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Volume 227 Number 26

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.



The Cover

Images of 2003. (Subjects are identified on pages 10-12).

Credits for photos shown above:

Lower right: Fred Tostrick photo

Lower left: Andrew Strawcutter photo

All other photos by Rick Wood.

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SUNDAY'S READINGS

A Hymn of Praise

*'And the Word became flesh and dwelt among us,
 full of grace and truth.'* (John 1:14)

The First Sunday After Christmas Day (Year C), Dec. 28, 2003

Isaiah 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25; 4:4-7; John 1:1-18.

We hear welcome, familiar words in today's gospel. John tells more than the birth of a human baby in his prologue. It is a story in brief of the entire ministry of Jesus. Yet the Christmas story is found in this gospel (1:14), despite the lack of angels, shepherds, Mary, Joseph and Bethlehem. We hear of the incarnation of Jesus, the Word made flesh, who has been in God since the beginning of creation. With the coming of Jesus, he has become incarnate and dwelt in our midst. This magnificent passage is a hymn of praise to Jesus, God's Word. He alone is the light of the world and he perfectly reflects his father's image.

Older readers may remember when this gospel was proclaimed at the close of every celebration of the Eucharist. While this practice was never widespread in Anglicanism, many Episcopal churches continued it until the influence of the reforms of Vatican II

became more accepted.

It is encouraging to learn that "to all who received him, who believed in his name, he gave power to become children of God..." (1:12) and therefore his own siblings. This theme also appears in the second reading, Paul's Letter to the Galatians. "But when the fullness of time had come," he writes, "God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children" (Gal. 4:4-5). We are, as both Paul and John attest, sisters and brothers of Christ.

The reading from Isaiah tells us of the Lord causing his "righteousness and praise to spring forth before all nations." As the prophet rejoices in the salvation of Zion, we rejoice in the knowledge that all who mourn may be comforted and that in Jesus God's promised salvation is fulfilled.

Look It Up

Where else in scripture are people referred to as children of God?

Think About It

Some scholars believe the prologue to John's gospel was originally a hymn to John the Baptist. How does this gospel move the emphasis away from the Baptist?

Next Sunday

The Second Sunday After Christmas Day (Year C), Jan. 4, 2003

Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 or Matt. 2:1-12 or Luke 2:41-52.

All Miracle

Packages, Morning Song, Storing September, and Gift Wrapped

Four books of poetry by Elizabeth B. Rooney.
Brigham Farms Publishing.
www.brighamfarm.com

What is unfortunate about these books is that we must talk about the poet in the past tense. Easter began for Elizabeth Rooney in February of 1999, and these four books are a sampling of her more than 700 poems written during the last 20 years of her life. The series is organized chronologically by season. But the spring, summer, autumn, and winter seasonal themes also correspond quite intentionally to the themes of youth, adulthood, maturity, and aging and death.

These are not “arty” poems — not the fodder for high-brow journals. They are earthy and real. They are not flashy. They rhyme. More than that, though, they read well — both the words on the page and the sound in your ears. Some beloved person in your life would treasure hearing you read these poems aloud.

Rooney’s poems are profoundly honest. They are not artistic masterpieces and were never meant to be. That, perhaps, is their great strength and the value for us as Elizabeth’s fellow Christians — that they were written in the intimacy of her heart and are offered now as an opportunity to see Christ through a fellow traveler’s eyes. Each poem is a small meditation, and one might be tempted to read one each morning and carry it around throughout the day, brushing one’s fingers across it in a pocket or purse from hour to hour.

Rooney’s poems reflect God’s presence in the simple, the mundane, the ordinary, and above all the natural. They invariably seize upon the glory of creation — weather, plants, animals, the seasons, the sun and moon, and the stars. At times, her tone is

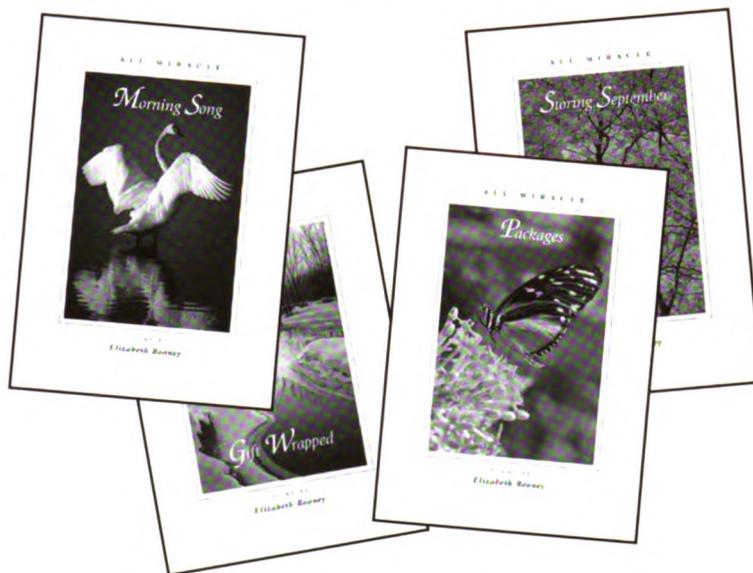
childlike in its wonderment. Elsewhere, she writes with the poignancy of a woman who discerns the parallel between the passing seasons on her farm and in her life. It is a sense all but lost in the popular world now, that the cycle of nature encompasses the cyclical nature of our lives, and

Christianity full on. She reflects on the life of Christ — the rough and real incarnation of God. She embraces his feelings, loves, pains, and sorrows, pointing and saying in effect, “Look at this; think about this!” What might seem to be casual observations scribbled offhandedly demand the reader’s involvement. In taking Jesus down from the cross, our hands get stained with sweat and blood and caked with dirt.

Rooney writes unpretentiously, beautiful and childlike in her way and unbowed by the truculent demands of “high art.” Hers is digestible poetry — poetry to frame the day and the season and the lifetime. It does not so much intrigue us about the

author, but instead kindles us to know more about ourselves and the God who created and sustains us all.

*Douglas R. Briggs
Brentwood, Mo.*



Rooney gives us back the mirror to reflect this truth that modernity has so carelessly discarded.

This is hardly nature worship, however, as Rooney engages her vibrant

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Two Views on Alternative Episcopal Oversight

Presiding Bishop Frank T. Griswold and American Anglican Council president the Rev. Canon David Anderson have recently written letters on alternative episcopal oversight which appear to contradict each other over the extent the Archbishop of Canterbury will be involved in its development.

Following a Dec. 2-3 meeting in New York of his Council of Advice, Bishop Griswold wrote to the members of the House of Bishops stating that Archbishop Rowan Williams "in a conversation earlier this week" said development of a mutually acceptable arrangement was an internal matter.

On Dec. 6 Canon Anderson released an Advent Letter detailing the formation of a "new Network of Anglican Communion Dioceses and Congregations in the Episcopal Church" led by the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and chairman of the AAC Bishops' Network, and supported by 12 other diocesan bishops that would be "the initial framework of the Anglican realignment in the

Episcopal Church." This realignment was "being formed at the recommendation of the Archbishop of Canterbury," wrote Canon Anderson.

On Oct. 28 the Rev. Jonathan Jennings, Archbishop Williams' press officer, said "Dr. Williams encouraged [the AAC] to pursue any questions of oversight firmly within the context of their relationship with ECUSA, along the lines envisaged by the Primates meeting." The Oct. 15 Primates Statement called upon the Episcopal Church and the Anglican Church of Canada "to make adequate provision for episcopal oversight of dissenting minorities within [its] own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates."

In response to a TLC inquiry, Fr. Jennings suggested that the matter is an internal one for now, but he did not foreclose the possibility of involvement should the two parties prove unable to reach a mutually acceptable arrangement.

"The Archbishop is clear that the

'confessing' parties in the particular matter to which you refer still have to negotiate with ECUSA before there is any question of his granting or withholding approval. He is encouraging all concerned to come up with a set of commonly endorsed proposals for ways forward."

In the Episcopal Church, Bishop Griswold has commended a modified draft of a proposal for what is known as "supplemental pastoral care," a proposal which channels oversight requests through the diocesan bishop.

