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THE LIVING CHURCH

this week | November 29, 2009



From the Editors

Advent, from *adventus*: arrival, coming. As we begin the new liturgical year, we are delighted to introduce our readers to a new layout and editorial emphasis for THE LIVING CHURCH. Long-time readers are well aware that this magazine has evolved over the decades in content and design, responding to changing subscriber needs and embracing advances in communication technology. Now, it is our hope and prayer that readers will find these latest developments in our focus to be enhancements that enrich and enliven their appreciation for and understanding of the Faith.

In perusing our revamped look, readers will first notice that we will be reserving space in each issue for substantial exploration of important and timely issues in the form of essays and book reviews. (Because the inaugural essay is written by Dr. Christopher Wells, The Living Church Foundation's executive director, his regular column will return next week.) Second, the editorial page now falls within a larger ambit of "Catholic voices" that we anticipate will serve as a fruitful space for reflection and commentary from all corners of the Church. Other familiar departments, including news coverage and Sunday's Readings, remain a part of our weekly offering, albeit in new locations on the magazine's pages.

These and many other enhancements were carefully chosen to enable us to take greatest advantage of the print medium and deliver compelling, thought-provoking content. New and improved offerings also are coming soon to our website (livingchurch.org).

Many institutions do not survive and thrive for 131 years, faithful to the mission and the vision of their founders. Such survival is more unusual still among publications, particularly in an age when the printed word has been declared dead. We are pleased to continue beating those odds as we fulfill The Living Church Foundation's mission — to encourage and enliven Catholic Anglicanism worldwide — in exciting and creative new ways.

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news

Sojourning Anglicans Praise Vatican's Plan

The Vatican has now released the full text of Pope Benedict XVI's constitution, *Anglicanorum Coetibus*, which explains in detail how Anglicans will be welcomed into the Roman Catholic Church.

The constitution includes these details:

- "A Personal Ordinariate is entrusted to the pastoral care of an Ordinary appointed by the Roman Pontiff.
- "Those who ministered as Anglican deacons, priests, or bishops ... may be accepted by the Ordinary as candidates for Holy Orders ... Unmarried ministers must submit to the norm of clerical celibacy.
- "The Ordinary, in full observance of the discipline of celibate clergy in the Latin Church, as a rule (*pro regula*) will admit only celibate men to the order of presbyter. He may also petition the Roman Pontiff ... for the admission of married men to the order of presbyter on a case-by-case basis, according to objective criteria ap-

proved by the Holy See."

One of the warmest responses to the plan has come from the Rt. Rev. John Fulham, chairman of Forward in Faith-United Kingdom.

"Today all the accompanying papers have been published and they are extremely impressive," Bishop Fulham said in a statement on Nov. 9. "What Rome has done is offer exactly what the Church of England has refused."

The Rt. Rev. John Hepworth of the Traditional Anglican Communion offered specific praise for Pope Benedict XVI.

"He has dedicated his pontificate to the cause of unity," he said.

He then praised the pope's proposal: "It more than matches the dreams we dared to include in our petition of two years ago. It more than matches our prayers. In those two years [since petitioning the Vatican], we have become very conscious of the prayers of our friends in the Catholic Church. Perhaps their prayers dared to ask even more than ours."

Swedish Consecration Received Coolly

Swedish press reports that the Church of England and Church of Ireland would boycott the consecration of a partnered lesbian priest as Bishop of Stockholm were not true, spokesmen for the Archbishop of Canterbury and Archbishop of Armagh told THE LIVING CHURCH before the service.

Nevertheless, no episcopal representatives from the Churches of England or Ireland, the Church in Wales or the Scottish Episcopal Church attended the Nov. 8 consecration of the Rev. Eva Brunne by Swedish Archbishop Anders Wejryd of Uppsala.

The Swedish Christian newspaper *Dagen* reported on Nov. 3 that the Church of England and Church of Ireland would boycott the ceremony as a sign of their displeasure with the ordination of Pastor Brunne, who lives with her partner, a fellow Church of Sweden pastor, the Rev. Gunilla Lindén.

Paul Harron, a spokesman for Arch-

bishop Alan Harper, said the archbishop would "not think of this in terms of a 'boycott.'" The archbishop received an invitation, he said, but declined to attend.

The Archbishop of Armagh "has conveyed to the Church of Sweden that the Church of Ireland will not be officially represented at the episcopal consecration in Uppsala," Mr. Harron said, as the "Church of Ireland is observing the moratorium" on the consecration of clergy with same-sex partners.

David Brownlie-Marshall, a spokesman for the Archbishop of Canterbury, said the Church of England would be represented by the Area Dean of the Baltic and Nordic States of the Diocese of Gibraltar in Europe, the Rev. Nicholas Howe, chaplain of St. Peter and St. Sigfrid's Church in Stockholm.

The Rt. Rev. V. Gene Robinson,

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By Christopher Wells

I. Word of the cross

Anglicans of a Catholic stripe were especially implicated, and invested, in the recent news from the Vatican announcing the creation of a mechanism that provides some cover for traditionalists seeking visible reconciliation with the Roman Catholic Church on at least partially Anglican terms [TLC, Nov. 8 and Editorial, page 10]. Of course, all parties of the Anglican Communion discussed the story, as did other shapes and sizes of Christian, and even avowed secularists. And one couldn't help but be struck by the relative paucity on all sides of careful or learned commentary — including criticism — in contrast to the preponderance of openly or transparently self-serving reaction, subsisting in a stew of uninformed and half-informed historico-political conjecture, hearsay, prejudice, and rant “On Things Broadly within This Field.” There are so many instances of this that there is no point in picking one or several out from the lot. Do a Google search of *Catholic Anglican ordinariate* and choose among the hundreds of stories, essays, blog entries, and so forth that turn up.

