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March 13, 2011

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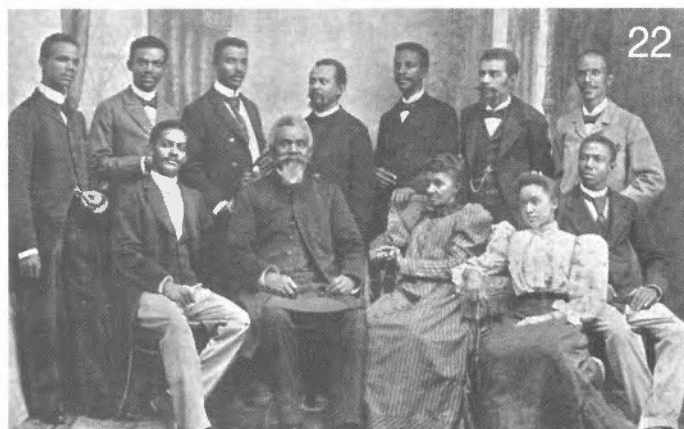
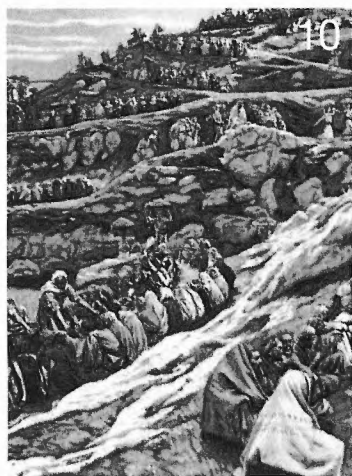


United by Christ

On the consecration of a new bishop in the Episcopal Church, the Presiding Bishop says these words to the bishop-elect: "You are called to guard the faith, unity, and discipline of the Church."

Priests pledge themselves to a similar responsibility: "Will you undertake to be a faithful pastor to all whom you are called to serve, laboring together with them and with your fellow ministers to build up the family of God?"

The primary theme of this Parish Administration Issue is the role of Christian leaders in preserving the Church's unity — not unity for its own sake, or as hiding from conflict, but as faithfulness to our identity as redeemed in Christ.



THE LIVING CHURCH

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PARISH
ADMINISTRATION
ISSUE

Parishes, Dioceses Reach Amicable Settlements

Four congregations have reached amicable property arrangements with three different dioceses in recent weeks. For three of the congregations, the arrangements await approval by courts and would mean they are freed from continuing litigation.

The most generous agreement involved the Rt. Rev. George E. Coun-

cell, Bishop of New Jersey, and St. George's Church, Helmetta. Bishop Councill and the diocese's standing committee agreed to sell the property to St. George's, which will remain a congregation of the Convocation of Anglicans in North America and the Anglican Church in North America.

"In the matter of St. George's, Hel-

metta, the Standing Committee and I are clear that we acted in the best interests of the Diocese of New Jersey," Bishop Councill said in announcing the agreement in late December. "We are satisfied that this agreement is the right settlement for this particular circumstance and we wish our brothers and sisters well."

"Bishop Councill asked that they continue to try to negotiate a resolution to the use and ownership by the new Anglican parish," attorney Raymond Dague wrote in explaining the agreement, which he helped negotiate. "St. George's took no legal action against the diocese to challenge this in court. But the diocese likewise did not go to court. The bishop and the diocese continued to talk and negotiate with the parish."

In another case, St. Philip's Church, Moon Township, will buy property from the Diocese of Pittsburgh and sever its ties with the ACNA for at least five years.

In the same diocese, Somerset Anglican Fellowship will surrender leased property and some liturgical artifacts to the Episcopal diocese but will stay affiliated with the ACNA.

"We have some principles to uphold, but we don't want to be cruel," said the Rt. Rev. Kenneth L. Price Jr., Bishop of Pittsburgh, in an interview with THE LIVING CHURCH. Price said the diocese consulted with David Booth Beers, Presiding Bishop Katharine Jefferts Schori's chancellor, throughout the negotiations.

The Anglican Diocese of Pittsburgh, led by Archbishop Robert Duncan of the ACNA, objected strongly to both of those settlements. It characterized the St. Philip's settlement as raising issues of church-state separation because of the stipulation that the parish must break its previous ties.

Bishop Duncan issued a godly

East Tennessee Elects Florida Rector as Bishop

The Diocese of East Tennessee has elected the Rev. George Young III, 55, as its fourth bishop. Young, rector of St. Peter's Church, Fernandina Beach, Fla., since 1997, was elected on the eighth ballot Feb. 12.



Young

Other nominees in the election were:

- The Rev. Frank B. Crumbaugh III, 57, rector, Holy Innocents' Church, Beach Haven, N.J.
- The Rev. Frederick D. Devall IV, 41, rector, St. Martin's Church, Metairie, La.
- The Rev. Lisa W. Hunt, 51, rector, St. Stephen's Church, Houston, Texas.
- The Rev. Joseph R. Parrish, 69, rector, St. John's Church, Elizabeth, N.J. Parrish joined the slate as a nominee by petition in January.

Diocesan canons require a two-thirds majority in the clergy and lay

orders. The two orders were divided in their voting for the first few ballots.

Hunt ran first among clergy on the first two ballots, and her support began fading on the third ballot. Devall ran first among laity on the first four ballots, tying with Young on the third ballot. His support began weakening on the sixth ballot.

No nominee won two-thirds support in either order until the final ballot. On that ballot, Young surpassed the required majority among clergy by three votes and among laity by 12 votes.

"I thank you for the trust and faith you place in me and in this great office," Young wrote to the diocese after the election. "We have all been anticipating the future with great thanksgiving, and I look forward with such great hopefulness to us building up the Body of Christ together in East Tennessee for many, many years."

East Tennessee

Ballot	1		2		3		4		5		6		7		8	
L = Laity; C = Clergy	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C
Needed to Elect	95 56															
Crumbaugh	22	6	8	3	2	0	-	-	-	-	-	-	-	-	-	-
Devall	46	23	54	27	57	30	63	30	65	29	57	25	45	19	31	15
Hunt	28	33	29	31	26	28	17	21	6	14	6	12	5	11	4	9
Parrish	2	1	1	0	0	0	0	0	1	0	0	0	0	0	0	1
Young	43	25	50	27	57	30	62	37	70	44	79	49	92	54	107	59

directive that requires his clergy to consult with the Anglican diocese before engaging in any discussions with the Episcopal diocese.

In the Diocese of Virginia, Church of Our Saviour, Oatlands, will lease property from the diocese for five years and will not affiliate with the Anglican District of Virginia, CANA or the ACNA.

"It is truly heartening for us to come to an agreement," said the Rt. Rev. Shannon S. Johnston, Bishop of Virginia. "This settlement ensures that the legacy entrusted to the Episcopal Church continues, while providing a clear way forward for the Oatlands congregation."

"I am not glad about this, but I heartily endorse these decisions, have spoken out in favor of them as the best arrangement obtainable in our

current legal situation, and look forward to working energetically for our ongoing Christian mission together free from the burdens, distractions and costs of continued litigation. This frees us to put all our efforts into God's work," the Rev. Elijah White, rector since 1977, wrote to his congregation.

"Loudoun County appraises our property at \$314,500. We have already spent some \$400,000 in our own legal defense and contributions to our joint efforts with ADV-CANA. Given an unfavorable decision by the Supreme Court of Virginia last June, and their sending our cases back to the Fairfax County Circuit Court to be retried individually under a different set of legal standards and criteria, our alternatives were either to negotiate the best settlement we could now or to

spend another third of a million dollars and another 18-20 months in new litigation with a dubious chance of success when any Fairfax decision is sure to be appealed to that same Supreme Court of Virginia."

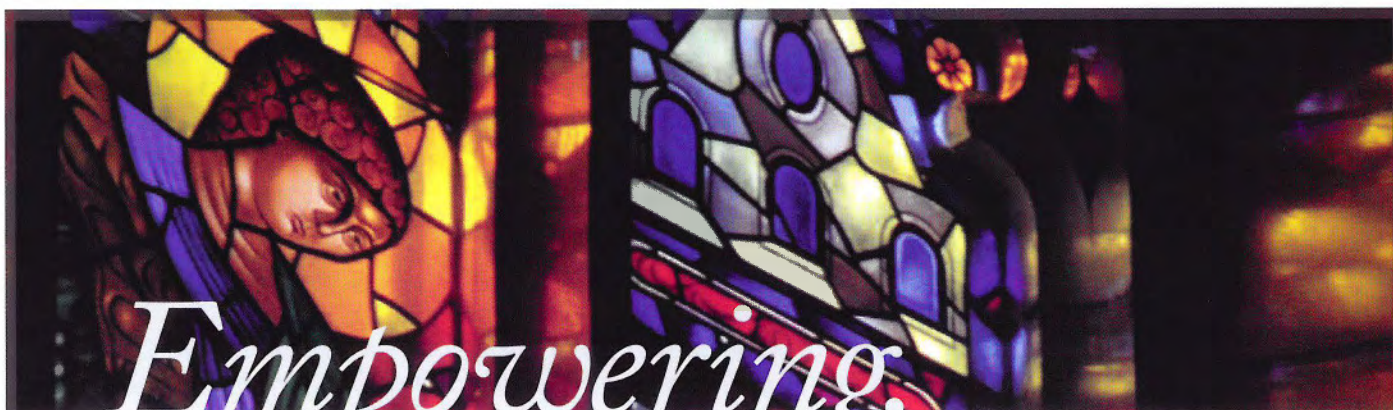
Douglas LeBlanc

S.C. Diocese Revises its Constitution

The Diocese of South Carolina's 220th convention has revised six articles of its constitution, distancing itself from canon-law revisions approved by General Convention in 2009.

The revisions met the required two-thirds majority for a second

(Continued on next page)



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NEWS

Diocese of South Carolina Revises its Constitution

(Continued from previous page)

consecutive meeting of the diocesan convention, and the diocese's constitution is now revised.

South Carolina was the first diocese to challenge major revisions to Title IV of the Episcopal Church's Constitution and Canons, regarding ecclesiastical discipline.

In addition to South Carolina, the bishops and dioceses of Central Florida, Dallas, Northern Indiana and Western Louisiana have registered their concerns about how the Title IV revisions affect relationships between the presiding bishop and other bishops, and between bishops and the clergy of their diocese. Central Florida has memorialized General Convention to reconsider the revisions to Title IV.

Three men involved in preparing the Title IV revisions — Duncan A. Bayne, vice chancellor, Diocese of Olympia; Joseph L. Delafield III, chancellor, Diocese of Maine; and Stephen F. Hutchinson, chancellor, Diocese of Utah — have launched a website (www.titleiv.org) defending its constitutionality. The website features "procedural flowcharts" and a nine-page response to criticisms raised by the dioceses and by the Anglican Communion Institute.

The Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, addressed the Title IV revisions and the constitutional amendments only briefly in his annual address.

"I have addressed some of our concerns with the Province IV Bishops and they have expressed their concerns with the stands and actions of South Carolina," Lawrence said. "I believe this was honest, forthright and ultimately fruitful conversation. One outgrowth of this conversation is that the bishops of Province IV will discuss some of the challenges facing the Episcopal Church regarding human sexuality before the next provincial gathering in June."

The bishop added: "I was invited



Diocese of South Carolina photo

South Carolina Episcopalians meeting at St. Helena's Church, Beaufort.

by Bishop Nathan Baxter to speak at the recent clergy conference of the Diocese of Central Pennsylvania on the challenges we face as a 'Conserving Diocese in the Episcopal Church' and to explain our approach to ecclesiology and mission. Again I believe this was fruitful and well worth the effort to converse with others within the Episcopal Church."

