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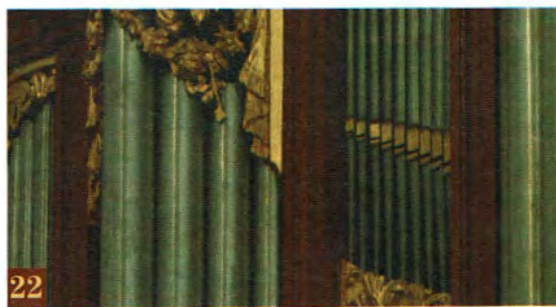
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On the Cover

On a recent Saturday morning, Trinity Cathedral in Portland, Ore., is cleaned and prepared for worship on Sunday.

Scott Weber photos



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 CANADA

SUNDAY'S READINGS

Love and Sacrifice

'No One Has Greater Love...' (John 15:1)

Sixth Sunday of Easter (Year B), May 17, 2009

BCP: Acts 11:19-30 or Isaiah 45:11-13, 18-19; Psalm 33 or 33:1-8, 18-22; 1 John 4:7-21 or Acts 11:19-30; John 15:9-17

RCL: Acts 10:44-48; Psalm 98; 1 John 5:1-6; John 15:9-17

Love and a willingness to sacrifice go hand in hand. Some years ago a mother claimed that a man stole her car and took her little children at gunpoint. She seemed to be distraught over what happened to her kids, but the story didn't add up. It turned out that the real situation was quite different from her version of the truth. What loving mother would let a threatening stranger take her kids without protest? What loving mother would remain passive in the face of a kidnapper taking her children? Her response is, "Over my dead body!"

Real love accepts sacrifices. People who love will not always put themselves first. Sometimes love draws us out of the places we feel most comfortable. Sometimes love turns things upside down. Sometimes love will even get us killed. That's what happened to our Lord. Again and again, love reveals to us that we need more than just ourselves. In love, we discover that our true life has everything to do with

reaching beyond ourselves to focus on others.

Jesus says, "No one has greater love than this, to lay down one's life for one's friends" (John 15:13). That's what he did. He lived perfect love, but it was anything but comfortable or easy. His love meant sacrificing his life for others. He offered himself every day through his preaching and teaching and ministry for those who needed him. Ultimately, it meant laying down his life for all of us on the cross.

Jesus shows us how to live his way, and that's the way of the cross. We can share his sacrifice and love on a daily basis. Living his way is free, available to us all, but very expensive. We can find the heart to sacrifice the things that have been cluttering the center of our attention — our agendas, our selfish distractions, our anxious self-concern. As we give ourselves generously and sacrificially, we can know God's love in our own lives. We can discover our true focus beyond ourselves, in Jesus, giving everything in love.

Look It Up

See Hymn 448, "O love, how deep, how broad, how high." How does this text express the sacrificial love of Jesus?

Think About It

When has love motivated you to make a sacrifice? How did this sacrifice express your love for God and for others? When have others made loving sacrifices for you?

Next Sunday

Seventh Sunday of Easter (Year B), May 24, 2009

BCP: Acts 1:15-26 or Exod. 28:1-4, 9-10, 29-30; Psalm 68:1-20 or 47; 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19

RCL: Acts 1:15-17, 21-26; Psalm 1; 1 John 5:9-13; John 17:6-19

The Arts in Worship

A PRIMER ON CHRISTIAN WORSHIP: Where We've Been, Where We Are, Where We Can Go. By William A. Dyrness. Eerdmans. Pp. x + 154. \$18. ISBN 978-0-8028-6038-5.

At first glance, this would seem to be a book that would have minimal interest for Episcopalians and other Anglicans, for its discussion is admittedly protestant in the reformed tradition. Nevertheless, William Dyrness, a professor at Fuller Theological Seminary, writes in an engaging style that is easy to follow.

WORSHIP THAT CHANGES LIVES: Multidisciplinary and Congregational Perspectives on Spiritual Transformation. Edited by Alexis D. Anerbethy. Baker Academic. Pp. 285. \$24.99. ISBN 978-0-8010-3194-6.

This book consists of a series of essays from various authors that focus on the ways that worship can bring about spiritual transformation. There is a sizable section on the arts in worship, and a particularly informative

subsection on the emerging church. Like the aforementioned book, this one also is protestant oriented and has plenty of input from faculty at Fuller Seminary.

THE SOULWORK OF CLAY: A Hands-on Approach to Spirituality. By Marjory Zoet Bankson. Skylight Paths. Pp. xiii + 168. \$16.99. ISBN 1-59473-249-3.

When the author, who teaches at Virginia Theological Seminary and Washington National Cathedral, calls this a "hands-on experience of the spiritual journey," she does mean hands on. Marjory Zoet Bankson explains how working with clay led to spiritual growth, and she describes and illustrates what you can accomplish with clay.

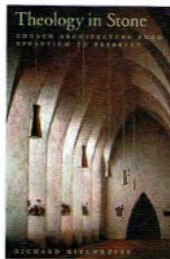
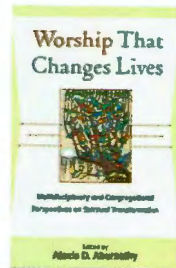
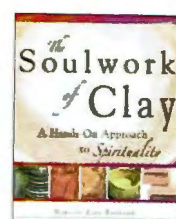
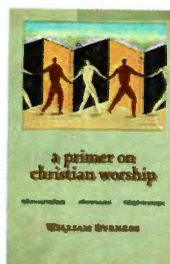
BEAD ONE, PRAY TOO: A Guide to Making and Using Prayer Beads. By Kimberly Winston. Morehouse. Pp. xv + 173. \$28. ISBN 978-0-8192-2276-3.

This is an informative book on an enlightening topic. It's a guide for how

to make and how to pray with beads, including histories of rosaries and prayer beads. A large part of the book is devoted to Anglican rosaries, and the wide variety of prayers people use with them.

THEOLOGY IN STONE: Church Architecture from Byzantium to Berkeley. By Richard Kieckhefer. Oxford University Press. Pp. 384. \$21.95. ISBN 978-0-19-534056-3.

A Northwestern University professor of religion and history seeks to find common ground between the viewpoints of church architecture traditionalists and reformers.



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MUSIC

Variety in Organ Music

CAROLE TERRY PLAYS THE WATJEN CONCERT ORGAN. Loft Records.

MASTER OF THE DUTCH RENAISSANCE: Jan Pieterszoon Sweelinck. Jonathan Dimmock, organist. Loft Records.

HISTORIC ORGANS OF INDIANA. Organ Historical Society.

The pipe organ has a long and battered history. It has been the casualty of theological controversies and found itself on the wrong side of an ax during more than one political revolution. Being an organist is no way to win a popularity contest. I have found that the best way to stop a conversation on an airplane is to tell people that I am an organist.

Yet the organ continues to be a viable medium for expressing music as is evidenced in these three recordings. Each recording documents this in a different manner.

Carole Terry's recording on the Fisk organ at Benaroya Hall in Seattle, Wash., is a good-tasting menu: It has a little of everything. Those craving French Romantic greatest hits will be satisfied with the Vierne Carillon de Westminster and Widor's Symphony No. 5. Those who wish to see the relevance of the organ in our time will be happy with the addition of William Albright's Sweet Sixteenths: a Rag for Organ. In the middle of the recording, Terry plays Bach's Passacaglia and Fugue in C Minor. I would recommend this recording just for her rendition of this work. Whether or not one would copy her ideas is not the point. She plays with warmth and attentiveness, something from which all organists can learn.

Jonathan Dimmock recorded the music of Sweelinck on two period instruments — one in the Netherlands and one in Sweden. Both use mean tone tuning. This and the quality of both the instruments and the way the engineers captured these instruments would be worth this recording alone. Dimmock's execution of these works would be the other reason.

The surprise of these three was the Organ Historical Society's Historic Organs of Indiana. When I encountered four disks and a thick insert full

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of stop lists and organ histories, I feared tedium. Instead, I was delighted with the wide variety of music, the high quality of playing, and the obvious loving care that all these instruments have had.

*Karen Beaumont
Milwaukee, Wis.*

Tell Me What You Know

Sara Groves. Ino Records. \$13.98. Ino 768430.

Sara Groves has had a soul awakening, and she wants to tell us all about what she has seen. For the last several years, Sara has been one of the golden children of the Contemporary Christian music (CCM) crowd, a lovely woman who writes and performs really lovely music and is honest about struggles and faith, family and marriage, and always endeavors to exalt Jesus. She has deserved all the accolades she has received.

But now, with the release of "Tell Me What You Know," it's apparent that Sara has had her soul shaken. Partnering with International Justice Mission, she has stepped outside her comfortable suburban bubble and has seen parts of the world that have experienced genocide, the ravages of HIV/AIDS, and the aftermath of Hurricane Katrina. These experiences have added a layer of complexity to her writing that adds a facet to her gift that makes her all the more compelling.

On the track, "I Saw What I Saw," Sara shares how her world and her faith have been shaped by her recent experiences. It's the best kind of external processing: so lovely to listen to, but with ears of faith, also not easy to hear without being compelled to action.

