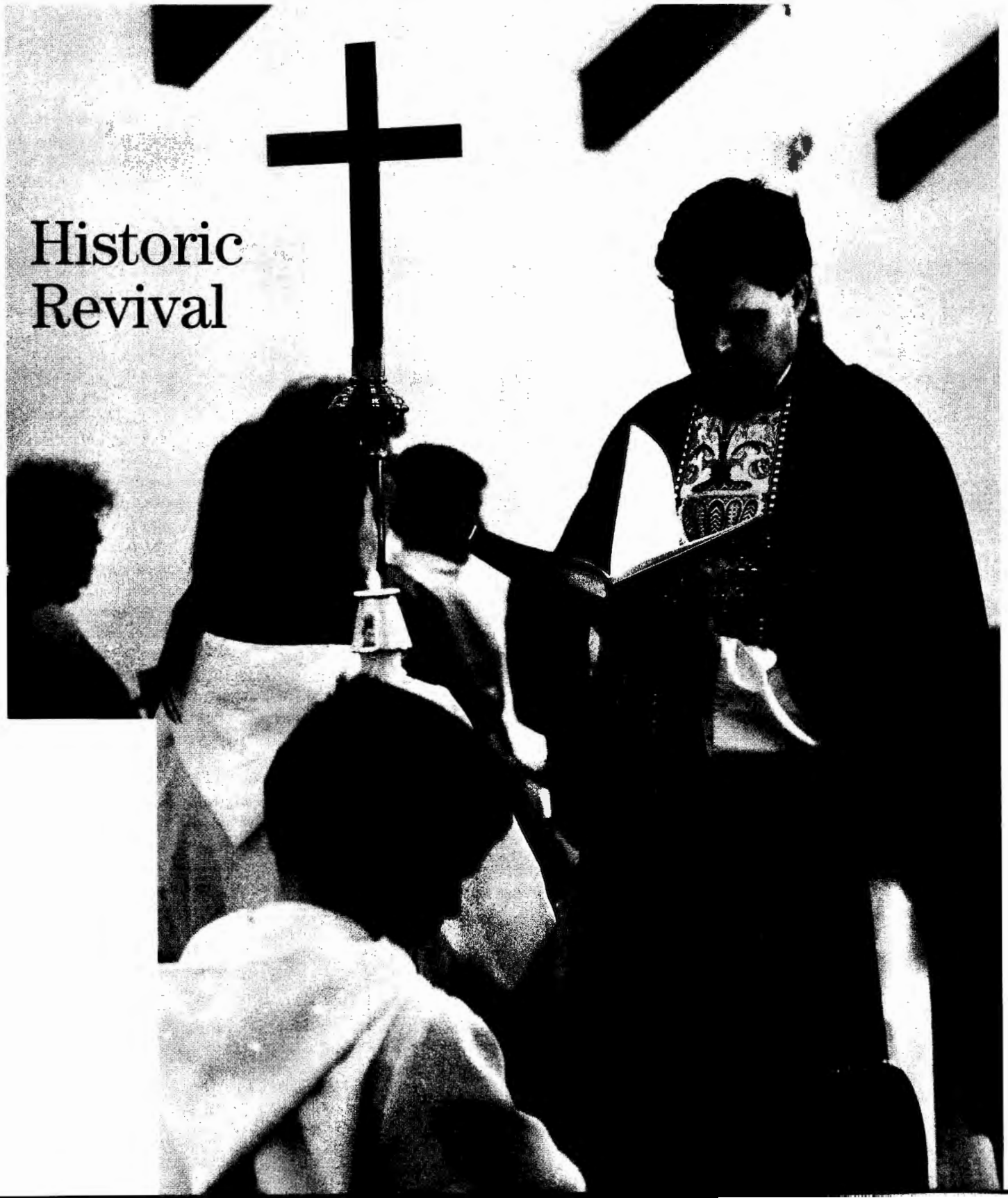


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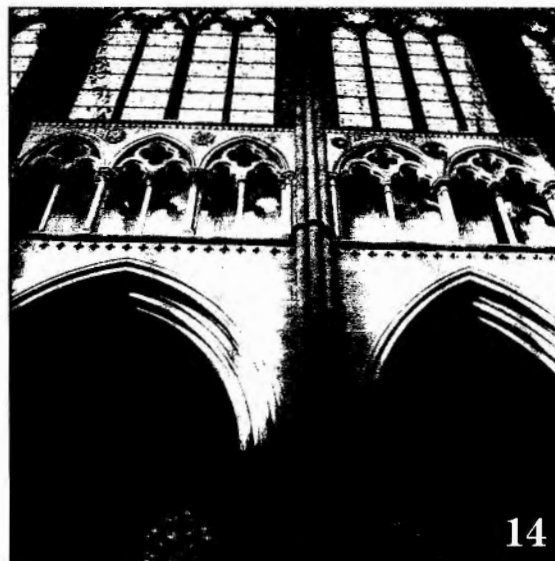
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Candle bearer Will Crowson and acolyte Claire O'Loughlin stand before the Rev. Tommy Allen, rector of Church of the Holy Cross, Stateburg, S.C., during the reading of the gospel at the Eucharist March 3 [p. 10].

Abe Thorny photo

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SUNDAY'S READINGS

**Where We Don't Hear 'Alleluia!'**

*'... Where Christ is, seated on the right hand of God'*  
(Col. 3:1)

**Easter Day (Year A), March 23, 2008**

**BCP:** Acts 10:34-43 or Exodus 14:10-14, 21-25; 15:20-21; Psalm 118: 14-29 or 118:14-17,22-24; Col. 3:1-4; or Acts 10:34-43; John 20:1-10 (11-18) or Matt. 28:1-10  
**RCL:** Acts 10:34-43 or Jer. 31:1-6; Psalm 118: 1,2,14-24; Col. 3:1-4; or Acts 10:34-43; John 20:1-18 or Matt. 28:1-10

Easter is our day to shout and rejoice! Our celebration arises because of the dual hope of Easter — first, that we will share in his resurrection at our death, and second, that we are being made like him in this life.

One of our church's most-quoted aphorisms comes from Archbishop William Temple: "The church is the only institution which exists for those outside it." We do well to remember that even — especially — on this day when so much centers on our own worship and faith.

More than half the world, however, finds these dual hopes fulfilled in other places. A glance at the faiths of four major religious blocs — Hindu, Muslim, Confucianists, and Tibetan Buddhists — will show the differences.

First, alternatives to the resurrection. For Hindus, the Christian teaching of the resurrection sidesteps the larger issue of cosmic justice. Their solution is that we are born again, or reincarnated, until justice for our sins is paid. Hindus have accepted this as a necessity of life and a hallowed piece of their culture.

Confucianism encompasses most of the world's Chinese. They have no word for God and no concept of the afterlife. They do take seriously hon-

oring their ancestors, but mainly as Confucius taught them to honor their elders. After death comes cessation. Just that, the end of life.

Second, the hope of transformation to be like God. Tibetan Buddhists believe something that sounds akin but is vastly different. Behind and below the popular teaching of the Dalai Lama lies a very different view of the life of God in us here. The Tibetan teaching urges its followers to enter the realm of the gods and spirits while still alive in this world. These beings will prepare them for the next world. This is a dark and unwelcoming world, so priests and shamans assist by their rituals and prayers.

Muslims do far better than Christians when it comes to memorizing sacred texts and maintaining a discipline of prayer. Their patterns of faith, however, represent efforts toward gaining the favor of God rather than channels for God's mercies and grace to transform them to be like him.

In each of these, we can detect similarities to the Easter faith. These similarities can become bridges of mutual understanding. Then we have opportunities to show those outside the church the Easter hope.

**Look It Up**

How might Peter alter his sermon in Acts 10 if he were preaching to Hindus or Muslims?

**Think About It**

These scant sketches of other faiths demand closer attention. Read about one of them and think through the similarities and the opportunities.

