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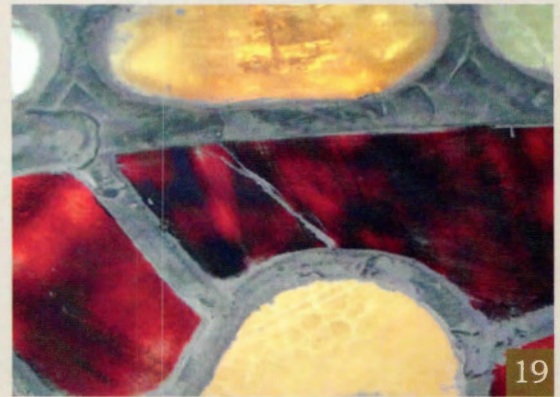
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 June 236 Number 6

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THIS WEEK



Architecture & Restoration



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The Cover
 The new chapel
 at St. Paul's
 Church,
 Winston-Salem,
 N.C., seats
 150 people
 in flexible
 configurations.
 The chapel is
 one of several
 additions to the
 1928 church.
 Marc Lamkin photo

Healthy and Unhealthy Doubt

'You of little faith, why did you doubt?' (Matt. 14:31)

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

Skeptics who know little about Christianity are often surprised to learn how often Jesus speaks of doubt. His disciples frequently provide living examples of how to question the message of the gospel. As we read in the gospel for the day, Jesus exclaims, "You of little faith, why did you doubt?" (Matt. 14:31).

Still, skeptics can't be dismissed just because they don't know the Bible. For one thing, doubt can be put to good use; it can be a valuable gift to sort out the true from the false. While people in the time of Jesus thought that a miraculous event — like Jesus walking on water (Matt. 14:25) — could signify the power of God, thoughtful people today question claims of any events that seem to break well-established scientific rules like the law of gravity. And this scientific doubt helps researchers to criticize inadequate ideas and replace them with powerful new theories.

Believers, in turn, may ask how much skepticism about nature miracles in the Bible really matters. Surely it is possible to question whether Jesus walked on water in the way Matthew describes and not feel that our faith is threatened. One perplexing Bible story means little compared, for example, to the moments when we are

able to sense the presence of God's grace in our lives.

Yet Christians have no use for the unhealthy kind of doubt that questions any surprising and potentially grace-filled event. This is a problem with believers in every age. Christ's own solution to the problem is to bolster his followers' defenses against skepticism. Jesus says that the disciples doubt because they are "of little faith." If the faithful really were full of faith, they wouldn't challenge God's gifts to them.

Instead, we Christians would increase our faith by paying attention to what really matters to our souls. We don't need to have scientifically acceptable theories of nature miracles in order to be nourished and healed by the living Christ within us. We don't need to walk on water to experience the miraculous freedom of the children of God.

It would be better for us to remember the experience of the prophet Elijah (1 Kings 19:11-12). In periods of uncertainty, the Lord speaks not in spectacular winds or earthquakes, but in a small voice within us.

And whatever we think or feel, we can always do as Jonah did: "I called to the Lord out of my distress, and he answered me..." (Jonah 2:2).

Look It Up

In the story of the disciple known as "doubting" Thomas (John 20:24-29), Jesus remarks, "Blessed are those who have not seen and yet believe."

Think About It

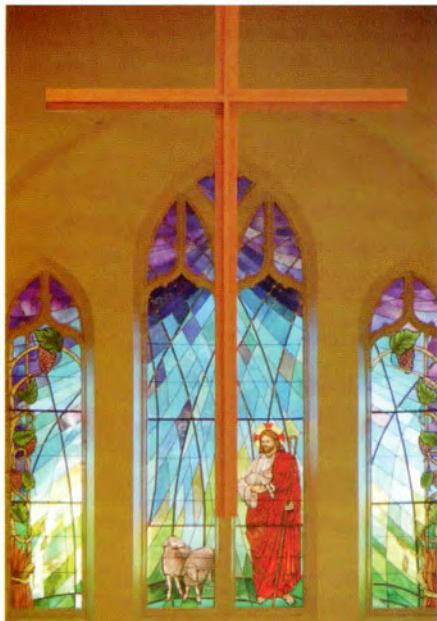
Are you plagued by doubt? Is it possible that some of your doubt is healthy skepticism that will keep you from being fooled by false religion?

Next Sunday

The 14th Sunday After Pentecost, (Proper 15A), Aug. 17, 2008

BCP: Isaiah 56:1(2-5)6-7; Psalm 67; Rom. 11:13-15, 29-32; Matt. 15:21-28

RCL: Gen. 45:1-15 and Psalm 133; or Isaiah 56:1, 6-8 and Psalm 67; Rom. 11:1-2a, 29-32; Matt. 15: (10-20) 21-28



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Pay Now or...

Fifty years is not old when measured against the age of many Episcopal churches. But Christ Church, Whitefish Bay, Wis., had enough years on it for the congregation to consider a plan to keep the building in excellent condition for the years ahead.

Windows were deteriorating, roof shingles were getting brittle and had cracked in many places, and the kitchen was due for an upgrade.

"We were starting to work on our windows, we did some repairs, and thought, 'Where are we going with this?'," explained Les Peterson, a long-time church member who has been active in caring for the building and grounds. "We decided we needed to do something for the next generation that uses the building."

Being free of a mortgage, the congre-

gation launched a capital campaign. Mr. Peterson said the installation of a high-quality organ nearly a decade ago showed the congregation the benefit of not doing things on the cheap.

After a contractor was chosen from several bids, the roof replacement is well underway — asphalt shingles with a 40-year lifetime replacing slate shingles that contained asbestos. The kitchen also will be renovated soon, and plans are in the works to install thermal pane windows.

Those who maintain churches come to realize that with every square inch in facilities there is a price to pay year



After 50 years, a new roof for Christ Church, Whitefish Bay, Wis. Rick Wood photo

after year. When money is tight, it may be tempting to cut corners. But proactive maintenance will greatly reduce costs in the long run.

Here are some recommendations, given to THE LIVING CHURCH by an experienced church sexton, for caring for church facilities in order to minimize expensive repairs:

ROOFS: Look for curling or missing shingles, any buildup of moss and any kind of foreign growth. With slate or clay, watch for missing or

(Continued on next page)



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Pay Now or...

(Continued from previous page)
broken pieces and have a professional take a closer look. Be sure to look from the inside to see whether water may be coming through. Flat roofs should be checked yearly, usually in fall but also in spring if many trees are in the area. Look for rips in a cloth flat roof or seams coming up on a roll roof. These can be tarred.

Look for loose flashing to nail back down.

HEATING: Make sure the heating system is working properly before cold weather sets in. Yearly maintenance is recommended for boiler or heating systems, while air conditioning systems should be checked about every five years.



PLUMBING: Keep an eye out for leaks in piping and faucets, and toilets that continue to run.

BASEMENTS: Monitor the basement during times of extreme weather conditions — heavy rains and heavy snow melt. Look for water seepage or bowing or cracking in the walls. A professional should be contacted when these problems are discovered.

SECURITY: Check outdoor security lighting regularly. Address vandalism or graffiti within a day to discourage such activity. The building should be checked daily for such activities. Install smoke alarms that are tied into the security system and will allow the security company to call the fire department immediately should an alarm sound.

GROUNDS: Make sure the grounds and exterior surfaces are kept clean in order to present the best possible appearance to the neighborhood.

SAFETY: Nursery areas should be kept especially clean to help prevent the spread of illnesses. Surfaces should be properly maintained and sanitized. Look for dangers such as loose carpeting, loose materials on steps — anything that might cause an accident. And be especially careful about the use of candles — only glass-encased votives are safe enough to be left unattended.

John Schuessler

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Stone Upon Stone

Restoring the Spire at Christ Church, Poughkeepsie, N.Y.

Leaders of Christ Church, Poughkeepsie, N.Y., an example of English Gothic revival architecture from the 1880s, began in 1996 to discuss the need to evaluate the church facilities and prepare a program for its upgrade and restoration. A facilities condition report by Lichten Craig Architects was presented to the vestry in 1998, preparing the way for restoration of the church's spire.

The restoration of the spire is the first phase of an overall program to upgrade and restore the church. It had been plagued with problems of moisture migration for a number of years, where mortar joints were deteriorated and water leaked through the brick and stone top of the spire. Over a period of years, water ran down to the four upper dormer windows and then down to the four lancet windows below, saturating the sandstone and bringing lime salts to the surface. Moisture was further absorbed and retained as a result of dirt buildup from atmospheric pollution.

The most dramatic deterioration was on stone elements on the north and west elevations most exposed to the weather, such as window jambs and arches, cornices, and the inside corners of the buttresses. In some areas at the top of the spire, mortar was deteriorated so badly that tree saplings had rooted themselves and begun to grow out of the joints, displacing the large sandstone blocks.

Replacement stone was selected
(Continued on next page)

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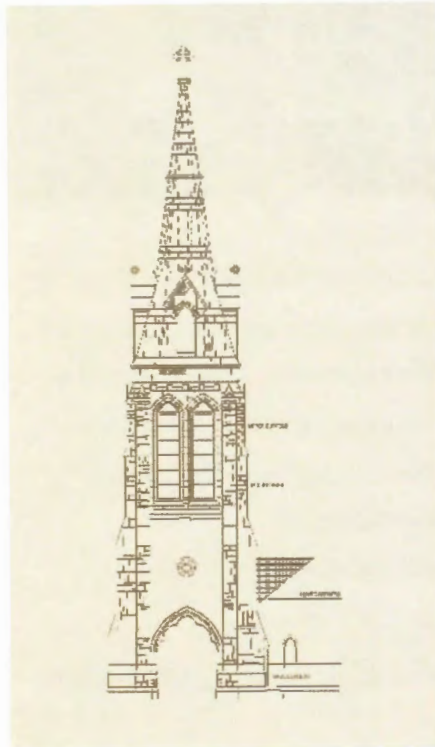
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Stone Upon Stone

(Continued from previous page)



A detail sketch assists the restoration project.



Scaffolding encloses the spire of Christ Church, Poughkeepsie, N.Y.

from a review of many different sandstone sources to ensure that the new stone would be durable and that it would match the existing color and

texture of the rest of the church. Although the original sandstone is believed to have come from Massachusetts, the most compatible stone currently available is beestone that comes from the United Kingdom.

The spire restoration began with a detailed survey and documentation of the overall scope in photographs and drawings that described the different types of stone restoration to be done.

The erection of the scaffolding and start of the construction began this year in early March. Each stone is receiving careful attention. As all of the stones were defined, an inventory was prepared to track the process from stone fabrication to final installation. The first phase of the spire restoration is expected to be completed in the fall. □

Excerpted from an article by Brigit Snow Bruning of Lichten Craig Architects, LLP, New York, N.Y.

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Julia Groom-Thompson: "All organizations have a choice between stagnation and growth."

New Building Fund President Looks to Enhance Services

Julia M. Groom-Thompson was recently elected president of the Episcopal Church Building Fund, succeeding the Rev. Charles N. Fulton III, who retired in late June.