Lawrence said he has "received no official comment from the Presiding Bishop regarding our reconvened convention in October," when the convention approved the constitutional amendments on first reading.

General Convention's revisions to Title IV become effective July 1, and Lawrence could face charges under the new language. The bishop alluded to that possibility in his address.

"I am eager to be about this work of the Gospel," he said. "A biblical metaphor I have employed from time to time is from Chapter 4 of the Book of Nehemiah, where the workmen rebuilding the wall of Jerusalem labored with a tool in one hand and a weapon in the other. But as I have said, my hope is that this will be a season for the trowel, not the sword. Time alone will tell if we will be permitted to do our work unencumbered by intrusions."

Earthquake Devastates Christchurch Cathedral

Christchurch Cathedral in New Zealand suffered extensive damage Feb. 22 during a magnitude 6.3 earthquake. The earthquake toppled the cathedral's spire, a popular tourist attraction, and collapsed some of the roof.

The Very Rev. Peter Beck, dean of the cathedral, said people may have been trapped beneath the rubble of the spire and tower.

"We got all the people out that we could, but there are piles of rubble, especially where the tower has collapsed. We don't know whether there were people in the tower at the time, but I'm fairly fearful of that," Beck said in an interview with BBC 5 radio.

"It is devastating about the cathedral but the most important thing at the moment is not the buildings, it's the people, and we've got to reach out to each other here in Christchurch and Canterbury [province] and do what we can to deal with those who are wounded, those who have been killed and their families," the dean told *The New Zealand Herald*.

The cathedral's spire has been damaged before, but not as severely as in this quake. A magnitude 6 earthquake struck the city in December 1881, only a month after the cathedral was consecrated.

"A stone fell from the finial cap below the cross on the spire, and dented the asphalt below," Geoffrey Rice, history professor at the University of Canterbury, wrote in *The Press* of Canterbury last year. "Luckily nobody was passing at the time."

A magnitude 7.1 quake struck in September 1888, hurling about eight meters of stonework to the ground.

The top of the spire was lost again in 1901, when a magnitude 6.8 quake struck. After that quake, Rice said, the top of the spire was rebuilt in Australian hardwood sheathed in

(Continued on next page)

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NEWS

New Zealand



Episcopal News Service photo

The collapsed tower of Christchurch Cathedral in New Zealand.



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(Continued from previous page)

copper instead of stone, with a counterweight hanging inside.

The cathedral suffered only minor damage in September 2010, when a magnitude 7.1 quake hit the city center. After that quake, Dean Beck said, the cathedral delayed reopening the tower or ringing its bells as a precaution. The tower reopened after an inspector ruled that it was safe again.

Beck would not speculate about rebuilding, but the cathedral is central to the identity of the city of 400,000.

"The cathedral is in the center of Christchurch because the city was established as an Anglican settlement and its leaders wished to have a cathedral at its heart," a cathedral flier says. "Work began in 1864, only 14 years after the city was founded."

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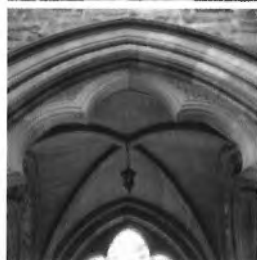
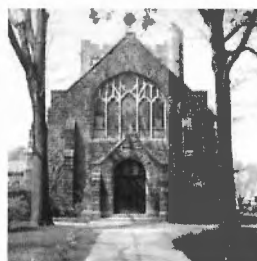
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Episcopalians, Moravians Celebrate Common Cup

The sanctuary of Central Moravian Church in Bethlehem, Pa., is both simple and majestic. It is completely white, except for natural wood trim on the pews and gas lamp fixtures on the side walls. As befits Moravian tradition, there are no stained-glass win-

dows or a cross above the altar.

Yet there is majesty in its soaring height, supported by two Corinthian columns and an arch at its front. And there is the treasured Moravian music, from a magnificent Moller organ and a choir of sterling voices.

About 500 people gathered at Central Moravian Feb. 10 to celebrate the full communion of the Episcopal Church and the Northern and Southern Provinces of the Moravian Church.

The Episcopal Church approved the full-communion agreement at General Convention in 2009, and the two Moravian provinces approved it in 2010. The churches had practiced interim eucharistic sharing since 2003.

This historic occasion featured a prelude with music by the Central Moravian Brass Ensemble, and opened with a procession of nearly a dozen Episcopal and Moravian bishops. For this event, the Central Moravian choir merged with those of the Cathedral Church of the Nativity and Trinity Church, Bethlehem.

Yet for all its importance, the service was less than two hours long, including the singing of 11 hymns. The service honored both churches' traditions of Communion, offering worshipers a choice between wine or grape juice. Recitations were short but heartfelt, stressing fellowship and unity.

Perhaps the most moving part of the ceremony was the mutual blessing and offer of friendship in Christ. In turn, the Episcopal and Moravian bishops knelt before each other for the laying on of hands and prayer, followed by extending the Right Hand of Fellowship to each other.

Before the service, Presiding Bishop Katharine Jefferts Schori spoke at a press conference about "great hopes and expectations," adding that that she "looked forward to what's going to be possible to heal this world."

The Rev. William McElveen of the Moravian Southern Province noted

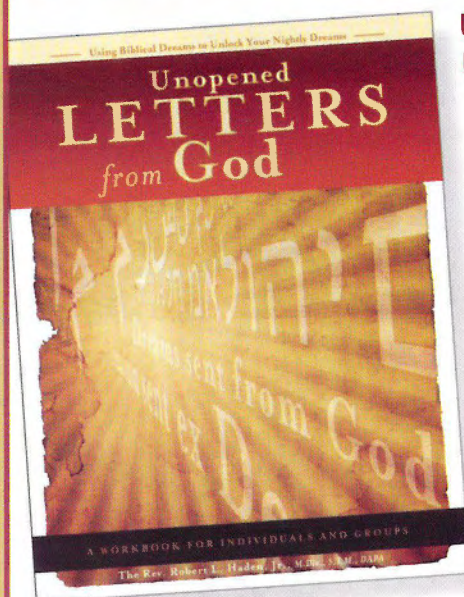
that this agreement was 17 years in the making, beginning with conversations and informal meetings.

A national planning committee that varied from eight to ten people took nearly a year to develop the Feb. 10 service. The service opened with a "Liturgy for Christian Unity" from the

Moravian Book of Worship. The hymns were chosen from the Book of Worship, while the celebration of Holy Communion used Eucharistic Prayer D from the Book of Common Prayer.

The reality of communion between
(Continued on page 32)

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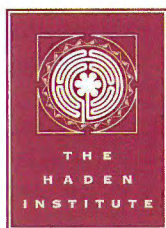
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AN APOLOGETIC SERIES

Introduction

At the 2009 General Convention of the Episcopal Church, bishops and deputies approved resolution D020, which restated the church's commitment in 2006 to engage the Anglican Communion's Covenant process. Since then, the Presiding Bishop and the President of the House of Deputies have called on Episcopalians to study the final text of the Covenant, and the Executive Council has produced a study guide to this end. Similarly, other provinces of the Communion are engaging in study, discussion, debate, and occasionally reception of the Covenant — from Mexico to New Zealand, from South Africa to Singapore, from Japan to the Church of England.

Most recently, members of the Inter-Anglican Standing Commission on Unity Faith and Order have produced two enormously useful aids to reflection on the Covenant, available on the Anglican Communion's website. The first is a study guide (<http://bit.ly/CovenantStudy>) "intended for parishes, deaneries,

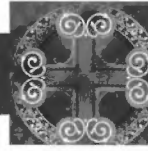
dioceses or groups of individuals wishing to explore the Covenant and the way it describes Anglican identity." The second document (<http://bit.ly/CovenantQA>) "seeks to address some commonly asked questions" about the Covenant.

Where are we, individually as provinces and together as a Communion, in this discussion? And how, in particular, is "the case for the Covenant" faring among the undecided or wavering? Are there signs of progress in answering basic questions about and objections to the Covenant, and do we understand the reasons for whatever persistent hesitation, confusion, or frustration there may be? Are there especially nettlesome problems — concerning, for instance, the very idea of a covenant between "autonomous" churches — that are not easily resolved, short of making difficult decisions that may require further divisions among Anglicans, given divergent understandings of what truth and integrity demand?

It seems appropriate that those who are more



Miracle of the loaves and fishes. James Tissot, French, 1896-1902



OUR UNITY IN CHRIST
In Support of the Anglican Covenant

An Ardent LONGING

By Christopher Wells

I've found a remarkable bit of Victorian prophecy in a sermon, "The 'Ardent Longing' of the Anglican Communion for Peace and Unity" (1873; <http://bit.ly/ArdentLonging>), preached by the American missionary Bishop of Easton, Henry Lay, several years after the first Lambeth Conference. Lay had been present at Lambeth, and was moved by an agreed statement of those gathered, written as an introduction to the resolutions that were passed.

"We desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world," wrote the bishops, "ardently longing for the fulfillment of the prayer of the Lord that all may be one." (The text is oddly absent from the archive of the official Lambeth Conference website, but may be found at Project Canterbury: <http://bit.ly/Lambeth1867>. See also Stephenson, *The First Lambeth Conference*, pp. 252-53.)

The adverbial phrase, *ardently longing*, proposed by the Welsh bishop Ollivant of Llandaff, was especially precious to Bishop Lay. Riffing on the theme in his sermon, Lay says that Lambeth's longing for unity grew out of a "new baptism of love and zeal" among Anglicans, initiated by the Holy Spirit. As a result, he continued: "We seem to be united in the conviction that a godly unity ... must be a unity spontaneous, genuine, visible; a unity in charity and doctrine, in order and fellowship; a unity in affirmation, not in negation."

Lay's sermon sets forth a prophetic vision of how things should and could be, if God's household were rightly ordered, and focuses on potential Anglican con-

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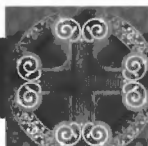
favorably disposed to the Anglican Covenant make the case for it, addressing whatever concerns have been and continue to be expressed, in the United States and elsewhere. To this end, THE LIVING CHURCH will publish an apologetic series over the next months that will aim to address calmly and charitably whatever persistent worries may be lingering in the minds and hearts of those Anglicans who remain undecided about the prudence of the proposed (or perhaps any) Covenant.

We will take up some of the well-known and well-worn objections to and worries about the Covenant. We do this in order to encourage high-quality communication and thoughtful, theological reflection among Anglicans. And we do it in the hope of making progress in clarifying basic issues, why they matter, and what may be necessary if Anglicans are to contribute again to the healing of divisions in the wider Christian body.

— The Rev. Matthew A. Gunter
and Christopher Wells, conveners

OUR UNITY IN CHRIST

In Support of the Anglican Covenant



(Continued from previous page)

tributions and encouragements to this end. Has his summary of a peculiarly Anglican love and zeal for unity proven to be an accurate forecast of the future? Nearly 140 years on, we may have our doubts. But Lay's sermon anticipates the contours and content of the proposed Anglican Covenant with a startling prescience, showing it to be not only a latter-day expression but fulfillment of the trajectory initiated at Lambeth in 1867, a trajectory that shaped a tide of ecumenical and liturgical renewal in the 20th century.