**Next Sunday**

**The Second Sunday of Easter (Year A), March 30, 2008**

**BCP:** Acts 2:14a, 22-32 or Gen. 8:6-16; 9: 8-16; Psalm 111 or Psalm 118:19-24; 1 Pet. 1:3-9 or Acts 2:14a, 22-32; John 20:19-31  
**RCL:** Acts 2:14a, 22-32; Psalm 16; 1 Pet. 1:3-9; John 20:19-31

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## Informal Briefing Expected for House of Bishops

The House of Bishops was scheduled to have an informal presentation on the "Anglican Bishops in Communion" proposal when it met at Camp Allen in the Diocese of Texas March 7-16. The proposal was shared with Presiding Bishop Katharine Jefferts

Schori Feb. 21 [TLC, March 16].

The Presiding Bishop expressed no objections to the plan during the February meeting, according to bishops John W. Howe of Central Florida and D. Bruce MacPherson of Western Louisiana, who met with Bishop Jef-

ferts Schori. The Bishops in Communion plan is a modified version of the "Episcopal Visitor" concept that Bishop Jefferts Schori announced at the fall House of Bishops' meeting. It includes a commitment to abide by existing canon law of The Episcopal Church.

"She responded favorably to what we said and expressed a desire to continue the discussion at the House of Bishops' meeting," Bishop MacPherson told THE LIVING CHURCH.

Bishop Howe said during the meeting Bishop Jefferts Schori invited bishops Howe, MacPherson, Michael G. Smith of North Dakota and James M. Stanton of Dallas to make a brief and "very informal" presentation to the House of Bishops, but the house lacks veto power over it.

"No one has requested an Episcopal Visitor yet," Bishop Howe said. "This would make the Episcopal Visitor proposal more attractive. This brings together the Presiding Bishop's initiative and some of what the primates envisioned in the communiqué from Dar es Salaam a year ago."

*Steve Waring*



Episcopal Life Online photo

The Rev. J. Haden McCormick (left), rector of St. Philip's Church, Charleston, Presiding Bishop Katharine Jefferts Schori and Bishop Mark Lawrence of South Carolina share a light moment during the Presiding Bishop's visit to the Diocese of South Carolina, Feb. 24-25.

## Memorial Service Held for Armed Forces Suffragan Bishop Hobgood

The Rt. Rev. Clarence Edward Hobgood, retired Bishop Suffragan for the Armed Forces, died Feb. 29 of respiratory failure at Carolinas Medical Center in Charlotte, N.C. He was 93.

Bishop Hobgood spent most of his ordained ministry in The Episcopal Church as a military chaplain. He was ordained a Baptist minister in 1932. He attended Baptist Theological Seminary and received a degree from Yale Divinity School in 1940. He served briefly as pastor of First Baptist Church, Hertford, N.C., before becoming a Baptist chaplain in the U.S. Army Air Corps in the China-Burma-India theatre during



Bishop Hobgood

World War II. After the war, he attended Episcopal Theological Seminary for one year.

He was ordained a priest of The Episcopal Church in 1947, and served as associate at Good Shepherd, Raleigh, N.C., and rector of St. Timothy's, Wilson, N.C., until he was recalled to active duty during the Korean War. He served in the military until his retirement from active service in 1978. He retired from the Air Force as a colonel. Among his commendations were the Bronze Star, the Four Chaplains Award for Interfaith Relations, and two Meritorious Service Medals.

Bishop Hobgood was a pastor to soldiers in some sensitive military assignments. He was serving as chaplain for Strategic Air Command at Offut Air Force Base in Omaha in 1971

when he learned that the House of Bishops had elected him Bishop Suffragan of the Armed Services. In that ministry, he oversaw Episcopal chaplains serving in the Armed Services, the Veterans' Administration, and the Federal Bureau of Prisons. Following retirement, he served as visiting bishop to the dioceses of North Carolina and Southern Virginia until 2000.

Bishop Hobgood moved to an assisted living center in Charlotte last year, but remained active and in relatively good health even after he stepped down from his position as visiting bishop. He is survived by his wife of 67 years, Nell Breedlove Hobgood, daughter Leigh and two grandchildren. The Rt. Rev. George Packard, Bishop Suffragan for Chaplaincies, assisted at a memorial service at St. John's, Charlotte, March 5.

## EDS Dean to Resign; Partnership Weighed

The Rt. Rev. Steven Charleston, president and dean of Episcopal Divinity School, in Cambridge, Mass., announced his intention to resign from the seminary at the end of May.

"For me, the good news is that I have helped to bring EDS to a place where I can say my work here is done," Bishop Charleston said in a letter sent to alumni on Feb. 25. "EDS is a strong spiritual community rooted firmly in the gospel of Jesus Christ. It trains some of the best and brightest leaders for the church who consistently offer what the church needs most: ministers who know how to work in the real world."

In his resignation letter, Bishop Charleston also revealed that EDS is considering a partnership with Lesley University. The school, which was founded in 1909, reports a \$90-million annual budget and 12,344 students, of whom 1,702 are undergraduates. Lesley University has more than 150 campus locations, including Cambridge and Boston.

"The potential partnership with Lesley University is designed to anchor the financial foundation of EDS while releasing our creative energy as never before and positioning EDS to grow in vital areas like faculty development, student financial support, learning technologies, and community life," Bishop Charleston said.

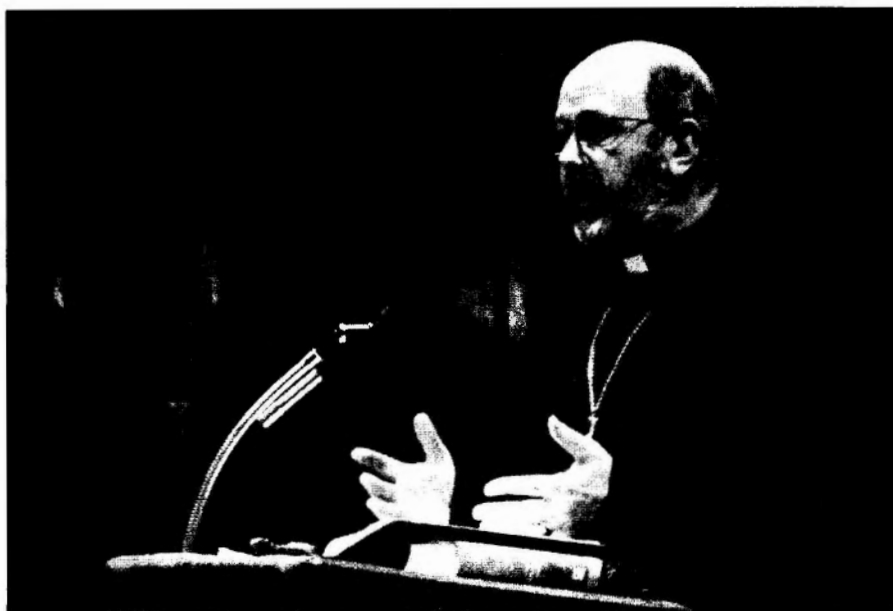
"In simple language, our new friends at Lesley, who share our values and vision, would become our neighbors on campus, changing us as we change them, but in the process allowing us to enter this generation of theological education with enormous hope and renewed energy."

In a follow-up letter to alumni, Betsy Kamborian, director of development, said additional details about the proposed partnership were forthcoming.

*Steve Waring*



Bishop Charleston



Steve Polston photo

English Bishop N.T. Wright of Durham speaks at the 40th anniversary of the Ecumenical Institute seminar Feb. 26 at St. Mary's Roman Catholic Seminary in Baltimore. A noted author and lecturer, Bishop Wright is on a speaking tour of the U.S.

## Bishop Iker: House of Bishops is 'Toxic Environment'

Presiding Bishop Gregory Venables, primate of the Anglican Province of the Southern Cone, will make a pastoral visit to the Diocese of Fort Worth May 2-4.

The visit will include a specially called convocation of the 2008 diocesan convention delegates at St. Vincent's Cathedral, Bedford, on May 3.

"The purpose of the convocation is to provide information," according to a press release. "Archbishop Venables will answer questions from the delegates, but no legislation will be considered."

Delegates to the 2007 diocesan convention called for a year-long process of discernment and took a number of provisional steps to leave The Episcopal Church and affiliate with the Southern Cone. The visit by Bishop Venables is intended to "clarify the practicalities, benefits and possible

drawbacks of such a move."

In a statement given to THE LIVING CHURCH, Bishop Jack Leo Iker of Fort Worth said he was "disheartened" that to date he has been "unable to secure a future, safe place for this diocese within The Episcopal Church," and "saddened by the fact that the HOB has been unwilling to make adequate provision for us in response to our appeal for alternative primatial oversight."

