



THE  
LIVING CHURCH

March 11, 2012

CATHOLIC

EVANGELICAL

ECUMENICAL

## Joseph's Sheltering Arms

ALSO IN THIS ISSUE:

Kevin Goodrich on parish evangelism

Mark Harris on companionship in Haiti

PARISH ADMINISTRATION ISSUE



# Active Living at its Best

## WESTMINSTER COMMUNITIES OF FLORIDA!



## It's SO Westminster!

COME AND STAY  
THREE DAYS  
AND  
TWO NIGHTS  
ON US!\*

*\*Transportation is not included.*



WESTMINSTER COMMUNITIES OF FLORIDA  
[www.WestminsterRetirement.com](http://www.WestminsterRetirement.com)

### **Honorable Service Grant**

If you are an Episcopal priest, missionary, Christian educator, spouse or surviving spouse, you may be eligible for an Honorable Service Grant!

*Discover Westminster's wonderful  
Active Living Choices!*

**Call Suzanne Ujcic  
at 800-948-1881.**

*Come for the Lifestyle. Stay for a Lifetime.™*

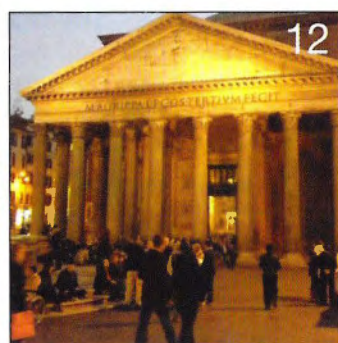
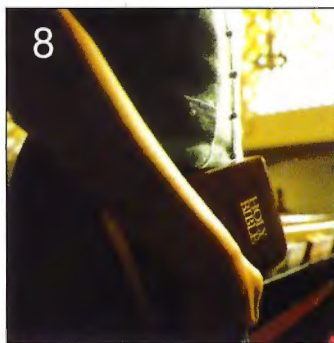


## Everyday Saints

In this issue we feature an essay about St. Joseph, husband of the Blessed Virgin Mary and the adoptive father of our Lord. Joseph is an icon of marital devotion and fatherhood, and of hard-working saints who enrich the long history of the Church.

You may kneel near such saints week after week. Without fanfare or whining, they do the usually thankless work that keeps the Church humming along in its sacramental and evangelical tasks.

ON THE COVER: St. Joseph the Carpenter. Georges de la Tour. 1640. Musee des Beaux-Arts et d'Archeologie, Besancon, France.



A LIVING CHURCH Sponsor

We are grateful to Church of the Incarnation, Dallas [page 37], whose generous support helped make this issue possible.

# THE LIVING CHURCH

THIS ISSUE | March 11, 2012

## NEWS

4 Haiti Team Considers Architects for Cathedral

## FEATURES

8 Parish Evangelism for a Different Era  
By Kevin Goodrich

12 Receptive Ecumenism  
Anglican Centre in Rome Supports  
a Shared Spiritual History  
By Charles E. Jenkins III and Mary Reath

14 Walking Together in Haiti  
An Experiment in Transformation  
By Mark Harris

18 Joseph's Sheltering Arms  
By David Baumann and Elizabeth Ashlie Marie Ward

24 Texans Read, Mark, Learn

## REVIEWS

25 "One Teacher" by Le Groupe de Dombes  
Review by Thomas Ferguson

27 *The Didache* by Thomas O'Loughlin  
Review by Benjamin King

## CULTURES

22 Art of Forgiveness  
By Carole Baker

## CATHOLIC VOICES

29 An African Text for an African Crisis  
By Ian Ernest

30 Editorial: Getting to Yes

## OTHER DEPARTMENTS

36 Sunday's Readings

38 People & Places

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

## Haiti Team Considers Architects

The team charged with overseeing construction of a new Episcopal cathedral in Haiti is expected to decide within the next few weeks on the architectural firm that will design and coordinate the construction of the new facility.

In 2010, a 7.0-magnitude earthquake destroyed Holy Trinity Cathedral.

Sources said that requests for proposals were sent in early December 2011 to ten prospective candidates, including Hite Associates of Greenville, N.C.; Kerns Groups Architects of Arlington, Va.; and Errol Barron/Michael Toups Architects of New Orleans.

Construction on the new cathedral, to be built on the site of the destroyed Holy Trinity Cathedral in downtown Port-au-Prince, could begin as early as this spring, the sources said.

The team overseeing the project includes the Rt. Rev. Jean Zaché Duracin, Bishop of Haiti; the Rev. Joseph M. Constant, director of ethnic ministries and student life at Virginia Theological Seminary; the Rev. John Runkle, a registered architect and the project manager; and Sikhumbuzo Vundla, chief of operations for the Diocese of Haiti.

Vundla said that the architectural firm, once selected, will be responsible for coordinating the services of civil, structural, mechanical, electrical and plumbing engineers, along with other consultants, as required. He said that local labor and materials will be employed in the construction to the greatest extent possible.

He said the three (of 14) historically significant murals that were recovered from the old cathedral



Gary G. Yerkey photo

Construction at Holy Trinity Cathedral, Port-au-Prince, could begin in the spring.

will be reinstalled in the new building. The murals were painted by some of Haiti's best-known artists, including Philomé Obin, Castera Bazile and Prêfête Dufaut.

A fundraising campaign launched by the Episcopal Church in January 2011 ("Rebuild Our Church in Haiti") has so far raised about \$1.5 million from supporters in 92 dioceses, other officials said. Roughly \$10 million, believed to be the initial budget for construction, has been collected from other sources, notably large corporate donors, the officials said.

Vundla said that the worship space of the new cathedral will total somewhere between 1,670 square meters and 1,860 square meters — large enough to accommodate roughly 1,000 people.

The earthquake occurred in the afternoon of January 12, 2010, killing more than 300,000 people and leaving about 1.3 million homeless. The earthquake destroyed several other buildings in the cathedral complex, including the primary, secondary, professional and music schools, as well as a convent for the Sisters of St. Margaret.

The Diocese of Haiti, the largest in the Episcopal Church, decided to concentrate its initial efforts on rebuilding the Holy Trinity Cathedral "as a prominent landmark of God's abiding presence with the Haitian people and the Church's commitment to serve them — a beacon of hope to all who suffer."

*Gary G. Yerkey, in Port-au-Prince*

## VTS Unveils Chapel Plan

The dean and president of Virginia Theological Seminary has released an architectural model and renderings for a new chapel, and announced that the seminary's capital campaign has raised 85 percent of its \$13 million goal. The seminary lost its 129-year-old Immanuel Chapel during an accidental fire in 2010.

The seminary has pledged to tithe from its Chapel for the Ages campaign ([www.chapelfortheages.com](http://www.chapelfortheages.com)) to help rebuild Holy Trinity Cathedral in Haiti and a chapel at Msalato Theological College in Dodoma, Tanzania.

"Given the seminary's international

Visit [livingchurch.org](http://livingchurch.org) for daily reports of news about the Episcopal Church and the Anglican Communion.



consciousness and broad reach across the Anglican world, it would be my hope that those giving gifts to the campaign would join me with a tithe to help build in places in need of new structures,” said the Most Rev. Frank T. Griswold III, 25th Presiding Bishop of the Episcopal Church, during a launch event Feb. 17 at VTS.

At the same event, architect Grant F. Marani unveiled a design for the new chapel.

Marani discussed the vision that guided his work with his colleague, Rosa Maria Colina.


“We conceive the chapel we are now designing not as a look back to the 19th century or as a monument to our own time, but as a timeless place to honor and carry forward all that has gone before on your campus,” Marani said, “and to focus on a



vision that will serve not only the future of the seminary, but also the future of the city of Alexandria and, most importantly, of the entire Anglican Communion.”

The new chapel will be plainspoken, with straightforward red-brick forms and detailing reflecting the restrained Virginia traditions of the earliest buildings on campus. Along with an improved welcome center and a new motor court, the chapel will create a new gateway from Seminary Road to the seminary. The chapel will address the proposed entry court with a broad, inviting portico, while it will greet those who approach from the campus with a terrace oriented to the campus grove.

(Continued on next page)



## 800-733-0930

*Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.*

**Clergy & Seminarian Discounts • All Major Van Lines Available**

**Direct Billing to Diocese & Churches**

**Guaranteed Dates Backed by a Delay Penalty**

**Up to Three Estimates Provided with one Survey**

[www.clergyrelocation.com](http://www.clergyrelocation.com) • [info@clergyrelocation.com](mailto:info@clergyrelocation.com)



# AMAZING

vs. The Same Old Thing

---

## SAINT JAMES SCHOOL



301-733-9330      [www.stjames.edu](http://www.stjames.edu)





Lighting our sacred  
spaces for more than  
a century.

For 112 years,  
Rambusch  
has invented,  
engineered  
and hand-built  
lighting fixtures  
here in the USA to  
enrich and illuminate  
chapels, churches,  
cathedrals and  
basilicas across  
the country.

Become part of the history.

**RAMBUSCH**  
SINCE 1898

LIGHTING | CUSTOM LIGHTING | ARCHITECTURAL CRAFT

160 Cornellison Avenue, Jersey City, NJ 07304  
T 201.333.2525  
www.rambusch.com



**NASHOTAH HOUSE**  
THEOLOGICAL SEMINARY  
CONFERENCE

**J**USTIFICATION  
"ANGLICAN"  
LIFE & THOUGHT

**PART 2:**  
RETROSPECT & PROSPECT

**APRIL 19-21, 2012**  
**REGISTER NOW**  
<http://events.nashotah.edu>

(VTS from previous page)

A lantern and large arched windows in the gable ends of each transept will bathe the main sanctuary in diffuse natural light. The architects were careful to design a flexible worship space, one that will serve as an understated backdrop to a range of liturgical purposes, from large-scale celebrations to intimate services, all supporting the seminary's educational mission.

"Sacred space plays an important role in formation," Dean Markham said in a sermon before the launch event. "We are the generation entrusted by God to build a space of formation — to build a space that produces doers of the Word, not simply hearers."

## Five Atlanta Nominees

The Diocese of Atlanta has nominated five men — two from within the diocese — in its search for the diocese's 10th bishop.

The nominees are:

- The Rev. George F. Adamik, 58, rector, St. Paul's Church, Cary, N.C.;
- The Rev. Michael A. Bird, 44, rector, Christ Church, Bronxville, N.Y.;
- The Very Rev. Samuel G. Candler, 55, dean, Cathedral of St. Philip, Atlanta;
- The Rev. Canon James H. Pritchett, Jr., 55, canon to the ordinary, Diocese of Western North Carolina;
- The Very Rev. Robert C. Wright, 48, rector, St. Paul's Church, Atlanta, and dean, Mid-Atlanta Convocation.

Atlanta's ninth bishop, the Rt. Rev. J. Neil Alexander, is resigning the office to return to full-time teaching at Emory University. In the fall he will join Emory's Candler School of Theology as professor in the practice of liturgy and director of the Anglican Studies Program.

The diocese said it would accept nominees by petition until March 13. The election is scheduled for June 2 at the Cathedral of St. Philip.

## General Synod's Phony War

While Britain and France declared war on Germany in September 1939, it took until the following May for military operations to begin. "There is something phony about this war," U.S. Sen. William E. Borah said, and ever since the prelude to the 1939-45 conflagration has been dubbed "the Phony War."

In the matter of deciding whether women should be appointed as bishops, the Church of England is engaged in a process with all the hallmarks of a Phony War. People criticize the General Convention of the Episcopal Church because it appears to make momentous decisions on the basis of minimalist debates.

In contrast the Church of England moves at glacial speed, such is the minutiae involved in its decision-making processes. Having met this week and having spent a full day debating women in the episcopate, the General Synod is effectively in the same place it was in July 2010, 20 years on from when it approved ordaining women as priests.

In 2010 Synod set its face against a compromise put forward by the two Archbishops to provide legal protection to traditionalists who cannot accept women bishops. Since then a new Synod has been elected and this week a motion from the Diocese of Manchester gave Synod a chance to reconsider the key elements of the archbishops' failed package.

It sought a compromise creating "co-ordinate" bishops, a move that probably would satisfy many traditionalists. In a heated debate, however, Synod endorsed the view that such a compromise would "legislate discrimination."

So again Synod delivered what some see as a snub to the Church of England's two senior leaders. It sup-



ported a motion from the Diocese of Southwark which, while it did not rule out fine-tuning of the draft legislation, required no substantial changes.

The Most Rev. John Sentamu, Archbishop of York, urged the Synod to back the co-ordinate plan, saying it was the only way to give the House of Bishops time to find a solution. The Most Rev. Rowan Williams, Archbishop of Canterbury, also called for the Synod to "leave the door open" for compromise.

This means that when Synod meets next July it will face a straightforward measure paving the way for women becoming bishops. Once it becomes law a voluntary Code of Conduct will be added. A draft of the code was released earlier in February.

Opponents have always hoped for mandatory legal safeguards. Gradually opposition to this has hardened. Advocates of appointing women to the episcopate insist that safeguards would consign women to a second tier. Many said they would prefer to lose the vote in 2012 and try again after the next Synod election rather than leave women in this position.

The Rt. Rev. Peter Price, Bishop of Bath and Wells, said before Synod that a failure in the final vote next summer would plunge the church into crisis. "I wish I could say there is a plan B. I don't think there is. The implications of this going down are so far-reaching that we almost dare not face it."

Observers of the 450-member Synod say the final vote may well be decided by the intentions of as few as three or four voters in the House of Laity. The signs are that the vote will achieve the required two-thirds approval in the House of Bishops and the House of Clergy.

Conservatives signaled they would fight right up to the wire. Both conservative evangelicals and Catholics were still pinning hopes on conces-

(Continued on page 33)

# Making Sense of the God of the Old Testament

**A Conference Examining God's Sacred Story**



**Led by Professors  
Walter Brueggemann  
Carolyn Sharp  
Pete Enns**

**Friday, Saturday and Sunday, April 27, 28 and 29, 2012**

At St. Thomas Episcopal Church in Fort Washington, PA

Sponsored by

The Center for Biblical Studies founded at St. Thomas Church  
[thecenterforbiblicalstudies.org](http://thecenterforbiblicalstudies.org)

Early Conference Registration is \$175 or \$70 per day and includes meals, program, and choral evensong.

