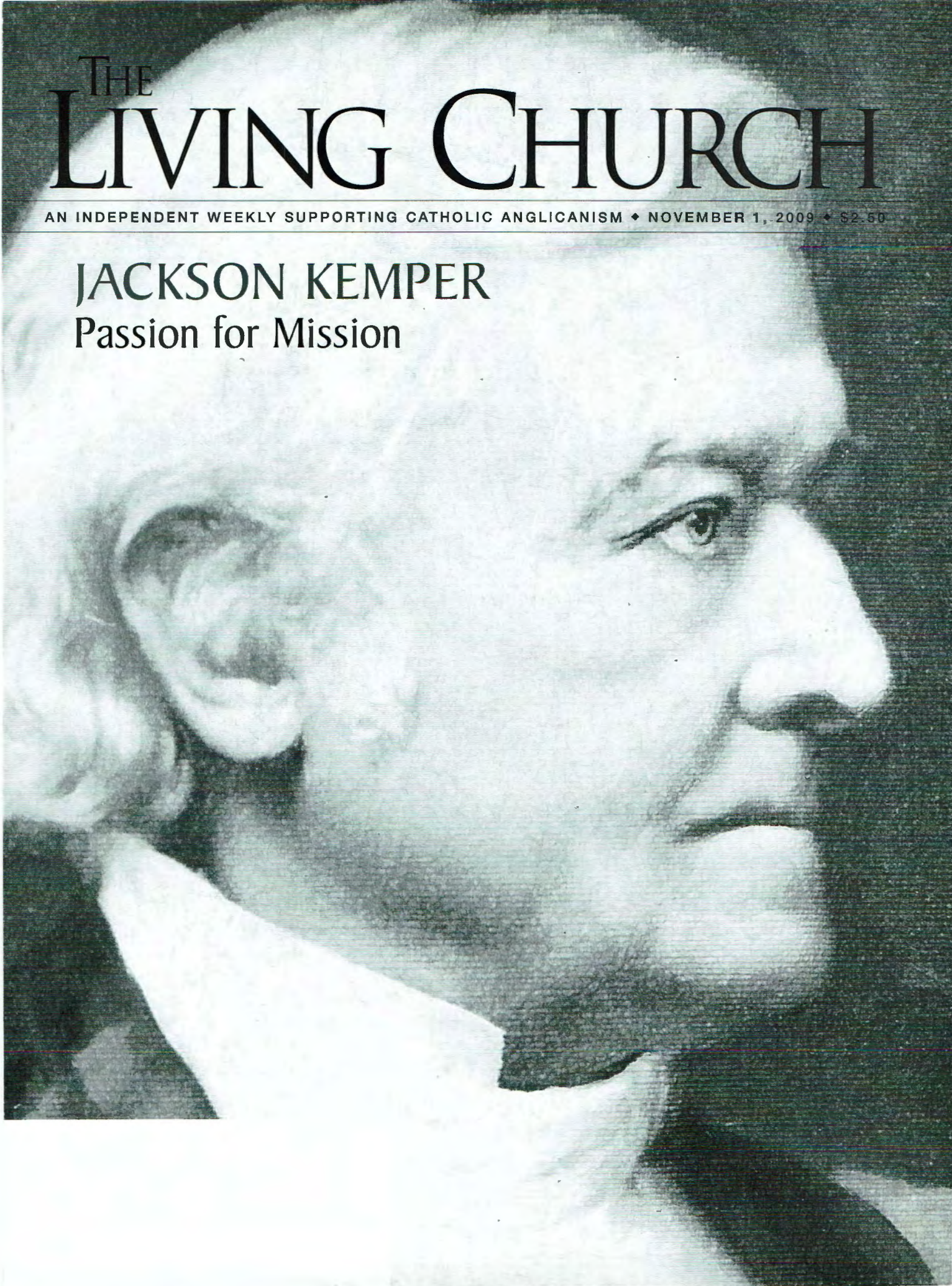


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ NOVEMBER 1, 2009 ♦ \$2.50

JACKSON KEMPER
Passion for Mission





Christmas Giving Weekly Receiving

Give one, two, three or more one-year gift subscriptions to ^{THE}LIVING CHURCH magazine, and save with every gift you give!

Send this form or call us toll free at 1-800-211-2771.

My name:

Name _____

Address _____

City/State/Zip _____

Phone _____

Email _____

Make checks payable to:

The Living Church P.O. Box 514036 Milwaukee, WI 53203-3436
Foreign postage extra First class rates available

Please charge my credit card \$ _____  

NOTE: PLEASE FILL IN CREDIT CARD BILLING INFORMATION BELOW IF DIFFERENT FROM ADDRESS ABOVE.

Billing Address _____

Billing City _____

Credit Card # _____ Exp. _____

Signature _____

I wish to give (check appropriate box and fill in):

- ONE one-year gift subscription for \$38.00 (reg. gift sub. \$40.00)
- TWO one-year gift subscriptions for \$37.00 each (\$37.00 X 2 = \$74.00)
- THREE OR MORE one-year gift subscriptions for \$36.00 each (\$36.00 X _____ = \$_____)

Please check one: One-time gift Send renewal to me

My gift is for:

Name _____

Address _____

City/State/Zip _____

Phone _____

Please start this gift subscription Dec. 20, 2009 Dec. 27, 2009

Sign gift card _____

Offer expires December 31, 2009



GA1209

If you have multiple gift subscriptions, call us or write them on a separate paper and send them to us

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

Phone: 414-276-5420

Dr. Christopher Wells
Executive Director (ext. 15)
Betty Glatzel
General Manager (ext. 17)
John Schuessler
Managing Editor (ext. 11)
Michael O'Loughlin
Director of Associated Publications (ext. 14)
Douglas LeBlanc
Editor at Large (ext. 22)
Amy Grau
Graphic Artist (ext. 13)
Tom Parker
Advertising Manager (ext. 16)
Chais Jackson
Fulfillment Manager (ext. 21)
Renee Weber
Marketing/Promotion Director (ext. 19)

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
Daniel Muth
St. Leonard, Md. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Franklin, Tenn.
The Rev. Jay C. James
Raleigh, N.C.
The Rt. Rev. D. Bruce MacPherson
Alexandria, La.
Richard Mammanna, Jr.
New Haven, Conn.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis (emeritus)
Marshfield, Wis.

Editorial and Business offices:

116 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

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.

All rights reserved. No reproduction in whole or part may be made without permission of THE LIVING CHURCH.

Volume 239

Number 18

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.

THIS WEEK

News

- 5 Embezzlement Charges Concern Funds Intended for Tsunami Relief

Features

Anglican FACES

- 9 Jackson Kemper
First Missionary Bishop of the Episcopal Church
BY RICHARD MAMMANA, JR.

Opinion

- 12 Guest Column
Knowing and Loving the Saints
BY DANIEL H. MARTINS
- 13 Editorials
Conformed to Christ
- 14 Letters
Confronting Individualism

Other Departments

- 4 Sunday's Readings
- 15 People & Places



On the Cover

Bishop Jackson Kemper's jurisdiction extended throughout what was then the northwestern frontier of the United States. Image: J.R. Stuart, 1888.



