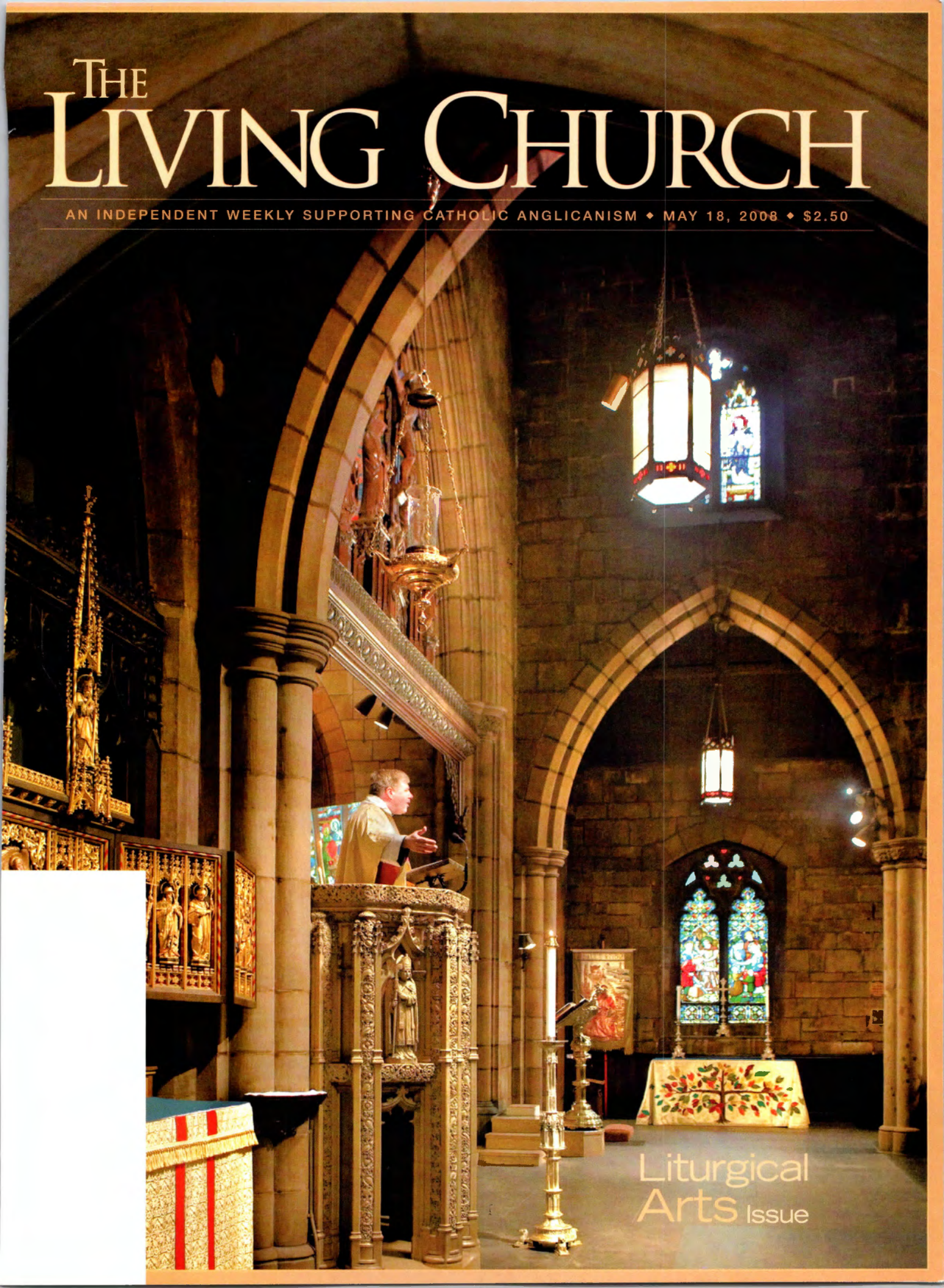


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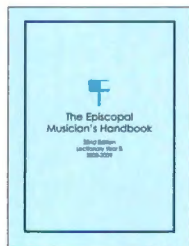
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years.

Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church.

All gifts to the Foundation are tax-deductible.

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Volume 236

Number 20

*THE LIVING CHURCH* magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

## THIS WEEK



David Glackin (left) and Aron Dunlap listen to the sermon from the altar rail on April 20 at St. Mark's Church, Philadelphia, Pa.

Amanda Stevenson Lupke photo

## Features

14

# Liturgy and Art

St. Mark's Church,  
Philadelphia, Pa.

### The Cover

The Rev. Sean Mullen, rector, in the pulpit at St. Mark's Church, Philadelphia. The church was built in 1848-49, and greatly embellished throughout the late 19th and early 20th centuries. The side altar at right is vested with a hand embroidered and quilted frontal with a tree of life motif in memory of those who have died of AIDS.

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## SUNDAY'S READINGS

# Holy Trinity, One God

*'Let us make humankind in our image, according to our likeness' (Gen. 1:26)*

**The First Sunday After Pentecost: Trinity Sunday (Year A), May 18, 2008**

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

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

While the doctrine of the holy Trinity is at the center of orthodox Christian faith, the truth of three Persons in one God is never specifically defined or even dealt with in the scriptures. At best, we find what was probably a liturgical blessing in the second-generation Church (2 Cor. 13:13) and a probable baptismal formula in use early on in the Church which produced the Gospel of Matthew (28:19).

But at least from a plain Christian reading, the Creator in Genesis states, "Let us make humankind in our image, according to our likeness" (1:26). And this is clearly proof of God's triune nature. Right? Maybe, but probably not. Ancient sovereigns and other potentates frequently referred to themselves in the plural, a practice occasionally continued by the Commonwealth's Elizabeth II and even by a fair number of Episcopal bishops today.

George Carlin recounts his days as a student in a Roman Catholic school. When the parish priest was present, he and his friends would ask impossible-to-answer questions about God (like, "If God is all powerful, can he make a rock so heavy that he himself can't lift it?") - to which the priest would invariably respond, "Well, it's a mystery." The Church's historic tendency to refer to the Trinity as a "mystery" has, in the context of our culture, con-

strained this central Christian doctrine to the realm of "stuff that can never be explained, let alone understood."

Far more likely, however, is the possibility that most of us misunderstand the nature of "mystery." Might it be that a Christian "mystery" isn't as much something that can't be described or explained as it is a truth so obvious that it doesn't need an explanation? It's worth thinking about, at least.

Let's see. Three Persons in one God. Father, Son, and Holy Spirit. In our own imperfect categories: Creator, Redeemer, and Sanctifier. But aren't more than a few of us simultaneously parents, children, and the love which binds both together? Don't all of us as human beings engage in creativity, establishing what we have created as good as opposed to evil, and putting our creations above the common and fallen world? Don't all of us as persons consist simultaneously of mind, body, and spirit? Of course, we're all of these things!

It just might be that what Genesis describes as God's creation of "humankind in our image, according to our likeness" (1:26) is, in fact, literal truth. A triune God created triune creatures. And they, in turn, understand God in terms of their own innate triune nature.

It's a thought, at least.

### Look It Up

How is the Trinity described and not described in the Catechism? (BCP, pp. 846, 849, 852-3).

### Think About It

How might the Trinity be explained to a young Sunday school student?

### Next Sunday

**The Second Sunday After Pentecost (Proper 3A), May 25, 2008**

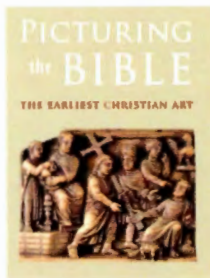
**BCP:** Isaiah 49:8-18; Psalm 62 or 62:6-14; 1 Cor. 4:1-5(6-7)8-13; Matt. 6:24-34

**RCL:** Isaiah 49:8-16a; Psalm 131; 1 Cor. 4:1-5; Matt. 6:24-34

**Picturing the Bible**

**The Earliest Christian Art**

By **Jeffrey Spier** with contributions from **Herbert L. Kessler, Steven Fine, Robin M. Jensen, Johannes G. Deckers, and Mary Charles-Murray**. Yale. Pp. 309. \$65. ISBN 9780300116830.



*Picturing the Bible* is a book lover's book. Handsomely bound, it rests nicely in the reader's lap and is filled with high-quality reproductions. The occasion for its creation was a world-class exhibit of early Christian art at the Kimbell Art Museum in Dallas, Texas, on view from November 2007 to March 2008. Like many exhibit catalogs, this one contains a selection of thoughtful scholarly essays. For instance, in his introductory essay, Jeffrey Spier, the exhibit's curator, helps readers to understand the meaning of visual images in the life of the early Church. Apparently, images such as the Good Shepherd, Jonah and the Leviathan, Noah's ark, and simple renderings of fish (the precursor to today's ubiquitous

“fish” bumper stickers) were present in the Christian community as early as the 3rd century. But it was Constantine's conversion to Christianity in 312 A. D. and the eventual Christianization of the Roman Empire that loosed a raft of unprecedented patronage for the visual arts. Consequently, the 4th and 5th centuries gave rise to the construction and decoration of splendid cathedrals and the production of multiple and handsome copies of the Bible.

Those of us who belong to the Church count the word of God and the words that comprise it a treasure. We are a people of the book. But how does one translate these verbal expressions of faith to the visual? *Picturing the Bible* reminds us that, almost from the beginning, “believing eyes” were trained on two matters — the visual and the verbal. In other words, this challenge and

opportunity is hardly a new one.

