arrived, with an iconographer, and the two congregations began making icons together.

"We lived with their art. It fit with what we were doing," Fr. Fergusson said. "Four or five times our Holy Weeks coincided, and in order to use the space, we did things we could do together."

Now with the leadership of Mrs. Rockett, a committee of nearly a dozen persons is creating contemporary images on traditional themes. They

(Continued on page 28)



Paper takes on the appearance of lace in the altar panels for Easter at Church of the Redeemer.

Top photo: Artists work on sections of the Advent painting. Church of the Redeemer photos



## THE KEISKAMMA ALTARPIECE Grace Cathedral, San Francisco



The Keiskamma Altarpiece, a 13' x 22' creation of embroidery, beadwork, wire sculpture and photographs on display at Grace Cathedral, San Francisco, was crafted by 120 women from South Africa's Keiskamma River valley. The monumental piece is the brainchild of Dr. Carol Hofmeyr, a medical doctor and student of art history who opened an AIDS hospice in the poor Eastern Cape Province settlement of Hamburg. Inspired by the Renaissance-era Isenheim Altarpiece, Dr. Hofmeyr and the artists used their talents to convey the theme of hope for people living with AIDS in the midst of poverty and other hardships. The display continues through May 29.

# Talking the L-word

"...with God's grace I will follow him as my Savior and Lord."

(BCP, p. 301)

Those words from the baptismal covenant kept running through my mind as I read a recent article in the *Arizona Daily Star* that describes an "alternative worship service" at St. Philip's in the Hills Church, Tucson, called Come and See. Among its features: few references to God as Lord.

I'm so old that the 1979 prayer book wasn't even a gleam in anyone's eye when I was baptized. The 1928 book was in use then, and I was too young to remember the event or to be able to respond for myself when the officiant asked, "Dost thou accept him, and desire to follow him as thy Savior and Lord?"

I would be proud to utter the words from either prayer book today. But there are plenty of Episcopalians who would not do it. No wonder we can't adopt the simple resolution that reaffirms Jesus as Lord. It's redundant or unnecessary, its critics claim. Perhaps, but the real reason may be that to many the L-word (yes, I know about the TV show) smacks of authority, so we avoid it.

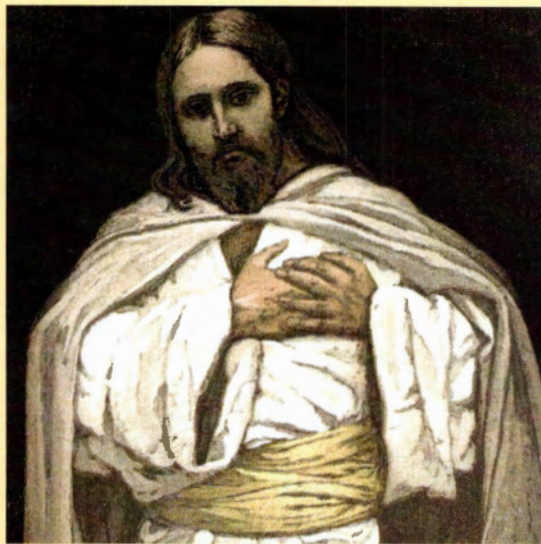
There is nothing new about this approach, of course. The Episcopal Church has been permitting, even encouraging, such strategy for years through the publication of the alternate service book *Enriching Our Worship* and other liturgical resources.

In the article, the Rev. Susan Anderson-Smith, associate at St. Philip's, explains why "Lord," is out. "Lord" conveys hierarchical power over things "which in what we have recorded in our sacred texts is not who Jesus understood himself to be," she said. Huh? How does she know what he understood?

The Rev. Thomas Lindell, a deacon at St. Philip's, adds, "The way our service reads, the theology is that God is love, period. Our service has done everything it can to get rid of power imagery. We do not pray as though we expect the big guy in the sky to come and fix everything." Who said we did? And what's the matter with power? Jesus showed it over and over again.

In the same article, the Rev. Gordon McBride, rector of Grace St. Paul's, Tucson, said he has not used the L-word in more than a decade. He told the *Star* that he associates it with a God that is powerful, separate, and perhaps brooding over creation.

Then what are worshipers supposed to do



with the Book of Common Prayer, in which "Lord" is invoked frequently?

"There are lots of problems in that prayer book that are just so patriarchal it's laughable — language loaded with 'Lord' and power references that owe their existence to the Coverdale 16th-century translation, the time of the Tudors, Henry VIII," Fr. McBride said.

Laughable? I've heard the 1979 prayer book called lots of things, but this is the first instance where "laughable" was used to describe it. Perhaps that ought to be used to our advantage. We could have "The Happy Service" and laugh at the prayer book, or at least use the '79 book for one of those Clown Masses.

During Lent, when the *Kyrie* is sung instead of the *Gloria*, I was seated in front of someone who sang "God have mercy" instead of "Lord have mercy." Seems to me one ought to respect local custom, but that's a topic for a rant some other day. Another time a visitor nearby blurted especially loudly during the creed, "We believe in one GOD Jesus Christ." Please.

