

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ NOVEMBER 30, 2008 ♦ \$2.50

*yet, O Lord,  
you are  
our Father;  
we are  
the clay,  
and you are  
our potter;  
we are all  
the work  
of your hand.*

*(Isaiah 64:8)*



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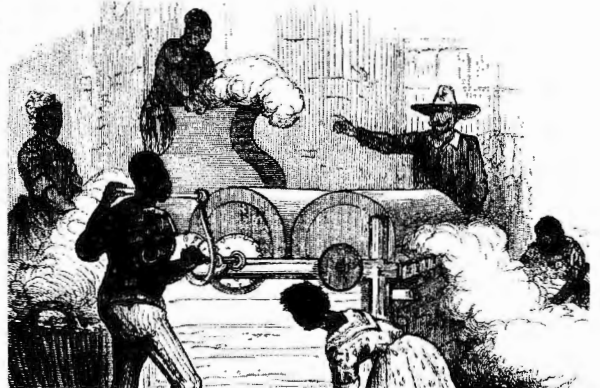
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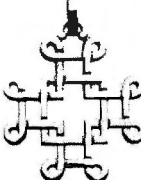
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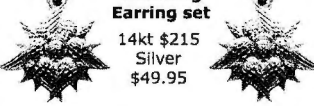
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## SUNDAY'S READINGS

# Preparing for the End

*'And what I say to you I say to all:  
Keep awake'*

*(Mark 13:37)*

### The First Sunday of Advent (Year B), Nov. 30, 2008

**BCP:** Isaiah 64:1-9a; Psalm 80 or 80:1-7; 1 Cor. 1:1-9; Mark 13:(24-32)33-37

**RCL:** Isaiah 64:1-9; Psalm 80:1-7, 16-18; 1 Cor. 1:3-9; Mark 13:24-37

Life on this earth is a temporary arrangement at best. Millions of years ago, some unknown object apparently collided with our planet, wiping out almost all living things. It could happen again at any time. Thousands of thermonuclear weapons have been produced and stockpiled since the end of World War II, and we probably came close to destroying ourselves more than once in the course of the Cold War. Human-produced global warming already is changing weather patterns, and increasing desertification of croplands could bring about worldwide famine and widespread death. And even if we get through all of that, we know that eventually our sun will burn out and the earth will come to an end.

Today's gospel focuses the attention of Christians on the inevitable end of the present age. Jesus describes it in cataclysmic terms. "In those days," he warns, "the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken." He also assures us that it will undoubtedly happen at a time we least expect. "Beware, keep alert; for you do not know when the time will come."

Destruction, however, is by no means

the last word in the Lord's teaching. The end of things as we know them, Jesus, assures us, ushers in a new reality when God's kingdom is all in all. "Then [you] will see the Son of Man coming in clouds with great power and glory," he says. "Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven." And the kingdom shall last forever.

Since one way or another the present age will certainly come to a close, it would seem that this world's values and priorities probably can't translate very well into those of an eternal order. And of course they don't. Our present preoccupation with financial security isn't a good fit in a kingdom where what we give away is the true measure of worth. Our current lust after power over others will surely prove counterproductive in an eternity which values service to others. And our seeking after personal prestige and honor will count for nothing in an age where giving glory to God is everything.

Today's gospel reminds us that the present age is destined to pass away, and that the kingdom will arrive at any time. So "what I say to you," says Jesus, "I say to all: Keep awake."

## Look It Up

According to Mark 13:1-23, what signs might suggest that the end of time is near?

## Think About It

In what ways does the Church today proclaim the ethics of the kingdom? In what ways do we corporately sell out to the values of this present world?

## Next Sunday

### The Second Sunday of Advent (Year B), Dec. 7, 2008

**BCP:** Isaiah 40:1-11; Psalm 85 or 85:7-13; 2 Pet. 3:8-15a,18; Mark 1:1-8

**RCL:** Isaiah 40:1-11; Psalm 85:1-2, 8-13; 2 Pet. 3:8-15a; Mark 1:1-8

## Diocese of Quincy Joins Church of the Southern Cone

The annual synod of the Diocese of Quincy voted overwhelmingly to remove The Episcopal Church from the accession clause of the diocesan constitution and to join the Anglican Church of the Southern Cone when it met at St. John's Church, Quincy, Nov. 7-8.

The vote to leave The Episcopal Church was approved 41-14 in the clergy order and 54-12 by the laity. A resolution to join the Southern Cone on a temporary basis was approved 46-4 in the clergy order and 55-8 in the lay order. The move to realign with another Anglican province came after years of prayer and discernment about the church's relationship with the increasingly liberal direction of The Episcopal Church, according to diocesan leadership. Work to amend the diocese's constitution and canons continued during the business session the following day.

"We have talked and prayed about this for a very long time," said the Rev. Canon Ed den Blaauwen, rector of Christ Church, Moline, Ill., and incoming president of the standing committee. "We feel very much at home under the oversight of [Presiding Bishop] Gregory Venables, Primate of the Southern Cone, who has warmly welcomed us

### Bishop Duncan Becomes 'New' Pittsburgh Bishop

The Rt. Rev. Robert Duncan will return as Bishop of Pittsburgh following a vote by clergy and lay deputies to a special one-day convention, Nov. 7 at Pittsburgh's Trinity Cathedral. Bishop Duncan was the only nominee.

