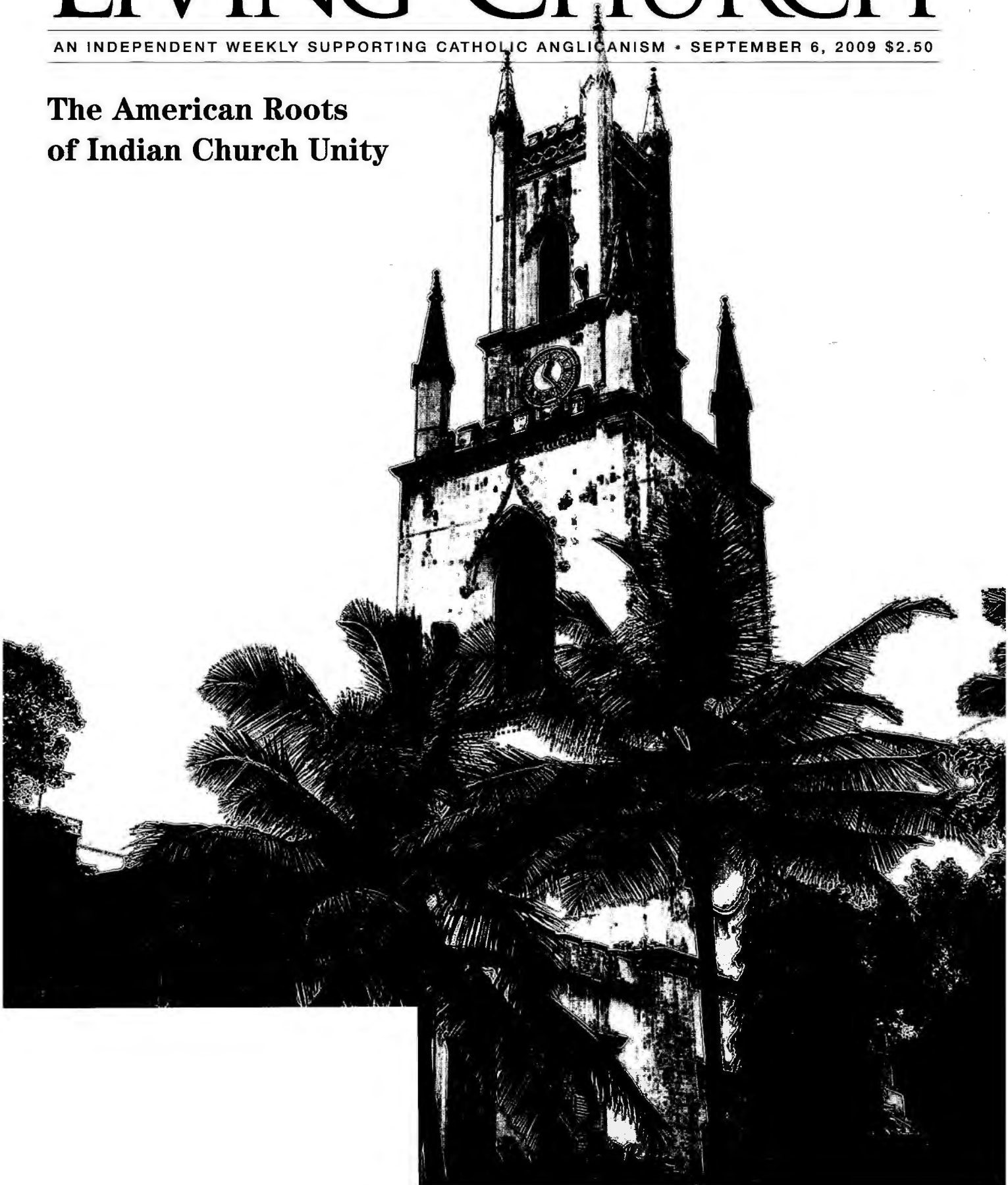


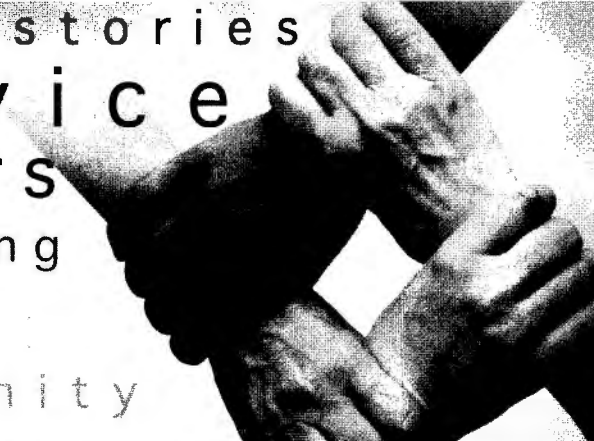
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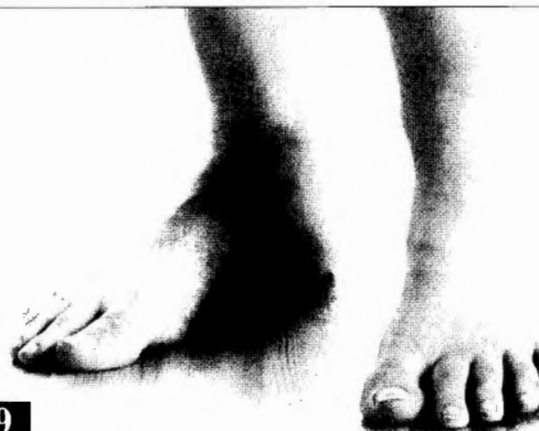
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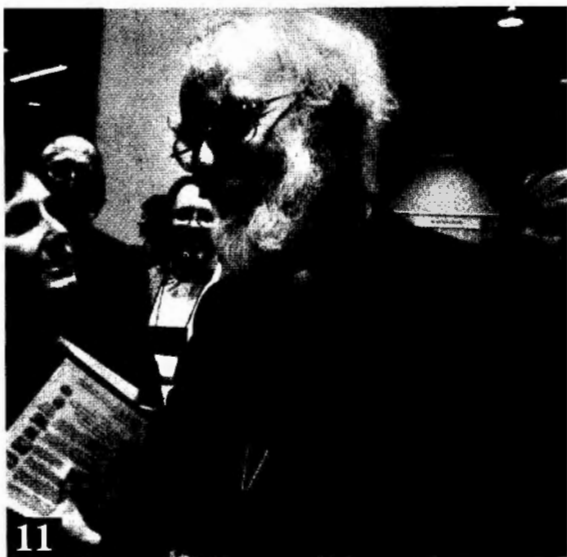
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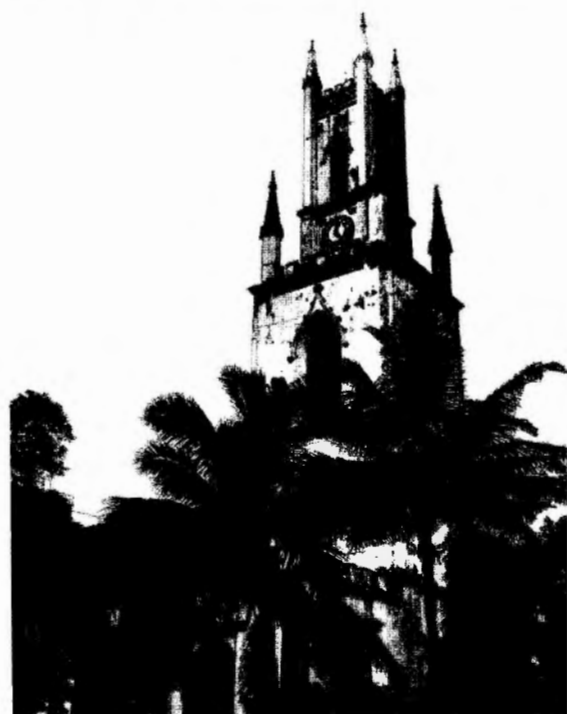
St. Thomas' Cathedral, Mumbai, India [p. 7].



