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April 10, 2011

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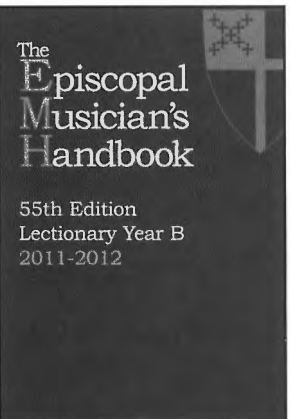
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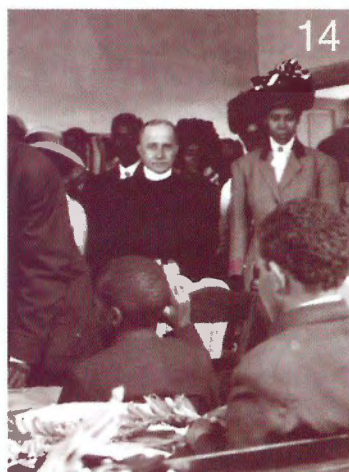
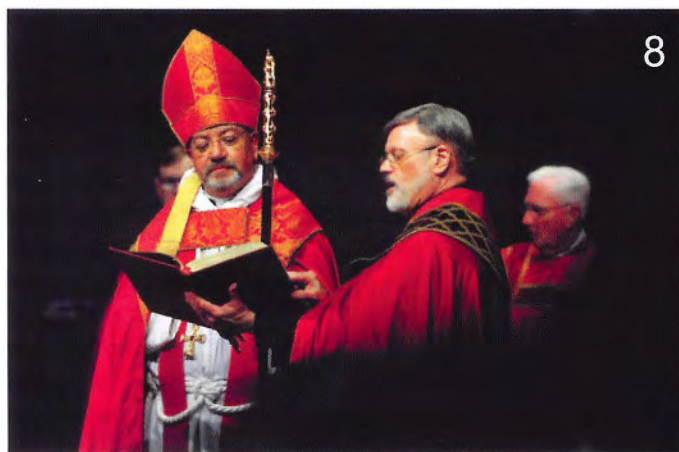
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Doing God's Work

For the Church down through the centuries, mission has meant obedience to God's call, whether it involved frequent missionary journeys (St. Paul) or proclaiming the good news of Jesus in a nation fraught with tensions between Christians and Muslims (Archbishop Benjamin Kwashi of Jos, Nigeria). For Archbishop Kwashi, as with Paul, obedience to God's call also has meant a willingness to die for his faith. Archbishop Kwashi is still alive, thank God, but in his cover essay he describes just how close he has come to being a martyr.

The spirit of obedience weaves through this issue which focuses on world mission: James Solomon Russell declines his election as a bishop suffragan to continue his visionary work as an archdeacon; Hiram Hisanori Kano declines reparations for his internment during World War II because, like Paul, he used his unjust detainment to share the Gospel. Few of us feel ready for such sacrifice when we try to imagine the future. These saints show us how God uses weak human vessels, when the time is right, to act with mighty and redemptive power.



THE LIVING CHURCH

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

ON THE COVER

The Apostle Paul by Andrei Rublev (1360-1430)

SCLM's Rite in Progress: 'The Outline of Marriage'?

The Standing Commission on Liturgy and Music briefed nearly 200 invited General Convention deputies in Atlanta March 18 and 19 on how it is preparing a proposed rite for blessing same-sex couples. The SCLM invited two deputies, one lay and one clergy, from each of the Episcopal Church's dioceses to attend the consultation.

"We are making history on a couple of levels," said Bonnie Anderson, president of the House of Deputies, because deputies are "meeting together outside of General Convention for the first time and discussing a topic outside of General Convention."

Anderson reminded deputies of the limitations on General Convention's authority, in that it "cannot change the core doctrine of the church," but said that "the topic [rites for blessing same-sex couples] itself is history-making."

While hosted and organized by the SCLM, the meeting was funded largely from outside of the Episcopal Church. The Arcus Foundation, which describes its mission as achieving "social justice that is inclusive of sexual orientation, gender identity and race, and to ensure conservation and respect of the great apes," provided a \$404,000 grant to the Church Divinity School of the Pacific that helped pay for the SCLM gathering.

The meeting's four plenary sessions followed the themes of "Inform, Engage, and Equip." The Rev. Ruth Meyers, chair of the Standing Commission on Liturgy and Music, described the trajectory of General Convention resolutions relating to homosexuality beginning in 1976 and culminating in Resolution C056, which authorized gathering theological and pastoral resources and developing rites for



The Rev. Thad Bennett talks about the work of the task group on teaching and pastoral resources during the SCLM's churchwide consultation on same-gender blessings March 19 in Atlanta. Bennett co-chaired the task group with the Rev. Susan Russell (seated right). The Rev. Ruth Meyers (left) is the SCLM chair.

ENS photo/Mary Frances Schjonberg

blessing same-sex unions.

"Our purpose is not to debate whether to develop these resources," Meyers told the deputies. "We had that debate in 2009."

The Rev. Jay Johnson, chair of the Task Group on Theological Resources for C056, presented a three-page paper that proposed a sacramental, Trinitarian and eschatological basis for blessing same-sex couples.

Participants gathered in Indaba-type small groups to discuss the themes of plenary sessions. While the general mood and energy of the large gathering of deputies was festive and joyous, especially during worship, some deputies from Communion Partner dioceses said the "Engage" questions asked in small groups were designed to "elicit support for theological decisions that have already been made," the Rev. James A. Sorvillo, Sr., deputy from Central Florida, told THE LIVING CHURCH. "They were certainly not designed for open debate."

"These people really came to say what they thought," the Rt. Rev. Pierre Whalon, Bishop of the Convocation of Episcopal Churches in Europe and a table leader at the meeting, told TLC. He said his group "kicked back against the leading questions." One member thought they were "degrading." One group scribe

reported to the larger gathering that some in that small group "felt that there was an inherent bias in blessings as a foregone conclusion."

Meyers has gathered a formidable team of people to accomplish the work authorized by Resolution C056. There are at least 37 individuals working on the blessings project, including a project manager, church leaders, theologians and lawyers. They are assigned to four different task groups devoted to collecting and organizing theological resources, liturgical resources, pastoral and teaching resources and dealing with canonical and legal considerations.

The Rev. Patrick L. Malloy said the Task Group on Liturgical Resources has received hundreds of different rites for same-sex blessings from all over the church. Some were so old that "they were turned in on mimeograph paper."

He said same-sex blessings have been "extensively" used throughout the Episcopal Church for a very long time. Indeed, in an informal electronic survey of the participants attending the consultation, 60 percent said they come from dioceses where same-sex couples may have their relationships officially or unofficially blessed. Only 32 percent of the deputies said their dioceses do not

allow blessings for same-sex couples.

Several deputies noted how many of the appointed readings spoke to the call to remain faithful to the teaching and commands of Holy Scripture. The consultation's worship services began with the vine-and-branches passage from John 15, which warns that the Father "removes every branch that bears no fruit" and encourages abiding in Christ by keeping the Lord's commandments. The consultation on Saturday heard from Deuteronomy 11, read in Spanish, French and English, calling on the people of God to "observe this entire commandment that I am commanding you" and warning not to "turn from the way that I am commanding you today."

In 2003, the House of Bishops'

Theology Committee Report, *The Gift of Sexuality: A Theological Perspective*, aptly summarized the traditional teaching of the Church on human sexuality: "These questions are controversial in part because they challenge the Church's traditional understanding of human sexuality which can be summarized as follows: Holy Scripture nowhere condones homosexual practice; in fact, a few passages of Hebrew Scripture and of letters of Paul explicitly proscribe homosexual acts; marriage is defined as the joining together of a man and a woman; marriage is the only appropriate setting for genital sexual intimacy; the norm for singleness, as for marriage, is chastity; but in the case of singleness that norm means abstinence."

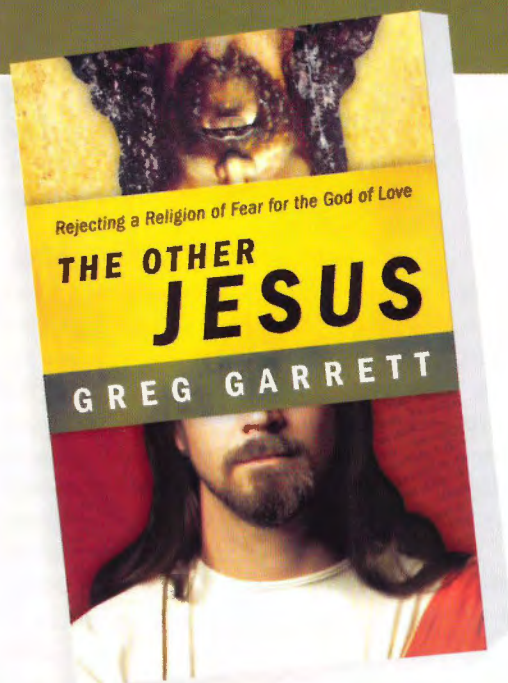
To the Rev. David W.T. Thurlow from the Diocese of South Carolina, 2003 seems like a long time ago as the voices for traditional teaching within the Episcopal Church have grown noticeably fewer in number. "There was a diversity in our group, and I was the diversity," Thurlow said. "What's missing here [in the consultation] is a deeper reflection of Christian marriage, and the sacrifice of repentance."

His group made a commitment, "despite the diversity, to stay at the table and keep setting places at the table," Thurlow said.

The Rev. Tobias S. Haller from New York said the "other Covenant" (the proposed Anglican Communion Covenant) also is a factor. He

(Continued on page 9)

Rejecting a Religion of Fear for the God of Love



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—PHYLLIS TICKLE, author of *The Great Emergence* and *The Divine Hours*

According to recent surveys, many Americans connect the label "Christian" with negative connotations. Popular author and Episcopalian Greg Garrett suggests another way: a faith centered on loving each other and loving God.

GREG GARRETT is Professor of English at Baylor University and a licensed lay preacher in the Episcopal Church. Visit <http://garrett.wjkbooks.com> for more information.

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Clergy Deaths Bond Bishop and Diocese

Death among priests is a common experience in any diocese, but in late 2010 the Diocese of Maine lost two active priests within two weeks of each other.

