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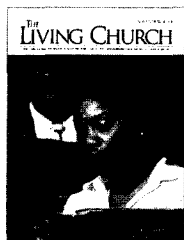
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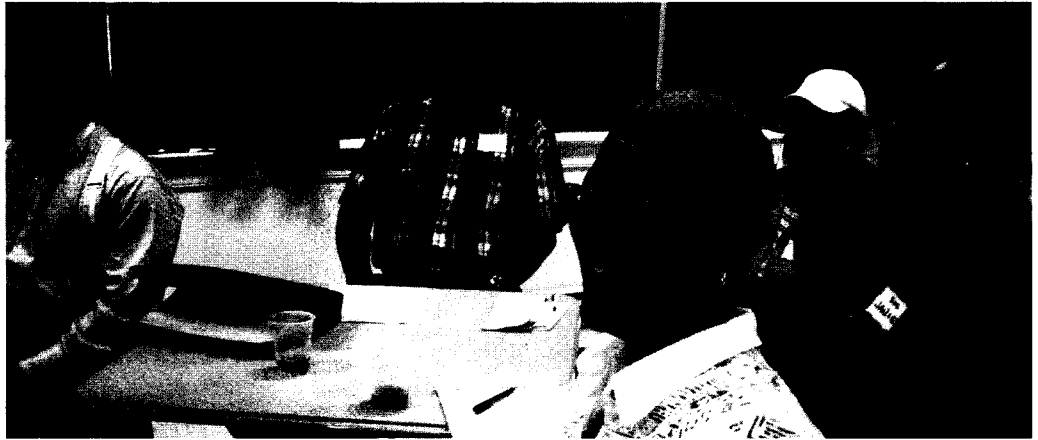
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## Feast of Our Lady of Walsingham

(Transferred) Sunday,  
October 19th, 2008

10:30 AM Procession  
and High Mass

Saint John's Church  
Anglican & Episcopal  
215 Lafayette Avenue  
Passaic, New Jersey 07055

For details:  
frthiele@gmail.com  
(973) 779-0966

## SUNDAY'S READINGS

# Rate Your Wine

*'God's kingdom will be ... handed over to a people who will live out a kingdom life' (Matt. 21:43-44)*

### The 21st Sunday after Pentecost (Proper 22A), Oct. 5, 2008

**BCP:** Isaiah 5:1-7; Psalm 80 or 80:7-14; Phil. 3:14-21; Matt. 21:33-43

**RCL:** Exod. 20:1-4, 7-9, 12-20 and Psalm 19; or Isaiah 5:1-7 and Psalm 80:7-14; Phil. 3:4b-14; Matt. 21:33-46

Everything gets rated, including the products of the many vineyards and wineries that have proliferated over the country. The powerful metaphor Jesus used for God's people and their way of life is that of the harvest of a vineyard. Isaiah 5 and Psalm 80 anticipated that theme. The psalmist asks why Israel is being judged by the Lord's neglect of his vineyard. Isaiah reveals the answer in God's great love for his people and the consequences for their bearing a harvest of wild and bad fruit by disobedience and injustice. The metaphor brings into question the rating of our own harvest.

The greatness of God's astonishing love for his people, Israel and the Church is reassuring, encouraging and foundational for our common mission and our personal relationship with him. At the same time, the reality of his judgment is sobering if not frightening. Our society prefers a deity who doesn't judge, only approves of whatever we desire and do. It's the fruit of such popular films as "Love Story," whose key theme was "Love is never having to say you're sorry."

It's too easy and comfortable for us

to apply Jesus' story to the people of the Old Covenant. The gospel of God in Jesus Christ applies it to us as well. Our greatest temptation is not unbelief but corrupted faith by becoming our own versions of the Pharisees. We can substitute our interpretation for the life-changing power of God's revealed will and way of life for us. The tendency to sanctify ourselves in our self-righteousness is true for all of us across the theological/political/social spectrum from left to right.

These passages are a warning to us all. They are strong directives to complete our gratitude for God's saving mercy and love with a profound and persistent self-reflection. We should examine ourselves by God's word, which is living in Jesus and written in the holy scriptures. Our diagnostic tool is not the delusion of infallibility on our part, but the work of the Holy Spirit as he applies the truth of God to our lives.

God calls all his people to depend gratefully upon his grace so that we may bear the fruit of his kingdom, which is love. Love of God and love of neighbor determines the quality of all our harvests.

### Look It Up

Check out Psalm 118 and Daniel 2 to explore the background to the fullness of Jesus' ministry authority.

### Think About It

How does our self-satisfaction share in rebellion of the wicked tenants against the vineyard's owner, God himself? How can we share in the rejection of his Son, Jesus Christ, by our greed to own that which belongs only to the Lord himself?

### Next Sunday

#### The 22nd Sunday after Pentecost (Proper 23A), Oct. 12, 2008

**BCP:** Isaiah 25:1-9; Psalm 23; Phil. 4:4-13; Matt. 22:1-14

**RCL:** Exod. 32:1-14 and Psalm 106:1-6, 19-23; or Isaiah 25:1-9 and Psalm 23; Phil. 4:1-9; Matt. 22:1-14

**Toward a Prophetic Youth Ministry**

**Theory and Praxis in Urban Context**

By **Fernando Arzola, Jr.** InterVarsity Press. Pp. 186. \$18. ISBN 978-0-8308-2802-9.

As the external reader of Fernando Arzola's Ph.D. at Fordham University in 2007, I knew early on that I was to be involved intellectually with a sharp and promising mind in the field of Christian religious education. This release by InterVarsity Press comes from the pen of a native of the city: an urban Latino who knows the needs and demands of urban youth and meets these with appropriate theology, thought, and action.

Arzola takes a narrative approach to the whole of youth need and ministry, capturing the young person as one who is created in the image of God,

and therefore a recipient of the prophetic message of God's word.

Living in New York City (the Bronx) and working in Manhattan with young adults from all five boroughs, Arzola has seen the "holistic" cries of youth in their search for God, and has given us a thorough, yet challenging map for the successful journey. He focuses clearly on the leading of youth, and though the urban crucible is where this theology and praxis is geared, it is thoroughly applicable to the youth of suburbia and of rural areas as well.

