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for Dallas**

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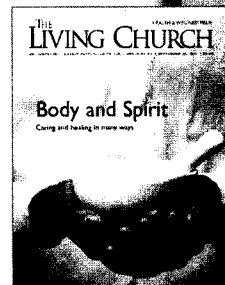
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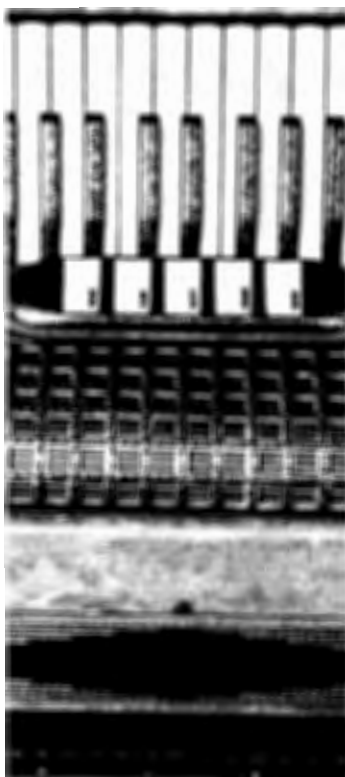
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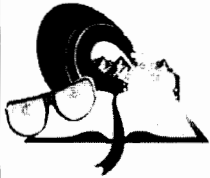
The Cover

The Rt. Rev. Paul E. Lambert (center), newly consecrated Bishop Suffragan of Dallas, with his wife, Sally, and the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana [p. 5].

R. Hand photo

Vital Ministry in Resort and Recreational Settings:

Proclaiming the Gospel in a Hyper-consumer, Vacation Mindset Society



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SUNDAY'S READINGS

More Than Conquerors

'...he gave them what they craved' (Psalm 78:19)

The 12th Sunday After Pentecost, (Proper 13A), Aug. 3, 2008

BCP: Neh. 9:16-20; Psalm 78:1-29 or 78:14-20, 23-25; Rom. 8:35-39; Matt. 14:13-21

RCL: Gen. 32:22-31 and Psalm 17:1-7, 16; or Isaiah 55:1-5 and Psalm 145:8-9, 15-22; Rom. 9:1-5; Matt. 14:13-21

In his biography of Alexander the Great, Plutarch wrote, "When Alexander saw the breadth of his domain, he wept — for there were no more worlds left to conquer." Whatever we strive to gain in life, we can never be sure that we will be satisfied. Even a conqueror wants more.

If we seek to be fed by Christ, however, things will be different. Matthew's account of the feeding of the 5,000 tells us that in Christ's presence, "the vast multitude all ate and were filled; and they took up what was left over of the broken pieces, 12 baskets full" (Matt. 14:20). God wants us to be satisfied. God wants to give us a fullness that the world cannot provide.

Can you remember moments in your life when you felt something like the contentment this gospel promises? Just as, after a summer picnic, you felt "stuffed," can you also think of a moment when you felt spiritually full? A time when you were so pleased with life that your heart felt about to burst with happiness?

Such feelings might have occurred when you were celebrating a religious feast like Christmas or Easter. Or after you were able to help someone who really needed your help. You also might

have experienced spiritual fullness after a momentous event in your life that wasn't explicitly religious — like when you fell in love, or when you worshiped following the birth of a child.

Reading the story of the feeding of the 5,000, we might ask if this is how God wants us to feel. Maybe not all the time, but couldn't we find fulfillment in God more often than we do?

Optimistic preachers like Joel Osteen encourage members of their congregations not to be satisfied with dissatisfaction. Rather, they should try to live "their best lives now." These preachers offer the hopeful gospel that God wants us to have baskets full of blessings. It is absolutely right, and a good and joyful thing to take pleasure each day in God's gifts to us.

This explains St. Paul's amazing claim that "...we are more than conquerors through him who loved us" (Rom. 8:37). Alexander the Great ruled all the world he thought was worth ruling and yet he wept. "Having it all" wasn't enough for Alexander.

By contrast, Paul, under a death threat from the imperial successors to Alexander, claimed to be more than a conqueror, for in Christ he had found life in all its fullness (cf. John 10:10).

Look It Up

Does Jesus' gift of bread to the multitudes echo God's gift of manna to the Hebrews when they wandered in the wilderness? (Exodus 16:10-15)

Think About It

Where in my life do I most often encounter the fullness Christ promised?

Next Sunday

The 13th Sunday After Pentecost, (Proper 14A) Aug. 10, 2008

BCP: Jonah 2:1-9; Psalm 29; Rom. 9:1-5; Matt. 14:22-33

RCL: Gen. 37:1-4, 12-28 and Psalm 105:1-6, 16-22, 45b; 1 Kings 19:9-18 and Psalm 85:8-13; Rom. 10:5-15; Matt. 14:22-33

Colleagues Keep Bishop Robinson in the Know

When it was announced during the House of Bishops' retreat in March that an invitation to the Lambeth Conference would not be made to Bishop Gene Robinson of New Hampshire, Presiding Bishop Katharine Jefferts Schori had an idea. She said during a media briefing afterward that the bishops would make sure that Bishop Robinson was "at least as present at Lambeth as if he'd had an invitation."

Toward that end, a number of those attending the gathering of bishops planned to stop by the exhibit hall where Bishop Robinson had a booth and to keep him informed about activities underway in the *indaba* listening-group sessions. Bishop Robinson also was supported by a large number of gay and lesbian persons who volunteered as part of an effort to ensure that the bishops of the Communion hear the voices of faithful gay, lesbian, bisexual and transgender Anglicans.

Many Voices

The Rt. Rev. Marc Andrus, Bishop of California, was one of a number of bishops who originally had pledged to Bishop Robinson that they would not attend the Lambeth Conference if he were not invited as a stand of solidarity. Bishop Andrus and others changed their minds after talking with Bishop Robinson at the bishops' retreat.

