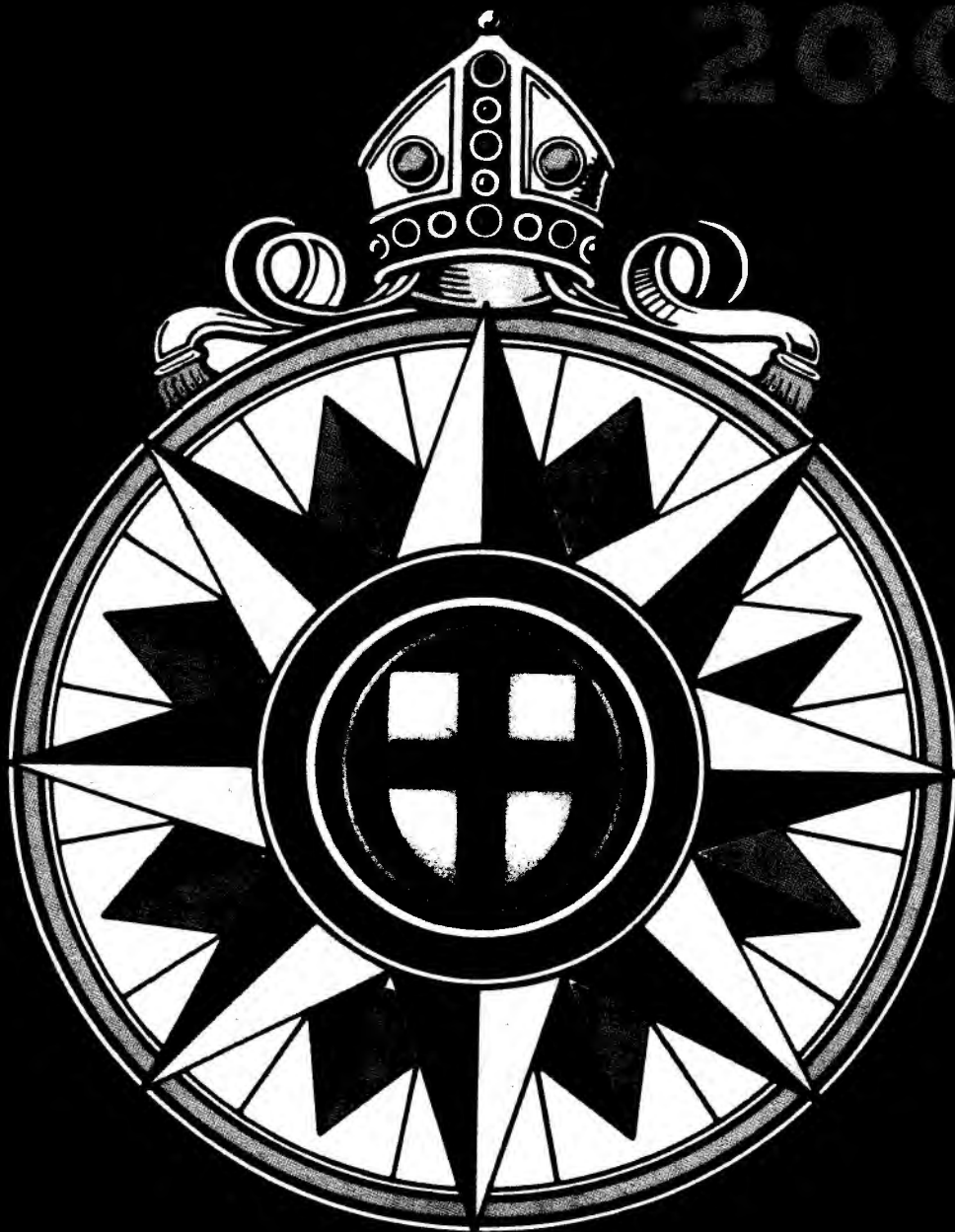


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2004



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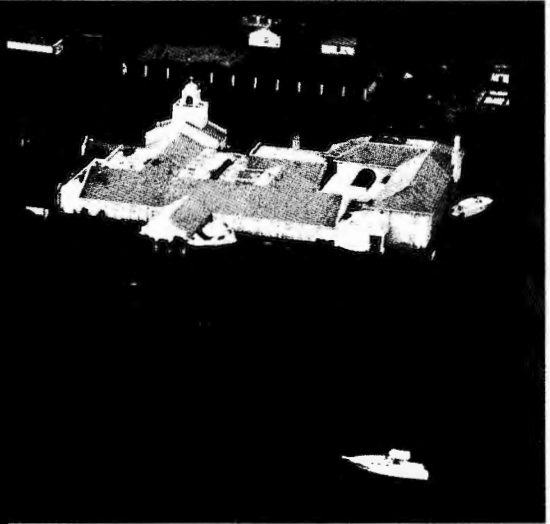
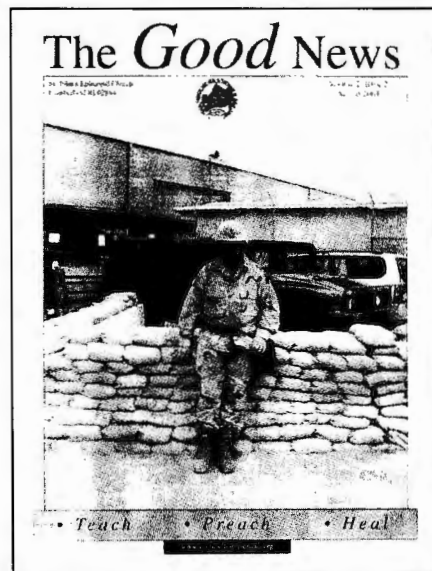
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Volume 229 Number 26

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.

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SUNDAY'S READINGS

The Family of God

'...power to become children of God' (John 1:12).

The First Sunday after Christmas (Year A), Dec. 26, 2004

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

Those fortunate enough to be members of healthy and stable families often have traits in common. Constantly experiencing unconditional love and acceptance themselves, they tend to respond in kind in their dealings with others. Bonded in lasting and supportive relationships, they tend not to be anxious or to worry much. Being honored and trusted by those closest to them, they tend to honor and trust those around them.

Human fallenness being what it is, however, many among us aren't a part of a healthy and stable family, and that frequently takes a sad toll. Those involved in relationships where love is conditional usually put rigid conditions on their acceptance of others. Participants in unequal or abusive relationships often carry either power or subservience into all of their everyday dealings. And those who are neither honored nor trusted by those whom they love tend to be suspicious of others.

No matter what our personal background or circumstance, today's readings underscore our membership in the healthiest and most stable family that can possibly be imagined — that of God. In the magnificent prologue to his gospel, John assures us that Christ

welcomes believers into his Father's family. "But to all who received him," he writes, "who believed in his name, he gave power to become children of God."

Paul similarly writes that Christ came "so that we might receive adoption as children" of God. "So you are no longer a slave but a child," he concludes, "and if a child then also an heir, through God." This is the family, comprised of all who claim the surname Christian, from which we rightfully receive our family values.

All of us who have been adopted by God in baptism are empowered to love one another without condition, as each is the recipient of our Father's unmerited grace. As God supports us, his children, through the indwelling of his own Spirit, so we are enabled to give help and encouragement to all around us who are in need. And as the Father honors and trusts us enough to respect our own free will, so we are empowered to "respect the dignity of every human being" (BCP, p. 305) — even those with whom we most disagree.

Only some of us are fortunate enough to be nurtured by healthy human families. All are invited through Christ, however, to be nurtured by the family of God.

Look It Up

According to the author of 1 Peter, what are some of the obligations attendant upon membership in God's family? (1 Pet. 4:1ff)

Think About It

In what ways does our Church today function as the family of God? In what ways does it appear as something less?

