

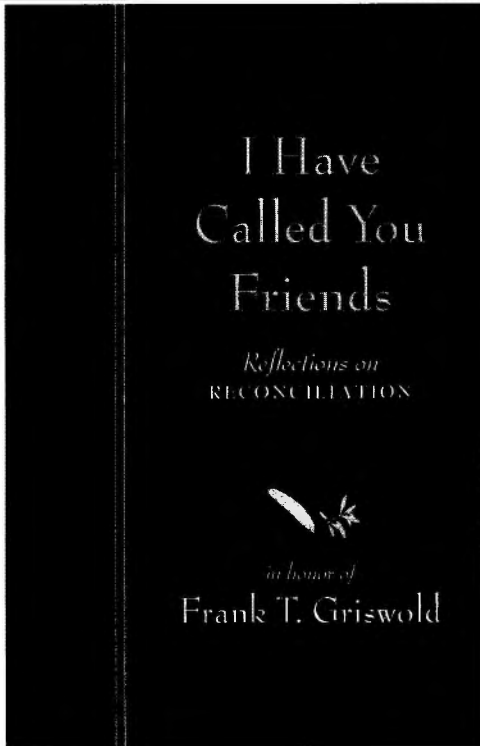
THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS • MAY 28, 2006 • \$2.50

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Cowley Publications



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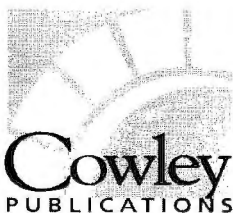
Throughout his nine-year term as Presiding Bishop of the Episcopal Church, Frank T. Griswold has taught about reconciliation: conversation, conversion, communion—all grounded in Jesus meeting us in all our particularities and isolation and calling us into the ever greater friendship of the Holy Spirit.

It seemed natural, then, that a book of essays in honor of the Presiding Bishop at the end of his term should take reconciliation as its theme. Each of the contributors—church leaders from all over the globe—focuses in his or her own way on reconciliation and our participation in what God has already accomplished through Christ.

I Have Called You Friends is a proper and loving gift to a man who has served as the overseer of the Episcopal Church, as a teacher and a friend. But it is more than that. It is an enterprise in theological reflection on a vital topic for citizens of the twenty-first century.

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Volume 232

Number 22

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.

THIS WEEK



Bishop Jenkins in New Orleans.


12



Donald Vish photo
Bishop Gulick holds a child from the Sudanese congregation at Resurrection Church, Louisville, Ky., who was baptized during the Easter Vigil at Christ Church Cathedral April 15.

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ON THE COVER



Barb Meikle, secretary of convention for the Diocese of Eastern Michigan, posts May 6 ballot results for the election of a bishop coadjutor. Eastern Michigan — which elected the Rev. Steven Todd Ousley, missionary for congregational development and clergy deployment in the diocese, on the fifth ballot — was one of four dioceses holding special conventions to elect a bishop that day. The others were California, Northern California and Tennessee.

(The Rev.) J. Thomas Downs photo

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Bishop of California

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SUNDAY'S READINGS

Divinely Sent

'...so I have sent them into the world' (John 17:18)

Seventh Sunday of Easter, May 28, 2006

BCP: Acts 1:15-26 or Exodus 28:1-4,9-10,29-30; Psalm 68:1-20 or 47; 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19.

RCL: Acts 1:15-17,21-26; Psalm 1; 1 John 5:9-13; John 17:6-19.

If both the passage appointed from Exodus and the verses from the first chapter of the Acts of the Apostles are read at the liturgy on this Seventh Sunday of Easter, the preacher will be afforded an excellent opportunity to reflect on the ministry of holy orders.

The Old Testament lesson speaks of the "holy garments" of Aaron and his consecration, along with his sons, as priests to serve the Lord. The description of "the breastpiece of judgment," with the names of the sons of Israel engraved upon the stones that adorn it, gives a beautiful symbol of the intercessory ministry. It is to be worn "upon his heart, when he goes into the holy place, to bring them to continual remembrance before the Lord."