The hope that she carries in her heart, expressed so beautifully in "When the Saints," is expressed on this project in a glorious way. One would hope that those who are CCM listeners would reflect deeply on these words and prayerfully follow Sara's newest example, and ultimately Christ's, in their lives.

*Lowise Wickler
Platteville, Wis.*



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Bishops: Church's Doctrine, Worship, Polity in 'Grave Peril'

The primary responsibility of the Presiding Bishop of The Episcopal Church is to preside at meetings of the House of Bishops and to act as its agent in canonical matters, according to 11 diocesan bishops who endorsed a statement on the church's polity.

The 21-page document, published on April 22, includes more than two pages of endnotes, a number of which cite historical documents dating back to the church's founding in 1789.

"The traditional doctrine and worship and the historic polity of the Church are in grave peril," the bishops said. "For this reason, we emphasize that The Episcopal Church consists of autonomous, but interdependent, dioceses not subject to any metropolitan power or hierarchical control ... We intend to exercise our episcopal authority to remain constituent members of the Anglican Communion and will continue to speak out on these issues as necessary.

"We emphasize this significant feature of our governance at the outset because in the recent controversies surrounding the withdrawal of several dioceses from The Episcopal Church,



The Most Rev. George Carey, Archbishop of Canterbury from 1991 to 2002, gives a blessing to work produced by participants during a conference April 16-17 at St. Martin's Church, Houston. At the conference, members of the Communion Partner Bishops finalized the language of a 21-page statement documenting departures from the historic polity of The Episcopal Church. The Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana and one of 11 diocesan bishops to sign the statement, is in the front row, left.

Susie Tommaney/St. Martin's Church

the Presiding Bishop and others acting on her behalf, including the Presiding Bishop's chancellor, have purported to act within dioceses, to 'recognize' or 'de-recognize' diocesan officers and to speak on behalf of The Episcopal Church in civil litigation involving dioceses. We respect the desire of the Presiding Bishop to provide pastoral assistance in these areas, and indeed we want to do all that we can to

reach out to persons in those dioceses who wish to remain in The Episcopal Church.

"But neither she nor anyone acting on her behalf has constitutional authority to act without consent from the Ecclesiastical Authority except in unorganized territory. Nor are they authorized to speak for The Episcopal Church in civil litigation within a diocese. That is not among the constitutional powers conferred on the Presiding Bishop of the House of Bishops or the General Convention as a whole. That is the constitutional prerogative of the Ecclesiastical Authorities of the dioceses, their Bishops and Standing Committees. However we respond to the pastoral needs of continuing Episcopalians in seceding dioceses, it must be done in accord with our Constitution and Canons."

Despite its claim that The Episcopal Church is a "voluntary association of equal dioceses," and that the constitutionally defined powers of the office of the Presiding Bishop greatly limit the ability of the incumbent to intervene in the internal affairs of a diocese, the document is silent on whether a diocese may legally withdraw from The Episcopal Church.

In addition to the 11 diocesan bishops, the document also was endorsed by four other bishops.

Archbishops Elected in Kenya and the Congo

The Anglican Church of Kenya has elected a conservative cleric and ecclesial statesman as its next leader. Meeting at All Saints' Cathedral, Nairobi, on April 24, the church's Electoral College selected the Rt. Rev. Eliud Wabukala, Bishop of Bungoma, from among four candidates to succeed the Most Rev. Benjamin Nzimbi as primate and archbishop. Bishop Wabukala was elected on the fourth ballot after five hours of voting.

Elected Bishop of Bungoma in 1996, Bishop Wabukala was educated at Wycliffe College in Toronto, St. Paul's College, Limuru, and Makere University in Uganda, earning a doctorate in theology. Before his consecration in 1996, he served as academic dean of St. Paul's, the Anglican Church of Kenya's theological semi-

nary. Until 2008, he was president of the National Council of Churches of Kenya and was a member of a government commission investigating the political unrest that erupted following national elections in 2008.

(The Rev.) George Conger

The Anglican Church of the Congo has elected the Rt. Rev. Henri Kahwa Isingoma, Bishop of Boga, to succeed the Most Rev. Fidèle Dirokpa as archbishop and primate.

Bishop Isingoma was elected during a bishops' retreat in Goma on April 28. He was one of two nominees and received four of the seven votes cast in a secret ballot.

Episcopal News Service contributed to this report.



Suzanne Gill photo

Deputy Constable Beverly Smythe serves official notice a lawsuit to the Rt. Rev. Jack L. Iker in his offices at a diocesan center of the Episcopal Diocese of Fort Worth in the Church of the Province of the Southern Cone, on April 23. The suit was filed in district court by a number of plaintiffs, including former members who elected to remain with The Episcopal Church and held a reorganizing convention.

Episcopal Representatives Chosen for Anglican Women's Network

Sandra McPhee and Karen Chane have been chosen to represent The Episcopal Church on the International Anglican Women's Network (IAWN), an official network that monitors and reports on the work and challenges of Anglican women to the Anglican Consultative Council.

Ms. McPhee is a Chicago-area lawyer who chairs the Executive Council's International Concerns Committee. Mrs. Chane, a conference administrator for CREDO Institute, Inc., was chosen by Presiding Bishop Katharine Jefferts Schori to serve as the Episcopal Church's provincial link to the network.

Episcopal News Service contributed to this report.

Bishop Bennison Seeks a Dismissal

Prior to the start of the Rt. Rev. Charles E. Bennison's appeal before the Court of Review of the Trial of a Bishop, new evidence has come to light. The evidence, made public on April 27, purportedly reveals that the teenage victim conspired with Bishop Bennison's brother, John, in order to conceal their sexual relationship from Bishop Bennison, who was serving as rector at the California parish where his brother was the youth minister in the early 1970s.

John Bennison previously admitted initiating a sexual relationship with the 14-year-old girl. Eventually he resigned from the ordained ministry of The Episcopal Church. Bishop Bennison maintains he was not aware of the relationship until many years later and did nothing wrong in trying to prevent a scandal once he became aware of the relationship.

Last June, the Court for the Trial of

a Bishop found Bishop Bennison guilty and recommended that he be deposed for conduct unbecoming a member of the clergy. He is currently on suspension as Bishop of Pennsylvania while his appeal is under consideration.

More than 200 letters from the victim to John Bennison were recently given to Bishop Bennison, according to attorney James Parabue. Mr. Parabue said that in her testimony before the church court, the victim testified that she was convinced Bishop Bennison knew of the relationship as early as 1973. However, Mr. Parabue said the letters reveal that she and John Bennison "continually plotted and schemed to hide the relationship long after that out of concern that Charles would discover the facts."

Mr. Parabue said he is petitioning the appeal court to dismiss the presentment based on the new evidence.

ACNA Approves Inaugural Dioceses

The Anglican Church in North America (ACNA) said it has received and approved applications for membership from 23 dioceses and five dioceses-in-information. The ACNA leadership council also has finalized a draft constitution and canons for approval at an inaugural provincial assembly June 22-25 at St. Vincent's Cathedral, Bedford, Texas.

In addition to the official delegates, a number of ecumenical Christian leaders are expected to address the assembly, including Rick Warren, pastor of Saddleback Community Church,

and His Beatitude, Metropolitan Jonah, the Archbishop of Washington and New York and the Metropolitan of All America and Canada for the Orthodox Church in America.

At an April meeting in London, seven primates issued a statement recognizing the ACNA as being authentically Anglican. They also called for other primates to join them in recognizing the nascent province [TLC, May 10].

The Episcopal Church and the Anglican Church of Canada among others oppose its formation.

Integrity Faces Budget Deficit, Eyes General Convention

At its semi-annual meeting on April 17, the board of directors for Integrity, an advocacy organization for lesbian, gay, bisexual and transgendered Episcopalians, approved a budget which will deplete most of its reserves by the end of the year.

The board convened electronically in order to reduce travel costs

and carbon emissions, according to minutes of the meeting published on one of the organization's websites.

The approved budget assumes income of \$270,000, primarily from member dues, and total expenses of approximately \$313,000. Previously the organization has said that it plans

(Continued on page 30)



Jeannine Otis at the piano during the Three Kings Service at St. Mark's Church, New York City.

Embracing Many Forms of Music

Through her willingness to experiment, Jeannine Otis brings a new perspective to worship

By Becky Garrison

When Jeannine Otis was convinced to take on the role of worship leader at St. Mark's Church-in-the-Bowery, New York City, she brought with her an eclectic musical background. From an early age, she accompanied her mother's choir on piano, as she split her time between the AME Zion and Episcopal churches with forays into pentecostalism. After graduating as a Presser Music Scholar from Wellesley College, Ms. Otis worked with pop groups such as Kool & The Gang, Grover Washington, and The Shirelles, and explored other genres such as hip-hop and world music.