The Covenant self-consciously takes up and passes on this history, in numerous ways. The Introduction, for instance, speaks of an Anglican "charism" or gift, which we discover later is an Anglican "vocation," an *ecumenical* vocation (2.1.5). How many Anglicans will recognize their own sense of call in this description, and how many, by contrast, will find it unfamiliar and even unwelcome? In all events, it seems uncontroversial to say that God gives all Christians a part to play in the constitution — the communion — of the Church. As her members, we preserve, and when necessary repair, what has been wrought, as an integral piece of our pilgrimage in obedient love.

Accordingly, the Covenant invites us to abstract enough from our current divisions to see the Church as it is and as it should and will be, the Church as both gift and call (Intro. para. 3). God is faithful. But how do we respond? How have we responded and how shall we respond?

The Covenant would have us imitate God's love by giving ourselves away in turn, an unoriginal supposition. Consider the General Thanksgiving of 1662, enshrined in all Anglican prayer books: "Give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service." God's gift precedes and orders our own. Similarly, Charles Henry Brent's collect for mission in the 1979 BCP urges a passionate exemplarity: we reach forth our hands in love like Jesus, "on the hard wood of the cross." The Covenant cleaves to this same pattern of prayer, the language of love. "We give ourselves as servants of a greater unity among the divided Christians of the world," we read in the Introduction (para. 6). And the Declaration at the end returns to the theme: "With joy and with firm resolve, we ... offer ourselves for fruitful service." We pledge our corporate troth for a larger purpose.

Of course, we may still wonder whether the Anglican

Communion really needs a Covenant. And what if the Covenant has itself become a tool of division, more or less unwittingly? Our present divisions preceded the Covenant, and the Covenant by itself cannot make them all go away, not least if various parties decline to take it up. There is, as St. Paul says, freedom in Christ (Gal. 5), and we ought not seek to constrain one another's conscientious discernment.

The Anglican Communion as a whole needs the Covenant, however, because it sets forth the most plausible and coherent picture of the Church that we have seen, carefully knitting together our founding documents and the developed consensus of the last century about what it means to be a global communion (see 4.1.1). A catholic "concern for unity," as the Archbishop of Canterbury argued at the Church of England's synod in July 2006, "is not about placing the survival of an institution above the demands of conscience. God forbid. But it is a question of how we work out, faithfully, attentively, obediently what we need to do and say in order to remain within sight and sound of each other in the fellowship to which Christ has called us."

It's worth remembering that division is sin, according to the ecumenical movement, schooled as it has been by the inter-Christian carnage of two world wars. Few things are more obvious in the New Testament than that Christians are meant to proclaim one faith, one Lord, one baptism; to worship, care for the needy, and evangelize the world *together* (see Eph. 4, Acts 2, *et passim*). Christian unity is thus not an optional extra, an ideal, in the absence of which we not only should but can get on with the Church's mission. Our mission *is* our unity; hence, negatively, "no house divided against itself will stand" (Matt. 12:25; cf. 1 Cor. 11:20).

No doubt the communion of Anglicans is severely strained at present. Disregard, careless speech, and pridefulness abound. Where, in the words of the bishops at Lambeth 1920, is our "loyalty to the fellowship" or our tempering of independence by "the restraints of truth and love"? How to speak honestly in this context while maintaining a Christian vulnerability? How to teach and confess boldly and at the same time forgive, turn away anger, and leave rage alone?

The covenantal call should be heard as an ardent longing for unity in love. If and as we heed it we will be giving ourselves away, to God and to one another, and so finding something "spontaneous, genuine, visible," as Bishop Lay saw. We are free to do this. And we can surprise ourselves by doing so. ■

Baptized into *What*?

By Mary Tanner

Susan Wood is concerned that we often say that baptism is the source of ecumenical unity but all too often accept this assumption without examining it. She poses some sharp questions. Can we really claim that there is a common baptism? How common is our doctrine and our practice of baptism? Baptism, she explains, lies at the intersection of all the great themes of theology: Christology, pneumatology, salvation, faith, Church, justification and Christian discipleship. She engages these themes — integrating sacramental, liturgical, historical, systematic and ecumenical theology in her examination of the doctrine and practice of baptism — in order to reflect on whether baptism is indeed the source of our unity.

There are two substantial chapters on the doctrine of baptism. The first takes us through the history of baptism from biblical sources, through the patristic period, including a review of both Augustinian and Aristotelian influences on the understanding of sacramental theology. A helpful analysis of developments in the medieval Church on the eve of the Reformation shows how Reformation theology of baptism was largely a reaction to those developments. In its turn the Council of Trent was a response of the Roman Catholic Church.

The modern ecumenical movement, Wood acknowledges, has had a positive effect in helping churches to restore some forgotten emphases in their own theology and practice, as for example the greater emphasis on the Word in the Roman Catholic Church. This chapter might have been strengthened by a detailed examination of *Baptism, Eucharist and Ministry* (BEM), from the multilateral conversation, arguably the most important ecumenical text yet produced. BEM does go some way towards an ecumenical statement on what baptism does, a question Wood says has haunted her for most of her theological career.

Two further substantial chapters examine the relation of baptism to patterns of initiation. Here the work

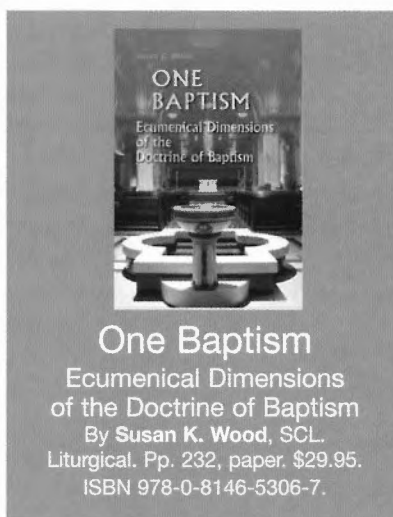
of the multilateral conversation on initiation as a process is well documented. In the understanding of initiation as a process the different traditions can find more commonality than in the event of baptism itself. The author is clear, however, that the divergence between the traditions is not simply a different sequence of events in the total initiation process but the deeper question of what it is that the person is being initiated into. Is it into the Church, into Christ's life, into discipleship as a pattern of life, or into a combination of all of these?

These are important questions, for mutual recognition requires not only recognition of a pattern of initiation but of our understanding of the meaning signified. If the ecumenical movement has discovered a common pattern, then work has just begun, Wood suggests. We still have to test our theologies of baptism against theologies of justification, of faith, and of Church, while at the same time allowing our theologies of these three themes to be shaped by our practice of baptism. Wood explores these themes in the final chapters of the book.

The chapter on the relationship between baptism and the Church is particularly important. Different traditions come to different conclusions about baptism because of their different understandings of the nature and boundary of the church and how the

community is constituted. The chapter explores how various ecclesiologies are related to the corresponding theologies of baptism, showing that there is a direct correlation between what a tradition considers baptism to be and its theology of the Church. This raises the question of whether mutual recognition of baptism leads to mutual recognition of churches or vice versa. Her conclusion is that both are necessary, and each has the other as a prerequisite. The final paragraph answers the question with which the book began, namely whether baptism is the source of our

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unity: "Ultimately there is one church and one baptism because there is one Christ who is the Word of the Father. The unity of word and sacrament lies in the person of Christ."

In the introduction Wood tells us that this study is written from a Roman Catholic perspective. It is also clear that her particular ecumenical experience has been largely with Lutherans. Not surprisingly, therefore, there is closer attention to Lutheran theology and practice. Nevertheless, Orthodox, Protestant, and Baptist traditions each receive significant attention. As an Anglican

No future ecumenical conversation can afford to neglect Susan Wood's important contribution.

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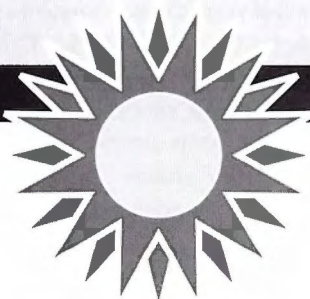
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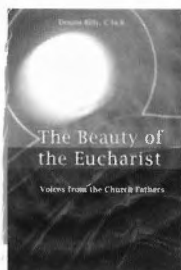
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I sometimes wished for more on Anglican theology and practice. Sometimes Anglicans are placed with Protestants, as in the third chapter, though this is hardly a designation that all Anglicans would welcome. Elsewhere Anglicans, Orthodox, and Roman Catholics are acknowledged as sharing an understanding of the sacraments as constitutive of the Church.

But this is a small point compared with the wealth of material gathered here and the significance of the questions posed. No future ecumenical conversation can afford to neglect Susan Wood's important contribution. She has certainly done what she hoped to do. She has produced a significant contribution on the path to Christian unity.

Dame Mary Tanner, one of eight presidents of the World Council of Churches, lives in Stamford, Lincolnshire, England.



The Beauty of the Eucharist

Voices from the Church Fathers

By Dennis Billy, C.Ss.R. New City Press. Pp. 252, softcover.
\$17.95. ISBN 978-1-56548-328-6.

This is a wonderful and user-friendly introduction to Patristic writing about the Eucharist. There are 21 chapters. Each chapter gives a précis with extensive quotes and commentary on some aspect of the theology of the Eucharist from one of the Church Fathers. The chapters are arranged in chronological order starting with Clement of Rome in A.D. 95 and ending with Gregory the Great who died in A.D. 604. At the end of each chapter are questions for study and discussion.

The book would be extremely useful in an introductory course on

the sacraments in a seminary setting or for an adult education series in a parish. The

chapters are very succinct and the exposition is clear and lucid. I can easily imagine working through this book in an adult education hour taking on one chapter a week.

I was delighted to find a treatment of Cyprian of Carthage's treatise on mingling water with wine. There had arisen in Cyprian's day a practice of using a chalice of water only in the celebration of the Eucharist rather than the mixed chalice of water and wine. This is sometimes referred to as the Aquarian heresy.

Scholars speculate that the practice may have arisen in response to a Roman persecution. Christians

receiving Communion at the traditional time of sunrise could be identified by the smell of wine on the breath at that early hour. For Cyprian this practice contradicted one of the central meanings of the Eucharist: that there we are reconciled one to another and to God in Christ and made members one of another in Christ's body. The Eucharist was for Cyprian especially the sacrament of unity.

Here is some of the excerpt Billy chooses from Cyprian's Letter 62: "For if anyone offer wine only, the blood of Christ is dissociated from us; but if the water be alone, the people are dissociated from Christ; but when both are mingled, and joined with one another by a close union, there is completed a spiritual and heavenly sacrament. Thus the

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cup of the Lord is not indeed water alone, nor wine alone, unless each be mingled with the other; just as, on the other hand, the body of the Lord cannot be flour alone or water alone, unless both should be united and joined together and compacted in the mass of one bread; in which

very sacrament our people are shown to be made one, so that in like manner as many grains, collected, and ground, and mixed together into one mass, make one bread; so in Christ, who is the heavenly bread, we may know that there is one body, with which our number is joined and united."

I have often been asked why we mix water and wine in the chalice. I wish I had been able to point people to a book like this.

Many of the writers here are reflecting on the sacraments in the course of their battle with a hyper-spiritualized Gnosticism that was embarrassed by a message of salvation which depended on the historical events of the death and resurrection of the Lord. In their battle with the Gnostics the Fathers continually grounded their defense of orthodox doctrine and practice in reflection on the Eucharist. A book that introduces a wide audience to foundational Christian reflection on the Eucharist that is at once theological, biblical, devotional and pastoral is to be welcomed in an age that is deeply tempted to a new Gnosticism.