Bishop Duncan was deposed from the ordained ministry of The Episcopal Church by the House of Bishops on Sept. 18 [TLC, Oct. 5]. However, convention deputies voted Oct. 4 to leave The Episcopal Church [TLC, Oct. 26] and accepted an offer of temporary primatial oversight from Presiding Bishop Gregory Venables of the Anglican Church of the Southern Cone.



Kevin Kallsen/Anglican TV photo

Fr. Spencer (left) talks to Canon den Blaauwen at convention in the Diocese of Quincy.

into affiliation with that province."

In a message read after the result of the second resolution was announced, Bishop Venables congratulated the members of synod and announced that he had appointed Canon den Blaauwen to serve as vicar general.

The Rt. Rev. Keith L. Ackerman retired as Bishop of Quincy for reasons of health on Nov. 1, just days before the start of convention [TLC, Nov. 16]. He spoke to the gathering in private session shortly before the official start of the synod.

### Primates Will Meet in Alexandria in Early February

The next meeting of the primates of the Anglican Communion will be held Feb. 1-5, in Alexandria, Egypt.

In light of these dates and at the request of Presiding Bishop Katharine Jefferts Schori, The Episcopal Church's Executive Council's meeting is being rescheduled one day earlier and will now begin on the morning of Jan. 29, continuing through the 31st.

Although no official agenda has been released, it is expected that among the topics to be discussed by the primates will be the proposed Anglican Covenant and the three-fold

The Rev. John Spencer, diocesan media officer and vicar of St. Francis', Dunlap, reported that synod had provided for a nine-month grace period during which a congregation or member of the clergy might consider withdrawing from the diocese in order to remain within The Episcopal Church.

In a statement, the Most Rev. Katharine Jefferts Schori, Presiding Bishop, "lamented" the departure and said The Episcopal Church would assist those who wished to reorganize an Episcopal diocese in the region.

moratoria proposed during the Lambeth Conference by the Windsor Continuation Group.

In a letter written shortly after Lambeth, the Most Rev. Rowan Williams, Archbishop of Canterbury, proposed using the *indaba* discussion process used at Lambeth for at least part of the primates' meeting.

The Episcopal Church in Jerusalem and the Middle East, under the primacy of President Bishop Mouneer Hanna Anis, includes four dioceses: Jerusalem, Iran, Egypt, and Cyprus and the Gulf.

## Mission Challenge

In his address to diocesan convention, the Rt. Rev. Leo Frade, Bishop of **Southeast Florida**, focused on the diocesan vision of "Bringing them in, building them up, sending them out, tending to their needs and harvesting God's fruit." Bishop Frade also stressed the need for strengthening congregations and their leadership for this work during the convention at St. Thomas' Church, Coral Gables, Nov. 7-8.

Bishop Frade interrupted his address at mid-point to include a presentation by the Ven. Thomas Bruttell, diocesan archdeacon for deployment, on a new strategy "to make every church a viable congregation and to make sure that all of our churches have strong and able leadership."

Archdeacon Bruttell outlined a program designed to help mission/aided congregations and those in "mission status mindset" become more intentional and accountable in their ministry plans. New letters of agreement will be required for all priests-in-charge at the beginning of 2009.

Training and assistance will be provided in financial record-keeping and "best practice" financial procedures. Churches will be encouraged to enter into regional ministry partnerships and sharing of resources, including clergy leadership. In spite of this, Archdeacon Bruttell said, some cases might call for "the very hard decision" to close a congregation whose ministry is no longer viable.

This is all a matter of stewardship — using diocesan resources for growth and viability, he said. The reduction of the \$700,000 that the diocese estimates it will spend in 2009 for support of missions and "mission mindset" will provide more resources for proactive and creative ministries.

The convention approved a 2009 budget of \$3.1 million, an increase of less than 1 percent over the revised 2008 budget in the total amount congregations will be assessed.

The convention adopted resolutions that congregations and parishioners "reduce their carbon footprints by



Mary Cox/The Net photo

The choir of St. Thomas' Parish School, Coral Gables, at the Southeast Florida convention Eucharist.

reducing their consumption of energy and other resources" and "act as role models to the wider community" for reduced energy consumption; that the convention approve the submission to General Convention in 2009 of a resolution supporting the Clergy Letter Project "and its reconciliatory programs between religion and science;" and that deanery youth coordinators be granted seat and voice at future diocesan conventions.

Mary W. Cox

## Camp Wapiti Sold

By a margin of 16 votes, delegates to the Diocese of **Pennsylvania's** convention decided to sell all the property of Camp Wapiti. The camp has been the subject of debate at previous conventions. Convention met Nov. 8 at Philadelphia Cathedral.