"For some time now Gene has stated that he thinks all The Episcopal Church bishops should attend, so that as many voices can be at the table as possible," Bishop Andrus wrote. "I have accepted this as wise and good counsel. At the same time, it seems imperative to me that I find some creative way to attend that does not seem to support Gene's exclusion by silent acquiescence on my part. One solution that is being acted upon is being called 'Witness at Lambeth.'"

Others who have endorsed the Wit-

(Continued on next page)



Anna Claire Davis, 3, rests on the shoulder of her grandfather, the Rev. Canon Paul Lambert, who was at the diocesan offices checking on details two days prior to his consecration as Bishop Suffragan of Dallas.

Jeanie Brooks/
Diocese of Dallas photo

Dallas Suffragan Gets No Time to Rest

Even though the Rt. Rev. Paul E. Lambert departed for the Lambeth Conference less than 48 hours after he was consecrated Bishop Suffragan of Dallas on July 12, he said the most stressful aspect of his ordination and consecration was waiting for the consents to his consecration to arrive.

Despite his concerns, the outcome of Bishop Lambert's consecration was never seriously in doubt. Presiding Bishop Katharine Jefferts Schori had already left for England, so Bishop D. Bruce MacPherson of Western Louisiana served as chief consecrator. Co-consecrators were bishops Michael G. Smith of North Dakota and James M. Stanton of Dallas and William Frey, retired Bishop of Colorado, was the preacher. The service at St. Michael and All Angels' Church, Dallas, was attended by about 800 persons.

"That was a really exciting and emotionally uplifting day," Bishop Lambert said when reached by telephone about two hours before his plane departed for England. "It's a heck of a way to start."

Bishop Lambert said he was initially intimidated by his status as a new bishop at Lambeth, but those anxieties were relieved during a consecration

rehearsal the day before the service.

"One of the discussions we had was to ask all the bishops what we should expect," he said. "It turned out that only one or two had actually been to Lambeth before. I'm not the only new guy on the block."

As the bishops continued talking about Lambeth, Bishop Lambert said that the bishops present for his consecration estimated that 120 of the 136 Episcopal bishops will be attending their first Lambeth Conference.

Bishop Lambert recently agreed to become a Communion Partner Bishop and will support the Communion Partner Bishop plan, a modified version of the Episcopal Visitor concept announced at the House of Bishops' meeting last fall [TLC, June 22].

Bishop Lambert described the Anglican Communion as a "beautiful tapestry woven into a picture of what we are like." At the same time, he said, "moths have begun to eat away at the fringe. No one is completely happy and there probably won't be a happy ending.

"I think too many of us are emphasizing what we want right now and that there are not enough of us who are emphasizing what God wants."

Steve Waring

In the Know

(Continued from previous page)

ness at Lambeth strategy are bishops John Chane of Washington, S. Todd Ousley of Eastern Michigan, Gregory Rickel of Olympia, George Wayne Smith of Missouri, and Orris G. Walker, Jr., of Long Island.

In a recent article published on its website, the advocacy group Integrity summarized the importance of the Witness at Lambeth strategy to its overall agenda.

"If a significant percentage of Anglican bishops continue to insist that The Episcopal Church refrain from ordaining additional lesbian/gay bishops and blessing same-gender relationships or face expulsion from the Anglican Communion, it will be very difficult to persuade General Convention to nullify B033 and advance marriage equality," the article noted. "Conversely, if the great majority of Anglican bishops 'hear what the Spirit is saying to the church' and give space for The Episcopal Church to make its own decisions on LGBT issues, General Convention could well be a tipping point for full inclusion."

Each of the 136 Episcopal bishops registered to attend received a prepaid British mobile telephone including the phone numbers of all the other Episcopal bishops.

One-Fifth of Participants

Conference organizers said about 650 bishops registered to participate, about one of every five being from The Episcopal Church.

At least 30 million Anglicans from churches in Nigeria, Kenya, Uganda, Rwanda, and elsewhere were not represented at the Lambeth Conference. The leadership of those churches has said they have lost trust in the Archbishop of Canterbury's ability to uphold previous agreements, and have stated they are unwilling to be with bishops who they contend continue to lead people away from the teachings of Christ as found in scripture.

Presbyterians Draw Closer to TEC

Representatives to the recent General Assembly of the Presbyterian Church U.S.A. agreed to move forward with a dialogue with The Episcopal Church aimed at encouraging closer relationships between congregations.

The agreement, which must be approved by The Episcopal Church's 76th General Convention next year, would permit Presbyterian and Episcopal clergy to perform ministerial functions in each other's congregations "when requested and approved by the diocesan bishop and local presbytery." It stops short of a full communion agreement like the Called to Common Mission agreement that The Episcopal Church signed with the Evangelical Lutheran Church in America (ELCA) in 2000.

Under the polity of the Presbyterian Church, the General Assembly action must be ratified by a simple majority of the denomination's 173 regional presbyteries. That ratification is expected to be completed before the General Assembly's next meeting in 2010.

The Rt. Rev. C. Christopher Epting, Presiding Bishop's deputy for ecumenical and interreligious relations, described the agreement as "the way to take one step forward on the local level" which eventually "helps advance the whole ecumenical cause."

The vote on the ecumenical agreement was "one of those really nice moments," according to the Rev. William Forbes, the corporate secretary of the Presbyterian Board of Pensions and its vice president for church relations.

In giving its approval, the General Assembly also called for "further study and dialogue in the areas of diaconal ministries, historic episcopate, the office of elder, and other related subjects as a continued effort toward full recognition of our ministries and interchangeability of our ministers."

While The Episcopal Church



Joseph Williams photo

The Rev. Bruce Reyes-Chow, moderator of the 218th General Assembly of the Presbyterian Church U.S.A., presides at Communion at the opening of the assembly.

requires Holy Eucharist to be presided over by bishops or priests ordained by bishops in historic succession, the Presbyterian Church requires both a minister of word and sacrament and an elder to preside at the Lord's Supper.

