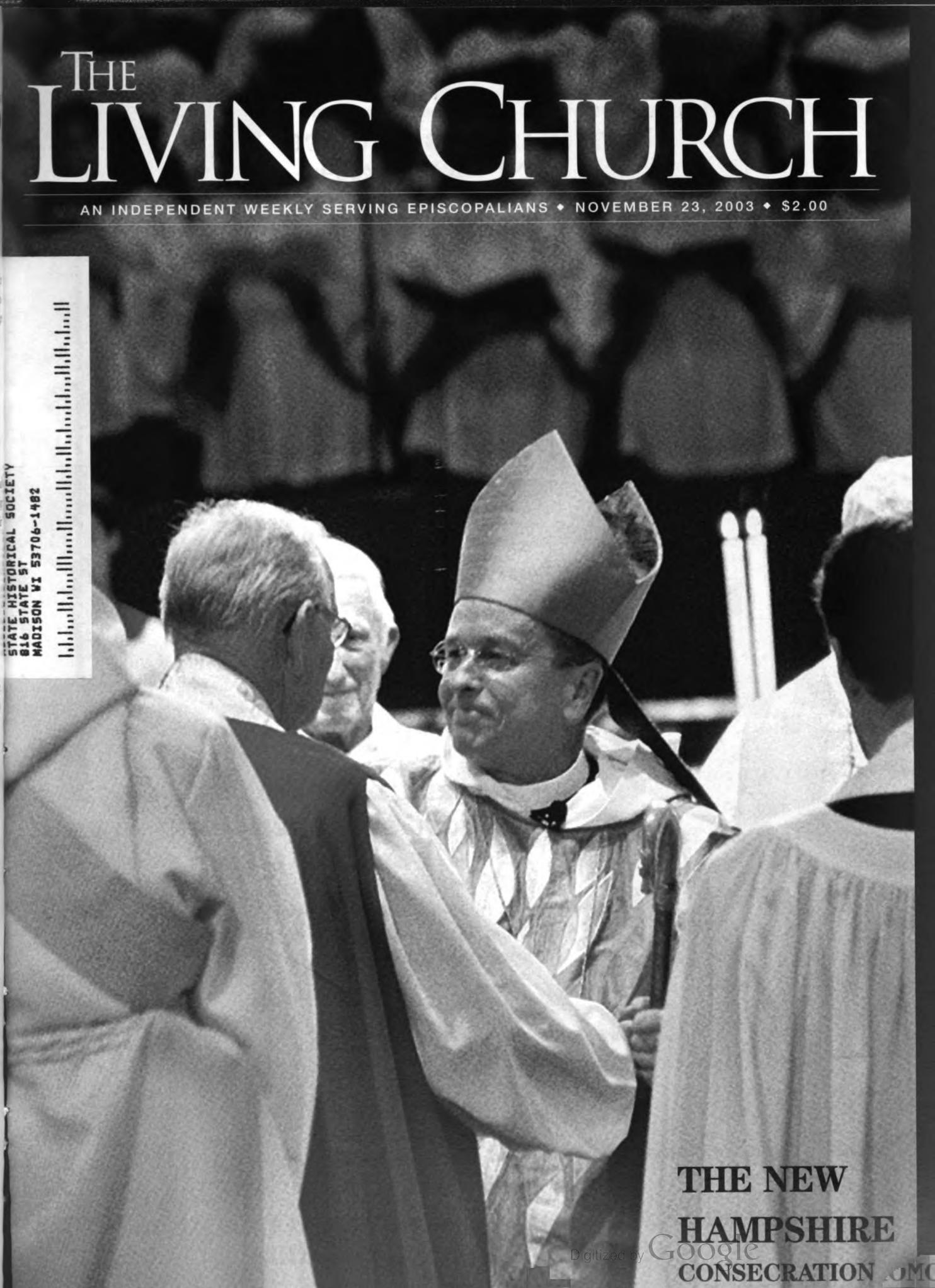
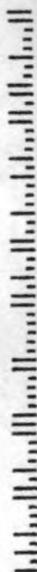


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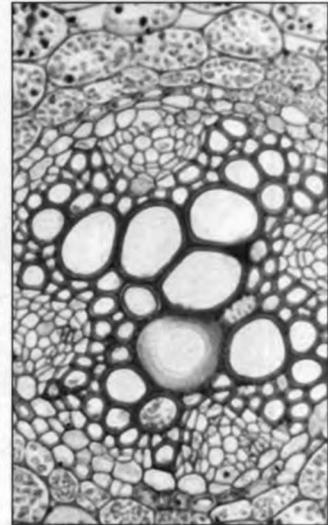
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Volume 227 Number 21

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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The Rt. Rev. V. Gene Robinson is congratulated after his consecration as Bishop Coadjutor of New Hampshire [p. 6]. The Rt. Rev. Edmond Browning, retired Presiding Bishop, stands behind Bishop Robinson.

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SUNDAY'S READINGS

What is Truth?

'I came into the world, to testify to the truth' (John 18:37).

The Last Sunday after Pentecost, Nov. 23, 2003 (Proper 29B)

Dan. 7:9-14; Psalm 93; Rev. 1:1-8; John 18:33-37 (or Mark 11:1-11)

A common understanding of the coming Messiah was that he would be a military king like David. However, the Hebrew people became disillusioned with their kings. This disenchantment caused some to place their hopes in a more mystical figure. Daniel describes the Ancient One (God) taking his throne in the high heavens. One "like a human being" (son of man) is presented before the Ancient One and given dominion and kingship. Some of the Jewish community hoped that the Messiah would be the king from heaven Daniel described rather than a descendant of David. It was an easy step for the early Christians to apply this passage to Jesus. Perhaps Jesus himself made the application and therefore referred to himself as "the son of man."

Today is the feast of Christ the King. What kind of king is he? If he is the king described in Daniel, what kind of king is that? Questions are sometimes more at the heart of religious activity than answers. Therefore in the gospel story we find Pilate, moved by political concerns, involved in religious activity. He is asking questions of this supposed king before him. "Are you the King of the Jews?" (John 18:33). It's like asking, "Are you the president of the United States?" Jesus says he is not that kind of threat. His kingdom is not of this world. When Pilate presses him more, Jesus says an amazing thing. He equates being a king with testifying to

the truth. In our cynical age, we usually don't think of leaders of nations having the main role of testifying to the truth. It is not a usual expectation, although we would hope our leaders would testify to the truth. So Jesus is not king of this country and also not king in the usual sense.

Our gospel reading does not go on to verse 38. In that verse Pilate asks a deeply religious question. "What is truth?" John the Evangelist says that Jesus is the truth (John 14:6). It seems that truth in John's gospel has many nuanced meanings. Generally it is not content or data or a bit of information. Rather truth is a way of being in relationship with God.