Bishop Iker described the House of Bishops as a "toxic environment," and said in advance he would not attend the meeting that concluded March 16.

"In recent years I have increasingly dreaded the thought of attending another meeting of the House of Bishops of TEC," he said. "For me, the small-group table discussions are places of hostile confrontation, not support and affirmation."

## Bible Study Planned for Bishops at Lambeth

Archbishop of Canterbury Rowan Williams recently appointed a South African theologian as chairman of an international team of scholars charged with preparing Bible studies for the Lambeth Conference of bishops.

Gerald West, professor of Old Testament at the University of Natal, Pietermaritzburg, South Africa, and director

of the university's Institute for the Study of the Bible, has convened an international group to prepare daily Bible studies for the conference.

The Bible studies are designed to be a major component of the conference. Bishops and spouses will meet in separate conferences, but will pursue the same Bible studies.

## Provisional Bishop Election Scheduled in San Joaquin

The Rev. Canon Brian Cox, one of two clergy appointed by Presiding Bishop Katharine Jefferts Schori to serve as an "interim pastoral presence" in the Diocese of San Joaquin, told *THE LIVING CHURCH* that a search is underway for a location at which to hold an organizing convention on March 29, at which time representatives to that convention will elect a provisional bishop.

The process of electing a provisional bishop is described in Title 3, canon 13, sections 1-3 of the constitution and canons of The Episcopal Church.

Canon Cox and the Rev. Canon Robert Moore recently completed a four-day listening tour in the diocese. Canon Cox said he and Canon Moore "met with individuals and groups from one end of the diocese to the other," and that the listening tour in February had been "very fruitful." He declined to provide an attendance estimate, noting that numbers are not always an accurate reflection of whether an event met or exceeded expectations. "We did meet with a broader coalition of people," he said.

Bishop John-David Schofield of San Joaquin objected to the listening tour and informed canons Cox and Moore in a letter that "under no circumstances are you welcome to hold meetings in this diocese or to ask permission of clergy or other leaders to do so." Bishop Schofield did invite the two to "deal directly with me," and offered to clear space on his schedule for a meeting at his office.

Canon Cox said he and Canon Moore only learned about Bishop Schofield's letter on Feb. 21. He said they do not plan a formal response, particularly since Bishop Schofield is under inhibition and therefore prohibited from functioning as a bishop of The Episcopal Church.

"I have known and respected Bishop Schofield for a long time and feel it is sad that it has come to this," Canon Cox said.

*Steve Waring*

## LED System Installed at Old North Church

Old North Church, Boston, the location from which the famous "One if by land, and two if by sea" signal was sent at the start of the Revolutionary War, recently installed new energy-efficient, indirect lighting.

The light-emitting diodes (LED) replace an incandescent, tubular-lighting system tucked behind crown molding and designed to illuminate the ceiling vaults inside the 285-year-old church. Neither the old incandescent lights nor the 18 new LED strips can be seen from the ground floor.

"What we've added is light, and beauty," said Ed Pignone, executive director of the Old North Foundation, in an interview with the Associated Press.

Mr. Pignone said the old incandescent lights were custom-designed, expensive, and needed to be replaced frequently. They also emitted heat, which caused paint to peel prematurely. The new lights, manufactured and donated by Philips Solid-State Lighting Solutions, will last 25 times as long and are more than five times as energy efficient as the old system, Mr. Pignone said.

More than 500,000 visitors tour Old North Church, whose official name is Christ Church, Boston, each year. It is both a historic landmark and an active Episcopal Church congregation, according to the Rev. Stephen T. Ayres, vicar, who noted that the first



John Brandon Miller/Philips SSL Solutions photo  
New energy-efficient, indirect lighting at Old North Church, Boston, helps accentuate the details in the arched ceiling.

lighting system, a brass chandelier illuminated by candles, was installed in 1724.

"This is part of an ongoing effort to blend preservation and environmental consciousness," he said.

## Joint Standing Committee Ends Closed-Door Meeting

Members of the Joint Standing Committee of the Primates and the Anglican Consultative Council (JSC) concluded a closed-door meeting in London on March 3. The Joint Standing Committee, which includes Presiding Bishop Katharine Jefferts Schori, also met with members of the Archbishop of Canterbury's Windsor Continuation Group.

A large portion of the committee's time was devoted to Lambeth Confer-

ence planning, the Windsor process, and budgetary discussion, according to the Rev. Canon James M. Rosenthal, director of communications.

The JSC, which normally meets annually, is the interim body that oversees the Anglican Consultative Council and the other three Instruments of Communion: the Lambeth Conference, the primates' meeting and the Archbishop of Canterbury.

## Ten Defections in Canada

A total of nine congregations broke away from the Anglican Church of Canada less than two weeks after one of the largest parishes in that province voted overwhelmingly to leave the Diocese of New Westminster and affiliate with the Anglican Church of the Southern Cone on Feb. 13.

More than 97 percent of members at St. John's Church, Vancouver, which claims more than 2,000 members in Vancouver's affluent Shaughnessy neighborhood, voted to leave, according to the *National Post* of Canada.

St. John's has had a contentious relationship with the Diocese of New Westminster since 2002, when the diocesan synod passed a resolution asking Bishop Michael Ingham of New Westminster to approve a rite of blessing for same-sex unions. After Bishop Ingham consented, St. John's and several other congregations began withholding payments to the diocese. St. John's contributed \$220,559 to the diocese in 2000, according to the *Post*.

In addition to St. John's, two other

congregations from New Westminster voted to leave. The other dioceses affected are Niagara, with three congregations, Ottawa with two, and British Columbia and Toronto with one each. With the exception of St. Chad's, Toronto, the congregations voted to join the Southern Cone by margins of more than 95 percent. The Anglican Church of Canada lists 2,400 congregations in 42 dioceses.

In the Diocese of British Columbia, Archdeacon Bruce Bryant-Scott, acting on behalf of Bishop James Cowan, who is out of the country, met with suspended clergy, granting them "a 12-day period of grace." Bishop Ingham sent "presumptive notices of abandonment" to the eight clergy from the three congregations that left the Diocese of New Westminster, asking them to declare whether they still consider themselves part of the Anglican Church of Canada.

The Diocese of Toronto suspended the part-time priest-in-charge at St. Chad's and locked out members for an "unspecified cooling-off period"



Cathedral of the Incarnation photo

Children from the Cathedral of the Incarnation in Baltimore decorate coin boxes as part of a special coffee hour Feb. 10 that featured mealie, crackers and water. Mealie is a staple in the diet for residents of Itipini, a community built on top of a former garbage dump in South Africa. As part of a Lenten project, a number of congregations in the Diocese of Maryland learned about South Africans in Itipini and collected coins to buy bread for the children.

after it voted to leave. The Diocese of Niagara suspended the clergy and held alternate services for members who wish to remain with the Anglican Church of Canada.

The Diocese of Ontario sued two parishes, seeking permission to hold alternate services on the premises for those who want to remain with the Anglican Church of Canada.

## Daughter's Book Prompts Reevaluation of Bishop Moore's Legacy

The Rt. Rev. Otis Charles, retired Bishop of Utah, wrote the Bishop of New York on March 3, criticizing the Rt. Rev. Mark S. Sisk for perpetuating a "don't ask, don't tell" approach to clergy misconduct. The letter was sent after the daughter of one of Bishop Sisk's predecessors, the Rt. Rev. Paul Moore, revealed that her father led a secret life which included sexual relationships with men.

Bishop Moore, who died in 2003, served as Bishop of New York from 1972 to 1989. Throughout his ordained ministry, he championed many progressive social causes, including civil rights, pacifism, and the plight of the poor. After his death, *The New York Times* described him as "the most formidable liberal Christian voice" in New York City. In her forthcoming memoir, *The Bishop's Daughter*, excerpted in the March 3

issue of *The New Yorker* magazine, Honor Moore said it was only after her father died that she fully realized that he had had homosexual relationships. Bishop Moore was the father of nine children.