From Acts, we read of the prayerful selection of Matthias "to take the place in this ministry and apostleship from which Judas turned aside."

Being reminded of the importance of this apostleship, we might recall that an "apostle" is "one who is sent." Just as God sent his Son for the salvation of the world, the apostles are sent to extend the ministry of the risen Lord Jesus. In the gospel Jesus prays, "As thou didst send me into the world, so I have sent them into the world." In like

manner, as a continuation of this apostolic ministry, the ordained are sent to serve God and his people in the places to which they are called.

At the heart of this service is the proclamation of the good news of eternal life in Jesus Christ. As the epistle reading declares, "this is the testimony, that God gave us eternal life, and this life is in his Son." The choosing of Matthias was grounded in the need discerned by Peter within the earliest Christian congregation to have another "become with us a witness to his resurrection." Until Christ comes in glory, the faithful will continue to need those who share their testimony concerning the new and eternal life he offers.

Of course, all of this has application, not only for the ordained among us, but for all "who believe in the name of the Son of God." We believe in an apostolic church, all of the members of which are sent into the world, each one bearing witness to the resurrection. The divine sending which begins with the Father sending the Son for the salvation of the world continues, extended through the apostles, through the ordained, through every believer until "all the ends of the earth have seen the victory of our God" (Psalm 98:4).

Look It Up

Read the Prayers for the Candidates from the baptismal liturgy (BCP, p. 305), considering how apostleship is to be exercised in the ministry of the baptized.

Think About It

What particular gift did God send to your community when your priest was called to serve in that locale? How has this gift influenced you in a way that encourages you to be a more effective witness to Christ?

Next Sunday

The Day of Pentecost (Whitsunday), June 4, 2006

BCP: Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 104:25-32 or Psalm 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17.

RCL: Acts 2:1-21 or Ezek. 37:1-14; Psalm 104:24-35, 37b; Rom. 8:22-27 or Acts 2:1-21; John 15:26-27; 16:4b-15.

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BOOKS



Recent Forward Movement Releases

Forward Movement, the non-profit publishing agency of the Episcopal Church, has released several items. Among them are the following:

QUESTIONS ON THE WAY: A Catechism based on the Book of Common Prayer. By **Beverly D. Tucker** and **William H. Swatos, Jr.** Forward Movement. Pp. 141. \$5.

The third edition of a book first published in 1987 and revised in 1995. Consists of questions and answers that expand on the Catechism found in the 1979 prayer book.

REMEMBERING GRACE. By **Fred Jessett.** Forward Movement. Pp. 63. \$3.95. ISBN 0-88028-270-3.



Short, often moving stories of how grace has shown up unexpectedly for 70 years in the life of an Episcopal priest of the Diocese of Olympia.

WHAT TO SAY TO YOUR NEIGHBORS WHEN THEY ASK ABOUT THE CHURCH AND GAYS. By **Stacy F. Sauls.** Forward Movement. Pp. 11. 60 cents.

The Bishop of Lexington offers some sound practical advice about dealing with a difficult topic.

MERE CHRISTIAN: C.S. Lewis. By **Richard H. Schmidt.** Forward Movement. Pp. 19. 75 cents.



Forward Movement's editor and director presents excerpts from Lewis's most significant works. This is part of the publisher's Anglican Theologians Series.

AMOS. By **Richard W. Corney.** Forward Movement. Pp. 16. 75 cents.



An interesting look at the Old Testament prophet by the professor emeritus at The General Theological Seminary. Part of the Books of the Bible Series.

PRAYERS FOR GUIDANCE AND SURRENDER. Forward Movement. Pp. 16. 60 cents.

A collection of prayers from the BCP and other sources, including this opening line from Thomas Merton:

"My Lord God, I have no idea where I am going."