As a parish priest, my last confirmation class was a class of 16 suburban youth. I was the more prepared and the more tooled to meet their needs because of reading Dr. Arzola's work than I would have been otherwise. I commend this book to priests and youth workers without reservation. Dr. Arzola speaks from where we all wish to go with our youth and the church.

*(The Rev.) Jeffrey A. Mackey, O.P.  
Melrose, Fla.*

**SHORT & SHARP**

**THE MINISTRY OF ADMINISTRATIVE ASSISTANTS.** By **Sue Thompson.** Abingdon. Pp. 60. \$8.50. ISBN 978-0-687-64709-5.

This book should convince readers that administrative assistants should not be called secretaries. The author, assistant to the pastor of a large Methodist church, offers sound advice on such topics as maintaining confidentiality, communicating effectively, and how the office works.

**THE SWITCHING HOUR: Kids of Divorce Say Good-Bye Again.** By **Evon O. Flesberg.** Abingdon. Pp. 117. \$14. ISBN 978-0-687-64976-1.

This book consists of frequently painful stories about children who are shuttled back and forth between divorced parents. The stories are written from the perspective of children, and the author, an ELCA minister, presents suggestions.

*The Living Church staff*



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**Saturday, October 11, 2008**

10:30 a.m. Outdoor Procession & Solemn High Pontifical Mass  
The Bishop of Fond du Lac, *Celebrant*; Fr. John Heschle, *Preacher*; Music provided by Gaudete Brass Quintet  
12:00 p.m. Gourmet Luncheon  
2:00 p.m. Shrine Prayers & Devotions  
Barbara Hollinshead, Washington, D.C., mezzo-soprano solos of the French and Italian baroque  
3:00 p.m. Solemn Benediction of The Blessed Sacrament

**Hurricane Ike**

**Coastal Dioceses Address Pastoral Needs**

Many congregations along the Gulf Coast sustained wind and water damage after Hurricane Ike made landfall on Sept. 12 near Galveston, Texas.

The Diocese of Texas' office in Houston reopened on Sept. 16. In videotaped messages published daily on the internet, the Rt. Rev. Don Wimberly, Bishop of Texas, said the diocesan offices lost power, but emerged with only minor water damage. An office tower across the street was not as fortunate, however. Office furniture and debris littered the entrance to the diocesan center. Some 2 million residents of Houston were without electrical power several days after the storm hit. Food and shelter also were in short supply, according to emergency management officials.

Bishop Wimberly, Bishop Coadjutor Andy Doyle, and Bishops Suffragan Dena Harrison and Rayford High, Jr., did not plan to attend the House of Bishops' meeting in Salt Lake City Sept. 17-19. The bishops and staff were meeting daily to assess damages and check in with clergy and congregations.

"Our priority is to make sure our clergy are cared for so they can, in turn, care for their members and provide needed resources," Bishop Wimberly said. "We want to make sure worship services are going as soon as is possible so church families can support one another and their neighbors.

"I am committed to making sure all pastoral care needs are met during this crisis because we realize it will be some time before we are back to normal."

**Galveston Hit Hard**

As many as half of the residences in Galveston and other cities on the Bolivar Peninsula were severely damaged or destroyed by Hurricane Ike. There are four Episcopal churches in Galveston. Bishop Wimberly said a Tiffany stained-glass window above the altar at Trinity Church had a large hole in it, but otherwise the building came through the storm intact.

The Diocese of Texas sustained the



Carol Barnwell photo

Missing windows in the JPMorgan Chase Tower in Houston can be seen from the offices of the Diocese of Texas.

most extensive damage, but hurricane-related damage was widespread along the Gulf Coast and the Mississippi valley. The Diocese of Western Louisiana, already reeling from Hurricane Gustav two weeks earlier, reported damage to a number of churches on its western boarder.

"The Lake Charles/Sulphur area has been impacted significantly with a water surge that is unbelievable," Bishop D. Bruce MacPherson of Western Louisiana wrote in an e-mail message sent Sept. 13. "Reports from the clergy are that it is 10 times worse than Hurricane Rita [in 2005]."

Bishop MacPherson said that while the wind was destructive, the surging water caused the most extensive damage.

The Diocese of West Texas avoided the worst of the storm and has been serving evacuees from elsewhere, according to Bob Thompson, diocesan emergency coordinator.

*Steve Waring*

**Bishop Duncan Deposed**

The House of Bishops brushed aside procedural challenges and deposed the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, from the ordained ministry of The Episcopal Church Sept. 18.

The final tally was 88 yes, 35 no, with four abstentions, according to one bishop.

Present were 128 bishops. Not present were 15 who could not attend for a variety of reasons, including the bishops of Texas who were dealing with the aftermath of Hurricane Ike. Nine did not respond and were not present, according to Episcopal News Service.

Immediately after his deposition from the House of Bishops of The Episcopal Church, Bishop Duncan was welcomed into the House of Bishops of the Anglican Church of the Southern Cone, according to Presiding Bishop Gregory Venables.

"As was resolved by resolution made at the Provincial Synod in Valparaiso last November 2007, we are happy to welcome Bishop Duncan into the Province of the Southern Cone as a member of our House of Bishops, effective immediately," Bishop Venables said.

While Bishop Duncan continued to believe that the deposition was unlawful, he would not challenge it prior to the end of the Diocese of Pittsburgh's annual convention unless forced to do so by the leadership of The Episcopal Church. On Oct. 4, diocesan convention deputies were to consider the second and final reading of a constitutional change to realign the diocese with the Province of the Southern Cone.

With the passage of that constitutional change, the diocese will be free to welcome Bishop Duncan back as its bishop. In the meantime, under the diocese's governing documents, the standing committee will serve as the diocese's ecclesiastical authority.

# Trust Covenant Process, Archbishop Gomez Tells Conference

A leading Anglo-Catholic archbishop has urged conservative Anglicans to trust a developing global covenant while an American bishop expressed respect for Anglicans “who may not be sending all their mail to Canterbury.”

The Most Rev. Drexel Gomez, Archbishop of the West Indies, and the Rt. Rev. Keith Ackerman, Bishop of Quincy, were the featured speakers Sept. 13 at a Festival of Faith at St. Luke's Church, Bladensburg, Md., a parish in the Diocese of Washington.