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SUNDAY'S READINGS

**Hearing and Proclaiming**

*'He even makes the deaf to hear and the mute to speak' (Mark 7:37)*

**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

The prophet Isaiah envisions a day in which "the ears of the deaf [will be] unstopped" and "the tongue of the speechless [will] sing for joy." This will be a time of utter renewal, he believes, when "waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water ..." (35:5-7a).

This vision is initially fulfilled in the earthly ministry of Jesus. Anointed by the Spirit at his baptism and filled with power, he engages in the work of healing. Today, a deaf man, impeded in his speech, is brought to the Lord. The people, we're told, "begged him to lay his hand on him." Jesus then "took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, 'Ephphatha,' that is, 'Be opened.' And immediately his ears were opened, his tongue was released, and he spoke plainly" (Mark 7:32-35).

Jesus performed numerous physical healings in the course of his earthly ministry. And few Christians seriously doubt that he continues to do so today, at least for some. Why else would we pray for ourselves and

others in times of sickness? Yet giving physical wholeness merely scratches the surface of the Lord's healing work. The spiritual wholeness which he offers is freely available to all.

Luke relates that a healing miracle takes place as the disciples meet the risen Lord while making their way toward Emmaus. The "stranger," through explaining the meaning of scripture, opens the disciples' ears and minds to understanding (24:13-32). At the same time, their tongues are loosed and they're empowered to proclaim the gospel to the ends of the earth.

Every Christian, at some point in this life, has experienced a healing miracle in which our ears and minds were opened to receive the good news and our tongues were released to proclaim salvation to others. For many it was a gradual miracle, the result of our upbringing in the faith. For others it happened suddenly, along a figurative road to Emmaus. It doesn't matter. The challenge for all of us is to continue Christ's work of opening ears and loosening tongues in our own day — sharing the gospel with such clarity and conviction that others, in turn, are moved to share it as well.

**Look It Up**

In what way is Jesus' baptism related to his healing ministry?

**Think About It**

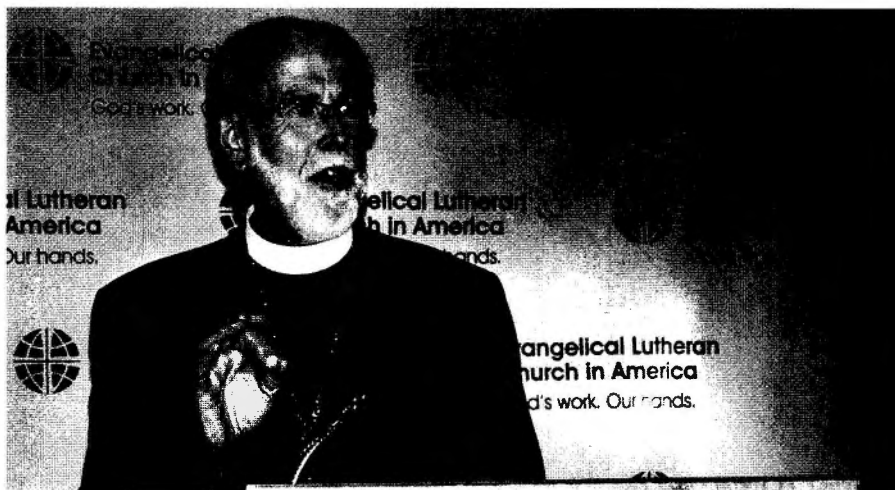
What opportunities for evangelism have presented themselves to me today?

**Next Sunday**

**15th Sunday after Pentecost (Proper 19B), Sept. 13, 2009**

**BCP:** Isaiah 50:4-9; Psalm 116 or 116:1-8; James 2:1-5,8-10,14-18; Mark 8:27-38 or Mark 9:14-29

**RCL:** Prov. 1:20-33 and Psalm 19 or Wisdom 7:26-8:1; or Isaiah 50:4-9a and Psalm 116:1-8; James 3:1-12; Mark 8:27-38



ELCA photo

Presiding Bishop Mark S. Hanson of the Evangelical Lutheran Church in America addresses a press conference Aug. 17, the first day of the week-long Churchwide Assembly in Minneapolis, Minn.

## ELCA Assembly Debates Sexuality Issues

Lutherans who are in full communion with The Episcopal Church convened Aug. 17 in Minneapolis for the biennial Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA). Among the topics to be considered during the week-long assembly were resolutions concerning same-sex relationships, including those involving clergy.

The 1,045 voting members of the assembly were scheduled to consider four resolutions proposed by the Task Force for ELCA Studies on Sexuality. The first three resolutions asked the assembly to answer these questions:

- "Should the ELCA commit itself to finding ways to allow congregations and synods that choose to do so to recognize, support, and hold publicly accountable, lifelong, monogamous, same-gender relationships?"

- "Should this church commit itself to finding a way for people in publicly accountable, lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church?"

- "As it implements its decisions to find ways to roster people in publicly accountable, lifelong, monogamous, same-gender relationships, can this church commit to doing so in ways that bear one another's burdens, love the neighbor, and respect the bound con-

sciences of those with whom they disagree?"

If the assembly answered these questions in the affirmative, it was then to vote on a fourth resolution for "structured flexibility in decision-making to allow, in appropriate situations, people in publicly accountable, monogamous, lifelong, same-gender relationships to be approved for the rosters of the ELCA."

