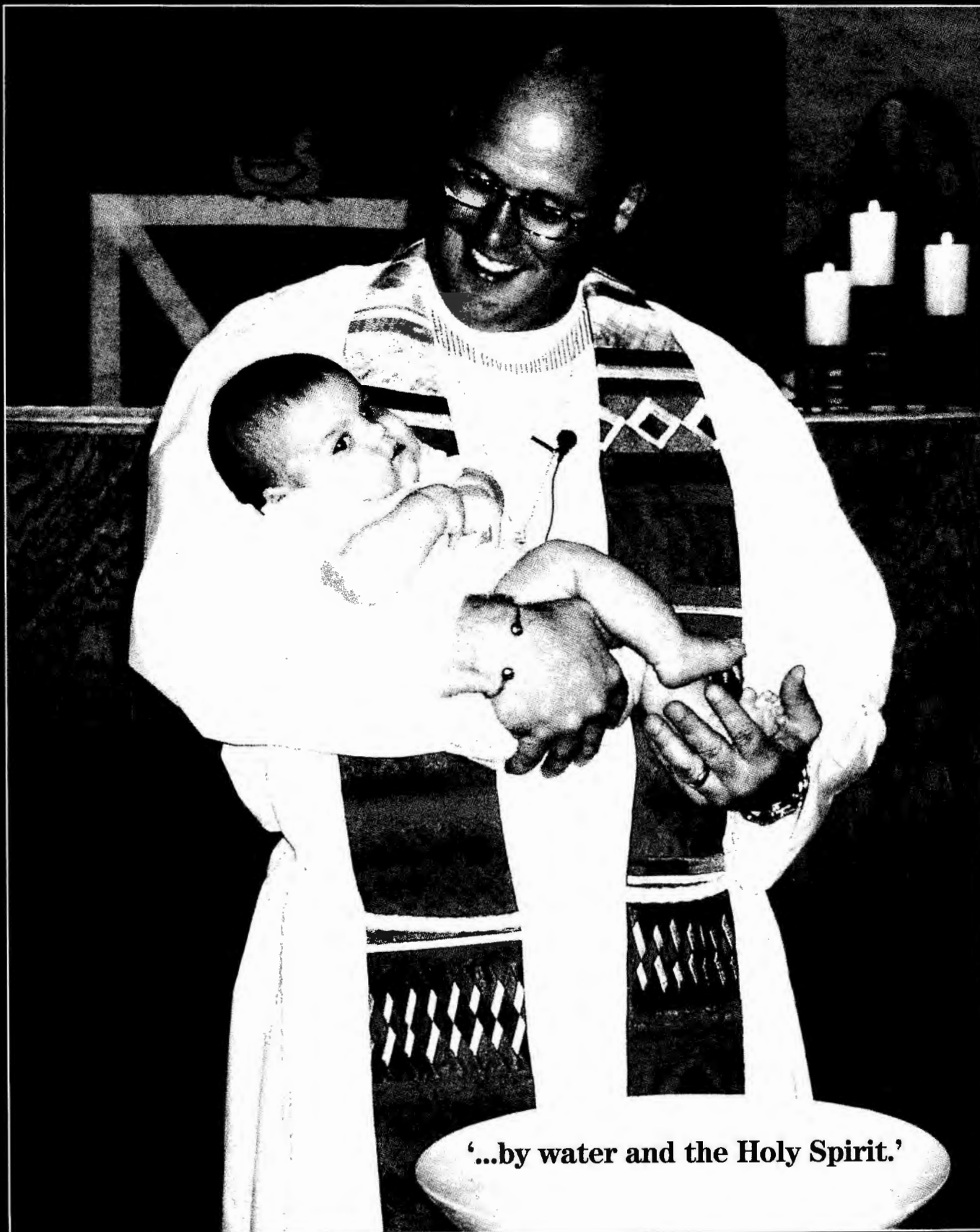


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Volume 230 Number 2

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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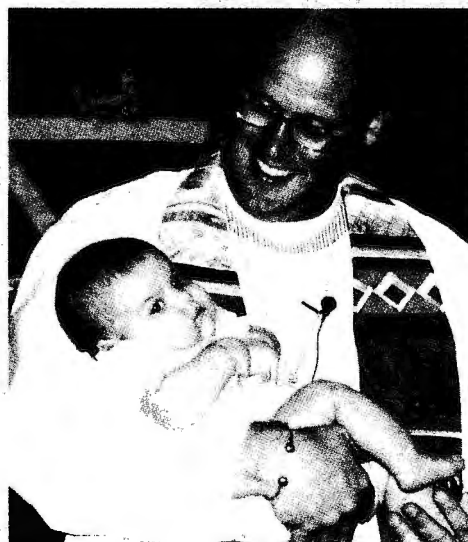
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On the Cover

The Rev. Justin Lindstrom, vicar of St. Aidan's, Cypress, holds Austin Robertson, the first person to be baptized at one of the Diocese of Texas' new church plants located northwest of Houston.

Texas Episcopalian photo

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SUNDAY'S READINGS

The Baptism of Christ

'Jesus came ... to be baptized by him' (Matt. 3:13)

The First Sunday after the Epiphany, Jan. 9, 2005

BCP: Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Matt. 3:13-17;

RCL: Isaiah 42:1-9; Psalm 29; Acts 10:34-43; Matt. 3:13-17

The prophet Isaiah envisions the coming of God's chosen One into the world. Anointed and empowered by God's own Spirit, the Servant will bring justice to all people everywhere. He shall cast out all darkness and replace it with light. He will open the eyes of the blind, and bring freedom to all who are imprisoned or oppressed. "See, the former things have come to pass," proclaims the prophet, "and new things I now declare; before they spring forth, I tell you of them" (Isaiah 42:9).

The vision of Isaiah is fulfilled this day as Jesus of Nazareth is shown to be the chosen One. Baptized by John in the Jordan River, Jesus is anointed and empowered by the Spirit for his earthly ministry. He is strengthened for the work of healing the sick, restoring sight to the blind, and proclaiming liberty to any and all who are enslaved. Indeed, all things are beginning to be made new with the showing of Jesus to be the Christ.

The operative word here, of course, is beginning. For us as Christians, the baptism of Christ is no mere historical memory. It is the very type of the Lord's passion and death – and as such it is the precondition for his resurrection body, of which each of us is now a part. "[Y]ou were buried with him in baptism," Paul reminds us, "in which you were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:12). Through our own baptismal anointing, we ourselves have been empowered by the Spirit, both individually and collectively, to continue Christ's saving work until the coming of the kingdom in its fullness.

The readings for this Feast of the Baptism of Christ call us to claim and embrace our inheritance and ministry as members of Christ's body, the Church. They challenge us to live out our own baptismal covenant.

Look It Up

In what ways are we made like Christ through our own baptism into his death? (Col. 2:14-18)

Think About It

How might we be called to further the work of the Lord in our own lives? In the lives of our families? In the life of the world?

Next Sunday

The Second Sunday after the Epiphany, Jan. 16, 2004

BCP: Isaiah 49:1-7; Psalm 40:1-10; 1 Cor. 1:1-9; John 1:29-41;

RCL: Isaiah 49:1-7; Psalm 40:1-12; 1 Cor. 1:1-9; John 1:29-42

SHORT & SHARP

Questions and Answers

By Patricia Nakamura

PRONUNCIATION GUIDE FOR THE SUNDAY LECTIONARY. By Susan E. Myers. LTP. Unpaginated. \$2. ISBN 156854297-6.

This is a handy little guide for lectors who discover they'll be called upon to read "the Jerusalem phonebook" or biblical passages that list ancient geographic areas with tongue-twisting names. It tells us, for example, that "Hadadrimmon" is said "hay-dud-RIM-ehn" and "Bethphage" is either "BETH-fayj" or "BETH-fuh-jee." The introduction and pronunciation key explain the very simple system. This is for lay people, not linguists.