Episcopalians and Presbyterians already were engaged in mission and ministry before the latest agreement. Pastor Forbes has been affiliated at Trinity Episcopal Church, Asbury Park, N.J., for more than two years. His relationship with the parish was approved by the Presbytery of Elizabeth's committee on ministry and by Bishop George Council of New Jersey.

"Everybody [at Trinity] treats me like one of the pastors," he said. And yet, there is a difference, he explained. "I am still at the table; I still dispense the gifts," but he cannot preside at the Eucharist. That difference is "OK with me," Pastor Forbes said, but at the same time he said he welcomes the possibilities afforded by the new agreement.

The General Assembly also eliminated homosexuality as a bar to ordination as deacon elder or minister [TLC, July 27].

Episcopal News Service contributed to this report.

General Seminary Dean Explains Debt Position

The president and dean of the General Theological Seminary in New York City described The Episcopal Church's oldest seminary as a "tired swimmer," but not an institution drowning in debt.

The Very Rev. Ward B. Ewing wrote an open letter July 7 to the seminary community and the church at large about the seminary's financial status. Dean Ewing told *THE LIVING CHURCH* the letter was written to explain why the seminary has borrowed some \$30 million against assets of nearly \$200 million and how the trustees anticipate meeting its debt service payments.

The historic block-wide campus at Ninth Avenue and 23rd Street in Manhattan's Chelsea District is significantly unchanged from its founding in the 1820s, when the surrounding countryside was farmland and the edge of New York City ended 10 blocks south at 14th St.

"Our property was our greatest



Dean Ewing

financial asset, but it was also our greatest liability in that we faced a rapidly deteriorating plant with over \$100 million in deferred maintenance," Dean Ewing wrote. "This decades-old deferred maintenance was urgent and could no longer be delayed. After attempts to share space with other church agencies were

exhausted, we decided to fund a portion of these investments using the proceeds of a ground lease of our Ninth Avenue property (which ultimately yielded \$34 million). The other sources of funding were to be the capital campaign and debt.

"Unfortunately, community opposition to our Ninth Avenue project resulted in a building that was less than half the size of what we had proposed, resulting in a loss of about \$10 million in anticipated revenue.

"There has also been a 10 percent cost overrun in the over \$64 million of capital improvements that we are now completing. We will borrow

additional funds to cover the shortfall."

The debt will be serviced by the proceeds from the Desmond Tutu Education Center, rental properties, and eventually \$500,000 per year in savings from the conversion to geothermal heating and cooling, Dean Ewing wrote.

The dean said the letter was prompted more by changes at Seabury-Western Theological Seminary and Bexley Hall and to a lesser extent Episcopal Divinity School than the short-term volatility of the New York City real estate market.

For most of the current decade, the seminary's expense has held steady at \$8 million per year, but revenue last year was only \$5 million. Dean Ewing said he has reduced annual expenses by \$2.4 million since he arrived. He said the goal is to withdraw no more than 5 percent per year from the endowment, meaning the seminary will need to reduce spending by a \$1.6 million. General has a \$20 million endowment.

Steve Waring

Bishop Howe Switches Affiliation from Network to ACI

The Rt. Rev. John W. Howe, Bishop of Central Florida, has rescinded his personal support for the Anglican Communion Network. Bishop Howe said he wants to remain in The Episcopal Church and in full communion with the Archbishop of Canterbury, and he announced that he has switched his allegiance to the Anglican Communion Institute.

"In my opinion, the Anglican Communion Institute has inherited the original vision of the Network: to work to promote orthodoxy within The Episcopal Church, and to maintain our relationships with the broader Anglican Communion," Bishop Howe wrote in the July issue of Central Florida's diocesan newspaper.

Bishop Howe was critical of Bishop

Robert Duncan's leadership as Network moderator. He said the Bishop of Pittsburgh is committed to forming "a new ecclesiastical structure" in North America, hoping to draw together the so-called Anglican *diaspora*.

Bishop Howe said he has grown increasingly disenchanted with the direction of the Network in recent years. He noted that the organization is now comprised of more people who have left The Episcopal Church than those who remain inside it.

Peter Frank, director of communication for the Diocese of Pittsburgh and an authorized spokesman for the Network, confirmed that Bishop Howe



Bishop Howe

had resigned from the Network, but said that the situation with the Diocese of Central Florida was less clear. Delegates to the diocesan convention joined the Network despite a negative recommendation from Bishop Howe, Mr. Frank noted.

"When we first learned of Bishop Howe's decision, we sent a letter to every parish in Central Florida giving them an opportunity to opt out of Network communications," Mr. Frank said. "While it is still early we have only received three letters from parishes which no longer wish to receive communications from us or be publicly identified as Network parishes."

Worship to the 'Oompah' Beat

Dontcha be thinkin' that The Episcopal Church has a monopoly on goofy liturgies. I've just experienced a Roman Catholic Polka Mass, which would fit nicely alongside our Clown Eucharist and Rave Mass, and liturgies involving non-traditional elements.

A couple of Sundays ago, I visited St. Helen's Parish on the south side of Milwaukee for its annual Polka Mass, part of the parish's Polka Fest. Some background is in order. St. Helen's is located in a neighborhood that once was predominantly of Polish descent, now comprised of a sizable Latino population. The parish has been amalgamated with two nearby congregations and is served by two priests and a deacon. The Polka Fest obviously is a major fund-raiser for the parish, and runs all weekend. The Polka Mass is advertised for weeks in various places, and it was apparent that many looked forward to it.

The Mass was held in an enormous tent a few steps from the church. Seating was at long tables with people facing each other rather than the altar. I guessed that there was seating for about 500 inside the tent, and there wasn't an empty chair to be found. Another 100 or so stood toward the back of the tent, and perhaps 100 sat or stood outside.

