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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible. ©2009 The Living Church Foundation, Inc.

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Volume 239

Number 16

*THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.*

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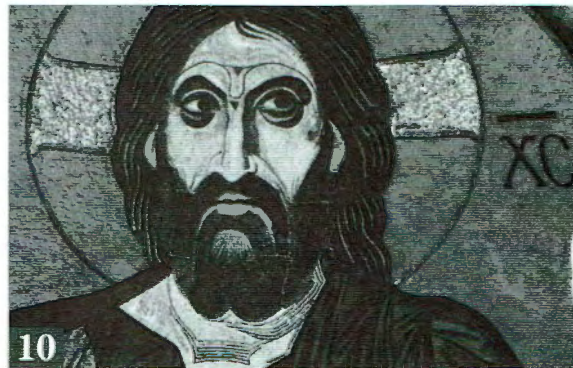
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Statue of Our Lady of Walsingham, the  
Slipper Chapel, Walsingham, Norfolk,  
England (Thorvaldsson photo)

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SUNDAY'S READINGS

# God's Justice Fulfilled

*"With his stripes we are healed" (Isaiah 53:5b).*

**20th Sunday After Pentecost (Proper 24B), Oct. 18, 2009**

**BCP:** Isaiah 53:4-12; Psalm 91 or 91:9-16; Heb. 4:12-16; Mark 10:35-45

**RCL:** Job 38:1-7(34-41) and Psalm 104:1-9, 25, 37c or Isaiah 53:4-12 and Psalm 91:9-16; Heb. 5:1-10; Mark 10:35-45

The lesson from Isaiah is without a doubt one of the earliest texts used by believers in Jesus to understand the paradox of the cross — that the long-awaited royal Messiah, the Son of David, was condemned to a shameful death by the leaders of his own nation.

Yet before too long, Isaiah 53 was being used to proclaim the gospel: "Philip opened his mouth, and beginning with the scripture [i.e. Isaiah 53:7-8] he told [the Ethiopian eunuch] the good news about Jesus" (Acts 8:35).

The first believers had come not only to understand but to rejoice in the full meaning of the cross. Yet to human thinking and reasoning, the whole matter is repugnant: the innocent is severely punished for offenses he did not commit, and the guilty are left unpunished. Humans really are more comfortable with *lex talionis* — sort of a reverse "golden rule" (see Exod. 21:23-25). Such a principle was designed to permit equitable retaliation by the injured party, and to limit the injury to what was "fair." Yet Isaiah 53 overlays *lex talionis*, for eternal matters are beyond its competence.

In the final balance, equitability can

only lead to mass human eternal condemnation. As the psalmist recognized and taught, "The ransom of our life is so great that we should never have enough to pay it in order to live for ever and ever, and never see the grave" (Psalm 49:7-8). Thus, in today's gospel Jesus explains to the disciples that, "The Son of Man came ... to give his life as a ransom for many" (Mark 10:45), and the writer of the Letter to Hebrews applies to Jesus the well-known line from Psalm 110, "You are a priest forever, according to the order of Melchizedek" (Heb. 5:6).

The high priestly sacrifice of Jesus, both priest and victim, sacrificer and sacrificed, satisfies the moral law completely, which is as absolute as the laws of gravity and the conservation of energy. Mixing divine mercy and the exchange of burdens, the medium of human love and mercy shared with others, permits the forgiveness of sins without violation of justice. "The law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Law, grace, and truth all together are where justice and mercy find their fulfillment in genuine love.

## Look It Up

"Bear one another's burdens, and so fulfill the law of Christ," counseled St. Paul (Gal. 6:2). Where bearing the burdens of others is unjust by human measure, note that it is fully consistent with "the law of Christ."

## Think About It

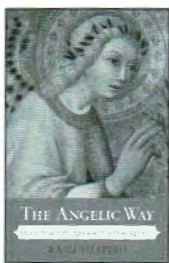
Simon of Cyrene, alone among all humans, literally "took up Jesus' cross and followed him." He was compelled to do so, but there are obscure indications in the New Testament that his family became believers. If that is so, his "carrying the cross" became his life's greatest blessing.

## Next Sunday

**The 21st Sunday After Pentecost (Proper 25B), October 25, 2009**

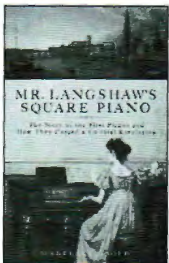
**BCP:** Isaiah 59:(1-4)9-19; Psalm 13; Heb. 5:12-6:1,9-12; Mark 10:46-52

**RCL:** Job 42:1-6,10-17 and Psalm 34:1-8(19-22) or Jer. 31:7-9 and Psalm 126; Heb. 7:23-28; Mark 10:46-52



**The Angelic Way**  
Angels through the Ages  
and Their Meaning for Us  
RAMI SHAPIRO

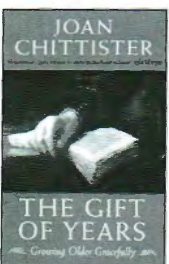
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## Archbishop Says Central Florida Act a Positive Step

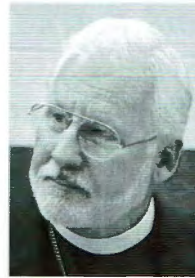
The Archbishop of Canterbury has welcomed an endorsement of the first three sections of the Anglican Covenant by the Diocese of Central Florida's board and standing committee.

On Sept. 17, the diocesan board and standing committee adopted a resolution stating that they "affirm sections one, two and three of the Ridley Cambridge Draft of the Anglican Covenant, as we await the final draft of section four."