One might expect from the secular world — the clamorous nations and peoples that Scripture dubs gentiles (see Matt. 5:47 for a dominical instance) — steady streams of vested incomprehension, and even malevolence, in response to major inter-Christian developments. But when churches and church leaders raise their voices to demonstrate a similar expertise in the art of invidious comparison and self-aggrandizement (to say nothing of open mockery, derision, and much else), it is to our shame. Where are, among others, the ecumenists? — the ones who, in Robert Taft's wonderful definition, seek “to move Christian love into the realm of scholarship” in part by standing as the “implacable enemy of all forms of bigotry, intolerance, unfairness, selective reporting, and oblique comparisons that contrast the unrealized ideal of one's own church with the less-than-ideal reality of someone else's.”

We need more careful reading and writing, joined to a passion for charity. And if we are to love charity — a strange locution — and toil on its behalf and in its service, in thought, word, and deed, and so take on its form, then the Passion of Charity himself must surely command our attention, as well:

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the Word of God incarnate and crucified, whose words are “spirit and life” (John 6:63; cf. Phil. 2:1ff.). “Simon, son of John, Do you love me?” “Lord, you know everything; you know that I love you.” “Feed my sheep” (John 21:17). And perhaps we think of the pericope as ending there. Jesus goes on, how-

ever, to explain the form that Peter's pastoral ministrations will take — stretching out his hands and being led where he does not want to go (forecasting “the kind of death by which [Peter] would glorify God,” the gospel writer explains). *After this*, finally, in John's gospel, Jesus says to Peter, “Follow me” (21:18-19).

Christians who would make their words like the “true bread” from our Father in heaven (John 6:32; cf. Matt. 7:9) must feed one another food that will last, the “solid food” of those who are no longer riven by “jealousy and quarreling,” because they have disciplined their tongues with “the word of the cross” (1 Cor. 3:2-3 and 1:18). This, after all, is where Paul begins in his address of the divided Corinthian community: not with the communion of the blood and body of our Lord, which is the centerpiece of later chapters, but with the humiliation of conformity to Christ in his death, which the Corinthians had not yet made their own. “What I mean is that each of you says, ‘I belong to Paul,’ or ‘I belong to Apollos,’ or ‘I belong to Cephas’” (1:12). “But we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles” (1 Cor. 1:23), a properly baptized word of love.

Liturgical scholar Gordon Jeanes observes that Romans 6 — baptism into Christ's death — has functioned in the liturgy as a kind of exhortation to spiritual martyrdom since the fourth century. Prior to that point, when “martyrdom was a real, however unlikely, prospect,” the liturgy “did not need to emphasize the death image because it was fostered elsewhere,” namely, in the life and death of the martyrs themselves and their *acta*, object lessons that quickly focus the mind. In such a context, baptismal candidates might just as well meditate on a text like John 3:5: “no one can enter the kingdom of God without being born of water and Spirit.” “But as the Church became part of the establishment,” continues Jeanes, “we see the martyr image and the challenge of the gospel pass over from the individual confessing their faith before the judge to the baptismal candidate opposing

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Satan and dying with Christ in the font, and to the ascetic in the desert, putting self to death." For "the law of the Christian Church living the gospel" ineluctably involves a call to death, however "intuitively, unreflecting, unconsciously" much of the time, as prayers repeated over and over seep into the spirit and reform the will: "*lex orandi, lex vivendi.*"

But Paul's first-person plural and his conditional — "*if we have been united with him,*" "*if we have died with Christ*" (Rom. 6:5, 6:8) — also bear an ecclesial, hence ecumenical, significance, since they conjure the whole, the *kata holos* of catholicism. "How is it possible to remain divided, if we have been 'buried' through baptism in the Lord's death, in the very act by which God, through the death of his Son, has broken down the walls of division?" asked Pope John Paul II. The question itself assimilates the historical divisions of the Church to the fact of a single body "through the cross" (Eph. 2:16), standing as if slain (Rev. 5:6), which permits a more precise description of our situation.

For we also have good scriptural reason to suppose that our continuing opposition to (and forgetfulness of) one another, our pride and lack of the love that St. John teaches is the distinguishing mark to the world of our discipleship (John 13:35; cf. Matt. 24:12), may yield a death, and perhaps many deaths. The Christian would exclaim with Paul: "I die every day!" (1 Cor. 15:31), placing her hope in that strange proverb: "What you sow does not come to life unless it dies" (1 Cor. 15:36). Why not also in this ecumenical field? In this case, Col. 1:24 seems tailor-made for people like us, whom the Lord would have rejoice not despite but on account of our sufferings "for the sake" of one another, thus "completing" in our flesh "what is lacking in Christ's afflictions for the sake of his body, that is, the Church."

II. The way of completeness

New situations demand "a new outlook and new measures," wrote the bishops assembled at the Lambeth Conference of 1920 in a resolution addressed as an "Appeal to All Christian People." And I wonder if all manner of Catholics, including Anglicans, could not agree that part of the outlook and measure that we are called to today includes what American Lutheran Michael Root has termed "a more nuanced form of ecclesial loyalty." While "we must do theology within specific traditions," in "historically concrete" communities that are not "imaginary and invisible" constructs, writes Root, it is also true that "no church as a church *in via* is identical with the perfectly unified Church in glory. . . . Our conceptual and institutional loyalties" accordingly "must always bear (in varying ways in our various churches) a certain limit."

Anglicans may be reminded here of Michael Ramsey's *Gospel and the Catholic Church* (1936, revised in 1956), but other precedents may be cited as well. One thinks, for instance, of the saintly French Dominican Yves Congar, who exercised a great influence upon the Second Vatican Council (1962-65) and was made a cardinal at the end of his life, but also experienced a difficult period of censure under the pontificate of Pius XII. As Congar later wrote, "from the beginning

of 1947 to the end of 1956 I knew nothing from that quarter [namely, the Vatican] but an uninterrupted series of denunciations, warnings, restrictive or discriminatory measures and mistrustful interventions." His groundbreaking *Chrétiens Désunis* had already appeared in 1937, wherein Congar wrote that experience and theology alike "demonstrate that the profoundest needs of souls are everywhere the same, that nothing is more like an evangelical who really prays than a Catholic who really prays." And yet, he continued, "our sin and wickedness have entombed the unbroken unity of Christendom." At the intersection of courageous thoughts such as these "any number of priests and laymen and numerous bishops" reported to Congar at the Council of their having been "awakened to ecumenism or more often converted to a broader and more traditional sense of the Church" by reading his early book.