Twenty of the 38 primates have declared their support for the formation of the "confessing network" organized by the AAC, said the Rev. Canon Bill Atwood, secretary general of the Ekklesia Society. Lambeth Palace, however, continues to withhold its imprimatur from the AAC and "815," as it awaits the report commissioned by the primates in part to address discipline and mutual accountability among the 38 provinces comprising the Anglican Communion.

(The Rev.) George Conger

U.S. Anglican Congress: Another Step Toward Reunion

Traditionalist Episcopalians and Anglicans ranging from devotees of Marian devotions to Morning Prayer enthusiasts took a step closer toward reunion at the second U.S. Anglican Congress Dec. 3 following the signing of a federation agreement at St Luke's Cathedral in Orlando, Fla.

Divisions over ordination of women were put aside as two presiding bishops, 20 bishops and 37 lay and clergy representatives from the Reformed Episcopal Church, the Anglican Province of America, Forward in Faith North America, the Anglican Mission in America (AMiA), the International Communion of Charismatic Episcopal Churches, the Communion of Evangelical Episcopal Churches, the American Anglican Council (AAC), and other jurisdictions, representatives of Episcopal Church dioceses and organizations

gathered for the three-day closed-door meeting.

The Rev. Todd Wetzel, executive director of Anglicans United, (event sponsor and a successor organization to Episcopalians United) noted the congress was not a gathering of those merely unhappy with the 74th General Convention in Minneapolis, but a movement of traditionalists seeking the renewal and reformation of Anglicanism in the U.S. whose genesis lay at a meeting of traditionalists in 1991.

The federation agreement pledged the signers to a mutual recognition of ministries and to honor differing perspectives on worship and ordination as well as "an openness to work through the complexities of overlapping jurisdictions, even to surrender or merge jurisdictions where appropriate."

(The Rev.) George Conger



Anglican Mission in America Bishop the Rt. Rev. John Rodgers (in front of banner), the Rt. Rev. FitzSimons Allison, retired Bishop of South Carolina (right) and others in the procession for the U.S. Anglican Congress Eucharist.

North Dakota Nominees

The Committee for the Nomination of a Bishop in the Diocese of North Dakota has selected five candidates for the Feb. 7 election at Gethsemane Cathedral in Fargo.

The candidates are: the Rev. Christopher Chornyak, rector of St. Dunstan's Church, Ellsworth, Maine; the Rev. George Martin, evangelism/congregational development consultant and part-time interim associate, St. Stephen's, Edina, Minn.; the Rev. John Shepard, rector, St. Stephen's, Spokane, Wash.; the Rev. Canon Michael Smith, director for the Department of Indian Work in the Diocese of Minnesota, and vicar of St. Columba's, White Earth, and Breck Memorial in Ponsford; and the Rev. Canon Peter Stebinger, rector, Christ Church, Bethany, Conn. Assuming sufficient consents, the consecration is scheduled for May 8 at Trinity Lutheran Church in Bismarck.

The bishop-elect will succeed the Rt. Rev. Andrew Fairfield, who retired.

BRIEFLY...

The Most Rev. Peter Carnley, Primate of Australia, has been appointed by the Archbishop of Canterbury as the senior Anglican representative in discussions with the Roman Catholic Church. The position became vacant when the Most Rev. Frank T. Griswold, Presiding Bishop of the Episcopal Church, resigned as co-chair of the Anglican Roman Catholic International Commission [TLC, Dec. 21].

Episcopal Relief and Development recently announced **emergency assistance grants** to people in the Dominican Republic and Rwanda. In November about 2,000 homes were flooded when heavy rains burst river banks in the northwest region, according to the Rt. Rev. Julio C. Holguin, Bishop of the Dominican Republic. ERD also assisted in the Anglican Province of Rwanda after strong winds and heavy rain caused extensive damage to homes and schools.



The Rev. Fran Toy, assistant at Church of Our Saviour in Oakland, reports to clergy and lay deputies in the Diocese of California on her impressions of General Convention.

Dennis Delman photo

A Boost for Mission Goals in California

Weaving its own *Jubilate Deo* Initiative with General Convention's 20/20 mission goals, the Diocese of California approved resolutions at its convention Oct. 18 that: required anti-racism and cultural sensitivity training; affirmed continuing education for all priests and deacons; affirmed the UN Millennium Goals, while challenging the diocese and its congregations to pledge 0.7 percent of their budgets to international development funds; and had delegates sign pledges to tithe or have a plan to work toward tithing. All four resolutions were submitted by the deputies to General Convention, and were reflected in their reports to the delegates.

In his convention address, the Rt. Rev. William E. Swing, Bishop of California, juxtaposed the first year of the *Jubilate Deo* Initiative, calling it an "anchor of unity" in a year of turmoil for the Episcopal Church and the Anglican Communion.

Citing the initiative's achievements in its first year, the bishop noted that Episcopal Charities raised half of its \$5 million goal, and its endowment now exceeds \$1 million. The Creative Ministry Fund awarded \$84,250 to developing congregational ministries. The new multicultural ministries officer is about to launch the Latino The-

ological Academy and in September 2004, the diocese will open a new high school in San Francisco's Presidio.

Bishop Swing convened an afternoon plenary about the meeting of Anglican primates and the circumstances which led to the Archbishop of Canterbury's decision to convene it. "Evidently, something happened of the Spirit when all the primates were together for two days," he said. "Something of the Holy Spirit was going on with those 38 people in that room for two days." The bishop added, "Just as I trust whatever went on with the Holy Spirit when there were 12 people in a room in Jerusalem."

Other actions of the convention included adoption of a \$3.65 million budget for 2004, a revision in the assessment canon, and approval of increased minimum salaries.

Dennis Delman

Diocesan Program Funding Maintained in New York

The Cathedral of St. John the Divine was the setting for the 227th Convention of the Diocese of New York, with nearly 1,000 clergy, delegates,

(Continued on next page)

DIOCESE OF NEW YORK

(Continued from previous page)

exhibitors, visitors and guests enthusiastically participating.

Diocesan Bishop Mark Sisk's address focused on the convention's theme of Sustaining the Mission. "This has been a year of important new beginnings," he announced, citing, among other achievements, the hiring of all three canons for congregational development and a chaplain for Columbia University. In his address, Bishop Sisk challenged each congregation to set aside time "for regular self-examination, as well as strength and endurance to deepen its commitment" to worship, nurture and mission. He called on congregations "to reach out and invite more people to join us in worship" while reminding convention "that the objective is not

simply bigger numbers, but more and more effective ways to tell the saving story of the good news of Jesus Christ."

The \$10 million budget for 2004 was overwhelmingly approved by convention. The Rev. Marsha Bacon Glover, chair of the Budget and Finance Committee, noted, "We have a difficult economy." However, "the budget will stand firm. Most [programs] were funded at the same level as 2003."

Among the resolutions passed at convention were: creating a task force to look into establishing a diocesan credit union; calling for sacred sanctuaries for day laborers; support of "The United Nations Millennium Development Goals"; raising up the concerns of immigrants and refugees; and creating a diocesan task force to review the issue of restitution to African Americans who are descendants of slaves.

Neva Rae Fox

Charges Against Central African Bishop Include Theft and Perjury

The Rt. Rev. Nolbert Kunonga, Bishop of Harare, Zimbabwe, has been presented to the Ecclesiastical Court of the Province of Central Africa on charges which include solicitation of murder for hire. A political associate of Zimbabwe President Robert Mugabe, Bishop Kunonga has been accused of apostasy, false teaching, and a variety of conduct unbecoming a member of the clergy. The chancellor of the diocese of Harare, Robert Stumbles, told *THE LIVING CHURCH* the charges had been presented to the bishops and dean of the Province and are being investigated.

Eight members of the clergy and several dozen lay members of the diocese endorsed the 38-count indictment filed by the Rev. James Mukunga, a priest formerly on the staff of Bishop Gaul Theological College in Harare. The eight-page indictment charges Bishop Kunonga with an assortment of crimes ranging from theft to perjury. Count 9 states the bishop did "Incite or attempt to incite persons, but in vain, to have certain people, whom he named, killed and to destabilize members of the opposition party so that they would leave a certain congregation or congregations."

