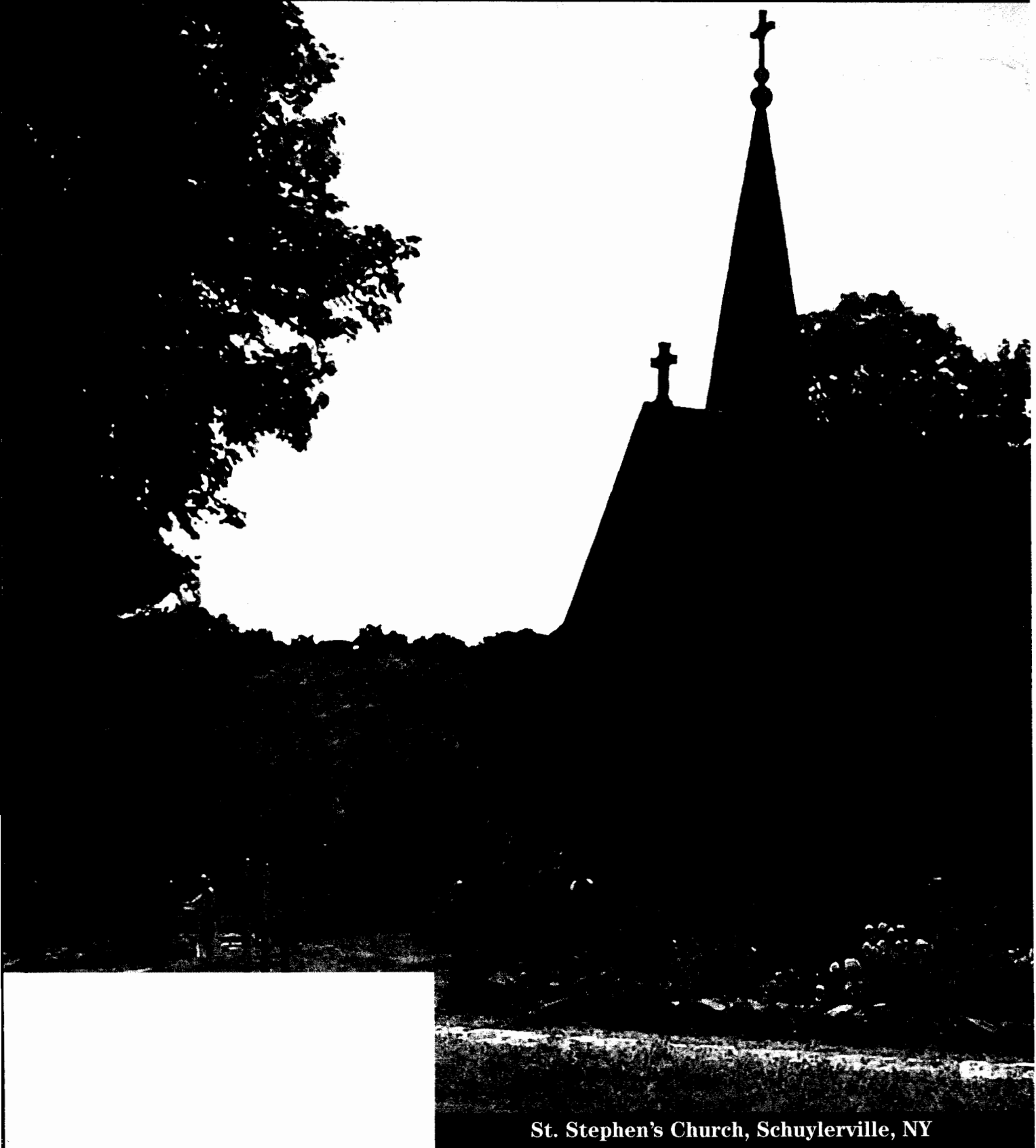
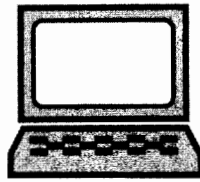


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Editorial and Business offices:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036

Milwaukee, WI 53203-3436

Telephone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: The Living Church cannot assume responsibility for the return of photos or manuscripts.

The Living Church is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$20.18 per year. Mexican rate \$55.42; all other foreign, \$44.27 per year.

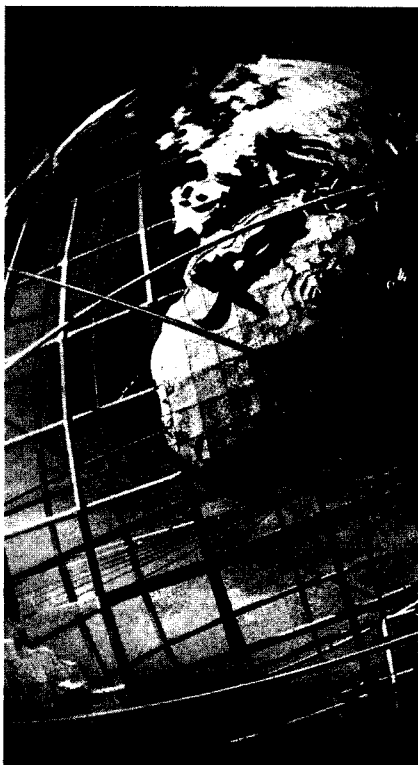
POSTMASTER: Send address changes to The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