Registration is limited. The cost of registration increases to \$210 or \$80 per day after April 7.

To register, download the form to mail with payment at [thecenterforbiblicalstudies.org](http://thecenterforbiblicalstudies.org).



**St. Thomas' Church**

WHITEMARSH

*Come with us on a journey with Christ*

7020 Camp Hill Road · Ft. Washington, PA 19034







# Parish Evangelism

## for a Different Era

By Kevin Goodrich

**E**vangelism, as famously defined by Archbishop William Temple, “is to so present Jesus Christ in the power of the Holy Spirit that men might come to trust him as Savior and serve him as Lord in the fellowship of his Church.” As of late, this definition has generally been more celebrated than enacted in Anglican circles in the Western world. Some congregations consider evangelism an intolerant enterprise.

Congregations which affirm the salvific uniqueness of Jesus have more obvious motivations to share the Good News than congregations that do not. Evangelism regards those persons lacking an active relationship with Jesus, which necessarily involves an active relationship with his people, the Church. Whether the motivation for evangelism is the saving of souls, the preservation of a local church, or the growth of a vibrant faith community, the reality is that traditional methods of preserving and growing churches, in faith and in numbers, will no longer be as effective as they once were.



In *The Forgotten Ways: Reactivating the Missional Church* Allen Hirsch describes our current context:

The truth is that the twenty-first century is turning out to be a highly complex phenomenon where terrorism, paradigmatic technological innovation, an unsustainable environment, rampant consumerism, discontinuous change, and perilous ideologies confront us at every point. In the face of this, even the most confident among us would have to admit, in our more honest moments, that the church as we know it faces a very significant adaptive challenge. The overwhelming majority of church leaders today report that they feel it is getting much harder for their communities to negotiate the increasing complexities in which they find themselves. As a result, the church is on massive, long-trended decline in the West (p. 16).

Ample analysis has been given in scholarly and popular literature regarding the rise of postmodernism and popular culture's movement into a post-Christian era, and Christians have responded in a variety of ways — from ostrich-like denials of any problems to a hopeless sense that there is nothing the Church can do to sustain itself during this time of unprecedented change.

Accepting that nothing can be done is not an option for faithful congregational leaders, which leaves us with the challenge of deciding what can be done and how we should do it. The old "franchise" system in which most of the faithful were loyal to a particular brand of Christianity has almost faded away. Few congregations can get away with sustaining themselves by their denominational identity alone. The old system of baptizing, confirming, marrying, and then beginning this process again cannot be guaranteed and will require local congregations to reach out to people who have not attended Anglican churches or may have never attended church at all.

With all this in mind, how should we approach the work of evangelism? The short answer is two-fold: do something new and do something that fits the local church and its context. Doing something new should be an obvious solution, as what we are currently doing in the majority of our congregations is not reaching new individuals and families. Doing something that fits the local culture and context of

your congregation is extremely important and is often missed by enthusiastic lay and ordained leaders: what worked in one place will not work in another without significant tweaking.

There are two primary models of local-church growth. The first, which most Episcopal congregations are locked into, is called the attractional model: "If you want to have a relationship with Jesus Christ, come to us." Many Episcopal congregations are non-evangelistic, as their message is less about a relationship with God through Christ and more about finding a church home where "you'll be comfortable and cared for." The attractional model can be evangelistic, but in many Episcopal congregations it is not.

Second is the missional model, sometimes called by Anglicans the incarnational model. In this method, Christians leave the safety and security of their church programs and worship services to meet the unchurched on their own turf. This model involves a commitment to continuing friendship and relationship with unchurched and dechurched persons while making

a substantial difference in their lives. Many Episcopal congregations are active in various outreach and social ministries, though many of these ministries, intentionally or by default, avoid any kind of evangelistic emphasis.

Accepting that nothing can be done is not an option for faithful congregational leaders, which leaves us with the challenge of deciding what can be done and how we should do it.

## Strategies for Parish Evangelism

There are dozens of strategies and principles related to evangelistic practice, some of them troubling to Anglican sensibilities and some known but seldom practiced. The following strategies are options for any congregation, regardless of its size or locale. Ultimately, a congregation must develop an evangelistic plan tailored to its unique context and characteristics.

### Embrace current reality

Your parish leadership needs to recognize the changing culture as it relates to religion and faith. I have interacted with hundreds of parents (especially baby boomers) who despair that their adult children are not active in the Church. Many of them guided their children through the "franchise system" (baptism, Sunday school, confirmation, youth group) but are now uncer-

(Continued on next page)



A photograph showing a person's hands holding a dark brown Bible with gold lettering that reads "HOLY BIBLE". The person is wearing a dark jacket. The background is a church interior with pews and a large, ornate chandelier hanging from the ceiling, illuminated with warm light.

# Numbers

are certainly one indicator of a parish's health, but they do not tell you whether those children, youth, and adults are being evangelized or formed as disciples.

(Continued from previous page)

tain why their children no longer believe or no longer participate in a local congregation. Yes, we will still celebrate the sacraments and we may still use youth groups and Sunday schools, but clearly repeating the old pattern will not, in the majority of cases, produce lifelong followers of Jesus.

## Evangelize ourselves

Faith in Christ is not automatically produced by attending church programs. If we understand programs as tools, as opportunities to train and make disciples of Jesus, then they may serve their purpose. Unfortunately, church programs tend to take on a life of their own and a local church's success is measured by numbers of children, youth, and adults in educational programs. Numbers are certainly one indicator of a parish's health, but they do not tell you whether those children, youth, and adults are being evangelized or formed as disciples. A starting place for many parishes would be to engage in a season of prayer, conversation, and study about the nature of Christian identity: what does it mean to be a Christian, how do

people become Christians, and how do people grow in their Christian commitments?

## Emphasize invitational evangelism

It is true that many people will not enter into our parish communities if we do not first go out to them. However, under the right circumstances many people will come to our local churches, usually to a worship service or special event. Statistics across denominations continue to indicate that the vast majority of persons who make a commitment to the Christian faith or who start attending a particular church do so because a friend, family member, or acquaintance invited them. This means our parishes need to host extra services or events regularly. It is much easier for the average Episcopalian to invite a friend or acquaintance to a special occasion than to invite someone to a regular Sunday service. The other advantage is that congregations can be better prepared to offer an evangelistic message, materials, and follow-up on special occasions.

## Practice service evangelism

Service evangelism involves getting the people of



your congregation out into the local community. This could be a continuing ministry to a neighborhood, school, or population group (skateboarders, college students, the unemployed, senior adults). This sort of evangelism begins with outreach and relationship and then moves into evangelism. The initial focus is on meeting people's needs in Christ's name. While occasional one-shot service events can be useful, they tend to be less effective evangelistically because they provide little opportunity for relationships to develop.

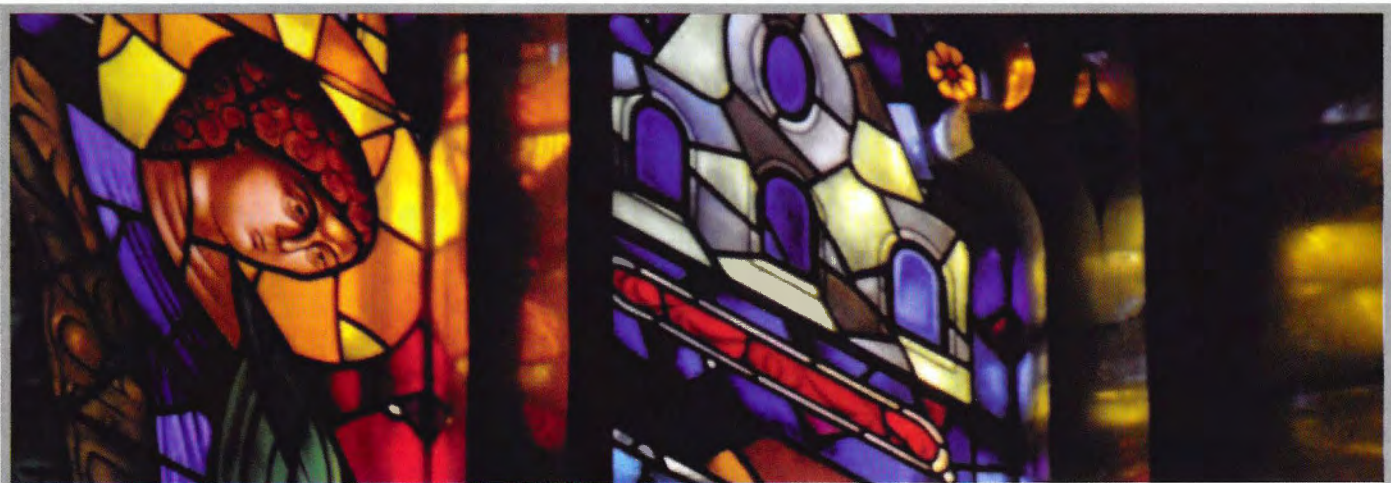
For congregations looking to move beyond the attractional model, onetime service events to the community would be a good starting place. It is important that those serving be clear about who they are ("We are from Christ Episcopal Church") and to provide a beginner's level of information about the church.

These are just a few suggestions for evangelistic strategies that could be used in just about any congregation in North America. I did not mention the

obvious need to be welcoming to guests. I also did not mention some popular and effective strategies for church growth and evangelism, such as church planting, Fresh Expressions, turnaround teams, and Alpha courses. These strategies may be out of many congregations' reach, though dioceses should consider them.

As the wider society and culture moves beyond establishment Christianity, local congregations and individual Christians will need to learn and relearn how to be evangelists and missionaries to their neighborhoods. We have the help of the Holy Spirit and the insights from those who are actively experimenting with new methods of evangelism to guide our way. This question remains: What is your parish going to do? ■

*The Rev. Canon Kevin Goodrich, OP, is a canon missionary in the Episcopal Diocese of North Dakota and a life professed member of the Anglican Order of Preachers ([anglicandominican.blogspot.com](http://anglicandominican.blogspot.com)).*



# Empowering.

ECF provides the tools  
congregations need to succeed.

For leadership or development resources,  
call 800-697-2858 or visit us online at  
[www.EpiscopalFoundation.org](http://www.EpiscopalFoundation.org).

**ecf** **EPISCOPAL  
CHURCH FOUNDATION**  
empowering congregations





# Receptive Ecumenism

Anglican Centre in Rome Supports a Shared Spiritual History

By Charles E. Jenkins III  
and Mary Reath

The Anglican Centre in Rome may sound like the Anglican Communion's equivalent of a nation's embassy. It is far more than that.

Did you know that as an Anglican you have a home in Rome that offers courses on spirituality and art and architecture and helps you to experience Rome as no ordinary tourist can? That you are always welcome to join an international group for Eucharist and lunch on Tuesdays?

The Anglican Centre helps plan sabbaticals, houses a bountiful library, and offers classes to laity and clergy on ecumenism, spirituality, and the art and architecture of Rome.

In a season of seeming fatigue around ecumenical efforts and almost daily opportunity for further splintering of the body of Christ, the Anglican Centre in Rome remains present, to the Roman Catholic Church and for the Anglican Communion. It educates us all about the accomplishments of

the modern ecumenical movement and reminds us of our deep, shared spiritual history. It is preparing us for the day when we will better see the need to emphasize what we hold in common.

The Anglican Centre is a source of a mature hope in Christendom. We see a similar hope in the graceful beginning of the third phase of the Anglican-Roman Catholic Commission, in the fruitful international conversations of Orthodox Christians and Anglicans, and in the many practical and local relationships among people of faith as all learn better the technical methods and adaptive implications of "receptive ecumenism."

The Anglican Centre in Rome was founded in 1966, just after Pope Paul VI invited Michael Ramsey, the 100th Archbishop of Canterbury, to the Vatican. They were both interested in bolstering the ecumenical movement.

Archbishop Ramsey had a dream to open a centre that would foster mutual knowledge and to allow peo-

ple to begin building friendships. The primates of the Anglican Communion gave their approval when they met in Jerusalem in 1968. The Anglican Centre came to be housed in the Palazzo Doria Pamphilj, just around the corner from the Pantheon.

There is an important ambassadorial element to the Anglican Centre's work. The Rev. Canon David Richardson, its director, is the Archbishop of Canterbury's permanent representative. The Anglican Communion is the only global Christian body to have such an institutional presence in Rome. Canon Richardson visits the Vatican several times a week for regular theological dialogue and nurturing friendship.

The Anglican Centre offers courses each year that are open to clergy and laity on topics such as the history and the architecture of Rome, the spirituality of the early Church, and ecumenical dialogue. Typical activities include Mass in the Catacombs, visits with Vatican journalists and theologians, attending papal events, and





Anglican Centre in Rome photos

daytrips to Assisi and Subiaco. Students from around the Anglican Communion study together, share stories and ideas, and gain a deeper understanding of progress in Anglican-Roman Catholic dialogue.

The Anglican Centre's library is the

support, as do laity and clergy in almost every diocese. Various international groups from Canada, New Zealand and Australia have formed and are faithful in their support. In the United States, support comes through the American Friends of the

Despite the economic challenges of the past several years the support of the American Friends has fulfilled the "asking" of the Board of Governors of the Anglican Centre. In 2011, the American Friends contributed \$103,000 to the ministry of the Anglican Centre. In addition, a gift from an anonymous donor enabled the Board of Governors to add to their number a bishop from Africa, the Most Rev. Bernard Ntahoturi. In 2011, the American Friends received for the first time a bequest from the estate of the Rev. Don Dalzell Miller, who resided in the Diocese of Southwest Florida.