The transition involves more than a change in personnel. In addition to serving as president of the building fund for the past 18 years, Fr. Fulton was also director of congregational development.

The Episcopal Church Building Fund was founded in 1880 to respond to the expansion of The Episcopal Church throughout the United States and the subsequent church building boom. Through individual and diocesan gifts, a revolving loan fund was established.

Episcopal Church Building Fund loans have met a variety of needs over the years. Early on, and continuing in some areas, churches were viewed as high-risk customers. Church-based funding has been critical when bank terms are unfavorable, unavailable, or evidence of church investment is required.

Since its founding, the Episcopal Church Building Fund has been autonomous and self-supporting. It

(Continued on next page)

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New Building Fund President

(Continued from previous page)

receives no operating funds from General Convention. Operating costs are covered through the interest earned in building loans and investments. Growth of the revolving loan fund continues to rely on contributions and investments.

During his time as the chief executive of both the Episcopal Church Building Fund and the office of congregational development, Fr. Fulton led the building fund into "the proactive area of congregational development for the church as well as continuing its traditional work as a key funding source for new church plantings and rehabilitation and improvement of existing church facilities," according to the Rt. Rev. Gethin B. Hughes, retired Bishop of San Diego and board chairman.

Ms. Groom-Thompson, who began her new duties on June 1, said the building fund is currently going through a "thoughtful discernment" process about its future.

"All organizations have a choice between stagnation and growth," she said in a recent interview with a reporter for THE LIVING CHURCH. "We are still going to do the work we have been doing, but we also want to look at how we might enhance or grow. We need to ask ourselves how we can best meet unmet needs. As a new president, I really want to learn what the challenges and needs are."

Ms. Groom-Thompson has been active in The Episcopal Church for a number of years, having served as a member of the standing committee in the Diocese of Utah and as stewardship chair of both Good Shepherd Church, Ogden, Utah, and St. James', Lancaster, Pa. A graduate of Bates College in Lewiston, Maine, she and her husband, Bill, currently attend St. John's, Lancaster.

Prior to her new position, Ms. Groom-Thompson had a 25-year career with the American Red Cross, most

recently serving as the executive director of its Susquehanna Valley Chapter in Lancaster. As executive director, she was responsible to its board of directors for strategic direction and operation of the chapter in its service area of nearly 1 million constituents.

"Julia's strong leadership qualities and experience from 25 years of high-level executive service to one of the world's great humanitarian organizations seemed to be an excellent fit for the building fund at this point in its long history," said the Rev. Ralph Warren, Jr., rector of Bethesda-by-the-Sea, Palm Beach, Fla., and chair of the search committee.

Ms. Groom-Thompson credited her time with the Red Cross with helping her to learn to work cooperatively with a variety of people.

"It's not all about me," she said. "There is also a great group of trustees who will contribute to this process."

Steve Waring

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The English Country House Chapel

Building a Protestant Tradition

By **Annabel Ricketts**. Spire Books. Pp. 348. \$90. ISBN 9781904965053.

Despite the decisive break between the pope and the king of England, the architecture, liturgy and governance of the Church of England probably would more closely resemble that of the Roman Catholic Church had not the British landed gentry engaged in a 150-year-long game of outdoing one's neighbor in building country house chapels.

Not all country manors contained private chapels, but many members of the landed gentry who aimed for higher ennoblement saw the inclusion of a protestant chapel at their new seat as a shrewd career-enhancing move.

Annabel Ricketts, who died before the book was published, dedicated her life to the study of the English country house chapel. This work is both a well-

written historical narrative and generously full of black-and-white photographic examples. Architectural experimentation in the design of the English chapels evolved significantly over the turbulent 150-year period of religious and social upheaval in which they were popular — the period roughly coinciding with the Reformation.

Although they only flourished for less than two centuries, English country house chapel design and construction had a profound effect on the way that the Church of England evolved. Even after the break with Rome, parishes remained under the control of the local diocese, but the lord of a private country chapel was free to hire anyone he pleased to serve as chaplain. Over time, some chaplains whose lord was in

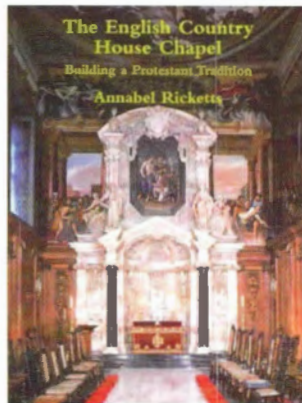
favor with the court were granted permission to celebrate Holy Eucharist.

Private chapels really did not begin to come under the control of the crown and the local bishop until after 1700. Many of the concepts fostered in these chapels, such as the placement of the

pulpit, furnishing on the altar, even the frequency of Morning Prayer, were all influenced by design elements first attempted at these country chapels. Mrs. Ricketts' study provides a fresh lens through which to study the evolution of both architecture and the Church of England during the Reformation. Her book also would serve

as a walking-tour guide of these places, some of which are off the usual tourist circuit.

Steve Waring



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Listening to the Voice Within: A Discernment Retreat for Clergy. Mon.-Thur., Sept. 29-Oct. 2. Do you yearn for a renewed sense of direction or a fresh understanding of your call? Are you doing work that you are tired of or for which you have little energy? Examine personal and work needs, explore blocks to hearing Holy Invitation, and practice listening to the voice within with **Bob G. Stice**, LPCC, a clinical member of the American Association of Marriage and Family Therapy and faculty member of the CREDO Institute, a national clergy wellness program. Fee: \$375.

A Weekend of Mindfulness. Fri.-Sun., Oct. 3-5. Mindfulness, the practice of paying attention to things as they are without judgment, is an antidote to stress and ineffective behaviors. This workshop introduces the practice of mindfulness and includes meditation, gentle yoga and discussion. Leader is **Brian Shelley MD**, assistant professor in the Section of Integrative Medicine at the University of NM and founder of UNM's Integrative Medicine Clinic and Mindfulness-Based Stress Reduction program. Fee: \$400.

Taizé Ministry Weekend. Fri.-Sun., Oct. 24-26. Taizé style worship is deeply contemplative and includes scripture reading, silence, brief prayers and meditative singing. Learn to plan and lead Taizé style worship and experience an abundance of Taizé style music and prayer. **The Rev. Brad Berglund**, musician and retreat leader, facilitates an association of churches worshipping in the Taizé style. Fee: \$375.

Fees include tuition, double occupancy room and meals.

Starting off Right

The **Episcopal Church Building Fund** (www.ecbf.org) offers many resources to assist churches in the building process. Written material as well as video are available.

In addition, the building fund offers free workshops to host dioceses when representatives from six or more congregations are in attendance.

Most building issues can be addressed through the workshops or by phone, mail or email, but the ECBF president **Julia Groom-Thompson** (p.9) also will conduct individual consultations for a fee on concerns about congregational health, church growth, and building planning.

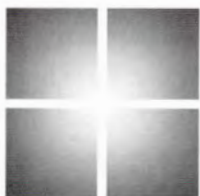
The website lists the following issues as those commonly addressed:

- Liturgical space, flexible space, and space as a tool for evangelism
- Assessing space needs
- Congregational growth
- Mission planning

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Questions to Ask

The **National Association of Church Design Builders** (NACDB), based in Arlington, Texas, brings together firms in construction and other related fields with a mutual interest in church building. The aim of the NACDB is to help local churches make wise decisions in church building construction. (More information is available at www.nacdb.com).

The group provided the following questions for churches to ask before beginning a construction project:

1. Who are we trying to reach?
2. What building (or buildings) will help us reach them?
3. What can we afford?
4. How can we afford it (stewardship campaign, financing, sale of existing facility)?
5. Where should it be?
6. When do we want it finished?
7. What do we do with our congregation until it is finished?
8. How do we handle the growth once it is built?

Difficult Communication and Tight Schedules Shape Early Days at Lambeth Conference

While outwardly cheerful and polite, Lambeth Conference organizers worked hard to create a demanding schedule for bishops and confusing and at times conflicting rules for journalists seeking information or access to the bishops.

Journalists were not permitted to attend any of the events scheduled for bishops, but they were free to approach bishops on the campus during breaks. The tight schedule left little time for much more than a quick question or two, however. The media also were encouraged to submit official requests for interviews with specific bishops. It was also impossible to determine with certainty exactly how many or which bishops were present. For the first time during the opening Eucharist at Canterbury Cathedral on July 20, bishops did not process by province. Instead they were asked to choose a partner and line up randomly.

Matters of Security

The situation became difficult during the two Lambeth Conference media briefing on July 22. During the morning briefing, the Ven. Paul Feheley, principal secretary to the primate of Canada, reported that bishops from every province of the Anglican Communion were present with the exception of the Anglican Church of Uganda. However, when questioned as to which bishops from the provinces of Nigeria, Rwanda and Kenya were present, Archdeacon Feheley declined to provide any further details, citing "security concerns." When pressed by several journalists for further information as to the nature of the security concerns, Archdeacon Feheley said he was not at liberty to say.

During a media briefing Archbishop Phillip Aspinall, primate of



Archbishop Williams addresses the bishops on retreat at Canterbury Cathedral.

© Lambeth Conference

Australia, confirmed that one bishop from Nigeria had indicated by FAX from England his intention to attend, but that had not arrived to date. Archbishop Aspinall also declined to provide any additional information. He said "he understood" that the reason was not one of security. Instead it was a matter of privacy. If no list of participants was ultimately provided, it would be the first time in the 148-

year history of the Lambeth Conference that a list of bishops was not provided.

"There are some concerns that if people are identified, pressure will be put on them," Archbishop Aspinall said. "If lists are produced, there are concerns that people will be deluged with requests."

Archbishop Aspinall promised "to

(Continued on page 29)

Sudanese Statements Stir Controversy

The Episcopal Church of the Sudan set off the first controversy of the Lambeth Conference of Anglican bishops July 22 when it issued two statements. One concerned the humanitarian crisis in the Darfur region of the African country and the other statement repeated the Sudanese church's position on human sexuality.

Rumors of such a letter from the Sudanese bishops started before the Lambeth Conference began on July 16. Archbishop Daniel Deng Bul, Primate of the Church of the Sudan, called for The Episcopal Church in the United States to find a way for Bishop V. Gene Robinson of New Hampshire to resign.

All but one of Sudan's 29 bishops were present for the conference, said Archbishop Deng, who added that the only bishop not present was very ill. The archbishop said he had just come from a meeting of more than 150 Global South bishops present at the conference, and that those bishops had endorsed both of the Sudanese statements.

"The norms of the Anglican Communion have been violated," he said. "The question is not whether he (Bishop Robinson) comes to this conference or not. The question is what happens to unity."

"We have not seen the way out in the *indaba* groups and the main issue has not been touched yet," he said. "Over 300 bishops have stayed away because of Gene Robinson."

Unlike bishops from many of the other Global South provinces, Archbishop Deng said the Sudanese bishops had decided to attend the conference and to make their concerns known from within the meeting.

"I'm not talking to individual bishops [within The Episcopal Church] with whom we have relations," he said. "What we are pressing is for the institution to find a way to let him resign."

