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Volume 238 Number 7

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Grace Cathedral photo

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'Unacceptable' Path

'If the prophet had commanded you to do some great thing, would you not have done it?' (2 Kings 5:13)

The Sixth Sunday after the Epiphany, Feb. 15, 2009

BCP: 2 Kings 5:1-15b; Psalm 42 or 42:1-7; 1 Cor. 9:24-27; Mark 1:40-45

RCL: 2 Kings 5:1-14; Psalm 30; 1 Cor. 9:24-27; Mark 1:40-45

Naaman was a prominent general in the army of the King of Syria. People looked up to him and admired him and envied him. But Naaman was also sick. He had leprosy. Unless he could do something about it, Naaman's leprosy put his high social standing at risk. So Naaman needed help.

Many of us, like Naaman, want literally to be healed from a physical disease. Others are aware of ill health that is rooted in emotional and behavioral and moral issues. Or it could be that we see disease as a metaphor for a troubled marriage, or another relationship that seems to be falling apart; a symbol for lost hopes and dreams, or for that inarticulable angst that does not flow from any apparent cause, but which tells us that all is not particularly well with our souls, or with the world.

There was within Naaman's household an Israelite slave girl. She saw her master's distress over his leprosy, and told him that she knew a prophet in Israel who could cure his leprosy. If it were not for the enormity of his problem, Naaman probably wouldn't have even noticed her. But he listened, and he acted. But when Naaman arrives at Elisha's house, the prophet merely sends a servant with instructions: "Go

and wash yourself seven times in the Jordan River."

Naaman is highly insulted. "I've come all this way, and this two-bit Israelite prophet won't even come out and meet me? Take a bath in that slimy Jordan River? Is there something wrong with our rivers in Syria that I had to come all the way down here to do this?"

So Naaman is confronted with a critical decision. Would he follow Elisha's "unacceptable" instructions? His first response is "No way!" But one of his servants intervenes with some common-sense advice: "Look, boss, there are all sorts of harder things he could have asked you to do. Here's the river; what have you got to lose?"

God spoke to Naaman through Elisha, and Naaman obeyed and was healed. God speaks to us in various ways. He calls us to order our lives in ways that flow in the same direction as his own loving energy flows, and he calls us to discern his activity in our lives. When we attend to what God says to us, we will probably hear a great deal that strikes us as unacceptable. But that unacceptable path is the route to the wholeness we seek. See you on the riverbank.

Look It Up

Naaman probably would have been happier with Jesus' approach to healing leprosy. See today's short gospel passage: Mark 1:40-45. How did Jesus' response differ from Elisha's?

Think About It

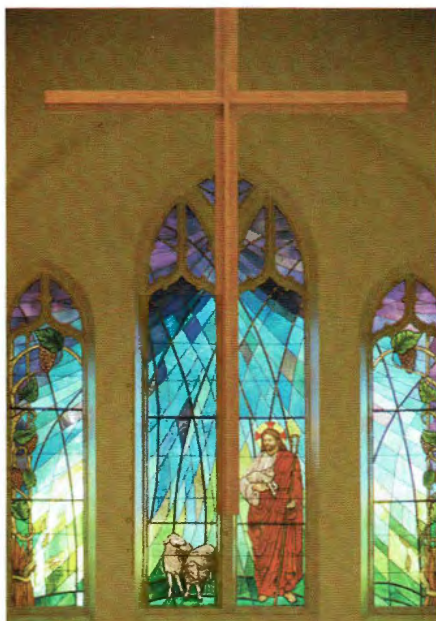
Losing weight, quitting smoking, breaking any bad habit — God can be a healing presence as we struggle with these needs. But the way out is likely to terrify us more than remaining stuck in the negative pattern. How have you found God's provision for you "unacceptable"?

Next Sunday

The Last Sunday after the Epiphany, Feb. 22, 2009

BCP: 1 Kings 19:9-18; Psalm 27 or 27:5-11; 2 Pet. 1:16-19(20-21); Mark 9:2-9

RCL: 2 Kings 2:1-12; Psalm 50:1-6; 2 Cor. 4:3-6; Mark 9:2-9



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The Beauty of Holiness

Anglicanism and Architecture in Colonial South Carolina

By Louis P. Nelson. University of North Carolina Press. Pp. 516. \$50. ISBN 978-0-8078-3233-2.

In 1711, Parliament passed an act building 50 new churches in London. Although only 14 churches were built as a direct result, the act initiated a flurry of debate among English architects and clergy about appropriate design of Anglican churches. The process of formulating a distinctive Anglican church design led to construction of a number of churches throughout the British Empire, including South Carolina and the historic port city of Charleston in particular.

Louis P. Nelson, associate professor and chair of the Department of Architectural History at the University of Virginia, uses architecture and liturgi-

cal art to tell the story of the Church of England in colonial South Carolina during its most creative period, from approximately 1750 to 1800. In tracing the architectural history of Anglican church design in South Carolina, Prof. Nelson deftly explains how external factors such as climate, religious practice of the local culture, and economics influenced the creative process.

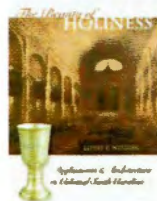
The cloth-bound book is printed on high-quality gloss paper and generously illustrated with more than 250 architectural images and black-and-white photographs. These support some of the author's more surprising conclusions. To the untrained eye there might not appear to be a significant degree of distinction in architectural design between Anglican churches built in colonial Virginia and South Carolina, but the primary inspiration for each comes from different regions.

The inspiration for many Anglican

churches built in colonial South Carolina with their cruciform footprint came from the Caribbean rather than Virginia, where the majority of Anglican churches built during the second half of the 18th century tended to have rectangular footprints. Church builders in South Carolina needed to consider the destructive power of hurricanes far more than their colonial brethren in Virginia. The wooden shutters on a number of colonial Anglican churches built in South Carolina bear witness to the destructive fury of hurricanes, something else South Carolina shares in common with the Caribbean.

If the book has a fault, it is that it fails to document the contribution individual Anglicans made to architectural development in colonial South Carolina. This is notable because the author explores the contribution of nearly everything else, including pew

(Continued on next page)



Processional Cross in bronze with acrylic rubies and gold plate accents. Designed by Arthur Sikula, AIA, for Trinity Church, Wall Street, New York.

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BOOKS

(Continued from previous page)

rents and pew placement as symbols of status and class, the increased racial segregation of domestic sites in the latter 18th century, and similarities between the parish system of government in South Carolina and Barbados. Aside from Anglican revivalist preacher George Whitefield, there is scarce mention of anyone. This is all the more surprising because Anglicans in colonial South Carolina thought highly enough of their clergy and lay leaders to memorialize a number of them in elegant tablets on the interior church walls. Many of the larger ones are artistic works of either marble or brass. A brief discussion of a handful of the most influential individuals would have added a human dimension to the narrative.

Steve Waring

English Stained Glass

By **Painton Cowen**. Thames and Hudson. Pp. 128. \$29.95. ISBN 0500238464.

This short book with more than 200 color photographs introduces readers to the history and study of English stained glass. Painton Cowen, an expert on what he calls "the art of light," focuses on surviving glass from roughly four centuries before the Reformation (1100-1500). In non-technical prose, Cowen explains how windows were — and still are — made, their symbolism, and their special place in church architecture. He also gives readers hints about what historical, biblical, legendary, and heraldic associations to look for in famous windows.

Especially helpful is the glossary of special glass-related terms, such as flashing, murrey, grisaille, quarry, roundel, muff, mullion and grozing iron.

For those who have had the wonderful experience of being "lost" in a particular church window with especially captivating imagery, this book is a treasure. For travelers who want to view fine stained glass, Cowen's work provides an excellent regional guidebook.

Richard J. Mammana, Jr.
Stamford, Conn.





The entry to the Parish House at Calvary Church, Pittsburgh, was moved from its original relatively remote and inaccessible location (left) by using a basement window (center). The new entrance is more conveniently located at grade. (Photos courtesy of The Design Alliance Architects; photo at right by Ed Massery)

From Vision to Realization

Careful planning, continuous communication are keys to church restoration projects

By Christie Kopitzke

Undertaking a major construction or renovation project may be one of the most intimidating, but ultimately rewarding journeys for a congregation. Episcopal churches can benefit from their institutional familiarity with self-study and

parish profile exercises when planning for such a venture. The physical requirements of the project, coupled with an understanding of the spiritual needs and aspirations of the church's membership, serves as the lynchpin of the enterprise.

Though most congregations are best

served by involving a design professional early in the planning stages, there are several steps that can, and perhaps should, precede consultation with an architect:

- Articulate the expectation of capital improvements. When the scope of
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The new reception area (left) uses an atrium to open up space at Calvary's parish house, while the approach to the parish hall (right) includes a skylight. Ed Massery photos

(Continued from previous page)

work becomes more significant than a handful of necessary repairs or additions, the vestry must make the congregation aware that a substantial project is on the horizon. A wealth of detail is not required at this point, but the recognition that it is in the offing — months, or even a year or two ahead of formal preparations — begins to establish the environment in which it will occur.