The American Friends of the Anglican Centre in Rome have produced a DVD and a study guide about the work of the Anglican Centre and the ecumenical imperative. We hope a visit to the American Friends' website ([www.americanfriendsacr.org](http://www.americanfriendsacr.org)) will inspire you to visit the Anglican Centre itself. ■

*The Rt. Rev. Charles E. Jenkins III, 10th Bishop of Louisiana, and Mary Reath, author of Rome and Canterbury: The Elusive Search for Unity, are trustees of the American Friends of the Anglican Centre in Rome.*

Many observers have noted an erosion of confidence in religious institutions throughout the Western world. It may well be that our continuing disunity — especially our inability or even our unwillingness to speak truthfully and with hope to one another — contributes to that erosion. One of the great gifts of the Anglican Centre in Rome is its willingness to provide a safe place for disagreements to be aired in an atmosphere of cordiality and mutual respect. The Anglican Centre sets an example for all of us as we seek to honor Jesus' mandate "that all may be one."

—The Rev. Roger Ferlo  
Virginia Theological Seminary

largest of its kind in mainland Europe, with more than 12,000 volumes.

Christians around the world support the ministry of the Anglican Centre in Rome. The Presiding Bishop of the Episcopal Church and the Archbishop of Canterbury are generous in their giving. The triennial budget of the Episcopal Church also provides

Anglican Centre in Rome, a 501(c)(3) organization formed years ago under the leadership of the Rev. Norman Catir, Jr., the Rt. Rev. R. William Franklin, and Dr. Alan Horton. The American Friends operates under the auspices of the Episcopal Church, with members of the board of trustees appointed by the Presiding Bishop.





Students at St. Paul's, Montrouis

Kathryn Harris photo

# Walking Together IN HAITI

An Experiment  
in Transformation

By Mark Harris

**W**ith 15 people from St. Peter's, Lewes, Delaware, I returned in early February from a deeply transforming week with members of a parish in Montrouis, Haiti. It was an experience unlike any other I have had in my years of involvement in Haiti. It was an example of being Companions in Transformation (the title of the mission theology resource prepared for the 2003 General Convention.)





Haiti is complicated. Haiti is more than Port-au-Prince, more than the earthquake of 2010, more than “the poorest nation in the Western Hemisphere,” more than a place that needs our help. It is all of those, of course, but more. Haiti is also something that cannot be defined by the difficulties its people face or the help they need. To know the Haiti that is strong and sustains the Haiti that is often broken, we felt we must do an odd thing: become companions with Haitians.

For eight days we met and walked alongside members of St. Paul’s Church, Montrouis, as they did their ministries. We all, Episcopalians from Haiti and the United States, struggled across language, social, religious, and cultural differences to find a way to build trust and friendship. It was hard work, but not the usual hard work we assumed was part of mission trips. Here the work was more about being together and less about making something or someone better. As we grew closer to our companions and their work we lost our fear and awkwardness and were able to listen and ask and consult and finally even to participate in the life of the parish.

The Haiti initiative was designed as a “plunge” experience. The people from St. Peter’s prepared themselves by studying Haiti’s past history and present situation, by grabbing a bit of Creole, and by reflecting on the need to let go the desire to “fix” things so that we might be open to be changed by the experience of engagement.

Of all that we did to prepare the last was the most difficult. The desire to “make it better” is deeply rooted in American “can do” attitudes. We want to do something. Here we were being invited to plunge more deeply into a community in Haiti without promising to do anything, but rather to be there. It was hard to explain to ourselves or friends or Haitians that we wanted most to listen and learn from members of St. Paul’s and if possible to break with the dynamics of

**To know the Haiti that is strong and sustains the Haiti that is often broken, we felt we must do an odd thing: become companions with Haitians.**

(Continued on next page)

## Prayers in Art

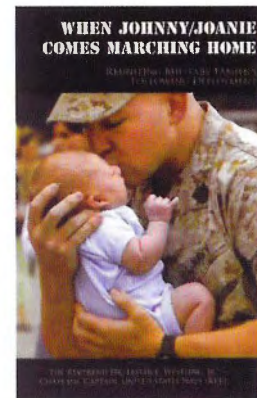
framed Collects, Prayers & Scripture



For worship spaces, parish halls, meeting rooms, home & gifts  
Special parish discounts  
Custom prayers & scripture available

[www.prayersinart.com](http://www.prayersinart.com)

[info@prayersinart.com](mailto:info@prayersinart.com)  
229-939-7259



### When Johnny/Joanie Comes Marching Home

Reuniting Military Families Following Deployment

By The Rev. Dr. Lester L. Westling, Jr.

The responsibilities, dangers, and separation of deployments change people at home and away. Positive coping with reunions requires understanding.

Author is a combat disabled Episcopal Priest and retired Navy Chaplain.

Book includes Pre-Reunion Seminar text and DVD films used in the military.

**A great pastoral gift!**

For inquiries and/or to purchase visit:

[www.hillwoodpublishing.net](http://www.hillwoodpublishing.net)  
\$21.95 plus S&H





Kathryn Harris photo



Valerie Driscoll photo

Clockwise from top left: Student musicians play at the cathedral in Port-au-Prince; musicians at St. Paul's, Montrouis; raising the flag at St. Marc's, Bois Blanc; baptismal font and along the street, St. Paul's, Montrouis.

(Continued from previous page)

giver and receiver for the promise of something more.

We spent our days with members of St. Paul's as they worked in three ministries there — St Paul's and St. Marc's Schools, St. Paul's Clinic, and the Parish of St. Paul's, itself the work of its outstation, St. Marc's. Our goals were to learn, to work, to reflect and to evolve, all in the context of meeting and getting to know companions in the Way in Haiti.

With the guidance of the priest of St. Paul's, Pere Jean Jacques Deravil, and Pere Yvan Francois, a priest long active in education and development in Haiti, we did just that. Father Jeff Ross, the rector of St. Peter's, Lewes, and I prepared the group going from St. Peter's, but we were finally shaped by the experience in place.

Mission engagement is always a mixture of transaction and transformation. Transactions take place all the time — one person does something and receives something. In missionary contexts these transactions over time build a sense of engagement

with the people of a community. But in transactional mission, *doing* forms the basis for the engagement.

Transformational mission proceeds from a different starting point. Engagement comes not from offering some service, but from wanting to be with or for others. Transformation emphasizes being with people in their lives, learning from that ways to further engage. Doing follows being.

By the end of our week in Montrouis we had had substantive and deep conversations with Haitians in each of these parish ministries, as well as seminars with religious leaders in the Episcopal Church and the wider religious community, and time in the Port-au-Prince area to witness recovery efforts and continuing problems.

We returned with friendships started, ideas bubbling, hopes for return, and with the promise that the Pere Deravil of Montrouis would come to Lewes in June.







Kathryn Harris photo

We do see projects now, projects that grow from shared conversation and hopes. We hope that invitations to common work will come and that we will return to Montrouis as companions again, and the transactions will be among friends. But for now, transformation has begun: we are no longer strangers.

*The Rev. Canon Mark Harris is associate priest at St. Peter's, Lewes, Delaware, former missionary in Puerto Rico, member of Executive Council and long associated with the world mission efforts of the Episcopal Church. He is a canon in the Episcopal Church in the Philippines.*



Kathryn Harris photo

# Deerwood Music

242-A Presidential Drive, Greenville, Delaware 19807-3312  
[www.deerwoodmusic.com](http://www.deerwoodmusic.com) Tel. 1. 302.480.0443

We Want You to Photocopy Our Music!

The Deerwood Anthem Book  
 (40 anthems and responses)  
 The Deerwood Hymn-Anthem Book  
 (50 Anthems)  
 Celebrate Advent, Christmas & Epiphany  
 (50 Anthems, 40 Congregational  
 Carols & Hymns plus 4 festival  
 service outlines)  
 101 Hymns and Songs of the Celtic Spirit  
 Celebrate the Seasons (Six folk-hymn and  
 hymn settings for the Communion Service  
 Above books @ \$55 each  
 plus \$4 shipping

Two Madrigal Books, \$25 plus \$3 shipping  
 Volume I - Sing We and Chant It  
 Volume II - A Madrigal Treasury  
 Volume III in Preparation

Eight Books of 16 Anthems Each  
 Only \$19 each plus \$3 Shipping

The St. James Anthem Book - SATB (easy)  
 Sixteen SA Anthems of the Celtic Spirit  
 Sixteen SATB Anthems of the Celtic Spirit  
 Summer Praises (for small choirs) - SATB  
 Singing With Praise - SA (easy)  
 Sixteen Anthems of the English  
 Renaissance - SATB  
 Glory to God - SA Choirs  
 Worship and Praise SATB, a cappella  
 Anglican Praise, 24 SATB anthems  
 \$29 plus \$4 shipping

Each Book Includes the license for the  
 purchaser to photocopy.

**GALLERY BYZANTIUM**

 <b>SCRIPTURES</b> 14kt \$499 Silver \$50.95	 <b>JERUSALEM</b> 14kt \$567 Silver \$54.96	 <b>CANTERBURY PECTORAL CROSS</b> Sterling Silver set with Amethyst \$495 with Gold Plate \$599	 <b>KILKISPEEN</b> 14kt \$281 Silver \$45.95
 <b>JEWELLED BYZANTINE</b> 14kt \$363 Silver \$89.00	 <b>FLORAL</b> 14kt \$177 Silver \$57.96	 <b>CRYSTAL</b> Silver \$54.00 14kt \$767	 <b>CANTERBURY</b> 14kt \$654 Silver \$65.96
 <b>ST. BRIGID</b> 14kt \$578 Silver \$41.95	<p style="text-align: center;"><b>Receive 10% OFF your first online order!</b>                  Enter coupon code TLC during checkout!</p> <p style="text-align: center;"><b>www.gallerybyzantium.com</b>      <b>1-800-798-6173</b></p>		 <b>ANGEL</b> 14kt \$350 Silver \$43.95





St. Joseph the Carpenter.  
Georges de la Tour. 1640. Musee  
des Beaux-Arts et d'Archeologie,  
Besancon, France.



# Joseph's Sheltering Arms

By David M. Baumann  
and Elizabeth Ashlie Marie Ward

Just as right devotion to the Blessed Mother leads inevitably and naturally to deeper devotion to Jesus, so may that devotion also enrich our devotions to the remarkable man God called to be her husband. Doing so will enrich and broaden our understanding of the dynamic of love which no doubt abounded and flourished within the Holy Family.

In all of Scripture, there is not one word recorded of anything that Joseph said. We know him by his dreams and his actions. We know that he was a descendant of King David, a carpenter, open to direct communication from God in dreams, responsive to what he discerned, and willing to take risks out of obedience to God.

Long tradition tells us that he was an older man, likely a widower with children, and that by marrying Mary he became her protector in her vocation as the Virgin Mother of the Messiah. He was still alive when Jesus was 12 and the Holy Family traveled to Jerusalem. When Jesus began his public ministry nearly 20 years later, Joseph was no longer in the narrative. He likely had died in the meantime and Mary was a widow, probably in her 40s.

Although Mary's perpetual virginity is not provable from Scripture, the title "ever-virgin" is nearly universal from the early years of the Church. Probably most believers reduce this belief to the understanding that Joseph and Mary did not consummate their love sexually. But if we stop there, considering only what did not occur between them, the haunting implications of what their loving relationship actually must have been are missed, and we are left with a poverty-stricken image of negativity or absence. If we believe that Mary and Joseph were not sexually intimate, we cannot rightly conclude that they there-

fore had no intimacy. Even in celibacy, there still can be and should be deep intimacy, for are we not called truly to love? And how can there be genuine love without intimacy of some kind?

How, then, did Joseph love Mary? What was the nature of their intimacy? We cannot know for sure, of course, but one can suspect that it may have been difficult for Joseph to find the way forward. How could any man be the spouse of the woman who is the Mother of the incarnate Son of God? Nearly every man who loves a woman will and should desire her, for the nature of human love and all the world is to be sacramental — that is, the reality of the love cries out to be incarnated, to be known at every human level. How, then, could Joseph love a real, flesh-and-blood woman yet know that he is not to "know" her in the biblical sense? What is the nature of the calling to love when sexual intimacy is not to be a part of their relationship? How will that love be incarnated?

At the Annunciation Mary seems so willing, so ready to be the mother of the Messiah, and yet it is difficult to suppose that she could have maintained that eagerness — not while she was heavily pregnant and riding a donkey for miles across rough terrain. And she was so young. She must have felt incredibly fragile.

Joseph was right there with her, as he's usually pictured, leading the donkey; he would have been with her day after day, hour by hour. How could he help caring for her? Young, lonely, fragile she must have been, and he must have seen that. He must have offered her comfort: how could he have done otherwise? He must have held her a lot, just taken her in his arms. And that was probably terrifying for him. She was, after all, pregnant by God himself. And it was probably conflicting — a very fine edge, but not

(Continued on next page)





Mary with Child. Trinity Episcopal, Staunton, VA

## Raynal Studios, Inc.

Historically Correct Stained Glass, Wood and Stone Restoration



### Raynal Studios, Inc.

P.O. Box 405, Natural Bridge Station, VA

1.800.305.0959

Fax 540.291.2398

Email: raynal@rockbridge.net

[www.raynalstudios.com](http://www.raynalstudios.com)



## ST. WULFSTAN'S BOOKS

Selling rare books of interest to Christians of the Anglican-Episcopal, Catholic, and Reformed Traditions, and spreading the Gospel (and other good books) to others.

Known for our extensive inventory of liturgical texts (including the Book of Common Prayer) and a thorough collection of religious antiquarian volumes from incunabula to the present.

Contact **Charles Kester**

**Phone:** (479) 582-0249

**Email:** [cmkester@nwark.com](mailto:cmkester@nwark.com)

We also encourage you to view a sampling of our offerings at:

[www.biblio.com/bookstore/st-wulfstans-books-fayetteville](http://www.biblio.com/bookstore/st-wulfstans-books-fayetteville)

# Joseph's Sheltering Arms

(Continued from previous page)

an impossible balance since he did it. Thus he became the Defender of Virgins, for what is that but the mastery of a very fine edge? You can't defend anyone by holding them at arms' length.

Our wayward culture seems to know only gratuitous sex or painful isolation; it knows almost nothing of genuine love of any kind, with all of its limitless manifestations. The Holy Family shows us the richness of genuine, godly love. Such love is always costly. We know of the sword that was prophesied for the heart of the Mother of the Messiah; was there not also a price for Joseph to pay for his fidelity to



his vocation, his lifelong devotion to the most lovable woman of all time? Think of the woman who touched the hem of Jesus' garment, causing Jesus to feel power going out of him. There is a kind of love in which power is given from the lover to the beloved: sacrificial love in any of its manifold expressions.