ANGLICAN TOURS

Celebrating 30 Years

of planning Custom Tours for Church Leaders and their congregations.

TOUR 2010

NORTHERN ENGLAND

Worship and travel
with Sewanee

School of Theology,
University of the South

May 27 – June 9, 2010

Cathedrals, abbey, holy places including stays in Chester, Grasmere, Durham, York and Ely. Coach travel takes us through great countryside. Emphasis is on our Celtic heritage supported by daily talks. Fellowship and pub visits complete our tour!

\$2,699.00 per person w/o air

For further information on the above tour or to inquire about a custom tour for your group, contact:

The Rev. Anne B. Chisham, Director

ANGLICAN TOURS

2635 Second Avenue No. 424

San Diego, CA 92103

abcrev@cox.net 800 438 2403

DEDICATED TO STAINED GLASS EXCELLENCE

FOR MORE THAN A
CENTURY ROHLF'S
& THE PAYNE
STUDIO HAVE
BEEN CREATING
& CONSERVING
STAINED GLASS
WINDOWS
WORLDWIDE.



FOR MORE INFORMATION & LITERATURE
PLEASE WRITE, FAX, PHONE OR E-MAIL TO:

Rohlf's Studio Inc.

783 South 3rd Ave.
Mount Vernon, NY 10550
FAX - 914-699-7091
800-969-4106



BE SURE TO
VISIT OUR WEBSITE

www.Rohlfstudio.com

e-mail: rohlf1@aol.com

Traditional • Contemporary • Restorations

SUNDAY'S READINGS

The 'End' of Christian Discipleship

"...the hope to which he has called you..." (Eph. 1:18).

All Saints' Day, Nov. 1, 2009

BCP: Eccclus. 44:1-10,13-14; Psalm 149; Rev. 7:2-4,9-17; Matt. 5:1-12 or Eccclus. 2:(1-6)7-11; Psalm 149; Eph. 1:(11-14)15-23; Luke 6:20-26(27-36)

RCL: Wisdom 3:1-9 or Isaiah 25:6-9; Psalm 24; Rev. 21:1-6a; John 11:32-44

The Book of Common Prayer provides two different sets of lessons for All Saints' Day, and the Revised Common Lectionary provides one; all three differ from one another. This observation alone shows the breadth and richness to be found in the meaning of this luxuriant feast.

The BCP lessons tell of great, godly people of previous ages (the readings from Ecclesiasticus); the invincibility of the godly in the world (Psalm 149); the preservation of the faithful in times of persecution (Revelation); the genuine, godly, "three-dimensionality" of the determined followers of Jesus (Ephesians); and the virtue and blessedness shown, grown, and manifested in the faithful as they endure the trials of daily life (Matthew and Luke). All four lessons of the RCL present the theme of the faithful passing through death and conquering it by the gift and grace of God, and entering into glory and joy.

In all these lessons, we are drawn across the line from thinking just of "me and Jesus." Far from being sole voices, we belong to an infinite orchestra of song, a choir of uncountable millions bursting with the praise and joy of Jesus — a kingdom, as Scripture tells us, of "myriads upon

myriads" of saints and angels in that kingdom of which the Virgin Mary is Queen, acknowledged in our hymnal as "higher than the cherubim, more glorious than the seraphim," who leads their praises.

Surely, one of the great sadnesses in Christian discipleship is the misguided and nonsensical conviction that to honor the saints is somehow to love Jesus less. No one could possibly truly love the saints for themselves without growing into the fathomless depths of love for the One for whom all the saints lived.

The Virgin herself summarized all Christian discipleship in the simple words, "Let it be to me according to your word," and, "Whatever he tells you to do, do it." The first sharing between two of the first people who knew that the age of the Messiah was at hand was a rhapsody of joy in which Mary sang to Elizabeth, "all generations shall call me blessed." It was a jubilation over the concrete fulfillment of the holy promise of God to his people and all the world. The words and lives of the saints show in measureless variety the indissoluble romance of humanity with God, where love is beyond measure, an infinite and eternal ocean of joy.

Look It Up

What is necessary, as described in Eph. 1:18, if one is to know what the hope is to which God has called us?

Think About It

What is the connection between those whom the New Testament refers to as "the saints" and those whom the Church came to refer to as "the Saints"? Are all Christians called eventually to be numbered among "the Saints," or is there a lesser standard for ordinary believers?

Next Sunday

The 23rd Sunday after Pentecost (Proper 27B), Nov. 8, 2009

BCP: 1 Kings 17:8-16; Psalm 146 or 146:4-9; Hebrews 9:24-28; Mark 12:38-44

RCL: Ruth 3:1-5; 4:13-17 and Psalm 127; or 1 Kings 17:8-16; Psalm 146 and Hebrews 9:24-28; Mark 12:38-44

Embezzlement Charges Concern Funds Intended for Tsunami Relief

Police are seeking two former employees of the Church of South India (CSI) on charges of embezzling money given to the church for post-tsunami development. Police have arrested two other people — the daughter of the former employees and her nephew.

The charges relate to about \$1.6 million of nearly \$3.8 million given to the CSI by Episcopal Relief & Development to help tsunami survivors in coastal Chennai.

“Two years ago, Episcopal Relief & Development raised concerns with the church authorities when CSI failed to complete the financial reporting and required audits outlined in our agreement,” ERD said in a statement issued Oct. 12. “Since then, we have suspended programs with CSI as we work to appropriately account for funds allocated in the aftermath of the 2004 Indian Ocean tsunami.”

The four people are accused of embezzling nearly half of the money donated to help tsunami survivors. Police are seeking Dr. Pauline Sathiamurthy, former general secretary of the CSI, and her husband. Their daughter, Benatikta, and a relative, Robert Sunil, have been arrested.

Statement from ERD

ERD’s statement added: “In keeping with board policy, we routinely hire international accounting and auditing firms to assess multi-year and long-term program partnerships. This audit process ensures the proper use of donated funds. In the case of CSI, we did not receive the required audits and as is our policy, we suspended programs immediately in order to gain clarity about the work completed. After two years, we were forced to pursue legal action. We expect our lawsuit to be filed in India within the next few days.”



Chatham Hall photo

Chatham Hall, a college-preparatory high school for girls affiliated with the Episcopal Church, has received a \$31 million gift from the estate of Elizabeth Beckwith Nilsen (class of 1931). The gift to the Southern Virginia boarding school is believed to be the largest single donation to a girls’ independent school.

Council Responds to Covenant Draft

Questions about the Ridley Cambridge draft of the proposed Anglican covenant dominated an Oct. 8 news conference with Presiding Bishop Katharine Jefferts Schori and Bonnie Anderson, president of the House of Deputies. They took questions as the Episcopal Church’s Executive Council entered the final hours of its four-day meeting in Memphis, Tenn.

Shortly before the news conference, council released a 1,700-word response to the Ridley Cambridge draft. That document provides a summary report of 34 responses to the draft from individuals and diocesan deputations to General Convention. The report said Executive Council received full-deputation responses from the dioceses of Atlanta, Massachusetts, Michigan, Northern Michigan, Rhode Island, San Joaquin, Springfield and Western New York, and from the Convocation of American Churches in Europe.