On Aug. 18, the assembly began debate on whether to approve a 34-page statement, "Human Sexuality: Gift and Trust," as an official ELCA social statement. In introducing the document, Pastor Peter Strommen of the Minneapolis Area Synod, the chairman of the sexuality task force, said the task force relied on four understandings in preparing the social statement:

- There is no longer a consensus on core Christian beliefs, much less on ethics.

- The church's mission takes higher priority than resolving differences about sexuality. "Culture wars rarely illuminate the gospel," Pastor Strommen said.

- Using sexuality to sell things is a big business, and Christians need to resist this business vigorously.

- Society tends to overemphasize sexual rights for individuals and to neglect the common good.

## Distance from TEC Governance Among Bishop's Proposals

*Bishop Lawrence plans special convention next month*

The Diocese of South Carolina needs to distance itself from the governing bodies of The Episcopal Church, its bishop said Aug. 13 in an address to clergy meeting at St. James' Church, James Island, Charleston, S.C.

The Rt. Rev. Mark Lawrence, bishop since January 2008, did not urge the diocese to break all ties with The Episcopal Church.

Bishop Lawrence and the standing committee have called for a special convention on Oct. 24 to vote on proposals that Bishop Lawrence presented during the meeting. He and the standing committee discussed these proposals during a marathon meeting on July 28.

The proposals include:

- Reading a letter aloud at every ordination service that specifies what it means to be loyal to the "doctrine, discipline and worship of Christ as this Church has received them." Bishop Lawrence asked whether this vow includes adhering to the resolutions of General Convention.

- Withdrawing as a diocese from "all bodies of governance of TEC that have assented to actions contrary to Holy Scripture; the doctrine, discipline and worship of Christ as this church has received them; the resolutions of Lambeth which have expressed the mind of the Communion; the Book of Common Prayer (p.422-423) and the Constitution & Canons of TEC (Canon 18:1.2.b) until such bodies show a willingness to repent of such actions."

- Affirming the latest draft of the Anglican Covenant. "I believe we ought to sign on to the Ridley Draft of the Covenant as it presently stands in all four sections," Bishop Lawrence said. "Therefore we need to begin the process of studying the Ridley Draft in every

(Continued on next page)

## South Carolina Bishop Urges Distance from TEC Governance

(Continued from previous page)

deanery and parish and be prepared to vote on it either in the special convention in October or, if that's too ambitious a time frame, no later than our Annual Diocesan Convention in March 2010."

At the conclusion of Bishop Lawrence's address, one of his predecessors praised his analysis as "the finest thing that any living bishop could possibly have done." The Rt. Rev. C. FitzSimons Allison, 12th bishop of the diocese, said he was disappointed that clergy did not greet Bishop Lawrence's paper with greater enthusiasm.

"No living bishop that I know, in my opinion, is capable of having the faith, the scholarship, the courage, the wisdom to put out this paper," Bishop Allison said.

Bishop Allison "got a huge ovation, and it was the crescendo of the day," said the Rev. Canon Kendall Harmon, the diocese's canon theologian. He said Bishop Allison's praise for Bishop Lawrence is noteworthy because of Bishop Allison's involvement in the

Anglican Church in North America (ACNA) and the Anglican Mission in the Americas (AMiA).

Both of those bodies have broken all ties to The Episcopal Church, which is more than Bishop Lawrence and the standing committee have recommended.

The Rev. David Williams, rector of St. Stephen's Church, Charleston, described the mood at the meetings as "somber and quite serious." He believes that most criticism of the bishop will come from any conservative clergy who do not believe the bishop has placed enough distance between the diocese and TEC.

"The struggle seems to be an old one: how The Episcopal is going to read scripture, and how it's going to chart its course," he said.

The Rev. Henry M. Cheves, associate rector at Trinity, Edisto Island, expressed mild disappointment that Bishop Lawrence suggested withdraw-

ing from the decision-making bodies of The Episcopal Church.

"My feeling is that when you're part of something, you participate," Fr. Cheves said. Fr. Cheves said that nevertheless, he was "encouraged by his leadership."

The Rev. Charlie Sturm, who assists at St. George's, Summerville, and is a leader in the Episcopal Forum of South Carolina, does not

agree with Bishop Lawrence's critique of The Episcopal Church. Still, he said he "found there was a strong consensus among the people there that this was a good talk and where we need to be."

Fr. Sturm, who served in the Diocese of Michigan and in the Caribbean before moving to South Carolina to be near family, said that living in the theological minority gives him frequent practice in "honoring the dignity of every human being, with God's help."

"It's really done a lot for my prayer life," he said.



Bishop Lawrence

## Anglican Communion Unity Director Has Interfaith Focus

The Rev. Canon Alyson Barnett-Cowan has been appointed to the newly created position of director for unity, faith and order at the Anglican Communion Office. The Rev. Canon Kenneth Kearon, ACO secretary general, made the announcement Aug. 14.

Canon Barnett-Cowan is currently

director of Faith, Worship and Ministry of the General Synod of the Anglican Church of Canada, a position she has held since 1995. She has served on the Lambeth Commission on Communion and of the Inter-Anglican Standing Commission on Ecumenical Relations, and is currently a consultant to

the Anglican-Lutheran International Commission. She also has been a member of the plenary commission on faith and order at the World Council of Churches.

"It is a great privilege to be asked to take on this job, which is complex and demanding," said Canon Barnett-Cowan, who will begin her new role later this year. "I am looking forward to continuing to serve the wonderful and complicated family that is the Anglican Communion, and the ecumenical movement of which it is a part."

"Alyson brings a profound knowledge and experience of both ecumenical and doctrinal issues to this role," Canon Kearon said. "I look forward to having her as a colleague."

Archbishop Fred Hiltz of the Anglican Church of Canada said he is "confident the Communion will be well served through her leadership, one which is marked by integrity, passion and a deep love for the Church."