I sat at one of the tables under the tent. Looking past the people seated across the table, my view was of a row of 12 Port-A-Johns (I kept hoping there was nothing theological about this) and a beer concession stand with eight silvery taps gleaming in the morning sun. Above me, a string of pennants advertising a well-known Milwaukee beer flapped noisily in the breeze. Off to my left a six-piece band complete with tuba and accordion was rehearsing. "Test, test, test, test," someone said into the public address system, and someone else asked whether the saxophone was too loud.

I learned from the handout that the band was the Goodtime Dutchmen, who furnished a "Polka Mass Song Booklet," featuring the words of such favorites as "God Bless America," "Amazing Grace," and "How Great Thou Art," as well as the Ordinary of the Mass. The band leader announced we were going to do a



couple of songs to warm up. "You Give Us Sunshine," sung to the tune of "You Are My Sunshine," was first, followed by "We Are Christians," featuring a chorus of "Oh, la, oh lee oh."

"Whenever you're ready, Father," the band leader called to the priest over the p.a. system, and the Mass began with a procession led by a parish banner and accompanied by a song from the booklet.

I keep hearing that Roman Catholics don't sing during Mass, but many of these people

did sing. The "oomp-pah" beat seemed to energize many. I was surprised that most of the people seemed older than I, but there were some young families around the periphery. Lots of people wore T-shirts with "Polska" or something relating to Poland on them and some went with the standard Wisconsin Green Bay Packer apparel.

I had expected to find dancers or people in the congregation dancing during the Mass, but other than a young mother trying to polka in place with her youngster there was none of it. No hand-clapping or foot-stomping. In fact, there was a welcome reverence shown by the celebrant and most of the congregation. Yes, it seemed odd for the Sanctus and the Agnus Dei to be sung to polka tunes, but people seemed determined to respect dignity. They paid attention to the readings of scripture and the sermon. I found the sermon quite good, even though I was distracted by a beer vendor who was setting up his concession. As one would expect in a setting like that, sharing the peace and communion seemed difficult.

All in all, the morning went better than I thought it would. As I turned to leave, passing under the "Over and Under" game sign, I concluded I would not want to participate in a Polka Mass very often, or ever again, for that matter, but when one considers the culture of that parish and its neighborhood, there was something very appropriate about what took place. I noted there is a Polka Mass at an Episcopal church in the Diocese of Fond du Lac in August, but I'll pass, dontcha know.

David Kalvelage, executive editor

Dontcha be thinkin' that The Episcopal Church has a monopoly on goofy liturgies.

Did You Know...
Bishop Wendell N. Gibbs, Jr., of Michigan and Bishop Eugene T. Sutton of Maryland were kindergarten classmates in Washington, D.C.

Quote of the Week
The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, in an interview with British media on Archbishop Rowan Williams' decision not to invite him to the Lambeth Conference: "Given his views and his brilliant writing prior to becoming Archbishop of Canterbury, to see how he has led, or not led, on this issue of homosexuality makes me wonder how he sleeps at night."

Valuable Bequests

Bequests mean a great deal to churches, dioceses, and other church-related organizations. The importance of making a will that includes religious institutions of all kinds cannot be over-emphasized. Parish churches, mission congregations, theological seminaries, and church-related schools and colleges all benefit greatly from the generosity of people who were serious about planned giving.

In some places, sound teaching by parish clergy and diocesan stewardship and planned-giving officers have done much to improve matters. Church members are often amazed to learn that even a modest bequest can make a big difference in the ongoing life of a congregation.

Likewise, bequests mean a great deal to the Living Church Foundation. Bequests to this independent foundation during the past decade have enabled it to increase its endowment, to take part in a strategic planning process, and to improve various elements of our day-to-day business. Persons who leave money or stock to the Living Church Foundation will have the satisfaction of knowing they are making it possible for future generations to have this magazine, whether they choose to receive it by mail or in the new online version. Because of our non-profit status, bequests to the Living Church Foundation are tax deductible.

Now in its 130th year, THE LIVING CHURCH has raised the thinking of Episcopalians and other Anglicans from local congregationalism and protestant sectarianism to an understanding of themselves and of their church as part of a worldwide and catholic communion. We urge readers to remember their parish churches and the Living Church Foundation in their wills. Persons who are considering making a gift to the foundation may contact the general manager for additional information.