ANGLICAN YOUNG PEOPLE'S DICTIONARY. By June A. English. Illustrated by Dorothy Thompson Perez. Morehouse. Pp. 80. \$9.95. ISBN 0-8192-1985-1.

"The words used in the Church today may sometimes seem ancient and difficult, but they take us back to the times when Christ and his apostles walked the earth," writes Ms. English in her introduction to this intriguing little book with its line drawings of Christian symbols, vestments, baptism, the laying on of hands. The Latin or Greek roots of terms such as Mass and Kyrie are explained and in addition to the basics such as New Testament and mission, terms particularly Anglican are included: the Chicago-Lambeth Quadri-lateral, for example, and the Lutheran-Episcopal Concordat.



ASK THE BIBLE: The 400 Most Commonly Asked Questions about the Old Testament. By Morry Sofer. Schreiber Publishing (www.schreiberpublishing.com). Pp. 352. \$21.95. ISBN 1-887563-87-3.

The author, a rabbi, translator, and writer, begins with "What is the Bible?" and answers that it is a *biblia*, a collection of writing; actually three collections, of which he will address the first, the Tanakh or Hebrew Bible. He provides an outline, maps, and a timeline from 1850 BCE, when Abraham left Ur. He takes the books in order, and addresses specific questions. The text is highlighted by Gustave Doré's powerful drawings.

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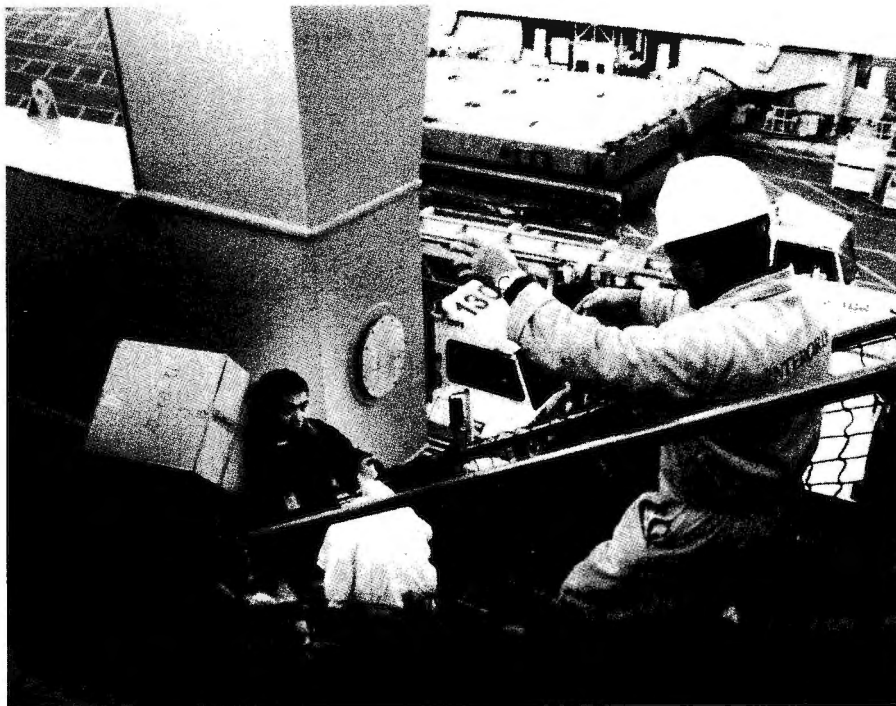
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Debra Wagner photo

The Rev. James Kollin, chaplain for the Seamen's Church Institute of New York & New Jersey, delivers a Christmas-at-Sea package in Port Newark. SCI chaplains and volunteers were expected to deliver more than 12,000 gift packages to deep-sea mariners in New York and New Jersey and river mariners along 2,200 miles of America's inland waterways during the Christmas season.

Canadians Debate Gay Marriage

Freedom of conscience should not be allowed to Anglican clergy when it comes to the solemnization of same-sex unions, said the Bishop of New Westminster, after a recent court decision ruled Parliament could enact legislation to make same-sex marriage equivalent to heterosexual marriage as a matter of law. The proposed bill as currently written carries no penalty for clergy who decline to perform the proposed rite.

The Canadian Supreme Court ruled Dec. 9 that the federal government had the exclusive authority to define marriage; that clergy could not be compelled to perform gay marriages; and that same-sex marriages were constitutional under Canada's Charter of Human Rights.

Parliament now has approval to enact gay marriage legislation, which would make Canada the third country, after the Netherlands and Belgium,

affording civil marriage to homosexual couples.

Bishop Colin Johnson of Toronto argued the ruling did not conflict directly with Church teaching: "Marriage is a civil and, for some, a religious institution. These two aspects are not identical."

While supporting equality before the law for same-sex couples, Bishop Johnson told his diocese the Supreme Court decision respected the right of conscience and permitted clergy not "to solemnize marriages that do not conform to the Church's teaching and requirements." Bishop Michael Ingham of New Westminster objected to an allowance for private conscience, saying this would allow conservatives to "discriminate."

Bishop Ingham said that should legislation be enacted by Parliament, "tolerant forces" would eventually compel the Church to do the right thing.

Africans Consult Episcopal Church on Education

A shared interest in developing local seminaries resulted in several visitations by senior leaders of Anglican provinces in Africa to the Episcopal Church Center during the last two months of 2004, as well as an announcement from Trinity Parish, Wall Street, that it had awarded its largest grant to date to the Anglican Province in Sudan for that purpose.

The \$114,000 grant for theological education in the Province of Sudan was one of 11 awarded by the Trinity Grants Program on Dec. 13. The Theological Education by Extension is part of a three-year partnership that will help 10 dioceses located in the war-torn southern part of Sudan to send new students to replace the ones who will graduate next year. Among others awards received were \$36,000 for the Province of Tanzania to fund a seminar for senior leaders, \$57,201 for the Diocese of Bo, in the Province of West Africa, and \$42,000 to enhance communications within the Council of Anglican Provinces of Africa (CAPA).

During a two-week visit to New York City in late November, Archbishop Samuel Ndayisenga, Primate of Burundi since 1998, offered words of encouragement and support to the Episcopal Church. Archbishop Ndayisenga was joined by the Rev. Pascal Bigirimana, provincial secretary, who noted that the bonds of affection and cooperation remain strong between the two provinces.

The provincial secretary of the Anglican Church of Tanzania also extended a hand of gratitude and friendship to the Episcopal Church during a November visit. Bringing greetings from the primate, the Most Rev. Donald Leo Mtetemela, the Rev. Canon R. Mwita Akiri offered a presentation on development projects and strategic planning in the fifth poorest country in the world.

Episcopal News Service contributed to this report.

Staff Salaries Frozen, Church Plants Proceed

Despite a convention theme to "Build up the Body of Christ," emotions ran high at the convention of the Diocese of **Colorado** as delegates divided over a resolution supporting traditional church teaching on marriage, and diocesan financial support. Convention met Oct. 1-2 in Denver.

In his first address as diocesan bishop, the Rt. Rev. Robert J. O'Neill commended Colorado for its work to plant six new congregations and reminded clergy and lay delegates of the financial component of that commitment.

"It is my hope that as we think about this sacred and holy work that God has entrusted to our care ... that we will be carried out of ourselves, carried out of our self-limited and self-limiting worlds, and be reminded that there is indeed a greater more transcendent vision for our lives and the life of the world around us," he said.

Convention responded by approving a \$1.65 million budget which froze diocesan staff salaries and reduced the contribution to the General Convention program budget, but did not eliminate any programs or personnel. Under the approved proposal expenses exceed income by an estimated \$340,000.

"In spite of reductions in our diocesan operating budget, every one of our six new starts is, or will be, funded for 2005," Bishop O'Neill said. "This has been accomplished in a variety of creative ways — through the generosity of individual congregations stepping up to the plate in some cases, through funds provided through regional budgets in other cases, and through funding provided by the diocese from sources other than our operating budget."