(The Rev. Dr.) Leander S. Harding
Ambridge, Pa.

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We Have Seen His Glory

A Vision of Kingdom Worship

By Ben Witherington III. Eerdmans.

Pp. x + 166. \$16. ISBN 978-0-8028-6528-1.

Ben Witherington is a New Testament scholar, a Methodist seminary professor, and a prolific author. This short, rather breezily written book addresses the question of revitalizing Christian worship in the contemporary world, particularly in the Protestant tradition. The principal argument seems to be that worship should focus on the reality of the kingdom of God and on our Christian hope; it should look forward rather than backward. It's not always quite clear what this implies.

Individual chapters address a wide range of topics. How is Christian worship related to Jewish worship, as seen in the Old Testament? Were the books of James and Hebrews originally sermons? Should Christians meet in house churches or in "purpose-built structures" (church buildings)? Should ministers be paid, and for that matter should there be special "ministers" at all? What is the relationship between the Sabbath and Sunday, and between Sabbath and worship? Between worship and work? On most of these topics, Witherington has some wise insights, and often significant scholarship, to offer.

The book raises at least two important questions without answering them. First: For whom is the book intended? The author sometimes seems to take traditional established congregations for granted, and yet also writes a great deal about house churches, raising points which seem more appropriate for seekers and new believers.

Second, an even more basic question: What does he mean by "worship"? Sometimes it is what a group does on Sunday morning. But then it seems to expand into the whole relationship of the individual Christian with God, or into "prayer" in general, without making the connections clear. The cover illustration implies a rather formal Evensong in a somewhat Gothic church; the title perhaps suggests something more charismatic.

In fact the book as a whole seems not quite to hang together, and to point to possible conclusions without quite reaching them. The opening gambit is a conversation with a friend, whose concept of "worship" is "what ministers to me," what meets my needs. Witherington rightly faults this concept as inadequate and self-centered, and at several points in the book reminds us that worship is directed to God, not

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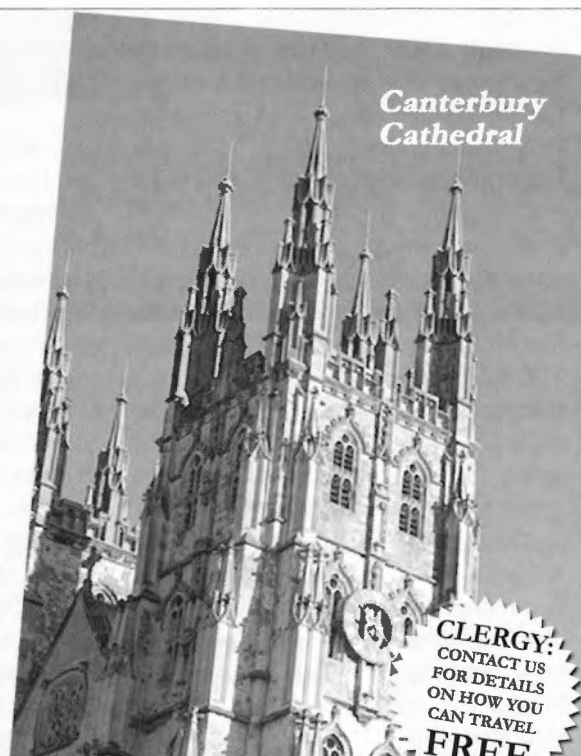
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to ourselves. Yet for him the chief element in a “worship service” appears to be the sermon, and the chief purpose of the sermon to change the hearers’ conduct. “Worship is the means God uses to mold us into our better selves.” Well, yes; true worship does do that. But the *purpose* of worship is to glorify God; what it does to us is secondary. There’s not much room here for worship as *adoration*.

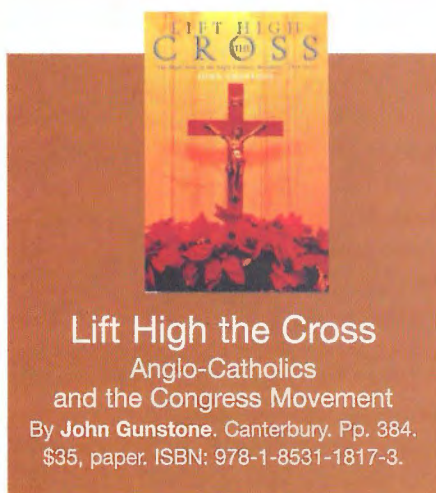
Witherington recognizes that both Jewish and Christian worship commemorate the mighty acts of God as well as looking to God’s final victory, but doesn’t seem to provide for doing this. His picture seems to be limited to the immediate congregation in the immediate present. It is telling that he barely mentions the Lord’s Supper, although he does excuse this by saying that he has written on that elsewhere. But if, as he points out, the New Testament gives very few specific directions for worship, one that it most emphatically does give is “Do this in remembrance [*anamnesis*] of me.”

The understanding of “worship” here may seem strange to those already formed by a liturgical tradition such as the Book of Common Prayer (presumably most readers of *THE LIVING CHURCH*). The author’s vision has not risen far above the individualism and lack of historical sense that plague our culture, even though at times he tries to do this. Perhaps what is lacking here is a sense of history, a unifying vision, of the whole people of God glorifying him together with one voice across time and space. The contrast is between a local liturgy that enters into the one ongoing eternal worship, and one which is simply invented for the here and now.

The book is designed for study groups, with rather good discussion questions for each chapter. It would certainly be likely to provoke lively discussions. Perhaps it would be

most useful for nondenominational gatherings or informal groups, or as a resource for startup congregations. In more traditional contexts, it might make a stimulating contrast in conjunction with a study of the Liturgical Movement of the 20th century or of prayer book revision.

*Sister Mary Jean, CSM
Greenwich, New York*



This book tells the thrilling story of the Anglo-Catholic Congress movement in the Church of England in the 1920s and 1930s that spread far and wide from St Matthew’s Church, Westminster, as it gave life and substance to the Catholic revival in the entire Anglican Communion.

John Gunstone, a canon emeritus of Manchester Cathedral, is already well known for nearly 25 books he has written on similar subjects, especially dealing with Anglo-Catholicism, liturgy, the church year, healing, sacraments, and prayer, all written in a semi-scholarly style that is both reliable and readable. As one who has owned the several volumes of collected papers of these congresses for several years, and indeed delved into them on my shelves rather frequently, it was quite a treat to see their substance analyzed and summarized so masterfully in this volume by one who knows the material so well.

I was particularly interested to find

that the title chosen for this book, *Lift High the Cross*, was the same title chosen for a volume that I myself had edited earlier (Forward Movement, 1983) when the sesquicentennial celebration of the Oxford Movement in New York began with a solemn procession of that hymn moving through Times Square on the way to a Pontifical Mass celebrated by the Presiding Bishop in the Church of St. Mary the Virgin for 1,300 persons. Readers should not expect to find many references to Anglo-Catholicism in America, however, for Canon Gunstone’s focus understandably is England, and in that country he is indeed a master who tells his story very well indeed.

In 22 chapters and nearly 400 pages, as well as several nostalgic illustrations, this book traverses the entirety of the Congress movement in the country that gave it birth, showing the preparations, the personages, and the undercurrents as well as the triumphs that gave it excitement. In the words of Marcus Atlay, vicar of St Matthew’s, Westminster, the organizers of this movement wanted “to make it plain and evident that the Catholic position in the English Church is the true mind of the Church of England” (p. 7).

Subsequent chapters show how this goal was achieved, including the follow-up and subsequent congresses, religious communities and other societies, the Eucharist and reservation thereof, the parishes and ministry in the slums, worship and the arts, the attitudes of evangelicals, conversions to Rome, and the Centenary Congress of 1933.

Gunstone provides a very helpful little schema of the seven varieties of Anglo-Catholic clergy in the Church of England of the time (pp. 33-37, 282), distinguished by the colors of the rainbow. A later parallel cited is the “Church Guide for Tourists,” which ranked Anglo-Catholic parishes with one asterisk for daily Eucharist, two for choral Eucharist on Sundays, three for confessions heard at fixed times, and

four for continuous reservation of the Sacrament (p. 269).

Of particular value are Gunstone's citations and analyses of the various addresses given at these several congresses, as he lifts them out of the pages of the published proceedings and gives them life. One can sense the electrification of the audience that heard these words of the Mirfield Father Lionel Thornton: "Catholicism at its best always stands for a common social life, whereas the whole structure of our modern world spells irresponsible individualism."

Catholicism stands for the redemption of the whole of human life, he urged, in contrast to a Protestant principle that "consists solely in personal piety with no real concern for either criticizing or consecrating the organization of our common life" (p. 43).

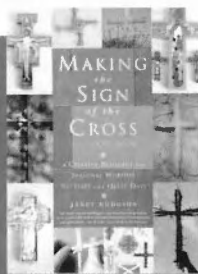
One more example to suffice is the ringing address of Bishop Frank Weston of Zanzibar at the closing of the Second Congress in 1923: "You have got your Mass, you have got your Altar, you have begun to get your Tabernacle. Now go out into the highways and hedges where not even the Bishops will try to hinder you. Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see him, gird yourselves with his towel, and try to wash their feet" (p. 139).

An American example is Father Hughson of the Order of the Holy Cross, when he spoke at the Eucharistic Congress in 1927: "The fact of the Real Presence does not depend on any theory. He is there, all that He is and all that He has. Wherever God is, He is to be adored. God dwells in the Blessed Sacrament. Therefore in that Sacrament he is to be worshipped, and this worship is not to be hedged about with cautions and inhibitions" (p. 193).

History moves on, of course, and all these simple affirmations of faith from the earlier decades of the 20th century may not carry the same intellectual

conviction to Anglican theologians now that they did during the historical period covered by this fine book, but there is no question that Gunstone has established well the impact that they had in their own time upon a church that was flourishing then with far greater numbers and vigor than it has today. In Gunstone's own words, the Anglo-Catholic Congresses of that era "were truly the high noon of the Catholic movement" in the Church of England (p. 347).

*(The Rev. Dr.) J. Robert Wright
General Theological Seminary
New York*



Making the Sign of the Cross

A Creative Resource for Seasonal Worship, Retreats and Quiet Days

By Janet Hodgson. Canterbury Press
Norwich. Pp. 128. \$34.99.
ISBN 978-1-8482-5006-2.

This book is hard to categorize, and it has been something of a surprise from beginning to end. The back cover describes it as "a practical resource for personal faith development, theological reflection, spiritual enrichment, worship and prayer that makes the cross its central focus." Certainly it is all these things, a treasury of help for individuals, groups, or parishes determined to dig more deeply into the significance of the instrument upon which our Savior redeemed us, and the manner in which Christians through the ages have symbolized it.

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You might describe *Making the Sign of the Cross* as a popular history of Christian creativity when fashioning crosses, masquerading as a handbook with all the resources necessary to put on a do-it-yourself retreat or series of church programs around the symbol that marks our lives from baptism onward. When I started reading I harrumphed that this sort of book would bore me, and immediately found myself fascinated by the section in which Janet Hodgson demonstrates the evolution of so many designs of cross down through the centuries — and the reasons for the variety.

This is not a jewelry lesson, however. In introducing her subject she makes it plain that this was a vile means of execution, and how Christians initially sought to disguise the cross before embracing it as their

symbol of faith. This then introduces her controlling theme that what she calls the “big cross” on which Jesus died encompasses the “small crosses,” “the pain and suffering in our ordinary, individual, lives” (p. 2). This notion is then interwoven as she attempts to bring alive the theology of redemption for young and old alike.