Since only about a dozen people attended St. Mark's on any given Sunday, they were open to exploring new forms of worship. Ms. Otis suggested that they needed more songs that related to scripture that were set in more popular music forms. As she reflects, "Sometimes when not sure what might work, you're willing to try anything, and anything worked." Ms. Otis comes from the perspective that God can exist in positive, spirited music, which can be found in both secular and sacred forms.

Her first major project for St. Mark's was a Three Kings Service, which is now in its 16th year of production. This was a commission from the Rev. Lloyd Casson, who at that time was the priest-in-charge. He wanted to create this service as a form of outreach to the community, as well a way to honor the Hispanic community on the Lower East Side. So Elizabeth Swados wrote the storybook while Ms. Otis added the music and lyrics. Later, a puppet company

added elements. A children's choir was added as part of the commitment to create an intergenerational service that represented a true mixture of everyone's experiences.

The Good Friday Blues service came about when the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, told Ms. Otis she wanted to do something with blues that would involve the community by using the Good Friday prayer book service. "We went through the prayer book," Ms. Otis recalled. "I identified songs that moved me, but after we had made some initial choices, she got together some of her friends that included Fr. [Julio] Torres, who at that time was the priest at St.

Mark's. We threw ideas at them. Out of those sets of conversations came the idea to add the song 'I Don't Feel No Ways Tired.' Each year it changes because by design, the last part of the Good Friday Blues is different. Every year now, after we do our set songs and readings, telling the story of the cross, there's a space for reflection."

Last year, this time was used to pay tribute to New Orleans. Ms. Otis' longtime friend Stanton Davis put together a group of musicians who played before and after the service. While these musicians are paid a small honorarium, they chose to go to St. Mark's because this service has become church for them.

St. Mark's also served as the first church that celebrated a hip-hop setting for the Eucharist, as part of an effort to reach out to the neighborhood youth. Ms. Otis already was involved with Safari East, a group that tries to motivate students to express themselves through the written word using media forms such as hip-hop. So she,

"Sometimes when not sure what might work, you're willing to try anything, and anything worked."

— Jeannine Otis

along with fellow artist Yako, took the beats and raps and took them to St. Mark's. After six weeks of worship, Ms. Otis suggested that hip-hop be incorporated into a service. They went through the prayer book, decided what would work, and composed raps. Professional rapper and Jewish scholar Baruch Israel added his insights into the final production.

Later Ms. Otis connected with the Rev. Timothy Holder, then rector of Trinity Church of Morrisania in the Bronx, which had brought hip-hop into the larger Episcopal community. During the ministry's media blitz, Ms. Otis kept herself grounded by reminding herself why she was doing this. While she's appreciative of the affirmation, she keeps her focus on doing her ministry. "While it's a cliché, you must keep your eye on the prize," she says. "If you don't, then you will lose the

qualities that attracted people to you."

On the recommendation of Carl Maultsby, a prominent composer and music director, Ms. Otis was invited to serve on the Standing Commission on Liturgy and Music for The Episcopal Church. Through her work on this mission, she finds it gratifying to know that some suggestion she makes will help someone have a different perspective on what worship can be. Her years of leading worship have shown her how there's much in the Book of Common Prayer that's flexible and lends itself to possibilities for extraordinary ministries. Though her travels in recent years, she's been impressed with how many churches are committed to keeping the Episcopal traditions but also reaching the community that they're serving.

Recently, Ms. Otis broadened her involvement through conversations

with the Rev. Thomas Brackett, program officer for Church Planting and Redevelopment for The Episcopal Church; the Rev. Karen Ward, abbess, Church of the Apostles, Seattle; and Steve Hollinghurst, researcher in evangelism to post-Christian culture at England's Sheffield Centre. When Ms. Ward spoke to the Commission on Liturgy and Music, Ms. Otis recalls that she was struck by her humble spirit. As she observed, "I still go a lot on my gut. You can feel by the way someone is talking that they know why they're there, and this is connected to some higher power."

Ms. Otis chooses to stay at St. Mark's because of her promise to her Creator to do certain things. And God willing, she'll keep doing them. □

Becky Garrison is a free-lance writer who lives in New York City.



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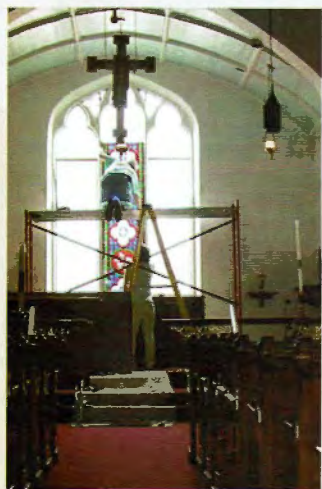
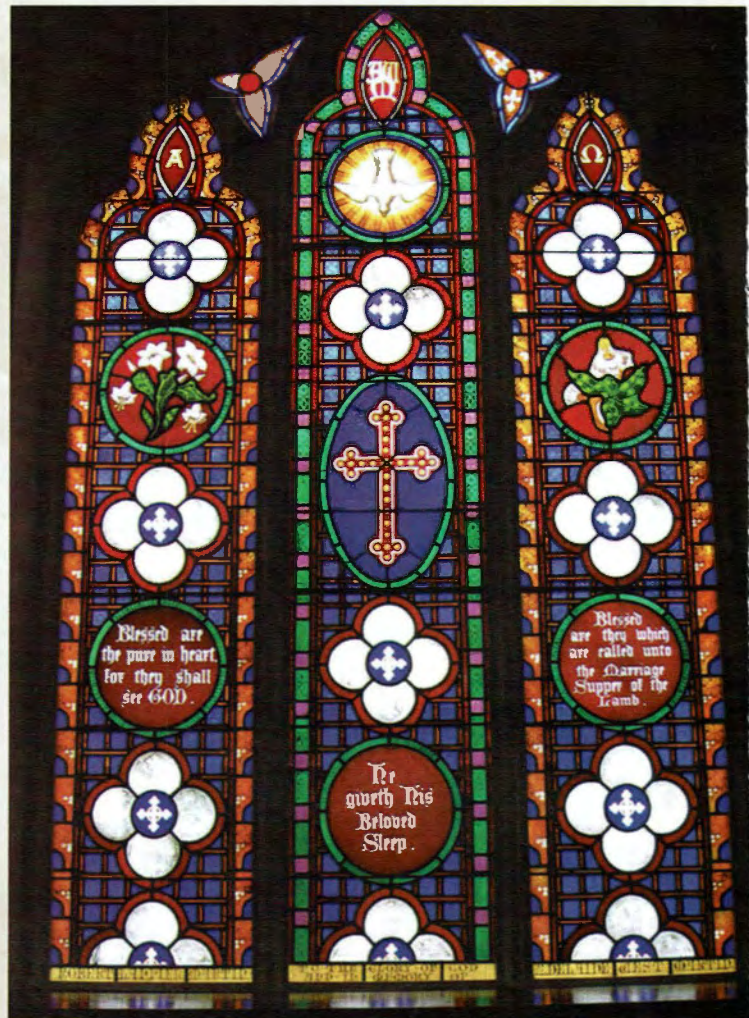
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Memorial Window Restored

Calvary Church, Rockdale, Aston, Pa., recently restored its chancel's stained glass window, which had been erected as a memorial to Adelaide West Martin, who died in 1859. Kathy Jordan of the Art of Glass, Inc., in Media, Pa., did the restoration, which included closing gaps between the panes of glass and the frame of the window. At the same time, a large reredos (left) that was hiding most of the window was removed and is now being used as the altar in a children's chapel. Through fund raising events, the church collected more than \$30,000 for the restoration.

Before and after photos: Calvary Church
Restoration photos: Kathy Jordan





Altar Guild members work in the Sacristy on a Saturday at St. Bartholomew's Church in Atlanta.

Altar Guilds Working to Draw Younger Participants

By Carolyn S. Ellis

For more than 70 years Nancy Miller has served on Altar Guild, in parishes from California to Massachusetts. Mrs. Miller began at age 7 in an Episcopal church in a Pennsylvania town on the Delaware River. Her mother wore a blue smock and "a funny little hat" when on duty, and women worked in silence while polishing and cleaning. As a young married woman, she served in California, where the candles sometimes melted from the heat. Today Mrs. Miller serves at Church of the Good Shepherd, Clinton, a central Massachusetts town settled in the 1600s, with seven other "older ladies." "My life has been in the church," she says. "Aren't we Episcopalians lucky to have such a way to serve?"

For Mrs. Miller and many others, Altar Guild was the only way for women to be closely involved in worship until the 1970s. As membership in The Episcopal Church has declined nationally,

Altar Guilds have shrunk, too. Today new members are needed in most parishes.

"Altar Guilds are pretty gray," says Albe Larsen, of San Francisco, president of the Diocese of California Altar Guild. "We're working on ways to encourage younger women who juggle career and family."

Jo Ellen Peterson, Altar Guild director of St. Stephen's Church, Orinda, Calif., has recruited several young mothers, making accommodations

such as allowing a child in the sacristy with a coloring book on Saturday work mornings. Mrs. Peterson sends weekly e-mails to keep in touch (and does a duplicate postal mailing for those without e-mail) and overlooks the occasional lapse. "I am determined to keep them on track because we have a whole stratum of members who will retire," she says. "We work around [their schedules] because they have many other calls for their time and talent."