Elected in a maelstrom of controversy amidst charges of government interference in the election in 2001, Bishop Kunonga has long served as an apologist for the Mugabe regime. In October, President Mugabe rewarded Bishop Kunonga's political support by giving him a commercial farm confiscated from a white farmer. Bishop Kunonga drove off 50 black tenant farmers, who had some months earlier made an extra-legal land claim of their own, to make way for his own staff and family. Last year the State Department banned Bishop Kunonga from entering the United States.

(The Rev.) George Conger



Bishop Kunonga



John Allen photo

The Rev. Daniel P. Matthews, rector (right), and Lee C. Bollinger, president of Columbia University, unveil a plaque commemorating the role Trinity Parish, Wall Street, had in founding Columbia nearly 250 years ago. The founding was celebrated during a service Nov. 13. Columbia held its first classes in a schoolhouse at Trinity when it was founded in 1754 as King's College. The New York State Legislature changed the name and made the school non-sectarian in 1787. A requirement that the school's president be an Episcopalian continued until 1951 when President Dwight D. Eisenhower was named to lead Columbia.

Prison Inmate to be Ordained in Diocese of California

An inmate convicted of second-degree murder will be ordained a transitional deacon in January while still serving time in a California prison. James Tramel, a candidate for the priesthood in the Diocese of California, is serving a sentence of 15 years to life in the Solano State Penitentiary in Vacaville, Calif.

His conviction was related to the murder of a homeless man in 1985. Mr. Tramel, who was 17 at the time, was in a park with a friend who attacked the homeless man. The friend testified in trial that Mr. Tramel's back was turned and he was unaware the attack was going to take

place. Nonetheless, Mr. Tramel says he accepts full responsibility for his role in the crime, for which he has served 18 years in prison. After five unsuccessful parole hearings, the Santa Barbara County District Attorney's office has said it would recommend parole in 2004.



Mr. Tramel

Mr. Tramel has taken courses from prison through special arrangements with the Church Divinity School of the Pacific (CDSP). The Rt. Rev. William Swing, Bishop of

California, in an article for *Every Voice Network* (www.everyvoice.net), acknowledged there are a great number of people on the "inside" who try to manipulate people on the "outside" to their cause, but "it's hard to fake getting straight A's and ... having a well-developed theology with a well-reasoned discourse."

Before going to Solano, Mr. Tramel was incarcerated at the California Medical Facility (CMF), where he began working with the Rev. Jack Isbell, director of pastoral care services. Fr. Isbell invited Mr. Tramel to coordinate pastoral care services. Through this relationship he learned about Anglican prayer and worship.

His life changed dramatically one night in 1993 when he was called to sit with a man who was dying from stomach cancer. The man asked Mr. Tramel about the afterlife. They discussed thoughts and theories, but the man wanted to know what Mr. Tramel really believed. The two prayed together as the man lay dying in Mr. Tramel's arms. The man prayed for Christ's forgiveness. Mr. Tramel says he later realized his theology was transformed by this man's acceptance of Christ and peaceful death.

"[That night] was the point when I genuinely accepted that forgiveness was possible for me, too. And it was the beginning point of serious reflection of what I would do with my life."

A former Southern Baptist, he became an Episcopalian in 1993 and began a process of discernment. He completed a B.S. in business administration from Thomas Edison State in Trenton, N.J., and a master's degree in theology from CDSP.

The Ven. Dorothy Jones, archdeacon of the Diocese of California and director of vocations, said the bishop, members of the commission on ministry and the standing committee have all visited with Mr. Tramel and find his ministry to be authentic and worthy of call.

Bishop of Ecuador Declares Independence

After services at the Catedral El Señor in Quito, Ecuador, on Dec. 7, the Rt. Rev. Neptali Larrea, Bishop of Ecuador, reportedly announced he had assumed direct control of the property and invited those present to join him in declaring the diocese independent of both Province 9 and the Episcopal Church. An inconclusive verbal battle then ensued between the bishop and a member of the diocesan clergy who

was present in the congregation.

Last fall a task force comprised of members of the House of Bishops retained a lawyer in Ecuador and made a presentment charge against Bishop Larrea, according to the Rev. Canon Patrick Mauney, director of the Anglican and Global Relations office at the Episcopal Church Center. The investigation concerning "irregularities" in diocesan financial reports alleged to have occurred over several years is now complete, Canon Mauney said, and the church attorney has recently made a recommendation that the ecclesiastical process proceed to the next phase. If the Court for the Trial of a Bishop issues a guilty verdict, the Presiding Bishop would determine the sentence, which ranges from a relatively mild admonition to removal from office and deposition. Since questions arose about finances, clergy salaries in the Diocese of Ecuador have been paid directly to those individuals by the Episcopal Church Center and direct financial assistance has been frozen unless there are safeguards in place to ensure it is spent for its intended purpose, Canon Mauney said.



Grace Church, Carthage, photo

The Rt. Rev. Barry R. Howe, Bishop of West Missouri (left), officiates at the dedication of St. David's Chapel at St. Luke's Nursing Center in Carthage.



Above: A quiet moment at General Convention.

2003

THE YEAR IN REVIEW

A Church in Crisis

In less than a year the **Rt. Rev. V. Gene Robinson** has become the most well-known figure in the Anglican Communion. The erstwhile canon to the ordinary in the Diocese of New Hampshire has, through his election and consecration as bishop coadjutor, surpassed archbishops and primates as the best known person among an estimated 70 million Anglicans.

When Canon Robinson was consecrated as bishop coadjutor Nov. 2, he became the first known non-celibate homosexual person to become an Anglican bishop. The election and consecration brought about celebratory reactions in much of the Episcopal Church. For some others, it was different.

"I sense an impending train wreck the size of which this part of the Anglican Communion has not seen," said the Rt. Rev. Peter Beckwith, Bishop of Springfield, after the 74th General Convention in Minneapolis gave consent for the consecration to take place.

While the train wreck had not yet occurred as 2003 drew to a close, there were signs that Bishop Beckwith's prophecy would be fulfilled. The events in New Hampshire and the reactions turned out to be the most significant news story in the Anglican Communion in 2003. New Hampshire dominated



ning of General Convention, the normal process of diocesan standing committees needing to consent was not in effect. Instead, General Convention had to consent. The House of Deputies approved quickly, 63-32, with 13 deputations divided in the lay order, and 65-31-12 in the clergy order. Before the House of Bishops could vote, the process was halted while officials investigated two allegations against the bishop-elect, but those allegations were dismissed in a few hours. On Aug. 4, the House of Bishops, by a vote of 63-43 with two abstentions, concurred, and plans were made for the consecration of Canon Robinson.

In the meantime, the Church of England was dealing with a similar situation. **The**

Rev. Canon Jeffrey John, canon theologian at Southwark Cathedral in London, was appointed to be Bishop of Reading in the Diocese of Oxford. Canon John, also a homosexual person, eventually was persuaded by the Archbishop of Canterbury to step down from the appointment when considerable opposition arose both in England and throughout the Anglican Communion.

On the day consents for Canon Robinson were achieved, the Archbishop of Canterbury, the Most Rev. Rowan Williams, announced he was calling for an extraordinary meeting of the primates of the

Anglican Communion, to be held at Lambeth Palace in London in October. The primates had held their regular meeting in May in Brazil and had issued a pastoral letter which stated that the liturgical blessing of same-sex relationships was outside the boundary of acceptable practice.

The week before the primates' special gathering took place, the **American Anglican Council (AAC)** attracted more than 2,700 to a three-day event in Dallas for prayer, worship, and workshops. Those who attended signed a statement of opposition to the consecration in New Hampshire that was to be delivered to the primates when they met in London.

When the primates met, they too revealed considerable opposition to the New Hampshire consecration. They issued a statement which noted "the future of the Communion will be in jeopardy" if Canon Robinson is consecrated. The primates reaf-

"I sense an impending train wreck the size of which this part of the Anglican Communion has not seen."