The Rev. Eckart Horn, 49, died of a heart attack Nov. 17, only a day after leading portions of an annual retreat for clergy. The Rev. Canon James P. Dalton-Thompson, 60, died Dec. 1, only 13 days after learning that he had colon cancer.

"Eckart was one of the young priests, so his death affected the diocese deeply," said the Rt. Rev. Stephen T. Lane, Bishop of Maine since 2008.

The death of Dalton-Thompson, rector of the Church of Saint Mary the Virgin Church in Falmouth since 2005, affected the bishop still more, because the priest had played an important role during the transition to Lane's episcopacy.

The bishop was on a retreat when he learned of Dalton-Thompson's failing health. He left the retreat immediately to visit his colleague and friend.

"You don't get a second chance at this," the bishop told *THE LIVING CHURCH* about that moment. "If you sense that you should go, you'd better go. The moment will pass, and the person may pass as well.

"I was with James the day before he died, and we discussed what he wanted for his funeral," he said.

The bishop wrote about the death of both priests on his weblog, Round Maine with Bishop Lane (bishopstephen.wordpress.com).

"There are no words that can take away the sting of death," the bishop wrote. "Nor should we try to fill the holes left by those who have died. The emptiness we feel is a sign of the depth of our loss and the value of our relationships. Yet perhaps this time of mourning will sharpen our appetite for God, will make us eager for God's spirit, will inspire us to

embrace one another in compassion and love."

That column prompted responses by email and phone, and some in-person conversations, the bishop said.

"It's important for clergy to not pretend they are above grief, or that their theological resources protect them from death," he said. Since the two priests' deaths, he has written a private letter to clergy that invites them to observe a year of self-care.

"A number of clergy have, since then, gone in for physicals and discovered issues that required surgery or other forms of medical treatment," he said.

"For me as bishop, there are really two dimensions," Lane said: his individual loss of colleagues, but also the grief of the community, and especially of the parishes where the priests served.

The bishop said he was moved by the grief of Horn's congregation, St. Nicholas' Church, Scarborough, which was beginning to find a new life under the young priest's leadership. Horn, a native of Germany, was ordained to the priesthood in December 2007 and became vicar of St. Nicholas' in January 2008.

"There's a depth of engagement that doesn't come in other ways," he said. "When you sit with a vestry and everybody's crying, that's a different matter than when you sit with a vestry and you're doing business."

He hugged people more readily at Horn's funeral. "Here I was just coming in as priest and bishop and being with them and sharing their tears," he said.

"I feel thoroughly bonded to this diocese," Lane said. "Whatever we're going through as a diocese, we're doing it together."

He recalls one piece of advice offered by his predecessor, Bishop Chilton R. Knudsen: "Being a bishop will just break your heart."



Dalton-Thompson



Horn

"Once you connect with people, their suffering is yours," he said. "Life happens, with all its joys and sorrows, and you are definitely in it. The greatest gift that God gives us is the capacity to be with people in their grief. God is present with us, and we find support for one another that we didn't know we had."

Douglas LeBlanc

Priest Finds Words for Japan

In an age of tweets, the Rev. Jennifer Phillips still distributes most of her prayers and poetry through books, and sometimes through email.

A prayer she wrote in response to Japan's earthquake and tsunami and their aftermath has begun spreading through the web. The Rt. Rev. Mark S. Sisk, Bishop of New York, quoted the prayer at the end of his brief statement about the disaster.

This is the 91-word prayer Phillips composed:

"Merciful God, in your hands are the caverns of the earth and the heights of the hills: our times also are in your hands. Hear our prayers for those suffering in the aftermath of the earthquake and tsunami in Japan; soothe those in distress; watch over those trapped and hoping for rescue; comfort the bereaved; strengthen those who labor to help others, lift up those who cannot help themselves; and in every danger be their very present help by the power of your Holy Spirit; we pray in Jesus' name. Amen."

Phillips, who has published *Prayers for Penitents* (2002) and *Simple Prayers for Complicated Lives* (2006), has served as rector

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of St. Augustine's Church at the University of Rhode Island since 2000. She planned to host a prayer service for Japan at her parish March 20.

"My heart has been so full of concern for all those who are suffering, including a couple of my own parishioners who are Japanese and who are missing friends from the coastal towns," Phillips said from Atlanta, where she was participating in a regular meeting of the Standing Commission on Liturgy and Music.

"The scale of it is hard for people to take in and hold — even among this wonderful group of pastors and lay leaders at SCLM," she said. "Since I am a poet I feel a need to write at such moments, and Scripture springs to mind, and it's a small thing I can do to be useful to at least some people who are having trouble finding words for themselves.

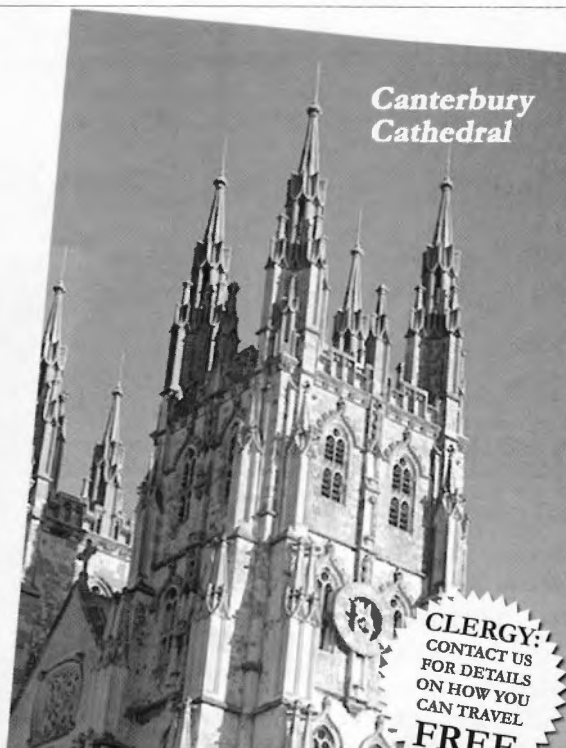
"I always figure that those to whom words come easily have already spoken their own, so the writing is to make an offering, to get people for whom words don't come easily started. As we Anglicans understand, each person has to make a prayer her own, even if someone else is framing the words ... thus the Amen."

Douglas LeBlanc



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Twenty Bishops Gather for Springfield Consecration

Twenty bishops from such far-flung dioceses as Albany, Hawai'i, South Carolina, Utah, and Qu'Appelle participated in the consecration of Daniel H. Martins as the 11th Bishop of Springfield. The service, held March 19 at First United Methodist Church west of downtown Springfield, attracted about 800 people.

The Rev. Anthony F.M. Clavier, a fellow priest in the Diocese of Northern Indiana when Martins served there from May 2007 until December 2010, preached the consecration sermon. Clavier, onetime archbishop of what is now



Larry Mohr photo (and on page 3)

The Rt. Rev. Daniel H. Martins with family and friends at the service of consecration in Springfield March 19.

America, sometimes turned toward the gathered bishops when joking about the episcopate.

"Eric Mascall, one of the greatest theologians of the 20th century, disliked the term 'apostolic succession,'" Clavier said. "It can mean that Anglican obsession with proving itself valid and authentic. It may also sound like genealogy, which my mother always said provided one with ancestors one would never invite to tea. Mascall always insisted

that the term 'apostolic succession' is misleading. Rather, a new bishop is incorporated into the apostolic fellowship of the living and the 'dead.'"

Clavier invoked the Rt. Rev. Philander Chase, who became Bishop of Illinois before that diocese became part of General Convention, and who stressed "souls before structure."

He also mentioned Bishop Chase's successor, the Rt. Rev. Thomas Church Brownell, who was accused

of sympathizing with the Confederacy during the Civil War. "You, Dan, know something of this from your confirmation-as-bishop process," Clavier said, alluding to objections raised by Bishop Jerry Lamb and the standing committee of the Diocese of San Joaquin to the election of Martins.

Otherwise, Clavier concentrated on the work before the new bishop. "Your task, Dan, is to find ways to get your parishioners out of the church door and into the world, to become witnesses to Jesus and his compassion, forgiveness and love," he said.

"Dan, take courage and walk now where angels and archangels and even bishops dwell," he added. "Let them touch your head as you are consecrated, enjoy the presence of those you love and see no more, and sense the presence of your Lord as you take holy food. Then get to work in confidence."

Douglas LeBlanc, in Springfield

Nebraska Nominates Three for Bishop

The Diocese of Nebraska has announced three nominees in the search for its 11th bishop.

The nominees are:

- The Rev. J. Scott Barker, 47, rector, Christ Church, Warwick, N.Y.
- The Rev. Margaret Duncan Holt Sammons, 62, co-rector, St. Michael's in the Hills Church, Toledo, Ohio.
- The Rev. Canon Sarah J. Shof-

stall, 59, canon to the ordinary, Diocese of Western Massachusetts.

The diocese will accept nominees by petition until March 31. The current Bishop of Nebraska, the Rt. Rev. Joe Godwin Burnett, will resign the same day.

An electing convention is scheduled for June 4 at Saint Mark's Pro-Cathedral, Hastings.

SCLM

(Continued from page 5)

suggested it may be time to answer what a covenant means on all levels.

Legal complications remain for reconciling the covenant of marriage with blessings for same-sex couples. "Now I will take you to the dark side," joked Tom Little, chair of the Task Group on Canonical and Legal Considerations, as he began his presentation.

The preliminary conclusions of his task group encouraged clergy to make a legal distinction between blessing same-sex couples and solemnizing matrimony between a man and a woman. He said difficulties in reconciling the two rites are not merely due to civil laws, as the Book of Common Prayer and the Episcopal Church's own canons define mar-

riage as being between a man and a woman.

The canons state that "Every Member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony." Nearly 40 states have laws that define marriage as involving a man and a woman. Eight states and the District of Columbia have granted legal recognition to same-sex couples.

Little said his task group was coming to the conclusion that blessing a same-sex couple would not violate the canons so long as it avoided using the "language of marriage" such as "husband and wife."

"It seems that all of our conversations are coming back to the relationship between blessings and

Christian marriage," the Rev. Rob Skirving, a deputy from Eastern Michigan, told TLC. "I am more confused about that than ever before. My sense is that we are being told not to talk about that here."

When asked at the concluding press conference about this apparent legal distinction, the Rt. Rev. Thomas C. Ely of Vermont said that reconciling blessings of same-sex relationships with the Church's traditional definition of marriage was not part of the charge of Resolution C056.