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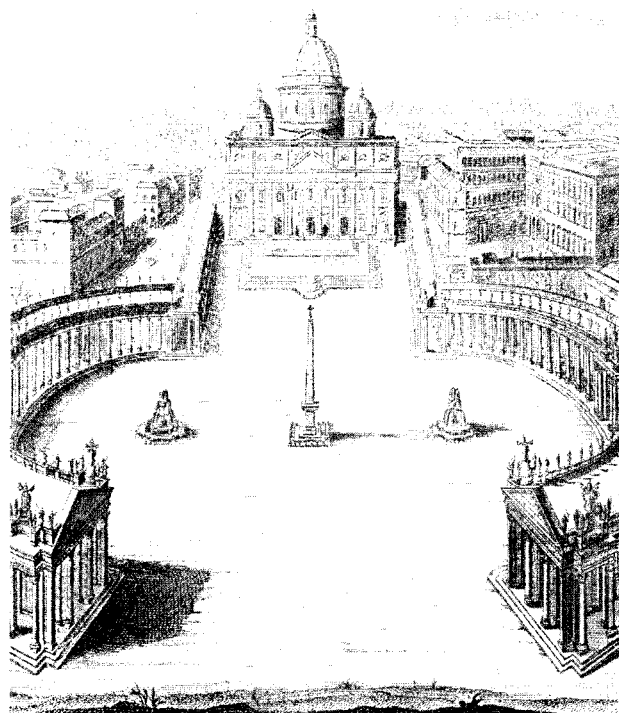
Volume 236 Number 9

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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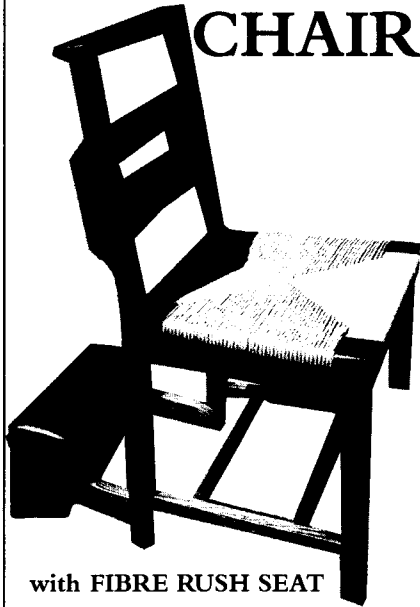
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St. Stephen's Church, Schuylerville, N.Y., was built in 1868 as "a reproduction of the best type of English rural churches," according to the church's website (www.episcopalchurch-schuylerville.org). The church is near popular vacation sites.

Photo: Alan Goldberg/epc.org

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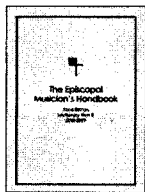
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SUNDAY'S READINGS

Satisfaction Not Guaranteed

'... you are setting your mind ... on human things'
(Matt. 16:23)

The 16th Sunday After Pentecost, (Proper 17A), Aug. 31, 2008

BCP: Jer. 15:15-21; Psalm 26 or 26:1-8; Rom. 12:1-8; Matt. 16:21-27

RCL: Exod. 3:1-15 and Psalm 105:1-6, 23-26, 45c; or Jer. 15:15-21 and Psalm 26 or 26:1-8; Rom. 12:9-21; Matt. 16:21-27

Paul Louis Metzger, in his recent book, *Consuming Jesus*, writes that "Many people come to church to have their needs met, and they will choose the church that best suits their tastes and the needs they perceive. It is often about satisfaction at the least cost."

Rather a different message is found in today's gospel: "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it" (Matt. 16:24-25).

Only those who follow Jesus unconditionally will receive eternal salvation. We don't come to church to "find ourselves" but to lose ourselves. And that means we have no guarantee that our personal needs will be met by our religion. In fact, there is no promise we will receive any reward that the world values.

Jesus notes, though, that worldly values aren't worth what people think. What profit do people get "if they gain the whole world but forfeit their life?" (Matt. 16:26). It will do us no good to gain wealth and power or even "the whole world" if in the process we lose our souls.

Look It Up

Jesus rightly links what we value with "where our hearts are" (Matt. 6:19-21).

Think About It

What am I willing to give up for Christ's sake? What do I need to give up?

Next Sunday

The 17th Sunday after Pentecost (Proper 18A), Sept. 7, 2008

BCP: Ezek. 33:(1-6) 7-11; Psalm 119:33-48 or 119:33-40; Rom. 12:9-21; Matt. 18:15-20

RCL: Exod. 12:1-14 and Psalm 149; or Ezek. 33:7-11 and Psalm 119:33-40; Rom. 13:8-14; Matt. 18:15-20

Yet we may still be tempted, as St. Peter was, to set our minds "not on divine things but on human things" (Matt. 16:23). Against St. Paul's advice, we find ourselves "conformed" to this world instead of "transformed" by a new mental alignment to God's will (Rom. 12:2). Our choices to conform may not involve any overt denial of Christ; many consumer-oriented churches claim to be truly Christian even as they proceed to serve lattes to toast the religion of success.

Love of the world keeps slipping in. No wonder that Jesus says, "You are a stumbling block to me ..." (Matt. 16:23). Alleged commitments to the real world can always distract us from higher issues. Commitment to the corporate team and to the community, even to the parish and the family, can be blocks on which we stumble, causing us to fall away from the spiritual path that Christ calls us to.

Only steadfast devotion to the way of the cross can lift us above human things. Fortunately, however, the lives of great saints like St. Francis have shown that following the way of Christ helps us to meet any "needs" worth meeting. And, in the end, we receive a joy that the world cannot give.

BOOKS

The Church of the Triune God

Anglican Consultative Council. Pp. 120.
\$11.60. ISBN 6-00000006-1.

This book consists entirely of the Cyprus Agreed Statement of the International Commission for Anglican-Orthodox Theological Dialogue. That agreed statement is named for the site of the last meeting of this body, in 2005 in Cyprus. That meeting concluded the third phase of Anglican-Orthodox international dialogue, which began in 1973. The statement was published in 2006, and offered to the two churches.

The statement is detailed, yet encouraging. It recognizes that there is disagreement between the churches regarding the ordination of women to the priesthood, yet asks "whether such diversity should be seen as a reason for division."