On the Sunday after Easter, I always look forward to hearing the proclamation of Thomas: "My Lord and my God!" I repeat it every day. What other statement sums up our faith so well? Critics will respond with "God is love," just as the Arizona deacon said. I won't quarrel with that, nor will I challenge it. But when our obsession with inclusivity impinges on our theology, we have a problem. Lord, have mercy.

*David Kalvelage, executive editor*

## Did You Know...

**The Diocese of the Rio Grande was formerly known as the Diocese of New Mexico and Southwest Texas.**

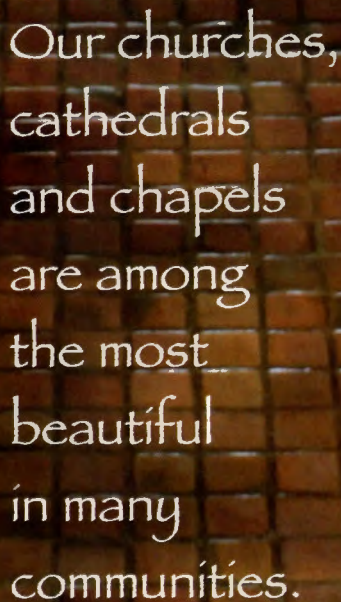
*Quote of the Week*  
**Presiding Bishop Katharine Jefferts Schori, to Episcopal Communicators on the state of the church: "The Episcopal Church is alive and well."**

Illustration by J.J. Tissot for his *Life of Our Saviour Jesus Christ*, 1897. Oleograph. Color.

## Beauty and Holiness

In this special issue devoted to liturgical arts, we are pleased to present a photo essay of some notable Episcopal churches. All the photographs were taken in and around Detroit, Mich., by Herb Gunn, editor of *The Record*, the newspaper of the Diocese of Michigan. Why Detroit? There are several reasons. For one thing, we were aware that the city has some beautiful churches. For another, we have not carried news or features from that part of the country recently. And unlike some places, we were aware of a competent photographer there who could carry out the assignment professionally.

Many Episcopalians are able to worship in lovely edifices in all parts of the country. Our churches, cathedrals and chapels are among the most beautiful in many communities. The photos that were taken in the Detroit area are typical of what might be found in many metropolitan areas. We hope these photographs will be a sensory delight to our readers, and that the contents of this third Liturgical Arts Issue will be enjoyed by all.



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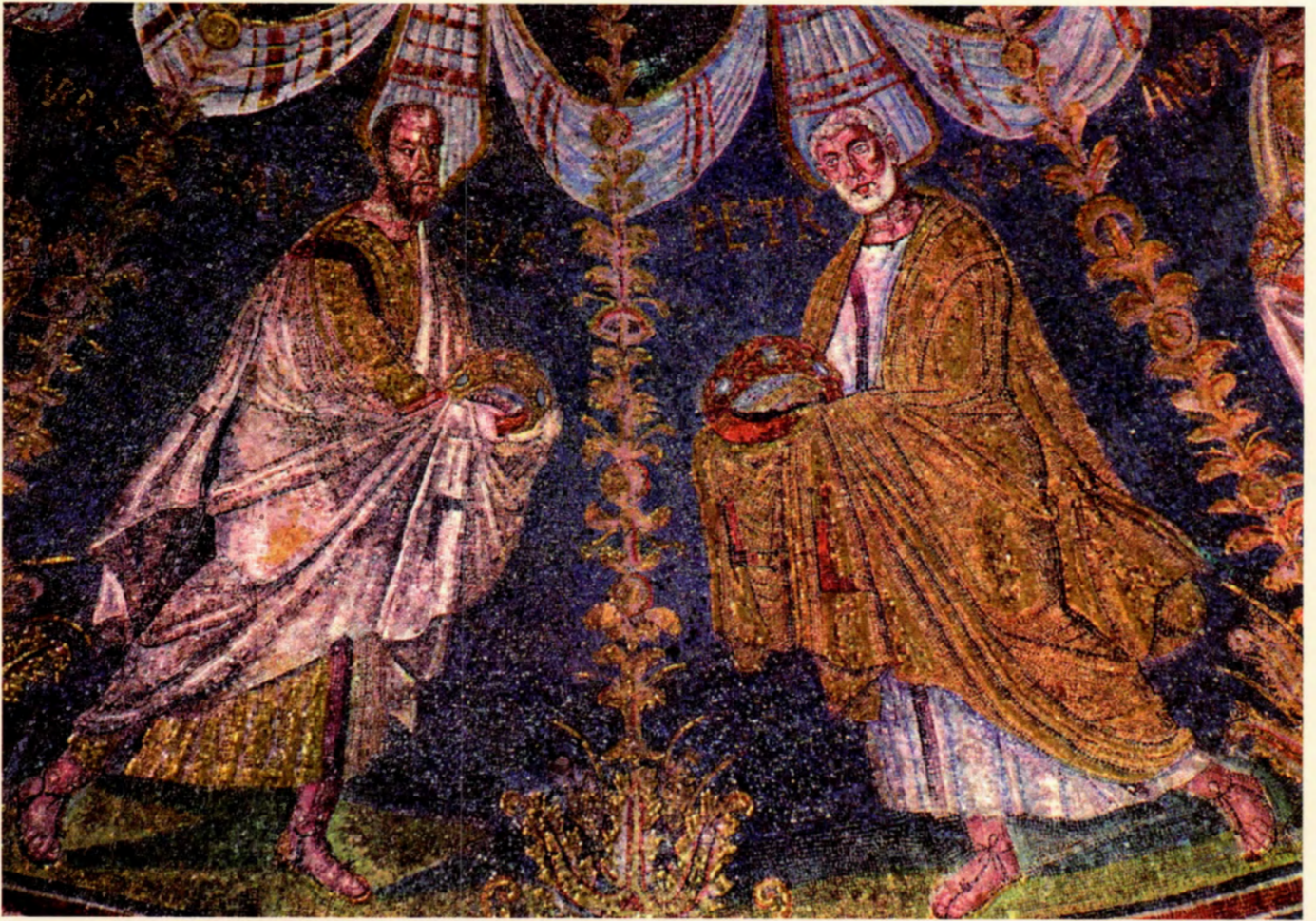
## Value of Bequests