The bishops agreed that Anglican unity remains torn, just as the primates said it would be, by the consecration of the Rt. Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire—and by the deeper theological divisions evident in The Episcopal Church and the Anglican Church of Canada.

Archbishop Gomez stressed the importance of a Communion-wide covenant being drafted by an international panel that he leads. “There is

nothing on the horizon that offers reasonable hope of holding the Communion together other than the covenant,” he said.

Bishop Ackerman referred to building unity not only with Roman Catholic and Eastern Orthodox Christians, but also with churches that have Anglican roots but are not in communion with the Archbishop of Canterbury.

“Some of those calling themselves Anglicans may not be sending all their mail to Canterbury, but I have difficulty not believing that they are part of the Anglican Communion,” Bishop Ackerman said.

About 100 people attended the day-long event, which included two addresses by Archbishop Gomez, an address by Bishop Ackerman, a sermon by each, and a question-and-answer period with the archbishop.



Archbishop Gomez

Bishop Ackerman spent much of his talk on “Anglicanism and her future with other Christians.” He quoted from Roman Catholic and Orthodox leaders, such as Cormac Cardinal Murphy-O'Connor and Archbishop Kallistos Ware. Those leaders' remarks leave Bishop Ackerman believing that they

may no longer consider serious dialogue with Anglicans possible.

“I fear one day that what we have been treating as a nice concept will become a lost opportunity,” he said.

Archbishop Gomez said he believes Roman Catholic and Eastern Orthodox leaders are still open to ecumenical dialogue, but with greater caution and diminished expectations. He urged participants to practice what he believes will be the keys to a revived Anglicanism: forbearance and mutual restraint.

*Douglas LeBlanc*



Scott Schott/The Northeast photo

Ron Spinella, verger at the Cathedral of St. Luke in Portland, Maine, directs clergy at the investiture and seating of the Rt. Rev. Stephen T. Lane as Bishop of Maine on Sept. 13. Bishop Lane was consecrated bishop coadjutor in May.

## Workshop Trains ‘Inclusion Activists’

A mission and message are unlikely to be effective without a way to ensure that they are recognized and acted upon. This theme was explored by participants in an “Inclusion Activism” workshop Sept. 12-13 at St. Mark's Cathedral, Minneapolis.

Subtitled “Advancing Equality for LGBT Episcopalians at the Diocesan Level,” it was the last of a series of five inclusion activism workshops held around the country and co-sponsored by Claiming the Blessing and Integrity USA. The workshops were designed to provide Episcopalians with the tools they need to bring LGBT (lesbian, gay, bisexual and transgender) issues to the forefront of diocesan conventions and diocesan decision makers. All five workshops attracted people from wide geographic areas. Organizer Jan Adams told of one previous workshop at which a woman drove for 10 hours in order to attend.

Participants in Minneapolis came from seven dioceses to share their stories and to support each other in the inclusion efforts in which they are engaged at home. After a review of the progress of recognition and inclusion

for LGBT people in The Episcopal Church and the Anglican Communion, trainers Katie Sherrod (Fort Worth) and the Rev. Cynthia Black (Western Michigan) then led the group through a short training course on topics, including how The Episcopal Church works, organizing and presenting cases at the diocesan level, and working with the media.

The presenters drew on national canons and other elements common to most dioceses. They gave practical tips on building relationships and gaining allies, developing messages, electing and lobbying diocesan leadership, and creating and presenting resolutions at diocesan conventions.

Workshop organizers also showed a video, *Voices of Witness Africa*, produced by Ms. Black and Ms. Sherrod. The goal of the project, said Ms. Black, was to “help to debunk the myth that there are not LGBT people in Africa.”

Participants and presenters acknowledged that while progress has been made in inclusion of LGBT people in The Episcopal Church, there is still much to be done.

*Susan Barksdale*

## 9/11 Remembered at Trinity Wall Street

The Parish of Trinity Church Wall Street and St. Paul's Chapel remembered the victims of the terrorist attacks on the World Trade Center in New York City on the seventh anniversary of 9/11.

For nearly a year after the attack, St. Paul's served as a relief mission for recovery workers at Ground Zero. More than 14,000 volunteers worked 12-hour shifts at St. Paul's to provide solace, comfort and care during that time.

An afternoon service at St. Paul's Chapel included prayers for peace and the laying on of hands for healing and was attended by many of the volunteers, recovery workers, family members, and workers in lower Manhattan.

The Rev. James H. Cooper, rector of Trinity, offered words of hope and healing at a votive Eucharist at Trinity.

"We have demonstrated ... that we are a city and nation of resiliency and strength," Fr. Cooper said.



Trinity Church Wall Street photo

Volunteers at St. Paul's Chapel in New York City pray during a service on Sept. 11, the seventh anniversary of the terrorist attack on the World Trade Center buildings. The Bell of Hope in St. Paul's churchyard, across the street from where the World Trade Center buildings stood, was rung at 8:46 a.m. in remembrance of those lives lost on Sept. 11, 2001.

## Bishop Venables: Canadian Primate's Proposal a 'Publicity Stunt'

Presiding Bishop Gregory Venables, primate of the Anglican Church of the Southern Cone, expressed dismay and suspicion after Archbishop Fred Hiltz, primate of Canada, went public with his request for the Archbishop of Canterbury to convene a meeting to discuss cross-border incursions.

In an interview published Sept. 10 by the *Anglican Journal* of Canada, Archbishop Hiltz said he had requested that Archbishop Rowan Williams convene a meeting with Bishop Venables, himself, Presiding Bishop Katharine Jefferts Schori, and Archbishop Mauricio de Andrade, primate of Brazil.

"I talked to Fred about this at Lambeth, but it never occurred to me that a private discussion would become public without us both agreeing first," Bishop Venables said. "It looks more like a publicity stunt than a serious desire for dialogue.

"What more is there to discuss? I told him why I was doing this and he told me how he felt about it. Boundary

crossing is not the primary issue. It is a secondary issue resulting from the Communion-splitting action of blessing sexual sin by the U.S. and Canadian churches."