(Continued on next page)

Anne Holly appliquéed the California quail on a cope created for the Rt. Rev. Marc H. Andrus, Bishop of California. The Diocesan Altar Guild Sewing Room at Grace Cathedral, San Francisco, continues the ministry established 75 years ago, including creation of vestments for Bishop Andrus, who became Bishop of California in 2006. The bishop's cope and mitre, a two-year project completed in 2008, will be on display in the liturgical arts exhibit at the NAGA triennial meeting in Anaheim, Calif., in July.

The cope, with an exterior of tan Dupioni silk, bears images of St. Francis and St. Clare with animals and birds of the Bay Area surrounding the Tree of Life. Appliqués of sea mammals and fish decorate the aqua blue interior. The hood displays the sun, moon, and stars, and the cathedral windows quilt pattern was used on the orphrey, morse, and mitre.



Altar Guilds Working to Draw Younger Participants

(Continued from previous page)

St. Stephen's has six members (of 30 total) in their 40s and 50s with children at home. Maria Hjelm joined three years ago when her mother died. "I was tired of just meeting people my own age with kids," she recalls. "I wanted to get to know older members at St. Stephen's and continue my mother's service." Mrs. Hjelm works full-time and has children ages 15, 10, and 6. "Because I am allowed to skip monthly meetings and weekday duties, I am able to serve."

Training is important because setup is different for every altar and every form of worship, from weekly Eucharist to baptism, confirmation or marriage. Mrs. Peterson pairs new members with patient and experienced team leaders for their first two years.

Lynne Noone, an employed mother of four who is also earning her masters degree, says she was concerned that everything older members know would go with them as they become too old to serve. "These women have led amazing



St. Stephen's Church, Orinda, Calif.

lives and know Altar Guild in amazing detail. It's a great feeling that they are so happy to have me and, at my age, my mid-40s, they call me young!"

Families' schedules may be jammed with children's sports and school activities, but older couples, too, are busy with jobs, second homes, grandchildren, and travel.

Altar Guilds have been sharing information, resources and fellowship through the National Altar Guild Association (NAGA) since 1927. The NAGA triennial conference will parallel General Convention in Anaheim, Calif., in July. John York of St. Bartholomew's, Atlanta, Ga., is on the slate of officers to be elected. Membership is his focus, and he plans to continue NAGA's efforts to foster diversity, welcoming males as well as African American, Latino, and Native American members. "In times past, Altar Guild may have seemed the province of retired, wealthy, white

ciation (NAGA) since 1927. The NAGA triennial conference will parallel General Convention in Anaheim, Calif., in July. John York of St. Bartholomew's, Atlanta, Ga., is on the slate of officers to be elected. Membership is his focus, and he plans to continue NAGA's efforts to foster diversity, welcoming males as well as African American, Latino, and Native American members. "In times past, Altar Guild may have seemed the province of retired, wealthy, white

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women," Mr. York notes, "but NAGA is working hard to get rid of that image."

At Anaheim, programs based on the theme, "The Beauty of God's Holiness," will include "Visual Theology in Fabrics and Threads," "Spirituality in the Garden," an exhibit of icons, and a liturgical fashion show. Roundtables and workshops range from welcoming change and attracting new members to the care of silver, crystal and brassware.

Mr. York became an Episcopalian in college, where he served as acolyte and lay reader. A friend on the college Altar Guild introduced him to the vessels and linens. "In the mid-1990s, our sacristan, who was a good friend, asked if I would be interested in joining Altar Guild. She had recruited some other men. I com-



The chapel on Easter Day at St. Peter's, Weston, Mass.

pleted my term as warden and joined." Mr. York now serves as sacristan, leading the 24 members who work on four teams to cover three Sunday services, and additional members who specialize in caring for linens. Members who don't work during the day cover Wednesday noon and other weekday services. What does it take to be really good? "Attention to detail," Mr. York says. "Our perfect execution is essential to worship. It remind everyone we are a ministry, not

(Continued on next page)

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Altar Guilds Working to Draw Younger Participants

(Continued from previous page)

a social group.”

Many Episcopalians new to the church are unfamiliar with terms like corporal and purificator, ciborium and cruet. “Think of it as setting a beautiful table for those you love, and it’s easy,” says Jane Ames of St. Margaret’s, Plainview, N. Y., the incoming president of NAGA. She was introduced to Altar Guild as a 12-year-old in Hollis, N. Y., when her directress put four girls to work washing linens. “We’re trying to encourage Junior Altar Guild. I would like to see more family teams and more teaching Eucharists.”

As liturgical partners with clergy, the Altar Guild at St. Stephen’s flourishes by having members who work in teams or solo, attend monthly meetings, or read the minutes by e-mail. The entire guild gathered in February for the installation of Mrs. Peterson, its new

Whether you’re
a novice
or a veteran
of 70 years,
Altar Guild
ministry goes
very deep.

director. “It was a very special dinner,” she says, “because our clergy cooked, served us, and did the dishes.” Mrs. Hjelm and Mrs. Noone were there.

Whether you’re a novice or a veteran of 70 years, Altar Guild ministry goes very deep. Mrs. Miller says, “There’s a certain respect, pleasure and happiness you get from the work. You don’t have to wear vestments or speak in public to be in the service.” Mrs. Noone concurs, “No matter how busy I am, I feel so much better after serving.” □

Carolyn Ellis is a freelance writer and a member of St. Peter’s Church, Weston, Mass.

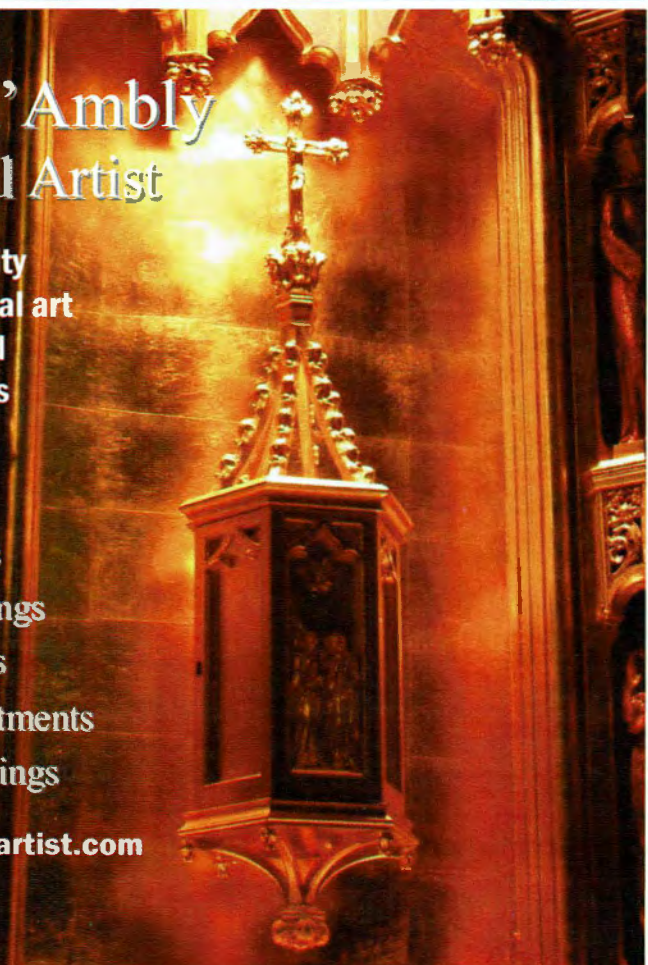
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The procession through the streets of the Old City en route to the Church of the Holy Sepulcher.

John P. Downey photos

In the Midst of Jerusalem

The experience of one among the crowd during Holy Week

By John P. Downey

"Either one of these churches is right and everyone else is wrong, or we've all got it partly right and partly wrong." I said this to a wise and experienced priest during the course of Orthodox Holy Week in Jerusalem in 2008. His reply was, "And I think we've all got it mostly wrong." This summed up my journey of heart and soul through three trips to Jerusalem over the course of 23 years.

The most recent was in April 2008, when a sabbatical provided the opportunity to experience Orthodox Holy Week and Easter in the company of others taking the annual course offered by St. George's College. We participated in and reflected on the practices and liturgies of contemporary Paschal pilgrims. Some of this can be told. However, much overwhelms the capacity to describe.

My first trip took place in 1985, when as a young and naïve priest, I joined one of the many "clergy familiarization"

tours. It was a bit of Holy Land as "theme park," and while I expected to be spiritually inspired, it came in a form I could never have expected (which is so often the way of God). My introduction to the Old City of Jerusalem was distressing as I encountered the divisions and tensions among Christians, Muslims, and

Jews. Most disturbing for me were the divisions between Christians manifested at the Church of the Resurrection/Holy Sepulcher.