Central Florida also asked the Archbishop of Canterbury to "outline and implement a process by which individual dioceses, and even parishes, could become members of the Anglican

Covenant, even in cases where their provincial or diocesan authorities decline to do so."

In a Sept. 28 letter to the Rt. Rev. John W. Howe, Bishop of Central Florida, Archbishop Williams called endorsement from the diocesan bodies a step in the right direction. "As a matter of constitutional fact, the [Anglican Consultative Council] can only offer the covenant for 'adoption' to its own constituent bodies (the provinces)," the archbishop noted. But "I see no objection to a diocese resolving less formally on an 'endorsement' of the covenant." Such an action



Bishop Howe

may not have an immediate "institutional effect" but "would be a clear declaration of intent to live within the agreed terms of the Communion's life and so would undoubtedly positively affect a diocese's pastoral and sacramental relations" with the wider Communion, he said.

The resolution was offered to the board by the dean of Southeast Central Florida, the Very Rev. Eric Turner, rector of St. John's Church, Melbourne, Fla.

Originally titled a "Resolution in Response to General Convention," the first two clauses backed Bishop Howe's endorsement of the Anaheim Statement issued at the close of General Convention, and reaffirmed the "teaching of the Anglican Communion" on "matters of human sexuality" [TLC, Aug. 9].

The second half of the resolution drew upon the Sept. 7 call by the bishops of Albany, Dallas, North Dakota, Northern Indiana, South Carolina, West Texas and Western Louisiana for "dioceses, congregations and individuals" to "pray and work for the adoption" of the covenant, and asked that they "endorse [its] first three sections" [TLC, Sept. 27].

Bishop Howe stated that he was aware that some believed that "only the General Convention can decide whether or not to 'opt into' the Covenant, but there is nothing in the Covenant itself, and nothing in our Constitution or Canons, that stipulate this. If a given person, parish or diocese agrees with the Covenant, what is there to prevent saying so?"

Bishop Howe added that "should it be that the General Convention were to 'opt out' of the Covenant while some of the dioceses of the Episcopal Church have endorsed or adopted it we will have a number of interesting questions to address."

(The Rev.) George Conger

## Navajoland Faces 'Critical Moment'

The Navajoland Area Mission is beginning to find its own voice, which will help it become a diocese, said the Rt. Rev. Mark MacDonald, who has served the mission as an assisting bishop since 2006.



Bishop MacDonald

"What you can see happening in embryo, in indigenous North America, is what has happened in Africa and Asia," Bishop MacDonald said. "I'm not only predicting we'll see that in the Native world. I'm witnessing it."

The bishop spoke with THE LIVING CHURCH as Navajoland prepares to decide, on Oct. 17, which of two nominees will serve as an interim canon to the ordinary, and possibly as an interim bishop, if the House of Bishops agrees to it.

The Rt. Rev. Stephen Plummer served as the area mission's first Navajo bishop from 1990 until his death in 2005. Both nominees to succeed Plummer are Anglos, albeit men with several years of ministry experience in the area mission.

The nominees are the Rev. Canon David Bailey of Salt Lake City, Utah,

and the Rev. James Leehan of Indianapolis, Ind. Meeting in convocation in June, Navajoland leaders rejected a suggestion by Presiding Bishop Katharine Jefferts Schori that Canon Bailey, canon to the ordinary in the Diocese of Utah, become the mission's interim bishop.

"I think this is a critical moment for Navajoland. I will be in earnest prayer for the best to come out of this meeting," Bishop MacDonald said. "I believe God has a vital and vibrant future for the church in Navajoland. I hope this event will contribute to that future."

Bishop MacDonald believes Navajoland has indigenous leaders capable of leading the area mission.

"I think there are leaders out there who could take the position right now," he said. "The question is whether a Western institution could adjust itself."

Bishop MacDonald believes similar tensions between Western institutions and Navajo traditions have worked against Navajoland becoming a diocese.

"In Navajoland, the spirit animates the material. Many people interpret that, or react to that, as inefficient," he said. "We've been trying to force a square peg into a round hole."

Douglas LeBlanc

# Challenge and Remembrance in Japan

*Archbishop Williams marks anniversary and memorial events on visit*

Archbishop of Canterbury Rowan Williams paid tribute to past evangelists and offered a challenge to today's Christians during a weeklong visit to commemorate the 150th anniversary of the founding of the Anglican Church in Japan.

On Sept. 23, the archbishop preached at a Eucharist attended by more than 2,000 people at St. Mary's Roman Catholic Cathedral in Tokyo. The Most Rev. Nathaniel Makoto Uematsu, Primate of the *Nippon Sei Ko Kai* and Bishop of Hokkaido, presided.

"After one hundred and fifty years of Anglican presence in Japan, we are asked today, as we give joyful thanks for this heritage, to think about how we now approach this nation, this society, with the good news," Archbishop Williams said. "Simplicity comes first. We do not proclaim ourselves, says St. Paul ... we bring the knowledge of the great gifts God has given in his promise of reconciliation and renewal.

"Risk and solidarity come next," he continued. "We walk along the roads of human suffering, accompanying the lost and anxious and oppressed in the name of Jesus. And reverence comes third. We look and listen for God in all that lies before us."

Among his stops throughout the

week, Archbishop Williams offered prayers in tribute to 16th-century martyrs and took part in a remembrance ceremony at the epicenter of the atomic bomb blast in Nagasaki. He was joined by the Most Rev. Joseph Mitsuaki Takami, the Roman Catholic Archbishop of Nagasaki. At the war memorial, Archbishop Williams spoke of the pressing importance of working for nuclear disarmament.