In the early centuries of Christianity in some regions Christians were anointed at baptism with the words, "I anoint you priest, prophet and king." The Book of Revelation refers to part of this idea when it says that Christ made us to be a kingdom and priests (Rev. 1:6). Even the women were anointed kings as a sort of clumsy attempt at equality. The point was that we are to be like Christ and testify to the truth. If Christ the King testifies to the truth we kings are to do the same. That is the royal activity. Since truth in the Gospel of John is not a specific bit of information, but rather a way of being or a person, then we will not and cannot always testify with words. St. Francis put it this way: "Always preach the gospel; if necessary use words."

Look It Up

The word "truth" is found in the Gospel of John 37 times. Read those passages to get a feel for what John understands by this word.

Think About It

If asking questions is an important religious activity, what questions would you want to teach your children? Better yet, what questions are your children asking?

Next Sunday

The First Sunday of Advent, Nov. 30, 2003 (1 Advent C)

Zech. 14:4-9; Psalm 50 (or Psalm 50:1-6); 1 Thess. 3:9-13; Luke 21:25-31

Shine On, Star of Bethlehem
A Worship Resource for Advent,
Christmas and Epiphany

Edited by Geoffrey Duncan. Pilgrim. Pp. 314.
 \$21. ISBN 0-8298-1513-9.

Geoffrey Duncan has compiled a collection of writings relevant to worship throughout Advent, Christmas and Epiphany. Such pertinence appears at the outset whereby "The Promise: The Sprouting of a New

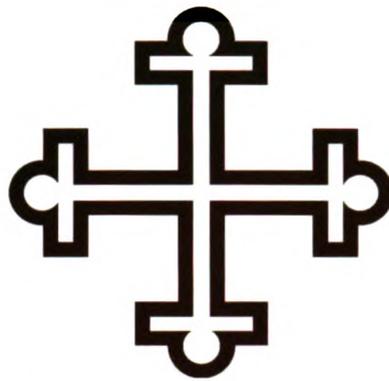


Branch," based on Isaiah 11:1-10, by Janet Lees, introduces this anthology's theme. Lees gives a brief dialogue for the opening of worship starting with the skepticism that a shoot cannot come

forth "from the stump of Jesse" as prophesied by Isaiah. Unfortunately, the sprouting branch, discovered by the faith-filled enthusiast, had received the cynic's pronouncement of death. Nevertheless, this very refreshing invitatory demonstrated God's protection of his creations, namely wolves, lambs, calves, lions, and "children playing in dangerous places . . . unharmed." Finally, the very short interchange reaches the climax of the messianic promise: "Just as the water fills the sea, the land will be filled with people who know and honour the Lord." Thus, pastoral leaders have a unique suggestion for the dramatic opening of the Advent, Christmas, and Epiphany liturgical theme, a uniqueness sustained throughout this compilation.

Shine On, Star of Bethlehem displays an array of magnificent options for creating rituals in preparation, celebration, and manifestation of the Nativity. In fact, the choices appear so vast that leaders of diverse traditions ought to enjoy delving into this garden of opportunity for connecting worshippers with our incarnate God. Therefore, this reviewer hopes that every congregation will obtain a copy of this superb book.

Edward F. Ambrose
 Chula Vista, Calif.



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Historic Day in New Hampshire

Months of suspense, speculation and widely divergent predictions about the future of the Christianity reached a climax in Durham, N.H. Nov. 2 with the consecration and ordination of the Rt. Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire.

Presiding Bishop Frank T. Griswold was the chief consecrator in a three-hour ceremony at the Whittemore Hockey Center on the campus of the University of New Hampshire before a congregation estimated at about 3,000. Almost immediately following the consecration primates from 20 of the 37 international provinces of the Anglican Communion said they would not recognize the ordination of a non-celibate homosexual person to the episcopacy and therefore a state of impaired communion existed between their provinces and the Episcopal Church.

In a fiery sermon that highlighted the current divisions, the Rt. Rev. Douglas Theuner, soon to retire as Bishop of New Hampshire, compared the current discord over the morality of homosexual conduct to past arguments over slavery, divorce and remarriage. These arguments then were "about control, about power, about who is in and who is out, about who is right and who is wrong," as were the current arguments that seek to deny a place in the Church to the outcast and marginalized, he said. The consecration of Gene Robinson, Bishop Theuner argued, was not a hindrance toward unity, but a mark of its fullness. Addressing his words to Bishop-elect Robinson, Bishop Theuner said, "Because of your presence, the episcopate will be more a symbol of unity than it ever has been."

Numerous heavily armed police and additional security personnel were an unmistakable presence throughout the campus, and consecration planners took numerous pre-



George Conger photo

Bishops lay hands on the bishop-elect during the service held at a university hockey center.

cautions, which included restricting most protesters from campus property. Three formal objections did occur during the presentation of testimonials: the Rev. Earle Fox of Alexandria, Va., Meredith Harwood, of Orford, N.H., and the Rt. Rev. David Bena, Bishop Suffragan of Albany. Bishop Bena, who spoke last, read a prepared statement endorsed by 36 other bishops from the Episcopal Church and the Anglican Church of Canada asking Bishop Griswold not to "put the future of the Communion in jeopardy."

Bishop Griswold, who momentarily appeared flustered when Fr. Fox began with a graphic description of sex between men, interrupted during the reading of the first objection and asked the reader to make his point. After the last objection was read, Bishop Griswold thanked "our brothers and sisters in Christ for bringing their concerns before us" but noted the stated concerns already had been addressed.

The primates, Bishop Griswold said, believe that unity of doctrine is subsidiary to the desire for unity. The

primates, he said, "register the deep sense upon them that the highest level of communion be maintained." He added that the primates recognize that truth is not universal. It is specific to time, place and culture. "As Anglicans we are learning to live with the mystery of union at a much deeper level, below the level of civility; understanding one another's contexts, one's struggles to articulate the gospel in different places. I think that is precisely what we are doing here and therefore we shall proceed," he concluded.

Addressing the congregation before the exchange of the Peace, Bishop Robinson sounded an optimistic note, thanking those present for their support while acknowledging the discord his consecration would cause. "There are people, faithful, wonderful Christian people, for whom this is a moment of great pain and confusion and anger," he said. "Our God will be served if we are hospitable and loving and caring toward them in every way we possibly can muster."

(The Rev.) George Conger

Security Measures Stepped Up

State troopers, mounted riot police, armed sheriff's deputies, and bomb-sniffing dogs kept fewer than 50 protesters (most from the same family) from Topeka, Kan. far away from the consecration ceremony of the Bishop Coadjutor of New Hampshire on the campus of the University of New Hampshire Nov 2. Members of the "God Hates Fags" demonstration of Westboro Baptist Church, led by the Rev. Fred Phelps, operated in shifts, enthusiastically hurling epithets at the congregation of 3,000 as they waited in long lines to enter the converted ice hockey rink.

Spectators passed through two security check points with metal detectors and dogs. Some participants stood in line for as long as two hours as they waited their turn to enter the heavily guarded venue. One elderly bishop was asked to take off his shoes and pectoral cross after having set off alarms while passing through the security cordon.

