

July 11, 2010

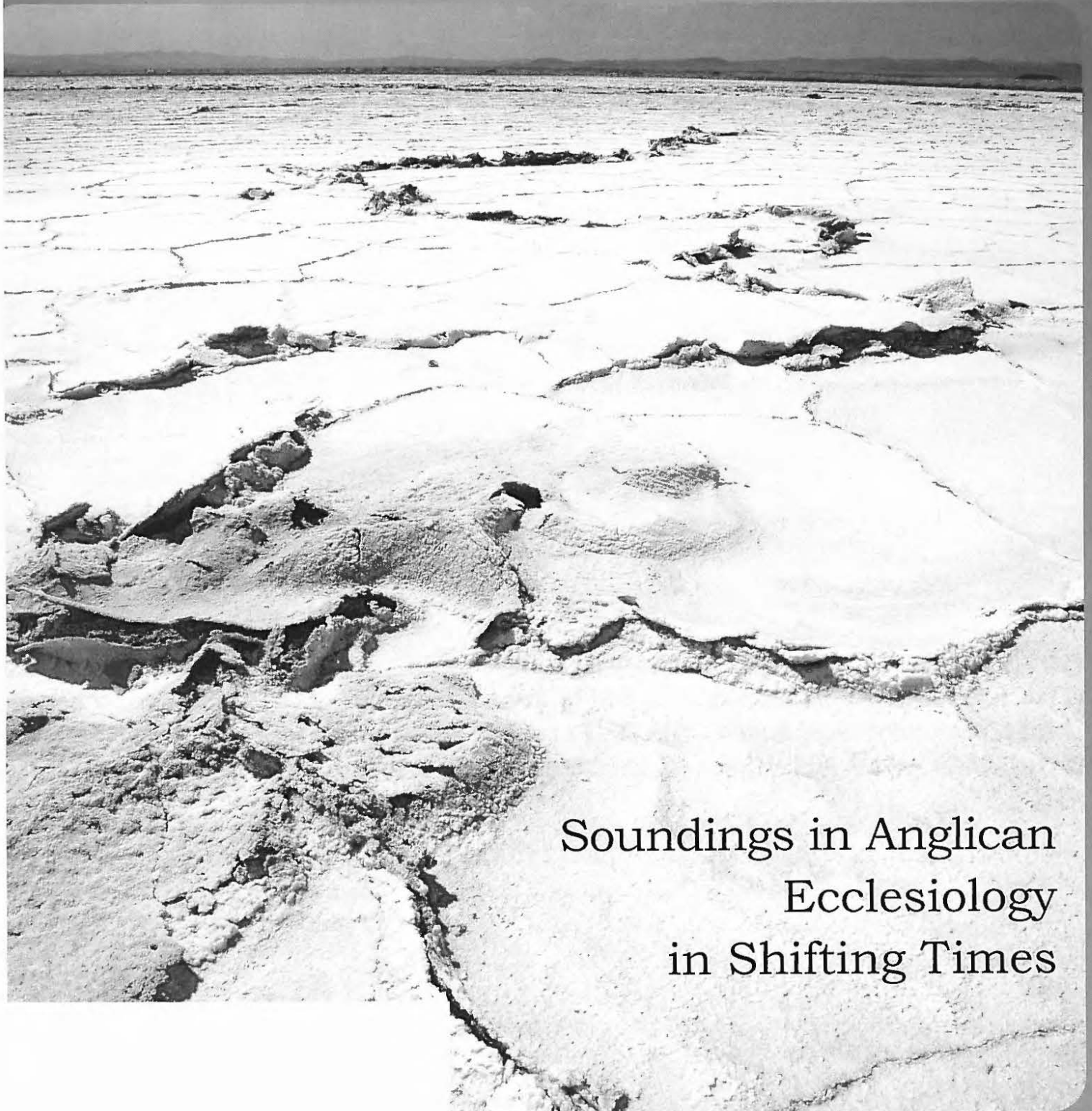
livingchurch.org

THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL

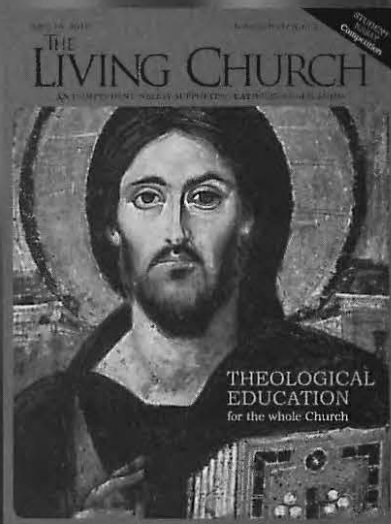


Soundings in Anglican
Ecclesiology
in Shifting Times

SAVE 65% OFF THE COVER PRICE

"THE LIVING CHURCH is one of the most thoughtful and serious Anglican publications today. It reminds us why Anglicanism matters, and why its unity is worth fighting for. No publication is better positioned to restore trust and get Anglicans across the world thinking together again."

— The Rt. Rev. Anthony Burton
Church of the Incarnation, Dallas



THE LIVING CHURCH

Now is your chance to receive your own copy of the only weekly magazine devoted to serving Anglicans everywhere.

Order with MC/VISA toll-free at 1-800-211-2771 or by sending this form. Foreign rates and sample copies also available.

- HALF-YEAR print subscription - \$26.00 (26 issues), a savings of 60% off the cover price.
- ONE-YEAR print subscription - \$45.00 (52 issues), a savings of 65% off the cover price.
- ONE-YEAR online subscription - \$25.00 (52 weeks), or 48 cents per issue.

Parish Name _____

Name _____

Address _____

City _____

State _____ Zip _____ Phone(____) _____

Email _____

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

Billing Name _____

Billing Address _____

City, State, Zip _____

Make checks payable to:
The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436

Check MC/VISA

Card # _____

Exp. Date _____ 3-digit code _____

Signature _____



on the cover

See page 10

THE LIVING CHURCH

this week

| July 11, 2010



news

- 4 Canon Kearon Defends Archbishop's Decisions

essay

- 6 Restoring the Restoration
Anglican Memory and the Liturgical Calendar of 1662
BY BENJAMIN GUYER

books

- 9 Conflict and the Practice of Christian Faith

6



10

guest column

- 10 Soundings in Anglican Ecclesiology
BY DANIEL H. MARTINS

other departments

- 12 Sunday's Readings
- 13 Letters to the Editor
- 15 People & Places

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Canon Kearon Defends Archbishop's Decisions

"To remove people from representative functions [within the Anglican Communion] is not to be [exclusive]," the Rev. Canon Kenneth Kearon, Secretary General of the Anglican Consultative Council, told the Episcopal Church's Executive Council in a morning session June 18. "Being in full communion does not require us to have people from [a particular church] representing the Anglican Communion."