For those who are intrigued by the possibility that a more complete understanding of the dynamic relationship between word and image might deepen personal devotion and enliven public worship, this book is full of insight. The built world that we inhabit is intensely visual, and our daily lives are saturated with visual signs, symbols, logos, and patterns. The things on which we fix our gaze are freighted with messages and because of this, our struggle to locate or generate the kind of images that rightly convey the gospel message remains a formidable challenge.

We might wish that we had had the opportunity to see this show while on display at the Kimbell Art Museum, but the book that Spier and his team have produced allows us to take it all in page by thoughtful page.

*Cameron J. Anderson  
Madison, Wis.*

(Continued on next page)



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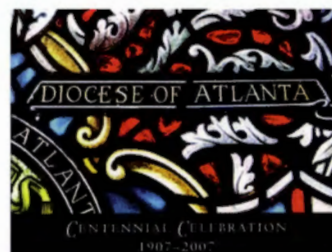
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### The Diocese of Atlanta Centennial Celebration 1907-2007

Edited by **James P. Marshall, Jr.** Donning Co.  
Pp. 224. \$29.99. ISBN 1-578-364-3.

This handsome book was published for the Diocese of Atlanta's centennial celebration last year. It consists of photos from each of the churches and institutions of that diocese and a brief history of each.

One cannot help but be impressed by the rapid growth of the Diocese of Atlanta, especially in the latter half of the 20th century. The stories of those churches, organized with handfuls of people but soon growing into hundreds of members, are inspiring.

Some of the anecdotes from the churches portrayed are wonderful. For example, in the history of St. Gregory the Great, Athens: "It used to be said the measure of a priest at St. Gregory's is whether he can get the service going again after The Peace." And recounting the early days of St. Columba's, Suwannee, in a middle school cafeteria, it is noted "it was all too common to genuflect in dried spaghetti sauce or mustard!"

*David Kalvelage*

### Essential Visual History of the Bible

National Geographic. Pp. 512. \$15.95. ISBN 978-4262-0217-9.

It comes as no surprise that a visually stimulating book about the Bible — containing more than 1,000 color images, and designed in a condensed and readable format — would come from National Geographic.

*The Essential Visual History of the Bible* lives up to its title. Vivid imagery emphasizes many of the major events described. Organized in six sections



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and containing both Old and New Testament, this 5 x 6.75-inch book, with a thickness of 1.5 inches, may seem a bit too compact. However, using it as a guide, it is easy to follow, with an art flow that provides some breathing space between sections.

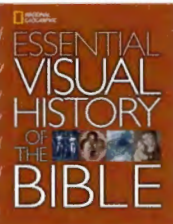
From the creation of the world to the Maccabees, and New Testament history from the 12 apostles to the revelation of John, this book is an effective guide to the written word, with the pictures as a bonus.

It is assumed this guide is intended for use by adult readers, but an older child or adolescent

will benefit from this visual form. The glossary is small, so keeping a dictionary may be helpful to the younger reader. The index is helpful in showing relationships among stories, figures and symbols.

This is a great book for students of the Bible who would like to see some of the artifacts accompanying the stories, and for others, especially young readers, who would like to grasp some of these stories for the first time.

*Amy Grau*



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## The Sacramental Life

### Gregory Dix and His Writings

Edited by **Simon Jones**. Canterbury Press. Pp. 161 + xxiv. \$26.99. ISBN 185311717X.

Many Anglicans remember Gregory Dix (1900-52) as the author of *The Shape of the Liturgy* (1945), a classic work as eloquent as it is scholarly. Yet there is far more to this English Benedictine monk, who spent much of his adult years in Nashdom Abbey in Buckinghamshire. Dix was a theologian, preacher, lecturer, and above all a man of warmth and humor. He was so dedicated to raising the needed funds for Nashdom's daughter house in Three Rivers, Mich., that he postponed a needed cancer operation that might have saved his life.

Thanks to Simon Jones, chaplain and fellow of Merton College, Oxford, we now have an anthology of Dix's writings, which cover a wide variety of

(Continued on next page)

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## BOOKS

(Continued from previous page)

church matters. Jones does concede that much of Dix's scholarship is dated, even on liturgical matters, but claims that some of his prose stands among the finest pieces of religious writing of the past century.

In his introduction, Archbishop Rowan Williams calls Dix one of the "few real original geniuses" of the Church of England, a man of immense theological vision who nonetheless can speak to ordinary believers "on the bread and butter of learning to live Christianly and to pray intelligently."

The book leads off with Dix's description of the fourfold action of the Eucharist (offertory, prayer, fraction, communion), then moves to such matters as the ante-communion, reservation of the sacrament, moments of consecration, and the concept of the church offering itself as the sacrificed body of Christ. The next section deals with shaping the spiritual life. Here Dix deals with man's creation in the image of God, the subsequent fall, and the role of the Mass in restoring man to his rightful place as God's child. A strong Anglo-Catholic (Jones even uses the term "Anglo-Papalist"), Dix makes much of Mary's unique role, finding her being the vehicle necessary for human redemption. Ultimately, Dix stresses, Christians cannot place their hope on the seductive notion of general human improvement by means of one's own knowledge and power. Rather they must trust in God's redemptive action not upon the world, but upon individuals.

The ministry is Dix's final topic. Here he delves into such matters as ministry in the early church, apostolic succession, and the question of Anglican orders vis-a-vis Roman Catholicism. Not surprisingly, he addresses possible reunion with the Roman Catholic Church, something he much desired.

All in all, this book is a deserved tribute to a major scholar. It will prove valuable to those who seek to nurture the sacramental life.

*Justus D. Doenecke  
Bradenton, Fla.*



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**Promenade:**

**A Musical Procession Through Paintings at Memorial Art Gallery**

Edoardo Bellotti, organ. Loft Recordings. \$16.98. LRCD-1097.

There is a lot going on in this recording, and, when I first encountered it, I didn't know where to begin. Mr. Bellotti selected paintings from the Memorial Art Gallery in Rochester, N.Y., to correspond with Italian or Italian-inspired organ works to be performed on Eastman's Italian Baroque organ. Then, *a la* Modest Mussorsky's *Pictures at an Exhibition*, he added improvised "promenades" between each piece of composed music. The liner notes offer not only a stop list of the instrument and commentary on the music, but also reproduce quite beautifully the paintings selected.

The instrument alone would be reason enough to obtain a copy of this recording. The recording engi-

neers ably captured the thin and almost humorously distinctive sound of an Italian baroque organ, along with the high quality of this particular instrument.

The second reason I would recommend this recording is for the improvisations executed by Mr. Bellotti. I approached them with trepidation: Would they clash in style with the composed pieces? Would their quality — or lack thereof — be jarring? My fears were instantly assuaged. Mr. Bellotti created stylistically satisfying, solid improvisations that used the instrument to its fullest and did so in a musically solid manner.

I did not feel this way, however, about his execution of the composed pieces. While obviously prepared and skillful, he fell into the common

"early-music" trap of playing with less than a solid beat and, in the process, often muddling passages. Though I know performers like Mr. Bellotti base these musical decisions on research, the reports that have come down to us from the ages are far from conclusive. And, while I would agree that different ages have put different emphases on different elements of music, I would challenge heartily the notion that the essential musical values of music making in Western culture have changed.

But this is only one quibble. If you are interested in hearing an Italian Baroque instrument, listen to this recording. Your ears will be opened to a new world.

*Karen Beaumont  
Milwaukee, Wis.*



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## Trustees Terminate All Seabury Faculty Positions

Following a specially called meeting on April 24, the trustees of Seabury-Western Theological Seminary said the school is in a state of financial crisis that threatens its survival. It has given notice to all members of the faculty and eliminated nine staff positions.

During the special meeting, the



Bill Burlingham photo

Seabury's faculty gathers for a recent photo.

trustees were presented with recommendations by a committee charged with reviewing finances. The board meeting was scheduled after it was informed in February that income from tuition, fees, and endowment



The campus of Seabury-Western Theological Seminary in Evanston, Ill.

Everett Klein photo

resources would be insufficient to overcome an annual deficit of about \$500,000. The seminary currently has an estimated \$2.9 million in accumulated debt, a figure likely to rise to more than \$3.5 million later this year because of transition costs.

Tuition at Seabury last year was \$13,000, but the seminary estimates that the actual cost per student was closer to \$50,000. In 2006, the board began a strategic planning process. Last October, the case statement estimated that it would require at least \$10 million to eliminate the current debt load and another \$8.7 million was

needed for program development and campus renovation. The board determined that the \$18.7-million figure significantly exceeded Seabury's fund-raising capabilities.

"Our primary work right now is caring for the people in the Seabury community whose lives are being dramatically disrupted," said the Very Rev. Gary Hall, dean and president of Seabury-Western. "While we need to look to what Seabury might become in the future, we have focused almost all of our energies on the immediate concerns facing those around us."

Declaring a "financial exigency," the technical term for a financial crisis that threatens the survival of the institution, allows the trustees to end faculty tenure and terminate faculty positions, resulting in immediate and long-term savings. Faculty will receive full salary and benefits in the 2008-2009 academic year and teach a reduced course load so that they can begin to search for new positions.

The seminary administration said it is optimistic that it can resume offering the doctoral programs in preaching and congregational development that have been a hallmark of Seabury for many years.

### General Convention 2009 Theme — 'Ubuntu'

House of Deputies President Bonnie Anderson, in a recent address to the annual Episcopal Communicators' Conference in Seattle, explained the theme of the 76th General Convention — *Ubuntu*, a Zulu word that describes humaneness encompassing a sense of caring, sharing and being in harmony with all of creation.