— *the Rt. Rev. Peter Beckwith, Bishop of Springfield*



the news for several months after General Convention ended in August, and it seemed clear that the topic would continue to be at the forefront in 2004.

The crisis began June 7 when the Diocese of New Hampshire elected Canon Robinson from a field of five on the second ballot. Divorced, the father of two, and living in a committed relationship, Canon Robinson had spent 28 years of ordained ministry in New Hampshire and was familiar to members of his diocese. Because the election occurred within 120 days of the begin-



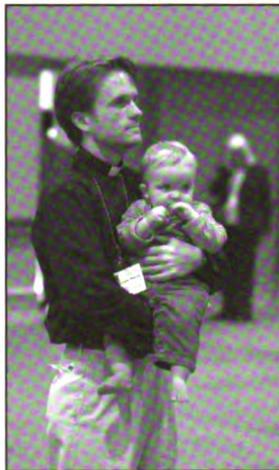
firmed the resolutions on sexuality adopted at the Lambeth Conference in 1998, and they acknowledged that if the New Hampshire consecration took place, a realignment of Anglicanism was likely.

Despite all the warnings, New Hampshire went ahead with its ordination and consecration Nov. 2 in an arena on the campus of the University of New Hampshire in Durham. A crowd of about 3,000 was on hand as Presiding Bishop Frank T. Griswold presided at the ceremony. Immediately following, primates from 20 of the 38 Anglican provinces issued a statement that said they would not recognize the ordination of a non-celibate homosexual person to the episcopate, and therefore a state of impaired communion existed between their provinces and the Episcopal Church. At press time, eight Anglican provinces had taken formal action to declare a break with the Episcopal Church.

Responding to the consecration, several American dioceses held special conventions to discuss implications of the event, and many regularly scheduled diocesan conventions acted on resolutions concerning the possible withholding of funds by dioceses instead of paying their full apportionment to the Episcopal Church.

Bishop Griswold summoned 10 bishops to two days of meetings in New York City in September – five who voted to consent to the Robinson consecration and five who opposed. The meetings were closed to the public and only a four-line statement was issued, but it was learned that the New Hampshire situation was the topic of discussion.

A related crisis in Canada unfolded throughout the year and was unresolved as 2003 drew to a close. The synod of the **Diocese of New Westminster** and its bishop, **the Rt. Rev. Michael Ingham**, had approved the blessing of same-sex unions in 2002, and nine congregations in the Vancouver, B.C., area formed themselves into the Anglican Communion in New Westminster (ACiNW) in opposition. The number has since grown to 11. After a same-sex blessing took place at St. Margaret's Church, North Vancouver, May 29, the ACiNW congregations requested alternate episcopal oversight, and **Bishop Terence Buckle** of

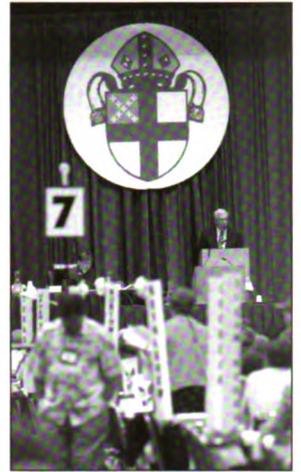


the Yukon provided it. Bishop Buckle was disciplined by the Canadian House of Bishops and later withdrew his offer. **The Rt. Rev. William Hockin**, Bishop of Fredericton, then was appointed episcopal visitor to those congregations.

Sexuality issues dominated **General Convention** despite the attempts of many. In addition to the consents for Canon Robinson, convention dealt with an equally contentious resolution that proposed the creation of rites for the blessing of committed same-sex couples. Following considerable discussion, the convention said the Church was not ready for such a rite, but it adopted a substitute resolution that acknowledged that such blessings are performed in many parts of the Episcopal Church, and left the matter up to diocesan bishops whether they would continue to take place.

Meeting in Minneapolis for the third time, General Convention also adopted a series of resolutions to double the size of the church by 2020, rejected a resolution for direct ordination to priesthood (bypassing the diaconate), authorized another three years of trial use for the Revised Common Lectionary, adopted a budget of \$146.4 million for the next triennium, adopted a \$1.5 million advertising campaign, approved a series of changes to the Title III canons, admitted the dioceses of Puerto Rico and Venezuela to the Episcopal Church, rejected a resolution to continue dialogue on the ordination of women, and re-elected the Very Rev. George L.W. Werner as president of the House of Deputies.

One of the least publicized actions of General Convention may become among the most significant. With little debate the bishops and deputies approved a resolution calling on all church agencies and institutions to set aside 0.7 percent of their annual operating budget to help with international debt relief in the Third World. Despite its largely unpublicized origin, the measure has subsequently enjoyed enthusiastic bipartisan support.



Middle: The Rev. Layne Hansen, vicar of All Saints', Chevy Chase, Md., and his son, Grey, at the AAC meeting in Dallas.

Surrounding photos: General Convention in action.



In the closing weeks of 2003, there were news developments that were not resolved at press time. In the Diocese of El Camino Real, its bishop, the **Rt. Rev. Richard L. Shimpfky**, was under fire by the standing committee, which was concerned about a financial shortfall, a lack of communication with the bishop, and "what appear to be clear canonical violations by the bishop."

The rector and senior warden of Calvary Church, Pittsburgh, brought a lawsuit against leadership of the Diocese of Pittsburgh to compel the bishop, assistant bishop and elected trustees to uphold canons regarding diocesan property.

A proposal for alternate episcopal oversight put forth by the Presiding Bishop was rejected by leaders of the American Anglican Council, who met with Bishop Griswold in November. The proposal was developed to ease tensions between conservative parishes and bishops who voted to consent to the New Hampshire consecration.

A tornado destroyed **St. James' Church, Houston**, Nov. 17. Only the sacristy and a back wall of the church were left standing, while St. James' School next door sustained almost no damage. **St. Luke's, Jackson, Teun.**, was destroyed by a tornado May 4.

Two Orthodox bodies, the **Russian Orthodox Church** and leaders of the **Oriental Orthodox churches**, suspended dialogue with the Episcopal Church as a result of the New Hampshire consecration.

Changes took place at two of the Church's 11 theological seminaries. **The Very Rev. Guy Lytle** resigned as dean of the School of Theology of the University of the South, and the **Rev. Joseph Britton** was named dean and president of Berkeley Divinity School at Yale.

The national **Executive Council** met three times in 2003, in the Dominican Republic, Ellicott City, Md., and Lake Geneva, Wis. At the Lake Geneva meeting in October, the first for new council members elected at General Convention, a vote of confidence was extended to the Presiding Bishop.

The ongoing skirmishes in the Diocese of Pennsylvania between **Bishop Charles Bennison** and conservative clergy continued. The canonical residence of the **Rev. David L. Moyer**, rector of Church of the Good Shepherd, Rosemont, was transferred to the Diocese of Upper Shire in the Province of Central Africa, and a school operated at St. James the Less, Philadelphia, was closed after a court deci-

sion went against St. James'.

The rector and vestry of **St. John the Evangelist, San Francisco**, resigned, and the church's relationship with an organization known as Rhythm Society ended following accusations of drug use and overdose during social events held at the church.

The **House of Bishops** has taken on a new look with admission of the following bishops who were consecrated in 2003: C. Franklin Brookhart, Montana; Joe Burnett, Nebraska; George Councell, New Jersey; Samuel Johnson Howard, Florida; Rayford High (suffragan), Texas; Johncy Ity, Oregon; Steven Miller, Milwaukee; Robert O'Neill,



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St. Luke's, Jackson Tenn., was destroyed by a tornado May 4.



Dean Britton



Bishop Bennison



Fr. Moyer

Colorado; V. Gene Robinson, New Hampshire; Alan Scarfe, Iowa; James J. Shand, Easton; and Dean E. Wolfe, Kansas. Also elected but not yet consecrated: the Ven. Mark Hollingsworth, Ohio; the Rev. Gary Lillibridge, West Texas; and the Rev. Kirk Stevan Smith, Arizona.