Kearon

Kearon's comments came during the council's spring meeting, held at the Maritime Institute in Linthicum Heights, Md. Acting on a decision by the Archbishop of Canterbury, Canon Kearon recently removed the Episcopal Church's representatives from global ecumenical bodies.

A "full communion relationship" does not commit any church body to "everything" done in connection with the Anglican Communion, Kearon said, but indicates a shared fellowship.

Questions by Executive Council members largely focused on two issues: a belief that the Episcopal Church has been unjustly excluded from Anglican bodies, and opposition to the actions of other Anglican Communion provinces in planting churches within the United States and providing structures for parishes that leave the Episcopal Church.

The disciplinary action against the Episcopal Church is "removing precisely the voices that need to be heard," said the Rev. Dr. Lee Alison Crawford of Vermont, who declared her concern "as a lesbian priest in a 20-year relationship."

The Rev. Jim Simons of Pennsylva-

nia asked whether provinces that "engage in ... jurisdictional incursions" will face any discipline. He said the Southern Cone and the Province of Rwanda are "functioning in [the Episcopal Diocese of Pittsburgh] without licenses and laying claim to some of our parishes ... in clear violation of the canons."

Canon Kearon responded that the Province of the Southern Cone has received a letter relating to these matters and "there is a deadline to this response." He added that questions related to breaches of the third moratorium of the Windsor Report, which calls for an end to interventions in other provinces, "[have not] been answered by any [instruments] of the Anglican Communion" and he "would like to see it on the agenda of the Anglican Communion."

Later, the secretary general said he believed "the Southern Cone has breached [the third moratorium]" but refrained from making a similar statement about Rwanda. "What would it mean to be out of fellowship with Rwanda?" he asked.

"I don't think [Canon Kearon's] responses clarified matters," the Rev. Canon Mark Harris told *THE LIVING CHURCH*.

Sarah Dylan Breuer of Massachusetts said she felt disappointed, particularly over "remov[ing] people from [ecumenical] conversation," but added: "We have opportunities to get creative."

Simons called the secretary general's stance "understandable" from his point of view. "I thought he was clear. ... His concern seems to be not that the actions [against the Episcopal Church] be punitive, but at the service [of ecumenical relations]."

House of Deputies President Bonnie Anderson told *THE LIVING CHURCH*

that she sees the disciplinary actions as contributing to a "strain in Anglican Communion relationships."

"Do you sign on to ... a punitive body of Christ?" she asked. "Are we now part of a punitive body of Christ?"

On June 16, Executive Council began its meeting by focusing on the church as a missionary society fostering both national and international partnerships, even amid inter-Anglican tensions.

"We don't have [missionary societies]; we are one," Presiding Bishop Katharine Jefferts Schori said in her opening address, echoing comments she made to the United Society of the Propagation of the Gospel in Swanwick, England, on June 9. She stressed the importance of the church's work with Native Americans in the Navajoland Area Mission, with the "Haitian diaspora" of the Diocese of Haiti, and with Latinos.

Recent tensions have affected the way that the Episcopal Church's Standing Commission on Ecumenical and Interreligious Relations plans to address ecumenical relationships. At an afternoon meeting of the world mission committee, Breuer reported that the Episcopal Church's Standing Commission on Ecumenical and Interreligious Relations wants to maintain ecumenical conversations with other church bodies, "even if the Anglican Communion Office does not."

The world mission committee also discussed approximately \$15,000 that supports ecumenical dialogue.

Breuer said the standing commission intends to work through the Anglican Communion Office "insofar as possible," but that "We will not say [in our ecumenical conversations], 'We have no need of you' because the Anglican Communion Office says

to us, 'We have no need of you.'"

"I think we'll produce massive confusion if we say, 'If we can't do our international conversations one way, we'll take the money from the Anglican Communion Office and do them another way,'" said Canon Harris.

Ralph Webb, in Linthicum Heights

Northern Province Moravians Approve Full Communion

The quadrennial synod of the Moravian Church, Northern Province, agreed on June 18 to enter full communion with the Episcopal Church. The southern province's synod is expected to discuss full communion when it meets in September. General Convention approved the proposal in 2009.

"What a great and glorious day," said the Rt. Rev. Steven A. Miller, Bishop of Milwaukee and co-chair of the dialogue. "In a world that wants to divide us more and more, we are called to unity."

"This is an important day in the life of our churches," said the Rev. David L. Wickmann, president of the northern province. "This communion means our church has the opportunity to engage with one of our historic partners in a more complete and meaningful way."

The northern province has about 23,000 members in 93 congregations in 13 states in the United States and two Canadian provinces. The southern province includes nearly 17,000 members in 58 congregations, which are located primarily throughout the Southeast. The worldwide Moravian Church consists of 19 provinces with nearly 795,000 members. Roughly half of the world's Moravians live in Africa.

Megaparish Affirms Anglican Covenant

The vestry of St. Martin's Church in Houston, Texas — the largest con-

gregation in the Episcopal Church — unanimously affirmed the Anglican Communion Covenant on June 15.

The Rev. Dr. Russell J. Levenson, Jr., rector of St. Martin's, is on the advisory committee of Communion Partners. He said St. Martin's does not plan to urge other parishes to take similar actions, but "If somebody asks, we've been willing to share the resolution."

"We just wanted to say — as a growing, thriving parish — that we're fine with the Covenant, and we're glad to live within its parameters," Fr. Levenson told *THE LIVING CHURCH*.

Fr. Levenson said St. Martin's clergy do not preach on conflicts.

"Many people are drawn, to use C.S. Lewis's term, to mere Christianity," he said.

Fr. Levenson sees St. Martin's ministry as rooted in the Great Commission: a stained-glass window honors that cultural mandate, and the parish pulpit will soon bear the engraved text of 1 Cor. 2:2 ("For I decided to know nothing among you except Jesus Christ, and him crucified").

"What draws people in, and it always has, is the gospel of Jesus

(Continued on page 15)

Complete Pew Restoration Services

Refinishing
Upholstering
Reversible Cushions
New Pews and Kneelers

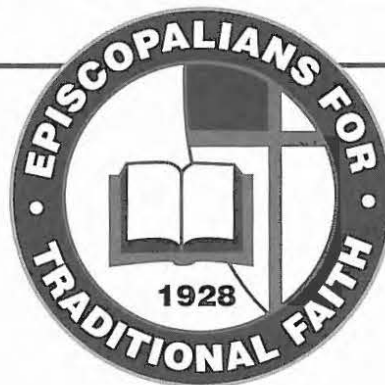


For the widest range of pew restoration options, call today.