The book is structured so that leaders can take and adapt it for use in their own congregation. Not only are there suggested programs of varying lengths, but there is also an excellent appendix of resources to enrich such programs. The individual collect-length prayers that she has selected are delightful, and I have already promised myself I will use some of them in my own devotional life.

Yet just when I was beginning to get a little irritated by what seemed endless practicalities, the author throws in nuggets about the place of the

cross in the daily lives of contemporary peoples. One of the most moving draws upon the observations of the late Marc Nikkel, who served for a number of years among the Dinka people in South Sudan, at the time when their tribe was opening up to the Christian gospel.

No book is perfect, and this is no exception. Hodgson divides her time between England and South Africa, and when representing the social dimensions of the faith symbolized by the cross she tends toward a mild liberation theology that can be one-sided. While making some good points, sometimes she overdoes it.

Nevertheless, if I still had oversight of a parish I would find myself drawing upon *Making the Sign of the Cross*, especially during the Lenten season.

(The Rev.) Richard Kew
Cambridge, England

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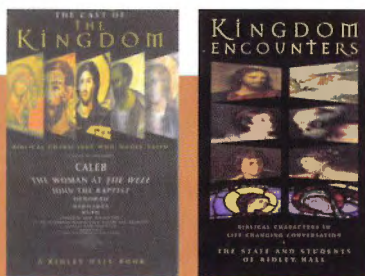


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The Cast of the Kingdom

Biblical Characters
Who Model Faith

By the Staff and Students of Ridley Hall,
Cambridge. Canterbury Press Norwich.
Pp. 102. \$9.66. ISBN 978-1-8531-1933-0.

Kingdom Encounters

Biblical Characters in Life-
Changing Conversation

By the Staff and Students of Ridley Hall,
Cambridge. Canterbury Press Norwich.
Pp. 101. \$9.66. ISBN 978-1-8482-5001-7.


In 1953, Bishop William Wand of London, a liberal catholic, invited a young evangelical rector to write his diocesan "Lent Book." John Stott, who had trained for ordination at Ridley Hall, Cambridge, accepted the surprising commission, and the following year *Men with a Message* was published. The book launched the fruitful writing ministry of a parish priest who was to become a leading voice and teacher in the revival of evangelicalism within the Anglican Communion and beyond to international Christian fellowships. In this first book, Stott's interest was the way in which the Holy Spirit prepares and uses individuals to convey the gospel message of God's saving grace in Christ.

This same interest excites the current students, spouses and staff of Ridley Hall, as witnessed in the publication of two Lenten booklets. *The Cast of the Kingdom* offers reflections on more than 40 familiar and less familiar men and women in the Bible whom God employed "to bring great good" and to advance the "great work of redemption." *Kingdom Encounters* reflects on the manner in which God's presence and purpose are made known in the

meetings, the engagements of people, in common and not so common places, on the road of life.

The daily meditations from Ash Wednesday to Easter Day, on selected Scripture readings, are written by and grounded in the personal experiences of the Ridley Hall community. Like any collection of


testimonies, they range in quality from the rich to the light. A sample of rich insights and reminders: "Retirement is not on God's agenda: for some, it is when they are well advanced in years that God begins to unfold the most important aspects of his plan"; "God still
(Continued on page 35)



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Anglican FACES

James Theodore Holly First Bishop of Haiti

By Richard J. Mammana, Jr.

James Theodore Holly was born in Washington, D.C., on Oct. 3, 1829, to free parents of African descent. His early religious training was in the Roman Catholic Church, and his first connections with the Episcopal Church took place after his family moved to Brooklyn in 1844. There, Holly's father developed important connections to leaders in the abolitionist movement, and the younger Holly's own subsequent involvement in debates about the place of African Americans in the United States was rooted in these relationships.

Holly allied himself early on with the emigrationist movement, arguing that Americans of African descent could best thrive by leaving the United States and establishing colonies of their own in Africa or in the Caribbean. The process of gradual abolition, favored by other prominent African Americans, appeared too uncertain and too slow for Holly. He looked to the example of Liberia, founded for formerly enslaved Americans in the early 1820s, as an ideal way forward, and took inspiration from the Republic of Haiti, which had been independent of French control since 1804. As he found his own way ahead in this political environment by writing for abolitionist newspapers and meeting with like-minded politicians, Holly moved in his early 20s from Brooklyn to Vermont, then Ontario, then to western New York, and then to Detroit before finally settling in New Haven.

It was in Connecticut that Holly took up his first major ministerial position in the Episcopal Church. He was ordained to the priesthood by Bishop John Williams of Connecticut on Jan. 3, 1856, and immediately began a tenure of five years as rector of St. Luke's Church, New Haven. The following account of Holly's ordination exam-

ination by the Bishop of Connecticut is telling for its evidence of the ordinand's early desire to be judged on his own merits and on the same terms as his clerical peers:

[T]he Greek examination began [... and] the Bishop observed, "Mr. Holly, we are all well satisfied with your abilities, and your high testimonials as to character, and shall not press upon you the Greek examination." "But, Bishop," returned the young man, "I wish to be examined on the Greek." Hebrew followed. Again the Bishop, not aware of his attainments, and unwilling to be too strict, proposed that the Hebrew should be waived, but the same answer was returned, "Bishop, I wish to be examined on the Hebrew. I could not respect myself if I did not pass all the required examinations." And he passed triumphantly on these languages.

In the same year he was ordained, the 27-year-old Holly founded in 1856 the Protestant Episcopal Society for Promoting the Extension of the Church Among Colored People, along with a parochial organization for women called the Sisterhood of the Good Angels. Through both organizations, he encouraged a wider influence for the Episcopal Church among free African Americans in northern states, and lobbied especially to organize a group for emigration en masse to Haiti.

In 1861, 101 members of Holly's "New Haven Pioneer Company of Haytian Emigrants" left Connecticut for Port-au-Prince, believing they would be the first of a larger group of Episcopalians to form a settlement at Drouillard. The expected reinforcements from New York never

(Continued on next page)





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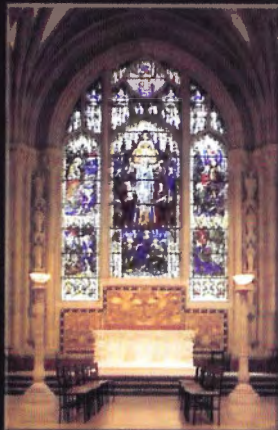
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Bishop James Holley and his family in 1895.

(Continued from previous page)

arrived, however, and a fifth of the émigrés from the New Haven group died from unknown illnesses shortly after their arrival in Haiti. American dollars, debased in value by Civil War inflation, proved less useful in Haiti than Holly had expected they would. The mission was dogged from its beginning by poverty, sickness, fires, and a general apathy on the part of the surrounding population, most of whom were adherents of traditional religions or the Roman Catholic Church.

By the end of 1862, only 20 of Holly's fellow colonists remained, and they moved with him to Port-au-Prince to form the nucleus of an Episcopal mission under the sponsorship of the American Church Missionary Society. With smaller numbers and perhaps more realistic goals, Holly and his congregation began evangelistic and educational work that began in time to bear fruit. Although the number of converts was relatively small, Holly attracted and trained a dedicated group of lay readers, catechists, teachers and candidates for holy orders who would form with him the core of the Haitian church.

At first, episcopal supervision was provided in a highly impractical way

by Alfred Lee of Delaware (1824-1901), George Burgess of Maine (1809-66), Arthur Cleveland Coxe of Western New York (1818-96), and Henry Benjamin Whipple of Minnesota (1822-1901). All made visitations to the Haitian mission despite the long distances involved, but it was clear from the outset that the local episcopal leadership should be in the hands of the man who had planted the Haitian church and who tended its growth year by year. On Nov. 8, 1874, Holly was consecrated in Grace Church, New York, as the first Bishop of Haiti, with the Presiding Bishop, Benjamin Bosworth Smith of Kentucky (1784-1884), A.C. Coxe, and Reginald Courtenay, Bishop of Kingston, Jamaica (1813-1906), as his principal consecrators.

The relationship between the Episcopal Church in the United States and Bishop Holly's diocese was distinct from the connections the national church then had with other missionary jurisdictions in North America and abroad. Holly was bishop of the *Église Orthodoxe Apostolique Haïtienne*, usually translated as "the Orthodox Apostolic Church in Haiti." The House of Bishops entered into a covenant with this body in 1874, acknowledging it as a "foreign

Anglican FACES

church" that would initially receive material and personal support from the American church. It was as a bishop of this independent national church — understood by Holly himself as existing along lines similar to the local Old Catholic churches in Europe — that Holly attended the second Lambeth Conference in 1878. (He is easy to spot in the front row, near the center, of the main conference group photograph at Lambeth Palace; he was the only bishop of African descent in attendance at this conference.)

The main period of growth in Holly's indigenous Haitian church began following his attendance at the Lambeth Conference. In addition to occasional visits to the United States for fundraising, he would spend the next three decades in Haiti teaching, confirming, ordaining, and organizing. A major fire in 1908 destroyed 1,200 buildings in Port-au-Prince, including missionary schools and

After the Lambeth Conference in 1878, Holly would spend the next three decades in Haiti teaching, confirming, ordaining, and organizing.

Holly's Holy Trinity Church — the ancestor of the Holy Trinity Cathedral, destroyed in turn in the January 2010 earthquake.

This blow sapped the strength of the 80-year-old missionary bishop. Following an internal power struggle within the diocese — led by his sons — Holly died believing his missionary endeavors had been a failure.

Nevertheless, at the end of Holly's

(Continued on next page)



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Anglican FACES

(Continued from previous page)

life, more than 50 schools carried out the educational work of his diocese, and 26 parishes and mission stations provided opportunities for worship throughout Haiti and what is now the Dominican Republic. He had formed and ordained a clerical body of 12 priests and two deacons. In 1909, the president of the Republic of Haiti and the entire presidential cabinet attended celebrations for the 35th anniversary of Holly's consecration.

Despite these moderate successes and the high degree of political respect eventually accorded to him, Holly's mission did not achieve financial stability or independence, and his own loftiest dreams of a national church for Haiti did not materialize. It was not until after Holly's death that major growth took place in the Haitian church. Today's Episcopal Diocese of Haiti — the largest diocese of the Episcopal Church, with 100,000 members in 200 parishes and missions — is a direct descendant of his pioneering work.

Bishop Holly died on March 13, 1911, the date on which he is commemorated by the Episcopal Church in *Holy Women, Holy Men*. An alternate date of observance for his life is November 8, the date of his consecration. Nineteenth-century periodicals such as *The Spirit of Missions* carry vast amounts of Holly's correspondence with his clerical contemporaries in the United States, but little of his writing was published in other forms. A small online directory of his writings is available at anglicanhistory.org/usa/jtholly. The only major biography of Holly to date is David M. Dean's interesting but relatively brief *Defender of the Race: James Theodore Holly, Black Nationalist Bishop* (Boston: Lambeth Press, 1979, 108 pages). ■

Richard J. Mammama, Jr., a student at Yale Divinity School, is founder and director of Project Canterbury (anglicanhistory.org).



The Rev. Sarah Kerr found the Anglican tradition to be less antagonistic toward the wider culture.