A recent newspaper article reported the death of a 77-year-old man who had no survivors and no will, and left a fortune. The article is a timely nudge to us to remind readers of the importance of having wills and to remember to leave bequests to their church or other ministries. The importance of making a will which includes churches and other church-related institutions cannot be over-emphasized.

In recent years, clergy, stewardship officers and planned giving specialists in some places have presented sound teaching that has led to sizable bequests to churches, theological seminaries, and other institutions. It is helpful to remind parishioners that even a modest bequest can make a big difference in a church.

Bequests have made a considerable impact on the Living Church Foundation. Thanks to the generosity of subscribers, this foundation has increased its endowment, purchased equipment that has made our production process more efficient, and participated in a strategic planning process that has made a difference in how we go about our business.

People who leave financial gifts to the Living Church Foundation will have the satisfaction of knowing they are making it possible for future generations to have this magazine. THE LIVING CHURCH is in its second century of raising the thinking of Episcopalians from protestant sectarianism to an appreciation of their church as part of a worldwide and catholic communion. Because of our non-profit status, bequests to the Living Church Foundation are tax deductible. Persons who are considering making a bequest may contact the executive editor for additional information. We urge readers to remember the Living Church Foundation, and their parish churches, in their wills.



Ravenna, Sixth Century.

# The Acts 15 Example

## A Biblical Reference for the Current Conflict

By David R. Anderson

The current controversy in the Anglican Communion has come down to this: Either The Episcopal Church will reverse itself on its openness to gays and lesbians in the church or face expulsion from the Communion. There's even a deadline for getting out of Dodge. It's September 30.

Whether the primates — the head bishops of the world's 38 autonomous Anglican provinces — have any authority to demand such, and whether the American House of Bishops (to whom the demand is addressed) has any authority outside our bicameral General Convention to respond, I leave aside for the moment. I simply want to suggest that we handle this thing biblically. Let's go to Acts, Chapter 15.

A little background. Christianity arose within

Judaism, and was biblically and theologically inseparable from it. The first disciples in Jerusalem experienced their new-found faith in Jesus Christ as a perfect completion of their Judaism. Many continued to go to synagogue and lived as observant Jews while confessing faith in the rabbi who died and rose again. But that was not the crowd Paul was preaching to. The apostle to the gentiles, Paul took the gospel far beyond the borders of Israel. Like all missionaries, he had to adapt the message to the audience and the culture. People in Damascus, Macedonia, or Rome were oblivious to the religious and cultural expression of Christianity in its Jewish context.

The genius of Paul is found in how he extracted the universal message of Christ from its setting within Judaism and re-presented it in the Hellenic philosophi-

(Continued on next page)



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cal terms of the day. Accordingly, Paul preached a gospel free from the ritual demands of Mosaic Law. In other words, you didn't have to eat kosher to be a Christian. You didn't have to be circumcised. If those ritual practices continued to hold deep meaning and significance for Jews, fine. But let's not make that mandatory, Paul argued.

That's the gospel Paul preached, and the results were phenomenal. He won converts and established churches all across the Mediterranean world. Until some spies from the home office started trailing him and taking notes on his sermons. They hurried back to Jerusalem with news of heresy: Paul wasn't requiring gentile converts to keep biblical dietary laws or to be circumcised.

Immediately Paul was recalled by Peter, James and the Jerusalem assembly, and Acts 15 records what has been called the "Jerusalem Summit." Members of what Paul calls the "circumcision party" stood up and insisted that gentile believers also abide by Mosaic Law. And with good reason. The newly emerging church still placed itself under the authority of Hebrew scripture, and the Torah was clear. Circumcision was the very sign of God's covenant, and living by Mosaic Law was not merely a pleasant, old custom. It was God's will for God's people.