By a vote of 262-231 delegates tabled indefinitely a resolution stating that in Colorado, "Christian marriage is a solemn and public covenant between man and a woman in the presence of God." Another 125 dele-



Mari Watson (left), Louis Acusto, and Julia Bullock perform a dramatic reading of stories from the lives of juveniles in detention as part of a presentation to convention in the Diocese of Missouri on Nov. 19.

Robert Brown/Interim photo

gates abstained from voting on the resolution, which was described by some as "foolish" and "unnecessary" while others urged the diocese to state clearly what it believes.

"This is very divisive — it doesn't have to be done here," said the Rev. Rol Hoverstock of St. John's Church, Boulder. Supporters of the marriage resolution noted that the 21 percent drop in parish payments to the diocese from 2003 to 2004 was a sign of the unease over the direction taken by the national church and the diocese on issues of human sexuality.

Going 'Deeper'

After a year of dealing with the fallout from General Convention, budget woes, and a renegade congregation, the Diocese of **Missouri** met Nov. 19-20 on the campus of the University of Missouri-St. Louis and heard Bishop George Wayne Smith express optimism that it could now get back to the mission of being "deep in faith, deep in humanity."

"I am aware of the energy I have expended in addressing conflict, here and there in our diocese, conflict that is not over," Bishop Smith said. "I know the costs many others have likewise borne. I am aware of the anxieties felt by faithful gay men

and lesbians among us, some of whom fear that the Church they love might jettison them. I say all these heavy things with a peculiarly happy realization: You know, we are now at a point where this is not all that I get to do."

The convention seemed to be of a like mind. Three of the 12 resolutions brought before the lay delegates and clergy deal with the future of the diocese and a fourth calling for commitment to the baptismal covenant suggests a foundation upon which the work of the diocese and its congregations might be built.

One resolution asks for a study of the way representation at convention is determined and to come up with a more equitable formula — one with a more proportionate share of the total number of delegates coming from larger congregations that are now limited to five delegates by a formula that otherwise allots one delegate for every 50 baptized members. A second resolution calls for a task force to study and review the budgeting and assessment process of the diocese and a third resolution seeks a strategic plan for the diocese.

Convention also agreed to a formal dialogue on the role of the Church in marriage, but only after a clause ask-

(Continued on next page)



Richelle Thompson/Interchange photo

The Rt. Rev. Herbert Thompson, Jr., congratulates Ida Riley for more than 40 years of staff service in the Diocese of Southern Ohio. Mrs. Riley is executive secretary to Bishop Thompson, who has announced his intention to retire next fall.

(Continued from previous page)

ing clergy to stop performing weddings as agents of the state was made into a separate resolution. The separated clause was itself amended to ask that the practice of officiating at weddings as an agent of the state be studied to see if clergy should stop "so there may be a clear distinction between 'The Celebration and Blessing of a Marriage' and the civil union of two persons." During debate, it was pointed out that clergy in most countries in the Anglican Communion only bless civil marriages after they are performed by a magistrate of the state. Both the original resolution and the separated resolution passed by narrow votes.

Robert Brown

God's Surprises

A contingent of diocesan youth welcomed nearly 400 delegates, guests and diocesan staff members to the opening convention Eucharist in the Diocese of **Southern Ohio** by anointing them with oil. Convention met Nov. 12-13 at Trinity Lutheran Seminary in Columbus under the theme "The Future is God's." The 130th annual meeting was the next-to-last for the Rt. Rev. Herbert Thompson, Jr., as diocesan bishop. A special session of the convention will

reconvene June 11 to elect the ninth Bishop of Southern Ohio, and the consecration is slated for next fall.

In his address, Bishop Thompson urged delegates to be alert and responsive to God's surprises and to be willing to take risks for the sake of God's Church. Speaking about the election and consecration of his successor, he reminded them that along with change there is also continuity as found in the apostolic succession and in the mission of the Church.

The only resolution discussed on the floor and adopted by convention asked congregations to drink fair trade coffee at their coffee hours after Sunday services. Among other business, the nominating committee for the ninth Bishop of Southern Ohio reported that it received what is believed to be a record number of nominations — nearly 300 initial recommendations. The committee has winnowed the field to 12, and after conducting a final process of elimination it will present three to five names to the standing committee in February. In May, the candidates will attend a series of meetings with delegates, church leaders and clergy.

Richelle Thompson

Parish Policies

In an address to the convention of the Diocese of **Nevada**, Bishop Katharine Jefferts Schori clarified her stance on rites for the blessing of same-sex unions while affirming that the Church was not of one mind over the issue.

Bishop Schori told the 222 delegates gathered at Hawthorne Oct. 15-17 that she was aware there had been confusion over diocesan policy concerning the blessing of same-sex unions. "If a congregation decided that it wished to bless [same-sex] unions," she said, "I expected there to be a parish policy in effect before I would grant permission to proceed.

Only one congregation has developed a full-blown policy."

Several parishes have stated "they do not wish to proceed with such liturgical rites" while others were taking a wait-and-see approach. "All those positions are acceptable," noted Bishop Schori "We are not all of one mind on this issue, yet that very diversity will continue to call us to recognize the thirst in each other for real and honest relationship between people who disagree."

Bishop Schori reminded convention that at their 2003 convention in Las Vegas, the diocese voted to "go home and engage in some conversation with each other about issues of human sexuality." She asked how many congregations had complied. A third of the convention rose, to which she replied, "that means that two-thirds or three-quarters of the congregations in this diocese still have that opportunity. I hope you will exercise it."

Taking note of the Windsor Report, which was to be released the day after convention closed, Bishop Schori told the delegates not to be overly concerned about protestations of broken communion.

"Some of these provinces first declared themselves to be in impaired communion with us more than 25 years ago, when we began to ordain women to the priesthood," she said. "We have nevertheless continued to engage in joint mission work in the decades since," she said, citing Nevada's relations with three Kenyan dioceses.

BRIEFLY...

The **General Theological Seminary** has received a grant of \$1 million from the William Cooper Proctor Fund of Cincinnati to endow a new professorship addressing contemporary issues in the social ministry of the Church. Dean Ward B. Ewing said a search will begin in late 2005 to appoint the inaugural holder of the Rt. Rev. Herbert Thompson, Jr., Chair in Church and Society. The gift honors the retiring eighth Bishop of Southern Ohio.



A Little Epiphany

By Boyd Wright

Epiphany: We celebrate the moment the light of Christ's coming flashed forth to shine the good news beyond its Jewish confines, on and on to the limits of the earth.

The apostles eventually would carry that message to the world and to their own martyrdom. But tradition tells us that the very first to manifest this momentous news to the gentiles were the wise men. Across the desert they rode from the East. They gave their gifts to the newborn Infant, then

turned their camels homeward — and the rest is history.

The season of Epiphany can be a time for all of us to search our hearts to try to realize our own little epiphany, make a discovery, no matter how small or private, that can shine that light for us, make the good news brighter.

I have a little epiphany this year. It's small, but it helps:

I cherish the fact that my beloved Book of Common Prayer lets me pray both forms of the weekly collects. I turn first to the traditional version, say it



**Those old
locutions,
like *thou art*
and *thou hast*
and *thou maketh*,
differ just enough
from my ordinary
speech to keep me
aware that I'm
addressing a
*wholly transcendent thou.***

and think about it, then turn to the contemporary style and ponder and pray some more. Perhaps because I've done this so often, it creates a problem in my mind: When I say my own private, made-up prayers — not the formal collects — I wonder whether to address God as you or as thou and thee.

Sound silly? Maybe, but it can be distracting. Often I begin praying using thee because it sounds more natural or because a similar prayer sticks in my memory, then a moment later I find myself slipping into you. Of course I know God doesn't care what I call him. But I feel I should address the Lord as correctly as possible, and it doesn't seem right to be inconsistent. As a result, this ridiculous little question throws me off the tracks when I should be giving all my attention to the substance of what I'm telling God.