Camp opponents argued that the Rt. Rev. Charles E. Bennison Jr., the diocese's recently inhibited bishop, misled diocesan leadership about the true cost of diocesan funds to support the camp. After the diocese's standing committee filed a complaint regarding diocesan funds and Camp Wapiti, the Title IV Review Committee advised against

prosecuting Bishop Bennison. By then, however, Bishop Bennison already was in ecclesiastical court on other charges that ultimately led to a deposition sentence by the House of Bishops. That decision is currently under appeal.

The convention received two resolutions regarding the camp. One was to sell the camp whole, and the other was to keep the property and develop it more fully. Under the special-order rules, the convention chose to debate and vote on the first resolution, and to debate the second only if the first failed. The rules said that approval of either resolution rendered the other resolution moot.

Peter Wilmerding, a member of the Finance and Property Committee, made the case for selling the camp. He said that no funding source, short of liquidating assets, has been identified for Camp Wapiti in seven years. He also noted that all members of the Finance and Property Committee want the diocese to provide camping opportunities for young people, but they disagreed on the best way to provide those opportunities.

The Rev. Beth Hixon presented the case for the second resolution. She argued that the diocese should resist

forces of distrust, anger and reactivity that will keep the diocese in a cycle of division and conflict. "If we don't sell our property, we can finally begin the work of serious fund raising," she said.

An initial vote using color-coded cards was close enough that the Rt. Rev. Allen Bartlett, assisting bishop who presided over the convention, asked for a formal count by convention clerks. The tally was 198-182 in favor of selling the camp.

Among other business, the convention also approved, with minimal discussion, a budget of \$2.3 million, about 1 percent more than for 2008.

*Douglas LeBlanc*

## New Congregations

A canonical revision approved at convention in the Diocese of **Arizona** will provide the bishop more freedom to create new congregations. The convention was held Oct. 18 at a hotel in Phoenix.

The revision, an addition of Section 7, "permits the bishop to have more freedom to create new congregations without going through the more difficult process of creating a new mission," said Bishop Kirk Stevan Smith of Arizona before convention.

This addition will allow the bishop to determine whether there is enough interest for a new congregation. If the congregation is successful, it can then apply for mission status.

There was only one resolution adopted. The newly formed diocesan program group on disability concerns presented a resolution that will permit the full inclusion of persons with disabilities in the life of the diocese and its congregations.

In his address to convention, Bishop Smith commended Arizona Episcopalians for not allowing the recent economic downturn to influence their charitable giving to churches and diocesan ministries. "Historically church-member giving doesn't necessarily decline in a recession," he said. This appeared to be true since more people registered for



Greta Huls/Diocese of Arizona photo

Bishop Smith of Arizona visits with a member of the Daughters of the King prior to the blessing of a chapel that was provided by the Daughters for use during the annual convention.

convention, hotel rooms, and dinner than ever before.

Glenn Holliman, who works for the Episcopal Church Foundation in New York City, spoke about the need to fund the church and therefore the future, even in difficult economic times.

Among other business, the convention approved a \$3 million budget for 2009, about \$14,600 less than the previous year.

*Greta Huls*

## Signs of Life

In his address to the convention of the Diocese of **Northern Indiana**, the Rt. Rev. Edward S. Little II reflected on the nature and state of the Church — what Jesus intends it to be and whether people are living up to Christ's call. Convention met Oct. 25 at Trinity Church, Fort Wayne.

Reflecting on the state of affairs within The Episcopal Church and the Anglican Communion, Bishop Little commented on the proposed Anglican Covenant and the Communion Partners Plan. He commended them as ways the worldwide Anglican church family can be bound together. The bishop also expressed hope that a

future diocesan convention will embrace the proposed Anglican Covenant after it has been completed and sent to the provinces for legislative action. He reiterated his opposition to the canonical and legal actions that have been taken against dioceses, parishes, and clergy that have left The Episcopal Church and stated that such actions will "sow a harvest of bitterness and may well close the door to the reconciliation for which we all yearn."

Bishop Little also highlighted several signs of life and growth in the diocese, including continued strength in the number of persons seeking ordination and a wide variety of successful outreach mission programs. One such program, Camp New Happenings, debuted in the diocese this summer. The campers are children whose parents are incarcerated. General Convention 2006 recommended the creation of 10 such camps in the next triennium. Charlotte Strowhorn, of St. Augustine's, Gary, and an ecumenical board of directors led the effort to establish this camp in 2008.

Bishop Little challenged the diocese to take the ministry of evangelism seriously and to proclaim the gospel with power. Noting the mission out-

(Continued on page 13)

# Cruising the Mediterranean

There are instances when being married to a travel agent can reap benefits that are undeserved or unexpected. My wife, Mary Ann, occasionally goes on excursions known as familiarization trips, during which travel agents are able to assess for themselves various properties or forms of travel on which they might send clients. On most of these occasions, spouses are not invited. But when she was invited to cruise the Mediterranean on a little-known Spanish cruise line, I was able to accompany her. We visited some amazing places, including some of the best-known sites of Christianity. A few of them made strong impressions on me:

**The Sistine Chapel:** "You must maintain silence in the chapel," the English-speaking guide said before we went inside. I was not prepared for what we found. The crowd occupied every bit of space in the chapel, even around the altar. One needed to walk like a penguin in order to move about. Silence? Forget it. A dull roar was more like it. I saw several people speaking on cellphones, and Mary Ann inched past someone eating a bagel. The artwork on the ceiling and behind the altar was impressive, but the lack of reverence even more memorable.