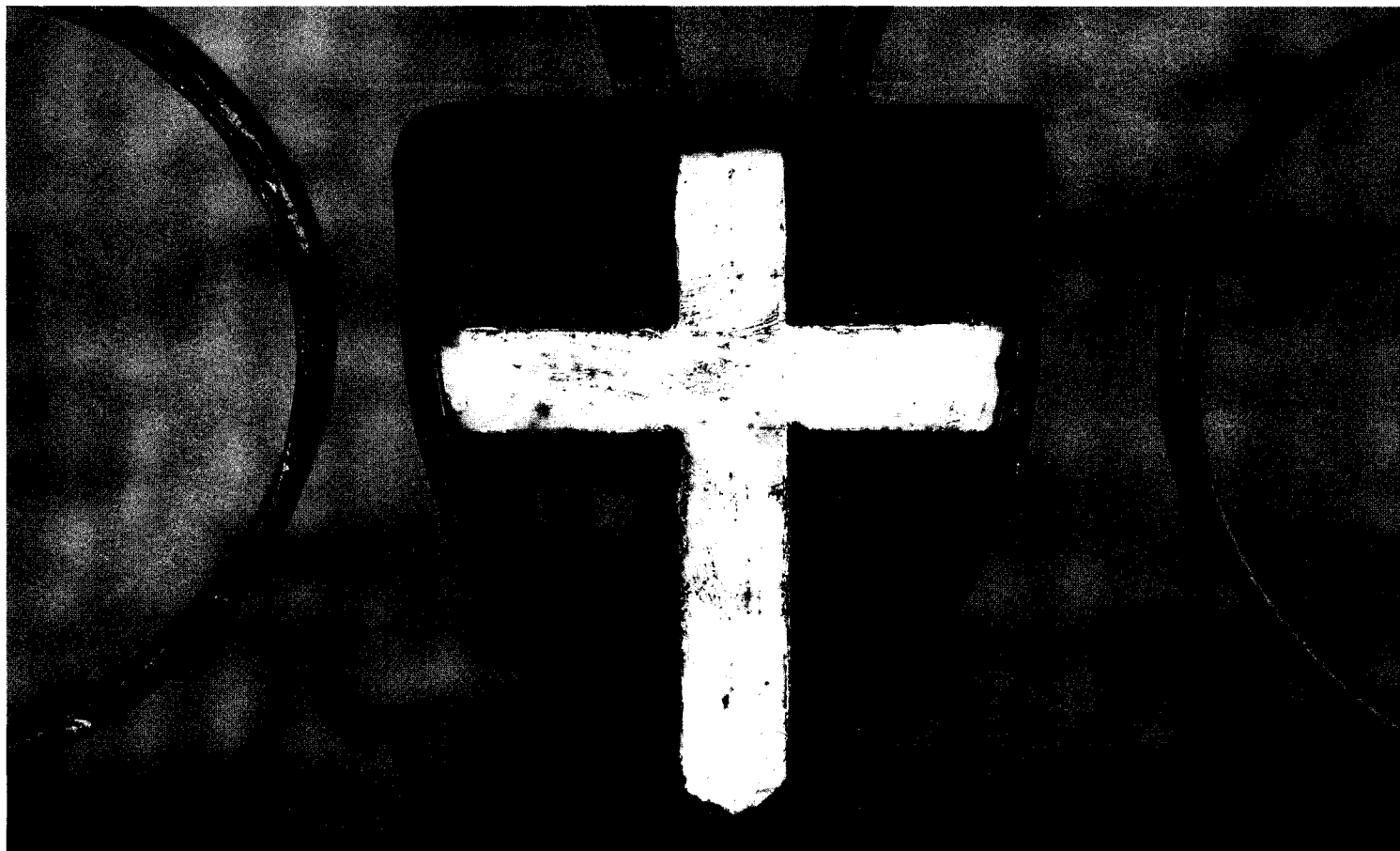
Frequent prayer,
by individuals
and in common,
is essential for
the health
of the church.

Especially in Need of Prayer

During the past year, we have been among those calling for increased prayer for the church. As is often the case, prayer usually increases during times of need, and the church finds itself in one of those times. Such events as the Lambeth Conference, the recent GAFCON event, the Church of England following its controversial General Synod vote [TLC, July 27] and the ongoing crisis of authority are all deserving of prayers.

On a recent occasion, when we urged increased prayer for the church, a reader called and asked for suggestions on how to pray for the church. We are pleased to be of assistance. For those involved in private prayer or who are in a group, the Book of Common Prayer offers possibilities. We would suggest the prayers For the Unity of the Church (p. 255 and p. 818), For the Mission of the Church (p. 257 and p. 816), and For the Church (p. 816). In addition, the Solemn collect for Good Friday at the bottom of p. 280 is particularly appropriate, as is the collect for Proper 6 (p. 230).

In most congregations, prayers or petitions for the church are found in the Prayers of the People during the Sunday Eucharist, and there are places in the Daily Offices where prayers for the church are suitable. Frequent prayer, by individuals and in common, is essential for the health of the church. We cannot overstate the importance of it now.



Beginning with REPENTANCE

READER'S VIEWPOINT

By A.J. Petrotta

My grandson is learning to say his first words. I wondered, what were the first words that Jesus spoke? It dawned on me that the first word out of the mouth of Jesus was not *Abba*, father, or *Imma*, mother, but *shuv*, turn; repent (Mark 1:15).

I may be overly "literal" here by following historical critics who place Mark's gospel as the earliest, or I may be overly "figurative" knowing full well that Jesus probably spoke other words before he got baptized at age 30 or so. Either way, my point remains. At the heart of Jesus' message is the call to repentance. Jesus speaks these words to all. They are not spoken to the scribes and Pharisees, nor are they spoken exclusively to the disciples. They are spoken to all who would align themselves with the kingdom of

God. Repent.

"Repent" is not a parable, nor a riddle. It has no ambiguity, no double meaning. "Repent" still carries much of the same connotations today that it did in Jesus' day: a turning of some sort.

What would this word of Jesus say to the complex and sometimes confusing issues and situations that we face in The Episcopal Church today?

"Repent" still carries much of the same connotations today that it did in Jesus' day: a turning of some sort.

Many of us are puzzled and overwhelmed. If our leaders (on both sides) cannot model for us the laying aside of power and prerogative that Christ embodied, and especially then, how can we expect our parishioners, let alone the rest of the world, to experience the power of the gospel?

On one hand, we have churches leaving in noticeable numbers—

shades of taking our protestant heritage as seriously as the Puritan. On the other hand, our leadership is lopping off heads like King Henry in the form of litigation and deposing—but with none of Henry's charm.

What would it mean in this context if we took Jesus' words to repent at face value? That is, in our current situation of churches leaving and our

leaders litigating, what if we followed Jesus' words of turning from, and turning to a different course of thinking and acting?

If the churches that are leaving refrain from leaving (turning *from*), what actions might they adopt so that they aren't capitulating, but instead retaining the integrity of their concerns and commitment to historic Christianity and scriptural precedence (a turning *to*)? One possibility is to envision their "calling" on the biblical model of, say, a Jeremiah. In an age of turbulence when God's word was bandied about by diverse factions,

More on Ubuntu

Jeremiah remained in Jerusalem, wrestled with God over the circumstances, and spoke forth God's call on the people of God to be faithful.

What if our leaders who seem determined to litigate and depose would cease from this course of action (turning *from*) and commit to actions of justice in the biblical sense of service and healing (turning *to*)? What action would prove the integrity to their ideals? Some have proposed that we could follow the Presiding Bishop's call to the Millennium Development Goals. Perhaps we could use the monies that we are devoting to litigation for funding of these goals. Or, rather than following our secular institutions, we commit to a deeply Christological response to hunger, racism, sexism, and so forth, and devote our resources to these ends. Perhaps we can recover some of the tension that Niebuhr speaks about when Christians bring God's love to bear on the prevailing political and economic offerings of justice.