International View: 'Impaired Communion'

The consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire will not be recognized by a number of Anglicans who soon after the consecration declared themselves in a state of "impaired communion" with the leadership of the Episcopal Church, and announced plans to move forward with "realignment" of the Anglican Communion.

Writing on behalf of what he claimed were 50 million Anglicans from 20 of the 38 provinces, the Most Rev. Peter Akinola, Primate of Nigeria, said the leadership of the Episcopal Church was not to be trusted or consulted further regarding the current threats to the unity of the Communion.

"As ECUSA has willfully disregarded the strong warnings given at Lambeth that such an action would 'tear the fabric of the Communion at its deepest level,' we can now have no basis whatsoever for any further confidence that ECUSA will pay any regard

to the findings of the recently announced commission set up by the Archbishop of Canterbury," Archbishop Akinola said.

At the reception following the service, Bishop Robinson moved among the festive crowd accompanied by six off-duty police officers serving as bodyguards. The policemen, each at least a head taller than Bishop Robinson and sporting Kevlar vests, pistols, and sheriff badge lapel pins, were engaged to protect the new bishop after a number of threats were made against his life.

Though 53 bishops were reported as being present by the Diocese of New Hampshire, only 42 bishops (12 with jurisdiction in the Episcopal Church) vested for the service and joined in the laying on of hands. Several bishops listed as participating in the consecration were absent, while one opponent of the consecration, the Rt. Rev. Keith Whitmore, Bishop of Eau Claire, who voted at General Convention against giving consent to the consecration, was inadvertently named as a participant.

(The Rev.) George Conger

At roughly the same time as the international rebuke was made public, the American Anglican Council announced plans to coordinate requests for alternative episcopal oversight and formation of a network of "confessing" dioceses.

"The AAC will work tirelessly to ensure that mainstream Anglicans in America have a safe place to call home," it said in a prepared statement. "We seek a home free from harassment and persecution where the gospel can again be proclaimed unhindered."

Forward in Faith, North America (FIFNA) said in a statement that bishops who consented to, participated in the consecration and "remain in communion with the Bishop Coadjutor of New Hampshire have removed themselves from the fellowship and faith of the Anglican Communion."

The Service Across Town

The consecration of the Rev. Canon V. Gene Robinson was not the only Episcopal worship service in Durham, N.H. during the afternoon of Nov 2. Across town, inside the Durham Evangelical Church, 350 New Hampshire Episcopalians held a prayer vigil during the consecration, while outside the church an estimated additional 500 people, mostly members of evangelical churches in southern New Hampshire, maintained a candlelit vigil in support.

The counter-service, led by Bishop Suffragan David Bena of Albany and the Rev. Canon Kendall Harmon, canon theologian of the Diocese of South Carolina, called for repentance and amendment of life for the whole of the Episcopal Church and articulated the objections many felt toward the Robinson consecration.

"We are the body of Christ, members one of another in the worldwide Anglican family," said Canon Harmon. "Part of what it means to be part of the body is to understand that what impacts one impacts all, and when it comes to a decision about a bishop for the whole Church, the whole body is impacted."

(The Rev.) George Conger



George Conger photo

The Rt. Rev. David Bena (left), Bishop Suffragan of Albany, reads an objection at the New Hampshire consecration service.

New Hampshire Consecration

Attending Bishops

Primates

The Most Rev. Frank T. Griswold,
Presiding Bishop of the Episcopal Church and Chief Consecrator
The Most Rev. Martin De Jesus Barahona, *Primate of the Province of Central America and Bishop of El Salvador*

International

Bishop Krister Stendahl, *Lutheran Church of Sweden Bishop Emeritus of Stockholm and co-consecrator*
The Rt. Rev. Bruce Stavert, *Bishop of Quebec (Canada)*
The Rt. Rev. Michael Ingham, *Bishop of New Westminster (Canada)*

Episcopal Diocesan Bishops

The Rt. Rev. Joe Burnett, *Bishop of Nebraska*
The Rt. Rev. John B. Chane, *Bishop of Washington*
The Rt. Rev. George Councill, *Bishop of New Jersey*
The Rt. Rev. Thomas Ely, *Bishop of Vermont*
The Rt. Rev. James J. Jelinek, *Bishop of Minnesota*
The Rt. Rev. Chilton Knudsen, *Bishop of Maine and co-consecrator*
The Rt. Rev. James A. Kelsey, *Bishop of Northern Michigan*
The Rt. Rev. Jack M. McKelvey, *Bishop of Rochester*
The Rt. Rev. M. Thomas Shaw, SSJE, *Bishop of Massachusetts*
The Rt. Rev. Andrew Smith, *Bishop of Connecticut*
The Rt. Rev. Douglas Theuner, *Bishop of New Hampshire*
The Rt. Rev. Orris G. Walker, Jr., *Bishop of Long Island*

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The Rt. Rev. G.P. Mellick Belshaw, *Bishop of New Jersey (retired)*
The Most Rev. Edmund L. Browning, *retired Presiding Bishop and co-consecrator*
The Rt. Rev. William G. Burrill, *Bishop of Rochester (retired)*
The Rt. Rev. Roy F. Cedarholm, *Bishop Suffragan of Massachusetts*
The Rt. Rev. Otis Charles, *Bishop of Utah (retired)*
The Rt. Rev. Steven Charleston, *Bishop of Alaska (resigned)*
The Rt. Rev. James E. Curry, *Bishop Suffragan of Connecticut*
The Rt. Rev. Jane H. Dixon, *Bishop Suffragan of Washington (retired)*
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The Rt. Rev. Harold A. Hopkins, *Bishop of North Dakota (retired)*
The Rt. Rev. George N. Hunt III, *Bishop of Rhode Island (retired)*
The Rt. Rev. Edward W. Jones, *Bishop of Indianapolis (retired)*
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The Rt. Rev. H. Coleman McGehee, Jr., *Bishop of Michigan (retired)*
The Rt. Rev. Vincent K. Petit, *Bishop Suffragan of New Jersey (retired)*
The Rt. Rev. Wilfrido Ramos-Orench, *Bishop Suffragan of Connecticut*
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Dissenting Bishops

The Episcopal Church

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The Rt. Rev. James Adams, *Bishop of Western Kansas*
The Rt. Rev. Peter Beckwith, *Bishop of Springfield*
The Rt. Rev. Robert Duncan, *Bishop of Pittsburgh*
The Rt. Rev. Bertram N. Herlong, *Bishop of Tennessee*
The Rt. Rev. Daniel Herzog, *Bishop of Albany*
The Rt. Rev. John W. Howe, *Bishop of Central Florida*
The Rt. Rev. Gethin Hughes, *Bishop of San Diego*
The Rt. Rev. Jack Iker, *Bishop of Fort Worth*
The Rt. Rev. Russell E. Jacobus, *Bishop of Fond du Lac*
The Rt. Rev. Stephen Jecko, *Bishop of Florida*
The Rt. Rev. Terence Kelshaw, *Bishop of the Rio Grande*
The Rt. Rev. John Lipscomb, *Bishop of Southwest Florida*
The Rt. Rev. Edward Salmon, *Bishop of South Carolina*
The Rt. Rev. John-David Schofield, *Bishop of San Joaquin*
The Rt. Rev. James Stanton, *Bishop of Dallas.*