The Canadian House of Bishops is scheduled to meet next month, and Archbishop Hiltz told the *Journal* that the bishops will have "a very focused conversation" regarding their response to the Windsor Continuation Group's renewed call at Lambeth for a three-fold moratorium on the consecration of partnered homosexual persons as bishops, public rites of blessing for same-sex unions, and cross-border incursions by overseas bishops.

### New Westminster Decision

The Diocese of New Westminster (Canada) has permitted congregations to conduct same-sex blessings since 2002, and the Rt. Rev. Michael Ingham, Bishop of New Westminster, has repeatedly rejected calls for him to withdraw his consent.

The call for a moratoria on same-sex blessings represents "a huge pastoral challenge" for the bishops of four other Canadian dioceses where the diocesan synod has asked the bishop for permission to conduct same-sex blessings, but the bishop has to date withheld permission, Archbishop Hiltz said. There is also the question of reciprocity, he added.

Bishops who are being asked to hold off on same-sex blessings are bound to ask, "Am I going to see a similar act of graciousness on the part of a primate or bishop who intervenes from another province?" Archbishop Hiltz told the *Journal*.

Bishop Venables said he found it curious that Archbishop Hiltz would want to meet with him only when the primates of four other Anglican provinces (Kenya, Nigeria, Rwanda and Uganda) have been providing primatial oversight to Anglican dissidents in North America.

Steve Waring



## P.B. Spends Four Days in Diocese of Georgia

Presiding Bishop Katharine Jefferts Schori celebrated the Eucharist Sept. 14 at St. Michael and All Angels' Church, Savannah, as her first official visit to the Diocese of Georgia came to a close.

The Episcopal congregation of Christ Church, Savannah, was the host parish for the closing service. Last year the majority of members of Christ Church voted to leave The Episcopal Church. Those who chose to remain have been worshipping as a separate congregation at St. Michael and All Angels while the property dispute is in litigation.

During her four-day visit, Bishop Jefferts Schori learned about the diocesan college ministry at Georgia Southern University, the diocesan youth program, and the extensive prison ministries of several churches, including the first offering of Education for Ministry that is to start in October at Pulaski State Prison, a facility for women.

Bishop Jefferts Schori also engaged in a series of conversations with clergy and laity, ending with breakfast with the diocesan staff on Sept. 15. The series started Sept. 12 at Trinity Church, Statesboro, where about 200 persons, including clergy and those in the process for ordination, gathered.

### Meeting with Students

She also visited with about 20 students who make up Episcopal Campus Ministries (ECM) at Georgia Southern. ECM refurbished a house near the Statesboro campus where students gather throughout the day for rest, recreation, study and worship.

With the students, and in the two sessions with the laity on Sept. 13, the Presiding Bishop emphasized the need for Christians to have a sense of humor and for individuals not to take themselves too seriously.

The laity sessions at St. Peter's, Savannah, attracted more than 600 people from many of the diocese's 71 congregations.

*Marcia O. McRae*



The Rev. Jimmy Gallant (left), Jacob Wilson, Anita Jefferson, Wilhelmina Frasier and Janie Wilson attend the "Lift Every Voice: Recognition of the Reality" workshop at the Cathedral of St. Luke and St. Paul in Charleston, S.C., Sept. 6.

*Joy Hunter/Jubilate Deo photo*

## S.C. Seeks to Bolster Black Congregations

During the past 10 years, the Diocese of South Carolina has experienced one of the highest rates of growth in baptized members and attendance in The Episcopal Church, but to the consternation of its bishop the diocese's African American congregations and clergy have not shown abundant growth.

The realization of this disparity came to light during a meeting on Sept. 6 involving the Rt. Rev. Mark Lawrence, Bishop of South Carolina, members of the clergy and lay leadership of the diocese's African American congregations, as well as other African American clergy. This was Bishop Lawrence's first opportunity to meet and greet many of these individuals since he was consecrated bishop last January. In all, about 85 persons

attended. They agreed to work together to strengthen the diocese's African American congregations.

"We don't want people to see this as a one-shot deal that solves all problems," Bishop Lawrence said. "Many of the same things that have hindered growth in white congregations were mentioned during our meeting."

Bishop Lawrence said participants mentioned gentrifying neighborhoods, aging membership, a lack of programs appealing to youth and young adults, and unfamiliar language and terms as obstacles to growth.

"We have models for how white or Caucasian congregations have adapted music and in some cases liturgy," Bishop Lawrence said. "We haven't been as successful in African American congregations."

## Bishop MacBurney Issues an Apology

The Rt. Rev. Edward H. MacBurney, retired Bishop of Quincy, and Wicks Stephens, his lawyer, have reached an agreement under which Bishop MacBurney voluntarily submitted to discipline.

Last January, the Title IV [disciplinary] Review Committee issued a presentment against Bishop MacBurney for leading a service of confirmation at a congregation which had left the Diocese of San Diego in order to join the Anglican Church of the Southern Cone. Bishop MacBurney was subsequently inhibited, or prohibited, from functioning in any way as a priest or bishop, pending an ecclesiastical trial which had been scheduled to be held in November.

In her "Sentence Upon Voluntary Submission to Discipline" dated Sept. 9, Presiding Bishop Katharine Jefferts Schori removed the inhibition against

Bishop MacBurney and admonished him "not to repeat the actions which caused the presentment to be brought against him." She also directed him to apologize "in writing to the Bishop of San Diego for not respecting his authority as the bishop of that diocese."

Bishop James Mathes of San Diego, who originally had brought the complaint against Bishop MacBurney, said he was satisfied with the outcome.

In an interview with a reporter for THE LIVING CHURCH, Mr. Stephens said that the sentence conformed to the terms which were agreed to before the voluntary submission was made adding that Bishop MacBurney is fully restored as a retired member of the House of Bishops, meaning he can again perform priestly and episcopal functions with the permission of the local diocesan bishop.

*Steve Waring*



# Parsing a Deposition

If you're confused by the deposition that the Presiding Bishop has slapped on the Rt. Rev. Bob Duncan, Bishop of Pittsburgh, you're not alone. Perhaps some explanations would be in order:

**Q: What is a deposition?**

A: A deposition is a sentence pronounced against a person that removes him or her from the ordained ministry.

