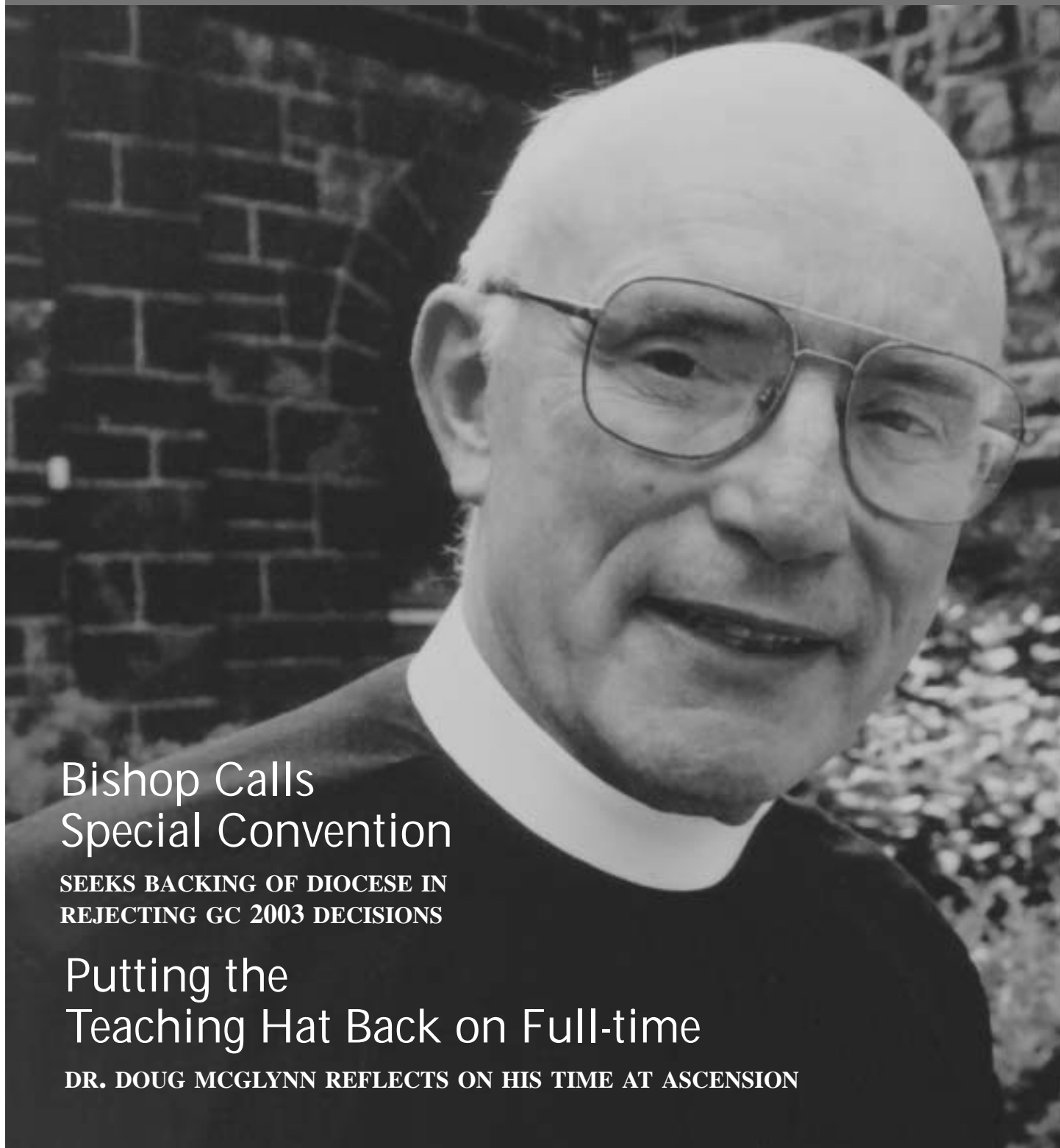


TRINITY

THE EPISCOPAL DIOCESE OF PITTSBURGH



Bishop Calls Special Convention

SEEKS BACKING OF DIOCESE IN
REJECTING GC 2003 DECISIONS

Putting the Teaching Hat Back on Full-time

DR. DOUG MCGLYNN REFLECTS ON HIS TIME AT ASCENSION

SEPTEMBER A.D. 2003 VOLUME 24, NO. 5



BY THE RT. REV.
ROBERT WM.
DUNCAN, BISHOP
OF PITTSBURGH

ON THE SURE FOUNDATION

THE SAFEST PLACE ON EARTH

There is quite a storm raging around us. Some have testified to me that they have never been as much “in fear for our lives” (at least their lives of faith within the Episcopal Church) as at the present moment.

Shortly after our General Convention, I had a lengthy telephone conversation with Archbishop Greg Venables, primate of the Southern Cone of the Americas. He spoke to me from Buenos Aires, Argentina.

I shall never forget one part of his encouragement to me and to us. His Grace said, “Bob, don’t you know where the safest place in all the universe is?” “No,” I said, “Please tell me.” He said, “It’s in the boat on the storm-tossed sea.”

His point was immediately clear. Twice this summer, we have had the reading (once in the Sunday readings and once in the daily lectionary) of the disciples in the boat in fear of the storm. (Mk 4:35-41) Jesus is there, he rebukes the storm, “Quiet! Be still!” Immediately, all is calm. Jesus asks, “Why are you so afraid? Do you still have no faith?”

Presiding Bishop Venables spoke a word of truth for us in these days. Jesus will not let us perish. We are in the safest place on earth. Thanks be to God.

Faithfully your bishop,

+ 

Bishop of Pittsburgh



The Episcopal Diocese of Pittsburgh

The Rt. Rev. Robert Wm.
Duncan, Bishop
20,000 baptized members in
78 parishes and institutions.
Est. 1865

Cover: Dr. Doug McGlynn outside Church of the Ascension, Oakland, his parish for the past 13 years.

TRINITY

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BY MARJIE SMITH, EDITOR

INKLINGS

TAKE IT FROM THE ANTS

IT WAS THE MOUNT EVEREST OF PAPER PILES. AND I DIDN'T EVEN WANT TO CHECK THE E-MAIL.

When you are the newbie on the job, the greatest challenge is not always finding your way to work; the real toughie is finding your way through the stacks of information, while at the same time tackling deadlines as you trip over them. As I tickled my way through the impressive stack of parish newsletters, which bore hundreds of messages about the individuality of each parish family, a childhood discovery came to mind. During the summers spent beside a northern lake, I would examine nature through everything from the microscope of my own limited knowledge and insatiable curiosity to the genuine microscope I had received as a Christmas gift.

One of the things that particularly fascinated me was watching ant colonies. I would shovel a portion of a colony into a large jar, making sure I had captured a number of eggs. Then I would seal the outside of the jar with brown paper, sprinkle ant cuisine on top of the soil, put a screen over the top and wait for the colony to reorganize. As I peeled back the paper a day later, I would see amazing tunnel systems running alongside the glass. The ants had rebuilt. They had met the challenge and made the best of their situation. In community, they found the energy to restart their lives.

Reading through the parish newsletters whenever I had a moment, mainly during the bus ride to and from work, it was as if I was peeling back the paper. I could see the hum of activity, often unobserved and unrewarded by the outside world, as Episcopalians served the Lord. The pages were full of news about people willingly

giving time to serve outreach projects; they brought to the surface a seeming zillion organizations that had been formed to meet unique needs and they created a text framework for a network of events that spelled out the ongoing formation of the body.

Simultaneously, I was trying to digest the enormity of this particular General Convention. I had only enough time to get a lung full of air before diving in. There was no choice: the e-mail and phone calls poured in. In the middle of it all, I envisioned the little colony of ants with its nest disrupted. As a team, the colony will tackle the challenge; as a unit it will rebuild its corporate life.