Suffragan, assisting and/or retired

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The Rt. Rev. David Bena, *Bishop Suffragan of Albany*
The Rt. Rev. Clarence Pope, *Bishop of Fort Worth (retired)*
The Rt. Rev. C. William Frey, *Bishop of Colorado (retired)*
The Rt. Rev. Philip Elder, *Bishop Suffragan of Guyana (retired)*
The Rt. Rev. Hugo Pina-Lopez, *Assisting Bishop of Central Florida*
The Rt. Rev. Edward MacBurney, *Bishop of Quincy (retired)*
The Rt. Rev. Earl McArthur, *Bishop Suffragan of West Texas (retired)*
The Rt. Rev. Donald Parsons, *Bishop of Quincy (retired)*
The Rt. Rev. Henry Scriven, *Assistant Bishop of Pittsburgh*
The Rt. Rev. William Wantland, *Bishop of Eau Claire (retired)*

'Common Vision' at Florida Consecration

After weeks of logistical problems that reached a climax with a public denunciation of the Presiding Bishop and the withdrawal of the invitation to use the original consecration location, the Diocese of Florida was blessed with near-perfect autumn sunshine for the Nov. 1 consecration of the Rev. Samuel Johnson Howard as Bishop Coadjutor at St. John's Cathedral in Jacksonville.

The procession with its colorful banners stretched four blocks. It encircled the venerable stone cathedral before entering through a Gothic hall filled with overflow worshipers who experienced the "live" procession before it exited to the street in order to enter the nave. Those seated in Taliaferro Hall and in Cummins Chapel watched the rest of the service on closed circuit television.

"This is a happy day for the people of the Episcopal Diocese of Florida," said the Rt. Rev. Stephen H. Jecko, who retires as diocesan bishop Feb. 1. "Our common vision is to live and proclaim the gospel in community, Eucharist, and servanthood ministry. We believe Bishop Howard will be an asset to that vision, as we live aggressively in love and stand humbly for the truth."

Bishop Howard's consecration had long been planned at St. Joseph's Roman Catholic Church in Jacksonville. That invitation was withdrawn by the bishop of the Diocese of St. Augustine over the scheduled participation of Presiding Bishop Frank T. Griswold, who personally voted at General Convention for the consent of the consecration of the Rt. Rev. V.



Rick Koenig photo

Bishop Howard is seated in Jacksonville.

Gene Robinson as Bishop Coadjutor of New Hampshire and used his office to urge others to do so before the vote [TLC, Oct. 26, Nov. 2]. After an acrimonious exchange of letters, Bishop Griswold withdrew, and named the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana and president of Province 4,

to serve in his stead as chief consecrator. Co-consecrators were: Bishop Jecko, the Rt. Rev. Frank Cerveny, retired Bishop of Florida; the Rt. Rev. John Howe, Bishop of Central Florida; the Rt. Rev. John Lipscomb, Bishop of Southwest Florida; and the Rt. Rev. Edward Salmon, Bishop of South Carolina.

The consecration was attended by more than 1,200 people, well beyond the seating capacity of the cathedral. The 21 bishops present included Roman Catholic Bishop Victor Galeone of the Diocese of St. Augustine, and Evangelical Lutheran Church of America Bishop Edward R. Benoway of the Florida-Bahamas Synod.

Bishop Howard, an assistant United States attorney and federal public defender before entering the priesthood, was formerly vicar at Trinity, Wall Street, and in the wake of the Sept. 11 crisis led the staff and congregation of Trinity and of St.

Paul's Chapel in worship, service and outreach to the lower Manhattan community. Prior to moving to New York, he had been rector of St. James', Charleston, S.C., and before that was assistant at Holy Comforter, Charlotte, N.C.

Virginia Barrett Barker

Dissenting Bishops to the New Hampshire Consecration from the Anglican Church of Canada:

Diocesan

The Rt. Rev. William Anderson, *Bishop of Caledonia*
The Rt. Rev. Andrew Atagotaaluk, *Bishop of the Arctic*
The Rt. Rev. Charles Arthurson, *Bishop Suffragan of Saskatchewan*
The Rt. Rev. Anthony Burton, *Bishop of Saskatchewan*
The Rt. Rev. Terrence Buckle, *Bishop of the Yukon*

The Rt. Rev. Ronald Ferris, *Bishop of Algoma*
The Rt. Rev. Donald Harvey, *Bishop of Eastern Newfoundland and Labrador.*

Suffragan, assisting and/or retired

The Rt. Rev. Benjamin Arreak, *Bishop Suffragan of the Arctic*
The Rt. Rev. Paul Idlout, *Bishop Suffragan of Keewatin and the High Arctic*
The Rt. Rev. Larry Robertson, *Bishop Suffragan of the Arctic*

Bishop Shimpfky Under Fire in El Camino Real

The Diocese of El Camino Real is running out of cash, and poor communication with the bishop isn't helping, according to the diocese's standing committee. In a public letter released Oct. 31, the standing committee revealed that an outside auditor is concerned that neither diocesan management nor the directors of the diocesan corporation have adequately fulfilled their fiscal responsibilities.

The financial shortfall is also making early retirement negotiations between the standing committee and the Rt. Rev. Richard L. Shimpfky more difficult.

"We are finding it increasingly diffi-

cult to obtain accurate information from the bishop of our diocese," the letter said. "We are deeply concerned about the state of the diocese. We are also concerned and troubled about what appear to be clear canonical violations by the bishop."

The financial shortfall is a separate concern from alleged canonical offenses against Bishop Shimpfky that are alluded to in the letter, according to standing committee president Dr. Gordon W. Gritter, who added there is no evidence of criminal misconduct by the bishop.

Dr. Gritter said the standing committee released its letter prior to filing any charges against Bishop Shimpfky because the matter had become serious enough that it was necessary from a fiduciary duty perspective to make a detailed disclosure to the stockholders of the corporation.

"We are saddened that we must take these actions, but at this time we see no alternative," the letter states. "We ask for your prayers as we move forward in our efforts to restore the integrity of this diocese."

The standing committee first brought its canonical concerns to the attention of the Presiding Bishop three years ago, Dr. Gritter said. According to its diocesan constitution, El Camino Real is required to undergo a thorough review every three years. The report issued in 2000 brought a number of longstanding issues out in the open. Earlier this year, Bishop Shimpfky took a medical leave of absence for depression. Shortly after he returned, he announced a timetable which called for the election of his successor in September 2005. Aside from being removed for cause, Bishop Shimpfky is not required to step down until he reaches the mandatory retirement age of 72 in 2012. He is said to be holding out for a financial settlement.

The precarious financial condition of the diocese means there is little room to negotiate.