Mike Barwell, a spokesman for Bishop Robinson, said that the Bishop of New Hampshire has been clear from the beginning that he would not resign. Mr. Barwell said even if Bishop Robinson were to resign, the issue of gay bishops and priests would not go away.

After Archbishop Deng had finished speaking to the press, the Rev. Canon Charles Robertson, canon to the Presiding Bishop, briefly spoke to the media. He said The Episcopal Church has had a long, cordial and constructive relationship with its counterpart in Sudan. He added that he expected that relationship to continue.

Steve Waring

Bishop Gonzalez of Cuba Dies at age 94

The Rt. Rev. José A. Gonzalez, Bishop of Cuba from 1967 to 1982, died July 20 of natural causes. He was 94.

Bishop Gonzalez's tenure began under difficult circumstances. From 1904 until 1967, Cuba was a missionary diocese of The Episcopal Church. When diplomatic ties between the two countries became estranged, the House of Bishops expelled the diocese and placed it under provincial oversight by a metropolitan council.

Bishop Gonzalez and his late wife, Graciela, came to the United States after his retirement and settled in

Union City, N.J. He served as an assisting bishop in the Diocese of Newark from 1982 to 1989. The couple was active at Grace Church, Union City.

Bishop Gonzalez was born in Colon, Cuba. He was a graduate of *La Progresiva*, and Virginia Theological Seminary, and was ordained a deacon in 1943, and a priest the following year.

He is survived by his brother, the Rev. Oscar Gonzalez, retired rector of Grace Church, Union City, and current priest-in-charge at Calvary, Bayonne, and several nieces and nephews.

Episcopal News Service contributed to this report.



Steve Waring photo

Bishop J. Jon Bruno of Los Angeles outside Canterbury Cathedral after the opening Eucharist of the Lambeth Conference.

Worldwide Concern

Bishops invited to the Lambeth Conference were encouraged to arrive in England a week early. Many were guests of a local bishop of the Church of England. Most bishops preached in local churches, did sightseeing, or caucused among themselves.

One exception was the Rt. Rev. Clay Matthews, director of the Presiding Bishop's Office for Pastoral Development. He missed part of the retreat portion of the conference in order to attend an international Anglican conference that focused on preventing of abuse of children and adults in faith community settings. The event took place July 16-18 at St. Columba's House in Woking, England.

In addition to The Episcopal Church, the Woking meeting involved representatives from Australia, New Zealand, Tanzania, Scotland, Ireland, England and Canada, Bishop Matthews said.

"For many years," the conference program stated, "provinces across the Anglican Communion have been grappling with allegations of sexual abuse of both children and adults by some of their clergy and church workers. This conference will provide an opportunity to hear from ... speakers who have extensive involvement in the development and implementation of policies and procedures for responding to and preventing [abuse]."



Suzanne Gill photo

Michael Howell of the Diocese of Southwest Florida addresses lay people in the Diocese of Fort Worth on July 12, encouraging them to "keep the focus on faith, not on institutional structures" in the Anglican Communion.

Encouragement for Fort Worth Laity

"Realignment has to be something that begins here and here," Michael Howell said, pointing to his head and his heart as he addressed a gathering of some 400 lay members of the Diocese of Fort Worth on July 12. The program at St. Peter & St. Paul Church, Arlington, was presented by Remain Faithful, a lay-led organization that has grown to more than 700 members in the seven weeks since its founding.

"The councils of the church will do what they do, but we can start right now," Mr. Howell urged. "Keep the

focus on faith, not on institutional structures."

Mr. Howell, a two-time deputy to General Convention and a member of the Forward in Faith executive board, is a lay member of the standing committee in the Diocese of Southwest Florida. In discussion later, he said that he expects to leave The Episcopal Church.

"For me it is a matter of when there is a truly viable, orthodox province or church established here in North America. That's the key thing," he said. "I don't believe in running away from anything. I believe in going to something."

The Diocese of Fort Worth is in a period of discernment between two annual conventions. Delegates voted by a wide margin last November to approve amendments to the diocesan constitution that would remove it from the General Convention of The Episcopal Church. Ratification is required at this year's convention, scheduled for Nov. 14-15, for the changes to become effective.

Vows to Whom?

Mr. Howell's call to focus on faith rather than institutional structures was echoed by Chad Bates, Remain Faithful's founder and president. On behalf of the organization, he issued a challenge to diocesan clergy who have indicated they will stay in The Episcopal Church if the diocese votes to leave The Episcopal Church.

"Were the vows you made before God, other faithful clergy, and the laity, to an institution that has clearly embarked on revisionist theology, or were your vows to God?" he asked. "I submit to you that the faithful clergy realize that vows to our Lord and Savior Jesus Christ are much more important than any vows made to the flawed, man-made organization of the General Convention of The Episcopal Church. It is time to form a new orthodox and Anglican province in the United States."

Suzanne Gill

San Francisco's Gothic Cathedral Goes Green

Grace Cathedral, San Francisco, will receive \$65,000 from Pacific Gas and Electric Co. for the installation of a solar photovoltaic power sys-

tem. Under San Francisco Mayor Gavin Newsom's solar energy initiative that began July 1, the cathedral also will qualify for an uncapped \$1,500-per-kilowatt rebate. The partnership was announced July 16.

"This new solar power system will help us conserve valuable resources, and empower us to be a part of the solution to attack greenhouse gases and global warming," said the Very Rev. Alan Jones, dean of Grace Cathedral.

Nancy McFadden, senior vice president of public affairs for Pacific Gas & Electric, said that with the solar installation, the company hopes to "demonstrate that energy efficiency and renewable energy can be incorporated in even the most historic of buildings." Mayor Newsom lauded the company "for their vision of implementing renewable energy on a true San Francisco landmark."

The partnership between the cathedral and utility company was brought to fruition under the leadership of the Rev. Canon Sally Bingham, president of the California Interfaith Power and Light project, of which the cathedral is a member. The Interfaith Power and Light campaign seeks to mobilize a religious response to global warming in congregations through the promotion of renewable energy, energy efficiency, and conservation.



Grace Cathedral photo

San Francisco Mayor Gavin Newsom (left) and David Hochschild, commissioner on the city's Public Utilities Commission, announce the solar energy grant awarded to Grace Cathedral.



Working Together

Successful construction projects rely on shared vision and open communication.

Grace Chapel at Church of Our Saviour San Gabriel, Calif., takes advantage the surrounding beauty.

By Willy Thorn

Church building projects offer perspective on how architectural decisions can be made to benefit an entire community.

Building, rebuilding, remodeling, or expanding happen in response to needs, problems, and even calamities. Whether dealing with growing parishes, community ministry outreach, or natural disasters, several factors must be considered, say a handful of church leaders who saw new buildings open recently.

Defined needs must be clearly spelled out, they say. Total community support is vital. Good working relationships with architects and contractors are essential. They also advise that when the chips are down, stay flexible, don't be too critical, and remember to enjoy your labor's fruits.

Defining Needs

For two churches in Gulfport, Miss., St. Mark's and St. Peter's by-the-Sea, the construction impetus was a lady by the name of Katrina. "Katrina determined we needed to move to a new location," said the Rev. Bo Roberts, rector of St. Mark's. "I've been here 39 years. My heart is down on the beach. I've baptized, married, buried tons of

folks. I never imagined the church not being there. I wish we could build back on the beach. But you do what you have to. Do we want to lose our insurance? Be back exposed to the next calamity?"

Ultimately, building codes priced the church off the beach and St. Mark's was left in need of something bigger, better, thicker and stronger in a new location.

"If 50 percent or more is still standing, you can go back and build to where it was,"

Fr. Roberts said. "Otherwise, you have to follow new building codes. We'd have ended up on pilings; a chain wall with fill inside it. Our style wouldn't look good on pilings. We'd have been 'The Church of the Fishing Camp'."

Disaster also forced the construction of a new building for Holy Trinity Church, Geneseo, Ill. Three years ago, as the church prepared to celebrate 150 years, a fire by arson left the building without struc-



At Church of Our Saviour, San Gabriel, Calif., the new and old are blended in award-winning design.

Right and opposite page: Aleks Instanbulla Architects/Bill Youngblood photos



tural integrity, said the Rev. Peggy Lee, deacon.

Further west, a pair of churches met with less traumatic challenges: needs for more space and additional community resources. At the Church of Our Saviour, San Gabriel, Calif., the parish hall and the church's barracks-like chapel (it was Army-designed) couldn't equip large groups, said Jim Porter, director of facilities. And in Oklahoma City, 50-year-old All Souls' Church went looking for a family life center to draw more families and serve the community, said Terry Prather, director of Christian education and youth ministry.

After listing and acknowledging needs, the next step in a successful building project is community relations. Getting the church community — from the bishop to the newest parishioner — in sync with the neighborhood and broader community is time consuming and frustrating, but essential.

The project time span at Our Saviour's was "about five to six years," Mr. Porter said. "From the initial discussions to questionnaires to meetings with staff about needs. There was a city permit process, and meetings within the neighborhood. We met with the planning commission, and underwent negotiations with the contractor.

"It's vital that you do your homework up front," he said. "Spend a lot of time with staff and parishioners; listen to them. You have to get them to buy into the process. If they feel they have something to say, they'll take ownership of it."

Fr. Roberts agreed on the benefit of hearing from all concerned parties. "You try and build something acceptable and pleasing to all, and I promise you won't have everything the way you want it," he said. "But a lot of things will be. People hung with that. Folks bought into that; saying prayers, taking guidance from the Lord."

At the same time, said Mr. Prather at All Souls', the parish should rise above a mere wish list, and be challenged about how it will use the space and facilities.

"If you build it, they will come' can be oversimplified," he said. "We wanted a signpost for the community, and to anticipate growth. But you have to think out how it will be used."

Holy Trinity's Deacon Lee underscored that the parish-architect-contractor relationship is invaluable. Find an architect who understands what you want and is willing to listen to the congregation, she said.

Our Saviour's was blessed with an architect who "gathered together everything for the whole process right from beginning," Mr. Porter said. Not so fortunate was St. Mark's, the victim of extenuating circumstances that could have been remedied with better community-architect-contractor relations.

"Once the architect had a plan drawn up, we let it out for bid," Fr. Roberts said. "In one month's time it came back ... so far off base, my first thought was, 'We won't be able to build this thing.' That threw us back to the drawing board. We lost nine months there."

It was nobody's fault, he said. "Prices just kept going up. Labor was getting harder to find. The trend was nationwide, but in particular here, where everybody was rebuilding all at once."

He said having someone take "a long look at plans would have provided greater scope, and got things closer to what we wanted."

(Continued on next page)

For two churches in Gulfport, Miss., St. Mark's and St. Peter's by-the-Sea, the construction impetus was a lady by the name of Katrina.

After Hurricane Katrina in Gulfport, Miss. — St. Mark's Church (opposite page) built a new church on four acres away from the beach. Meanwhile, St. Peter's by-the-Sea stayed on the beach and was able to expand its five-year-old facility after it was devastated.