Next Sunday

The Second Sunday after Christmas (Year A), Jan. 2, 2005

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

Experiencing the Divine

By David Kalvelage

A roundup of recent books that deal with spiritual matters:

FOR ALL THE SAINTS: Remembering the Christian Departed. By N.T. Wright. Morehouse. Pp. 96, paper. \$10. ISBN 0-8192-2133-3.

Prolific author N.T. Wright looks at what happens when people die. Particularly meaningful is his chapter about the observances of All Saints' and All Souls' days. In this chapter and elsewhere the Bishop of Durham brings in the theology found in some Anglican hymns.

FINDING TIME FOR THE TIMELESS: Spirituality in the Workweek. By John McQuiston II. Skylight Paths. Pp. 208. \$17.99. ISBN 1-59473-035-0.

John McQuiston II, an Episcopal attorney, presents a variety of short stories of everyday spiritual practices. In "Discovering What You're Looking For," the author reveals a bit about himself in seeking spiritual direction from his priest.

A HANDBOOK OF THE CHRISTIAN FAITH. By John Schwarz. Bethany House. Pp. 311. \$13.99, paper. ISBN 0-7642-2906-0.

Ten chapters attempt to provide answers to some basic questions about Christianity and the Bible, e.g., Why are there four gospels? Who wrote the Bible? How does Christianity differ from other religions?

MY LIFE AND MY DEATH: A Priest Confronts His Cancer. By Jeffrey T. Simmons. Church Publishing. Pp. 157. \$14, paper. ISBN 0-89869-445-0.

An Episcopal priest recounts the final stages of his life realistically and with good humor. Particularly memorable is the chapter on the chemotherapy chair. Fr. Simmons' wife, Beverly, writes the final chapter.

DIAMOND PRESENCE: Twelve Stories of Finding God at the Old Ball Park. Edited by Gregory F. Augustine Pierce. ACTA. Pp. 168. \$17.95. ISBN 0-87946-270-1.

As a baseball fan who has encountered God at a ball park, I loved this one. Twelve authors share true stories about experiencing the divine while involved in their favorite pastimes. Patrick Hannon expresses it best: "I go

to churches and ballparks for pretty much the same reason: Because God is there."

SPIRITUALITY OF SPORT: Balancing Body and Soul. By Susan Saint Sing. St. Anthony Messenger. Pp. 137. \$7.95. ISBN 0-86716-516-2.

Anecdotes and tales of athletes and coaches written by the crew coach at Penn State University. "I always sensed God was with me when I ran," she wrote, "as if the more I sweated and pounded my feet into the pavement, the closer God seemed."

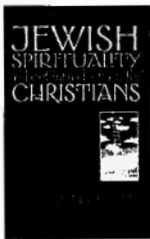
Divine Life

By Travis Du Priest

EVOLUTIONARY FAITH: Rediscovering God in Our Great Story. By Diarmuid O'Murchu. Orbis. Pp. 231. \$20, paper. ISBN 1-57075-451-9.

Were others of you smitten with O'Murchu's earlier books *Quantum Theology* and *Rediscovering Spirituality*? I haven't recovered from the latter yet. Here, again: "It is time to embrace the inspired and relational God ... the divine life-force we have known, loved and served long before formal religion was ever instituted."

JEWISH SPIRITUALITY: A Brief Introduction for Christians. By Lawrence Kushner. Jewish Lights. Pp. 103. \$12.95, paper. ISBN 1-58023-150-0.



Rabbi-in-residence at Hebrew Union College, Lawrence Kushner is an incredibly prolific and popular writer. In this book for Christians (dedicated to Basil Pennington, among others who have taught him about Jesus) Rabbi Kushner encourages awareness of God's presence and purpose in our world.

JESUS IN THE NEW UNIVERSE STORY. By Cletus Wessels. Orbis. Pp. 240. \$25, paper. ISBN 1-57075-465-9.

Explores the cosmology that is the backdrop to the story of Christ and redemption, in light of the new physics (about which Fr. Wessels has written in previous books) of an emerging universe. For those who know Thomas Berry's *The Great Story*, this makes an interesting follow-up read.



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California High Court Rules Parishes May Keep Property

The California Supreme Court has let stand a ruling that allows parishes to take their property with them if they leave their denomination, notwithstanding any denominational trust clause or canon. The court's decision may impair the Episcopal Church's ability to use the Dennis Canon in church property disputes in California.

On Dec. 1, the Supreme Court declined to hear the appeal and let stand a Superior Court decision that gave title to a Fresno church property to a breakaway congregation. In 2000, St. Luke's declared its independence from the United Methodist Church, citing concerns over the liberal drift of the denomination and in protest over the failure of the local conference to discipline pastors who performed blessings of same-sex unions. The Methodist Church sued the breakaway group which had kept control over the property, arguing that under its canons local congregations held the property in trust for the denomination.

After a Fresno County Trial Court ruled in favor of the denomination, the Fifth Circuit Court of Appeal ruled in August that the breakaway group could, under California law, keep its property.

Robert Shannon, attorney for the Methodist Church, stated the decision "not only impacts the United Methodist Church but other mainline denominations with similar methods of holding property. These other denominations could potentially see their own trust clauses challenged and invalidated using the St. Luke's case."

Under the Episcopal Church's Title I.7.4 (the Dennis Canon) all "personal and real property held by or for the benefit of any parish, mission or congregation is held in trust for this Church and the diocese thereof ...". Under California law, the Dennis Canon's power is subordinate to state law, allowing in certain circumstances congregations to depart from the Episcopal Church and to take their property with them.

More Prison Time for Former Priest

A former Episcopal priest already serving time in prison has been sentenced to an additional four years for molesting a student at the boarding school where he served as chaplain. Kenneth K. Behrel, the one-time chaplain of St. James' School in western Maryland, entered an Alford plea after his first conviction was overturned on appeal. In an Alford plea, the defendant does not admit guilt but acknowledges that the state has enough evidence to secure a conviction.

The four-year sentence will run consecutively with a 12-year term of imprisonment Mr. Behrel is currently serving for molesting a second boy in his charge. Mr. Behrel served as chaplain Episcopal boarding school from 1980 to 1985, and was rector of St Andrew's Church in Grayslake, Ill., at the time of his arrest in February 2001.



Sarah Moore/Hawaiian Church Chronicle photo

Presiding Bishop Frank Griswold and his wife, Phoebe, sign autographs at St. Andrew's Priory School for Girls in Honolulu, Hawaii. The Nov. 30-Dec. 5 visit was Bishop Griswold's first official one to the Diocese of Hawaii since his 1996 transference to the office of Primate.

Nominees Sought

The Joint Standing Commission on Nominations, a permanent body of the General Convention, is requesting assistance as it seeks to cast the widest net possible in its search for nominees to serve as candidates for election to a variety of national church leadership positions.

The positions are:

- Executive Council,
- General Board of Examining Chaplains,
- trustee of the General Theological Seminary, and
- trustee of the Church Pension Fund.

The process for nomination has been made simpler and self-nomination is encouraged, according to Canon Kathryn Weathersby, commission chair. Details about the process, including position descriptions, are available on the internet at www.episcopalchurch.org/gc/ccab or by calling the Episcopal Church Center at 1-800-334-7626 and asking for ext. 6325.

"The presiding officers are looking for new faces and new voices to serve the Church," said the Very Rev. George L. Werner, president of the House of Deputies. "These positions also have a lot of influence over its future direction."

Episcopal News Service contributed to this report.

Rocky Official Launch for Relief Agency

A dinner intended to raise money for aid to the Anglican provinces of the Global South seemed as though it ought to be a peaceful event, but it turned into a tense standoff between a diocesan bishop and four primates of the Anglican Communion.