- Identify a vision and/or a building committee. The committee should encompass a core group of six to 10

people who should be able to cooperate and achieve consensus. In some cases, it may be advisable for one group to identify the needs of the church, and then turn the work of oversight to a separate building committee.

- Review the mission statement, if the church has one. Keep it in mind and perform an internal needs analysis by gathering a range of input from individuals, groups and programs within the parish, and from the larger community it serves. Expressing what the church

presently does and what it wants to do, according to Brian Tempas, AIA, of Cunningham Group Architecture of Minneapolis, is a necessary prerequisite to the discussion about "how the facility can complement [those aims] and enable them to be successful."

- Place the project into local context. This also may be a time to consider the church's relationship to the community and neighborhood in terms of sustainability and local enrichment. Begin to think about whether it is

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The new elevator at Calvary's parish house uses forms and materials appropriate for its setting.

important that the project includes a commitment to local labor and material suppliers. Should preference in the work be given to re-use of material that has not yet exhausted its useable life over installation of new materials?

- Evaluate the financial position. A realistic appraisal of present and future capital, debt and potential sources of funds (including grants) provides a basis for decision making once architectural planning moves forward. Determine how well the existing fund-raising apparatus meets the anticipated need, and investigate new resources through meetings with treasurers, finance committee, bankers, accountants, and other financial, investment and/or fund raising professionals.

- Consider and establish new lines of communication. Transformation of a church building can be an intensely personal experience for those involved. Ensuring that all feel included and respected lays groundwork for realistic expectations and collaborative, ongoing participation. It is probable that existing means of communication will need to be augmented in order to achieve and maintain the degree of involvement required through the project's full lifespan. John R. Dale, AIA, of Harley Ellis Devereaux's Los Angeles office, recommends, for example, planning to video record public meetings and workshops. This creates a complete record of events.

Initial consultation with an architect may take several forms.

- A design professional within the congregation may be able to provide some early guidance, through and beyond the preliminary steps discussed above.

- An architect with whom the church may have an established working relation-

(Continued on next page)



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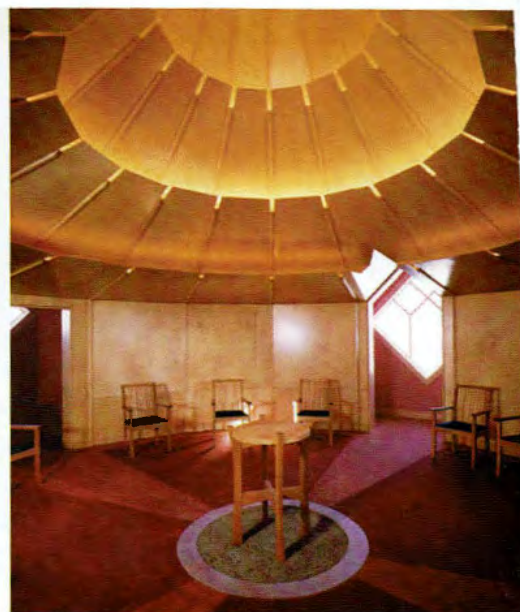
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(Continued from previous page)

ship should be consulted and provided the opportunity to apply for consideration.

- A call may be issued to up to a dozen firms to submit credentials, from which three or four may be selected to interview and, in due course, submit proposals.

- Funds may be raised specifically to engage a short list of architects to create limited concept drawings based upon the internal needs analysis and opening discussions with the building committee.

Any or all of these approaches pave the way toward selection of the project architect, a relationship that may be a commitment of years, or even decades, in the case of an extensive or multi-phased project.

Making that choice often involves the building committee touring other churches or public facilities that one or two "finalist" firms have designed, and having candid conversations with references. A firm under final consideration may not have specialized in church architecture, or may not have had the opportunity to design for a church. More crucial qualifications than previous church experience are that the individuals involved have skills at building consensus, respecting the sacredness of the spaces involved, and an ability to listen and to educate.

The benefits of choosing a design professional prior to investing a great deal of energy and, perhaps, anxiety, on specific design plans and expectations are considerable. "Turning stones" and answering questions is part of the architect's training, offers David Ross, AIA, of The



Exterior and interior views of the Chapel of the Holy Spirit at Breck School, Golden Valley, Minn. The design was honored by the American Institute of Architects.

Photos courtesy of Cuningham Group

Design Alliance Architects of Pittsburgh. Assumptions, both positive and negative, about what will be required of the forthcoming work, may prove groundless upon consultation with an expert.

Finally, the importance of creating a master plan that encompasses all aspects of the big picture, while also breaking it into smaller phases, cannot be understated. Carefully shepherding the creation of such a plan can make it

possible for even the most extensive work to be realized in orderly, well-funded stages. Jill Gotthelf, an associate at Walter Sedovic Architects in New York City, and a veteran of the 18-year restoration of a 19th-century Manhattan synagogue, points out that this is the formula that grant-making organizations like to see, lightening the financial burden on the congregation.

The planning process crystallizes and elevates, beacon-like, the inspira-

tion essential for carrying each of those affected by the work through the many challenges on the path to its realization. It offers the opportunity to think not just about what comforts or economies can be realized in the immediate term, but to both honor the history and shape the legacy of the tangible and spiritual space. □

Christie Kopitzke is a free-lance writer who lives in Racine, Wis.

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Quincy Churches Vote on TEC Affiliation

Members of Christ Church, Moline, Ill., narrowly defeated a proposal to remain with The Episcopal Church during the congregation's annual meeting on Jan. 25. The Rev. Canon Ed den Blaauwen, the church's rector, is president of the standing committee and vicar general of the Diocese of Quincy, which voted to join the Anglican Church of the Southern Cone on a temporary basis during the annual synod last fall.

Members voted 80-59 to remain with The Episcopal Church, but failed to achieve the required two-thirds approval the diocese established in order to be released. The vestry was divided, but not so bitterly that its members were unable to work together prior to the annual meeting, Canon den Blaauwen said.

Prior to the annual meeting, members of Christ Church held a series of forums at which representatives from both The Episcopal Church and the Common Cause Partnership participated. Canon den Blaauwen said it is still too soon to know if or how many members will leave Christ Church, but he noted that a new congregation affiliated with The Episcopal Church is in the process of being planted in the Quad Cities area.

With average Sunday attendance of 135, Christ Church is the third-largest congregation among the 24 in Quincy. The largest, the Cathedral Church of St. Paul in Peoria, previously decided to remain with The Episcopal Church. In addition to St. Paul's, two mission congregations — St. James', Griggsville, and St. James', Lewiston — previously announced their intention to remain with The Episcopal Church. At its annual meeting on Jan. 11, 90 percent of the membership at St. John's, Kewanee, voted to remain with The Episcopal Church. St. John's, one of the oldest congregations of The Episcopal Church in Illinois, reports average Sunday attendance of 35.

A nine-month period of discernment established by the diocese will end in July.

Slate of One in Northern Michigan

A search committee charged with developing a slate of candidates for the election of a bishop in the Diocese of Northern Michigan has nominated a single candidate, the Rev. Kevin Thew Forrester, as part of a 10-12-member Episcopal Ministry Support Team (EMST) that reflects the diocese's commitment to mutual ministry.

"The EMST is our vision of a form of leadership that encompasses the gifts and skills of a diverse group of people that will work collaboratively to guide and support the mission and ministry of the people of God in the Episcopal Diocese of Northern Michigan," the search committee said in its announcement.

Since 2001, Fr. Forrester has served as ministry development coordinator for the diocese as well as rector of St. Paul's Church, Marquette, and St. John's, Negaunee.

In addition to choosing a bishop, delegates to a special electing convention scheduled for Feb. 21 at St. Stephen's, Escanaba, will also be asked to affirm the nominees for the EMST, and to elect several at-large members.

Having a single candidate on the ballot for an episcopal election is unusual, but not unprecedented. The election is also notable because Fr.



Fr. Forrester

Forrester is a practicing Buddhist. He wrote about his lay ordination as a Buddhist in the February 2004 edition of *The Church in Hiawathaland*. "I now walk the path of Christianity and Zen Buddhism together," he wrote. "I see now a Jesus who does not raise the bar to salvation, but lowers it so far that it disappears."

Fr. Forrester did not respond to requests for clarification or comments on how as presumptive bishop he would model the two faiths in his episcopacy.

The diocese consulted throughout its search with the Rt. Rev. Clay Matthews, Bishop Suffragan for the Presiding Bishop's Office for Pastoral Development. Bishop Matthews told THE LIVING CHURCH that background checks for the nominee were "still in progress," and "at this point" the question of Buddhist lay ordination had not been addressed. However, a "background check does not cover that sort of thing," he observed.