St. Mark's Church and St. Peter's Church photos



Working Together



Left: The new Holy Trinity Church in Geneseo, Ill., includes much from the old interior – and remains downtown. Right: The new facilities at All Souls' Church, Oklahoma City, Okla., include a courtyard and plenty of space for family activities. Holy Trinity Church and All Souls' Church photos

"Knowing that we've worshiped on that same site for over 150 years is so special."

– Deacon Lee, Holy Trinity Church, Geneseo, Ill.

(Continued from previous page)

Results

The new home of St. Mark's is a colonial Gothic white clapboard building with courtyards and adjoining buildings and walkways, Fr. Roberts said. Smaller than originally conceived, it was designed for expansion.

"It's all built with heavy, strong, reinforced concrete," he explained. "There are red iron beams on top of that, reinforced with steel studs. The exterior is made of a cement 'board' sometimes called 'hardy plank.' We're expecting all that gives us more protection against fire and wind and anything else of concern in this area."

And just in case disaster does again strike coastal Mississippi, he said, "the Sunday school/parish hall has showers, a large kitchen, and bigger rooms to house volunteers working on recovery efforts."

After Katrina took a sizable chunk out of St. Peter's, the five-year-old church turned it into an advantage. "While the parish hall was completely gone, we actually expanded," said Marvin Koury, a parishioner. "Seldom do you get to build a new building, then five years later rebuild. We were lucky. We could make the changes we would've made five years ago."

Working off the earlier drawings, St. Peter's provided seating for an additional 100 and extended the chapel east and west. "It's traditional Anglican," Mr. Koury said. "The sanctuary has lancet windows. The chapel, toward the southern end, overlooks the Gulf of Mexico."

Mr. Koury said the biggest question was whether to move or stay. "Every church on the beach left, except a Catholic church in Biloxi," he said. "We decided to stay. We have a calling to be a downtown church. We want to minister there. We dug in our heels and moved forward."

In not letting a natural disaster move us, we felt the presence of the Holy Spirit. It's been a rebirth."

Deacon Lee shared a similar sentiment about Holy Trinity's 5,000 square feet of space, with a parish hall, offices and kitchen, plus a 30-foot-peak nave and bell tower. She said after the fire, "people were taking things out of a building they grew up in. Altar rails, pulpits, things we could save. We put most of that in the new building.

"It's on the same site," she said. "We're a downtown church in a small town where things still revolve around Main Street. Knowing that we've worshiped on that same site for over 150 years is so special."

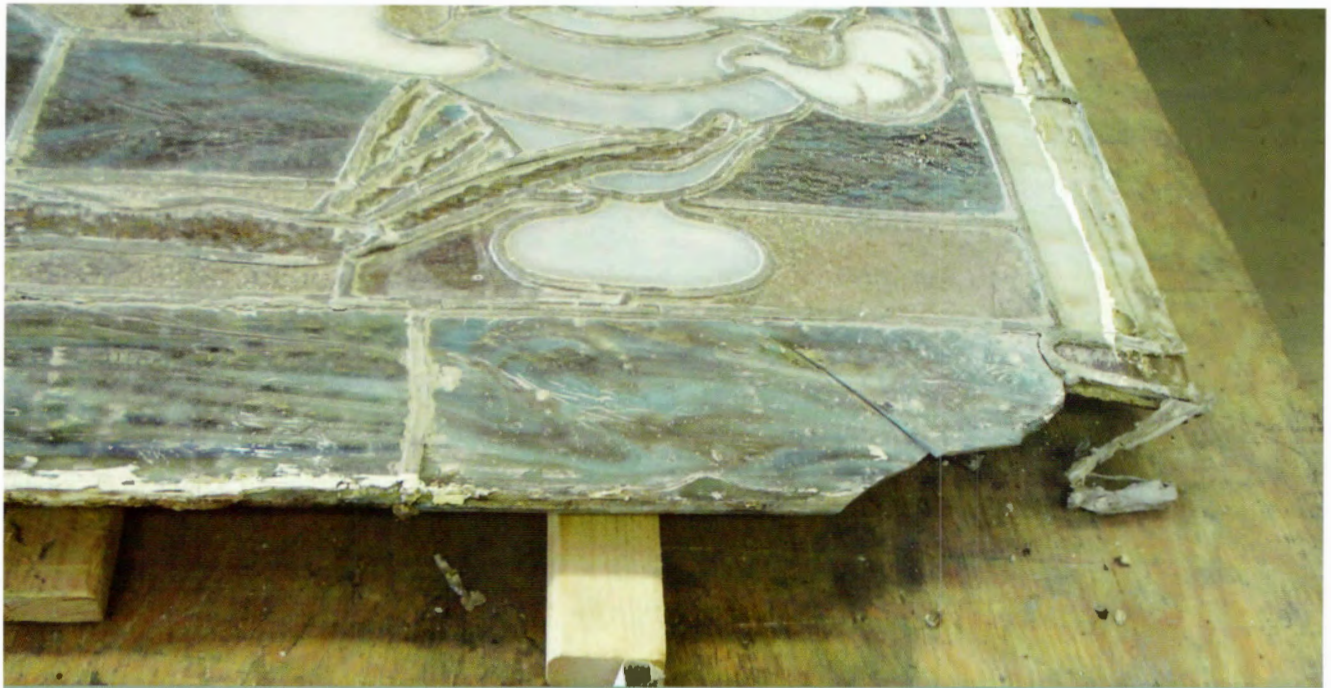
The result at Our Saviour's has been widely acclaimed and award winning. Capacity is nearly double that of the old chapel and parish hall, making room for everything from weddings to holiday parties for the police department.

"The main church was built in 1867. We designed the new chapel to be very contemporary. Yet, it blends well with the old church," Mr. Porter said. "It's been an outstanding addition for us and the community; a tremendous success. It's to the point where those opposed to the project admit to making a mistake. And we came in within budget."

All Souls', Oklahoma City, opened its multi-purpose facility this year — a gym, large meeting space, a foyer, offices, a veranda and softball and soccer fields.

"The church softball league plays there," Mr. Prather said. "The fall fair and pumpkin patch are there. We had a hospital do a series of health forums. The Boy Scouts meet there. Women's Bible studies, a men's group ... the list goes on. We did it, and did it right." □

Willy Thorn is a Milwaukee-based freelance writer.



Caring for Your Church's Stained Glass

Five Steps Every Parish Should Take

By Donald Samick

Stained glass window restoration in the United States began in the 1960s and '70s as America's churches started to age. Windows in churches that were built during the surge of construction at the end of the 19th century and the early 20th century are now in need of attention.

Of all the components of a church building — roof, walls, windows, floors and foundations — stained glass windows typically are the last item to receive attention. This is due in part to their beauty. They are pieces of artwork in the church, so they generally are not considered a structural component. And because failures in a stained glass window often are not obvious to a lay person, they may go unnoticed until the damage has reached the point that expensive restoration is required.

However, there are steps that a parish member can and should take to examine the church's stained glass windows to determine if any are in need of restoration.

- **Does the window push outward when pressed?** The window should be set firmly in its frame and sash.
- **Are the thick reinforcing bars still attached securely to the window?** They should not be broken away.
- **Do glass panes rattle within their lead frameworks?** Loose glass may need only a fresh supply of putty pushed up by hand under the leads, around the glass pieces, and into any gaps.
- **Are the panels bulging?** If the bulging area is firmly set in sound leads, there is no immediate danger. If bulging occurs around the reinforcing bars, however, a structural weakness is indicated.

- **Is glass cracked, broken, or shattered?** Cracked pieces that are still secure can be left alone. Loose pieces may be carefully glued with clear epoxy or silicone cement. Missing, mismatched or leaking glass should be replaced.

If a window is displaying any of these conditions, it would be wise to have a conditions report prepared by reputable studios that specialize in stained glass restoration. Not all stained glass studios specialize in this area, so checking restoration references is advisable. Qualified studios can be invited to submit for evaluation, at no cost to the parish, the specifications of what work they think needs to be done. Deferred maintenance can result in failed frames and lead comes, resulting in their costly replacement. Make annual inspections, and consider establishing a stained glass maintenance budget where a certain amount of money is allocated each year.

Finally, all stained glass windows should be photographed and the photos stored in a safe or safe deposit box. Insurance evaluations of the windows also should be accurate and current, and a professional stained glass appraiser, certified by a nationally recognized appraisal organization, should prepare a replacement evaluation of the church's windows. This document will be recognized by insurance companies, the IRS and the judicial system.

Parishioners are the custodians of the building that was built for their use by an earlier generation. Be mindful of that generation's contribution, and the contributions you must make today. □

Donald Samick is president of J & R Lamb Studios, Inc., Wyckoff, N.J., and a member of the Appraisers Association of America.



Clockwise from top: Window restoration for St. Peter's, Lewes, Del.; restored window at St. Martin's, Charlotte, N.C.; restored window at Zion Episcopal Church, Rome, N.Y.

The Path of a BUILDING PROJECT

Certain steps are common to all successful building projects. Of course, prayer is integral to every phase. While not exhaustive, the list that follows suggests steps to take based on the experiences reported by several churches.

1 Pre-Planning

- Complete reports on current use of facilities and needs or wants in new facilities. What rooms are in constant demand? What are the hopes and dreams of various ministry leaders?
- Identify limitations for land/space use. Consider parking and storm water detention. If an expansion, will parking be lost?
- Identify current/potential plant needs (e.g., will current heating/electrical services support expansion?)
- Evaluate/interview/select from several architectural firms. (Architect could be involved in the above).
- Determine building footprint.
- Identify cost estimate (not bid).

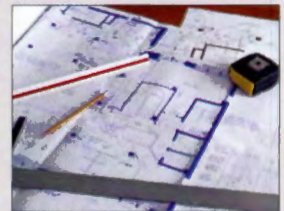
Based upon the above, what is the ability of the organization to pay? How much debt, if any, is acceptable or must all funds be raised prior to construction?



2

Planning

- Create plans for communicating with the congregation and fund raising. Consider internal vs. outside consulting for these functions.
- Assemble a building committee consisting of subject matter experts and other mature, active members, with authority to make decisions up to a certain financial or design impact level.
- Have the committee give progress reports regularly to the vestry.
- Working with the architect, create specific building plans and put plans out to bid.
- Based upon the above, select contract firm.
- Choose a church leader liaison to be present at weekly construction meetings and make decisions below a specified financial/design impact level.
- Implement a communication plan, including impact of construction on daily functions (parking, alternate building use, displaced ministries, etc.)
- Implement a financing plan. Consider contingencies as well as costs to maintain extra space after construction.



3 Construction

- Identify dates for groundbreaking and celebration.
- Begin planning use for the new or upgraded building, including schedules and ministry priorities. Have ministry leaders communicate with one another as well as with their groups to set expectations.
- Have the building committee or liaison update church leaders regularly on progress, problems and costs.
- Don't be surprised by a dip in attendance as some people leave due to the inconvenience of the construction or disagreement with the change. Look for a "bounce back" and even growth once construction is complete.



