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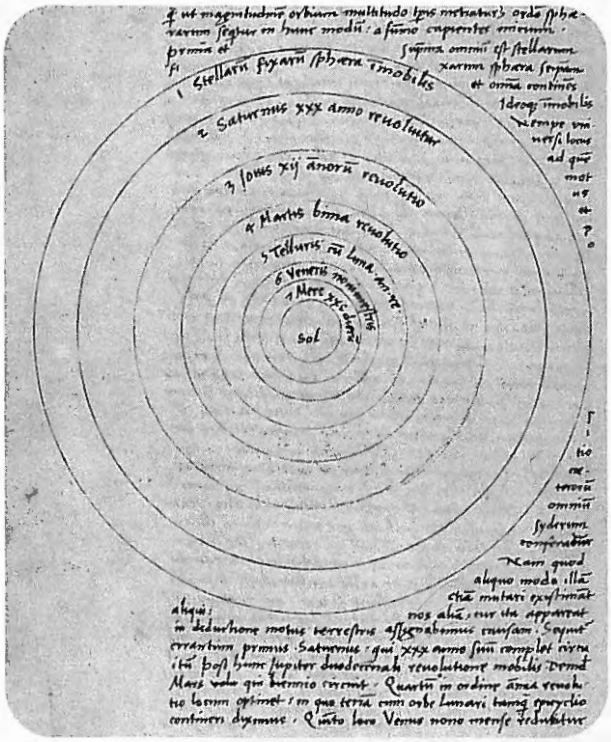
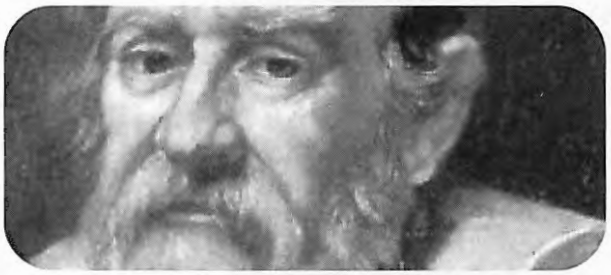
# The Living Church

this week | August 8, 2010



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The Rt. Rev. Abraham Nel Nhial of Sudan with his wife and infant son.

# From Lost Boy to Bishop

The Episcopal Church of Sudan's Diocese of Aweil has consecrated the Rt. Rev. Abraham Yel Nhial as its first bishop. He was elected on July 16 and consecrated two days later.

The election had been postponed from the spring because of Sudan's historic national elections. The new diocese covers the entire Southern Sudan state of Northern Bahr el Ghazal, and is divided into seven archdeaconries. The other candidates in the election were the Rev. Angelo Yuet Aguer and the Rev. Mathew Garang Chimiir.

Born in Wun Lang village, Aweil District, in 1978, he was forced to flee in 1987 when troops sent by the National Islamic Front regime in Khartoum attacked his village, killing everyone except those taken as slaves.

Like most of the other "Lost Boys of Sudan," Nhial survived only because he was not home during the attack. Nine-year-old Nhial was one of 35,000 boys who fled toward Ethiopia. After a four-year sojourn when Ethiopia's civil war forced them to flee again, he was one of fewer than 16,000 to survive and grow up in Kenya's Kakuma Refugee Camp.

The new bishop was one of the Lost Boys chosen to come to the United States in January 2001, an event documented by *60 Minutes*. Living in Atlanta, Ga., Nhial first earned a G.E.D. and then a bachelor's degree from Atlanta Christian College before joining other Sudanese priests at Trinity School for Ministry. Nhial completed a master's degree in May.

He married Daruka Aloung Bior, his sweetheart from Kakuma, in June 2003, and they have three children.

Broadman & Holman published his autobiography, *Lost Boy No More: A True Story of Survival and Salvation*, written with DiAnn Mills, in 2004.

Even in Kakuma Refugee Camp Nhial was an evangelist. His ministry is marked by his forgiveness and mercy toward his former perse-

cutors. The Rev. John Chol Daau, another former Lost Boy, says Nhial has a vision "to share the gospel beyond Aweil" and a desire to see all of Sudan's marginalized and oppressed peoples, Christian and Muslim alike, receive justice.

*Faith J.H. McDonnell*

## San Diego to Allow Same-sex Blessings

The Diocese of San Diego has joined several other dioceses — including Massachusetts, Southeast Florida and Southern Ohio — that have decided since General Convention 2009 to allow some form of public blessings for same-sex couples.

The decision by the Rt. Rev. James Robert Mathes, Bishop of San Diego, reflects the recommendations of the diocese's *Holiness in Relationships Task Force Report.*

"My approach on this matter, and several other things, is to be in conversation with the community," Bishop Mathes told THE LIVING CHURCH.

The bishop has discussed his thinking with several clergy gatherings. The bishop said he sees the decision above all as making provision for pastoral care by priests.

Parishes aren't authorized to bless anything," he said. "Priests are."

The Rev. Canon Allisyn Thomas, subdean and canon for spiritual formation at St. Paul's Cathedral, San Diego, referred to the new policy in a sermon she preached July 18.

"Approximately two weeks ago, Bishop Mathes sent a letter to all clergy in the Diocese saying he will permit the blessing of same-gender relationships in churches in this Diocese, under certain conditions," Thomas said in her sermon.

"Among them, parishes wishing to do blessings must engage in a parishwide study of the issue such as the one found in the *Holiness in Relationships Task Force Report* and submit a letter or resolution to Bishop Mathes from the vestry, or in our case Chapter, indicating support for their clergy to do blessings. We have done both and Bishop Mathes has said we may proceed."

Among the recommendations by the task force in its report of June 2009 was a request that the diocese's General Convention deputation "support measures that allow the exercise of an 'option' to perform blessings of same-sex relationships, rather than measures that would direct such blessings to be performed or direct such blessings to be prohibited."

The task force's recommendations continued:

• "Should an 'option' approach to the blessing of same-sex relationships be enacted by General Convention, we encourage our Bishop to put into place a process by which a church can discern if the blessing of same-sex relationships is appropriate to occur within its community.