Presiding Bishop Katharine Jefferts Schori told *Episcopal Life* that she suggested *Ubuntu* as the convention theme for a variety of reasons.

"Because it is unfamiliar, it may be able to invite us into a larger and more expansive way of understanding identity in community," she said.

In comments to *Episcopal Life*, Mrs. Anderson said Episcopalians often struggle to describe the identity of The Episcopal Church and relationships within it. She and other planners envision a deeper understanding of the church's identity and relationships by having convention engage in a process known as public narrative.

## Fort Worth Bishop Says P.B. is the One Who is Meddling

*Exchange Concerns Southern Cone Primate's Planned Visit*

The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, has responded to the Most Rev. Katharine Jefferts Schori, Presiding Bishop, after she urged a visiting primate to cancel a planned visit to Fort Worth. The Most Rev. Gregory Venables, Presiding Bishop of the Anglican Church of the Southern Cone, was scheduled to address a special convocation in Fort Worth May 2-3.

"Visiting a special convocation of the Diocese of Fort Worth with the expressed purpose of describing removal to the Province of the Southern Cone is an unprecedented and unwarranted invasion of, and meddling in, the internal affairs of this province," Bishop Jefferts Schori wrote to Bishop Venables on April 29. "I ask you to consider how you might receive such a visit to your own province by a fellow primate. The actions contemplated by some leaders in Fort Worth are profoundly uncanonical. They also prevent needed reconciliation from proceeding within this province.

Bishop Iker responded the following day. He described Bishop Jefferts Schori's letter as rude. "Far from being 'an unwanted interference,' he is coming at my request as an honored visitor and guest speaker." Bishop Iker reminded the Presiding Bishop that a diocesan bishop is free to make such invitations, and accused her of being disingenuous.

"There are no efforts at reconciliation proceeding within this province, which is one reason why faithful people continue to leave TEC in droves," he said. "Your attitude and actions simply reinforce alienation and bring further discord.

"Once again you are the one meddling in the internal affairs of this diocese, and I ask you to stop your unwelcome intrusions."



Cheryl M. Wetzel outline

A procession at St. Thomas Church in Dallas opened the April 28 dedication of a garden on land formerly occupied by the rectory. The Most Rev. Katharine Jefferts Schori presided.

## 'Have You Been Watching San Joaquin?'

Using a traditional Rogation service, Presiding Bishop Katharine Jefferts Schori blessed a new community garden at St. Thomas' Church, Dallas, during a visit to that diocese April 28. About 140 persons from the dioceses of Dallas and Fort Worth attended the blessing. The group met in the parish hall for an informal question-and-answer session after the ceremony, which followed a two-hour session with diocesan clergy in the morning.

Clergy and laity from the Diocese of Fort Worth comprised a little less than half of those attending the reception. Their questions dominated, with some pleading with the Presiding Bishop for "help to get us out of the wilderness we now find ourselves in." Fort Worth is one of several dioceses that are likely to consider leaving The Episcopal Church when their conventions are held this fall.

Bishop Jefferts Schori assured her

questioners that a plan similar to the one employed in San Joaquin has already been prepared. When the Fort Worth delegation declared that they have been forgotten in this battle, the Presiding Bishop replied, "Have you been watching San Joaquin? They were not forgotten and now show dynamic signs of new life. You will not be forgotten either."

Throughout the question-and-answer session retired Bishop Sam B. Hulseley of Northwest Texas stood silently in the back of the parish hall. In January, Bishop Hulseley held an organizational meeting for clergy from the Diocese of Fort Worth, offering continuing care to those who wish to remain with The Episcopal Church, an action to which Bishop Jack Leo Iker of Fort Worth objected. Since then Bishop Hulseley has visited a handful of Fort Worth congregations.

Cheryl M. Wetzel

# Diocese Asks Court for All San Joaquin Assets

A lawyer for the Episcopal Diocese of San Joaquin has asked a Fresno County Superior Court to award it all property and assets now claimed by the Anglican Diocese of San Joaquin. The filing of litigation occurred a few days after the provisional bishop of the reconstituted Episcopal diocese swore to the California secretary of state that there was only one Diocese of San Joaquin and that he was its leader.

"While it is regrettable that legal action is necessary, the diocese and The Episcopal Church have no other viable option but to seek the intervention of the court to recover the property and assets of the diocese," said Bishop Jerry Lamb in a media release announcing the filing of the civil lawsuit. "Such actions are contrary to the Canons and Constitution of The Episcopal Church and the diocese," the media statement from the Episcopal diocese added.

California law provides a somewhat unique form of incorporation for church denominations. Under a "cor-

poration sole," there is one shareholder, one officer and one director, who are one and the same person, usually the diocesan bishop in The Episcopal Church.

After a majority of clergy and lay delegates voted to leave The Episcopal Church and affiliate with the Anglican Church of the Southern Cone last December, Bishop John-David Schofield filed an amendment to the diocese's charter, changing the name of the corporation from "The Protestant Episcopal Bishop of San Joaquin, a Corporation Sole" to "The Anglican Bishop of San Joaquin, a Corporation Sole."

## Not Surprised

In a statement recently published on its diocesan website, Anglican Bishop John-David Schofield of San Joaquin described recent events by his former denomination as unsettling, but not surprising.

"Please be assured that we have been expecting this litigation, and the

contents contain no surprises," Bishop Schofield wrote. "Please know that our legal team has been at work for some time. They are optimistic and remain unperturbed by The Episcopal Church's most recent action.

"Furthermore, I want to remind you that in spite of the claims by The Episcopal Church, nothing in their current constitution and canons prohibits a diocese from leaving one province and moving to another."

Despite the filing of civil litigation, Bishop Lamb said he remains hopeful for an eventual reconciliation under the newly reconstituted diocese which is now based in Stockton. According to the release, Bishop Lamb sent letters to all clergy in the diocese, inviting them to "meet and enter into dialogue with him directly on these issues. The Episcopal diocese is also organizing a three-day, faith-based reconciliation seminar in June and further programming regarding rebuilding and reconciliation in its October diocesan convention," the release noted.

# Bishop Gray Named Commissary to Sudan Primate

Retired Bishop Frank Gray has been appointed U.S. commissary to the Primate of The Episcopal Church of Sudan. The appointment was announced after a meeting of the Sudanese House of Bishops, which took place following the enthronement of Archbishop Daniel Deng Bul as Primate of the African province on April 20 at All Saints' Cathedral, Juba.

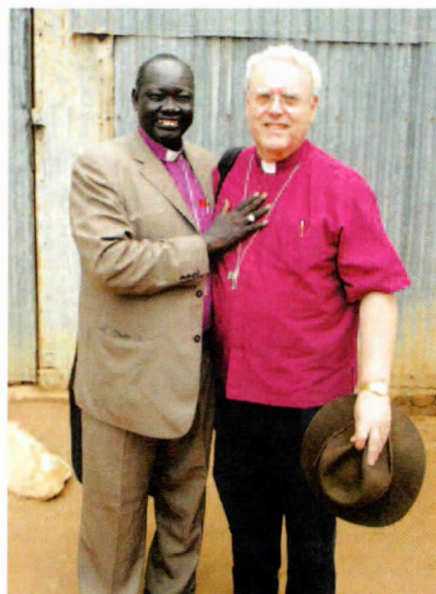
Bishop Gray was Bishop of Northern Indiana from 1987 until his retirement in 1998. He has a longstanding relationship with The Episcopal Church of the Sudan, having been instrumental in coordinating mission initiatives in Sudan while serving as an assisting bishop in the Diocese of Virginia from 1999 to 2006. One such endeavor included the construction of a cathedral in the Diocese of Renk, where Archbishop Deng was previously bishop.

Sudan "is one of the most inspiring places in the world," Bishop Gray said. "The Episcopal Church here is very poor, and yet it is the largest non-governmental organization in Sudan.

"In this role I will be able to tell the story of Sudan in a different way than I have before," Bishop Gray said. "The Sudanese have told me that visiting them is more important even than sending money. They desperately want partnerships and people-to-people contact so that they can feel more a part of the Anglican Communion and the outside world."

He said the church in Sudan is now at a crossroad, particularly concerning resettlement of refugees who had fled the country during a 20-year civil war that claimed more than 2 million lives and displaced 4 million people.

*Episcopal News Service contributed to this report.*



ELO photo/Matthew Davies photo

Bishop Alapayo Manyang Kuctiel of the Diocese of Rumbek (left) in The Episcopal Church of the Sudan, with the Rt. Rev. Frank Gray, former assistant Bishop of Virginia and diocesan of Northern Indiana, who was recently named U.S. Commissary to the Primate of Sudan.



Joseph Neiman photo

The Rev. Canon William Spaid, canon to the ordinary for the Diocese of Western Michigan, preaches during convention April 25-26 in Traverse City. Seated at right is the Rt. Rev. Robert Gepert, Bishop of Western Michigan.

## **Youth Involvement**

The Diocese of **Western Michigan** held its convention Eucharist in the newest church building in the diocese and approved a canonical change on ownership of church property during its convention April 25-26 at a hotel convention center in Traverse City.

Grace Church, Traverse City, was dedicated in December 2005, the second new church building in the diocese since the late 1960s. The original Grace Church was consecrated in 1876 by Bishop George Gillespie.