The thought is intriguing in the present climate of fashionable suspicion of ecumenism: that one may be "converted" to the movement for Christian unity not as a capitulation to either forces of traditionalist suppression or waves of progressive innovation but rather as an awakening to "a broader and more traditional sense of the Church." The language suggests that we still have work to do; that we have some distance yet to travel before our communion, and our joy, may be complete.

The theme of *incompleteness* amid ecclesial division famously occurs in Ramsey's writings, and was appropriated by Archbishop Williams in an astonishing 2004 lecture on Ramsey (mediated by Ephraim Radner's *Hope among the Fragments*) that sought to focus, like Paul, on the completion of God's "gift of new life" always and only in the "passion and self-giving" of Christ's body. The same idea may be found in Vatican II, which spoke of the Church's "fullness" — like her unity, holiness, and catholicity — under the sign of analogy and eschatology, at once given and anticipated as gifts not hers to possess. On the one hand, the salvific efficacy of "the separated churches and communities," according to the *Decree on Ecumenism*, "comes from that fullness of grace and truth which has been entrusted to the Catholic Church" (*Unitatis redintegratio* 3). On the other hand, Roman Catholic ecumenical action must be "directed towards that fullness to which our Lord wills his body to grow in the course of time" (UR 24), a fullness now impeded by divisions that "prevent the Church from attaining the fullness of catholicity proper to her" (UR 4). On this account, *Lumen gentium*, the Council's great ecclesiological document, concluded that the Church "exhorts its children to purification and renewal so that the sign of Christ may shine more clearly over the face of the Church" (LG 15), upon which Avery Dulles commented that "while Vatican I claimed unequivocally that the Roman Catholic Church already is an irrefragable sign of its own divine origin, Vatican II acknowledged openly that the Church, as sign, stands in continual need of refurbishment."

Congar had already imagined how an as yet formally uninitiated Roman Catholic ecumenism might proceed in a 1947 essay that thoroughly impressed Ramsey when he finally could read it (Congar was first refused permission to publish by his superiors, but it appeared in a collection of essays in

1964, and in translation two years later). Wrote Congar:

a new point of view and an appropriate method of approach [will] rely neither on a program of conversion nor on the application of 'missionary' methods. It [will] not consist directly in leading our separated brethren, either individually or in groups, into confessional adherence to the Catholic Church such as it is at the moment. To be sure, no Catholic worthy of the name would refuse help to a separated brother who, doubting the truth of his own position, wished to become a Catholic. Nevertheless, the ecumenical worker as such feels himself impelled to work for unity at a different level and in a different way. For him the aim is to help other Christian communities and, if one may so speak, his own Church also, to approach and converge upon the plenitude which lies before us, in the light of which integration will really be able to take place.

Some 100 years prior John Henry Newman wrestled with the Church's incompleteness, both as an Anglican and as a Roman Catholic. Prior to his highly visible translation to Rome in 1845, Newman wrote *Tract 90* (1841), which starts from the premise that "there are real difficulties [for] a Catholic Christian in the ecclesiastical position of our church at this day." For this reason, if the Church of England is to be reformed — "perfected ... in humiliation and grief, [not] in pride, elation, and triumph" — wrote Newman, she must follow a course of "repentance and confession" that properly begins by "sit[ting] still." And more than that: "let her children be content to be in bondage; let us work in chains; let us submit to our imperfections as a punishment; let us go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed" — not fainting therefore "under that body of death," but bearing it about "in patience" until we "are stirred up" to a new "religious course" by the one who will "do for us what we cannot do for ourselves." Bondage, work, submission, and even death may, in this line of thought, be provisions of providence along the path to a renewal initiated from without.

One perhaps sees the theme in Newman most usefully for ecumenical purposes in the last of his *Lectures on the Prophetic Office of the Church*, published in two editions in 1836 and 1837, and again notoriously in 1877 with a new preface and a new title, *The Via Media of the Anglican Church*. Taking as his topic "the fortunes of the Church," Newman's argument is founded in an exegesis of God's irrevocable call and promise to scriptural Israel which generally cannot be "forfeited," though it will be "suspended or impaired" from time to time as we err, or are "under rebuke, or apostates and devils" (citing Rom. 11:29 and Psalm 89:32-34: "then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless, My loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail"). Newman presumed, rightly or wrongly, in his Anglican-apologetic posture of the 1830s, and no doubt all the more as a Roman Catholic, that "we are not reprobates, but that, amid whatever scandals, we have faith and love abid-

ing with us." He also did not doubt, however, that the historical fate of God's people recounted in the Old Testament — including the "remarkable" book of Judges, captivity in Egypt and Babylon, and finally "the great schism of the ten tribes under Jeroboam" — demonstrates that "Almighty Wisdom does not find" a whole host of "irregularities and disorders ... inconsistent with the continuous and progressive fulfillment of its purposes." And the point is surely borne out in the history of "the Catholic Church" (here distinct from what Newman calls "the Roman Church"), not merely in terms of

corruptions in life and morals ..., or of the errors of individuals, however highly exalted, but of the general disorganized and schismatical state of the Church, her practical abandonment of her spiritual pretensions, the tyranny exercised over her by the civil power, and the intimate adherence of the worst passions and of circumstantial irregularities to those acts which are vital portions of her system.

The guilt, Newman was convinced in 1837, must be parceled out ecumenically: in the Anglican instance with reference to Archbishop Matthew Parker's possibly invalid consecration under Elizabeth's special license in 1560 (though God, of course, "may carry on his work amid human sin"); before that in terms of "the scandals of the Council of Ephesus," with bishops, West and East, not waiting for one another, forming "hostile parties," and so on (even as all rightly assented in the end to the condemnation of Nestorius); and again, with reference to "the great Western Schism" of the 14th and 15th centuries and its two or three rival popes, to which, along with "similar miserable disorders," Newman attributed "the licentious and profane movements" of the 16th century, "and the present wasted and enfeebled state of the Church, including our own branch of it." On all counts, that "the Day of Judgment is literally ever at hand" explains the Church's experience in history, her perpetual ailment and weakness, "always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in her body" (2 Cor. 4:10), as Newman's Authorized Version renders the Pauline declamation.

