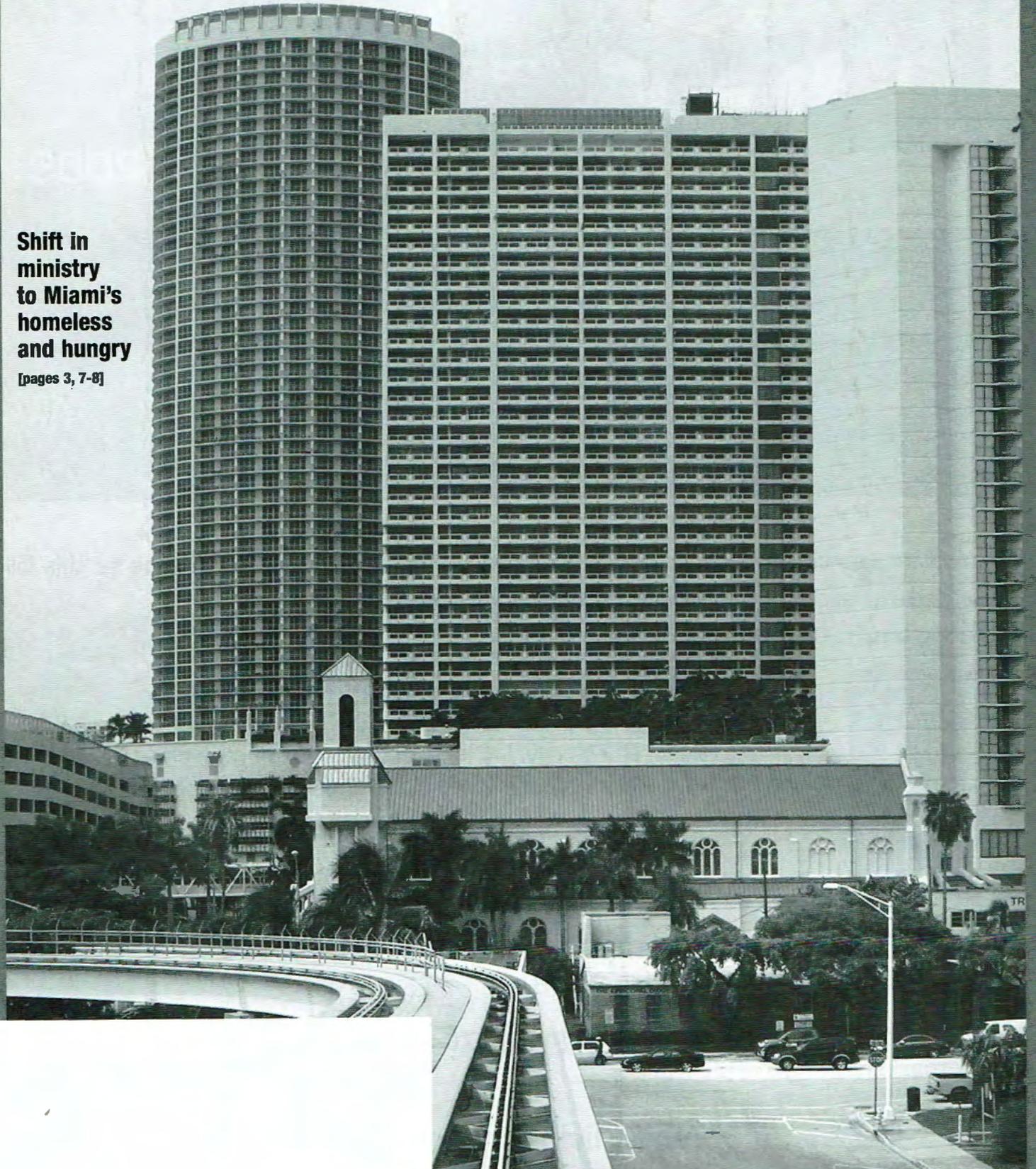


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[pages 3, 7-8]



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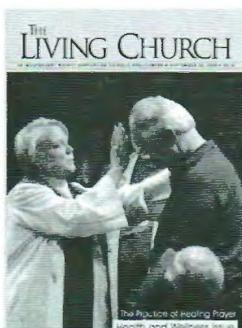
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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

THIS WEEK

News

- 5 Staff Cuts at Church Center Begin
- 6 Bishop Lamb: Property Dispute Costs 'Astronomical'

Opinion

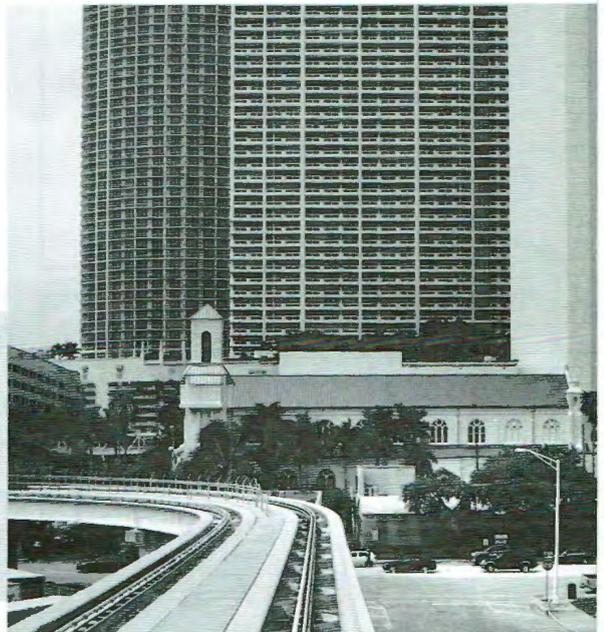
- 9 Guest Column
Truly to Love
BY PATRICK GAHAN
- 10 Editorials
The Next Step
- 11 Reader's Viewpoint
Extending God's Grace
BY PATRICK P. AUGUSTINE
- 12 Letters
Not a Sect

Other Departments

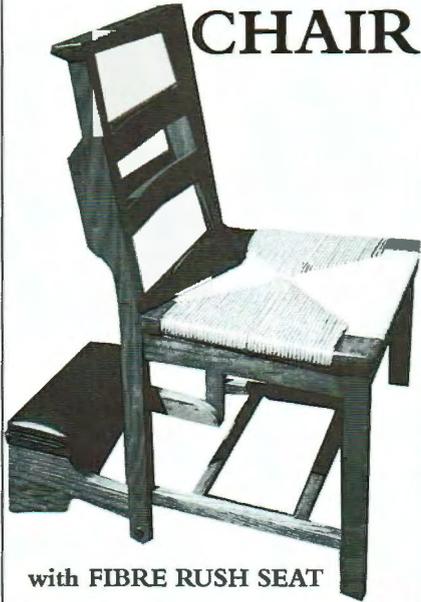
- 4 Sunday's Readings
- 15 People & Places

On the Cover

Trinity Cathedral, at a transportation junction in downtown Miami, received a \$1 million grant from the city of Miami for historical restoration in exchange for discontinuing its homeless feeding program [p. 7].