Members of the House of Bishops mourned the deaths of several of their members: Leo Alard, John M. Burgess, Ned Cole, William Crittenden, Walter Dennis, Robert L. DeWitt, R. Heber Gooden, Walter Jones, Paul Moore, George H. Quarterman, and Robert Tharp.



Bishop O'Neill

On Course for a Split

Three years ago, on Dec. 31, 2000, I wrote in this space that I saw a split coming in the Episcopal Church after the 2003 General Convention. That column was intended to be a look ahead at the new millennium (I actually believed it began Jan. 1, 2001) and to speculate what might happen in the Episcopal Church. I was contacted by a couple of curious secular media folks who wondered where I had garnered such wisdom, and two or three worried bishops who wanted to know what I knew that they didn't. A couple of friends thought I had lost it entirely and another acquaintance guessed I was about to jump off the ledge outside my second-floor window. A few suggested that I do just that.

Actually, I possessed no wisdom or inside information when I wrote that piece three years ago. It didn't take a genius to figure out that the two factions in the Church were too far apart to be reconciled. Three years later I haven't changed my mind. I continue to believe there will be some sort of formal separation, and as in 2000, I don't know how that's going to unfold. I don't spend great amounts of time worrying about how that's going to take place, but there are plenty of folks who do. Some write or call me to share their theories. One telephones about twice a week.

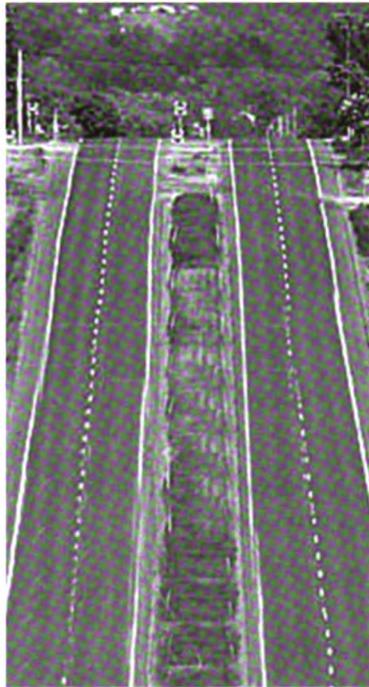
Let's look at some possibilities:

I'm not hearing much talk about a non-geographic province. In other words, a grouping of like-minded congregations which would have their own bishops, who would cross existing diocesan borders to minister to the people. It is generally felt that such a plan would not be acceptable to Canterbury or to most Anglicans. The idea may be on someone's drawing board, but it's not generating much publicity.

There continues to be hope among some "dissenters" that the Archbishop of Canterbury eventually will recognize a network of

conservative churches as the true Anglican expression in North America and decide to be in communion with that rather than the Episcopal Church. If that happens, I think most of us will no longer be among the living on this planet.

I am hearing discussions about a network of "confessing" Anglican churches in this country (isn't "confessing" a very un-Anglican term? After all, we're not a "confessional" church.). I am somewhat skeptical, but remain open minded about this. When I hear the word "network," I'd like to know a bit more about what the proposers have in mind.



The idea of a "flying" bishop, who travels wherever needed to provide episcopal ministry to a congregation which requests it, has been shot down often, but it's still being discussed. It might provide a temporary solution, but as long as it's left up to diocesan bishops whether a "flying" bishop will be allowed to visit, it's not going to fly.

I can see possibly more than one separation coming. The movement being led by the American Anglican Council is largely evangelical/charismatic. That style of worship would be unacceptable to most Anglo-Catholics (and vice versa), who might then head off in any number of directions, from "continuing" churches to Western Rite Orthodoxy to Rome, although it would seem as though most of the Anglo-Catholics left long ago.

Finally, let me state clearly and let the record show I am not advocating a split in the Episcopal Church. I am not a proponent for schism of any kind. I am simply commenting on the current state of affairs. And I am not planning on going anywhere.

These are difficult days for many of those who love the Episcopal Church, for those who take Anglicanism seriously, for those who believe church unity is important. As this calendar year draws to a conclusion I will maintain hope that the unity of the Anglican Communion can be preserved, but I don't like its chances.

David Kalvelage, executive editor

Did You Know...

In 1906 and 1908, the men's basketball team of Christ Church, Cincinnati, Ohio, defeated the University of Kentucky.

Quote of the Week

Lance Dickie, *Seattle Times* editorial columnist, on the Episcopal Church: "As an Episcopalian, I may sniff at, and silently envy, those suburban megachurches that pack in thousands every Sunday with user-friendly sermons on, oh, 'WWJD, What Would Jesus Deduct?' I don't want to recline in theater-style seating watching a bouncing ball lead me through verses of an Amy Grant song."

Additional Observances

As we move toward the beginning of a new year it is a good time to take note of an action nearly lost in the controversies of General Convention — the addition of five commemorations to the Episcopal Church's *Lesser Feasts and Fasts* calendar. Beginning in 2004, the following will be added to the observances: Jan. 24, ordination of Florence Li Tim-Oi, first woman priest in the Anglican Communion; Feb. 17, Janani Luwum, Archbishop of Uganda and martyr; Sept. 22, Philander Chase, Bishop of Ohio and Illinois; Nov. 6, William Temple, Archbishop of Canterbury; and Nov. 22, Clive Staples Lewis, apologist and spiritual writer.

The feasts of the holy men and women commemorated in this calendar may be categorized as "lesser," but their accomplishments are great. In churches where there are daily Eucharists or public observances of the Daily Offices, or even in individual devotions the calendar offers a collect, lessons and a psalm for the various feasts. May these saints and their exploits not be forgotten.

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Exemplary Leadership

The end of this year brings to a close the active ministry of two key people at the Episcopal Church Center. The Rev. James G. Wilson, executive director of the Church Deployment Office (CDO) for the past 12 years, and Jim Solheim, director of the Episcopal News Service (ENS) since 1989, are retiring. Their names may not be recognizable to all Episcopalians, for they have served what amounts to specific clienteles. At the CDO, Fr. Wilson dealt mostly with clergy whose biographical and ministry information were on file in the church's database, and with diocesan deployment officers. Mr. Solheim's "regulars" have been journalists — diocesan editors who rely on ENS to furnish copy for diocesan newspapers, and secular reporters who covered major events in the Episcopal Church.

Fr. Wilson and Mr. Solheim have provided extraordinary leadership to the Church. For Fr. Wilson, retirement concludes 36 years of ordained ministry, including the last 16 with CDO. That office has had considerable improvements during his time, including extensive computerization of records, files and other documents. Mr. Solheim was a frequent spokesperson for the Episcopal Church on a wide variety of issues, and responded to journalists' requests gracefully and thoughtfully. Following experience with other churches — Lutheran, Presbyterian and United Church of Christ — he became a diocesan communicator and a few years later was named to the ENS position. We give thanks for the ministries of these dedicated servants and extend to them every good wish for a happy and healthy retirement.

Not a Justice Issue

A Response to the 'Logical Extension' Argument

By Alison L. Barfoot

A common argument in favor of the ordination and blessing of sexually active gay men and lesbians goes something like this: Over the past several centuries the Church has realized that it was wrong in its biblical interpretation about slavery, racial discrimination, and women's equality. Accordingly, the Church changed its teaching. Now it is time to realize that the Church was wrong in its teaching about the blessing of committed same-sex relationships and the ordination of gay men and lesbians who are in committed same-sex relationships.

This argument has been presented as recently as Sept. 28, 2003, in an article in the British newspaper *The Telegraph*. Bishop Richard Harries of Oxford is quoted as saying, "The Church has got it wrong in the past — there's no doubt about it ... I think you can take the view that, just as the Church eventually abolished slavery, so they ended up in favor of votes for women, so they voted for the ordination of women, and this is just one more issue where the Church has got it wrong."

I call this the "logical extension" argument. The "logical extension" of the abolition of slavery was the ordination of women. And, the "logical extension" of the ordination of women is the blessing of same-sex unions and the ordination of individuals in same-sex relationships.

Often this "logical extension" argument is rooted in a social justice approach to moral reasoning. The ordination and blessing of people in sexually active same-sex relationships is regarded as a matter of liberating gays and lesbians from oppressive social and ecclesiastical structures, just as the civil rights movement and the ordination of women movement were focused on liberating those oppressed by ethnically and gender prejudiced structures.