The glass jar is no mistaken comparison either, given the media coverage.

In this issue, you will read reports about General Convention from a diocesan perspective, since you have already read about the various viewpoints in the media at large. But you will also read about parish activities within the diocese. For above all, we are called to press on in our service to Christ.

Next month in Trinity, you will have a report on the Special Convention, as well as photos and bios of nominees for diocesan office to be elected at Diocesan Convention. We will be providing you with a report on Trinity Cathedral's celebration of 75 years as the diocesan cathedral and, as well as other stories, there will be a feature on the Rev. Peter Ostrander. Your full slate of columnists will work diligently to provide you with information and challenges and the diocesan news page will continue to inform you about the heart-warming activities of the diocese.

PITTSBURGH TOIL AND WISDOM A BLESSING

YOU'VE READ THE HEADLINES AND LISTENED TO THE NEWS DURING OUR GENERAL CONVENTION.

Bishop Duncan has, elsewhere in this paper, described the implications of the actions that were taken there. But there are other pictures of convention that I'd like to highlight for you:

Convention began with an orientation session for all bishops and deputies about how General Convention works. Jim Simons, rector of St. Michael's, Ligonier, led this important program. Even old-timers remarked on the effectiveness of his presentation.

Each day, the Rev. George Werner, former dean of Trinity Cathedral and president of the House of Deputies led the House of Deputies. His generous humor was much appreciated as he presided over the complicated deliberations and parliamentary procedures.

Most days I went to briefing luncheons sponsored by the American Anglican Council. This was an easy way to find out what was happening in the more than 20 committees, which met concurrently. An added treat of each session was an inspired devotional led by our own Dr. Doug McGlynn, rector of Church of the Ascension in Oakland. Deputies from around the country commented that McGlynn's words were immensely helpful and uplifting, especially when they felt heartbroken and discouraged. As convention went on, fatigue began to show on all of our faces. But Don Bushyager, of St. David's, Peters Twp., might have had the best excuse for being tired. Don served on the program, budget and finance committee (otherwise known as PB&F).

This committee demanded an extraordinary amount of time, including breakfast, lunch and dinner meetings throughout most of the two weeks of convention.

After the House of Bishops consented to the election of Canon Gene Robinson as Bishop of New Hampshire, many of us who had opposed this action met to worship and pray. A number of bishops, some of them tearful, reminded us that Jesus Christ is always faithful and will not abandon his Church. "None of you should go to bed sad tonight!" challenged the Bishop of Albany.

A group of young people sponsored by Rock the World Youth Mission Alliance were visible around convention, garbed in blue shirts. Four of them were from Pittsburgh, and they were led by my nephew, Drake Richey. How proud I was of these young men and women! They spoke so eloquently about their faith in Jesus Christ and their commitment to be sexually pure in the midst of a gathering filled with different voices.

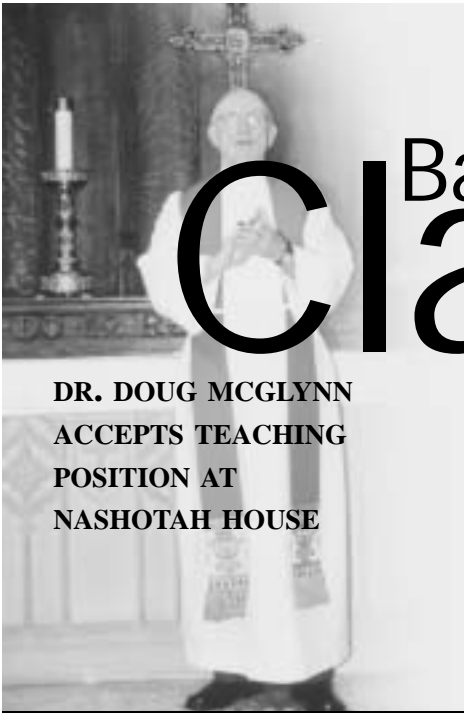
I returned from General Convention with a mixture of emotions. I have immense gratitude for you who are serving God faithfully, in various ways, throughout Southwestern Pennsylvania. I am heartbroken about the decisions that were made and the implications they have for the future of our denomination. I was filled with joy at the overflow of prayer and love I (and many others) experienced during convention and in the days since then. May God continue to bless and guide us.

Mary



BY THE REV.
CANON MARY
MAGGARD HAYS,
CANON MISSIONER
OF THE DIOCESE

ENCOURAGING
WORDS



**DR. DOUG MCGLYNN
ACCEPTS TEACHING
POSITION AT
NASHOTAH HOUSE**

BY MARJIE SMITH

**HE NEVER EXPECTED TO
BECOME RECTOR OF CHURCH
OF THE ASCENSION, OAKLAND.**

And now, after 13 years in the parish, the Rev. Dr. Doug McGlynn is doing the other thing he never expected to do: leave it to go back to teaching – at Nashotah House, an Episcopal seminary in Wisconsin. McGlynn had been a long-time parish priest when, in 1988, he accepted a position as professor of pastoral theology at Trinity Episcopal School for Ministry in Ambridge. He fully expected to be there, teaching, a decade later.

The Ascension search committee had other ideas. In 1990, they began to court him to be their pastor. He refused to apply for the position upon finding out he was nominated. He felt he was too new in his position at Trinity. He also grew up in an era when you didn't apply for church positions. "You sat back and did your job and the Holy Ghost and the bishop, together, got you where you needed to go."

Back To The Classroom

He was, however, open to guidance. When he proved to be the unanimous choice of the search committee, he agreed to an interview; it ran for almost six hours. When he was asked for closing thoughts, he said, "The first thing is that you people don't know the difference between an interview and a Gestalt weekend." His other thought at the time was that he couldn't think of any more important position than to be a professor of pastoral theology at Trinity, so he hoped they would "take my name and put it on a shelf and leave it there."

They didn't.

Never having fully left teaching, McGlynn has remained an adjunct professor at Trinity during his incumbency at Ascension. The Oakland church and he were a fit in many ways, but primary was their love of good, biblical preaching. "The congregation was full of very biblically literate people," he says.

An evangelical parish, it was open to the charismatic dimension. He found it somewhat adrift liturgically yet committed to liturgical worship, which was important to him. "I don't think they could have found anybody at the time who was a better match for this congregation," he says. "Even the things this congregation had struggled about, I struggle about within me." Together they

confronted the issues of the relationship between form and freedom in worship; the relationship between social action and private devotion and the place of women in ministry – an issue long since settled for him. Today, he is proud of Ascension's record in sending "some very fine women into ministry."

Ascension has slowly become more liturgical. And more free. This balance of tension has been achieved by making the Eucharist the main service, increased use of vestments, increased numbers of liturgical participants and more use, with restraint, of aids such as incense and bells (during the Great Litany).

In terms of freedom, the church offers, under the musical direction of Jeanne Kohn, a unique blend of instrumentation and traditional, gospel and praise music. There are adult, middle-school and children's choirs, as well as a praise group called Resounding Grace. The principal service is also open to prophetic messages.

"How often do you find chasubles and great hymns, blended music and incense and a word of prophecy after communion in one service," he asks.

During his time as rector of Ascension, both McGlynn and the church itself have had a far-reaching impact

on the diocese through the sharing of their gifts and resources. By way of example, McGlynn points to Greg Malley, church deacon and chef, who helps provide meals across the diocese as well as serving as archdeacon. His wife, Joan, in addition to her duties as parish administrator, is actively involved with Cursillo, has been a member of the Standing Committee and was a deputy to this year's General Convention.