4 Completion

- Identify move-in date and organize the manpower to make it happen.
- Communicate to the congregation as early as possible changes in use. Include a mechanism for complaints with the building problems: things that break or don't work as contracted, changes that are needed due to unexpected use. This plan also should include "rules for use" of spaces (e.g., what's allowed on the walls).
- Be sure to celebrate!

4



Outstanding Churches

This special issue prompted me to start thinking about church buildings. On a recent flight home from the East, I tried to picture memorable churches I've seen. I quickly narrowed them to Episcopal churches, and attempted to include those with architectural highlights either outside or inside or both. They are listed in no particular order other than to note that the three cathedrals included are at the top of the list. I also should point out that some are included on the list even though some of us might not be comfortable with what takes place inside.

1. Grace Cathedral, San Francisco:

There is something about the location of this French-Gothic edifice, sitting atop Nob Hill, that makes it stand out. It's a great landmark in a great city. Naturally, one needs to go inside to appreciate it. There's a breathtaking rose window.

2. Washington National Cathedral, Washington, D.C.:

Millions of Americans have watched the televised Christmas Day services from this great building, and it attracts hordes of visitors. The renovation done a few years ago has left it in magnificent condition.

3. Cathedral of All Saints, Albany, N.Y.:

Architecturally, the exterior of this building will not impress you, but once inside, it's a jewel. Built on the scope of European cathedrals, its windows, choir stalls, and reredos are stunning (and so is its choir).

4. St. Peter and St. John, Auburn, N.Y.:

This stone building in an attractive community in the Diocese of Central New York, perhaps 150 years old, is a gem. It's one of those churches you see and can probably guess it's an Episcopal church.

5. St. Luke's, Evanston, Ill.:

A cathedral-sized building that once served as the pro-cathedral of the Diocese of Chicago. A Gothic-revival church that is reputed to be patterned after Fountain and Ripon abbeys. Impressive inside and out.

6. Christ Church, New Bern, N.C.:

A distinctive, reddish building located downtown in this East Carolina city. Elements of Gothic and Gothic revival architecture abound, including a spire that towers over the city. A painting of this church hangs on my office wall.

7. Christ Church, Frederica, St. Simons Island, Ga.: TLC did a profile of this church a

few years ago. A handsome, wooden Gothic building in an impressive setting: a large lawn, trees with Spanish moss, and well-manicured grounds.

8. Grace Church, St. Francisville, La.:

You've probably seen photos of this church, but it's a bit out of the way to visit. It's a Gothic revival building of brick and wood on an attractive piece of wooded land, and it includes a historic cemetery.



Grace Church, St. Francisville, La.

9. Zion, Oconomowoc, Wis.:

It's probably the setting for this church that places it on my list. Located on a piece of land that juts into a small lake, this stone building looks like a typical English village parish church that's been brought to a small community in the Diocese of Milwaukee.

10. Bethesda-by-the-Sea, Palm Beach, Fla.:

A splendid Gothic stone building with an impressive tower and cloister, and an inviting entrance framed by palm trees. It fits well in a classy place like Palm Beach.

There are hundreds more that could be included on a list like this. Either I haven't seen most of them or my rapidly fading mind is not recalling them.

If one gives any thought to churches like these, it becomes easier to understand why there's so much litigation taking place over buildings. Parishioners and diocesan leaders recognize rightfully that these are places worth a lawsuit.

I could probably provide another list of the 10 ugliest churches I've seen (and there are plenty), but that would get me in more trouble than I'm already in, so I won't attempt it.

David Kalvelage, executive editor

Did You Know...

The Rt. Rev. Junius M. Horner was the Bishop of Western North Carolina for 35 years.

Quote of the Week

The Rt. Rev. Michael Hough, Bishop of Ballarat (Australia), on his impression of the opening Eucharist of the Lambeth Conference: "I thought it was a ripper."

Contentious Start

Before the Lambeth Conference began, we were led to believe that this was going to be a meeting that would stay away from debate. The idea put forth by conference organizers was that the Anglican bishops from all over the world would meet in their *indaba* groups and discuss various matters of interest to Anglicans. No sooner had these groups begun when the Archbishop of the Sudan and his bishops shattered the calm with a demand that the Bishop of New Hampshire resign, and Bishop Jack Iker of Fort Worth called on those who consecrated him to go home.

The action of the Sudanese bishops was a singular incident, but it pointed out the profound differences that exist in the Anglican Communion. Those who are supportive of the Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, represent one point of view at Lambeth, and those who believe holy scripture prevents the church from consecrating a non-celibate homosexual person as a bishop are on the other. Most of those present from the American church side with Bishop Robinson, and most of those from the Global South (largely Africa and Asia) are in opposition.

This was to be a Lambeth Conference in which Archbishop of Canterbury Rowan Williams did everything he could to keep the Communion together. But even the archbishop was showing some ambivalence during the opening week of the decennial gathering. Prior to the conference, he said the divisions within the Anglican Communion must be faced honestly, but he and other organizers seemed unwilling for that to happen.

About one fourth of the bishops who were invited did not travel to Canterbury to participate in Lambeth, which is unfortunate, for their voices should be heard, even if the bishops were only going to sit in *indaba* groups and consider Anglican identity — an important topic to be sure — or the proposed Anglican Covenant. This Lambeth Conference may have differed in its style and approach, but as the event headed into its second week, it was anyone's guess as to what it might accomplish.

Treasured Buildings

Like other elements of their religious lives, Episcopalians tend to be serious about church architecture. In most communities, Episcopal churches tend to be among the most beautiful, whatever the architectural style might be. Whether the edifice be Romanesque or Carpenter Gothic, Episcopalians usually take great pride in the buildings in which they worship. In many places they have taken seriously the words of Psalm 96, "Worship the Lord in the beauty of holiness" (vs. 9).

In this Church Architecture and Restoration Issue, we are pleased to present some aspects of church architecture. This issue contains articles that offer advice on the preservation of stained glass windows, how some congregations went about the process of building new churches, and the relationship of architecture and the printed word. In addition to the regular features found each week, this issue contains special advertising pertaining to church architecture.

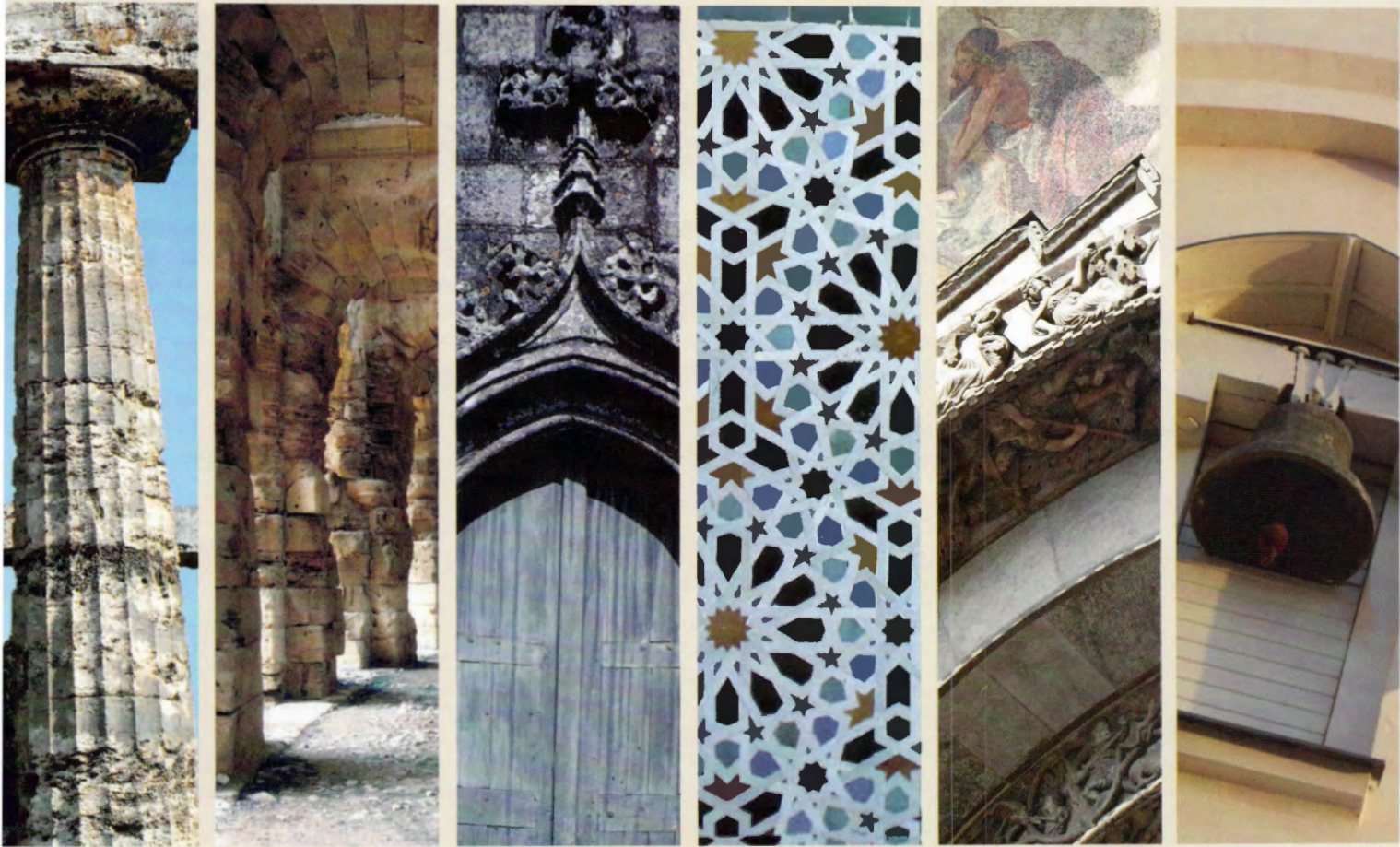
Many of our churches were constructed in an earlier generation when building materials were not so costly and congregations were larger. It is up to the leadership of parishes and mission churches to see to it that these churches are well maintained. We hope these leaders will be up to the task.

In most communities, Episcopal churches tend to be among the most beautiful, whatever the architectural style might be.



READER'S VIEWPOINT

SACRED ARCHITECTURE



AND THE DANGER OF ILLITERACY

By Marian S. Mazgaj

In Western civilization, there is an interesting relationship between Christian architecture and books. Victor Hugo noticed this relationship and wrote about it in the fifth chapter of his famous book, *Notre Dame de Paris*. In a heated discussion with two important but uninvited visitors, the archdeacon of Notre Dame Cathedral, who was both a priest and a scientist, stated firmly, *Le livre tuera l'edifice* (The book will kill the edifice). By *le livre*, the archdeacon meant the printed book and by *l'edifice*, he understood church buildings such as the Cathedral of Notre Dame in Paris.

The relationship between printed book and church

architecture can be seen easily from a historical perspective. Greek temple architecture, with its many columns that supported the ceiling, was not conducive to Christian worship. However, the Roman arch eliminated the need for columns and provided open space so that a celebrant of Mass and people who attended it could see each other. At the same time, the walls and the windows of the church edifice offered space for holy pictures, which illustrated certain fragments of Old Testament and New Testament history. Such illustrations were necessary because most Christians were illiterate at that time.