Readers should find that Anglicans and Orthodox have much in common, and they probably will gain a better understanding of their disagreements.

David Kalvelage

The Church of the Holy Spirit

By **Nicholas Afanasiev**. Translated by **Vitaly Permiakov**. Foreword by **Rowan Williams**. University of Notre Dame Press. Pp. xx + 327. \$45. ISBN: 978-0-268-02030-9.

The last century and a half has included the recovery of both an organic understanding of the Church and the centrality of the eucharistic assembly in the Church's life. This ecumenical project has taken different forms among such groups as Anglicans, Lutherans, Orthodox, and Roman Catholics, who have often worked apart from one another yet in more recent years have come to influence each other.

The Church of the Holy Spirit is an outstanding Orthodox contribution to this project. Its author, Nicholas Afanasiev (1893-1966), spent his entire academic career on the faculty of St. Sergius Theological Institute in Paris. He wrote and revised *The Church of the Holy Spirit* over some 20 years. The book was published posthumously in French in 1971. The English edition appeared in 2007.

The author understands the Church as God's priestly people, with "laics"

having their indispensable ministry bestowed through Christian initiation. He takes the eucharistic assembly — the gathered congregation and its presider — as the basis for the historical appearance of bishop-presbyters, then senior presbyters, then bishops, an unfolding that he sees as a graced development in the life of the assembly once the apostles are no longer present.

The concluding chapter, "The Power of Love," can stand on its own as a provocative essay on love and law in the Church. There Afanasiev asserts that without love, "every ministry is nothing and outside the Church, for the Church is love." Readers of the book may wish to start with this chapter.

The author assumes significant knowledge of the New Testament and early Christian literature on the part

of his readers. His tone is at times remarkably contemporary. I had to keep reminding myself that the original text dates back 50 years.



The Church of the Holy Spirit is an outstanding Orthodox contribution to the understanding of the Church.

Afanasiev's ecclesiology has many points of congruence with that of the 1979 American Book of Common Prayer.

The Church of the Holy Spirit offers Christians of different traditions a valuable look at the one Church as it was in the first centuries and as it may come to be again in the future.

*(The Rev.) Charles Hoffacker
Washington, D.C.*

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Diocese of Texas Faces Sexual Abuse Lawsuit

The Diocese of Texas has been added as a defendant in a sexual abuse lawsuit brought by a Harris County man who was a former student at an Episcopal school in Houston.

The suit, filed recently in state district court, states that officials with Holy Spirit Episcopal School and the diocese did not protect students adequately from possible exposure to pedophiles even though they both had received complaints that the former boys athletic director and coach had inappropriately touched students and sent them sexually suggestive text messages.

The lawsuit states that the coach sexually assaulted the plaintiff. The coach, Christopher Williams, 35, is not named in the suit, but he pleaded guilty to multiple charges of sexual abuse of a child related to incidents at the school and to possessing child pornography.

In a statement given to the *Houston Chronicle* by a spokesman, the diocese said it could not comment on the lawsuit because it had not yet seen it.

Day of Repentance for Slavery Planned

Presiding Bishop Katharine Jefferts Schori will be celebrant and preacher Oct. 4 at a service of repentance for The Episcopal Church's involvement in the institution of slavery. The service will be held during a weekend observance at the African Episcopal Church of St. Thomas, Philadelphia.

A resolution at the General Convention in 2006 asked the Presiding Bishop to organize a service for a "Day of Repentance and Reconciliation," and mandated that the church express regret for its support of slavery and for supporting "segregation and discrimination" in the years after slavery's abolition.

Church Already Showing 'Restraint' with Blessings, Presiding Bishop Says

Presiding Bishop Katharine Jefferts Schori said The Episcopal Church already has been in a "season of gracious restraint" regarding the blessing of same-sex unions and consecrating partnered homosexuals to the episcopate. She also doesn't expect that to change before next summer's General Convention.

"I don't see there is any church-wide push to end that in the coming months," Bishop Jefferts Schori said. "General Convention is the only body that really can decide to do anything significant related to [these issues]. Individual bishops have always made their own decisions within the canonical responsibilities of their dioceses."

Bishop Jefferts Schori made her remarks during an internet webcast Aug. 7, where she was joined by the Rt. Rev. Mark Sisk, Bishop of New York, in discussing the Lambeth Conference.

Asked how Lambeth's proceedings will affect the status of gay and lesbian Episcopalians, Bishop Jefferts Schori said, "We were very clear for an overwhelming majority of the bishops of this church that the well being and adequate and appropriate pastoral care of gay and lesbian members of the church is a significant mission issue for us.

'Not Going to End'

"We have been having conversations and debate for more than 40 years," she continued. "Even though other parts of the Communion may not understand that, we have been working at this for a long time. Our conversations are not going to end.

"One bishop came up to me and said, 'What you're doing is making it very difficult for me, but your job is not to make my life easier. You need to be paying attention to the pastoral realities in your own context as I need to be in mine,'" the Presiding Bishop noted.

Bishop Sisk asserted that for The

Episcopal Church "there is only 'us,' not a 'them and us.'" He said the roles of gay and lesbian people have been "affirmed time and time again."

Both bishops said they were struck by what they characterized as a lack



George Conger photo

Bishop Jefferts Schori: "General Convention is the only body that can really decide."

of understanding in other parts of the world about The Episcopal Church.

"I was surprised at questions about basic theological tenets and whether we really believe them or not," Bishop Jefferts Schori said. "It's a reminder that even though we may think all Anglicans believe the basics of the faith, not everybody believes that we believe them."

In regard to the development of an Anglican Covenant, Bishop Jefferts Schori said, "There was great willingness to think about a covenant that spoke positively about what we do share as members of the Communion." She said she saw "really no interest in producing a covenant that defined who could be excluded."