Perhaps one of the greatest services of the church has been hosting numerous seminary students. "If you count the ones ordained from the parish and the ones we processed for the seminary, we have put 16 people in orders," he says.

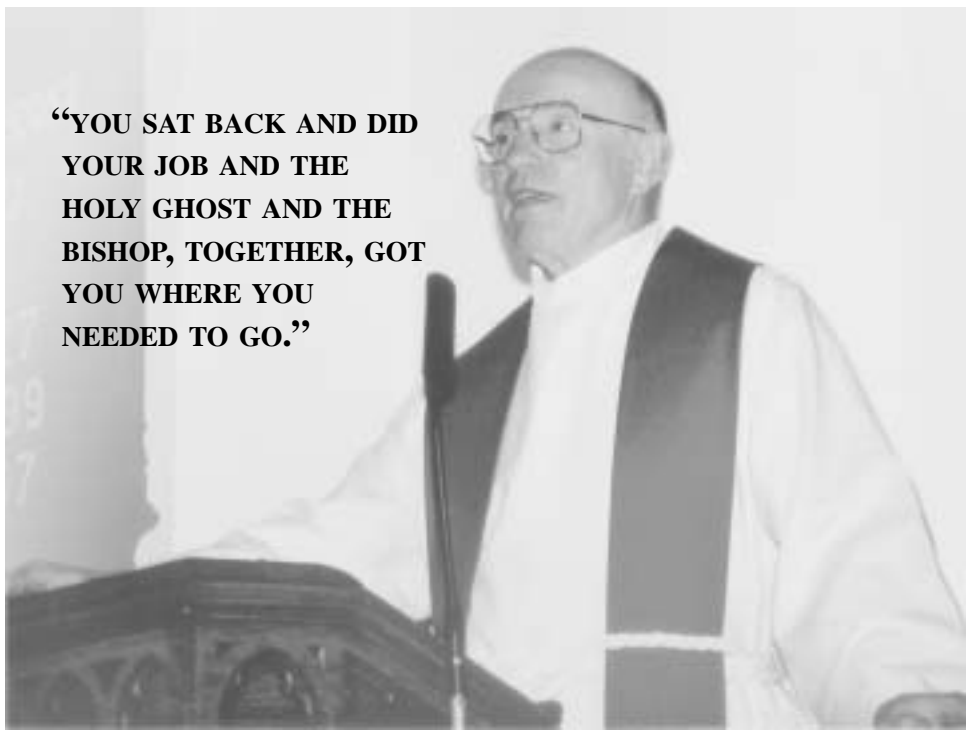
Officially, he has served as a member of the diocesan standing committee; two-time deputy to General Convention; vice chair of the board for the South American Missionary Society, and an 11-year term with the Commission on Ministry, five as chairman. He sees the position of chairperson, not as one of power, but one of serving as an "agent of unity and peace and consensus."

"During my term as chairman of the commission, I worked with the finest group of people that I have ever worked with in diocesan ministry," he says, noting that they faced some complicated decisions together.

In a non-official capacity, he finds himself a frequent guest speaker at ordinations and institutions, as well as serving as advisor to fellow-clergy.

"I am the elder statesman by now," he jokes. And

"YOU SAT BACK AND DID YOUR JOB AND THE HOLY GHOST AND THE BISHOP, TOGETHER, GOT YOU WHERE YOU NEEDED TO GO."



the man who was ordained priest Oct. 1, 1963, and has served in parishes in Missouri, Kansas and Hawaii, has definitely acquired experience.

"I was ordained priest 17 days after I was old enough," he says. You have to be 24.

Reflecting back on the stories that stand out over the years, he recalls a woman who transferred into his parish who didn't know whether she believed in God at all. Would that be a problem with her joining the congregation? After finding out she was baptized and didn't actively disbelieve, he asked her to undertake the discipline of taking communion regularly, praying each time, "Jesus, if you are real, please reveal yourself to me."

That was in 1973. Now she is about to retire after 15 years in the deaconate. Out of this came what has been called the McGlynn five-year-plan, in which seekers wanting to be baptized were told, "I will baptize you, if you can

suspend your disbelief, promise to live as a Christian, pray every day and receive the sacraments for five years." Not one person who made that commitment failed to come to faith within 18 months.

McGlynn promises to share Ascension's stories in his new environment. He is quick to point out that he is still canonically resident in the diocese. As typifies this dynamic man, he will be doing the impossible for a while, since he starts at Nashotah House on Aug. 27, but doesn't finish at Ascension until Sept. 14.

Going with him to Nashotah House will be his wife of 42 years, Ana.

The Church of the Ascension held a celebration brunch for Ana in late June, and held an evensong celebration of McGlynn's ministry on Sept. 7, with Bishop Henry Scriven officiating. A 10:30 a.m. worship service and farewell event for the McGlynns will be held Sept. 14, with Bishop Bob Duncan as special guest.

ENTRENCHMENT *of* POSITION

Permeated Dialogue at General Convention 2003

-- BISHOP DUNCAN

BY MARJIE SMITH

GIVEN THE MOMENTOUS DECISIONS THAT THE 74TH GENERAL CONVENTION IN Minneapolis faced, Bishop Robert Duncan sensed a pervasive non-conciliatory attitude on both sides of the controversial issues on the agenda. It was an atmosphere he has never encountered before, and he has been attending General Convention since 1985, either as a deputy from Delaware or Pittsburgh, or as the Bishop of Pittsburgh.

“It was as if the two sides in the major conflict had completely made up their minds and were talking past each other; there was a kind of deafness that I had never before seen,” he reflects.

In the wake of a decision, ratified by both voting houses, to approve the consecration of Canon Gene Robinson, a divorced priest in a long-term, same-sex relationship, as Bishop of New Hampshire, and to approve the blessing of same-sex unions, there is a doctrinal schism that is threatening to tear ECUSA apart if there is no



resolve. Those on both sides of the issue are reflecting back on the process, while at the same time assessing the ramifications and contemplating their next steps.

Quick to acknowledge that the entrenchment of perspective was two-sided, Duncan, as a member of the conservative contingent, particularly noticed the

‘deafness’ to voices of persuasion during the last day of the world mission committee meetings. On this day, Anglicans from around the world relayed the impact on their churches should ECUSA embrace a pro-same-sex stance. The impact varied from financial constraints and job losses to potential loss of life in countries where Islamic Sheria law has been instituted.

He says the response came from partnered lesbian priests who gave testimony about their relationships and urged the church to embrace same-sex unions. “It was as if there was no connection at all,” he reflects. “It was as if everybody showed up for the battle and knew where the lines were and knew where they stood and there was little engagement, except to vote.”

He contrasts GC2003 with his first convention, which he attended as a youth delegate, in 1969. It was a period when opinions were divergent on the Vietnam War and on civil rights issues. A contingent, led by

“IT WAS AS IF EVERYBODY SHOWED UP FOR THE BATTLE AND KNEW WHERE THE LINES WERE AND KNEW WHERE THEY STOOD AND THERE WAS LITTLE ENGAGEMENT, EXCEPT TO VOTE.”

Mohammed Kenyatta, was seeking reparation for the suffering of African Americans. Unhappy with the decision of Convention, Kenyatta stood up and pressured the delegates to reconsider. They did.

Opinions still vary on whether the final decision was the right one, says Duncan, but most importantly, “it was a convention where people were listening.”

Now, he hopes that a special meeting called by Archbishop of Canterbury Rowan Williams with the primates of the worldwide communion, Oct. 15 to 16, will provide a solution.

Almost as tough as the decision that divided long-time friendships and threw the public spotlight on ECUSA, was the barrage from the secular media. “I never thought that I could do this or have this call, but God has given me the peace and grace to say the things that have apparently set a chord in the whole church around the world,” says Duncan.