**St. Peter's Basilica:** The size is overwhelming. Tourists were not able to walk or sit in the nave, but even walking in the aisles past the numerous chapels and sarcophagi, the enormity of the place sinks in. So does the history. I found myself wanting to experience a liturgy at the main altar, where only the pope can celebrate. Surely one chair could be found if I went back.

**Vatican Square:** Surprisingly, I was more impressed here than inside the basilica or chapel. Having seen so much TV and photos from here, and thinking about the former Episcopal bishops soon to be re-ordained in those environs was a moving experience, even amid the traffic and tourists milling about.

**Vatican Museum:** Having spent about an hour here, and realizing we saw only a small portion of the contents, can start one's head

spinning. The value of the pieces of art would be staggering. The museum is well worth a visit.

**Florence Cathedral:** Tourists speaking countless languages were everywhere around this impressive building and its baptistry, including a long line just to get into the church. The exterior of this well-cared-for cathedral, especially its tower, dome, and west front, are extraordinary.

**Monaco Cathedral:** A smaller, newer gem of a building, completed in 1875. Most tourists seemed interested only in finding where Princess Grace and Prince Rainier are buried, and flowers on the markers revealed visitors have been plentiful.

**Barcelona Cathedral:** An enormous Gothic structure covered by scaffolding and canvas. Trying to find a quiet corner in which to read Evening Prayer was impossible, but experiencing a Sunday morning Mass celebrated reverently in Catalan was welcome.

**Pisa Cathedral:** The leaning tower gets all the publicity, but Pisa's cathedral and baptistry are worth one's time. The Romanesque cathedral building is impressive, but inside, a Byzantine-looking, enormous mosaic of Christ at the apse is breathtaking.

There are other lasting memories, of course: Having a Spanish Roman Catholic priest celebrate daily Mass on the ship about 20 feet from a cocktail lounge, for one. Reading the

Noonday Office on the deck of the ship in Tunis within sight of a minaret. And seeing the shops around the religious sites selling tacky plastic objects, just like Lake George or Wisconsin Dells. There were other highlights to be sure, but they have little or nothing to do with this magazine.

These are places I long dreamed of visiting but never expected to see in person. Seeing what Christians of the Mediterranean region built in order to glorify God was an incredible, yet humbling experience.

*David Kalvelage, executive editor*

## Did You Know...

Someone brought an alligator to the blessing of animals observance at Trinity Church, Connerville, Ind.

## Quote of the Week

The Rev. Beth Hansen, senior associate at St. Mary the Virgin Church, San Francisco, on "Pulp Scripture," a series of one-act plays performed at the church "for mature audiences only": "Scripture offers witness to a clear pattern of sneaky, seductive women become very useful to God's purpose."



Seeing what Christians of the Mediterranean region built in order to glorify God was an incredible experience.



## Post-Election: Moving Forward

Regardless of how one felt about the outcome of the historic presidential election, most of us probably are glad that it's over. The endless television commercials, mailings, telephone calls, and even visits to homes by candidates' supporters grew tiresome, and a return to a more normal day-to-day existence was welcome.

We extend congratulations to President-elect Barack Obama and note with thanks the gracious remarks of concession by his opponent, John McCain. The tension and biting rhetoric of the candidates during the days leading up to the election will need to be forgotten in order for the nation to move ahead.

The prayers of people of faith also will be needed as a new administration prepares to take office. Two prayers on page 820 of the Book of Common Prayer seem particularly appropriate at this time: the prayer For the President of the United States and all in Civil Authority, and the one that precedes it, For Our Country. The prayers that follow, for others in various forms of government, also may be used during this time of change.

The leaders of our country, as well as our state and local governments, will need our support during the difficult months ahead. May they be faithful and accountable as they carry out their duties.