Assuming Fr. Forrester receives consent from a majority of standing committees and bishops with jurisdiction, he will be consecrated by the Most Rev. Katharine Jefferts Schori, Presiding Bishop and Primate of The Episcopal Church, on Oct. 17.

(The Rev.) George Conger and
Steve Waring

Virginia Proposes Rites for Same-Sex Blessings

The annual council of the Diocese of Virginia, meeting Jan. 23 in Reston, approved a six-week "listening process" on sexuality for 12 of its congregations. A report by the diocese's Windsor Dialogue Commission also included two liturgies that provide pastoral blessings for same-sex couples. Another proposed rite celebrates friendship.

The report provides detailed instructions for the listening process, including a "facilitator's script." The report does not, however, explain what congregations are supposed to do with the pro-

posed rites, which are not authorized but are nevertheless available.

"The majority of the group believes that the time is right for same-gender unions to be blessed, albeit [*sic*] the liturgies should not be authorized," the report said.

"In discussion with Bishop Peter James Lee, the Windsor Dialogue Commission was invited to develop liturgical resources in making a pastoral response to the gay and lesbian community," the report later added. "While

(Continued on page 29)



Donovan Marks/Washington National Cathedral photo

President Obama greets the Rt. Rev. John Chane, Bishop of Washington, at the Jan. 21 service.

Cathedral Service Caps Inauguration Events

President Barack Obama and Vice President Joseph Biden began the day of their inauguration on Jan. 20 by worshiping with their wives at St. John's Church on Lafayette Square. Four days of inauguration ceremonies and prayers came to a close roughly 24 hours later with a traditional prayer service at Washington National Cathedral.

St. John's, which is known colloquially as the "Church of the Presidents," has nearly completed an \$8-million renovation of its 193-year-old building. The Obamas sat in the center of a front-row pew with the Bidens, according to *The New York Times*. Ever since James Madison sat in it, pew 54 at St. John's has been reserved for the president.

The preacher for the service at St. John's was T.D. Jakes, founder of The Potter's House, a non-denominational Dallas congregation. Charles Blake, Sr., of the Los Angeles-based Church of God in Christ, gave the invocation.

On the day following the inauguration, the Obamas and Bidens were joined in the front row at Washington National Cathedral by Sen. Hillary Rodham Clinton, President Obama's nominee for secretary of state, and her husband, former President Bill Clinton.

The list of 20 clergy included Presiding Bishop Katharine Jefferts Schori; the Very Rev. Samuel Lloyd, dean of the cathedral; the Rev. Otis Moss, Jr., a prominent Baptist pastor whose son is pastor of Trinity United Church of Christ, the president's former church; and the Most Rev. Donald Wuerl, the Roman Catholic Archbishop of Washington. Bishop Jefferts Schori read the closing invocation.

Assurances Given for No Female Bishops in Proposed North American Province

Some Anglo-Catholics might be uneasy with the predominance of evangelicals among those seeking a third North American province of the Anglican Communion. But the leadership of the Episcopal Diocese of Fort Worth has thrown its support behind the movement in part because of assurances that there will be no female bishops, according to the Rt. Rev. Jack L. Iker, Bishop of Fort Worth.

"Though we have our continuing differences over the issue of the ordination of women, Bishop Duncan and the [Common Cause Partnership] lead bishops have given assurances that there will be no women bishops in the new province, and that the historic, traditional, theological position on this matter will be protected, respected and welcomed," Bishop Iker said.

"Anglo-Catholics, while grateful for this attitude, have called for a thorough theological and biblical study of the issue of the ordination of women as a top priority in the new

province," Bishop Iker said. "It must give due consideration to the reality that the Roman Catholic Church and the Orthodox Church, which together comprise over 80 percent of the world's Christians, have already spoken on this issue and that unilateral actions on our part have already seriously damaged ecumenical relations for the future. Are we willing to submit to the mind of the whole church? Are we really committed to abiding by common consent as determined by general councils?"

During its convention in November, an overwhelming majority of Fort Worth clergy and lay delegates voted for the second and decisive time to disaffiliate from The Episcopal Church and realign on a temporary basis with the Anglican Church of the Southern Cone.

Bishop Iker was a speaker at the Mere Anglicanism conference Jan. 15-17 at the Cathedral Church of St. Luke and St. Paul in Charleston, S.C. The title of his address was "Global

(Continued on page 28)

Bishops Wantland, Scriven 'Released' from Ministry

Presiding Bishop Katharine Jefferts Schori announced Jan. 23 that she had "released" two more bishops from the ordained ministry.

The Rt. Rev. William Wantland, former Bishop of Eau Claire, was serving as an assisting bishop in the Episcopal Diocese of Fort Worth when its diocesan convention voted in November to disaffiliate from The Episcopal Church and realign with the Anglican Church of the Southern Cone. The Rt. Rev. Henry Scriven resigned as Assistant Bishop of Pittsburgh last fall, in order to return to the Church of England [TLC, Sept. 7].

The use of Title III, Canon 12, Section 7, "Renunciation of the Ordained Ministry by a Bishop," has been a contentious issue in recent years. Upon learning of his release, Bishop Want-

land wrote Bishop Jefferts Schori, reminding her that he had not resigned his orders, and accusing her of bad faith. He and a number of other traditionalist bishops say the canon is being used punitively.

The Episcopal Church contends that the canon is intended as a necessary housekeeping measure which paves the way for a cleric to make a declaration of conformity to another church. The canon does not remove a cleric from the ordained ministry, they say, merely the ordained ministry of The Episcopal Church. However, the canon notes that the "bishop is released from the obligations of all ministerial offices, and is deprived of the right to exercise the gifts and spiritual authority as a minister of God's word and sacraments conferred in ordinations."



A new slate roof was installed recently at St. Paul's Cathedral, Buffalo, N.Y.



St. Paul's Cathedral photos

Make the Most of Landmark Status

Churches with historic designations must tend to the interests of many

By James Hamilton

Historic tin shingles, lime stucco on a fieldstone foundation, copper fixtures; few words can instill dread into the hearts of a vestry quicker than the vocabulary of renovation for dilapidated church physical plants.

Two questions for vestries spring immediately to mind. Will that bicentennial whim to register the building on the National Register of Historic Places come back to bite us on the narthex when the stone façade starts to crumble and preservationists hijack the buildings and grounds budget? Or will Uncle Sam pull out monies from mysterious, magnanimous coffers to resurrect our congregation, choking on its own heating bills? The answer to either scenario is, not likely, regardless of anecdotes that claim otherwise.

Hyperbolic scuttlebutt regarding leaking roofs can be a prime topic at a clergy gathering. The truth is that the wealth of myth, hearsay and hysteria surrounding landmark status for church buildings does not reflect adequately the state of historic conservancy in America. In fact, each state or municipality is likely to have a slight variance in rules for application, oversight and funding access.

Still, there are some simple rules to follow to keep one's head above the fray, and there are plenty of congregations that weave their historic building into their mission, elevating the frenzied discourse from technical to theological.

Take a deep breath. The most important rule for landmark status of any kind is: Know how many agencies have a vested interest in the preservation of your building. Learn what are the benefits and restrictions in dealing with each entity. Franny Eberhart, adjunct professor of historic preservation at New York University, reassures that "The main advantage to being on the national register is honorific." This is also to say, there are no real disadvantages to being on that national register either.

Ms. Eberhart goes on to explain two major exceptions to the simplicity of merely being an honored building. First, most grants, from federal to local, require national recognition before considering a funding proposal. Second, if some

federal project, say a new interstate, attempts to lay claim to your building, federal historic status gives you rights to appeal through a process called Section 106 review.

The real confusion starts when budget cutting across all agencies forces overlap. This creates a cobbled together web of oversight that can confuse many churches. The umbrella federal registry entity does not have the resources to guide the application process, so state or local landmark and preservation boards act as agents for the national register to process and sponsor that claim for historic status.

Remember also that each organization that participates in the process may have its own mission and agenda for your building. The State Historic Preservation Office (SHPO) often grants federal status only after clearing a landmark for state status, and state status can have many more restrictions than the honorific federal register. Third parties, non-profits that specialize in helping churches through these processes, can be great allies, but they too are operating to accomplish their own mission.

Chris MacAninch, contractor and owner of LOM Property Consultants in New York City, has donated many hours to help churches negotiate this system. He no longer works with church renovations, partly due to the complexities of the process. But his experience, being trained as a preservationist, having acted as a consultant and making his living as a contractor, gives Mr. MacAninch a unique perspective to offer advice to churches contemplating landmark status. His advice sounds almost zen: Understand the nature of everyone you are working with. "Preservationists preserve things," he says. "That is what they do. Contractors repair things. They don't give the best advice as to how to accomplish that."