He felt a responsibility to explain to the outside world what it was all about. He tells them it is not about the love of God, which is for everyone, but about what happens after you receive God’s love. The Christian Church has always believed in transformation to God’s will rather than conforming to cultural pressure, he says. He feels the media for the most part has been fair and accurate in its reporting.

Meanwhile, the church mission must go on. The bishop does not want to see the current crisis affecting mission work locally or abroad. The long-term impact of these constitutional decisions will unfold over time. He doubts the national ECUSA budget set for the next three years probably will have the income to back it.

“No matter what side of the issue, everyone is going to suffer. People in need are going to suffer most,” he says. Even theological schools will be affected as those currently being called to ministry reassess their positions.

One of the first post-convention steps in the Pittsburgh diocese will be a special convention, Sept. 27. On a national scale, there will be a gathering of the conservative in Plano, Texas, Oct. 7-9. The first international meeting will be the special meeting of the primates in London. Given that there is a growing bond between American Anglican Council bishops and Anglican Essentials bishops in Canada – both of which are committed to orthodoxy – Bishop Duncan sees “a (doctrinal) realignment of North American Anglicanism,” taking place. A meeting was already set between both groups in October in Toronto but the meeting will now take on new meaning, he projects. He sees the doctrinal alignment stretching across the Americas to include most of Latin America.

“The orthodox turn out to be American, Canadian, Caribbean, Honduran, Columbian, Hispanic and Anglo – it looks like the church,” he says.

Special Convention

**CALLED FOR SEPT. 27
BISHOP URGES DIOCESE TO
REJECT GC 2003 SAME-SEX-
UNION DECISIONS**

AT A SPECIAL CONVENTION OF THE DIOCESE OF PITTSBURGH TO BE HELD

Sept. 27, at St. Martin's in Monroeville, Bishop Robert Duncan will be asking the diocese to join him in rejecting unconstitutional prime decisions made at General Convention 2003 in Minneapolis. Bishop Duncan and other bishops within the orthodox caucus, which stands opposed to ordination of actively gay clergy and blessing of same-sex unions, are seeking the support of their dioceses in their stance. Although they have appealed to the worldwide Anglican

Communion, via the Archbishop of Canterbury, to rule the decisions of convention as exceeding the authority of the Episcopal Church of the United States of America (ECUSA), they seek the endorsement of their constituents. "It is so that the diocese would be standing and making an appeal for intervention, and not just the bishops," he explains. He recognizes

**"THIS IS A DEFINING
MOMENT; IT IS A MOMENT
THAT DOESN'T ALLOW
PEOPLE TO SIT ON THE FENCE
ANY MORE."**

that there will be voices of opposition within the diocese.

Along with the members of the diocesan Standing Committee, Bishop Duncan has drawn up six resolutions to be presented at the special convention (see page 12). These resolutions lay out in legal terms the contentions and requests for provision of the orthodox contingent and of the Diocese of Pittsburgh.

"This is a defining moment; it is a moment that doesn't allow people to sit on the fence any more. It's tragic, but it's necessary because the

SIX RESOLUTIONS DRAWN UP BY DIOCESE OF PITTSBURGH

1. UNCONSTITUTIONAL ACTIONS

The Church in the Episcopal Diocese of Pittsburgh holds that the 74th General Convention of the Episcopal Church has exceeded its authority and departed from its constitution, in confirming the election as bishop of a non-celibate homosexual man and in permitting same-sex blessings, separating itself from the Anglican Communion and from the One Holy Catholic and Apostolic Church, directly rejecting its solemn responsibility to uphold and propagate the historic faith and order, as set forth in the Book of Common Prayer. These acts are thus held to be null and void, and of no effect, in the Episcopal Diocese of Pittsburgh.

2. APPEAL FOR INTERVENTION AND RECOGNITION

The Church in the Episcopal Diocese of Pittsburgh joins the call of the orthodox bishops at the 74th General Convention to the primates of the Anglican Communion for intervention in the pastoral emergency created by the apostasy of the 74th General Convention. Further, the Church in the Episcopal Diocese of Pittsburgh, together with those other dioceses, bishops, clergy and congregations who continue to uphold and propagate the

historic faith and order, seeks recognition by the international primates meeting as the legitimate expression of the Episcopal Church in the United States of America, and seeks acknowledgment as the bona fide expression of the Anglican Communion in the United States of America.

3. EPISCOPAL CARE

The Church in the Episcopal Diocese of Pittsburgh further asks the primates of the Anglican Communion to address the matter of episcopal oversight and care, across existing diocesan boundaries, to those clergy and congregations, committed to the historic faith and order, in dioceses where the offending actions of the 74th General Convention have been approved or implemented.

4. MISSIONARY VOCATION AND MISSION FUNDING

The Church in the Episcopal Diocese of Pittsburgh re-commits itself to its missionary identity and purpose: locally, regionally, nationally and globally. The Church in the Episcopal Diocese of Pittsburgh further re-commits itself to aggressive resourcing

present sexual and cultural agenda is so foreign to Christian tradition and the witness of Holy Scripture,” says Bishop Duncan.

In essence, the bishop is asking, not just the diocese, but the global communion to declare that those who stand against the GC2003 decisions are the true Episcopal Church. The grounds for his appeal lie in the constitution. ECUSA cannot act singularly, he says, quoting from the first paragraph of the constitution: ECUSA “is a constituent member of the Anglican Communion, a fellowship within the one, holy, Catholic, and Apostolic Church, of those duly constituted dioceses, provinces and regional churches in communion with the See of Canterbury, upholding and propagating the historic faith and

order as set forth in the Book of Common Prayer.”

The decisions made are neither constituent actions nor part of the historic teachings of the church, he charges. “These are the grounds for appealing and the grounds for maintaining that it was General Convention that left the Episcopal Church. It is my position, and I will be asking the special convention to say with me, ‘we are the ones who are holding the fundamentals of our constitution, and we are asking the rest of the world to say General Convention departed from Anglicanism.’” By canon law, the bishop must give 30 days notice of a special convention, state its business and adhere only to that business for its duration.

DIRECTIONS

**St. Martin’s Episcopal Church
285 St. Martin’s Dr.
Monroeville, PA**

1. Take Exit 16 off of I-376
2. Continue on HAYMAKER RD.
3. Turn north on OLD WILLIAM PENN HWY
4. Turn left on ST. MARTIN’S DR.

FOR SPECIAL CONVENTION SEPTEMBER 27

(human and financial) of missionary endeavors both within and beyond the geographical boundaries of the diocese. As a consequence of the General Convention apostasy and in response to the present pastoral emergency thereby created, this Special Convention also directs that no assessment funds received from parishes for work beyond the diocese any longer be sent to the Domestic and Foreign Missionary Society (the Episcopal Church in the United States of America), and henceforth be diverted, as bishop and council shall see fit, to those Anglican or Episcopal missionary agencies, dioceses and structures that serve to uphold and propagate the historic faith and order, especially to those orthodox missionary works adversely affected by reduced national church resources.

5. DISSENTING CONGREGATIONS

The Church in the Episcopal Diocese of Pittsburgh expresses its commitment to those congregations seeking some interim disassociation from the actions of this Special Convention (until the primates have rendered judgment as to how these matters of faith and order are to be resolved) such that said congregations be permitted to redirect all, or

some, of their diocesan assessment, negotiating this matter with bishop and council, as well as whether some alternative episcopal oversight shall be arranged.