III. Holy communion of death and resurrection

Much can be said regarding the strands of mutual influence and reciprocity that reshaped our churches in the 20th century — the astounding accomplishments, for instance, of the bilateral and multilateral dialogues with respect to the traditional loci of comparative debate. These must be taught and studied by all the churches, and then put into practice, far more than they have been. Propaedeutic to the entire ecumenical movement, however, has been an acceptance by most Christian communities that our divisions do not prevent our "sharing"

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(*koinonia*) even now in the life of the one body, incorporating a common experience of the passion as an earnest of certain resurrection.

The insight is profound, and runs through every ecumenical classic, from the early Anglican and Orthodox and pan-Evangelical statements, through Couturier and Visser 't Hooft and successive World Council of Churches assemblies, to John Paul II and beyond. "We cannot discern all that will be disclosed to us when we look to Him who is the Head of the body and affirm our oneness in Him," wrote the authors of the Faith and Order report at Evanston in 1954. "We know that we shall be changed, but wherein we shall be changed we cannot know until, in the act of faith and self-denial, we are given to discern, through crucifixion and resurrection, the lineaments of the one true Body of Christ which our sinful dividedness obscures from ourselves and from the world." The matter deserves more sustained attention than it has received if the future of God's design for all the churches is one of visible, reconciled unity. In this case, the labor before us will, as always, be of a primarily spiritual sort, called by Ramsey "scriptural holiness."

For Anglicans and other non-Roman Catholics, part of our work must include reexamination of the inherited litanies of "difficulty" that we have "felt," and are sure that we at one point suffered unjustly, when presented with "Catholic teaching" (playing here on the title of Newman's two-volume polemical work, gathering texts from 1850, 1864, and 1874). That is, we must accept at least the spirit, if not the letter — after more than a century of ecumenical progress — of Newman's variegated challenges to his former Tractarian allies, to move them off the dime of their cherished animosities and prejudices. For all our expressed frustrations with the "dry, hard and unsympathizing" tenor of Roman teaching, in Dr. Pusey's phrase, and the predictable rejoinders that we "are unfair and irritating" — for "We give you a sharp cut, and you return it" — appear to have been indicative of a deeper, antecedent "wound," as Newman says, a wound that remains in our midst now, across the lines of apparent separation, because "our ancestors were all under the cloud, and all passed through the sea, and all ate the same spiritual food, and all drank the same spiritual drink" (1 Cor. 10:1-4). Indeed, if the pains of denominational isolation have passed or are passing, and many of the difficulties (such as they were) dispelled; and if we have uncovered, all around and from every direction, unsuspected affinities and common ways and means of teaching, shaped by one and another solidarity, it will all the same not be for want of having walked together through the darkness and despair of the wilderness, where we were — and are, as often as needed — justly "struck down" (1 Cor. 10:5). For God who is faithful tests us, "on whom the ends of the ages have come," so as to provide a way out, and a way back to the endurance of love that is the "communion" of Christ (1 Cor. 10:13,16).

In this perspective, even when we are occupied and exhausted by internecine ecclesial battles, our call is to sanctified love of God and neighbor *because*, paradoxically enough, the chances of success, or appreciable progress,

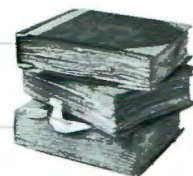
seem small. The call to visible communion is no ruse of the idealistic — or perhaps the manipulative, from another perspective — who seek to solve the problems of history abstractly. Communion is first of all God's act, or it is nothing: God, who would make saints by teaching us to "know love by this, that he laid down his life for us — and we ought to lay down our lives for one another" (1 John 3:16). Just this is "the goal for the prize of the heavenly call of God in Christ Jesus" (Phil. 3:14). Athletes "exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air, but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified" (1 Cor. 9:25-27).

These words are not theoretical to the Christian, since the alternative is a dead end (see Rev. 3:1), or the lukewarm profession of those who plead "I am rich, I have prospered, and I need nothing," but who are "wretched, pitiable, poor, blind, and naked" (Rev. 3:17). In this perspective we can understand the perennial pertinence of Paul's warning that skeptics, who mutter "foolishness" under their breath in the face of ostensible impossibilities, are the ones who are "perishing" (1 Cor. 1:18, following 1:10ff.). For where "is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world" in the person of his crucified Son, "the power of God and the wisdom of God" (1 Cor. 1:20, 24)? Perhaps also, in this perspective, the call to sacrifice some measure of our supposed autonomy — our freedom to teach independently of the wider body, and to separate from one another at will, and willy nilly — will not seem so severe. Jesus, after all, "for the sake of the joy that was set before him endured the cross, disregarding its shame. ... Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart" (Heb. 12:2-3). And there is more, for the writer indicts his readers, however couched in the gentle prods of a parent: "In your struggle against sin you have not yet resisted to the point of shedding your blood. And you have forgotten the exhortation that addresses you as children: 'My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by him; for the Lord disciplines those whom he loves, and chastises every child whom he accepts.'" (Heb. 12:4-6).

Our common tradition would have us read such texts contritely, in the hopeful posture of repentance; and "God has given even to the Gentiles the repentance that leads to life" (Acts 11:18)! Along this road of the passion we are formed in the communion of the gospel — finally in the Eucharist, which above all would teach us to claim and renounce our failures (and those of our ancestors) by pinning them to the cross.

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.* (Collect for Tuesday in Holy Week)

■TLC

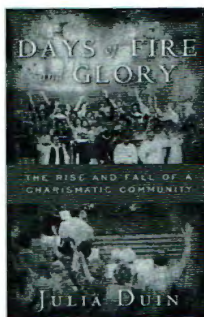


Days of Fire and Glory

By **Julia Duin**. Crossland Press. Pp. 346.
\$24.95. ISBN 978-0-9790279-7-0.