Gothic architecture, which followed the Romanesque,

(Continued on next page)

READER'S VIEWPOINT

SACRED ARCHITECTURE

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provided even more space for didactic illustrations, which Christian artists used very economically. Classical examples of this architecture are the great French cathedrals of Chartres, Rheims, Amiens, Notre Dame, and the English cathedrals of Salisbury, Winchester and York Minster. The interior of every church was in a sense a pictorial book for those who were unable to read. They walked along the walls of their church, before and after services, and studied the pictures and thus learned about God, their religion, its history, and their personal duties.

Sacred art placed in the interiors of Christian churches was beneficial not only to the illiterates, but also to highly educated persons such as Thomas Merton (1915-1968), who in his book, *Seven Storey Mountain*, wrote: "I was fascinated by these Byzantine mosaics ... For these mosaics and frescoes and all the ancient altars and thrones and



The Cathedral of Our Lady of the Angels, Los Angeles, Calif.

sanctuaries were designed and built for the instruction of the people who were not capable of immediately understanding anything higher. These mosaics told me more than I have ever known of a doctrine of a God of infinite power, wisdom and love, Who had yet become man..." (Part One, VI).

Then came Johannes Gutenberg

(1400-1468) and his printing press. From that time on, books were no longer copied by monks in monasteries, but were mechanically printed in great numbers. What had been thus far illustrated on the walls of church buildings was now printed in books. Therefore, the large walls of church edifices were no longer needed.



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The "prophecy" of Archdeacon Claude Frolo, *Le livre tuera l'edifice*, became a reality. Printed books began to "kill the sacred edifice." Church architects took this under consideration and began to design lower and lower walls until the contemporary style of church architecture began to emerge. Nevertheless, sacred art is not limited to its didactic functions. There is more to art than teaching religion.

It may appear on the surface that the styles of contemporary architecture were dictated exclusively by the cost of building materials and utilities. I am convinced that there were more important and fundamental reasons that dictated such styles of architecture in our times. There are also theological and sociological causes which are rooted in a contemporary attempt to understand the uniqueness of Christianity in today's world and to express it in sacred architecture. A new church edifice does not need so much space as in the past centuries to serve contemporary Christians as their "book" of religion and history. It tends to be almost exclusively a sacred place of worship. In most instances, the center of this worship is the celebration of Holy Eucharist.

We are reaching an interesting stage in the development of church architecture and the role of modern print. As far as modern ecclesiastical architecture is concerned, I am inclined to think that it will serve Christianity for a short time. It will be a transitory style, which will be replaced by a style that will suit Christians of the future and fit their understanding of the function of a sacred edifice in their times.

Spanish architect Jose Rafael Moneo may be a precursor of this forthcoming sacred architecture. The Cathedral of Our Lady of the Angels, Los Angeles, that he designed is high and large and does not resemble classical or modern churches. In designing this church, Moneo's ambition was "to offer a space where people feel more able to isolate themselves from daily life" (*Time*, Sept. 2, 2002, p. 64). From our time on, church

(Continued on next page)

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 architecture will change its styles more frequently than in past centuries because contemporary Christians have more freedom to study and to articulate the nature and the attributes of Christianity.

As for the role of modern print, it is difficult to predict what the future holds. I tend to believe that having exercised such a profound influence on church architecture, the printed book and what it represents might face an uncertain future. This can be illustrated by a certain estrangement between our society and books.

Many people do not have enough patience to read books or even articles with a large number of paragraphs. They prefer to learn about things by watching pictures and illustrations. The advertising industry is quite aware of our poor attitude toward reading, and is bombarding us with pictures on billboards, in magazines, and children's early readers. Reading books should not teach children how to watch and interpret pictures, but rather how to read and how to appreciate reading; otherwise our society will be on the way to illiteracy.

If Victor Hugo were alive today and realized the danger of illiteracy in our society, he might write a book about the value of printed books and predict that *L'image tuera le livre* (The picture will kill the book). What this "prophecy" would mean is that the excessive use of pictures will destroy printed words and our literacy. Books, magazines, periodicals and newspapers must regain their proper places of importance and honor in our national life. Otherwise we will again be forced to construct large Gothic cathedrals with plenty of space for pictures, statues and symbols that will teach us about God, our religion, human life, and its progressive and regressive natures. □

The Rev. Marian S. Mazga is pastoral assistant at St. Matthew's Church, Wheeling, W.Va.

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'For the Team'

Bishop V. Gene Robinson's exclusion from the meeting of American bishops at the Lambeth Conference at the insistence of "conference organizers" stands in stark and ironic relief to the sermon preached at Canterbury Cathedral as reported in Episcopal Life Daily.

The report says: "Bishop Duleep de Chickera, of Colombo, Sri Lanka, said in his sermon that the church must be 'an inclusive communion for anyone and everyone, regardless of color, gender, ability or sexual orientation,' but he also called for 'discipline and self-scrutiny' since 'Christ calls us to be hard on ourselves'."

Why is it always Bishop Robinson who has to "take one for the team"?

*(The Rev.) Robert R. Smith
St. Mark's Church
Perryville, Md.*

It's an Excuse

In the Sunday Readings commentary [TLC, June 15], we read that some half of all Americans are today unchurched. Of these, "more than 80 percent ... say they would come to church if someone they knew invited them" [TLC, March 16]. I've heard this quite a few times, in sermons, in adult Bible study, and other discussions. While it is true for some

people, for some others it is merely a "level one" excuse, and if invited to church then it's, "Well, not this Sunday," or "Can't make it this month, but..."

*Paul O'Hara
Carbondale, Ill.*

The Church's Purpose

The purpose of the church does not "exist to spread the salvation of souls."

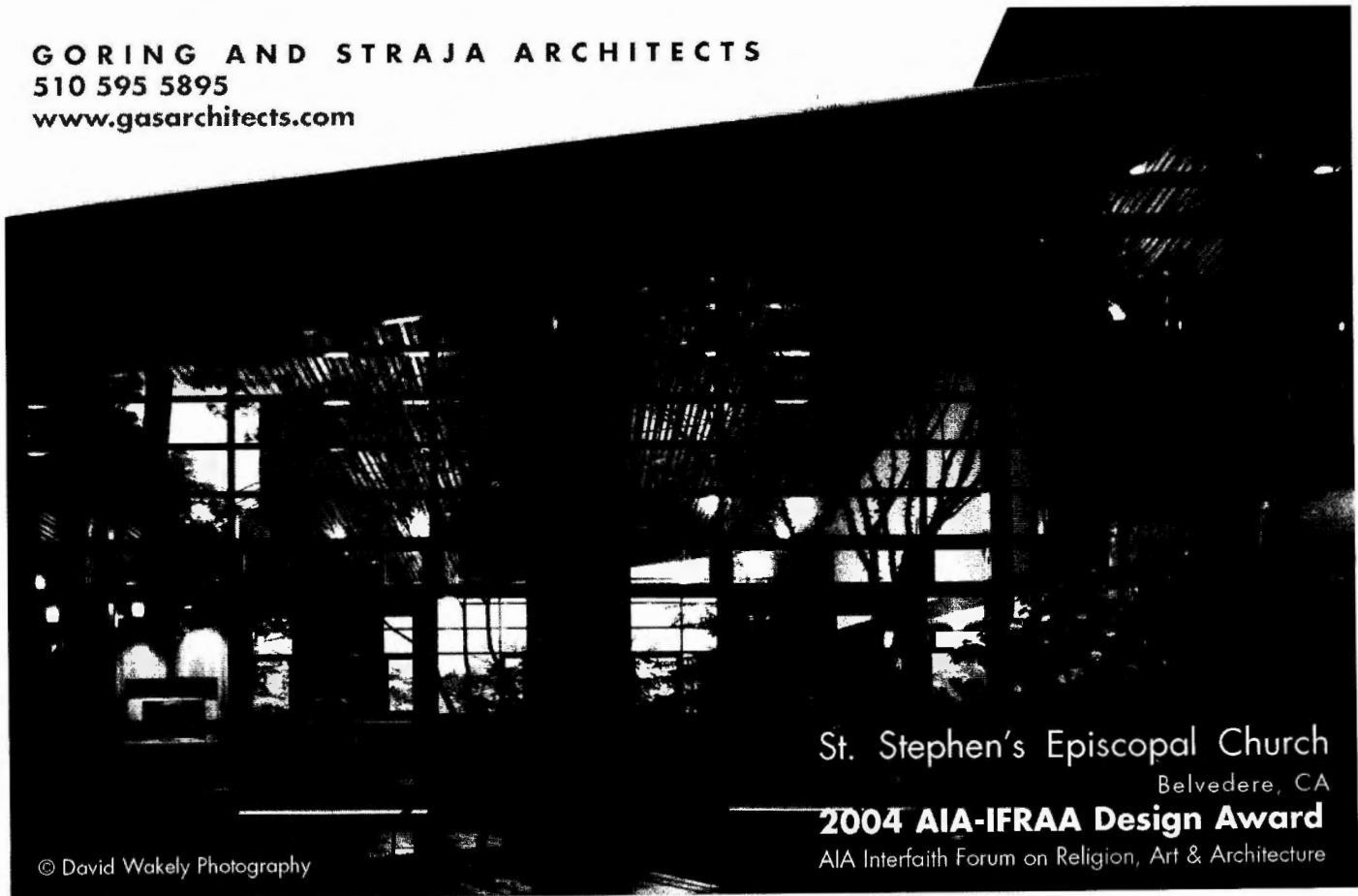
The Rev. James Graner is quite mistaken in his article [TLC, July 27] when he asserts that the salvation of souls is the church's purpose. That definition does not appear in the Catechism in the Book of Common Prayer. The church is to worship, proclaim the gospel, and promote justice, peace and love.

The struggles of the Anglican Communion and The Episcopal Church are working on how best to accomplish that broad and full commission. The notion of salvation of souls is narrow, rigid and lacking compassion for those who have never heard of Jesus. Jesus came to save the world; the church is here to serve the world.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

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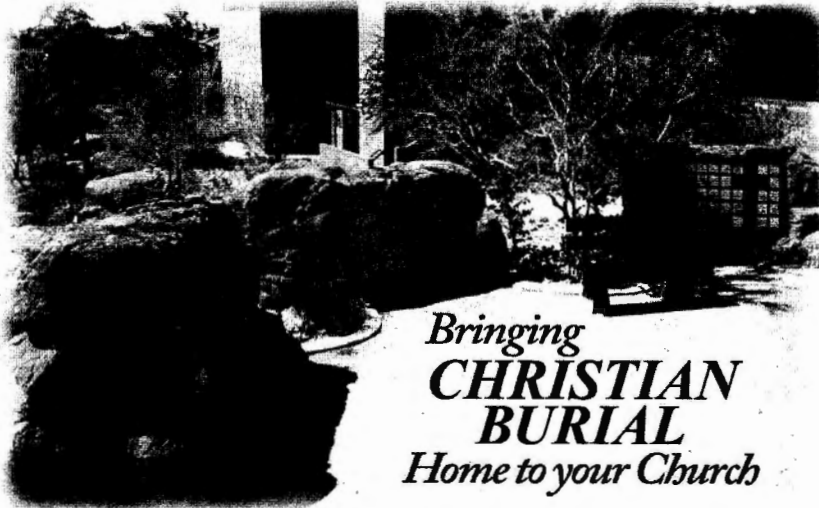
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Early Days at Lambeth

(Continued from page 13)

take it up with the Lambeth Design Group and the Lambeth Steering Group.