"The Diocese of El Camino Real is running out of cash and nearly out of time to do anything about it," reported the diocesan newspaper, *The Mission Bell*, in its November 2003 issue. Several problems — a poor local economy, parish alienation from the diocese, and nationwide calls for withholding contributions due to General Convention actions — have resulted in a considerable loss of income in a number of congregations. Many of them are behind in payments to the diocese and pleading for assessment relief. The situation is compounded by poor financial documentation and a highly critical audit communication first issued in September. Shortly after publication of the letter, the treasurer resigned.

"It has become clear to us the diocese does not have effective oversight of its fiscal affairs," said a preliminary draft prepared by Hayashi & Wayland Accounting & Consulting. "Numerous findings and recommendations from prior years' audit management letters continue to be unresolved."

Michael Rehill, a lawyer previously retained by Bishop Shimpfky to assist with severance negotiations, said his client has not yet been formally accused of any misconduct. He described the standing committee's letter as a collection of inaccuracies, illogical reasoning and outright misrepresentation of facts.

BRIEFLY...

The Most Rev. **Robin Eames**, recently appointed by the Archbishop of Canterbury as chair of a commission designed in part to deal with the legal and theological implications of the Nov. 2 consecration of a bishop in New Hampshire, said the ordination of a practicing homosexual would be in conflict with accepted practice in the Anglican Church of Ireland, during his address to the diocesan synod in Armagh Nov. 4. Synod responded by restating existing church policy.

Bishop Herlong Joins TLC Board

The Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, was elected to the Board of Directors of the Living Church Foundation at the annual meeting of the foundation last month in Milwaukee.



Bishop Herlong

Shirleen Wait, of Atlantic Beach, Fla., was elected to a

three-year term as a member of the foundation.

At the meeting of the board which followed the annual meeting, Miriam K. Stauff, of Wauwatosa, Wis., was elected vice president. She succeeds Mrs. John Hayden, of LaCrosse, Wis., who resigned from the board but remains a member of the foundation.

The board re-elected its other officers to one-year terms. They are the Rev. Thomas A. Fraser, Riverside, Ill., president; Howard M. Tischler, Albuquerque, N.M., treasurer; and the Rev. Jeffrey N. Steenson, Albuquerque, secretary.

The annual meeting was preceded by a celebration of the Holy Eucharist at All Saints' Cathedral, during which persons in whose names memorial gifts have been made to the Living Church Fund this year were remembered.

Openness Leads to Wholeness

In the time since General Convention I have been privileged to meet with many individuals and groups regarding the decisions reached in Minneapolis. In these conversations two points consistently call for clarification. Not surprisingly, one is in regard to the consent to the election of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire. The other concerns the blessing of same-gender relationships. In the interests of disclosure, I will acknowledge that as a deputy from the Diocese of Washington, I voted in favor of both the consent and for C051 as amended.

Discussion of the consent includes the fact that almost everyone knows that Canon (now Bishop) Robinson is an openly gay priest. The confusion comes from focusing on the word

Forests have been sacrificed to the many papers written about homosexuality, but few have given any serious thought to the theology of openness.

“gay” as the term that characterizes the question before the convention. I believe this is an error. The key to understanding the convention’s decision is in the word “openly.” The official views of this Church regarding homosexuality have been given clarity in a variety of venues from the Righter hearing to the resolutions of previous General Conventions. Nothing new was said about homosexuality. I have not found anyone who believes that Canon Robinson would be the first homosexual person to sit in the House of Bishops, and few would suggest that he would be the first bishop to be in a significant relationship other than marriage. No new ground has been broken in any of these areas. They are not the key to understanding the importance of the General Convention’s consent to his election. What is new and different is the openness of his sexual orientation and the openness of his commitment to a same-gender partner.

Forests have been sacrificed to the many papers written about the theology, psychology, biology and sociology of homosexuality, but few have given any serious thought to the the-

ology of openness. When we do focus on that point, we might discover how vacuous a policy of “don’t ask, don’t tell” is before our God “unto whom all hearts are open, all desires known and from whom no secrets are hid.” We might also discover the necessity of openness as a precondition for God’s response to our petition for the Church that “where it is corrupt, purify it; where it is in error, direct it; where it is anything amiss, reform it ... where it is right, strengthen it” (BCP p. 816). We may be wrong in our decisions about the place of same-gender relationships in the kingdom of God. And we may be right. But we will never know without making our position clear. The General Convention decision for openness and honesty creates a hardship for many which must be taken seriously. But the decision to be open about what we have been doing in secret is a step toward wholeness that was not possible while we were in denial.

The second point has to do with the perception that blessing same-gender relationships is a denial of the traditional values of marriage. This too, in my opinion, is an error. No one is suggesting that predatory, promiscuous, or idle sexual relationships of any configuration are worthy of the Church’s blessing. The traditional view that God requires fidelity, mutuality, generosity and life-long commitment in sexual relationships is unquestioned by responsible Christians. The point of dispute is that some in our Church see these expectations of God fulfilled in same-gender relationships.

Others do not see that as a possibility and regard mixed-gender relationships as the only possible arena for sexual wholeness. Surely this is the traditional view and we who depart from it have a burden of humility as well as proof. Differences within our Church on this matter are serious and worthy of our deepest prayers, best manners and clearest thoughts. And they require our steady focus on what is and is not the issue. The question is whether our traditional values can be honored in same-gender relationships or whether they are only possible in mixed-gender relationships. The values themselves are not being debated except on this specific point. As we seek God’s truth, we can and should be strengthened by the wide areas of agreement we have about those values.

Our guest columnist is the Rev. Francis H. Wade, rector of St. Alban’s Church, Washington, D.C.

Quote of the Week

Philip Giddings, convener of Anglican Mainstream in the Church of England, on the primates’ meeting: “...It’s all made a little amusing that 38 men dressed in purple dresses are having to sit round debating the rights and wrongs of all this.”

Did You Know...

A swimming pool was filled in to create room for the Diocese of New Jersey’s headquarters in Trenton.

**The Anglican
Communion,
and the
Episcopal
Church
in particular,
will never
be the same.**

Better Days Ahead

There are an abundance of words that could be used to describe the Anglican Communion in the days following the consecration of the Bishop Coadjutor of New Hampshire [p. 6] — unsettled, fractured, confusing, tenuous, unpredictable, tense, divided, and disjointed come to mind quickly. Perhaps the most apt description of the Church following the ordination and consecration of Bishop V. Gene Robinson would be chaotic. There were widely divergent opinions about the future of Anglicanism as primates, pastors, and people in the pews expressed themselves. Dioceses and entire provinces were declaring themselves in states of impaired communion or broken communion with part or all of the Episcopal Church, and many said they wouldn't recognize New Hampshire's new bishop.

One thing seemed clear. The Anglican Communion, and the Episcopal Church in particular, will never be the same. Some sort of split seemed unavoidable, although it may be several months before we can discern how that might take place. Some Anglicans already are urging that we wait until the Archbishop of Canterbury's theological commission has been able to study the issues more deeply. Others were more impatient — most of a Florida congregation was said to have left the Episcopal Church, and there were scattered reports of individual clergy and a few followers heading elsewhere.