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SUNDAY'S READINGS

Fighting Legalism

'All these evil things come from within' (Mark 7:23)

13th Sunday after Pentecost (Proper 17B), Aug. 30, 2009

BCP: Deut. 4:1-9; Psalm 15; Eph. 6:10-20; Mark 7:1-8,14-15,21-23

RCL: Song of Solomon 2:8-13 and Psalm 45:1-2, 7-10; or Deut. 4:1-2, 6-9 and Psalm 15; James 1:17-27; Mark 7:1-8, 14-15, 21-23

Every human organization that abides over time develops customs and norms which govern its everyday life. These customs and norms, moreover, are frequently codified into formal rules and regulations. And strict observance of the rules can eventually become the group's all in all, regardless of how high purposed the organization may have been at its inception,

Jesus encounters specifically religious legalism in our gospel today. Some Pharisees and scribes notice that the Lord's disciples are ignoring tradition in their manner of eating, and they question Jesus about it. His response is as quick as it is strong. "Isaiah prophesied rightly about you hypocrites," Jesus tells them. "This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines." "You abandon the commandment of God," he laments, "and hold to human tradition" (7:6-7).

The worship of law for its own sake has dogged religious institutions since the beginning of time, and our own church is certainly no different. What makes us different, apparently, is that

our preoccupation with legalism has come to define our public image.

In the eyes of some, at least, obedience to church canons has taken the place of adherence to gospel values as our primary virtue. Property and trust fund rights seem largely to have supplanted evangelism as the church's *raison d'être*. Grabbing and holding onto power, through whatever "legal" means, sometimes appears to be the prime motivation of church leaders. And our now legendary reliance on civil litigation in our everyday ecclesiastical life speaks volumes about where we place our faith.

What might it look like if Episcopalians decided no longer to wash our hands before eating — if we suddenly chose, that is, to put rules and regulations in their proper place? What might happen if we collectively trusted in God instead of trusting in the secular courts? An article in a recent issue of TLC suggests this: "What this might mean is the 'death' of TEC as we know it, but if we are willing to welcome grace back into our midst, then perhaps a resurrection rests just beyond the corner" [TLC, June 7].

Look It Up

What is Jesus' reaction in the gospels to those who value keeping the Sabbath more highly than meeting human need?

Think About It

Where does law appear more important than grace in my diocese? In my congregation?

Next Sunday

14th Sunday after Pentecost (Proper 18B), Sept. 6, 2009

BCP: Isaiah 35:4-7a; Psalm 146 or 146:4-9; James 1:17-27; Mark 7:31-37

RCL: Prov. 22:1-2, 8-9, 22-23 and Psalm 125; or Isaiah 35:4-7a and Psalm 146; James 2:1-10, (11-13), 14-17; Mark 7:24-37

Federal Ministries Relocating to D.C.

The Office of the Bishop Suffragan for Federal Ministries, which operates chaplaincies to the military, federal prisons, and Veterans Administration facilities, will be leaving the Episcopal Church Center in New York and relocating to Washington, D.C.

The move is more than two years in the making, according to the Rev. Gerald J. Blackburn, director for federal chaplaincies and executive officer to the bishop suffragan.

"D.C. is the crossroads of the federal world," Fr. Blackburn said in an Aug. 6 release. The move "puts us in a much better position to address issues that come up in those three [chaplaincy areas], as well as see our chaplains more often. Most of them get stationed in the D.C. area periodically, or attend meetings there."

Bishop Suffragan for Chaplaincies George Packard traveled to Washington, D.C., that same day to coordinate the move to an office at the landmark United Methodist Building on Capitol Hill. The Episcopal Church's Office of Government Relations already operates in this facility.

"I have always wanted to relocate the office [to Washington] because of the easier access to the federal populations we serve," Bishop Packard wrote to staff via e-mail. "It saves money since our people are either assigned or visit here regularly. Also, most other denominational headquarters for federal work are sited nearby."

The office is scheduled to open officially in September.

Bishop Coburn of Massachusetts Dies at 94

Led Deputies in Turbulent Era

The Rt. Rev. John B. Coburn, who led the House of Deputies through some of its most momentous decisions in the 1970s, died Aug. 8. The retired Bishop of Massachusetts, who had lived at Carleton-Willard Village in Bedford, Mass., for the past 12 years, was 94.

Bishop Coburn filled many roles after his ordination to the priesthood in 1943, including dean of Trinity Cathedral, Newark, N.J., from 1953-57; dean of Episcopal Divinity School (1957-69); 27th president of the House of Deputies (1967-76); and Bishop of Massachusetts (1976-86). Before James Pike became a firebrand bishop, he and Fr. Coburn founded the Chapel of St. James the Fisherman, Wellfleet, Mass.

As president of the House of Deputies, he presided over lengthy discussions, filled with proposed amendments and procedural battles, regarding women's ordination to the priesthood and the first of two required General Convention votes necessary to approve the

revised Book of Common Prayer.

The Very Rev. George Werner, another former president of the House of Deputies, was a new deputy at the 1976 General Convention. He recalled that when the house debated women's ordination that year, Fr. Coburn asked everyone in the house to stand for five minutes of silent prayer before the vote. The idea of silent prayer had come from the Very Rev. David Collins and Judge Joseph Michael, who both served on that convention's Committee on Ministry. But Fr. Coburn added the request that everyone stand, to diminish the odds of deputies shuffling papers or otherwise disrupting the silence.

When Fr. Coburn learned of the affirmative vote, Dean Werner said, he exhorted everyone in the House of Deputies chamber to refrain from outbursts, whether of joy or of distress,

(Continued on page 14)



Staff Cuts Begin at Church Center

The Episcopal Church Center has begun staff layoffs and program changes required by General Convention's "austerity" triennial budget, according to a statement released Aug. 5 by the Office of Public Affairs.

The \$141-million, three-year budget adopted by General Convention was a \$12 million reduction compared to the budget approved for the 2007-09 triennium, and \$20 million less than the amount approved by Executive Council in January [TLC, Aug. 9].