Nevertheless, Skirving's small group, and other consultation participants, wanted to discuss that question. "Our small group, in looking at the outline of the proposed rite, said this is pretty much the outline of marriage," Skirving said. "We are all waiting on the church to reconcile that."

(The Rev.) Charles Holt, in Atlanta



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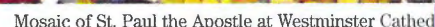
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By Benjamin A. Kwashi

10 THE LIVING CHURCH • April 10, 2011

After his encounter with Christ on the Damascus road, however, he was totally changed and his whole life was thereafter given not to eradicating but to proclaiming the gospel. He became eager to preach to as many people as he could reach — including the Romans, the colonial overlords, despised and hated by many of his people. This was for Paul, as it is for many today, a task which required courage. Paul emphasises that he is not ashamed of the gospel (cf. Rom. 10:11); rather, it is this gospel which has the power to change lives, and even to change prevailing circumstances. Paul speaks from personal experience: he knows how a person of another faith can be totally changed and transformed. The gospel is power; *dynamite* derives from the same root word.

This power is the power of God working towards the salvation of everyone who believes. It is more than just preaching, more than just talking: it is not merely an announcement that salvation will take place one day. The gospel is itself a divine power leading to salvation; it leads to faith and action, to the restoration of lives, of communities, of the environment.

This salvation is available for all, of whatever tribe, race, nation or faith. Those who accept it are brought into a right relationship with God, and seek to uphold God's standards, God's way of living, and God's righteousness in the world. This is the righteousness which produces holiness, truth and justice. Such righteousness cannot be attained by keeping the law, but only by faith.

God created the heavens and the earth and all the people in it and this means that peoples of all faiths and practices were also created by God. Still today, some have not had the chance to hear the gospel, some have heard but turned away, some do not even care. We have heard the gospel and have committed ourselves to follow Christ. One of the many implications of this is that we must live together with all other brothers and sisters whom God has created, whether or not they believe in him.

As we recognise that many do not believe in Jesus Christ, or hold to only a nominal or partial faith in him, so we must, in obedience to Christ, try to bring them to know, love, and serve the One whom we are privileged to know as Lord and Master, Savior and Redeemer. The power of the gospel of the Lord Jesus Christ must be seen in our lives so that, even if we say nothing in words, people of other faiths will be

challenged by our lives, and surprised by our perseverance.

The gospel for the whole world. At the foot of the cross there is no favoritism. Living for Christ is living for others, for all others. It is missionary; it is a total dedication and commitment to Christ and to obeying him. If as Christians we desire to bring others to Christ, to establish the reign of truth and righteousness in the society and finally attain everlasting life, then the only way to live is to surrender to Christ, to die to self and live to serve others. This kind of life will spark revival in the family, bringing transformation in the community and renewal wherever such a servant of Jesus Christ is found. The missionaries of old are great examples of this. No matter what the opposition, no matter how fearsome the

juju looked, no matter how entrenched the tradition, no matter what the cost might be, they continued undeterred, living and teaching in such a way that people of all faiths or none might see the transforming effect of the gospel. The gospel was *lived* before the eyes of the entire world, young and old, rich and poor, men and women, people of any and every race and tongue, tribe, and nation. The gospel is for all and we must dare to reach out to all.

The power of the gospel. The gospel is powerful, as is demonstrated by the death and resurrection of Jesus

Christ. By that single event we see the final defeat of Satan and all the powers of hell, of sin, of death and of evil. It is therefore no use to submit or surrender to the devil because the devil and all his powers have been defeated by Jesus Christ.

It takes a determined, cumulative *effort* to keep teaching the word of God until the truth of how to live and obey God's word is learned, accepted, and obeyed. We are to be channels through which the power of God can work, and such channels must not become blocked by laziness, selfishness, unfaithfulness, or any other kind of sin.

The gospel must be lived out with undiminishing *consistency* in service to God, to the community and to all people. We must show people by example in small and in big things everywhere and every time

(Continued on next page)

The gospel is itself
a divine power
leading to salvation;
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restoration of lives,
of communities,
of the environment.

(Continued from previous page)

what it means to carry and to live out the gospel.

We must be *diligent*, faithfully seeking to live as Christians who truly believe the gospel. We must bring our faith to bear in all that we do, in order to bring glory to God in everything, and to bring blessings to the people around us. Here is the privilege and here is the cost of living in the power of the gospel.

The eternal effect of the gospel. The gospel calls for a decision that each person must make, and such a decision will determine the eternal destination of that person. Such a decision, when made, must bring the believer's life into conformity with the eternal truths of God, of his Son, Jesus Christ, and of the Holy Spirit. God's word is truth, and every one of his righteous ordinances endures forever (Ps. 119:160).

Therefore anyone who receives and believes the gospel must speak the truth at all times, to all people, and must do so in love. To live in truth is also to insist on standing for justice for the oppressed and on giving justice to all people regardless of their race, religion, nationality or gender. It is significant that it is the gospel's power which manifests God's right-

all faiths: Jews, worshipers of pagan idols, and those who served an "unknown god." Always, under all circumstances, his concern, his aim, his reason for living, was to "press on" with this gospel (Phil. 3:12), which had so caught and transformed him that he knew that nobody was beyond its power.

This is the power which has been given into our hands and into our hearts today. To bear witness to the love of Christ with people of other faiths is not primarily a matter of academic debate, of roundtable discussion or of media bombardment. It is simply living the gospel of Christ in the power of the Holy Spirit, day in and day out, in such a way that others see, are challenged, and are surprised.

This is so because whenever and wherever the gospel is truly lived, it must bring change in behavior, courtesy, and character; it must bring change in health, in the environment, in education and in the economy; it must bring progress and development to people and take the lead in community life and conduct for peace and justice. The gospel alone has the capacity to draw people of every race, tribe and nationality to live in peace and to work together in

harmony for the good of all. The gospel — if it truly is the gospel that is being proclaimed — will assuredly bring life, light and growth; because of the gospel, structures will be developed for the building of life together in communities and for the care of the environment; and at the same time, the power of the gospel will militate against all forms of dehumanization or degradation.

This is not something in which bishops and priests alone are to be involved. It is God's call to all Christians, young and old, educated and illiterate, rich and poor — all are called to live transformed and transforming lives, captivated, enabled, and constantly spurred on by the power of the gospel. The road may seem rough, the results may sometimes seem small, but one day, maybe years later, a new day will dawn and someone will say: "Yes, Christ was here! Let us too rise and follow!"

I have known this in my own life. Between March 10 and 12, 1987, over 100 churches and over 200 Christian homes and businesses were destroyed within the space of 72 hours. The police and security agencies did nothing. It was later reported that, as I

The gospel alone has the capacity to draw people of every race, tribe and nationality to live in peace and to work together in harmony for the good of all.

eousness in us and also empowers us to live righteous lives in such a manner that even unbelievers will acknowledge that righteousness is being practiced by believers of the gospel. Those who do not believe the gospel understand very well when they see people practice righteousness and live in holiness.

To bear witness to the gospel in this way means dying to self and living for Christ. To live in this way is rewarding both here on earth and eternally in heaven, whereas refusing to die to self has no reward on earth and no reward in heaven.

Those who carry the message of the gospel will not always be welcomed; there may be intimidation, humiliation and suffering. St. Paul knew all of these, but he refused to give up. He searched out people of

was the Christian Association of Nigeria's local chairman for Zaria, I was targeted for killing. I was rescued that night, and after I sought the face of God, the Lord directed that Christians should not retaliate; they should do nothing. I wrote to all the Christians in the Zaria government. To the glory of God they obeyed. As Christians watched their properties being burned, looted, and destroyed, they did nothing.

In February 2006 a band of people reportedly hired to kill me came to my house. Believing that I was there although I was in another country, they tortured my wife, Gloria, from 1:30 to 3:30 a.m. They left Gloria half-dead and blind. Our son Rinji was left unconscious and our little boy Nanminen had a broken mouth. Through the miracle of medical science, Gloria healed thoroughly and regained her sight in five months.

The next year the attackers were back: this time they met me. They took me downstairs to the field outside my house, where they were going to kill me. They changed their minds and decided they would rather kill me in my bedroom. They brought me back to my bedroom and I pleaded with them for an opportunity to pray. They agreed and I got on my knees to pray. A few minutes later my wife was holding my hands in prayer.

A few more minutes later my son Rinji walked in. I screamed at him, "What are you doing? Why are you here?" He said, "Daddy, they've gone." We got up and brought the whole family together and we praised the Lord until the police and the soldiers came, and throughout the day it was a song of praise.

We have witnessed the massacre of Christians; the destruction of churches, Christian businesses, and property; and the disruption of normal life, time and again. But in all this we remain undaunted for the gospel.

I know that I will die someday — how I do not know — but until then I am fully persuaded beyond any doubt that I have a gospel to proclaim. I have a gospel worth living for and a gospel worth dying for. ■

The Most Rev. Dr. Benjamin A.

Kwashi is Archbishop of Jos, Nigeria. This essay is adapted from his address to the Third Lausanne Congress on World Evangelization.



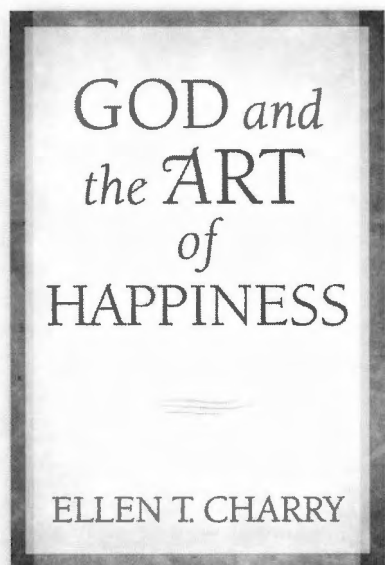
Archbishop Kwashi

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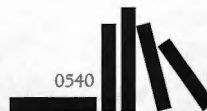


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Patrons visiting the Brunswick County Exhibit, Oak Grove Colored School. Archdeacon Russell stands at left of center.

Archdeacon, Educator, PROPOSED SAINT



In 2009 the Diocese of Southern Virginia asked General Convention to consider adding James Solomon Russell to *Lesser Feasts and Fasts*. General Convention may revisit that request in 2012. This essay, which includes the diocese's suggested propers and collect in honor of Russell, makes the case for his inclusion in what is now *Holy Women, Holy Men: Celebrating the Saints*.