Youth delegates to convention were directly involved in the Eucharist as lectors and eucharistic ministers. Gathered around the altar with Bishop Robert Gepert, they also blessed and broke the large hosts with the bishop in preparation for sharing communion at stations around the church.

The one canonical change adopted specified parishes needed to "obtain the advice and consent of the bishop and the standing committee before acquiring real property by purchase or receiving it by gift, bequest, or otherwise." It also specified that "title to real property shall be held by the diocese" except as otherwise directed by the bishop and standing committee. A resolution also was adopted which

called for a thorough review of diocesan canons over the next two years.

More than a third of the delegates stood when Bishop Gepert asked which parishes have begun to dedicate at least 0.7 percent of their annual budgets to support the United Nations Millennium Development Goals.

"This is not only something every parish is asked to do, but every Episcopalian," Bishop Gepert noted. "We can eliminate poverty around the world. We need to see the larger picture and be accountable."

Other resolutions called congregations to support Habitat for Humanity, to undertake or continue the study of the Millennium Development Goals, and to create a task force for the elimination of racism.

A resolution was approved accepting the dissolution of St. Michael's Church in Cascade, a suburb of Grand Rapids. The parish was founded in 1960 as a parochial mission of Grace Church, Grand Rapids, before it became a parish in 1966. The delegates observed a minute of silent prayer.

The proposed diocesan budget of \$950,928 was approved, with \$90,928 projected as the pledge to the program budget of General Convention.

*(The Rev.) Joseph Neiman*

## **Two Wisconsin Dioceses Explore Option of Sharing a Bishop**

Two Wisconsin dioceses are in conversation about sharing a single bishop, according to the Rt. Rev. Russell Jacobus, Bishop of Fond du Lac. In a related development, he also reported in his monthly diocesan newspaper column that the Eau Claire standing committee had invited him to serve as an assisting bishop.

"Several times in the past 14 years we have had conversations with the dioceses of Wisconsin about becoming one diocese," Bishop Jacobus wrote. "These conversations never progressed very far. In the past months, representatives of Fond du Lac and Eau Claire have met to discuss the possibility of our two dioceses coming together (called 'junctioning'). One result of this discussion was

planning a joint conference on mission and evangelism. These conversations continue, especially now that Eau Claire is without a diocesan bishop.

"All of these conversations are broad in scope," Bishop Jacobus wrote. "No decision has been made. Should the concept of junctioning the two dioceses have clear mission benefits, we will certainly have discussion with the people of both dioceses."

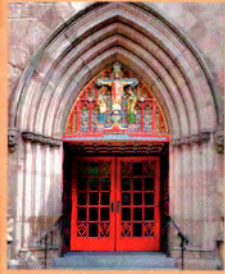
In March, Bishop Keith Whitmore of Eau Claire resigned and accepted an invitation to become an assistant bishop in the Diocese of Atlanta [TLC, March 30]. With 23 congregations and fewer than 2,000 communicants, Eau Claire is one of The Episcopal Church's smallest dioceses.

The Rev. George Stamm, president of Eau Claire's standing committee, confirmed that the diocese had invited Bishop Jacobus to serve as assisting bishop. He said the diocese is considering three options for long-term episcopal leadership: electing its own diocesan bishop as successor to Bishop Whitmore, electing a bishop who would serve in a dual capacity as bishop and rector of a parish, or sharing a bishop as part of a junctioning arrangement with another diocese.

The Diocese of Fond du Lac has 36 congregations and 5,400 communicants. Bishop Jacobus is currently on a sabbatical leave through Aug. 31, with time out for the Lambeth Conference.

*Steve Waring*





# Liturgy and Art

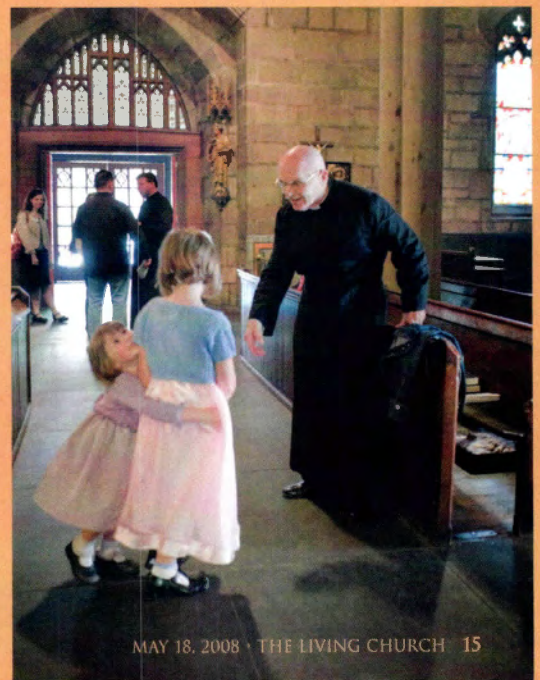
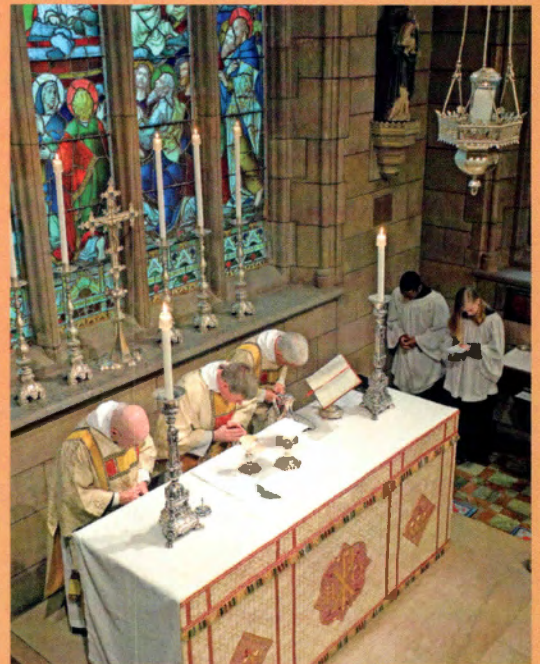
St. Mark's Church, Philadelphia, Pa.

The worship of God is at the center of daily life at St. Mark's. The church building itself expresses a sacramental aspiration, trying as it does to show forth something of the mystery, beauty, and holiness of the kingdom of God, which is at hand. The liturgy at St. Mark's embraces the building's didactic structure. The center aisle leads every worshiper on a mini pilgrimage from the world outside, into an encounter with the living Word, to the altar for the sacrament of holy communion, and then back out into the world. A powerful, symbolic language is at work in the liturgy, embracing the smoke and scent of incense, the flicker of many candles, a richly colored visual palette, and the sounds of vibrant music, all intended to see to it that the Lord's Name is praised.

Text by the Rev. Sean Mullen, rector    Photos by Amanda Stevenson Lupke

**Top right:** The Rev. Sean Mullen preaches from the pulpit designed by Ralph Adams Cram. To his right is a side altar with a gilt and polychromed oak reredos that was carved in Oberammergau.

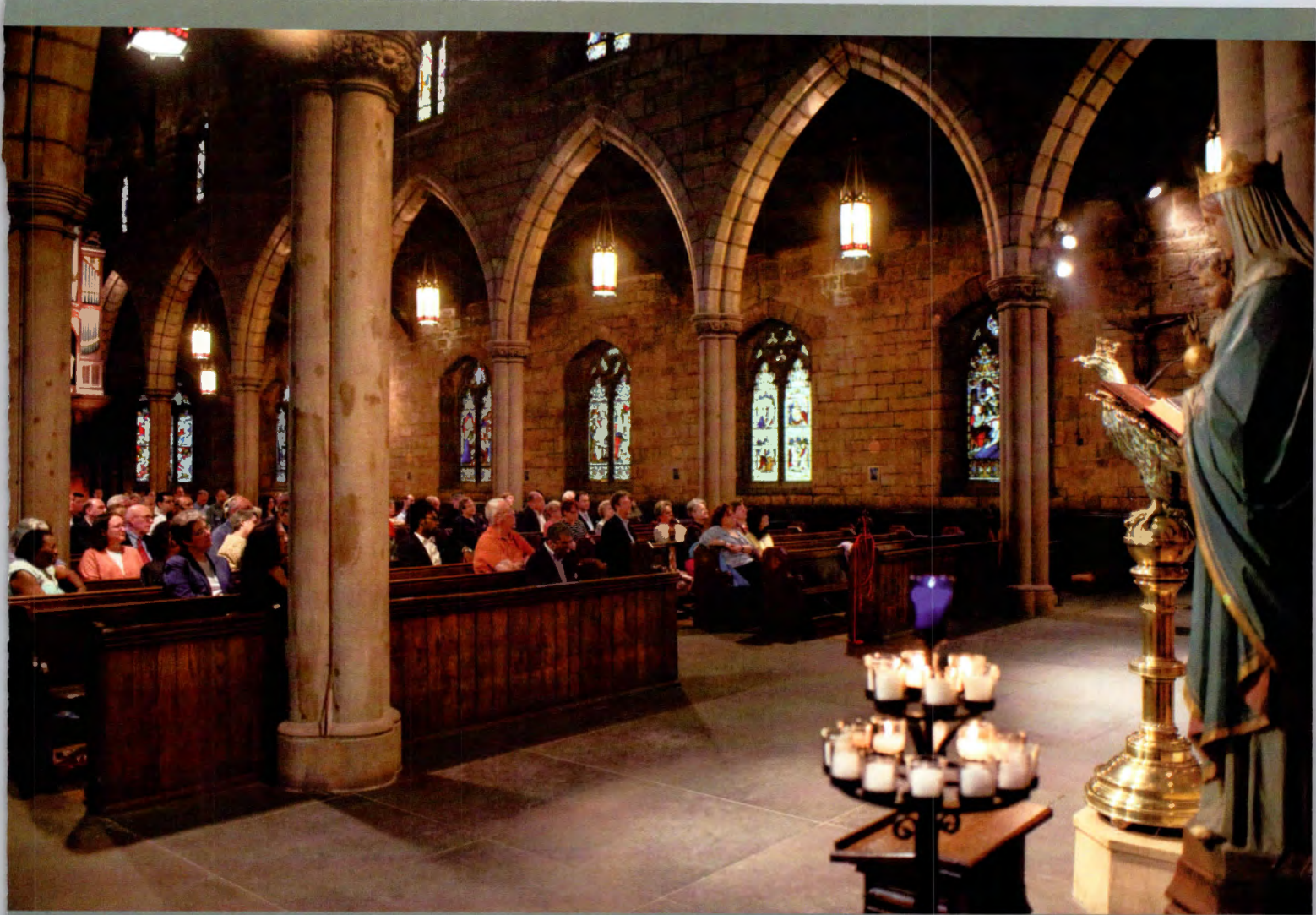
**Bottom right:** Assisting priest, the Rev. Nicholas Phelps, greets Corinna and Juliana Bruckner after the Eucharist.