6. TITLE TO PROPERTY

Property held by the Board of Trustees of the Church in the Episcopal Diocese of Pittsburgh for the use of a parish, mission fellowship or diocesan organization belongs beneficially to such parish, mission fellowship or diocesan organization only. No adverse claim to such beneficial interest by any other body, by the diocese, or by The Episcopal Church in the United States of America is acknowledged, but rather is expressly denied. All other property of the Church in the Episcopal Diocese of Pittsburgh is held by the Board of Trustees for the Episcopal Diocese of Pittsburgh for those exempt religious purposes within the meaning of the Internal Revenue Code of the United States of America. Such exempt religious purposes shall be those determined by the Convention of the Church in the Episcopal Diocese of Pittsburgh and the appropriate officers elected by it. No adverse claim to such beneficial interest by the Episcopal Church in the United States of America or any other body is acknowledged, but rather is expressly denied.



Moments *from* General Convention



Sharing a leadership moment:
Presiding Bishop Frank Griswold, left, at General Convention 2003 with Dean George L. W. Werner, who was re-elected president of the House of Deputies at the opening session of the house. Werner will serve a three-year term, through the 2006 General Convention to be held in Columbus, Ohio, June 12-21. Werner retired as dean of Trinity Cathedral in 2000.

GENERAL CONVENTION: IMPRESSIONS OF A FIRST TIMER

MY WIFE CATHERINE AND I CELEBRATED OUR 28TH WEDDING ANNIVERSARY IN MINNEAPOLIS and took the evening off to see *Pride and Prejudice* at the Guthrie Theater. It was a very good adaptation of the book and the English accents were excellent. It struck me that pride and prejudice well described much of what went on in the convention.

What Jane Austen does in a comic way is get us all to reflect on how we might be full of pride and insist on our own way. In the big debate that dominated convention this was always a danger. I tried always to think prayerfully about how God saw the goings on and what he must think of us. P & P is involved in thinking that we know better than the Bible, better than 2000 years of Christian tradition and the rest of the Christian church today. P & P is very much to the fore if we think we can say sin is not sin and expect everyone else to agree with us (eventually). P & P is involved if we do not always strive in love to understand the point of view of another Christian believer. It's a problem on both sides of the debate. I believe passionately and firmly that what GC decided was wrong, but I pray I may always conduct myself without P & P.

The Convention is certainly an amazing show: thousands of people – delegates, alternates, bishops, spouses, exhibitors, guests and visitors – and a wide variety of stalls from almost every part of the world and every theological persuasion. Of course we only do it every three years and there

is much to be done – a complicated array of committees and hearings interspersed with plenary sessions and worship.

The House of Bishops was arranged in groups of six or seven around round tables with a microphone and a number in the center of the table. I was with the same group that I had been with in Cleveland, in September, and in Kanuga, in March. We get on well and there is genuine concern and care for each other. The discernment process for the confirmation of the election of the Bishop of New Hampshire involved silence, discussion and prayer. I think the vast majority (if not all) of the bishops with jurisdiction had made up their minds long before the debate. But when the final result was announced, even though I thought I was prepared, the enormity of what had happened completely overwhelmed me and I found myself in tears – not a normal state for an inhibited Englishman. I was struck by how things could never be the same from that moment and I wept for the Anglican Church.

+ Henry

Bishop Henry Scriven seated, visits with new clergy who are led on a conducted tour of the diocesan offices by Canon Mary Maggard Hays during New Clergy Welcome.



**BY THE RT. REV.
HENRY SCRIVEN,
ASSISTANT
BISHOP OF
PITTSBURGH**

**SCRIVEN'S
SCRIBBLINGS**

Personal Reflections

The Last Week of General Convention 2003

SUBMITTED BY JOE SARRIA

THE MAIN GENERAL CONVENTION (GC) 2003 ROOM WAS DOME SHAPED AND about a square block in size, seating over 800 deputies, 100 alternates and hundreds of visitors. At around 5 p.m. on the last convention Sunday, the House of Deputies deliberated the Rev. Canon Gene Robinson confirmation vote. In the discussions, there were 11 in favor of the confirmation and 13 against. The supporters talked about inclusiveness and acceptance, while their opponents based their positions on scripture verses and the teachings of the worldwide Anglican Communion. In the end, the deputies approved the confirmation of Robinson to bishop by a 60/40 margin.

Our Daily Routine. My daily routine in Minneapolis included breakfast at the Hilton, taking my voluminous convention materials to the legislative room and attending the American Anglican Council (AAC) Holy Eucharist at the Presbyterian Church where

most conservative folks attended daily services. Legislative sessions ran daily from 11 a.m. to 1 p.m. and from 2:30 to 6 p.m. In between, I would attend the AAC daily briefing lunches at the Central Lutheran Church, where we learned of developments and talked with friends. Our area of activity spread throughout a five-square-city-block area linked by an intricate network of air-conditioned “skywalks.” They tell me the skywalks are filled in January when the temperature drops to minus 10 degrees.

Alleged Improprieties. At the convention center, next to our meeting room, were large rooms filled with volunteers typing on computers, printing daily newspapers with intricate processing systems. Just about every major TV and newspaper in the world (it seemed) was there getting ready for the House of Bishops’ vote on the Robinson confirmation. Then came the bombshell: Robinson had

allegedly touched someone improperly and was tied to an organization that had a pornographic link on its Web site. The bishops postponed their vote until an investigation was conducted. That night I had dinner with some Pittsburgh friends and tried to relax from the day’s volatile events.

Bishops Approve Robinson. At the Tuesday morning AAC service, Bishop Robert Duncan preached on the theme, “Go forward in faith with Jesus,” asking us to listen to Jesus, to follow him, to worship him and to reveal him to others. Very late Tuesday afternoon, the House of Bishops began voting on the Robinson confirmation. Those in the Convention Center were holding their breath. Then, at about 7:30 p.m., came the count: 62 in favor and 45 against.

Although, the confirmation was expected, the realization that it had actually happened was



Above: (left to right) Don Bushyager, Joan Malley and Elizabeth Hobbs



Above: (left to right) Joe Sarria, Scott Quinn, Mary Hays and Jim Simons



Above: Joe Sarria

disconcerting to the conservatives at the convention. Speaking on behalf of the conservative bishops, Duncan called for the Archbishop of Canterbury and the worldwide Anglican Communion to “intervene in this pastoral emergency.”

Numerous media interviewed our bishop, who was considered the voice of the conservatives. Following the interviews, the Pittsburgh deputation met to discuss the vote and strategize.

An Historic Holy Eucharist. The Wednesday morning service at the Presbyterian Church was officiated by 18 conservative bishops, with over 500 people and news media overflowing into the adjacent halls and rooms. It was a moving service filled with the Holy Spirit. I never imagined being in a ceremony with so many bishops together in prayer. My mind and spirit had a feast digesting so many powerful images, especially during the awe-inspiring hymns.

The Voting Process. That afternoon, I spent four hours on the legislative session voting on resolutions. The voting was done by voicing “yea” or “nay,” except when it was close or when we were dealing

with important resolutions. Then we used electronic remote voting machines. We pointed them towards the main podium and pressed 1 for yes and 2 for no. I was impressed by the sophistication of the chamber and the voting process. We voted on approximately 35 resolutions that afternoon.

On the legislative floor, the deputies sat at tables with four clergy in front and four lay deputies behind them, in their order of deputation. Since our own Dean George Werner was president of the House of Deputies, the Pittsburgh deputation had the best seat in the house – right up front. A sign rising from their tables identified deputations.

Approval of Same-sex Liturgies. On Thursday, the same-sex-blessing resolution was voted on and passed by a healthy margin by both houses. The resolution’s wording basically left it up to “local faith communities” to “explore and experience these liturgies.”

Last Days at Convention. During the last four days of the convention, we voted on more than 100 to 150 resolutions that will regulate the life of the

Episcopal Church for the next triennium. They ranged from sexuality to world mission, evangelism, Title III, stewardship, human rights, consecration of bishops, ecumenism, genetics, youth ministries and program budget and finance. Although the resolutions were given to us three months before convention in the 330-page Blue Book, most resolutions were reworded to some extent at committee meetings during convention.