Mr. MacAninch suggests that finding a consultant who understands the system but does not stand to benefit personally from your decision is the best way to negotiate the maze of historic status. When consulting, he used a three-fold approach. First, he encouraged the community to voice its goals from designation, both intangible and tangible benefits from having landmark status. Since the meager tax benefits are no longer an independent incentive for a non-profit like a



"I was stunned by the beauty," said the dean of St. Paul's upon seeing the Buffalo cathedral for the first time.

church, many of the tangible benefits are expressed in eligibility for certain private and public funds to augment the funding of the congregation.

Second, he encouraged something he calls a "building envelope survey." A tour of the church with someone who has an eye for preservation can help anticipate future problems that would require different standards of repair based on designation. "Look at the roof, doors, walls, windows, energy efficiency, deterioration," he advises, "then put together a program that would be long range to accomplish goals, being aware of how designation would affect that plan."

Third, Mr. MacAninch suggests that churches prioritize, creating a timeline that weighs realistic expectations of designation with the potential need for repairs of their physical plant.

Given the tangle of interests involved in historic preservation, any plan to embark on this journey has to have at its core the mission of the church.

St. Thomas the Apostle Church, Alamosa, Colo., has been revitalized by its new landmark status. Designated as Mission/Spanish Revival on the national register, the church, built in 1930, is low-slung, draped with a terra-cotta-tiled roof, the effect of the complex is a supine outstretched hand. The Rev. Dawn Simpson, curate, doesn't mince words when explaining the importance of the new recognition of the building,

"It is giving them the feeling that they have something of value to give back to the community," she says of her small but passionate congregation. Even though the new work meant reframing the interior, complicated stucco repair, and some negotiations around wrought iron gates, the effect has been collaboration between the congregation and the Alamosa Uptown River Association that has broken down the metaphoric walls of the church. Ms. Simpson feels this is only the beginning, "It is like trying to birth something," she says. "Right now we may be still in the womb, but

there is something greater happening." New plans include opening the doors to the community for training and library access, but judging by the curate's energy this sounds like a launching point for a new ministry energized by an old building.

When one thinks of church conservancy, the image that comes to mind is likely something like St. Paul's Cathedral, Buffalo. Rows of vertical spires, 13 overlapping roofs of slate and copper all culminate in one tower. "The first time I walked in, I can tell you in all honesty, my mouth dropped open," said the dean of the cathedral, the Very Rev. N. DeLiza Spangler. "I was stunned by the beauty." Dean Spangler uses her first impression as basis for response to detractors who might suggest that attention to buildings is a distraction from active ministry.

"People again and again are drawn into the church because of the building," she said. "I would add as well that aesthetics are integral to Anglican spirituality, and the material world (such as buildings) ties in directly with our incarnational theology. Whether it is through the body of Jesus



St. Thomas the Apostle Church, Alamosa, Colo., has been revitalized by its new landmark status.

Christ, through bread, wine, water, oil or a building, Christ becomes a part of their lives."

Jesus stands at the bow of a boat, a figurehead of calm in a storm, in a stained glass window at All Saints' Church and

(Continued on next page)



The Rev. Harry N. Collins celebrates the Eucharist on Christmas Day at St. George's Chapel, Rehoboth, Del. Alex Helsabeck photo

(Continued from previous page)

St. George's Chapel, Rehoboth, Del. Right on the mouth of the Delaware Bay, these two historic places of worship have had their share of nor'easters, icy winters, and summer gales. The Rev. Max J. Wolf, rector of the parish, is often inspired by the ancestors who undergird the faith of the church and whose bodies are laid to rest in a cemetery between the two buildings. "We are standing on the shoulders of those who have gone before us," Fr. Wolf says. "I really think we have a connection to that past being in this space."

So it doesn't strike Fr. Wolf as a burden when the church has to replace the unique cedar shingles, have old glass windows specially restored, or report to the preservationists before adding a new stained glass window (but one keeping with the artistry of the building). Instead, it is as if a responsibility has been passed on to the congregation on behalf of, as Father Wolf put it, "the communion of saints, the great cloud of witnesses."

The Delaware congregation is aware that looking back can mire a community of faith. "We can't be stuck in history," suggests Fr. Wolf. "It can be a burden, especially if you can't expand your ministry and meet needs."

"Neighborhoods rise and fall, and attendance will rise and fall, but the church needs to be there," says the Rev. Michael Phillips, rector of Holy Trinity on Manhattan's Upper East Side. He is well aware of the responsibility of having the only green space for several blocks between Central Park and the river.

"In this parish, the buildings are part of the ministry. They are open," Fr. Phillips said. "People are always stopping, admiring, visiting and sitting in the garden. It is the legacy, because we were founded as a settlement church. The buildings are our ministry."

All of these churches are designated on the National Registry of Historic Places. They have all negotiated the maze of bureaucracy and continue to have relationships with a myriad of local and state agencies that help in the conservancy of



It doesn't strike Fr. Wolf as a burden when it is necessary to replace, specially restore, or report to preservationists.

All Saints' Church, Rehoboth, Del., in the spring. Melissa Jackewicz photo

their buildings. As Mr. MacAninch suggested, they developed priorities and found various ways of expressing their mission through their physical space, making continued preservation part of their identity. The infrastructure of church buildings will continue to crumble, subject to time, weather and neglect. It will be up to the congregations that worship inside those structures as to whether they will crumble under the pressure as well, or be stewards of the larger fight for conservancy and change rooted in history. □

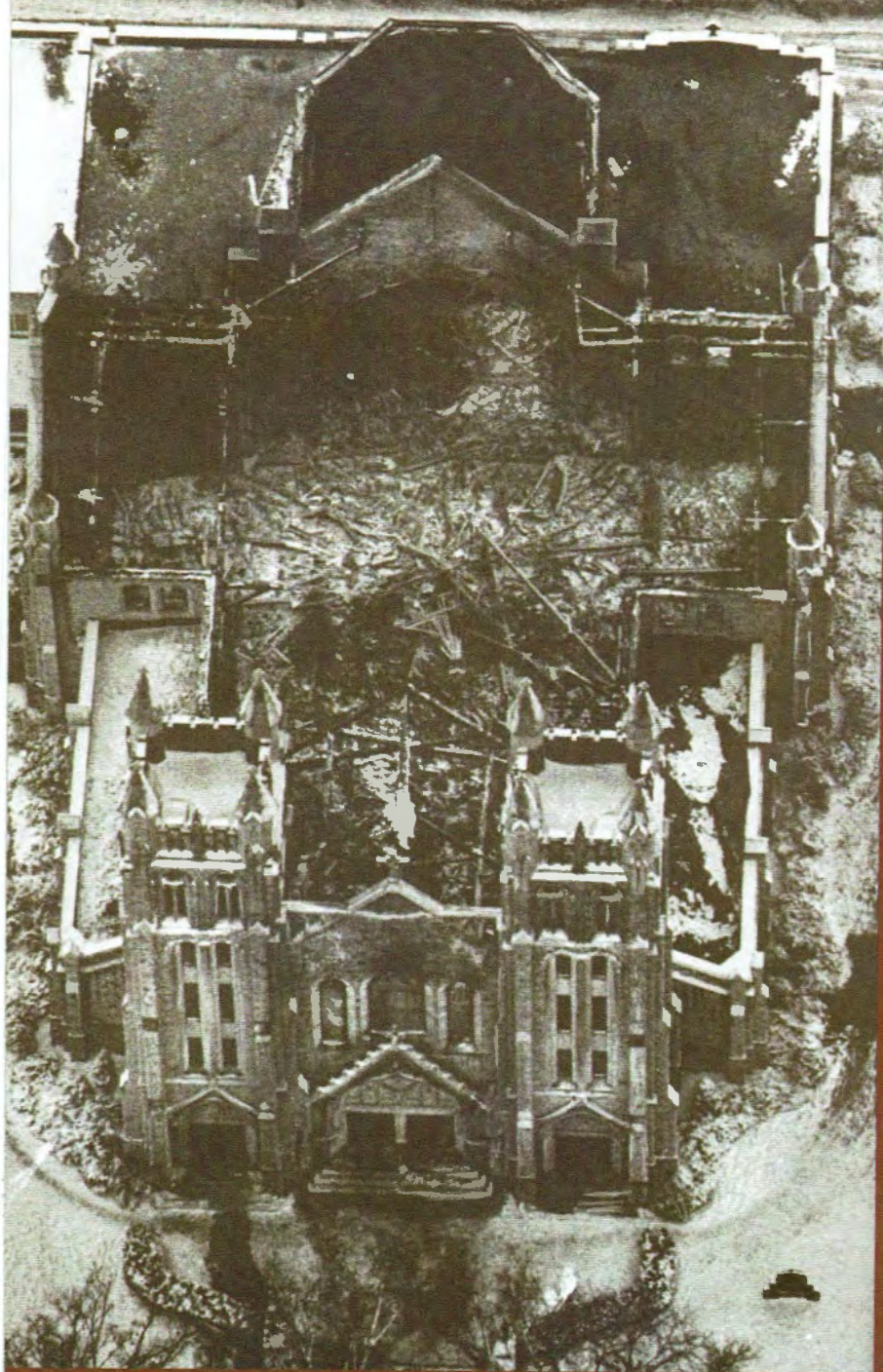
James Hamilton is a graduate of Seabury-Western Theological Seminary working at St. Mark's Church, Glen Ellyn, Ill.