At that moment the Jerusalem church, only a few years old, could have cut itself off from Paul's ministry to the world. Its leaders could have said, "You have departed from the orthodox faith and we hereby sever all ties." (We know Paul, of course, and that would not have stopped him. But it would have fractured the church almost from Day 1, and the unity of its mission — breathtaking in its eventual reach around the globe — would have suffered.)

But read Acts 15. That's not what happened. Peter and James, the acknowledged leaders of the Jewish camp, both listened as Paul and his assistant Barnabas "told of all the signs and wonders that God had done through them among the gentiles." After a long silence, Peter stood up and said, Why would we ask these poor gentiles to keep the law when we Jews have been at it for all these years and haven't exactly made great progress? "On the contrary, we believe that we will be

saved through the grace of the Lord Jesus, just as they will." James said Amen, and the whole church united to send even more reinforcements with Paul and Barnabas into the great gentile mission field. (And today, you and I are Christians a world away from Jerusalem because of their spiritual wisdom and courage.)

The dispute among Anglicans worldwide is wrenching. I know how difficult it would be for Anglicans in other parts of the globe to preach and live a gospel of inclusion for gays and lesbians. I do not live in that culture, and I can only reverence their struggle.

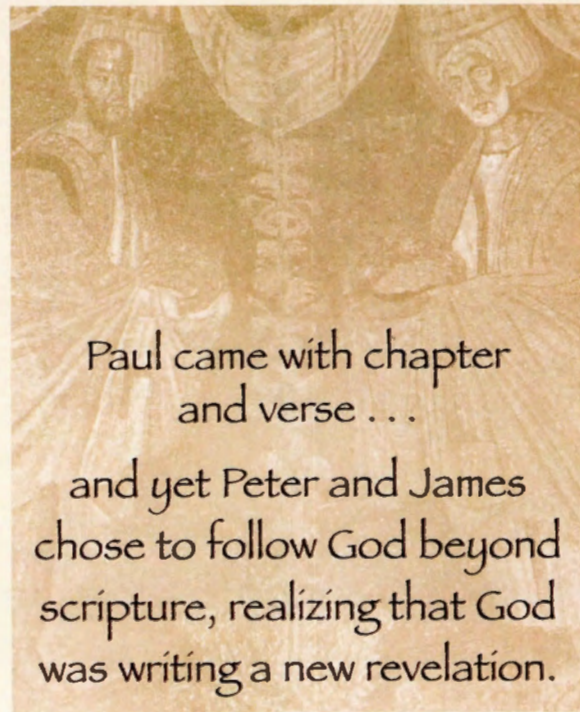
But we live in a time of seismic, buckling change. Within miles of each other, and sometimes in the same city or village, people live in three different worlds: pre-modern, modern and post-modern. The notion that the gospel would be believed and presented in the same way in all three worlds—that we must all hew to the line coming from central headquarters—is not only wifty thinking, it's bad missions policy.

But there are those in the Anglican Communion who believe it's time to toe the line or get gone. They know that, by itself, the homosexuality issue is a slender reed to lean on (the biblical references are too few — none from Jesus — and too debatable), so the line in the sand is called the "authority of the Bible." That was also the argument of the "circumcision party." As observant Jews they were devoted to Torah, and their charges against Paul came with chapter and verse. This is what we must not miss: The biblical stakes could not have been higher. And yet Peter and James chose to follow God beyond scripture, realizing that God was writing, in their very courageous act, a new revelation.

The beauty of the Jerusalem Summit is that no one had to be wrong so others could be right. Allowing Paul to preach in gentile territory a gospel that would have been frankly offensive in Jewish lands did not mean that everyone had to live that gospel (you can be sure the "circumcision party" did not!). It was simply an inspired recognition that the gospel was bigger than any one articulation of it.

That inspiration is what the Anglican Communion needs. I sorely wish we had a certain archbishop who would call a Canterbury Summit. □

*The Rev. David R. Anderson is the rector of St. Luke's Church, Darien, Conn.*



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



The Dean Responds

I believe that 75-year-old C. Roger Butler [TLC, April 29] has been a dedicated and faithful priest. But he writes that "Now that the cathedral has been defiled by accepting Elton John's money to celebrate his birthday," that he is ashamed of our church. And he is "wondering whether or not [he] can remain an Episcopalian."