• "We encourage this discernment to include extensive study and discussion of the appropriate General Convention resolution, this Task Force report, and the effects of the decision on the spiritual life of the congregation.

• "We also recommend against coercion or sanction that might be brought against any priest or congregation choosing to exercise or not to exercise such an option.

• "We encourage our Diocese and its congregations not to take any unilateral action that will knowingly further endanger the relationship of the Episcopal Church with the Anglican Communion."

No priest has made a written request since the bishop sent his letter to clergy of the diocese, but he expects scattered requests.

"I think it's going to be a handful," he said. "I don't think it's going to be everyone, and it's not going to be just a couple."

*Douglas LeBlanc*

## Same-sex Rites Draw $400,000 Grant

The Church Divinity School of the Pacific has received a $404,000 grant to help the Standing Commission on Liturgy and Music gather and develop rites for blessing same-sex couples. The grant is just over 16 times the $25,000 approved by General Convention for developing such blessing rites.

The money has been granted by the Arcus Foundation, which is based in Kalamazoo, Mich. Arcus describes its mission as achieving "social justice that is inclusive of sexual orientation, gender identity and race, and to ensure conservation and respect of the great apes."

The grant will help pay for a national gathering in March. The SCLM will invite each diocese of the Episcopal Church to send two representatives (one clergy, one laity) who will offer responses to the SCLM's developing work on the liturgies.

The Rev. Dr. Ruth Meyers, who chairs the SCLM, expressed gratitude for the grant in a statement from CDSP, where she is Hodges–Haynes Professor of Liturgics.

"Developing liturgical resources for blessing same-sex unions is a once-in-a-generation charge, and we want to do it well," she said. "However, the Standing Commission on Liturgy and Music has 14 projects during this triennium and a budget of just $25,000 for this project. This generous support to CDSP from the Arcus Foundation provides financial, logistical and intellectual resources that wouldn't otherwise be available. As a result, we will be able to involve many more people and more perspectives in our work."

"CDSP has a tradition of first-rate, innovative liturgical education," said the Rev. Dr. W. Mark Richardson, president and dean of CDSP. "Through this generous grant, we

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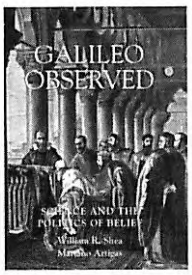
review essay

# Rescuing Galileo from Scientism




Review by Daniel Muth

## Galileo Observed

### Science and the Politics of Belief

By **William R. Shea** and **Mariano Artigas**. Science History Publications. 2006. Pp. 212. $30. ISBN 0-8135-356-6.

"*Eppur si muove* (and yet it does move)." So Galileo most certainly did *not* say at the end of his infamous trial in 1633. He was, of course, eventually proven right, more or less. But by then he had been in his expensive and ornate grave the better part of a century, having spent the last 11 of his 78 years under house arrest in his palatial estate, following his second trial. The first had been in 1616 and its outcome was then, and has been since, much disputed.

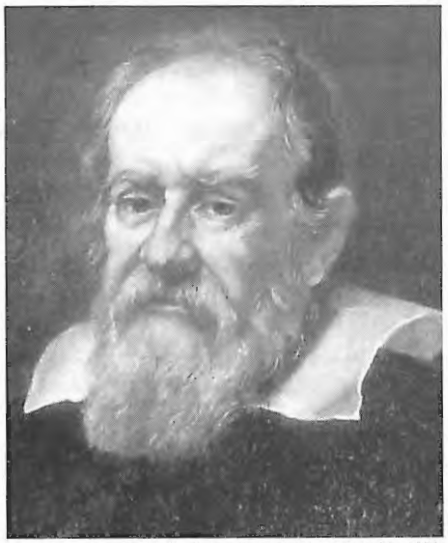
What is not in dispute is that this trial of Galileo is one of the most carefully studied events in the history of science and the Church, one about which endless books and plays have been written, debating points scored, and cultural battles fought. It is to the political (and too often propagandistic) uses to which the affair has been put that *Galileo Observed* is addressed. The authors begin with William Draper and Andrew White's Victorian Era mythologizing about the trial as a major battlefield in their supposed "war of science and religion," demonstrating that neither trial had much to do with any obscurantist opposition of the Roman Catholic Church to the scientific enterprise or excessive devotion to literalist hermeneutics. Though, to be sure, there were elements of these things in play, as the Church of the time was cautious with regard to developments in cosmology that were sweeping the scientific world.

Nor was it simply a matter of a feckless and arrogant Galileo bringing condemnation on himself, as the authors note when they evaluate Arthur Koestler's 1959 novel *The Sleepwalkers*. Though again, it cannot be ignored that Galileo was possessed of an often prickly and difficult persona, refusing to accept Tycho Brahe's observations of comets and at times belittling Kepler, whose most important scientific achievements Galileo mostly rejected (like most natural philosophers from ancient times, Galileo considered long-distance interactions an impossibility and so discounted Kepler's claims of lunar gravitational pull as the cause of the tides, preferring his own claim that they resulted from the motion of Earth; he also

rejected Kepler's theory of elliptical planetary motion, preferring the more traditional — and incorrect — assumption of circular orbits).

One by one, Shea, Galileo Professor of History of Science at the University of Padua, and Artigas, who teaches philosophy and theology at the University of Navarra in Spain, judiciously assess the various claims about and interpretations of the trials, from Bertolt Brecht's 1957 Marxist play (considerably contributed to by the famous actor, Charles Laughton), *Life of Galileo*, to the Roman Catholic Church's 1992 expression of regret concerning the Church's part in the affair. While assessing the various claims, counterclaims, arguments, freshenings-up, *soi disant* "new" perspectives, mythologizing, etc., the authors carefully portray the known history of Galileo and the events that resulted in his judicial difficulties.