Most Episcopalians probably are finding that their local congregations don't seem any different since the New Hampshire consecration. Parish life continues as always, as earnest leaders put the finishing touches on their stewardship campaigns. There are sermons to deliver, education programs to carry out, and pastoral counseling to do. Much of that counseling concerns individuals disheartened by the news from New Hampshire.

We too are disheartened. The arrogance shown by the Episcopal Church in going ahead with the consecration, ignoring the pleas of the Archbishop of Canterbury, the Lambeth Conference, the primates of the Anglican Communion, and hundreds of thousands of Episcopalians is an affront to all who care about church order and scriptural fidelity.

We are convinced that better days are ahead. In the realignment of the Anglican Communion which is sure to follow, an orthodox, catholic Anglican presence will be realized, a healthy, living church, rooted in scripture, proclaiming the gospel, faithful to tradition. Until then, let us not lose heart. Let us continue to hold the Church in prayer that it may be filled with all truth, in all truth with all peace.

Incompatible Actions

The Presiding Bishop, the Most Rev. Frank T. Griswold, can be difficult to figure out. In October, he signed the statement issued by the 37 Anglican primates who were meeting at Lambeth. In November, he was the chief consecrator at the ordination and consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire [p. 6]. The two events don't add up. In their statement, the primates wrote that the New Hampshire consecration "will tear the fabric of our Communion at its deepest level, and may lead to further division ..." The primates also said, "Whilst we recognize the judicial authority of each province in our Communion, the mutual interdependence of the provinces means that none has authority unilaterally to substitute an alternative teaching as if it were the teaching of the entire Anglican Communion."

Bishop Griswold joined other primates in agreeing to that statement, but two weeks later he was the chief consecrator of a non-celibate homosexual person to the office of bishop, which in all probability will bring about a major split in the Anglican Communion. Bishop Griswold has been chided from various quarters, including TLC, on previous occasions concerning the need for him to speak clearly. But this time, what is the Church to make of his actions? The Presiding Bishop can't have it both ways.

Scalpel or White Blood Cells?

By James Frederick Barber

When part of your body is sick, there are two ways to bring about healing. The first way was designed into us by God — our natural defenses. One of the first defenses of the body is the white blood cells that isolate the harmful foreign body, neutralize it, and pass it out of the body.

Another way to fight sickness in the body was devised by man: When there is a sick part of the body, it is cut away with a surgeon's scalpel. The sick part is dismembered and cast off, and the body recovers, but with less of itself. When I think of the surgeon's scalpel, I let my mind pass back to the Civil War, when thousands of arms and legs were cut away to bring healing. Many soldiers recovered, but they led the rest of their lives dismembered.

This admittedly simplified view of healing comes to mind as I remember the events in the Episcopal Church over the last few months and years. There seems to be a remarkably large number of people calling for a scalpel, and few voices advocating internal healing.

I was surprised by some of the voices I heard on the liberal side of our church before the 74th General Convention met in Minneapolis. If the election of a gay bishop and the blessing of same-sex partnerships would cause the conservatives to bolt, then many voices were saying, "Let them bolt. The issue was too important!" It seemed to me that some were using a bit of thinly veiled reverse psychology — the conservatives were just hot air, they would only threaten to leave as they did with the ordination of women. I have no doubt that this was designed by some to dare the conservatives to take action. Many in the liberal wing of our church were saying if the scalpel came,

they would accept it and might welcome it.

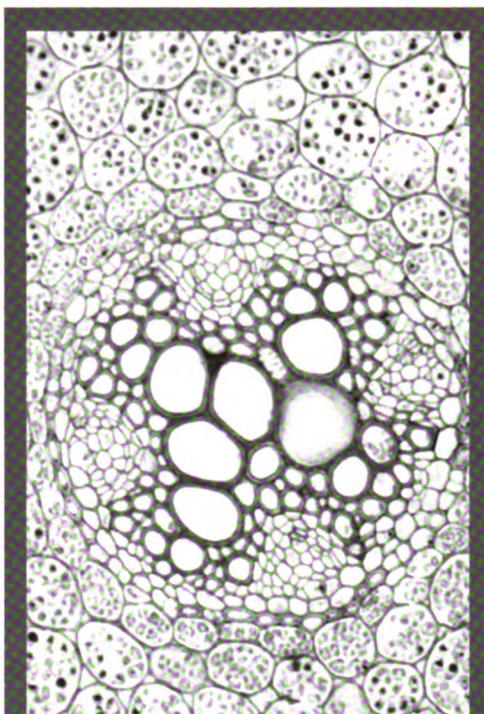
Since the convention, the call for cutting the church asunder has come from the conservative side of our fellowship. Special conventions in my diocese and a few others have been held declaring that our national church has cut itself off from the Anglican Communion and the Catholic Church. In the recent meeting in Dallas [TLC, Oct. 26], the "Place to Stand" for conservatives seems to be outside the present Episcopal Church.

Both sides have one thing in common: Dividing the body of Christ, cutting it apart with a scalpel, is not their action. It is the action of their opponent. The liberals say it is the conservatives who will not submit to General Convention and will leave the Church. The conservatives say it is the liberals and the convention they control that has left the Anglican Communion and the Catholic Church.

I am reminded of the famous cartoon by Thomas Nast attacking Tammany Hall. The caption of the cartoon is "Who stole the people's money?" The "Tweed Ring" figures in the cartoon are all pointing at each other and saying, "Twas him!" The cartoon today might read, "Who is responsible for the division of Christ's holy Church in North America?" "Twas them," both the conservatives and liberals piously proclaim as they point to the other group.

Could it be that God is not calling for the division of his Church? Could it be that God wants us to stay together and work out this problem? As someone who is admittedly a traditionalist, may I pose a proposition to my fellow conservatives? If the body of our Church is ill, if it has made a mis-

(Continued on next page)



There seems to be a remarkably large number of people in the church calling for a scalpel, and few voices advocating internal healing.

(Continued from previous page)

take, then perhaps God is calling us to be white blood cells, and not a scalpel. God is calling on us to speak with a clear voice and work within the Church to get it back on course. In the last 20 years, the liberal wing of our Church has proven to be better at church and convention politics than we are. Shall we let their political skill be an excuse for us to leave, or shall we try and improve our own skills? If we believe the convention erred, then let us work to correct it within the Church. The alternative is schism, and all parties will bear part of the responsibility. We cannot simply blame our opponents.

One last thing. If conservatives stay to work within the Church, then we should be sure of the issues we are standing for. It will do us no good to be the white blood cells that isolate and speak against the wrong issues — the decoy issues. The root issue is not the gay men and women who are a part of our Church. They are being used as a sort of test case for some deeper issues.