**This page, clockwise from above:** A procession forms in the cloister with incense and candles (David Glackin, boat boy, leads Aron Dunlap, thurifer, and Anna Swartzentruber; torchbearer). A place for personal devotion and private prayer — votive candles beneath the icon of the Madonna and Child make the prayers for which we often have no words. The crucifix on the rood beam frames the entire liturgy in the story of salvation, and the procession of muted stone arches in the nave leads to a riot of light, color and sound in the chancel.







**Clockwise from top left:** The font in its traditional place by the doors of the church. A wooden crucifix and candlesticks in the sacristy are used at the high altar during Lent. One of seven Renaissance-style lamps at the high altar, copied from lamps that hang in the Church of the Holy Sepulcher in Jerusalem. These evoke the seven lamps that burn before the throne of God in St. John's Revelation. The crown on the eagle lectern is an unusual detail.



The church's spire and its Lady Chapel continue to have a powerful presence in a cityscape that has grown up around it.

# Vested Interest

Textile artists discuss recent commissions

Cope – St. James' Cathedral, Toronto

Artist: Davis D'Ambly, Philadelphia, Pa.

([www.liturgicalartist.com](http://www.liturgicalartist.com))

"This cope is part of a set completed recently for St. James' Cathedral, Toronto. The set, which included the cope and a dalmatic, needed to complement a beautiful embroidered frontal circa 1915," said artist Davis D'Ambly. "The cathedral's dean, the Very Rev. Douglas Stoute, specifically wanted the vestments and new embroidery to be a modern interpretation of the wonderful art nouveau designs on the frontal, while harmonizing with the traditional interior of the building."



Stole – Church of the Nativity, Lewiston, Idaho

Artist: Ichthys Designs, Houston, Texas

([www.ichthysdesigns.com](http://www.ichthysdesigns.com))

"This stole was commissioned for the Rev. Gretchen Rehberg, rector of Church of the Nativity in Lewiston, Idaho, on the occasion of her 'returning home' to the Northwest," explained artist Lynn Ronkainen of Ichthys Designs. "Gretchen's parish is comprised of people who live on both sides of the Snake River which divides Idaho and Washington state.

"Our initial conversation about the wheat production of the area and the scriptural references to wheat and harvest quickly moved to talking about the geography of the two states and the river that divides them. We talked about church members from both sides of the river coming together to worship at one church. In looking at photographs of the area, I came upon a picture of a blue 'lift bridge' across the Snake River, and suggested that the hills (tinged with golden yellow to suggest ripening wheat), the river and the bridge might make an interesting and unique design for this special stole."



## Stoles — Archbishop of Canterbury Rowan Williams

Artist: Juliet Hemingray, Derby, England  
([www.church-textiles.co.uk](http://www.church-textiles.co.uk))

“After many years of creating custom church textiles in the technique of machine appliqué, I discovered a great enjoyment in the process of felting,” explains artist Juliet Hemingray. “Using needles to push fibers through fabric, I developed a whole new range of pieces based on this technique.

“These have been well received since the first piece (far right), which was presented on behalf of all the exhibitors at the Christian Resources Exhibition in Esher, England, last May to Archbishop of Canterbury Rowan Williams.

“The first ‘Canterbury’ stole was based on the travels of the archbishop to different countries where he would meet people of many varieties of skin colors, hence the coloration in the stole. The shapes were to reflect Gothic windows. The whole stole takes its roots from the Trinity, depicted at the base of the stole (bottom detail).

“Following the creation of this piece, I couldn’t wait to get into more designs and so I made a set of stoles using this technique. We love to get to grips with new ideas and techniques.”



## Altar frontal — St. Paul’s Church, Salem, N.Y.

Artists: The Holy Rood Guild, Spencer, Mass.

([www.holyroodguild.com](http://www.holyroodguild.com))

“For the altar frontal, designed for Paschaltide, a fine gold damask was appareled with a figured burgundy chenille velvet,” explained Matthew Schuster of The Holy Rood Guild. “We designed the frontal first, and recently finished a matching chasuble and stole.”



# MIXED Messages

When he retires at the end of this year, Bruce Rockwell, financial officer of the Diocese of Western Massachusetts and assistant to the bishop for stewardship, might be able to find work as a stand-up comic at diocesan conventions. Mr. Rockwell, who knows as much about stewardship as anyone I've encountered in The Episcopal Church, shared some good stories when he addressed the 10th annual Wardens and Vestry Leadership Event recently in his diocese.

In speaking about faith, he told a story about an atheist who was walking through the woods when a 7-foot grizzly bear began to chase him. The atheist tripped and fell, and was at the bear's mercy when suddenly time stopped and God asked the man if he should help him even though the man had denied God's existence all his life.

The man replied, "It would be hypocritical of me to ask you to treat me as a Christian, but perhaps you could make the bear a Christian?"

The bear lowered its paws and prayed: "Lord, bless this food, which I am about to receive."

Mr. Rockwell said women are better at estate planning than men, and he told a story about a son who discovered his father was critically ill, and would soon leave the son \$20 million. The son decided to try to find a wife with whom he could share his fortune. He told one woman he met that he would soon inherit \$20 million. She took his business card, and three days later she became his stepmother.

Western Massachusetts' diocesan newspaper, the *Pastoral Staff*, called the presentation "an entertaining break."

\*

The theme for the 76th General Convention, *Ubuntu*, brings about a vivid irony for The Episcopal Church. Presiding Bishop Katharine Jefferts Schori told *Episcopal Life* that she suggested *Ubuntu* as the convention theme. "Because it is unfamiliar, it may be able to invite us into a larger and more expansive way of understanding identity in a community," she said. *Ubuntu* is a Zulu word that describes humanness encompassing a sense of caring, sharing, and being in harmony with all of creation.

By taking a word from an African culture, the Presiding Bishop looks to a continent where

most of the Anglicans stand in opposition to the current moral and theological stances of the leadership of The Episcopal Church, and in fact, many of them have declared themselves out of communion with The Episcopal Church.

*Ubuntu*? On the other hand perhaps its unfamiliarity is just what's called for, as much of what takes place at General Convention is unfamiliar to most Episcopalians.

\*

A Diocese of New York parish continues to list its service schedule for Holy Week on its website. For Maundy Thursday, it reports that hand-washing will take place.

\*

An organist in Oregon reports that one of his students observed the following message on the marquee of a Portland theater during Holy Week:

Atonement ends Thursday. There Will be Blood on Friday.

The organist said, "Sounds like Holy Week at the movies."

\*

Also in the Diocese of Oregon, a reader spotted this typo in the diocesan e-newsletter:

"Please join us to re-establish the Diocese of Oregon Alter Guild."

\*

The Rev. Paul Evans, of Saratoga Springs, N.Y., shares a thought that came to him while gardening:

"Given the official titles of Sundays and Major Holy Days in the Book of Common Prayer, pp. 31-2 (cf. p. 15), reference is made to 'The Nativity of Our Lord Jesus Christ: Christmas Day' and 'The Sunday of the Resurrection or Easter Day.' Why, when Christmas Day is 'The Nativity of Our Lord: Christmas Day' (e.g., pp. 160/212), is Easter Day never referred to as 'The Sunday of the Resurrection' rather than by its popular designation in other places (cf. pp. 212/222)?" Good question.

\*

Note to Claudia in the East Bay (Calif.) area: Yes, there are other churches, or provinces, in the Anglican Communion that have "Episcopal" in their official titles. They are the Anglican Episcopal Church of Brazil, the Episcopal Church in Jerusalem and the Middle East, the Episcopal Church in the Philippines, the Scottish Episcopal Church, and the Episcopal Church of The Sudan.

David Kalvelage, executive editor

## Did You Know...

**The Church of St. Andrew in-the-Pines, Peachtree City, Ga., has a group known as OPUS (Old People Up to Something).**

## Quote of the Week

**Presiding Bishop Gregory Venables of the Anglican Church of the Southern Cone, speaking in Vancouver, Canada, on the Church of England: "If the Church of England dies of anything, it will be good taste."**

## Art and Worship

This special issue devoted to Liturgical Arts is the fourth of its kind. It contains articles, book reviews, and photographs that pertain to the liturgical arts, along with appropriate advertising, all of which has to do with creative work accomplished for the glory of God. The paintings, carvings, icons, and other decorative elements in our churches fall into the realm of liturgical arts. The work of these talented crafts people and artists does much to enhance not only our buildings, but also our worship.