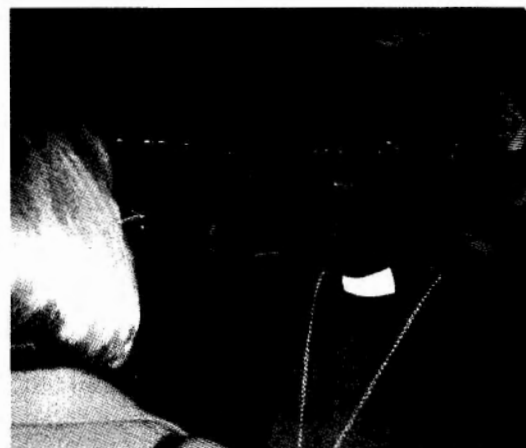
Anglican Relief and Development (ARD) was begun [TLC, Oct. 31] as a way of channeling money to economically disadvantaged areas in the Anglican Communion which have either refused to accept funding from Episcopal Relief and Development, or will be turned away because they refuse to enter into partnerships with the Episcopal Church, according to ARD chair, the Very Rev. Peter Moore, president emeritus of Trinity Episcopal School for Ministry.

Archbishops Yong Ping Chung of South East Asia, Henry L. Orombi of Uganda, and David M. Gitari, the retired Archbishop of Kenya, are trustees of the ARD board, and were in the United States to attend a meeting and participate as guests of honor in the \$150-per-person dinner at Church of the Good Samaritan in Paoli, Pa. Also participating was the Most Rev. Peter Akinola, Primate of the Anglican Church of Nigeria, who serves as the

patron of the charitable relief organization.

When he learned that the four archbishops would be coming to Paoli for the weekend, the Rev. Greg Brewer, rector of Good Samaritan, informed his diocesan bishop, the Rt. Rev. Charles E. Bennison, Jr., and invited him to the dinner. Before accepting the invitation to the fundraiser, Bishop Bennison said he consulted with the other Province 3 bishops, whom he said advised him to attend the reception and welcome the primates. In reaching his decision, Bishop Bennison said he also took counsel with the standing committee of the Diocese of Pennsylvania and Presiding Bishop Frank T. Griswold.

However, when the primates learned of Bishop Bennison's intention to attend, they said they would not even be in the same room with him, and asked the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and ARD president, to telephone Bishop Bennison and request that he not attend the banquet. Bishop Bennison decided to attend anyway, in large part, he said, because "I couldn't be perceived as breaking fellowship with the African bishops. From my own point of view,



David Virtue photo

The Most Rev. Peter Akinola, Primate of the Anglican Church of Nigeria, speaks with one of the estimated 500 who attended a festive Eucharist at Good Samaritan, Paoli, Pa., on Dec. 5. The service was the culmination of a weekend of activities to mark the official launch of Anglican Relief and Development.

that of the diocese, and of the national church, we do not see ourselves as out of communion with them."

When Bishop Bennison arrived, the primates did remain in another part of the building, with the exception of Archbishop Gitari, who emerged near the end of the evening to talk briefly with Bishop Bennison. Meanwhile, dinner guests were escorted in small groups to meet with the archbishops while Bishop Duncan led a conversation in the main dining room. Although he was aware that it was a "difficult and awkward situation," Bishop Bennison described the evening as enjoyable and characterized his conversation with Archbishop Gitari as "warm." With regard to ARD, "it is a way that we can help human suffering in the Global South, and I want to support it."

During the weekend, ARD approved close to \$460,000 in grants to the Philippines, South Africa, Eritrea, Uganda, Nigeria, Malawi, and Egypt. Although the projects are not yet fully funded, they include money for AIDS-related work, micro-economic development, and assistance for members of the untouchable caste in India.

(The Rev.) Elizabeth Eisenstadt-Evans

Southern Cone Repeats Call for Repentance

The Anglican Province of the Southern Cone will not honor the recommendation of the Windsor Report decrying flying bishops as long as the Episcopal Church continues to act in defiance of the doctrine and discipline of the wider Anglican Communion.

While giving thanks for the Windsor Report and endorsing its recommendations concerning the churches of the United States and Canada, the province's General Synod gathered at Christ the Light of the World Church in Santa Cruz, Bolivia, and questioned the committee's choice of language:

"It worries us that the report has not made a clearer call to repentance on the part of the provinces of the Episcopal Church of the United States and

the Anglican Church of Canada."

The Santa Cruz meeting is not the first statement of displeasure from the leaders of the Southern Cone. In January the South American House of Bishops broke communion with the Episcopal Church over the actions taken by the 74th General Convention, and refused to accept missionaries from the Episcopal Church unless they were first vetted for orthodoxy.

The Most Rev. Gregory Venables, who through the Rt. Rev. Frank Lyons, Bishop of Bolivia, has taken on the pastoral oversight of two congregations formerly affiliated with the Diocese of Atlanta, was re-elected primate and given a vote of confidence for his actions.

Fishers of People

The Diocese of **Central New York** will defer until next year a response to the Windsor Report. Meeting Nov. 19-20, clergy and lay delegates overwhelmingly referred to a task force a resolution that called on the diocesan bishop, the Rt. Rev. Gladstone "Skip" Adams, to lead the diocese in "expressing regret" for supporting the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire.

The resolution was among 21 — five of which addressed various responses to the Windsor Report — dispatched during about an hour of debate in the business portion of the meeting. The overwhelming majority, according to *The Post-Standard* of Syracuse, approved a modified resolution which commended the Windsor Report to parishes for "prayerful study." Also referred to committee was a resolution expressing gratitude to Bishop Adams for supporting the New Hampshire consecration and leaving it for

God to judge "personal preferences." Resolutions to lower the eligible voting age of delegates from 21 to 18 and another encouraging a long-range plan for diocesan archives equally prompted lively debate before both were approved.

In his address, Bishop Adams encouraged a eucharistic congregation of diocesan leadership to continue its work as fishers of people. Last year, he reorganized diocesan priorities and encouraged more mission work at the congregational level. He renewed the call for parishes to develop approaches appropriate for their communities while avoiding what he characterized as a "temple Christian" mindset.

"Temple Christianity does not heal lepers or eat with sinners, nor does it heal the paralyzed man," he said. "It rarely gets beyond its walls and its institutional structure; it likes purple shirts more than touching the outcast; it likes looking holy more than being holy; it likes saving itself more than giving itself away."

Seeking Wisdom

Delegates to the convention in the Diocese of **Vermont** met Nov. 5-6 at the Cathedral Church of St. Paul in Burlington, and adopted a resolution expressing "appreciation for the hard work of the Lambeth Commission on Communion and its dissemination of The Windsor Report."

The resolution also accepted the invitation the Rt. Rev. Thomas Ely, Bishop of Vermont, issued in his address to the convention, "to read, study, and to be in conversation about the report, its recommendations, and its possible implications for the Episcopal Church and the Anglican Communion."