The founders probably did not have that birthday party in mind when they began to build this enormous cathedral as a house of prayer for all people. They set the stage for the cathedral to dare to bring the sacred and the secular together and to be defined by its inclusiveness. Fr. Butler asks what we should say to the faithful about what our church in general and this cathedral in particular are doing. We try, through our lives and ministries, to live the answer as we thank people for:

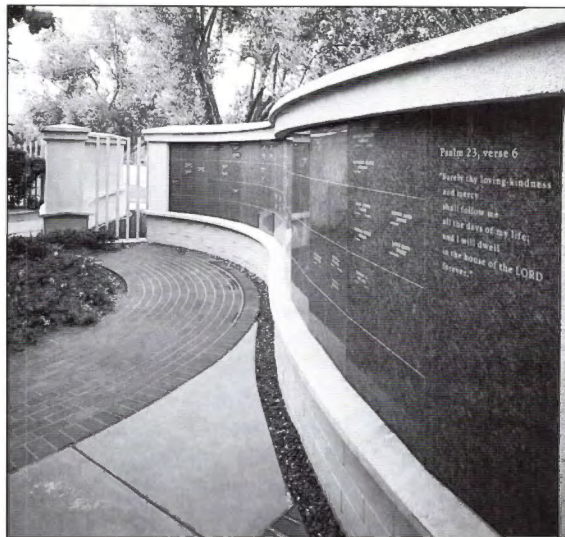
- Offering inspiring worship that glorifies God as we live out the sacraments knowing that outward and visible signs can never fully express the inward and spiritual graces of people and all of creation.
- Connecting faith and everyday life in their ministries in family, parish, community and the world by living no longer for ourselves alone but for him who died and rose for us;
- And celebrating and embracing the dignity of all expressed in the diversity God has created among nations and faiths.

Elton John has spoken out against religious institutions. The depth of his dismay and disgust is shared by many. We were moved that the people who love him wanted to celebrate his birth in this cathedral, which Sir Elton described to his guests as "one of the most beautiful buildings in the world, and most sacred."

*(The Very Rev.) James A. Kowalski  
Cathedral of St. John the Divine  
New York, N.Y.*

I was disappointed to read the editorial concerning the use of New York's cathedral for events such as Elton John's birthday bash. The editorial

(Continued on next page)



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St. Dunstan's Episcopal Church, San Diego, California. Photo © 2002, Jay Dominy.

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(Continued from previous page)

infers that because it is not so uncommon, one should not be concerned. If something occurs repeatedly, this does not excuse it or make it right.

Of course, it is true the houses of God have been used in this way for money before — Jesus overturned the tables in one of them. He obviously didn't like it then, so why should he now? Many in the church today would answer that Jesus changes just as we do, that he is not the same yesterday, today and tomorrow. Why won't they

take him at his word? Because then they would not get their way. And so it continues — this present era of the "me" generation relying on an endless supply of twisted reasoning in order to get their way. Personally, I prefer his way.

I wish I could have attended Elton John's party for the opportunity of spending some jail time in exchange for overturning as many of the tables as I could have that night.

*Tawnya Ison  
Cardiff-by-the-Sea, Calif.*

## Overwhelming Event

I have read with some interest the correspondence [TLC, April 8] concerning the picture of me that appeared on the cover [TLC, Feb. 25].

In challenging times for our church, at least we have seen the picture of one Episcopalian enjoying himself.

Truthfully, the day of my ordination to the episcopate was an overwhelming event for me. I am indebted to the Diocese of Tennessee for the wonderful and joyful celebration that we shared.

*(The Rt. Rev.) John Bauerschmidt  
Bishop of Tennessee  
Nashville, Tenn.*

## Apples and Oranges

After reading the issue of April 22, I have a couple of comments.

The first regards the Quote of the Week. "Appeals to 'our polity' would be more convincing if we actually took our polity seriously." Just what does Bishop Stanton mean by this? Knowing the context of the remark would be helpful. Would it be too much to ask for a "for instance...?"

The second relates to Fr. Schaffenburg's Reader's Viewpoint article on polity. This essay compares apples and oranges. First, the governance (if there really is such a thing) of the Anglican Communion has no resemblance to the government of the United States. There is no "constitution." The primates are, for the most part, hardly anyone's elected representatives, and the Archbishop of Canterbury is not a president.

Second, to compare what some of the primates are demanding with the ending of racial segregation is nothing short of appalling. The Civil Rights Act and the federal government's forcible integration of the southern states was meant to end a patently discriminatory practice. The communiqué of Dar es Salaam is intended to force us to impose what many of us believe to be a discriminatory practice. The argument is specious at best.

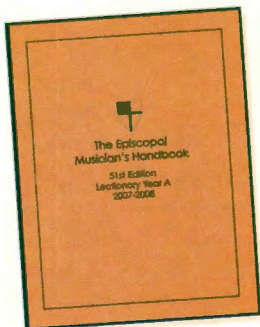
*(The Rev.) Charlie Perrin, deacon  
Kew Gardens, N.Y.*

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## Mandatory Assessment

A canonical change to a mandatory assessment system of financing diocesan operations was approved at convention in the Diocese of **Western Michigan**, April 20-21 in Muskegon.

The shift from voluntary giving to apportionment received much discussion. A substitute, which would have retained voluntary giving with the same process described for the apportionment, was defeated. An amendment which proposed to separate the cost of the episcopacy from diocesan mission work also failed. The proposed diocesan budget of \$894,000 was adopted with little debate.