More important than any other factor is that Galileo was a layman presuming to interpret Scripture in the shadow of the Council of Trent, which had concluded in 1563, scarcely a generation earlier. The council, while making no pronouncements on science (Copernicus undertook his major work *De Revolutionibus*, published in 1543, in no small part in response to a previous council, the Fifth Lateran, from which a request had emanated to theologians and astronomers to aid in correcting the calendar), did pronounce on the authority to interpret Scripture (holding against Protestantism that individual laymen could not do so), and tended to uphold the scholastic mode of discourse, counting the Vulgate more authoritative than older Greek and Hebrew texts of Scripture.



By Justus Sustermans, painted in 1636.
Portrait of Galileo

The general tendency of Catholic thought following the council was one of caution, trusting more to literal understandings of the scriptural texts understood to address cosmology or other sciences, suspending "until corrected" both *De Revolutionibus* and Zuñiga's Copernican interpretation of certain biblical passages in his *Commentary on Job*. Both Catholic and Protestant exegetes of the time generally left open the possibility of interpreting such passages "according to the senses," meaning, for instance, that the sun's stopping in the sky in Joshua refers to how the event appeared rather than to the non-movement of Earth *per se*. Such an interpretation, however, would require proof — and this would not be forthcoming until the 18th century in this case. Regardless, Catholic exegetes were expected to be trained theologians and not laymen, however otherwise well educated.

Born the year after Trent concluded, Galileo studied medicine at the University of Pisa. In 1589, he became professor of mathematics there, remaining for the time being a typical Aristotelian. His principal interest, however, was in attaining sure and certain scientific knowledge, and his means of doing so were open to change. In 1592, he was appointed chairman of mathematics in Padua, where he began his most important experiments in mechanics, producing a number of discoveries that would be later published as perhaps his greatest work, *Mathematical Discourses and Demonstrations Concerning Two New Sciences*. He studied William Gilbert's works on magnetism and entered into correspondence with Kepler, whom he generally esteemed. Having heard of the discovery of the telescope, he constructed one and, while not the first to aim it at the heavens, quickly became the most celebrated, following the publication of *Siderius Nuncius* in 1610, wherein he described the moons of Jupiter. His return to Pisa as First Mathematician of the University of Pisa and Philosopher and Mathematician to Grand Duke Cosimo II of Tuscany was followed a year later by a triumphant journey to Rome to be inducted into the Lyncean Academy. He also made the acquaintance of Cardinal Barberini, the future Urban VIII.

While now occupying a prestigious position that removed all financial worry, Galileo soon found that he had exchanged academic freedom in Venice for a Tuscan court awash with envy and intrigue, added to which the Venetians counted his move as a sign of ingratitude. After Galileo issued the *Sunspot Letters* in 1613, he began for the first time to openly champion Copernicanism. By this time, Tycho's model of the solar system, in which the planets orbit the sun while the latter, along with the moon, orbits Earth, had gained ascendancy among the intellectuals of Europe.

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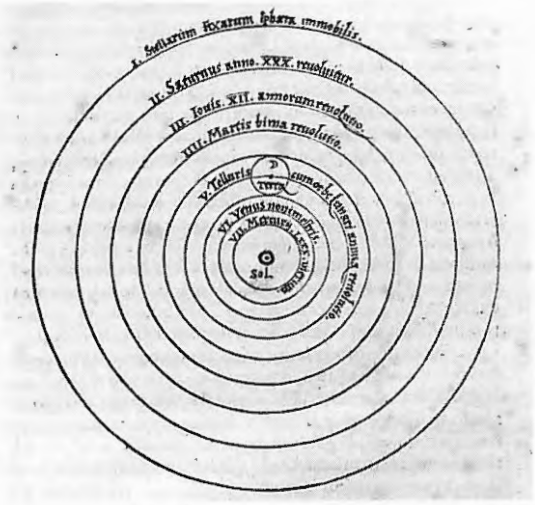
The Church was generally tolerant of any view, so long as it was recognized that there was no conclusive proof that required a reinterpretation of the Scriptures that indicate a fixed Earth. Copernicans were free to speculate, but were required to make clear that they defended only a hypothetical notion, one in which mathematical models predict planetary position, but do not necessarily describe celestial reality.




A heliocentric universe.

In his famous *Letter to Castelli* (a Benedictine and close friend), written in late 1613, Galileo attempted to address a question raised by the Grand Duchess Christina in a casual conversation concerning the biblical orthodoxy of Copernicanism. In the letter, Galileo defended a position to the effect that, when the Bible addresses matters open to sense experience and rational knowledge (as opposed to supernatural realities or matters directly regarding salvation), theologians had better heed demonstrative arguments of natural philosophers and scientists before committing to an interpretation. This position was a venerable one, attributable to St. Augustine himself, and would be accepted by the Second Vatican Council. However, a number of theologians, particularly two Dominican Fathers, Niccolo Lorini and Thommaso Caccini, took umbrage at the notion of theologians being lectured on scriptural interpretation by a layman and passed the letter to the Holy Office. Galileo updated and expanded his argument in *A Letter to Grand Duchess Christina* in 1615 and began preparations to set out for Rome to defend his position.

Shortly after the latter was written, a book by Carmelite friar Paolo Antonio Foscarini defended the compatibility of Copernicanism with Holy Scripture. The celebrated Cardinal Robert Bellarmine, a distinguished intellectual well versed in natural philosophy, wrote a three-point objection in 1615 countering Foscarini's position based on an expanded understanding of Trent's assertions regarding Scripture's pronouncements of "matters of faith," that these include historical and empirical, as well as spiritual, matters; and the lack of definitive proof of the veracity of the Copernican thesis. This doomed Galileo's position. Copernicanism was condemned in March of 1616; Foscarini, only 36, died later that year; and Bellarmine himself, possibly recalling the execution of Giordano Bruno on heresy charges 16 years earlier, personally delivered to Galileo what amounted to a mild injunction, that he not teach Copernicanism.