THE EPISCOPAL CHURCH FOR ROMAN CATHOLICS. By **Eleanor Lynch Ellsworth.** Pp. 20. 75 cents.

An informative little guide for curious Roman Catholics by a priest of the Diocese of San Diego. Looks at history, beliefs, the BCP, sacraments and more.

STEAL AWAY TO JESUS: African-American Spirituals in the Episcopal Church. By **Gene Asbury.** Forward Movement. Pp. 12. 55 cents.



A priest of the Diocese of Mississippi shares the origins, history and meaning of spirituals. Includes comments on each of the seven spirituals in *The Hymnal 1982*.

David Kalvelage

Jean Vanier Befriending the Stranger



Jean Vanier reflects on who we are and how we build our communities, and asks, can we be truly compassionate towards others if we are not compassionate towards ourselves?

In six meditations Vanier, founder of l'Arche communities for people with developmental disabilities, opens up God's invitation to us to create, in the midst of all the violence and corruption of the world, new places of belonging and sharing, peace and kindness, where each one is loved and accepted with one's own fragilities, abilities, and disabilities.

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News Analysis

Decision Day by the Bay

By Harold R. Brumbaum

The cast of players was all-embracing, diverse — ostensibly inclusive. Among them, a bishop suffragan, a canon pastor, a cathedral dean, a diocesan staffer, three parish priests. Or, again, six Anglo, one African American, two female, five male — four of them straight, three gay. In common: their hope to become the eighth Bishop of California. And if stamina is a valuable asset for the exercise of *episcopate*, in the aerobic workout leading up to the election they all showed lots of it.

At the half-dozen “walkabouts” (one per deanery) designed to put personalities and faces on the essays written in the qualifying phase of the process, electors and curious lookers-on were given the chance to scrutinize those candidates (as well as their spouses/partners) up close and personal for a half-hour at a time — making for a taxing, four-hour session. In the event, they came across invariably well: poised, informed, articulate, primed to take on the job. They also came across with all the same messages, as if cast from the mold of political correctness that the search committee had been looking for. In this light, the slate was not diverse at all.

One-Party Election

Since, by the ground rules established by the same committee, nominations would not be allowed from the convention floor when the time came, the proceedings were shaping up as a one-party election with those of another mind invited to seek out a corner and hope for divine intervention.

Thus, sitting in one of several small groups as one by one the candidates came trooping through, you heard much the same, often innocuous line of questions asked of them seven times — which, if our group was typical, suggests that by the end of the walkabout process each of them answered those questions several dozen times over.

If those questions became monotonous, the responses were still more so — and, save for the glint of personality surfacing here and there, they were strikingly alike. How do you like our diocese? Pricey, but beautiful. How to attract young adults/ethnic minorities to our aging,

(Continued on page 11)

Alabama Suffragan Elected Bishop of California

The Diocese of California elected a former city planner and high school chaplain as its next bishop May 6 at Grace Cathedral, San Francisco. The selection of the Rt. Rev. Mark Handley Andrus, Bishop Suffragan of Alabama, avoided a major confrontation with the Episcopal Church and the Anglican Communion over the issue of homosexuality. Three of the seven candidates were openly gay or lesbian.

The convention drew 556 electors, reporters from *The New York Times*, the *Times* of London, the BBC, and a tourist from New Zealand. The mood was festive as delegates lined up to vote and sang “Hallelujah to the Lord” while they waited for the first ballot to be counted.

Bishop Andrus received nearly enough votes to be elected on the first ballot in the clergy order. The Rev. Canon Eugene Taylor Sutton, canon pastor at Washington National Cathedral, led Bishop Andrus in the lay order on the first two ballots. The other candidates were: the Rev. Canon Michael Barlowe, officer for congregational development in the Diocese of California; the Rev. Jane Gould, rector, St. Stephen’s Church, Lynn, Mass.; the Rev. Bonnie Perry, rector, All Saints’, Chicago; the Rev. Donald Schell, co-rector, St. Gregory of Nyssa, San Francisco; and the Very Rev. Robert V. Taylor, dean, St. Mark’s Cathedral, Seattle.