"To see the effects of the use of the atomic bomb here in Nagasaki is to see how this degree of slaughter and violence leaves everyone defeated," he said. "[Nuclear arms] are necessarily indiscriminate; that is, they will always kill the innocent. To threaten such an outrage against humanity and its world is to begin to lose one's moral and human dignity."

Earlier in the week, Archbishop Williams addressed students and academics at Rikkyo Gakuin University, an Anglican university in Tokyo, where he also received an honorary doctorate. He said that the recent record of a purely rational and secular approach to intellectual and academic life is an unsatisfying one.

"The sober testimony of the 20th century is that the rationality of secular thinking is no guarantee of universal understanding and reconciliation," Archbishop Williams said. "As the Pope has argued several times in recent years, the drift towards relativism and pluralism is not the triumph but the defeat of reason.

"However secular our age likes to think it is, the disastrous results of exploitative habits and of financial obsession bring people back to the recognition that they need the element of the sacred in their lives," he continued.

"What distinguishes a Christian institution is not so much the doctrine as the outworking of it in the style and ethos of a community," he said. "If the whole tone of the institution is one that



Lambeth Palace photo

Archbishop of Canterbury Rowan Williams lays flowers at a memorial located at the epicenter of the atomic bomb blast in Nagasaki, during a service of remembrance Sept. 24. He also spoke about working for a world free from nuclear weapons.

gives a message that risks are worth taking because there is an ultimate reality to be trusted, *that* is where the meaning of the doctrine is made plain. Faith-based education is education in the mixture of realism or provisionality with the courage to act, discover and create, to make relations and mend them."

He also offered a congratulatory speech at the 50th anniversary celebration of the founding of St. Andrew's University (*Momoyama Gakuin*) in Osaka, much as Archbishop Geoffrey Fisher did at the university's opening ceremony in 1959.

"Every university wishes its students to be successful, but it is right that a Christian university should wish its students to know joy and peace as well," Archbishop Williams noted. "May all involved in the life of this university experience the fullness of humanity, and may they be prepared more and more to receive the fullness of God."

## **BRIEFLY...**

The Rt. Rev. **Peter James Lee**, former Bishop of Virginia now serving as interim dean of Grace Cathedral in San Francisco, was elected chair of the Church Pension Fund's board of trustees at its Sept. 17 meeting. Barbara B. Creed, a San Francisco attorney; and Katherine Tyler Scott, managing partner, Ki ThoughtBridge, Indianapolis, are vice chairs. The board welcomed eight new trustees elected at the Episcopal Church's General Convention in July. They join 12 continuing and four incumbent trustees.

## Pope Mulls 2010 Visit to U.K.

Pope Benedict XVI is considering a visit to the United Kingdom next September, at the same time set for the beatification of John Henry Newman. Last year the Vatican announced the planned beatification of Cardinal Newman (1801-90).

The Archbishop of Canterbury, while traveling in Japan to mark the 150th anniversary of Anglicanism in that nation, expressed delight at the news of the pope's likely visit.

"Some time ago, following similar invitations from Roman Catholic bishops and the British government, I personally expressed my hope to Pope Benedict that he would accept the invitation to visit Britain," Archbishop Rowan Williams said. "I am therefore delighted to hear today that there is every possibility that the pope may indeed visit Britain in the course of the next year. I'm sure I speak on behalf of Anglicans throughout Britain, in assuring him that he would be received with great warmth and joy."

## Fort Worth May Keep Southern Cone Ties

A member diocese of the Anglican Church in North America (ACNA) will consider a resolution that maintains the diocese's ties with the Anglican Church of the Southern Cone.

The resolution is being proposed by the Diocese of Fort Worth's standing committee. The diocese's convention will meet Nov. 6-7 in Arlington, Texas. The resolution commits the diocese to continued participation in the ACNA, but also "maintains its status as a member diocese in the Province of the Southern Cone while the formal process of recognition of [ACNA] continues in the Anglican Communion."

Another resolution urges the diocese to adopt the Ridley Cambridge draft of the Anglican Communion's proposed covenant. A third resolution would inform Metropolitan Jonah of the Orthodox Church in America that the diocese shares his vision to "live, to actualize, and to participate in the full integrity of the Catholic Church — the

Cardinal Newman, who was ordained as an Anglican priest in 1824, was received into the Roman Catholic Church in October 1845. He became a Roman Catholic priest a year later. Pope Leo XIII made him a cardinal in 1879.

Pope Benedict has commented on Cardinal Newman's life and thought several times. In a reflection he offered for U.S. bishops in 1991, he said: "Newman's conversion to Roman Catholicism was not for him a matter of personal taste or of subjective, spiritual need. Newman was much more taken by the necessity to obey recognized truth than his own preferences — even against his own sensitivity and bonds of friendship and ties due to similar backgrounds. It seems to me characteristic of Newman that he emphasized the priority of truth over goodness in the order of virtues. Or, to put it in a way which is more understandable for us, he emphasized truth's priority over consensus, over the accommodation of groups."

full integrity of Orthodox Catholicism."

**In other diocesan news**, the reconstituted Diocese of Pittsburgh will consider a resolution that authorizes a study of the potential reuniting of that diocese with the Diocese of Northwestern Pennsylvania, which has not planned a study of its own, although the Pittsburgh resolution would invite participation by Northwestern Pennsylvania's bishop, the Rt. Rev. Sean Rowe, and other diocesan leaders.

The reunion study is one of 20 for the convention, which is scheduled for Oct. 16 and 17 at Trinity Cathedral. Another resolution encourages congregations to submit their responses to the draft covenant "as a preliminary to a response by the diocese." Fifteen more resolutions would offer the first of two necessary votes to reverse constitutional changes that were made at previous diocesan conventions prepared to separate the diocese from the Episcopal Church.