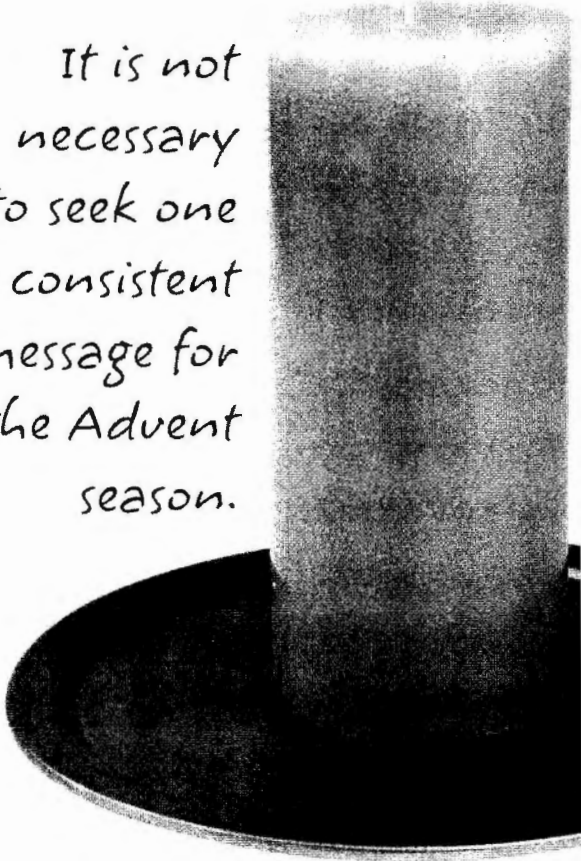
## Advent's Tension

We come again to Advent, with its great variety of themes, stretching from preparation for the first coming of Christ to the expectation of his second and final coming. This short season which begins the church year verges on being penitential, and yet our worship seems to cheer up notably at this time. While we look forward to Christmas with joy, we can anticipate Christ's coming again with a mixture of hope and dread.

It has been pointed out that the most powerful religious symbols bring together several different meanings, possibly even meaning that seem to be contradictory. Advent presents a vivid example. The very tension between the different themes of these weeks may stir us at a deep level. It is not necessary to seek one consistent message for the season as a whole, for it may not be found. Advent means many things, and through the voices of the prophets, the preaching of John the Baptist, and the humility of the Blessed Virgin Mary, it is likely to challenge us in many ways.

## Popularity of Books

Whenever sizable numbers of book reviews are published, as in our Nov. 16 issue, for example, we receive inquiries from readers concerning how they may obtain the books that have been reviewed. Occasionally, we need to state that THE LIVING CHURCH does not sell books. The books that are reviewed in these pages may be purchased from local booksellers, book shops at theological seminaries or cathedrals, or at online booksellers. We are delighted to know of the considerable interest our readers have in books, and hope they will be able to find copies of their own.



*It is not  
necessary  
to seek one  
consistent  
message for  
the Advent  
season.*



# Legacy of the Trade

*The church and its members must confront slavery's injuries*

## READER'S VIEWPOINT

By Charles E. Bennison, Jr.

One of the most significant issues facing bishops and deputies to The Episcopal Church's 76th General Convention next July will be its Executive Council's report, mandated by Resolution A123 at the previous convention, "on how the Church can be 'the repairer of the breach' (Isaiah 58:12), both materially and relationally, and achieve the spiritual healing and reconciliation" following "the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church."

The triennium between the two conventions is marked by a groundswell of attention to the issue. According to Resolution A123, dioceses are reporting annually to the Executive Council their efforts to collect and study their complicity in the institution of slavery, resultant segregation and discrimination, and the economic benefits that thereby accrued to them.

The African American Episcopal Historical Collec-

tion at Virginia Theological Seminary has been an important resource for this work. Celebrating its 40th anniversary in July in Philadelphia, the Union of Black Episcopalians established a permanent office that could foster this work. Again in Philadelphia in October, Episcopalians gathered at the African Episcopal Church of St. Thomas, founded by the Rev. Absalom Jones, for a service of repentance at which the Presiding Bishop celebrated and preached. Similar services are to be held in every diocese.

This is not the first time The Episcopal Church has grappled with its role in slavery. At the opening session of the Special General Convention II at South Bend, Ind., in 1969, Presiding Bishop John Hines yielded the platform to black power activist James Forman, who had demanded from the church \$60 million (plus 60 percent a year of the income from all church assets). The bishops and deputies eventually voted to give \$200,000 to the National Committee of Black Churchmen, knowing that the money eventually would reach Forman's Black Economic Development Conference. The Epis-

copal Church thus became the first denomination to respond with cash to Black Manifesto reparation demands. Then the reparations issue became dormant – until now.

On the secular front, on Aug. 29, 2005, Hurricane Katrina brought Americans face-to-face with the legacy of slavery by the unveiling of the grim realities of racism in New Orleans' Lower Ninth Ward, igniting new interest in the reparations question.

Then on the eve of the 2006 General Convention in Columbus, Ohio, Episcopal Divinity School sponsored a showing of a then-raw-cut version of Katrina Browne's documentary titled *Traces of the Trade: A Story from the Deep North*. The film's impact caused Presiding Bishop Frank Griswold to have the entire House of Bishops see it. By the close of the convention, thousands had viewed the film. Nothing compared to its influence in effecting the passage of Resolution A123.

The "trade" is the Atlantic slave trade that, although a felony after 1808, continued in the United States until the Civil War. The "traces" follow the geographic triangle sailed by slavers, and the family history of wealth-based privilege inherited from Rhode Islander Mark Anthony DeWolf, the founder of the largest slave-trading clan in U.S. history. Ms. Browne is one of 10 DeWolf descendants who in 2001 traveled together to re-trace (1) the triangle from Rhode Island to Ghana to Cuba and back, (2) their family's involvement in slavery, and (3) their emotional and intellectual struggles upon realizing that beginning in 1769, three generations of their ancestors imported more than 10,000 African slaves, up to half a million of whose descendants are alive today.