Eisenhour Church Furnishings

P.O. Box 489, Huron, Ohio 44839 1 800 686-0587

Fax 419 433-7559 Email: Pewman@eisenhourchurch.com Website: eisenhourchurch.com



Independence Day

Exercise your right to practice your religion
With the 1928 Book of Common Prayer

P.O. Box 361, Mill Neck, NY 11765
www.etf1928.org

Restoring the Restoration

Anglican Memory and the Liturgical Calendar of 1662

By Benjamin Guyer

On May 29, 1660, King Charles II arrived in London after more than a decade in exile. By all accounts, the crowd that greeted him was ecstatic. Their joy is hardly surprising; the previous regime, led by Oliver Cromwell, had been a political and theological disaster. Cromwell alienated many English citizens by proscribing the Prayer Book and making the celebration of Christian holy days such as Easter and Christmas illegal. He also failed to solve the religious crisis that precipitated both the English Civil War and the murder of the Anglican king, Charles I, in 1649. Religious sects multiplied under his leadership in the 1650s, and their apocalyptic tenor only added to an already tense state of dissatisfaction and despair. But with the return of the English monarchy, everyone knew that the Church of England would soon return as well. For good reason, this event was soon known as the Restoration.

The 1660s provided the Church of England with the opportunity to restate its identity. In the words of historian Judith Maltby, the Restoration tells the



King Charles II

story of “how the old church grew its backbone.” Still today, the influence of Restoration-era Anglicanism remains pervasive. For example, in the 1660s and the decades that followed, parishes throughout England saw the restoration of altars and altar rails, the latter a distinctly Anglican form of church architecture that became universal in Anglican parishes in the late 17th century. These same years saw the restoration of painted glass, choral music, and baptismal fonts. Another example is no less well known, even if it is less immediately familiar: the 1662 Book of Common Prayer. Anglican practices such as episcopal ordination and signing with the cross again became normative. The liturgical calendar was also restored, with its celebration of holy days such as Christmas and

Easter. Quite obviously, without the Restoration, Anglicanism would not exist today.

Restoration, however, was also accompanied by development, and in 1662 no development was as pervasive as the new calendar of saints. Dozens of saints were added, and studying the 1662 calendar helps us understand how Anglicans, after a period of considerable difficulty and crisis, understood the historical development of their identity. The calendar reveals that this identity was rooted in Church fathers and medieval monks, popes and kings, and martyrs and apostles. For the sake of convenience, I will divide these saints into two broad groups: western saints, many of whom were shared with the Roman Catholic Church, and Anglican saints, who were of special importance to the Church of England. Both groups had a direct bearing upon the development of Anglican orthodoxy.

Western Saints

Some of the restored western saints came from the medieval period. Inclusion of Benedict on March 21, for example, shows that those who revised the calendar of saints recognized the importance of monasticism in the life of the English church before the Reformation. Early Anglican attitudes toward monasticism were often mixed, but after the Restoration Anglicans came to be fascinated by it. Some Anglicans saw the old monastic orders as integral to the history of both England and its church. Gilbert White, whose influential *Natural History of Selborne* helped found modern ecology, used his volume to help revive the historical study of monasticism in the 1790s. Still other Anglicans believed that the monastic legacy could be spiritually beneficial. Samuel Johnson, a contemporary of White and the greatest literary critic of his day, advised meditation among the ruins of monastic houses as a spiritual exercise.

Other restored western saints came from earlier in Church history. Among these was the group of saints collectively known as the Fathers of the Western Church. In 1662, all four were restored to their historic feast days. Pope Gregory the Great

was returned to March 12, Ambrose of Milan to April 4, St. Augustine to August 28, and St. Hierome (Jerome) to September 30. We do well to note their individual contributions. Gregory the Great is well



St. Jerome

known for initiating the missionary effort that resulted in the creation of the See of Canterbury. However, in the history of English Christianity, this great pope was also famous for his book *Pastoral Care*. In the ninth century, Alfred, king of the West Saxons, translated it into Old English, and well into the 19th

century Anglicans used it as a central work in priestly formation.

Ambrose of Milan is a major figure for two reasons. First, he was a brilliant theologian whose writings and sermons integrated biblical theology with ancient philosophy. Second, Ambrose converted the young St. Augustine in the late fourth century. Augustine was deeply impressed by Ambrose's learning and piety, and through the witness of the great Milanese bishop, Augustine recognized that Christianity was intellectually credible. Thus, moving on to Augustine, his theological influence upon the western Church is surpassed only by St. Paul. Augustine's *Confessions* was the first modern autobiography, and through it he bequeathed to all Christians a profound example of spiritual introspection. Through poetry and private prayers, Anglicans have nurtured their own tradition of self-critique. When we read the work of Anglican saints such as George Herbert or Lancelot Andrewes, we witness far more than a literary engagement with original sin or human mortality: we behold an interior dialogue that begins and ends with a trust in divine grace. In this, we are Augustine's spiritual children.

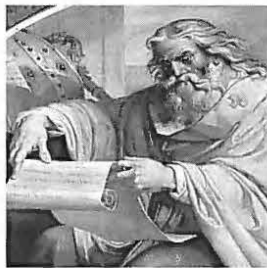
Last but not least, Jerome has a twofold importance for Anglicans. First, in the early fifth century, he translated the Bible from Greek and Hebrew into Latin. This translation is known as the Vulgate (from the Latin *vulgata*, or *common language*). Latin was the language of those who lived in the western half of the Roman Empire, and the Vulgate helped Latin-speaking Christians understand the Scriptures in their own tongue. The importance of this for the Reformation is obvious, but no less so is Jerome's view of the biblical canon:

he rejected those books in the Old Testament that were not part of the Jewish bible. The western Church rejected his view in the fifth century, but in the Reformation Anglicans accepted it and removed these books, now known as the Apocrypha, from the English bible. As fathers of western Christendom, Jerome, Augustine, Anselm, and Gregory the Great are also fathers of Anglicanism.

Anglican Saints

The 1662 calendar reveals much about the history of English Christianity. In it, we find medieval saints such as St. Alban (June 17), the first martyr in the British Isles. Also present is the Venerable Bede (May 27). Here again we see a strong vindication of the pre-Reformation heritage. Bede's *Ecclesiastical History of the English People* is one of the most important historical sources we have about the early-medieval English church. Part of what makes the *Ecclesiastical History* so fascinating is Bede's inclusion of a letter by Pope Gregory the Great that encouraged the missionaries to England to take a friendly attitude toward indigenous cultural customs that did not undermine the gospel. This view influenced later Anglican missionary activity, particularly in the 19th century.

In addition to early English saints, the revised calendar also contains commemorative days for four royal saints, thereby testifying to the unique place of the English monarchy in the history of Anglicanism. Four dates were set aside for three kings who lived before the Reformation: Edward, King of the West Saxons (March 18), the translation of the same (June 20), the translation of King Edward the Confessor (October 13), and Edmund, King and Martyr (November 20). The fact that two of these kings were martyrs is no accident, as the fourth royal saint was also a martyr: King Charles I, who was added as King Charles the Martyr (January 30).



Ambrose of Milan

Here we see the construction of Anglican identity around not just monarchy but martyrdom. King Charles was martyred by Puritans; King Edmund was martyred by Danish Vikings, who were pagan; Edward, King of the West Saxons, was killed in battle by the pagan Welsh, who revolted against his rule. In commemorating these three martyrs, Anglicans defined their identity against Puritanism no less than paganism.