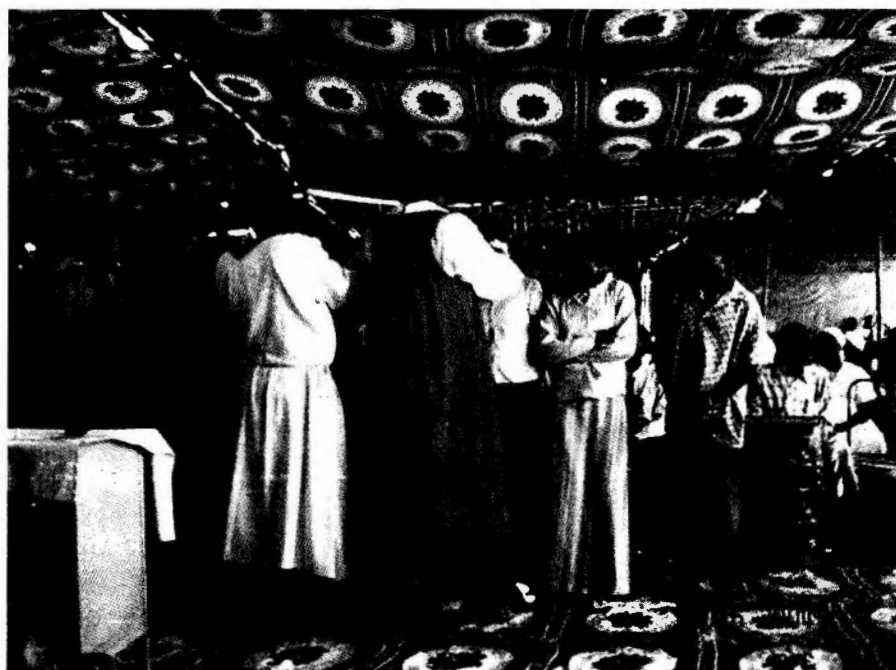
In the same spirit that the Presiding Bishop has invited members of the House of Bishops to serve as a "community of wisdom" for him, Bishop Ely asked Vermont Episcopalians to be a "community of wisdom" with regard to the report and his participation in the House of Bishops' conversation. He announced that he would host a series of gatherings throughout the diocese in January to discuss the issues presented in the report, and said he welcomes written reflections from individuals and congregations.

The Windsor Report could have implications for the diocesan policy on holy matrimony and holy unions. The policy outlines guidelines for clergy in the preparation of couples and the blessing of marriages and civil unions (legal in Vermont).

The policy recommends the use of trial liturgies for holy unions, with the expectation that the experience of the diocese will be shared as part of the ongoing conversation in the wider church around blessing of same-gender unions. Bishop Ely has said he does not expect changes to the policy or practice of the diocese before the 2006 General Convention.

Delegates approved a budget of \$1.1 million, an increase of 10 percent above the 2004 budget. A substantial portion of the income (more than 70 percent) comes from congregations.

Anne Clarke Brown



Patrick Augustine photo

The Rt. Rev. Ezekiel Kondo, Bishop of Khartoum in the Anglican Province of Sudan, confirms one of 170 new members during a four-hour liturgy at a refugee camp on Nov. 7. During the service Bishop Kondo also licensed 20 members of the Mothers Union as Lay Eucharistic Ministers. The Rev. Canon Patrick Augustine, rector of Christ Church, La Crosse, Wis., and canon commissary to the Archbishop of Sudan in the United States, preached.

Healing Conversations

With the publication of the Windsor Report and the defection of two parishes still fresh on everyone's mind, the Rt. Rev. Vincent W. Warner, Bishop of **Olympia**, urged the diocesan convention to focus pastorally on its diversity rather than its differences. Clergy and lay delegates responded with approval of several reconciliation resolutions during the convention at a hotel conference center in Seattle Oct. 29-30.

The day after the Oct. 18 publication of the Windsor Report, the rectors of St. Stephen's Church, Oak Harbor, and St. Charles', Poulsbo, met with Bishop Warner and informed him of their intention to leave the Episcopal Church and affiliate with the Rt. Rev. Robinson Cavalcanti, Bishop of Recife in the Anglican Province of Brazil [TLC, Nov. 7]. Bishop Warner told convention he does not want to act precipitously with lawsuits and further escalation.

"I want this to be a time to model how we can be together as a people of God," he said. "We don't do that very well sometimes in times of conflict."

Convention later acknowledged the pain felt by the two congregations in a resolution and encouraged them to continue the unfinished conversation. "Taking the initiative in reconciliation is central to our work; we do not accept our separation as the last word; eucharistic fellowship is nurture and healing," the resolution stated.

The healing conversation and nurturing will be assisted by the Rt. Rev. Edward Little, Bishop of Northern Indiana, who will visit Olympia in January "for the purpose of promoting reconciliation," according to another resolution passed by convention.

Delegates also passed resolutions that extended health and dental benefits to domestic partners of all eligible employees and made participation in the group medical plan mandatory for all clergy employed by a congregation for 20 hours a week or more. A few congregations with large staffs were withdrawing from the diocesan group



Peter Strimer/Episcopal Voice photo

Japanese Taiko drummers call to order the Diocese of Olympia's convention.

health care plan. This placed the overall diocesan plan at risk by not covering a high enough percentage of the eligible group. "Good underwriting is similar to good stewardship in that there is a commitment of 'one for all and all for one,'" the resolution explained.

Bob Chapman contributed to this report.

Health Concerns

A resolution calling for the election of a bishop coadjutor in the Diocese of **South Dakota** was first ruled out of order then amended to request that the diocesan bishop initiate that process before it was eventually defeated by a show of hands. Convention met at a hotel conference center in Pierre Sept. 24-26.

For more than a year, the Rt. Rev. Creighton L. Robertson, Bishop of South Dakota, has been on a waiting

list for a kidney transplant and requires dialysis three times a week. The resolution cited concerns about his health among its reasons, but it was initially ruled out of order because national church canons state that only a diocesan bishop can call for the election of his or her successor. After it was introduced at convention, the resolution was amended to request that Bishop Robertson make that call, but it was eventually defeated by a show of hands after a voice vote failed to prove decisive.

Convention did approve a resolution calling for a full-time youth minister to work in the Niobrara Deanery. After much discussion, the motion carried with the understanding that funding for the position would not be included in this year's diocesan budget.

Approximately half of one afternoon session was devoted to a series of lectures with time for questions on the authority of scripture, tradition and reason as instruments of authority within the Episcopal Church.

The Rev. Janine Tinsley-Roe (right) is installed Native American missionary of the Episcopal Church at the Cathedral Church of St. John the Divine in New York Nov. 22.

Jan Nunley/ENS photo

THE YEAR IN REVIEW 2004



All over the world Anglicans, especially members of the Episcopal Church, spent much of 2004 waiting to see what was going to happen to the Anglican Communion. As the year drew to a close, most Anglicans were still in a waiting mood.

From New Year's Day until well into December, Episcopalians for the most part heeded the advice of their bishops and waited to see how events would unfold as much of the Church continued to react to the election and consecration of a non-celibate homosexual person as a bishop in the Diocese of New Hampshire. Anglican primates, diocesan bishops, rectors and vicars pleaded with church mem-

bers to stay put and wait for the recommendations of the Lambeth Commission on Communion, a group of 17 theologians appointed by the Archbishop of Canterbury to determine how Anglicans could be in communion with each other and among themselves. In October, the commission finally produced the **Windsor Report**, a 93-page document that made unanimous recommendations how the Communion might proceed. Among its recommendations:

- A moratorium on same-sex blessings.
- A moratorium on the election and consecration of additional non-celibate homosexual persons.
- A covenant which could be signed by all 38 provinces in which Anglicans would strive to maintain communion.

The report also noted that the affirmation of the election of the Rev. Canon **V. Gene Robinson** as Bishop Coadjutor of New Hampshire and the recognition of same-sex blessings by the 74th General Convention caused "deep offense" to many Anglicans. It called for regret by bishops who participated in and voted for that consecration, and by bishops who have crossed diocesan boundaries without permission to administer the sacraments.

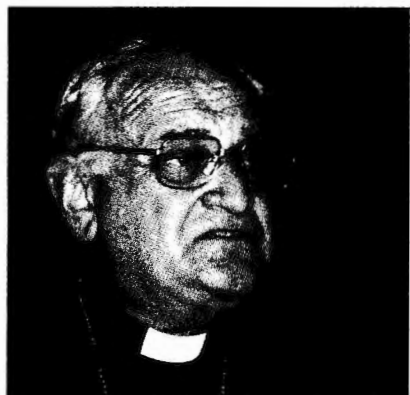
Many persons at the far right of the

theological spectrum felt the recommendations did not go far enough, and some of those at the far left felt the recommendations were too restrictive, but for the most part Episcopalians and other Anglicans seemed to be willing to wait and see how the recommendations would be received.