At the beginning of each legislative session, we were given a packet with the resolutions’ final wording. During the sessions, the secretary of convention or committee chairperson would name each resolution and call for a vote. With most of the important resolutions, someone would speak in favor or against, giving us time to review and digest the wording and intent of the issues and discharge an intelligent vote.

Final Thoughts. I truly believe that most Episcopalians, like most Americans, are by nature conservative. I was personally disappointed in the results but believe it has created a challenge that will ultimately lead to a better Church.

Joe Sarria served as lay alternate deputy 1 for the diocese.

DIOCESAN Calendar

SEPTEMBER - OCTOBER 2003

SEPTEMBER

- Sep. 10** Commission on Ministry (3 p.m.) at Calvary Church, East Liberty
Continuing education committee (1-2:50 p.m.) at Calvary Church, East Liberty
- Sep. 11** Chapter executive committee (4:15 p.m.) at Trinity Cathedral
- Sep. 13** 75th Anniversary Trinity Cathedral (4 p.m.) at Trinity Cathedral
Episcopal Day in PNC Park (First pitch 7:05 p.m.)
- Sep. 14** Bishop Scriven at St. Michael's, Wayne Twp.
Special Convention regional hearing (3 p.m.) at Christ Church, Greensburg
- Sep. 15** Standing Committee (4 p.m.) at Calvary Church
- Sep. 16** Special Convention regional hearing (7 p.m.) at Fox Chapel Church
- Sep. 17-19**
Clergy conference at Antiochian Village, Ligonier
- Sep. 20** Contemporary issues for deacons meeting (9 a.m. – 3 p.m.) at Trinity Cathedral
- Sep. 21** Bishop Duncan at St. Matthew's, Homestead
Bishop Scriven at St. Peter's, Blairsville
- Sep. 22** Special Convention regional meeting (7 p.m.) at St. Stephen's, Sewickley
- Sep. 23** Contemporary issues for deacons meeting (7 – 9:30 p.m.) at Trinity Cathedral
- Sep. 25** Chapter (5:15 p.m.) at Trinity Cathedral
Sheldon Calvary Camp board meeting (5 p.m.) at Calvary Church, East Liberty
- Sep. 27** Special Convention (7 a.m. registration) at St. Martin's, Monroeville
- Sep. 28** Bishop Duncan at Holy Cross, Homewood
Bishop Scriven at Christ the King, Beaver Falls

OCTOBER

- Oct. 1** Episcopal Church Women (9 a.m.) at Trinity Cathedral
Ordinands training program (10 a.m. – 3 p.m.)
- Oct. 5** Bishop Duncan at St. Christopher's, Warrendale
Bishop Scriven at St. Francis, Somerset
- Oct. 7** Convention committee (3:30 p.m.) at the diocesan office large conference room
Diocesan Council (5 p.m.) at Trinity Cathedral
- Oct. 9** Chapter executive committee (4:15 p.m.) at Trinity Cathedral
- Oct. 12** Bishop Duncan at St. Paul's, Monongahela
- Oct. 13** Diocesan Convention regional meeting (7 p.m.) at Christ Church, Brownsville
- Oct. 14** Commission on racism (4:30 p.m.) at Calvary Church, East Liberty
Board of Trustees (12 noon) at Trinity Cathedral
- Oct. 17** Continuing education committee (10 a.m. – 12 noon), location TBA
Postulancy and candidacy interviews (Oct. 17 and 18)
- Oct. 19** Bishop Duncan at St. Luke's, Georgetown
Bishop Scriven combined visitation with St. Luke's, Patton, and St. Thomas, North Cambria
- Oct. 20** Standing Committee (4 p.m.) at Calvary Church, East Liberty
- Oct. 21** Diocesan Convention regional meeting (7 p.m.) at St. Brendan's, Franklin Park
- Oct. 22** Commission on Ministry (3 p.m.)
Diocesan Convention regional meeting (7 p.m.) at St. Martin's, Monroeville
- Oct. 26** Bishop Duncan at St. James, Penn Hills
Bishop Scriven at Grace, Mt. Washington
- Oct. 30** Chapter (5:15 p.m.) at Trinity Cathedral

Note: For further or updated information, please check on the diocesan Web site at www.pgh.anglican.org.

News

AROUND THE DIOCESE

Greater Health, God's Way. The Daughters of the King from St. Peter's, Butler, is sponsoring a seminar titled, "Greater Health, God's Way," Oct. 18, 2003, 9 a.m. to 3 p.m., at the church, 218 East Jefferson St.

The seminar is based on the book, *Greater Health, God's Way*, by Christian author and physical trainer, Stormie Omaritian. Presentations will be made on the seven steps to inner and outer beauty outlined in her book. The presenters are people from the Butler area who have read the book.

There is a \$15 registration fee, which includes lunch.

For further information, write to the address above or contact Judy Herman at 724-287-1147 or Valerie Deal at 724-285-3793.

Flag flies as distress symbol: As a sign of the distress that many Episcopalians find themselves in following the controversial decisions of the 74th General Convention, St. Christopher's in Cranberry Twp., Warrendale, PA (North Pittsburgh), flies the Episcopal flag upside-down. Photo submitted by the Rev. Paul Cooper.

Ascensionite in Paris, France.

Jessica Malley from Church of the Ascension, Oakland, has accepted a position as pastoral assistant at the American Cathedral in Paris, France. A graduate of Penn State University with degrees in French and International Studies, she studied in Strasbourg, France, during her junior year. Another former Ascensionite, Bishop Pierre Whalon, who is bishop-in-charge of the Convocation of American Churches in Europe, makes his home at the cathedral along with his family.

To read further notices about diocesan activities, please look for *NOW* online at the diocesan Web site: www.pgh.anglican.org. If you cannot download it, you may not have an updated version of Acrobat Reader, which is readily available online.



NEEDY CHILDREN GET BACKPACKS FOR SCHOOL

Sixty children in Beaver County received backpacks filled with back-to-school supplies, thanks to an arm of the outreach program at Trinity Church, Beaver. Mary Erin, a member of the outreach team who has coordinated the backpack program for the past two years, says the team works with Beaver County Children and Youth Services on the project. The church has been supplying backpacks – some years there have been well over 100 – for a number of years. The numbers purchased have depended on the outreach budget, she says, noting that the parish also has international, national, and parish projects it supports along with community ones.

This year, the team did a backpack drive in August. In order to give members of the parish a role beyond "check signing," she says the church created an "item tree." Specific items were written on the back of paper apples and hung on the tree. Parishioners then chose items, ranging from packages of crayons to full backpacks, and purchased them. The item tree reflected the age range of the recipients, from pre-kindergarten to high school.

Above: Mary Erin, a member of the Trinity, Beaver, outreach team, coordinates the backpack project.



TRINITY

Guidelines for Publication

THE INTENTION OF THESE GUIDELINES IS TO ENSURE CONSISTENCY WITHIN THE publication and fair coverage within the parishes. Submissions for TRINITY should be received by the 12th of each month. We cannot guarantee that everything will be used, but we will do our best to direct submissions to the proper vehicle. When preparing a submission, please contact the



IT'S BACK & UP TO DATE!

Check in with The Episcopal Diocese of Pittsburgh Web site at:

www.pgh.anglican.org We encourage everyone in the diocese to visit the Web site to get current information and resource materials. You will find everything online from the diocesan directory, pre-convention materials and bishops' itineraries to the communications documents Trinity and NOW. The latter, a bi-monthly bulletin, formerly had a limited circulation to diocesan leadership. Now it is available to everyone.