In the early 1970s my family took a pilgrimage to Houston. I was young enough to be most excited about seeing the AstroWorld theme park, but my parents had a more pious focus for the trip: visiting Church of the Redeemer. I remember these things about our visit to Redeemer: The service felt interminable; passing the peace was like an extended seventh-inning stretch; a haunting mosaic behind the altar imagined Jesus among working folk; and one song, "Here Comes Jesus," so lodged itself in my memory that not even years of vigorous hymn-singing have purged it.

For my parents and later for me, Redeemer became the model of charismatic renewal



in the Episcopal Church. The choir was backed by acoustic guitars and tambourines! People were free to show emotion at church! The boldest members lived among the poor in intentional community! If only we had been fortunate enough to live in Houston.

By the late 1980s, when I interviewed the Rev. Graham Pulkingham, who had overseen Redeemer in those halcyon days, I encountered a brusque and dismissive man. Something seemed off about him, but I wrote a profile of him and that was that.

My longtime friend Julia Duin attended Redeemer in the years she wrote for the *Houston Chronicle*, and in *Days of Fire and Glory* she reports at length on the triumphs and the problems of the congregation.

Under Fr. Pulkingham's leadership, Redeemer grew from a small, struggling urban parish into a considerably larger urban parish. Its members helped rescue a nearby public school from threatened closure. They made deep financial sacrifices to emulate the early church and live from a common pool. They took risks to preach the gospel in Houston's counterculture.

As with any community of fallen people, problems arose. Some led far more frugal lives than others. Some of the

women living in community were assaulted or raped by neighborhood thugs. Fr. Pulkingham engaged in multiple sexual affairs, and preached sermons that urged sacrificing family members when more important things, like late-night pastoral counseling, required it.

Other cases of adultery developed among leaders of the Redeemer community. A fixation with the shepherding movement led to broken engagements if one influential person said, "I have a check in my spirit." Some couples left to be married anyway. Some single members left because they were burned out. Many found that living in intentional community is steadily abrasive to Americans' love for freedom and personal autonomy.

If the Church of the Redeemer described here were a friend, you might find that friend manic-depressive. Ms.

Duin interviewed nearly 200 former and continuing members of Redeemer to tell this comprehensive story. She has a sympathetic publisher in Crossland Press, founded by Leon Podles, who has written his own exposés about the crises of Roman Catholicism in the United States.

It would be a mistake to consider *Days of Fire and Glory* an indictment of all charismatic renewal, or of ministry that continues today at Redeemer or of the late Fr. Pulkingham's ministry as a whole. Instead, it is a realistic and often heart-rending account of how God will use even stiff-necked sinners to perform his wonders. That should not surprise anyone who understands Christian doctrine, but it still results in an arresting work of religion reportage.

Douglas LeBlanc

Living in God's Creation

Orthodox Perspectives on Ecology
By **Elizabeth Theokritoff**. St. Vladimir's Seminary Press. Pp. 265. \$19.
ISBN 9780881413380.

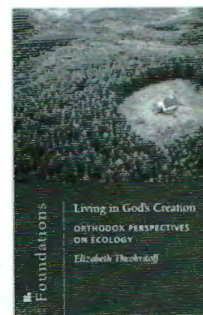
This new book by Orthodox theologian Elizabeth Theokritoff brings together critical thinking about modern ecological crises and careful scholarship about the Church's ancient teach-

ings regarding the human stewardship of creation. In six self-contained but related chapters, Theokritoff examines the writings of the Church Fathers, the ascetic tradition, saints' biographies, liturgical texts, sacramental theology, and modern Orthodox writings to explicate a beautiful vision of what she calls "the presence of God in his creation" and "the sacredness and sacramentality of the entire visible universe." Throughout the book, the author asks hard questions about human responsibility for environmental destruction, but she also mines traditional Christian spirituality for constructive ways forward both inside and outside the Church.

The book's subtitle makes clear that it is written from a specifically Orthodox perspective, but it will be useful and interesting for many others. It is the fourth of five volumes to date in the St. Vladimir's Seminary Press Foundations Series, published since 2005 on topics that "draw upon the riches of the Orthodox Christian Church's tradition to address the modern world." Other titles have focused on bioethics, interreligious dialogue, and dogmatic or spiritual topics.

Living in God's Creation is situated very much in the mainstream of modern Orthodox thought — exemplified by Patriarch Bartholomew of Constantinople and Metropolitan John Zizioulas, among other prominent theologians. Theokritoff's message, building on the recent work of these thinkers, deserves a wide audience. As she writes: "Every act of care and responsibility toward God's creation, human and non-human, is a practical assent to his plan of salvation. It signals our willingness to be co-workers with the Almighty in bringing his creation to the fulfillment for which it was made."

Richard J. Mammana, Jr.
New Haven, Conn.



editorial
Wounded Church

The Vatican's Congregation for the Doctrine of the Faith has now released the text of Pope Benedict XVI's Apostolic Constitution, *Anglicanorum Coetibus* (literal translation: "groups of Anglicans," a phrase from the first sentence of the document), with the subtitle "Providing for Personal Ordinariates for Anglicans Entering into Full Communion with the Catholic Church."

Much can and should be said about the provisions of the Constitution and its accompanying norms, which, both in their details and in their larger ecclesiological implications, mark a significant development in the Roman Catholic Church's willingness to create a permanent, juridical space for self-governing and self-perpetuating "Anglican faithful" in full communion with the Holy See. We expect to return to this matter in these pages, as long as interest and questions persist. (For starters, read the fine commentary on "The significance of the Apostolic Constitution" by Fr. Gianfranco Ghirlanda, S.J., Rector of the Pontifical Gregorian University, at tinyurl.com/Vatican11-9.)

We begin, however, with the pope's summary, in paragraphs 2-4 of the Constitution, of some basic "ecclesiological principles" of Roman Catholic teaching at and after the Second Vatican Council, principles that continue to radiate a courageous creativity of ecumenical self-understanding.