After Adversity, the Spirit RESTORED

Grace Cathedral, Topeka, Kan., on Easter 1977 (above) and today





Grace Cathedral, Topeka

On November 26, 1975, a fire set by an arsonist nearly destroyed Topeka's Grace Cathedral. The roof, stained glass windows, pews, and organ were completely lost, leaving the outer limestone walls but little else (above). Parishioners were determined to continue their common life, holding regular services in the Great Hall but gathering in the shell of the cathedral on special occasions, such as Easter Day 1977 (previous page, top, Topeka *Capital-Journal* photo).

Reconstruction began immediately, using drywall that was removed in more recent work. The congregation was able to return to the cathedral on "Restoration Sunday," Oct. 1, 1978. Progress continued throughout the 1980s and '90s, including a capital campaign to make the building handicap accessible.

In 2001, with the arrival of the Rev. R. Steve Lipscomb as dean, the cathedral undertook a new phase of initiative. A capital campaign financed the restoration of the building's exterior (previous page, bottom), and generous gifts allowed for restoration of the sanctuary, installation of a carved pulpit, and replacement of the last of the stained glass windows, among other improvements.





ROWS 1-2: The cathedral's nave at mid-century (left) and today (right). The apse (far right, top) has been restored to recall the building's original design.

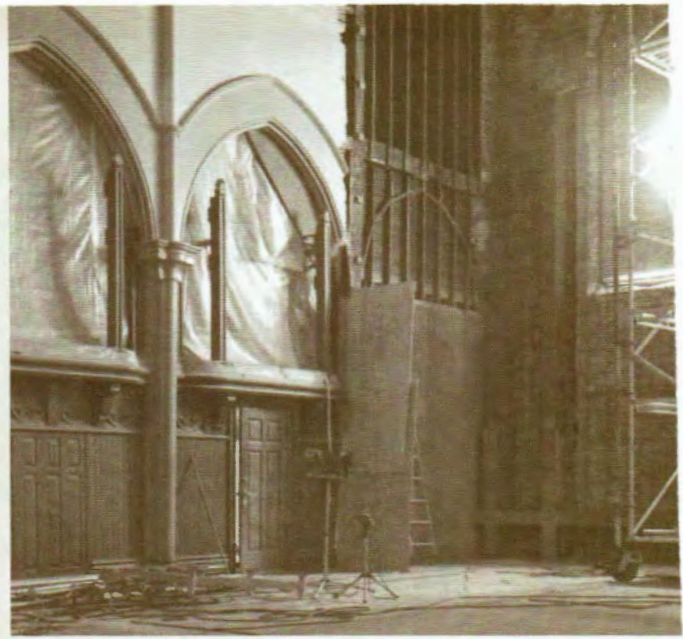


ROW 3: Grace Cathedral's carved wood screen (left) erected in 1954, was not replaced in the restoration. The sanctuary includes a new carved reredos (right).



ROW 4: The cathedral was completed in 1917, with the exception of the towers, which were dedicated in 1955 (left). Restoration of the cathedral's exterior was completed just after the turn of the century (right).

Immediately after the cathedral's 1975 arson fire, dozens of construction workers began reconstruction work. Thanks to their efforts, after three years of worshipping in the Great Hall, the congregation was able to return to the cathedral on Oct. 1, 1978.



In the Heart of Seattle

Trinity Church was established in 1865 when Seattle, Wash., had fewer than 1,000 residents. After the original wood church building burned in the Seattle's great fire of 1889, the present church was built and is now listed on the National Register of Historic Places.

Trinity is known for its spectacular stained glass windows, which were designed by the Franz Mayer Company of Munich, Germany. The Carrara marble altar was designed and fabricated in Italy with mother of pearl, ceramic tile and Venetian gold glass. The Nisqually Earthquake of 2001 damaged the church severely, but the altar, reredos and windows remained intact.

After rebuilding and restoration (right, top and middle), the congregation returned to worship in the church on Christmas Eve 2005.

Trinity Parish photos

B033: Still Lingerin

Aside from the election of the Presiding Bishop, the last General Convention will be remembered best for the adoption of Resolution B033, an 11th-hour piece of legislation that was hurriedly rushed through both houses shortly before adjournment. That convention, held in Columbus, Ohio, in 2006, had been asked to respond to the recommendations of the Windsor Report, a document published in 2004 in response to The Episcopal Church's consecration of a non-celibate homosexual man as Bishop Coadju- tor of New Hampshire.

We haven't heard the last of B033. In fact, the resolution may turn out to be one of the most prominent pieces of legislation when the 76th General Convention gathers in July in Anaheim, Calif.

Some background may be helpful. The Windsor Report, published by an international commission appointed by the Archbishop of Canterbury, recommended a moratorium on the consecration of homosexual bishops, and a moratorium on the blessings of same-gender relationships. The Columbus convention did not directly respond to those recommendations until the final day, when Presiding Bishop Frank Griswold called an extraordinary joint legislative session; convention rules had to be suspended, and Presiding Bishop-elect Katharine Jefferts Schori asked to address the two houses. The two leaders were persuasive enough that the convention was able to adopt a resolution on the matter. The thinking by those who affirmed it seemed to be that it might show the rest of the Anglican Communion that The Episcopal Church was able to use some restraint, and that TEC should continue to be part of the Communion. Never mind that some who voted for B033 admitted that they weren't sure what the resolution meant.

B033 reads as follows:

Resolved, That the 75th General Convention receive and embrace The Windsor Report's invitation to engage in a process of

healing and reconciliation; and be it further

Resolved, That this convention therefore call upon standing committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.

In hindsight, one wonders how the resolution got adopted. It was scorned by deputies and bishops on the right and ridiculed by those on the left. Now it seems likely that the legislation will be addressed again. Many dioceses have adopted resolutions in their conventions that call for a repeal of B033. I have not seen a substitute resolution proposed yet, but that does not mean that there isn't one.

If B033 is repealed, it will bring about what most of us have expected. There will be additional consecrations of non-celibate homosexual persons as bishops, and initial steps leading to an approved liturgy for same-sex blessings will be taken. It will be a sign to the rest of the Communion that this is how The Episcopal Church intends to proceed. And, in a way, it would be a slap at the past two Presiding Bishops, who lobbied strongly on behalf of B033.

It seems to me that it would be better for the church to adopt a new resolution that contains language clear enough for the entire Communion to understand. It could even state that B033 was where the church was in 2006, but it's now 2009 and here's where the church is at this time.

It also should be pointed out that B033 has had almost no effect on The Episcopal Church. True, there haven't been any more consecrations of non-celibate homosexual persons, but the blessings of same-gender relationships have continued unofficially through the triennium at a steady pace.

In this case, deputies and bishops should be willing to admit they made a mistake in adopting B033 and pass a new resolution in Anaheim. Whatever it says will be an improvement on the original.

David Kalvelage, executive editor

Did You Know...

The hymn "Amazing Grace" is the most popular choice at weddings, according to an online ceremony planner associated with the Church of England.

Quote of the Week

The Rev. Kevin Thew Forrester, nominated to become Bishop of Northern Michigan, in a 2004 article in *Church in Hiawathaland* on his lay ordination in Zen Buddhism: "Zen Buddhism, for me, is about learning how to see the bedrock truth of our baptism — we are beloved."

Stewards of Church Buildings

Given the fact that many Episcopal Church buildings are more than a century old, and some are 200 or even 300 years of age, many of us are concerned with the upkeep and physical condition of our churches. Some of these attractive buildings are located in climates in which weather has a major impact on their well being. Roofs, chimneys, towers, and stained glass windows take a terrific beating from the weather. Elsewhere, the simple wear and tear of large numbers of people entering a church building may be responsible for deterioration to floors, doors, or furniture. In some instances, church buildings that once were in a prime location of a community suffer from neglect when that location is no longer so important, and they are allowed to deteriorate from lack of care.

This Church Architecture and Restoration Issue is an attempt to bring before people of faith some of the issues involved in keeping a church building in good condition. While the vestry, and specifically the junior warden, and in some places a building committee, are the major role players in the upkeep of a church, all of us can take steps to preserve our churches. This special issue offers an article about how a congregation could go about planning a major restoration or building program. Another looks at the matter of historic preservation and points out what some churches have done to preserve their edifices.

Architects, design professionals, and construction firms are likely to have prominent roles in the preservation and upkeep of a church. Their expertise and experience is usually invaluable in trying to make improvements to an aging building, but in some cases, especially at this time of difficult economic conditions, churches are unable to afford professional help. Small, rural congregations with dwindling number of members sometimes have to make a difficult decision concerning whether to tear down a beloved building. Assistance from a local diocese or funds controlled by The Episcopal Church are limited, meaning these congregations usually have to fend for themselves.