As I see it, the first issue is revelation — how God speaks to his Church. Can scripture and tradition be ignored, because the contemporary thought of our age conflicts with it? Does God speak with consistency? Another issue is tolerance and love. Can God bring us into a deeper understanding of how all of us imperfect Christians should live with one another and love each other? Another issue is what does it mean to be a part of a worldwide Communion? Should the American Church take a stand that will bring hurt and persecution to another part of the Communion? Is it possible to become a bishop without taking the whole weight of the Anglican Communion on your shoulders?

These are heavy issues. I am sure there are others. The easy path is to cut ourselves apart so that we don't really face them. The hard path is to face these and other issues together and trust that God's Holy Spirit will guide us. □

The Rev. James Frederick Barber is the rector of Trinity Church, Fort Worth, Texas.

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

One Hand Clapping

I initially applauded the American Anglican Council's prophetic voice within the Episcopal Church, though it is not my "cup of tea." Its stated mission was to reform the Episcopal Church from within, indeed to help the pendulum swing back toward the right. However, after having read AAC's rhetoric over the last few weeks, it appears that its leadership is on a determined course to create schism rather than be prophetic. Indeed its rhetoric has gone to the extreme in its judging of the rest of the Episcopal Church, in its impoliteness to our Presiding Bishop (politeness being a traditional mainstream value in the Anglican and Episcopal Church), and in sometimes demonizing anyone or any group who does not step in line with its interpretations of the Bible. The Episcopal Church is family, and I am offended by AAC's presumption of righteousness and its rudeness and judgment of "my Church family." Such harsh voices are not historically mainstream, in the Episcopal or Anglican churches, but are in fact extreme voices that sometimes sound like the echo of the dark side of fundamentalism.

I invite the AAC to reclaim its prophetic voice and put it to use within the Episcopal Church. The Church needs its voices and its hands. The right hand should not say to the left hand, "I have no need of you!" It makes clapping for joy very difficult.

*(The Rev.) Jim Shumard
Savannah, Ga.*

Top-Down Enforcement

Where did Archbishops Akinola, Gomez, and their fellow episcopal travelers get the idea that the Archbishop of Canterbury, alone or in concert with the other primates, has the authority of "discipline and even expulsion" of any of the member churches of the Anglican Communion? In their fury, do they wish us to abandon several centuries of the generous and gentle manner in which the churches have lived together as a Communion in favor of the top-down enforcement authority of some new structure resembling the Roman curia? Surely they strain at gnats and swallow camels.

*(The Rev.) Edward Garrigan
Doylestown, Pa.*

A Modest Question

Insofar as the Anglican Church is a Reformation church, wasn't the whole point of chaining those great Bibles in English to the lectern to enable people to read and interpret scripture for themselves?

From the catholic side, lacking a true ecumenical council to rule on the matter, isn't a provincial synod the highest authority?

It seems to me that the U.S. provincial synod (General Convention) has duly ratified the election of a bishop according to the Episcopal Church's constitution and canons. End of story.

As someone pointed out, whether or not Lambeth can claim juridical authority, Lambeth has been out of step with the rest of the



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Church for quite some time, in that it represents the view of the bishops, and not other clergy or the laity. By contrast, most provinces are governed by synods that include all orders and the laity.

*Raymond H. Clark
San Diego, Calif.*

Prevailing Arrogance

While listening to a broadcast of BBC news on public television recently, I was amazed to hear the answer of Presiding Bishop Frank Griswold to Archbishop Rowan Williams' question, "will Bishop-elect Gene Robinson be consecrated in November?" The Presiding Bishop's answer was that, yes, he would be consecrated. Then he added that the only thing that would stop the conse-

cration would be like the second coming.

To me this epitomizes the arrogance that prevails in the attitude of those in favor of the consecration of Canon Robinson.

The Presiding Bishop appears to be unmoved by a split in the Church.

*Edith H. Hungerford
Canyon Lake, Texas*

False Hope

Having been a reader of TLC for more than 50 years, I'm disappointed by the coverage of the current controversy (The Robinson election). TLC's coverage, like the popular press, seems to dwell on drama, crisis and dissension, to whit: "The Voices of Dissent," on the cover [TLC, Oct. 26].

I would hope for an issue on "The Voices of Assent" but I suspect it's a false hope. A pity.

*(The Rev.) Lynde E. May IV
Tampa, Fla.*

It's a Distraction

Hooray for Christopher Webber [TLC, Oct. 26]! Except to the gay minority (to whom the issue is indeed a "gospel issue"), the issue of homosexuality is a red herring, distracting the church from its mission and call — the good news of God in Christ.

When confronted with disparate gospels and factions among the Corinthians, Paul proclaimed simply, "I preach Christ, and Christ crucified." No more; no less. And certainly not, "I preach moral issues ahead of Christ's resurrection." Conflating moral issues into the gospel damages the gospel, and is idolatry. Any law against homosexuality (if one can be said to exist) simply isn't the gospel. To be sure, the good news informs moral choices, and we should pray about and discuss moral issues. But we should not confuse this issue with what is truly important — loving God and God's world.

*(The Rev.) Robert K. Gieselmann
St. Paul's Church
Chestertown, Md.*

Missed the Point

After reading for some weeks the letters to the editor, I must confess to having a broken heart. The letters, largely from clergy, most sadly miss the point of the great debate over the confirmation of Canon V. Gene Robinson.

Many years ago, when my now-grown children were young, we had a rule of debate. No changing the issues. If we were discussing curfew, therefore, it was not allowed to change the subject to attending R-rated movies. The change of subject clouded the real issue. The real issue here is not Bishop Robinson nor being homosexual, but rather the reliability of scripture. Do we read scripture as a guideline for living our lives and serving God, or do we just interpret what we would like the Bible to say? Do we need to condone a sin (even our own) in order to love our brother? I think real love is telling our brother (and ourselves) the truth. My sins separate me from fellowship with God, and while I don't always like having my sins drawn to my attention, I thank God that someone would love me enough to tell me the truth.

*Judy Lock
Albuquerque, N.M.*

The Wrong Year

In the "125 Years" insert [TLC, Nov. 2], there is a photo of "The Fond du Lac Circus." Thank you for including it in this historical edition. However, the date of Bishop Weller's consecration was Nov. 8, 1900. In the paragraph below the photo it said the bishops and clergy gathered in Fond du Lac in 1901.

*(The Rt. Rev.) Russell E. Jacobus
Bishop of Fond du Lac
Fond du Lac, Wis.*

Welcome Discussion

Thank you for "General Convention Meets the Flat Earth Society" [TLC, Oct. 26]. It is the first discussion of the subject that speaks for the Episcopal Church that I knew and loved when I became a priest half a century ago.

*(The Rev.) Richard Henry
Eureka, Calif.*

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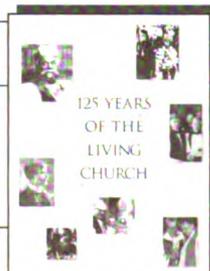
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PEOPLE & PLACES

Appointments

The Very Rev. **Ann Broomell** is dean of Trinity Cathedral, 314 North St., Easton, MD 21601.