That all three openly gay candidates were not in contention in the voting came as a surprise, but delegates said Bishop Andrus and Canon Sutton stood out above the others, Bishop Andrus for his leadership and Canon Sutton for his preaching. The Rev. Jack Eastwood, president of the standing committee, said the issue of homosexuality “was not even part of our thinking.”

The Rev. John Kirkley, rector of St. John the Evangelist, San Francisco, welcomed the choice of Bishop Andrus, noting that the bishop has “strongly supported” the Alabama chapter of Integrity. “This vote was not a rejection of gay and lesbian candidates,” he said. “There is no place in the soil of this diocese for the seeds of fear to take root.”

Added Fr. Schell, one of the candidates, “Thank God we weren’t trying to make a statement.”

Over a telephone connection, Bishop Andrus told the convention after his election that their choice was a vote for “inclusion and communion,” and applause thundered through the historic cathedral on Nob Hill.

Bishop Andrus has been Bishop Suffragan of Alabama since 2001. He serves on steering committees of both “Bishops Working for a Just Society” and Episcopalians for Global Reconciliation. He received an M. Div. from Virginia Theological Seminary in 1987. In a former career, he served as planner for the Accomack-North Hampton Regional Planning District in Virginia.

Assuming that a majority of bishops and deputies to General Convention consent to his election, Bishop Andrus will succeed the Rt. Rev. William Swing, who retires after 27 years on July 22, the tentative date of Bishop Andrus’ installation.

Timothy Roberts



Bishop Andrus

CALIFORNIA						
Ballot	1		2		3	
C = Clergy; L = Laity	C	L	C	L	C	L
Needed to Elect						131 148
Andrus	116	71	161	104	188	161
Taylor	13	16	8	8	2	2
Perry	8	12	0	1	withdrew	
Barlowe	20	8	5	1	4	0
Gould	26	58	23	51	21	32
Sutton	43	117	39	125	34	97
Schell	29	11	17	3	7	0

Canon Beisner Elected in Northern California

The Rev. Canon Barry Beisner, canon to the ordinary in the Diocese of Northern California, will become the bishop coadjutor of that diocese. Canon Beisner was elected May 6 on the fourth ballot at Faith Church, Cameron Park. Assuming that a majority of bishops and deputies to the 75th General Convention consent to the election, Canon Beisner will succeed Bishop Jerry Lamb when he retires Jan. 1.



Canon Beisner

Canon Beisner led by a substantial margin in the clergy order and nar-

rowly trailed the Rev. James Nixon, rector of St. Catherine's, Marietta, Ga., in the lay order on the first ballot. The Rev. Jonathan B. Coffey, Jr., rector, St. Anthony's on the Desert, Scottsdale, Ariz., was the other candidate. The Rev. Canon Irwin M. Lewis, Jr., canon to the ordinary in the Diocese of Southern Virginia, also had been nominated but wrote to the Northern California standing committee on March 12 withdrawing from the race, saying that he could not uproot his 15-year-old daughter.

Canon Beisner has served parishes in the dioceses of Northern California,

NORTHERN CALIFORNIA

Ballot	1		2		3		4	
	C	L	C	L	C	L	C	L
Needed to Elect							56	131
Beisner	69	99	-	-	77	123	79	145
Coffey	13	58	-	-	5	15	3	4
Nixon	29	102	-	-	28	123	28	111

California and Southern Ohio before becoming canon to the ordinary in 2002. He is a frequent facilitator for vestry planning retreats, clergy retreats, and mutual ministry reviews. He has taught a parish leadership course at Church Divinity School of the Pacific (CDSPP).

He is a graduate of the University of California, Berkeley, CDSPP, and The General Theological Seminary. He was ordained to the priesthood in 1979.