Toward the end of the trip, I was on the Mount of Olives looking down at the Old City when something surged up from deep in my soul. The only and inadequate words I can give it are, "This is not what Jesus was about." Jesus was not about setting up one more religion to be in rivalry and conflict with others and with itself. I have spent more than 20 years since that day pondering the challenge of that experience and its implications.

My second trip to Jerusalem was in 2004, when my wife and I took part in the North American Cathedral Deans' Conference, held in Israel and Palestine that year. While there was sufficient introductory touring for those who had never been to the Holy Land, much of the conference was about what is generally called "the situation." That is, the current political troubles. The staff of St. George's told us that "the longer you are here the less you will understand what is going on."

All of this is background to the sabbatical of 2008 and the experience of this Episcopalian at Orthodox Holy Week and Easter in Jerusalem. Again, the good people

of St. George's helped us in every way. As usual, the principal lecturer was Canon Hugh Wybrew, former dean of St. George's Cathedral, and sometime vicar of St. Mary Magdalene, Oxford.

Because we arrived late on Palm Sunday, we were

(Continued on next page)



Armenian clergy and Episcopal bishops among those in the procession.

In the Midst of Jerusalem

(Continued from previous page)

not able to participate in its liturgical observances, but we caught up on Monday and Tuesday by visiting Bethany and the Mount of Olives, taking time to walk the traditional way of the palm procession. By mid-week we were ready to join the others for the principal services of what we in the Western Church call the



An overflow crowd watches the foot washing outside St. Mark's Syrian Orthodox Church.

Triduum or three days.

Foot washing on Holy Thursday is generally not practiced in Orthodox

parish churches, but is more a cathedral and episcopal rite with the bishop taking the role of Jesus, washing the feet of other bishops or priests representing the apostles. With due exceptions even to this, we observed the Greek, Armenian, and Syrian Orthodox foot-washing ceremonies on a sweltering day.

The emotional focus of the Good Friday liturgies in the Orthodox world seems to come when after Vespers, the *epitaphion* or "winding sheet" is brought out in procession. This is a cloth icon of the body of Jesus, resting in death. The cross itself is commemorated at other times and in other ways, while the sense here is of a tender recognition that Jesus has completed his work.

The holy fire ceremony on Holy Saturday afternoon is the center of attention for Orthodox Easter in Jerusalem. The Orthodox Patriarch of Jerusalem and an Armenian representative enter the Holy Sepulcher and emerge with flaming torches, the fire of which is passed throughout the church, into the streets, and even beyond to chartered planes waiting to carry them to Greece and Russia. Because of the thousands who attempt to attend it and "the situation," we were cautioned not to expect that we would get into the Church of the Resurrection for the event. In fact, of the 12 of us who set out from St. George's that morning, only four ended up in the church. I was fortunate to be one of them.

We made our way to St. James' Armenian Cathedral. The Armenians graciously make a place for Anglicans on this day, and we processed with them from the cathedral through the narrow streets. The festive atmosphere that prevailed at the beginning turned edgy as we got closer to the church. Several times the procession halted in "gridlock" with not a little pushing, shoving, and shouting. At

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each checkpoint, more were turned away. We were stunned when we finally were admitted into the parvis and an Armenian priest urged us to hurry into the church to find a place to stand. Quickly we found ourselves in the Armenian section near the Holy Sepulcher with a clear view of the door into the tomb of Jesus. It was one hour before the holy fire ceremony was to begin.

Any description of what followed will fall far short of the reality. The Church of the Resurrection is dangerously crowded and unspeakably hot with bodies jammed against bodies on all sides. It is loud, even boisterous, with longstanding national and ecclesial divisions making it seem like a bad sports rivalry, about to break out in a fight.

As the liturgical procession encircles the Holy Sepulcher three times, the crowd becomes quieter. When the patriarch and the Armenian priest enter the tomb, the lights are dimmed. Minutes later cheering breaks out and bells ring wildly as fire is carried from windows on the sides of the tomb and the patriarch appears at the door blessing with two large torches. As the light, noise and heat increase, words fail.

"All of us have got it mostly wrong." Certainly our divisions and tensions indicate that we have not yet gotten what Jesus was about, whatever our claims, our convictions, or our spiritual experiences. My three journeys to Jerusalem, and the span of years they mark, have led me to understand that I am not on the "mount," looking down on others' failings, but rather am in the "midst," one more soul among the crowd seeking to be faithful to Jesus. For me, that means doing what I can, however imperfectly, to help in the reconciliation of those divisions and tensions. We may have got it "mostly wrong," but it is Jesus and his Resurrection that still draws pilgrims to Jerusalem and to our churches throughout the world, and in that there remains hope. □

The Very Rev. John P. Downey is dean of the Cathedral of St. Paul, Erie, Pa.

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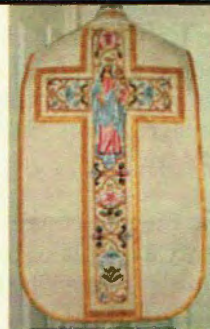
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Solemnity Misplaced

In the Spring 2009 issue of *The Bexley Cross* newsletter, the Very Rev. William H. Petersen reflects on some favorite moments during his time at Bexley Hall divinity school as he prepares to retire:

“Bow down before the Lord.”

“What?”

“... as the stated presider for the celebration of the Eucharist on the First Friday in Lent, I told the people to be sure and tell whoever was the deacon of the Mass to remember

after the post-communion prayer to address the congregation with ‘Bow before the Lord.’ This would be the cue for me to say the Lenten Prayer over the people instead of a blessing before the dismissal. Either the sacristans forgot this instruction or there was a miscommunication.

“So when the time came, I stood looking at the congregation from across the altar and the deacon remained standing silently near my side also looking forward. Nothing happened. So after half-a-minute, in a similar stage whisper out of the side of my mouth, I hissed, ‘Bow down before the Lord.’ She replied in a stage-like whisper, ‘What?’ By now, of course, the congregation’s attention was riveted to say the least. I reiterated, ‘Bow down before the Lord.’ And so, after a moment’s hesitation, she took one step further aside, turned toward me, and slowly executed a solemn bow. Well it was like a Japanese tea ceremony with me as Shogun ... except for the laughter of the congregation. So much for the solemnity of Lent!”

*

A reader at the Episcopal Church Center wrote to clarify a couple of remarks I made in my column about perusing the Blue Book of General Convention [TLC, April 26]. The correct name of the full communion proposal with the Moravians is “Finding Our Delight in the Lord,” not “Finding Our Health in the Lord.” And the agreement with the Presbyterian Church does not establish a similar relationship, although one’s definition of “similar” could be brought into question here. The point is the words “full communion” do not appear in the agreement. Rather this is a commitment

to work together in mission and ministry as is already permitted.

*

Speaking of mistakes, a dandy in *Church of England Newspaper* recently needs to be mentioned. Accompanying an article on the consents process for the election of a bishop in the Diocese of Northern Michigan is a photograph of eight people smiling and looking at the camera. The caption reads as follows: “The Rev. Kevin Thew Forrester and the rest of the Diocese of Northern Michigan.”

*

While on that topic, I have to admit that it looks as though I’ll be very wrong if Fr. Thew Forrester fails to get consents for his consecration. I told friends and co-workers that I saw no way the church wouldn’t consent. This will not be, of course, the first time I’ve missed a guess like this, and it certainly won’t be the last.

*



Remember the news item about the image of the Virgin Mary in the grilled cheese sandwich? Or all those reported sightings of the face of Jesus in various food items? Now we have the likeness of Jesus showing up in a Kit-Kat bar. Three English newspapers published a photo of a partially eaten chocolate bar showing a resemblance to the face of Jesus as it appears on the Shroud of Turin. The person who made the discovery is not identified, but a Dutch website is credited as the first to publish the photo.

*

A priest in Florida writes to ask whether the church has given up the idea of singing (or saying) the Gloria in Excelsis in the Maundy Thursday liturgy. It would seem not. In the liturgy I attended, the Gloria was sung accompanied by ringing bells.

Three others I spoke to report the Gloria was retained in their churches.

*

Note to Julie “near Cleveland”: You are correct. The Presiding Bishop does not have “metropolitan authority” in dealing with various dioceses.

David Kalvelage, executive editor

Did You Know...

Fifteen Episcopalians are included among *Forbes* magazine’s list of the 1,062 persons in the world with personal assets worth more than \$1 billion, according to the Mission Funding Initiatives Office of The Episcopal Church.

Quote of the Week

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, on The Episcopal Church: “We are a laughing-stock because we do not consistently proclaim a solid core ...”

Focus on Specialized Ministries

From time to time we receive inquiries about “special” issues of *THE LIVING CHURCH* which are published at various times through the year. The inquirers usually wonder why such issues are published and why they seem so specialized. The answer is usually two-fold. First, these issues provide an opportunity for advertisers to present a product that may be specialized and may not be as appropriate in more general issues of the magazine. For example, a retirement community may be particularly interested in placing an advertisement in an issue dedicated to retirement. Second, our special issues enable the magazine to offer articles on various specialized ministries within the church. Again, using the Retirement Issue as an example, we could publish an article in that issue about how a parish or a diocese offers ministry to a retirement community. In short, both advertisers and subscribers gain something extra from our special issues.