## Motion for New Trial Denied

The Episcopal Church's Court for the Trial of a Bishop has rejected a motion to dismiss its guilty verdict against the Rt. Rev. Charles E. Bennison, Jr., and to grant a new trial.

In June 2008 the court ruled that Bishop Bennison had committed two offenses of conduct unbecoming a member of the clergy. Bishop Bennison was brought to trial on charges that he failed to protect a girl from sexual molestation by his brother, the Rev. John Bennison, during the 1970s.

John Bennison was deposed once before, reinstated as a priest, and renounced his ministry when the case against his brother came to light.

Bishop Bennison's attorneys, James A.A. Pabarue and Carolyn Bates Kelly, asked the court to reconsider its verdict and sentencing in light of more than 200 letters written to John Bennison by the minor. The court ruled that the letters would not have affected the verdict or sentencing.

## Minnesota Finalizes Bishop Slate

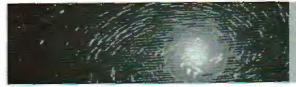
The Diocese of Minnesota has certified two nominees by petition in the forthcoming election of its bishop.

The two men — the Rev. Douglas Sparks, rector of St. Luke's Church, Rochester, and the Rev. Doyle Turner, supply priest at Trinity Church, Park Rapids—went public with their nominations in late August [TLC, Sept. 20].

The diocese's standing committee performed background checks and has now certified the two additional nominees.

They join three people presented by the diocese's nominating committee: The Rev. Mariann Edgar Budde, rector of St. John's Church, Minneapolis; the Rev. Bonnie Perry, rector of All Saints' Church, Chicago; and the Rev. Brian Prior, rector of Church of the Resurrection, Spokane Valley, Wash., and vice president of General Convention's House of Deputies.

The diocese has scheduled walkabouts for Oct. 19-23 at five locations around the state. The election will be held Oct. 31.



# Catholicism, Anglican and Roman

*Dear Msgr \_\_\_\_\_,*

Thank you so much for your kind and thought-filled letter of several weeks ago, and especially for your assurances of prayer for me and THE LIVING CHURCH. I am delighted to know that TLC has Roman Catholic subscribers, and even “sympathizers,” as you say; praise God! I had hoped as much, and am interested to cultivate more Catholic readers — from across the *oikumene*, including our Orthodox and Lutheran siblings (given the history of our close cooperation and, indeed, communion), as well as catholic-minded fellow travelers in other corners of the vast vineyard of our Lord’s Body.

Much could be said in response to your articulated concern about the “very slippery concept,” as you say, of the Living Church Foundation’s historic mission (reproduced inside the front cover of every issue of the magazine), namely, “to promote and support Catholic Anglicanism in the Episcopal Church.” Is Catholic Anglicanism not “largely defunct” in North America, you ask? And then you elaborate: “Incense, candles, beautiful vestments and a glorious liturgy at times, yes; but not the doctrine, moral norms and sacramental life that the Oxford Fathers and their successors into the 20th century strove so hard to recover and re-introduce into Anglican/Episcopal life.”

I should perhaps first of all say that TLC’s careful choice of language — *historic mission* — should not be lost on our readers. THE LIVING CHURCH has primarily focused on serving the Episcopal Church and our largely Episcopal readership since 1878; and we remain committed to building up the spirit and substance of Catholic Anglicanism in the Episcopal Church, and in North America, wherever it may be found, not least because there are still bishops and whole dioceses of the Episcopal Church, as well as congregations and individuals, who strive, by God’s grace, to hold to, and propagate, a full-blooded Catholicism in the doctrinal, moral, and sacramental sense to which you refer. I would count myself among them (even as I recognize that self-nominated Catholics sometimes disagree among themselves about certain aspects of the deposit of the faith, due in part to longstanding divisions that have beset us; see *Unitatis redintegratio* 3.1).

With all of that said, however, the very nature of the mission — “supporting Catholic Anglicanism,” in the more concise phrase of the front cover — presses outward, beyond the shores of a single member church to a larger, would-be Catholic communion of Christians that is itself a penultimate movement of renewal within the catholic and apostolic Body of Christ. Happily, my friends and I are not the only ones thinking about Anglicanism in this way. On the contrary, the argument can

and should be made that the principal leaders of the Anglican Communion are, as we speak, laboring to reform our family of churches into a more sustainably Catholic “Church” (as Archbishop Williams has said), primarily via the tool of an Anglican covenant (thus, see the five explicit references to the catholic Church, faith, and “tradition” in section one of the covenant text).

I discussed this in my column last week, so I won’t repeat what I said there, except to reiterate that the Covenant Design Group’s courageous placement of classic, faith-and-order ecumenism at the heart of God’s call to the Anglican Communion (“We give ourselves as servants of a greater unity among the divided Christians of the world”) is a proposal — redolent also of numerous statements of early Lambeth conferences and the theology of countless Anglican divines — that deserves our fervent prayer and defense. Accordingly, I am grateful for the avowed support and encouragement of an Anglican covenant by Pope Benedict and Cardinal Kasper.

In this perspective, I would offer as a placeholder the following, which I hope you will take as an invitation to further conversation. My study of Catholic ecclesiology has led me more and more to admire the principled, already-not-yet understanding of *fullness* articulated by the Second Vatican Council—the notion that Christ fills the Church with his “divine gifts . . . so that it may aspire towards and arrive at the whole fullness of God” (*Lumen Gentium* 7.8, citing Ephesians 1 and 3). One implication of this is that, as Cardinal Dulles wrote, “the Catholic Church no longer understands itself as the static center of a perfect institutional uniformity, around which the other churches would be grouped,” even as, in the words of *LG* 8, the Church of Christ is “set up and organized in this world as a society... governed by the successor of Peter and the bishops in communion with him.”