As a woman who has been ordained to the priesthood since 1986, I have heard this argument for many years and now feel compelled to present an opposing view to this "logical extension" claim.

As for my understanding of the difference between the two issues, the bottom line is this: The Bible has a diversity of passages on the role of women in society, at home, and in the Church — many affirming, and some seemingly not affirming. As one who upholds the authority of scripture, the challenge is to reconcile the passages, for I do not believe that scripture will ultimately contradict itself. So, if it appears contradictory, I am not at liberty to dismiss a passage simply because I don't like

it. Rather, it is incumbent upon me to dig deeper to understand how they can be reconciled. Having done this difficult exegetical work for myself and written about it elsewhere (*Men and Women in Relationship at Home and in the Church*, Alison L. Barfoot, 1995) I have come to support ordination of women not as a matter of social justice, but as a matter of biblical conviction.

Homosexual behavior, however, is uniformly condemned in the Bible. Nowhere in scripture is it spoken of in a positive way. There are no apparent contradictions in the Bible about this topic. Although our culture presents the approval of homosexual behavior as a social justice issue, scripture and the more than 4,000-year-old community of faith have regarded it as a moral issue, i.e., as sin, and thus a matter of faith. In scripture, social justice is understood to be counteracting injustices and their consequences that flow from the sin of disobedience to God's word, especially immorality and idolatry. It cannot, therefore, be claimed that reversing what the Bible considers immoral, e.g., homosexual behavior, is an act of social justice.

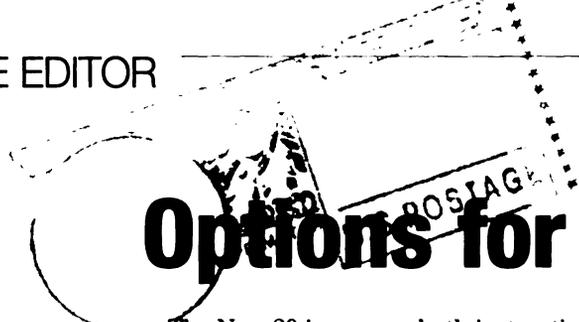
The ordination and consecration of a man in a sexually active homosexual relationship is a moral issue. The ordination of women, however, is not a moral issue. It is a matter of church order. To equate the two or to put them on the same continuum of logic is to engage in a category mistake. Succinctly put, it is not a sin to be a woman, but the Bible (which knows nothing of sexual orientation) does consider homosexual behavior (regardless of orientation) to be sinful.

For these and other reasons, this is why I and many others in the Church can approve of the ordination of women, but be opposed to the ordination and blessing of people involved in sexually active same-sex relationships. □

The Rev. Canon Alison L. Barfoot is co-rector of Christ Church, Overland Park, Kan.

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



Options for Losers

The Nov. 30 issue was both instructive and a little frightening about the profound nature of the divisions within the Episcopal Church since the events in New Hampshire.

First, there was the phone call reported by David Kalvelage in which the priest caller said, "It's time you people realize you lost. Get over it." So much for offering a pastoral touch in declared victory.

Then Gene Robinson is reported as saying on network television that if the Episcopal Church was so divided theologically and biblically, perhaps a split would not be a bad thing, which being interpreted seems to be saying, "we won, if you don't like it, just leave."

Finally, there was the article about the harassment of dissenting clergy and parishes in the Diocese of New Hampshire. But when you have the power and such differences become inconvenient, dialogue and compassion are set aside and the fist of power is used to put down dissent. Wow!

So it seems that the winners have given us who have been declared the losers in this controversy three options. Get over it! Leave! Or be punished!

I, for one, will not get over it. Nor will I leave the Episcopal Church. What I will do is to view the national structure of the Episcopal Church as increasingly irrelevant to the real life and ministry of this church. I will offer my time, talent and treasure to make the life of my parish and diocese one of authentic compassion and inclusiveness and places where, as much as we can understand it and as God empowers us to do it, the gospel is presented persuasively in the Church and to the world.

*(The Rt. Rev.) John MacNaughton
Bishop of West Texas, retired
San Antonio, Texas*

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Get over it! Leave!
Or be punished!**

Early Division

If we're headed for a split in the Church, it won't be the first time. As far back as Jesus' time, sincere religious people seemed to fall into one of two groups:

1. The traditionalists believed that the moral code had been delivered once and for all through Moses and the law. The Pharisees, Sadducees and the lawyers were committed to the scriptures as they had received them. They repudiated in no uncertain terms anyone who deviated from that. Morality was a black and white situation. Period. End of discussion

2. Jesus, on the other hand, was convinced that his Father had other ideas, such as the Sabbath existing for the good of people and not the other way around. Jesus broke the law by eating with sinners and healing on the Sabbath. He talked to Samaritan women and interacted with Gentiles. We could call Jesus a revisionist, and the traditionalists repudiated him.

Over time, these two groups of sincere believers grew further and further apart. The traditionalists relied on the moral law as it had been written. The other group was convinced that God's Holy Spirit was leading them into new truths as Jesus had promised them (John 14:26). These differences made them incompatible, and eventually they split for good.

The same two groups seem to exist today.

*(The Rev.) Thomas Magruder
Reno, Nev.*

It Was Appreciated

As an Episcopalian from the Diocese of Albany who proudly attended the ordination and consecration of the Bishop Coadjutor of New Hampshire, I want to thank TLC for giving sufficient attention to the consecration. The photograph of

Bishop Robinson on the cover [TLC, Nov. 23] was most appreciated, as was the list of the bishops who were present for the consecration. Many of us who were in attendance couldn't clearly see the bishops who participated.

It saddened me, however, to see that my former rector and now bishop suffragan, the Rt. Rev. David Bena, was part of the delegation expressing opposition to the consecration. Like all of us in the Episcopal Church, he did what he believed was right, as I believe that my attending the consecration was the right thing to do.

*Dennis Wisnom
Clifton Park, N.Y.*

Moving on

Having followed TLC's coverage of the controversy regarding Bishop Robinson, I am reminded of how easy it is to lose perspective. Dr. Seuss is in evidence again this holiday season, but most have forgotten one of his most cogent parables: The Zax. In the story, two animals bump into each other as they travel a north-south road. Each refuses to give the other passage, claiming they can stop the whole world with their unwillingness to budge. Each is convinced of the righteousness of his route. The story concludes with the world building a network of roads right around them as they remain locked in their argument.

Consider for a minute what the rest of the world must make of our silly pointed hats, archaic ceremonies and selfish claims that we have the only true version of the authority of scriptures. The world is moving on and so is the Spirit.

*(The Rev.) Paul E. Gilbert
Mt. Pleasant, S.C.*

The Real Issues

The harassment which the Bishop of New Hampshire and his canon to the ordinary dealt to members of two congregations and the rector of one for not adhering to the homosexual and revisionist agenda [TLC, Nov. 30] is sickening and deplorable. Not only is it un-Anglican, but it is painfully reminiscent of similar actions taken by Bishop Jane Dixon in the Diocese of Washington. It also belies the tiresome cant of "inclusivity" and "diversity," unmasking the real issues of power,

control, money and property. It makes one ashamed to be an Episcopalian.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

Fine Resolutions

I would like to thank TLC for the fine coverage of our diocesan convention [TLC, Nov. 30]. The article really did catch the essence of our convention and our focus to move ahead and begin to stand on our own financially for the first time in 100 years. But in the last paragraph the article stated that we had joined several other dioceses in "rebuking the 74th General Convention." While we did rebuke the consent to Gene Robinson's consecration by declaring ourselves in "an impaired relationship" with him and the Diocese of New Hampshire, there were indeed many fine resolutions passed at the General Convention which were noteworthy and we very much agree with, especially as regards church growth, education, and an emphasis on our younger populations in our churches. These are the work we are to be about.

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

'Live Richly'

Friends of Grace Church in New York City can only have felt their hearts sink when they saw the cover photo of Nov. 30.