The exact wording of this item would be central to Galileo's second trial in 1633. Evidently believing that the election of his admirer Barberini as Pope Urban VIII reopened the possibility of his discussing heliocentric theory — at least as a theory — Galileo published his *Dialogue Between Two World Systems, the Ptolemaic and Copernican*, with appropriate imprimatur, in 1632. The Dominicans and Jesuits were outraged and it is quite possible that Urban was offended at the sight of one of his favorite Aristotelian arguments in the mouth of the ridiculous character Simplicio. Intrigues were set in motion and Galileo was duly summoned to Rome in 1633 and housed comfortably while awaiting trial — as indeed he was both during and after, and for the rest of his life. At issue was the injunction of 1616. Galileo had obtained a document from Bellarmine abjuring him only from holding or defending heliocentric theory. A separate document produced at the trial stated, in addition, that he was not to teach it either, effectively blocking Galileo from even discussing the matter. This injunction Galileo had clearly violated — assuming that the document in question was genuine (Bellarmine had died in 1621 and so was not available to clarify the matter). "Vehemently suspected of heresy," he formally recanted and was placed on house arrest for the remainder of his life. He lived comfortably, received visitors, and wrote, dying in 1642.

The second trial of Galileo clearly did not concern Copernicanism *per se*, the only matter in question being Galileo's apparent violation of a personal injunction against teaching it. Hence it is not quite accurate to say that Galileo was imprisoned for his heliocentric position, but rather for violating an injunction of the Holy Office. Likewise, the first trial was not particularly concerned with science. Ironically, it is the Church that held to the higher scientific standard of proof than did Galileo, whose favorite argument held that the movement of the tides proved the motion of Earth — an argument unconvincing then and known to be false today. The concern was one of authority to

interpret Scripture, a matter of great concern at Trent and a roiling issue since the onset of Protestantism. It was likely a surfeit of caution on the part of the Holy Office that resulted in the embarrassing spectacle of a humiliated Galileo.

And yet, even setting aside the considerable anti-Christian propaganda the event has occasioned, primarily via oversimplification and historical ignorance, as well as the occasional bout of anti-Galileo revisionism (much of it unwarranted and equally simplistic), it cannot be denied that the intellectual world has returned to this ambiguously unsatisfactory event repeatedly, like a tongue to a chipped tooth. The present volume, one of many, ranks among the best and most concise. The authors demonstrate mastery of the material, competence with the written word, and perhaps best of all an appreciation for their modern readers' concerns and limitations.

The Galileo affair has often generated more heat than light, as its odd and well publicized nature has given occasion for considerable back and forth regarding Galileo's claims about the motions of the heavens and proper hermeneutical principles vis-à-vis nature and revelation, and the Church's claims about the nature of epistemology, methodology, and grounding rationale. In *Galileo Observed*, the authors set about examining all of these claims, fairly, charitably, and generally convincingly.

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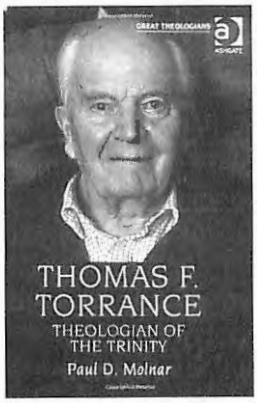
*Daniel Muth is a nuclear engineer who lives in St. Leonard, Md., and is a frequent contributor to* THE LIVING CHURCH.

# T.F. Torrance's Nicene Apologetics

## Thomas F. Torrance
### Theologian of the Trinity

By **Paul Molnar**. Ashgate. Pp. 382. $29.95.
ISBN 978-0-7546-5229-8.

Across the world each week, Anglicans recite the Nicene Creed as our sufficient statement of Christian faith. The phrases are tried and true: "God from God, Light from Light, True God from True God." "One, holy, catholic, and apostolic Church." "The resurrection from the dead, the forgiveness of sins."




Yet, all too often, for too many Christians, they ring hollow — not on account of their repetition, but due to a perceived irrelevance, or abstraction perhaps, fed by a prior ambivalence toward "theology" and the Church's history. And, of course, we suffer from a lack of good teachers, capable of shaping new hearts and minds to make them susceptible to the gospel.

T.F. Torrance (1913–2007) was such a teacher, and Paul Molnar ably introduces him in *Thomas F. Torrance: Theologian of the Trinity*. Torrance's contribution to modern theology is great, but he is probably best known for his work on theology and science. That said, Molnar expounds Torrance's work primarily through the lens of his Nicene doctrine of the Trinity. According to Molnar, Torrance's thinking was "rigorously and consistently structured by his patristic and Reformed appreciation of the doctrine of the Trinity" (p. 351).

Molnar allows the Trinitarian structure of the creed to shape his examination of Torrance, organ-

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izing it into chapters on his life (1), and then his theology of the Trinity (2), God the Father (3), God the Son (4), the Son's saving work (5), God the Holy Spirit (6), the Resurrection and Ascension (7), and the one, holy, catholic, and apostolic Church, its sacraments, and its ministry (8). In the final chapter, Molnar explores and answers some of the main criticisms of Torrance's theology (9). Seeing his work as a coherent whole, one can easily conclude that Torrance approached what many Anglicans aspire to: catholic evangelicalism and evangelical catholicism.

Torrance worked extensively and intensively with the writings of the Nicene Fathers, reading in the original languages and often quoting from his own translations. This permitted him to plumb the metaphysical and scientific depths of the creed and the creed's writers, and to challenge commonly held misconceptions about patristic thought. For instance, Torrance turns up what he calls the "container concept of space and time" (see p. 124ff.), prevalent in the ancient world. In this view, space is a container holding time within it (unlike the post-Einsteinian view that space and time are inextricably linked and condition one another), so that space and time, and time and eternity, are separated. The "container notion" included the idea that "heaven" really was "above" space and time in a quasi-physical way. According to this notion, Christ's ascension into heaven must mean that Jesus ascended past the sky into another place — an idea which, based on satellite and shuttle imagery, is patently false. Bultmann and others used this understanding of space and time to found their projects of "demythologization."