As the year came to the end, most of the Church was in a waiting mode again, to see how the American House of Bishops would respond to the Windsor Report when they meet next month in Salt Lake City. Another important meeting takes place in February when Anglican primates gather in Northern Ireland.

The Most Rev. **Andrew Hutchison**, Archbishop of Montreal and Primate of the Anglican Church of Canada, spoke for many when he said of the Windsor Report: "...the fact that commission members can speak with one voice holds open the door of hope that our Church can, with prayer and dialogue, persevere in seeking unity."

During the closing weeks of 2004 many Episcopalians were involved in dialogue about the Windsor Report. There were meetings of bishops in the various provinces, forums, presentations and discussions in some dioceses, and programs in many congregations. Many diocesan bishops urged people to take time to study



George Conger photo

The Most Rev. Robin Eames, Archbishop of Armagh and chairman of the Lambeth Commission on Communion, addresses the press at the release of the Windsor Report Oct. 18 in London.

the report and not to react hastily.

Much of the other news of 2004 was related to the aftermath of the New Hampshire consecration.

The formation of the **Network of Anglican Communion Dioceses and Parishes**, an organization for persons who wish to remain in the Episcopal Church but cannot accept the decisions on sexuality made by the 74th General Convention, took place early in the year with nine dioceses signing up as members. The network is led by Bishop **Robert Duncan** of Pittsburgh as its moderator.

Another organization, *Via Media*, with 12 chapters in 11 dioceses, gathered in Atlanta and formed an umbrella organization named **Via Media USA**. Its mission statement commits the organization to "promoting and protecting the faith, unity and vitality of the Episcopal Church as the American expression of Anglican tradition."

By the end of the year, some 22 Anglican provinces were in either broken or impaired Communion with the Episcopal Church, although not all Anglicans were clear about what it means to be in broken communion.

The Primate of Nigeria, the Most Rev. **Peter Akinola**, one of the strongest critics of the events in New Hampshire, announced plans to establish Nigerian Anglican churches in the United States, and urged Nigerians who live in this country to affiliate with them.

In March, some 800 Episcopalians from the Diocese of Ohio gathered in an Orthodox church in Akron for the confirmation of 110 people by five retired Episcopal bishops and one ordinary from the Brazilian Diocese of Recife. The service was held without the permission of the diocesan bishop, the Rt. Rev. **J. Clark Grew**.

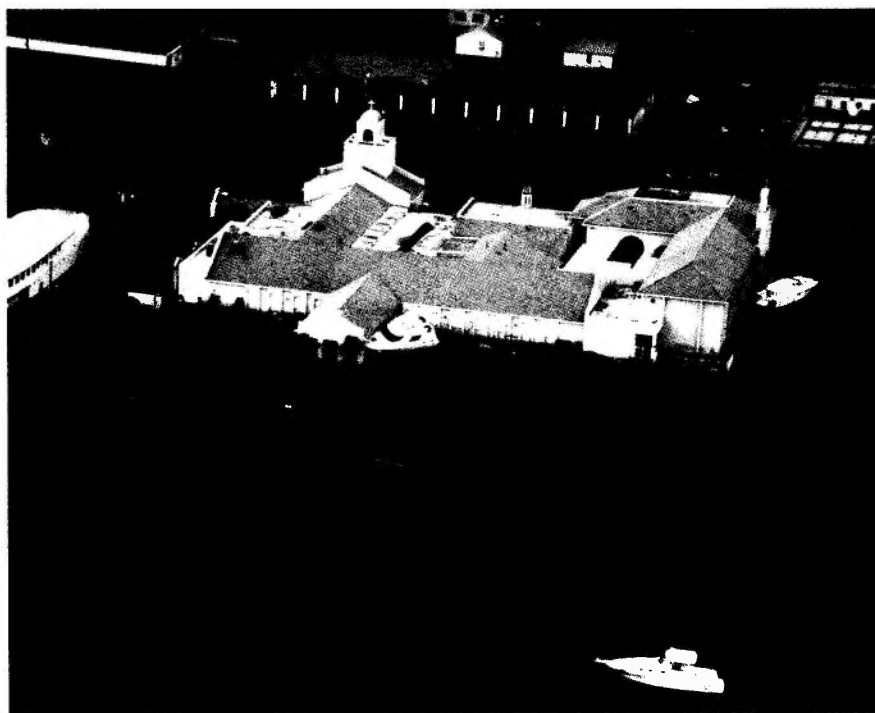
The American House of Bishops met in March at Camp Allen in Texas and issued a plan for **delegated epis-**

copal oversight for congregations that cannot accept the ministrations of a bishop who approved of or participated in the New Hampshire consecration. The bishops also criticized the bishops who crossed diocesan boundaries to take part in the Ohio service. When the bishops met again in Spokane, Wash., in September, they did not take formal action against those who participated in Ohio

Several organizations for conservative Episcopalians banded themselves together under the leadership of the Bishop of Pittsburgh to make common cause for "a united, missionary and orthodox Anglicanism in North America." They are: the Anglican Communion Network, American Anglican Council, Anglican Mission in America (AMiA), Forward in Faith North America, the Reformed Episcopal Church, and the Anglican Province in America.

There were many reports of large numbers of members leaving congre-

By the end of the year, some 22 Anglican provinces were in either broken or impaired Communion with the Episcopal Church, although not all Anglicans were clear about what it means to be in broken communion.



Gulf waters surround St. Simon's, Fort Walton Beach, Fla., after Hurricane Ivan passed through.

THE YEAR IN REVIEW 2004

gations, and churches breaking away from their dioceses, but in the Diocese of **Los Angeles**, developments received notoriety. The clergy and most of the members of three congregations left the Episcopal Church and placed themselves under the jurisdiction of the Bishop of Luwero, Uganda. Later, the diocese filed a lawsuit against St. James', Newport Beach; St. Stephen's, North Hollywood; and All



Lee Jennings/Church Life! photo

Among bishops consecrated in 2004 was the Rt. Rev. Mark Hollingsworth, Bishop of Ohio. Members of his family congratulate him at the March 14 service of his consecration.

Saints', Long Beach.

Retired Archbishop of Canterbury **George Carey** traveled to Fairfax, Va., in September to preside at two services of confirmation at Truro Church. Members of 11 churches who did not agree with the decisions of General Convention on sexuality were confirmed, received or recited affirmations.

The Joint Nominating Committee for the Election of the Presiding Bishop held its first meeting and

elected **Diane Pollard**, of the Diocese of New York, and the Rt. Rev. **Peter J. Lee**, Bishop of Virginia, as its co-chairs. The 29-member committee will identify at least three candidates to be nominated to succeed Presiding Bishop **Frank T. Griswold** in 2006.

After the plan to move Episcopal Church headquarters to the General Theological Seminary failed in 2003, **renovation began at the Church Center** on Second Avenue in New York City. The \$28.5 million plan will include renovation of all areas of the Church Center except the Presiding Bishop's residence.

When it met in November in Boise, Idaho, the national Executive Council heard that revenue from diocesan apportionments through the first eight months of 2004 was about \$500,000 greater than anticipated.

The Rt. Rev. **Otis Charles**, retired Bishop of Utah, was removed from his position as an assisting bishop in the Diocese of California after he was "married" to another man in St. Gregory of Nyssa Church in San Francisco. Bishop Charles, 78, and the four-times divorced Felipe Sanchez Paris, 67, were married in April.

Bishops **John B. Chane** of Washington and **Jon Bruno** of Los Angeles officiated at blessing of same-sex ceremonies for members of the clergy of their dioceses, but both said later in the year they would observe the recommended moratorium against such blessings.

Weather catastrophes caused damage to many churches. Each of the five Florida dioceses had churches that were damaged by a series of autumn hurricanes; heavy rains caused flooding in churches in the East. Episcopal Relief and Development responded quickly with aid, and dioceses, parishes, and organizations were involved in relief efforts.