In the film's companion book, *Inheriting the Trade: A Northern Family Confronts Its Legacy as the Largest Slave-Trading Dynasty in U.S. History*, Thomas Norman DeWolf chronicles his own experience on that journey, his observations of his nine cousins during it, and the role of, among other institutions, The Episcopal Church in supporting, perpetuating, and finally, today, largely through Resolution A123, addressing the legacy of slavery.

Although not obvious from its title, the book reports enough about The Episcopal Church to make it "required reading" for all Episcopalians, especially bishops and deputies to the next General Convention, as well as those engaged in anti-racism work. (Like the journey it "traces," it begins and ends with accounts of celebrations of the Eucharist at St. Michael's Church, Bristol, R.I. – the DeWolf family parish).

We learn in the book, for example, that the first Anglican church in Ghana was built in the Cape Coast Castle above the dungeon where African men and women were kept before boarding ships to the Americas. And that at the time of the Revolution half of all clergy in Connecticut owned slaves. And that in 1860, 84 out of

The first Anglican church in Ghana was built in the Cape Coast Castle above the dungeon where African men and women were kept before boarding ships to the Americas.



the 103 Episcopal clergy in Virginia for whom we have census data owned at least one slave.

Even though the DeWolf family tree on the book's opening pages is limited to just those descendants directly connected to the film, it tellingly includes the one Presiding Bishop (James DeWolf Perry III), one bishop (Mark Antony DeWolfe Howe), and five priests.

Thomas DeWolf is the only one of the 10 family members on the project to carry the DeWolf surname, but ironically is also the only one whose father did not get an elite Ivy League education, and the one least connected to members of his family's New England branch, which are the heirs most connected to The Episcopal Church and its involvement in slavery. His perspective is consequently as an "outsider," and at once that of a skeptic and critic of the church's past, an interested admirer of its present attempts to repair the damage its slave-history caused – especially as he witnessed those attempts as an observer at the 2006 convention which adopted Resolution A123 – and a hesitant seeker of the graces it offers through its sacraments.

*Inheriting the Trade* is consequently an account of a courageous adventure by one family – one church – taking an honest look at its ancestors' troubling, secret past. Now each of us can, and must, begin to draw connections between our own experiences and those of others, and begin to take responsibility for the future we face today.

*The Rt. Rev. Charles E. Bennison, Jr., is the Bishop of Pennsylvania.*

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



# What We Share

The Rev. Bob Woods concludes a letter to the editor [TLC, Nov. 9] by saying, "Let's get over it. Let's get back to the table as the Archbishop of Canterbury keeps trying to have us do. Let's recognize that what we share outweighs our differences and really listen to one another in prayer and charity."

I have heard several bishops and many clergy say something along these lines over the last 10 years or so. What I have never heard is, what exactly is "what we share"? It is never defined. I sometimes think it is not shared for two reasons: One is that the desire of the speaker is to gloss over differences and appeal to warm feelings, not to the truth of the situation. The other is that there is very little common ground.

## Is what we have in common of an essential nature, or is it merely secondary considerations?

I have been an Episcopalian since 1975, and a member of the clergy since 1982. In that time, I have seen that I have less and less in common with many other Episcopalians, even though I uphold the content of the Christian faith as it has been held by Anglicans since the Church of England separated from the Church of Rome.

Is what we have in common of an essential nature, or is it merely secondary considerations? Using the same structure of polity and the same prayer book is important, but it is not essential. What is essential is agreeing on who Jesus is, what our situation before God is without or with Jesus, and what the nature of scripture is — God's authoritative revelation by the Holy Spirit to us, or human reflections on encounters with "the divine?"

I am happy to listen in "prayer and charity." I also insist that we speak and listen in open-hearted honesty about what we do and do not have in common.

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

## An Opportunity

This year's "stewardship season" is occurring at a fascinating time. On one hand, we're arguably in the midst of the worst economic crisis since the Great Depression. And people who

ipitation continue to decline at an alarming rate. Week by week there are fewer and fewer of us left to share the financial load of being the Church. The result is certain to be significant budgetary downsizing at every level of TEC.

Any number of dioceses are facing these realities with simple denial, while clergy in the parish trenches appear more given to despair. Both, of course, are normal reactions to impending or actual pain. All of us might do well, however, to seize this moment in our history for what it is: a golden opportunity for us collectively to clarify our basic values.

What is worth our funding as God's people? Six-figure salaries? Continuing litigation? Maintaining half-empty churches and rented-out education buildings? Or will we prove to be more committed to ministries of outreach and service enjoined on us throughout the scriptures?

**Week by week  
there are fewer  
and fewer of us  
left to share  
the financial load  
of being  
the Church.**

suddenly feel poor are ill-inclined to give away what they still have. On the other, church membership and partic-

Episcopalians alone can't do much about a deeply troubled economy. Choosing wisely the use of our share of its diminishing fruits, however, just might be the key to new spiritual and numerical growth.

*(The Rev.) Steven R. Ford  
St. James' Church  
Tempe, Ariz.*

## That Apostrophe

Although duly noted in a past editorial about its use in All Saints' Day, the apostrophe got lost in the editorial concerning Veterans' Day [TLC, Nov. 9]. Although I realize that the American press some while ago agreed to drop the apostrophe in Veterans' Day, probably because so few understood the difference between singular possessive and plural possessive, it is a loss from our language. Is the space saved worth it?