The Episcopal Church is blessed to have many stunning church buildings. The members of those churches should do all they can to preserve them for future generations.

Preparing for Lent

We are about two weeks from the beginning of Lent, that distinctive Christian season that calls us to prayer, almsgiving and fasting. It is not too early to begin to prepare for this annual observance. During Lent, our liturgy changes, and most of our churches look different with changes in vestments, altar hangings, and lack of decorative elements and flowers. It is a good time for individuals to make changes as well.

Many of the traditional Lenten observances are still helpful: Attending an extra service during the week, reading a book on spiritual matters, giving up meat for a day or at least cutting back on food. Adding something to our lives can be helpful as well. Joining a Bible study group, participating in an outreach ministry, reading one of the Daily Offices can be of value in adopting the spirit and character of this penitential season. The sacrament of reconciliation, also known as penance or confession, can provide a strengthening grace before entering this holy season. Many Christians have found that an additional stewardship commitment during Lent is an effective observance.

It is not too early to be thinking about what we will do this Lent. Let us make the most of this opportunity to strengthen our spiritual lives.



Congregations
should do all
they can to
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buildings
for future
generations.



PEACEFUL Imperfection

By Kevin Moroney

We are all engaged in the relentless pursuit of meaningful language. We clergy do so every time we ascend the pulpit. We particularly do so any time we are confronted with a challenging set of circumstances such as a pastoral crisis or some kind of conflict. During the course of my research on the Book of Common Prayer in Ireland, I came across some helpful language in an unlikely place — in the realm of liturgical revision. Allow me to tell you the story, then share the language, then explain why I find it so helpful.

In the 19th century, Anglicanism was embroiled in conflicts. Anglo-Catholicism, the rise of biblical criticism, evangelical revivals, and missionary expansion all were parts of an evolving Communion that had not yet developed any institutional manifestations. The issues of the 19th century may seem lightweight to us, but at the time they were no less divisive than what we are experiencing today.

Add to those issues an important local one in Ireland. Following Roman Catholic emancipation in the 1830s, a movement to disestablish the Church of Ireland gained strength, and on January 1, 1871, the church was both disestablished

and disendowed. Granted, it is easy to see the injustice of requiring the majority Roman Catholic population to pay, through taxation, for the minority protestant church. But try to imagine what it was like for the Church of Ireland to lose all of its funding with one act of Parliament. Also bear in mind that conflicts around ritualism, biblical criticism, and evangelicalism were causing tension in the Church of Ireland at a time when it needed to pull together and reorganize.

The Irish church quickly developed a synodical system and passed a constitution and canons. However, it soon became embroiled in a lengthy controversy regarding prayer book revision. Impassioned debates took place in the General Synod that nearly led to institutional collapse by 1873, and which lasted until 1878. The issues were common to the age: Evangelicals wanted regeneration language removed from the baptism service and priestly absolution out of the ordinal. Anglo-Catholics wanted to protect their view of the real presence of Christ in the Eucharist.

Space does not allow for a review of the debates, but at the end of the process the most significant piece of work in the Irish prayer book of 1878 was not in any of the above mentioned services; it was the Preface, which gave overviews of the debates and explanations regarding why the General Synod chose to change so little. The Preface of 1878 closes with the words I find so helpful: “What is imperfect, with peace, is often better than what is otherwise more excellent, without it.”

This principle of peaceful imperfection helped the Church of Ireland to find and hold the center during a time of significant conflict when it could have disintegrated. While it is by no means a cure-all formula for the conflicts we Anglicans face today, it does show us a way that one of our sister churches held together during a time of great distress. I have also found these words to be helpful in guiding how I facilitate difficult situations in my own ministry. Over time I have distilled certain principles while attempting to apply it.

First, no one gets everything he or she wants. No single group rules, and everyone will most likely have to give more than they want to. In the 1870s, the “revisionists” in the Church of Ireland were mostly evangelicals who were influenced by the revivals which had begun in the late 1850s. However, there were those of the old “high-church” party and those influenced by the Anglo-Catholic movement who opposed any change to the prayer book, particularly those which excluded their position.

There was also a minority group who embraced a more liberal or Unitarian position, made up of those who sometimes joined the evangelicals in supporting certain revisions and sometimes joined with those in the high church/Anglo-

(Continued on next page)

No single group rules, and everyone will most likely have to give more than they want to.

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READER'S VIEWPOINT

(Continued from previous page)

Catholic camp to oppose revision. As the debates grew impassioned during the early 1870s, and the Church of Ireland gazed over the cliff of possible schism, the General Synod consistently decided it was best to ensure that no one group forced out any other group.

Second, everyone gets enough in order to motivate them to continue their involvement. As the debates for the 1878 prayer book continued, each theological group was implicitly accepted even though no group controlled the revision of the prayer book. The end result was that both evangelicals and Anglo-Catholics accepted the revised prayer book because they could see their theological concerns adequately if imperfectly provided for, and thus they remained faithful members of the Church of Ireland.

Third, set a reasonably high bar for the support of significant change or innovation. When the newly disestablished Church of Ireland passed its constitution and canons, it was determined that a two-thirds majority would be required for any change to liturgy or doctrine. Thus when the revisionists wanted to remove regeneration language from the baptism service, they may well have had a majority, but they did not have 67 percent in favor. This principle ensures that any move toward an innovation has moved well beyond a simple majority before implementation.

Of course, it is difficult to know how far one can generalize from an isolated event 130 years ago. One could also argue that this kind of pragmatism lacks theological content or conviction. However, I offer what I am calling these "helpful words" because I have found them to be a useful tool in the back of my mind as I navigate challenges in my own ministry. For as was true in the Church of Ireland in the 1870s, I too have found that "what is imperfect, with peace, is often better than what is otherwise more excellent, without it." □

The Rev. Kevin Moroney is associate rector at St. David's Church, Wayne, Pa., and is the former chaplain and lecturer in Liturgy at the Church of Ireland Theological College, Dublin, Ireland.

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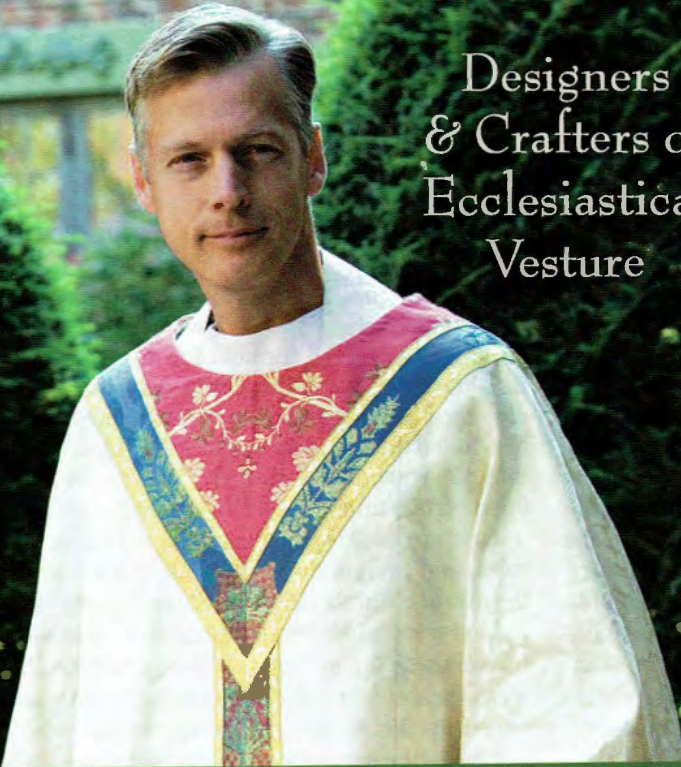


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Truth Replaced by Power

THE LIVING CHURCH has done a great service to our church by publishing the Reader's Viewpoint article by Philip Turner [TLC, Jan. 25]. The unconstitutional and uncanonical actions by the Presiding Bishop disclosed by Dr. Turner clearly puts into the laps of our bishops the responsibility accepted in our consecration vows to rein in this tyranny.

If bishops ignore this attack on constitutional and canonical order of our church, we will find ourselves within the growing company of post-Christians as described by George Marsden, Anthony Thistleton, Alisdair MacIntyre and others. They have shown that our culture is losing its ties to its roots and is replacing endeavors for truth with the exercise of raw power. How else can one explain how two successive Presiding Bishops have signed a unanimous statement by Anglican primates

only to return home and immediately violate their word? Truth is replaced by power.

Philip Turner has no peer in The Episcopal Church. He is a scholar (Princeton Ph.D.), missionary (10 years in Uganda), author, teacher (three seminaries in the U.S. and two in Uganda), man of enduring patience, ecclesiastical loyalty and respected as none other by scholars outside The Episcopal Church. For bishops to ignore his warning is to help accelerate the demise of The Episcopal Church.