The trouble is there's a good deal to be said in this 21st century for simply calling God you, but there are also excellent reasons to keep the time-honored style of addressing him as thou and thee. In Middle English it was simple. You or ye were the plural and thou the singular. If you talked to one person, it was thou and thee; if to more, it was you. Then, starting about 1600, you began to be used as a mark of respect, both in the singular and the plural, and thou and thee were relegated to talking to inferiors, to servants and children.

Come the 1700s and everybody started using you in daily speech and kept thou for solemn and poetic language. Everybody, that is, except the Quakers. They called people thou and thee because they wanted to emphasize that everyone is equal before God.

Some languages still use two forms of the second person singular pronoun. In France they even have a name for it — *tutoyer*. A French person, practicing *tutoyer*, uses the formal *vous* for most people and keeps the informal *tu* and *toi* for family and close friends.

So there's an anomaly here: God is the most respected being we'll ever talk to, but in most of our older biblical literature we find the informal thou and thee and thy and thine. Surely those old-time folks respected God, but they used informal pronouns.

This hands me a double dilemma: First, should I be formal or informal in my private prayers to my Lord? And second, which really is more formal, the old thee or the modern you?

God must be smiling at my silly questions. Get on with it, he must be saying. There's more to being a Christian than worrying about personal pronouns.

But now I think I've managed to resolve my prob-

lem. I find it comforting to call God thou and thee, even if, to make my private prayers sound right, I have to use archaic verb forms like thou art and thou hast and thou maketh. Those old locutions differ just enough from my ordinary speech to keep me aware that I'm addressing a wholly transcendent thou. And at the same time, because God is the only Person I address this way, I feel a special closeness that makes him for me more immanent than ever.

So, on balance, I find it helps to voice even my solitary prayers in the sonorous language of Cranmer and the King James version. I think I'll keep doing it.

But at the same time I'm going to do something else. When I pray I'm going to stop getting tied up in language just for the sake of language. If it becomes a strain to sound out the old awkward thou art and thou wert, I'll simply slip back into the familiar you and its easy, modern verb forms. I'll do what comes naturally. I'll try to make my prayers depend on substance, not style. I'll use whatever pronoun lets me love God best.

That's my little epiphany, my private gift from the Magi. Now it's time to stop thinking about words and start celebrating the real Epiphany.

Lord, let me send up my prayers. To thee and to you. □

Boyd Wright is a retired newspaper editor who lives in Mendham, N.J.

A Baptism in a Creek

It was Sunday, and it was drizzling.

I shuddered, snapped at oncoming rain, and grabbed my all-too-thin-and-insufficient-but-it-matches-my-outfit black sweater and headed to Grace Episcopal Church.

I'm not an Episcopalian. I'm a 21-year-old, small-town Southern Baptist trying to rebel, exploring the concepts of priests, liturgical prayer, and weekly sacramental wine.

And today, on my fourth visit to the church, I was going to experience an Episcopalian baptism.

A baptism in a creek.

And we were going to walk the half mile there in this forsaken weather.

I like to think God was smugly smiling at this point because, as usual, he knew what he was doing — and he knew that this cold day would lead to more than a lesson in how to pick weather-appropriate attire. I was instead going to experience community and joy through these people who worshiped in ways completely different than my past.

We met at the church at 10, and many people were in jeans.

(We don't wear jeans on Sunday mornings at my home church, even if we're walking half a mile to a creek. But I don't guess we'd ever walk to any creek anywhere for any baptism.)

We set out, about 30 of us, with the deacon, the priest, the choir master, and the acolyte leading us in white robes with the crucifer holding a 10-foot-tall wooden cross into the air.

We sang hymns on the way, but I had a difficult time reading the lyrics, singing and walking simultaneously. So I just listened.

I listened to this community singing "All hail the power of Jesus' name," processing so a young man could get baptized in a cold creek. I also found myself stepping in stride with them. I fell in love with their march.

When we arrived, some sat in plastic chairs. Some stood. I got to sit in a neon-orange lawn chair.

We followed the Holy Eucharist as if we were inside Grace Church's building. We read from Ruth, 2 Timothy, and Luke as if

our faces weren't splattered with drizzle. We listened to the sermon as if the priest's voice wasn't blowing away from us.

Then we began the "Presentation and Examination of the Candidate," and the candidate was asked a series of questions by the priest. The final question was addressed to the congregation:

"Will you who witness these vows do all in your power to support Drew in his life in Christ?"

We said that we would.

You see, these Episcopalians knew something about baptism that my Baptist church didn't know.

For these people, baptism was more than a symbol of one's commitment to Christ. It was more than a technicality required to become a member of the church.

It was a community promising to guide and support, and it was a community renewing its own commitment to Christ.

It was a faithful family ignoring their own discomforts for the desire of one.

Then, as a congregation, we prayed several prayers for him while he

shivered in the water.

"Deliver him, O Lord, from the way of sin and death."

He knelt in the water, and the priest poured more of it over his head.

"Drew, you are sealed by the Holy Spirit in Baptism and marked as Christ's own forever."

I watched, for the first time not an apathetic spectator at a baptism.

I wasn't an Episcopalian, but I don't think the members of that church would have called themselves Episcopalians at that moment either.

We were just a group of regular people, standing in the cold, loving one another and loving our God.

Our guest columnist is Amy Harbottle, a senior from Hartford, Ark., at John Brown University, Siloam Springs, Ark.

Did You Know...

St. John's Church, Logan, Utah, was originally quartered in a bakery.

Quote of the Week

The Rt. Rev. William Swing, Bishop of California, in a message of welcome to Grace Cathedral, San Francisco: "You know from the past about inquisitions and crusades and witch hunts. You live in a time of religious military zealots, abortion clinic bombings, and TV evangelists attempting to take power in our land."

More Needed from Bishops

When the House of Bishops meets this week in Salt Lake City, it ought not to be business as usual. The bishops have a wonderful opportunity to engage in a meaningful discussion about the Windsor Report, and to speak clearly to the Church about its future. With the chances of the bishops calling for a Special General Convention, as advocated by this publication [TLC, Dec. 5], seemingly minute, the bishops' best alternative would be to make a thoughtful, lucid response to the Windsor Report, providing direction and recommendations how the Church ought to proceed. Whether that response takes the form of a pastoral letter, a communiqué, or some other method of communication, it should be made swiftly and courageously.

Business as usual for the bishops would involve issuing a pastoral letter following adjournment of the meeting which states that the bishops receive thankfully the Windsor Report and commend the theologians who worked so diligently on it. The letter would contain an announcement that says the bishops have met amid prayer and Bible study and have reflected upon the Windsor Report and that they are pleased to commend it to the 75th General Convention in 2006 for further study and response.

At this time, the Episcopal Church needs more than that from its bishops. The foundations of the Church are crumbling and the bishops need to provide what the Church needs most — leadership and direction. A recommendation by the House of Bishops could be the foundation upon which the next General Convention will build legislation. It would indicate to the Anglican primates, who gather in Northern Ireland next month, whether the American Church is likely to take the recommendations of the Windsor Report seriously. By now members of the House of Bishops have had a chance to digest the Windsor Report. Most of them have issued public statements about it. Many of them have participated in discussions about the report with other bishops at the provincial level. By now they ought to have formed concrete opinions. A clear communication to the Church is in order.

We send greetings to our bishops as they prepare to gather in Salt Lake City. We hope their time together is productive, marked by prayer, fellowship, and some relaxation. We hope also that those members of the house who have been absent recent meetings will be moved to participate this time, for it would seem that their voices need to be heard more now than ever. And we hope readers will pray for the bishops, that they may, in the words of the Consecration of the Bishop (BCP, p. 521), be involved in "wisely overseeing the life and work of the Church."



The issue of anti-Semitism is one not always brought up in presentations about the hostilities in that part of the world, but it's obvious that people feel as strongly about that as they do about other elements of that ongoing struggle.