The words of Jesus in Mark 1:15 are an invitation to live in "another country," a country where the options for acting are not either/or, but a truly different way of acting and living. What if we both lived in the insecurity and vulnerability of the cross to which we are unequivocally called? What if we lived in utter dependence upon God alone, as surely we must in our current circumstances? Could something like resurrection come out of such actions?

The complexity and impasse of our situation demands that we look differently, not to our own rights and sovereignty, but rather to risk following Jesus, who showed us that we can turn to the cross, where "bitternesses are not forgotten ... nor overlooked ... but made new" (Donald MacKinnon).

The Rev. A.J. Petrotta is the rector of St. Francis' Church, Wilsonville, Ore.

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

I write to alert you to the process by which the concept of *ubuntu* was adopted as the theme of the 76th General Convention.

Bonnie Anderson, president of the House of Deputies, became aware of the term and its use at the Toward Effective Anglican Mission Conference in Boksburg, South Africa. Upon her return, she proposed the term as a potential theme of General Convention to me, to the other members of the Joint Standing Committee on Planning and Arrangements, and to the Presiding Bishop, all of whom agreed that *ubuntu* would be a good theme for convention, as it connotes the interrelatedness of human beings: "I am, because you are." The proposal for the theme did not originate with the Presiding Bishop as reported by TLC.

*(The Rev.) Gregory Straub
Executive Officer
The Episcopal Church
New York, N.Y.*

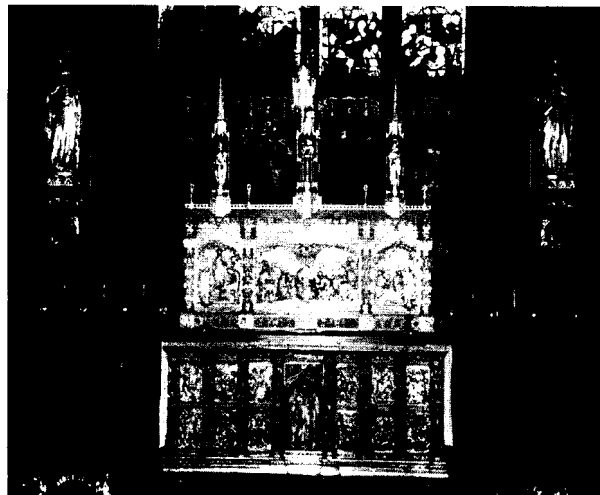
Similar Altar

The Very Rev. John P. Bartholomew asks [TLC, July 13] why the silver altar given by Rodman Wanamaker for the Lady Chapel which he built for St. Mark's Church, Philadelphia, was not shown in the beautiful photo essay [TLC, May 18].

As a parishioner at St. Mark's, I asked the same question and was told that since the Lady Chapel did not figure in the usual High Mass on the Sunday morning the photos were taken, it was decided not to show any of its features. This is regrettable.

By chance I was finishing a roll of film on January 27 and took a snapshot of the Lady Chapel. As for there being any other like it, the one at Sandringham in England is similar but not identical. Edward VII saw the St. Mark's altar when it was being made, and wanted one like it. Rodman Wanamaker gave what then became a memorial to the late king, who died before it was completed. Photos of the Sandringham altar are shown in the Summer 2008 issue of *The Stentor*, newsletter of The Friends of the Wanamaker Organ.

*Bill Marsh
Newtown, Pa.*



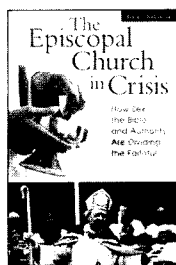
Bill Marsh photo

The silver altar at the Lady Chapel at St. Mark's Church, Philadelphia.

Less Than Christian

I want to commend the excellent article by Bishop Little [TLC, June 29] on how we should treat each other in parting, and why using the canons has already been proven by history to be a less than Christian way of behaving with very long consequences.

*(The Very Rev.) Kevin Martin
St. Matthew's Cathedral
Dallas, Texas*



The Episcopal Church in Crisis

How Sex, the Bible, and Authority Are Dividing the Faithful

By Frank G. Kirkpatrick. Praeger. Pp. 248.

\$44.95. ISBN 0313346623.

About halfway through this book, I began to ask myself why it was published, shortly before the Lambeth Conference and the Global Anglican Future Conference. The first hundred-some pages of this book provide a helpful summary and analysis of recent events, even for people who have been paying fairly close attention, yet why not wait for the episcopal gatherings that would give us a fuller picture of the direction the Anglican Communion is going?

But this is an ambitious book, and as I read on into the second part, in which the issues are analyzed and the players discussed, I began to feel that we do need this book now. It's one thing to know what's been happening, but quite another to think through the clashing agendas and what they imply for the future of Anglicanism.

Frank G. Kirkpatrick, Episcopal priest and professor of religion at Trinity College, Hartford, Conn., lays out the issues with painstaking and thoughtful clarity. What does the Bible say about homosexuality and why does it say it? Why is it that homosexuality, not divorce and remarriage or the ordination of women, has become the defining issue? How does the conservative appeal to the Bible stack up against traditional Anglican biblical scholarship? How does the conservative demand for central authority square with the tradition of a Communion united by "bonds of affection?" Equally important, perhaps, who are the key players and who provides the funds for their movement?

Readers may disagree with Kirkpatrick's analysis, but they will not be able to dismiss it without entering into a rigorous debate of a sort that can

only be helpful to all sides.

The tragedy is that so-called conservatives probably will not be willing (or able?) to engage in such a conversation. Kirkpatrick writes that "There is no room for doctrinal or moral ambiguity in the conservative position. But ambiguity has always been part of the Anglican tradition's tolerance for different articulations of the faith within the broad umbrella of Anglican comprehensiveness. . ."

It's hard to see how those who seek absolute agreement can ever find common ground with those who affirm such tolerant inclusiveness.