The report does not quote any specific individual or deputation. Instead, it offers passive-voice sentences such as these: “Several comments expressed concern about the silencing of prophetic voices by the proposed necessity of seeking a ‘shared mind.’ There is the sense that this shared mind

might mean a uniformity in which differences are not tolerated. One person commented that a shared mind is “not our goal as Christians. Our goal is to ‘put on the mind of Christ.’”

The Presiding Bishop noted that no previous response to covenant drafts has quoted respondents by name. “The goal of this is to gather responses from across the church,” she said. Mrs. Anderson agreed.

The responses mostly followed the direction provided by six groupings of study questions about specific sections of the draft. The questions accompanied a letter on June 29 — from the Presiding Bishop, Mrs. Anderson and Rosalie Simmonds Ballentine, who leads the council’s task force on the Anglican covenant — that invited comments from bishops and deputies.

Among the questions: “Does a covenant need a governance section? Should the covenant include an outline for ramifications for not living into the covenant? If so, is section 4 adequate and helpful?”

The report does quote one group with slightly greater specificity: those bishops who signed the decidedly pro-covenant Anaheim Statement.

Douglas LeBlanc

Cathedral Panel Addresses Moral Obligation of U.S. Toward Afghanistan and Pakistan

What moral obligation does the United States have toward Afghanistan and Pakistan? A three-member panel addressed that question Oct. 7 at the Washington National Cathedral.

Ambassador Husain Haqqani of Pakistan said the United States should "bring stability to Afghanistan so that Afghanistan does not become a failed state."

The terrorist strikes of Sept. 11, 2001, might not have happened if more attention had been paid to Afghanistan, he said. Both America and the international community should build a political, military and economic infrastructure for Afghanistan, including an Afghan army, he added.

But Rory Stewart, the Ryan Family Professor of the Practice of Human Rights at the Harvard Kennedy School of Government and author of *The Places in Between*, flatly disagreed: "We don't have a moral obligation to do what we cannot do."

Mr. Stewart said that two or three decades' worth of investment in Afghanistan would, "if you were lucky," bring that nation to the economic level of Pakistan. The United States cannot "keep throwing money at [Afghanistan] ... out of a sense of guilt," he said. He suggested that America should consider doing less.

U.S. Sen. John Kerry, D-Mass.,

stressed that while "walking away is not on the table," the United States is not obliged to put its troops in harmful situations or to set up a long-term government in Afghanistan. Sen. Kerry instead advocated that the United States weigh the importance of needs as they arise. In doing so, it should avoid a "Cold War perspective" that he believes India and Pakistan hold. In contrast with Vietnam, where "we made classic misjudgments," the senator continued, in going into Afghanistan "we knew what we were doing. We were going after al-Qaida."

Moderator Adi Ignatius, editor in chief of *Harvard Business Review*, asked whether radical Islam is here to stay, which provoked differing responses. Ambassador Haqqani said radical Islam is only a new faction within the global faith. Sen. Kerry contended that it will remain until other Muslims themselves act against it.

The Very Rev. Samuel T. Lloyd III, dean of the cathedral, said the discussion was designed to aid "moral discernment" by uncovering "shafts of light...from some very dark shadows." He called the discussion "a reminder of the importance...of acting faithfully in a morally ambiguous world where the tradeoffs are frighteningly difficult" but nonetheless necessary.

Ralph Webb

Southwest Florida Parish Apportionments Reduced

The Diocese of Southwest Florida's convention restored voting rights to deacons, decreased the annual apportionment for parishes by 1 percent and heard of the bishop's hopes to move diocesan headquarters back to DaySpring Episcopal Conference Center.

Clergy and delegates, meeting on Oct. 9 and 10 in Punta Gorda, reduced the parish apportionment from 10 percent to 9 percent. They voted to strip any congregation of seat, voice and vote at the conven-

tion if it is in arrears in apportionment payments to the diocese.

The diocese's budget for 2010 is \$2.8 million. The diocesan office's budget was reduced by \$533,000.

The decision to restore voting rights to deacons reversed a policy that was enacted during the episcopacy of the Rt. Rev. John Lipscomb, who said deacons should be freed from the debates of church politics.

A longer report of the convention is available at www.livingchurch.org.

Bishop Bennison's Attorney Decries 'Avenging Court'

The attorney for the Rt. Rev. Charles E. Bennison, Jr., has expressed exasperation with the Episcopal Church's Court for the Trial of a Bishop as he prepares to appeal his client's conviction and sentencing.

Most recently the court rejected the Bishop of Pennsylvania's request for a new trial based on 200 personal letters, which his attorney, James Pabarue of Philadelphia, said conflicted with testimony given in court.

Mr. Pabarue believes the court misapplied Canon IV.14.4 because the case involved Bishop Bennison's response to sexual misconduct by his brother and not any sexual misconduct by the bishop.

"The church has a way of playing more games than do secular courts," Mr. Pabarue told *THE LIVING CHURCH*.

The court has engaged in "no discussion of remission of sins, absolution of sins or forgiveness," he said. "This has been sort of an avenging court."

2008 Decision

The court found Bishop Bennison guilty in 2008 on two counts of conduct unbecoming a member of the clergy. It recommended that Bishop Bennison be deposed.

The court found that Bishop Bennison failed to report that his brother, the Rev. John Bennison, had engaged in sexual relations with a female member of the youth group at St. Mark's Church, Upland, Calif., when Charles Bennison was rector there in the early 1970s. The court also found that he failed to protect the young woman from further sexual advances by his brother, or to provide adequate pastoral care to her or her family.

"This isn't just about his name," Mr. Pabarue said in explaining Bishop Bennison's repeated challenges of the court's ruling. "He really believes in his calling, and he believes he's being wrongly deprived of his calling."