The Issue of Anti-Semitism

The article by Bishop Edward Little of Northern Indiana on whether the Episcopal Church is anti-Semitic [TLC, Nov. 28] generated more feedback than any particular article has done in recent years. We have received many letters to the editor [TLC, Jan. 2], telephone calls, e-mails, and a few articles in rebuttal since that Reader's Viewpoint piece was published. The reactions have been almost equally divided between pro and con, and many came to us illustrating the same kind of passion shown by Bishop Little in the original article.

No matter what aspect of the Israel-Palestinian conflict is raised, there are sure to be strong reactions. The issue of anti-Semitism is one not always brought up in presentations about the hostilities in that part of the world, but it's obvious that people feel as strongly about that as they do about other elements of that ongoing struggle. The conflict in the Holy Land is complicated, and often difficult for Americans to comprehend. We are pleased to be able to provide a forum where church people may discuss current issues rationally and civilly, and in this instance, we are also glad to note, as one correspondent did, that "neither the Diocese of New Hampshire nor Gene Robinson was mentioned."



Jesus with the Woman at the Well.
(Rembrandt)

How We Are Like Samaritans

By David H. Roseberry

Jesus loved the Samaritans. Every Sunday school child knows this. In the gospel stories we see his heart go out to them. We see him go out of his way to reach them. He healed a Samaritan of leprosy and commended that man for his gratitude (Luke 17:16). Later Jesus would command his disciples to preach the gospel to Samaria (Acts 1:8). From the parable of the good Samaritan (Luke 10) to the story of the woman at the well, it is clear that the Samaritans were important to Jesus.

But there is more to the Samaritans than good deeds and well water. The Samaritans were also heretics whom Jesus tried to correct and convert. They were religious pagans whom our Lord tried to bring back into the fold of a biblical faith. In short, they were an apostate "Church." And in the language of the New Testament, if the Episcopal Church doesn't withdraw from its disastrous mistake of the 2003 General Convention, our biblical Church will likely become essentially a modern Samaritan Church.

The Samaritans were despised by the Jews for centuries because of a series of terrible events described in 2 Kings, chapter 17. In 722 B.C., when Israel fell to Assyria, those left behind mingled their religious convictions with the culture of the invading Assyrians. Even before the invasions, the Samaritans were known for falling for every whim of doctrine. Some practiced Baal worship, being influenced by their pagan neighbors, while others had a syncretism between Baal worship and Judaism. The pagan idolatry and values of the culture seemed to blend right in with the worship of the one true God during the Assyrian captivity. But over time, they created their own "canon" of

scripture, their own temple, and their own sacrificial system. This is why the woman at the well questioned Jesus about where the correct place to worship was located (John 4:20). The Samaritans had rejected Jerusalem and built their own temple on Mount Gerizim.

Because of their mingling with paganism and the spirit of the age, the Samaritans picked out the scriptures they wanted to follow and ignored the rest. They only wanted to read the Torah, but ignored Psalms, Proverbs, the prophets and other books in the Old Testament. They welcomed the images and ideals of the encroaching culture. And sadly, once overtaken by the spirit of the age, they began to oppose the true biblical religion of Israel. The Samaritan religion is a classic example of what happens when the authority of scripture is placed in submission to human wisdom, tradition, or culture.

They were in the wrong. Even as compassionate and wholly embracing as Jesus was, he did not accept their brand of Judaism. He told the woman at the well that she was wrong and that the Jews were right. She was lost and didn't know it, but by grace she was converted.

There are striking parallels between the Samaritan heresy in the Bible and the Episcopal Church's situation today. The Church has chosen to believe and follow parts of the Bible, but ignore some clear scriptures and commands. We pass resolutions to uphold social justice and biblical giving, but defeat any attempts to safeguard the sanctity of marriage and keep homosexuality on the permanent list of unacceptable sins along with pride, adultery, and thievery (1 Cor. 6).

We have become so influenced by the spirit of the age that we have accommo-

READER'S VIEWPOINT

dated our churches to the culture instead of our biblical and distinctive Christian heritage. We are more conformed to this world rather than to Christ. The actions of bishops and the decisions of the 2003 General Convention have shed light on the root problem in our denominational family: We filter biblical morality through our own culture. We are making fast friends with the invading consumer and narcissistic culture around us. Whatever it may want, we want to bless.

Jesus loved the Samaritans so much that he entered into their "unclean" land to teach them clearly and plainly that they were wrong. Jesus affirmed the Samaritans' desire for worship. He lauded their eagerness to help others. But he said that they were lost and that they did not know what they were doing. They did not recognize the source of true salvation. We could well become like the woman at the well — the sad product of a failed theology and an empty religion. Her sad life was complicated by terrible sins: adultery, fornication, and multiple divorces. She was very religious, but very wrong. She knew her brand of theology well, but it was wrong. She had, as Paul would later say, "the form of religion without any of the power" (2 Tim. 3:5), and a "zeal for God, but not in accord with knowledge" (Rom. 10:2).

If the Episcopal Church insists on intermingling with our sex-absorbed culture, we will become like a Samaritan cult. We will practice our own theology, worship on our own mountain, and remain broken off from the root of biblical faith. We will follow the dictates of an encroaching culture, marrying the spirit of the age and, as the saying goes, becoming a widow in the next, and creating a false Christian legacy for those who will follow us. Oh, Jesus may still love us, but he will have to come find us, because we will be lost, deceived, and alone. Please, don't go there. □

The Rev. Canon David H. Roseberry is the rector of Christ Church, Plano, Texas.

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

We Can Only Anticipate

Of course there is a sense in which the work of Christ is all of one piece, but in collapsing the promise of the second coming into the Christmas story [TLC, Dec. 5], Jeffrey Mackey has done a very odd thing. Indeed, the Second Letter to the Thessalonians warns us not to be "shaken in mind or alarmed ... as though ... the day of the Lord is already here." We can anticipate it, and Advent is the season in which we do so. But we cannot celebrate that which has yet to occur.

And, not to be picky, but:

"The seventh angel sounds her trumpet"? If there are female angels, scripture is silent on the subject. They are always referred to as males.

Isaiah was not the one who instructed that the virgin's son should be called "Jesus." (Hebrew: "Yahu is salvation"). Isaiah's name for him was "Immanuel" (Hebrew: "God is with us"). It was the angel who appeared in Joseph's dream who said he was to be named "Jesus."

Jesus is never referred to as the temple of God (though both Peter and Paul call him the "cornerstone" of it), and the human race is never seen as the ark of God.

The woman in Revelation 12 "clothed with the sun, with the moon under her feet, and a crown of twelve stars on her head" is perhaps best perceived as the Jewish people as a whole rather than Mary.

Fr. Mackey says the celebration of Christmas "must be enlarged - celebrated as the consummation of the incarnate work of the ascended, enthroned Christ to whom 'every knee shall bow and every tongue confess, that Jesus Christ is Lord.'" Surely this is exactly backward; Christmas is not the consummation, but the beginning of all that. The best is yet to come!

*(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Fla.*

No Surprise

I am amazed by all the talk of pagan rituals in the Episcopal Church [TLC, Nov. 21]. Should people be surprised that a pagan church would support pagan rituals?

As Anglicans we must learn that the Episcopal Church is an organization that is not in communion with other Christians and certainly not with much of the worldwide Anglican Communion. With its colorful history, including ordination of gays, consecration of a gay bishop, ordination of women, marriage of gays and lesbians, and public

statements by bishops that blast the teachings of Jesus Christ, should we be surprised that this "church" would support pagan rituals?

Many people have asked themselves: "Why remain an Episcopalian?" My answer is this: The real Christians within the Anglican Communion, who support Anglican orthodoxy and the teachings of our Lord, will soon have had enough of these perversions to take action. Many people have already left the Episcopal Church and many will follow. What will result is a province of orthodox Anglicans who will be free of Frank Griswold and V. Gene Robinson. The leaders of our current "church" have secured the destruction of the Anglican community in the U.S.A.