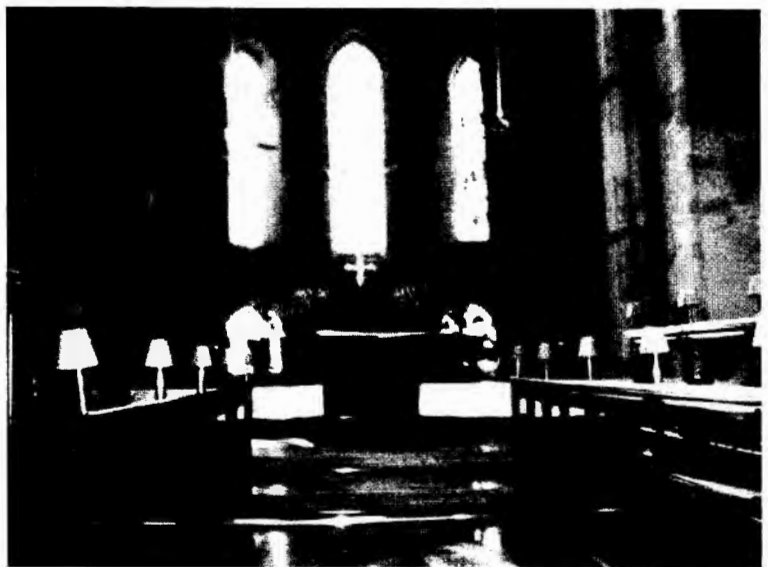
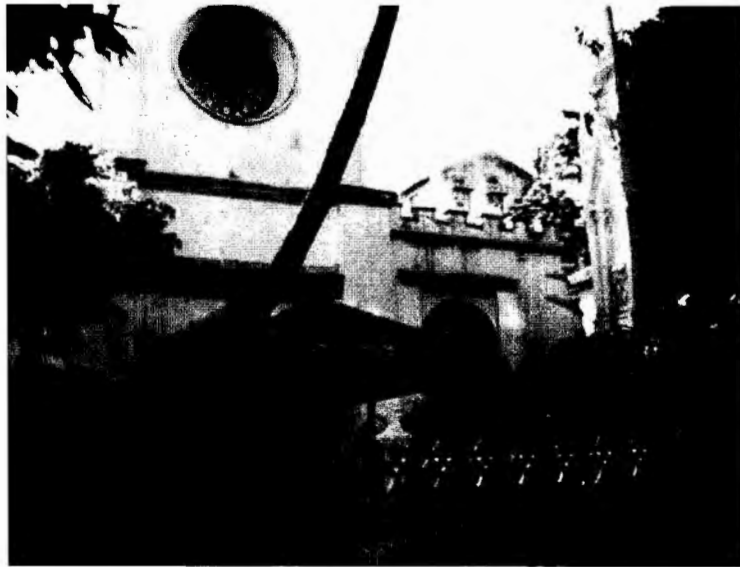
## Search for Advocacy Director Put on Hold

The Episcopal Church's Office of Public Affairs announced in August that it had temporarily suspended the search for a director for advocacy. The Rev. Canon Brian Grieves, director of the church's advocacy center, announced in April his intention to retire next month.

"The director of advocacy position has not been eliminated and the search will resume following a decision on the parameters of the position," said Linda Watt, chief operating officer for The Episcopal Church.

Ms. Watt added that the staff at the Episcopal Church Center in New York City "is being reconfigured as a result of the budget approved by General Convention, and we recognize that there are new factors to be considered in selecting a candidate."

Following Maureen Shea's retirement at the end of August as director of the church's Office of Government Relations in Washington, D.C., Alex Baumgarten, the office's international policy analyst, is serving as interim director.



the west entrance (left) and the choir and sanctuary in St. Thomas' Cathedral, Mumbai, India.

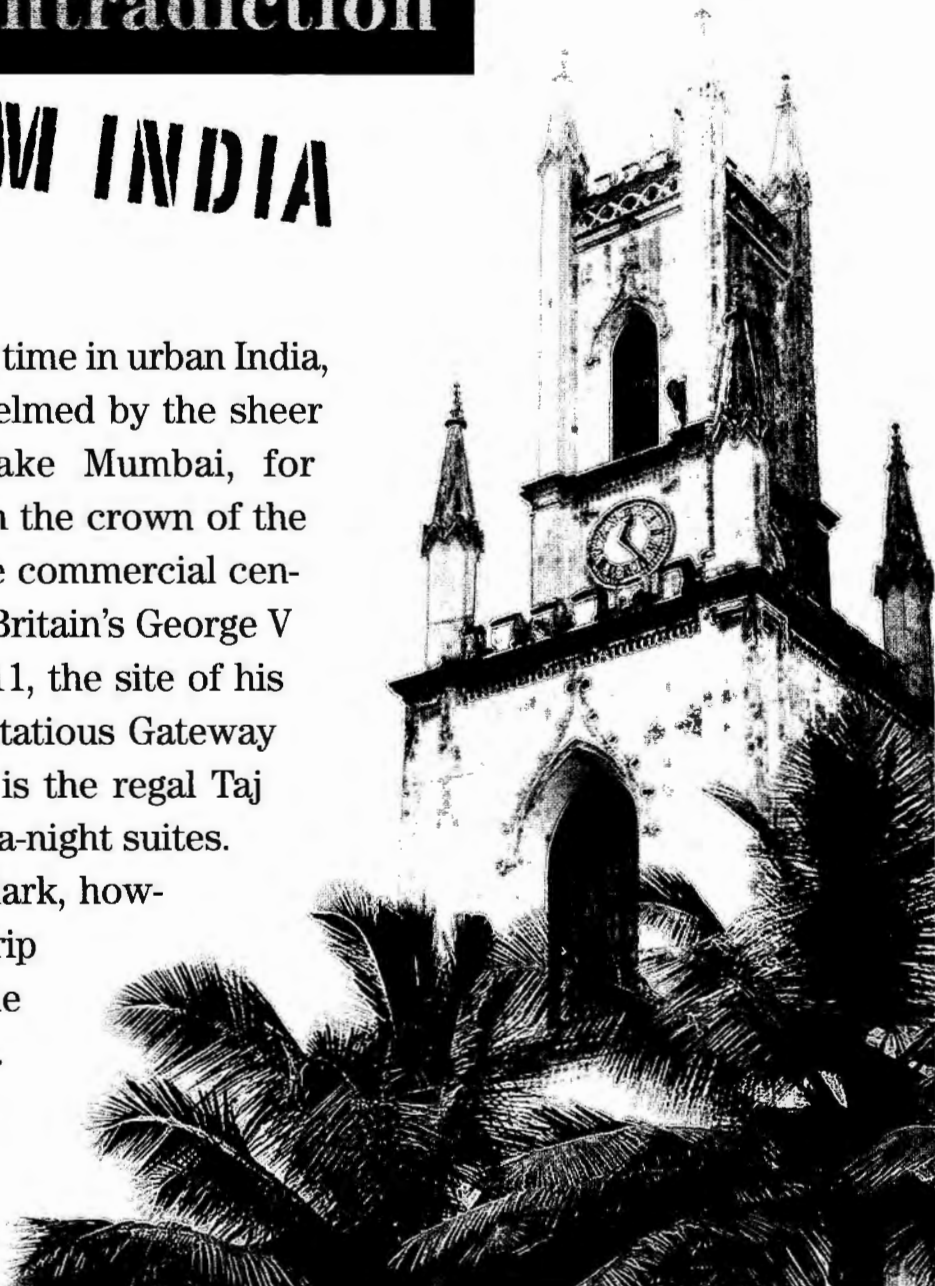
## Lessons in Contradiction

# FROM INDIA

By Steven R. Ford

**E**nmeshing oneself for a time in urban India, it's easy to be overwhelmed by the sheer scope of its contrasts. Take Mumbai, for instance — once the jewel in the crown of the Indian Empire, and today the commercial center of the Republic of India. Britain's George V came here as emperor in 1911, the site of his landing marked by the ostentatious Gateway to India monument. Nearby is the regal Taj Mahal hotel, sporting \$1,000-a-night suites. Walk in any direction after dark, however, and it's difficult not to trip over people sleeping on the sidewalks and in the streets. There are probably a million of them here, maybe more.