"It is with sadness that I feel you could not find it in your heart to say, 'Thank God, we have been freed, freed from a secret that has caused us all to limp,'" Bishop Charles said. "Now, now we can stand tall in the fullness of our humanity as that 6-foot-5 man, Paul Moore, our bishop, was never able to stand."

On Feb. 29, in a letter addressed to the clergy and laity of the diocese, Bishop Sisk wrote that while Bishop Moore was known and admired as a "tireless champion of the poor, the disenfranchised and the most desperately helpless in society," he also broke his marriage and ordination

vows and exploited vulnerable people himself.

"Any person who has extra-marital relations commits an offense," Bishop Sisk wrote. "This is true whichever party is married: whether clergy or lay, same-sex or heterosexual. Whatever the circumstances, it is family relationships which are broken. And, indeed a point of Ms. Moore's article would seem to be just that: the relationships between Bishop Moore and Ms. Moore and her mother indeed were evidently severely damaged. The preservation of those relationships is an important aspect of the Christian life and of course of the life of its ordained ministry. Actions such as those which Ms. Moore reports are wrong and could quite conceivably result in the most severe penalties that the church can apply to an ordained person."



### Approaches to Conflict

Nearly half of Bishop Gary Lillibridge's address to the annual council in the Diocese of **West Texas** focused on the current conflict within the Anglican Communion. Council met Feb. 21-23 in San Antonio.

Bishop Lillibridge announced that he has been invited by the Archbishop of Canterbury to serve on the Windsor Continuation Group (WCG), with five other bishops who will work on the "unanswered questions" arising from the Anglican Communion primates' responses to the Episcopal Church House of Bishops' meeting in New Orleans in September 2007. Bishop Lillibridge noted that the WCG will "take certain issues forward to Lambeth," the once-a-decade meeting of all bishops in the Anglican Communion, July 16-Aug. 4.

Bishop Lillibridge presented some thoughts from the Rev. Giles Fraser, an English clergyman who concluded that during the English civil war, the Church of England decided that "anything is better than conflict." The American culture, on the other hand, learned from its civil war that "if your cause is righteous, you must fight for it, no matter how sanguinary (bloody) the outcome."

These two conflicting views of how to settle disagreements, said Bishop Lillibridge, "call into question whether we have the will needed for reconciliation over coming years. There must be a better way than either of these alternatives," he added.

Council approved a balanced 2008 budget of \$3.9 million including \$75,402 for the program budget of General Convention, an increase of more than \$18,000 from the previous year. Since 2004 giving to the national church has been optional.

### Family Argument

Clergy and lay deputies of the convention of the Diocese of **Kentucky** received a briefing from one of the leaders in the effort to keep the Anglican Communion from unraveling



Marjorie George/West Texas Episcopalian photo

Led by a Dixieland-style jazz band, delegates to the West Texas annual council process from the convention hall through downtown San Antonio to a nearby Presbyterian church for worship.

over differing interpretations of sexuality and theology. Convention met Feb. 22-23 at St. Peter's Church, Louisville.

The Rev. Katherine Grieb, professor of New Testament at Virginia Theological Seminary and one of two Episcopalians appointed to the Archbishop of Canterbury's Covenant Drafting Group, told convention the Communion is in the midst of a family argument.

"There never was a golden age when everybody in the church agreed about everything," she said as reported by the *Louisville Courier-Journal*.

Describing the typical, 21st-century member of the Anglican Communion as an African woman, she said that when the bishops gather at Lambeth Conference in England July 16-Aug. 4, they "will have to decide how to relate to that woman and the millions of other Christians who make up our far-flung church family." Prof. Grieb concluded by urging Kentucky Episcopalians to let their bishop know the approach they feel the worldwide Anglican Church should take.

The convention was thematically

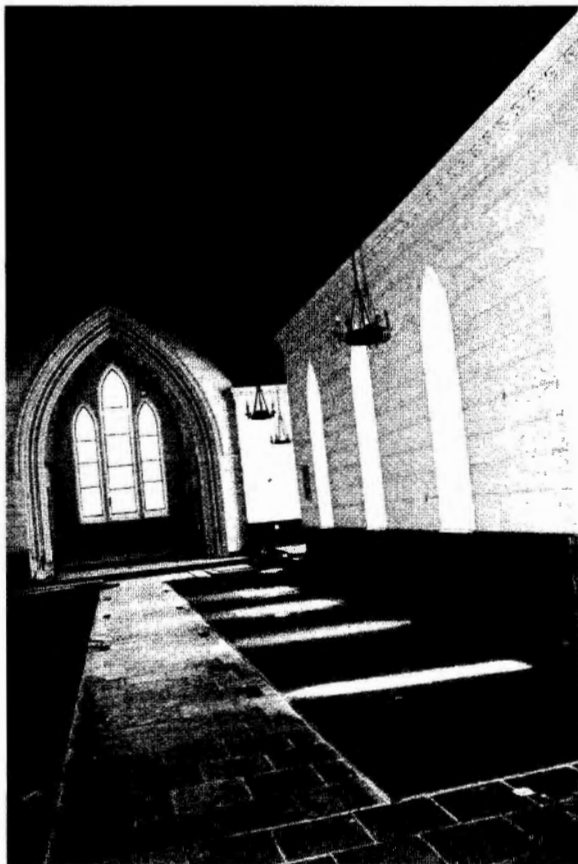
organized to spotlight the diocese's mission "to engage the world as a witness to Christ, through worship, study, fellowship, evangelism, social justice and service."

Unlike the four previous convention addresses, the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky, focused this one entirely on the state of the diocese.

Among the blessings Bishop Gulick cited were the opening of the new inn and lodge at All Saints' Episcopal Center, the diocese's camp and conference center; the ordinations of six clergy members, including the youngest ordinand, Matt Bradley, age 24, in "my time as bishop;" an \$85,000 increase in congregational pledging to the diocese; a 25-percent increase in baptisms and a 15-percent increase in confirmations; and a host of new, revitalized ministries being offered by diocesan departments and congregations.

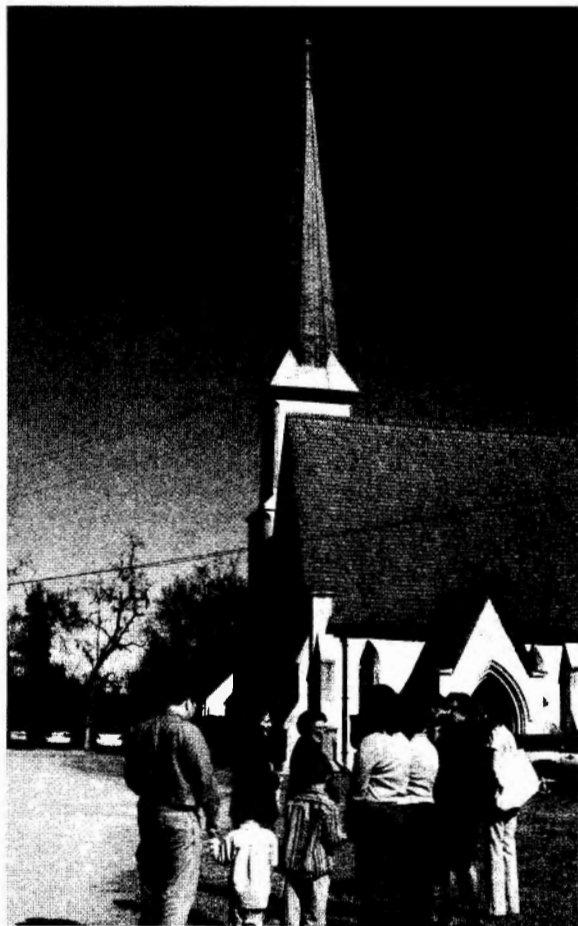
Convention approved a 2008 budget of \$1.5 million, which reflects a 4.3-percent increase over the 2007 budget.

*Episcopal News Service contributed to this report.*



Abe Thomy photos

The empty Church of the Holy Cross awaits restoration.



Parishioners walk from the chapel toward the church.

# Historic Revival

*For South Carolina church, termites aren't terminal.*

By John Schuessler

**W**ho would have guessed that a church could experience new life as a result of termites?

Seven-and-a-half years ago, the Church of the Holy Cross, Stateburg, S.C., was forced to move services into the chapel of its parish house when an infestation of termites made the main church building unsafe for use. The church's rector left later that year, and lawsuits against exterminators followed. Even some preservationists said the historic building was probably a lost cause.