Douglas LeBlanc

Two Seminaries Strengthen Fellowship

Nashotah event explores history and future of Anglican-Orthodox relations

By Robert F. Gotcher

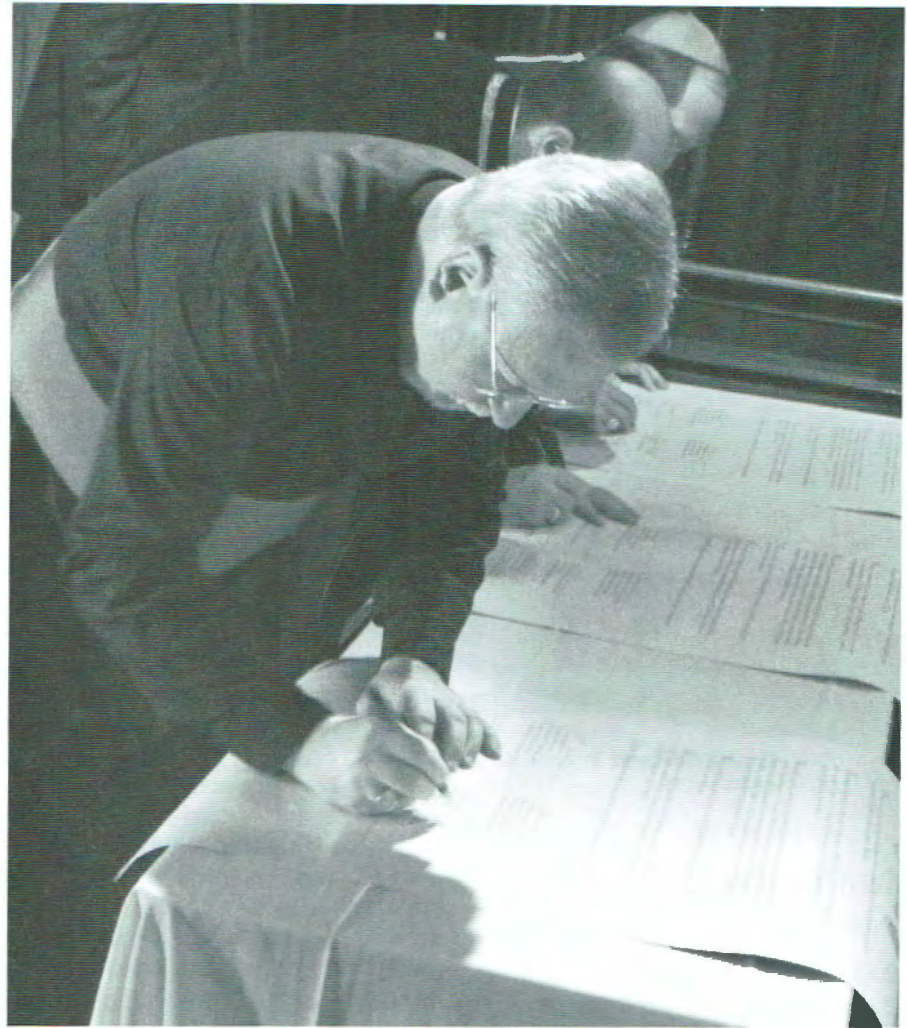
Hierarchs and other representatives from the Anglican Communion and the Orthodox Church in America (OCA) met with open arms at Nashotah House Seminary Oct. 8-10, in an academic and celebratory conference called "In the Footsteps of Tikhon and Grafton — Anglican and Orthodox Identity, Ministry and Mission in the 21st Century." The weekend featured the signing of a concordat between Nashotah House and St. Vladimir's Orthodox Seminary in Crestwood, N.Y. Much of the conference was held in the Chapel of St. Mary the Virgin, dedicated to the one both parties venerate as *Theo-tokos*. Fittingly, among the images that grace the chapel is an icon to St. Tikhon of the Russian Orthodox Church.

Orthodox participants included Jonah, the Metropolitan of All America and Canada, and Melchisedek, Bishop of Pittsburgh. Among the Anglican participants were bishops of the newly established Anglican Church in North America (ACNA), the Rt. Rev. Robert Duncan of Pittsburgh and the Rt. Rev. Jack Leo Iker of Fort Worth. Also participating were the Rt. Rev. Keith Ackerman, retired Bishop of Quincy and assisting Bishop of Springfield, and the Rt. Rev. Frank Lyons, Bishop of Bolivia.

Seminary Representatives

Representing the seminaries in the signing of the concordat were the Very Rev. Robert S. Munday, dean of Nashotah House, and the Rev. Chad Hatfield, graduate of Nashotah House and chancellor of St. Vladimir's Seminary. The dean of St. Vladimir's, the Very Rev. John Behr, was unable to attend, but already had signed the concordat.

Among the speakers were the Rev. Stephen Platt, general-secretary of the



Robert Gotcher photo

The Very Rev. Robert Munday, dean of Nashotah House, the Rev. Chad Hatfield, chancellor of St. Vladimir's Seminary, and the Rt. Rev. Keith Ackerman, assisting Bishop of Springfield, sign a concordat between the two seminaries during an Oct. 8-10 conference at Nashotah.

Fellowship of Ss. Alban and Sergius, established in England in the late 1920s to foster practical and theological dialogue between the Anglican and the Orthodox; the Rev. William Olnhausen, priest at St. Nicholas Antiochian Orthodox Church in Cedarburg, Wis.; the Rev. Arnold W. Klukas, professor of liturgics and ascetical theology at Nashotah House; and the Rev. Jack Gabig, director of the Young

Anglicans Project. Moderating a session was Anne Glynn Mackoul, executive chairwoman of the St. Vladimir's Seminary board.

The conference explored the 1,500-year history of, and the future of relations between, the Anglican Communion and the Orthodox Church. A highlight of that history was the *rap-prochement* at the beginning of the

(Continued on next page)



Robert Gotcher photo

An icon of St. Tikhon displayed in Nashotah's Chapel of St. Mary the Virgin.

Two Traditions

(Continued from previous page)

20th century between St. Tikhon and the Rt. Rev. Charles Grafton, Bishop of Fond du Lac. St. Tikhon, who received an honorary degree from Nashotah House in 1905, later returned to Russia to become the first Patriarch of Moscow since 1721. The conference was scheduled for the 20th anniversary of the canonization of St. Tikhon.

The presenters expressed a sense that the conference was a historic moment in the relations between the two communions. According to Metropolitan Jonah, this event and dialogue is significant not just for North America, but also for the worldwide Church. Bishop Duncan agreed, noting, "The opening of that door has resulted in our presence here

together, signaling something that will, by God's grace, prove to go substantially beyond the covenant between two seminaries."

Speakers acknowledged that the road toward unity will be long and difficult. According to Metropolitan Jonah, reunion will take generations rather than years. Among the barriers to union that still exist between the two communions, seven had been articulated by Metropolitan Jonah at the ACNA's Inaugural Assembly in June, including the *filioque* clause, the ordination of women and the presence of Calvinistic tendencies in some quarters of Anglicanism [TLC, July 12].

"The goal of current dialogue is theological understanding and common witness," Fr. Hatfield said, rather than reunion itself. In the words of the concordat, the two parties are establishing a relationship of "mutual fellowship of prayer and of learning in the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit."

The talks were marked by critiques of the recent history of the North American Anglican churches. Anglican speakers pointed to what they interpreted as a prophetic statement by Bishop Grafton in 1903 that "if we are faithful," there would be as much progress in the reestablishment of Anglicanism's Catholic heritage by 2003 as there had been since 1803. Many speakers interpreted the events of the intervening century in Anglicanism as demonstrating a lack of faithfulness, leading to a cessation of initiatives between the OCA and Anglicans in the United States, a situation they said is now happily being remedied.

"I would submit that to the extent that we have not seen a like advance, it is precisely because we, and I speak for Anglicans here, have been less than completely faithful, less than completely obedient to our Lord, and less than completely faithful to his call

The presenters expressed a sense that the conference was a historic moment in the relations between the two communions.

to work for the unity of his body," Dean Munday said.

The need to achieve greater fellowship results from the substantial and pervasive cultural challenges in the 21st century in North America.

"God is doing something new among us to renew the Church in an age that desperately needs to hear the gospel of Jesus Christ," Bishop Duncan said. Metropolitan Jonah added, "I believe that we

belong together, that we need each other in North America and worldwide."

The weekend was not entirely academic. It featured several liturgical services, including Morning Prayer with Eucharist and Evensong, as well as a Friday fish fry, at which two bishops from both traditions could be heard discussing sports.