(Continued on next page)



# Lessons in Contradiction

## FROM INDIA

(Continued from previous page)

Then there's tony Malabar Hill, which looks out over the Arabian Sea, where the city's rich and famous hang their hats. And a mile to the east is Djaravi, the largest slum in all of Asia. Here live countless ragged souls on as close to nothing as it's possible to live.

There are overpriced, tourist-g geared restaurants, with families cooking on open fires a few feet away from their doors. One breathes in the pleasant aroma of incense escaping from Buddhist shrines, and a few steps down the block there's the stench of rotting garbage (always being picked through by someone). One encounters any number of Hindu shrines, where the masses curry favor with the gods, as well as the Roman Catholic shrine of Don Bosco's Madonna, in which Masses are offered. Mumbai is indeed a place of contradiction.

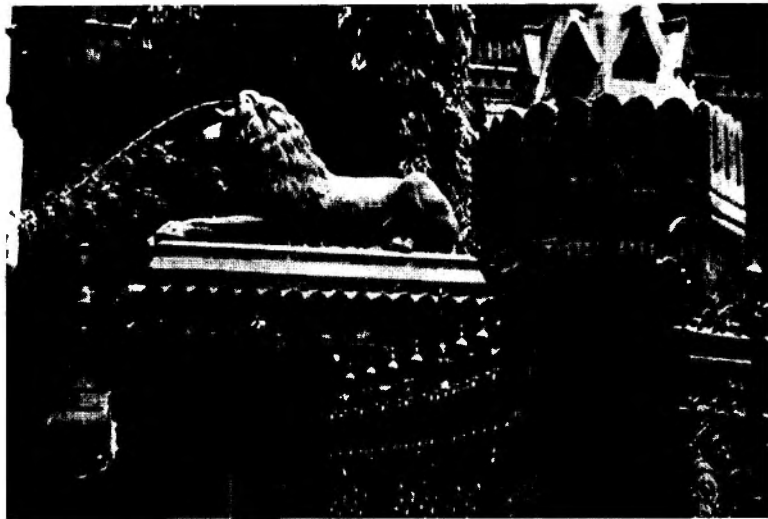
It's said that Christianity was brought to these parts in the first century by Thomas the Apostle, and it was near here that the 16th-century Jesuit missionary Francis Xavier spent several years preaching and teaching. Yet the faith has never made great inroads here, and by the early 20th century Christianity consisted of a number of tiny and competing sects.

Rightly sensing that continuing division could take the church nowhere, the faithful of various stripes began discussing wide Christian unity as early as 1929. Formal negotiations for union began in 1951 among Anglicans, Methodists, Baptists, and the Unwasited Church of Northern India. The Disciples of Christ and the Church of the Brethren joined in the talks in 1957, while the Methodists withdrew in the late 1960s. A plan for union was completed in 1965, and the Church of North India (CNI) was born in 1970.

Significantly for Episcopalians, the "glue" of CNI unity is the Lambeth Quadrilateral of 1888, which began its life in our own House of Bishops. The scriptures and the creeds are agreed to contain all the essentials of faith. The dominical sacraments of baptism and the Eucharist are always and everywhere to be celebrated. And the ordained ministry "constitutionally and historically" consists of bishops, presbyters, and deacons in apostolic succession.

Also of significance for Episcopalians is CNI's open embrace of theological and liturgical diversity.

"Provision has been made for diverse liturgical practices and understandings of the divine revelation," one reads on the CNI website, "provided that these do not violate the basic faith and order of the church or disrupt the unity and fellowship within the church." In practice, while a common service book has been produced, many con-



Chhatrapati Shivaji (Queen Victoria) rail terminal, Mumbai.

gregations use adaptations of their former denominational liturgies. CNI is today an integral province of the Anglican Communion, consisting of 26 dioceses and 1.25 million members.

To worship at St. Thomas' Cathedral in Mumbai is to delight in religious contradiction in the midst of this city full of cultural and economic opposites. Architecturally, the building (begun in 1718) combines a highly elaborate Gothic apse and choir with a starkly simple early Georgian nave. The Eucharist is celebrated in a distinctly tractarian style, and the large ethnically Indian congregation proudly prays in Elizabethan English.

One is aware, however, that there are CNI churches nearby in which the Baptist tradition predominates, and still others, in all likelihood, even less liturgical than that. Yet all share the same orders and sacraments, and all share the same core Christian faith. "We're united," a parishioner told me after Sunday Mass at St. Thomas', "because that's what Christ now demands."

Both the downside and the joy of frequent travel is that inevitably one winds up back home. It's a downside because it's always sad to end an adventure, but at the same time there's always joy in the new insights which a just-finished journey produces.

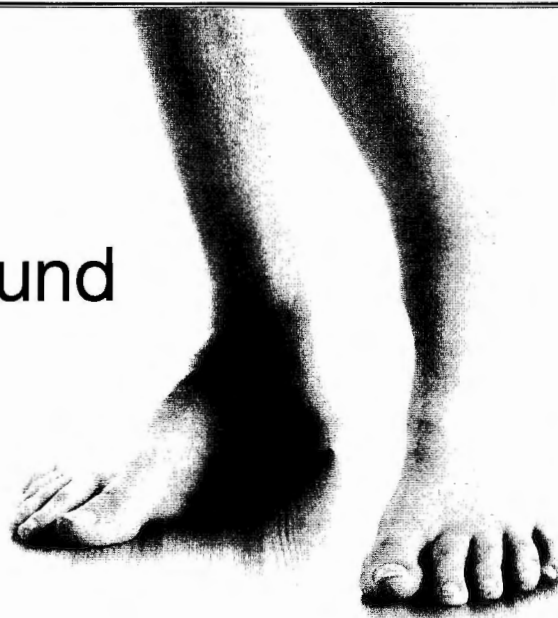
Here's a personal insight distilled from the trip. In spite of the high value which most of us place on diversity, our Episcopal Church is, by any reckoning, becoming increasingly fractured. On the other hand, once radically separated, north Indian Christians have achieved a level of unity-in-diversity which is the envy of faithful people everywhere. They have done this through shaping their life and witness around the Lambeth Quadrilateral.