James Solomon Russell, December 20, 1857-March 28, 1935, 1 Kings 5:1-12; Psalm 127; John 14:8-14
University of North Carolina at Chapel Hill photo

By Worth E. "Woody" Norman, Jr.

In 1893 James Solomon Russell was appointed Archdeacon for Colored Work by the Rt. Rev. A.M. Randolph, the bishop of the newly formed Episcopal Diocese of Southern Virginia. Russell was the first and the longest serving archdeacon in that diocese. Archdeacon Russell was charged with giving "impetus and direction to the colored work" within the new diocese. His ordained ministry began when the civil and political rights which blacks gained through Emancipation and Reconstruction began to disappear with the rise of Jim Crow segregation. The archdeacon and his wife, Virginia, had already formed the St. Paul Normal and Industrial School while he presided over a growing church congregation.

The mere description of his new assignment for "colored work" indicates the social situation of that era. In its *Plessy v. Ferguson* decision of 1896, the Supreme Court ruled that "separate but equal" was constitutional. The church, wittingly or not, paralleled this emerging southern secular standard through such structures as the "colored convocation." The archdeacon did indeed provide the "impetus and direction" to his charge. But neither his

one "colored convocation," with its many churches and missions, nor most of its black clergy enjoyed the full canonical status of the diocese's other churches. The structure was separate but not equal.

Most freedmen and women fled the Episcopal Church after the Civil War for majority-black African Methodist Episcopal, AME Zion and Baptist churches. Russell believed that his creedal-based Episcopal denomination was the more appropriate church for the advancement of former slaves. He even characterized ex-slaves' exodus to all-black churches as a mistake, though he understood their motives.

Soon after his ordination as a deacon in 1882 (he was made a priest five years later), Russell was assigned by the bishop of the original and undivided Diocese of Virginia, the Rt. Rev. F.M. Whittle, to Lawrenceville. Whittle was responding to a request by the rector of St. Andrew's for a "colored" assistant to work with the parish's nucleus of African American members. If not for this request the young deacon Russell would probably have started his ministry in neighboring Mecklenburg County, his birth-

place. Within his first year of ordained ministry Russell attended his first diocesan council in which he gave a short speech that landed him not only cash but also a horse; he received accolades for his oratorical gifts endearing him to his fellow lay and clergy delegates; and he married Virginia Michigan Morgan of Petersburg. Together he and his bride established the St. Paul School.

Russell was directly or indirectly responsible for establishing numerous self-help organizations for former slaves. For example, he developed a countywide farmers' conference dedicated to helping the poor and rural farmers improve not only their lands but also their purses. Courses in land-buying and agricultural improvements were offered each year. Training sessions were provided in farming techniques and in home economics and farm management. The conference published statistics lauding the year-to-year progress of the farmers. The conference helped black farmers by instilling skills of self-reliance and cooperation among all people.

Russell also organized the St. Paul Benevolent Society to help people in times of need and to provide benefits upon the death of relatives. He had a significant role in the formation of the Brunswick School and Improvement League, the Brunswick Temperance Society, the School and Agricultural Association and the St. Paul's Conference Fair.

Russell traveled around the United States seeking funds for his school. Traveling primarily to the North, Russell gave stirring speeches to groups looking to fund black schools in the South. General Convention provided "special mass meetings" for those who wanted to pitch their fundraising stories. Because of his many appearances in special mass meetings, Russell was invited to speak at functions of various church, fraternal, and auxiliary organizations from New York to Oregon. These efforts made Russell a well-known person around the country. At a particular low financial point in the school's history Russell had no problem writing to industrialist and financier J.P. Morgan to request funds. If Russell raised \$10,000, Morgan said, he would match that amount.

Russell's father-in-law, Peter G. Morgan of Petersburg, was a mentor. In his autobiographical *Adventure in Faith* Russell praised Morgan — one of 25 black delegates elected to the post-Civil War Constitutional Convention of Virginia — for fighting to keep any mention of race, black or white, from entering Virginia's new constitution. This citation of Morgan's belief provides insight into Russell's own thinking.

Perhaps it was providential that Russell's ordained



James Solomon Russell, center.

ministry began in the geography of Southside Virginia. These Virginia counties are located south of Richmond and the James River and extend to the border with North Carolina. The post-Civil War population of south-central Virginia was home to the largest concentration of African Americans anywhere in the South. Even though Mississippi and South Carolina enjoyed black majorities statewide, their populations were scattered. In the Virginia counties east of the Blue Ridge Mountains, African Americans held a 23,000-person majority over the region's 443,000 whites, according to the 1870 U.S. Census. This was the part of Virginia requiring heavy labor in the tobacco and cotton fields, from colonial times until the Civil War.

After the war began many slaves did not flee in mass numbers to the North; they stayed in the South but behind Union Army lines. Freedmen were already home and had little want to travel northward at that time. A few years after the war, because of a reapportionment of congressional districts, Brunswick County (and Lawrenceville in particular) became the center of Virginia's "black belt." The large number of black Americans in this portion of Virginia represented both a great need and an opportunity. Education was the need. Evangelism was the opportunity. The St. Paul School was the response to the need.

But Russell the educator was also Russell the clergyman who saw a clear opportunity for evangelism. Through the years he founded or helped found more than 30 parishes and missions not only in the Southside but the southeastern tidewater area. In the Southside Russell founded or assisted in founding parishes or missions in Boydton, McKenney, Palmer Springs, Blackstone, Warfield, Edgerton, South Hill, La Crosse and Bracey. As archdeacon his responsibility extended to overseeing churches in the larger cities of Petersburg, Hampton, Newport News, Portsmouth and Norfolk.

The archdeacon's work schedule of school, church and fundraising activities was nothing less than incredible. Between 1905 and 1925 Russell averaged 116 public services per year (not including daily services at the school); 124 sermons and addresses; 25 public addresses outside his diocese in the interest of church and educational work; and 29 public celebrations of Holy Communion. In the years between 1909 and 1924 he averaged 47 visits per year to the sick in private homes and hospitals; he

(Continued on next page)

(Continued from previous page)

presided annually at 55 church and educational meetings; and he baptized an average of eight adults and 11 infants each year.

The Bishop of Mississippi called a meeting of southern bishops in August 1883 at Sewanee, Tennessee. Probably caught up in the racial tensions of that era, the bishops believed that they had to take control of their dioceses in the best way they knew how. The bishop of the (undivided) Diocese of Virginia was not present and perhaps was not invited. The Diocese of Virginia, however, was present in the person of the Rev. T.G. Dashiell, a presbyter and secretary of the diocese's annual council. Another Episcopal priest, the Rev. James Saul, of a wealthy Philadelphia family, also attended, probably to learn what the bishops had in mind. Saul had a vested interest in education for some years by providing funds for many southern schools for former slaves. St. Paul's School eventually received funds from Saul. It is not known whether Russell knew or even cared that such a meeting occurred. He was newly ordained and was focused on developing his new school and church congregation.

Because the 34th General Convention was scheduled for October 1883, the Sewanee bishops drafted their resolution into a proposal that in effect would have created separate "colored convocations" within their dioceses. The proposal failed in General Convention because of the House of Deputies' disapproval. But because General Convention had no authority within any individual diocese, separate colored convocations became a reality in the South anyway.

In effect, the development of Russell's ministry and the implementation of the Sewanee bishops' plan converged when Russell was made archdeacon. The conflicts and contradictions implicit in the southern dioceses' governance collided with the conflicts and contradictions within Russell's new authority as archdeacon and his deeply held evangelical and catholic faith. Leading a "colored convocation" was antithetical to Russell's theology. Not a high churchman, the "catholic" minded but evangelical archdeacon believed in one, holy, catholic and apostolic Church. But his acceptance of the office of archdeacon was a social and philosophical contradiction because the "colored convocation" structure was anything but catholic. It was an isolated entity bordered not by geography but by race. It mirrored Jim Crow attitudes. To Russell, however, the situation represented an opportunity for evangelism and an opportunity for catholic



St. Paul's School senior class, 1917.

instruction to the Church.

Russell's belief in the words of the Apostles' Creed grounded his understanding of what a universal Church should look like. He understood human

beings and their prejudices. He recognized that many years would pass before significant change would occur. He accepted his archidiaconal responsibility and its great demands with patience and wisdom.

Russell was virtually alone when he challenged the emerging concept of an all-black jurisdiction. As Peter G. Morgan fought any mention of race in Virginia's new state constitution, Russell fought against a separate black jurisdiction within the church. A black jurisdiction was a natural reaction by African American Episcopalians tired of the many disappointments they endured by their church's unwillingness to recognize their social, moral and legal equality. Russell and his convocation submitted a memorial opposing the movement while convocations in neighboring dioceses sought its implementation. The church eventually created bishops suffragan for work among black Episcopalians.

Russell was the first African American to be elected a bishop suffragan. The Diocese of Arkansas elected him on the first ballot. Russell declined election, preferring to continue his ministry in Lawrenceville. Though the issue lingered, dioceses slowly eliminated "colored convocations." Like Moses, Russell led his people, black and white, to the Promised Land but did not live to see its transformed landscape.

The *Norfolk Journal and Guide* reported on April 6, 1935, that 3,000 people, including three bishops and 40 priests, attended Russell's funeral. May many other people honor his Christian ministry and his life every year.

Almighty God, in your wisdom you gave your servant James Solomon Russell the courage to establish a college in which the lives of many are enriched and the truth of your word is heard: Help us, we pray, to know and trust the power of your love and follow faithfully where you lead; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen. ■

The Rev. Worth E. "Woody" Norman, Jr., wrote James Solomon Russell: Educator, Archdeacon and Saint of Southern Virginia (<http://bit.ly/JSRussell>) for his master of sacred theology degree from the University of the South's School of Theology in 2010.



OUR UNITY IN CHRIST
In Support of the Anglican Covenant

Catholicity Outweighs AUTONOMY

By Paul Avis

The future of the Anglican Communion is in jeopardy. *The Windsor Report* proposed an Anglican Covenant, centering on mutual commitment, to secure a unified future for the Communion. The Anglican Covenant is the only credible proposal that I am aware of to help hold this family of churches together. The alternative to the Covenant is to allow the present sharp tensions to be worked out in the formal separation of some churches of the Communion from others — and that means schism, and the fracture and possible dissolution of the Anglican Communion.