As part of the cuts, 40 staff positions are being eliminated or will have hours reduced, affecting 35 current employees in such areas as evangelism, diocesan services, women's ministry, anti-racism training, lay and ordained ministry, and worship and spirituality.

Church Center employees are being provided with resources and assistance, the release noted, including outplacement services, and are being counseled individually regarding severance benefits. Staff departure dates will fall between now and the end of the year.

Departmental Reductions

The implications of departmental budget reductions also are being analyzed. The Rev. Margaret Rose, director of the Mission Leadership Center, has convened a group that is considering how to reconfigure that program area, which includes theological education, leadership development, and the support and training of missionaries. Another group will make fostering "internal collaboration with an eye to more focus on team- and project-based work" a priority.

The release noted that Presiding Bishop Katharine Jefferts Schori "has challenged the staff to 'rediscover the creative ability to innovate' as the budgetary realities are implemented. Questions of what work will be done and how will that work be accomplished will be examined."

Bishop Lamb Says Property Dispute Costs 'Astronomical'

The Anglican Diocese of San Joaquin will appeal a California Superior Court ruling that The Episcopal Church is hierarchical and that the Rt. Rev. John-David Schofield had no standing to break the diocese's ties with the larger church.

Judge Adolfo M. Corona of the Superior Court of California, County of Fresno, issued an order for summary adjudication on July 21. The lawsuit was filed by the Rt. Rev. Jerry A. Lamb, acting bishop of the Episcopal Diocese of San Joaquin, and The Episcopal Church against Bishop Schofield, several bodies formed by the departing diocese, and the investment firm of Merrill Lynch.

"Defendants' right to amend their constitution and canons is not unrestricted and unlimited," Judge Corona wrote. "The constitution of the diocese has always permitted amend-

ments. ... However, from the inception of the diocese as a missionary district, it acceded to the constitution of the Protestant Episcopal Church in the United States of America and recognized the authority of the General Convention of the same."

Immediately following the ruling, the Rev. Bill Gandenberger, canon to the ordinary for Bishop Schofield, downplayed the significance of the ruling.

"It doesn't affect us at all because no matter who had won the decision, there was going to be an appeal," he told the Fresno *Bee*.

But Bishop Lamb called the ruling "stunning in how detailed it was."

He said the Episcopal diocese is prepared to appeal to a higher court, should any subsequent ruling go against it. "We want our property back. We want the properties that

belong to The Episcopal Church back under the control of The Episcopal Church," he said.

"I wish we could bring all this stuff to an end," Bishop Lamb said. "The pain and suffering and use of resources have been astronomical."

He said the diocese is open to negotiation with the departing diocese. "My diocese is always open for conversation, but we need to be very clear that the conversation will be: When do you intend to give our property back? How do you intend to give our property back?"

The question of which entity owns church property will be heard at a jury trial scheduled for early next year.

Oregon Nominates Three Candidates for Bishop

The Diocese of Oregon has offered a new twist on full communion with the Evangelical Lutheran Church in America: One of the nominees to become the diocese's tenth bishop is married to a pastor in the ELCA.

The nominees are the Rev. Michael Joseph Hanley, rector of St. Christopher's Church, Roseville, Minn.; the Rev. Andrew Jeffrey MacBeth, rector of Calvary Church, Memphis, Tenn.; and the Rev. Britt Elaine Olson, canon to the ordinary for the Diocese of Northern California.

Canon Olson's husband, the Rev. Byron Hansen, is pastor of Bethlehem Lutheran Church in Auburn, Calif.

The diocese's ninth bishop, the Rt. Rev. Johncy Itty, served from September 2003 to December 2008. Bishop Itty left the diocese in April 2008, returning to Long Island, where he had served before his election in 2003. The Rt. Rev. Sanford Z. Hampton has served as an assisting bishop in Oregon since April 2008.

The diocese will hold the election during its convention, Nov. 19-21. Pending consents from bishops and standing committees, the new bishop will be consecrated April 10, 2010.

Marion Hatchett, Influential Liturgist, Dies at 82

The Rev. Marion Josiah Hatchett, one of the primary liturgists who shaped *The Book of Common Prayer* (1979), died on Aug. 7 at Emerald-Hodgson Hospital in Sewanee, Tenn. Dr. Hatchett, 82, also helped revise *The Hymnal* (1982) and to prepare *The Book of Occasional Services*.

The son of a United Methodist minister, he was confirmed as an Episcopalian while he was a student at Wofford College in Spartanburg, S.C., where he completed a bachelor's degree in 1947. He earned a bachelor of divinity from the University of the South in 1951, and a master of sacred theology (1967) and a doctor of theology (1972) from General Theological Seminary.

He was ordained deacon in the Diocese of Upper South Carolina in 1951, and priest the following year. He served as curate at Church of the Advent, Spartanburg; deacon-in-

charge of Incarnation, Gaffney, and Atonement, Blacksburg; and rector of St. Peter's, Charleston, where he also served as chaplain to The Citadel. In 1965 he moved to Sewanee to pursue graduate studies.