Episcopal News Service contributed to this report.

Tennessee Will Restart Bishop Search

Diocese Fails to Elect after 36 Ballots

The Diocese of Tennessee failed for the third time to elect a bishop coadjutor from a field of four, and after a total of 36 ballots the special electing convention at Christ Church Cathedral in Nashville voted May 6 to adjourn. Bishop Bertram N. Herlong, who intended to retire at the end of this year, will meet with his staff to decide how to proceed, but after the vote to adjourn he told delegates that the entire search process would be reconstituted.

The first meeting of the electing convention on March 18 recessed after 14 ballots. The lay and clergy electors returned to Christ Church Cathedral a week later and cast 11 more ballots without success. Delegates cast the final 11 ballots May 6.

Since the 11th ballot on the first day, delegates have remained essentially deadlocked with the Rev. Canon James B. Magness, canon to the ordinary in the Diocese of Kentucky, retaining a slim lead in the clergy order and the Rev. Canon Neal O. Michell, canon missionary for strategic

development in the Diocese of Dallas, leading in the lay order. The other candidates were: the Rev. Canon Brian Cox, rector, Christ the King Church, Santa Barbara, Calif., and the Rev. Winston B. Charles, rector, Christ Church, Raleigh, N.C.

The diocese has a history of elections requiring multiple ballots. Bishop Herlong was elected after 15 ballots and it took 39 ballots to elect his predecessor, the Rt. Rev. George L. Reynolds. One reason for the length of the process in all three Episcopal dioceses in Tennessee is that a two-thirds majority is required in both the lay and clergy orders.

Delegates met by orders for about 45 minutes in separate rooms in an attempt to resolve the impasse after the 28th ballot. They voted not to go into private session a second time after the 33rd ballot. A motion from the floor to adjourn was successfully made after the 36th ballot. After the motion was approved, Bishop Herlong commended the delegates for remaining faithful and said their time spent together had not been wasted. He also announced that the diocese would prepare a new slate of nominees.



Charlie Appleton/Cross&Crozier photo

Election official Gareth Aden (left) goes over the results of the 28th ballot for a bishop of the Diocese of Tennessee with Dr. Paul Teschan, a diocesan official. After three days and 36 ballots, delegates finally voted to adjourn May 6, admitting they could not choose who among four candidates should succeed Bishop Bertram Herlong, who is set to retire in November.

Eastern Michigan Elects Staff Officer as Bishop

The Rev. Steven Todd Ousley, missionary for congregational development and clergy deployment for the Diocese of Eastern Michigan, was elected Bishop Coadjutor of Eastern Michigan May 6 on the fifth ballot during a special convention at St. Christopher's Church, Grand Blanc, Mich.



Fr. Ousley

There was no voting by orders. Instead a supermajority of two-thirds of the votes cast was necessary. On the fifth ballot, Fr. Ousley earned 171 of the 248 votes cast, or 69 percent. The other nominees were: the Rev.

Daniel S. Appleyard, rector of Christ Church, Dearborn, Mich.; the Rev. Canon Margaret Babcock, canon for congregational development for the Diocese of Idaho; the Rev. Bruce William Gray, rector of St. Matthias', Whittier, Calif.; the Rev. Canon A. Gordon Okunsanya, interim rector of Incarnation, Atlanta, Ga.; and the Very Rev. Robert A. Schiesler, dean of St. Paul's Cathedral, Des Moines, Iowa.

Assuming a majority of bishops and deputies to General Convention consent to the election, Fr. Ousley will

succeed the Rt. Rev. Edwin M. Leidel, Jr., the first bishop of the diocese. He retires at the end of this year. The consecration of Fr. Ousley is tentatively scheduled for Sept. 9 in Saginaw.