Joseph was obedient to God, protective of the ones he loved, and willing to make a sacrifice not only for their safety but also, as God's chosen instru-



ment, to ensure that they were prepared for the years prior to Jesus' earthly ministry. He was self-effacing and humble, yet strong and reliable. His strength passed into the Virgin Mother, shaping and filling her throughout the years of their marriage for the costly future of her Son's ministry that he would not live to see.

Today there are few genuinely inspiring role models for manhood; the standards that popular culture holds up for imitation are either twisted or scornful of real manhood. A godly man is one who strives to "live above" the tawdry standards and low expectations of common culture. He is a man who truly knows that he must honor and respect women, strive for purity in his life for his own sake and the sake of others, and recognize that, in a very real sense, all

women are representative of Mary to whom all honor is due and whom all generations call blessed.

Men who strive to follow God's ideal of manhood are often rebels, going against the trend of their culture. These rebels know how to love a woman. They know how to love God. Their virtues are the virtues that powerfully resided in Joseph of Nazareth. Here is a model, perhaps the best model, of godly manhood. ■

*The Rev. Canon David M. Baumann, SSC, is rector of Blessed Sacrament Church in Placentia, California. Elizabeth Ashlie Marie Ward is a member of Blessed Sacrament. A form of this article appeared in the Presentation of Our Lady 2011 issue of Ave, the magazine of the Society of Mary, American Region Edition.*



It all begins with **we.**

**Together, we are healing a hurting world.**

With your help, communities build small businesses and form cooperatives that enable families to earn income – moving themselves from poverty to prosperity, with support from Episcopal Relief & Development and our partners around the world.

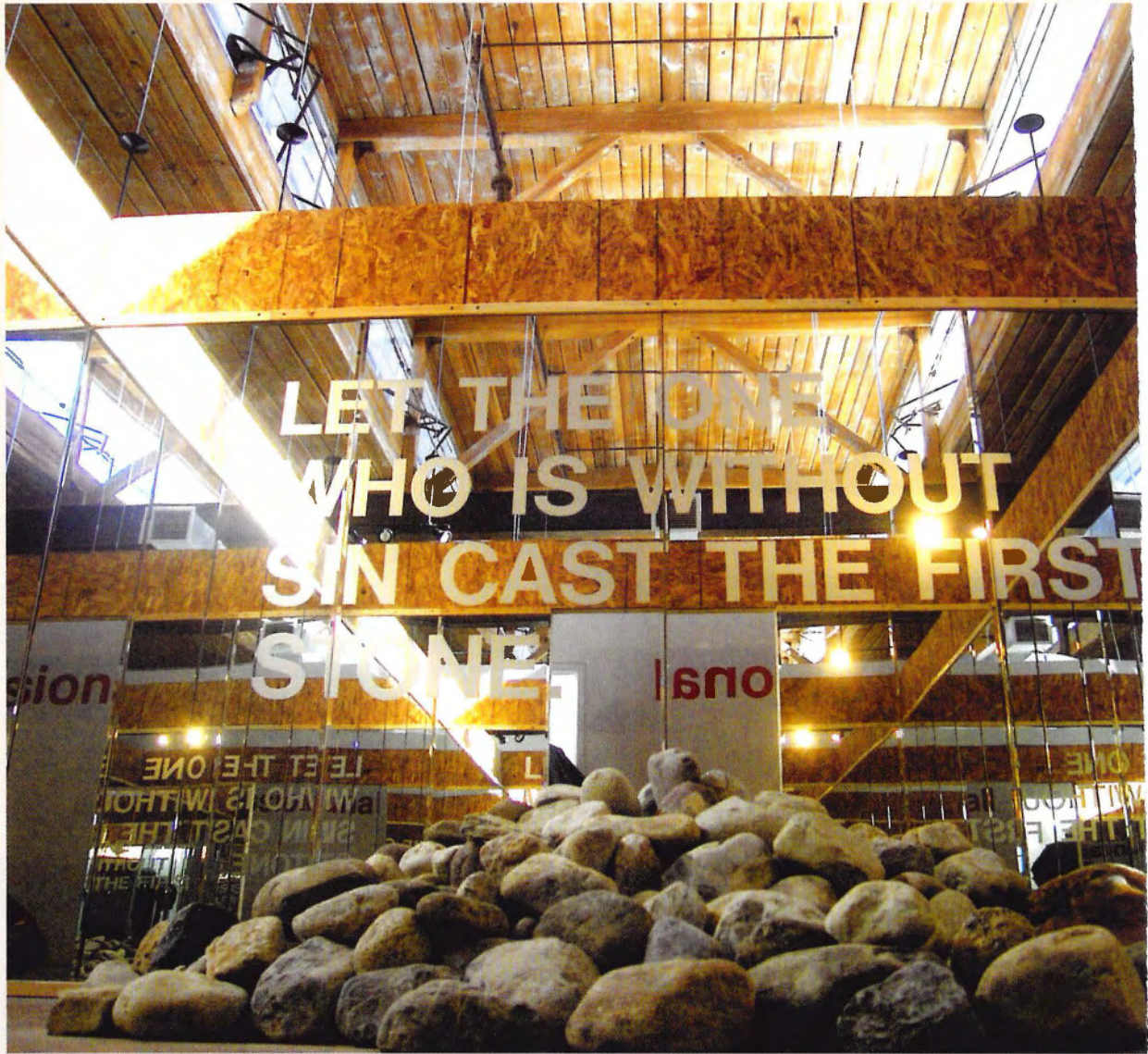
Families receive training to raise livestock and succeed in small businesses, empowering them to support themselves and send their children to school. The root causes of poverty are addressed. Lives are transformed.

To get involved or find out more, **like us on Facebook** and visit [www.er-d.org/GetInvolved](http://www.er-d.org/GetInvolved).





# CULTURES



**Top:** Interior of the free-standing room leads viewers to reflect on their stories of sin, confession, and forgiveness.

**Above:** The confessional's exterior.

**Left:** A chair, basin and pitcher evoke the imagery of Christ washing the disciples feet.



# Art of Forgiveness

The Confessional is an installation meant to provoke reflection on the radical nature of forgiveness. The idea was born through artist Carole Baker's struggle to forgive someone after she felt deeply wounded. John 8:1-11 took on new significance as she saw for the first time the clever brilliance of Christ's response to those who were testing him. Rather than condemning or condoning the adulterous woman or her accusers, Christ gives them all an opportunity to reflect on their own sin and recognize the grace that God has shown each of them.

The stones that would have been used to execute judgment become a witness to God's mercy. Christ turns to the woman, after her accusers have left her untouched, dismisses her without condemnation, but adds: go and stop sinning.

This installation contains two parts. The first part is a large 10 x 12 freestanding room which viewers enter. Inside the crate-like shell is a pristine surround of mirror. In the center of the space is a large pile of stones which viewers must walk around. The interplay of stones, bodies, and the inscription *Let the one who is without sin cast the first stone* leads viewers to reflect on their own stories of sin, confession, and forgiveness.

The second portion of the installation includes the simple placement of a chair, basin, and pitcher of water. These objects are meant to evoke the imagery of Christ washing the disciples feet and the subsequent Christian practice of foot-washing as a remembrance and reenactment of Christ's act of humility and divine mercy.

Carole Baker is a visual artist and doctoral candidate in theology at Duke Divinity School. She attends St. Philip's Episcopal Church in Durham, North Carolina, where she is involved in the Catechesis of the Good Shepherd program ([www.carolebakerartist.com](http://www.carolebakerartist.com)).







St. Stephen's, Wimberley, Texas

Nine parishioners take turns writing weekly meditations, five women and four men ranging in age from 36 to 86. Each brings a different style and perspective to the passages.

## Texans Read, Mark, Learn

For weekday reflections on Holy Scripture, many members of St. Stephen's Church in Wimberley, Texas, rely on some of their fellow parishioners.

The Rev. Patrick Gahan began writing the daily meditations shortly after he was called as rector of St. Stephen's in 2005. Lay writers assumed the writing two years later.

"Everyone expects the priest to offer reflection on the Scripture," Gahan said. "But when a person who sits down the pew from you weaves some compelling biblical reflections together for an entire week, it is a real attention-getter. At St. Stephen's we suddenly have an entire church full of serious Bible readers, and they are all reading the same texts."

Nine parishioners write the meditations for Monday through Saturday. The five women and four men range in age from 36 to 86; some are professional writers and some not. Each brings a different style and perspective to the passages.

Writers base their choice of Scripture on the Daily Office in the Book of Common Prayer. They write one week at a time, choosing from the Old Testament lesson, Epistle, Gospel or Psalm for that week's focus.

Each Friday the church office emails the meditations for the next week to 576 parishioners and others who have requested them and mails hard copies to 30 people without email access.

"How grateful I am for all the wise and loving words you give to us each week," one parishioner recently wrote. "For those of us who cannot get to church as often as we'd like, the devotionals are a bright light."

The meditations appear on the church's website (shortcut: [bit.ly/StSteveDevotions](http://bit.ly/StSteveDevotions)) and are read during daily Morning or Evening Prayer Monday through Friday. Some of the writers use their work on personal weblogs and Facebook pages. The meditations are unsigned, but the parish website lists the team of writers. While writing the meditations was originally envisioned as a ministry to the church, the writers agree that they themselves benefit from the work.

"Writing the meditations is an invitation to open my heart and my mind," one said. "I try to listen carefully, think deeply, be honest, and remember the one who will be reading my words. It takes me places I would not go on my own."

For more information, contact the editor, T. Cay Rowe, at [rowe@anvilcom.com](mailto:rowe@anvilcom.com).



# Useful but Limited Advice

## “One Teacher”

Doctrinal Authority in the Church  
By **Le Groupe de Dombes**; translated by  
**Catherine Clifford**. Eerdmans. Pp. 186. \$26.

Review by Thomas Ferguson

This work is another installment of the Groupe de Dombes, an informal collection of primarily French Reformed, Lutheran, and Roman Catholic scholars who previously have issued statements on Mary and authority in the Church. Here they seek to address the doctrinal authority of the Church: that is, how do our differing understandings of authority affect how the

Church makes decisions about doctrinal interpretation and development? What is the role of Scripture, of individual conscience and interpretation, and of various authoritative structures, such as synods, bishops, and other leaders?

specifically examining the authority of Jesus, Paul, the Johannine corpus, Peter, the Twelve, and the early Christian communities. These two sections — historical and scriptural backgrounds — are titled “anamnesis,” after which the authors outline their proposals in two additional sections. The section “Doctrinal Proposals” goes more into depth on the way various confessional documents (Augsburg Confession, Helvetic Confession, and others), synodal authority, and the role of individuals in interpreting Scripture stand in tension within Protestant churches, and the way bishops, papal authority and infallibility, church councils, and the *sensus fidelium* have developed as loci of authority in the Roman Catholic Church.

Church makes decisions about doctrinal interpretation and development? What is the role of Scripture, of individual conscience and interpretation, and of various authoritative structures, such as synods, bishops, and other leaders?

The group’s approach is threefold: in two opening sections, they look at various developments from the early, medieval, Reformation, and modern Church periods. This is an overall important grounding of the work, albeit with some perplexing historical anomalies. For instance, the group states that Pope Sylvester’s legates presided at the Council of Nicaea, in contradiction to the consensus of most modern scholarship; the document notes the ephemeral union passed by the rump Council of Basle in 1435 with the Eastern Churches but not that reached in 1439 by the papally recognized Council of Ferrara, which included the Emperor and the Patriarch of Constantinople; and asserts that Pope Gregory “exercised primacy over other Patriarchs” without ever explaining the nature or scope of this primacy.

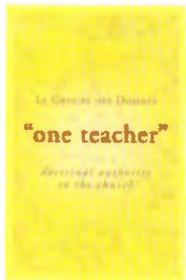
The historical section is followed by an examination of the New Testament, specifically examining the authority of Jesus, Paul, the Johannine corpus, Peter, the Twelve, and the early Christian communities. These two sections — historical and scriptural backgrounds — are titled “anamnesis,” after which the authors outline their proposals in two additional sections. The section “Doctrinal Proposals” goes more into depth on the way various confessional documents (Augsburg Confession, Helvetic Confession, and others), synodal authority, and the role of individuals in interpreting Scripture stand in tension within Protestant churches, and the way bishops, papal authority and infallibility, church councils, and the *sensus fidelium* have developed as loci of authority in the Roman Catholic Church.

The final section, “For the Conversion of the Churches,” puts forward proposals for the future. Central here is a call for “differentiated consensus,” drawing from the language of the Joint Declaration on the Doctrine of Justification signed in 1999 between the Lutheran World Federation and the Roman Catholic Church, according to which both differences and core agreements are laid out.

Is there not a way, they ask, to find differentiated consensus on the question of doctrinal authority in the Church, allowing us to advance? All churches incorporate some interplay between a governing authority (bishop, moderator, president of synod), a collective decision-making body, and authoritative texts; all rely on Scripture; and all provide space for the whole body of the faithful in a process of reception.

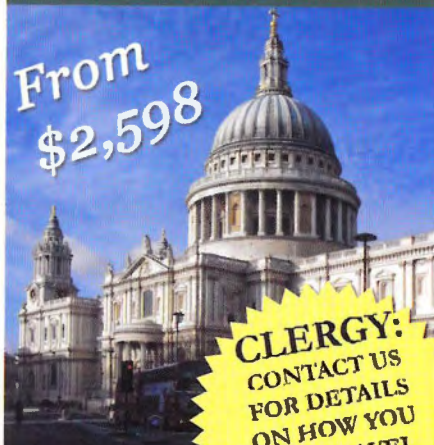
They make a series of calls to churches to find a middle ground — for instance, on the question of “conscience,” calling on the Roman Catholic Church to “trust the Spirit” who may be speaking through individuals outside of the formal doctrinal decision-making

(Continued on next page)



## Anglican Heritage Tour

Including Airfare, Meals, Hotels, & Sightseeing



From \$2,598



**CLERGY:**  
CONTACT US  
FOR DETAILS  
ON HOW YOU  
CAN TRAVEL  
**FREE**

**London, Canterbury, Salsbury, Bristol, York, Nottingham, & more!**



*Journeys Unlimited*

**For More Information,**

Call: 800-486-8359  
Email: [journeys@groupist.com](mailto:journeys@groupist.com)

**Or Visit us online!**  
[journeys-unlimited.com/anglican](http://journeys-unlimited.com/anglican)



## YOUNG CHILDREN AND WORSHIP



Handcrafted materials for programs using *Young Children and Worship* and *Following Jesus* books as guides; introducing children to the experience of worship and wonder.