**Q: Why is Bishop Duncan being deposed?**

A: He is charged with abandoning the communion of this church "by an open renunciation of its Doctrine, Discipline or Worship."

**Q: Who determined that he abandoned communion?**

A: A Title IV Review Committee.

**Q: Isn't there supposed to be a hearing or a trial or something?**

A: Yes, the canon invoked says the bishop accused is to be inhibited (suspended from exercising ordained ministry for a time), then a trial follows.

**Q: Then why hasn't that happened?**

A: Canon law says the Presiding Bishop needs to receive consents from the three senior bishops before proceeding. Those three bishops did not consent. The Presiding Bishop's advisers have interpreted the canon to mean those steps are unnecessary.

**Q: Isn't that telling Bishop Duncan that he is guilty without holding a trial?**

A: It would seem that way, wouldn't it?

**Q: Is there something else that's being brought against him?**

A: Yes. He is accused of encouraging and actively leading communicants of The Episcopal Church away from it and into the Southern Cone.

**Q: Well, has he?**

A: There is no question that the bishop has urged members of his diocese to separate themselves from The Episcopal Church, based on what he perceives is false teaching by the church, despite the fact he says he has "preached and taught nothing but what faithful Anglicans and mainstream Christians have always preached and taught."

**Q: Isn't the Presiding Bishop accountable to anyone?**

A: The correct answer, of course, is that she's accountable to the General Convention. But...

**Q: What happens now to the Diocese of Pittsburgh?**

A: If what happened in the Diocese of San Joaquin is any indication, those in Pittsburgh who remain in The Episcopal Church will elect a standing committee and hold a convention. A new bishop may be elected by the remnant, or one could be appointed by the Presiding Bishop.

**Q: And what happens to Bishop Duncan?**

A: If the convention of the Diocese of Pittsburgh votes on Oct. 4 for the second time to leave The Episcopal Church, he and others who leave will become members of the Anglican Church of the Southern Cone, based in South America. The deposition by Bishop Jefferts Schori will not be recognized by the Presiding Bishop of the Southern Cone, and he will function as a bishop in that province.

**Q: Why would Bishop Jefferts Schori take action before Pittsburgh's diocesan convention voted to leave The Episcopal Church?**

A: Good question. Perhaps she thinks she can prevent that action from taking place.

**Q: Why should those of us who don't reside in the Diocese of Pittsburgh care about this?**

A: Because two more dioceses will be joining Pittsburgh and San Joaquin this fall, and another group of dioceses is watching closely (along with other Anglicans) to see how this unfolds. Those who care about the future of The Episcopal Church should be saddened by a debacle like this.

**Q: And what will be the results of all this?**

A: Probably more instances of litigation as The Episcopal Church sues congregations in Pittsburgh that attempt to stay in their buildings. It probably will bring about more quickly a second Anglican province in North America. And it certainly will do nothing to bring about the reconciliation of a badly divided church.

*David Kalvelage, executive editor*

*Quote of the Week*

**The Rt. Rev. Allen L. Bartlett, interim bishop of Pennsylvania, on a suggestion that Philadelphia Cathedral hold a service of remembrance for William White, the first Bishop of Pennsylvania and first Presiding Bishop of The Episcopal Church: "If we can just bring Bishop White back from the dead and put him in charge again, all will be well."**

*Did You Know...*

**According to a poll of visitors to the TLC website, 37 percent of respondents have met their bishop at least once.**



## Out of Order

The deposition of the Bishop of Pittsburgh [p. 6] marks one of the low points in the recent history of The Episcopal Church. The Rt. Rev. Robert Duncan was deposed at a meeting of the House of Bishops in Salt Lake City because, it was charged, he had "abandoned the communion of this church by an open renunciation of its Doctrine, Discipline or Worship." The deposition means Bishop Duncan is no longer able to function as an ordained person in The Episcopal Church.

Whether or not one agrees that Bishop Duncan has abandoned the communion of this church, Episcopalians ought to be concerned with the manner in which the Presiding Bishop and her advisers brought about this action. The Most Rev. Katharine Jefferts Schori, Presiding Bishop, made it clear several months ago that she intended to depose Bishop Duncan, but nevertheless, when the strategy was carried out, it made an impact on many.

Bishop Duncan has been a controversial figure in recent years. He has aligned himself with such organizations as the Anglican Communion Network and the Common Cause Partnership, both of which have been critical of much of what The Episcopal Church espouses. More recently, he has been instrumental in bringing the Diocese of Pittsburgh to the brink of leaving The Episcopal Church. Pittsburgh's diocesan convention on Oct. 4 is scheduled to vote for the second time on whether to leave the church and align with the Anglican Province of the Southern Cone (South America). As a result, Bishop Jefferts Schori decided to depose him. The Presiding Bishop is basing her action on Title IV, Canon 9 of the church's Constitution and Canons, titled "Of the Abandonment of the Communion of this Church by a Bishop." Section 2 of that canon outlines the procedure for deposing a bishop for abandonment: "The Presiding Bishop, with the consent of the three senior bishops having jurisdiction in this church, shall then inhibit the said bishop until such time as the House of Bishops shall investigate the matter and act thereon."

But, that is not how the process unfolded. Bishop Jefferts Schori did ask the three senior bishops to concur, and they failed to do so. In addition, she did not inhibit Bishop Duncan from functioning as a bishop while the House of Bishops investigated the matter. There was no inhibition, no trial. Instead, the Presiding Bishop asked her council of advice to convene an internal hearing the night before the business session.

In addition, we would question whether Bishop Duncan has abandoned the communion of his church. In February, he wrote to the Presiding Bishop and spelled out in some detail why he had not abandoned communion. He should have been taken at his word until action proves otherwise. Without stronger evidence than Bishop Duncan's diocese plans to take action on Oct. 4 to leave the church, it would seem the Presiding Bishop's argument lacks evidence. As of this writing, Bishop Duncan has not left The Episcopal Church. When and if his diocesan convention takes that step would be the proper time to seek to depose him.