*(The Rev.) Donald H. Langlois  
Chandler, Ariz.*

*The Department of Veterans Affairs notes that the day "does not include an apostrophe because it is not a day that 'belongs' to veterans, it is a day for honoring all veterans." Ed.*



## Celebrity Motivated

So the cult of celebrity accompanies the guitar and not the organ [TLC, Oct. 26]? I don't know how many organists this author knows, but most I know are every bit as much celebrity motivated as the straw guitarists this article eschews. It is part of what makes them good organists. If the fact that the organist's back is to the people and this takes away the temptation to be personality-driven, maybe altars should be moved back against the wall so priests' faces would not be seen. Better, yet, let's put the altars up in the balcony so that only their voices are heard.

*(The Rev. Canon) Neal O. Michell  
Diocese of Dallas  
Dallas, Texas*

## Northern Indiana

(Continued from page 7)

reach programs he highlighted earlier, he encouraged listeners to do more and to tell "the story of Jesus, who he is and what he's done for us; and our own story, how we met Jesus, how he became a living reality to us, what following Jesus means in our day-to-day lives."

There were no resolutions for convention to consider and a budget of \$735,672 for 2009 was approved, an increase of slightly more than \$25,400 over the amount approved last year.

## God's Investments

"Living a Scandalous Gospel" was the theme of a spirited annual convention in the Diocese of **Spokane** Oct. 17-19 at St. John's Cathedral. It was a weekend of youth-produced videos (available on the internet at [www.youtube.com](http://www.youtube.com)), surprise dramatic art, passionate preaching, ministry workshops, Bible study, and a time to recall and repent the act of slavery.

The scandalous gospel reminds us at every turn that every human being is important, said the Rt. Rev. James E. Waggoner, Bishop of Spokane, in his convention address. "Jesus would leave 99 sheep to find one lost. In the story of blind Bartimaeus, people said to him, leave Jesus alone. But Jesus stopped ... looked him in the blind eyes, spoke to him and healed him. When people are treated with respect, an important healing occurs."

Convention chaplain, the Rev. Frank Wade, retired rector of St. Alban's, Washington, D.C., told participants and guests that one understanding of scandal is challenging and humbling because we realize how different God's ways are from our ways. He asked participants to recall two blessings in their lives, calling them both kindnesses and "investments of God."

God, Fr. Wade said, expects us to bear witness to our blessings, and we Episcopalians "absolutely stink" when it comes to talking about our faith, our

blessings and our God ..."


During the business session, the convention was presented with a \$979,918 budget approved earlier by diocesan council.

In other convention business, delegates adopted a resolution asking General Convention to appropriate funding for needs-based scholarships for seminarians. They also defeated a resolution that would mandate a percentage of the budget to fight poverty in eastern Washington and north Idaho. Opponents of the resolution cited the responsibility of congregations to address poverty in their com-

munities. Two resolutions that would have changed the formula by which congregations contribute to the diocesan budget and a report on clergy compensation that would have instituted new guidelines for salary and insurance for clergy were referred for further study.

The convention also heard a report from the Committee on Constitution and Canons that will propose significant changes in the structure of the diocese. They will introduce the proposed changes at the convention next year.

(The Rev. Canon) *Kristi Philip*



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# PEOPLE & PLACES

## Appointments

The Rev. **Richard Banks** is rector of Holy Family Anglican Church, Monterrey, Mexico.

The Rev. **Dave Basinger** is rector of St. Timothy's, 207 E Washington St., Athens, AL 35611.

The Rev. **Tom Blackmon** is rector of Christ Church, 120 S New Hampshire St., Covington, LA 70433.

The Rt. Rev. **Anthony Burton** is rector of Incarnation, 3966 McKinney Ave., Dallas, TX 75204.

The Rev. **Robert Childers** is rector of Good Shepherd, 211 Franklin Rd., Lookout Mountain, TN 37350.

The Rev. **Marc Dobson** is rector of Grace, 2650 E Scyene Rd., Mesquite, TX 75181.

The Rev. **Karen Gay** is rector of Holy Communion, 58040 Court St., Plaquemine, LA 70764.

The Rev. **Kevin Huddleston** is associate for outreach and mission at St. Michael and All Angels', 8011 Douglas Ave., Dallas, TX 75225.

The Rev. **Gerald Krumenacker** is rector of Christ Church, 534 W 10th St., Dallas, TX 75208.

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

The Rev. **Philip Mayer** is deacon-in-charge of St. Peter's, 5201 S Colony Blvd., The Colony, TX 75056.

The Rev. **Wylie Miller** is priest-in-charge of Our Saviour, 1616 N Jim Miller Rd., Dallas, TX 75217.

The Rev. **Robert Odom** is rector of St. Luke's, 5923 Royal La., Dallas, TX 75230.

The Rev. **Christie Olsen** is associate for pastoral care and engagement at St. Michael and All Angels', 8011 Douglas Ave., Dallas, TX 75225.

The Rev. **Rob Rhodes** is rector of Grace, 9 Harrington Ave., Westwood, NJ 07675.