The conference closed with Metropolitan Jonah leading the chanting of a 45-minute Akathistos hymn to St. Tikhon, which recounted Tikhon's life and praised God for the blessing his witness brought upon the Orthodox Church and the world. After the signing of the concordat on Saturday morning, the major participants exchanged gifts, including icons, *tes-sarae* from Hagia Sophia in Constantinople, and liturgical and patristic texts.

On Friday night all the hierarchs, dressed in their full liturgical vestments, were photographed together in an *homage* to a photograph that was taken more than 100 years ago and made famous by THE LIVING CHURCH. That photo, which featured St. Tikhon and Bishop Grafton, came to be known as the "Fond du Lac Circus" because of the elaborate nature of the vestments worn by the Episcopal bishops. Participants at the weekend event referred to their gathering as the "Nashotah Circus."

Dr. Robert F. Gotcher resides in Franklin, Wis.



JACKSON KEMPER

First Missionary Bishop
of the Episcopal Church

Church and Christ Church, Philadelphia, for 57 years in addition to his duties as diocesan bishop). Kemper traveled widely throughout Pennsylvania—as far west as Pittsburgh and Ohio—in this capacity. He married in Philadelphia, and held various diocesan offices before beginning a brief tenure as rector of St. Paul's Church, Norwalk, Conn., from 1831 to 1835.

When he was consecrated on September 25, 1835, “to exercise Episcopal functions in Missouri and Indiana” by the bishops of Pennsylvania, New Jersey, Virginia, Ohio, Illinois, and Kentucky, the preacher and all present appear to have been acutely aware that they were doing something innovative in consecrating a missionary bishop. Although Kemper would make St. Louis, Mo., his base of operations, in practice his jurisdiction extended throughout what was then the northwestern frontier of the United States. As he celebrated his 50th birthday, Kemper had charge of missions and parishes in what are now Wisconsin, Minnesota, Kansas, Nebraska and Iowa, in addition to Missouri and Indiana.

For the first decade of his episcopate, Kemper's work in visiting, ordaining and confirming was punctuated by fundraising visits to eastern states. It was on one of these visits to the General Theological Seminary in New York that a group of young students learned through Kemper of the vast opportunities for church workers on the frontier. They were encouraged in their initial interest by a professor (William Rollinson Whittingham, who became Bishop of Maryland) and they later followed Kemper to Wisconsin, where in 1842 they founded the “associate mission” that is now Nashotah House Theological Seminary.

(Continued on next page)

By Richard Mammana, Jr.

David Jackson Kemper (who omitted “David” from his name as an adult) was born to a German immigrant family in Pleasant Valley, N.Y., on Christmas Eve, 1789. At 16, he began studies at Columbia College, graduating as valedictorian of his class in 1809.

While at Columbia, Kemper formed close connections with a number of contemporary and future leaders of the Episcopal Church, including the third bishop of New York, John Henry Hobart (1775-1830). Kemper studied theology privately under Hobart's direction for one year in preparation for ordination. Hobart's missionary interests and “high-church” theology were to have long-lasting impact on the development of the church on the American frontier through the bishop's early influence on Kemper in this period.

Kemper's ministry began with his ordination to the diaconate in 1811 by William White, first Bishop of Pennsylvania. He served as deacon for three years in Philadelphia and was then ordained to the priesthood in 1814. Between 1811 and 1831, Kemper was assistant minister to Bishop White (who retained rectorship of St. Peter's

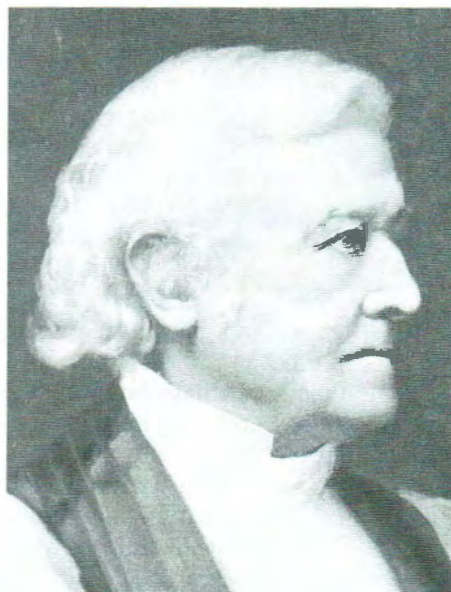
Anglican FACES

(Continued from previous page)

In what became a consistent pattern for 19th-century bishops, Kemper's jurisdiction grew smaller with the creation of new dioceses while America's frontier population increased. Missouri and Indiana formed local dioceses and elected their own bishops. Iowa and Minnesota followed suit, leaving Kemper as missionary bishop with jurisdiction in Wisconsin. At the Diocese of Wisconsin's primary convention in 1847 — a year before Wisconsin's admission to the Union in 1848 — Kemper was elected diocesan bishop but declined this post in order to keep his title as missionary bishop. In 1859, he was elected Bishop of Wisconsin once again, and he accepted this second election.

As bishop of Wisconsin, Kemper oversaw a period of rapid growth and change. His diocese welcomed waves of new Americans from eastern states and Europe (particularly Scandinavia) even as the bishop took care to minister to Native Americans confined increasingly to reservations. In addition to founding parishes and recruiting clergy, he encouraged a strong emphasis on educational institutions, especially at Nashotah, Delafield and Racine. Kemper also charted a careful course through several diocesan controversies, including conflict over the establishment of a cathedral — which was opposed by established Milwaukee parishes — and brewing differences of churchmanship that would eventually erupt over the controversial election of James DeKoven as bishop in 1874.

One of the bishop's last official acts took place on All Saints' Day, 1869, when he laid the cornerstone of what was to have been Milwaukee's Cathedral Church of All Saints. (Because of financial problems, the cathedral was not completed on the site where Kemper thought it would rise; his cornerstone eventually formed part of the foundation of what became instead a residential mansion on Prospect Ave.) Kemper was 80 years old when he died in Delafield on May 24, 1870. He was succeeded by his assistant bishop, William Edmond



Kemper had charge of missions and parishes in what are now Wisconsin, Minnesota, Kansas, Nebraska and Iowa, in addition to Missouri and Indiana.

Armitage, who survived him by just three years before his own untimely death in 1873. Jackson Kemper is buried in the cemetery at Nashotah House, where his name and work continue today through the work of the Jackson Kemper Missionary Society. He is commemorated on May 24 on the calendar of the American Book of Common Prayer (1979).

The most substantial biography of Kemper is still Greenough White's *An Apostle of the Western Church: Memoir of the Right Reverend Jackson Kemper, First Missionary Bishop of the American Church*, published in 1900. A selection of material by and about the bishop is available online through anglicanhistory.org/usa/jkemper as well as through GoogleBooks. Bishop Kemper's own letters and journals remain a largely unstudied and almost entirely unpublished body of material. The Wisconsin Historical Society's archives hold some 50 bound volumes and several boxes of the bishop's papers dating from 1814 to 1870.

Richard Mammana, Jr., is the founder and director of AnglicanHistory.org, and a frequent contributor to THE LIVING CHURCH. He lives and studies in New Haven, Conn.