The Rev. Richard Archer, a retired priest, served the church part-time for seven years until last September, when the church finally called the Rev. Tommy Allen as its full-time rector. Fr. Allen said he lost a few nights of sleep thinking about how the church could function in its cramped facilities, but then decided to "let it go" and follow Bishop Edward Salmon's advice to concentrate on being a pastor and teacher.

Anxiety, factions and infighting that often follow a traumatic event had "severely truncated the parish," Fr. Allen said, so he talked to the congregation about going forward by focusing on ministry. His vision caught on. When he urged members to give what was needed to restore the church in order to expand ministry, one person got excited enough to write a check for \$1.5 million. At Thanksgiving, the church received another \$250,000 through a grant from America's Treasures.

"Christmas came early for us," Fr. Allen said.

Miriam Crowson and her husband, Chuck, have been at the church since 1993, and have 9-year-old twin sons. Mrs. Crowson said prayer and love for one another helped keep the church together through the difficult years. She explained that the chapel, intended for Sunday school use, was completed shortly before the termite problem surfaced, an indication to her that God was preparing a way through the difficult times.

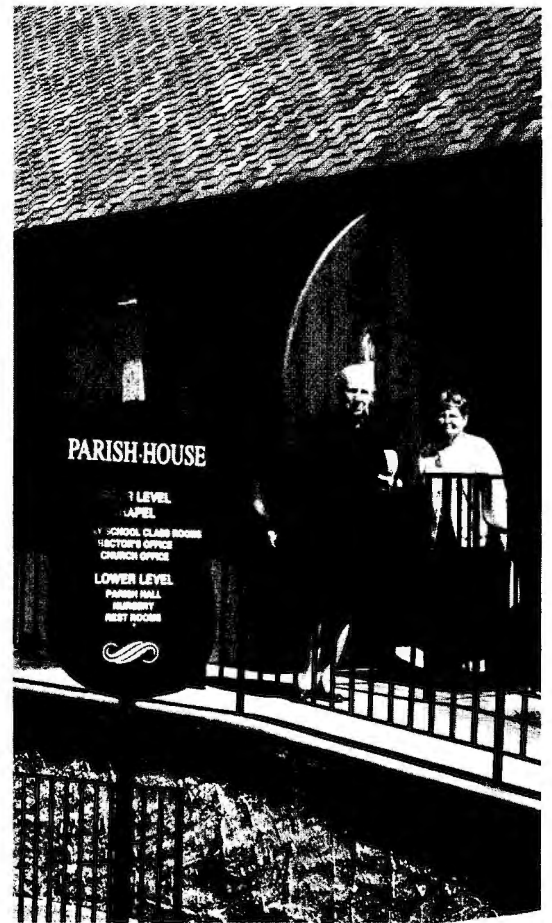
"We haven't stopped doing what we were supposed to be doing," she said. "There were frustrations, but we got through it."

## New People Coming

The church continues its two Sunday services in the chapel, which seats 60 people comfortably. Fr. Allen said the average attendance is about 80 percent of membership: 20-30 people at 8 a.m. and 50-70 at 11 a.m., both Rite 1. Membership decreased from 150 in 2000, partly because of the actions General Convention took in 2003, but Fr. Allen said the church has added about a dozen people since he arrived last fall.

Later this spring or summer, contractors are expected to begin restoration work on the church, with the goal of returning it to use by the end of 2009. The church's organ already has been disassembled and sent to a workshop for restoration.

The congregation also has decided to hire a youth pastor. The diocese's congregational development office will provide some financial assistance, but members of the congregation are giving sacrificially to the new position, Fr. Allen said. One couple offered the use of a farm house on their property; another person is giving



\$10,000 toward the youth pastor's salary, and a third said he would make up the difference.

Fr. Allen explained his vision for growth. "We have 18 youth, anywhere from 16 to six months old. Some might say, 'And you're hiring a youth pastor?' Yes, because we believe the gift is not just to restore the building and move back in, but God has blessed us with this gift because he's bringing us out of the wilderness to go in and take the land. Taking the land involves preparing yourself to gather the harvest. And we have to have the people and resources in place to do that."

He said the parish secretary's time has increased from 20 to 30 hours weekly, and he is hoping to add an assistant rector in three or four years.

"The reason I'm being that bold is I believe in the church, and that perseverance will pay off," he said. "Even in this rural section of the county, it's growing." Part of that growth is an influx of 2,000-3,000 personnel at nearby Shaw Air Force Base, and thousands more expected at the nearby Third U.S. Army headquarters in the next two to three years.

"Our purpose is the prayer book and hymnal," Fr. Allen said. "If we get back

**Clockwise from top left:** Jane Luther Smith conducts a rehearsal of Easter music with a choir of boys; Betty Smith (left) and Ann Dockins leave the parish house/chapel; Mike and Cheryl Bennett (left), Rick and Marilyn Shaw, and Hermon McCoy participate in a class between the two Sunday services; Owen Hackett and Judy Brown work on a Sunday school project.

*Abe Thorny photos*

to what Episcopalians are good at — the prayer book and singing from the hymnal — we're going to grow. That's just being good catholic Christians." □

*Joy Hunter of the Diocese of South Carolina contributed to this story.*

# More and More Questions

## *Did You Know...*

**Nina Botsford is the fifth member of her family to serve as a warden of the Cathedral Church of the Advent, Birmingham, Ala.**

## *Quote of the Week*

**The Rev. Canon Andrew T. Gerns, rector of Trinity Church, Easton, Pa., writing on the website Episcopal Café, on one of his parishioners: "Speaking in jest, the reason she is an Episcopalian is that our church doesn't work so hard to make her mad."**

Lots of nice people send answers to questions I pose, but I still can't get away from more to ask.

Is a Christian shirking responsibility by not voting in a political election?

Why can't we negotiate these property disputes instead of creating such ill will?

Why do some people feel the necessity to hold hands during prayer, especially the Lord's Prayer?

Whatever became of the Anglican Communion Network?

Did your congregation take notice of "Environment Weekend"?

Why has it become standard practice to end a sermon with the preacher saying "Amen"?

Isn't approval of same-gender blessings a "slam dunk" for next year's General Convention?

Do you understand what's happening in San Joaquin? Do you care?

Are things any different in your congregation that they were five years ago? Ten years ago?

Did the Executive Council really need to meet in Ecuador?

Can you imagine any more bishops remaining in office until age 72?

Whatever became of Wednesday night services during Lent?

Why is the word "Pit" capitalized twice in Psalm 88?

Why aren't advocates for prayer book revision clamoring for a revised book?

Does anyone like "blended" worship?

Are same-sex blessings supposed to be listed in parochial reports? Under what category?

Will there be any more evangelicals left in The Episcopal Church by 2010?

Doesn't anyone care about these bishops leaving for the Roman Catholic Church?

Wouldn't it have made sense to stay off the internet as a Lenten discipline?

Whatever became of the Windsor bishops?

Aren't more churches offering Stations of the Cross?

Why do so many people omit the word "St." before the names of saints?

Don't you wonder what's going on in our seminaries?

Did any of our clergy preach on the epistle for Lent 4?

Did any parish observe "Rose Sunday"?

Whatever became of those people who were pushing for lay presidency?

Isn't the church's outreach ministry stronger than it's ever been?

Wouldn't some new sites for General Convention have been welcome instead of returning to Anaheim and Indianapolis?

Do you care whether an Anglican Covenant is put in place?

Which of the seminaries will be the next to make a major announcement?

Are you aware that the index to the latest edition (2006) of the Constitution and Canons of The Episcopal Church (p. 260) lists one of the "Duties of the Rector" as "To distribute arms and offerings"?

Aren't churches without websites missing a great opportunity to attract visitors and newcomers?

Do you sometimes have trouble understanding what the Archbishop of Canterbury is writing or saying?

Wasn't it hard to get started in Lent with it falling so early in the year?

Shouldn't the Southern Cone be called something else?

Why does the national Executive Council need to have all those closed sessions?

Why do some clergy insist upon addressing a communicant by name when administering communion?

What's the harm in including those portions of the psalms bracketed by the prayer book lectionary?