(Continued on next page)

(Continued from previous page)

Happily, there is more to this part of the story than polemic, and here we turn to King Edward the Confessor, the 11th-century king of Wessex who oversaw the building of Westminster Abbey. Edward the Confessor was the first English king who exercised the Royal Touch, a miraculous gift of healing that was used by every successive English monarch until the late 17th century. Used to heal a wide variety of ailments, the Royal Touch was seen in sacramental terms as a gift divinely bestowed upon kings during their consecration. When Charles I was beheaded, the Royal Touch operated through his relics, and when Charles II returned to England, he immediately restored this ancient practice, curing almost 100,000 of his subjects during his 25-year reign. The story of royal saints is one of miracle, no less than martyrdom.



King Charles I

Conclusion

In his influential “Notes towards the Definition of Culture,” T.S. Eliot defined culture as “a whole way of life.” Seen from this vantage point, culture entails the conscious cultivation of a distinct set of memories and practices — namely, those which created a particular way of life and those which continue to sustain it. Eliot used organic metaphors such as roots, growth, and ecology to

A calendar of saints reveals how a given church understands its way of life.

describe the development of culture. He writes that in place of antiquarianism, “what is wanted is ... to grow a contemporary culture from the old roots.” Culture cannot be planned, he emphasizes. Rather, it can only be passed on from one generation to the next. Culture thus entails “a piety towards the dead, however obscure, and a solicitude for the unborn, however remote.” In other words, culture must be cultivated.

We may constructively apply Eliot’s words to the present discussion. A calendar of saints reveals how a given church understands its way of life. If

such a calendar is to be genuinely edifying, it must witness both to a church’s roots and to the traditions that grow out of the same. Should a calendar of saints either cease to safeguard either of these, it will yield confusion and, eventually, indifference.

Happily, the calendar of saints which accompanies the 1662 Book of Common Prayer witnesses not to confusion but to clarity. Through the saints that it retained, restored, and commemorated anew, the Church of England traced a bold and striking outline of its heritage. Anglicans today struggle much with the meaning and nature of Anglicanism. A greater level of piety toward our heritage may assist in laying the groundwork for a new Restoration: our own.

Recommended Reading

Judith Maltby’s statement comes from *Not Angels but Anglicans: A History of Christianity in the British Isles*, Revised Updated Edition (Canterbury Press, 2009). Interested readers should also peruse Maltby’s historical survey, “The Prayer Book and the Parish Church: From the Elizabethan Settlement to the Restoration,” in *The Oxford Guide to the Book of Common Prayer* (Oxford University Press, 2006). Conrad Russell’s highly praised *Causes of the English Civil War* (Oxford University Press, 1990) helpfully illuminates points of religious contention in the early to middle 17th century. Anglican architecture and liturgical development before and after the Restoration are discussed in fascinating detail by Graham Parry in *The Arts of the Anglican Counter-Reformation: Glory, Laud and Honour* (The Boydell Press, 2006) and by Kenneth Fincham and Nicholas Tyacke in *Altars Restored: The Changing Face of English Religious Worship, 1547–c. 1700* (Oxford University Press, 2008). The Royal Touch has been most recently analyzed by Anna Keay in *The Magnificent Monarch: Charles II and the Ceremonies of Power* (Continuum, 2008). T.S. Eliot’s “Notes towards the Definition of Culture” may be found in *Christianity & Culture* (Harcourt, 1948).

Benjamin Guyer is a graduate student in British history at the University of Kansas.

Conflict and the Practice of Christian Faith

The Anglican Experiment

By **Bruce N. Kaye**. Cascade Books. Pp. X + 181. \$21.95.
ISBN: 978-1-55635-970-5.

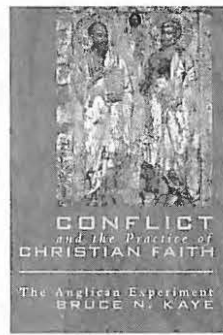
Prescriptions profound and pathetic permeate the thought world of chattering Anglicans concerned with our Communion's future. Three themes predominate. 1. Draw breath, clench teeth, cast fear of (Anglican) papacy aside and restructure as a worldwide church. 2. Continue steadfastly as we are because, in fact, we can all get along — we just have a bit of present difficulty seeing this is so. 3. Chill out, loosen up, and reconfigure ourselves as we really are: not a Communion mistaken by some as a church, but a fellowship of Anglican churches.

The first prescription is terrifying to some, indicated by the frequency with which “unAnglican” comes up in reactions. The second is scarcely believable. The third has a lot going for it: it keeps the Communion together without telling any member church what to do, let alone disciplining a member for doing what it has been told not to do.

Bruce Kaye is an exponent of the third course. Far from tightening up our order and narrowing our faith, Anglicans around the world need to loosen up: let each other work out best thought and practice for local contexts. When sharp differences of opinion arise, bring in the theologians for dialogue, not inquisition for prosecutions.

Undergirding this exposition by one of the most informed Anglicans on Anglican theology and custom

(Kaye is author and editor of several erudite Anglican writings, as well as former General Secretary of the Anglican Church of Australia) is a scriptural theology. The incarnate Christ has always generated diverse personal responses as well as a universal faith, argues Kaye, current Anglican difficulties being but one expression of a very old characteristic of Christian life from New Testament times.



Paul, pastoring via epistle that egregious example of the tension between the personal and the universal, the Corinthian church, does not lay down the law (i.e., impose ordered organization) but rather opens his readers' eyes to the possibility of love overcoming all local difficulties, the true order of the Church flowing from the creative, loving presence of God (pp. 16-17).

Naturally much turns in this approach on what is “local” and what is “universal.” Kaye helpfully suggests that the Communion invest more in its theologians than its jurists in order to answer these crucial questions. Interestingly, Archbishop Rowan Williams's Pentecost 2010 letter heads in this direction by attending to who may and who may not vote on Communion entities responsible for the theological task of understanding our “faith and order.”