*From *The Duty of the Church with Respect to Missions*, preached in St. Paul's Chapel, New-York, October 7, 1841.*

The division into Foreign and Domestic is often arbitrary, and might, without detriment, be abolished; for no one, I presume, would wish to withdraw our heralds of the cross from Africa, suspend our incipient efforts for Texas, or abandon the much injured aborigines to all the degrading vices they have learnt from unprincipled men who pretend to be civilized. Let us go where duty calls — where Providence points the way — and let us rejoice in the privilege, for we assuredly ought. O let us rejoice in the privilege of sending forth in the name of the Lord and under the guidance of his Spirit all those who, thoroughly instructed in sacred truths, hear the cry,

“Come over and help us,” and cannot resist the deep ... abiding conviction concerning their sphere of duty; whose hearts burn within them when they hear of people or nations wholly given to idolatry, or licentiousness, or worldly-mindedness. Cultivate, dear brethren



*Send forth missionary
bishops to Africa and Texas.*

of the clergy, ... with the utmost assiduity your own vineyard; love with the strongest affection your own spiritual children. But close not your hearts to the sufferings and the wants of your neighbors, those whom the events of life and the inquiries and efforts of our beloved Zion have made such. And wish, in the true spirit of the Gospel, ... Godspeed to those who are thrust out by their own absorbing and irrepressible convictions into new and hazardous fields. Many who now surround me, and whose difficulties and labors have far exceeded my own, can tell how innumerable are the calls — how fervent, how heart-rending the appeals of those, our fellow citizens, and fellow Churchmen, who once worshipped with us in the same sanctuary and participated of the same holy ordinances, but are now debarred from spiritual consolations: the church-going bell, the assembly of the saints; and are exposed, perhaps fatally exposed, to the delusions of error, and the degradations of infidelity.

To theological students, in whose welfare I am most truly interested, I can speak with plainness. For at the present day, if amid the prodigious efforts of [the Roman Catholic Church], the beautiful example set us by various denominations in this country, and the delightful, the noble stand which our highly honored mother, the Church of England, has at last taken in reference to missions, there is even one, looking to the ministry, who has not in all sincerity and from his heart said to his Saviour, "Speak, Lord, for thy servant heareth," and is not ready to say to the Church, "Here am I, send me," he has mistaken his calling. The spirit to be cultivated at the schools of the prophets is the spirit of unreserved and entire devotion to the cause of Christ Jesus and Him crucified. The heart, the whole heart, is required. Self control should be rigorously exercised from the first day we look to the plough; mortification and fasting should often be practiced as beneficial, if not necessary duties; and martyrdom, the honor of losing our lives for the Saviour's sake: should it not be considered the highest object of our attainment? For it should we not daily prepare — daily be ready? [...] I advocate not austerities, or fanatical reveries, or solitary retirement. All I would ask is a diligent study of the Scriptures, and a readiness to receive, without gainsaying, their calm and holy influences, with a childlike disposition.

Brethren of the Society on whose concerns we are now assembled: Sustain, I beseech you, our missions, and increase the laborers! Put forth every effort, so that at least the Valley of the Mississippi, the country on our

south-western Atlantic coast, and likewise that on the borders of the Upper Lakes, may blossom as the rose. A trust, a sacred trust, is committed to us. Let us not be unfaithful. There is that scattereth and yet increaseth. You are aware of the promises of God. Your hearts have often glowed when meditating upon the declarations of prophecy. Can we not hasten the time when the Saviour's kingdom shall come, when peace and good will shall reign triumphant? Remember the early labors of the primitive Church, and her wonderful success. We are now co-workers with the Most High, co-workers in his great and glorious designs. If much good can be accomplished, if a strict economy in all things, and an increased interest in the work will enable us to command more time and more money, withhold not your exertions, lest haply ye be found fighting against God. Be entreated by the love of Christ: more sacrifices can yet be made; more, more, many more fields can yet be possessed in our day. Let us up and be doing, for the Lord is with us. Send forth missionary bishops to Africa and Texas. Let the leaven spread, the grain of mustard grow, the net be cast into the deepest waters. God will give the increase. It is for us to plant and water.

Constrained by the undying love of Christ to love the immortal souls of our fellow beings, let us be ready for the privilege, if it is ever conferred, to scatter the precious seed on every field, to erect the banner of the cross on every mountain. Let us at least hasten the time, by our prayers, our exertions, and our sacrifices, when the joyous sound shall burst from every heart: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."



Guest Column

Knowing and Loving the Saints

I don't know precisely where "All Saints" ranks on the list of most-popular names for Episcopal churches, but I suspect it's near the top. Anglicans tend to look on All Saints' Day with a considerable degree of affection, and W.W. How's text "For All the Saints" (set to Ralph Vaughan Williams' tune *Sine Nomine*) is widely popular. Most congregations avail themselves of the rubrical permission to observe this principal feast on the Sunday following, so it is adorned with whatever embellishments local custom assigns to festival occasions.

Beyond that, however, I think it's safe to say that the saints don't have a particularly prominent place in popular piety among a great many Episcopalians and other Anglicans. This is no doubt partly attributable simply to indifference and lax catechesis, and partly to an innate reactivity — inbred among Christians influenced by the Reformation tradition — against what some perceive as excess devotion to the saints among our Roman Catholic cousins ("praying to" particular saints depending on the nature of the petition).

In any case, we are spiritually — and, I would dare say, theologically — impoverished as a result. This was brought home to me pointedly in a recent conversation I had with a longtime friend and former colleague, an Episcopal priest who has now become Eastern Orthodox. It was fallout from the recent unpleasantness within Anglicanism that set him on this path — I have never known anyone with as much of an "Anglican soul" as this man — but he has embraced the ethos of his new church family with discipline and enthusiasm. He worships in a parish under the patronage of St. Nicholas of Myra. He told me he has pondered the question of what he would miss most from his short time in Orthodoxy if for some reason he were to return to Anglicanism. (He doesn't anticipate doing so; this is a spiritual exercise.)

His response? "I would miss Nicholas."

My friend went on to tell me how the icon of a parish's patron saint is always placed in the same prominent position in the *ikonostasis*, the row of icons that screens the altar area in an Orthodox church. From worshiping in that space, receiving Holy Communion week by week under the gaze, as it were, of St. Nicholas, he knows himself to have developed a relationship with the saint. Nicholas is more than just an interesting historical personage to him, more than a hero of the faith whose example is worthy of emulation. He is each of those things, of course, but he is also much more: Nicholas is a member of the family. My friend

went on to say unashamedly, "I love Nicholas."

I have had similar moments of spiritual insight. When I was a seminarian in the mid-to-late '80s, I often practiced preaching in the graveyard. Though I never got a response from anyone in the "congregation," I did over time feel like I "got to know" many of them, one of whom was Jackson Kemper, the great missionary bishop who is featured prominently elsewhere in this issue.

For more than 30 years now, I have been privileged to worship in communities — as a lay person, a seminarian, and a priest — where the celebration of the Easter Vigil includes chanting the Litany of the Saints *en route* to the baptismal font. We are, after all, at that moment on the verge of making a new Christian, about as radically presumptuous an act as could be imagined. We need all the help we can get! So we invoke the prayers of the entire Christian family, not only across space, but across time as well. No matter how many breathing human beings are present in the room, I never fail to sense the additional palpable presence of many more than can be seen, joining their prayers with ours as we once again witness the miracle of new birth by water and the Holy Spirit.