Whatever became of the Great Litany?

Who are Oreb and Zeeb? How about Zebah and Zalmunna?

Aren't these attachments by congregations to foreign Anglican provinces temporary arrangements?

Why do so many church mailings refer to "Easter Sunday" rather than "Easter Day"?

*David Kalvelage, executive editor*



# *Christ is Risen!*

## Easter Greetings

Finally, we have come to Easter Day. The fasting and abstinence of Lent are at an end, and the great celebrations of the 50 days of Easter have begun. The resurrection of Jesus Christ is the greatest of all Christian feasts – a time when we greet the risen Lord in his glory.

As Christians we look forward to a resurrection after this earthly life, into that place where Christ has prepared an everlasting heritage for those who love him. We also experience, by the power of his resurrection, new life here and now.

It is a pleasure to extend Easter greetings and good wishes to all our readers. May this season be one of joy, blessing and peace to all, a time when we recognize the presence of our Lord, and a time when he manifests in us the power of his new life.

## Young and Unaffiliated

Like many surveys of its kind, the U.S. Religious Landscape Survey released recently by the Pew Forum on Religion and Public Life makes for interesting reading. For the most part, the results of interviews with more than 35,000 Americans age 18 and older in 2007 are not surprising, but they can provide valuable information on how churches ought to function in the future.

It is difficult to get a statistical picture of The Episcopal Church from the survey, for it is included among mainline protestant churches. Members of those churches comprise 18.1 percent of all adults interviewed, and like many other groups experienced considerable movement among adherents. Many churches reported sizable numbers of people leaving, but in many cases there was an influx of new members.

Most churches should be interested in the fact that there are large numbers of people who said they are unaffiliated with any particular faith. More than 16 percent of those interviewed fall into this category, and one in four Americans age 18-29 said they are not affiliated with a particular religion. According to the survey, the field may be ripe for churches willing to become involved in evangelism, but retaining members is likely to become a major task for all religious groups.

## Lifetime Subscribers

In 1965, this magazine made a decision it would eventually regret. It began to offer lifetime subscriptions to members of the clergy. That practice continued for the next quarter-century, and in 1991 it was decided to discontinue the offer, for by then the magazine was losing money on its promotion. There are still 245 lifetime subscribers receiving THE LIVING CHURCH week by week. We would like to recognize this group of subscribers, for they thought highly enough of the magazine to make a substantial financial commitment for a lifetime subscription. These people knew a bargain when they saw it. We give thanks for their trust and commitment, and hope that they, and all our readers, are continuing to enjoy their weekly issues.

READER'S VIEWPOINT

# The Importance of Awe and Mystery

By Donald Judson



In 1979, the American Book of Common Prayer was revised in order to, among other things, devise "a service that can be followed easily by the congregation." At the same time, the revision sought a form that the laity would find more comprehensible.

The need for better education concerning the liturgy and the faith for both the laity and clergy was acknowledged because without it they could be taking part in the liturgy either with superstition or as a routine without understanding. There is no doubt that the current prayer book serves those needs well.

As necessary as that decision was, there is a danger that in overemphasizing the comprehensibility of the liturgy without some compensating emphasis, God would be reduced to the measure of our minds. Canon Hugh Wybrew, writing regarding his experience of worship in Eastern Orthodox churches, found there "a sense of mystery, attractive to a number of western Christians who find such a sense lacking in the contemporary worship of their own churches." What is lacking are awe and mystery — the sense that we serve and worship a God whom our minds will never be able to comprehend fully.

I believe that just two measures would go a long way to fill that lack and restore a balance. The first is silence. As many have said, in human experience there is nothing that conveys the sense that God is beyond human reach more than silence. The current prayer book does call for its use. It allows periods of silence after the reading of each lesson and prior to the confession. Being optional, they may or may not be observed. The one time silence is required is at the fraction, because as Marianne Micks has said, "it is a testimony that this breaking of bread transcends man's powers to express the reality he perceives." However, that silence too is not always observed. It may be that parishes have decided these are not the right places for silence, because some parishes observe moments of silence after the homily when the prayer book does not suggest it.

Many people are uncomfortable with silence, as can be seen when churches encourage the organist to fill periods of silence with music. A modest amount of training for clergy, organists, and congregations would make the observance of

silence more comfortable, and such observances would go a long way toward allowing room for a sense of mystery. I have found that periods of silence can be quite moving in Taize services, where they can exceed 10 minutes, and in the observance of "the Great Silence" after communion in a Eucharist celebrated according to the Church of Ireland rite.

The second measure is the manner and style of the presider. The Roman Catholic writer Aidan Nichols has said that "rites work best when they are repetitive and formalized. In this [the priest] may need a certain distance, at least at points, from other worshipers." It has also been said that a certain distance and reticence makes it possible for the laity to respond to God, while a more informal and personal manner makes it more likely that they will respond to the priest. The distance is diminished when clergy greet a congregation in an informal and personal way, or when a congregant is addressed by name in the act of communion.

A liturgy that is understandable is a most important means of enabling both clergy and laity to comprehend and affirm the business of being a Christian. But it need not be done at the sacrifice of a sense of mystery. The relationship between the form of the liturgy and mystery has been captured for me in the words of Alan Paton in his *Meditation for a Young Boy Confirmed*:

"...there are the visible and outward forms,

These are the inarticulate gestures, the humble and supplicating hands of the blind reaching out

This is the reaching out of children's hands for the wild bird, there are the hands stretched out for water in a dry and barren land ...

They are a net of holes to capture essence, a shell to house the thunder of an ocean,

A discipline of petty acts to catch Creation, a rune of words to hold One Living Word,

A ladder built by men of sticks and stones, whereby they hope to reach to heaven."

The pendulum which had swung in the direction of understanding needs to swing our liturgy back a little to allow room for the wild bird, the thunder of an ocean, for Creation and heaven — that is, for a sense of mystery and awe. □

*The Rev. Donald Judson is assisting priest at Church of Our Saviour, Elmhurst, Ill.*

## There is a danger of reducing God to the measure of our minds.

# Follow the Models

John Hartnett's article on gender language in scripture [TLC, Feb. 24] raises an excellent question: Why alter the way we talk about God, the model father—or Jesus, the model son and brother—when the problem is our own failure to follow the models? This requires answers to more basic questions: What is scripture? What is its source?

Under the heading, *The Holy Scriptures*, our Catechism reads, "We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible" (BCP, p. 853). This, of course, is based on the words of Paul, "All Scripture is inspired by God," and of Peter, "no prophecy of Scripture is a matter of one's own interpretation" (2 Tim. 3:16; 2 Pet. 1:20). No wonder we hold the Bible so high and do our best to guard the oldest and best manuscripts.

Proceed with caution whenever a version of the Bible shifts unnecessarily from translation to interpretation on any subject. Reliable translation of any

historic book renders the words of the writer in the reader's language, taking the setting of the writer into account for greatest accuracy. Notice I did not say the setting of the reader. We as readers need to let the original context help interpret the words rather than change the words to fit our own context or bias.

So why did the Holy Spirit inspire the writers of the Bible to call God our Father? Why did Jesus arrive as his only Son? God knows, even if I do not. I do know that scripture, read and followed as the word of our gracious and loving God, never leads men to dominate or abuse women, nor women to resent men.

*Randall S. Condit  
La Crosse, Wis.*

## Fuzzy Thinking

There seems to be some fuzzy thinking going on about San Joaquin. It will help to clarify things if we remember that General Convention created the Diocese of San Joaquin. That is a historic fact, despite more recent assertions to the contrary. Just as important, only the General Convention can dissolve or otherwise alter a diocese that it has created.

So when the former Episcopal Bishop of San Joaquin and his followers attempted to usurp the powers of the General Convention to "take the Diocese of San Joaquin out of The Episcopal Church," they failed. Having no authority to do so, and probably not by intention, they created a new entity instead — the Diocese of San Joaquin, extra-provincial to the Southern Cone.

The Episcopal Diocese of San Joaquin has existed all along and continues to do so. Whether the Anglican Communion will tolerate the boundary jumping by the Southern Cone in the

long run is another question. In the interim, the two dioceses of San Joaquin will co-exist in the same geographical territory — one Episcopal, the other purportedly extra-provincial.