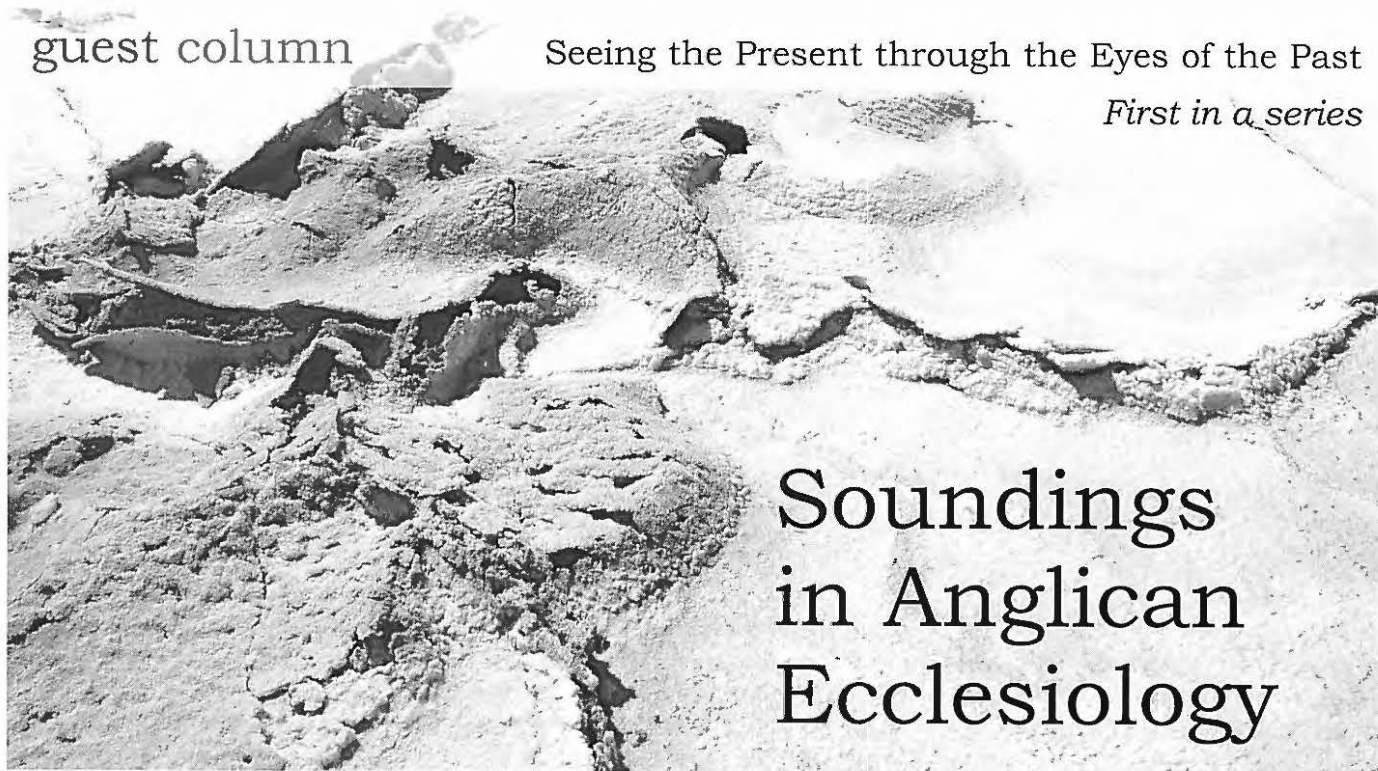
But Kaye makes an important mistake, in my view, when his own theology of Communion opposes “love” to “order.” At stake are not pastoral questions so much as order questions: who may be ordained? Are same-sex partnerships according to God's order (and so may they be blessed)? Since ordained ministers have special responsibility for guarding the faith of the Church, and since blessing of relationships concerns God's order for human life and not, say, state ordering of relationships, it is appropriate for a disciplined, Communion-wide approach to Anglican order, governed by universal understanding rather than local wisdom.

Williams's Pentecost 2010 approach is, in fact, an intriguing mix of love and order: nothing is imposed on churches breaking the moratoria — they are free to continue doing so — but the order of the Communion in respect of its decision-making processes and its fellowship with global churches is upheld.

This is a thin book with a thick argument. I am not convinced by the argument. But that does not mean it could not be improved in Kaye's next book. My suggestion would be exploration of the relationship between love and order — asking, perhaps, whether some aspect of disorder in the Church, and between churches, can impede the creative, dynamic presence of God's love in our midst.

My finding Kaye unpersuasive, incidentally, does not mean that prescription number one — that the Communion should become a global church — is thereby strengthened. It too requires ever-improving arguments with at least the depth, care, and passion for Anglican life which Kaye brings to this book.

*(The Rev. Dr.) Peter Carrell
Christchurch, New Zealand*



Soundings in Anglican Ecclesiology

By Daniel H. Martins

It is arguably true that there has never been a time in the history of what we now call Anglicanism that was essentially stable and free from serious conflict. Yet, it certainly does seem as though the last ten to 12 years have been particularly fraught with crisis — crisis of the sort that threatens not just to alter the course of Anglicanism’s evolution, but to radically redefine how we think and talk about it.

In casual conversation, sexuality is often presumed to lie at the heart of our travails. Indeed, it is undeniably the presenting issue. But many have also realized that if it had not been sexuality, it would inevitably have been something else, that forces at work within Anglican life at least since the 16th century would have brought about the same sort of crisis. The sexuality squabble is like the tremor of a quake on the surface of the earth. Yet, it is underneath the surface, in the shifting of tectonic plates, where the source of the tremor lies. These shifting tectonic plates beneath the surface of Anglicanism have to do with ecclesiology: What is the Church? What is the relation of Anglican “churches” to “the Church”? When conflict arises, how should churches, and church members, behave? How can their action be most consistent with the Church’s identity and mission, and what it means to live as a network of Christian communities? Are we accountable to one another? If so, how?

Conflict in any organization that includes human beings is necessarily political in nature, and politics invariably produces winners and losers. Within global Anglicanism, the Lambeth Conference of 1998 overwhelmingly passed resolution 1.10, which “reject[ed]

homosexual practice as incompatible with Scripture.” This political process made “losers” out of those who advocate reassessing the Church’s traditional position on sexual ethics. But in the Episcopal Church and the Anglican Church of Canada, those who argue for such reassessment hold majorities in the councils of the Church.

Consequently, when the Diocese of New Hampshire elected Gene Robinson to the episcopate in 2003, his election was confirmed by General Convention, despite the resolution of the Lambeth Conference.

I hope to allow a light from our Anglican past to shine on our Anglican present.

This development created serious problems for a significant minority within the Episcopal Church. They were “winners” in the context of global Anglicanism (and in the context of worldwide Christianity itself). But they were manifestly “losers” within the particular church at whose altars they were fed and in whose ministry they served.

For a great many of these conservative “losers,” the developments of the 2003, 2006, and 2009 General Conventions created, at different stages for different people and groups, what they experienced as an untenable situation, a dilemma that they elected to solve by leaving the Episcopal Church, not primarily as individuals, but as corporate bodies — first parishes and then dioceses. This has split the ranks of North American “global winners but local losers.” Among both “leavers” and “stayers,” some have explained their decision as mere “best for me/us,” while others have been more pointed, and asserted the moral and

Palmer is close enough to our time that many of the same structures — the structures of Anglicanism, in this case — still exist, making it easier to see connections.

theological necessity of their position *for all*. In different venues and in different occasions, “leavers” and “stayers,” many of whom were close friends and colleagues prior to the recent escalation of conflict, have maintained cordial relationships, “walking about together,” as it were. In other times and places, there has been sharp criticism and, privately, even rancor.