It was the American church which indirectly taught north Indian Christians basic rules for playing well together. Perhaps it's now time for them to re-teach that lesson to us. It just might be what Christ now demands. □

*The Rev. Steven R. Ford is pastoral associate, Church of St. James the Apostle, Tempe, Ariz.*



# Going Barefoot Year-Round



We went barefoot in church. It was Maundy Thursday, and our bishop took off his fancy robes, took a seat on a stool and invited each one of us to walk up to the chancel and sit in his chair so that he could wash our feet. Certainly it was moving, the bishop taking the place of a servant before us. But it was also rather comedic, seeing all of us traipsing barefoot through the nave. While others choked back emotion as an 80-something cleric hobbled unshod to sit before the bishop, I (risking reproach) chuckled under my breath, thinking this is the most freeing moment I've had in church in a very long time.

The sight of us barefoot in church returned me to the Alabama summers of my childhood. No self-respecting Alabama mother allowed her children to wear out their shoes during summer vacation. At most, she would pull down those shoes for church, and they would go right back on the shelf as soon as we returned from our perfunctory foray to Sunday school.

Our mother's determination that we would go barefoot through the summer illustrated her obedience to a higher purpose — that of absolute frugality in the home. We're relearning this in our families today. More importantly, our unshod feet represented our new freedom during the long days of June, July and August when we played outside from sunup to sundown. Those days seemed to stretch out forever. The tops of my feet would be tanned as brown as a berry, my soles would be as tough as rawhide, and I could step on stones and not wince.

These days I feel as if my life is tied up as tightly as the black oxfords on my feet. Like everyone else, I need times to be unbound. We all must return to the places where we once really felt the ground beneath our feet.

I think that need is what's behind the angel's breathless announcement to the women at the empty tomb:

*Go quickly and tell his disciples, "He has been raised from the dead," and indeed he is going ahead of you to Galilee; there you will see him.*

Matthew 28:7

The angel directs the disciples to return to where they first met Jesus; return to where they first fell in love with Jesus; return to where the days stretched out magically forever before them.

I squeeze the magic out of my life in the parish much like I squeeze my feet into black, shiny shoes. Before I know it, I am walking around like a dead man with little or nothing creative or restorative to offer the parish I serve. The people of the parish deserve better. I deserve better.

Sometimes I make myself return to those Maundy Thursday nights so many years ago, when Ethel Louise

Simmonds would decorate the Lady Chapel at St. Andrew's School in Sewanee like Gethsemane, replete with arched dogwood limbs, fragrant store-bought lilies, and the crocus and daffodils that had bravely pushed through the still-frozen ground of the quad. The priests and monks decided we would take turns staying awake through the night. We'd stumble to the chapel door in the early morning, knock, and call out in unison, "Christ humbled himself and became obedient unto death." And the tired voices from inside would respond, "Even unto death on the cross." We would then exchange places and kneel directly in front of the monstrance, illuminated on all sides by radiant flowers and candles.

By that time in my life, no parent was there to chide me into the Sunday school room or stick a hymn book in my hands. I was there alone, face to face with an awesome, holy God who had given all so that I could be set on fire with purpose that will never be extinguished.

James Agee, who knelt in that same place, describes the experience of Maundy Thursday for both of us:

*He tried to breathe so quietly that he could not feel his chest go in and out or even any air moving in his nostrils, and he gazed studiously at the monstrance, visualizing through the veil the spangled sunlike gold and the white center, and upon that center Christ Crucified, Whom he saw at first in metal and then in wood and then in flesh ...* (The Morning Watch, 1950)

So it's an escape, but also a fearful obligation to return to that time when I first met Jesus, where I first fell in love with him, and where the possibilities that flowed from my conversion extended as far and wide and free as a west Texas interstate highway.

Ironically, Moses couldn't get back on the road until he took off his shoes (Exodus 3:5). Once we do the same, we'll be back on holy ground again.

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



We extend  
our best wishes  
to the young,  
and not-so-young,  
who are beginning  
a new school year.

## New Beginnings

Butterflies in the stomach, joyful reunions, nervous introductions . . . it's back-to-school time, and we extend our best wishes to the young, and not-so-young, who are beginning a new school year. In today's difficult and uncertain economy, we offer special prayers for those who, because of job loss or limited opportunities, are returning to school for the first time in decades to train for new challenges.

Autumn also means the beginning of a new program year in most congregations. We encourage clergy, parents, and all in the church to make a point of offering their thanks and support to those who respond to the call to teach Sunday school, provide nursery care, or minister with teens and college students, and to prayerfully consider whether they are called to this ministry themselves. These volunteers have been entrusted with introducing the church's youngest members to the good news of Jesus Christ. Through their dedication, hard work and creativity, they can play a critical role in shaping each child's commitment to the faith.

Finally, we urge all parishes to implement some program or initiative that encourages lifelong learning. Whether it's a Sunday morning adult forum, cell groups, a scripture-based Bible study, or a spiritual book club, find a way for your parish to become a neighborhood center for growing in the knowledge and love of our Lord.

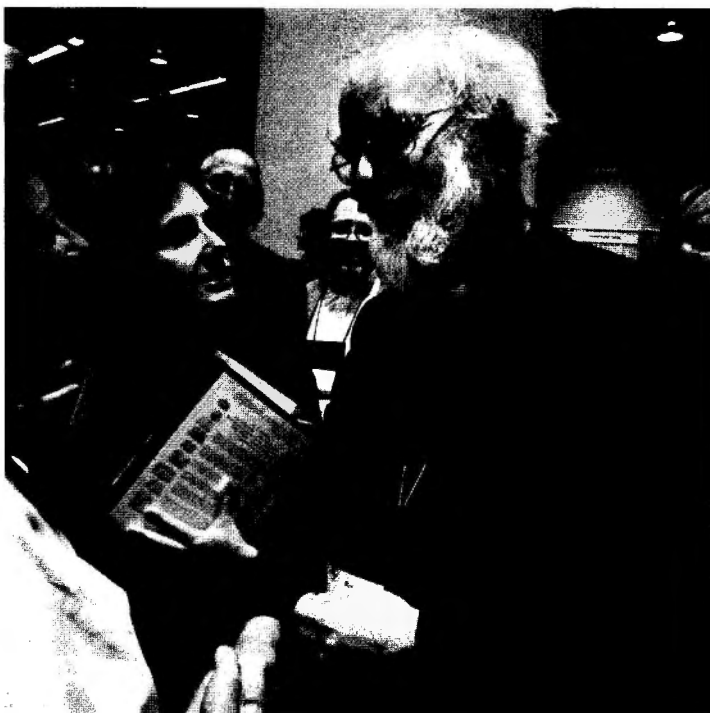
## Declining Communities

Members of several religious communities of The Episcopal Church were on hand during the 76th General Convention in Anaheim, Calif., in July. We were able to ask representatives of some orders about their future, and their responses were discouraging. All of those who were asked reported that there were few young people in their communities. Some said young persons had shown interest in the religious life, even going so far as to test their possible vocations for awhile, but had become discouraged when they learned how difficult the community's rule of life was to follow.