(The Rev.) J. Thomas Downs

EASTERN MICHIGAN					
Ballot	1	2	3	4	5
Needed to Elect					166
Appleyard	19	8	3	withdrew	-
Babcock	22	7	3	withdrew	-
Gray	46	64	62	80	62
Okunsanya	17	7	1	2	4
Ousley	125	146	151	153	171
Schiesler	22	18	11	13	11

Panel of Reference to Hear Florida Alliance Complaint

The Archbishop of Canterbury's chief of staff has written to the "Florida 6," saying the Panel of Reference will hear their complaint against the Rt. Rev. Samuel Johnson Howard, Bishop of Florida.

In a letter dated April 26, Chris Smith confirmed to the rector of Redeemer Anglican Church, Jacksonville, the Rev. Neil G. Lebhar, that "the matter is now with the Panel of Reference." Bishop Howard had been advised "accordingly," Mr. Smith said, adding that Presiding Bishop Frank Griswold also had been advised as a "matter of courtesy."

In June 2005, the "Florida 6," as the group of dissenting congregations was once known, filed a petition with the Panel of Reference seeking arbitration from the Archbishop of Canterbury in their dispute with the diocese, Bishop Howard, and the General Convention.

Mr. Smith also asked for a stay of civil and ecclesiastical litigation within the diocese, writing the Panel of Reference processes "include a request that there be a stay on any

civil or ecclesiastical proceedings during the period of reference to the panel. I would be grateful if you could let me know how we should view this situation, and whether there are some further steps that need to be taken before the panel takes any further action."

Portions of 10 congregations in the diocese have left the Episcopal Church since 2004 including clergy, lay leaders and communicants from Grace Church, Orange Park; St. Michael's, Gainesville; St. James', MacClenny; St. Bartholomew's, High Springs; St. Luke's and St. John's, Tallahassee; and All Souls', Calvary, Nativity, and Redeemer in Jacksonville.

On Jan. 11, Bishop Howard inhibited seven Florida clergy for "abandonment of communion of this Church," and litigation has been threatened over the trusteeship of several churches.

The Rev. Canon Kurt Dunkle, canon to the ordinary, told THE LIVING CHURCH the diocese has also lodged a cross-appeal with the panel "against

the Archbishop of Rwanda for violating paragraph 155 of the Windsor Report." Paragraph 155 calls on all Anglican Communion provinces to respect diocesan boundaries.

The Rev. Sam Pascoe, former rector of Grace, Orange Park, and one of the petitioners, said the panel's letter agreeing to hear their appeal, nine months after the original petition was filed, was "way too little and way too late" to change anything.

Church leaders have voiced concerns over the slow pace of the panel's work. The Rev. Canon Gregory Cameron, deputy general secretary of the Anglican Consultative Council (ACC) and secretary to the panel, told TLC the chair of the panel had recently received a letter signed by a number of primates expressing their concerns about the slow pace.

The panel's most recent meeting began May 9 in London to review the appeal of the Anglican Network in Canada against the Rt. Rev. Michael Ingham, Bishop of New Westminster.

(The Rev.) George Conger

Bonnie Anderson, vice president of the House of Deputies, and first-time deputy the Rev. Brad Whitaker, rector of Christ Church, Grosse Pointe, Mich., confer at the Province 5 synod



Herb Gunn/The Record photo

Province 5 Reviews Canons on Discipline

The bishops and General Convention deputies of Province 5 met May 1-2 near Detroit, where the Very Rev. George Werner, president of House of Deputies, offered an overview of what new deputies might expect from their first convention, to be held next month in Columbus, Ohio.

Bishop Catherine Waynick of Indianapolis presented her province with an overview of the work of the task force for revisions to Title IV, the Episcopal Church's ecclesiastical discipline canons. A virtual rewrite of the canons that have been in place for 12 years, changes to Title IV would expand the scope of church discipline to include lay persons, while also establishing a

less punitive-based way to address conflicts that emerge in the workplace or in the course of church ministry.