The Covenant is not perfect and it is not completely clear to me how the “consequences” aspect of it will be worked out, if it comes to that. But I don’t think that is the most important thing about the Covenant. The key, for me, is that by subscribing to the Covenant, Anglican churches will signal in a serious way their intention to remain together. They will signal this to themselves, to all the other Anglican churches throughout the world, and to other Christian world communions, who are watching anxiously and do not want to see the Anglican Communion finally fail as a worldwide fellowship of churches. Such a failure would indicate a serious weakening of Christianity and its witness on the world stage. It would also bring grief and heartbreak to millions of Anglican Christians around the globe.

But is the Anglican Covenant asking too much of member churches? Does it fatally compromise the hard-won autonomy of the “provinces”? I think not. “Autonomy” cannot be the first thing that we have to say about ourselves as Anglican churches. I think the attributes of the Church of Christ in the Creed come much higher up: unity, holiness, catholicity and apostolicity.

The very first thing we want to say about our church is that it belongs to the one, holy, catholic and apostolic Church of Jesus Christ. But if we belong, with others, to something much bigger than ourselves, then we belong *together* and not in autonomous isolation. So *interdependence* must be a key denominator of Anglican ecclesiology and polity. The Covenant seeks to flesh out in practical terms what interdependence might mean.

For churches that exist

in a relationship of interdependence, it seems not too much to ask of us that we consider the common good of the Church as a whole and of the Anglican Communion as a part of that whole. This takes us to the heart of what is meant by catholicity. “Catholic” is from the Greek *kat’ holon*, “according to the whole.” To be catholic is to be deeply conscious of being part of a wider whole and to act accordingly. The virtues of forbearance, patience, restraint, willingness to consult and to accept a degree of accountability to others come into play here. “Bear one another’s burdens and so fulfill the law of Christ” (Gal. 6:2).

Is the Anglican Communion that important? Is it worth saving? Is the Communion worth fighting for? My answer to that question is an unequivocal *Yes*, and there is a profound theological reason for saying that. Communion (*koinonia* in the Greek New Testament) is not something that is man-made. It is not a human artifact and is not at our disposal.

Communion — whether between individual Christians in the Body of Christ, or between particular churches within the universal Church — is something given in the realm of grace. It is intimately connected to the sacraments. In baptism we are brought into communion with the Triune God and one another; in the Eucharist — *Holy Communion* — we are sustained and strengthened in that communion. Communion is God’s greatest gift to us in this life and it will be completed and fulfilled in the next.

Any expression of communion is to be treated with great respect and care. It is an imperative of Christian love to seek communion with our fellow Christians. We are called to seek, maintain and extend communion. To do that we are inspired by the Holy Spirit, who is sometimes conceived as the bond of communion between the Father and the Son. Ultimately, then, the future of the Anglican Communion is not a political matter, but a spiritual issue. I believe we should consider the Covenant in that light. ■

The Rev. Dr. Paul Avis is the general secretary of the Council for Christian Unity and canon theologian of Exeter Cathedral. He is the editor of the journal Ecclesiology and the author of several books on Anglicanism, including The Identity of Anglicanism: Essentials of Anglican Ecclesiology (T&T Clark, 2008).



Seeing Basilica di San Marco at High Tide

By Mary Foster Hutchinson

Never go to Venice when the moon is full. The city warns the populace with sirens, just as we are warned in Texas when tornados approach. But no one at the hotel explained, and as we caught our first glimpse of Constantine's four bronze horses perched above the world's most famous facade we were puzzled to be greeted by a vast empty space with rows of narrow platforms set up around its edges — some, especially in front of the great five-domed basilica, crowded with people. It was raining, just a little, but not enough to alter our resolve to attend Mass in this most precious of Italian 11th-century sanctuaries. Perhaps the platforms were a

kind of crowd control, people waiting for tickets or entrance into the oriental splendor before us.

The trouble for us was that there seemed to be no steps leading up onto the platforms, which stood about three feet high over the piazza's stone floor, certainly too high for two elderly tourists to scramble up. Skirting the odd contraptions, whatever they were, we rapidly became aware that our shoes were becoming wetter and

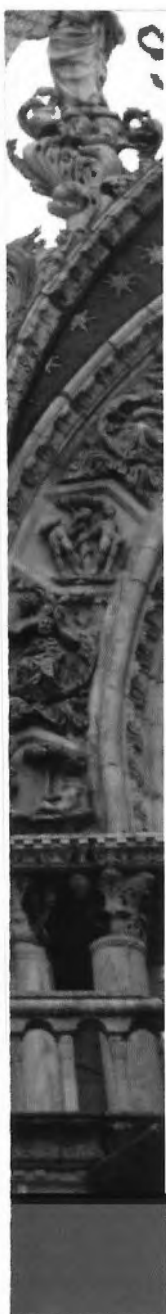
over the gradually ascending floodwaters of the Adriatic Sea, which threatened to engulf the entire piazza. But they did seem to lead, after a maze of turns, into our objective: Basilica di San Marco, final resting place, some say, of the Gospeler's mortal remains, and much of the spoil of the Venetians' ill-fated Fourth Crusade.

Some minutes later, after we had located steps onto the raised walkways in an adjacent *calli*, we were

If you haven't experienced San Marcos and would like to do so, don't put your trip off too long.

wetter, the film of water on the ground deeper and deeper. Truth dawned. The platforms were raised walkways

being ushered into the awe-inspiring edifice itself, seated in the left transept and magically transported



into Byzantium. The huge enchantment of an Eastern church with its 8,000 square meters of roof and walls adorned with gold glitter enveloped us, as we strained to decipher the mosaic icons celebrating Christ Pantocrator as all good Christianity did before the dissolution.

The service was about to begin, and we were not to miss much of it in spite of our sidewise location. Dallas Cowboys owner Jerry Jones has nothing on the Cardinal Archbishop of Venice, who has placed large TV screens at strategic points so that the faithful can follow his movements within the veil of the iconostasis. Visitors were furnished with the Scripture texts of the day in five European languages. A hidden choir, no doubt composed of borrowed angels, embraced us in its sorcery.

As we watched the long Italian sermon, a layman snuffed out dying votive candles at the Shrine of the Madonna Nicopeia, originally carried into battle by the Eastern emperors' victorious armies and part of the loot brought home from the rape of Constantinople in 1204. A young man with civilian clothes and a world-class tenor voice came forward to sing the psalm and lead the congregation in its responses.

In due course splendidly robed officials descended to administer the sacrament to long lines of communicants, and the service wound itself down. It was all rather matter of fact. There were no processions either before or after, and once the

TV screens darkened the building emptied quickly.

Having the ancient cathedral almost to ourselves, we made bold to attempt a quick tour of the incomparable *Pala d'Oro*, but were firmly shooed out by a lay official ("Prego! Prego!"), not by the side door through which we had entered but through the West Front, where we found to our dismay that although we were still within holy precincts our feet were set on another raised platform, with water gurgling beneath.

On our way back to our hotel, we paused for a last damp moment to gaze back on this dying gasp of undivided Christendom, which our guide book said lies "astride the East and West," the "central pivot of the Eastern and Western worlds." We sighed for that almost forgotten millennium during which, despite dispute, the Church of Christ still saw itself as one. There are not many places left in the world where this uncloven Church still retains physical form. What was it like to be a believer before the incestuous crusades, the mutual excommunications, and the pollution of the Renaissance? What indeed?

If you haven't experienced San Marcos and would like to do so, don't put your trip off too long. The city of Venice is sinking. Only about 20 percent of its buildings are occupied.

Maybe in the long run the Adriatic will win, or maybe by some miracle of drainage the Italians will find a way to hold back the sea and continue to welcome pilgrims to these incomparable relics. Or maybe not. Maybe now is a safer time to go, before the feast has ended. But don't go during the full moon. ■

Mary Foster Hutchinson is a member of Church of the Incarnation, Dallas, Texas.

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At the C3 conference in Nashville, painter and writer Makoto Fujimura (left) described his experience of illuminating the four Gospels, and Andy Crouch (right) talked about failure leading to success.

Gavin Richardson
photo/gavoweb.com

Engagement Over Relevance

By Joseph B. Howard

For centuries the words *Church* and *culture* were all but synonymous. This close linkage posted challenges for both culture and Church, but it gave artists the opportunity to ply their craft with the patronage of the Church, and to express their faith through their art. With the collapse of Christendom, these connections have frayed or broken. The disconnect has become so pervasive that many outside the Church, while not hostile, are unconcerned with faith in general or Christianity in particular. The Church has more recently wrestled the dragon of relevance: Do Christians still have anything to offer culture?

With its new St. George's Institute of Church and Cultural Life (www.stgeorgesinstitute.org), St. George's Church, Nashville, aims to slay the dragon of relevance by equipping Christians to engage with culture in meaningful and lasting ways. The institute sponsored its first conference, "C3: Christ, Church and Culture," Feb. 24-26 in Nashville. Far from being another in a long line of Christian quests for relevance, the conference explored deeper questions surrounding the interface of culture and faith.

In an opening plenary address, painter and writer Makoto Fujimura described his experience of illuminating the four Gospels (<http://bit.ly/4HolyGospels>) and discussed the exile of artists from the Christian community. He challenged Christians to help create "cultural estuaries" where the creativity of those within and outside of the Church can mingle like salt and fresh water and the Church can again address the broader society in a comprehensible way.

The conference program included an evening at the radio show *Tokens* (www.tokensshow.com), which conference participant Gavin Richardson described as "*Prairie Home Companion* meets theology and the Nashville music scene." Here was culture making in action.

Christian Smith, professor of sociology at the University of Notre Dame, discussed his work on the National Study of Youth and Religion. He focused specifically on emerging adults (generally ages 18-29) and their relationship to faith.

"Talking to an emerging adult about the faith is like talking to a 17-year-old about life insurance," Smith said. "They think it's a good idea. They just don't see the point of it in their lives right now."

An emerging adult stands a greater chance of being religiously committed after growing up in a non-religious household than growing up as a mainline Protestant. "If you were blindfolded and you were trying to hit a dart board, and one dart was mainline Protestantism and the other was non-religious, you'd want the non-religious dart," Smith said.