Responsible for the upgrading of the Web site was Melanie Contz, office manager for the diocese and secretary to Bishop Robert Duncan.

editor to discuss the appropriateness, requirements and deadlines. It also helps the editor determine space, photo and artwork needs.

There are five outlets for providing information within the diocese.

TRINITY. The newsletter shares the stories and events of broader impact within the parishes as well as serving as a voice for the diocesan office. Unless there are noteworthy circumstances, please do not submit notices about parish activities such as confirmations, dinners and rummage sales, since all parishes experience these and space is limited.

NOW. The twice-monthly news bulletin NOW, which is posted on the Web site and is sent to church leadership, carries news of note to the whole diocese.

NEWS. The listserv is for getting immediate news out to parish leadership. It is meant to be an information tool only, not an opinion one.

The Web site. Our publications will all be posted on the Web site, along with all other diocesan information. The web address is: www.pgh.anglican.org.

Your parish newsletter. The communications office skims through these for news of note.

The objective of the editor is to be as fair as possible in the weighting

of stories. The length of a story will be determined by a number of factors including: momentousness of the occasion, impact on the broader community and available space.

For anniversaries, we ask that you abide by the traditional anniversary dates such as 25th, 50th, 75th and 100th, unless there are special circumstances.

The main thrust of Trinity is the building up of the parish family. Thus, the emphasis will be on celebration of corporate news. It will also serve, particularly in times of immediacy and change, as a means for the bishop to reach the ears of all constituents. Letters to the editor are welcome, but may have to be edited or limited in number due to space constraints. Letters must include a name, address and phone number.

As closely as possible, Trinity will follow the Associated Press writing guidelines used by North American magazines and newspapers. For those used to academic or ecclesiastical writing, some of the things you will notice are: less capitalization; single spacing between paragraphs, use of full name and titles in first reference and then use of last names only thereafter and definite rules for the writing of numbers.

In the next issue, we will discuss some general rules for photo submissions.

GUEST ARTS COLUMN TO BE REGULAR TRINITY FEATURE

NEXT MONTH TRINITY WILL START A GUEST COLUMN ON THE ARTS IN THE DIOCESE OF PITTSBURGH. FOR music, visual arts, dance, creative writing and drama are the language of the soul. They are central to our worship. Much like the links on a Web site, the visual and aural symbols that have come to represent full wells of theology and spiritual expression connect us to the broader world of the communion of saints; they lend expression to the inner sanctum that seeks closeness to the one who designed and created us.

When I was deliberating a move to the Pittsburgh area two years ago, it was the voice of the arts that broke through the solid wall of refusal. I did not want to leave my community, my friends and my career. I had done that new-kid-on-the-block thing many times while accompanying my clergy husband (affectionately known as His Collarship) to new parishes. But move to a whole new region where I knew no one and no one knew me at a time in life when most people are thoroughly settled?

There was a bright light in the midst of it. As a journalist, I was fortunate enough to spend the last decade covering the arts for the daily newspaper in our community. This included a weekly column. As such, readers handed me articles on the arts from journals they were reading much the same as parishioners handed my husband bulletins from churches they visited on vacation.

Sometimes we even read them.

Fortunately, one feature article that I did read was on the revitalization of downtown Pittsburgh through The Pittsburgh Cultural Trust. My city of residence was urged in print to follow the example of Pittsburgh in developing its own cultural district. So, when we headed down to check out the area,

I was not thinking in terms of steel town but in terms of a strong cultural heart.

Further, at the time I belonged to the Episcopal Church and Visual Arts listserv, and a timely interchange on that listserv shook a portion of the clay off my feet. My husband had already moved to the area to start teaching and I was staying back to sell the house and phase down my work as a university communications director. When I was realizing probably my worst moments of dread and thinking I was about to commit identity suicide, I read an online comment by a student at the seminary where my husband was now teaching. Encouraged by his comments and by his mention of the school, I wrote in. I shared how providential his note was and, in turn, we exchanged correspondence.

Since moving here, my soul has been fed many times by the samplings of creative talent expressed in so many ways within our church community. Yet the solitude and time that creativity both demands and craves often cut artists off from each other and from the broader community that would benefit from their inspiration. So, such a column is for everyone. And who better to write it, where possible, than the artists themselves? Accordingly, given the speed with which this Trinity has been assembled, the guest column will debut in October with an article by Mimi Farra, a gifted musician, an adjunct faculty member at Trinity Episcopal School for Ministry and a member of the Community of Celebration in Aliquippa.

Please feel free to share names and topics that you think should be included in the months and years that lie ahead. We will do our best over time to incorporate your ideas. Send ideas to: communications@pgh.anglican.org.



BY MARJIE SMITH, EDITOR

ART MONITOR

Youth Mission Schedule Takes Unexpected Twist

UNCERTAINTY NO ENEMY WHEN
GOD IS PRESENT



BY EMILY FERGUSON

DAYLIGHT HAD JUST CREPT QUIETLY ACROSS THE PITCH-BLACK SKY AS OUR JOURNEY began. The combined youth ministries of St. Paul's, Kittanning, and Shepherd's Heart Fellowship, Oakland, set out for Cuauhtemoc, Mexico, traveling in two 15-passenger vans. We stopped at a rest stop a few miles inside of Texas and when we piled back into the vans, one of them wouldn't start. Besides bringing the group together in a fashion that only being stuck at a rest stop could possibly achieve, the Lord was hitting us on the head with much bigger things.

As a team, we had subconsciously placed humanistic restraints on God's mission for us. It had slipped our minds that God speaks at all times, in all circumstances and everywhere. We had gelled into the concept of "our mission trip to Mexico" and ignored the fact that perhaps the Lord wanted to use us or teach us in areas other than Mexico alone.

On the surface, this ordeal seemed to be some kind of mistake. At first glance, we were just a bunch of people hanging around at a rest

stop, surrounded by a humongous heap of luggage. Underneath the picture of uncertainty and confusion, God revealed Himself and showed us exactly what we needed to see. Our focus was fuzzy and out of whack.

We are grateful that we have a God that knows us inside and out and is willing to turn our worlds upside down. From that moment on, our plan was completely thrown out the window and God finally had the reins. We did nothing that we had schemed. We had the opportunity to attend a Southern Baptist church because of the "mistake." We were originally supposed to help out at an orphanage in Mexico and, instead, we helped a missionary turn his house into a home and plant a church.

God was very apparently showing us that he has everything under control. Before I left Pittsburgh, I would follow God, but not without questioning him. I always wanted to know WHY. Now, the most secure feeling is NOT knowing, and expecting the unexpected. Sometimes, in the

"WE HAD PUT HUMANISTIC RESTRAINTS ON GOD'S MISSION FOR US. IT HAD SLIPPED OUR MINDS THAT GOD SPEAKS AT ALL TIMES..."

midst of God's perfect will, things just don't seem to add up. In life, it usually takes a few months, years, or decades to totally understand why God does what he does. On the trip, we followed his plan and then, almost immediately, were given reasons. I've grown to really appreciate uncertainty and unforeseen events popping up in my life. I know that God has a better idea and as long as I trust and follow his lead, even if I have it all planned out, his plan will overrule my own. Praise God for that! What a comforting way to live . . . resting in the palm of God's all-powerful hand . . . finding slumber in his perfect plan, knowing that I don't have a clue.

Emily Ferguson is a youth member of St. Paul's, Kittanning. A detailed account of the mission ran in St. Paul's July 2003 parish newsletter.