"Our goal was to find a process that reflects our stated mission as a church," said Bishop Waynick, who was chair of the disciplinary policy and procedure task force that developed the proposed changes. "We also want a process that affirms our baptismal ecclesiology, our sense that by virtue of our baptisms, we are all ministers, we are all responsible, and that those of us who take on leadership roles also need to be given guidance and be held accountable."

Bishop Waynick said that the present Title IV is based on the code of military justice and has a completely negative thrust to it. She said the new canons would create a flexible process that would offer the church a safe place for truth-telling, healing, restoration and reconciliation.

"The current title is only concerned with misconduct," she said. "We needed to find a way to respond to other impediments to effective and faithful ministry [and] this process helps to provide a way to address that without removing someone from their ministry."

The province re-elected Bishop Wendell Gibbs of Michigan as president, and Joyce Fletcher Menard of Northern Michigan was elected vice-president, Charlotte Strowhorn of Northern Indiana secretary, and Tim Wittlinger of Michigan treasurer. Six-time deputy to General Convention the Rev. Gay Jennings of Ohio was elected to a six-year term to represent the province on the national Executive Council.

Herb Gunn

Bishop Davidson Dies

Retired Western Kansas Bishop Championed Rural Ministry

The Rt. Rev. William Davidson, retired Bishop of Western Kansas and a lifelong advocate for rural and small community ministry, died May 8 in Loveland, Colo. He was 86.

A native of Miles City, Mont., Bishop Davidson graduated from Montana State University and taught vocational agriculture for three years before attending Berkeley Divinity School. He was ordained deacon in 1946 and priest the following year. He was vicar-in-charge of churches in Townsend, White Sulphur Springs, and Martinsdale, Mont, from 1946 to 1952, when he was called as rector of St. James', Lewistown, Mont.



Bishop Davidson

In 1956, he joined the staff of the National Council of the Episcopal Church as associate secretary of the Division of Town and Country Work. He held this position until 1962, when he was called as rector of Grace Church, Jamestown, N.D.

He served there until 1965 when he was chosen by the House of Bishops to be Bishop of the Missionary District of Western Kansas, a position he held until 1980, when he became Assistant Bishop of Ohio. Following his retirement in 1986, he served as assisting bishop in the dioceses of Indianapolis, Central New York, Pennsylvania, Pittsburgh, Rio Grande and Colorado.

Rural and small churches remained a special interest throughout Bishop Davidson's life, and in 1997 he co-authored *Vision Fulfilling*, an account of the Episcopal Church's rural and small community work throughout the 20th century.

He is survived by his wife, Mary; a daughter, Carol, of Bemidji, Minn; sons Tom, of Portland, Ore., George, of Denver, and the Rev. Robert P. Davidson of Loveland; as well as grandchildren and great-grandchildren.

BRIEFLY...

The House of Bishops in the **Anglican Church of Canada** has unanimously endorsed a motion expressing "grave concern" about proposed federal legislation in Nigeria that would prohibit or restrict the freedom of speech and association of gay and lesbian persons. At their meeting April 22-27 the bishops also criticized the Anglican Church of Nigeria for its support of the legislation.

The Archbishop of Armagh, Primate of All Ireland and Metropolitan, the Most Rev. **Robin Eames**, has announced his intention to retire. Archbishop Eames, who chaired the task force which prepared the Windsor Report, made his announcement May 9 during the opening session of General Synod in Armagh. The decision becomes effective Dec. 31.

Fairness Targeted

The Episcopal Church must "expose and oppose gender violence and all forms of inequality in our midst," according to the Committee on the Status of Women. The committee, whose mission is "to support and advise the Presiding Bishop on matters affecting the participation of women in the Church," has proposed seven resolutions in its Blue Book report to General Convention.

Resolution A136 encourages regular use of the liturgical resources in *Enriching Our Worship* on Sundays. "*Enriching Our Worship* uses expansive language and images of God that broaden our experience of the holy," an explanation to the proposed resolution states. "More expansive language and images of God's people allow more people to feel welcome and included in the worship life of the Church."