‘Everyone Must Sacrifice’

The Rev. Sarah E. Kerr is associate rector of St. George’s Church, Nashville, Tenn., with a ministry focus on youth and young adults. She studied English, ancient languages and theology at Wheaton College in Illinois. She completed a master of divinity degree from Duke Divinity School in 2008 and was ordained in the Diocese of Southwest Florida. In a brief interview with the Rev. Joseph B. Howard II, she reflects on what drew her to Anglicanism, and why the unity of the Anglican Communion is worth preserving.

Tell us a little about your background.

I grew up in Portland, Maine, where my family attended a charismatic house church until I was about 11. This church had reached out to Cambodian refugees resettled in Portland, so that a majority of the church members were Cambodian. My earliest memories of church were of gatherings in our pastor’s living room, singing songs in English and Khmer and receiving Communion every Sunday morning, because the pastor had formerly been an Episcopal priest. That early experience of a multicultural, charismatic church was very formative for me. I began to encounter the Anglican tradi-

tion later when I attended an Anglican Mission in America church while a student at Wheaton.

How did you move into the Episcopal Church, versus continuing in AMiA?

The AMiA church was liturgical, charismatic, and evangelical. If you had dropped me into your standard, middle-of-the-road Episcopal parish, I wouldn’t have connected with it. The AMiA church spoke a language I was familiar with, but it also introduced me to the language of the liturgy, which was so much richer than the off-the-cuff prayers to which I was accustomed. Then, during a semester in England I had a front-row seat to the broader Anglican tradition: I visited the charismatic church that had taken out the pews and played praise music; I visited the cathedral; and I went to the high Anglo-Catholic parish where we said the Hail Mary at the end of the service. I appreciated that different worship styles could all exist under the Anglican umbrella rather than being separated into different denominations. I decided to move over to the Episcopal Church because I wanted to be part of the church in my own country that was fully rec-

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ognized as part of the Communion. I was confirmed in the Episcopal Church when I was a seminary student at Duke.

What do you experience as the key strengths of Anglican tradition?

Our Anglican liturgy is an incredible gift that resonates with many young adult Christians who are looking for a deeper connection with Christian worship traditions. I also appreciate that the Anglican tradition embraces the intellectual more than most churches I had attended previously, which had more antagonistic views toward the wider culture. The Anglican tradition values the world as God's creation, and therefore we are called to seek understanding of it without fear.

What are some of the weaknesses of Anglican tradition?

It is a delicate balance between the dual Christian convictions that culture is both good and flawed by sin. As Christians, we are not called either to embrace it wholeheartedly or to totally keep it at arm's distance. I think there is a greater need to reflect in a discerning way on our relationship to the culture in which we live.

What is your experience of Christian division, and how do you address it?

When I attended Lambeth 2008 as a steward, I was reminded of the advice that J.R.R. Tolkien's character Galadriel gives to the Fellowship of the Ring: "The quest stands upon the edge of a knife. Stray but a little and it will fail. But hope remains, if friends stay true." Seeing the Anglican family gathered together despite all our grievances was incredibly encouraging, and yet I was troubled by the possibility that we might let those conflicts tear us apart. Recently Archbishop Josiah Idowu-Fearon of Nigeria visited us at St. George's, and he told us that for the Communion to stay together, everyone must sacrifice something — both conservatives and liberals — because Christian love is about putting others ahead of ourselves. I believe that the Communion is worth saving. Jesus didn't come to earth and die and rise again so that we could spend our time putting ourselves first. My prayer is that God would strengthen us to make the sacrifices necessary to maintain our unity.

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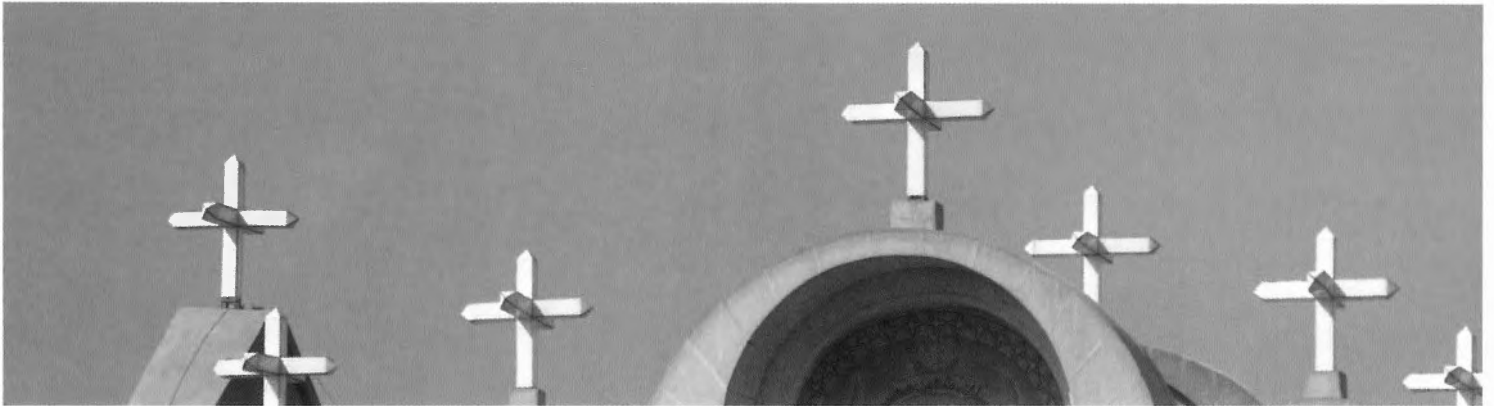
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SIGNS OF HOPE for Egyptian Christians

By Khaled Anatolios

I spent most of my childhood in Egypt, and when I returned as a young adult in the late 1980s, I shared an apartment in Heliopolis, a suburb of Cairo, from which I could walk to a Coptic Orthodox church, a Roman Catholic basilica, two Melkite Greek Catholic churches, an Armenian Catholic church, a Lutheran church, and an Anglican church. Those were just the ones that friends had told me about.

Such a density and diversity of Christian presence is not entirely typical of Cairo, or Egypt in general, but it does show that Christianity is a more manifest feature of Egyptian life than most Westerners probably realize. Indeed, I was often struck by the irony that signs of Christian devotion were more publicly evident in Egypt than back in North America.

Egyptians are a religious people, and a typical venue for food or drink, such as prevalent juice shops, will usually display either a verse from the Quran, an image of the Ka'bah stone in Mecca, an icon of Jesus or Mary, or a portrait of Pope Shenouda, the Patriarch of the Coptic Orthodox Church.

Often the Christians I met in Egypt complained to me of the pervasive discrimination they endured every day. Once a monk asked me: "What about the Christians in America? Don't they know what we have to go through? Don't they care?"

In the wake of the brutal attacks on Christians in Iraq, the 2010 shooting of six Coptic Christians after a Christmas liturgy, and a bombing at a church in Alexandria that killed 23 people at a New Year's liturgy, Westerners seem increasingly aware of the plight of Christians in Egypt and the Middle East.

An American friend, commenting on the recent uprising in Egypt, remarked that it seemed to him that the overthrow of an oppressive dictatorship certainly seemed like a good thing but he was not sure how things would turn out for Egyptian Christians in the end, especially if an Islamist government assumed power.

I am sure that many Egyptian Christians have similar apprehensions. But I believe there is reason for cautious optimism. To begin with, we're starting from a fairly low point. The Mubarak regime justified its repressive measures in the name of security and stability.

Christians were at least as vulnerable to the vagaries of the pervasive police and internal security structures as the rest of the population. But the veneer of security and stability involved a strategy of downplaying or simply ignoring attacks on Christians or even blaming the victim. Instead of acknowledging religious tensions, the government's strategy sometimes involved spreading unlikely narratives that implicated Christians for the violence they suffered. For example, there were allusions to an alleged rape of a Muslim girl by a Christian man as the motivation for the 2010 shootings.

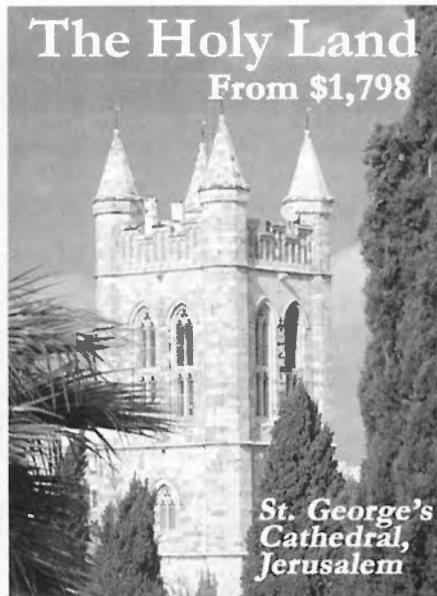
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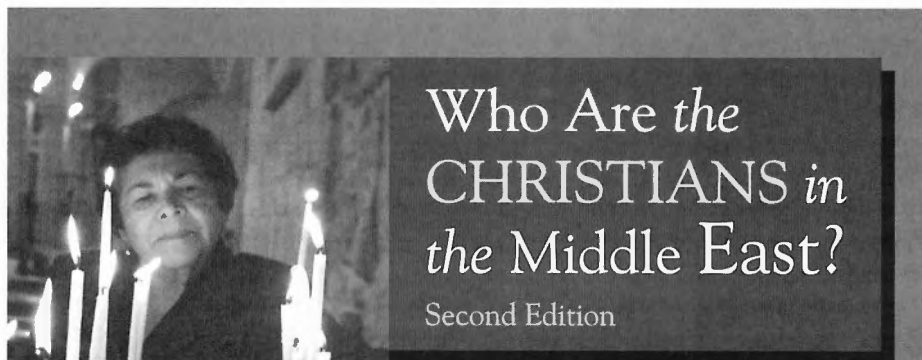
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Zurich in 2004, issued a list of eight demands aimed at reducing discrimination against Egyptian Christians, such as allowing for "the equal rights of all Egyptians to build and maintain places of worship." The Mubarak regime countenanced none of these demands.

On the other hand, the recent uprising has to this point very deliberately focused on the theme of a united and democratic Egypt in which equal liberties are guaranteed for all. There were conspicuous displays of religious tolerance during the protests, as in the cordon of Christians that stood guard around Muslims during Friday prayers and a similar shield formed by Muslims when Christians celebrated a Sunday liturgy.

It is another hopeful sign that the eight-member panel of jurists delegated by the Supreme Military Council includes a Coptic Christian. If Egypt does transition to a free democratic state, in which police are accountable to the rule of law, Egyptian Christians will be much better off, along with their Muslim compatriots.

Of course, the more worrisome scenario which has preoccupied Western observers is that things will drift the way of the 1979 Iranian revolution, leading to an autocratic Islamist state. At least in the near future, I believe this is a far-fetched scenario. Experts point out the obvious differences between the two



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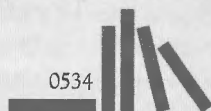
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events, such as the absence of a single galvanizing religious figure in Egypt, analogous to Ayatollah Khomeini, and the fact that the Muslim Brotherhood was not at the forefront of the Egyptian uprising. I think that what happened in Iran is less likely to happen in Egypt precisely because it already has happened in Iran — and Egyptians, as well as most Arabs, are far from eager to emulate it.

If the Muslim Brotherhood sticks to its word that it will not field any presidential candidates in the forthcoming elections, it is nevertheless a real possibility that sometime in the not distant future Egypt could have a democratically elected government that is aligned with the Muslim Brotherhood. At least for the moment, the Muslim Brotherhood has affirmed its commitment to a civil democratic state.