*Cpl. Gerald Hillis, Jr., USMC
Al Asad, Al Anbar Province, Iraq*

Popular Opinion? No

In response to Fr. Cavanaugh's article [TLC, Dec. 12], I am dismayed at the suggestion the Episcopal Church should liken itself to major political parties and align its vision with the will of the majority. Is he suggesting we take polls and determine our ministry by popular opinion? The issues we face are real and should be met with serious deliberation. How many issues in the past would have stopped dead in their tracks because they were not the will of traditionalists — one example being the ordination of women. His suggestion that being selective (snooty) prevents us from being inclusive leads us down a path where the lowest common denominator becomes our expectation.

In music the question is not the inclusion of folk music, spirituals, gospel or classical, but rather the offering of the best of all musical genres in worship. Music in worship is not entertainment and should not be selected just because it makes us feel good. Likewise church policy should not be adopted because it is easy and avoids asking serious questions. If reconnecting to America means adopting a political strategy based on polls and the will of the people, I wonder WWJD?

*John French
Philadelphia, Pa.*

I appreciated the insights in Fr. Cavanaugh's Viewpoint piece comparing the Democratic Party with the Episcopal Church. Clearly the similarities are striking. The essay ended with the author wondering aloud if perhaps the Episcopal Church might take a hard look at itself in order to re-connect with the folks in the pews.

Surely we all know the answer to that one. No way, Jose! There is simply no reason for the leadership of the Episcopal Church to reorient itself, or even to contem-



plate doing so, for they see no definitive authority beyond themselves. This is an astounding thing, and worth a moment's contemplation. Griswold et al answer to no one. As such, there is no vehicle by which they might be called to repentance.

*(The Rev.) James E. Flowers
St. Timothy's Church
Alexandria, La.*

I want to thank Fr. Cavanaugh for his fine piece, "The (Wink, Wink) Factor." The article was right on the money, and a word to the wise, if you will. How sad it is to me that those who stand to benefit most from his advice will most likely dismiss it as out of hand. Elitism is blinding and power intoxicating. And a drunken blind man is hard to get through to.

*(The Rev.) S.A. Thompson
St. James' Church
Mosinee, Wis.*

I would like to thank William J. Cavanaugh for his Reader's Viewpoint article. His thoughts regarding the current American and Episcopal Church social and ecclesiastical climates are extremely insightful and inspirational (wink, wink).

*Joseph M. Chambers
The General Theological Seminary
New York, N.Y.*

Accountability Needed

Bishop Little's Reader's Viewpoint [TLC, Nov. 28] confuses criticism of Israel with anti-Semitism. Like Bishop Little, I grew up with a Jewish grandfather, and am well aware of why he and his two brothers left Ukraine at the turn of the last century to find a better life in the United States. I am mystified, however, as to how any Jew — a member of a group that has been displaced and punished by virtue of its religion — can now condone Israel's acts of methodically and self-righteously displacing and punishing another group, the Palestinians, on the basis of ethnicity.

The state of Israel is the largest

recipient of U.S. foreign aid. We, as Americans, have every right to hold Israel accountable for its brutal occupation of a stateless population. Why, we might ask, does the U.S. not exert more pressure on Israel to halt the illegal construction of settlements in disputed territory?

It is interesting that the entire world, save the United States, is appalled at the Israeli treatment of Palestinians. Bishop Little mentions a powerful "Jewish lobby." It does exist. Its name is the American Israel Public Affairs Committee. How much money does AIPAC give to U.S. senators and representatives? And how much do those politicians receive from analogous Arab lobbies? Let's interject some truth into the dialogue re. American's "special relationship" with Israel: money talks. There are few American politicians who dare criticize Israel, given the pressure AIPAC exerts on them.

All forms of unbridled prejudice should be condemned — non-Jew vs. Jew; white vs. black; straight vs. gay; and yes, Jew vs. Palestinian. The state of Israel is important to the Jews. So, too, is a homeland for the Palestinians.

*Margaret C. Porter
Center Sandwich, N.H.*

I am writing to thank the Rt. Rev. Edward S. Little II for his Reader's Viewpoint article.

The official position of the Episcopal Church has been demonstratively anti-Semitic for decades. I can remember a cover photo from TLC a few years ago that clearly summed up the blatant hostility of the Episcopal Church toward the state of Israel. On the cover was retired Presiding Bishop Ed Browning holding hands with Yasser Arafat, the man who had master-minded the slaughter of Israeli athletes at the Munich Olympics in 1972. I doubt seriously that Ed Browning or Frank Griswold would consider, even for a moment, holding hands with the prime minister of Israel.

(Continued on next page)

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(Continued from previous page)

Bishop Little is absolutely correct — there needs to be a grassroots revolt on the part of the majority of the Church against our anti-Semitic leadership.

*(The Rev.) Dennis V. Bosley
Sweetwater, Texas*

Thanks to TLC for printing Bishop Little's article and thanks to Bishop Little for writing it. He is right, of course. It is so easy to be insensitive as to how bruising we can be as we proclaim the love of Christ. I made a vow to myself during seminary years that any time I read the Gospel of John in a public service, I would preach a clarifying sermon about anything in that text that could be affirming to the minds of anti-Semite.

I was baptized at age 26 and I was told that if I believed in Jesus Christ as my Lord and Savior I was as much a Christian as any other baptized person. That is true in my heart, and it is true for most who have been my fellow worshippers and parishioners, but believe

me, 'tain't so for those in our parishes who harbor, consciously or unconsciously, cultural and religious bias against Jews.

Most who carry in their hearts and speak anti-Semitic stereotypes do not intend to be hurtful or contribute to this disease in the world. But on the other hand, 99 percent of the hurt done to people in this life is unintentional. We all need to have our consciousness raised about things of which we speak glibly and quickly, if they have the potential to hurt others. Our Church needs to have a big consciousness-raising about our inherent, if mostly unintentional, anti-Semitism as a Christian body.

*(The Rev.) Bill Kolb
Virginia Beach, Va.*

LETTERS TO THE EDITOR

MAIL: P.O. Box 514036
Milwaukee, WI 53203-3436
E-MAIL: tlc@livingchurch.org

Appointments

The Rev. **Godwin Agbo** is assistant at St. Philip's, 63 Grove St., Putnam, CT 06260.

The Rev. **Susan Bear** is rector of Ascension, 3600 Arlington Loop, Hattiesburg, MS 39402.

The Rev. **Stephen G. Clifton** is rector of Christ the King, 26 Willow Dr., Orlando, FL 32807-3220.

The Rev. **Franklyn H. Colebrooke, Sr.** is priest-in-charge of All Saints', PO Box AN 23807, Mangrove Cay Andros, Bahamas.

The Rev. **John Wallace** is rector of St. Mary's, 6841 Oak St., Milton, FL 32570.

The Rev. **Elliott Waters** is rector of Annunciation, 324 Carpenter Ln., Philadelphia, PA 19119-3003.

Deaths

The Rev. Canon **William M. Turner**, 71, retired priest of the Diocese of Springfield, died Oct. 24 in St. John's Hospital, Springfield, IL.

Canon Turner was born in Louisville, KY, and educated at Oklahoma State University and Nashotah House. He also served in the Army. He was ordained deacon and priest in 1967 in the Diocese of Oklahoma and served there as vicar of Trinity, Eufaula, and St. Lawrence, Muskogee, 1967-69, and associate at All Souls', Oklahoma City, 1970-72. He was vicar of Ascension, Springfield, MO, 1972-82, and rector of Trinity, Lincoln, IL, 1982-95. In recent years he served as a supply priest in many congregations and assisted at the Cathedral Church of St. Paul, Springfield. Canon Turner was canon pastor and chaplain to retired clergy in Springfield and active with several diocesan committees. He is survived by his wife, Libby; a son, Scott, of Springfield, MO; three daughters, Pam, of Kansas City, MO; Tracey Gage, of Lafayette, IN, and Margy Smith, Chatham, IL; four grandchildren; and a sister, Marian Calvert, of Louisville, KY.