*(The Rt. Rev.) C. Fitzsimons Allison
Bishop of South Carolina, retired
Georgetown, S.C.*

As bishops, we share Dr. Turner's concerns as expressed in his article, "Power Problems." We call upon the Presiding Bishop and the House of Bishops to refrain from any further dis-

ciplinary action against bishops seeking to "realign" with other provinces of the Anglican Communion. The following bishops believe there is substantial disagreement regarding the application of the "Abandonment of Communion" canons, and the very fabric of The Episcopal Church is imperiled until it has been resolved:

- James M. Adams, W. Kansas*
- Alden Hathaway, Pittsburgh resigned*
- John W. Howe, Central Florida*
- Mark J. Lawrence, South Carolina*
- D. Bruce MacPherson, W. Louisiana*
- James M. Stanton, Dallas*

Dean Turner has clearly stated the misuse — if not abuse — of the constitution and canons on at least three occasions, but never mentioned the


(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

Presiding Bishop's defense when questioned. In at least two of the reports questioning her actions, she said that her chancellor, David Beers, had advised her that her actions were canonically justifiable.

Chancellor Beers has been the canonical advisor to at least two past presiding bishops, during whose tenures a number of "controversial" things happened and were declared canonically justifiable, presumably by the same chancellor. A bishop must resign on reaching the age of 72. Is there an age when a chancellor should?

*(The Rev.) Malcolm A. Hughes
Palm City, Fla.*

With regards to the Reader's Viewpoint by Philip Turner titled "Power Problems," it seems as if THE LIVING CHURCH continues in its selective and one-sided presentations concerning

The Episcopal Church and favoring the schismatics. As usual, it seems as if the whole story, and some pertinent facts, have been left out.

All I have to say is, What does this have to do with Jesus? Let's get past all that and get on with proclaiming the gospel!

*(The Rev.) John H. Shumaker
St. Matthew's Church
San Andreas, Calif.*

It's a Keeper

Having received The Living Church for many years (probably 30-40, seems like forever) I wanted you to know that your color cover of the Jan 4 issue is glorious!

I am saving it and hope to find a good frame to put it in as it definitely is a "keeper." Thank you so much for the good reporting and the lovely cover.

*Patricia Anderson
San Antonio, Texas*

Arrogant Statement

I have never read a more arrogant statement than the one made by the Rt. Rev. V. Gene Robinson [TLC, Jan. 11] concerning the Rev. Rick Warren's inaugural invocation: "the God that he's praying to is not the God that I know."

Being a bishop, he should know that there is but one God. Does Bishop Robinson consider himself to be superior, more refined, genteel, or polished than the Rev. Warren? Does Bishop Robinson's God approve of his lifestyle over that of the Rev. Warren?

Who is the author of a national best-seller that is read by millions of Christians? Who is it who contributed to the painful, tragic rift in The Episcopal Church and appears to be proud of himself?

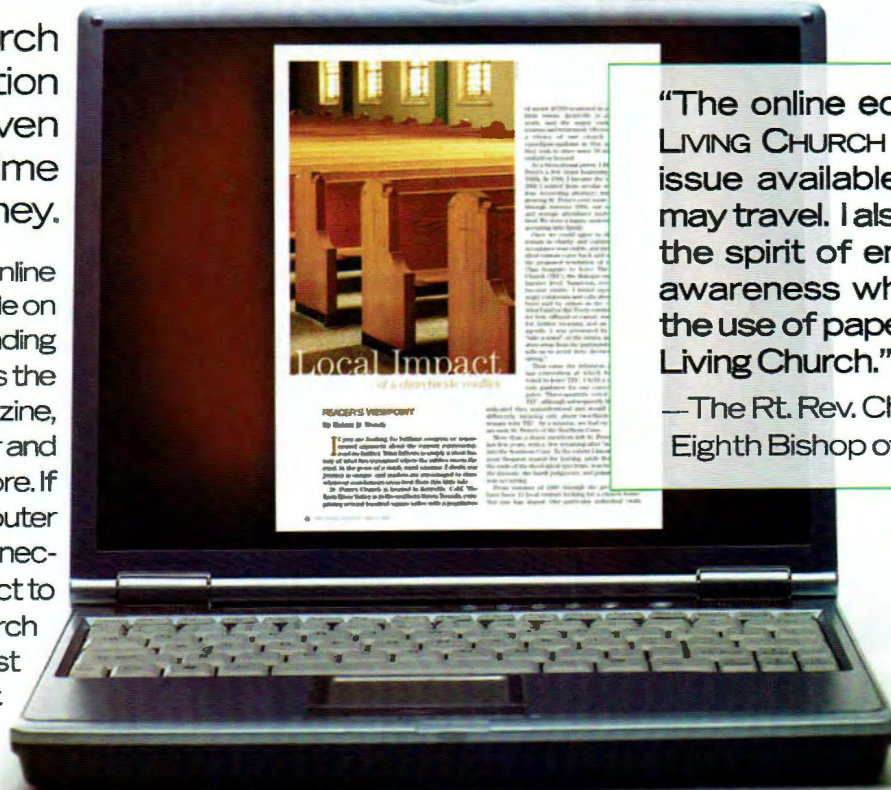
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PEOPLE & PLACES

Appointments

The Rev. **Robert Beauchamp** is rector of All Saints', Norton, and St. Mark's, St. Paul, VA; add: 1015 Virginia Ave. NW, Norton, VA 24273.

The Rev. **Anne West** is rector of Christ Church, 529 Wenonah Ave., Pearisburg, VA 24134.

The Rev. **Jennifer West** is priest-in-charge of St. Matthew's, 233 S State St., Westerville, OH 43081.

The Rev. **Judy Wiley** is rector of St. Mary's, 234 N High St., Hillsboro, OH 45133.

Resignations

The Rev. **Sudduth Cummings**, as rector of St. John's, New Haven, CT.

The Rev. **David Pritchard**, as assisting priest, St. John's, Waterbury, CT.

Ordinations

Priests

Connecticut — **Daniel D. Lennox**.

Retirements

The Rev. **James Rogers**, as rector of St. Mary Magdalene, Fayetteville, TN.

Deaths

The Rev. **William Glenn Workman**, 79, of Madisonville, KY, died Nov. 21 at his home.

Fr. Workman was born in Charleston, KY, and graduated from Transylvania University, Johns Hopkins University, and the Episcopal Theological Seminary in Kentucky. He was ordained deacon in 1953 and priest in 1954 in the Diocese of Lexington, then was assistant at Christ Church, Lexington, 1953-55; assistant at Ascension, New York City, 1955-57; rector of St. Barnabas', Falmouth, ME, 1957-61; canon precentor at Washington National Cathedral, 1961-68; rector of Holy Apostles', Mount Airy, MD, 1970-72; chaplain at St. Paul's School, Brooklandville, MD, 1972-81; and precentor at Old St. Paul's, Baltimore, 1981-86. Fr. Workman was involved in interim ministry in recent years. He is survived by his wife, Carolyn, of Baltimore; three sons, Randall, of Madisonville, Glenn, of Columbia, MD, and Daniel, of Jacksonville, FL; a daughter, Rebecca, of Baltimore; and four grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Albert S. Newton	78	Spanish Fort, AL
Pasquale M. Renzulli	76	Chandler, AZ
R. George Richmond, Jr.	77	Akely, MN
Kevin J. Sharpe	58	Oxford, England
Barry E. Woods	71	Rancho Mirage, CA

Next week...
Lent Begins



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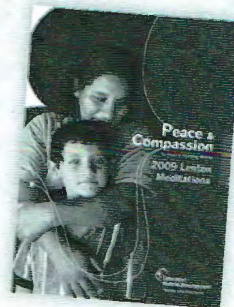
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Celebrate March 1, 2009 — Episcopal Relief & Development Sunday. The Presiding Bishop has declared that the first Sunday in Lent will be **Episcopal Relief & Development Sunday**. All Episcopalians are urged to join in prayer and designate a special offering to the Millennium Development Goals Inspiration Fund, which fights deadly diseases such as malaria and HIV/AIDS and provides basic health care in communities in Africa, Asia, Latin America, and the Caribbean.

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Bishop Lamb Again Writes Disaffiliated Clergy

The recent California Supreme Court decision in favor of The Episcopal Church and the Diocese of Los Angeles [TLC, Jan. 25] is "extremely helpful" to the reorganized Episcopal Diocese of San Joaquin's position, according to Michael Glass, chancellor.

"The court's decision in this case is extremely helpful to the Diocese of San Joaquin's position in the present litigation with respect to [Bishop John-David Schofield]," Mr. Glass said. "It also clarifies beyond a doubt the rights of the diocese regarding parish and mission properties occupied by groups that have disaffiliated from The Episcopal Church."