A canon "on restoring congregational health" was introduced and ultimately passed. It defines in detail the process by which the bishop, the standing committee, or the rector and/or wardens or vestry can initiate action to assist a "distressed parish." The conditions which would define a congregation as distressed were listed in detail and would include such things as failure to pay the minimum clergy compensation, failure to file canonically required information, elect a vestry, or call a rector, and to have fewer than 25 adult communicants or, for two years or more, to be unable to be financially self-sustaining.

Delegates were asked to affirm the communiqué from the primates of the Anglican Communion. The proposed resolution was amended several times and approved with only the parts giving "thanks for the hard work of the Most Rev. Katherine Jefferts Schori" at the primates' meeting, and the intent to remain part of the Anglican Communion remaining.

Convention also called on the Rt. Rev. Robert R. Gepert, Bishop of West-

ern Michigan, to appoint a theological task force to study the practice of inviting unbaptized persons to receive Holy Communion.

In his address, Bishop Gepert named what he saw both as signs of health and disease. Signs of health included the newly functioning deacons' school and vocational discernment program, financial transparency achieved in reporting, the VOCARE program for young adults,

the camp program and youth pilgrimages, and the growth occurring in many congregations.

The bishop said he is concerned about delegates not following through on convention actions approved, strong congregations not helping weaker ones, financial limitations in many congregations and in the diocese, and the lack of sufficient diocesan staffing.

*(The Rev.) Joseph Neiman*

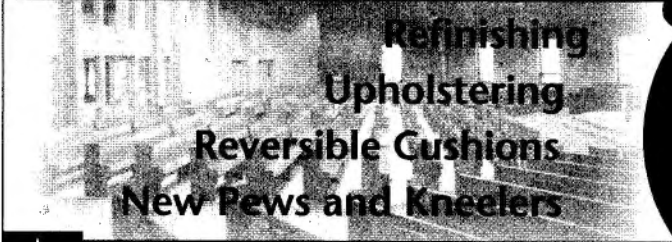
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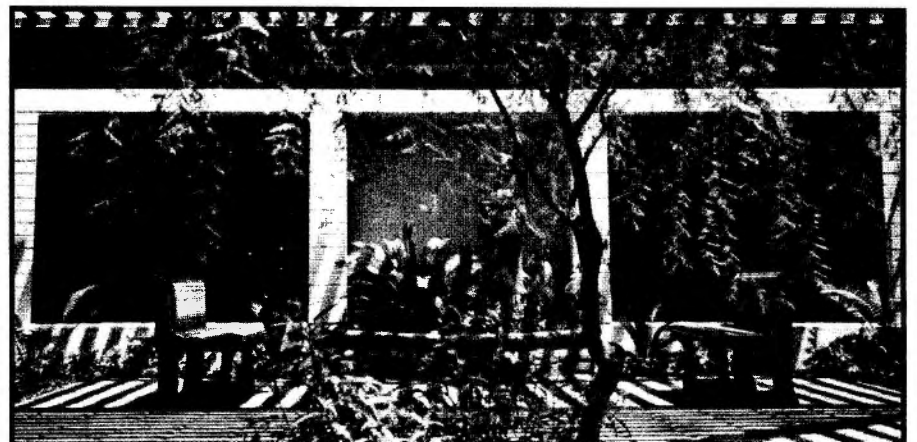
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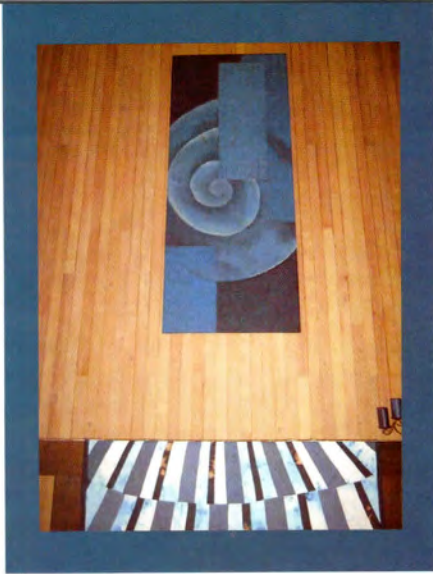


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## BRIEFLY...

The Rev. **John Stott**, 86, known worldwide as a preacher, evangelist, teacher and the author of 50 books, recently announced his intention to retire from public ministry after fulfilling one final speaking engagement at the Keswick Convention in July.



Left: the Advent altar piece at Church of the Redeemer, Kenmore, Wash.

## ARTS AT REDEEMER

(Continued from page 19)

meet to plan for the seasons of the church year. Mrs. Rockett does most of the designs.

"It's not easy to design by committee. I keep everyone involved, but someone needs to set the standard," she said. Work parties are held as needed to complete the art. Members include quilters, knitters, and an architect who knows how to hang the large pieces securely.

She has advice for other churches attempting the same. Have the rector's

support and have him or her see the concepts before getting too far into a project. Keep communication open, not only with the rector, but with the Altar Guild in order to avoid color clashes with the flower choices. Mrs. Rockett says she also has a good working relationship in exchanging ideas with the organist and choirmaster, Sheila Bristow, who arrived at the same time.