The creativity of the Anglican-Roman Catholic conversation — formally enshrined since 1966 in the work of ARCIC — has, I think, in no small part been fed and bolstered by the supple conjunction of these points. In turn, a major part of the work of TLC going forward, as often in TLC’s past, should be similarly to reflect upon, mine, and otherwise commend them to our readers’ reflection and prayer.

May God continue to use our ties to one another, as members of Christ, to reform our wills and soften them, in order to receive the Lord anew in our hearts, meekly and obediently. “Be it unto me according to your Word.”

*Sincerely yours,*

*Christopher Wells*



## Toward a Better Way

During the past decade, the Episcopal Church has participated in approximately 60 court cases concerning property ownership. These cases involve, to one degree or another, the Dennis Canon, named for the late Rt. Rev. Walter Dennis, former bishop suffragan of the Diocese of New York. The Dennis Canon says this:

“All real and personal property held by or for the benefit of any parish, mission or congregation is held in trust for this church and the diocese thereof in which such parish, mission or congregation is located. The existence of this trust, however, shall in no way limit the power and authority of the parish, mission or congregation otherwise existing over such property so long as the particular parish, mission or congregation remains a part of, and subject to, this church and its Constitution and Canons.”

The Supreme Court of South Carolina ruled in September that the Dennis Canon does not apply to the formerly Episcopal parish of All Saints Church in Pawleys Island, S.C., because that parish predates the Episcopal Church. Many conservatives have greeted that ruling with joy, and they hope it sets a legal precedent across the nation.

We are not ready to join the celebration. Conservatives who expect the South Carolina ruling to establish a widespread precedent ought to ponder the legal differences between a congregation founded in the Colonial era and one founded since the establishment of the Episcopal Church.

Further, the Dennis Canon accurately describes the relationship between a congregation and a diocese, at least within a church that strives, however imperfectly, for catholic order. Conservatives cannot afford to play a semantic game that salutes catholic order as a concept (as in the Anglican Communion’s nascent covenant) but rejects it in daily practice because expensive property is at stake.

We do not believe a property lawsuit is the best response to a congregation’s departure from the Episcopal Church. The number and intensity of lawsuits involving the Episcopal Church should be a source of shame for anyone who takes seriously these words of St. Paul: “The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers” (1 Cor. 6:7-8).

In too many cases, the Episcopal Church and departing congregations have convinced themselves that crushing their opposition is a matter of Christian stewardship. Both sides depict themselves as victims who have been forced into lawsuits by malevolent forces. Both sides sink millions of dollars into legal fees, even while loudly proclaiming how much they would rather spend these funds on Christian mission.

Amid this chaos, the Dennis Canon becomes the usual standard for sorting out who has a legitimate claim to property. It is good to have a standard for resolving property disputes, but the Dennis Canon too often could be judged by what our Lord had to say about another law: “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning” (Matt. 19:8).

The emotional and spiritual importance of a church building is undeniable. Christian faith is incarnational. When Christians worship in the same space, year after year, that space commands a powerful hold on their imaginations and their memories. When beloved family members are buried in or near that space, the emotional stakes are even higher.

That’s all the more reason for Christian plaintiffs and Christian defendants to remember that they are Christians first, and to work for solutions outside of courtrooms.

**It is good to have  
a standard for resolving  
property disputes, but . . .**



# The Message of Walsingham

## READER'S VIEWPOINT

By Will Brown

I want to consider the historiographical message of our Lady of Walsingham — that is, what the history of the shrine has to say to us today, as 21st century Christians.

To begin, we should briefly review the history itself.

Walsingham was one of the most popular pilgrimage destinations in medieval Europe. At Walsingham (in Norfolk, England) the Virgin Mary appeared in a vision in the year 1061 to a Saxon noblewoman named Richeldis de Faverches. The Virgin asked Richeldis to build a wooden house in imitation of the holy house at Nazareth, where the Annunciation took place and the Word took flesh. This simple wooden house, with its image of our Lady and our Lord, was the most popular pilgrimage destination in England for five hundred years.

During the Reformation, in 1538, the shrine and its adjoining priory were destroyed, and all of its gold and silver treasures confiscated. The ancient image of Mary and Jesus was taken to London and burned. The superior of the monastery, Nicholas Milcham, and ten others were convicted of high treason for resisting the destruction of the shrine and monastery, and were hanged, drawn and quartered. The site of the shrine was sold by Henry VIII to a private citizen who built a mansion there.

An anonymous ballad, "The Lament of Walsingham," records the sentiments of the people: "Weep, weep O Walsingham, / Whose days are nights, / Blessings turned to blasphemies, / Holy deeds to despites. / Sin is where our Lady sat, / Heaven is turned to hell, / Satan sitteth

where our Lord did sway, / Walsingham, O farewell!"

Happily, in the late 19th and early 20th centuries, the shrine was restored by devout Roman Catholics and Anglicans. In 1897 Pope Leo XIII blessed a new image, now housed at the "Slipper Chapel." And in 1931 an Anglican vicar, the Rev. Alfred Hope Patten, rebuilt the holy house. Walsingham has once again become an important place of pilgrimage and blessing for the faithful, and a place of cooperation and unity for Anglicans, Roman Catholics, and the Orthodox.

The history of Walsingham is the history of our Lady's perennial invitation to each of us to make a home for Jesus, even as she had done first: creating the space within her soul for the Word of God to drop, "like rain that falls on the mown grass, like showers that water the earth" (Psalm 72:6); and then conceiving Jesus within her womb, nurturing him in the most intimate relation of expectant mother and child, and again making a physical home for him at the holy house of Nazareth.