No inhibition, no trial  
for Bishop Duncan of  
Pittsburgh



Marry,  
Marry,

## Quite Contrary

By Shane Scott-Hamblen

After 13 years of being a “pastoral pimp” for the unchurched, I am finally willing to admit that more than 300 brides (and their mothers) have driven all my capacities for irritation into overdrive. “The grass will be cut before our wedding, won’t it?” “Can we move that font thing?” “Do we have to sing those church songs?” “We’ve

booked our wedding at the country club restaurant and we’d like to do a service in your church before it.” “We’re going to try and come to church on Easter Sunday and could meet with you afterwards if you’re available.”

“Clergy Abuse” is a headline we usually associate with sexual misconduct, yet recently I came across the term in regard to clergy who perform weddings for non-parishioners.

Is “abuse” too strong a word? Are we merely whining when we are unnerved that our “the Lord be with you” is met with total silence? Are we being snobs when we complain that a couple (and sometimes a nave full of guests) doesn’t have the Lord’s Prayer memorized? It is becoming alarmingly common to have a church full of people who have absolutely no idea of our most basic vocabulary.

The truth is that this is a clash of two different cultures, and we do not like to admit that ours is shrinking and theirs is growing exponentially. Fighting against the flow of such a powerfully rising tide is exhausting.

What is it that we fear about non-member weddings? Perhaps we fear the couple is neglecting to include God in their marriage – despite our philosophy of never judging another person’s faith. Maybe we fear being accused of offering Bonhoeffer’s “cheap grace” even though we know that grace is always free.

Perhaps we fear that they are only drawn to us by the beauty of our building but not by our devotion to following Christ, even though we realize that beauty has always been one of our most powerful tools in evangelizing.

One factor I know we are right to fear is bad taste. As Episcopalians we have a certain repugnance for sappy, emotion-driven, pseudo-liturgies. We do not want hundreds of visitors to see our church for the first time when the bride’s mother has made the building look like the god Bacchus purged himself in it. We are terrified people will believe “that’s the way Episcopalians do it.”

Perhaps our deepest fear and anxi-

ety is that we will not be respected. We do not like to confront the fact that at some point we may have lost society's respect. The unchurched couples come to us with a finished product already planned and they expect us to conform to that plan. Our beloved church is just a stage to them and a place for their "audience" to meet. The bride will come in convinced that she knows how to plan her wedding better than the priest – and we do hate that. Even worse, we probably will not be respected when



## Our beloved church is just a stage to (unchurched couples) and a place for their "audience" to meet.

we repeatedly attempt to draw the couple's attention away from the wedding and onto the marriage. They probably will see this as an intrusive hoop through which they have to jump to "book" the church.

How can we re-earn their respect? Some within our Communion are convinced that this will happen only when we return to our past – to a time when we did hold the respect of society. But this view often calls for a certain antique rigidity and risks our becoming a museum rather than a church. Others are equally convinced we will be respected only when we let go of the past and adapt to the needs of the future. Yet this view requires that we give ourselves over to the restlessness of the age by always chasing after whatever is "new" while dropping the wisdom of the past. It does not take a theological genius to see that this tension

taps into the current crisis within our Communion.

For us to be honestly respected, we must find that illusive middle path where we hold fast to the heart of the truths we have inherited while also allowing them to evolve in our culture and understanding. Once we discover that, we might well be respected again.

The only way I can see for us to find that middle path is to continue to live within the tension by bridging both cultures. We must continue to live within and be nurtured by our parish communities while also accepting that we have a missionary vocation within what was formerly a Christian society. Precious few will join our community if we say "no" when they ask us for help but, in my experience, enough do come back to warrant our saying "yes."

Is it "liberal" and trendy to marry all of these un-churched bridezillas? Perhaps it is. Yet in many ways, I believe it is a very "conservative" ministry in that we are accepting them as they are and introducing them gently into the shallow end of the pool.

Yes, we will be abused. They will not show our tradition the respect we believe they should. They will annoy us. They will certainly frustrate us and they might even drive us insane, but that is sometimes the price we have to pay as missionaries and servants. Crucifixion would be worse. Much of what we will offer will be wasted but not all, and there is no human way to tell who will come back and who will not. □

*The Rev. Shane Scott-Hamblen is the rector of St. Mary-in-the-Highlands Church, Cold Spring, N.Y.*

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

## Use of the Creed

I read with astonishment the letter written by John E. Morrison [TLC, June 15], in which he reported that the dean of Bexley Hall had stated "that 12 parishes in San Francisco do not use the Nicene Creed on Sundays — some with episcopal permission."

There are 13 parishes in the city of San Francisco. If the statement were true, only one of our parishes would recite the Nicene Creed. I have called nine of the 13 and of those, two told me they did not say the creed on Sundays and seven said they say it every Sunday. The two told me they had not received episcopal permission to omit it.

At last year's clergy conference of the Diocese of California, Bishop Marc Handley Andrus said there were two congregations that he knew of not saying the creed on some Sundays. He said it was his wish that all churches in the diocese recite the Nicene Creed at every celebration of the Eucharist as an act of catholicity and communion with our sister churches throughout the Anglican world. When I told Bishop Andrus of this claim, he said he has never given permission not to use the creed.

Why is it that a seminary dean would report an untruth to a conference in such a public way, and why is it that a member of the clergy would repeat an unsubstantiated claim in order to make a larger point? And why do some members of The Episcopal Church and her seminaries seem to think it is fine to operate within the confines of a culture of lies in order to make their points against a culture that elevates women, works to eliminate poverty, and respects the dignity of every human being? Which of these two cultures is closer to the gospel of Jesus Christ?

*Sean McConnell  
Communications Officer  
Diocese of California  
San Francisco, Calif.*

## One Expression

We were grateful for the wonderful article by the Rev. Mark A. Michael about the Episcopal Schools Urban  
(Continued on next page)

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## LETTERS TO THE EDITOR

(Continued from previous page)

Alliance [TLC, Sept. 14]. These schools' commitment to serving at-risk children in urban settings is their particular mission and ministry, and it is just one expression of Episcopal schools', and the National Association of Episcopal Schools', commitment to the educational, personal, and spiritual development of students into adults who live lives of faithfulness, meaning, purpose and service.