When these facts are clearly understood, it's easy to understand why our Presiding Bishop has acted as she has. The former bishop of the Episcopal Diocese of San Joaquin has stated that he is no longer an Episcopalian and that The Episcopal Church has no jurisdiction over him. Quite right. And the House of Bishops probably will officially recognize his abandonment of The Episcopal Church.

Furthermore, his former standing committee, and the current one, have been rowing the same boat that he is. They're not Episcopalians either, which is why the Presiding Bishop has said she does not recognize their authority. In other words, one is either an Episcopalian or one is not. No one can have it both ways.

*Lawrence L. Graham  
Atlanta, Ga.*

## It's Not Enough

While the bishops' latest plan for episcopal oversight has some things to commend it [TLC, March 16], it does not do what "reasserting" or conservative parishes in liberal dioceses really need. It would be nice for a conservative parish to be confident that when it is time for an episcopal visitation, the sermon that will be heard will not be full of liberal clichés, offenses against the creeds, or a demotion of Jesus Christ from "the Way, the Truth, and the Life" to merely a way, some truth, and a wonderful example.

But simply having a good relationship with a bishop who understands and upholds historic orthodoxy is not enough. We who are conservative believe that those who are liberal are not simply advocating different ways of applying a common faith. We have serious doubts that there is a common faith among us.

What a conservative parish or diocese needs is not an episcopal or primate visitor for various ceremonial activities, but true alternate oversight by a bishop or primate who can lead the parish or diocese, and oversee it — which means helping it to find conservative clergy when it needs to call a new rector, or to elect a new bishop, and to oversee the ordination process of those who are pursuing a call. What a conservative parish or diocese needs is a leader who can further the people in their vision, not try to redirect them to be more like "the church of what's happening now."

*(The Rev.) Charles F. Sutton, Jr.  
Trinity Church  
Whitinsville, Mass.*

## Negative Numbers

In the summary of Bishop John Chane's remarks at the Diocese of Washington convention [TLC, Feb. 17], he is quoted as saying that he is "so sick and tired of reading reports about the statistical decline of The Episcopal Church that I no longer read them."

One can understand his position when one looks at the most recent average Sunday attendance (ASA) statistics for his diocese published by the

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## PEOPLE & PLACES

national office, which reveal a 12-percent decline in this statistic during Bishop Chane's tenure. He might use the ASA to offer a defense that his diocese's decline is only slightly worse than the 11-percent decline nationally, and that only four dioceses (Alaska, East Carolina, South Carolina and Tennessee) experienced an increase during the same period.

The article also sets forth a claim by Bishop Chane that "on any given Sunday 24,000 people on average attend Episcopal churches in the Diocese of Washington." The ASA indicates the number was 15,800 for 2006. I would be interested in an explanation of the disparity.

*Edwin D. Williamson  
Washington, D.C.*

### Editorial Understated

The editorial, "Confusing and Unhelpful" [TLC, March 2], says that the Archbishop of Canterbury's statements about sharia are "curious." It states that "sharia law, derived from the Koran, is frequently criticized for what many perceive as a lack of human rights."

I suggest that the author of the editorial has woefully understated both the importance and the danger of sharia to the West. Sharia is not just church law, as Islam is not just a church. Read what followers have to say about themselves. Islam is a way of life (to use believers' words). Islam encompasses all human behavior, whether social, legal, political, moral or economic.

England has permitted, through some misguided sense of multiculturalism or tolerance, Islamic enclaves to flourish on its homeland, flouting English law again and again. As just one example, England even provides welfare payments for Islamic second and third wives, in contravention of explicit English law. The aim of Muslims in a sharia society is not to promote the ideals of the West, but to promote Islam. The sooner we in the United States recognize that fact, the sooner we can start doing things to protect our wonderful American heritage.

*Gen. Geoffrey Cheadle (ret.)  
Washington, D.C.*

### Deaths

The Rev. **James Corey Bean, Jr.**, priest associate at St. Andrew's Church, Greencastle, IN, died Feb. 16. He was 72.

A native of Indianapolis, Fr. Bean was a graduate of Centenary College and Seabury-Western Theological Seminary. In 1961, he was ordained to the diaconate, and in the following year to the priesthood. He was an assistant at St. Paul's, Winfield, LA, 1961-62, and curate at St. George's, Bossier City, LA, 1964-65, and then he served in the military. Fr. Bean was a chaplain with tours of duty in Korea, Vietnam, Germany and in the United States. He earned an additional degree from Long Island University, then served the Church of St. Augustine of Canterbury, Wiesbaden, Germany, from 1979 until 1990 as rector. He was vicar of St. Peter's, Pomeroy, WA, 1990-2000. In 2000, he retired and moved to Greencastle. He was a member of the Society of the Holy Cross. Fr. Bean is survived by two sisters, Catherine, and Edith Welliver, both of Greencastle.

The Rev. **Esther P. Brown**, 82, retired vicar of St. John's Church, Needles, CA, died Feb. 13 in Hardwick, VT, where she resided in retirement.

Born in Plainfield, CT, Ms. Brown was educated at the University of New Hampshire, Duke University Divinity School, and the General Theological Seminary. She was ordained deacon and priest in 1984 in the Diocese of Vermont. She was vicar, then rector of St. John the Baptist, Hardwick, 1984-90, and vicar in Needles from 1991 until 1997 when she retired. Prior to ordination, Ms. Brown was an editor of the Seabury Series for religious education, and a Christian education officer for several organizations. She is survived by her husband, W. Averell Brown; two children, Alice and Philip; five grandchildren; and three brothers, Luther, Milton and Richard Pierce, all of whom were ordained in various denominations.

The Rev. **James William Howie**, 69, of Ottawa, KS, died Feb. 23 at Ransom Memorial Hospital, Ottawa.

Fr. Howie was born in Minneapolis. He graduated from the University of Minnesota and Nashotah House, then was ordained in the Diocese of Minnesota, as deacon in 1967 and priest in 1968. He served the following churches: assistant at Holy Trinity, Elk River, MN, 1966-67, and priest-in-charge there, 1967-70; associate at St. Nicholas', Richfield, and St. Alban's, Edina, MN, 1971-73; assistant at Christ Church, Springfield, MO, 1974-77; vicar of St. Aidan's, Olathe, KS, 1978-88; and rector of St. Andrew's, Toledo, OH, 1989-98. He retired in 1998. He was a member of Grace Church, Ottawa. Fr. Howie is survived by his wife, Georgia; a son, Christopher, of St. Paul, MN; and a sister, Carol Lynch, of Minneapolis.

### Next week...

House of Bishops Meets



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## BOOKS

**ANGLICAN BIBLIOPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com.

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

## FACULTY POSITIONS

**FULL-TIME MISSIONER FOR ADULT CHRISTIAN FORMATION AND CHILDREN'S MINISTRIES:** *The Episcopal Diocese of Connecticut, Hartford, CT.* The missioner will have responsibility for oversight of the work of the diocese to educate children and adults in the Christian faith, and to inspire, equip and empower Christian formation leaders who work with children and adults in the diocese's 174 congregations. The missioner will report to the bishop suffragan. Applications are due by April 1. For details and application information visit: [www.ctdiocese.org/newsletters/formationmissioner.pdf](http://www.ctdiocese.org/newsletters/formationmissioner.pdf).

## MUSIC POSITION OFFERED

**FULL-TIME MUSIC DIRECTOR:** *St. James Episcopal Church, Wilmington, NC.* St. James Parish, a mainstream Episcopal church of 1,800 congregants founded in 1729, seeks a full-time organist/choirmaster. The ideal candidate will be an accomplished musician and team player with excellent interpersonal and communication skills who can creatively inspire and educate the congregation and choirs, especially children. Current choirs include adult, children's and handbells. Casavant organ (2-manual/mechanical action/34-rank, 1965). Minimum bachelor's degree and 5+ years experience preferred; graduate degree and Episcopal church experience desired. Salary within AGO guidelines; benefits include health insurance, life insurance and pension. Send resume, supporting materials and representative recording (CD format preferred) of the following: 2 solo organ works of contrasting style/period, 1 hymn and 1 accompanied service music selection from *The Hymnal 1982* and 2 choral selections, to **St. James Parish, 25 S. Third St., Wilmington, NC 28401, ATTN: Music Search Committee.** A complete position description available on church website: [www.stjamesp.org](http://www.stjamesp.org). Deadline for submission is **April 1, 2008.**

## POSITIONS OFFERED

**FULL-TIME ASSISTANT:** *St. Bartholomew's, Beaverton, OR,* seeks an energetic, relationship-oriented priest to be part of a multi-clergy staff in a program-sized congregation near Portland. Focus on children, youth and family ministries, while sharing responsibilities for worship, preaching, pastoral care, education, formation and ministry development. Deadline for applications (letter, résumé, CDO profile) is **April 12, 2008.** Contact [saintbarts@spiritone.com](mailto:saintbarts@spiritone.com).