Mary's "yes" to the Angel, her obedience to God's summons, which is the message of the Annunciation and therefore the message of Walsingham, gives content to the Lord's own word to all of his disciples: "Neither shall they say, Lo here! or Lo, there! for behold, the kingdom of God is within you" (Luke 17:21). Of course, Jesus himself is the Kingdom of God; he is the domain within which God's will is carried out, the place where God reigns. Accordingly, it was Mary's vocation to nurture this Kingdom within her by holding on in faith to God's promise, giving birth, and watching Jesus constantly outgrow her ability to hold onto him — her ability to make of God's Kingdom

something susceptible to her own custody.

For as surely as God had chosen Mary, he had chosen others. He had determined that the whole world was to become subject to his choice of his Son, who “is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (Col. 1:18-20).

To walk in faith with Mary is therefore to come to the cross — the place of desolation, the place of a skull. Here, if we are willing, a sword will pierce our own souls too (Luke 2:35), as a realization of the mutuality of divine love. At the foot of the cross, with all its violence, the one-sidedness and self-seeking which each of us secretly hopes to smuggle into heaven is stripped away, revealing the painful reality of what it means to have “found favor with God” (Luke 1:30): that his taking hold of us entails our desperate clinging to him in faith, hope, and love.

(Here also, with Mary at the cross and the tomb, we see what was proleptically, prophetically figured by the finding in the temple, when Mary and Joseph rediscovered Jesus after thinking they had lost him — worried then, too, that the Kingdom of God had come to nothing.)

This is the narrative played out time and again in the history of the Church, and in our own personal histories. We say “yes” to the summons — “be it unto me according to your word” — and live for a time in the expectant joy and intimacy of communion with the Lord. We become fruitful *theotokoi* — bearing Jesus to the world around us, making a home for him, and perhaps even finding that home to have become a place of pilgrimage for others.

### Experiencing Desolation

But following Jesus in faith means allowing the universal scope of his mission to outstrip our need to enfold him in the embrace of our expectation. He is more than we can imagine, as he himself said: “I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd” (John 10:16). We thus experience as desolation his seeming withdrawal, despite his promise never to fail nor forsake us (see Heb. 13:5), and our holding on in faith leads to an experience of his presence as absence. It leads us to Calvary, to listen only to the echoes of his anguished cry, receding into silence, as he yields up his spirit (Matt. 27:50).

The abbey arch at Walsingham.



How to hold on in faith in this place? Only by allowing faith to give birth to a renewed, mature hope, that is, by believing that “these words are trustworthy and true” (Rev. 21:5), that his “faithfulness endures to all generations” (Psalm 119:90).

Imagine Walsingham, on a silent morning in the year 1538: the priory and shrine a smoldering ruin, the canons murdered and hacked to bits, and the ancient image of Mary and Jesus taken to London and burned. The desolation of Calvary has been reenacted. “Weep, weep O Walsingham.... / Walsingham, O farewell!”

But faith gives birth to hope. Just as Mary lost Jesus, but found him again in the temple after three days, and again sat disconsolate by the cross, only to return on Easter morning, another third day, so English Catholics, maintaining the faith for three dark centuries, would find Walsingham restored, the holy house rebuilt, and a new image enthroned, thanks to Pope Leo and Father Patten.

When we receive Jesus into our lives, when we make a home for him, we inevitably face the insufficiency of our efforts to hold on to him. “What place is there in me to which my God can come, what place that can receive the God who made heaven and earth?” asked St. Augustine. “Does this mean, O Lord my God, that there is in me something fit to contain you? Can even heaven and earth, which you made and in which you made me, contain

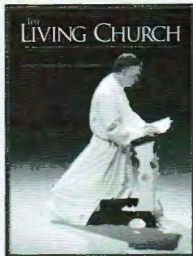
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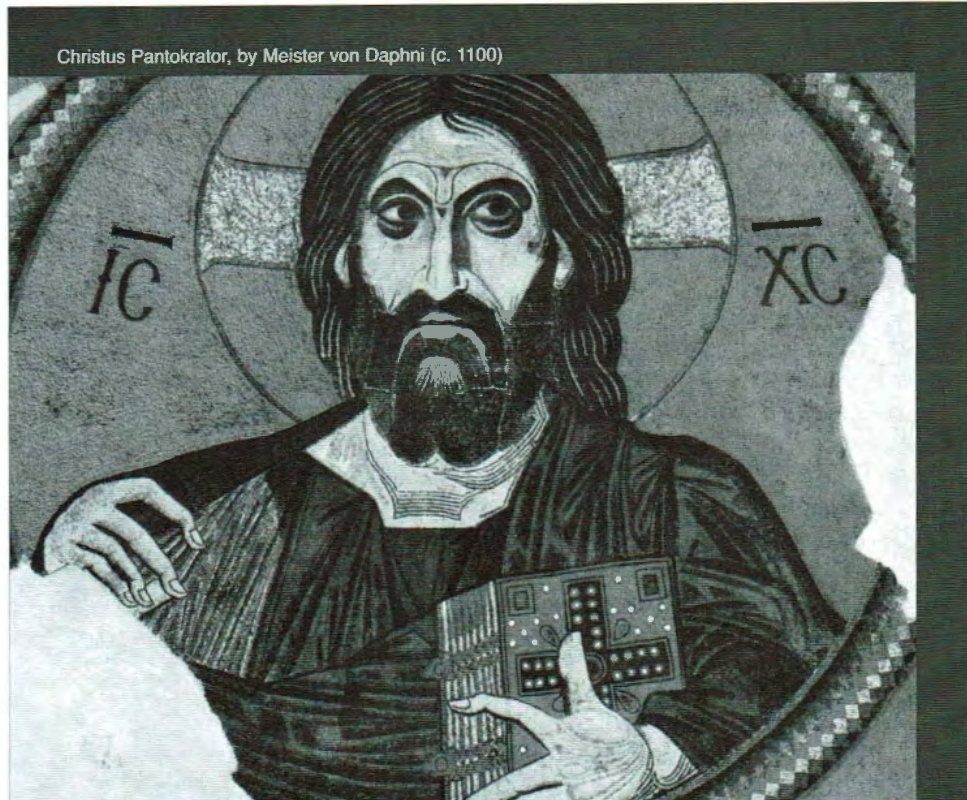
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## READER'S VIEWPOINT