What I feel on the way to the font, what I felt preaching in the graveyard at Nashotah House, what my Orthodox friend feels when he's in the company of St. Nicholas, is nothing other than the truth of what we all profess whenever we proclaim our faith in the words of the Nicene Creed. These are experiences of the communion (*koinonia*) of saints.

Do we not sometimes gloss over this article of the creed? Yet, of all that we say at that point in the liturgy, these words may be the ones that have the most immediate practical impact on our lives. Both "communion" and "fellowship" can render the Greek word *koinonia*, but neither one is quite up to the task. *Koinonia* implies a relationship several degrees deeper and more intimate. It implies a relationship not just of admiration from a distance, but of love up close.

How much richer and more satisfying our spiritual experience is when we broaden our horizon to experience the saints not only as heroes worthy of our study and imitation, but as family members whom we include in the circle of our love.

All holy men and women of God, pray for us.

The Rev. Daniel H. Martins is rector of St. Anne's Church, Warsaw, Ind., and a member of the Communion Partners coalition.

Conformed to Christ

In July, the Rt. Rev. Jeffery Rowthorn wrote a guest column for this magazine in which he sought to explain the thinking of the Calendar Committee of the Standing Commission on Liturgy and Music in recommending which persons to include in *Holy Women, Holy Men*. Bishop Rowthorn called it “almost certainly one of the richest and most varied of the church calendars currently available” and argued that it is a “gift ... to the wider Christian family” because it recognized the “range of professions and callings through which Christian men and women have lived out their faith.” Later that month, General Convention approved *Holy Women, Holy Men* for optional observance.

While the merits of the Episcopal Church commemorating the likes of Vida Scudder and Copernicus are certainly open to debate, Bishop Rowthorn’s choice of words echoes the Revelation to John, which famously describes the saints as “a great multitude which no man could number, from every nation, from all tribes and peoples and tongues” (Rev. 7:9). The wide variety of personalities and gifts displayed by those women and men the Church has officially recognized as saints is extraordinary indeed. From child martyrs to sage abbots, from battle-tested soldiers to virgin visionaries, their lives of faith, obedience, and courage have inspired every generation through two millennia.

More wide-ranging still are the stories and ministries of those whose faith and accomplishments will never be recognized on any calendar but who share with their more famous brothers and sisters a common trait: They conformed their lives to Christ through their self-giving love. The Holy Spirit encourages each of us to join this holy fellowship, living our lives in such a way that we allow God’s sanctifying work to shine through.

How fitting, then, to introduce in this All Saints’ Day issue of *THE LIVING CHURCH* a series of profiles by Richard Mammana on catholic-minded American Anglicans whose lives of service and mission can inspire our own. We begin with Jackson Kemper, a bishop whose energy and missionary zeal for Jesus Christ shaped the Episcopal Church on the country’s 19th-century frontier and galvanized many other men to pursue holy orders and build upon his remarkable success. Each entry in the “Anglican Faces” series will also include a selection of the subject’s own words. One cannot help but be inspired by the fervor of Bishop Kemper’s exhortation on the necessity of missionary work that he delivered to his fellow clergy during a visit to New York.

It is easy to honor and remember the often colorful heroes and heroines of our faith, as we do this day. It is infinitely more difficult to emulate their example by making God present in our own circumstances, whatever they may be: in our homes, schools, jobs, or our search for meaningful work; in our families or in our solitude. But as we take each small step, with intentionality and obedience, we will find that we ourselves are joining in praise with that “great cloud of witnesses” (Heb. 12:1). May our voices blend with theirs, today and always.

Almighty God ... give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you.

From the Collect for All Saints’, page 245, BCP



**The saints’ lives
of faith, obedience,
and courage have
inspired every
generation through
two millennia.**

Confronting Individualism

I laud Presiding Bishop Katharine Jefferts Schori on her courage to confront the culture of individualism as a "great Western heresy" [TLC, Sept. 20]. Christianity springs from Jesus, the incarnate Word in the communal culture of Palestine, who challenged the exclusive religion of Judaism. The early Church was an inclusive Pentecost community whose missionary enterprise was done through the witness of *oikos* (the entire households). Their message of salvation was addressed to people in community.

The Presiding Bishop spoke of authentic Christianity from the African concept of *ubuntu* ("I am because we are"), the theme of the recent General Convention. This African collectivist ethos is shared by Asians and many nations in the Third World. In Philippines, it is called *bayanihan* ("together in struggle") and in Indonesia, it is *gotong-royong* ("carrying heavy loads together"). In Japan, there is no word for "individual." Most people from Southeast Asia find it hard to understand individual rights apart from community rights.

Christianity came to Asia garbed in Western colonialism. The cross and the sword of Constantine wounded Asia's collectivist consciousness. European, English and American missionaries

introduced the individualistic model of evangelism, greatly influenced by the imperialistic strategy of "divide and rule." The process of spiritual rebirth was for the natives to be plucked out from their indigenous culture, take on Anglo-European ways, become a crusader against their nascent and insipid religions, and compete with other Christian denominations.

The dismal failure of the Church to grow in Japan is largely because of this individualistic way of doing church. In China's history, the anti-Christian saying "one more Christian, one less Chinese" was directed against a type of Christianity that served as agent of Western imperialism and individualism.

It is good that some Christian denominations have started to form organic unions such as the Church of South India and the Uniting Church of Australia. As far as I am concerned, "Jesus is Lord" is the essence of Christianity; everything else is a commentary. There is no need for Christians to fence each other out because of peripheral issues like women's and gay ordinations.

By taking Western individualism to task, the Presiding Bishop is bringing us to a higher level of discussion on the future of the American church. If we continue with the motif of individ-

ualism and fragmentation, we would soon find ourselves as the new ghettos of the 21st century.

(The Rev.) Winfred B. Vergara
Officer for Asiamerica Ministries
New York, N.Y.

Seeking Safe Haven

Bishop Little's article is both sad and brilliant [TLC, Oct. 11]. Sad, because it so clearly outlines the genuine fears of those of us who are orthodox believers within TEC and the Anglican Communion. Brilliant, because with equal clarity it describes these fears to those people who either don't either understand us or distrust us and our concerns.

The question remains: Is there a place for us in the Episcopal Church? Given the events of the past and the trajectory of the most resent General Convention, perhaps not. If not, then where can we find sanctuary to believe and worship as we are called by our conscience to do, free from religious persecution and civil litigation? Is there a safe haven somewhere, and if so, who will protect us as part of the Anglican Communion? How can we be pushed out of our own church?

If the only way is to leave TEC and become members of other Anglican groups, then we desert those of our fellow believers who choose to stay, leaving them to the mercy of the revisionists and the "hoping-it-will-all-go-away" middle. If we stay, however, then the covenanting bishops must act as one, with clarity and firmness, with the clear expectation that, if the canons of TEC force us and them onto another track, we have the backing, authentication, and protection as a unique entity within the worldwide Anglican Communion. All we seek, as American Episcopalians and Anglicans, is the right and freedom to worship God in the way our spiritual ancestors did at the country's founding. May it be so.