A highlight of this special issue is the layout of photographs that show some of the liturgical art found in St. Mark's Church, Philadelphia, a place long known for its catholic worship. In last year's Liturgical Arts Issue, we highlighted the interiors of several churches in Detroit. This time a photo essay concentrates on one church, a stunning edifice in downtown Philadelphia, in the context of the Sunday Eucharist. May the beauty of holiness that is found in our churches be inspiring to all.

The work of these talented crafts people and artists does much to enhance not only our buildings, but also our worship.

## Seabury's Predicament

In the wake of reports that three theological seminaries of The Episcopal Church would cut back their programs because of financial concerns [TLC, April 14], Seabury-Western Theological Seminary has clarified its position by announcing it was eliminating faculty and staff positions [p. 10]. Employment for nine staff members will end this month and faculty members have been given notice that employment will end June 30, 2009. The earlier statement from the seminary based in Evanston, Ill., was that it was suspending recruitment of students and that its future probably would not be as a three-year residential seminary. Now it would seem that Seabury may have no future.

Like other seminaries both within and outside The Episcopal Church, Seabury-Western has fallen on hard times. The cost per student has risen to the point that many prospective students are not able to afford a theological education, and so enrollment drops. As enrollment falls, so does income. The announcement from Seabury revealed that the school has an estimated debt of about \$2.9 million.

Seabury-Western has had a distinguished history. As a merged institution of Seabury and Western theological seminaries, it has roots in Chicago and in Minnesota. In 1933, it was moved to Evanston, where it adjoins the Northwestern University campus and is near Garrett Theological Seminary, a Methodist institution. Since 1994, it has been known for its Seabury Institute, a program of congregational studies, and its doctoral program in congregational development has achieved notoriety. Many of Seabury's deans and faculty members have been well known in The Episcopal Church, and have provided leadership to a wide variety of endeavors.

If Seabury is to have a future, it probably lies in the cooperative ventures with other institutions with which it is already involved. The aforementioned doctoral program also could provide a key to the future. The seminary's board of trustees is investigating possible options. It is, of course, sad to note the predicament of a venerable institution. It has served The Episcopal Church well, and hopefully, it will find another way to sustain its mission.



READER'S VIEWPOINT

# Three-fold Failure

How the church got to its current condition

By Peter J.A. Cook

As a deputy for Western Louisiana to next year's General Convention, I was recently asked two questions. First, a representative of a neighboring church asked if I would share in its newsletter my hopes and appreciation for The Episcopal Church [TEC]. In addition, my senior warden asked me to say, as simply as I could, what went wrong with TEC. Where was I to begin?

Christopher Webber, in his book, *Welcome to the Episcopal Church*, has a chapter on "The Church's Teaching." He warns against a strong tendency toward individualism. He cites a woman named Sheila, who describes her faith as "Sheilaism." She says: "I believe in God. I'm not a religious fanatic. I can't remember the last time I went to church. My faith is Sheilaism. Just my own little voice."

This is as good a place as any to start if one asks, what's wrong with our church. Not just what's wrong in The Episcopal Church, but what's wrong with a good many believers who still go, or no longer go, to any church. Here's how the "Sheilaism" gospel goes: Church beliefs or doctrines are fine, as long as they agree with my own opinion. The Bible is fine, as long as it says what I want to hear, or what relates to me. I believe in God, as long as he's kind, loving and supportive, not if he is judgmental or what I consider vin-

dictive. The only moral ethic we need from the Bible is that we love and are kind to our neighbor; that, and perhaps a list of "social justice issues" to provide an agenda for church programs or church mission. You see, life changes, cultures change, cultural needs change. What the Old Testament or St. Paul says was immoral in their day need not be immoral today.

Where do you stop with this line of thinking? Do you go as far as at least one bishop in our church, who says that the idea of Christ sacrificing himself on the cross is an "outmoded, indeed a barbaric concept." If God really did send his Son to die, perhaps God should be charged with "infanticide." The point is, what is the Bible all about? Is it about us and what we want to hear, or is it about what God still needs to say to us?

You would think that if the Bible is about a kind and loving God, about a God who cares deeply for social justice, about a God who wants to know us better so that he can make a difference in our world and in the lives we live, then church-going folk at least would make it a priority to meet, study, and learn from the Bible God's given us as often as they could.

Problems within The Episcopal Church began when ordinary Episcopalians, parish priests, and bishops started to forget that the Bible is about what God actually wants to say to us, not a mere record of

(Continued on next page)

## READER'S VIEWPOINT

(Continued from previous page)

ancient thoughts people once had about God.

If it was important for God's people, the children of Israel, to listen to him then, it's just as important that we listen now. In the cruelty department, the justice department, or in loving kindness, humanity has hardly made much progress these last 4,000 years. Mankind is no better at saving itself or redeeming its own world now than it was back then.

As Arnold Toynbee observed when he discussed so-called progress in world civilizations: Outside of a God who reveals man's true purpose (and his church living in the light of that truth), "There is no reason to expect any change in our unredeemed human nature." Think about it. When did you last hear a sermon about God's holiness, that his church (like Israel) is called to be a "holy nation," a "kingdom of priests," mediating God to man?

Why has The Episcopal Church stopped preaching the great commission? Go preach the gospel, teach the nations, baptize in the name of the Father, the Son, and the Holy Spirit! Some now say that Jesus'

Where is the call to holiness in all this talk about "rights"? Why are not bishops and clergy at least expected to live the higher standard of holiness called for in scripture?

Maybe it's time to boil this down into summary terms: (1) Disregard for the standards of God's holiness is deliberate refusal to accept scripture as the word God has for us, or to believe God. (2) A gospel of "Sheilaism" puts me, and not God, in charge. (3) Claiming that God somehow owes us by way of "our rights" is self-centered religious greed.

By way of footnote, it is interesting how this three-fold failure of The Episcopal Church so closely parallels a three-fold analysis of sin by the great existentialist theologian Paul Tillich. Sin comes in three stages, Tillich taught. First comes "un-faith," refusal to have faith in God. Second is "pride," when we make ourselves, not God, the center of our world. Third is "concupiscence." That's when we selfishly grab for ourselves all that we desire.

Just shows, doesn't it? Even if you get yourself an excellent, modernistic definition of sin such as Tillich

Sin comes in three stages, Tillich taught.

First comes "un-faith," refusal to have faith in God.

Second is "pride," when we make ourselves, not God, the center of our world.

Third is "concupiscence." That's when we selfishly grab for ourselves all that we desire.

great commission is summed up in the Millennium Development Goals. If that's the case, what distinguishes The Episcopal Church from any relief agency of the United Nations? And, as for making disciples and baptizing believers, this magazine has had articles in recent years that question whether we should stop requiring people to be baptized before allowing them to participate in the Eucharist. Why not "open communion" for everyone, whether believing Christians or not?

Why is it when we choose to ordain clergy, all the talk now is about everybody's "right" to be included? Ordained ministry is a right all should enjoy, none should be excluded. And just to be technical (and it sure sounds intrusively technical to me) the GLBT lobby in The Episcopal Church now insists that means gay, lesbian, bisexual and trans-gendered.

offered, lo and behold, The Episcopal Church successfully manages to fall right into it.

So, does The Episcopal Church still have a future? Right now things do not look good. Can anything good come out of General Convention 2009? I would say God has his work cut out for that to happen. Stranger things have happened though. However, it would take a lot more prayer power than we Episcopalians are accustomed to. Much more. □

*The Very Rev. Peter J.A. Cook is the rector of St. Michael and All Angels' Church, Lake Charles, La.*

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



# Statement Consistent

I found it astonishing that different members of the clergy reacted so strongly against the statement that Bishop Lawrence made about Jesus Christ, that "he is God" [TLC, April 20]. Such a pronouncement is consistent with the Nicene Creed's declaration that the Lord Jesus is "God from God, Light from Light, true God from true God."

It sounds very like the simple phrase of the *Quicumque Vult*, "the Son is God." The concept is surely congruent with the phrase, quoted in the commentary on the gospel passage, "Whoever has seen me has seen the Father," and reflects the teaching of St. John's Gospel, especially as it is enunciated in the memorable phrase of our Lord, "I and the Father are one" (John 10:30).

Admittedly, taken alone, the bishop's phrase is not the sort of complete doctrinal explication of Christology that might appeal to such erudite persons as prefer "more carefully thought-out theology," but the implication that it will lead to heresy seems unreflectively alarmist. To make the accusation that it is idolatrous is beyond belief. In these times of controversy and division, I should hope and pray that the clergy will set an example for all of respectful consideration and serious theological reflection in their argumentation. Knee-jerk reactivity is unbecoming and counterproductive.

*(The Rev.) Timothy Perkins, SSC  
Arlington, Texas*

The refreshing comments by Bishop Mark Lawrence of South Carolina seem to have struck a nerve in some of our parish priests. Two letters expressing criticism and hopefully concern over what the bishop was saying appeared immediately.

Considering all that is happening within our church, I am not surprised that some might take issue with what Bishop Lawrence stated. After all, his language, as quoted in the article, was clearly unambiguous. He stated that "Jesus is God." Early Christians, prior to the establishment of what we know as New Testament scripture, also might have had concerns about such a rash statement. Students of holy scripture quickly came to know this as truth.