This issue, titled *Liturgical Arts & Music*, features content about both topics. An article about the ministry of Altar Guilds and another about Holy Week in Jerusalem fit the theme of *Liturgical Arts*. Music is represented by a Reader’s Viewpoint article on the importance of taking care of church organs, along a profile of a creative church musician.

As always, we hope this special issue can be a resource for those who care about liturgical arts and church music.

Legitimate Question on Polity

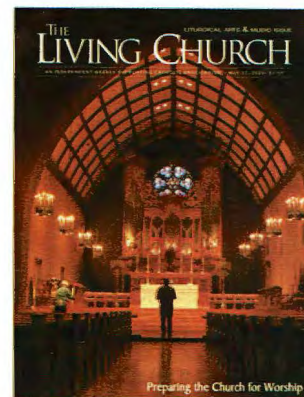
A statement signed by 15 bishops of The Episcopal Church [p. 8] raises an important question for the rest of the church to ponder. The statement, released April 22, asks, “Is The Episcopal Church a voluntary association of equal dioceses” as its signatories claim, or are dioceses subordinate entities of a central hierarchy overseen by a metropolitan?

The 21-page document, published by the Anglican Communion Institute, is presented during a time of unprecedented crisis in the Anglican Communion. At first glance, an answer to this seemingly obtuse academic question may seem to be a luxury that neither the Anglican Communion nor The Episcopal Church can afford to address. But the answer matters because litigation involving millions of dollars in church buildings and other assets is potentially at stake, as is the structural integrity of the Communion and The Episcopal Church. The answer also matters for dioceses and congregations which may wish to embrace the Archbishop of Canterbury’s proposed Anglican Covenant in the event that General Convention either rejects it or declines to consider it at the General Convention as the Presiding Bishop has recommended.

Before she was enthroned as Presiding Bishop and Primate in 2006, the Most Rev. Katharine Jefferts Schori said she could not give away what she did not have, during a meeting with seven diocesan bishops who had requested alternate episcopal oversight. However, since that meeting, Bishop Jefferts Schori has on a number of occasions made decisions as if the constitution and canons did grant her metropolitan authority to intervene in the internal affairs of dioceses.

The bishops who have endorsed the statement on the polity of The Episcopal Church do not approve the action by the four dioceses that have withdrawn from union with General Convention. Instead their concerns are based on the unilateral manner in which the Presiding Bishop has assumed metropolitan powers. The Office of the Presiding Bishop is carefully defined in the church’s constitution, and the bishops’ statement cites examples in which it appears that the Presiding Bishop has exceeded the authority defined by her office.

No one is suggesting that all of the church’s problems would vanish if a mutually agreeable answer could be found to the question raised by the bishops in their statement. But an honest engagement of that question might help initiate a badly needed process of reconciliation. The church could begin that process by taking the bishops’ letter seriously.



Our special issues enable the magazine to offer articles on various specialized ministries within the church.



What Can be Done About Our CHURCH ORGANS?

READER'S VIEWPOINT

By Scott Seefeldt

Much has been written in the last decade about church growth: the tricks for making it happen, why decline occurs in the first place, common attributes of healthy and growing churches. Almost universally, “excellent music” is listed as a prerequisite for systemic congregational vitality. The spiritual health of the people is reflected in the quality of their praise. And almost just as universally, this is where matters are left. It turns out that “excellent music” is a difficult thing to describe. We know it when we hear it. We also know it when we have heard the opposite, and so do our visitors. It helps explain why many of our churches sit nearly empty.

We have an organ problem. The organ is quite literally the enormous elephant resting comfortably and quietly in the chancels of most of our churches about

which no one spends much time talking. When is the last time, for example, you were engaged with an honest and strategic conversation regarding the difficulty of finding somebody professionally trained to play it well?

Too many of us have settled for years by allowing faithful, old Myrtle to croak out the same Healy Willan service music each week that she has done for decades, even if we have not used Rite I since 1979. This is not excellent, and the church is empty.

Or when was the last time you participated in a diocesan- or province-wide conversation regarding the care and maintenance of our aging organs? Organs are expensive, and many of us have instruments in need of restoration or refurbishment to the tune of hundreds of thousands of dollars. Of course, they can be used “as is.” Myrtle is happy to play.

There is a church in Wisconsin that, until the pipe was (merely) disconnected, while it was powered up,

(Continued on page 24)

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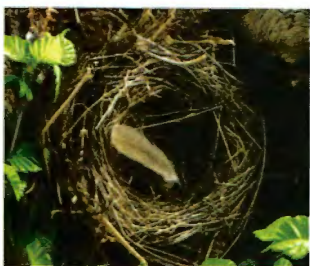


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READER'S VIEWPOINT

CHURCH ORGANS

(Continued from page 22)

sang a perpetual G. This meant that everything had to be sung in the key of G or be harmonic with it. This was no small task for the organist! The most exciting part occurred when the organ had to be shut off when it was not in use. As the air diminished through the chamber, the sound of something akin to a dying bagpiper resulted. While humorous, this is not excellent.

The *status quo* may present the biggest obstacle to musical solutions in our churches. At another church, a member of the 8 a.m. congregation (without music) was seen in the chancel berating and belittling the enthusiastic new organist. She had dared to propose a refurbishment of the beautiful but dilapidated organ. A digital component could be added, designed to make it sing as if it were the instrument of the diocesan cathedral. But for 75 years this faithful church member had prayed in silence at the foot of the imposing piped idol. He would now be its savior. Such a blessing. Clergy find it easier, and sometimes more lucrative in the short term, to simply let things stay the same. Our pews reflect it. This is also not excellent.

What can be done about our organs? There are essentially three options, all of which involve spending varying degrees of capital.

The first option will be impossible for most of us. Some of our churches need to go for a good, old-fashioned organ rebuild. Perhaps this will right some of the wrongs done in the 1950s, when once-glorious trackers were "updated" with Jetson-era electric consoles. It will inevitably require spending some endowment money or holding a capital campaign to raise the funds. It will cost hundreds of thousands — be prepared! The results are never less than glorious. To know where to begin, consult with someone from your local chapter of the American Guild of Organists or the Organ Historical Society. This is excellent.

The next option is to go digital. Modern digital organs provide an alternative to pipes for nickels on the dollar. What is the difference between a digital organ that uses speakers versus a 'proper' pipe organ? Not much — at least to the ears of the overwhelming majority of listeners.


This technology is now such that a small church can install an organ, the sound quality of which would cost a million dollars if done in pipes. And because of the use of computer components, the organ can literally play itself! If your organist is on vacation, he or she can pre-record next Sunday's selections. With the click of a button, the excellence of your service music need not dip. If you do not have an organist (they are increasingly hard to come by), digital organs are also extremely pianist-friendly. Many churches are choosing to completely gut the last vestiges of a bygone era, restoring their transepts and formerly-obscured stained glass windows in the process, and installing a digital organ.

The third option is the most radical: Get rid of the organ altogether. This may be easier for those of us in younger churches or with a tradition of more contemporary praise music, but not exclusively so. One historic church could not afford to repair its pipe organ or replace it with a digital instrument, so the parish purchased a digital piano. Purists may scoff, but this church now has flexibility and space it never had before. There is no canon mandating the use of the organ, and many a Mass would be better served by talented guitarists than by an organ nobody knows how to play and that can only be played in the key of G. It just might be the case that the organ you cannot afford to fix could be relocated to a church that can, thereby making you a little cash to reinvest into the music program you actually have. Websites such as Organ Clearing House are dedicated to matching new churches with old organs.

The unspoken fourth option is the sad route many are taking. Doing nothing is an option, but it carries a hefty price tag. It has been said that if you do what you have always done, you will get what you have always gotten. Given the growth trajectories of most of our churches and dioceses, this is not a pretty picture. If your music program is as bad as the condition of your organ, you may be in one of these churches. If you are putting off musical repairs under the auspices of frying bigger Episcopal fish, you may be in one of these churches. It really is a matter of choosing life over death. The spiritual health of our churches is reflected in the quality of our praise. Which are you choosing? □

The Rev. Scott Seefeldt is the rector of Trinity Church, Baraboo, Wis.

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



The difference between a digital organ that uses speakers versus a 'proper' pipe organ? Not much.

More Commemorations

As I read the Editor's Column, "So Many Commemorations" [TLC, May 3], the proliferation of proposed commemorations made me think of the preface to the first Book of Common Prayer, published in 1549.

In that preface, Thomas Cranmer explained that one of the reasons a new prayer book was being published was the corruption of the existing Divine Service through the "planting in uncertain stories, Legends, Responds, Verses, vain repetitions," and, most relevant for our present circumstances, "Commemorations." These commemorations interrupted the lectionary's progress through the Bible and introduced such complexity to observances that Cranmer noted "many times, there was more business to find out what should be read, than to read it when it was found out."