In the meantime, the majority party in the Episcopal Church has had to wrestle with the unfolding consequences of consecrating bishops in partnered same-sex relationships, and approving the development of liturgical forms for blessing such relationships. Provinces representing the vast majority of the world’s Anglicans have formally broken communion with the Episcopal Church. The Archbishop of Canterbury has warned us on several occasions that certain actions will further fracture our relations with the Anglican Communion, but we have proceeded with those actions in spite of his words.

Some among the Episcopal majority believe that the cause of “full inclusion” is a matter of gospel justice, and that if standing for justice means we lose our place in the Communion, then so be it. Others are truly alarmed at the prospect of being placed in ecclesial “time out,” and have sought to slow down the progressive juggernaut until, they hope, more minds are changed, both in their own church and in the other churches of the Communion.

There has been no shortage of theological and political analysis of these dynamics. It is not my intention in this series to simply add my own to the mix. Rather, I hope to allow a light from our Anglican past to shine on our Anglican present, and see whether it might yield some insight that would enable us to put our present difficulties in a more helpful perspective. William Patrick Palmer (1803–85) was a Church of England priest, theologian, and liturgical scholar who spent his career on the faculty of Worcester College, Oxford. He was an early proponent of the Tractarian Movement, but was eclipsed in prominence in that arena by Newman and Keble. In 1838 he published the first edition of *A Treatise on the Church of Christ*, a two-volume work that went through several editions both during his lifetime and posthumously. (He is not to be confused with another William Palmer, from Magdalen College, also part of the early Oxford Movement, who eventually became a Roman Catholic.)

Over a century-and-a-half later, many of Palmer’s

ideas simply do not “fit” the reality of ecclesial life as it has evolved since his time. For instance, he was unable to foresee the ecumeni-

cal movement, which has rendered many of his notions implausible if not obsolete. His views were also colored (probably subconsciously) by the reach of the British Empire and the experience of colonialism (from the perspective of the colonizing power). Nonetheless, there is value in studying theologians like Palmer. He is close enough to our time that many of the same structures — the structures of Anglicanism, in this case — still exist, making it easier to see connections. Yet, he is sufficiently removed in time so as to know nothing of our current presenting issues; the “sexuality war” would have been unimaginable to him. The very remoteness of the vexing issues of Palmer’s time (an Anglican bishopric in Jerusalem, for example) just might make it easier for us to dig down to the underlying premises of his theology, and examine them in relation to our own vexing issues.



The close at Worcester College, Oxford. William Patrick Palmer (1803–85) was a priest, theologian, and liturgical scholar who spent his career at Worcester.

In the next installment of this series, we will examine the first creedal “mark” of the Church — *One* — through the lens of Palmer’s ecclesiology. In Part III, we will do the same with *Catholic* and *Apostolic*. In the concluding section, we will attempt to critically evaluate Palmer’s notions in light of the present state of worldwide Anglicanism, and North American Anglicans in particular.

The Rev. Daniel H. Martins (cariocaconfessions.blogspot.com) is rector of St. Anne’s Church, Warsaw, Ind.

The Lord Cannot Be Stopped

"I am no prophet, nor a prophet's son, but ... the Lord said to me..." (Amos 7:14a, 15a).

BCP: Deut. 30:9-14; Psalm 25 or 25:3-9; Col. 1:1-14; Luke 10:25-37

RCL: Amos 7:7-17; Psalm 82; or Deut. 30:9-14; Psalm 25:1-9; Col. 1:1-14; Luke 10:25-37

Today's lessons are about people who appear to be following the Lord but who are in fact resisting him.

Amos is predicting the destruction of the northern kingdom of Israel, which will include the death of its king, Jeroboam II. The year is about 750 B.C. and the end of the northern kingdom is less than 30 years away. The prophet Hosea, a contemporary of Amos, has been pressing the nation and its leaders for some time with a similar message, but neither prophet is heeded. The "professional" prophets, whom Amos refers to as "the prophets and the prophets' sons," are merely "yes-men" to the nation's leaders, not ministering the word of God. With this avenue for prophecy closed, God bypasses the oblivious professionals and calls Amos ("a herdsman, and a dresser of

sycamore trees") to deliver the word that the nation and its leaders continue to reject. Today's lesson begins with the vision of a plumb line. Structures built with a plumb line rest securely on their foundations; those that are built askew are in danger of collapse. The image is apt for Amos's message. Amaziah, a priest who is thoroughly in cahoots with the sycophantic religious establishment, urges Amos to flee to Judah to earn his bread there by prophesying. Ensnared as he is in his worldview that prophets only do what they do to earn a living, Amaziah is unable to recognize the genuine word of God.

The gospel tells the well-known and much-loved account of the Good Samaritan, which Jesus provides as the answer to the question asked by the expert in Jewish law: "Who is my neigh-

bor?" The implication of the question is to learn what are the boundaries of obligation to other people, i.e., "Whom must I include and whom may I exclude from my duty to love my neighbor?" The lawyer's question is not about genuine love at all, about which he is as oblivious as Amaziah is to genuine prophecy; it is about his own "safety" as he tries to determine his minimal religious obligation. Jesus' answer is a calculated "in your face" parable that identifies the hated Samaritan as the one who is faithful to God when even the priest and the Levite are not — though they think that they are. Jesus' answer blows a legalistic definition of love into smithereens, and therefore cannot possibly leave the lawyer where he had been in his relationship with God before he asked the question.

Look It Up

How does the lesson from Colossians connect the other lessons as it addresses the theme of "letting God into one's life"?

Think About It

Has there been a time in your life when you were determined to a course that you knew was at variance with the will of God? How did you know that was so, and what did you do? Most importantly, what did God do?

Next Sunday **The Eighth Sunday After Pentecost (Proper 11C), July 18, 2010**

BCP: Gen. 18:1-10a(10b-14); Psalm 15; Col. 1:21-29; Luke 10:38-42

RCL: Amos 8:1-12; Psalm 52; or Gen. 18:1-10a; Psalm 15; Col. 1:15-28; Luke 10:38-42

THE LIVING CHURCH

Volume 241 Number 2

Editorial

Dr. Christopher Wells
Executive Director (ext. 15)

John Schuessler
Managing Editor (ext. 11)

Douglas LeBlanc
Editor at Large (ext. 22)

Amy Grau
Graphic Artist (ext. 13)

Business and Fulfillment

Betty Glatzel
General Manager (ext. 17)

Ruth Schimmel
Business Assistant (ext. 20)

Thais Jackson
Fulfillment Manager (ext. 21)

Advertising and Marketing

Tom Parker
Advertising Manager (ext. 16)

Amber Muma
Advertising Associate (ext. 12)

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 Mammana, Jr.
New Haven, Conn.

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

Editorial and Business offices:

816 E. Juneau Avenue, Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036, Milwaukee, WI 53203-3436

Phone: 414-276-5420

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.