Answers to last week's puzzle

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T	I	D	I	N	G	O	F	P	E	A	C	E

Next week...

Prayer for Christian Unity



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The Rev'd Dr. D. Stuart Dunnan, The Headmaster
Saint James School, 17641 College Road, St. James, MD 21781

E-mail: dsdunnan@stjames.edu
Phone: 301-733-9330 FAX: (301) 739-1310
Website: www.stjames.edu

Candidates should include a brief curriculum vitae with suitable references and copies of their undergraduate as well as seminary transcripts.



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ACADEMIC DEAN: Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks full-time academic dean to facilitate, direct and evaluate the content and delivery of the curriculum and formation of students, starting fall 2005. Some teaching available. Directly responsible to Dean/President. Teaching background in higher education and ordination in Anglican Orders with earned doctorate in one of the classical disciplines preferred. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited and member ECFA. **Deadline February 4, 2005.** Contact: The Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003. Email: jsmith@tesm.edu.

RECTOR: Inner-city orthodox/traditional Anglo-Catholic, Christ-centered, biblically based parish with caring Anglo and Hispanic congregations, in excellent heartland city listed among the most livable in nation, seeks a like-minded, vocation committed, bilingual priest capable of ministering to all, along with furthering growth and community outreach. Metro area has fine resources, including: nine universities/colleges, five others within short driving distance; outstanding medical facilities; excellent public schools; diverse population; varied cultural and recreational venues; nationally renowned zoo; and more. Send resume, letter and references to: **Search, St. Martin of Tours Church, 2312 J Street, Omaha, NE 68107.**

DIRECTOR OF STUDENT AND YOUTH MINISTRIES: Dynamic mission church in Northern Virginia seeks full-time worker skilled in youth and young singles ministry. Responsibilities include planning and implementing weekly meetings, worship experiences, and special activities, and annual retreats. Applicant must be a committed Christian who is concerned with the spiritual growth of both teens and young adults, and with helping them apply their faith to life issues. College degree and experience in youth and singles ministry is preferred. Must be motivated, a proven self-starter, and able to work with other staff members. If interested, please submit resume to **Director of Student/Singles Ministries Search Committee, St. Peter's in the Woods Episcopal Church, 5911 Fairview Woods Drive, Fairfax Station, VA 22039** or E-mail: spiw@starpower.net.

FULL-TIME RECTOR: *St. Andrew's Episcopal Church, Spring Hill, Florida*, is accepting applications for a full-time rector. Established in 1971, St. Andrew's Church is a program-sized church in a rapidly growing community fifty miles north of Tampa. Spring Hill boasts an excellent school system complete with several private schools. St. Andrew's vision is to be a warm, welcoming presence in the community, promoting growth through outreach, education and evangelism. All applications, together with your current CDO Profile should be sent, e-mailed or faxed to: **Deployment Office, Diocese of Southwest Florida, P.O. 673, Ellenton, FL 34222-0763** Fax: (941) 556-0321 E-mail: Mdurning@diocesefla.org.



Boca Raton, Florida St. Gregory's Episcopal Church

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A recent parish survey identified the following qualities sought in a rector, in order of importance: preacher, spiritual leader, theologian, administrative leader, counselor, crisis minister, and youth leader. St. Gregory's is a large parish in downtown Boca Raton, with beautiful facilities, including church and new parish hall. Various programs, including music, education, youth, social, church school, and outreach. Worship is the center of parish life, with special services for all seasons. St. Gregory's also has a tradition of extraordinary music programs that is a community favorite throughout the year.

Parish currently has an interim rector, associate rector, and new priest-in-charge of youth. With an emphasis on mission, the Diocese of Southeast Florida is an area renowned not only for beaches and sunny climate, but for outstanding area cultural and educational opportunities, including being home to one of the finest Episcopal schools in the nation.

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FULL-TIME RECTOR: *Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA* (Diocese of PA). Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, development of youth ministries and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. I.H.S. is located approx. 30 miles from downtown Philadelphia, adjacent to public transportation, in the Township of Upper Darby, which has one of the largest suburban school districts in PA. A 6-bedroom rectory is attached to the church. Contact us for a copy of our profile: Geoffrey.Grace@gmail.com. Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

FULL-TIME SCHOOL CHAPLAIN: Rowland Hall-St. Mark's School (RHSM) is seeking applicants for the position of School Chaplain to **begin July 1, 2005**. Rowland Hall-St. Mark's School, established in 1880, is a coed college preparatory independent day school located in Salt Lake City, Utah. RHSM enrolls approximately 970 students from Preschool through 12th grade. This is a full-time position and the qualified applicant must be an ordained Episcopal priest. The chaplain is the pastor of the school community and sees to the pastoral and sacramental needs of its members. The chaplain is in charge of the Chapel Program which addresses the spiritual and ethical dimensions of the students' lives. The chaplain is the principal link with the school's Episcopal heritage. Send cover letter, résumé and list of references to: **Mary Babbitt, Rowland Hall-St. Mark's School, 720 Guardsman Way, Salt Lake City, UT 84108** or E-mail to marybabbitt@rhsm.org. Applicants are encouraged to apply as soon as possible. For more information about RHSM you can go to its website at www.rhsm.org.

FULL-TIME PRIEST DEVELOPER: *St. Alban's Episcopal Church, Marshfield, WI*, is a small, family congregation that is concerned about its future. We value our liturgy, music, and Eucharist. We have a beautiful church, recently renovated, and a wealth of resources in our small, but dedicated core of hard workers. We wish to continue God's work in our community and find a way to keep our parish alive.

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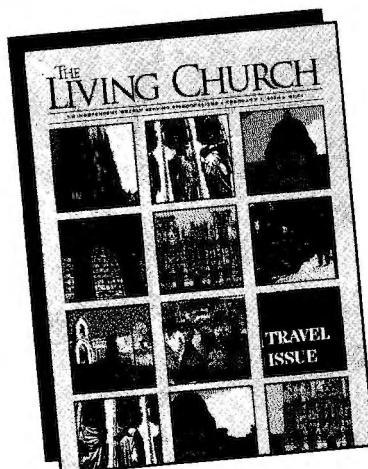
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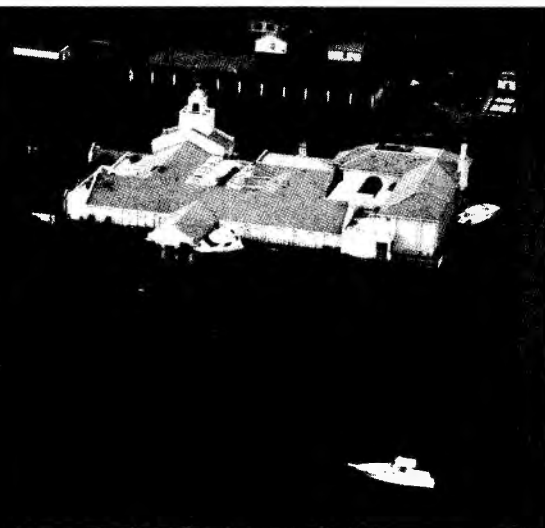
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Volume 229 Number 26

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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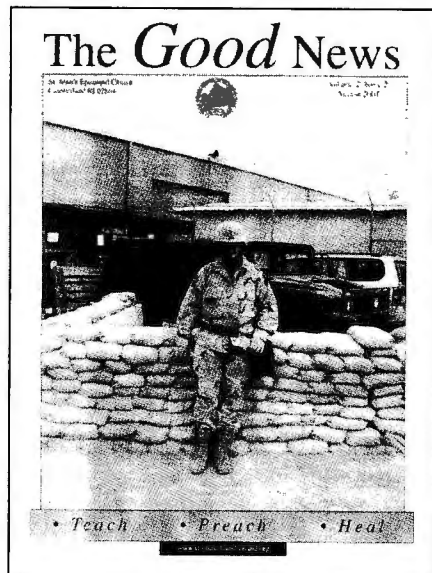
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SUNDAY'S READINGS

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."