Many will miss the nuances here, because they presume at the outset that Rome is announcing its triumphant welcome of poor, disheveled and otherwise homeless Anglican vagrants into the simple, uncomplicated fullness of "Catholic communion," "governed by the successor of Peter and by the Bishops in communion with him." The poor, disheveled, and homeless part may be basically correct; but the uncomplicated fullness part isn't.

To be sure, the communion of the one Church of Christ is not only invisible but visible, like the Incarnation of the Word, the pope reminds us. And the epicenter of that visibility "subsists" in "the bonds of the profession of the faith in its entirety, of the celebration of all the sacraments instituted by Christ, and of the governance of the College of Bishops united with its head, the Roman Pontiff," according to Roman Catholic canon law (synthesizing a fistful of conciliar texts from *Lumen gentium*, *Unitatis redintegratio*, *Christus Dominus*, and *Ad gentes*).

To have said this is, in Rome's view, to have marked the basic structural realities of the visible Church that persist, by God's grace, despite rebellion and hard-heartedness on all sides. "The communion

of the baptized," after all, does not enjoy a common articulation of "the teaching of the Apostles" nor a common celebration of "the breaking of the eucharistic bread." Rather, division has encamped within the bounds and body of the Church — "among the baptized in Jesus Christ," in the pope's fascinating phrase. It follows that the Church is *wounded*, the pope concludes, both in herself and in her mission.

That the Vatican would offer here again — as in other texts of the Congregation for the Doctrine of the Faith, since 1992, and also the *Catechism of the Catholic Church* (at n. 817) — an ecclesiology of

The division is rather
 more *intra* than *inter*.

wound, this time at the outset of a text that introduces a gracious provision for itinerant, Catholic-minded Anglicans, should go a long way to alleviate fears of undue and untoward Roman triumphalism. If the one Church of Jesus Christ is wounded by dint of inter-Christian divisions, then the Christians in question must already be caught up in the life of the Body of that Church. The division is rather more *intra* than *inter*.

This apparently means in part that none of us, including Roman Catholics, are yet *enjoying* the *fullness* of Catholic communion, a vitally important point that the frequency of the phrase "full communion" in ecumenical literature potentially obscures. We do, however, experience a certain or real communion with one another already, as the Council and successive popes have said: a communion, through the death of baptism and no doubt other deaths, of conformity to the Body of Christ who suffered, died, and was buried before rising in glory.

In this perspective, if there is a note of triumph in the Apostolic Constitution — in the envisioned visible reconciliation of some groups of Anglicans with the Apostolic See — it is sounded amid a larger, plaintive cry that echoes the prayer of "the Lord Jesus ... to the Father for the unity of his disciples," as the pope says; a prayer uttered "before shedding his blood for the salvation of the world."

May our Lord's prayer and his sacrifice both be always on our lips and in our lives, to the glory of God, for the sake of the Church and her mission, and the salvation of our souls.



Reinterpreting the Canons

With the supposed “renunciation” of Bishop Keith Ackerman, the Presiding Bishop again shows her inability to understand the Canons of the Church [TLC, Nov. 8]. The original purpose of this canon was, in essence, to “defrock” clergy who abandoned the ministry of the Episcopal Church for ministry in other churches/denominations (e.g., Roman Catholic, Orthodox, Lutheran). This did not include leaving for other Provinces of the Anglican Communion. If Episcopal priests were called to Anglican parishes in Canada, England or elsewhere, they didn’t renounce their orders in the Episcopal Church; they simply transferred jurisdiction by a letter from the bishop.

With increasing ease, the Presiding Bishop has taken it upon herself to reinterpret this canon. It was my understanding that Bishop Ackerman retired as a “Bishop in Good Standing” of the Episcopal Church. Asking to be transferred to another jurisdiction of the Anglican Communion after retirement should not, and must not, be interpreted as meaning abandonment of the ministry of the Episcopal Church.

*(The Rev.) Steven A. Scarcia
Emmanuel Church
Little Falls, N.Y.*

No Conclave

The editorial comment on a letter by William Keller [TLC, Nov. 8] states that Newman “did not exercise his right to vote for a new pope.”

This is correct but possibly misleading, since readers might infer that he declined to participate in a papal conclave. Newman was created cardinal in 1879 by Pope Leo XIII. Leo died in 1903, 13 years after Newman, so there was no conclave during the remainder of Newman’s long life.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

Polarized Glasses

We have all heard the phrase “looking through rose colored glasses” to describe people who view things optimistically, maybe excessively so. I

would suggest that a more common problem today is looking through polarized glasses: glasses that restrict the view that reaches the wearer, clarifying the image they wish to see. This tendency to seek out the world view we desire, to the exclusion of distractions or contradictions, prevents us from seeing any hint of truth in opposing viewpoints or pursuing compromise in developing solutions.

For example, in the Episcopal Church, many who see the blessing of same-sex unions as a human rights issue do not acknowledge how this position might undermine Scripture or influence individual behavior. Many who oppose even civil blessings may be overlooking the need to provide legal protection for partners in these relationships. Before we follow a path that will divide the Church, we need to take off our “polarized glasses” and look for responses to concerns that apply reason without discarding scripture and tradition.

What good is a Church community in which we hide behind our polarized glasses, fighting to defend our world view while ignoring the vision that others bring to the table? This type of community will create winners and losers, but it will not provide the unity, wisdom and spiritual nourishment that we need. Taking off our polarized glasses will help us see each other more clearly and possibly reveal solutions that are not simply a compromise, but are based on a deeper understanding of the truth.

*Ralph Spence, Jr.
Billings, Mont.*



On the Road Again

I thought of an old TLC tradition the other day when spotting this New Hampshire license plate on Maple Ave. in Keene, NH: 143 GOD

An erudite Trinitarian, I would say! Would you?

*Alan O. Dann
Brattleboro, Vt.*

(SWEDEN, from page 4)

Bishop of New Hampshire, said he had “no plans to attend the consecration,” but noted that “it’s wonderful to see a church which chooses its bishops based on their experience, skills, and faithfulness, rather than on gender, sexual orientation and the like — a commitment I believe the Episcopal Church has now made.”