The article omitted an important fact, however. All eight schools listed in the article are proud members of the National Association of Episcopal Schools (NAES), which facilitated the creation of and continues to support the coalition. The idea of ESUA arose from conversations in 2005 between NAES leadership and a few of our schools about how NAES might better serve all Episcopal schools and promote justice and equity in Episcopal schools, the church, and the world. ESUA sees itself as a coalition of like-minded schools within NAES, not as separate from NAES. Its future as a group is connected to a continuing relationship with and membership in NAES and The Episcopal Church.

TLC readers are invited to learn more about these schools and all Episcopal schools and early childhood education programs by visiting [www.episcopalschools.org](http://www.episcopalschools.org), or by attending the association's biennial conference in Tampa, Nov. 6-8, where ESUA will be making a presentation about its work.

*(The Rev.) Daniel R. Heischman*  
*Executive Director*  
*National Assn. of Episcopal Schools*  
*New York, N.Y.*

### Bully Pulpit

I find it interesting (and unethical) that the Bishop of New Hampshire, who has claimed that he just wanted to be a bishop, not a gay bishop, apparently no longer feels that way. He seems to have turned his office into a political bully pulpit. Shame on him.

Without even leaving the Diocese of New Hampshire, Bishop V. Gene Robinson hits the campaign trail for Barack Obama (see the website

[www.lgbtforobama.com/662](http://www.lgbtforobama.com/662)).

"Okay, it's time to get serious," he writes. "As LGBT voters, it's time to put our differences and disappointments aside, and get behind the one candidate who has our interests at heart."

His message concludes, "Whatever you are doing between now and November 4th, there are few things that are more important, and little that will affect your life, as much as working for the election of Barack Obama..."

No wonder a large part of the Anglican Communion is angry with us.

*(The Rev.) James K. Polk Van Zandt*  
*St. Paul's Church*  
*Selma, Ala.*

### Wrong Emphasis

The excellent article on Bishop Henry Scriven's appointment to head SAMS-GB [TLC, Sept. 7] was skewed by the headline "Pittsburgh Assisting Bishop to Step Down." Why not "Pittsburgh Assisting Bishop Accepts New Post"? It wasn't a space restriction.

Perhaps I am reading too much into it, but when most people who read THE LIVING CHURCH know that the Diocese of Pittsburgh is on the forefront of issues within The Episcopal Church, it would lead many people to think that perhaps he has stepped down due to some controversy, which is not the case. SAMS-GB and CMS have gained a true servant of Christ for their mission society.

*Susan Delgado-Park*  
*Lima, Peru*

### Insurance Protection

Philip W. Snyder, in his article on budgets [TLC, Sept. 14] begins by an account of an embezzlement. Few employers ever hire someone whom they would not trust with money to undertake responsibilities which put temptation in their way.

I suggest that Fr. Snyder call Church Insurance for assistance. Every church should have insurance protection against such thefts as this. Church Insurance can also suggest suitable procedures, such as two signatures on checks, to minimize exposure to embezzlement.

*Nigel A. Renton*  
*Berkeley, Calif.*

**Appointments**

The Rev. **Michael Archer** is deacon-in-charge of St. Wilfrid's, 18631 Chapel Ln., Huntington Beach, CA 92649-1831.

The Rev. **Alan Cole** is priest-in-charge of St. Paul's, 9200 W 10th Ave., Lakewood, CO 80215-4701.

The Rev. **Michael Cunningham** is rector of St. Mary's, 2800 Harris Grade Rd., Lompoc, CA 93436-2211.

The Rev. Canon **Deborah Dunn** is rector of St. Peter's, 402 S Lincoln St., Santa Maria, CA 93458-5596.

The Rev. **T. Mark Hallahan** is rector of St. Paul's, 242 E Alvarado St., Pomona, CA 91767-4698.

The Rev. **Judith Jones** is rector of St. Thomas', 216 Remington Ave., Thomasville, GA 31799.

The Rev. **Bill Kindel** is priest-in-charge of St. Charles', 505 E 8th St., Ft. Morgan, CO 80701.

The Rev. **Anna Olson** is associate at St. Luke's, PO Box 20038, Long Beach, CA 90801-3038.

The Rev. **Elizabeth Simmons** is assistant at St. John's, 1419 Pine St., Boulder, CO 80302-4812.

**Ordinations**

*Priests*

**Los Angeles — Veronica Mary Tierney.**

*Deacons*

**Georgia — Dee Shaffer.**

**Los Angeles — Jeffrey David Clawson, Shannon Jane Collis, William B. Garrison, Florence Elizabeth Hendrick, Victoria Kirk Mouradian, Loren Michael Olsen, Allison Amber Rainey, Anna Katherine Roope, Kirby Marvin Smith, Richard Russell Whittaker, Jr.**

**Deaths**

The Rev. **Frank J. Ambuhl**, priest of the Diocese of West Texas, died July 25 in San Antonio. He was 83.

A native of Toronto, Ontario, Canada, Fr. Ambuhl was a graduate of the University of Toronto, Harvard, and Church Divinity School of the Pacific. He was ordained deacon in 1968 and priest in 1969, then served in the following ministries: associate at St. Paul's, Lubbock, TX, 1968-70; vicar of St. Stephen's, Sweetwater, and All Saints', Colorado City, TX; vicar of Holy Cross, San Antonio, 1972-81; vicar of St. Matthias', Devine, 1974-81; associate at St. Mark's, San Antonio, 1981-92; and in recent years he was serving at Santa Fe, San Antonio. He is survived by four children.

The Rev. **Harold Death**, 95, of Columbus, OH, died July 27.

Fr. Death was a Canadian who spent much of his life working for a Toronto-based mining company. He was ordained deacon and priest in 1965 in the Diocese of Southern Ohio and

spent most of his ordained ministry there. He was an assistant at Christ Church, Dayton, 1965-68; rector of Warren Community Parish, 1968-73; and rector of Grace Church, Pomeroy, 1973-77. He assisted at Grace Church, Ocala, FL, 1977-86, during his retirement. He returned to Southern Ohio in 1997.

**Nancy S. Montgomery**, 87, former communications director at Washington National Cathedral, died July 30 at her daughter's home in Dallas.