Episcopal News Service contributed to this report.

Lambeth's Final Week

BRIEFLY...

The Rt. Rev. **Chilton Knudsen**, who has served as Bishop of Maine since 1998, will retire Sept. 13, when her successor, Bishop Coadjutor Stephen Lane, will be seated as bishop diocesan at the Cathedral Church of St. Luke in Portland.

The Rev. **Glenn Mattis**, president of the standing committee of the Diocese of Pennsylvania, has informed delegates to diocesan convention that the convention will meet on Nov. 8 and then nominate assisting Bishop Allen L. Bartlett, Jr., to serve as presiding officer. Bishop Bartlett, who retired as Bishop of Pennsylvania in 1998, has been serving as assisting bishop at the invitation of the standing committee during Bishop Charles E. Bennisson, Jr.'s inhibition.

Ecuador Central, one of the dioceses of Province 9 of The Episcopal Church, has begun the search process for a bishop coadjutor. The election will likely be held during the fall. The Rt. Rev. Wilfrido Ramos Orench was appointed by the House of Bishops in 2006 to serve as provisional bishop.

The Diocese of Long Island has begun to receive nominations for a bishop coadjutor. Bishop Orris G. Walker, Jr., 65, called for the election of a coadjutor during the diocesan convention in 2007. The search/nomination committee will accept nominations until Sept. 30. A slate of nominees is scheduled to be announced in December with a nomination-by-petition process set for January 2009. The election is scheduled for March 21, 2009, at the Cathedral of the Incarnation in Garden City.

The **Anglican Church of Ghana** recently announced plans to open a technical college in Accra in September 2009. The announcement was made by the Most Rev. Justice Akrofi, Archbishop of West Africa and Bishop of Accra, on the campus of the University of Kent during the closing weekend of the Lambeth Conference in Canterbury.

Archbishop of Canterbury Rowan Williams made an eloquent case in his opening presidential address to the Lambeth Conference for embracing a new way of addressing the difficult issues that divide Anglicans. So it was disheartening to see that this new procedure wound up adopting more of the same failed policies from the past.

In Part Three of its preliminary observations, the Windsor Continuation Group recommended moratoria on same-sex blessings and the consecration of more partnered homosexual bishops, and the cessation of cross-border interventions. It also proposed "the swift formation" of a "pastoral forum" to "engage theologically and practically with situations of controversy as they arise or divisive actions that may be taken around the Communion."

It is difficult to imagine either those seeking to normalize homosexuality within the church or those seeking to minister to congregations and dioceses that feel marginalized by such innovations taking the pastoral forum any more seriously than they did the Archbishop of Canterbury's Panel of Reference or the primates' pastoral scheme. In addition, the Windsor Continuation Group recommended deferring a decision to the Anglican Consultative Council (ACC), which does not meet until May 2009. Undoubtedly a round of provincial consultations will follow.

Archbishop Williams has pinned his hopes on an Anglican Covenant, but in a media briefing on Aug. 1 at the University of Kent, the Rev. Canon Gregory Cameron, deputy secretary general and director of ecumenical affairs, conceded that a covenant is probably at least 10 years away from approval. If the three crisis items identified by the Windsor Continuation Group are allowed to continue unabated for another 10 years, will it be possible to reassemble the fractured Anglican churches in Canada, the U.S. and elsewhere?

When asked that question at an Episcopal News Service media briefing, Bishop Duncan Gray III of Mississippi conceded he did not know.

"That's an institutional challenge," he said. "The fear is that we will run away from our brokenness and try to heal it too quickly. Pain is a way to deeper spirituality."

If nothing else is accomplished, this conference made significant progress toward lowering the level of vitriol and uncharitable personal attacks while at the same time making significant progress toward establishing better interpersonal relationships among the bishops. These shouldn't be discounted. In fact they are an excellent starting point, but it is much easier to prevent the bone china from smashing to pieces than it is to glue it back together again. Ten years is a long time.

Steve Waring



ACNS/Sweeny photo

A reception in the garden of the Old Palace, Canterbury, during the Lambeth Conference.

What Watershed?

My guess is everyone who is reading these words has heard someone predict that some event in The Episcopal Church or the Anglican Communion will be a "watershed" moment. We've had a series of these "watersheds" which would settle once and for all whatever it is that's ailing the church.

Remember these?

- The publication of the Windsor Report, 2004
- The meeting of Anglican primates at Dromantine, Northern Ireland, 2005
- The 75th General Convention, Columbus, Ohio, 2006
- The meeting of Anglican primates at Dar es Salaam, Tanzania, 2007
- The Lambeth Conference, 2008

Not only has none of these events cured the ills of the church, it seems to me that for the most part, the church is no different now than it was in 2004, except there are fewer of us. Consider what these events accomplished:

The long-anticipated publication of the Windsor Report generated lots of publicity and made some strong recommendations. But it has been largely ignored. The Episcopal Church had a group known as the "Windsor bishops," who seemed anxious and willing to stand up for the Windsor Report, but they have all but dispersed.

The primates' meeting in 2005 was a tense gathering that eventually was able to publish a communiqué to the Anglican Communion. The primates mentioned a moratorium "on public rites of blessing for same-sex unions," just like Lambeth did. And they showed concern for "border crossings" by foreign bishops to administer the sacraments, just like Lambeth.

Among the legislation addressed during 10 days in Columbus in 2006, the General Convention adopted a hurriedly contrived resolution that established a moratorium on consent to the consecration of partnered homosexual persons as bishop, which satisfied no one except the Archbishop of Canterbury. This is the convention that elected the Most Rev. Katharine Jefferts Schori, and during her time as Presiding Bishop she has had a major effect on events that have disrupted The Episcopal Church.