Egyptians seem very allergic to the autocratic model for the foreseeable future, so such a government would have to follow the Turkish model of advocating for Muslim principles within the framework of a democratic and civil state. This scenario would perhaps deliver a psychological blow to Egyptian Christians, but they could still be better off than they have been.

A Muslim Brotherhood government would not likely devote itself in an official capacity to shooting and blowing up Coptic Christians. On the other hand, the more that devout and serious Muslims feel empowered to have a say in running their own government, the less likely they are to scapegoat Christians in acts of terrorism. The security of Egyptian Christians is tied to the empowerment of Egyptian Muslims — even those of the Muslim Brotherhood.

The concern of Western Christians for the welfare of Egyptian Christians is a vital manifestation of the communion of saints. Such concern should not be unduly burdened by exaggerated fears that an increased role for committed Muslims in Egypt-

ian politics will necessarily be to the detriment of Christians. But we should be very persistent, in both prayer and political advocacy, in advocating for the full liberties and equal political empowerment of both Muslims and Christians in Egypt. Let

perfect love cast out fear! ■

Dr. Khaled Anatolios is associate professor of historical theology at Boston College's School of Theology and Ministry and a member of the Melkite Greek Catholic Church.

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Richard Schori/Episcopal News Service photo

The Rt. Rev. Michael P. Milliken became the fifth Bishop of Western Kansas in a consecration service Feb. 19 at First Presbyterian Church, Hutchinson. The bishop will continue serving as rector of Grace Church, Hutchinson. At Milliken's consecration, Presiding Bishop Katharine Jefferts Schori praised the new bishop's plan to continue serving as a rector. "You have claimed something old and something new in electing a bishop who will also remain in congregational ministry," she told a congregation of about 400. "The first bishops in the Episcopal Church also served as rectors of congregations, and that, too, was a response born of a need for leanness."

MORAVIANS (continued from page 9)

churches may have many different meanings beyond the recognition of a common faith and order, including a recommitment to common mission and social outreach.

The Rev. Canon Maria Tjeltveit, rector of Church of the Mediator, Allentown, said the only specific creeds both churches adhere to are the Nicene and Apostles' Creeds, and both churches have similar traditions following a full sense of faith in God and Christ.

"We say in our full communion document that full communion is not merger," said the Rt. Rev. Steven A. Miller, Bishop of Milwaukee, in his sermon at the communion service. "But can it not be something more than advancing the ecumenical ball a little bit further down the field? God does not call us to stop here and build three booths, one for the Moravian Southern province, one for the Northern Province, and one for the Episcopal Church, particularly in an age when such identities matter very little to those who are outside them. Is perhaps part of the call that our denominational structures and boundaries be transformed to a new reality and

new life? The call is still there to be one church on earth as it is in heaven."

Perhaps the spirit of full communion is best expressed in the formula coined by 17th-century Lutheran theologian Rupertus Meldenius and adopted by the Moravians: "In essentials, unity; in non-essentials, diversity; in all things, love."

Trinity Church is only a few blocks away from Central Moravian, and built on land bought from the Moravians, while the Cathedral Church of the Nativity is less than a five-minute drive from Central Moravian's downtown location across the Lehigh River on the city's south side.

Bethlehem was founded by Moravians in 1741. Many buildings, including Central Moravian's sanctuary, completed in 1806, still stand. They have been a center point for tourism, an industry that helped maintain the city economically after the close of the huge Bethlehem Steel Works. The church's presence in Bethlehem is also felt with its affiliated Moravian College and Moravian Seminary. The seminary has trained 23 students who became Episcopal priests.

Dave Howell in Bethlehem

FIND YOUR PARISH'S CALLING and Empower Your People



By Donald V. Romanik

The Episcopal Church, like many churches, faces a crisis of local leadership. It's not that we lack the people. Many faithful, dedicated, and energetic lay people long to make a difference. We also have sincere and talented clergy who feel called to serve the people of God. The problem is that we're not working together. In fact, sometimes we actually work at cross-purposes. This phenomenon causes frustration, bitterness, and institutional paralysis.

Does this look familiar to you? Each year, parish leaders ask the same perennial questions: Are members caught up with their pledges? Are we anticipating a year-end deficit? How are we going to handle the stewardship campaign? Do we need to do any major repairs before winter sets in? Will we be able to cover heating costs? How are we going to recruit new members of the vestry and other parish committees? Do we really need to make that final payment to the diocese? How can we attract new people to church?

There was a time when most parishes could get by without dealing with these fundamental issues of identity, purpose, mission, and leadership. As long as there were sufficient numbers of people in the pews and enough programs to keep them coming back, there was no need to bother. But that's no longer the case. We may not survive without changing. But where do we begin?

Business as usual is generally expressed as needing *more* — if we had more people and more money, everything would be fine. What we really need is something *different*. We need to ask more fundamental questions: Who are we? Why do we exist? What is God calling us to do? What and who do we need to get there?

Clergy believe that they are primarily responsible for all aspects of parish life and that one of their key functions is to recruit lay volunteers to fill various governance slots and fulfill tasks, from serving on the vestry to cleaning up the parish hall after the annual meeting. Because it's

expedient and easy, clergy often ask the same core group of people who are usually ready to do anything the priest asks. Furthermore, clergy often believe that every congregation, no matter how small, needs a comprehensive array of programs in order to be considered "active" and "vibrant," including a choir, a church school, youth and young adult ministries, and active outreach. Since these activities require money and people, the same cycle continues year after year. So what's wrong with this picture?

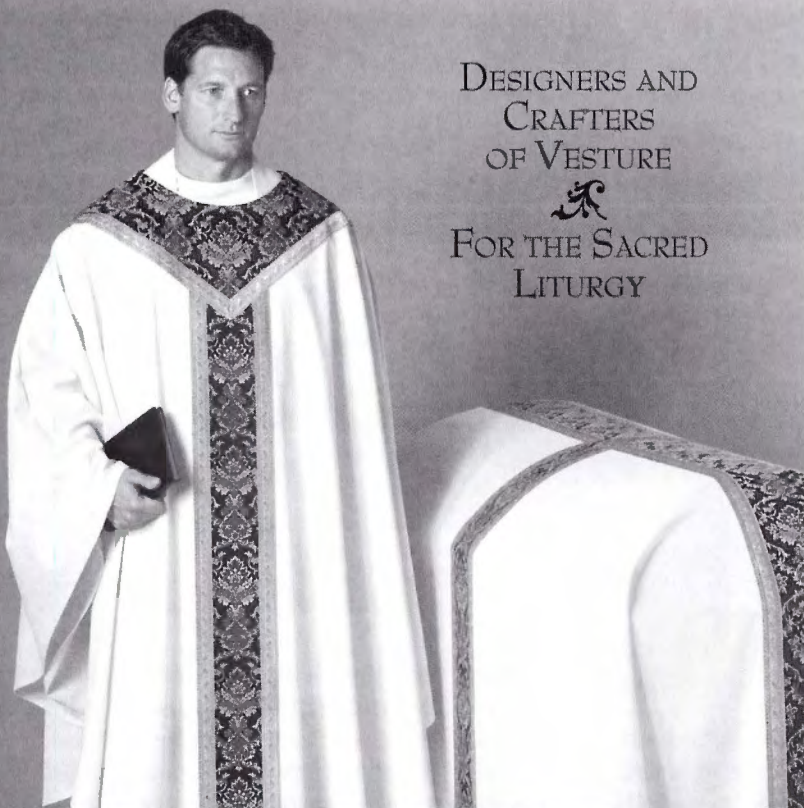
A congregation cannot be all things to all people, especially when we're looking at a typical Episcopal parish with average Sunday attendance of 70 and an annual budget of about \$150,000. Each congregation needs to find its identity, characteristics, and purpose in a particular place. For example, a parish in an elderly community may not need a church school or youth program, especially if there are other alternatives nearby. All ministry is contextual, and in times of diminishing resources we need to stop duplicating ministries on the premise that "if you build it they will come." An appropriate self-examination is one way of avoiding this common pitfall. Once a congregation discerns its call, it is ready to decide how to get there.


Assessing a parish's necessary people power requires recruiting volunteers but also raising up lay leaders. Recruiting volunteers means asking people to do particular tasks for some period of time because these things need to be done. Raising up lay leaders, on the other hand, involves inviting people to discern their gifts, their passions, and, most important, what they believe God is calling them to do.

While raising up effective lay leaders is a community effort, clergy play a critical role. First they must initiate the parish's self-examination. Once that occurs, clergy are primarily responsible for identifying potential lay leaders, inviting them into discernment and ensuring that they are trained and empowered for the work of ministry in the congregation and the world.

(Continued on next page)

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(Continued from previous page)

This is not an easy task. It involves skills and abilities that many priests don't inherently possess and that are not usually taught in seminaries or other formation programs. This new role involves an entrepreneurial approach to parish ministry that goes beyond tending to the pastoral and sacramental needs of the congregation. We are asking our clergy to work with lay leaders to create and sustain vibrant communities of faith.

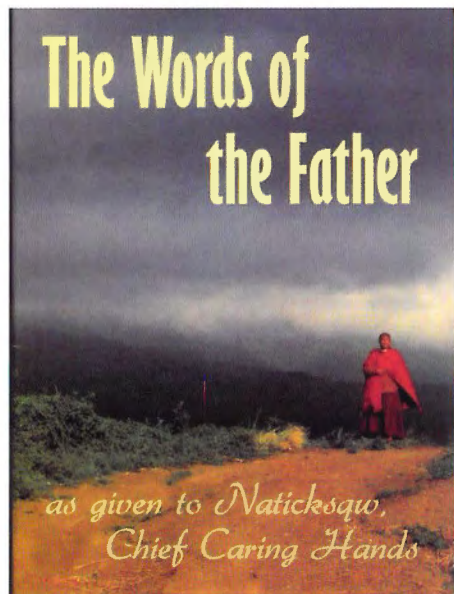
These are critical times that require a new type of clergy leader and an enhanced definition of priesthood. We no longer need priests who serve only as chaplains to congregations and cordial colleagues at other levels of the church. Rather, we need priests who, in partnership with empowered lay leaders, have the passion, skills and ability to transform local congregations, the wider church and even the world.

Our current parish model is unsustainable and often drains the energy, passion, and spirit of our clergy and laity alike. On the other hand, engaging in a thoughtful, prayerful and deliberate process of discernment, training, and empowering will create new mission opportunities for local congregations in an ever-changing church and world.

I am convinced that if a local congregation knows what God is calling it to do, and raises up lay leaders as full and equal partners with the clergy, the rest will fall into place. But beware. The parish may not look the same, act the same, or even feel the same. It may no longer even need a building or a full-time priest. It will, however, be empowered to do the work of Christ in a particular time and place. ■

Donald V. Romanik has served as President of the Episcopal Church Foundation since 2005 and is the author of Beyond the Baptismal Covenant: Transitional Lay Leadership for the Episcopal Church in the 21st Century.

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Don't miss the chapter on Lent.

(Continued from page 21)

speaks to us in a host of ways, whether through prayer, Scripture or creation, during worship, or through the counsel of other Christians"; and "Worship is not about us but about God. It is a self-sacrificial response to the self-sacrificial love of God, characterized not by what we can get out of it, but by who God is."

These booklets are designed for Christians who want to walk the Lenten path both as pilgrims and in the company of other pilgrims. Helpful instructions are provided for those

These booklets are designed for Christians who want to walk the Lenten path both as pilgrims and in the company of other pilgrims.

using them for individual devotion. The booklets are highly commendable to small-group discussion. The Scripture passage set for the day often demands more attention than the meditation offers and calls for further Bible study that would surely benefit from the personal voices and ponderings of others.