Torrance shows, however, that the weight of the revelation of God in Jesus Christ incarnate pressed upon the framers of the Nicene Creed in such a way that they rejected the container or receptacle notion of space and time. They did not see heaven as a place that held God in a way that kept him from entering our space and time. Nor did they see the Incarnation as an abandonment of one space for another.

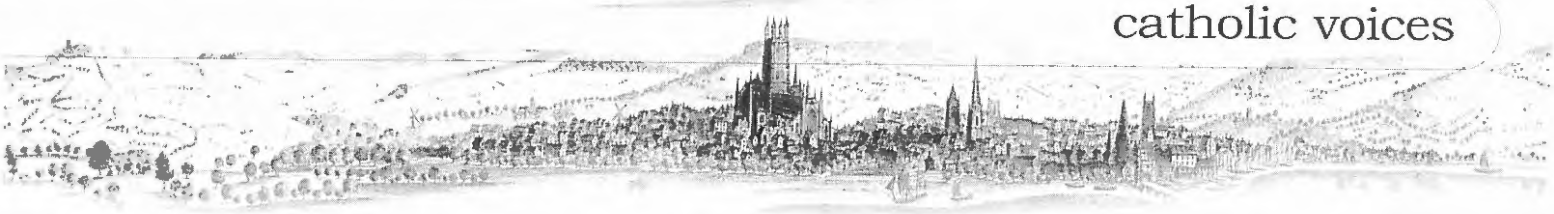
Existing in a creative relationship to us and our world, "God [is] free to act within space and time without being limited or conditioned by space and time" (p. 128). In the Middle Ages, the container notion crept back into the Church's reasoning. It enabled Luther's theology of ubiquity, Newton's causalistic physics, and, ultimately, the growth and flourishing of Protestant Liberalism. The wholesale rejection of the container notion more recently has, however, led to a theology of contingence, reminiscent of patristic incarnational science: hypothesizing facts about the physical world which were confirmed in the 20th century by the work of Albert Einstein and modern physics. In this light, the creed may be reappropriated as the confession of truths both "internal" and "external" by the Church Catholic in the world.

Torrance's work as a trinitarian theologian is per force christocentric and nourished by the pattern of Christian worship; from there all the rest of Christian doctrine can be assembled and elaborated. Accordingly, Torrance turns his attention to the Incarnation. The Fathers taught that when the eternal Son of God became incarnate of the Virgin Mary and was made man, he did not merely assume a fleshly shell, but rather was fully human. Thus Luke's gospel in particular speaks of Jesus growing in wisdom and stature, learning, and so on, like any other human being.

For Torrance, this means that Christ shared our ignorance so that human beings might participate in his divine wisdom (p. 156); and the depth of his sharing goes further, as well, according to Torrance. The eternal Son did not assume a pristine human nature from the Virgin Mary, but took upon himself a nature tainted by sin in order to heal and restore it. Torrance claims that this was the original view of the Greek Fathers and calls its rejection in the West the "Latin Heresy," a view that inappropriately separates the Incarnation from Jesus' work of atonement (pp. 43, 119, 285).

The main weakness of this book is perhaps endemic to any survey of a person's thought: Molnar repeats himself in a number of places, mentioning and briefly explaining a concept in one section only to more fully explain it in another. Because there is no one good place to start, it takes wading in a bit at a time; but by the time you make it to the deep end of the pool, the edges are clearer and the shape of the water begins to make sense. In all events, Molnar does an excellent job of introducing a complicated thinker who was a catholic and evangelical teacher in Christ's Church, devoted to explicating the mysteries of Nicene faith and worship.

*(The Rev.) Jason Ingalls*
*Toronto, Canada*



# The Responsibility of History

By Cheryl H. White

Recent attempts at communication across the hierarchal and provincial structures of global Anglicanism have managed to further accomplish at least one critical task: highlighting our inability to speak the same language. The English tongue was the primary means of spreading the gospel to the far-flung corners of the British Empire, yet even the simplest words now fail miserably when framed only by culture. Our rich Anglican history and heritage provides both precedent and legitimacy in a remarkable tapestry stretching over five centuries. It is with this fabric that we now form our own story, simultaneously building upon and respecting the one that has already been told.

Drawing upon historical analogies accordingly carries with it the burdensome responsibility of knowing and understanding our history. For example, it is a gross oversimplification to reduce our current divisions to an hierarchical colonial oppression of Canterbury vs. the democratic and postcolonial independent Anglicanism of the Episcopal Church. Such a view unfortunately disregards history itself.

The *via media* or "middle way" of Anglicanism was born out of the unique intellectual environment of 16th-century England as that realm struggled to secure social order and stability amid religious upheaval. This middle way did not seek to be inclusive, but rather to define the limits of inclusion in a land and time torn apart by deep religious divides. The *via media* became a means of differentiating the Church of England from Roman Catholicism and Protestantism and identifying it as a separate, unique and legitimate expression of catholic Christianity.

This *via media* found expression in the 39 Articles of Religion, which were first included in the Elizabethan Book of Common Prayer and remained the theological statement for the 1662 Book of Common Prayer brought to the American colonies. It is a historical distortion to use the ethos of the *via media* as a basis for arguing the lack of a singular and distinct Anglican identity, since the purpose of the *via media* was to define our formative identity, not evade the task of developing one.

One of the most prominent arguments against the adoption of an Anglican Covenant uses this same alternative historical model — that somehow, Anglican unity and uniformity has been idealized and never truly existed. Yet, recorded history plainly illustrates that early Anglican theology was cemented by the requirement of uniformity: an Act of Uniformity accompanied every version of The Book of Common Prayer, including the one first used in the American colonies. To put a finer point on it, the *via media* spread to the colonies under an Act of Uniformity and had to be enforced; the Elizabethan framers of this concept understood the dangers of extremism.