Mrs. Rockett relies on sermons and adult Christian education classes to provide ideas for the art. For example, the painting and altar frontal for Advent were inspired by the teaching of Fr. Ferguson in a class last fall to prepare the congregation for the season. Conversely, the art sometimes inspires the preaching. Mrs. Rockett recalled Fr. Ferguson pointing many times to the Advent piece in one sermon.

"Faith and art are deeper than the rational, and art opens you to deeper faith," Mrs. Rockett said. She said parishioners use art as part of their meditative focus. As her husband, a writer, describes it, "at Redeemer, arts are part of the worship, not just decoration."

Fr. Ferguson said art is about making ancient things speak in new ways. "My goal is to get people to start thinking about how to express these classic themes in a contemporary way rather than saying that stuff is passé and not relevant any more. So I open them up, give the background of the seasons, the themes, and these folks kind of run through the opening."

"These folks" include more than visual artists. Many other art forms are expressed in the worship life at Redeemer. The Easter Vigil in April incorporated original works by parishioners: a short story about Israel's deliverance through the Red Sea, an imaginative essay on creation, and a jazz interpretation of Ezekiel 36:24-28.

The church also is reaching out to the broader community by using some of its other space for an art gallery. A Stations of the Cross exhibit of works by local artists is on display through May 25, and the church has issued a call to artists for a Pentecost exhibit.

Learn in depth about the arts at Church of the Redeemer by visiting [www.redeemer-kenmore.org/artsblog](http://www.redeemer-kenmore.org/artsblog).



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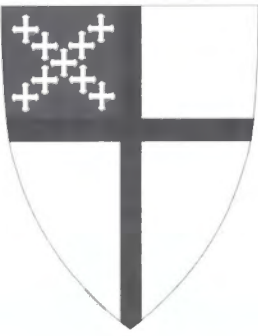


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## PEOPLE & PLACES

### Appointments

The Rev. **Robert H. Brown** is vicar of St. Mary Magdalene, Seven Lakes, NC; add: 117 Pine Lake Dr., Whispering Pines, NC 28327.

The Rev. Canon **SuzeAnne Silla** is canon to the ordinary in the Diocese of Northern Indiana, 117 N Lafayette Blvd., South Bend, IN 46601.

The Rev. Canon **David Pfaff** is canon to the ordinary in the Diocese of Milwaukee, 804 E Juneau Ave., Milwaukee, WI 53202-2798.

### Retirements

The Rev. **Pat Bennett**, as rector of Trinity, Fillmore, CA.

The Rev. **Constance Delzell**, as rector of St. Andrew's, Denver, CO.

The Rev. **Robert G. Hetherington**, as rector of St. Paul's, Richmond, VA.

The Rev. **John Huntington**, as vicar of St. Andrew's, Cripple Creek, CO.

The Rev. **Paul Spurlock**, as rector of St. Thomas', Denver, CO.

### Deaths

The Rev. **Wayne Normilie Metz**, 86, of Owensboro, KY, died April 11 following a brief illness.

Fr. Metz was a native of Portland, OR, and a graduate of Eastern Oregon University and Oklahoma State University. He was ordained to the diaconate in 1952 and to the priesthood in 1953. He was priest-in-charge of St. Matthew's Church, Ontario, OR, 1952-8; and rector of St. Andrew's, Stillwater, OK, 1958-70. He taught for a time at Kentucky Wesleyan University and was priest-in-charge of St. John's, Morganfield, KY, 1976-83. Later he was involved in interim ministry at several churches. Fr. Metz is survived by four sons, Michael, of Omaha, NE; Gary, of Raleigh, NC; Robert, of Owensboro, KY; and Jonathan, of Tulsa, OK; nine grandchildren and 22 great-grandchildren.

The Rev. **Peter Chen Chung Yu**, 85, associate priest at St. Thomas' Church, Hacienda Heights, CA, died April 5 from complications of an aortal aneurysm.

Fr. Yu was born and educated in China and at Episcopal Theological School and Church Divinity School of the Pacific. He was ordained in China, as deacon in 1946 and as priest in 1949. He served as priest and teacher in China until 1987, when he emigrated to the United States as a visiting research scholar at Bloy House (now Episcopal Theological School at Claremont). He was involved in ministry at the Episcopal Seamen's Institute in San Pedro, CA, from 1989 until 1992 when he retired. In retirement he continued to serve at the institute as a volunteer, and assisted at St. Gabriel's, Monterey Park. Fr. Yu is survived by four brothers in China.