Citi's "Live richly" ad is — the word is strong — blasphemous. It promotes an explicitly anti-Christian approach to life. For us, this is a materialistic, and hence de-humanizing sentiment.

What did the interim rector think he was doing? Anyone who values the once bright witness of Grace Church had a bad hair day on Nov. 30.

*(The Very Rev.) Paul F.M. Zahl
Cathedral Church of the Advent
Birmingham, Ala.*

On the Fringe

After reading the editorials, "Better Days Ahead" and "Incompatible Actions" [TLC, Nov. 23], I feel that you in all honesty should change the "subtitle" of THE LIVING CHURCH from "An Independent

Weekly Serving Episcopalians" to "The Official Organ of the American Anglican Council." Each new issue shows how dependent TLC is on the fundamentalist/literalist fringe in the Episcopal Church.

*(The Rev.) Daniel G. Conklin
Seattle, Wash.*

Anyone who values the once bright witness of Grace Church had a bad hair day on Nov. 30.



It's Filled

It has been said that some good comes out of every evil. I do not know whether or not this is true. But I do know that it has been true in a small way in our parish as a result of the latest outrage visited upon us by the national church. Our senior warden has erected a "Wittenberg Door" in our parish house. Needless to say, the door already has been filled, "yea unto overflowing."

*John R. Williams
Hammond, La.*

Deeper Understanding

Two comments about the Reader's Viewpoint article by the Rev. James Frederick Barber [TLC, Nov. 23]:

Can scripture and tradition be ignored, because the contemporary thought of our age conflicts with it? No, scripture and tradition should never be ignored. However, neither should the contemporary thought of our age be ignored, since the scripture and tradition also emerged in a specific age(s). Surely any "contemporary age" calls for re-thinking, new understanding, and new expression.

Regarding the comment, "Can God bring us into a deeper understanding of how all of us imperfect Christians (people — and scripture and tradition) should live with one another and love each other?" I have yet to hear or read about an "orthodox" Christian having to be protected by "numerous heavily armed police and additional security personnel" (as noted on page 6 of the same issue.) Perhaps the answer to the author's question is found somewhere in this situation.

*(The Rev.) W. Parker Marks
Concord, N.C.*

PEOPLE & PLACES

Appointments

The Rev. **David T. Anderson** is associate at St. Stephen's, PO Box 8500, Richmond, VA 23226.

The Rev. **Walter Bryan** is priest-in-charge of Good Shepherd, PO Box 186, Columbus, NC 28722.

The Rev. **Patricia Gillespie** is rector of St. John's, Eveleth, and St. Mary's, Tower, MN; add: 248 McKinley Ave., Eveleth, MN 55734.

The Rev. **Steve Haptonstahl** is mentor for Spirit of the Heartland Total Ministry cluster in the Diocese of Minnesota (St. Stephen's, Paynesville, Our Saviour, Little Falls, and Good Samaritan, Sauk Centre); add: PO Box 38, Paynesville, MN 56362.

The Rev. **Scott Harding** is rector of Messiah, 296 Glen St., Glens Falls, NY 12801.

The Rev. Canon **Sandra Holmberg** is canon missionary for northern Minnesota; Diocese of Minnesota, 1730 Clifton Pl. #102, Minneapolis, MN 55403.

The Rev. **Kenneth Hunter** is rector of St. James', 305 Main St., Oneonta, NY 13820.

The Rev. **Thomas Janikowski** is rector of Grace, 151 E Carl Sandburg Dr., Galesburg, IL 61410.

The Rev. **Tony Noble, SSC**, is rector of All Saints', 625 Pennsylvania Ave., San Diego, CA 92103.

The Rev. **Sharon Watton** is deacon at St. Paul's Cathedral, 4800 Woodward Ave., Detroit, MI 48201-1399.

The Rev. **Susan Spence York** is vicar of Holy Spirit, 1611 12 Mile Rd., Sparta, MI 49345.

Resignations

The Rev. **Larry C. Minter**, as rector of St. Columba's, Huntsville, AL.

The Rev. **Herman J. Ogea**, as rector of Christ Church, Bastrop, LA.

The Rev. **Doug Smith**, as rector of Christ Church, Cooperstown, NY.

Retirements

The Rev. **George W. Quiggle**, as rector of St. Michael and All Angels', Millbrook, AL.

The Rev. **Peggy Tuttle**, as assistant at St. David's, Minnetonka, MN.

The Rev. **Edward J. Wilson**, as rector of St. Mark's, Birmingham, AL; add: 228 Dennison Ave., SW, Birmingham, AL 25211.

Deaths

The Rev. **Richard Barrett**, retired priest of the Diocese of Albany, died Nov. 26 at Ellis Hospital in Schenectady, NY. He was 76.

Born in Jamaica, NY, Fr. Barrett was a graduate of Wesleyan College and the General Theological Seminary. He was ordained deacon and priest in the Diocese of New Jersey, and was vicar of St. Mark's Church, Hamonton, NJ, 1956-59. He was chaplain of

Hoosac School, Hoosick, NY, 1959-63; rector of St. Paul's, Salem, NY, 1963-68; and rector of Calvary, Burnt Hills, NY, from 1968 until his retirement in 1992. He is survived by his wife, Joyce, and three children.

The Rt. Rev. **William Crittenden**, retired Bishop of Erie (now Northwestern Pennsylvania), died Sept. 8 at Country-side Village in Stokesdale, NC, where he resided. He was 95. He served as bishop from 1952 to 1973.

Bishop Crittenden was born in New Boston, PA. He received degrees from Lafayette College and the Episcopal Theological School. He was ordained deacon in 1934 and priest in 1935, and served in the following congregations: curate, St. Paul's, Brookline, MA; vicar, St. Luke's, Lanesboro, and Grace Church, Dalton, MA, 1936-39; rector, St. John's, North Adams, MA, 1939-42; chaplain and professor of religion at Lafayette College, 1942-45; executive secretary of the Division for Youth of the Episcopal Church, 1945-49; and archdeacon of Southern Ohio, 1949-52. He was active in ecumenical ministry, representing the Episcopal Church on the board of the National Council of Churches, as well as being a member of the Ecumenical Institute of the World Council of Churches. In 1963, Gannon University, a Roman Catholic institution, awarded him an honorary LLD in recognition of his efforts in inter-church relations. In 1974, following his retirement, he moved to Mexico where he taught ethics at the University of Guadalajara, Garza Law School. Surviving are his wife, Mary; a son, the Rev. William Crittenden, of Chautauqua, NY; a daughter, Joan Seifert, of Winston-Salem, NC; four grandchildren and two great-grandchildren.

Deaths of other clergy as reported to the Church Pension Fund:

E. Deodum Alston	91	Prospect, KY
Andrew W. Berry	74	King City, OR
Janice L. Brown	65	Sarasota, FL
Thomas L. Cantrell	70	Dallas, TX
John R. Cooper	90	Bel Air, MD
Kenneth G. Davis	74	University Park, FL
William E. Davis	66	Granite City, IL
Bernard D. Granger	75	Malta, NY
W. Jack Harris	78	San Francisco, CA
Robert C. Hofmeister	71	Philadelphia, PA
George R. Kemp	71	Charleston, SC
William F. Kirkpatrick	68	Jupiter, FL
Denys P. Myers	87	Alexandria, VA
Carl E. Nelson	75	Sagle, ID
Ralph W. Parks	87	St. Petersburg, FL
Roy F. Schippling	88	Hemet, CA
William P. Weeks	86	Tucson, AZ
Benjamin F. Wheless	82	Atlantic Beach, NC
Hadley B. Williams	86	Wellfleet, MA

Next week...

Parish Administration Issue

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at **800-233-5247** or by E-mail at festflags@aol.com.

PILGRIMAGES

CELTIC PILGRIMAGE: May 9-22, 2004. Including 3 nights on Iona. Contact: **Sister Barbara Jean, P.O. Box 3510, Wilmington, DE 19807.**

POSITIONS OFFERED

FULL-TIME CLERGY WANTED: Must speak both Spanish and English fluently. We are willing to pay the right clergyperson \$20,000 more than you are now earning, plus parsonage, utilities, automobile and moving expenses. Our church, which is more than half a century old, needs a pastor for a new Spanish church being planted in Houston, Texas.