This disappointing news from the religious was not surprising. Recruiting has been a major issue for most orders. Several religious orders have mourned the deaths of veteran nuns and monks in recent years, and they are not being replaced by younger people. Communities seem to be growing smaller, and one is about to leave The Episcopal Church [TLC, July 5]. Religious communities have much to offer: They are centers of prayer, places for retreat, havens of hospitality.

We hope representatives of the religious communities will address these problems more collegially. By consulting with other Anglican communities, and perhaps Roman Catholic and Orthodox monks and nuns, perhaps a major effort to attract new members could come forth. The church and its religious communities need to do something to stop their decline.

Archbishop Williams on his visit to General Convention.  
Rick Wood photo



This conclusion challenges the actions not only of General Convention 2009 but of the 2003 convention, which approved the election of V. Gene Robinson as Bishop of New Hampshire. Archbishop Williams reminds us that secular society and the church are two separate spheres. Although the Church has often supported worldly prejudices, this does not mean the Church should approve of a behavior just because society does. The Church is free and independent from civil society in making her theological and disciplinary decisions.

On the question of the relationship of local church decisions to the Anglican Communion and to the Church Catholic, Archbishop Williams uses the concept of recognizability.

“When a local church seeks to respond to ... the challenge of possible change in its practice or discipline in the light of new facts, new pressures, or new contexts, as local churches have repeatedly sought to do, it needs some way of including in its discernment the judgment of the wider Church,” he wrote. “Without this, it risks becoming unrecognizable to other local churches, pressing ahead with changes that render it strange to Christian sisters and brothers across the globe.”

In short, for The Episcopal Church or any church to say “we are Anglican” does not make it so. The discernment of the wider Church is important.

The final — and I believe the weakest — section of his reflections takes up the notion of a two-tiered church. Archbishop Williams suggests there may be those who will have signed on to an Anglican Covenant, and are recognized as an official, first-tier part of the Anglican Communion, and those who are not.

Just as Presiding Bishop Katharine Jefferts Schori and House of Deputies President Bonnie Anderson said General Convention was simply describing the situation in TEC in approving Resolutions D025 and C056, so too does Archbishop Williams describe the trajectory of the Communion. This trajectory has taken us toward more,

not less, mutual interdependence and accountability. No church is forced to remain on this path, the archbishop admits, but this is the direction we are heading.

Archbishop Williams may be politely saying something not unlike what has been heard in

liberal circles in The Episcopal Church concerning conservatives: “The Anglican Communion may not be the place for you.”

This section is weak because it is based on the premise that two ways of being Anglican can, and will, co-exist. Archbishop Williams wants to have it both ways

(Continued on next page)

## UNDER THE GUN

The Archbishop of Canterbury may no longer be able to have it both ways.

### READER'S VIEWPOINT

By Michael C. Nation

The Archbishop of Canterbury's reflections on the actions of General Convention [TLC, Aug. 16] were written in classic English understatement. Archbishop Williams might have been better served by speaking as clearly as General Convention did with its actions, or as his fellow Bishop N.T. Wright of Durham wrote in response. Both the convention and Bishop Wright clearly acknowledge that the American church has turned the page and moved forward on sexuality issues.

The archbishop addressed three basic points: the moratoria on blessing same-sex relationships and the ordination of active homosexuals to the episcopate; the relationship of decisions made by a local church to the Church Catholic; and the idea of a two-track Anglican Communion. Referring to the “justice argument” not once but twice, Archbishop Williams rejected this argument as insufficient.

Archbishop Williams writes that “whatever the human respect and pastoral sensitivity such persons must be given, their chosen lifestyle is not one that the Church's teaching sanctions.” He concludes that “it is hard to see how they can act in the necessarily representative role that the ordained ministry, especially the episcopate, requires.”

Archbishop Williams is desperately trying to keep everyone at the table.

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 Sun 6:30

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 Sun 8, 9:30, 11:15

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 M-F MP 8:30, EP 4:30; Wed Catechumenate 7

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 Wren Chapel: Tuesdays 5:30 (followed by dinner)  
 Parish House: Wednesdays 8:30 dinner  
 Canterbury Room: Thursdays 6 "The Canterbury Programme"

## READER'S VIEWPOINT

(Continued from previous page)

and one has to question whether he can. At some point a church either has to be in or out. However, even if it chooses to be out, dialogue can continue with that church as it does with other Christian groups.

It has been said that the archbishop is a liberal Anglo-Catholic and there certainly is evidence of this in his reflections. As an Anglo-Catholic he appealed, not to the teachings of the Bible as an evangelical would, but to the teachings of the Church Catholic. He reminded us that we are a part of an even wider Church. Not only do we have responsibilities to our ecumenical partners, he argued, but the teachings of other churches should inform this conversation.

While the archbishop called prejudicial behavior toward gays sinful (his strongest admonitions were reserved for those who had shown prejudice and contempt toward homosexuals), he stopped short of calling homosexual behavior sinful. He simply said that such behavior is not in accord with the Church's teaching. Does he envision a time in the future when that teaching will change? Maybe. Does he hope for a time when that teaching will change? Again, maybe, but he does not admit to either.

Archbishop Williams is desperately trying to keep everyone at the table. At the same time, he has all but admitted that we are in schism.

There is a particular lack of consistency between Archbishop Williams' seemingly clear belief that The Episcopal Church is in error and out of step on the issue of human sexuality, but at the same time his not allowing the American church to experience any consequences of this error. He may need to heed his own counsel that a certain choice of lifestyle — or decision in this case — has certain consequences. That is the point where conservatives can keep the pressure on him. □

*The Rev. Michael C. Nation is rector of Holy Trinity Church, Vicksburg, Miss.*

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

## CLASSIFIEDS

## Not Evolutionary Change

I very much like Bishop Charles Jenkins, but I must say that it was disingenuous, at best, for him to say that it was not until 2009 that all bishops supported ordaining women to the priesthood [TLC, Aug. 16].

First and foremost, that statement can only be true if it refers to all diocesan bishops *with jurisdiction*. Unless I have missed it and Bishop Keith Ackerman has left TEC, he remains a bishop in this Church. Bishop Ackerman is an Anglo-Catholic, and he has never supported the ordination of women. Just as important, however, is the fact that it is possible to find even this small, technical amount of truth in Bishop Jenkins' statement only because several bishops have recently left TEC entirely — some for the Roman Catholic Church, some for ACNA.