John Stott is well known for insisting on the need of the Christian community "to relate the ancient Word to the modern world." The community of Ridley Hall, in the vocation to be "missional at heart," has sought to discharge this obligation, and since 2002 has published a noteworthy collection of Lenten meditations. These two booklets advance the commitment to reveal the relevance and authority of the Bible in the life of faith and service.

(The Rev. Dr.) Charles R. Henery
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Appointments

The Rev. **Katherine Rodriguez** is deacon at Holy Family, 10A Bisbee Ct., Santa Fe, NM 87508.

Ordinations

Priests

Albany — Thomas Vincent Malonek, associate, All Saints', 3 Chevy Chase Cir., Chevy Chase, MD 20815.

Retirements

The Rev. **John H. Spruhan**, as priest-in-charge of the Rosebud Episcopal Mission, Mission, SD.

The Rev. **Charles Baker**, as rector of St. David's, Gales Ferry, CT.

Resignations

The Rev. **Judy B. Spruhan**, as associate at the Rosebud Episcopal Mission, Mission, SD.

Deaths

The Rev. **Donald L. Irish**, SSC, died Jan. 28 at his home in Boulder City, NV. For many years he was limited by Parkinson's disease. He was 84.

Fr. Irish said Mass every day that he was physically able, part of his rule of life as a member of The Society of the Holy Cross, a fraternity of Anglican priests, and prayed

an extensive intercessory list daily. He graduated with a bachelor's degree from the University of California, Los Angeles, in 1949 and served in the Army Signal Corps during World War II. In 1952 he graduated from the General Theological Seminary with a master's degree in theology, was ordained a deacon that year and ordained a priest in 1953. He was a vicar of St. Andrew's mission in Elsinore, CA, for a year, then called to St. Paul's, Brooklyn, NY, which he served until 1981. The next two years he was chaplain at St. Michael's Farm for Boys in Picayune, MS, and in 1983 went to the Dominican Republic, where he was a missionary priest for 15 years, serving various missions in the country west of Santo Domingo. In 1998, he settled in Boulder City, NV, at the invitation of the head of St. Jude's Ranch for Children. He served in the Chapel of the Holy Family and led a Hispanic congregation until his death. He is survived by his wife, Harriet; a stepson, William H. Cockshoot; and a grandson, William of Round Lake, IL; and in the Dominican Republic by an adopted son, Francisco.

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The First Sunday of Lent

Pleasing to the Eyes

Gen. 2:15-17; 3:1-7; Ps. 32; Rom. 5:12-19; Matt. 4:1-11

The appearance of the most subtle of all living creatures settles very little about the problem of evil. After all, our ancient author tells us that the serpent is more subtle, more cunning than all the other living creatures which the Lord God had made. The serpent addresses the woman, spewing venom of which we cannot be unaware. He speaks as our first *theologian*. "Why did the Lord command you not to eat from every tree of paradise?" Believing that she must give an account for the faith which lies within, the woman defends God, corrects the serpent, and so joins in a dangerous discourse *about* God.

God, the glorious subject who acts, who by his Word creates and pervades all things, disposes his power everywhere, illuminating things visible and invisible, containing and binding all things into himself, so that nothing is relinquished, void of his power, who is present in all things, and through all things, in each thing specifically, and in all things generally, imparting and preserving life — this great and glorious God is now, under the beguiling invitation of the serpent, the *object of discussion and doubt*. It is only in the full confidence that the Word became flesh that a theologian may turn to words, but this necessity cannot excuse theological talk which is trite, manipulative, and politically expedient.

So a discussion ensues, and God becomes to our interlocutors a *doubtful authority*. They are not with God. They are talking about God. The "fall" is well underway. Living in a paradise of desire, desire is good. For God has created desirous beings. But can it go wrong? The woman sees that the fruit is good to eat, beautiful to the eyes,

with a delectable aspect. Her desire goes out, is drawn where it ought not to go. It is not that she decides to do something evil; it is rather that she has first pushed God into the background, and then let desire come forth at the prompting of a mere creature. Not thy will be done, but mine. Thus, we are told, sin and death came into the world.

St. Paul, turning to this old story, reminds us that through one human being sin entered the world. Through sin, as if by the process of disease, death followed. It is worth noting that St. Paul is using the metaphor of *contagion*, suggesting that the consequence of the first sin is carried to all, and yet he places culpability upon all, for all have sinned. The reasoning is circular, but accurate. The world we know is askew; vulnerabilities to evil precede either intention or action. And yet the developed conscience feels the burden of every fall, registers every offense. Who, St. Paul asks elsewhere, will deliver me from this body of death?

Christ enters into our temptation, the outcome of which is a great biblical reversal. We are tempted in him, St. Augustine reminds us. "If we are tempted in him, we overcome the devil in him. You notice that Christ was tempted, and do you not notice that he conquered? Acknowledge yourself tempted in him. Acknowledge yourself victorious in him. ... [T]o you needing to be tested, he shows the instruction and example of victory" (Ps. 60, 2-3; CCL 39, 766). Christ is not the most subtle of all living creations; he is the supple and loving and forgiving eternal Word, who governs the expanse of the universe, and condescends to repair the torn fabric of human affections.

Look It Up

Read Gen. 2:15-17; 3:1-7. Observe the power of persuasion in the most clever of all creations.

Think About It

We always need good reasons to do a bad thing.

The Second Sunday of Lent

We Are Moved

Gen. 12:1-4a; Ps. 121; Rom. 4:1-5, 13-17; John 3:1-17

Nicodemus, a ruler of the Jews, speaks not only on his own behalf, but also for those whom he rules and in concert with those who share his pious scholarship. "We know," he says, "that thou art a teacher come from God." God's work is acknowledged, though with evident caution as Nicodemus moves under the protection of a night sky. Toward the end of our reading, the Lord taunts Nicodemus, saying, "You are a teacher of Israel, and yet you do not know these things."

Scholarship and piety are not here dismissed, as Jesus himself lives from every word of the Father, and is that Word. As a young lost boy, he sat in the temple listening to his elders, questioning them and responding. Retrieved by his anxious parents, he returned home, subject to their authority, and advanced in grace and favor. It may help to imagine a young and growing Jesus descending as the Son of Man in this way: hours and hours, weeks and months, years of reading and memorizing the ancient holy text. Nicodemus is a scholar of words. Jesus is himself the Living Word. Nicodemus must, surmises St. Augustine, bend his hard and proud neck to the yoke of the true teacher, Christ our Lord. The gospel writer has underscored this: "No one has ever seen God. He, who is in the bosom of the Father, he has made him known." Literally and accurately, Jesus is the *exegesis* of the Father.

And what is Christ teaching? He is teaching that we must be born from above. For, just as we are born of the

flesh, so we must be born of the Spirit. Formed of the earth, we are flesh. And did not Christ our Lord become flesh and dwell among us? Thus, the material of our existence is good; our bodies, our sensations and desires are grounded in the God who calls us into being. But this flesh, for all its beauty, steps upon a stage from which it will exit. Even this can render beauty more beautiful. "Teach me to number my days," the psalmist meditates. Still, there is something more perplexing, the contorted direction and misdirection of desire, the body's own vulnerability and inevitable demise. A voice of old addresses the prophet Isaiah: "Speak." He asks, "What shall I say?" The divine poet recites: "All flesh is grass, and its glory as the flower of the field. The grass is burnt, the flower fallen, because the Spirit of the Lord has blown over it" (Isa. 40). Yes, the Spirit of the Lord will hover even over the last hour at the gate and grave of death.

The first two lessons contrast "the gift which is freely given" and "the payment which is owed." Though we should know better, God's calling may be falsely heard as something that is owed, earned, a right that is passed from family to family. But Abraham does not start with a legal claim, but rather a promise. In faith he received it. Thus the promise of Abraham may go out to all the nations of the world, to all who respond in faith. This faith which is accounted as righteousness is entirely and utterly the gift of God, which gift we may aptly name "the Spirit of Christ."

Look It Up

Read John 3:1-17. To this most mystical gospel give careful, steady, unwavering attention. Read the text slowly, out loud, repeatedly. Enter one part, then another.

Think About It

We are accustomed to this false translation: "In him we live, move, and have our being." The second verb, however, is passive: "we are moved." By whom? The Living Spirit of the Living and Sovereign Christ.



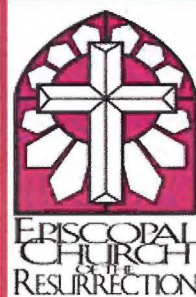
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POSITIONS WANTED

SUPPLY/CERTIFIED INTERIM: Episcopal priest available part-time. Expenses only. Nationwide availability. Contact **Fr. Cleveland**, (859) 278-8589.

RETREAT

SPRING RETREAT FOR CLERGY: *Sacred Chaos: A Retreat of Renewal for Religious Leaders in Transition* with Rev. Dr. James Newby and Dr. Mark Minear @ The Mandala Center of New Mexico, April 26-May 1, 2011. Designed to help religious leaders through their most difficult life passages and support them with congregation dysfunction. www.mandalacenter.org or (575) 278-3002 for full brochure.

To place a classified,
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(414) 276-5420 Ext. 12

Church DIRECTORY

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ST. SHERRIAN 251 Big Blue Rd. (760) 376-2455
The Rev. Bob Woods
Sun 11

SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.
Website: www.allsaintschurch.org (619) 298-7729
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;
Thurs 6; Fri 9:30; Sat 9

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)

SAVANNAH, GA

ST. PAUL'S (912) 232-0274 34th & Abercorn Sts.
Website: www.StPaulSavannah.org
The Very Rev. Dr. W. Willoughby III, r; the Rev. L.G. Collins, v
Sun 8 (Low), 10 (Solemn High), 12:15 (en Español), 6:30 (Celtic)
Weekday Mass: Mon 12:15, Tues 6, Wed 7, Thurs 10, Fri 7;

LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi
www.stmichaels-kaui.org (808) 245-3796
The Rev. William B. Miller, r
Sat Eu 5:30, Sun Eu 7:30 & Eu 9:45

KANSAS CITY, MO

THE CHURCH OF THE REDEEMER (816) 741-1136
7110 NW Hwy 9 at 72nd www.redeemerkc.org
The Rev. Jess Reeves
Sun HC 8 & 10:30, education for all ages from 9:30

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland Pkwy
Sat 5 (Alive); Sun H Eu 7:45 (Rite I), 9:30 (Latin Mass), 10:45 (Rite II), 6:30 (Latin Mass)
The Rev. Dr. Vince O'Neill, r; the Rev. Robert McNaul, assoc; the Rev. Bernardo Iniesta; the Rev. DeLaney Armstead, d; the Rev. Bonnie Polley, d

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; the Rev. Thomas May, assoc
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

THE CHURCH OF THE EPIPHANY (212) 737-2720
The Rev. Andrew J. W. Mullins www.epiphanynyc.org
Sun 8:30, 11, 6

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
www.holycomm.org office@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)

DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave.
Website: www.incarnation.org (216) 521-5101
The Rt. Rev. Anthony Burton
Sun 7:30, 9, 11:15, 5:30

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

ELLSWORTH, ME

ST. THOMAS TRADITIONAL ANGLICAN
373 Bangor Rd. (207) 326-4120
Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY
160 Merovan Dr.; 29860
www.holytrinityna.org (803) 341-0075
Sun Eu 10

LUTHERAN

MOJAVE, CA

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

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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