Anyone seriously concerned with the current crisis will need to take account of this book.

Kirkpatrick suggests the need for "a willingness on both sides to discuss what ought to be the nature of a loving community" with "basic moral principles" but a "comprehensiveness in how those principles are enacted." He does not, however, think the chances of such dialogue are very good.

Rather, though he is optimistic about the long-term future, he expects dissidents to leave and then become further divided as they seek the moral clarity and doctrinal unity they have failed to find in The Episcopal Church — and are unlikely to find in any institution comprised of fallible human beings. Therein lies the tragedy Kirkpatrick so carefully depicts.

Too late for most Lambeth-bound bishops to digest and too soon to take into account this year's conferences, anyone seriously concerned with the current crisis will nevertheless need to take account of this book and its analysis of The Episcopal Church's situation.

*(The Rev.) Christopher Webber
Sharon, Conn.*

Appointments

The Rev. **Jeffrey Jencks** is rector of Holy Cross, 7979 N 9th Ave., Pensacola, FL 32514-6460.

The Rev. **Douglas J. Marlow** is deacon at Trinity Church, 327 Sherman St., Watertown, NY 13601.

The Rev. **Miriam S. Saxon** is associate at Good Shepherd, PO Box 28024, Raleigh, NC 27611.

The Rev. **Arianne Weeks** is assistant at St. Philip's, PO Box 218, Durham, NC 27701.

Resignations

The Rev. **Robert G. Nichols III**, as rector of St. Christopher's, Houston, TX.

Retirements

The Rev. **Susan L. Davidson**, as rector of All Saints', River Ridge, LA; add: 8216 Baylor Dr., Tyler, TX 75703.

The Rev. **Robert J. Gates, Jr.**, as director of pastoral care, Jane Phillips Medical Center, Bartlesville, OK.

Deaths

The Rev. **Herbert M. Barrall**, 86, sometime dean of St. John's Cathedral, Denver, died June 10 in Salem, OR.

Fr. Barrall was born in Nanticoke, PA, and educated at Hobart College and Virginia Theological Seminary. In 1946, he was ordained deacon and priest. His ordained ministry was carried out at the following churches: St. John's, Waterbury, CT, curate, 1946-48; St. John's, Cambridge, OH, rector, 1948-52; Grace Church, Middletown, NY, 1952-59; St. John's Cathedral, Denver, canon pastor, priest-in-charge, and dean, 1959-80; and St. Mark's, Barrington Hills, IL, rector, 1980-86. He retired in 1986. During retirement, Fr. Barrall served several churches in the Diocese of Oregon. He was a member of the alumni associations of Hobart College and Virginia Seminary, a member of the Evangelical Education Society, the Samuel Seabury Society, past president of the Barrington Ministerial Association, and a past member of the North American Cathedral Deans. He is survived by his wife, Grace; three children, Mark, Terry, and Sara Britton, all of Salem; six grandchildren and four great-grandchildren.

The Rev. Canon **Jay W. Breisch**, 80, retired executive director for St. Francis Academy, died May 2 at his home in North Potomac, MD.

Canon Breisch was born in Dixon, IL. He graduated from Carthage College and Nashotah House, and was ordained deacon and priest in 1962 in the Diocese of Chicago. He was priest-in-charge of St. Paul's, Ashippun, WI, 1962-65; vicar of Holy Innocents', Hoffman Estates, IL, 1965-68; rector of St. Luke's, Milwaukee, WI, 1968-72; dean of

Christ Church Cathedral, Eau Claire, WI, 1972-82; rector of St. Mary's, Mitchell, SD, 1982-87; and vice president and executive director of St. Francis Academy, Salina, KS, and Picayune, MS, 1987-1991. He retired in 1993 and served as assistant at St. Paul's, Picayune. Before entering seminary, he was a court reporter in Chicago and Rockford, IL. Canon Breisch was an associate of the Order of the Holy Cross. He is survived by three sons, David, of Miles City, MT, Douglas, of North Potomac, and Drew, of Sharon, OK; five grandchildren and two great-grandchildren; a brother, Dewey, and a sister, Louise.

The Rev. **Lawrence Kempster Brown**, 69, retired rector of St. Michael's Church, Raleigh, NC, died May 5 at his home in Raleigh.

Born and raised in Wilmington, NC, Fr. Brown was educated at East Carolina University and Virginia Theological Seminary. In 1967, he was ordained deacon and the following year priest, then he became rector of St. Christopher's, Havelock, NC, where he served 1967-72. He moved to St. Michael's, Raleigh, as assistant in 1972, then was called as rector in 1977. He remained there until 1997. During his time at St. Michael's, a mission church, eventually known as Nativity, was organized. Surviving are his wife, Julie; three daughters, Margaret and Hollis, of Raleigh, and Stefani Baker, of Wilmington; and a son, Benjamin, of Raleigh.

The Rev. **Hartsell H. Gray, Jr.**, of Austin, TX, died May 12 in Luling, TX. He was 79.

A native of Houston, TX, he was a graduate of Rice University and the Episcopal Theological Seminary of the Southwest. He was ordained in the Diocese of Texas, as deacon in 1958 and priest in 1959. Fr. Gray was assistant chaplain at St. Stephen's School, Austin, 1958-59; assistant at St. Martin's Church, Houston, 1958-62, and was involved in interim and supply ministries. He is survived by his wife, Eleanor, and three children.

The Rev. **Francis L. McKee**, 77, deacon of the Diocese of Northern Indiana, died May 19.

Born in Picayune, MS, he was a graduate of the University of Maryland. He was ordained in Northern Indiana in 1991, and served in a variety of ministries until 1999, when he retired. Deacon McKee is survived by his wife, Helen, and three children.

The Rev. **Ronald Charles Molrine**, priest of the Diocese of Bethlehem, died June 5 at Rowan Regional Medical Center in Salisbury, NC. He was 77.