Bishop Jenkins' statement implied that TEC has gradually, even naturally, come around on the ordination of women, with the final shifts occurring this year. In fact, there was nothing natural about the departure of the last bishops who opposed it. This was not a case of ordinary evolution. These bishops did not simply reach the mandatory retirement age and watch as their dioceses chose replacements who would be willing to ordain women; rather, they chose to leave TEC, and at least some of them continue to act as diocesan bishops with jurisdiction, albeit in ACNA.

*Catherine Salmon  
St. Louis, Mo.*

## Sad About Seabury

It is a telling situation when a long-existing Episcopal seminary (1) has to be sold to survive, and (2) has to actively go outside its own denomination's clergy to find people to fill job descriptions [TLC, Aug. 16]. This tells me that The Episcopal Church's ministry education is really moving to be non-denominational. What a sad state our church has gotten itself into. It's also interesting that as Seabury and other liberal seminaries are falling on hard

(Continued on next page)

### BOOKS

**ANGLICAN BIBLIPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. [AnglicanBk@aol.com](mailto:AnglicanBk@aol.com)/[www.AnglicanBooks.klink.net](http://www.AnglicanBooks.klink.net)

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## LETTERS TO THE EDITOR

(Continued from previous page)

times, little Nashotah House continues to serve and has a dedicated and committed staff and young seminarians. If I were the Bishop of Chicago, I would be distraught at the sinking of Seabury.

*William Mitchell*  
Sikeston, Mo.

### Wrong Attitude

I am deeply upset over the direction our church is taking according to General Convention. It seems that we no longer have any moral direction. The attitude is that God made us, therefore if it feels good then do it.

I do not believe God cares particularly about our sexual orientation but I fervently believe he cares vitally what we do with our various orientations. May God have mercy on those who are doing whatever feels good to them without considering the consequences, both spiritually and physically.

*(The Rev.) John C. Sterling*  
Lakeland, Tenn.

### Father's Day Brew

The Did You Know item about the Father's Day celebration at St. Stephen's Church, Barbourne, England [TLC, July 19], left many questions unanswered. Were the bottles of beer distributed to the men after Mass? What about the women? Did they not get beer, or did they have tea instead? Was the beer consumed there, or did the men have to take the bottles home unopened?

*(The Rev.) Donald Langlois*  
Chandler, Ariz.

### Another Ministry

Yes, the All Saints sisters [TLC, July 12] will be missed. In addition to the houses mentioned in the editorial, they also run St. Anna's Residence in Philadelphia, originally a home for retired women but now a hostel, primarily for people from out of town visiting hospital patients. I stayed there on two occasions, one being the General Convention of 1997. It was a touching sight to see the mother superior ironing the many purificators that were delivered each day to the convention Eucharist that morning.

*(The Rev.) Lawrence N. Crumb*  
Eugene, Ore.

## PEOPLE & PLACES

### Appointments

The Rev. **Art Rathbun** is vicar of St. Mark's, Blue Rapids, and St. Paul's, Marysville, KS; add: 309 N 10th St., Marysville, KS 66508.

The Rev. **Don Williams** is deacon at St. Michael's, 6630 Nall Ave., Mission, KS 66202.

The Rev. **Matt Zimmerman** is rector of St. Margaret's, 5700 W Sixth St., Lawrence, KS 66049.

### Retirements

The Rev. **Charles Larry Day**, as rector of St. Paul's, Montrose, CO; he is now rector of All Saints' (Anglican), Montrose.

The Very Rev. **Arthur Tripp**, as vicar of Holy Trinity, Raton, NM, and from the Diocese of the Rio Grande.

### Deaths

The Rev. **William Robert Belury**, rector of St. John's Church, Fort Worth, TX, for 14 years, died June 21. He was traveling from Fort Worth to San Diego to officiate at his grandson's wedding. He was 83.

A native of Waterbury, CT, he served with the Marine Corps during World War II. He was a graduate of Muskingum College (OH), Virginia Theological Seminary, and Texas Christian University. He was ordained deacon in 1953 and priest in 1954, then was vicar of Grace Church, Broad Brook, CT, 1953-57. Fr. Belury was rector of St. Paul's, Willimantic, 1957-68; rector of Holy Trinity, Middletown, CT, 1968-80; and rector of St. John's, Fort Worth, 1980-94. In the Diocese of Connecticut, he was a member of the standing committee and its president for a time, and a member of executive council. He was honored by the Connecticut Hispanic Community for his work. In Fort Worth, Fr. Belury was president of Southside Area Ministries. He served on several diocesan committees and was a member of the board of the Center for Hispanic Ministries in Province 7. At St. John's, he started services in Spanish, which eventually led to the formation of San Juan Apostol Church. Surviving Fr. Belury are his wife, Ann; six children, Andrea Noble, Natasha Van Hest, Josh, Paula Curtiss, Peter, and Martha Thompson; 16 grandchildren and two great-grandchildren.

*Other clergy deaths reported by Church Pension Fund:*

<b>Willys Neustrom</b>	<b>89</b>	<b>Salina, KS</b>
<b>Arthur J. Raymond</b>	<b>86</b>	<b>Grand Forks, ND</b>
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## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://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

## SPRINGFIELD, IL

**CATHEDRAL CHURCH OF ST. PAUL**  
Website: [www.stpaulspringfield.com](http://www.stpaulspringfield.com) (217) 544-5135  
E-Mail: [stpaulpeca@comcast.net](mailto:stpaulpeca@comcast.net)  
**The Very Rev. Robert E. Brodie, dean**  
Sun 8 & 10:30; Mon-Thurs 12:15

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 8th St.  
Website: [www.ccnola.org](http://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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Website: [www.gracechurchinnewark.org](http://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](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
**The Rev. William C. Thiele, r** [frthiele@gmail.com](mailto:frthiele@gmail.com)  
Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

**TRINITY CHURCH** 65 W. Front St.  
Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
**The Rev. Christopher Rodriguez, r**  
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## NEW YORK, NY

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**The Rev. Canon James H. Cooper, D. Min., r**  
**The Rev. Canon Anne Mallonee, v**  
(212) 602-0600

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## 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

## NEWTOWN, PA

**ST. LUKE'S** 100 E. Washington Ave., 18940  
[www.stlukesnewtown.org](http://www.stlukesnewtown.org) (215) 968-2781  
E-mail: [stlukeschurchpa@verizon.net](mailto: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](http://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](http://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)

## GRACE CHURCH

98 Wentworth Street (843) 723-4575  
Website: [www.gracechurchcharleston.org](http://www.gracechurchcharleston.org)  
**The Rev. Canon J. Michael A. Wright, r; the Rev. Calhoun Perkins, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; Jodi Bennett, children's choirs; Julie Walters, children's ministries; Mac Brown, youth & young adults**  
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral); Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

## KATY, TX

**ST. PAUL'S** (281) 391-2785  
Website: [www.stpaulskaty.org](http://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](http://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](mailto: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.

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