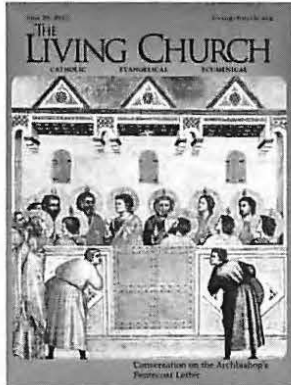
SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year.

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. ©2010 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Playing with Art

I love Giotto and what he achieved in the history of art, but did THE LIVING CHURCH's editors notice the closed *gate* was such a prominent part of the painting on the cover of the June 20 issue? Its central and massive conception, when compared to the rather puny little dove, almost lost in the upper reaches of the painting's space, surprised me. What was Giotto (or someone in his school) thinking in the visual logic of this work?



TLC, June 20

from ours, of course, and the conception of history in those days was much different, but I also wonder about an image of Pentecost, at least for our time, which leaves out the women and children at the harvest festival.

When Acts reported that "they were all together in one place" it might mean the whole group of Jesus' followers, stunned and seeking each other's support, as well as the disciples. This is a question we can't answer historically, but we can answer it for

today. Pentecost is for all of us, as it was for Paul and others in Scripture in addition to the disciples.

The painting displayed inside the same issue was The Nativity of St. John the Baptist. It is much more welcoming — full of rich characters, like the baby, his older mother, and his father, still struck dumb, writing out the baby's name and reminding us that it is not a good idea to contradict an angel, especially when serving at the altar.

Please accept these comments with good humor, since that is how they are meant. The quality of THE LIVING CHURCH is now so high and so consistent that I read it from

(Continued on next page)

"The Handbook is a wonderful aid in planning liturgies. We couldn't live without it!"

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



The 54th Episcopal Musician's Handbook 2010-2011 Edition (Begins Nov. 28, 2010) Lectionary Year A



For more than half a century, *The Episcopal Musician's Handbook* has been the trusted resource of choice for choirmasters, 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.

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

**ORDER TODAY: LECTIONARY YEAR A EDITION IS NOW SHIPPING
ONE COPY \$28 REGULAR SHIPPING (4-6-WEEK DELIVERY), \$36 PRIORITY SHIPPING (7-10 DAYS)**

Multiple copies also available at a discount. The 2009-2010 Edition — Lectionary Year c (Now through Nov. 27) — also available. Hurry! Supplies are limited.

Order with MC/VISA by calling 1-800-211-2771.

EMH53A

letters to the editor

(Continued from previous page)

cover to cover on a regular basis with great profit.

*Jerome W. Berryman
Greenwood Village, Colo.*

Catholic and Evangelical

Congratulations on THE LIVING CHURCH's new subtitle [TLC, June 13]. I think it is much better than the "old" one, not that it was all that old.

Of course, the combination of Catholic and Evangelical has distinguished precedents. William Augustus Muhlenberg, the most influential Episcopal priest of the mid-19th century, called himself an Evangelical Catholic and wrote a series called the Evangelical Catholic

Papers. John Henry Hobart, Bishop of New York earlier in the century, used "apostolic" in a way synonymous with "catholic" and proclaimed, "My banner is Evangelical Truth and Apostolic Order."

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

Making Disciples

I was surprised to see such positive response [TLC, June 13] to the articles by John Backman and Kevin Martin in the Pentecost issue. Both pieces left me with questions.

After reading Mr. Backman's piece on how he survives as a liberal within the conservative Diocese of Albany, it left me thinking: What is his purpose or reason for striking up a dialogue with conservative

Christians within his diocese? TEC has been "dialoging" and "listening" for years on many issues. When is everyone going to stop talking about issues, especially homosexuality, and finally come to a conclusion on what they believe? Forming additional "study" committees or "continuing the dialogue" isn't solving anything. Why won't people make up their minds?

In Mr. Martin's piece on reversing the Church's decline, the four steps are good, but they need to go deeper. As Christians, is our sole purpose only "to reach newer and younger communities for the Church"? Is our ultimate goal simply about having more people in Church to pay the bills? Or should we be more concerned about the souls of men who are dying daily without knowing Jesus?

In looking at Matthew 28, we find that Jesus calls us to "go and make disciples of all nations" (Matt. 28:19). Making disciples is far different than making new Church members. We are to be bringing people into a relationship with our Lord and Savior, Jesus Christ. The Church means absolutely nothing if we, both clergy and laity, are not fulfilling this Great Commission. Until we put Jesus back in the center of our personal lives, we are just "playing" Church.

As Billy Sunday once said, "Going to church makes one a Christian as much as going into a garage makes one an automobile." We are to be witnesses for Jesus Christ through the power of the Holy Spirit. Unless we are sharing him with others, then our congregations are going to continue to decline because our society is convinced that we don't really have an important message to share with them. Let's all talk with someone about Jesus today. It's the only way to grow the Church.

*Rob Kirschner
Lakeville, Mass.*



FULL-TIME RECTOR

CHURCH OF THE HOLY COMFORTER

Kenilworth, IL

The Church of the Holy Comforter is seeking a dynamic and deeply spiritual leader to serve as ninth rector in its 100+ year history. Holy Comforter is a historic and vibrant Episcopal parish with a significant staff and an active parishioner base (ASA 280+) drawn from the lovely suburb of Kenilworth and its surrounding communities on Chicago's North Shore. We are looking for a talented priest of strong, deep character who can connect with our parishioners heart to heart, soul to soul. Our new rector will build on our strengths, identify our needs and join us on our journey of discerning God's will for the people of Holy Comforter.

Please visit www.holycomforter.org to access our parish profile and detailed information about the application process.

people & places

Appointments

The Rev. **William H. Allport II** is rector of St. Helena's, PO Box 1765, Boerne, TX 78006.

The Rev. **Cass Bailey** is vicar of Trinity, 1042 Preston Ave., Charlottesville, VA 22903.

The Rev. **Edward B. Bartle** is rector of St. Edward's, 460 N Grandview St., Mount Dora, FL 32757.

The Rev. **Richard Lawson** is rector of Grace-St. Luke's, 1720 Peabody Ave., Memphis, TN 38104-6124.

Ordinations

Priests

Missouri — **Pamela Dolan**, curate, Emmanuel Church, 9 S Bompert St., Webster Groves, MO 63119.

Deacons

Missouri — **Robert Ard, Jr.**; **Eric L. Lob-singer**, St. Paul's, 2430 K St. NW, Washington, DC 20037-1797.

Resignations

The Rev. **Tony Litwinski**, as rector of St. James', Waimea, HI. He is moving to a parish in Wiesbaden, Germany.

news

(Continued from page 5)

Christ," Fr. Levenson said. "That's what feeds the human heart."

Douglas LeBlanc

APLM Decries 'Unitary Hierarchical Control'

Associated Parishes for Liturgy and Music has issued a statement condemning the proposed Anglican Covenant as an instrument of hierarchical control and accusing the Archbishop of Canterbury of favoring a Roman Catholic model of Church governance.