Perhaps no event was so anticipated by conservative Anglicans as the primates' meeting in Tanzania. This would be the real "watershed," they claimed. Instead, it was a meeting which produced lots of bluster but little substance. This was the meeting

that gave a "deadline" for The Episcopal Church to respond to the Windsor Report, but we learned later that there was no deadline at all.

By now, those who care have learned that the Lambeth Conference spent most of its time in *indaba* group discussions and Bible study. Most of the bishops felt good about the event, but its major accomplishment was that it bought more time until the next of these "watershed" events.

The dictionary in our office defines "watershed" as "a point of division between two phases, conditions, etc." None of those five events produced a formal division, or schism, in the Anglican Communion, even though for all practical purposes we have reached the point where some of us are behaving as though it's already taken place.

It all reminds me of the various varieties of the now-familiar cartoon which has circulated around The Episcopal Church in recent years. Two people

are standing in or near a church, and one says something like, "One more of these 'Hindu Masses' and I'm out of here."

Those who are waiting for "one more" thing are usually the ones talking about "watershed" events. "This is going to be when The Episcopal Church gets what it deserves," the thinking goes. Only it never is. Thankfully, life goes on in the local churches — stressful in some places, Sunday morning as usual in others. The doomsayer Episcopalians continue to hang around, waiting for that "watershed" to take place.

Now that the Lambeth Conference is over, what will the doomsayers do? Will they be back to the "watershed" predictions? They could try the following:

- The still-unscheduled primates' meeting in 2009.
- The meeting of the Anglican Consultative Council in May 2009.
- The 76th General Convention in June 2009.
- The Lambeth Conference of 2018.

There won't be "watershed" moments at these gatherings either. It is clear that the Anglican Communion is not going to do anything to discipline The Episcopal Church for its willingness to allow same-gender blessings or to consecrate gay bishops. In fact, the 2009 General Convention is likely to adopt resolutions that permit those innovations to take place. Then what will the doomsayers do?

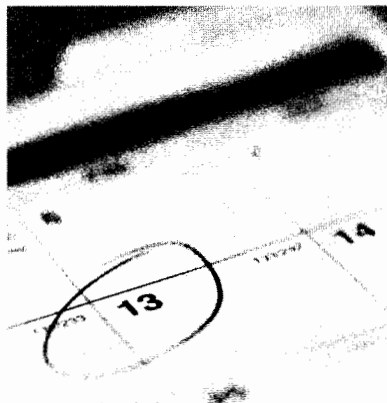
David Kalvelage, executive editor

Did You Know...

Holy Apostles' Church, Satellite Beach, Fla., was moved from Fort Pierce by river barge up the Indian River Intracoastal Waterway in 1959.

Quote of the Week

The Rt. Rev. Nicholas Reade, Bishop of Blackburn (England), on the Lambeth Conference: "There is little doubt that the Anglican Communion is in better shape now than a month ago."



The doomsayer Episcopalians continue to hang around, waiting for that "watershed" to take place.

The Labors of Many

Labor Day, a federal holiday in this country, is not observed on the church's calendar for obvious reasons. Observed this year on Monday, Sept. 1, it is a day to honor the American worker. It was established as a time to pay tribute to those who through their labor have helped to bring this country to its high standard of living and immense productivity. In many places, the holiday is celebrated with a parade and in some communities, with an address by a leading politician or one who is in the forefront of the labor movement.

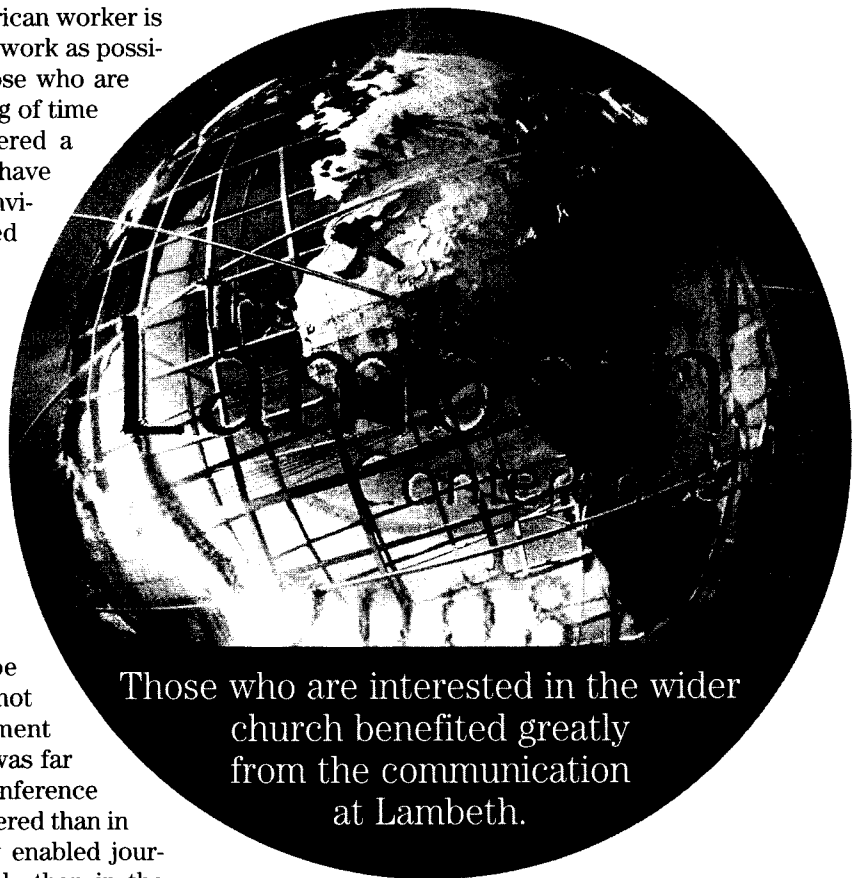
It seems a bit ironic that a day on which the American worker is honored is observed by many people doing as little work as possible. That is probably a good thing, for most of those who are employed work hard at their jobs, and are deserving of time away from the workplace. Hard work is considered a virtue, and is admired by many. Those who do not have jobs — and there are many at this time — may be envious of those who are employed and discouraged about their own plight.