**Worship Woodworks, Inc.**

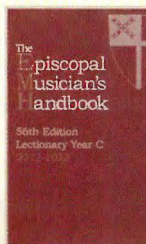
Visit our website: [www.worshipwoodworks.com](http://www.worshipwoodworks.com) 1-888-689-6757

Email: [mail@worshipwoodworks.com](mailto:mail@worshipwoodworks.com) 620-622-4568

# PLANNING made easy

with the **56th Episcopal Musician's Handbook**  
**Lectionary Year C 2012-2013**

**1-800-211-2771** [livingchurch.org](http://livingchurch.org)



## Complete Pew Restoration Services

Refinishing  
Upholstering  
Reversible Cushions  
New Pews and Kneelers



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

Eisenhour Church Furnishings

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

Fax 419 433-7559 Email: [Pewman@eisenhourchurch.com](mailto:Pewman@eisenhourchurch.com) Website: [eisenhourchurch.com](http://eisenhourchurch.com)

## Clergy Move Center<sup>®</sup>

Found Only at Stevens Van Lines



We are your mover, so you communicate directly with us.

We don't pay a broker for your business,  
so we pass those cost savings directly on to you

- Episcopal moving discounts and benefits
- Single point-of-contact
- Customized moving packages
- Family owned since 1905
- Free no-obligation moving estimates



Let us apply our expertise and commitment to your move.

Call the Clergy Move Center Team:

Sunny Sommer, Jean Warnemuende, Autumn Smith,

Aymi Dittenbir or Vicki Bierlein

**800.248.8313**

[www.stevensworldwide.com/affinity](http://www.stevensworldwide.com/affinity)

**STEVENS**  
worldwide van lines

## BOOKS

(“One Teacher” from previous page)

bodies of the Church, while at the same time challenging Protestant churches to have a “sense of the Church which reaches beyond the local context.” They challenge the Roman Catholic Church to re-examine its understanding of papal infallibility and take seriously the place and role of episcopal synods in local regions, while at the same time asking Protestant churches to “reconsider the mistrust that Protestantism bears toward all personal forms of authority.”

Overall, this is a good and thorough review of the current state of relations between the Roman Catholic Church and the churches of the Reformation; the interplay between authority in the Church and doctrinal teaching and formulation is a critical one. However, the very nature of the Groupe des Dombes shows some of the limitations of this work. The composition of the group demonstrates some profound gaps. For instance, there is almost no mention or discussion of Orthodox perspectives, which are of particular importance in discussing how understandings of authority inform doctrinal teaching.

Likewise, Anglicanism is given very short shrift, with barely one mention of the Anglican-Roman Catholic International Commission and its more than 30 years of documents addressing many of these same questions. Further, there is very little mention of current historical or theological secondary scholarship, which results in some of the historical errors noted above, and very little reference to the broader ecumenical movement. The World Council of Churches’ *Baptism, Eucharist, and Ministry* document is referenced only once, and the current successor document, *The Nature and Mission of the Church*, is not mentioned at all.

Despite these challenges, the statement can be thought-provoking for those Anglicans who read it. Anglicanism has pioneered some of the group’s recommendations (e.g., a balance between episcopal and synodal authority). The challenge for the Reformation churches to transcend their tendency



toward localism and develop “new decision-making bodies beyond the regional and national levels” is particularly relevant to the Anglican Communion as we continue to discuss the desirability of the Anglican Covenant. Likewise I found myself pondering whether the concept of “differentiated consensus” is one which could be a way forward internally within Christian communions as well as part of dialogues between them.

In the end, one gets a profound sense of an opportunity missed. With some Anglican and Orthodox inclusion, alongside the impressive collection of Reformed, Lutheran, and Roman Catholic material, this could have been a much more powerful statement.

*The Very Rev. Thomas Ferguson is dean of Bexley Hall Seminary.*

## The Difference History Makes

### The *Didache*

A Window on the Earliest Christians  
By **Thomas O’Loughlin**. Baker Academic.  
Pp. xvii +185. \$15.

Review by Benjamin King

More Church historians need to write books like this one. In recent decades, really interesting developments have taken place in the study of the early Church. But such developments often remain known only to scholars, few of whom write with the clarity that Thomas O’Loughlin does in this book, or with the popular audience in mind as he does here.

In speaking of interesting developments, I do not just mean things that scholars find interesting. I mean things that would be interesting and relevant to Christians everywhere. From O’Loughlin, professor of historical theology at the University of Nottingham, England, we learn what life was like for some Christians who lived at the same time that Paul was writing his letters. We learn that many of the practices that we take to be definitive of

(Continued on next page)

## Church Schools in the 21<sup>st</sup> Century The Saint James Conference 2012

June 8 & 9, 2012

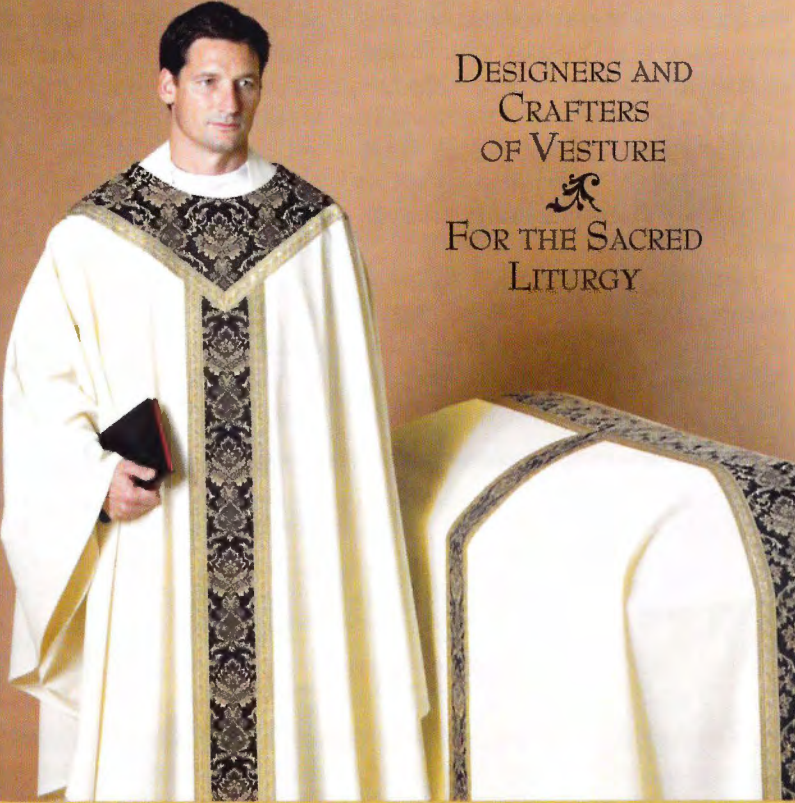
Saint James School • St. James, MD

### Participant Highlights:

- ◆ Gain insightful information as it relates to the Humanities
- ◆ 8 Scholars will present their latest research papers
- ◆ Worship and Fellowship Time
- ◆ Hospitality of historic Saint James School and its surroundings

For complete details and to register online:  
[www.stjames.edu/SJSConf2012](http://www.stjames.edu/SJSConf2012)

THE HOLY ROOD GUILD



DESIGNERS AND CRAFTERS OF VESTURE

FOR THE SACRED LITURGY

Visit us online at [www.holyroodguild.com](http://www.holyroodguild.com)

**St. Joseph’s Abbey | Spencer, MA 01562-1233**

Toll Free: 866.383.7292 | Fax: 508.885.8758

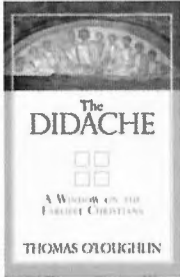


## BOOKS

(The *Didache* from previous page)

Christianity today, or to which we give the title *apostolic*, looked very different in lives of these early Christians.

O'Loughlin explains that the *Didache* was "the teaching" (which is what the



Greek word means) that "every Christian should know." The text we have dates from A.D. 50-90, which means in "all probability a version of the *Didache* was being committed to memory by groups of followers of

Jesus by the middle of the first century." Therefore, the *Didache* originated before the Gospels were written down. O'Loughlin argues that while Matthew (who shares some material with the *Didache*) was presenting Jesus' words in the preacher's mode (or *kerugma*), here was a version of Jesus' words already become teaching (*didache*) to be memorized.

From the *Didache*, we learn this was a time when the laity were responsible for baptizing rather than the clergy, when the Eucharist was seen to continue Jesus' own practice of feasting with friends rather than as a reenactment of the Last Supper, and when an individual church community would have multiple "bishops and deacons" rather than one bishop at the head of multiple churches in a diocese.

As well as these differences from current practice, we also learn the origin of some practices that continue today. First, fasting on Friday began when the earliest followers of Jesus drew away

from the Jewish communities from which they came. Jews would not have fasted on the eve of the Sabbath, so in fasting on Friday the *Didache* shows Christians were both distancing themselves from the Jews (whom they stereotyped as "hypocrites") and shifting their holy day to Sunday.

Second, the *Didache* sees baptism as the initiatory rite necessary to join the eucharistic meal. While O'Loughlin does a good job of showing the prejudices against the Jews involved in forming Christian identity, he overlooks the fact that the *Didache* describes the unbaptized as "dogs" unworthy to receive the bread and wine. This might not be the basis on which to base a discussion of so-called open communion today!

O'Loughlin shows that, in the generations that followed the *Didache's* rediscovery in 1873, various confessional commitments led scholars to doubt the early dating of what they were reading. Now the pendulum has swung so that some historians delight in the controversial nature of these findings about early Christianity. Readers of historians who write for a popular audience might in turn be upset to have supposedly foundational Christian practices shaken. But in writing for a popular audience O'Loughlin does not aim at controversy. Rather, he writes to inform Christians of how things were in the early Church with a view to engaging their practices more deeply today.

A final chapter, "The challenge of the *Didache*," helps the churchgoer to digest the consequences of these differences between the early Church and today's Christianity. O'Loughlin writes:

"learning from the past is not the same as imitating it. It is a process of comparison that involves looking at how various elements fitted together in the past and seeing whether or not those elements fit together today."

History makes us aware of difference — difference from today — as well as showing us that Christianity will no doubt be different again in the future and different from place to place today. My one criticism is that, although he recognizes that Christianity is different in different places, by refusing to speculate on the place where the *Didache* originated O'Loughlin ignores the differences in practices of early Christians across the Roman Empire and beyond.

O'Loughlin's purpose is not to make a relativistic point. Rather, the point is to reevaluate what is truly important. O'Loughlin does not mention it, but such reevaluation has been the outcome of recent ecumenical dialogue between churches that have bishops and those that do not.

For instance, Church of England bishops brought out a paper in 1994 called *Apostolicity and Succession* which recognized that bishops were not foundational to Christianity. The paper said the idea that bishops/pastors were ordained in "apostolic succession" came later than the idea that the whole community upheld the "teaching" (paras. 52 and 57). This is the *Didache's* view too.

In the *Didache*, bishops (a title that may then have been interchangeable with *deacons*) are only one form of church office alongside prophets, apostles, and teachers. O'Loughlin is aware that church organization has changed as it developed, stating that the purpose of historical comparisons is not to conclude "*Didache* good, moderns bad' (or vice versa)." Rather, as he says twice, just as oaks do not resemble the acorns from which they grew, neither is it necessary for the Church today to resemble that of the first century. If history makes us aware of difference, then what a difference good historical writing like this makes.

*The Rev. Benjamin King is assistant professor of Church history at The School of Theology, University of the South.*

### NOTICE: MOVING SERVICES

# Skip Higgins

## 877-477-8177

**"Moving Episcopal clergy to new ministries since 1982."**

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- \$200/Day late pick-up/late delivery penalty\*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

**CUSTOM MOVERS - FHWA Lic. # MC370752**

\* Certain Restrictions Apply.



# An African Text for an African Crisis

By Ian Ernest

In early February I preached my final sermon as chairman of the Council of Anglican Provinces in Africa. The Gospel text was Mark 1:29-39, about the healing of Peter's mother-in-law and the great evening healings as the whole town gathers before the house.

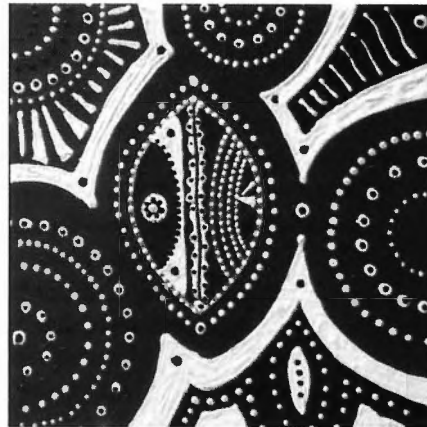
It is a very African scene. Indeed, the Bible is a very African book: the people wait for sunset before they walk and gather with Jesus, just as everyone still does today in Africa, for it is too hot otherwise. It is a feeling, an experience, which needs no explanation on our continent.

This waiting for the cool of the evening is the same experience that we find in Genesis 3:8, where God walks after the sun has gone down, looking for us, his companions. And I am certain that St. Mark had Genesis in mind when he wrote this passage, early in the Gospel. The contrast between our first sin, encountered by God in the garden, and the *forgiveness* of our sins, received as Jesus' gift to the multitude, is central to the Christian faith. God becomes incarnate as Son so that his goodness might be received, and shared, by all of us.