The consecration of Pastor Brunne follows the Oct. 22 vote by the Kyrkomötet, the church’s governing assembly, to permit clergy to conduct same-sex church weddings.

Writing to the Archbishop of Uppsala on June 26, the Archbishops’ Council of the Church of England said the adoption of gay marriage by the Swedish church is problematic.

The “teaching and discipline” of the Anglican Communion is that “it is not right either to bless same-sex sexual relationships or to ordain those who are involved in them,” the Archbishops’ Council said.

(The Rev.) George C. Conger

Former TEC Dioceses Change Their Borders

As two former Episcopal dioceses held their annual conventions in early November, they began to incorporate congregations from across the diocesan borders that previously bound them.

The Anglican Diocese of Pittsburgh welcomed Harvest Anglican Church, Homer City, Pa.; Church of the Transfiguration, Cleveland, Ohio; Holy Trinity Church, Raleigh, N.C.; and St. James Church, San Jose, Calif.

The Episcopal Diocese of Fort Worth (Southern Cone) received the Church of Christ the Redeemer, Fort Worth, and St. Gabriel’s Anglican Church, Springdale, Ark., as new missions. It also welcomed three existing parishes: St. Francis’, Dallas; St. Matthias’ Anglican Church, Dallas; and Church of the Holy Spirit, Tulsa, Okla.

On Oct. 30, the Episcopal Diocese
(Continued on next page)

(BORDERS, from previous page)
of Tennessee went to court against St. Andrew's Church, Nashville, which left the Episcopal Church in 2006 and has since announced its affiliation with the Diocese of Quincy (Ill.).

The Anglican Diocese of San Joaquin (Southern Cone) has welcomed three neighboring California parishes — St. Andrew's in the Desert, Lancaster; St. David's, San Rafael; and Santa Maria de Juquila, Seaside — and Jesus the Good Shepherd, Henderson, Nevada.

In the context of the Anglican Church in North America's constitution, such an elastic definition of diocesan borders is a feature and not a bug.

The Convocation of Anglicans in North America (CANA) is establishing one type of network within ACNA: regional districts.

The Rt. Rev. David Bena, a suffragan bishop of CANA and a former suffragan in the Episcopal Diocese of Albany, is guiding the growth of the

recently established Anglican District in the Northeast.

"In the Northeast we had ten parishes that were interested in doing mission and ministry together," he told THE LIVING CHURCH. "They were not connected except by bishop visitations.

"We are going to coordinate on overseas missions and concentrate on the possibility of planting new churches. We're also talking about trying to plant some churches up here in the rocky soil of the Northeast."

Douglas LeBlanc

Southern Ohio to Allow Same-Sex Blessings

Two resolutions of the Episcopal Church's 76th General Convention have prompted another bishop to grant permission for blessing same-sex couples.

The Rt. Rev. Thomas E. Breiden-

thal, Bishop of the Episcopal Diocese of Southern Ohio, announced to his diocese's annual convention Nov. 6 that such blessings will begin as of Easter 2010.

"It is my view that the recent General Convention resolutions D025 and C056 have altered the terrain, by re-asserting the possibility of godly unions between persons of the same sex, and by inviting bishops who have jurisdiction in states that have offered some form of civil union to gay and lesbian couples to exercise 'pastoral generosity' in offering the church's public ministrations to such couples," Bishop Breidenthal said in his address to the convention.

The bishop stressed that no clergy of the diocese are obligated to bless same-sex couples, "and the position of those who wish not to perform any such blessings will be respected and honored. I wish to do whatever I can to allay any fears on this score."



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How Long, O Lord?

“Stay awake at all times” (Luke 21:36a).

BCP: Zechariah 14:4-9; Psalm 50 or 50:1-6; 1 Thessalonians 3:9-13; Luke 21:25-31

RCL: Jeremiah 33:14-16; Psalm 25:1-9; 1 Thessalonians 3:9-13; Luke 21:25-36

Expectation of the return of Christ in glory was high in the first generation of the Church. In Paul’s earliest letter (about A.D. 51), he wrote of this coming and could refer easily to “we who are alive” when that coming happens (1 Thess. 4:15). That it didn’t happen as soon as the first believers expected was a grave disappointment to many of them, and was probably the first “crisis of faith” experienced by the Church. Many believers lapsed.

More than 50 years later, when it was obvious that the Second Coming had not occurred when the first Christians expected it, their teachers had to explain the delay; we read, “with the Lord one day is as a thousand years ... The Lord is not slow to fulfill his promise as some count slowness, but is patient to-

ward you...” (2 Peter 3:8-9).

We are now almost two millennia since the first generation of Christians was keyed up over expectation of the imminent return of Jesus, and Jesus has not returned. Yet the lectionary for this first Sunday of the liturgical year starts us off with the prophecy of the Second Coming. What are we 21st century Christians to make of it?

The scriptural evidence is strong with two themes about “the great Day of the Lord,” “the coming Judgment,” the Second Coming of Christ. The first is that we should be able to read the signs: “Look at the fig tree and all the trees. ... So also, when you see these things taking place, you know that the kingdom of God is near” (Luke 21:29, 31); the second is that we cannot pre-

dict the time of the event and will be surprised by it: “Concerning times and seasons, ... you yourselves are fully aware that the day of the Lord will come like a thief in the night” (1 Thess. 5:1-2). How can we reconcile these two themes? Should we try? Is it important to do so?

At the least, the faithful may believe that God keeps his promises and fulfills his prophecies, but it is abundantly evident in Scripture and experience that predictions about how he does so are almost always highly inaccurate. What is indisputable is that we are called and commanded to live at all times ready for the end, whether it is the Second Coming or the day we die, and that either way it will be for us a day of joy. Beyond that is mystery.