Even though the church does not have Labor Day in its calendar, we can offer prayers on this day. We pray for those who are unemployed and are attempting to find meaningful work, and for those who find themselves working in miserable conditions. And we give thanks for those who labor for the good of all, remembering that we may be dependent upon their service.

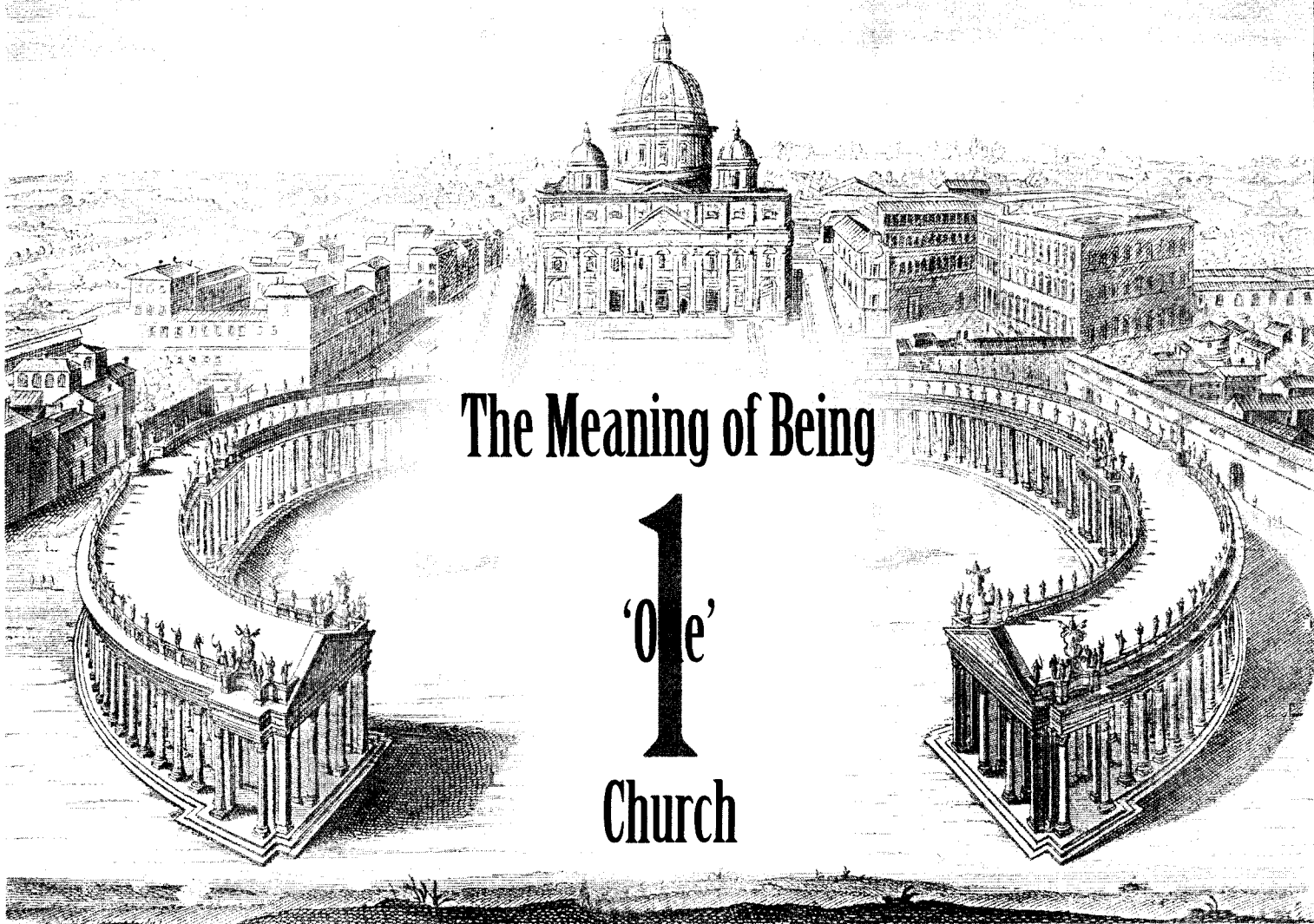
Getting the Word Out

While the recent Lambeth Conference may be remembered most for the fact that legislation was not undertaken, another, more indirect accomplishment should be cited. That involved communication. It was far easier to find out what was taking place at this conference when the bishops of the Anglican Communion gathered than in previous conferences. Newer forms of technology enabled journalists to report on developments far more quickly than in the past, but the bishops who participated were able to communicate as well. Some bishops had "blogs" in which they reported on the day's activities on the internet. Others used the internet to send back "letters" or "diaries" to the people of their dioceses.

American bishops were at the forefront of communicating with the public, but they were not alone. Many Church of England bishops got involved, along with others from Australia, Scotland, Ireland and even Melanesia. Those who took the time to read the bishops' correspondence found out more than the basic news as reported by the secular media or the church press, and in many cases they were able to read opinions or interpretations of what was happening. Those who are interested in the wider church benefited greatly from the communication at Lambeth.



Those who are interested in the wider church benefited greatly from the communication at Lambeth.



The Meaning of Being

1 'one' Church

By Stephen Samples

The words of Pope Benedict XVI during his recent American visit reminded us of our “unhappy divisions” (BCP, p. 818) when he reiterated that the Christian church truly exists only as the Roman Catholic Church.