Meeting in Bujumbura, Burundi, we had an African sermon about an African text, and a great meeting of the Council of Anglican Provinces in Africa addressing the problems of our churches in Africa. We gathered together before Jesus Christ, our unity established in his sacrifice to take away the sins of the world. And as we wrote from Burundi, as the body of Christ in unity we must all reflect Christ in word and actions, through prayer and obedience as we

proclaim the gospel and reach out in service to the world.

Such is the joy of being part of CAPA and its work, but also the sadness and hardship of addressing these questions on this continent. The difficulties our provinces face as churches *in* Africa — political violence and corruption, tension



between Muslims and Christians, persecution, the too-easy availability of weapons, famine, HIV/AIDS, and others — are some of the deepest challenges confronting any human beings in this world. These are the issues we face; this crisis is our daily experience as Christians in Africa.

There is no future in pretending that these issues are somehow minor or temporary, that solely through kind words and thoughts we will heal the destruction of the last century and more. We must do something. We must act. We must meet the cost of discipleship. The gospel is not a call to leave the world to its fate. It is a call to new creation, to *be* the world as God always intended it to be.

The deepest motivation for that identity is theological: because God wills it. During my four years as CAPA chairman I have tried to call

people back to this insight, which is not mine but is rather the simple faith that we are all taught in our first days as Christians.

“As I look back on the past years and ponder over the future, I have learned that without a spirit of trust and brotherly love amongst ourselves we cannot go very far and as

The difficulties our provinces face as churches in Africa are some of the deepest challenges confronting any human beings in this world.

church leaders we are called to rely on God's strength and not on our own,” I said in welcoming CAPA to Burundi. “It is thus important that we, who have been delegated to represent our respective provinces, recognize that in any way which we will decide here, it must be done in God's way and in his power.”

These words are pivotal to my experience with CAPA. Of course the council is in some ways a political organization. Of course we have our arguments and disagreements, often spirited ones. And of course, when one looks at the list of problems we face as Anglican churches in Africa, it reads like a perfect description of the political problems of our continent.

I must insist, however, upon the integrity of our vision and our call to action on these same questions. The

(Continued on next page)



## CATHOLIC VOICES

(AFRICAN from previous page)

All African Bishops' Conference that met in August 2010 in Entebbe, Uganda, gave CAPA a very specific mandate: in the name of Christ, and in his body torn apart and made whole again by the power of God's loving forgiveness, identify a strategy that can bring hope and healing to the ravaged peoples of our nations and churches. It is that very particular reality, of God Incarnate dying and rising, which offers the only real power for the salvation of our peoples.

We have tried to capture this vision in our present strategy: "Harnessing our unity to unlock our potential and secure our future." It might sound banal out of context, but remember, it means nothing *without* that context of being a Christian in Africa. To me it is really a theology of the Holy Spirit: an understanding of what we must do, as disciples of Christ, in the power of the Spirit and in the midst of God's creation. It is, after all, the same message the prophet Micah gave us more than 2,500 years ago: "For what does the Lord require of you, but to do justice, love mercy, and walk humbly with your God?" (Mic. 6:8-9).

CAPA's next five years, therefore, must constitute a response to the challenge of Entebbe, and a response to the strategic vision that we have worked out together as bishops within the body of Christ. I do not hesitate to write *must*, because the situations we face are desperate and our remaining opportunities limited. It is a time for leadership, for rising to the challenge of the gifts of the Spirit, and for delivering people unto God in the same way, and with the same integrity, as such great African Christians as Janani Luwum, Bernard Mizeki, Joost de Blank and, more recently, Desmond Tutu.

As I leave the chairmanship of CAPA, I am absolutely convinced that this same leadership, and this same integrity, is alive today in our

Editorial

## Getting to Yes

The proposed Anglican Communion Covenant has taken a battering lately in a handful of diocesan synods of the Church of England, thanks in part to an influential, if incoherent, campaign by the No Anglican Covenant Coalition. The coalition's opposition to the Covenant has principally centered on a sustained disinterest in global Communion structures, funded by an unhappy amnesia (at best, ignorance at worst) regarding the modern evolution of the Anglican Communion. Among other things, prescribed reading for all members of the NACC, and those tempted to follow them, would include the report from the 1963 Anglican Congress in Toronto, *Mutual Responsibility and Interdependence in the Body of Christ*, which charted the course for inter-Anglican conversation of the last half century in a visionary, missionary mode.

This same constructive spirit animates the latest sounding from the Inter-Anglican Standing Commission on Unity, Faith and Order, members of which sketch a case for the Covenant in three brief YouTube videos (available on livingchurch.org via bit.ly/CovVideos). Several of the spokespeople — the Rev. Canon Paul Avis, the Rev. Canon Sarah Rowland Jones, the Rev. Katherine Grieb — are seasoned veterans, and latter-day architects, of Anglican ecclesiology, who have drunk deeply and intelligently from the wells of ecumenical charity.

Perhaps the most powerful voices, however, are those of the bishops from the "southern churches" (as Michael Poon is teaching us to say), who evince a hard-won street credibility when they reflect on the dividends of interdependence — how and why we truly need one another. It's hard to think of a more edifying exercise in Lent than to listen humbly to the Rt. Rev. Kumara Illangasinghe reflect on the "agony" of Sri Lanka, struggling after its civil war to come to a mature reconciliation, accountability, and respect across difference; or to the Rt. Rev. William Mchombo analogize to the Anglican Communion from the recent experience of developing a constitution for Zambia's fledgling democracy that may "hold the nation together"; or again, to listen to the Rt. Rev. Howard Gregory of the West Indies observe that to concern ourselves with the Church in Korea or South Africa *itself* "binds us together" in affirmation and mission as well as in challenge.

Thank God for these holy voices in our midst.

We are also pleased to welcome onto the scene a new group, Yes to the Covenant, given to urging Anglican provinces to make better-informed decisions in this field. Pay them a visit at [yestothecovenant.org](http://yestothecovenant.org).

provinces and in our churches and our peoples. I believe very deeply that this same witness to God's saving work in Christ will now lead the African churches toward real and genuine accomplishments in the next few years. And I believe that this same God, Jesus Christ our Lord, will deliver us from the evils that afflict us in Africa.

That, finally, is the heart of our work together on CAPA, just as it is

the heart of Mark's Gospel, the Gospel for my sermon in Bujumbura. If we can be part of God's work in Africa, then we will truly be servants of the Lord, gathered before his house, calling upon his name. ■

*The Most Rev. Ian Ernest, who has completed four years as chairman of CAPA, is Archbishop, Province of the Indian Ocean, and Bishop of Mauritius.*



**Council of Anglican  
Provinces of Africa  
11th Council Meeting**

An Appeal for Harmony  
in and Greater  
Understanding between  
Muslim and Christian  
communities

*Love thy neighbor as thyself  
(Matthew 22:39)*

The Council of Anglican Provinces of Africa, comprising the 12 member Provinces of Africa at its 11th council meeting held in Bujumbura, Burundi, 4-8 February 2012, has noted with much sadness the increasing deterioration between Muslim and Christian communities in different parts of the world, specifically our provinces of Sudan, Nigeria, and the Diocese of Egypt.

As a council coming from communities diverse in religion and culture, the present circumstances have forced us to ask whether the violence we see and experience is driven by religious intolerance from our brothers of different religions with whom we have lived together for generations, in some cases centuries, or whether in fact it is a result of a much greater problem of exploitation of ignorance and religious beliefs for political gain.

Whatever the cause, the subsequent violence is devastating. In most cases, this societal decline has resulted in bloodshed, loss of life, livelihoods, poor living standards, and has bred bitterness and hopelessness.

In Sudan, the Islamic Government in Khartoum continues to bombard civilians day and night

(Continued on next page)

# Davis d'Ambly

## Liturgical Artist

The finest quality  
custom liturgical art  
firmly grounded  
in the traditions  
of the Church

### Paintings

### Altarpieces

### Woodcarvings

### Furnishings

### Sacred Vestments

### Altar Hangings



[www.liturgicalartist.com](http://www.liturgicalartist.com)

(610) 955-2462

**May 27-June 1, 2012**

KANUGA CONFERENCE CENTER • HENDERSONVILLE, NC

# Summer Dream & Spirituality CONFERENCE

## KEY PRESENTATIONS INCLUDE:

Myth and Holy Scripture - **Bishop Larry Maze**

The Hero's Journey - **Pittman McGehee**

The Paradox of Love - **Pittman McGehee**

God's Grandeur: Through the Eyes and Pen of Gerald Manley Hopkins  
- **Cathy Smith Bowers**

How 9 years of SDS Conf. changed my Life - **Carrie Graves**

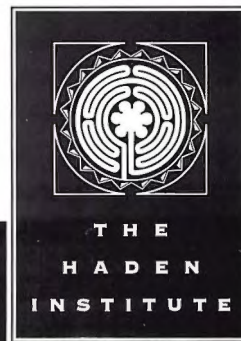
Dream Research & the Neurology of Dreaming - **Bob Hoss**

Implications of Tibetan Lucid Dreaming Practices for  
Western Dreamers - **Jeremy Taylor**

—As well as—

**42 workshops & 4 dream groups**

**FOR INFO & TO REGISTER ONLINE:  
[www.HadenInstitute.com](http://www.HadenInstitute.com)**





# DEDICATED TO STAINED GLASS EXCELLENCE

PICTURED AT  
RIGHT - THE  
CATHEDRAL  
OF ST. JOHN  
THE DIVINE,  
ST. SAVIOUR'S  
CHAPEL -  
NEW YORK, NY  
COMPLETE  
RESTORATION,  
2007 - BY  
ROHLF'S  
STUDIO



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



Rohlfs Stained & Leaded Glass Inc.  
783 So. 3rd. Ave. Mount Vernon, NY 10550  
FAX - 914-699-7091 TOLL FREE-800-969-4106  
E-mail: rohlf1@aol.com,  
WWW.ROHLFSTUDIO.COM

## ADVERTISERS

Don't forget these  
very special issues  
for Easter and Spring:

**April 8**  
**Anglican Mission/Easter**

Street: 3/27  
Close: 3/8  
Final Ad Due: 3/13

**April 22**  
**Spring Education Issue**

Street: 4/10  
Close: 3/22  
Final Ad Due: 3/26

**Special Ad Packages  
Available!**

For details contact  
Tom Parker at  
tparker@livingchurch.org  
(414) 276-6520 ext. 16

(CAPA STATEMENT from previous page)

in the regions of Nuba Mountains and Blue Nile, forcing them to flee their homes and find refuge in caves or to cross the border into refugee camps in South Sudan. Additionally, clergy in Sudan are harassed and arrested when they have not committed any crimes.

In Egypt, Muslims and Christians have lived together for many centuries; however, some militant Islamic groups cause clashes between Muslims and Christians. The clashes reflect the misunderstanding and mistrust between the two faith communities.

And in Nigeria, the Muslim extremist group Boko Haram claims responsibility for blowing up churches on Christmas Day 2011 as well as the United Nations building in Abuja, the police headquarters in Abuja, and security outfits in Maiduguri, Damaturu, and Kano, killing several security agents and innocent civilians.

The attacks that have taken place on Christian communities do not just affect Christians but destabilize whole communities and are detrimental to Muslims and other faith groups as well, whether or not they are the targets of these attacks.

CAPA affirms that the attacks on Christian and Muslim communities as a result of religiously motivated extremism is unacceptable and must be brought to an end immediately.

We are pleased that there is an initiative in Egypt by the Grand Imam of Al-Azhar to make peace by creating "Bayt al-'ila" or "Family home" from Muslim and Christian leaders to deal with the sectarian strife in Egypt. However, there is much that religious leaders from the Muslim and Christian communities can do together to bring peace to our traumatized and turbulent communities.

As CAPA, we reach out to Muslim faith leaders of these affected communities to stand with us in solidarity opposed to the tragic violence that is destroying our communities in Africa. We call upon individual Christians and Muslims in Sudan, Egypt and Nigeria, especially the youth, to join hands united against religious extremism and respectful of religious and cultural differences.

We urge the governments of these countries to grant Christians and other religious groups, equal rights, and freedom to enjoy the benefits of full citizenship. We also call on our respective governments to introduce appropriate measures to guarantee freedom of citizens to live and practice their religions by providing security to their lives and property.

In this decade where already the winds of change have blown strongly throughout our continent, particularly in these three countries, we encourage all Christians and Muslims of Africa to refrain from violence towards people of different faiths and to recognize the sanctity of every human life as precious in God's sight.



(SYNOD from page 7)

sions from the House of Bishops which is now tasked with bringing forward the final draft for approval.

"I want to give the House of Bishops a chance to see whether the situation can be salvaged," said Martin Dales, of the Synod's Catholic group.

Rod Thomas, chairman of the conservative evangelical Reform network, said: "If the draft legislation comes back to General Synod for final approval next July unchanged, then we will have the unsavory dilemma of either having to vote for a measure [law] which will lead to disunity and division, or of voting against it and thus prolonging the debate for another five years."

*John Martin, in London*

## Bishop Robinson Talks Policy

The Washington premiere of *Love Free or Die*, director Macky Alston's documentary about the Rt. Rev. Gene Robinson, prompted a frequently political post-film discussion this week. The screening at Landmark Theatres' E Street Cinema was sponsored by the Center for American Progress, a Washington think tank where Robinson serves as a senior fellow.

After the screening, Alston and Robinson sat with Alyssa Rosenberg, a culture blogger for Think Progress. Robinson expressed his confidence that widespread legal approval of same-sex marriage is inevitable in the United States.

"The way this will end is with the full inclusion of lesbian, gay, bisexual and transgender people in civil society and in religious institutions," he said. "All we're arguing about now is timing. And I think the conservatives know this."

An audience member asked Robinson if it looked ridiculous for Anglicans to debate about same-sex

(Continued on page 35)



## The American Study Program Oxford, England 8 August - 14 August 2012 "Christianity in the 21st Century"

*Is there an order for the universe and meaning to our existence?*

Located at historic St. Edmund Hall, this unique conference offers lectures as well as ample time to enjoy the university city and surrounding areas.