What seems to trouble Fr. Cato is when Jesus became God. He implies that Alpha crowds and orthodox preachers have a lack of precision in their thinking and perhaps a propensity to rush to embrace a heresy called Docetism, which comes from the word *dokein*, meaning to seem or appear. Jesus only appeared to us to be human. Docetists found it incomprehensible that Jesus actually could have suffered. Jesus was understood to be God and therefore could not have really suffered; he only seemed to suffer.

Jesus was truly God and truly human. Check the Nicene Creed which clearly affirms this. Holy scripture affirms that Jesus was present with God the Father and the Holy Spirit in the creation of the world. Jesus before his incarnation was God, just as he was immediately following as an infant. As a youth, a teacher in the synagogue, on the cross, as he died, as he physically arose from the grave, and as he ascended to return to and reign with his Father now in heaven, he has always and will remain God.

*(The Rev.) Larry D. Ellis  
Denver, Colo.*

Speaking of "careless theology," the Rev. Philip Cato needs to get off his pedestal and get in touch with the people of God who seek to know and relate to our triune God, Father, Son and Holy Spirit, Trinity of persons and unity of being.

The kind of pronouncement stated by Fr. Cato is exactly why people who read their Bibles tend to stray away from The Episcopal Church in large numbers. Priests who delight in intellectualizing the faith do not know how to lead an earnest inquirer into a personal relationship with Jesus Christ. Referring to the "Alpha crowd" in such

(Continued on next page)



The refreshing comments by Bishop Mark Lawrence of South Carolina seem to have struck a nerve.

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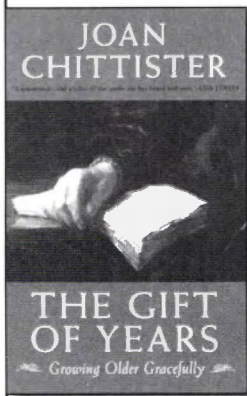
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**LETTERS TO THE EDITOR**

(Continued from previous page)

a pejorative way is a dead giveaway of someone who hasn't a clue what the word "evangelism" means. If it wasn't for the Alpha Course, there would be even fewer people in the pews in England than there are at the present time. And to be sure, the churches that offer it in America always experience growth in commitment and ministry that is truly remarkable.

The Book of Common Prayer is the best liturgical and pastoral book available in Christendom, and if we could only get our act together in the area of evangelism, people would see the "Episcopal Church Welcomes You" signs and flock to our worship, fill our pews, and form community as it is described in the New Testament.

(The Rev.) H. David Wilson  
St. Bartholomew's Church  
Nashville, Tenn.

What have we come to? — letters from two priests, Frs. Cato and Herring, objecting to Bishop Lawrence's statement that Jesus is "God." Taken together, these letters accuse Bishop Lawrence of "confused theology," "lazy thinking," "heresy," and "idol" worship — all because of his saying what we all express regularly in various ways in creed, liturgy, and hymns, and in fact what we read in the Bible. Their charge would have validity if Bishop Lawrence had denied Jesus' humanity, which he did not, and which I see no reason to doubt that he affirms as we all do in the creed.

The writers seem to be saying that it's OK to say that Jesus is God after the Resurrection (as St. Thomas did) but that it's not OK to say it of him before the Resurrection. This denies what is plainly stated of him in the Bible, especially in St. John's Gospel, beginning with Chapter 1. Certainly his enemies understood that he was saying that he was God when they charged him with blasphemy and called for his crucifixion. We also read that people "worshiped him" and that he accepted it.

In the light of what Jesus said of himself and others' reaction to him, if he had not been God from the begin-

ning of his incarnate life, he would have been, as C.S. Lewis reminds us, either a serious mental case or a really evil human being.

(The Rev.) James E. Marshall, Obl., OSB  
St. Mark's Church  
Silvis, Ill.

Fr. Cato doth protest too much when he insists that the only way a bishop should speak of Christ's divinity and humanity is in the terms of Nicea and subsequent councils. The language they have bequeathed to us is helpful to our theological talk, yet the language of the councils is not everyday speech. The authoritative basis of the councils' work was the New Testament — written in the *koiné*, the everyday language of home and business. If every Christian in the

"God from God,  
Light from Light,  
true God from  
true God."

Nicene Creed

pews can witness to Christ in the simple words of the New Testament, the Church may well grow and spread.

It would be a blessing if every bishop in our church could discuss theological matters in the language used in the great tradition of the Church. Yet even such a bishop, addressing the faithful, would do well to speak of Christ in the common language of daily life in our time. And this, remarkably, would be closer to the language of the scriptures that are our primary authority.

(Pope Benedict's latest book is an excellent attempt to speak about Jesus of Nazareth to ordinary church people). We who are proud of our theological credentials would do well to learn to speak to the people in our churches with similar simplicity: We would be closer to Christ.

Bishop Lawrence hath chosen the

good part, which should not be taken from him. May his tribe increase.

*(The Rev.) A. Orley Swartzentruber  
Sarasota, Fla.*

The Rev. Philip Cato and the Rev. Joseph Herring wrote letters which illustrate why most of us would never want to be accused of being theologians. Their arrogance made me first angry, then sad. Fortunately, we may take great courage that the Bible — inexplicably yet clearly — gives us Jesus, Son of Man, as well as Jesus, Son of God. He is, always has been, and forever will be God.

*Randall S. Condit  
La Crosse, Wis.*

## The Building Block

Running the risk of being thought of as opinionated and cantankerous, I must nevertheless disagree with David Kalvelage's statement [TLC, April 20] about what a bishop and a diocese are.

The diocese/province or local church is the fundamental and inviolable building block of the Church Catholic and has been so since the earliest days when the Church was undivided. Catholicity is manifested when local churches maintain communion with one another. Here is where Rome gets it wrong by insisting on a "unitary executive" through whom membership in the catholic Church is guaranteed. The bishop is elected by and for the local church. The election is confirmed by the communion of local churches (in The Episcopal Church, the standing committees and bishops with jurisdiction) and when the new bishop is ordained by the primate, assisted by neighboring bishops, the new bishop becomes part of the College of Bishops; in other words, a bishop in the Church of God.

This is not a matter of which came first, the chicken or the egg. The local church comes first, and a bishop in the Church Catholic is elected by a local church and ordained for a local church, and not for the entire Church. Only through the sequence of local church election, confirmation of election, and ordination to exercise the

office of bishop in the local church does the bishop become a bishop in the Church of God.

Mr. Kalvelage's ecclesiology comes close to providing justification for the phenomenon of *episcopi vagantes*, who disrupt the functioning of dioceses that neither elected them and for which they were not ordained. These

ecclesiological vagrants justify their actions by claiming that they are bishops in the entire Church rather than canonical bishops of the local church, whose jurisdiction they invade and whose catholicity they deny.

*(The Rev.) Bjorn Marcussen  
St. Philip-the-Apostle Church  
Lemon Grove, Calif.*




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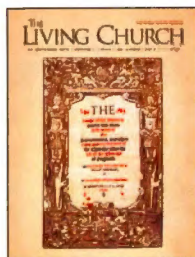
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## PEOPLE & PLACES

### Appointments

The Rev. **Ann J. Broomell** is associate for worship and formation at Christ Church, PO Box 1558, Ponte Vedra Beach, FL 32004-1558.

The Rev. **Rick B. Luoni** is rector of St. George's, 9110 Dorchester Rd., Summerville, SC 29485.

The Rev. **Richard A. Ressler** is rector of Emmanuel, 717 Quincy St., Rapid City, SD 57701-3697.

The Rev. **Matthew W. Ryan** is priest-in-charge of Emmanuel, PO Box 88, Emporium, PA 15834.

The Rev. **Robert C. Schwarz** is priest-in-charge of the Standing Rock Mission and St. James', 802 Main St., Mobridge, SD 57601.

### Retirements

The Rev. **Robert Hutcherson**, as rector of St. Matthew's, Raytown, MO.

The Rev. **Carol Hull**, as rector of St. George's, Dayton, OH.

### Deaths

The Rev. **Miller Francis Armstrong III**, of Baton Rouge, LA, died March 19 at home. He was 80.

Fr. Armstrong was born in Weslaco, TX. He was ordained deacon in 1953 and priest in 1954. He went on to serve at St. Paul's Holy Trinity, New Roads, LA, for 28 years. He also served three Texas congregations: St. Andrew's, Robstown; Holy Comforter, Sinton; and Ascension, Refugio; and in Louisiana at Annunciation, New Orleans; Christ Memorial, Mansfield; Nativity, Rosedale; and St. Mary's, Morganza. Fr. Armstrong was leader of Cursillo and Kairos Ministries and the Episcopal ministry in Louisiana State Prison at Angola. He is survived by his wife, Mary Ann; two sons, Matt and Slater; two daughters, Mary Martha Quinn and Dorothy Shemwell; eight grandchildren; and a brother, Robert.

The Rev. Canon **Robert K. Cooper**, retired priest of the Diocese of Western Louisiana, died Feb. 8 in Austin, TX. He was 71.

Canon Cooper was born in Houston, raised in Fort Worth, and graduated from Southern Methodist University. He was involved in banking before pursuing holy orders. He graduated from the School of Theology of the University of the South, and was ordained deacon in 1980 and priest in 1981. He assisted at St. Stephen's, Oak Ridge, TN, 1980-81, and St. Matthias', Shreveport, LA, 1981; and was rector of Epiphany, New Iberia, LA, 1983-86; rector of St. Matthias', Shreveport, 1986-89; and rector of St. Barnabas', Lafayette, LA, 1989-98. He was canon to the ordinary in Western Louisiana from 1998 until 2001, when he retired. Canon Cooper was a deputy to General Convention and dean of the Acadiana Convocation. Surviving are his wife, Martha,

of Shreveport; two daughters, Claire Rebouche of Shreveport, and Ellen, of Austin, TX; and three grandchildren.