The diocese voted in 2007 to disaffiliate from The Episcopal Church and to realign with the Anglican Church of the Southern Cone. Bishop Schofield was subsequently deposed from the ordained ministry of The Episcopal Church for abandonment of communion. Presiding Bishop Katharine Jefferts Schori announced she was no longer recognized of the majority of members elected to the diocesan standing committee as officers, and last March convened a reorganizing convention at which the Rt. Rev. Jerry A. Lamb was received as provisional bishop of the diocese.

In light of the California court's ruling, Bishop Lamb sent letters Jan. 14 to seek dialogue with those who have disaffiliated. One letter was sent to

clergy who have accepted canonical licenses issued by the Southern Cone. The second was sent to church-goers.

"There has been enough pain and suffering on all sides of the issue of separation from The Episcopal Church," Bishop Lamb wrote to clergy. "It is time for us to speak to one another face to face about returning to the fold of The Episcopal Church or setting forth a plan for gracious leave-taking."

Shortly before the Episcopal Diocese of San Joaquin's convention last October, Bishop Lamb inhibited all of the San Joaquin clergy who accepted canonical licenses from the Church of the Southern Cone. The inhibitions will automatically become depositions from the ordained ministry of The Episcopal Church in April if the inhibited clergy take no further action.

"This is another effort on the part of The Episcopal diocese to reconcile," Bishop Lamb told THE LIVING CHURCH. "Given what we consider [the court's] very clear statement in our favor, I wanted to make another overture. I'm inviting any forms of conversations [on these two options]. We would have to see what people would want."

Bishop Lamb wrote three letters to the Southern Cone clergy before he issued his letter of inhibition. He said no one has responded to any of the letters, including the most recent one.

Steve Waring

FEMALE BISHOPS

(Continued from page 13)

Anglicanism: Beyond the Elizabethan Settlement toward the New Anglican Conciliarism."

The Rt. Rev. Robert Duncan, now Bishop of the Episcopal Diocese of Pittsburgh and under the auspices of the Church of the Southern Cone, has been designated as primate-elect of the new province. The Rev. Peter Frank, director of communications for the Diocese of Pittsburgh, noted that an all-male episcopacy was enshrined in the canons of the proposed province.

"The key principle is how to submit to one another in a way that does not lead to breaking fellowship," Deacon Frank said. "Consecrating a woman as bishop would break the fellowship we have worked so hard to achieve. It does require a significant sacrifice from our female clergy, and many have expressed a willingness to make that sacrifice."

Deacon Frank said it was unlikely that the canon specifying an all-male episcopacy would be repealed in the near future. He added that "any change on this issue would require overwhelming consensus first."

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIOPOLE: theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net

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Located 100 miles east of New York City, St. Luke's church sits in the center of picturesque East Hampton village, facing Town Pond and is in the National Historic District. A safe and peaceful environment, a true gem situated by the sea, established in 1648, is a curious blend of cosmopolitan urbanity and rural charm. We are enriched by cultural, religious and linguistic diversity and enjoy a wealth of talents.

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FULL-TIME RECTOR: *All Saints' Episcopal Church, Hershey, PA,* an affluent, professional area parish with abundant growth potential, is seeking a dynamic, thoughtful and compassionate priest to seize this opportunity for growth while advancing mission, outreach and youth programs. Our new rector will foster diversity and parishioner involvement, leading us to become a beacon of Christian purpose and service in the community. Our outstanding All Saints' Child Care Center is a Jubilee Center. A planned renovation will improve accessibility and comfort for our parishioners. All Saints' is a congenial, inviting congregation, evolving into a program parish, in an historic chocolate-scented community. We offer a competitive compensation and benefits package. Please send your letter of interest, resume and CDO profile to Janet Hoffman, Discernment Committee Chair, All Saints' Episcopal Church, 310 Elm Ave., Hershey, PA 17033, or email us at discernment.asec@gmail.com. For more information visit: www.allsaintshershey.org.

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VIRGINIA

(Continued from page 12)

we are limited by the [Windsor Report's] moratorium from offering a Blessing of Same Sex Unions, we did want to offer liturgical resources that would recognize couples in committed relationships."

Both rites recommend adapting prayers into what the report calls "The Holy Eucharist Rite Two in Thanksgiving for a Committed Relationship."

One proposed rite borrows concepts from a wedding, changing the vows into prayers of the people instead: "Bestow on N. and N. the grace to be faithful to each other for better or worse, for richer or poorer, in sickness and in health that they might love and cherish each other until they are parted by death."

A second proposed rite simply incorporates the couple into one reference in the prayers of the people: "For the special needs and concerns of this congregation; For this couple that comes before us this day."

Bishop Lee also told the council that he will retire earlier than previously announced as a cost-cutting measure.

"The position I hold is a significant part of our budget. I have decided, therefore, to resign as diocesan bishop effective Oct. 1," he announced in his final address after 25 years of ministry. "That means that my absence for the last quarter of this calendar year will provide a 25 percent reduction in the cost of the position of diocesan bishop and will bring some relief to the stress on our budget."

The council approved a budget of slightly more than \$4.8 million, which represents an increase of less than 0.5 percent from the previous year.

BRIEFLY...

The Rt. Rev. **Ronald Ferris**, Bishop of the northern Ontario Diocese of Algoma from 1995 to 2008 and the Diocese of Yukon from 1981 to 1995, became the third bishop in 14 months to leave the Anglican Church of Canada to transfer his canonical residence to the Anglican Church of the Southern Cone.

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By Richard Powell

(Faith Alive Newsletter 1988)

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I understood much more about Jesus that night as I watched my friend and others become part of the growing community of believers. "See how they love one another" was real for me for the first time!

By William Kloppenburg

(Faith Alive Newsletter 1989)

After some 55 years of "pew sitting," my heart was quickened during a Faith Alive Weekend at our church. A young man spoke at the Saturday luncheon. I could so much relate to that story! He was right, too. The good life I had been living could be .. and now is .. even better!

By Melissa Jacobson

(Faith Alive Newsletter 1995)

My first encounter with God was at a Faith Alive Weekend at my church when I was 12 and in my sixth grade. I am now about to turn 18.

That Faith Alive Weekend showed me who

God truly was and what He could do in my life.

I thank God for all He has done in my life through this ministry, and I'm honored to have served on children's teams all over Texas!

By Kathy Hudson

(Faith Alive Newsletter 2001)

I felt I was the biggest "misfit" to ever chair a Faith Alive Weekend. What did I know about faith, spirituality, and a personal relationship with God?

I never believed there was a God, or at least not for me. I had a very unhappy childhood, and so I couldn't connect with a so-called wonderful God, a protector and lover of children.

In recent years I've had a sense that Someone was helping me to deal with certain things.

Then came Faith Alive and a team with a faith and a willingness to share it.

During the first team meeting, on Friday afternoon, as we closed with a prayer circle, one of the team members began to cry. It was truly amazing to me, the sincerity of his faith and the giving up of himself to his faith.

The Faith Alive Weekend was beyond our imagination and expectations, strengthening friendships and creating new friendships, drawing adults and teens into

a meaningful relationship with Jesus as Lord, inspiring us to Bible study groups and fellowship times and sharing our own faith.

For me personally, Jesus lifted me above the hurts and anger of childhood through the Faith Alive Weekend. It clearly showed me that Christ has always been my life line and my strength, even when I denied His very existence.

I'm loved!

From Manchester, MO

Excellent! The lay witnessing was centered in scripture and the prayer book, and sensitive to the needs of our congregation.

The team was spiritually and emotionally mature and conveyed a great love for the congregation of St. Luke's.

Our follow-up work includes moving forward with a men's ministry and a women's ministry. The congregation wants to expand the prayer and healing ministry, and there is more interest in Bible study.

*The Rev. William Luley, Rector
St. Luke's Episcopal Church
Jim Wolfe, Coordinator*

From Columbia, SC

The Faith Alive Weekend invited our people to trust God more deeply, and take their relationship with Him more seriously. We have had a real renewal in spirituality.

We followed up with *Experiencing God*, and have 22 people on Wednesday nights. Our youth group is growing as a result of parents' attendance at the Faith Alive.

*The Rev. Robert Chiles, Rector
St. David's Episcopal Church
George & Bo Lachicotte;
Frank Kirk, Coordinators*

Take a Break from Distracting Headlines

Faith Alive provides a proven resource for affirming the mission of the church and keeping the parish family focused on living a life under the lordship of Jesus Christ.

The news of the moment, through Year 2009 can impact parishioners' giving of time, talent and treasure. Faith Alive focuses on Christian community.

Churches are looking to grow their congregations, encourage greater participation

by young families, identify new outreach opportunities, and better motivate members regarding stewardship.

These are the fruits of a Faith Alive Weekend, as stated over and over by rectors and pastors of churches hosting this event for adults, teens and children.

How we make churches fully aware of the resources of Faith Alive is a challenge to all within this fellowship.

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