"If there is no good reason for the list being kept secret, it will be made available," Archbishop Aspinall said. He added that the traditional group photo would be taken, but that bish-



Steve Waring photo

Bishops Prince Singh of Rochester and Edward Little of Northern Indiana (foreground) and other bishops exit Canterbury Cathedral following the opening Eucharist of the Lambeth Conference on July 20.

ops would not be required to participate, and he could not confirm that a list of names would accompany the photo.

One bishop who was willing to be identified publicly was the Rt. Rev. Sebastian Bakare, Bishop of Harare (Zimbabwe). He denounced Zimbabwe President Robert Mugabe as corrupt and lawless, and said his support of the deposed former Bishop of Harare had brought more suffering to the people of his diocese.

"We have been living under a system that is oppressive and denies people freedom to worship as enshrined in our constitution," he said.

After the second day of *indaba* group meetings on July 22, there seemed to be unrest stirring, according to the Rt. Rev. John W. Howe, Bishop of Central Florida. Archbishop Daniel Deng Bul of Sudan also went public with frustration over the *indaba* format as did the Most Rev. John Sentamu, Archbishop of York.

"There seems to be the beginning of some rumbling that we need to get to a decision-making moment in the life of the conference," Bishop Howe wrote on a blog he was maintaining.

A senior source told a reporter for the *Times* of London that the conference may be as much as \$4 million in debt, and that leaders are at a loss of how to recover this. The Church of England Commissioners cannot help because their trust deeds restrict financial aid to the English church only, the *Times* said.

An emergency meeting was called for the Commissioners and the Archbishop's Council immediately after the conference. In anticipation of full attendance and in order to prevent a repeat of the Lambeth Conference 10 years ago, when several traditionalist

groups booked rooms immediately adjacent to the conference, Lambeth organizers overbooked facilities. This is why the enormous blue tent where the bishops held their plenaries was, as the *Times* reported, "literally, hotter than hell itself." The prospect of air conditioning was explored, but when the estimate came in it was too expensive.

As many as 40 percent of the bishops were unable to afford the entire \$7,000 conference registration fee, although organizers said a steady stream of donations from Anglicans worldwide continues to be received.

The Bible study groups received widespread praise and were said to have helped to contribute to kinder and gentler exchanges across the episcopal theological divide. During an Episcopal News Service media briefing on July 22, Bishop Bruce Caldwell of Wyoming characterized the bishops' exchanges with each other as one of "gentle honesty."

Steve Waring

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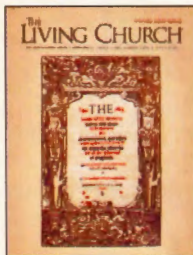
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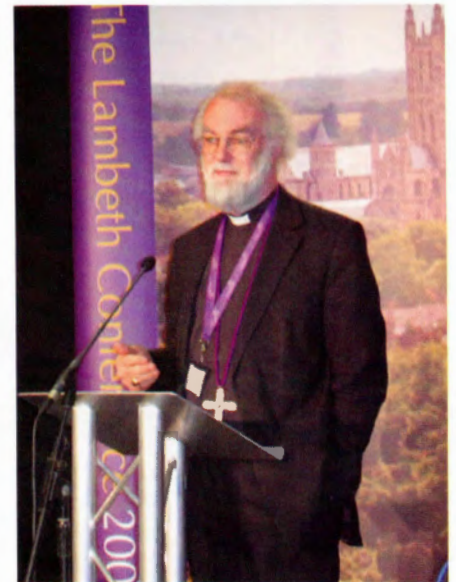
Archbishop's Address Sets Conference Tone

Archbishop of Canterbury Rowan Williams opened the Lambeth Conference July 16 with prayers for the Holy Spirit's guidance, contending that "the most important thing we can pray for [is] the energy to change as God wants us to change, individually and as a Communion."

"I don't imagine that simply building relationships solves our problems," Archbishop Williams admitted, "but the nature of our calling as Christians is such that we dare not pretend that we can meet and discuss without attention to this quality of relation with each other, even if we disagree or find ourselves going in different directions. The Lord of the Church commands that we must love one another in the process and there is no alternative to that."

Addressing the conference's first plenary session, Archbishop Williams acknowledged that more than 200 bishops have chosen not to attend the event.

"It's a great grief that many of our brothers and sisters in the Communion have not felt able to be with us for these weeks," he said, "a grief because we need their voice and they need



Steve Waring photo

Archbishop Williams meets the press July 21.

ours in learning Christ together.

"I respect and accept the decisions that have been made, but together we need in prayer to acknowledge the wound that that makes in our fellowship and to acknowledge also, as I must do myself, what we still have to do to mend relations that have been hurt," he said.

French-Speaking Anglicans Stress Education

The Francophone Network, which connects 4 million Anglicans worldwide who worship in the French language, will focus its efforts on advancing the cause of theological education. An official body of the Anglican Communion, the network met July 1-4 in Aylesford, England.

Participants included representatives from Canada, Europe, Haiti, and five African dioceses. The network's executive committee received the mandate to help francophone provinces find the means to train professors of theological education, following the recommendations proposed by the Theological Education in the Anglican Communion commission. A team will be gathered to support the network's provinces and dioceses in this work. The executive committee also will recommend to the

Anglican Communion that a fund for theological education for all provinces be raised, in particular for those provinces which are non-English speaking.

In other business, the network recommended finding partners to develop a fund of \$250,000 for a micro-credit program in the Anglican Church of Congo, and to develop partnerships to assist female victims of sexual violence in recent African conflicts. The network also hopes to establish one or more translation centers to be able to supply French translations of important documents and booklets for public distribution in a timely manner.

The Rt. Rev. Pierre Whalon, Bishop in Charge of the Convocation of American Churches in Europe, was elected to serve as the executive committee's president.

PEOPLE & PLACES

Appointments

The Rev. **Kathleen Galvin** is rector of St. Barnabas', PO Box 539, McMinnville, OR 97128-5437.

The Rev. **Tasha Brubaker Garrison** is rector of Resurrection, 3925 Hilyard St., Eugene, OR 97405.

The Rev. **Peter Gray** is curate at St. Anna's, 1313 Esplanade Ave., New Orleans, LA 70116.

The Rev. **Sherman Hesselgrave** is rector of Holy Trinity, Toronto, Ontario, Canada.

The Rev. **Terrence I. Highland** is rector of Christ Church, PO Box 252, Pottstown, PA 19464.

The Rev. **Beth Hoffman** is vicar of Epiphany, PO Box 337, Durham, CT 06422.

The Rev. **Andrew Jung Kim** is priest-in-charge of Resurrection, 13091 Galway St., Garden Grove, CA 92844-1698.

The Rev. **Kate Lewis** is vicar of Emmanuel, PO Box 1094, Kailua, HI 96734-1094.

The Rev. **Peter Kwan Ho Lo** is rector of St. Gabriel's, 133 E Graves Ave., Monterey Park, CA 91755-3915.

The Rev. **Arlene Lukas** is rector of Grace Church, 394 N Haywood St., Waynesville, NC 28786.

The Rev. **Harold Vance Mann III** is priest-in-charge of St. Thomas', PO Box 591, Burnsville, NC 28714.

The Rev. **Mario Milian** is rector of All Saints', 144 S C St., Oxnard, CA 93030-5693.

The Rev. **Julie Morris** is rector of Trinity, PO Box 306, Fillmore, CA 93016-0306.

The Rev. **Elizabeth Munoz** is rector of Trinity, 650 N Berendo Ave, Los Angeles, CA 90004.

The Rev. **Sarah Nichols** is director of pastoral services at the Episcopal Home Communities, 1609 West Valley Blvd., Ste. 328, Alhambra, CA 91803.

The Rev. **Jeff Reich** is rector of St. John's, PO Box 1766, Laurel, MS 39441.

The Rev. **Catherine Rickett** is deacon-in-charge of St. Stephen's, Columbia, and St. Elizabeth's, Collins, MS; add: PO Box 761, Columbia, MS 39429.

The Rev. **Barrett Van Buren** is assistant at St. John's, 4745 Wheeler Ave., La Verne, CA 91750-1960.

The Rev. **Peter Walsh** is rector of St. Mark's, 111 Oenoke Ridge Rd., New Canaan, CT 06840-4105.

The Rev. **Tom Warne** is rector of Good Shepherd, 805 SE Ellsworth Rd., Vancouver, WA 98664.

Ordinations

Priests

New Hampshire — Gail Avery.

North Dakota — Jo Smith.

Oregon — James Bernard Lindley.

Deacons

Connecticut — Grace Burson, Sandra Cosman, Paul Habersang, Bret Hays, Lucy LaRocca.

Daniel Lennox, Rita Powell, Dawn Stegelmann, Florida — Ronald Martin Owen, John Alfred Owens.

Pittsburgh — Jeremy Blauvelt.

Resignations

The Rev. **William Fraatz**, as rector of St. Barnabas', Warwick, RI.

The Rev. **Pat Hendrickson**, as chaplain at St. Patrick's School, Thousand Oaks, CA.

The Rev. **James Kellaway**, as rector of St. John's, Vernon, CT.

The Rev. **Michele Matott**, as rector of St. Thomas', Greenville, RI.

The Rev. **John Whitnah**, as rector of Christ Church, Avon, CT.

Retirements

The Rev. **Dexter Cheney**, as rector of Holy Spirit, West Haven, CT.

The Rev. **Robert Deming**, as rector of Good Shepherd, Orange, CT.

The Rev. **Argola Haynes**, as assistant at St. Bede's, Los Angeles, CA.

The Rev. **Larry Hofer**, as rector of St. Andrew's, State College, PA.

The Rev. **Ed Messersmith**, as rector of St. Luke's, Mechanicsburg, PA.

The Rev. **John Miller, Jr.**, as rector of Christ Church, Roxbury, CT.

The Rev. **Jaclyn Sheldon**, as rector of St. James', Poquetanuck, CT.

Deaths

The Rev. **Harry E. Lawhon, Jr.**, rector emeritus of Grace Church, Camden, SC, died June 17. He was 89.

Born and raised in Birmingham, AL, he was educated at Birmingham Southern College, Oklahoma A & M College, the University of South Carolina, and Virginia Theological Seminary. He was ordained to the diaconate in 1958 and to the priesthood in 1959. Before pursuing holy orders, he served in the Army's Aviation Cadet Program during World War II, then was involved in sales for Libby, McNeill & Libby for 10 years. Fr. Lawhon spent his entire ordained ministry in the Diocese of Upper South Carolina. He was priest-in-charge of Our Savior, Trenton, and Trinity, Edgefield, 1958-61, and rector in Camden from 1961 until 1985, when he retired. Following retirement, he was involved in supply ministry. In his diocese, Fr. Lawhon was involved with the Church Home for Children (York Place), commission on ministry, diocesan foundation, standing committee, dean of the Columbia Deanery, and chair of the Camp Gravatt Commission. He is survived by his wife, Josephine; three daughters, Kathleen Fletcher, Donna Trapp, and Jenifer Lake; five grandchildren and three great-grandchildren; and a sister, Elizabeth Kendley.