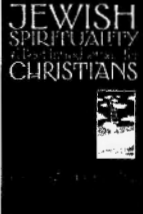
Divine Life

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."

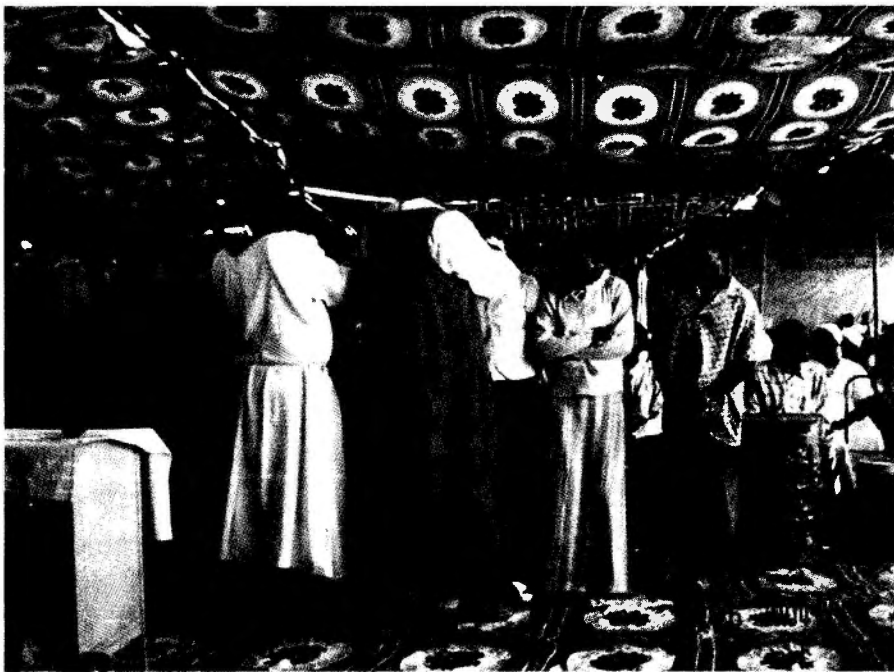
In the same spirit that the Presiding Bishop has invited members of the House of Bishops to serve as a "community of wisdom" for him, Bishop Ely asked Vermont Episcopalians to be a "community of wisdom" with regard to the report and his participation in the House of Bishops' conversation. He announced 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 Nurley/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.

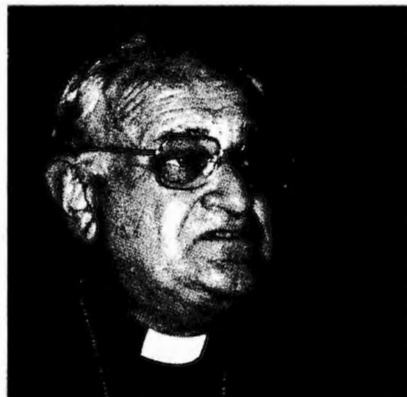
Many persons at the far right of the

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**.

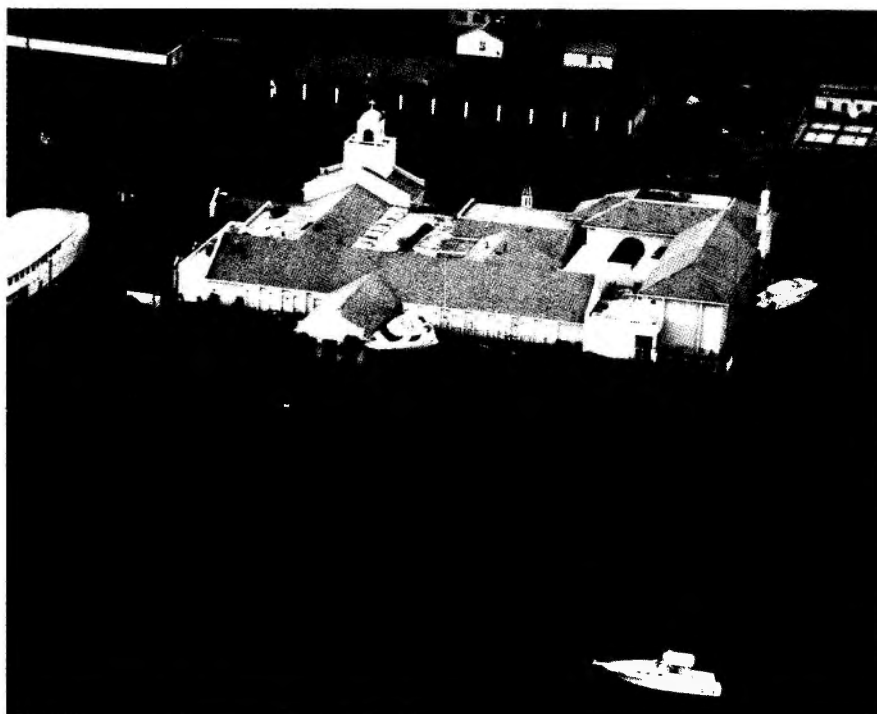
The American House of Bishops met in March at Camp Allen in Texas and issued a plan for **delegated epis-**

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."

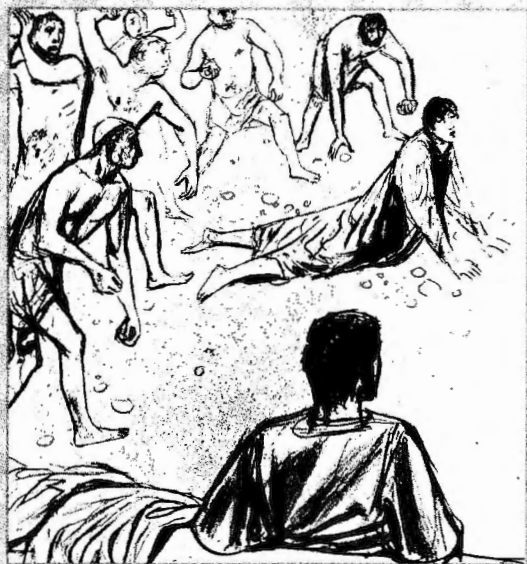


Getting Beyond Regret

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.



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.

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.

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.*

**SOCIETY OF KING CHARLES
THE MARTYR
ANNUAL MASS AND MEETING**



REMEMBER!

**SOLEMN HIGH MASS
OF SAINT CHARLES**

**12 noon, Saturday 29 January 2005
Church of the Resurrection,
New York City**

**The Rev'd Canon Barry E. B. Swain,
SSC, Rector**

**Preacher, The Rev'd David Peters,
Vicar of Holy Trinity, Reading, Berks.**

**Franz von Biber, *Missa Brevis in E Minor*
Choir of the Church of the Resurrection**

Followed by LUNCHEON & ANNUAL MEETING

Luncheon reservations are mandatory:
Send check (\$20 per person) marked
"SKCM Luncheon" to:

Resurrection Parish Office
Attn. SKCM Luncheon

119 East 74th St., New York, NY 10021
by 15 January.

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

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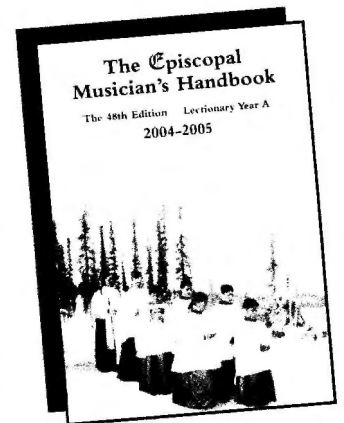
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The Very Rev. **Martin Yabroff** is dean of St. James' Cathedral, 117 N Lafayette Blvd., South Bend, IN 46601.

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...

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