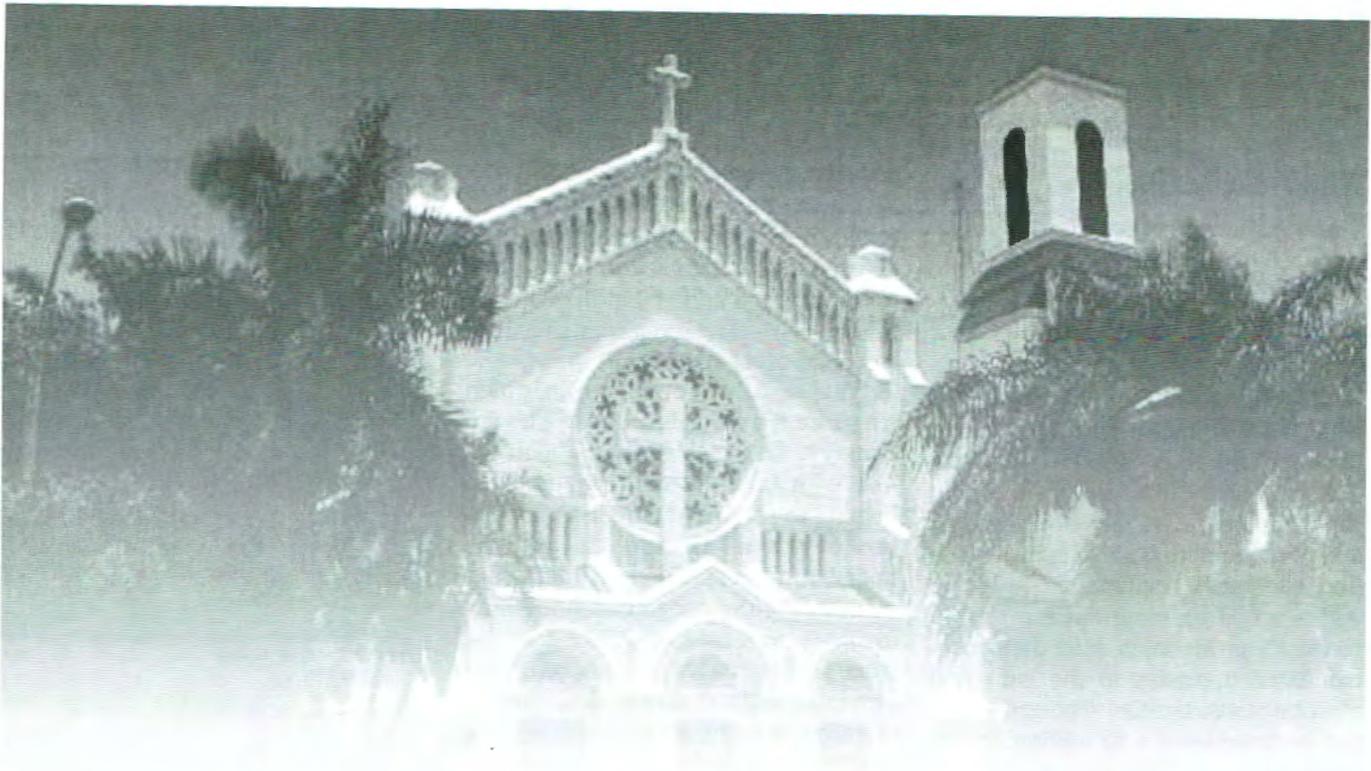
Dr. Hatchett

Through his 30 years at the University of the South's School of Theology, beginning in 1969, Dr. Hatchett influenced a generation's worth of liturgical thinking by clergy and laity.

When he was honored by General Seminary in 2008 as its alumnus of the year, Dr. Hatchett spoke warmly of the Rev. Boone Porter, former editor of *The Living Church*, and other professors who influenced him.

"As I finished up my class work, Boone Porter warned me that at that time two-thirds of those who get to the all-but-dissertation stage never complete their work and get the degree," he said. "He did not want me to let myself get caught up in Prayer

(Continued on page 14)



Miami Cathedral Accepts Grant, Ends Feeding Program

By Steve Waring

For more than 25 years, Trinity Cathedral in Miami provided free breakfasts to the homeless as part of what it considers its core mission “to care for those on the margins of society.” But the feeding program and the people it assisted were not always welcomed by Trinity’s neighbors.

“The perception is that all homeless [persons] are drug addicts, stupid or crazy,” Didi Ashe, a former feeding program participant, said recently. “When you are homeless, it is almost as if you cease to exist. Nobody would even look me in the face.”

Ms. Ashe received encouragement and a free breakfast from Trinity Cathedral three times a week for several months while she was going through a contentious divorce. It was also during that time that she began to believe in God. No longer homeless, Ms. Ashe owns her own house, earning a living as the manager of a condominium complex.

“No one else had anything like what the cathedral provided,” she said. “It was quite a lifesaver and

there were no strings attached.”

The feeding program was always a stress point with neighbors and among some in the cathedral community, said the Very Rev. Donald Krickbaum, who served as dean of the cathedral from 1988 to 2004.

“I inherited a small program and expanded it to something much bigger,” he said, adding that during his tenure some local residents sought an injunction declaring Trinity’s feeding program a neighborhood nuisance.

“Our stance was we were there long before the condos, and that part of our mission was to feed the hungry,” he said.

Ted Eldredge, who served as chairman of Trinity Cathedral’s outreach committee, said in recent years a dozen or so cathedral volunteers were directly involved in the feeding program, helping prepare and serve the meals. The volunteers from Trinity were also assisted by members of other churches, he said.

The neighborhood around Trinity gentrified during Dean Krickbaum’s tenure. Vacant lots were replaced by high-rise hotels, condominiums and

offices. A performing arts center opened about two blocks away from the cathedral in 2003. The lack of nearby public restrooms, panhandling and people sleeping in public were just some of the problems, according to the Rt. Rev. Leo Frade, Bishop of Southeast Florida, who lives nearby.

“When I first came in 2000 as bishop there was a homeless presence in the neighborhood and I knew that I would be panhandled,” he said. “Sometimes I had to ask people to get up so I could move my car.”

The Rev. Bob Libby said that when he became interim dean, he visited all the condominium owners in the neighborhood and encouraged them to contact him if there were any problems. He said he also made sure any litter and other debris left behind after breakfast had been served were promptly removed. Free breakfasts continued to be served three times a week after the Very Rev. Douglas W. McCaleb accepted a call to be dean in January 2006.

Though disputes over the feeding program were nothing new, mainte-

(Continued on next page)

Miami Cathedral

(Continued from previous page)

nance issues came to the fore when the cathedral's roof was badly damaged by Hurricane Wilma in 2005. Dean McCaleb said he learned the full extent of the damage soon after his arrival when he was taken up to the fourth floor and saw the sky above the altar.

Repair of the roof wasn't the only capital expense. A city ordinance in Miami requires that all buildings certified for public occupancy must be upgraded to existing code every 40 years. Dean McCaleb said that code-mandated upgrades to the cathedral may be considerable. The cathedral had contemplated a \$3 million capital campaign goal that was to include extensive restoration of the organ and stained-glass windows in addition to repairs and upgrades, but those plans were put on hold.

Grant Application

Last year, Trinity applied for a grant from the City of Miami Community Redevelopment Agency to cover the anticipated costs of bringing the building up to code. In an Aug. 13, 2008, letter addressed to Friends of the Cathedral, Dean McCaleb described what happened next.

"As the city commissioners considered our application, they began to raise concerns about the cathedral's homeless feeding program, citing complaints from our neighbors, the large number of police incident reports (many from our own site), and the changing demographics of our neighborhood," he wrote. "When the commissioners met in June to make a decision about our application, they completely surprised everyone present when they passed a motion to award Trinity a grant of one million dollars, but with the proviso that the feeding programs be relocated to venues better equipped to address the complex needs of the homeless."