Christus Pantokrator, by Meister von Daphni (c. 1100)

(Continued from previous page)

you?" We must hold on to him even as he withdraws beyond the horizon of our expectation. He has come to give us life, his own life.

And so we find that his self-sacrifice never expends itself, on every altar of every Catholic church at every Mass in every century. Jesus pours himself out in the deaths of a million martyrs, through the disastrous violence of the Reformation, and in the hours of our own darkness. This is the loving process of his taking us to himself, that where he is, there we might also be (John 14:3). And then the Reformation runs its course, and the dead are raised, as God looked with mercy on the years of faithful hope, and through his servants restored England's Nazareth. He withdraws himself from us to take us to himself. He overflows the boundaries of our hearts and goes about his Father's business, leaving the feeble homes we make for him, so that we can find our home with him in his Father's house (John 14:2).

In this way, the 20th century renewal

The 20th century  
renewal of  
Walsingham is  
a sign of the  
restoration of  
all things ...

of Walsingham is a sign of the restoration of all things in him by whom, in whom, through whom, and for whom all things were made. It is a glimmer of the Apocalypse, when the Pantokrator will break his silence with the words: "Behold, I make all things new" (Rev. 21:5). □

*The Rev. Will Brown is rector of Church of the Holy Cross, Dallas, Texas.*

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

# Vulnerable Opposition

Recent history in the Episcopal Church indicates it is not a matter of if but when will those of us who have a traditional understanding of scripture be marginalized and outlawed by canon [TLC, Oct. 11]. Those of us in the loyal opposition are in a vulnerable place right now. As Communion Partners, we are trying to exist in two realities: an independent-minded Episcopal Church bent on its own agenda and an Anglican Communion that, by and large, still upholds traditional scriptural values and Catholic ecclesiology.

I intend to remain a loyal priest in the Episcopal Church, but in conscientious opposition to its decisions on same-sex weddings and practicing gay bishops. At the same time, I will work to be a covenanted member of the Anglican Communion. I intend to remain an Episcopalian until I may be pushed out, as Archbishop Carey warned the Communion Partners in April. If that happens, I know God will still use me in the greater Church that is our Lord's. Until then, I plan to serve in the Episcopal Church to the best of my ability and in accordance with my conscience. This path will not be easy: probably painful and sacrificial, but, I hope, faithful. At least I know that I am not alone in this journey, and I am proud to be associated with fine clergy like Bishop Little.

*(The Rev.) Mifflin Dove, Jr.  
St. Paul's Church  
Katy, Texas*

## Truth Is Clear

I noticed a dichotomy in your Oct. 4 issue. On page 4, the Sunday's Readings reflected on the scripture that "It is not good that the man should be alone," noting that man could only

find satisfying communion with "someone like him and likewise made in the image of God, but also one who was mysteriously and eternally different." On the opposite page was the news that the Bishop of Southeast Florida has authorized same-sex blessings and that the Rev. Scott Benhase, bishop-elect of Georgia, has held

Spirit is up to in the world." It appears God the Holy Spirit is telling me one thing and Fr. Benhase the exact opposite. Something cannot be both true and not true at the same time and in the same context.

It seems to me we have ample evidence in holy scripture to know what truth is.

*Rob Kirschner  
Lakeville, Mass.*



I intend to remain an Episcopalian until I may be pushed out.

same-sex blessing ceremonies at his Washington, D.C., parish.

Fr. Benhase mentioned "a different way to be Christian," which includes being "open to the new things the Holy

## Life-Changing Encounter

I am grateful for TLC's coverage of Bishop John Coburn, surely a most outstanding person in recent history [TLC, Sept. 27].

One Saturday afternoon in the mid-1950s, I attempted to reach John by phone, only to learn that he was in the air intending to connect in Buffalo for a flight to Ithaca, where he was scheduled to preach at Cornell the next day. A bit of research on my

(Continued on next page)



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## LETTERS TO THE EDITOR

(Continued from previous page)

part showed that his flight was late and he would be stranded in Buffalo. My parish was on the Erie Canal, 90 minutes from the airport. I met John as he deplaned. The look on his face was one of disbelief.

I had three hours to talk with him as we drove through the night to Cornell. The next day, I made a clear decision that changed the course of my life. I know that I am one of thousands who were touched by John's generous spirit and his charisma, and who benefited by being in his presence. He was a blessing to the church and to the world.

(The Rev.) David A. Crump  
Montara, Calif.

### Walking Ahead, Not Apart

Bishop Adams [TLC, Aug. 30] surely means that he agrees with the ACNA's members and much of their protests. That's a defensible position — though not mine — but they have voluntarily separated themselves from TEC. It is difficult not to define ACNA as a sect according to the dictionary. They are not recognized by Canterbury as a province of the Anglican Communion and are most closely identified with those who did not attend Lambeth.

In the same issue, Canon Hobden is correct in stating that TEC stopped listening to the Anglican Communion in 2003 if he means that we chose not to follow the strong objections of many, including Canterbury. But he failed to note that TEC stopped listening in 1979 when the new Book of Common Prayer was ratified, in 1976 when the ordination of women to the priesthood was approved canonically, and, of course, in 1789 when TEC and a revised BCP was instituted.