(The Very Rev.) Robert L. Graham III
(Diocese of Albany)
Ottawa, Ontario, Canada

The 53rd Episcopal Musician's Handbook

2009-2010 Edition (Begins Nov. 29) Lectionary Year C



For more than half a century, *The Episcopal Musician's Handbook* has been the trusted resource of choice for choir-masters, organists, and other Episcopal Church music leaders. The *Handbook* is the essential music planning guide for the church year, for both the Revised Common Lectionary and the Prayer Book lectionary.

New This Year: Plainsong psalm settings for congregational use in Advent and Lent (Year C, RCL), pointed by Canon Joseph Kucharski.

ORDER TODAY: ONE COPY \$28 REGULAR SHIPPING (4-6-WEEK DELIVERY), \$35 PRIORITY SHIPPING (7-10 DAYS) Multiple copies also available at a discount.

Order with MC/VISA by calling 1-800-211-2771 or at www.livingchurch.org

PEOPLE & PLACES

Appointments

The Rev. **Dennis R. Gilhousen** is associate at St. Michael's, 6630 Nall Ave., Mission, KS 66202-4325.

The Very Rev. **Timothy E. Kimbrough** is dean of Christ Church Cathedral, 900 Broadway, Nashville, TN 37203-3854.

The Rev. **Todd W. Kissam** is rector of St. Peter's, 115 St. Peter's St., Salisbury, MD 21801.

The Rev. **Robert M. Lewis** is rector of Advent, 11251 SW Hwy 484, Dunnellon, FL 34432-6415.

The Rev. **Laurie Lewis** is curate at St. Stephen's, 7404 Killarney Pl., Wichita, KS 67206.

The Rev. **Andrew T. O'Connor** is rector of Good Shepherd, 8021 W 21st St. N, Wichita, KS 67205-1743.

The Rev. **Harold Ritchie** is a supply priest at St. Alban's, PO Box 997, Chiefland, FL 32644.

The Rev. **Kevin Schmidt** is assistant at St. Thomas', 12251 Antioch Rd., Overland Park, KS 66213.

The Rev. **Susan Speir** is rector of St. Luke's Church, 270 N Placer Ave., Idaho Falls, ID 83402.

The Rev. **Celeste Tisdelle** is priest-in-charge of St. Mary's, PO Box 1346, Green Cove Springs, FL 32043.

Deaths

The Rev. **Michael Wyatt**, a priest who served in several dioceses during more than 20 years of priestly ministry, died July 7 of liver cancer. He was 57.

The son of missionary parents, he earned degrees from Virginia Commonwealth University, the Church Divinity School of the Pacific, and Emory University. He was ordained to the diaconate in 1987 and to the priesthood the following year. He served as assistant at All Saints' Church, San Francisco, 1987-88, then as assistant of St. Bartholomew's, Atlanta, 1989-92. He returned to the Bay Area to serve as associate at St. Francis', San Francisco, 1992-95, and chaplain at San Francisco State University, 1994-95. He was associate rector at St. Stephen's, Seattle, from 1998 to 2001, and served as dean of the Diocese of Olympia's school of theology from 1996 to 2001. From 2001 to 2006, he was canon theologian at Washington National Cathedral, where he focused on interfaith theological work and scriptural scholarship. Since 2006 he had served as priest at St. John's Church, St. Cloud, MN, and adjunct professor at St. Cloud State University. He is survived by his parents, Roy and Joyce Wyatt, of Knoxville, TN; and a sister, Debbi Christinck of Golden Lake, ON, Canada. A sister, Kathryn, preceded him in death.

Send your clergy changes to People and Places:

p&p@livingchurch.org
P.O. Box 514036, Milwaukee, WI
53203-3436 Fax (414) 276-7483

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. **Anthony J. Burton**,
Dallas, Texas

The Rev. **Thomas A. Fraser**, Riverside, Ill.

Mrs. John M. Hayden, La Crosse, Wis.

The Rev. **Charles Henery**,
Delafield, Wis.

The Rt. Rev. **Bertram N. Herlong**,
Franklin, Tenn.

Jordan Hylden, Durham, N.C.

The Rev. **Jay C. James**, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

David H. Keller, Greenville, S.C.

The Rev. **Steven J. Kelly**, Detroit, Mich.

The Rt. Rev. **Edward Little II**,
South Bend, Ind.

The Rt. Rev. **D. Bruce MacPherson**,
Alexandria, La.

Richard Mammana, Jr.,
New Haven, Conn.

The Rt. Rev. **Steven A. Miller**,
Milwaukee, Wis.

Daniel Muth, St. Leonard, Md.

The Rev. Canon Michael Perko,
Albuquerque, N.M.

Thomas Riley, Vienna, Va.

Ethel Ripley, Mt. Pleasant, S.C.

Miss Augusta D. Roddis (emeritus),
Marshfield, Wis.

Miriam K. Stauff,
Wauwatosa, Wis.

The Rev. Canon **Mark Stevenson**,
Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait,
Atlantic Beach, Fla.

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **OLDCRAFT WOODWORKERS**, Sewanee, TN 37375 Ph: (931) 598-0208. E-mail: oldcraft@charter.net

POSITIONS OFFERED

FULL-TIME PRIEST: *Episcopal Church of the Holy Trinity, Midland, TX*, is a traditional congregation of 350 members looking for an Episcopal priest who will help us grow spiritually through preaching and teaching in Christian formation, and empowering lay leadership for ministry; and physically through church growth and development of our ministry programs. For more information contact **Anne Hover** (432) 683-2561, anne.hover@gmail.com or visit our website: www.holytrinity.org.



FULL-TIME RECTOR Oxford, Maryland

Full-time rector wanted for *The Church of the Holy Trinity* in historic **Oxford, MD**, on the Chesapeake Bay.

For more information,
please visit our website:

www.holytrinityoxfordmd.org

Traditional Ordo Calendars



newly designed for 2010, featuring color photos of live traditional ceremonial, the Missal calendar, and room to write engagements or notes

50% off previous years' price!
Send your check for only \$10 to
Ordo Calendars,
Church of the Resurrection,
119 East 74th Street,
New York, NY 10021

Church Directory



SAN DIEGO, CA

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

FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-6057
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 (808) 732-2333
 539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
 Sun Low Mass 7, High Mass 9; MWF 8; Tues 8:15; Thurs 10

CHICAGO, IL

ASCENSION 1133 North LaSalle Blvd. at Elm
www.ascensionchicago.org (312) 664-1271
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.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; **the Rev. Richard R. Daly,**
SSC, parochial vicar; **the Rev. Canon Albert W. Y. Mensah, asst.**
 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation
 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

SPRINGFIELD, IL

CATHEDRAL CHURCH OF ST. PAUL
 Website: www.stpaulspringfield.com (217) 544-5135
 E-Mail: stpaulpeca@comcast.net
The Very Rev. Robert E. Brodie, dean
 Sun 8 & 10:30; Mon-Thurs 12:15

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
The Very Rev. David duPlantier, dean
 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:
 M-F 12:15, Sat 9:30

NEWARK, NJ

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
 Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, r frthiele@gmail.com
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ

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

NEW YORK, NY

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

Watch & hear our services and concerts on the Web
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 7-8; Sat 8-4

ST. PAUL'S

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

WELLSBORO, PA

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
 218 Ashley Ave.
 Website: www.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
 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
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

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

CHURCH DIRECTORY KEY

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