Two months later, the cathedral's outreach committee voted to end all Trinity-based feedings. Dean McCaleb denies that money was a factor in the

decision. He said the feeding program at the cathedral had already been under review for more than a year before the grant application was made to the city, and added that the elimination of the feeding program was part of a change of strategy.

"This shift in the manner in which we address the needs of those who are hungry ... has enabled the cathedral to join with other feeding programs in helping to serve the homeless population of Miami," he said. "In fact, the ministry has expanded so that more members of the congregation are now involved on a host of different levels, from serving meals to collecting and providing canned goods. Additionally, through another grant, members of Trinity are now involved in assisting people in transition from homelessness to a stable environment, a primary mission of any homeless ministry."

But Mr. Eldredge disagrees with Dean McCaleb about the cathedral's ongoing commitment to the hungry. He said he had not been made aware that the feeding program was under review, and he resigned as chairman of the outreach committee after the vote last October. His wife, Lucia, resigned as a member of cathedral chapter the following month. She cast the lone dissenting vote at a special, single-issue chapter meeting at which, Mr. Eldredge said, two absent members voted by telephone in order to achieve the required quorum of eight.

A United Methodist Church nearby has begun offering brown-bag lunches twice a week with assistance from a \$13,000 grant from the Diocese of Southeast Florida, but Mr. Eldredge said the void in the number of feeding programs in Miami has not been completely filled since Trinity pulled out. Mr. Eldredge also said that the number of cathedral members working with the hungry is lower.

"We don't do squat for people on the margins anymore," he said. "I still don't understand what the rush was to accept this. It makes me angry more than anything."

Steve Waring is based in Milwaukee, Wis.



Trinity Cathedral, Miami

Rick Boggs photo

"In fact, the ministry has expanded..."

The Very Rev. Douglas McCaleb

"We don't do squat for people on the margins anymore."

Ted Eldredge

Truly to Love

In our community that is a mere morning's drive from Mexico, the ominous forebodings carried by the H1N1 virus — better known as swine flu — sped through our community faster than the morning commuters to Austin. We haven't seen so many masks around here since the James Gang dipped into the south country. The natural food store experienced a bonanza of sales as people swept up armloads of homeopathic concoctions. Translucent hand sanitizer appeared on every desk, even as nervous grunts and oriental bows replaced handshakes.

One mother accused me of trying to poison her boy with Holy Communion. Scores of extra cots were set up at the children's hospital. Every clearing of someone's throat was followed by an immediate "It's just an allergy," with everyone in the room holding his or her breath until the admission.

Precautions are good. Emergency preparations are important. Yet Christians have to be careful, lest we forget the well-being of others.

Faithfulness is foundational for Christians. However, the faithfulness of a parish is judged not so much by what we do for those we know but for those whom we don't know or don't agree with or find disagreeable. Never is the true character of our Christian witness illuminated so powerfully as during times of calamity and fear. The winds that blew in Hurricane Ike, those that propelled the swine flu, and those that swept across General Convention in Anaheim, carry with them not only threat but opportunity for the parish. The preeminent challenge to our fidelity is whether Christians shut down or open up.

On Monday of that first week of the initial swine flu outbreak, I was carrying around my own truckload of fear when I was invited into the close quarters of an Alzheimer's facility. The wife of one of the residents requested my company on the 20-mile drive to visit her husband. The two of them will soon celebrate their 57th wedding anniversary.

We arrived during lunch. The scent of meatloaf wafted through the gray metal security door to greet us. Once allowed in, I spied the residents seated at each table with terry cloth light blue bibs tied tightly at the necks and extending almost to the knees. A few could still manage a spoon, but most held their arms motionless at their sides, while they opened their mouths like baby birds to receive the next spoonful from a caregiver. I counted three who refused a single bite of anything — save the banana pudding. (Sweet is the last taste sensation to go — thank God!)

Several of the residents were attended by their spouses. Each bite was rewarded by an encouraging word or smile, while their consorts stared back at them blankly. They no longer recognized their beloved. These spouses would run a few errands after lunch, take a short nap, or read a book,



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Christian love must be expressed concretely.

only to return to feed supper to the ones who no longer know them. The painful routine would begin again the next morning.

The lady I accompanied said, "Pat, he may not know me, but he lets me hug and kiss him. That's enough."

The mature Christian knows that it is *enough* to extend love — expecting nothing in return. The mature Christian community knows that it is not *enough* to love only those who are on the inside. Loving the stranger and estranged lavishly is the transformative breeze that sweeps across the parish.

Loving in this lavish way is also messy, and it is anything but abstract. Christian love must be expressed concretely. The cross that hangs above the altar constantly reminds us of that. Thomas Merton often commented on how Christians express love for the Church but fail to love the people who are drawn to her.

There is a "romantic" tendency in some Christians — a tendency which seeks Christ not in love of those flesh-and-blood brothers and sisters with whom we live and work, but in some as yet unrealized ideal of "brotherhood." It is always a romantic evasion to turn from the love of people to the love itself; to love people in general more than individual persons, to love "brotherhood" and "unity" more than one's brothers, sisters, neighbors, and associates. (Thomas Merton, Disputed Questions)

In the midst of the present calamitous fight within our own communion, we would be wise to seriously regard Merton's words. Do we only show love to those who have a certain pedigree, position, or disposition? Really now, if we love only an ideal, do we really love at all? I often challenge the congregation I serve by asking, "If agreement is a prerequisite for love, how do we deal with our adult children?"

To get much more personal, St. Paul tersely puts it this way: "God proves his love for us in that while we still were sinners Christ died for us" (Rom. 5:8). Those 17 words are the linchpin of the gospel. When we did not even know God, Christ loved us with a love that has neither floor nor ceiling.

May we catch a little of that.

Our guest columnist is the Rev. Patrick Gahan, rector of St. Stephen's Church, Wimberley, Texas. This is the second in a series of personal reflections on the life of a priest.

The Next Step

The adoption of General Convention Resolution D025, by a wide margin in both houses, clearly presented convention's openness to the consecration of more bishops living in homosexual relationships. Two dioceses have immediately taken that openness to the next level, by nominating lesbian and gay candidates for their episcopal elections [TLC, Aug. 23].

Several nominees hailed the vision and inclusivity of the dioceses of Minnesota and Los Angeles; one candidate said she believed the diocese is "in alignment with the *kairos*." This impression stood in stark contrast to that of the Archbishop of Canterbury, who in his recent reflections on General Convention's actions asserted that "if society changes its attitudes, that change does not of itself count as a reason for the Church to change its discipline."