Church of the Holy Spirit, in Tallahassee, Fla., was destroyed by fire in

April, and authorities immediately determined arson was the cause of the blaze.

Bishops elected and consecrated during 2004 were the Rev. Canon Michael Smith, Bishop of North Dakota, and the Rev. Porter Taylor, Bishop of Western North Carolina.

The Rev. Gary R. Lillibridge was consecrated as Bishop Coadjutor of West Texas, the Ven. Mark Hollingsworth as Bishop of Ohio, and the Rev. Canon Kirk Stevan Smith as Bishop Coadjutor of Ohio. All had been elected in 2003.

The Rev. Bavi Rivera was elected Bishop Suffragan of Olympia, the Rev. Jeffrey Steenson, Bishop Coadjutor of the Rio Grande, and the Rev. Canon James R. Mathes, Bishop of San Diego. They are to be consecrated in 2005.

The House of Bishops mourned the **deaths** of several of its members. They included Bishops Judson Child, retired Bishop of Atlanta; Charles E. Bennison, Sr., retired Bishop of Western Michigan; Furman C. "Bill" Stough, retired Bishop of Alabama; David B. Birney, retired Bishop of Idaho; John L. Thompson, retired Bishop of Northern California; and John "Jack" Wyatt, retired Bishop of Spokane.

The Rt. Rev. **Richard F. Shimpfky**, Bishop of El Camino Real, resigned and left the diocese. The Bishop of Ecuador Central, the Rt. Rev. **Neptali Larrea Moreno**, was deposed after he was charged with abandonment of communion by an open renunciation of the doctrine, discipline and worship of the Church.

Three theological seminaries welcomed **new deans** during 2004. The Very Rev. Paul F.M. Zahl became president and dean at Trinity Episcopal School for Ministry; the Rev. William S. Stafford became dean of the School of Theology at Sewanee; and the Rev. Gary R. Hall was elected dean and president of Seabury-Western.

Good News of the Past Year

The last issue of the year seems to be a good time to present one of my occasional offerings of good news, gleaned from parish newsletters, diocesan newspapers and various websites:

The Bishop Leo Center, named for the late Bishop Leo Alard, opens in Houston in an attempt to reach pregnant teenagers and young single mothers and fathers with educational and referral services.

Henrietta Neal is named an honorary canon of the Cathedral Center in Los Angeles on her 100th birthday.

St. Paul's Church, Hanover, Va., is celebrating its 300th anniversary.

New teaching resources that will invite churches to build hospitality and evangelism will be sent by the Episcopal Church to all congregations in January.

Edmund Khourie retires after 67 years of lay ministry at Trinity Church, Fulton, Ky.

St. Stephen's Church, Morganton, N.C., announces plans for the New Jerusalem Center for Music, Education and the Arts.

The Diocese of Northern California provides an opportunity for college students to become involved in community service through its campus ministry program.

St. Catherine's Church, Marietta, Ga., has developed a mentor program in which trained adults are assigned to young members of the church.

Fourteen teenagers and five adults from St. Francis' Church, Holden, Mass., participate in a group workcamp in Puerto Rico.

The Bishop of Western Louisiana, the Rt. Rev. D. Bruce McPherson, announces plans for a new mission congregation in 2005.

The Diocese of Pittsburgh reports an increase in the number of communicants during 2003.

Young people from Province 4 take part in a five-day mission project in Berea, Ky.

The Rev. Jeffrey Jencks, rector of St. John's, Cumberland, R.I., is awarded a Bronze Star for his actions and performance of duty as a chaplain with the Rhode Island National Guard while deployed in Iraq.

The Rev. Ed Bennett observes the 60th anniversary of his ordination to the priesthood at Grace Church, Standish, Mich.

The Church of St. John the Baptist, York, Pa., will observe its 250th anniversary in 2005.

The Diocese of Southern Ohio offers Advent postcards to congregations to use as invitations

to worship and to celebrate the season.

Members of six churches in the Diocese of Central Florida have built church buildings in Honduras.

The Diocese of Bethlehem lists names of 342 persons who have designated planned gifts for ministry.

Young people from St. Paul's Church, Chatham, N.J., participate in a mission trip to Engelhard, N.C., where they are involved in several work projects.

St. John's Church and School, Dallas, holds the dedication of its \$6.9 million education building.

The Diocese of Southwestern Virginia and St. Elizabeth's Church, Roanoke, receive \$100,000 bequests from the estate of a Roanoke woman.

Members of Holy Family Church, Miami, deliver hurricane relief to Jamaica, St. Vincent and Grenada.

The Diocese of Maryland's annual appeal to support various programs raises more than \$150,000 – a 30 percent increase from 2003.

Bishop Allen Scarfe and lay persons from the Diocese of Iowa visit their companion diocese, Swaziland, where they participate in the dedication of a church and the ordination of that diocese's first female priest.

The Diocese of Delaware makes plans for the first of eight new church plants, this one in New Castle County near Glasgow.

A group from Church of the Good Shepherd, Lookout Mountain, Tenn., operates a camp for young people of the Appalachian region.

Members of the Diocese of the Central Gulf Coast participate in a medical mission in Guatemala twice during the past year.

St. John's Church, Austin, Texas, moves into its new church building.

Vermont's diocesan council approves *A Strategic Plan for Growth and Ministry: The Episcopal Diocese of Vermont, 2005-2010*.

As part of its program of gospel-based discipleship, the Diocese of North Carolina publishes a booklet containing a list of the daily gospel readings and other pertinent material.

The Diocese of Fort Worth establishes the Bishop Davies Planned Giving Society, named for the Rt. Rev. Donald A. Davies, founding bishop of the diocese.

David Kalvelage, executive editor

Did You Know...

A window in St. John's Church, Brownwood, Texas, was intended to be installed in St. Peter's, Tokyo, Japan, but was shipped to Brownwood by mistake.

Quote of the Week

The Rt. Rev. Creighton Robertson, Bishop of South Dakota, on what is authoritative in Anglicanism: "So it seems that I have the distinction and ill fortune to be a conservative whose conservative method sometimes leads me to radical conclusions."



Getting Beyond Regret

A pastoral letter written by the Archbishop of Canterbury [TLC, Dec. 19] has stirred up considerable interest around the Anglican Communion. Addressed to the primates, the letter has received wide circulation because of its focus on the Windsor Report. In his letter, the Most Rev. Rowan Williams offers some of his clearest thoughts so far about the report of the Lambeth Commission on Communion.

The archbishop probably surprised some of his readers with his comments about repentance — one of the prime elements of the Windsor Report. “The Church therefore must show God to the world not only in its faithfulness and holiness, but in its willingness to repent and begin again its journey of discipleship,” he wrote. “Do not think that repentance is always something others are called to, but acknowledge the failings we all share, sinful and struggling disciples as we are.” He mentions the difference between repentance and apology, pointing out that an apology may not be enough, as it is only words. Sometimes repentance is called for.

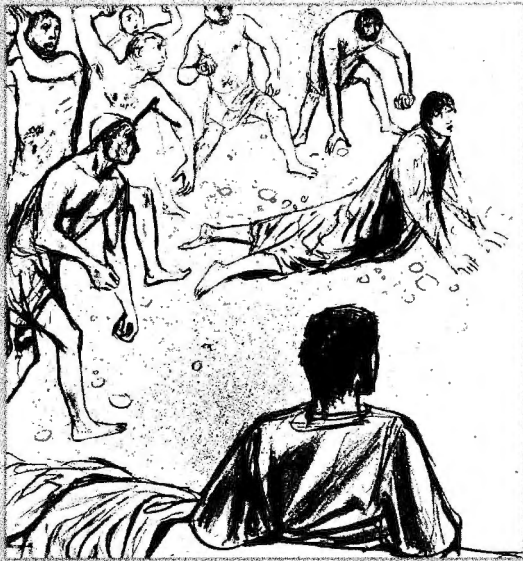
As the Windsor Report continues to be scrutinized by Anglicans all over the world, we hope those who consider its recommendations will be serious about its call for repentance. If the Anglican Communion is going to survive its current crisis, the Windsor Report’s recommendations need to be taken seriously. That may mean the Episcopal Church’s going beyond the report’s invitation “to express its regret” over the New Hampshire consecration. Repentance may be in order.