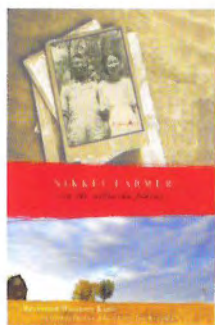
Author Donald Miller said that every culture, religious or secular, conservative or liberal, can fall prey to fundamentalism, create a false culture, and establish barriers that are more about fear and control than anything wholesome or life-giving.

Andy Crouch, author of *Culture Making: Recovering Our Creative Calling* (InterVarsity, 2009), challenged culture-friendly Christians to try again and again in the face of failure. "Failure is normative in culture making," he said. "Most influential things fail before they succeed."

Speakers' challenges were consistent with the stated goal of the St. George's Institute: "We see our calling as more than critique, but also cultivation and contribution, a calling made urgent by Jesus' Great Commission to 'go into all the world.'"

The institute has scheduled its second C3 conference for March 1-3, 2012.

The Rev. Joseph B. Howard is priest-in-charge of St. Joseph of Arimathea Church, Hendersonville, Tennessee (www.stjosephofarimathea.org).



Nikkei Farmer on the Nebraska Plains

A Memoir

By **Hironori Kano**. Introduced and edited by **Tai Kreidler**, from a translation by **Rose Yamamoto**. Texas Tech. Pp. 203. \$34.95. ISBN 978-0-89672-628-4.

From the 1930s through 1950s, a familiar figure to readers of *THE LIVING CHURCH* was a Japanese American Episcopal priest named Hiram Hisanori Kano. Born in Tokyo in 1889, Kano was from a Western-minded aristocratic family with close ties to the Japanese imperial house.

Following his baptism after a serious illness and a remarkable conversion experience in 1910, Kano traveled to the United States in 1916 for agricultural studies at the University of Nebraska. Upon graduation, he remained in Nebraska as part of the fast-growing American population of *Nikkei*, or the Japanese diaspora, who before World War II numbered almost 300,000 in Hawai'i, California, Oregon, Washington and the states of the Great Plains.

Kano settled in Litchfield, Neb., where with his wife and growing family he began a successful career as a sugar-beet farmer. The Japanese immigrant community grew steadily around the Kanos, who maintained strong contacts with relatives at home and others interested in immigration.

A 1923 meeting with Nebraska Bishop George Allen Beecher (1868-1951) began what would become a close connection with the Episcopal Church for the rest of the Kanos' lives. (The two cooperated successfully in that year in persuading the Nebraska legislature to safeguard property rights of Japanese Americans in a time when anti-Asian attitudes were strong; Beecher initially contacted Kano in his capacity as president of the Japanese

Americanization Society).

In 1925, Kano was appointed a lay missionary of the Episcopal Church, with the pastoral care of 800 Japanese Nebraskans entrusted to him despite his lack of formal theological training. He was subsequently ordained to the diaconate in 1928, and to the priesthood in 1936. Throughout the 1930s, Fr. Kano ministered to a growing population of first- and second-generation Japanese Americans, many of whom became devoted Episcopalians.

Despite his own decades of work encouraging the assimilation of Japanese immigrants into American society, Fr. Kano was arrested on the steps of his church following the Japanese attack on Pearl Harbor on Dec. 7, 1941. He was interned as an "enemy alien" like almost all other Americans of Japanese ancestry, and served in a succession of five internment camps as far away as New Mexico until his release in 1944. Considered a particular threat because of his family's connections to the Japanese aristocracy, Fr. Kano was subject to repeated interrogations but never specifically charged with any crime or treasonous activity.

After his release, Fr. Kano moved with his family to Nashotah House Theological Seminary, where he earned a second master's degree and forged close friendships with clergy and lay leaders of the Diocese of Milwaukee. He then returned to Nebraska, where he ministered as a parish priest and took a prominent role in the Japanese American community's response to the problems

of reintegration following wartime internment and dispossession. (He refused to accept reparation payments made to internees in the 1980s, insisting that the experience of internment had been beneficial for him because it gave him an opportunity to spread the Gospel.) Fr. Kano retired from active ministry in 1957, but lived an active three more decades as a supply and interim priest in Colorado until his death just shy of his 100th birthday in 1989.

The dioceses of Nebraska and Colorado both moved quickly after Fr. Kano's death to add him to their calendars for local commemoration in light of his pastoral faithfulness before, during, and after the experience of internment. The true extent of his patient suffering during the war was not entirely clear, however, until this 2010 publication of an English translation of his memoirs, first prepared for private circulation in the late 1960s.

Nikkei Farmer on the Nebraska Plains reveals in Fr. Kano's own words his remarkable work to preach and minister to his interrogators, as well as the loyal Japanese Americans with whom he was interned. It shows his spirit of active engagement with fellow internees who did support the Japanese government during the war — some of whom were repatriated to Japan in exchange for American civilian internees — and his efforts to teach American history, English lessons, catechism courses, and agricultural instruction within prison camps where he was at times denied the right to wear his clerical collar. The book also shows for the first time the surprising degree of mistreatment inflicted on a loyal Japanese American clergyman, and the almost irresistible quality of his kindness to those around him; military police appear to have been particularly fond

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BOOKS

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of his sermons, and grateful for his pastoral advice.

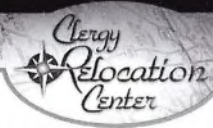
This memoir tells Fr. Kano's story in more detail than ever before, but its sometimes-meandering style means that readers have to persevere to gain the full picture of the author's memories. The introductory material and

notes also strangely omit the context that could be provided by reference to the important story of the Episcopal Church's ministry with and to interned Japanese Americans during this sad episode in the history of World War II.

A full biography of Fr. Kano, building on this core text and drawing on

contemporary periodical literature, would be very welcome in light of a motion before the 2012 General Convention to extend local commemorations of this devoted pastor to the Episcopal Church's calendar. The real treasure of this book is Fr. Kano's life, and it deserves a wide readership.


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



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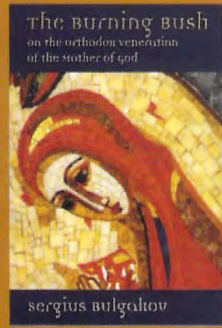




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The Burning Bush
On the Orthodox Veneration
of the Mother of God
By **Sergius Bulgakov**. Translated by **Thomas
Allan Smith**. Eerdmans. Pp. xxiv+191.
\$28, paper. ISBN 978-0-8028-4574-0.

The Burning Bush, completed in Prague in 1924 and published three years later, is the first volume of Bulgakov's minor trilogy, and his first book-length foray into dogmatic theology. The major trilogy, consisting of *The Comforter*, *The Lamb of God*, and *Bride of the Lamb*, has recently been made available in translation by Eerdmans, as has now the minor: *Friend of the Bridegroom*, and, most recently, *Jacob's Ladder*.

Though a thin volume, *The Burning Bush* presents the same density and structural challenges that characterize the larger trilogy. The four chapters do not build up to any clear and explicit argument, and the final one, where the author gives his "positive illumination of the question" (3), comes in the form of 60 pages of

unbroken text. Following this, we find three excursuses that will only bear upon the question of the Theotokos for those already familiar with Bulgakov's central theological arguments: Glory and Wisdom in the Old Testament, and Wisdom in Athanasius and the Fathers.

Once one overcomes these obstacles, however, prepare for a torrent of theological ideas like floodwaters over a dam. Once Bulgakov bid farewell to his earlier phases of atheism, pan-religious idealism, and Bolshevism, there was, by the mid-1920s, nothing holding back his stormy intellect. Orthodoxy, and here the Orthodox veneration of Mary, provided a creative channel.

The "positive illumination" of Mary that Bulgakov offers is grounded in two mutually supporting arguments. First, she represents "the summit of human ascent" (33), the ultimate conquering of sin in human history. Sin affects us as both a constant and a variable, an infirmity and a habit. The first is the common inheritance of all Adam and Eve's children — not as a biological effect of procreation ("theological thought, from blessed Augustine down to our own days, wears itself out clarifying this transfer of Adam's sin to his heirs" [19]), but as the original fragmentation of the all-human into individuals. The will to survive within this fractured individuality, Bulgakov hints, is each individual's unconscious compliance with the sin of Adam and Eve; that is the constant. The variable is the struggle against sinfulness within this individuated creature. The history of Israel with God is a long preparation for Incarnation, a necessary overcoming of sinfulness, so that one person might manage, one day, to devote her entire being to God by these words: "May it be unto me as you have said."

The second argument central to the text is more subtle and more profound, though it may at first

appear to reflect an unattractive hyper-piety: Mary is the "hypostatic shrine to the Holy Spirit" (89). Bulgakov begins already here the line of trinitarian thinking that marks his later work as among the most complex and fertile of all 20th-century theology. The Son and Spirit are two Persons who originate in the Father, but this double origin is also a common project, so that a single "thing" is happening in God when the Son and the Spirit go out from the Father. A common relational act binds together the interchange of three. Specifically: the Spirit mediates the immediate begetting of the Son from the Father, and mediates the growth of the Son back to the Father. And what the Spirit does in the eternal Trinity Mary does on earth: she proceeds from Father to Son, she possesses the Son for the Father, she gestates the Logos that is generated by the Father. Mary is not the Incarnation of the Spirit, Bulgakov is careful to say. She is rather the "Pneumatophoric human" (81), the Spirit-filled human who can thereby play the mediating role of the divine Pneuma.

The three excursuses expand this argument. The first shows that every appearance of God in the Old Testament comes by means of a mediation, a womb from which the divine Word is brought forth: the cloud atop Sinai, the throne in Isaiah, and, iconically, the burning bush on Horeb, out of which God spoke to Moses. The second argues, somewhat against the Fathers (as Bulgakov was never shy to do), that Wisdom is not simply the Logos by another name, but is the joint activity of Son and Spirit emerging from the Father. Wisdom is the "house" built by the interchange of the processions: the womb within the trine God that takes shape on earth in the Virgin. The third makes use of a highly original yet plausible reading of Athanasius to suggest that the act

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Exhortation to MARTYRDOM

ent is an especially appropriate time to reflect on Christian martyrdom, the “baptism of blood” — its history and pattern, even as something to be cultivated by the faithful, following our Lord who died (see Luke 12:50).