**Cost: \$1,800**

*Includes room, all meals, morning coffee, afternoon tea, and extras.*

### Conference Speakers:

**The Rev'd. Dr. John Kerr:** Priest of the Church of England and former Warden of the Society of Ordained Scientists. Dr. Kerr has taught at Oxford and Winchester College, and is currently Episcopal Chaplain to the College of William and Mary.

**The Rev'd. Dr. Vincent Strudwich:** Honorary Canon of Christ Church, Oxford. Fellow of Kellogg College, Oxford, Tutor in Theology and Visiting Professor of Graduate Theological Foundation.

**The Venerable Christopher Hewetson:** Former Vicar of Headington Quarry (the C. S. Lewis parish) and now serves as Archdeacon Emeritus Diocese of Chester.

**Mr. Ian Boxall:** Mr. Boxall is Senior New Testament lecturer at St. Stephen's House and a member of the theology faculty at Oxford University.

**Registration Deposit: \$300 (non refundable)**

**Contact: Ladson Mills**

3114 Mayfair Lane, John's Island, SC 29455

Phone: (843) 817-1503 E-mail: PMills73@aol.com

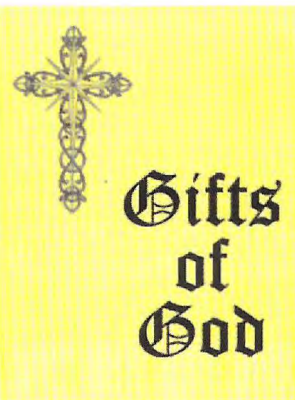
[www.americanstudyoxford.com](http://www.americanstudyoxford.com)

## Gifts of God

by Patricia Swift

*Gifts of God* introduces Jesus Christ to the student through *The Holy Bible*. The text presents a brief history of the Episcopal Church and its Book of Common Prayer. This booklet looks at the sacraments and considers life.

All of this is done in a friendly eight week course that encourages as it prepares the learner for confirmation or reaffirmation.



Soft cover, 75 Pages

\$12.00 (plus shipping & handling)

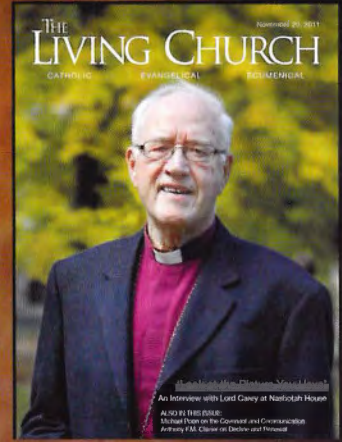
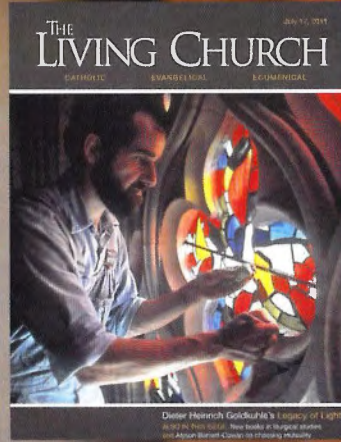
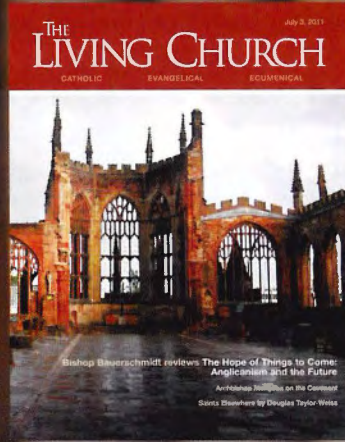
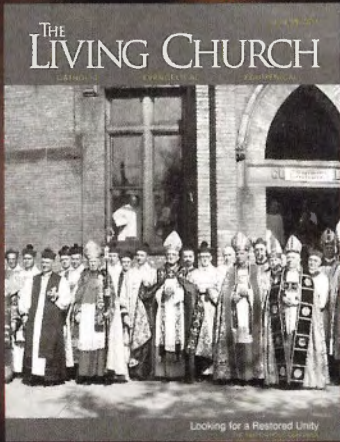
Now available through Trafford Publishing

[www.trafford.com](http://www.trafford.com) or Toll-Free 1-888-232-4444



**"The Living Church** is a must-read publication. From accessible theology to thoughtful news, this is the finest publication in the Episcopal Church. Rooted in a conservative orthodoxy, it is well written, compelling, and insightful. Wherever you are on the spectrum in the Episcopal Church, this is a publication that makes you think."

– The Very Rev. Dr. Ian Markham, dean of Virginia Theological Seminary



# THE LIVING CHURCH

Now is your chance to receive your own copy of the magazine devoted to serving Anglicans everywhere. Subscribe now and get **2 FREE ISSUES!**

Call **1-800-211-2771** or visit **www.livingchurch.org**

Foreign rates and sample copies also available.

**ONE-YEAR print subscription - \$39**  
(26 weeks + 2 FREE ISSUES)

**ONE-YEAR online subscription - \$30**

Parish Name \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_ Phone(\_\_\_\_) \_\_\_\_\_

Email \_\_\_\_\_

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

Billing Name \_\_\_\_\_

Billing Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

MC/VISA

Card # \_\_\_\_\_

Exp.Date \_\_\_\_\_ 3-digit code \_\_\_\_\_

Signature \_\_\_\_\_

Check

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



(ROBINSON from page 33)

marriage at such length, considering King Henry VIII's pattern of divorce and remarriage.

"Yeah," the bishop said in a dry tone. He said the more important aspect of Anglican history was the Elizabethan settlement, which he described in this paraphrase of Queen Elizabeth's message: "You Protestants and Catholics are going to stop killing each other. I will not have it."

"It looks ridiculous not because of our history but because of the gospel," Robinson said. "If Jesus was about anything, it was that love



Bishop Robinson at the altar.

Gillian Laub photo courtesy of Reveal Productions

trumps rules, love trumps doctrine."

Asked about the conflict between the Obama administration and leaders of both Catholic and Protestant churches regarding birth control (including morning-after pills, which most pro-lifers understand as abortifacient), Robinson said: "It is time to reassert and affirm the separation of church and state."

This prompted the most vigorous applause of the evening from the full house.

Robinson added that he sees that conflict as a matter of the Church trying to impose its beliefs and practices on secular government.

Alston, whose father, grandfather and great-grandfather were ministers, attended Union Theological Seminary in New York but he was not ordained. He told that story in an earlier film, *Questioning Faith*.

Alston said that he and his partner, Nick, celebrated their union

with "a big, country-style wedding" at a church in New York City.

"The way that undid, exorcised, all the oppressive experiences I'd had in those halls — was very good for me," he said. "Though I'd like to say we could go around religious faith and leave that at home, it doesn't seem to work that way."

Robinson singled out the Episcopal Church for its decisions to ordain openly gay and lesbian clergy and to move steadily toward a sanctioned rite for same-sex couples.

"A lot of religious people have had their eye on the Episcopal Church, to see if it would fall apart," he said. "The Episcopal Church, in a pretty significant way, risked its life for us."

"This is about the miraculous notion that an old, complex, and somewhat lethargic institution can move, can change, in a relatively short period of time."

Robinson told THE LIVING CHURCH that he and Alston have known each other for many years.

"I met Macky many years ago through media training for the Faith and Religion Council of the Human Rights Campaign," he said. "I found the Auburn Media training so helpful, I recommended it to Bishop Clay Matthews as something that would be helpful to bishops. It became a regular part of the 'baby bishops' school."

Asked if it had begun to feel surreal to see and hear himself so many times on film, the bishop responded: "It has *always* felt surreal. My ministry just feels like my ministry, trying to do the right thing, take the next step, one day at a time. It still humbles me and surprises me that my work on behalf of the Gospel seems to mean so much to so many. In many ways, I simply have to think of that person on the screen as someone else. It's just too much to absorb and impossible to stay grounded otherwise. Still, the recognition is very nice indeed."

*Douglas LeBlanc, in Washington*

## Preaching and the Theological Imagination

The 2nd Annual  
New England  
Anglican Studies  
(NEAS) Conference

April 20-21, 2012

Harvard Divinity School  
Cambridge, MA

Due Date for proposals:  
January 15, 2012.

**Call for Papers:** We welcome papers from a broad range of disciplines in the humanities concerning nearly any question related to Christian preaching, particularly in the churches of the Anglican Communion. All paper proposals or questions should be directed to **Zachary Guiliano** ([zguiliano@mail.harvard.edu](mailto:zguiliano@mail.harvard.edu)). For more information about submissions, please visit the HDS Episcopal/Anglican Fellowship website: [www.hdsepisc.org](http://www.hdsepisc.org).



Hosted by the HDS  
Episcopal/Anglican Fellowship and the  
Episcopal Chaplaincy at Harvard.

Photo by Bill Bradford



THE MISSION BOOKSTORE  
OF NASHOTAH HOUSE  
AN EPISCOPAL SEMINARY  
2777 MISSION ROAD  
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.  
Ask about clergy and church discounts.  
(262) 646-6529

## WANTED

Clergy Vestments, Altar Hangings, Altarware, Clergy Black Wool Capes, Holy Communion Kits, Stoles, Etc. For Churches in Newfoundland/Labrador. Also supply clergy for short/long term assignments. Graduating seminarians welcome. Contact: The Rev. Alexander Daley, P.O. Box 511, North Andover, MA 01845 (978) 686-6858.

[livingchurch.org](http://livingchurch.org)

for daily news updates  
and other services



## The Heavens Tell the Truth

### EDITORIAL

**Executive Director** Christopher Wells  
cwells@livingchurch.org • Ext. 15

**Managing Editor** John Schuessler  
john@livingchurch.org • Ext. 11

**News Editor** Douglas LeBlanc  
doug@livingchurch.org • 804-608-9732

**Graphic Artist** Amy Grau  
amy@livingchurch.org • Ext. 13

### BUSINESS AND FULFILLMENT

**Office/Business Manager** Ruth Schimmel  
ruth@livingchurch.org • Ext. 20

**Fulfillment Manager** Thais Jackson  
thais@livingchurch.org • Ext. 21

### ADVERTISING

**Advertising Manager** Tom Parker  
tom@livingchurch.org • Ext. 16

**Advertising Associate** Amber Muma  
amber@livingchurch.org • Ext. 12

### BOARD OF DIRECTORS

President: The Rev. Thomas A. Fraser, Riverside, Ill.

Vice President: Miriam K. Stauff, Wauwatosa, Wis.

Secretary: Daniel Muth, St. Leonard, Md.

Treasurer: G. Thomas Graves III, Dallas, Texas

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

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

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

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

Howard M. Tischler, Albuquerque, N.M.

### EDITORIAL AND BUSINESS OFFICES

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

Shipping Address:  
816 E. Juneau Avenue,  
Milwaukee, WI 53202-2793

Phone: 414-276-5420  
Fax: 414-276-7483  
E-mail: tlc@livingchurch.org  
www.livingchurch.org

THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45 for one year; \$85 for two years. Canadian postage an additional \$55 per year; Mexico and all other foreign, \$62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

© 2012 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Moses brings ten words to the people, mined as if from a sacred mountain, a pinnacle of flashing flame, sulfur smoke, crashing cymbals, trembling earth. Gripped with fear, the people say, "Do not let God speak to us, or we will die" (Gen. 20:19). Moses encourages them and explains, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin" (20:20). This passage, following hard upon the Decalogue, highlights the demand that the people hear and not ignore. Still, earthquake, fire, and smoke, though incitements to rapt attention, are not generally conducive to rabbinic reflection. Confusion has its place.

Get to the Savior and it gets no better. Evidently, the Son of the Father wants it this way, at least initially, that "seeing they may see and not see, and hearing they may hear and not understand, lest they turn and be loosed" (Mark 4:12). If we understand immediately, we turn away, and are thus loosed back to the world of our dead wonders. If we do not understand but know ourselves summoned by the mystery of all being, we are less inclined to turn away. The second look, and the third, and the thousandth, are like steps upon the way, tentative tastes of the true, a libation of lifted life.

Jesus enters the temple and drives out the moneychangers, having armed himself with a whip of cords. Do you understand? The scholars do not; instead, they write page after page and leave one guessing, which is an open door to the preacher's perennial temptation: make the passage say exactly what it does not say. Make Jesus always nice, gentle, and meek. He did not turn over the tables; they somehow turned themselves over and Jesus said something about a "house of prayer." The "authentic" words are just what we

want. Jesus is a *canis familiaris*.

So let us set aside the words of Scripture for a moment, though not quite, as the Psalmist sings in our ears. The poet wants us to see and hear. The heavens talk glory, the dome of the sky stretches out works, one day dictates to another, the night points to science. Knowledge goes forth without a single human word. The voices, though hauntingly real, are not understood (Ps. 19).

The firm foundation of our understanding is that *we do not understand*, not immediately. Look again and again and again. The ten words of Moses, buried though they are in a distant time, step forth, as if from a black night sky, when we fear not smoke and fire, when wakefulness and dreams kiss each other and the old and unusual are given a chance. The words demand our fidelity to God, uncompromised and true. The holy name is not to be invoked for luck at the casino or anyplace else. Rest one day a week, you and everyone around you. Respect your parents. Murder, adultery, and stealing are bad ideas. Do not lie in court. Do not covet, it will make you miserable. As the psalmist singing a nighttime song, it is easier to hear.

Jesus cleanses the temple. Yes, he makes a lot of noise, turns over tables, and drives out the sellers and the livestock. Is he not forceful to demons and storms? Now he is saying, "I'll get you to the Father without the payment of a single coin, without the blood of a trembling animal. My life sacrificed for you, it is finished; access is not just a hope, it is a deal sealed with my blood."

### Look It Up

Read Exodus 20. Only ten words.

### Think About It

Read and mark. Read and mark. Your first thought is not the jewel.



## Look to Jesus and Look for Work

The thrill of victory against Arad at "Hormah" is short-lived. Heading south toward the Red Sea, the Israelites return to bad food, burning thirst, and a bitter spirit. The Lord, displeased, sends disciplinary serpents to bite and kill, an extreme measure prompting confession and supplication. Moses prays and the Lord tells him to lift high the cross of Christ, though in the primitive form of a fiery serpent. If bitten by a wild snake, the people look to Moses and his snake high and lifted up. Instant cure, though unusual.