The Rev. **Margaret Shepard** is vicar of St. John's, 22764 Hwy. 59 S, Robertsdale, AL 36567.

The Rev. **Townsend Waddill** is rector of St. Margaret's, 12663 Perkins Rd., Baton Rouge, LA 70810.

The Rev. Elizabeth **Wheatly-Jones** is rector of St. Joseph's on the Mountain, 21145 Scenic Hwy., Mentone, AL 35984.

The Rev. **Patty Willett** is associate for pastoral care at St. Michael and All Angels', 8011 Douglas Ave., Dallas, TX 75225.

The Rev. **Alfredo Williams** is vicar of Resurrection, 11540 Ferguson Rd., Dallas, TX 75228.

## Resignations

The Ven. **Charles DeGravelles**, as archdeacon, Diocese of Louisiana.

The Rev. **Shola Falodun**, as vicar of All Souls', New Orleans, LA.

## Ordinations

### Priests

Dallas — **Daniel Ofoegbu, Anita Slovak, Louisiana** — **Edward Gleason, Gulianna Cappelletti Gray, Phoebe Roaf, Rick Robyn.**

### Deacons

Central Gulf Coast — **Anthony E. McWhinnie II, John W. Withrock, Jr.**  
Dallas — **Clayton Elder, Paul Thomas.**  
Louisiana — **Peter Gray, Tim Heflin, Dianne Turgeon, Lonell Wright.**

## Deaths

The Rev. **Kathleen D. Awbrey**, 72, of Rocky Mount, NC, died Oct. 2 in Nash General Hospital.

Born in Florala, AL, Ms. Awbrey was a

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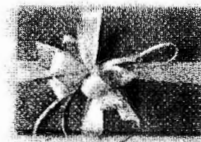
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graduate of Virginia Wesleyan College and Harvard Divinity School. She was ordained deacon and priest in 1985, and went on to serve in the dioceses of Rochester, Central New York, East Carolina, and North Carolina. Her ministries included being rector of St. John the Evangelist Church, Edenton, St. Mary's, Gatesville, and St. Peter's, Sunbury, NC, 1988-90. She was also involved in interim ministry, and in recent years assisted at St. Mary's, Speed, NC. Ms. Awbrey was coordinator for Christian social ministries in the Diocese of North Carolina and was a member of the bishop's committee on Hispanic and farmworker ministries, the Christian education commission, and the Episcopal Peace Fellowship. She is survived by three sons, Roy, of Virginia Beach, David, of Cocoa Beach, FL, and Charles, of Knotts Island, NC; a daughter, Lauryn, of Harpenden, England; and 10 grandchildren.

The Rev. **Watson T. Bartholome, Jr.**, rector emeritus of St. John's Church, Tulare, CA, died Sept. 19. He was 86. Fr. Bartholome served in the Diocese of Los Angeles, and in retirement was a supply priest and priest-in-charge in the Diocese of San Joaquin.

A native of Baltimore, he was a graduate of the University of Baltimore. Following study at Church Divinity School of the Pacific, he was ordained deacon in 1963 and priest in 1964 in the Diocese of Los Angeles. He assisted at St. Mark's, Glendale, CA, 1963-67; was rector of St. Matthias', Whittier, CA, 1967-77; and vicar in Tulare from 1977 to 1986. Following retirement he served several congregations, including Epiphany, Corcoran, CA, 1989-97. Fr. Bartholome is survived by his wife, Vivian, and their children, David and Susan.

The Rev. **Julian Attaway Cave, 74**, priest-in-charge of St. Alban's Church, St. Petersburg, FL, died Sept. 19 at Palms of Pasadena Hospital, St. Petersburg.

A native of Greenville, SC, Fr. Cave graduated from Furman University and Southern Theological Seminary. He served in the Baptist Church until 1985, then was ordained deacon and priest in 1987. He was associate at St. James' Church, Wilmington, NC, 1987-90; rector of All Souls' Memorial, Washington, DC, 1990-92; and served in a number of other ministries. He lived in Redington Beach, FL, at the time of his death, and was the mayor of that community for a time. Fr. Cave wrote occasional articles for THE LIVING CHURCH. He is survived by his first wife, Lenora Conway, of Charlottesville, VA; three sons, Julian, of St. Petersburg, Mark, of Charlottesville, and Stuart, of Hoboken, NJ; and two grandchildren.

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 The Rev. William C. Thiele, p-i-c frthiele@gmail.com  
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

**TRINITY CHURCH** 65 W. Front St.  
 Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
 The Rev. Christopher Rodriguez, r  
 Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## NEW YORK, NY

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

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
 Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
 The Rev. Gregory P. Hinton  
 Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
 218 Ashley Ave. [www.holycom.org](http://www.holycom.org)  
 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)

## DALLAS, TX

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 The Very Rev. Warren H. Raasch, dean  
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 Sun Eu 8

### MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

To place a church directory listing, or a print or online classified ad,  
 contact Amber Muma at [amber@livingchurch.org](mailto:amber@livingchurch.org)  
 (414) 276-5420 ext. 12

## 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.