**FULL-TIME DIRECTOR OF YOUTH MINISTRIES:** *Grace Episcopal Church, Charleston, SC,* a corporate-sized ECUSA parish in historic downtown Charleston, is searching for a lay or ordained Director of Youth Ministries to use arts, outreach and education to nurture and expand youth programs for 6th-12th grades. Grace Church was founded in 1846 and has an average weekly attendance of 800+, including a youth group and a dramatically growing number of younger children. We are located in a coastal city, known for its rich history, architecture, beautiful beaches and great restaurants. We are also known as an international center for the arts. Visit [www.gracechurchcharleston.org](http://www.gracechurchcharleston.org) for a full job description. Send cover letter, resume, and list of references to the Rev. Kirtley Yearwood, M.D., [vicar@graceec.org](mailto:vicar@graceec.org).

## POSITIONS OFFERED

**FULL-TIME PRIEST:** *Trinity Episcopal Church, Plattsburgh, NY.* We are an active, welcoming parish family who worship in a charming 1830 stone church nestled close to Lake Champlain, and are within an hour's drive of the beautiful Adirondack Mountains, Lake Placid, Burlington, VT, and Montreal.

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Applications including a letter of interest, CDO, faith journey, and CV should be sent to **Forest S. Rittgers, Jr., Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309, or [frittger@nycap.rr.com](mailto:frittger@nycap.rr.com).**

**FULL-TIME ASSOCIATE RECTOR-YOUNG FAMILIES:** *Christ Episcopal Church, Ponte Vedra Beach, FL.* Christ Episcopal Church is seeking an enthusiastic leader and member of our clergy team to focus on young adult/family ministries. She/He will be the lead clergy-person for our fastest-growing worship service. This person will work collegially with the other clergy and strong program staff, and will participate in various worship settings, pastoral visits and general clergy responsibilities. The ideal candidate will have good preaching skills and at least four years of ministerial and leadership experience. He/She has a passion for ministry; is flexible and self-motivated; relates to and communicates well with young families; and enjoys being in their presence. Christ Episcopal Church has grown rapidly to more than 5,800 parishioners, with over 40% of the growth having occurred during the past decade. Holy Eucharist is celebrated 15 times each week—at the church, the parish hall and the chapel on the Ponte Vedra campus; at the church on the San Pablo campus; at Serenata Beach; and at the chapels at two life-care communities. Our five full-time and a part-time clergy, a vocational deacon, program staff, administrative staff, and hundreds of devoted volunteers, guided by the Holy Spirit, minister to our parish, the local community, and the world through worship, Christian formation, a wide range of outreach programs, and more than 75 ministries. The total budget of the church excluding the pre-school and foundation is in the \$3.6 million range. Please send resume and CDO Profile to [crhbeach@comcast.net](mailto:crhbeach@comcast.net) or call **Charlie Hoskins at (904) 285-0525.**

[www.livingchurch.org](http://www.livingchurch.org)

## POSITIONS OFFERED

**FULL TIME POSITION ON GEORGIA'S BEAUTIFUL GOLDEN COAST:** Vicar of two little missions...*St. Richard's of Chichester on Jekyll Island & Holy Nativity on St. Simon's Island, GA.* Priest will divide his/her time between our two parish families, working with loving and energetic lay folks in each. Traditional worship on Jekyll at 8:30 each Sunday...then more relaxed liturgy on St. Simons at 10:30...nice blend... (but you're the priest, come lead us!) Very competitive salary and travel as you divide your time between us, plus four-bedroom rectory with all utilities located 3 blocks from the Atlantic Ocean on St. Simons. Contact **Ann Delea, Sr. Warden of Holy Nativity, at [anndelea@earthlink.net](mailto:anndelea@earthlink.net) or call (912) 638-4825.** We are lifting you up in prayer and can't wait to meet you!

**FULL-TIME RECTOR:** *Grace Church, St. Francisville, LA,* seeks a priest with skills in preaching, liturgy, pastoral care, and outreach. One of our top priorities is to develop and implement a comprehensive strategy to attract new people to our church, with emphasis on families with children and youth. An active and historic parish in a small but growing community, Grace has strong spiritual vitality and strong trends in stewardship. Historic St. Francisville is located within 45 minutes of Baton Rouge and features beautiful countryside and nationally ranked, accredited schools. Visit our website at [www.gracechurchwfp.org](http://www.gracechurchwfp.org) or contact **Kelly Ward, Chair, Rector Search Committee, Grace Episcopal Church, P.O. Box 28, St. Francisville, LA 70775. (225) 635-4065 or [kward@demco.net](mailto:kward@demco.net).**

**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 **The Rev. Rand Fagg, Deployment Officer, at [rfagg@pmt.org](mailto:rfagg@pmt.org).**

## TRAVEL / PILGRIMAGES

**ORTHODOX TOURS:** specializes in worldwide custom tours and pilgrimages to the holy pilgrim sites of the Early Church and Eastern Christendom. Our tour themes include sacred art, Christian monasticism and uniquely tailored tours that combine elements of pilgrimage with interesting educational historical excursions. Orthodox Tours offer a number of pre-packaged tours, but we also work with Episcopal and Anglican groups and individuals requesting custom-made tours. Our mission is to work with anyone who has a serious interest in the themes that we offer and who would be interested in our professional travel services, offered in the spirit of Christian love, honesty and cordiality. For more information on these very special pilgrimages, visit: [www.orthodoxtours.com](http://www.orthodoxtours.com); Call (607)797-1058, E-mail: [frilya@verizon.net](mailto:frilya@verizon.net).

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[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 276-5420 ext. 12

# Church Directory



## PRESCOTT, AZ

**ST. LUKE'S** 2000 Shepherd's Lane (928) 778-4499  
 Website: [www.stlukesprescott.org](http://www.stlukesprescott.org)  
 The Rev. Mark Moline, r  
 Sun Eu 8 & 10; Sat Eu 5:30; Wed HS 10; Thurs MP 8:30

## FORT MYERS BEACH, FL

**ST. RAPHAEL'S** 5601 Williams Drive (239) 463-6057  
 Website: [www.saint-raphaels.org](http://www.saint-raphaels.org) info@saint-raphaels.org  
 The Rev. Alice Marcrum, r; the Ven. Richard Palmer, assist. priest  
 Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

## 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. Stephen Fregeau, 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

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
 Website: [www.stciem.org](http://www.stciem.org) stciem001@hawaii.rr.com  
 The Rev. Liz Zivanov, r  
 Sun H Eu 7:30 & 10:15

**ST. MARK'S** (808) 732-2333  
 539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
 Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

**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, 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; the Rev. Richard R. Daly, SSC,  
 parochial vicar  
 Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-  
 ment of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## 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.cccnola.org](http://www.cccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10 (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,  
 assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-  
 Hutchinson, Pastoral Assistant for Families  
 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

## 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

## 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 frthiele@gmail.com  
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

## NEW YORK, NY

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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
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## NEW YORK, NY

**ST. THOMAS** 5th Ave & 53rd St.  
 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 & H Eu 5:30 (Tues, Wed & Thur Choral Even-  
 song); Sat H Eu 12:10

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
 3 Angle St. (828) 274-2681  
 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  
 The Rev. Robert Pursel, Th. D., r  
 Sun Mass 10 (Rite II); Wed Mass & Healing 1; 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.  
 Patrick Allen, assoc  
 Sun Mass 8 (Low) 10:30 (Solemn High)

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
 818 E. Juneau Ave. www.ascathedral.org  
 The Very Rev. Warren H. Raasch, 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, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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