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 Website: www.canterburycolorado.org
 E-mail: chaplain@canterburycolorado.org
 The Rev. Dustin D. Berg, chap
 Sun H Eu 8, 10:15, 5 (followed by dinner)

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 E-mail: fcorbishley@miami.edu
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 E-mail: office@brenthouse.org
 The Rev. Stacy Alan, chap
 Academic year services: Sun H Eu (with Vegetarian
 Supper) 5:30 (Brent House); Thurs H Eu 12 (Bond
 Chapel)

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 E-mail: eaeterps@umd.edu
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 The Rev. Dr. Peter M. Antoci, chap
 Sun 6:30

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 Sun Eu 8, 10:30, 5; Fri Eu 12

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 E-mail: clarks@stjamesbozeman.org
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 Sun: Trad Eu 8, Renewal Eu 9:30, Cho Eu 11, Wed Eu 10;
 YA; H/A; SD appt

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 E-mail: gcurtiss@allsaintshoboken.com
 The Rev. Geoffrey B. Curtiss, r
 Sun 8, 9:30, 11:15

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 5th Avenue @ 10th Street
 Website: www.canterburynyu.org
 E-mail: episcopal_community@yahoo.com
 The Rev. John Merz, chap
 Sun 6; Wed 6

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Pasquerilla Spiritual Center (814) 865-3762
 Website: www.clubs.psu.edu/up/esm
 E-mail: jaz9@psu.edu
 The Rev. James Zmyslo, chap
 Sun H Eu 6:15 w/dinner; Wed H Eu 12:30, Bible Study 6

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 (Evensong during academic year); Daily as Posted

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 Website: www.gracechurchprovidence.org
 E-mail: revbobbobrooks@aol.com
 The Rev. Robert T. Brooks, r
 The Rev. Richard Bardusch, assoc
 Sun 8 & 10, Wed 12

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 Website: www.sewanee.edu
 The Rev. Thomas E. Macfie, Jr., university chap

ALL SAINTS' CHAPEL
 735 University Ave., Sewanee 37383
 (931) 598-1274

E-mail: vcunning@sewanee.edu
 Sun H Eu 8, 11, Cho Ev (1st Sun of month) 4,
 Growing in Grace 6:30; Sun-Fri Sung Compline 10;
 M-F MP 8:30, EP 4:30; Wed Catechumenate 7

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335 Tennessee Ave., Sewanee 38383
 E-mail: theology@sewanee.edu (800) 722-1974
 Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 5:45;
 M-F MP 8:10, Evensong/EP 5

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 331 Duke of Gloucester St., Williamsburg, VA 23185
 Website: <http://www.wm.edu/so/canterbury>
 E-mail: jkerr@brutonparish.org
 The Rev. John Maxwell Kerr, SOSc, chap
Bruton Parish: Sun 5:30 (followed by dinner)
Wren Chapel: Tues 5:30 (followed by dinner)
Parish House: Wed 5:30 dinner
Canterbury Room: Wed 6 "Popcorn Theology"

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Canterbury House (540) 479-3970
 820 College Ave. (near the Athletic Fields)
 Website: www.umwcanterbury.com
 E-mail: rflaws@trinity-fredericksburg.org
 The Rev. Robert J. Laws III, chap
 Sun H Eu & Dinner 6 (Trinity Church); Thurs Compline
 8:45 (Prince of Peace Chapel)

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 The Rev. Mary Shehane, chap
 Wed H Eu 6

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E-mail: office@ststephensaz.org
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ST. LUKE'S www.stlukeepiscopal.org
E-mail: office@stlukeepiscopal.org (501) 753-4281
The Rev. Keith A. Gentry, r
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E-mail: mail@staidansbolinas.org
The Rev. Ron Willis, v
Sun 10

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E-Mail: stpaulepca@comcast.net
The Very Rev. Robert E. Brodie, dean
Sun 8 & 10:30; Mon-Thurs 12:15

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The Rt. Rev. William E. Smalley, interim rector
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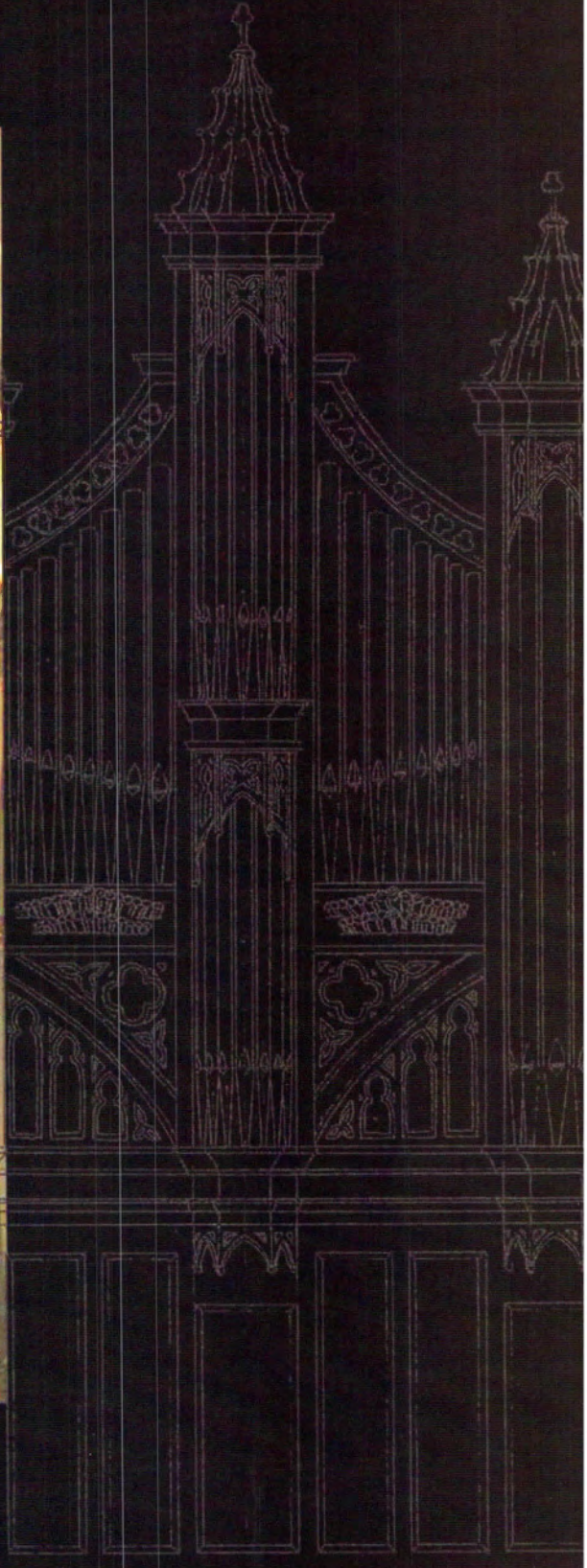
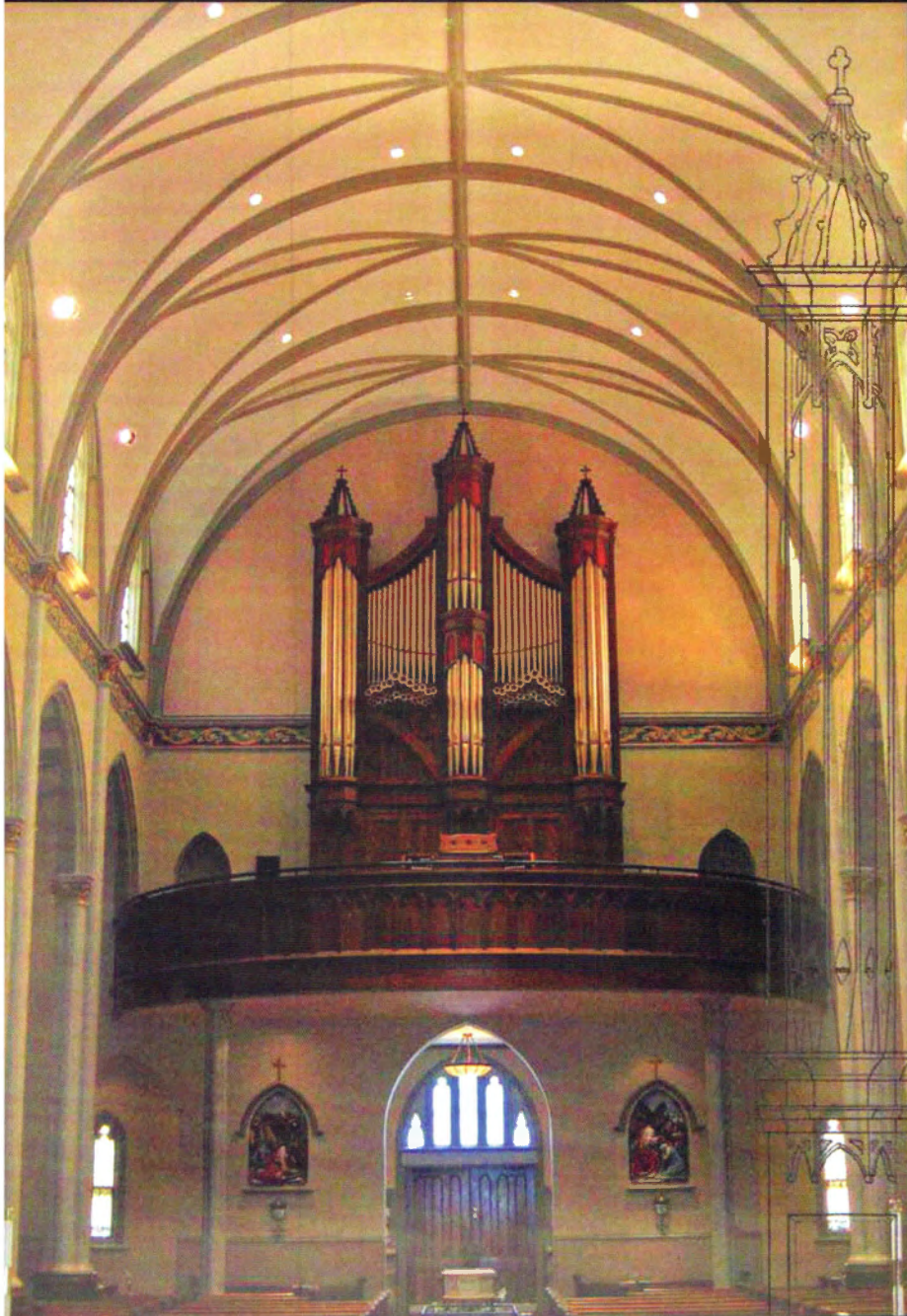
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