In turn, transplanted Anglicanism flourished in the colonial environment. Were it not so, it is scarcely possible that our current disagreements would be possible. As the British Empire dissolved and the American colonies gained independence, we did develop new models of self-government and autonomous means of operating, yet our own historical evidence reveals a tremendous reverence for our Anglican roots. Social histories of the American Revolution bear out a loyalty for the Crown among Anglican transplants to the New World, particularly among clergy. Samuel Seabury wanted to be consecrated in England because it represented the ideal for him; his consecration in Scotland was the historical equivalent of a Plan B.

The 1789 Book of Common Prayer, used for the first 100 years of the Episcopal Church's history, pointedly prefaced itself with the injunction that the church was "far from intending to depart from the Church of England in any essential part of doctrine, discipline or worship." This sentiment was articulated less than a decade after independence, during a time when the strains of colonialism were certainly felt more acutely than 220 years later; our own early and separate understanding was yet colored by the concept of uniformity. It would seem more logical, then, to avoid any reference today to the notion of *via media* if we still feel the weight of colonial oppression.

In fact, one ironically must retreat to a *colonial* perspective in order to reject the Anglican Covenant. If Episcopalians have indeed moved beyond a colonial past to a communion that is now based on choice and mutual responsibility, the possible "opting-in" to a Covenant hardly bears the same historical equivalence of the "pain of death" consequence for those not complying with the Elizabethan *via media*. It is, therefore, a perversion of our historical identity to use these terms without benefit of proper context.

The challenge before us now is to elevate our conversations and disagreements to a level that respects the great gifts of history. Every challenge and opportunity of the current age has been produced by the intellectual tradition to which we are heirs, the most remarkable story to come forth from the Reformation. By assuming the heavy mantle of history and framing our present condition with an informed understanding of our past, we can hope to preserve this tradition for the future.

*Dr. Cheryl H. White is canon theologian in the Diocese of Western Louisiana.*

# Same-sex Rites Draw $400,000 Grant to CDSP

(Continued from page 5)

can offer that expertise and experience in service to the wider church. We are proud that our outstanding faculty will lead the way in developing liturgical resources to provide pastoral care and response to gay and lesbian Episcopalians."

Kalamazoo native Jon L. Stryker, an heir to his family's medical-equipment business and an architect, founded Arcus in 2000. The foundation's name is Latin for *arc* or *arch*, and suggests the concepts of bridging a gap or offering shelter, Stryker told *The Chronicle of Philanthropy* in 2008. The name also alludes to the arc of a rainbow, a popular symbol within the gay-rights movement.

Arcus has made several grants to pro-GLBT groups within the Episcopal Church since 2007:

**2009**: $18,500 to Oasis Transgender/Bisexual/Lesbian/Gay Outreach Ministry, Ann Arbor, Mich.; $105,790 to Integrity, to monitor implementation of resolutions from General Convention.

**2008**: $177,251 to the Cathedral Church of St. James, Chicago, to support the Chicago Consultation; $60,000 to Integrity for two field organizers; $132,162 to Seabury–Western Theological Seminary, to support the Chicago Consultation.

**2007**: $30,000 to Integrity, to support Claiming the Blessing; $100,000 to Integrity, to support Claiming the Blessing for two years; $25,000 to Seabury–Western Theological Seminary, to support the Full Inclusion in the Anglican Communion Consultation (which became the Chicago Consultation).

The ties between gay rights and preserving great apes run deeper than Stryker's longtime interest in both causes.

Stryker told *The Chronicle of Philanthropy* that the foundation's experience has made it more advanced in supporting gay rights across the world, and Arcus has "refused to support AIDS research that might involve chimpanzees."

The 2006 annual report for Arcus included full-page black-and-white photos that alternated between human and ape faces. Each page emphasized the foundation's core values: "Diversity, Justice, Compassion, Pluralism and Freedom."

*Douglas LeBlanc*

## Appointments

The Rev. **Howard Bowlin** is priest-in-charge of St. Thomas', 5401 Tiffany Ln., Knoxville, TN 37912-4736.

The Rev. **Ann Boyd** is rector of St. John's, 101 S Prospect St., Hagerstown, MD 21740-5495.

The Rev. **The Rev. Brockman** is priest-in-charge of Grace, PO Box 65, Stafford Springs, CT 06076.

The Rev. **Susan Butler** is priest-in-charge of Grace Church, 20 Belvoir Ave., Chattanooga, TN 37411-4599.

The Rev. **Anna Carmichael** is rector of St. Mark's, PO Box 25, Hood River, OR 97031.

The Rev. **Ronald Kolanowski** is vicar of St. James', 95 Rte. 2a, Poquetanuck, CT 06365.

The Rev. **Robert-James Laws** is priest-in-charge of St. Andrew's, 1183 Carrs Wharf Rd., Mayo, MD 21106.

The Rev. **Susan McCone** is priest-in-charge of St. John's, PO Box 1278, Washington, CT 06793-0278.

The Rev. **Joe Pagano** is associate at St. Anne's, PO Box 349, Annapolis, MD 21404.

The Rev. **David Pina** is rector of St. Luke's, 600 S Chestnut St., Knoxville, TN 37914.

The Rev. **Kay Reynolds** is associate at St. Luke's, 600 S Chestnut St., Knoxville, TN 37914.

The Rev. **Ramiro Rodriguez** is vicar of Holy Family, 11551 Arminta St., North Hollywood, CA 91605.

The Rev. **Federico Sierra** is priest-in-charge of St. Mark's, 14646 Sherman Way, Van Nuys, CA 91405.

The Rev. Canon **Scott Slater** is canon to the bishops in the Diocese of Maryland, 4 E University Pkwy., Baltimore, MD 21218.

The Rev. **William Strickland** is priest-in-charge of St. Paul's, PO Box 183, Greenwich, NY 12834-0183.

The Rev. **Julie E. Whitworth** is assistant at St. James', 1018 Farmington Ave., West Hartford, CT 06107.

The Rev. **Jeff Wilhelm** is rector of St. Andrew's, 409 Topa Topa Dr., Ojai, CA 93023-3233.