Liberal advocacy groups, particularly in the Church of England, have been sharply critical of the archbishop's comments, particularly that "the chosen lifestyle" of gay and lesbian persons is "not one that the Church's teaching sanctions, and thus it is hard to see how they can act in the necessarily representative role that the ordained ministry, especially the episcopate, requires."

It remains to be seen whether the dioceses will elect any or all of the candidates and, if they do, whether the bishops with jurisdiction and standing committees will consent to the election. As has been asserted many times before on these pages, the election of a bishop is never simply an internal matter for an individual diocese. Bishops serve the whole Church, and what the Church teaches and models has a profound effect on all faithful Christians.

The archbishop's recent reflections suggest that rather than moving in alignment with the *kairos*, these dioceses may instead be following the *zeitgeist*.

**... rather than moving
in alignment with the
kairos, these dioceses
may instead be following
the *zeitgeist*.**

Many Ways to Show Support

The restful days of summer often seem to be too few in number, and that may have been especially true for many in this General Convention year. Certainly it has been true at THE LIVING CHURCH in a time of transition. We have celebrated the work of Executive Editor David Kalvelage upon his retirement. We've anticipated the arrival next month of Executive Director Christopher Wells with an eye toward how THE LIVING CHURCH can further serve its readers and the Church at large. And we look forward to welcoming respected journalist Douglas LeBlanc to the magazine's editorial team.

Of course, we cannot move forward without the continuing support of our readers. Once again, we thank you; and we invite you to consider other ways that you can help The Living Church Foundation continue its important work.

The final months of 2009 are a critical time for The Living Church Fund, and we urge you to show your financial support through a generous gift. Without these vital gifts to supplement advertising and subscription revenue, we would not be able to continue our mission to support and promote Catholic Anglicanism.

We also invite you to introduce a friend to this magazine with a gift subscription at the discounted yearly price of \$40. Call our circulation department toll free (1-800-211-2771) or write to tlc@livingchurch.org to place an order or request more details.

Finally, as always, please share with us your thoughts about Anglicanism and the wider Church of Christ; and pass on stories worth sharing, events worth noting, and changes at your parish and diocese. For more than 130 years, THE LIVING CHURCH has been the hub of a faith-based community. We're grateful for your partnership in serving the body of Christ.



Early morning meeting at General Convention. Rick Wood photo

EXTENDING God's Grace

General Convention should spark the church to be mission-driven.

READER'S VIEWPOINT

By Patrick P. Augustine

The 76th General Convention brought together laity, clergy and bishops from 110 dioceses of The Episcopal Church; 13 primates of the Anglican Communion; and scores of ecumenical guests under one roof in Anaheim, Calif. For those of us in attendance, it was a joyous occasion to worship daily and discern God's call together.

During the first plenary session, in which a couple of thousand Episcopalians gathered for worship, Presiding Bishop Katharine Jefferts Schori described the convention as facing a crisis.

"Crisis is always a remarkable opportunity," she said. "That's how Christians are meant to engage crisis. Crisis is about focusing on the most important and most essential things first." The essential thing, she reminded our church, is to be people with a heart for mission.

Throughout the ten days of convention, during our worship and debate on difficult matters, the Presiding Bishop and other speakers reminded us that we are missional people called to carry the purpose of God in our world. The Anaheim Convention Center's halls were buzzing with missional lingo, with a sense of being a new community for God's mission.

For example, Resolution D075, titled "Mission, the Heartbeat of the Church," challenged dioceses and congregations to participate in a new or ongoing project "that engages in a relationship with another part of the body of Christ in the world." It also directed the Standing Commission on World Mission to develop strategies to help individuals, congregations and dioceses to engage in mission activities. The Rev. David Cox, a deputy from the Diocese of Southwestern Virginia, put it this way: "Christianity is a verb. This measure puts our words into action."

The model of the church described in the New Testament is of a community of believers whose lives are transformed by fellowship, prayer, teaching and the breaking of the bread. These transformed people of God then were sent out into the world on a mission. In the gospel of St. Matthew, Jesus did not send Peter, James and John into the valley, then say, "I will stay on the top of the mountain and pray for you." No, he went with them into the valley. This gospel reminds us to get involved in the mission of Christ's Church.

For too long, we have been part of the establishment that maintains the status quo, envisioning the church as a place where certain things happen. But today we are a church in crisis. We can no longer belong to a church as we would to a service club with its programs and

(Continued on next page)

(Continued from previous page)

activities. That is not what Jesus wanted his church to be. Jesus has called everyone to extend God's grace everywhere.

This missional call was not easy for Jesus' disciples to accept. It is not easy for us either. As we learn from the parable of the sower (Matthew 13), there will be brambles, rocks and ruts along the way. In the redemptive story of the people of Israel there were always people who were complaining and wanting to go back to the old ways. There were others who didn't want to let go of the golden calf. But those who wanted to move with God were the missional people. They trusted God, went through the parted waters of the Red Sea, and finally arrived in the Promised Land.

Jesus has called everyone to extend God's grace everywhere.

This missional call was not easy for Jesus' disciples to accept.

It is not easy for us either.

At General Convention, The Episcopal Church celebrated our common life in Christ as black, white, Asian, and Hispanic — as a rainbow of the people of God doing the business of the church. This is what was meant by the mission of the church being "for everyone, to everywhere." It is time for the

church to rediscover its biblical and theological roots in order to proclaim the good news with zeal, to serve as a servant community as Christ's disciples.

All baptized members in the body of Christ are called to participate in God's redemptive mission. Such a missional community demonstrates its vocation in proclaiming the gospel of Jesus Christ, engaging in communal Bible study, sharing Christian friendship, and offering God's hospitality to strangers.

When we live with such missional vision, we become the "community of the Way." We offer a visible, public and practical witness through our lives in our neighborhoods and around the world. We carry the marks of Jesus' missional people.

It is my sincere prayer that God may energize us with the dynamic and boundless power of the Holy Spirit to be God's missional people, to serve and proclaim the good news of the gospel. □

The Rev. Canon Patrick P. Augustine is rector of Christ Church, La Crosse, Wis. He served at General Convention as an alternate clergy deputy from the Diocese of Eau Claire.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

Not a Sect

A remark by the Rev. Charles Witke [TLC, Aug. 9] requires comment. And this comes from one who is not a part of the Anglican Church in North America.

Fr. Witke refers to the ACNA as the "various entities struggling to unite in flight from TEC..." This is a misnomer that is kept alive by those who wish it would all go away because it causes a distraction from the true agenda of The Episcopal Church: namely, the reorganization and separation of a great Anglican Church into a small protestant denomination in America, based in societal wants and needs instead of given gospel imperatives.