Mrs. Montgomery was born in Vidalia, GA, and was a graduate of Mount Holyoke College. She lived in Paris for a time, and in 1962 she began working in public relations at Washington Cathedral. She became editor of *Cathedral Age* magazine and later wrote and edited guides to the cathedral. She was director of communications from 1974 to 1986. In that role she produced films, television programs, and slide lectures, and she was the coordinator of telecasts of Christmas Day services at the cathedral. Following retirement, Mrs. Montgomery was involved in a number of public relations ventures. She was a member of St. Alban's Church, Washington. Surviving are two children, Nancy Dickson, of Dallas, and Howard III, of Whistler, BC, Canada; two granddaughters and three great-granddaughters.

The Rev. **Henry A. Tilghman**, 87, retired rector of St. Barnabas' Church, Norwich, VT, died June 14 at his apartment in White River Junction, VT.

Born in Morristown, NJ, Fr. Tilghman was a graduate of Harvard University. He served in World War II as a Navy lieutenant in the Pacific, and retired as a commander in the Naval Reserve in 1963. He practiced law in Connecticut for a time, then went to Berkeley Divinity School at Yale. In 1957, he was ordained deacon, and the following year priest. Fr. Tilghman was vicar of St. John the Evangelist, Wallingford, CT, 1957-62; rector of St. Andrew and Holy Communion, South Orange, NJ, 1962-66; rector of St. Bernard's, Gladstone, NJ, and headmaster of its school, 1966-73; and rector in Norwich from 1974 until 1985, when he retired. Following retirement, the Tilghmans moved to Martha's Vineyard, MA, where they were members of St. Andrew's, Edgartown. In 2005, they returned to Norwich. Fr. Tilghman is survived by three sons and two daughters; several grandchildren and great-grandchildren; and two sisters.

*Other clergy deaths as reported by Church Pension Fund:*

<b>James P. Barton</b>	<b>89</b>	<b>Winner, SD</b>
<b>Arthur S. Bullock, Jr.</b>	<b>76</b>	<b>Jacksonville, FL</b>
<b>Richard P. Constantinos</b>	<b>79</b>	<b>Otis, MA</b>
<b>Elizabeth A. Cumming</b>	<b>42</b>	<b>New York, NY</b>

**Next week...**

**Fall Book Issue**

**CLASSIFIEDS**

**BOOKS**

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

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**FULL-/PART-TIME PRIEST:** *St. John the Baptist Episcopal Church, Portage, WI.* Located in the beautiful southern Wisconsin countryside close to the rich cultural resources of Madison, our parish is actively endeavoring to grow in service, in membership, and in the Spirit. Contact **Dan DeMott, Senior Warden, 211 W. Pleasant St., Portage, WI 53091** or e-mail **j.baptist@verizon.net.**

**FULL-TIME RECTOR:** *St. Mark's Episcopal Church, Canton, OH.* is a multi-generational suburban church of about 250 families. We seek a personable, experienced rector to guide our growth in evangelism, worship, education and pastoral care. Please visit our website for more information at **www.stmarks-canton.com.** Respond to **Geoff Gordon, Search Chairman, at ggordon24@sbcglobal.net.**

**FULL-TIME RECTOR:** *Church of the Ascension, Munich, Germany (Episcopal).* With a reputation of being a joyful, fun-loving and inclusive community, and also as a caring, supportive one, we are enriched by cultural, religious and linguistic diversity and enjoy a wealth of talents. We are a large, pastoral-sized congregation. We delight in our liturgical and musical offerings and have a dedicated lay leadership, strong choir, and active youth group - aspects of our community that we wish to retain and enhance. We need to address our concerns for strengthening and deepening our faith and prayer life, as well as improving communication, so as to serve God by serving each other and the wider community. We are keen to learn, improve our fellowship, and grow and broaden our outreach. We seek a priest of strong personal faith with the confidence and skill to engage and inspire a largely professional community as it continues its Christian journey.

If God is calling you to rise to this challenge, please contact: **search@ascension-munich.com**, or **Search Committee, The Church of the Ascension, Seybothstrasse 4, 81545 Munich, Germany.** Application deadline October 21. To view our parish profile, please visit **www.ascension-munich.com/html/search.html.**

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 The Rev. Alice Marcrum, r; the Ven. Richard Palmer, assist. priest  
 Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

## STUART, FL

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

## MACON, GA

**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
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Sun H Eu 8, Children's Eu 9, Sun School 10, Choral Eu 11; Wed. HS/LOH 12:05

## HONOLULU, HI

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

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd. at Elm (312) 664-1271  
[www.ascensionchicago.org](http://www.ascensionchicago.org) (312) 642-3638  
 Sisters of St. Anne (312) 642-3638  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.  
 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung) Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

## NEW ORLEANS, LA

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

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
 30 Brimmer Street [www.theadvent.org](http://www.theadvent.org)  
 E-mail: office@theadvent.org  
 The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-Hutchinson, Pastoral Assistant for Families  
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 Website: [www.gracechurchinnewark.org](http://www.gracechurchinnewark.org)  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## PASSAIC, NJ

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

## NEW YORK, NY

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

Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

## TRINITY

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

## ST. PAUL'S

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

## ST. THOMAS

5th Ave & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
 The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thurs Choral Evensong); Sat H Eu 12:10

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
 9 Swan St. (828) 274-2681  
 Sun H Eu 7:45, 9, 11:15; Tues EP 5:30; Wed 12, 5:45

## SELINGROVE, 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](http://www.stpaulswellsboro.org)  
 The Rev. Gregory P. Hinton, r  
 Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
 218 Ashley Ave.  
 Website: [www.holycom.org](http://www.holycom.org)  
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc  
 Sun Mass 8 (Low) 10:30 (Solemn High)

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
 818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
 The Very Rev. Warren H. Raasch, dean  
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## OTHER ANGLICAN

### MINNEAPOLIS/ST. PAUL, MN

**THE ANGLICAN CHURCH OF ST. DUNSTAN**  
 Anglican Church in America / FIFNA  
 1928 BCP / Anglican Missal  
[www.stdunstananglican.org](http://www.stdunstananglican.org) (952) 920-9122  
 Sun H Eu 8 & 10  
 Traditional Worship/Eternal Truths

## 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

To place a church directory listing,  
 contact Amber Muma at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)

## 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; CP, Contemplative/Centering Prayer; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.