The Rev. **Robert W. Woodroofe** is priest-in-charge of St. Mark's, PO Box 143, Bridgewater, CT 06752.

The Rev. **Keith Yamamoto** is rector of St. Mark's, 330 E 16th St., Upland, CA 91784-2050.

## Ordinations

*Priests*

**Connecticut — Paul Jacobson, Will Mebane, Debra Slade, W. Alfred Tisdale.**
**Oregon — Kerith Harding.**
**Western Michigan — Cynthia Stravers.**

*Deacons*

**East Tennessee — David LaFon**, Episcopal School of Knoxville, and St. James', 1101 N Broadway St., Knoxville, TN 37917-6592; **Gerald D. Lovett**, Good Shepherd, PO Box 5104, Knoxville, TN 37928-0104.

**Los Angeles — Elizabeth Ann Dumolt, Dennis Gibbs, Sarah Kitch, Celeste Stump.**
**Maryland — Jessica T. Knowles, Maria C.C. Paglinauan, Sarah L. Shisler**
**South Dakota — Kim Fonder**

## Receptions

**Connecticut — Lesley Hay** and **Norma Schmidt**, as priests.

## Retirements

The Rev. **John Cornelius**, as rector of Holy Cross, Warrensburg, NY.

The Rev. **Norman Hull**, as rector of St. Mark's, Van Nuys, CA.

## Deaths

The Rev. **Edward G. Robinson**, chaplain at Coler Memorial Hospital, Roosevelt Island, NY, died May 9 at the age of 86.

Born in Belmont, Bolton, England, he earned degrees from the University of Wyoming and Virginia Theological Seminary. He was ordained deacon and priest in 1953. He served as vicar at St. Hubert the Hunter Bonduran, Bondurant, WY; Church of St. John the Baptist, Big Piney, WY; and Church of St. Andrew's in the Pines, Pinedale, WY, 1953-55. He was assistant at St. Peter's, Sheridan, WY, 1955-61; chaplain at the Medical Hospital of Virginia, 1961-62; chaplain at St. Luke's Hospital Houston, 1962-64; and chaplain at Coler Memorial Hospital, Roosevelt Island, 1964-89.

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# What Does God Really Want?

"What to me is the multitude of your sacrifices?" (Isaiah 1:11a)

BCP: Gen. 15:1-6; Psalm 33 or 33:12-15, 18-22; Heb. 11:1-3(4-7)8-16; Luke 12:32-40
RCL: Isaiah 1:1, 10-20; Psalm 50:1-8, 23-24; or Gen. 15:1-6; Psalm 33:12-22; Heb. 11:1-3, 8-16; Luke 12:32-40

The words in the lesson from Isaiah are like a strike in the face, especially considering that they come from the very first chapter of this lengthy and powerful book of prophecies. Isaiah began his ministry of prophecy in Judah in 740 B.C. and continued his clarion calls through the reigns of five kings. He launched his prophecies with a severe condemnation of contemporary rituals and observances, sacrifices and festivals. He declared that such things were repugnant to God — better if they were not done at all than done with the hypocrisy and opportunistic motives of a rebellious people who pursued lives of immorality, idolatry, perjury, and seeking wealth through exploitation of the weak. Hosea and Amos had condemned the people of the northern kingdom of Israel for the same sins that Isaiah was condemning in Judah. Isaiah was alive at the fall of Israel in 721 B.C., when it was overwhelmed by its enemies as its prophets had predicted if the people did not repent.

Isaiah does not merely condemn, however; he pleads, as had Hosea and Amos before him, for the people's repentance: "Cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow" (Isa. 1:16-18). But the people as a nation, like Israel, refused to repent and, also like Israel, were destroyed.

The lesson from Hebrews refers to Abraham, the progenitor of the people whose nations had been destroyed for faithlessness. Abraham is upheld as the "first of the faithful," who lived and acted by faith — firm and all-encompassing trust in God's promises, though he saw only the beginning of the fulfillment of those promises in his lifetime. (The lesson from Genesis provides one of many examples of Abraham's fidelity.) Those who followed Abraham's example of fidelity are described as people who "desire a better country, that is, a heavenly one" (Heb. 11:16). This is in contrast to those in the time of Isaiah who only "went through the motions" of devotion to God while their lives were very "this worldly."

In today's lessons, then, we are presented with the teaching that God demands lives that give evidence of wholehearted devotion to him, mercifully calls for repentance from those who fail, and punishes and excludes those who stubbornly refuse to do either.

## Look It Up

Note the similar messages to that of Isaiah — in Hosea 6:6, to which Jesus referred the Pharisees in Matt. 9:13. Likewise, see from a much later time the prophecy of Joel (2:13a).

## Think About It

People often prefer to give a thing, even a costly gift, to avoid having to give themselves. Where are you doing this with spouse, children, parents, friends, the Church, God?

## Next Sunday **The Twelfth Sunday After Pentecost (Proper 15C), August 15, 2010**

BCP: Jer. 23:23-29; Psalm 82; Heb. 12:1-7(8-10)11-14; Luke 12:49-56
RCL: Isaiah 5:1-7; Psalm 80:1-2, 8-18; or Jer. 23:23-29; Psalm 82; Heb. 11:29-12:2; Luke 12:49-56

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**(480) 967-3295** — **Gil.Stafford@asu.edu**
**The Rev. Dr. Gil Stafford**
Thurs **6:30**; Sun 10

## CALIFORNIA

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E-mail: **canterburyirvine@gmail.com**
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**EPISCOPAL CAMPUS MINISTRY**
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Facebook Group: **Episcopal Trojans**
E-mails: **ecusa@usc.edu, glibby@usc.edu**
**The Rev. Dr. Glenn M. Libby**, chap
Sun H Eu **5:30**; Sun & Thurs Fellowship Dinner **6**

UNIV. OF CALIFORNIA LOS ANGELES — Westwood
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E-mail: **episcopal@ucla.edu**
**The Rev. Dr. Glenn M. Libby**, interim chap
Tues H Eu **5:30**; Mon & Tues Fellowship Lunch 11