TEC has enacted such moves in the past years which turn on their own because of disagreement and marginalization. It litigates against scriptural admonition and the clear call of Jesus to come to him with our problems.

ACNA was formed out of something, not in protest of anything. It is grounded in the received gospel of Jesus Christ without apology or waver. It has its challenges, but it has decided that the truth of the gospel is more important than societal needs or desires. No, ACNA is neither a whim nor a sect; it is an Anglican entity in word and deed and only awaits the truth of TEC to be known by the entire Communion. No, I do not belong, but I pay attention and I attended all of General Convention 2009.

*(The Rt. Rev.) James M. Adams
Bishop of Western Kansas
Salina, Kan.*

ACNA is neither a whim nor a sect.

In Spite of Convention

This past weekend I led several tours through St. James' Church, Goshen, Ind., to celebrate its 150th anniversary. Most of the non-Episcopalians were interested in our history, our liturgy and our theology. I only had one person ask me about gay bishops and the Anaheim convention.

I think the appeal of the Episcopal Church has very little to do with the current obsessions of General Convention. Convention's priority is obviously to trash what little is left of the church's evangelism program. Our parish church was built in 1859 in the neo-Gothic style and is the prettiest church in town. We have a wonderful prayer book and liturgy. Our priest is very caring and always preaches on the gospel, not U.N. Millennium Development Goals. Not one person in my parish cares a whit about gay blessings or ordinations. People want a fun place to worship in a spiritually meaningful way in an attractive setting.

If our church survives or grows at all, it will be in spite of General Convention, not because of it. We would do well to

hold General Convention every ten years like the Lambeth Conference. Faith is in the parishes, not with the affluent few who attend General Convention as deputies and pretend to be representative of the Episcopal faith.

*Charles Carter Wicks
Elkhart, Ind.*

Trying to Buy Time

Does the Archbishop of Canterbury really believe that the threat of a two-tier Communion is enough to make The Episcopal Church toe the line [TLC, Aug. 16]?

In reality, it is what TEC desires. Anybody who was present at the 2006 General Convention saw the alternative Communion, the rival Communion in embryo.

TEC will be second-tier to nobody. Such is the hubris of this part of the Anglican Communion. However, more time is needed before this can become

a reality, and the letter from the Presiding Bishop and the president of the House of Deputies to the Archbishop of Canterbury will be second-tier to nobody.

needs to be seen in this light. It is an attempt to buy more time.

It is important for our leadership that they have another three years in which to work from the inside, to get this new organization in place, and it is vital for them that the so-called "listening process" continues, so that when the break comes it will be considerably larger.

I am amazed that many in the Communion don't realize that TEC stopped listening in 2003 — and continues to be deaf to what others in the Communion are saying if it is contrary to their agenda. As far as they are concerned, the conversation is over. But they have every intention of ensuring that the rest of the Communion continues to listen to them.

Meanwhile, the "long, slow train wreck" which is the Anglican Communion continues on its journey, spreading confusion in its wake. The one who has the power to keep every-

thing on track is lacking the decisive leadership, and the "usurper" who seeks to take control is continuing to fill the leadership vacuum.

*(The Rev. Canon) Brian C. Hobden
Las Cruces, N.M.*

I have read a number of blogs on the Archbishop of Canterbury's reflection [TLC, Aug. 16] and my reading of the varied comments is that many conservative Anglicans still view the Archbishop as being irresponsible and inactive in the midst of a crisis caused chiefly by The Episcopal Church. One person said that this would be a great letter if only it had been issued six years ago.

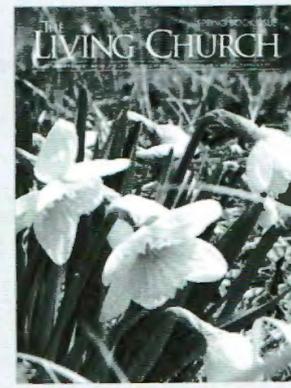
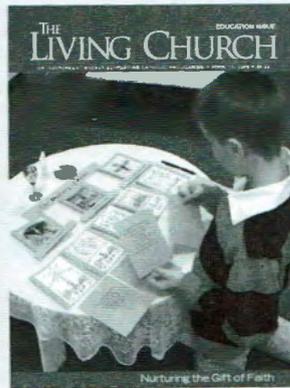
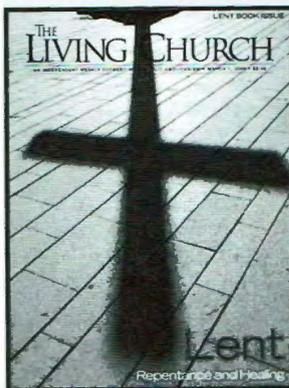
However, I read his statement to mean that finally he recognizes that TEC has crossed the line and chosen to walk apart. The consequences are that they will be shifted onto a different Anglican track. They will be in the extended Anglican family, and free to

maintain relationships with other provinces on a one-to-one basis, as best they can, but not represented in the formal councils of the wider communion.

He holds out hope that dioceses within TEC, who have been faithful to the Windsor process, might still be recognized as fully Anglican, with representation, if they can sign onto the Anglican Covenant even in its unfinished form. I expect that these dioceses will be offered a procedure for securing their full Anglican identity and that this procedure will also be offered to ACNA.

This would also be a great time for all parties in the U.S. and Canada to step back from litigation and explore the two-track model suggested by the archbishop as an honorable way out of our sad predicament. Naturally exploring a two-track solution would need a lot of time and energy but, hey, so do lawsuits!

*(The Rev.) Robin T. Adams
Church of the Word
Gainesville, Va.*



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Hatchett

(Continued from page 6)

Book revision until after that dissertation was done."

After completing his dissertation, Dr. Hatchett said, he became so busy with liturgical work that he was sometimes referred to as Sewanee's "visiting professor of liturgics and church music."

The Rt. Rev. Joe Morris Doss, who worked with Dr. Hatchett for years on the council of Associated Parishes for Liturgy and Mission (APLM), said he admired the professor's "absolutely dogged commitment to the facts. Basically he was a historian. He understood that you have to take history as you find it, not as you want it to be."

The Rev. Ruth Myers praised Dr. Hatchett's *Commentary on the American Prayer Book*, and his argument that Christian formation in the baptismal rite dates back to Archbishop Cranmer. "The importance of his work on baptism cannot be overstated," she said.