The Rev. **Kevin Carroll** is associate at St. Mark's, 2618 N Hackett Ave., Milwaukee, WI 53211.

The Rev. Sr. **Clare Connell, SSG**, is rector of Good Samaritan, PO Box 701, Gunnison, CO 81230.

The Rev. **Alan P. Coudriet** is rector of Christ Church, 16 Central Ave., Oil City, PA 16301.

The Rev. **Jose Diaz** is missionary at St. Luke's/St. Paul's, Bridgeport, and Iglesia Betania, Norwalk, CT; add: PO Box 2156, Bridgeport, CT 06608.

The Rev. **Mark Fitzhugh** is assistant at Christ Church, 254 E Putnam Ave., Greenwich, CT 06830.

The Rev. **John Gardner** is associate at Christ Church, 5655 N Lake Dr., Whitefish Bay, WI 53217.

The Rev. **Ann Grady** is priest-in-charge of St. John's, 13 S Church St., Elkhorn, WI 53121.

The Rev. **Stephen K. Jacobson** is interim rector of St. Mary's, PO Box 1923, Bonita Springs, FL 34133.

Resignations

The Rev. **George Ronkowitz**, as rector of Trinity-St. Michael's, Fairfield, CT.

The Rev. **Marie Swayze**, as rector of St. Peter's, Phoenixville, PA.

The Rev. **William Winston**, as rector of St. Anne's, Fort Worth, TX.

Retirements

The Rev. **Thomas Osgood**, as secretary of An Episcopal Ministry to Convalescent Hospitals in the Diocese of California.

The Rev. **Kent Smith**, as rector of Christ Church, Redding, CT.

The Rev. **Doug Warren**, as rector of St. Stephen's, Orinda, CA.

Deaths

The Rev. **James T. Berger**, of Greentown, PA, died Oct. 2 at his home. He was 79.

A native of Leighton, PA, he was a graduate of the University of Denver and the Philadelphia Divinity School. Ordained deacon and priest in 1955, he served at Philadelphia Cathedral for the next 18 years, first as vicar, and later as canon. He was rector of St. Paul's, Bloomsburg, PA, from 1969 until 1987, when he retired. Fr. Berger is survived by his wife, Frances, and two children.

The Rev. Sr. **Scholastica Marie Burton**, OJN, deacon in the Diocese of Milwaukee, died Oct. 19 at Julian House Monastery in Waukesha, WI. She was 63.

and in the 15th year of her life profession in the Order of Julian of Norwich.

Born Harriet Lloyd Dickens in Halifax, VA, she attended James Madison University and the University of North Carolina at Greensboro. She married, raised two daughters, and pursued a career in education. In 1984, she was received as one of the first oblates of the Order of Julian of Norwich. With the end of her marriage and after her children were raised, she entered the order in 1986 as its first novice and member regular following the founder of the order. Having taken Sr. Scholastica Marie as her name-in-religion, she professed life vows in 1989. In 1993, she was ordained a deacon, and in 1995 she was elected as the guardian, or superior, of the order, serving the community in this office for eight years. While her primary ministry was that of being a contemplative nun, she led retreats in many parts of the country and offered spiritual direction to many. She is survived by her daughters, Cathy and Laurie, and grandchildren.

The Rev. **William J. Hunter**, 91, retired priest of the Diocese of Olympia, died Oct. 7 in Beaverton, OR.

Fr. Hunter was born in Winnipeg, Manitoba, Canada. A graduate of the University of Manitoba and St. John's Theological School, he served in the Anglican Church of Canada following his ordination in 1938 until 1955, when he became priest-in-charge of Holy Trinity, Lisbon, and St. Andrew's, Enderlin, ND. He was associate at St. Luke's, Tacoma, WA, 1958-60, vicar of St. Matthew's, Tacoma, 1960-66; and vicar of All Saints', Tacoma, 1966-74. He retired in 1974. Fr. Hunter is survived by his wife, Ruby; a son, Stuart; a daughter, Beverly; four grandchildren and two great-grandchildren.

The Rev. **John Burton Salter**, of Puyallup, WA, died Oct. 15 in a nursing facility in Bainbridge Island, WA, from a stroke and heart attack. He was 89.

Born in Ashland, WI, Fr. Salter was educated at the University of Minnesota and Seabury-Western Theological Seminary. He served in the dioceses of Minnesota, Eastern Oregon, Idaho and Utah before moving to St. John's, Olympia, WA, where he was rector from 1950 to 1964. He was rector of Christ Church, Puyallup, WA, from 1964 until 1979, when he retired. He served as chaplain to the Washington State Patrol for many years, and during his retirement he often assisted during winters at St. Margaret's in-the-Desert, Palm Springs, CA. He is survived by his wife, Kathryn; a son, Joe; two daughters, Mary Kay Lampert and Ann Reilly; four grandchildren and four great-grandchildren.

Next week...

Advent 1

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If you are interested in joining us as our priest, please send a letter of interest, your CDO Profile and resume to: **Canon Kay C. Hotaling, Canon for Deployment, Episcopal Diocese of Albany**, 68 South Swan Street, Albany, New York 12210. PH: (518) 465-4737; Fax: (518) 434-3296; E-mail: kchotaling@albanydiocese.org; Website: www.albanyepiscopaldiocese.org

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POSITIONS OFFERED

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Web Site: www.allsaintstorresdale.homestead.com.

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FULL-TIME YOUTH MINISTER: The Episcopal Church of the Good Shepherd, Corpus Christi, TX, seeks a self-motivated team player to nourish and grow the total junior and senior high youth ministry program in cooperation with the youth and adults of our parish. Primary responsibilities include the development of weekly junior high and senior high programs implemented with a leadership team (including youth and adults) and continuing our tradition of mission work, both locally and abroad. For more details of this job description, please access this link: <http://www.cotgs.org/youth/youthministerjobdescription.pdf>

The Church of the Good Shepherd is one of the largest congregations in the Diocese of West Texas. Located on the bluff, overlooking Corpus Christi Bay, the magnificent view is surpassed only by our membership's dedication to supporting each other and our community. The strength of our interest is a genuine love for our kids and a true desire to incorporate them into the life and ministry of the parish. If you feel this is your calling, reply to nelsonbh9@aol.com. If you have more questions about us, visit our website at www.cotgs.org. Contact: **The Rev. Ben Nelson, Church of the Good Shepherd**, 700 S. Upper Broadway, Corpus Christi, TX 78401. PH: (361) 882-1735.

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10 Eu

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CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt., appointment; B, Bene-
diction; 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, Heal-
ing Service; HU, Holy Unction; Instr, Instruc-
tions; Int, Intercessions; LOH, Laying On of
Hands; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector
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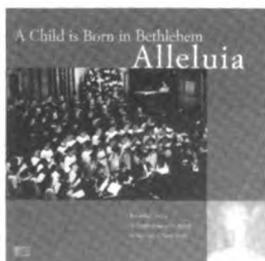
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