It is also somewhat ironic that these commemorations are being proposed at a time when The Episcopal Church is having a hard time getting people to church on Sundays, let alone on 150 additional days each year to celebrate such notables as the architect Ralph Cram (I had to look that one up). When was the last time we heard a rector in an Episcopal parish even mention (in the words of the 1662 Book of Common Prayer) "what holy days, or fasting days, are in the week to be observed," let alone schedule a special observance? Not recently, if your experience is anything like mine. Adding more commemorations to the church calendar is pointless in the absence of any meaningful connection to parish life.

*William Barto
Fairfax, Va.*

We, in Lawrenceville, and in Southside Virginia, are (hopefully) aware of the story of that "saint of local remembrance" and great evangelist and educator, Archdeacon James Solomon Russell, founder of the institution of learning and training which would

(Continued on next page)

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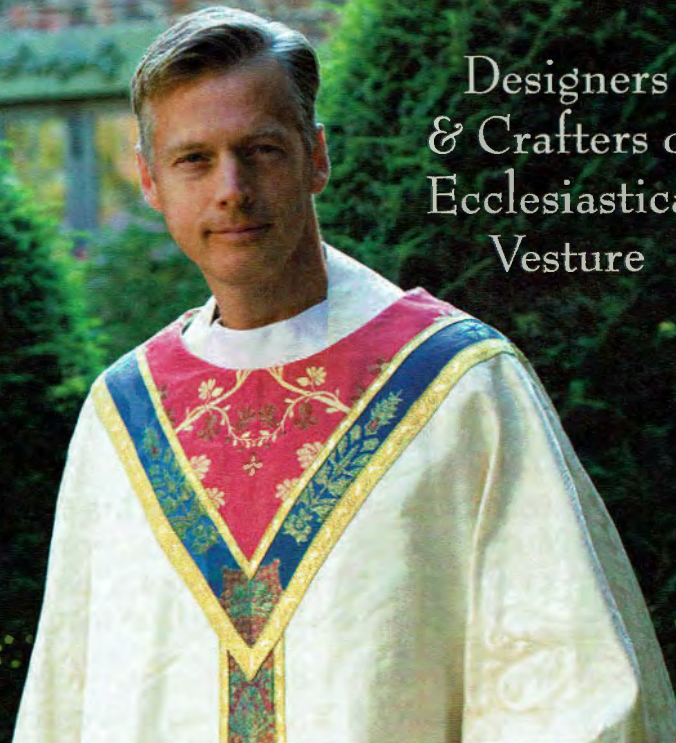
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(Continued from previous page)

become St. Paul's College. He was the first African American Episcopal priest in Virginia.

As a deacon, he was sent by the Bishop of Virginia to become assistant rector of St. Andrew's Church, Lawrenceville. He was charged to minister to its black members with a view of planting an African American congregation in Lawrenceville and to start a school for newly freed young black persons, to train them in manual arts and trades, and to become school teachers.

Archdeacon Russell was also a great missionary. On horseback, he rode to many of the small farm towns in Brunswick and Mecklenburg counties, preached the gospel, and made disciples, thus founding African American congregations all over the area. Later, his students at St. Paul's School, having learned the trades of brick making and brick laying, followed him and built

beautiful red brick churches in these towns, many of which are in use today.

The Diocese of Southern Virginia's annual council in Williamsburg [TLC, March 8] adopted unanimously a resolution to bring Archdeacon Russell's name for consideration by the General Convention of The Episcopal Church, in July, to include him in its calendar of Lesser Feasts and Fasts.

We, the parishioners and clergy of St. Andrew's and St. Paul's, Lawrenceville; St. Thomas', Freeman; St. James', Warfield; Trinity, South Hill; St. Mark's, Bracey; and St. Paul's, Union Level, among others, as well as the students, faculty, and administrators of St. Paul's College, and the James Solomon Russell Middle School are honored to walk in his footsteps. We all would do well to emulate his dedication to following the call of God in our own lives.

(The Rev.) Bob Kerner
St. Andrew's Church
Lawrenceville, Va.

Blame the Victim

It appears "blame the victim" is alive and well for Daniel Muth. The last article of his series, "The Murderer and the Harlot" [TLC, April 5], would be more aptly titled "Bathsheba, Victim of Sexual Violence." Anyone with a cursory knowledge of women's place in the social order of David's time knows they had no status and no power.

When King David decided he wanted her, what power did she have to refuse? Mr. Muth's comment, "It is not recorded whether she resists," is petty. When Nathan goes to David, he does not speak of her as some errant sheep, but as "one little ewe lamb ... it grew up with him and his children. It shared his food, drank from his cup, and even slept in his arms. It was like a daughter to him." This seems to indicate a close, loving relationship between Bathsheba and her husband.

Again, Mr. Muth's comment,

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— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference.



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"Bathsheba apparently cries all the way to the altar," is even more petty than the first, with no biblical foundation. Her option would be to accuse David of rape and, given her word against the king's, take her chances with being stoned to death. Of course, she "schemed with Nathan to have her son, Solomon, placed on the throne upon David's demise." In that society, her only power is in the role of her male child.

I was angry when I read this article, so I decided to ask a friend what she thought of it. She is 90 years old, and her comment was, "I think it was written by a male chauvinist." I agree. The next time TLC does an article or a series about women, surely among Episcopal scholars there are women who could provide better scholarship, insight and compassion than this article did.

*Betty A. Morris
Canyon Lake, Texas*

I note with disappointment, albeit scarcely surprise, Fr. Safford's letter [TLC, April 19], which is worthy of response for noting the significant difference between Christianity, a religion, and feminism, an ideology — one to which I personally have dedicated as little thought as could be reasonably managed and about which I could scarcely be considered to care less.

Whose version of Bathsheba would feminists actually consider less appealing — my rendition of her as a take-charge narcissist; or Fr. Safford's version of Bathsheba as poor Penelope Pathetic tied to the railroad tracks by a mustache-twirling cad?

The answer is, of course, that it all depends. The level, vehemence, and direction of the movement's unavoidable outrage is entirely dependent on what its avatars think would do the most to advance its political goals. Since I'm obviously not terribly useful

to the cause save as a foil, they'd likely take Fr. Safford's side, but there's no guarantee.

The question of objective truth will never enter the movement's calculations, hence my lack of interest in feminism. Like every ideology — of the left, right, or in-between — it is interested in Christianity only so far as the latter is of use. Otherwise, feminism remains Christianity's implacable foe.

My interest, by way of contrast, is in Christian truth. For instance, when I indulge in speculation about biblical characters, in addition to being clear about what I'm doing, I do so solely with the aim of contemplating the indisputable goodness, graciousness, and redemptive charity of the holy triune God of Israel, and certainly never for the sake of taking moralistic cheap shots.

*Daniel W. Muth
St. Leonard, Md.*

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View Beyond the Parish

A task force to develop a companion relationship with the Diocese of Dominican Republic was approved by the convention of the Diocese of **Western Michigan**, held in Kalamazoo April 24-25.

The resolution, which envisions the diocese working cooperatively

with the dioceses of Michigan and Eastern Michigan, grew out of the address by the Rt. Rev. Robert Gepert, Bishop of Western Michigan, who spoke enthusiastically about his mission trip to the Dominican Republic with bishops Wendell Gibbs of Michigan and Todd Ousley of Eastern Michigan in March.

"I need you to be able to see with

community eyes, to look beyond your parish to the larger church and world," Bishop Gepert stressed.

Bishop Gepert cited Jonathan Wilson-Hartgrove's book, *New Monasticism: What It Has to Say to Today's Church*, stressing how St. Anthony and St. Francis relocated, moved out of comfortable situations, and were able therefore to see the risen Jesus at work. He related how the bishops' mission trip to the Dominican Republic enabled him to learn more about the difference between wants and needs in his own life.

In other business, a task force on Confirmation, Reception and Reaffirmation, called for by Bishop Gepert in 2008, reported to delegates and shared comprehensive guidelines for the preparation of "those who wish to commit, in a public way, to a life lived in Christian community 'in the world but not of the world.'" The diocese holds regional confirmation events involving sponsors and candidates from several congregations during the Easter season. A resolution proposing to restore confirmation to pastoral visits by the bishop to local congregations was defeated.

Delegates approved a budget of \$891,743, which reflected a reduction of more than \$150,000 from the 2007 budget.

(The Rev.) Joseph Neiman

National Concerns

The five resolutions that came before the annual council of the Diocese of **West Texas** caused more than a little bit of conversation among clergy and lay delegates. The resolutions, brought by several churches, centered on diocesan relationships with The Episcopal Church and the Anglican Communion. Council met Feb. 19-21 at St. John's Church, McAllen.