Next Sunday The Second Sunday of Advent (Cycle C), Dec. 6, 2009

BCP: Baruch 5:1-9; Psalm 126; Philippians 1:1-11; Luke 3:1-6

RCL: Baruch 5:1-9 or Malachi 3:1-4; Luke 1:68-79; Philippians 1:3-11; Luke 3:1-6

Think About It

Many scientists predict that all life on our planet will disappear in less than a billion years when Earth’s atmosphere will have vanished, and that the planet will fall into the sun in about 7.6 billion years. Do these predictions have any implication for the Christian belief in the Second Coming of Jesus?

Look It Up

What did Jesus tell his disciples about the timing of the coming of the Kingdom of God? See Acts 1:7. Compare this with Revelation 9:15, which speaks of “the hour, the day, the month, and the year” of the judgment, i.e. the precise time hidden in the foreknowledge of God.

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people & places

Appointments

The Rev. **Katherine Holland** is deacon at St. David's, 2800 SE Harrison St., Portland, OR 97214.

The Rev. **Matthew Hoxsie Mead** is rector of Good Shepherd, 39 Granite Springs Rd., Granite Springs, NY 10527.

The Rev. **Dee Shaffer** is pastor of Our Saviour's, 299 Georgia Episcopal Conference Center Rd., Waverly, GA 31565.

The Rev. **Nicole Simopoulos** is associate chaplain, religious studies teacher, and assistant to the director of community service at National Cathedral School, Mount Saint Alban, Washington, DC 20016.

The Rev. **Tom Sramek, Jr.**, is priest-in-charge of St. Edward's, 15040 Union Ave., San Jose, CA 95124.

The Rev. **Jay Weldon** is rector of St. Patrick's, 4800 Old Dawson Rd., Albany, GA 31707.

Ordinations

Priests

Georgia — **Stan Christian**, assistant, St. Thomas', PO Box 33, Thomasville, GA 31799; **Leigh Hall**, chaplain, Georgia Southern University, P.O. Box 1146, Statesboro, GA 30459; **Ira Jackson**, associate, Grace Church, PO Box 771, Sandersville, GA 31082; **June Johnson**; **Sister Magdalene**, St. Alban's, 2321 Lumpkin Rd., Augusta, GA 30906-3014.

New York — **James Gary Hamilton**, associate, St. John's, 26998 S Woodward Ave., Royal Oak, MI 48067.

Retirements

The Rev. **Charles F. Sutton, Jr.**, as rector of Trinity Church, Whitinsville, MA.

Deaths

The Rev. Dr. **Dixon Barr**, priest and educator in the Diocese of Lexington, died Oct. 15 at University of Kentucky Medical Center. He was 77.

Dr. Barr was dean of the College of Education at Eastern Kentucky University for 27 years before retiring from education. A graduate of Ball State, he received his master's and doctorate degrees from Columbia, and furthered his theological education at St. George's College, Jerusalem, and at the Lexington Theological Seminary. He was ordained a deacon in 1994 and a priest in 1996. He served as a canon of Christ Church Cathedral and as director of the Diocesan School for Ministry. Most recently, he was assistant at St. Hubert's, Lexington. Dr. Barr was known widely as an outstanding genealogist and had given many lectures on the subject, as well as on educational and theological subjects. In addition to his wife, Frances, he is survived by two sons, Edward of Lexington and John of Houston; a daughter, Elizabeth Masters of Lexington; three stepchildren,

four grandchildren; and four step-grandchildren. He was preceded in death by his first wife, Charlotte.

The Rev. Canon Dr. **John H. Heidt, SSC**, who served parishes and colleges in the United States and England over the course of five decades, died Oct. 23. He was 77.

Born in Madison and raised in Milwaukee, Wis., he earned degrees at Yale and Nashotah House Seminary. Subsequent studies at Oxford earned a bachelor of letters degree and doctorate; Nashotah House also awarded Dr. Heidt an honorary doctor of divinity degree. He was ordained deacon in 1956 and priest the following year, serving his curacy at Christ Church, New Haven, CT, from 1957 to 1959. He served as rector of St. Mary's, Pittsburgh, 1959-61, and St. Barnabas', Denton, TX, 1961-64. While studying at Oxford from 1964 to 1967, he served as assistant chaplain of Keble College and assisted at St. Mary Magdalene Church. In 1968, Dr. Heidt accepted a call as Episcopal Chaplain at the University of Wisconsin-Milwaukee and taught on the faculty of Marquette University. In the Diocese of Milwaukee, he was a residentiary canon of All Saints' Cathedral, examining chaplain to the Bishop, chairman of the diocesan commission on urban affairs, and president of the diocesan clergy association. In 1972, he returned to England for further study, serving again as an assistant at St. Mary Magdalene, Oxford, until 1980, when he became vicar of Sts. Philip and James Church, Cheltenham. While in England, he became a member of the Society of the Holy Cross and a Benedictine Oblate of Alton Abbey. He co-founded the *Christian World* newspaper, lectured in pastoral theology at the Gloucester School of Ministry, and helped found Cost of Conscience (later Forward in Faith). In 1996 he accepted a call as rector of Christ Church, Dallas. He retired in 2003 and accepted an appointment as Canon Theologian for the Diocese of Fort Worth. He edited the bimonthly magazine *Forward in Christ* and wrote numerous articles for THE LIVING CHURCH. He is survived by his wife, Katherine; sons Christopher and the Rev. Michael; and daughters Elizabeth, Katherine and Teresa.



Canon Heidt

Norman C. Hoffmann, 82, a lay leader in the Diocese of Albany, died Sept. 3 at Ellis Hospital in Schenectady, NY. He was born in St. Louis, MO, and had been a resident of Niskayuna, NY, for 40 years. Mr. Hoffman was a member of St. Stephen's Church, served on the Standing Committee of the diocese, was a deputy to General Convention, and was president of the Metropolitan Deanery. He is survived by his wife, Charline, and daughter, Kathryn.

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 & 6; 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 6:15; 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

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CHRIST CHURCH CATHEDRAL (504) 895-6602
 2919 St. Charles Ave.
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 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

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 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

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The Rev. Canon James H. Cooper, D. Min., r
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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
 218 Ashley Ave. (843) 722-2024
 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

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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; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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