The Rev. **Merrick A. Danforth**, of Lake Helen, FL, died March 10 at a hospice facility in Orange City, FL, following a long illness. He was 84.

Fr. Danforth was a native of Concord, NH, and a graduate of the University of New Hampshire, Boston University, and Bexley Hall Divinity School. Following a career as director of music for the public schools in Attleboro, MA, he was ordained deacon in 1965 and priest in 1966. He was assistant at Trinity Cathedral, Davenport, IA, 1965-67; assistant at Redeemer, Cincinnati, 1967; and rector of St. John's, Lancaster, OH, 1967-87. He retired in 1987, and returned to New Hampshire, where he was a chaplain to the retired clergy of the diocese. In 1999, he moved to Lake Helen, and assisted at St. Barnabas', Deland, FL. Fr. Danforth served the Diocese of Southern Ohio as a member of the standing committee and the Music and Liturgical Commission. He is survived by his wife, Jean; a daughter, Marna Jean Blake; a son, James; four grandchildren and two great-grandchildren.

The Rev. **Richard G. Eaton**, 75, of Salina, KS, died April 10 at Windsor Estates in Salina.

Fr. Eaton was born in Port Huron, MI, and educated at Oklahoma Baptist University and the General Theological Seminary. He was ordained deacon and priest in 1966 in the Diocese of Oklahoma. In that diocese, he was assistant at St. Paul's Cathedral, Oklahoma City, 1966-67; rector of St. Alban's, Cushing, and vicar of Ascension, Pawnee, 1967-70; curate at Grace Church, Ponca City, 1970-72; and vicar of St. John's, Vinita, and St. Andrew's, Grove, 1975-79. Fr. Eaton then was called to the Diocese of Wyoming, where he was vicar of Holy Nativity, Morton, 1982-91; and vicar of St. Francis', Wright, and All Souls', Kaycee, 1991-96. He retired in 1997 and moved to Salina. Fr. Eaton is survived by his wife, Anna; two daughters, a son, and four granddaughters.

The Rev. **Peter Francis**, 89, longtime spiritual leader of St. Francis Community Services, died April 17 in Lake Placid, NY.

Fr. Francis was a native of New York City, a graduate of Carroll (WI) College and Nashotah House. He was ordained deacon and priest in 1944, and four years later he joined the staff at the St. Francis Boys Home in Bavaria, KS. With the exception of two years with mission congregations in the Diocese of Western Kansas, "Fr. Pete" worked with the boys of St. Francis' residences for the next 33 years. In 1952, he was named dean of boys at the Ellsworth, KS, facility, and in 1965, he moved to Lake Placid to open

Camelot in that community. He retired in 1983, and remained active in supply ministry in the Diocese of Albany. In 2007, St. Francis Community Services named its national office building in Salina, KS, in honor of Fr. Francis and his wife, Phyllis. Surviving Fr. Francis are his wife, Phyllis; their son, Christopher, and two grandchildren.

The Rev. **Churchill J. Gibson, Jr.**, who spent more than 40 years of ordained ministry in the Diocese of Virginia, died April 9 of liver cancer at his home in Alexandria, Va. He was 77.

A native of Richmond, Va., Fr. Gibson was a graduate of the University of Virginia and Virginia Theological Seminary. Following his ordination to the diaconate in 1956 and to the priesthood in 1957, he spent his ordained ministry as an advocate for social justice and as a chaplain at various institutions. He was in charge of St. Martin's Church, Triangle, 1956-62, then he became associate at Emmanuel, Alexandria, remaining there until 1995. He also was chaplain at St. Stephen's School, Alexandria, 1966-77; chaplain and associate dean of students at Virginia Seminary, 1977-95; and chaplain at the Cathedral Shrine of the Transfiguration (Shrine Mont) in Orkney Springs, 1964-84. The latter institution had been founded by his aunt and uncle in 1925. At Shrine Mont, Fr. Gibson performed many weddings and was involved in the founding of St. George's Camp and other programs. In later years he was involved in prison ministry through Kairos. He also served a number of congregations on an interim basis. He was involved in various committees of the Diocese of Virginia, most recently the board of trustees of Goodwin House in Alexandria. Fr. Gibson was the grandson of Bishop Robert A. Gibson of Virginia. He is survived by his wife, Dorothy, of Alexandria; four children, Churchill IV, of Alexandria; Dorothy, of Seattle, WA; the Rev. Webster, of Winchester, Va.; and Gay, of Mechanicville, VA.

The Rev. **Jane Heenan**, 62, retired rector of Holy Trinity Church, Lincoln, NE, died March 14 of congestive heart failure at her daughter's home in Galveston, TX.

Mrs. Heenan was a native of Knoxville, TN, and a graduate of the University of Tennessee. She lived in Washington, DC, for a time, where she was employed by the federal government in several positions, including as a speech writer and an editor. She graduated from Virginia Theological Seminary and was ordained deacon in 1990 and priest in 1991. She was assistant at St. Michael's, Arlington, VA, 1990-94, then moved to Lincoln, where she became the first female to be rector of a parish in the Diocese of Nebraska. Mrs. Heenan served Holy Trinity until 2007, when she retired on disability. She is survived by a daughter, Sarah Gandy, and a granddaughter.

The Very Rev. **William Chattin Hibbert**, 67, of Rapid City, SD, died March 4 at Rapid City Regional Hospital.

Fr. Hibbert was born in Oak Park, IL, and raised in suburban Chicago. He was a graduate of the University of Miami and Nashotah House who served congregations in the dioceses of Northern Indiana, Indianapolis and South Dakota. He was ordained deacon in 1965 and priest in 1966 in Northern Indiana. He was assistant at the Cathedral of St. James', South Bend, IN, 1965-68 and 1980-84; rector of Holy Trinity, South Bend, 1965-84; associate at Trinity, Indianapolis, 1984-89; rector of Trinity, Logansport, IN, 1989-92; and rector of St. Andrew's, Rapid City, 1992-2002. In Northern Indiana, Fr. Hibbert was a member of diocesan council, the commission on ministry, a deputy to General Convention, and director of youth work. In Indianapolis, he was a member of the standing committee, the Waycross Camp and Conference Center Board, and the youth steering committee. He was chair of the diocesan Commission on Liturgy and Music in South Dakota. Fr. Hibbert was an associate of the Order of the Holy Cross, and a former member of the Brotherhood of St. Andrew. He is survived by two brothers, Frederick, of Joliet, IL, and Richard, of Anaheim, CA, and two stepbrothers.

The Rev. **Russell Wood Turner**, who served churches in the Diocese of Pittsburgh for more than 50 years, died Feb. 14 at his home in West Melbourne, FL. He was 89.

Fr. Turner was a native of Terre Haute, IN. He graduated from the University of the South and the General Theological Seminary, and was ordained in the Diocese of Pittsburgh, as deacon in 1951 and as priest in 1953. His ordained ministry included service at the following churches in the Diocese of Pittsburgh: St. Stephen's, McKeesport, rector, 1953-54; St. John's, Donora, priest-in-charge, 1954-59; All Saints', Pittsburgh, rector, and St. Luke's, Georgetown, priest-in-charge, 1959-63; St. Peter's, Uniontown, rector, 1963-76; and St. Stephen's, Sewickley, assistant, 1976-84. He retired in 1984 and was involved in interim ministry for several years. Fr. Turner is survived by a son, the Rev. Eric, of West Melbourne; a daughter, Marian Campbell, of Birmingham, AL; and five grandchildren.

**Correction:** An article reporting on Canon Paul E. Lambert's election as Bishop Suffragan of Dallas [TLC, April 20] incorrectly reported the number of his children. Canon Lambert and his wife, Sally, have three children: twin daughters who both just had babies and a third who is a senior at the University of the South.

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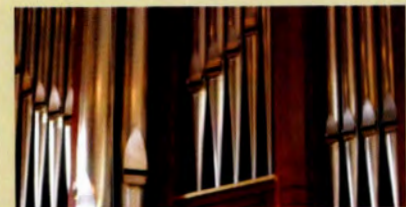
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# Church Directory



## 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

## 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.stclem.org](http://www.stclem.org) stclem001@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 (312) 664-1271  
[ascensionchicago.org](http://ascensionchicago.org)  
 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, 8:20 (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. (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 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament 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.ccnola.org](http://www.ccnola.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. (973) 779-0966  
[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 (973) 779-0966  
 Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) frthiele@gmail.com  
 The Rev. William C. Thiele, p-l-c  
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

## NEW YORK, NY

**PARISH OF TRINITY CHURCH**  
 The Rev. Canon James H. Cooper, D. Min., r  
 The Rev. Canon Anne Mallonee, v (212) 602-0800  
 Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

**TRINITY** Broadway at Wall Street  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**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

**ST. THOMAS** 5th Ave & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
 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

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village) (828) 274-2681  
 3 Angle St.  
[www.allsoulscathedral.org](http://www.allsoulscathedral.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 Sandersen, 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](http://www.ascathedral.org)  
 The Very Rev. Warren H. Raasch, dean  
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## BORON, CA

**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd. Sun Eu 8

## 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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