This is nothing new. The first formal division in the church came almost 1,000 years ago when the Roman Catholic Church and the Eastern Orthodox Church excommunicated one another. Even before that,

the “Bishop of Rome,” a title that many Anglo-Catholics still use for the pope, declared himself “first among equals” with the primates of the other ancient centers of Christianity such as Jerusalem, Constantinople, Antioch, Carthage and Alexandria.

It's a concept that rivals the Trinity in compre-

hensibility. The pope (a word which simply means “father”) gained his power through the political influence that the church had at the time and through his role in restoring order to the Roman Empire after its fall to the barbarians. But enough history lesson.

Pope Paul VI once said, “We are aware that the

pope is undoubtedly the greatest obstacle in the path of the *Ecumene*," and Pope John Paul II once invited the "separated" churches "to engage with me in a patient and fraternal dialogue" about this obstacle, seeking to discern "a way of exercising the primacy, which while in no way renouncing what is essential to its mission, is nonetheless open to a new situation." In other words, let's get together and talk until you see things my way.

Today we also see much division in the Anglican Communion. A young woman called me recently with a question. She and her husband had moved to a new city and dutifully looked up the local Episcopal church, only to find that where things once said "Episcopal," they now said "Anglican Communion." Her question was, "Aren't they the same thing?" If one hasn't kept up with church news, and this couple had just returned from a tour of duty in England, it's difficult to describe in a brief and clear manner, especially if one remains objective and presents both sides fairly.

Generally Anglicans (including Episcopalians) hold that all of the Church (including Rome) is in schism. While The Episcopal Church rejects the absolute authority of one man (e.g. the pope) in the church and thus precludes reunion with the Roman Catholic Church, we also have always recognized that further division does not fulfill Jesus' high priestly prayer "...that they all may be one." While other denominations may have synods, which are essentially different denominations, we see the value of worshiping with people from all walks of life and all (mostly Christian) beliefs, and so we remain in The Episcopal Church.

The divisions with which we struggle generally come down to authority in some form. I bristle at what I see as the hubris of one man claiming inerrancy in his official capacity, yet I have great respect and admiration for the Roman Catholics I've encountered. I've had to learn to separate their good ministry from the hierarchy to which they are accountable. Maybe they bristle at my hubris in calling myself a priest while not

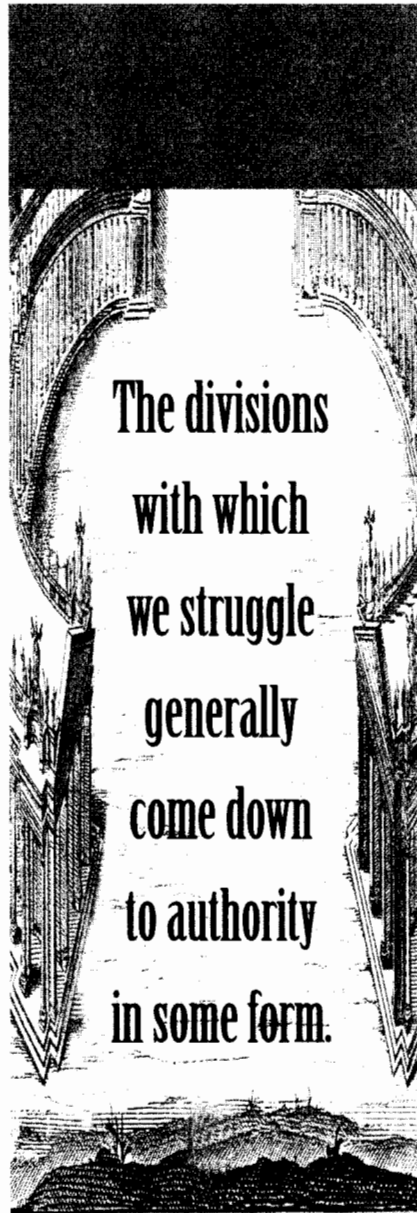
being subject to what they believe to be the one true church. Yet we still come together on Good Friday as a witness to the community through our ecumenical worship.

I recently stepped in the middle of a heated debate on an internet listserv when I questioned the appropriateness of Anglican Communion members to serve in administrative roles at Episcopal institutions. I feel the same frustration when I see former seminary classmates and peers in ministry leave The Episcopal Church to affiliate with Global South Anglican provinces as I feel over the wall of division that is the papacy. Yet I have to remember that Jesus Christ is being proclaimed in all of these forms. While I personally believe that the strongest witness to Christ is in a constantly reforming, Holy Spirit-led Episcopal Church, I must give my brothers and sisters who choose a different path the grace to live out their witness according to their own conscience, knowing that they surely get as frustrated as I do over the situation both in Roman Catholicism and in Anglicanism.

The apostle John wanted to inhibit one who cast out demons in Jesus' name but who was not part of their group (or denomination?). Jesus responded, "Whoever is not against us is for us" (Mark 9:40). The mission of the Church is "... to restore all people to unity with God and each other in Christ" (BCP, p. 855). I know how to do that. We'll just all get together and talk until you see things my way! But as long as we all see unity in that way, we will have to learn to live with the ambiguity and frustration that comes from "our unhappy divisions."

I won't see unity with the Roman Catholic Church in my lifetime, and I may not see unity with churches in America that have affiliated with other Anglican provinces (though I somewhat foolishly hold out hope), but I can learn to respect and support their witness to Christ knowing that there are things about which we will never agree. And maybe that unity to the gospel of Jesus Christ and not to institutions is what Christ prayed for after all. □

The Rev. Stephen Samples is the rector of St. Stephen's Church, Enid, Okla.