St. John, so excellent an exegete, takes us right to the truth. He takes the tongue of Jesus and says, "Just as Moses lifted up the serpent in the desert, so the Son of Man must be exalted" (John 3:14). The designation "the Son of Man" has the advantage of suggesting both Jesus and the members of whom Jesus is the head. "No one goes to heaven, except he who descends from heaven, the Son of Man" (3:13). The eternal Son descends and by his incarnation becomes the Son of Man, assuming our nature. What he takes he never relinquishes, and so, lifted high in humiliation, entombed with stone, rising on the eighth day, ascending to the Father, he calls us to go where he goes, for faith has wed us to the Crucified and Risen One. We are born again. We live anew. We have in him *vitam aeternam*, not after skin and bone and failing muscle fall to dust, but in the very moment you see this *Word* (John 3:15).

Before we went to heaven, before we got hid with God in Christ, we walked about like fools, following a path according to the age and the prince of power of the air, of the spirit which works in the sons of distrust. We were like everyone else. To a sorry degree, we still are. For our heaven is not complete; we fall and wait for forgiveness and new-

ness. But we go on in the confidence that God has co-vivified us in Christ, co-raised us in Christ and made us to sit in the best seats on the front row overlooking verdant pastures. We may hesitate to say it, but not God. God sees our *abundant riches*, which, in truth, are grounded in something called "*Sum Qui Dat*," a title not found in Scripture but nonetheless dripping from every page. *I am who gives*.

God gives salvation and salvation is free. Salvation is not from you, from flesh, blood, a pristine pedigree, sickness endured or a clocked and measured kindness. Not that works are a matter indifferent, for "we are the works about to be done of that one/Christ" (Eph. 2:10). God has prepared good comings and goings, and we are to walk in them empowered by the *gratia* which is salvation.

Suppose — rightly — that God saves you. Do not suppose that he has saved you for nothing. Push the serpents aside and get to work.

### Look It Up

Read Numbers 21:4-9. It is strange medicine, but medicinal all the same.

### Think About It

Jesus has prepared you for work, supplying the fuel (himself) and the details of your mission. Be simple and humble about this. Asking my secretary and my wife, both of whom are special divine agents, I get clear instructions.



## Investing in Others

Known for its famous choirs and vibrant parish life, the Church of the Incarnation is one of the largest and fastest-growing churches in the Episcopal Church.

With creative programs for kids, students, young adults and couples, families and seniors, Incarnation has become especially a magnet for young professionals. Enthusiastically traditional in its teaching and preaching, the church over the past three years has seen 12 parishioners come forward with a call to Holy Orders.

Incarnation's eight Sunday services include two Rite I Choral Eucharists with its choir, three Rite II Contemporary Uptown services with an outstanding contemporary band, and Choral Evensong.

Strongly committed to living for others, the church runs a wide variety of social programs, investing over \$1 million in outreach support to the poor each year, helping local children, the homeless, and those in need around the globe via missions.

When in Dallas, drop by and visit us — we'd love to meet you!

**Church of the Incarnation**  
3966 McKinney Avenue, Dallas, TX 75204  
(214) 521-5101

Follow us online at [www.incarnation.org](http://www.incarnation.org),  
[facebook.com/IncarnationDFW](https://facebook.com/IncarnationDFW), or  
[twitter.com/IncarnationDFW](https://twitter.com/IncarnationDFW)



A LIVING CHURCH Sponsor





### HALF-TIME VICAR

St. Francis on the Hill Episcopal Church  
El Paso, TX

Seeking a preacher, teacher and pastor eager to grow with us. Our congregation is diverse and inclusive, committed to re-growing our membership, continuing our vibrant music ministry and traditional liturgy, and increasing our Christian education and outreach efforts.

We enjoy a scenic 5-acre hilltop campus. Though currently a part-time position, we envision rapid progress to full-time rector.

Contact:

The Episcopal Diocese of the Rio Grande  
(505) 881-0636

The Reverend Canon Kathleene McNellis  
at woobusa@yahoo.com

Visit our website:

[stfrancisonthehillepiscopalchurch.org](http://stfrancisonthehillepiscopalchurch.org)



### FULL-TIME PRIEST ASSISTANT

St. John's Church, Savannah, GA

Full-time priest assistant sought for lively, program-sized parish attractive to young families, with vibrant teaching and commitment to the Anglican tradition. Preference to priests with strong evangelistic, teaching, and pastoral skills, zeal for the Church's mission, and experience in connecting peers to Christ.

Resumé and letter of application to:

Parish Secretary  
St. John's Church  
1 West Macon Street  
Savannah GA 31401  
[pfutrell@stjohnssav.org](mailto:pfutrell@stjohnssav.org)

## PEOPLE & PLACES

### Appointments

The Rev. **Richard Belshaw** is deacon-in-charge of St. John's, 270 Stark Hwy., North Dunbarton, NH 03046.

The Rev. **Anne Harris** is priest-in-charge of St. Paul's, 318 College St., Columbus, MS 39701.

The Rev. **John Higginbotham** is priest-in-charge of Holy Trinity, 1956 Main Rd., Tiverton, RI 02878.

The Rev. **Lise Hildebrandt** is vicar of Holy Cross, PO Box 161, Weare, NH 03281-0161.

The Rev. **Mary Johnson** is missionary at All Saints', 301 S Main St., Minot, ND 58701.

The Rev. **Richard D. Meadows, Jr.**, is rector of St. John's, 1000 Bethune Dr., Orlando, FL 32805.

The Rev. **Doug Moyer** is rector of Christ Church, 205 N 7th St., Stroudsburg, PA 18360.

The Rev. **James Ranson** is priest-in-charge of St. Mark's, PO Box 737, Ashland, NH 03217.

The Rev. **Dustin Trowbridge** is priest-in-charge of St. George's, Newburgh, and St. Thomas', New Windsor, NY; add: 105 Grand St., Newburgh, NY 12550.

### Ordinations

#### Deacons

New Hampshire — **Fran Hlvacek, Charlie Warwick.**

### Deaths

*Recent deaths as reported by the Church Pension Fund:*

<b>James K. Avery</b>	85	<b>Nashville, TN</b>
<b>Charles D. Beisheim</b>	83	<b>Hawthorne, NJ</b>
<b>Billie R. Boyd</b>	87	<b>Fort Worth, TX</b>
<b>Samuel H. Caldwell</b>	81	<b>Carson City, NV</b>
<b>David L. Clark</b>	78	<b>Sunapee, NH</b>
<b>Lewis M. Cobb</b>	87	<b>Lancaster, VA</b>
<b>Ronald P. Conner</b>	65	<b>Washington, DC</b>
<b>Mart K. Craft</b>	71	<b>Spokane, WA</b>
<b>Richard A. De Bruyn</b>	85	<b>Arroyo Grande, CA</b>
<b>David E. Edmunds</b>	94	<b>Vernon, VT</b>
<b>Ira L. Fetterhoff</b>	82	<b>Solomons, MD</b>
<b>John W. Fitzgerald</b>	87	<b>Morgantown, NC</b>
<b>Donald S. Gausby</b>	90	<b>Alexandria, VA</b>
<b>Frederick J. Hanna</b>	86	<b>Owings Mills, MD</b>
<b>Anson B. Haughton</b>	90	<b>Philadelphia, PA</b>
<b>Francis G. Havill</b>	96	<b>Bend, OR</b>

### Send your clergy changes to People and Places:

[p&p@livingchurch.org](mailto:p&p@livingchurch.org)  
P.O. Box 514036  
Milwaukee, WI 53203-3436

### THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Dr. Stephen Andrews,  
Sault Ste. Marie, Ont.

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

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

G. Thomas Graves III, Dallas, Texas

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

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

Jordan Hylden, Durham, N.C.

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

David A. Kalvelage, Pewaukee, Wis.

The Rev. Dr. Russell Levenson, Jr.,  
Houston, Texas

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

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

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

The Rt. Rev. Daniel H. Martins,  
Springfield, Ill.

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

Daniel Muth, St. Leonard, Md.

The Most Rev. Bernard Ntahoturi,  
Bujumbura, Burundi

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

David R. Pitts, Baton Rouge, La.

The Rev. Dr. Michael Nai Chiu Poon,  
Singapore

The Rev. Nicholas T. Porter,  
Southport, Conn.

The Rev. Dr. Ephraim Radner, Toronto, Ont.

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

Miriam K. Stauff, Wauwatosa, Wis.

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

Howard M. Tischler, Albuquerque, N.M.

Lana Valenta, Dallas, Texas

Dr. Shirleen S. Wait, Atlantic Beach, Fla.

Dr. Christopher Wells, Milwaukee, Wis.



# CLASSIFIEDS

## CHURCH FURNISHINGS

**CUSHIONS AND HASSOCKS:** Custom-made pew and kneeling cushions by Waggoner's, Inc. Fine selection of fabrics and colors. Free samples readily available. See us at [www.pewcushions.com](http://www.pewcushions.com), call us at 800-396-7555, or e-mail [info@pewcushions.com](mailto:info@pewcushions.com).

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

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

## POSITIONS OFFERED

**PART-TIME VICAR:** *All Saints Episcopal Church, Saford, AZ.* Small, active church of 50+ members in sunny, south-eastern Arizona seeking a part-time vicar, either retired or bivocational. Spanish speaking a plus. We are a progressive, inclusive church of both Episcopalians and Lutherans. Our community offers many recreational opportunities: hiking, fishing, rock hunting, star gazing, and bird watching are some of the past times you can enjoy. The Vatican large binocular telescope is located in our county on Mt. Graham. Eastern Arizona Community College offers many personal interest classes; classes are free for people 55 and older. Visit our web site: [www.saints.vtchome.net](http://www.saints.vtchome.net) for more information or call Fr. Timothy Dombek at (602) 254-0976 or [timothy@azdiocese.org](mailto:timothy@azdiocese.org).

To place a classified, print or online,  
contact Amber Muma at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 276-5420 ext. 12

## WANTED: A one-in-a-million priest for heartbreaking work.

### If ...

- love for Jesus, and for those whom Jesus loves, is what makes you want to get up in the morning
- you are stirred by the prospect of becoming concretely incarnate in one of the most thrown-under-the-bus communities in America
- fear is alien to your nature
- you can talk about both *the* faith and *your* faith authentically and simply and compellingly

### Then we will ...

- provide you with a clean and relatively secure place to live
- give you a modest but livable stipend
- actively support and enable your ministry
- pray for you incessantly
- think you're really a hero

### Do we need to talk?

Contact Archdeacon Shawn Denney, Diocese of Springfield  
[archdeacon@episcopalspringfield.org](mailto:archdeacon@episcopalspringfield.org)

# CHURCH DIRECTORY

## KERNVILLE, CA

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

## SAN DIEGO, CA

ALL SAINTS' (619) 298-7729  
Website: [allsaintschurch.org](http://allsaintschurch.org)  
Sun 8 & 10; Tues 7 & 12; Wed 9:30; Fri MP 9; Fri 9:30; Sat 9

## BOULDER, CO

ST. AIDAN'S EPISCOPAL CHURCH (303) 443-2503  
[www.saintaidans.org](http://www.saintaidans.org) office@saintaidans.org  
The Rev. Mary Kate Rejouis  
Sun 8 & 10:30

## SOUTHPORT, CT

TRINITY EPISCOPAL CHURCH Pequot Ave. & Center St.  
admin@trinitysouthport.org (203) 255-0454  
Website: [www.trinitysouthport.org](http://www.trinitysouthport.org)  
The Rev. Nicholas T. Porter, r; The Rev. Dawn Stegelmann, c  
Sun H Eu 8 (Rite I), 10 (Rite II); MP Mon - Fri 7:30; H Eu & Healing Wed 11

## WASHINGTON, DC

ALL SAINTS (301) 654-2488 [www.allsaintschurch.net](http://www.allsaintschurch.net)  
3 Chevy Chase Cir., Chevy Chase, MD 20815  
The Rev. Ed Kelaher, r; the Rev. Tom Mallonek, assoc;  
the Rev. Alex Large, asst  
Sun 8, 9 & 11, 5:30

## BRADENTON, FL

CHRIST CHURCH 4030 Manatee Ave. West  
[www.christchurchswfla.org](http://www.christchurchswfla.org) (941) 747-3709  
The Rev. Joel Morsch, r; Deacon Gretchen Platt  
Sun HC 7:30 (Rite I), 9 (Contemporary) & 11 (Rite II)  
Mon HC 12 (Rite I); Wed. HC 12 & 6:30 (Rite I)

## LIHUE, KAUAI, HI

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

## ELLSWORTH, ME

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

## PASSAIC, NJ

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

## CARLSBAD, NM

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

## NORTH AUGUSTA, SC

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

## DALLAS, TX

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

## RICHMOND, VA

ST. MATTHEW'S EPISCOPAL CHURCH (804) 288-1911  
Website: [www.stmatthewsrichmond.org](http://www.stmatthewsrichmond.org)  
Email: [stmatthewschurch@verizon.net](mailto:stmatthewschurch@verizon.net)  
The Rev. Charles D. Alley, Ph.D.; the Rev. Mario Gonzalez del Solar, D. Min.  
Sun H Eu 8 & 10:30

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

HOPE & RESURRECTION CHURCHES  
K and Inyo Sts. 1 block east of Carl's Jr. (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 9

More listings available online. [livingchurch.org](http://livingchurch.org)

**CHURCH DIRECTORY KEY** Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



# ARE YOU CALLED TO SERVE THOSE SERVING?



**U.S. AIR FORCE**  
CHAPLAIN CORPS



All over the world, brave U.S. Airmen defend our country. Protestant Air Force chaplains support them wherever they go, providing Airmen religious observance, pastoral care and advice to leadership. Are you called to serve in this unique ministry? Visit us on the web to learn more about becoming a chaplain in the United States Air Force Chaplain Corps.

[AIRFORCE.COM/CHAPLAIN](http://AIRFORCE.COM/CHAPLAIN) • 1-800-803-2452

©2011 Paid for by the U.S. Air Force. All rights reserved.