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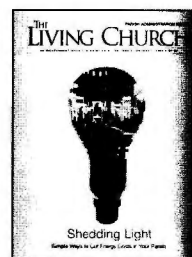
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**PART-TIME VICAR:** *St. Francis of the Tetons Episcopal Church, Alta, WY*, seeks part-time vicar to serve as spiritual and theological focal point for eclectic, inclusive parish nestled in the Grand Teton Mountains. The ideal priest has strengths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

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*The Recovered Alcoholic Clergy Association (RACA) Spring Retreat* is scheduled for the **Mercy Center Retreat House**, 2039 North Geyer Road, St. Louis, MO 63131 (314) 909-4651 from Tuesday, May 15, at dinner time through breakfast on Thursday, May 17. The cost is \$135 for 5 meals and two nights. The place is absolutely lovely and the food is great. The airport is 25 minutes away and about \$20 by cab. The retreat is AA based with leads from our members along with liturgical prayer and the fellowship only RACA can provide. Send your check which is your reservation to: **Fr. Steve Winsett**, 2990 Anna Lane NW, Corydon, IN 47112. E-mail: [swinsett@insightbb.com](mailto:swinsett@insightbb.com).

## SUMMER PROGRAM

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

## TRAVEL / PILGRIMAGES

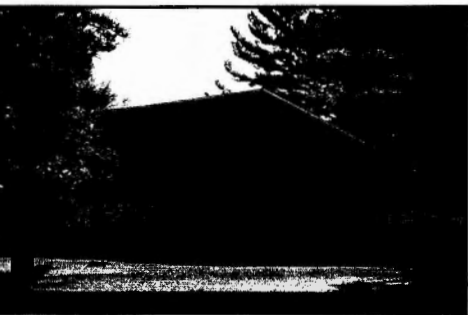
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# CHURCH DIRECTORY

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
 Website: [www.stmarys-stuart.org](http://www.stmarys-stuart.org)  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir  
 Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## MACON, GA

**CHRIST CHURCH** (11 min off I-75) (478) 745-0427  
 582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
 "The first church of Macon; established 1825"  
 The Rev. Dr. J. Wesley Smith, r; The Rev. Scott Kidd, assoc; The Rev. Kathy Kelly, d.  
 Sun HC 8, 9, 11 Wed. HS/LOH 12:05

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
[www.stclem.org](http://www.stclem.org) stclem001@hawaii.rr.com  
 The Rev. Liz Zivanov, r  
 Sun H Eu 7:30 & 10:15

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
[ascensionchicago.org](http://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, 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

**ST. PAUL'S PARISH** (CHICAGO WEST SUBURBAN)  
 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar  
 Sun Eu 9, 10:45 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## LAFAYETTE, LA

**ASCENSION** 1030 Johnston St. (337) 232-2732  
 1/2 block North of ULL [www.ascension1030.org](http://www.ascension1030.org)  
 Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
 Website: [www.ccnola.org](http://www.ccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15, Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
 30 Brimmer Street Web: [www.theadvent.org](http://www.theadvent.org)  
 E-mail: [office@theadvent.org](mailto:office@theadvent.org)  
 The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, c; the Rev. Andrew C. Blume c; the Rev. Daphne B. Noyes, d; 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](http://www.stmaryskcmo.org)  
 Masses: Sun 8 Low; 10 Sol. Call for schedule.

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
 1 mile off strip [christissavior@lvcm.com](mailto: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](http://www.gracechurchinnewark.org)  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
 Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
 The Rev. William C. Thiele, p-i-c [thiele@eclipse.net](mailto:thiele@eclipse.net)  
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

## ROSWELL, NM

**ST. ANDREW'S** 505 N. Pennsylvania (505) 622-1353  
 E-mail: [standrewschurch@cableone.net](mailto:standrewschurch@cableone.net)  
 The Rev. Bob Tally, r  
 Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
[www.stbarts.org](http://www.stbarts.org) (212) 378-0222  
 Sun Eu 8, 9, Cho Eu 11, Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

## ST. THOMAS

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[www.saintthomaschurch.org](http://www.saintthomaschurch.org) (212) 757-7013  
 The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst. Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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 The Rev. Canon Anne Mallonee, v  
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## ST. PAUL'S

Broadway at Fulton  
 The Rev. Canon James H. Cooper, D. Min., r  
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
 Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
 3 Angle St. (828) 274-2681  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
 Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## SELINGROVE, PA

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

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
 Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
 The Rev. Gregory P. Hinton, r  
 Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
 218 Ashley Ave. Website: [www.holycom.org](http://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)

## PAWLEYS ISLAND, SC

**ALL SAINTS PARISH, WACCAMAW** (843) 237-7475  
 10172 Ocean Hwy. (Hwy 17) Website: [www.allsaintsparishpi.com](http://www.allsaintsparishpi.com)  
 The Rev. Edward T. Kelaher, r  
 Sun HC 10:30

## HOUSTON, TX

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

## EAU CLAIRE, WI

**CHRIST CHURCH CATHEDRAL** (715) 835-3734  
 510 S. Farwell St.  
 The Very Rev. Bruce N. Gardner, interim dean  
 Sun H Eu 8 & 10; Sat 6 H Eu

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
 818 E. Juneau [www.ascathedral.org](http://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 10:30

## 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, intercession; LOH, Laying On of Hands; Lit, Litany; Met, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, vespers; v, vicar; YPF, Young People's Fellowship; A/C, air conditioned; H/A, handicapped accessible.

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