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LETTERS TO THE EDITOR

Curious Obsession

The statement by the Archbishop of the Sudan calling for the resignation of Bishop Robinson [TLC, Aug. 10] underscores the underlying problem facing the Anglican Communion — the curious obsession with one issue and the deliberate refusal to address other questions on which Anglicans are divided.

In the aftermath of Lambeth, I believe we are called to reflect and re-examine this problem. Why is there no attention given by the African bishops and their western allies to the frequency of divorce and re-marriage among bishops and priests in the Anglican Communion? Why is Bishop Robinson singled out for attention, but not the new Archbishop of Wales, who has the distinction of being the only primate in the Anglican Communion who is divorced and re-married? Should we conclude that these self-described orthodox bishops now countenance this change from traditional morality? Why is there no attention given to abortion or to those bishops who have made liberal pronouncements on this contentious and difficult matter?

Linked to these questions of morality and behavior is that of doctrine and teaching. Many bishops and priests have expressed modernist opinions on credal interpretations, but this has been permitted under the rubric of comprehensiveness, tolerance, and intellectual inquiry. Why are these clergy not subject to the same criticism unleashed on Bishop Robinson?

I have concluded that the obsession with Bishop Robinson and the gay issue is not a legitimate theological approach, for it is not linked to other moral and doctrinal concerns. Rather it seems to be an effort to create an "other," a different group or society who can be stigmatized as inferior or dangerous. Archbishop Williams must now speak as to why this disturbing development emerged in our Communion and why this poisonous mentality has not been rejected and condemned.

(The Rev.) Warren C. Platt
New York, N.Y.

Saving Souls

Fr. Cromey [TLC, Aug. 10] rebuts Fr. Graner's article [TLC, July 27] by stating that the Church is not about the "salvation of souls" because that phrase "does not appear in the Catechism in the Book of Common Prayer."

Perhaps we all need to be reminded that the phrase "proclaim the gospel" in the catechism is exactly about saving souls! Or as the comfortable words in the liturgy proclaims from St. Paul's Letter to Timothy, "This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Without this basic foundation of what the good news is about, our worship and striving after justice, peace and love will be misdirected and ineffective.

(The Rev.) Steven J. Kelly, SSC
St. John's Church
Detroit, Mich.

Not Critical

The article on my "switch" from the Network to the Anglican Communion

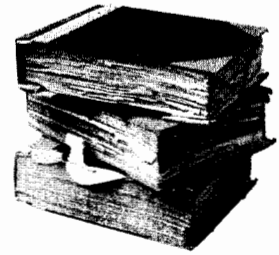
Institute [TLC, Aug. 3] is inaccurate in two specifics.

First, I have not been "critical" of Bishop Robert Duncan's leadership of the Network. I have simply cited what he himself has acknowledged: that the Network has moved to an "outside" strategy, and is no longer committed to working within the Constitution and Canons of The Episcopal Church. It is moving in a direction that I am not prepared to follow, but I say that with continuing appreciation and respect for Bishop Duncan's leadership.

Second, I did not give the Diocese of Central Florida "a negative recommendation" regarding the Network when it was formed back in 2004. I specifically recommended that we should join it, but I urged our convention to refer the matter to the diocesan board, as the Network had been brought into existence less than a week previously, and most people were only beginning to learn about it at that time.

(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Fla.

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 Sun 8, 9:30, 11:15

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E-mail: vcunning@sewanee.edu
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 M-F MP 8:30, EP 4:30; Wed Catechumenate 7

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 8:45 (Prince of Peace Chapel)

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 Wed H Eu 6

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The Rev. **Michael L. Clarkson** is rector of Our Saviour, 4416 Betsy Kerrison Pkwy., Johns Island, SC 29455.

The Rev. **Hugh Grant** is curate at St. Luke's, 487 Hudson St., New York, NY 10014.

The Rev. **Anna Pearson** is rector of Grace Church, 78 Main St., Hastings on Hudson, NY 10706.

The Rev. **Buddy Stalling** is vicar of St. Bartholomew's, 109 E 50th St., New York, NY 10022.

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Utah — **Lee Montgomery.**

Retirements

The Rev. **Charles Colwell**, as rector of St. Barnabas', Irvington, NY.

The Very Rev. **Van Gardner**, as dean of the Cathedral of the Incarnation, Baltimore, MD.

The Rev. **Tom Pike**, as rector of Calvary St. George's, New York, NY.

Deaths

The Rev. **Frederic F. Guyott III**, 60, priest of the Diocese of New Jersey, died June 13 at his home in Allentown, PA.

Fr. Guyott was born in Northampton, MA. He graduated from the University of Pennsylvania and Episcopal Divinity School. He spent nearly 20 years working in the securities field. In 1993, he was ordained deacon in the Diocese of Pennsylvania, then assisted at St. Andrew and St. Monica's Church, Philadelphia, 1993-95, and at St. Mark's, Teaneck, NJ, 1996-97; and Mediator, Allentown, PA, 1999-2000. He was ordained priest in the Diocese of Bethlehem in 2000, then was associate at St. Andrew and St. Matthew's, Wilmington, DE, 2001-04. He was rector of St. John's, Salem, NJ, 2005-07. Fr. Guyott is survived by his mother, Alyce; two sisters, Lisa Canter and Cynthia Mirbach, and a brother, Scott.

Other clergy deaths as reported by Church Pension Fund:

Francis W. Carr	83	Jersey City, NJ
Myron T. Darmor	82	Durango, CO
David G. Ellison	89	Sisters, OR
Walter S. Ferguson	82	Mars Hill, NC
James D. Hemphill	78	Northfield, IL

Next week...

Difficult Path in the Congo

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The Rev. Vanessa Glass, honorary v
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Rosary 9:30 Sat

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Hutchinson, Pastoral Assistant for Families
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Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,
Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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THEOLOGICAL REVIEW

SUMMER 2008

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Richard A. Norris, Jr.

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