And Fr. Adams repeats the opinion of TEC's detractors in stating that we have chosen to "walk apart." A more accurate phrase might be we have chosen to walk ahead.

(The Rev.) Murray Trelease  
Lopez Island, Wash.

## PEOPLE & PLACES

### Deaths

The Rev. **Marshall Johnston Ellis**, 89, who served numerous parishes in the state of Washington, died August 26 in Clearwater, FL.

Born in Macon, GA, he graduated from the University of the South and Union Theological Seminary before his ordination to the diaconate and priesthood in 1944. He served as a U.S. Navy chaplain, 1944-46. Following World War II, Fr. Ellis earned degrees from Oxford and the University of Washington. He served as rector of St. George's, Griffin, GA, 1947-54. Returning from his studies at Oxford, he was priest-in-charge of St. John's, Tacoma, 1958-60; priest-in-charge and then rector of Holy Communion, Tacoma, 1958-65; vicar of Resurrection, Bellevue, 1967-70; vicar of St. George's, Maple Valley, and St. Catherine's, Enumclaw, 1970-77; and rector of St. John's, Centralia, 1981-86. He also served as assistant at St. Columba's, Des Moines, WA, 1988-92, and at Good Shepherd, Federal Way, 1992-96, before returning to St. George's, Maple Valley, as acting vicar, 2000-01. He was a member of the Order of St. Luke. He is survived by his wife, Mary; a son, Marshall, of Tacoma; a daughter, Martha Malone; a grandson, and several nieces and nephews; and a sister, Plant Long, of Atlanta.

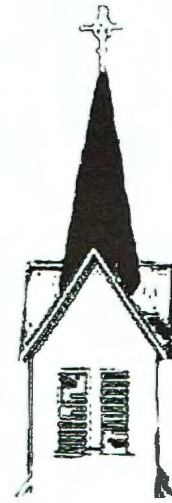
The Rev. **Christine M. Nevarez**, deacon at Church of the Transfiguration, Arcadia, CA, died Sept. 25 of cancer. She was 64.

She was born June 24, 1945, in Santa Barbara, earned a degree at Pasadena City College and received her theological training at the Episcopal Theological School at Claremont (Bloy House). She was ordained in 2006. Mrs. Nevarez served at Transfiguration while continuing to work as a legal secretary and administrator. She led the parish's English as a Second Language (ESL) classes and a Bible study for the growing Chinese-speaking community in Arcadia. She was especially interested in pastoral visitation. Survivors include her brother, Richard. Her husband preceded her in death.

The Rev. **Paul A. Westman**, who served numerous New Jersey congregations for more than 40 years, died suddenly Sept. 24 at his home in Villas, NJ. He was 79.

Born in Los Angeles, he earned degrees from Lake Forest College (IL), Berkeley Divinity School at Yale, and Princeton Seminary. He was ordained deacon in 1959 and priest the following year. Fr. Westman served as vicar of St. John's Church, Maple Shade, NJ, 1959-65; rector of St. James', Wichita, Kan., 1965-66; and assistant director of Christian education at St. George's, Ardmore, Pa., 1967-69. Of non-parochial status since 1970, he served as interim for several New Jersey congregations, most recently St. George's, Pennsville. He is survived by his wife, Linda E. Pressey, and a daughter, Karin, of Manhattan, Kan.

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## SAN DIEGO, CA

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

## FORT MYERS BEACH, FL

**ST. RAPHAEL'S** 5601 Williams Drive (239) 463-6057  
 Website: [www.saint-raphaels.org](http://www.saint-raphaels.org) info@ saint-raphaels.org  
**The Rev. Alice Marcrum, pastor**  
 Sun H Eu 9, Contemporary 11, Sun School 11; Tues Taize 7  
 Thurs Rosary 4 (chapel)

## HONOLULU, HI

**ST. MARK'S** [www.stmarkshonolulu.org](http://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; Tues 6:15; Thurs 10

## CHICAGO, IL

**ASCENSION** 1133 North LaSalle Blvd. at Elm (312) 664-1271  
[www.ascensionchicago.org](http://www.ascensionchicago.org)  
**Sisters of St. Anne** (312) 642-3638  
**The Rev. Gary P. Fertig, r; the Rev. Kurt Olson**  
**The Rev. Geoffrey Ward**  
 Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B  
 4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,  
 6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6, Sun  
 10:30-10:50

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
**The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst. Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung) Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt., 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 6th St.**  
 Website: [www.cccnola.org](http://www.cccnola.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](http://www.gracechurchinnewark.org)  
**The Rev. J. Carr Holland III, r**  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
 Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
**The Rev. William C. Thiele, 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](http://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 Maloney, v**  
 (212) 602-0800  
 Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

## TRINITY

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

## NEW YORK, NY

**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](http://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.holycomm.org](http://www.holycomm.org)  
**The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc**  
 Sun Mass 8 (Low) 10:30 (Solemn High)

## MILWAUKEE, WI

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

## ANGLICAN

### LAS VEGAS, NV

**ST. GEORGE'S ANGLICAN** (702) 395-4576  
 7676 West Gilmore [www.stgeorgeanglican.org](http://www.stgeorgeanglican.org)  
**The Rev. Gordon Hines, r**  
 Sun Mass 8 (Low), 10:30 (Sung, w/ 1928 BCP)  
 Wed EP 5:45, Mass 6

## 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

[www.livingchurch.org](http://www.livingchurch.org)

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

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon, d.r.e., director of religious education; E&B, Evensong and Benediction; 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.