The great Origen of Alexandria (c. 185-254) once wrote an “exhortation to martyrdom” of a sort that subsequent Christians have sometimes thought too voluntaristic, *willing* the immolation of one’s body in order to save one’s soul. Surely this marks a distortion of the gospel’s injunction to take up our cross and follow where the Lord leads? Christ, after all, in Cranmer’s insistent formulation, made for us “by his one oblation of himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.” Thus Christ instituted, and commanded us to continue, “a perpetual *memory* of that his precious death,” not a reenactment of it (Prayer of Consecration). Or so many Anglicans have supposed since 1549, seeking understandably enough to avoid what once seemed to be erroneous excesses (“blasphemous fables and dangerous deceits”) in the eucharistic practice of our Roman siblings (Article XXXI).

To *memorialize* Christ in the Eucharist is not, however, to have given up on the notion of sacrifice, in the Mass or elsewhere. In the same eucharistic prayer we ask God “to accept this our sacrifice of praise and thanksgiving,” and then “we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee.” Our eucharistic remembering, called by Jesus and Paul *anamnesis* (Luke 22:19; 1 Cor. 11:24ff.), thus carries a connotation of *living out* what we are saying, beyond a merely mental exercise, as the whole of the prayer clearly shows forth, not least as *presence* comes into play. About this there is happily ecumenical convergence: that in the Mass we encounter the “present efficacy of God’s work” and accordingly are changed — relying upon and “united with the continual intercession of the risen Lord” who “empowers us to live with him, to suffer with him and to pray through him as justified sinners, joyfully and freely fulfilling his will” (*Baptism, Eucharist and Ministry*, E5 and 9). Sacrifice turns out to be the native soil, and grammar, of our sanctification, subsisting in the passion of Christ. This *is* what it means to be holy: “United to our Lord

and in communion with all the saints and martyrs, we are renewed in the covenant sealed by the blood of Christ” (*ibid.*, E11).

The whole of Origen’s treatise in fact focuses steadfastly on the example of the martyrs, and on the example of Christ, in order to uncover the basic pattern of Christian obedience given in Scripture. And it’s worth noting that the subject was not speculative for the Alexandrian teacher, whose father and several students were martyred, while he himself was imprisoned and tortured under the persecution of Decius in 250. In such contexts, in which “martyrdom [is] a daily possibility” (Henri Crouzel, *Origen*, p. 136), the teaching of Scripture on these matters comes to life with a startling and

liberating clarity — that our present sufferings *are* a “slight momentary affliction” to “prepare us for an eternal weight of glory beyond all measure” (2 Cor. 4:17; cf. 4:7ff.). This is the heart of the gospel, enunciated by St. Paul, himself a martyr: the expectation of “delivery from this body of death ... through Jesus Christ our Lord!” (Rom. 7:24-25). “Therefore, I beseech you,” writes Origen,

to remember in all your present contest the great reward laid up in heaven for those who are persecuted and reviled for righteousness’ sake, and to be glad and leap for joy on account of the Son of Man (cf. Matt. 5:10-12; Luke 6:23), just as the

apostles once rejoiced when they were counted worthy to suffer dishonor for his name (see Acts 5:41). (*Exhortation to Martyrdom*, 4)

Henri Crouzel, a leading scholar, tells us that Origen condemned the seeking out of martyrdom, proposing instead that the Christian try to escape “confrontation with the authorities, out of charity for the persecutor who in putting him to death would commit a crime.” At the same time, however, “Origen desired martyrdom” throughout his life, in the hope of adding his own sufferings to “those of Christ in the great task of redeeming and purifying the world” (*Origen*, p. 136). In this way, we see in Origen a Pauline “rejoicing in my sufferings for your sake, [as] in my flesh I am completing what is lacking in Christ’s afflictions for the sake of his body, that is, the Church” (Col. 1:24), a point that bears further reflection.

Christopher Wells



Origen of Alexandria

A New Instrument of Communion?



Sisters of the Community of St. Mary (Eastern Province) in Luwingu, Malawi.

By Steven R. Ford

The Church is in a pretty sorry state right now. A diocese has seceded from the province, although bishops, apparently on the advice of lawyers, deny this can happen at all. Unchristian and uncivil court battles over property and money are ensuing, and a newly appointed rival bishop has arrived on the scene. Consents to two episcopal elections have been denied, one for the suspected “moral turpitude” of the winner and the other for the disputed theology of the victor. And a priest withdrew as a candidate for diocesan bishop when questions arose about his loyalty to provincial church leadership.

No, this isn't the U.S. Episcopal Church. I'm in Mzuzu, the see city of the Diocese of Northern Malawi, in the Province of Central Africa. The diocese that seceded is Harare in nearby Zimbabwe. Money, sex and power. These are the preoccupations of too many Anglican Christians today. It's true in Central Africa, and it's most assuredly true throughout the United States and Canada. It's no coincidence that, as these preoccupations are growing, the traditional Anglican Instruments of Communion are breaking down. The office and person of the Archbishop of Canterbury are simultaneously accused of having too much and too little influence in the life of the Church. More than 200 bishops declined to attend the Lambeth Conference in 2008 because conference participants included bishops who had consecrated a noncelibate homosexual.

Several Global South primates and other bishops have

resigned from the Anglican Consultative Council's Standing Committee. And because two North American primates had been invited, one-third of their Global South brothers declined to attend the Primates' Meeting in Dublin. Hardly “Instruments of Communion” at all anymore, these things. Our Anglican obsession with money, sex and power has seen to that.

I spent some time this morning visiting St. Mary's Convent in Luwingu, a few miles outside of Mzuzu. It's the new Malawian house of the Community of St. Mary (Eastern Province), the “Peekskill Sisters.” I've been a priest associate of CSM for many years (though not a very good one, I'm afraid), so I naturally sought the place out. The nuns here are all central African, but their rhythm of life is the same as that of their American sisters in upstate New York.

Two professed sisters were trained in Peekskill. A junior, recently elected to life profession, was trained near Albany in the community's American mother house, and the newest junior received all her training in Malawi. At least two aspirants are expected in the next few months. Anglican multinationalism and multiculturalism are alive and well in CSM. In fact, they thrive in quiet lives of shared faith and service. It's a community which lives out the “bonds of common affection” between North American and Central African Anglicans. It binds together two very distinct provinces. It embodies the service to others to which all of us are bound through our Baptismal Covenant.

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It's sometimes suggested that Anglican and Benedictine spirituality are one and the same. Indeed, a monastic heritage figures large in our collective spiritual culture. The bulk of our prayer book is the Eucharist and Benedict's Divine Office. Many of our church buildings are set up for singing the Divine Office in monastic-style choirs. Yet it's the core of Benedictine

spirituality, largely forgotten among Anglicans at large, that's lived out in Luwanga: the "evangelical counsels" of poverty, chastity and obedience. The very opposite of the money, sex and power after which we tend to chase and which cut like so many knives into the Body of Christ. It unites these Malawian CSM sisters with their American Episcopal siblings in Greenwich — and through

CSM's Southern Province, with their sisters in Sagada in the Philippines. The Luwanga sisters feed orphans in a joint work with nearby Holy Trinity Church, and they're looking to establish their own orphanage. Sisters in Greenwich minister through the Diocese of Albany's Christ the King Spiritual Life Center.

It's not just the Community of St. Mary, of course, which seems increasingly to be the glue holding Anglicanism together — our new Instrument of Communion, perhaps. On previous African sojourns I've visited convents of the U.K.-established Order of the Holy Paraclete in both Ghana and Swaziland, where sisters of diverse cultures and traditions live in kingdom-style unity which spills out in service. OHP African ministries include an eye clinic and a residential school for girls who have suffered abuse. The Order of the Holy Cross lives and witnesses not only in Canada and the United States, but also at Mariya uMama weThemba Monastery in Grahamstown, South Africa, where brothers educate local children.

And it's not just Benedictine religious communities which bind Anglicans together. The Society of St. Francis witnesses and works not only in the U.S. and the U.K. (among many other far-flung places), but also through a covenanted community of religious brothers providing hospitality in Zimbabwe.

International, multiprovincial and multicultural religious communities, Benedictine and otherwise, are living witnesses to selfless Christian service. These communities, in my growing experience, are the new Anglican Instrument of Communion which God is raising up even as we tear the old ones apart. Being that instrument just might be the 21st-century vocation of Anglican religious communities.

The Rev. Steven R. Ford serves at the Church of St. James the Apostle, Tempe, Arizona

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LETTERS

A Footnote on Bishops

A footnote to Doug LeBlanc's comprehensive article on property settlements [TLC, Mar. 13]: by the terms of our agreement with TEC and the Episcopal Diocese of Virginia the Church of Our Saviour at Oatlands is only inhibited from having a bishop's supervision or jurisdiction while we remain in the premises which we currently lease from that diocese, which lease we can end on 30 days notice.

Once we move to the larger quarters that we very much need we will be free to apply for oversight by any bishop in any jurisdiction. During this temporary interregnum, if that's the right word, our curate, the Rev. Dr. William Wilson, and I are under the personal pastoral care of a godly and orthodox member in good standing of the TEC House of Bishops.

*(The Rev.) Elijah White
Oatlands, Virginia*

Amen to Soul-searching

Lent is the perfect time to be "Examining Our Communion Conscience," as Dr. Christopher Wells aptly headlined his commentary on the current state of the Anglican Communion [TLC, Feb. 27].

Whether "dead," as some suggest, or not, as Wells challenges, he considers it necessary to "probe the nature of the death in question" so that "appropriate countermeasures be taken and remedies applied."

I agree for all the reasons Wells suggests and backs up with well-chosen biblical quotes.

I can hear his desperation when he asks, "Is there an Anglican Communion at all?" And further on, in relation to remarks at Singapore from some of the Provinces in the Global South that claim they're "already in a state of broken and impaired Communion with the Episcopal Church USA and the Anglican

Church of Canada," Wells asks: "Have we faced this fact?"

Again, in closing, Wells turns to the Bible: "Whatever the extremity, God can raise us up by his mighty hand and outstretched arm — lifted from the dust of pride to be set once more on the path of mutuality; not insisting on our own way, but count-

ing others better than ourselves (see 1 Cor. 13:5; Phil. 2:3). This is love, which is patient, kind, 'not envious or boastful or arrogant or rude' (1 Cor. 13: 4-5)."

Thank you, Dr. Wells, for inspiring me.