Four of the resolutions were adopted by significant margins, including ones reaffirming "the diocese's commitment to the Windsor Report" and affirming "support for the Communion Partners' initiative." Two other resolutions were



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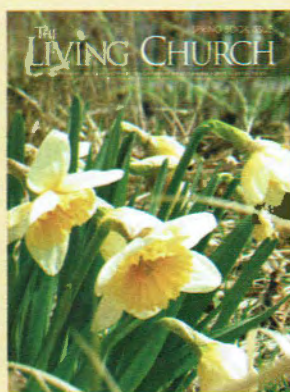
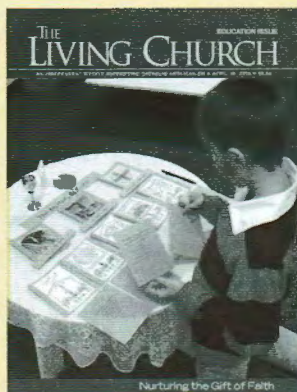
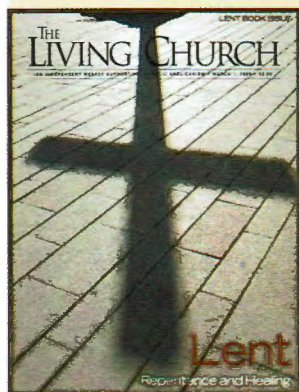
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Marjorie George photo

Presiding Bishop Katharine Jefferts Schori meets with clergy and lay leaders during a visit to the Diocese of West Texas, April 24-26.

approved after amendments. One called on The Episcopal Church to reveal the amount of money it has spent on litigation against dioceses, parishes, and groups of churches since General Convention 2006. The other requests that "The Episcopal Church and all dioceses, parishes and bishops adopt a policy of negotiation and/or mediation with regard to disputes over church property."

The fifth resolution, which stated that the diocese would not accept certain General Convention actions, if approved, was defeated. The resolutions were considered only after several attempts to table them were defeated. They were discussed informally after a successful vote to suspend Robert's Rules of Order. Following more than an hour of debate the Rt. Rev. Gary Lillibridge, Bishop of West Texas, offered his reflections.

A budget of \$3.5 million was approved, \$347,827 less than in 2008.

Watching Finances

Amid economic uncertainty, the budget approved at convention in the Diocese of **Lexington** took into account a number of contingencies and will be monitored throughout the year by diocesan council, said the Rt. Rev. Stacy F. Sauls, Bishop of Lexington. Convention met Feb. 19-20 in Covington, Ky.

"As disturbing as our economic situation is, it also comes in a season of

(Continued on next page)



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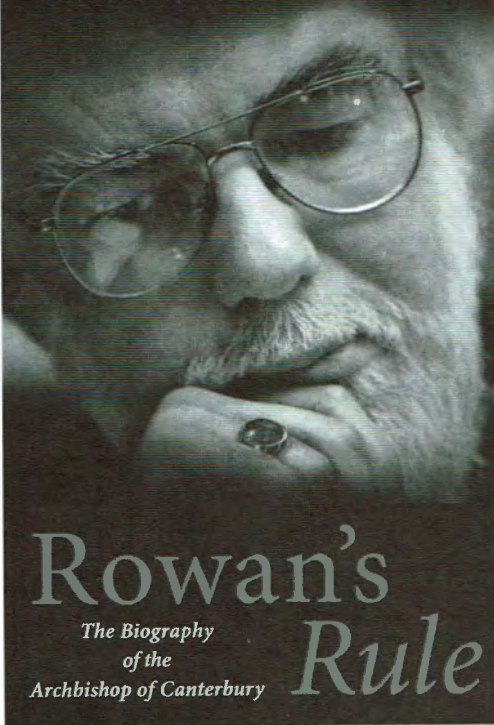
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(LEXINGTON - continued from previous page)

great hope for us," Bishop Sauls said. He added that he and council will be attentive to those parishes which may struggle financially.

Convention adopted a resolution that provides funding for a graduate student research project on the impact of slavery and the subsequent history of segregation. A resolution calling for the establishment of a commission to dismantle racism was referred for revision. A proposed canonical revision to change the method of calculating net budgeted disposable income to a three-year rolling average was referred to a task force.

A budget of \$1.1 million was approved. It represents an increase of more than \$72,000 over actual expenses in 2008.

(INTEGRITY - continued from page 9)

for its presence at this summer's General Convention to be its largest ever.

"Integrity believes that [The Episcopal Church] is on the tipping-point of becoming unequivocally welcoming and affirming of LGBT people. General Convention 2009 is a decisive opportunity for TEC to move beyond its *de facto* moratorium on additional LGBT bishops and forward on the blessing of same-gender relationships," the group said in an appeal for donations sent in January.

Among other business, the board also learned that the organization's chapters in Austin, Texas, Dallas, Kansas City, Princeton, N.J., Southern Nevada, and Western Michigan had either been decertified or begun the process of decertification.

The Rev. Susan Russell, president of Integrity and priest associate at All Saints' Church, Pasadena, Calif., denied the organization is losing members or is in financial difficulty.

"We are a membership-driven organization, not an endowed one," she said. "A few years ago we received a substantial gift, and we are simply applying our resources to further ministry. Integrity is not dying on the vine.

"These changes are part of our normal evolution as an organization. We have been trying to find new ways of organizing and in some cases chapters are being decertified in favor of status as a network or circle."

PEOPLE & PLACES

Deaths

The Rev. **Jerry Nelson Doublisky**, CSSS, 71, chaplain to retired clergy in the Diocese of New Jersey, died March 4 at his home in Atco, NJ.

Fr. Doublisky was born in Burlington, NJ. Following graduation from the College of New Jersey and Philadelphia Divinity School, he was ordained deacon and priest in 1972 in New Jersey. He served as vicar of Church of the Atonement, Laurel Spring, NJ, 1973-82; rector of Christ Church, South Amboy, NJ, 1982-89; rector of Christ the King, Willingboro, NJ, 1992-98; and minister of evangelism at St. Stephen's, Wilkes-Barre, PA, 1998-2002. He retired in 2002 and later was priest-in-charge of St. Mark's at the Crossing, Williamstown, NJ. Fr. Doublisky was a member of the Congregation of the Companions of the Holy Saviour since 1972. He also was a former deputy director of Episcopal World Mission and was a former dean of the Camden Convocation.

The Rev. **Terry W. Russell**, 64, retired rector of St. James' Church, Painesville, OH, died March 5 at his home in Perry, OH.

Fr. Russell was born in Little Rock, AR, and educated at Bowling Green State University, Alfred Adler Institute, and Bexley Hall divinity school. He was ordained deacon in 1976 and priest in 1978. He assisted at Trinity, Fort Wayne, IN, 1976-78, then St. Alban's, Fort Wayne, 1978-81; was rector of Our Saviour, DuBois, PA, 1981-84; assistant to the Bishop of Northwestern Pennsylvania, 1984-88; and rector in Painesville from 1989 until he retired. He also served in the Navy from 1970 through 1972. Surviving Fr. Russell are his wife, Ann; three children, Scott, of Erie, PA, Paul, of Chicago, and Michael, of Miami, FL; two grandchildren; and a sister, Sally Thomsen, of North Canton, OH.

The Rev. **Robert G. Pumphrey**, 94, of Reno, NV, died Feb. 27.

He was born in Bloomington, IL, and educated at Dartmouth College and the Church Divinity School of the Pacific. Following ordination to the diaconate in 1958 and to the priesthood in 1959, he was vicar of St. David's, Pittsburg, CA, 1958-62, and rector of St. Peter's, Carson City, NV, 1962-82. He was a member of the Order of St. Luke, and chaplain to the Nevada State Legislature. Fr. Pumphrey and his wife, Sarah, were the parents of three children.

Other clergy deaths as reported by Church Pension Fund:

Stephen J. Dibble	85	Liberty, NY
Frederick V. Kettle	80	Blue Bell, PA
William B. Merrill	88	Wilmington, DE
Marshall H. Van Ostrom	81	La Jolla, CA

Next week...

Ecumenical Vision

Church Directory



AVERY, CA

ST. CLARE OF ASSISI Hwy 4 and Sheep Ranch Rd.
The Rev. Marlin Leonard Bowman, r
Sun Eu 9 (sung-Rite 1); HD anno.

SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.
Website: www.allsaintschurch.org (619) 298-7729
Fr. Tony Noble, SSC
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;
Thurs 7 & 6; Fri 9:30; Sat 9

HONOLULU, HI

ST. MARK'S www.stmarkshonolulu.org (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Low Mass 7, High Mass 9; MWF 8

CHICAGO, IL

ASCENSION 1133 N. LaSalle Blvd. at Elm
www.ascensionchicago.org (312) 864-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B
4 (1S, Oct-May) Daily; MP 6:40 (ex Sun) Masses 7, 8:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly,
SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.
Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconcilia-
tion 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 8th St.
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:
M-F 12:15, Sat 9:30

NEWARK, NJ

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, r 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
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

NEW YORK, NY

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

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www.trinitywallstreet.org

TRINITY

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

ST. PAUL'S

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

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Canon 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.
Website: 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

CHURCH OF THE HOLY CROSS 4052 Herschel Ave.
The Rev. Will Brown, r
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Sun Mass 8:30 & 10:30 (Sung)
Call (214) 528-3855 for daily masses.

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

BORON, CA

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

MOJAVE, CA

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

To place a church directory listing,
contact Amber Muma at
amber@livingchurch.org

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add. address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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