"It should now be clear to all that the result of the proposed 'Covenant' is not only to control those Churches that ordain openly gay and lesbian persons," the statement said.

Retirements

The Rev. **Thomas Buechele**, as vicar of St. Augustine's, Kapa'au, HI.

The Rev. **Russell Johnson**, as rector of Holy Apostles', Hilo, HI.

The Rev. **Lynette Schaefer**, as vicar of Grace Church, Moloka'i, HI.

The Rev. **Thomas M. Van Culin**, as vicar of St. Luke's, Honolulu, HI.

Deaths

The Rev. **Kenneth G. Kocharhook**, a priest of the Diocese of Pittsburgh, died May 4 at the age of 61 after a long period of declining health.

He was a native of Pittsburgh and received degrees from LaSalle University and Nashotah House Seminary. In 1986 he was ordained deacon and priest and served as curate of St. Mary's, Charleroi, PA, 1986-88. He was pastoral care director at Canterbury Place in Pittsburgh, 1988-93, and priest-in-charge of Christ Church, New Brighton, PA, from 1993 until 1999 when he became vicar of St. Peter's, Blairsville, PA. Survivors include two nieces.

Send your clergy changes to

p&p@livingchurch.org

"Rather, the Archbishop has finally come out about the ramifications of the proposed 'Covenant': reshaping the structure of the Anglican Communion into a hierarchically centralized Communion."

Archbishop Rowan Williams has stressed that he does not consider the Covenant a means of controlling member churches of the Anglican Communion.

"The Convent Station Statement on the Changing Ethos of the Anglican Communion" is the 23rd statement issued by the APLM in its 64-year history. Most of the APLM's statements bear the name of the city where its council has most recently met. The council's leaders include laity, liturgists, priests and bishops, mostly from the United States and Canada.

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.

POSITIONS OFFERED

FULL-TIME RECTOR: *Christ Episcopal Church in Garden City, NY* seeks an energetic person to lead our dedicated congregation to a deeper understanding of Christ and His will for us. We are a family oriented parish who enjoys traditional worship and good preaching. A beautiful community, one of the best schools in NY State, 35 min. to NYC, and a 4 bed rectory. If you have ideas for our growth and enjoy people of all ages, please contact and send resume to **Canon Richard Brewer, LI Episcopal Deployment Officer** at rbrewer@dioceseli.org.

TRANSLATION SERVICES

HAITIAN CREOLE TRANSLATION SERVICES:

Planning a medial or parish mission trip to Haiti and need a superior Creole translator/ guide/driver? Arry Princivil is a young Haitian who grew up in an English speaking orphanage near Cap Haitian. Arry is well-educated and has worked as a translator in the medical clinic (Esperance et Vic) of Bethlehem Ministries in Terrier Rouge. He has impeccable references. Arry is available for your group as a translator but also can provide transportation and negotiation through Haiti's culture. Please contact Ann Piper in the US at (205) 492-1623 for more details.

TRAVEL

OCTOBER IN ENGLAND: October 8 -18, 2010. London, Portsmouth, Chichester, Salisbury, and Oxford. Cathedral Evensongs, stunning gardens, historical sites from the Romans to the Battle of Britain. Travel by luxury coach, stay in gracious hotels, balance of free time and planned events. Expedition of a lifetime. Group limited to 26. For more information: **The Rev. Can John G. Hartnett, JGHart@AOL.com.**

TO PLACE A CLASSIFIED,
PRINT OR ONLINE,
CONTACT

AMBER MUMA AT
amber@livingchurch.org
(414) 276-5420 ext. 12

MORE CLASSIFIEDS
AVAILABLE ONLINE!
livingchurch.org



Summer Services 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 6; Fri 9:30; Sat 9

CLINTON, CT

HOLY ADVENT 81 E. Main St., 06413 (860) 669-2232
Website: www.allwelcome.org
E-mail: holyadvent@sbcglobal.net
The Rev. Bruce M. Shipman, v
Sun Eu 8 & 10

PALM HARBOR, FL

ST. ALFRED'S 1601 Curlew Rd. (727) 785-1601
The Very Rev. Canon Richard C. Doscher, Sr., r
Sat H Eu 5 (Rite 1); Sun H Eu 8 (Rite 1) & 10 (Rite 2)

SARASOTA, FL

CHURCH OF THE REDEEMER (941) 955-4263
The Rev. Fredrick A. Robinson, r
Sat 5:30 (contemporary); Sun 7:30 (low), 9 Rite II (high), 11
Rite I (high), 1 (Spanish); Daily Mass 10; Wed 7:30; Thurs 5:30

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

EDGARTOWN, MA

ST. ANDREW'S Martha's Vineyard (508) 627-5330
www.standrewsmv.org Summer and Winter Sts.
The Rev. Vincent G. ("Chip") Seadale, r

ROCKPORT, MA

ST. MARY'S 24 Broadway (978) 546-3421
E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun Eu 8 & 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

CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (575) 885-6200
The Rev. Rod Hurst, r www.gracecarlsbad.org
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

NEW YORK, NY

TRINITY WALL STREET
The Rev. Dr. James H. Cooper, r
The Rev. Canon Anne Mallonee, v
(212) 602-0880
Website: www.trinitywallstreet.org

TRINITY CHURCH

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15
*Watch live or on-demand on the web.

ST. PAUL'S CHAPEL

Broadway and Fulton Street
Sun H Eu 8 & 10. Daily Prayers for Peace 12:30

GRACE CHURCH

802 Broadway at 10th St. near Union Square
Website: www.gracechurchnyc.org (212) 254-2000
The Rev. J. Donald Waring, r
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other
Sundays; Wed Eu 6

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S 100 E. Washington Ave., 18940
www.stlukesnewtown.org (215) 968-2781
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., r
Sun H Eu 8, 10 (Choral)

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)

CATHEDRAL CHURCH OF ST. LUKE AND ST. PAUL

(843) 722-7345 126 Coming St., 29403
E-mail: office@your-cathedral.org
Sun HC 8 (1928 BCP), 9:15 Communion, Prayer and Praise,
11:15 Choral Liturgy

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237 3459
www.hcfm.us holycross@sc.rr.com
The Rev. Tommy Tipton, r
Sun 10:30

KENT, WA

ST. JAMES 24447 94th Ave. S. (253) 852-4450
Website: www.stjameskent.org
The Rev. Dr. Marda Steedman Sanborn, r
Sun Rite I H Eu 8, Rite II H Eu 9:30, 5 Contemporary
Service; Wed Rite I 10 (Chapel)

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

HOPE & RESURRECTION CHURCHES (909) 989-3317
K and Inyo Streets
The Rev. William R. Hampton, STS
Sun Eu 9

TLC

Call **1-800-211-2771** today or order online at
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; 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.