*Ruth M. Gill
Bradenton, Fla.*

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The Fifth Sunday in Lent

The Body's Grace

Ezek. 37:1-14; Ps. 130; Rom. 8:6-11; John 11:1-45

St. Paul speaks of a sharp contrast between the flesh and the Spirit, the first of which describes a life "hostile to God," the second being, of course, "the Spirit of Christ who dwells in you." In this way he sets out in forceful terms the desperation of the human condition lived apart from the animating presence of the Spirit. For without the Spirit to temper, restrain, and order affections and desire, the body's demands work to its own destruction and death. This contrast, however, is not to suggest that one leaves the body for the Spirit, for the Spirit "gives life to our mortal bodies." The body, then, is the arena of God's desired action. God wishes to be within us, animating us, forming us to his glory. One of the Greek fathers, Diadochus of Photice, writing on the subject of spiritual perfection, insists that the Spirit of God enters so deeply, so mysteriously, that we sense God in our very bones.

The well known gospel story about the raising of Lazarus may yet deepen our meditation. To begin, the story is filled with deep emotion, not only to suggest the agony of a fresh

sorrow, but also the cost to Jesus. He trembles and weeps in preface to the words "Come forth." But when he speaks, his word is utterly effectual. Lazarus, and we ourselves, as we rightly read ourselves into the text, suddenly comes forth. He is alive. Though alive, something else must happen. We are alive in Christ, and yet another work awaits us. Lazarus is standing, bound with bands of death. Living, he is vested as a dead man. Jesus says, "Unbind him and let him go."

We still have this work to do, shedding vestments of death, ridding ourselves of an identity that is conformed to this world. It is a work which will endure all our days. There is, however, a very special consolation in the fact that we may assist each other. For in this story, Lazarus does not remove his death garments, but rather has them removed by others. We too can be a gift to each other, helping each other to remove anything that impedes our new life in Christ.

Grateful for the gift of the Spirit who gives life to our mortal bodies, we use these bodies as God's instruments in the world.

Look It Up

Read Ezek. 37:14. This is simply one of the greatest Bible stories. Read it out loud.

Think About It

We never get *desire* just right. Our appetites for food, alcohol, sex, possessions, and prestige are still askew. One of the early monks, noticing one of these problems in himself, decided he was not fit for the rigors of desert monasticism. He journeyed home. On the way he was met by the Risen Lord, to whom he opened his heart. The Lord explained, "You have committed a greater sin than what you confess. *You have become discouraged.*" Yes, we fall. But do not be discouraged. Your struggle is worth engaging. Christ is with you, helping you, forming you, to the close of the age.

The Sunday of the Passion: Palm Sunday

What He Endured for Love

Isa. 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Matt. 26:14-27:66 or Matt. 27:11-54

Jesus' triumphant entrance into Jerusalem (Matt. 21:1-11) is so filled with irony, so tinged by the events that follow, that it is hard not to imagine something of the deep disturbance Jesus must have felt, knowing that hymns of praise and adoration would shortly warp into taunts and blows, and the sadistic practice of public crucifixion and scorn. For the cross was a well known tool, and Jesus could feel its approach.

As the Son of the Father, Jesus lived from every Word of the Father. Thus he taught as one who was ever listening. As the prophet says, "He opened my ear, and I was not rebellious." But Jesus lived and taught and healed in the midst of a rebellious humanity. He came to his own, and his own, in the end, received him not. For a time his teaching was admired and his healing sought, but as it became clearer and clearer that an early suspicion was justified, *they* turned against him.

Who were *they*? St. Matthew is perhaps less strident than St. John, but it is still jarring to our modern ears to hear "the Jews" over and over again. A canonical hearing of the story will, however, make a very deliberate point that "the people as a whole" cry out: "His blood be upon us and upon our children." Pilate's escape from culpability is ritually

empty. He had the authority, at will, to call in Legions to control the crowd. Judas is guilty, a pain he tries to assuage first by returning blood money and then taking his own life. The disciples are guilty of abandoning Jesus, Peter guilty of denying him three times. Guilt travels across the four winds and blankets every human being. Nobody is targeted, but all are included. All have sinned and fall short of the glory of God, and no sin is more tragic than this denial.

The cross may be fruitfully linked to the Incarnation itself. For the Son of the Father cannot assume what we are without touching the most tragic of experience — not only suffering, but suffering under the curse of legal and public condemnation, all carried out judiciously and with evident pleasure. They stripped him, pressed a crown of thorns into his head, spat on him, struck him, crucified him, and then, in a display of the worst of human depravity, they sat down and watched. Dying on the cross, Jesus endured jeers, taunts, and curses. He endured what we human beings, given the right circumstances and the right fears, seem ever ready to do to each other. Jesus endured it, and felt it, and suffered it, without holding back one drop of his outpouring love and his redeeming forgiveness.

Look It Up

Read Matt. 25:55-56. Let our gaze upon the cross be without pleasure and certainly without any blame toward others. It is better to look as the women did who cared for Jesus in Galilee. We are to hurt with love in the firm resolve to be Love's agent in the world.

Think About It

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BOOKS

BURNING BUSH (continued from page 23)

of creating itself requires mediation, since an immediate creation of a world by God would connect the two as mutually necessary poles of a single activity. Both in the Godhead and in the world, God relates via a mediating womb.

Along the way, there are numerous insights and controversial asides, too many to recount here. Among the most significant is a critique of the doctrine of the Immaculate Conception, grounded perceptively in a larger critique of the late Scholastic reconstruction of grace. If grace were not already understood inadequately as a superadded gift to human beings that was subsequently lost in Eden, he suggests, there would be no question of Mary needing to get it back at her conception. Grace is rather more natural than this, even as it waits upon the divine initiative. (Bulgakov here makes the point that de Lubac will make a decade later, but then links it, beyond de Lubac, to Mariology. At the same time, Bulgakov does not fill out the issues as completely as the Roman Catholic historian will. Specifically, Bulgakov does not seem to fully grasp the *aporia* of Baianism, whereby a naturalized supernatural defeats the very graciousness of grace!)

This book will only grow in importance in years to come, not only as the gateway into Bulgakov's mature theology, but also as one of the most profound accounts of the Mother of God in modern theology, with forays into Trinitarian theology, biblical studies, and liturgics as well. Professor Smith's fine translation makes Bulgakov's archaic Russian sound easy. Eerdmans has done us a great service with these translations, now giving to English readers the entire magnum opus of one of the greatest of modern theologians.

*Review by Dr. Anthony D. Baker,
Clinton S. Quin Assistant Professor
of Systematic Theology at Seminary
of the Southwest, Austin, Texas.*

PEOPLE & PLACES

Deaths

The Rev. **Ira Lincoln Fetterhoff** of Solomons, MD, who served many churches in the Diocese of Maryland, died at Asbury-Solomons Health Care on March 5. He was 82.

Fr. Fetterhoff was a retired priest and psychiatrist. He graduated from Carroll College in 1951 and attended Nashotah House. He received a master's of divinity degree from Philadelphia Divinity School, and was ordained deacon in 1954 and priest in 1955. He was curate at St. Michael and All Angels', Baltimore, 1954-55 (and 1962-63); curate, Christ Church, Baltimore, 1955-56; rector of St. Barnabas', Sykesville, 1955-59; and rector of St. George's, Perryman, from 1959 to 1962 when he became non-parochial. In 1967 he graduated from the University of Maryland Medical School. While serving as a priest, he practiced medicine in Baltimore, Hagerstown and Cumberland. He was on the board of directors of Calvert Hospice and Smile Inc., and was a member of AAUW and the League of Women Voters. In 2009 a book about Dr. Fetterhoff, *A Life of Devotion*, was published by Margaret W. Mann. He is survived by his wife of 55 years, Barbara; daughter Margaret Gallagher of Fayetteville, AR; and niece Beverly Russell Annen of Perry Hall, MD.

The Rev. **Willa S. Mikowski**, 85, of Traverse City, MI, died March 18.

Her early life was spent in Lansing, where she gave birth to her three children. She moved to Traverse City in 1945 and worked as a medical technologist at Munson Medical Center. She supervised the pathology lab there for 28 years. She earned a master of divinity degree from Seabury-Western Theological Seminary in 1982 and was ordained deacon and priest. From 1982 to 1989 she was vicar of St. Martin's, Perry, Iowa. After moving to Florida, she was assistant at St. Edward's, Mount Dora, 1990-2005. She also assisted at St. Thomas', Eustis. In retirement, she moved back to Traverse City in 2005. Before retirement she worked as a member of various civic and church groups in Michigan, Florida and Iowa. She was cofounder of Hospice in Traverse City, cofounder of Support Group for Troubled and Recovering Teenagers, chair of McCreary Community Scholarship Board for needy children in Iowa and president of Episcopal Christian Caring Fund in Florida. Survivors include her children, Rebecca Fall of Thompsonville, MI; Lawrence H. Flynn of Traverse City; and David Mikowski of Tallahassee, FL; 13 grandchildren; 18 great-grandchildren; and one great-great-grandchild.

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SENIOR CHAPLAIN: *Trinity School of Midland-Odesa*, a K-12 college prep school in West Texas, is seeking an experienced Episcopal priest or currently-serving school chaplain to serve a vibrant community as spiritual leader and key member of the administrative team. Trinity is quite serious about educating the whole person. Visit www.trinitymidland.org/employment_opportunities for full position description and instructions for pursuit of this excellent opportunity.

POSITIONS OFFERED

FULL-TIME RECTOR: *The Church of St. Paul's within the Walls, Rome, Italy*, seeks a rector to succeed Dr. Michael Vono, now Bishop of the Diocese of the Rio Grande, to serve in this uniquely historic city. The successful candidate will be a priest or bishop with a proven record of ministry in a variety of parish or other settings, including leadership experience in The Episcopal Church. Ability to speak Italian or Spanish is essential. The rector lives in a large, comfortable 3rd floor apartment beside the church. There is a busy church office with an Administrator and a Finance Officer, a coordinator of the Joel Nafuma Refugee Day Centre, a sexton and a cleaner. The church has a strong music tradition with a professional Director of Music and a mixed professional/volunteer choir. There are many ecumenical contacts and opportunities to be developed. Parish profile available at <http://www.stpaulsrome.it/english/search.html>. Further enquiries with a full CV (and OTM Portfolio) and letter of application (which should be in the candidate's own handwriting) should be sent to **The Rt. Rev. Pierre Whalon, Convocation of Episcopal Churches in Europe**, 23, avenue George V, 75008 Paris France. Phone +33 1 53 23 84 06 Fax +33 1 49 52 96 85 Email office@tec-europe.org

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