We are seeking a caring, compassionate, and enthusiastic pastor with a sense of humor, and who is committed to pastoral care. This person must have the quality of being a loyal team member of a church staff. Our church is an ecumenical and evangelical church that worships in the fifteen-hundred-year-old Anglican tradition, but reaches out to the entire community.

Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's, Ecumenical Evangelical Church, 459 Columbus Avenue, # 234, New York, NY 10024.**

RECTOR: Christ-centered, Bible-based, 104-year-old inner-city, orthodox/traditional Anglo-Catholic parish listed on National Historic Register, in excellent heartland city, with caring Anglo and Hispanic congregations. Rector has retired; seeking bilingual, like-minded vocation-committed priest; capable of ministering to all, willing to foster growth and expand community outreach. Rectory, benefits, and modest stipend. Send resume: **Saint Martin of Tours Church, 2312 J Street, Omaha, Nebraska 68107.**

PART-TIME PRIEST: Seeking a part-time priest for a small rural church in Rensselaerville, New York, 30 miles southwest of Albany New York. For more information, please contact: **David Bryan, Senior Warden at (518)797-3707 or ddrb1253@aol.com or www.trinityepiscopalchurchrenselaerville.com**

FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, Holy Apostles, Mitchell, and St. Timothy's, Gering, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 1918 Mockingbird Dr., Scottsbluff, NE 69361; E-mail: jf94107@att.net.**

FULL-TIME RECTOR: Small downtown church in southeast Alaska is looking for a new rector. Opportunity for professional and personal growth while administering to eclectic congregation. Contact: **St. John's Episcopal Church, PO Box 23003, Ketchikan, AK 99901. Phone (907) 225-3680; E-mail: stjohns@kpu.net.**

VOCATIONS

DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at www.orderofstjoseph.org, or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

Church Directory

PINE BLUFF, AR

TRINITY CHURCH 703 West Third Ave.
(Est. 1838, erected 1859)
The Rev. Dr. Walter V.Z. Windsor, r
Sun. 8 & 10:30, Tues 10

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

BOULDER, CO

ST. AIDAN'S 2425 Colorado Ave.
The Rev. James Cavanagh, campus chaplain
The Rev. Don Henderson, r
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg
www.stpaulcathedral.org (619) 298-7261
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Eu 5 (1S & 3S, Oct.-May), Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
www.stpauls-kst.com
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.
Daily Masses (ex Sat): 7, 6, Thurs & Prayer Book HDs: 12
noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP 5:45.
Sat MP 9:15, EP 5:45

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

WEST PALM BEACH, FL

HOLY TRINITY West Palm Beach
211 Trinity Place (Downtown)
www.holytrinitywpb.org (561) 655-8650
On the Intracoastal Waterway since 1896

The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Brutell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Grant R. Sherk, p-r, the Rev. John F. Mangrum, p-r, Mace Graham, org-cho
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 EU

HONOLULU, HI

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line)
Sun Masses 7, 9 (Sung); MWF 8

CHICAGO, IL

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

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
www.stpaulsparish.org 60 Akenside Rd. (708) 447-1604
The Rev. Thomas A. Fraser, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1 (All service times SEPT thru MAY)

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL 2919 St. Charles Ave. (504) 895-6602
On the street car line at the corner of 6th St.
www.cccnola.org
The Very Rev. David duPlantier, dean
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

ST. ANNA'S

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1313 Esplanade Ave. (504)947-2121
Rev. William H. Terry, r E-mail: wterry2217@aol.com
Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 6 Low Mass, Healing, Anointing.

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off Strip christissavior@lvc.com
H Eu Daily (ex Sat)

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

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

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Dr. Stanford Lehrberg, music director.
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200
www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Vicar
(212) 602-0800 www.trinitywallstreet.org

TRINITY

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

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev. Charles F. Wallace, c; The Rev. Robert H. Stafford, asst.
Sun Eu 8, 9, 11. Choral Ev 4, Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

SAINT MARY'S

Grove Park (828) 254-5836
337 Charlotte St.
E-mail: mail@stmarysasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15. Mass 5:30; Wed. Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-June)

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.

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10. Weekdays as announced
Sacrament of Penance by appt

PROVIDENCE, RI

S. STEPHEN'S 114 George St.
www.sstephens.org (401) 421-6702
The Rev. John D. Alexander, r
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

CHARLESTON, SC

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

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgcs.org
The Rev. Ben Nelson, asst
Sun 8, 9, 11:15 & 6

DALLAS, TX

INCARNATION (214) 521-5101
3966 McKinney Ave.
The Rev. Larry P. Smith, r; the Rev. Frederick C. Philippert v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun 7:30, 9, 9:15, 11:15, 7, M/W/Th H Eu 12 noon.
Tues/Fri H Eu 7, Wed H Eu/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

PALMER MEMORIAL (713) 529-6196
Across from the Texas Medical Center and Rice University
6221 Main Street (77030) www.palmerchurch.org
Fax: (713) 529-6178
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick; The Rev. Kit Wallingford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

CHRIST CHURCH

510 Belknap Pl. (210) 736-3132
Just north of historic downtown
www.cccsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman Row, asst.
Sun Eu 7:30, 8:30, 11:00

MILWAUKEE, WI

ALL SAINTS CATHEDRAL (414) 271-7719
818 E. Juneau ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted.

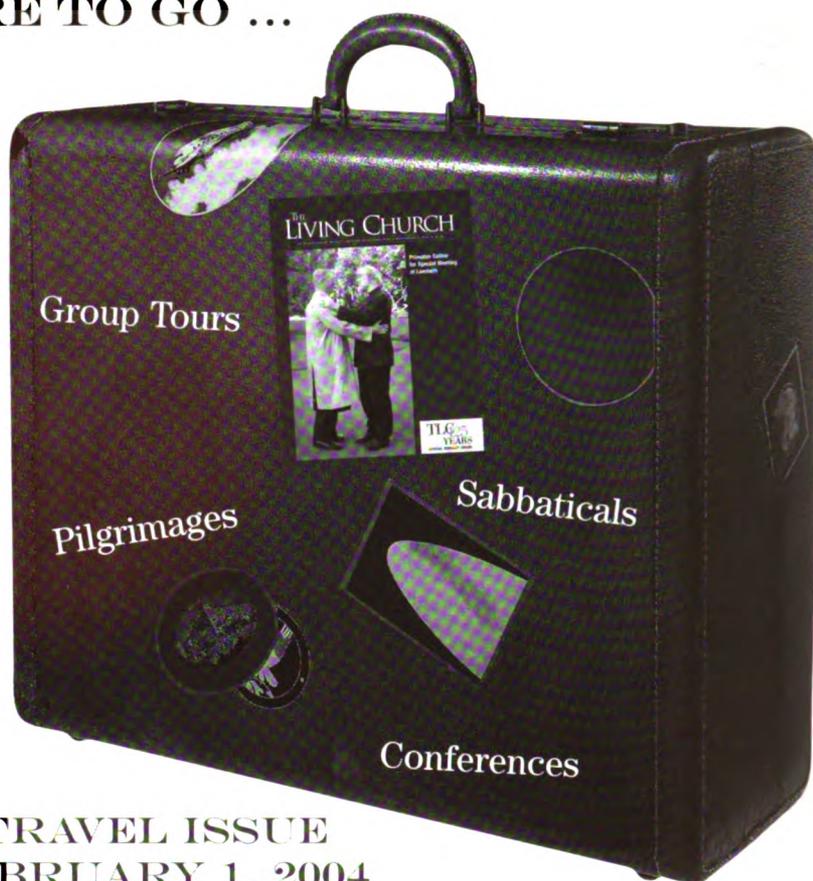
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MOJAVE, CA

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

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This new issue will feature articles on pilgrimages, sabbaticals, and historic places relating to the Episcopal Church and Anglican Communion. Additional topics will include travel safety, avoiding scams, and books on journey reflections.



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If you would like a media kit, information for 2004 rates, or have any other questions, call (414) 276-5420 ext. 16, or e-mail tparker@livingchurch.org.

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