The Rev. Donald Schell, former president of APLM, said he found it both poignant and apt that Fr. Hatchett died on the feast day of liturgist and hymnodist John Mason Neale.

Because of Dr. Hatchett, the prayer book is focused on Christian formation and mission.

"It's not antiquarian; it's not fussy," Fr. Schell said. "It's deeply reverent. It's shaped by love."

Coburn

(Continued from page 5)

and to remember their fellow Christians on both sides of the results.

As a bishop, "He was accepted as a fellow CEO by Fortune 500 CEOs," Dean Werner said. "He was an ultimate professional at what he did."

Bishop Coburn was preceded in death by his wife, Ruth, in 2002, and by a daughter, Cynthia Anne, in 1956. He is survived by two sons, Thomas of Warren, R.I., and Michael of Providence, R.I.; two daughters, Judith Coburn Klein of Truro, Mass., and Sarah Coburn Borgeson of Sherborn, Mass.; nine grandchildren; and six great-grandchildren.

The Diocese of Massachusetts will host a service of thanksgiving on Oct. 3 at the Cathedral of St. Paul, Boston.

PEOPLE & PLACES

Deaths

The Rev. **Ronald Leon Davidson**, of Albany, GA, died unexpectedly July 5. He was 59.

Fr. Davidson was a native of Fort Monmouth, NJ. He graduated from Augusta State College and the School of Theology of the University of the South, then was ordained in the Diocese of Georgia, as deacon in 1987 and as priest in 1988. He was vicar of St. Francis' Church, Camilla, GA, 1987-88; and vicar of St. John and St. Mark, Albany, GA, 1987-92. He also served Trinity, Statesboro, GA, and St. Stephen's, Leesburg, GA. Fr. Davidson was spiritual director for Cursillo in the Diocese of Georgia for seven years, and was a former member of diocesan council. Surviving are his wife, Elizabeth; a son, Lee; a daughter, Diana Pearson; five grandchildren; and a sister, Shelby Huggins, of Jacksonville, TX.

The Rev. **Charles Elisha (Andy) Taylor**, a deacon and communications officer in the Diocese of Southeast Florida, died June 27. He was 79.

Born in Wilmington, N.C., Deacon Taylor attended the University of North Carolina before being drafted into the Marine Corps. After his discharge, he worked for United Press International and later for the Miami Herald. In 1984 he became the diocesan communications officer and editor of *The Net*, the diocesan newspaper. He retired as communications officer in 1995, but following his ordination to the diaconate in 1991, he served at St. Stephen's, Coconut Grove, Church of the Resurrection, Biscayne Park, and Trinity Cathedral, Miami. He participated for many years with the cathedral's "Feed My Sheep" meal program for the homeless, as well as with Episcopal AIDS ministry and as a chaplain at Jackson Memorial Hospital. He is survived by his wife of 49 years, Johnnie; two daughters and grandchildren.

The Rev. Canon **Bruce A. Weatherly**, rector of Trinity Church, Moorestown, NJ, for 35 years, died July 9 at his home in Charlottesville, VA, of lung and colon cancer. He was 85.

Born in Montrose, PA, he served in the Marine Corps during World War II, then graduated from Yale University and Berkeley Divinity School at Yale, and was ordained deacon and priest in 1950. He was curate at the Cathedral of the Nativity, Bethlehem, PA, 1950-52; rector of Trinity Church, Covington, KY, 1952-59; and rector in Moorestown from 1959 until 1994, when he retired. He also served in interim positions in New Jersey and Virginia. He moved to Charlottesville in 1999, where he was the founder and first chairman of Clergy and Laity United for Justice and Peace. He was an honorary canon of Trinity Cathedral, Trenton, NJ. Canon Weatherly is survived by his wife, Margaret; four sons, John, Christopher, Mark, and Peter; a daughter, Margaret; nine grandchildren; and a sister.

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Both forms, along with the diocesan profile and information about our search process, can be found at www.BishopSearch.episcopalky.org.

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ST. MARK'S www.stmarkshonolulu.org (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Low Mass 7, High Mass 9; MWF 8; Tues 6:15; Thurs 10

CHICAGO, IL

ASCENSION 1133 N. LaSalle Blvd. at Elm
www.ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B
4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly,
SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.
Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation
1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:
M-F 12:15, Sat 9:30

ROCKPORT, MA

ST. MARY'S 24 Broadway (978) 546-3421
E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun Eu 8 & 10

CHADRON, NE

GRACE CHURCH 450 Bordeaux St. (308) 432-2229
The Rev. Todd Sermon
Sun 9

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
Website: www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

PASSAIC, NJ

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

NEW YORK, NY

GRACE CHURCH (212) 254-2000
Website: www.gracechurchnyc.org
The Rev. J. Donald Waring, r
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other
Sundays; Wed Eu 6

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

Watch & hear our services and concerts on the Web
www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

SARATOGA SPRINGS, NY

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

RALEIGH, NC

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

LANCASTER, PA

ST. JAMES 119 N. Duke St. (717) 397-4858
Website: www.stjameslanpa.org
The Rev. David W. Peck, r
Sat 5, Sun 8 & 10:15, Daily Offices M-F

NEWTOWN, PA

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

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Canon Gregory P. Hinton
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycomm.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD 1512 Blanding St.
www.goodshepherdcolumbia.org (803) 779-2960
E-mail: gsepisca@aol.com
The Rev. Dr. James Fraser Lyon IV, r
Masses: Sun 8 Low, 10:30 Solemn; Wed 12:05; Thurs 12:05;
Rosary: Sun 9:30

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL EPISCOPAL CHURCH (843) 237-3459
Website: www.hcfm.us E-mail: holycross@sc.rr.com
The Rev. Tommy H. Tipton, r; the Rev. Alex Barron, assoc;
the Rev. Melissa Timmerman, d
Sun H Eu 8 & 10:30

KATY, TX

ST. PAUL'S (281) 391-2785
Website: www.stpaulskaty.org
The Rev. Mifflin Dove Jr., r
Sun 9:15 Breakfast, 10 Eu Rite 1

MILWAUKEE, WI

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

ANGLICAN

DOUGLASVILLE, GA

CHRIST THE KING (A.P.A.) (404) 344-8462
Arbor Station Community Center 9650 Parkway Circle
The Rev. Edward L. Warner, v
Sun Eu (BCP 1928) 10:30

LUTHERAN

BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
Sun Eu 8

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

To place a church directory listing,
contact Amber Muma at
amber@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; CP, Contemplative/Centering Prayer; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.