Three Important Feasts

The three holy days that appear on the church’s calendar immediately after Christmas Day are easy to overlook, especially this year when they’re transferred and pushed back one day. Because the First Sunday After Christmas falls on Dec. 26, usually the Feast of St. Stephen, that feast is transferred to Dec. 27, normally the Feast of St. John the Evangelist. That feast is moved to Dec. 28, generally the Feast of the Holy Innocents, which is switched to Dec. 29. The very fact that the three feast days are moved feasts adds to the likelihood they may be forgotten. Having just been through the joy and splendor of the liturgies of Christmas Eve and Christmas Day, it’s normal to want to relax a bit and step back from the Church, especially when two of these feasts emphasize martyrdom — the deaths of the faithful.

Stephen’s feast day recalls the death of the first Christian martyr, who was willing to give up his life by being stoned to death for the sake of Jesus Christ. In John the Evangelist, we celebrate the author of the fourth gospel, an apostle who was among those who were closest to Jesus. And in the Holy Innocents, we recall the young children who were slaughtered at the order of King Herod in hopes of eradicating the Savior of the world.

The three holy days are important because each is closely related to the Incarnation. In the midst of the joy of the 12 days of Christmas they are a stark reminder of our eternal destiny. They should not be overlooked.



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recalls the death
of the first Christian
martyr, who was willing
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of Jesus Christ.

READER'S VIEWPOINT

A Warning Against Open Communion

By William C. Wantland

Much has been said and written in recent months about "open communion" for all Christians, and even for unbaptized persons. Of course, those who advocate this idea of hospitality do so in all good conscience. However, such actions are really spiritually dangerous, and not permitted in the Episcopal Church.

First, as to unbaptized persons, Canon I. 17. 7 states, "No unbaptized person shall be eligible to receive Holy Communion in this Church." This simply continues the declared teaching of the Church Catholic at least since the second century, as set forth in the *Didache*: "Do not let anyone eat or drink of your eucharist except those who have been baptized in the name of the Lord."

The basis for this principle is found in Chapter 11 of St. Paul's First Epistle to the Corinthians: "Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body" (vs. 27-29).

Reference to St. Paul's admonition is found in the Exhortation in the Book of Common Prayer:

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.

For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body.

Finally, the 1979 General Convention adopted specific guidelines for non-Anglicans receiving communion in the Episcopal Church (Resolution No. A43). That resolution gives five conditions for the reception of Communion by non-Anglicans:

a. They shall have been baptized ... and shall have previously been admit-

ted to the Holy Communion within the Church to which they belong.

b. They shall examine their lives, repent of their sins, and be in love and charity with all people ...

c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ ...

d. They shall find in this communion the means to strengthen their life within the Christian family ...

e. Their own consciences must always be respected as must the right of their own church membership to determine the sacramental discipline of those who ... make that their spiritual home.

Further, the resolution commended

the Commentary on Eucharistic Sharing by the Standing Commission on Ecumenical Relations as the pastoral context for the interpretation of these standards.

That commentary warns against any idea of "open communion": "If local circumstances present a pastoral need for a public invitation, it should not in any way be coercive, nor should it be in terms of an 'open communion' applied indiscriminately to anyone desiring to receive communion."

In the words of an editorial [TLC, Sept. 19], "To welcome nonbelievers

"Do not let anyone eat or drink of your eucharist except those who have been baptized in the name of the Lord."

— as set forth in the *Didache*

and those who are not baptized to receive communion is not an act of hospitality but of disrespect both for them and for the Blessed Sacrament itself."

It is also a repudiation of scripture, ancient tradition, canons and General Convention action. □

The Rt. Rev. William C. Wantland is the Bishop of Eau Claire, retired. He lives in Seminole, Okla.

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

Cut Some Slack

Mib Garrard, in "Stop Your Complaining" [TLC, Nov. 28], makes a good point. We parish clergy are guilty of whining, even about the stress we create for ourselves. We don't always work smart in a vocation which affords the freedom to do so and then we complain about it. On the other hand, parish priesthood is a tough job for tough people. Sometimes we aren't so tough and our parishioners ask us how we feel and we are honest. Sometimes we need to let our parishioners know what we do, so that they feel called to support us. And sometimes, like Moses, we need to be cut a little slack for whining. All in all, though, we clergy might benefit for meditating upon an icon of John Wayne in a collar.

*(The Rev.) J. Blaney Pridgen III
St. Mary's Church
Columbia, S.C.*

I stand guilty as charged. Nevertheless, my hat is off to Ms. Garrard, whose Guest Column, "Stop Your Complaining," was timely and, as much as I hate to admit it, highly accurate.

Ms. Garrard might be interested to learn that as a reminder of my own guilt and as a corrective for times when I feel tired and stressed, I keep photographs beside my desks at church and at home depicting the foundry where both of my grandfathers labored six days a week for more than 40 years in back-breaking conditions.

And on my better days, I do gratefully and prayerfully remember them and the countless others, then as well as now, whose stressful and yet sacrificial lives make my own life and ministry possible. My hat is off to each of them too.

*(The Rev.) Mark S. Van Wassenhove
St. Barnabas on the Desert Church
Scottsdale, Ariz.*

I am sure there will be many letters to the editor from priests in response to the guest column by Mib Garrard.

There are several responses to be made to such an unfortunate article that insults all of the clergy. With her hit-and-miss survey, she has put all of the clergy under one personal umbrella. How unfortunate and incomplete. As a priest of 60 years, I have known many clergy gatherings, read many parish bulletins and periodicals, and have been to five General Conventions. I could not possibly have gathered enough material to write such a sweeping and condemning article.

The comparisons of one's father, brother and husband to the lives of other priests is odious. I can only conclude that in their perfection they must have lived totally isolated from the pollution of the "shop talk" – the complaints of other priests.

Upon first reading this piece, I wondered how THE LIVING CHURCH could

publish such an offensive article that would touch the lives of a great many of its readers. Then as a long-time reader of TLC, I became pleased that it would publish such an article and the response that might come from it.

*(The Rev.) Tracy H. Lamar
Durham, N.C.*

Little Resemblance

Jeffrey Mackey's article, "Cosmic Christmas" [TLC, Nov. 28], might have been more convincing were it not for his assertion that the author of the Revelation was the apostle John.

While there are still some who hold that belief (just as there are those who believe that St. Paul wrote the Epistle to the Hebrews), internal evidence in the document itself and the weight of scholarly opinion dating back as far as the second century indicates that John the Divine and John the Apostle were two very different individuals. Certainly the Christology of the two books could not be more dissimilar. The Revelation's warrior king bears little resemblance to the fourth gospel's Love Incarnate.

Appeal to the authority of our sacred texts is always welcome, especially in an age of near-frantic religious experimentalism. However, we would be better served if simplistic biblical naivete was replaced with sound scholarship.

*(The Rev.) Douglas G. Scott
Berwyn, Pa.*

Read Carefully

How unfortunate that Fr. Wilkes, in his rush to accuse Fr. Shaffer of "corrupted theology" [TLC, Nov. 21] did not read more carefully our own orthodox statements of belief. It seems quite clear to me that Fr. Shaffer's remark about "the mystery that one of us was lifted into Godhead" is a direct paraphrase of the Creed of St. Athanasius. That document states that the Incarnation took place "not by

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conversion of the Godhead into flesh, but by taking of the Manhood into God." If one were as quick as Fr. Wilkes to find heresy under every rock, one might read his statement about the "appearing" of Immanuel as a form of docetism. Corrupted theology, indeed.