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E-mail: **chaplain@canterburycolorado.org**
**The Rev. Mary Kate Rejouis**
Sun H Eu 8, 10:15, **5** (followed by dinner)

## DELAWARE

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**ST. THOMAS'S PARISH** — **(302) 368-4644**
Website: **www.udelecm.org**
**The Rev. Paul Gennett Jr.**, r; **Cecily Sawyer-Harmon**, campus minister
Sun 8, 10:30, **5:30**; Wed **12:10**

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Academic year services: Sun H Eu (with vegetarian supper) **5:30** (Brent House); Thurs H Eu **12** (Bond Ch)

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SUN 6

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Sun 7:30, 9, 11:15, **5:15**, **9:30** Compline during the academic term

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**735 University Ave., Sewanee 37383**
**(931) 598-1274** — **vcunning@sewanee.edu**
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) **4**, Growing in Grace **6:30**; Mon-Fri MP 8:30, E P **4:30**; Wed Catechumenate **7**

**CHAPEL OF THE APOSTLES**
**335 Tennessee Ave., Sewanee 38383**
**(931) 598-1478** — **theology@sewanee.edu**
Mon-Tues-Fri H Eu **12**; Wed H Eu 11; Thurs H Eu **5:45**; Mon-Fri MP 8:10, Mon-Tues-Wed-Fri Evensong/EP **5:35**

## VIRGINIA

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**BRUTON PARISH CHURCH** — **(757) 229-2891**
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E-mail: **jkerr@brutonparish.org**
**The Rev. John Maxwell Kerr, SOSc**, chap
Bruton Parish: Sun **5:30** (followed by dinner)
Wren Chapel: Tues **5:30** (followed by dinner)
Canterbury Room: Thurs **6** "The Canterbury Programme"

## WASHINGTON

UNIVERSITY OF WASHINGTON — Seattle
**EPISCOPAL CROSSROADS CAMPUS MINISTRY**
**www.uwcrossroads.com** — **(206) 524-7900 ext. 19**
E-mail: **shehane@drizzle.com**
**The Rev. Mary Shehane**
Wed H Eu **6**

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**ALL SAINTS'** Sixth & Pennsylvania Ave.
Website: **www.allsaintschurch.org** **(619) 298-7729**
**Fr. Tony Noble, SSC**
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30; Thurs 6; Fri 9:30; Sat 9

## CLINTON, CT
**HOLY ADVENT** 81 E. Main St., 06413 **(860) 669-2232**
Website: **www.allwelcome.org**
E-mail: **holyadvent@sbcglobal.net**
**The Rev. Bruce M. Shipman,** v
Sun Eu 8 & 10

## PALM HARBOR, FL
**ST. ALFRED'S** 1601 Curlew Rd. **(727) 785-1601**
**The Very Rev. Canon Richard C. Doscher, Sr.,** r
Sat H Eu 5 (Rite 1); Sun H Eu 8 (Rite 1) & 10 (Rite 2)

## SARASOTA, FL
**CHURCH OF THE REDEEMER** **(941) 955-4263**
**The Rev. Fredrick A. Robinson,** r
Sat 5:30 (contemporary); Sun 7:30 (low), 9 Rite II (high), 11 Rite I (high), 1 (Spanish); Daily Mass 10; Wed 7:30; Thurs 5:30

## HONOLULU, HI
**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
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Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B 4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7, 6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50

## EDGARTOWN, MA
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**www.standrewsmv.org** Summer and Winter Sts.
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## ROCKPORT, MA
**ST. MARY'S** 24 Broadway **(978) 546-3421**
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**The Rev. Karin E. Wade,** r
Sun Eu 8 & 10

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Website: **www.stjohnschurchpassaicnj.org** **(973) 779-0966**
**The Rev. William C. Thiele,** r **frthiele@gmail.com**
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## RED BANK, NJ
**TRINITY CHURCH** 65 W. Front St.
Website: **www.TrinityRedBank.org**
**The Rev. Christopher Rodriguez,** r
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## CARLSBAD, NM
**GRACE CHURCH** 508 W. Fox St. **(575) 885-6200**
**The Rev. Rod Hurst,** r **www.gracecarlsbad.org**
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## NEW YORK, NY
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**ST. PAUL'S CHAPEL** Broadway and Fulton Street
Sun H Eu 8 & 10. Daily Prayers for Peace 12:30

**GRACE CHURCH** 802 Broadway at 10th St. near Union Square
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**The Rev. J. Donald Waring,** r
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## SARATOGA SPRINGS, NY
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Sun MP 8:30, HC 9 (said),11 (sung)

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E-mail: **stlukeschurchpa@verizon.net**
**The Rev. Ernest A. Curtin, Jr.,** r
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**CHURCH OF THE HOLY COMMUNION**
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**The Rev. Dow Sanderson,** r; **the Rev. Dan Clarke,** c; **the Rev. Patrick Allen,** assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

**CATHEDRAL CHURCH OF ST. LUKE AND ST. PAUL**
**(843) 722-7345** 126 Coming St., 29403
E-mail: **office@your-cathedral.org**
Sun HC 8 (1928 BCP), 9:15 Communion, Prayer and Praise, 11:15 Choral Liturgy

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**HOLY CROSS FAITH MEMORIAL** **(843) 237 3459**
**www.hcfm.us** **holycross@sc.rr.com**
**The Rev. Tommy Tipton,** r
Sun 10:30

## KENT, WA
**ST. JAMES** 24447 94th Ave. S. **(253) 852-4450**
Website: **www.stjameskent.org**
**The Rev. Dr. Marda Steedman Sanborn,** r
Sun Rite I H Eu 8, Rite II H Eu 9:30, 5 Contemporary Service; Wed Rite I 10 (Chapel)

## MILWAUKEE, WI
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## LUTHERAN

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**The Rev. William R. Hampton,** STS
Sun Eu 9



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