IT'S A THURIBLE THING - EPISCO-SPEAK

MY FRIENDS OUTSIDE THE EPISCOPAL CHURCH ALWAYS ASK ME WHY WE HAVE SUCH A fondness for using exotic words to describe ordinary things. I respond by asking them where they would rather eat: A basement or an undercroft? An undercroft sounds so much more inviting! In truth, we do suffer from terminal "Episco-speak." Our clergy wear stoles, not scarves. We wipe our chalices with purificators, not linen napkins. The priest's outermost Eucharistic garment is a chasuble, not a poncho. It's not a plate but a paten. We gather in the narthex, rather than the foyer. We are, in fact, terrible snobs who will not hesitate to bring profound shame upon anyone who fails to sport the proper vocabulary!

It occurs to me, therefore, that I would fail in my duty if I do not from time to time in this column address the weightier matters of Episco-speak, if only to spare unsuspecting readers from undue humiliation at the hands of their more scrupulous fellow parishioners. If you study, you might eventually be able to show off your proficiency, though I urge caution in this regard: It's hard to recover if you make a mistake. Liturgical gaffes are rarely forgiven, let alone forgotten. So here goes.

Aumbry

("Awmbree") This sounds like something or someone you would find in a Western movie. In fact, it is a recessed space (with a door) or small cupboard mounted on the wall near the altar that is used to store the reserved (previously consecrated) sacrament. So the next time you see your priest open this little door and bring out a ciborium, you will know that he or she has run out of the wafers consecrated at that service and is making a desperate effort not to panic. A sanctuary lamp often hangs next to the aumbry.

Boat

This is a small, usually brass container with a lid that is used to carry the grains of incense. It comes with a small spoon that is used to place the incense in the thurible. The person who carries the boat? Yes, it's a boat person, or boat boy or boat girl, depending on your tolerance for politically correct language.

Ciborium

This looks an awful lot like a chalice. Don't be fooled. This is a trap for the unwary. A ciborium is a chalice-shaped vessel with a lid that is used to hold consecrated wafers in the aumbry. Note: If it is carrying unconsecrated wafers (say at the Offertory), then it is no longer called a ciborium, but it is demoted to a mere bread box. Oh, and remember, the plural of ciborium is ciboria, not ciboriums! You'll get extra points for that one.

Collect

We all know this to be the prayer (The Collect of the Day) said at the beginning of the Eucharistic service. It has three parts: an invocation, a petition and a concluding appeal in the name of Christ or the Trinity. Why the name Collect? Because it was originally used as a way for the priest to "collect" all of the peoples' prayers and offer them to God in an organized way. And finally. . .

Thurible

This is an enclosed brass pot on a long chain with a hinged or otherwise movable lid. Before the service, small charcoal briquettes are lit in the base of the thurible. The grains of incense are then placed on the hot coals. The top of the pot has holes so that the smoke produced by the incense can escape. It is carried in procession, swung gently by the thurifer (the person who carries the thurible) and at other times during the service. It is also called a censer. Incense must always be used carefully, so as not to incense the congregation. . .

With that terrible pun, for which I beg your forgiveness, I close for now. Blessings!

Canon Shoucair is rector of Christ Church, North Hills, where he spends his time dabbling in the fine art of Episco-speak.



**BY THE REV.
CANON JAMES D.
SHOUCAIR**

**LITURGICALLY
SPEAKING**



BY MICHAEL
EVERSMEYER,
ARCHITECT

THIS OLD CHURCH

BEWARE WATER, THE UNIVERSAL SOLVENT

MANY OF THE CONGREGATIONS IN THE DIOCESE MEET IN OLDER CHURCH BUILDINGS THAT ARE the physical legacy of the faith of our forefathers. Traditional church buildings are (usually) beautiful, (often) well-built, and (always) a source of inspiration for today's worship. They are also commonly the victims of deferred maintenance or misguided remodeling. As with all older buildings, our "living legacies" need regular maintenance to support today's worship services and parish activities, and to protect them for future generations to use and enjoy. This sense of stewardship for the built treasures passed on to us for safekeeping by previous generations is what inspires this column.

As to my qualifications: I am a registered architect, practicing as a sole proprietor in Pittsburgh, with a specialty in historic buildings and traditional design. I also have the honor of serving as the property chairman at St. Andrew's in the Highland Park neighborhood of Pittsburgh. I have been in love with old buildings ever since I went to architecture school in New Orleans, where there is a broad understanding of the value of historic architecture – and a lot of old buildings to appreciate!

As an architect, I consider myself to be a generalist; that is, I know a lot about a few things, and a little about a lot of things. It is important to understand older buildings as a generalist does, that

is, as "systems," where changing one part of the building can affect other, seemingly unrelated, parts. However, it is also important to know when to call in experts in various technical fields.

I love old buildings, but that doesn't mean that they necessarily love me back. Maintenance work is never done, and if the maintenance budget is limited, it can become a Sisyphean effort (after St. Sisyphus, I think, who was condemned to try to fix that persistent roof leak above the choir).

Work always needs to be prioritized, but certain principles should govern when setting those priorities. First and foremost: keep the water out! If nothing else can be done, make sure that water doesn't get into the building, whether from the roof, through the walls, or up from the basement. I refer to water as the universal solvent, and it doesn't take long for it (and its allies, such as dry rot, mold, mildew and termites) to start to "dissolve" building materials and return a building to its original natural state. "Ashes to ashes, dust to dust" is appropriate for Ash Wednesday services, but it is anathema to the property committee.

In coming months, I will address individual issues related to the care and maintenance of older church buildings. I will also be glad to tackle specific questions of interest to readers (please send them to me, care of the editor).

This is the first of what is planned to be a monthly series of columns on the care and upkeep of older church buildings.

HIDDEN TREASURES

Churches and church organizations are among the most wonderful sources of memorabilia imaginable. Tucked away among the papers that describe how they functioned, which rector was hired or what outreach programs were in place can be found priceless glimpses of how society functioned and viewed the events of the day.



BY LYNNE
WOHLEBER,
DIOCESAN
ARCHIVIST

ARCHIVAL FINDINGS

One of my more recent projects was to process the papers of the Brotherhood of St. Barnabas, an Episcopal faith-based order of laymen located in Gibsonsia until 1983 when the last brother, George McCormick, died and they closed. I sorted through the usual – personnel files, board minutes, legal documents, correspondence. Then, as I was carefully examining their 100-plus copies of Faith and Life news pamphlets to remove rusted staples, I came across a 3-by-5-inch piece of paper that contained the words of a hymn. Set to the

Published by Courtesy of Rev. Fred Kempster
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SPECIAL HYMN FOR THE ALLIED FORCES

Composed by the Bishop of the Diocese,
BISHOP AUSTIN PARDUE
who has sanctioned Universal use of this

HYMN FOR THE ARMY, NAVY AND AIR FORCES.
TUNE, MELITA

Almighty Father! who dost stand
Among the men who fight by land;
Release the souls of those who die,
Forgive each penitential cry;
Bind up the wounds of all who bleed
And bless each sacrificial dead.

O Christ! Who on the sea dost ride
With every swell and wave and tide;
Be near our sailors and command
The ships that sail for freedom's land;
When under fire, when storm doth rage,
Do Thou their hurt and harm assuage.

Spirit! above all clouds on high,
Thou ruler of all things that fly;
Be with our men who soar with Thee
In mortal combat to be free;
Protect each flyer who ascends,
O grant him life that never ends.-AMSN.

- BISHOP AUSTIN PARDUE.

This Invocation Hymn to be sung while
Kneeling.

tune of “Melita” (pages 579 and 608 in the 1982 Hymn Book), the words had been composed by our fourth bishop, Austin Pardue, in the 1940s, for the World War II Allied Forces. Bishop Pardue, who died in 1981, could not have realized how appropriate these words would be in today’s world.

Introducing a new column
on items of archival
interest. You may contact
Lynne Wohleber at:
wohleber@pgh.anglican.org

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