*(The Rev.) Gerard F. Beritela
Church of the Saviour
Syracuse, N.Y.*

Fr. Wilkes gives me the benefit of the doubt, so I hasten to explain. Far from minimizing the Incarnation, I meant to raise the problems that accompany expressing it in images [TLC, Oct. 31]. Richard Rodriguez' reference to that doctrine as the prototypical "brown" event failed, in my view, the useful critique of the classic formulas. The old credal phrases about Christ's distinct manhood "taken into God" stand in contrast to a visual metaphor of two colors blended together in a divine-human soup. Picturing a paradox is very tricky busi-

ness. And because images can be powerfully suggestive, we treat them with special care.

Dante went to his own imaginative palette in his final vision of paradise and left us a remarkable mental picture of the Trinity — three circles of living light, different in color yet occupying the same space, one of which seemed to be painted of its own light with the human image. More mind-bending, but probably nearer the unreachable mark.

*(The Rev.) John A. Shaffer
Oswego, N.Y.*

Fruits of the Spirit

Has the Holy Spirit been guiding the election of Bishop Robinson and the subsequent fallout? A wise Roman Catholic sister presented me with a very effective litmus test. Consider the fruits of the Spirit, described by Paul in Galatians, Chapter 5: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Does anyone see much evidence of these traits in our current dilemma in the Anglican Communion? Less well known are the preceding three verses describing acts of a sinful nature, the relevant ones being hatred, discord, selfish ambition, dissensions and factions. Do these look familiar? Perhaps the positive elements lie in the future, but I doubt it. Please take note that my thinking invokes not one reference to the quagmire of scriptural authority and sexuality. One sentence in the Windsor Report sums this up for me: "What affects all must be decided by all."

*John Arber
Delmar, N.Y.*

LETTERS TO THE EDITOR

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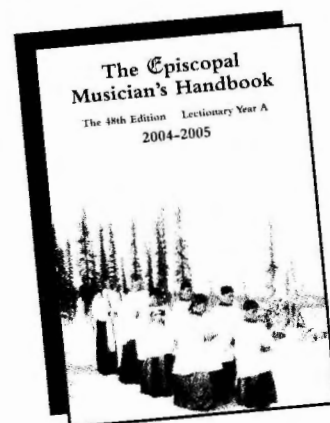
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The Rev. **John Carlisto** is rector of St. Paul's, 215 Ann St., Beaufort, NC 28516.

The Rev. **Jack Hardaway** is rector of Grace, 711 S McDuffie St., Anderson, SC 29624.

The Rev. Canon **Margaret Otterburn** is canon for families and outreach at St. Mark's Cathedral, 519 Oak Grove St., Minneapolis, MN 55403-3230.

The Rev. Canon **Chuck Robertson** is canon for congregational development in the Diocese of Arizona, 114 W Roosevelt St., Phoenix, AZ 85003-1406.

The Rev. **Rock Schuler** is rector of Christ Church, 400 Holcomb Bridge Rd., Norcross, GA 30071.

The Rev. **Clark Shackelford** is rector of Emmanuel, PO Box 1905, Shawnee, OK 74802-1905.

The Rev. **Dabney T. Smith** is rector of Trinity, 1329 Jackson Ave., New Orleans, LA 70130.

The Rev. **Philip J. Tierney** is rector of St. Paul's, 55 Main St., N. Kingston, RI 02852-5017.

The Rev. **Mary Vidmar** is priest-in-charge of Christ Memorial, 133 N Main St., North Brookfield, MA 01535-1438.

The Rev. **Edwin Voorhees** is priest-in-charge of St. John's, 48 Elm St., Northampton, MA 01060-2932.

The Rev. **R. Scott White** is rector of Good Shepherd, PO Box 7791, Rocky Mount, NC 27804.

The Rev. **Julie Wizorek** is rector of St. Paul's, 25 Church St., Prince Frederick, MD 20678.

The Rev. **Rob Wood** is rector of St. Aidan's, 13560 Cogburn Rd., Alpharetta, GA 30004.

The Very Rev. **Martin Yabroff** is dean of St. James' Cathedral, 117 N Lafayette Blvd., South Bend, IN 46601.

Resignations

The Rev. **Stephen Becker**, as rector of St. Paul's, New Orleans, LA.

The Rev. **Susan Clark**, as priest-in-charge of St. Alban's, Marshfield, WI.

The Rev. **Frank D. Gough II**, as vicar of Good Shepherd, Lecanto, FL.

The Rev. **Mary Anne Heine**, as vicar of St. Michael's, Baton Rouge, LA.

The Rev. **Mark Thompson**, as priest-in-charge of Ss. Martha & Mary, Eagan, MN.

Retirements

The Rev. **Jane Flaherty**, as rector of St. Christopher's, Portsmouth, VA.

The Rev. **Arra M. Garab**, as vicar of St. Jude's, Rochelle, IL; add: 8 Evergreen Cir., DeKalb, IL 60115.

The Rev. **Jim Mathieson**, as rector of Epiphany, Danville, VA.

The Rev. **Fred Paschall, Jr.**, as associate at Holy Comforter, Charlotte, NC; add: 4341 Bridgewood Lane, Charlotte, NC 28226.

Deaths

The Rev. **Robert Emmet Gribbin**, a priest for 62 years and a leader for civil rights in the Diocese of Alabama, died Dec. 3 in Tuscaloosa, Ala. He was 88.

Born in Atlanta, GA, he spent his childhood in Winston-Salem, NC, and graduated from the University of the South, the General Theological Seminary, and Columbia University. Ordained by his father, the Rt. Rev. Robert Emmet Gribbin, Bishop of Western North Carolina, in 1942, Fr. Gribbin went on to serve as a college chaplain at the University of North Carolina, Kenyon College, Clemson University, and, for 19 years, at the University of Alabama in Tuscaloosa. He also served churches near those campuses, most recently St. Matthias' in Tuscaloosa.

For several years he headed the Board of the Examining Chaplains for the Episcopal Church and served as a deputy to General Convention six times. In addition, he was a frequent contributor to the pages of *THE LIVING CHURCH* and served as its correspondent for Province 4 and for the Diocese of Alabama for many years. He also was a member of the Living Church Foundation. He was secretary of Alabama's standing committee, fellow to the College of Preachers, editor of the *Alabama Churchman*, diocesan historiographer, trustee of the General Theological Seminary, and chaplain for the episcopal Conference for the Deaf.

Last year, Fr. Gribbin was one of 40 civil rights pioneers honored by the University of Alabama during the 40th anniversary commemorating the enrollment of its first African American students. The university noted that he "displayed great courage during the violence associated with the enrollment [of the first black students] "and spoke against the hostility with which some greeted their enrollment."

In 1956, when tension was rife on the campus of the University of Alabama over integration, his ministry at Canterbury Chapel, across the street from the campus, got him involved in the drama of ensuring the safety of Autherine Lucy, the first black woman to attend the university. Fr. Gribbin helped to protect Ms. Lucy from rock-throwing crowds and was himself a victim of the violence.

Survivors include his wife, Elsie; five children, Joseph, of Birmingham, AL, Millicent Tucker, of Tuscaloosa, Alice Allen, of Panama City, FL, Robert Gribbin III, of Springfield, VA, and Scott, of Columbia, SC; 15 grandchildren, five great-grandchildren; and a sister, Josephine Northup, of Asheville, NC; and a brother, John, of Gainesville, FL.

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.

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Sun High Mass 9

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261 Fell St. (415) 431-0454
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Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

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INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
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KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
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H Eu Daily (ex Sat) christissavior@lvcm.com

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Sun H Eu 10

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Sun Eu 10

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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, 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.

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