Born in Spokane, WA, he was raised in Montana and California. Fr. Molrine was a graduate of UCLA and Virginia Theological Seminary, then was ordained in Los Angeles, to the diaconate in 1955 and to the priesthood in 1956. He was curate at St. James', Los Angeles, 1955-57; associate at Our Savior,

San Gabriel, 1957-64; vicar of St. Stephen's, Fairview, PA, 1964-66, and rector there, 1966-75; vicar of St. Anne's, Trexlertown, PA, 1975-85, and rector there from 1985 until 1996, when he retired. He was active in the Diocese of Bethlehem, serving at various times in the following ministries: commission on the baptized, standing committee, dialogue on human sexuality and life, commission on alcohol and drugs, survey committee for new congregations, Cursillo, department of education, alternate deputy to General Convention, dean of the Northwest Deanery, executive council and the communications committee. In 1997, he retired to Williamsburg, VA, where he served as a chaplain at Williamsburg Landing, and assisted in a parish. He moved to Salisbury in 2006. Fr. Molrine is survived by his wife, Char; three daughters, Charlotte, of Cambridge Springs, PA, Deborah, of Newton, MA, and Julie Adams, of Kannapolis, NC; a son, Ronald, of Delray Beach, FL; and eight grandchildren.

The Rev. **Jan W. Owen**, 87, retired priest of the Diocese of West Texas, died June 5 in San Antonio. He served as a Presbyterian minister for 24 years before becoming an Episcopalian.

He was born in Gatesville, TX, and was raised in several Texas communities. He graduated from the University of Texas and Austin Presbyterian Theological Seminary. He was ordained in the Presbyterian Church in 1947 and served several churches in Virginia. He was a proponent of civil rights, and beginning in 1962 he served the Peace Corps in Jamaica, the Dominican Republic, and Colombia. In 1967, he was dean of religious life at the Inter American University in Puerto Rico. In 1971, he was ordained to the priesthood of the Episcopal Church, and became rector of Trinity Church, Cali, Colombia. He was rector of St. Paul's, Louisville, KY, 1972-79; vicar of Santa Fe, San Antonio, 1979-85; assistant at St. Thomas', San Antonio, 1986-89; and assistant at St. Luke's, San Antonio, 1989-91. Fr. Owen was a member of the Hispanic Ministry Commission in West Texas. He is survived by his sons, Jan and Robert; three daughters, Margaret, Susan, and Elizabeth; seven grandchildren; and a brother, Joseph.

Anne Van Dusen, 47, a senior research associate with the Alban Institute, Washington, DC, died June 25 in her sleep of a heart attack. She was representing Alban at a conference for the American Association of Theological Librarians in Canada. She was a member of Episcopal Communicators, and was a former director of communications for Trinity Parish, Boston.

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FULL-TIME DIRECTOR OF STEWARDSHIP: *Calvary Episcopal Church, Pittsburgh, PA,* a loyal and faith-filled Episcopal church. Responsible for overall planning, development and implementation of church stewardship program including parish-wide stewardship education, annual appeal, major gifts, planned giving and capital campaign. Qualified applicants will have at least three years of stewardship experience. We offer a competitive salary and benefit package. Interested and qualified candidates please e-mail or mail resume: phunt@calvaryphg.org (put Dir Stewardship in subject line) or **Calvary Episcopal Church, Attn: Florence Atwood, 315 Shady Ave., Pittsburgh, PA 15206.**

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1393 York Ave @ E. 74th www.epiphanynyc.org
Sun 8:30, 10, 6

GRACE CHURCH

(212) 254-2000
Website: www.gracechurchnyc.org
The Rev. Donald J. Waring, r; the Rev. Linda
Bartholomew, assist
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other
Sundays; Wed Eu 6

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

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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
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), M-F MP & H Eu 8 &
12:10, EP & Eu 5:30; Sat H Eu 12:10

SARANAC LAKE, NY

CHURCH OF ST. LUKE (518) 891-3605
Website: www.stlukessaranaclake.org
E-mail: info@stlukessaranaclake.org
The Rev. Ann S. Gaillard, r
Sun Eu 7:45 & 10

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S EPISCOPAL CHURCH (215) 968-2781
100 E. Washington Ave., 18940
Website: www.stlukesnewtown.org
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., p-i-c
Sun H Eu 8, 10 (Choral)

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite I); 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
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
The Rev. Dow Sandersen, r; the Rev. Dan Clarke, c; the Rev.
Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

GRACE CHURCH

98 Wentworth Street (843) 723-4575
Website: www.gracechurchcharleston.org
The Rev. Canon J. Michael A. Wright, r; the Rev. Dr.
Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the
Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist &
choirmaster; Jodi Bennett, children's choirs; Julie Walters,
children's ministries; Mac Brown, youth & young adults
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11
(Choral); Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
113 Baskerville Dr., 29585 www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Calhoun
W. Perkins, asst.
Sun H Eu 8, 10:30, 5:30 (Spanish), Adult Ed & Sun Sch 9
Nursery available (during 10:30 service)

ALEXANDRIA, VA

MEADE MEMORIAL EPISCOPAL CHURCH

(703) 549-1334
Website: www.meadechurch.org
E-mail: meadechurch@yahoo.com
The Very Rev. Dr. Sydney C. Ugwunna, interim vicar
Sun H Eu 8:30, 11; Wed H Eu 12

KENT, WA

ST. JAMES 24447 94th Ave. S. (253) 852-4450
Website: www.stjameskent.org
The Rev. Dr. Marda Steedman Sanborn, r; the Rev.
Pete Stanton, assoc
Sun Rite I H Eu 8, Rite II H Eu 9:30, Wed Rite I 10 (Chapel)

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St. (715) 779-3219
The Rev. Canon Dennis Michno, v
High Mass Sun 10, Wed Mass as anno, July Concerts Thurs 5

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

BORON, CA

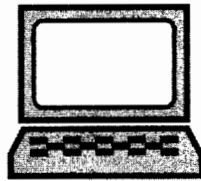
RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
Sun Eu 8

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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