A resolution titled "Baptismal Equality Task Force" (A137) directs the Executive Council "to appoint a task force for interpreting our biblical and theological language and heritage about God and people in ways that include all those created in God's image" and "offer guidelines to assure linguistic visibility in the everyday worship, music, education, preaching, written materials, and clip art used at the congregational, diocesan and national levels of the Episcopal Church."

General Convention will be asked to address the retirement needs of female clergy in Resolution A140, which asks the Church Pension Group to consult with women clergy as they approach retirement. Typically women are paid less than men, and in the Episcopal Church this affects the pension benefit available to women upon retirement, according to the Rev. Elizabeth Morris Downie, president of the Episcopal Women's Caucus.

"There is considerable disparity and it arises out of the continuing sexism of this Church," Ms. Downie said.

Presiding Bishop Griswold Pleads for Reconciliation

As he nears the end of his nine-year term as Presiding Bishop, the Most Rev. Frank T. Griswold admitted recently that there have been times when he feels inadequate by the tasks at hand. This feeling occurs most often prior to the start of meetings where participants are deeply divided, he said in a recent interview.



Bishop Griswold

At primates' meetings in 2003 and 2005, Bishop Griswold was adamant that only the General Convention could speak on behalf of the Episcopal Church. That message was repeated again at the Anglican Consultative Council meeting in Nottingham last June. Now that General Convention is preparing to respond to the Windsor Report, he said there are occasionally times when he begins to feel overwhelmed by the weight of domestic and international expectations. He deals with such crises by praying.

"Grace, like manna, can't be stored up ahead of time," he said. "I try to pray. Whatever grace I will need will be given to me. You are given grace moment by moment, day by day."

Within minutes after the House of Bishops' meeting adjourned in March, Barbara Braver, assistant to the Presiding Bishop for communication, told Bishop Griswold that a book of essays on reconciliation was being published in his honor. It was one of the few spontaneous moments he has had during the past three years. Although his primacy will conclude in November, he said he has given little thought to what he will be doing with so much unscripted time.

"My focus is on General Convention at this point," he said. "My prayer is that it will be a time of grace. Often

there is a lot of anxiety and predictions about what will happen. I have deep confidence in General Convention and those who will represent their dioceses."

Asked if he saw any similarity between "Emmaus: Christ Between," the poem written by the Archbishop of Canterbury that is published in *I Have Called You Friends: Reflections on Reconciliation*, and recent primates' meetings, Bishop Griswold said that all of the primates' meetings he attended were characterized by both tension and grace.

Along with the tension, the primates' meetings also have provided some tender private moments, particularly with some of the primates who have disagreed most publicly with him. Bishop Griswold said he still considers Archbishop Peter Akinola of Nigeria a personal friend, and that he has great sympathy for what Archbishop Akinola is trying to accomplish in Nigeria. Bishop Griswold said he was moved by the faithfulness of Nigerian Anglicans, and he considers the invitation by Archbishop Akinola to visit and teach there in 2003 one of the highlights of his primacy.

Bishop Griswold hopes that future historians will regard him and the time in which he led the Episcopal Church as one of reconciliation. He admits that his legacy and the future of the Episcopal Church will be significantly shaped by the outcome of General Convention next month.

"It saddens me deeply that there are people on all sides who don't want to have anything to do with others who don't share their perceptions," he said. "Truth is discovered in communion. If we want to know the mind of Christ, we have to do it together. The whole idea of bailing out because we don't agree saddens me greatly."

Steve Waring

Analysis:

The California Election

(Continued from page 6)

WASPish congregations? Welcome, invite, then stand back and empower them. Like to raise money? You bet I do. What is the place of gays and lesbians in the Church? Without demurral: Same as for everyone else, of course including the episcopate — with not so much (though a couple of them dodged this bullet) as a By your leave for the Anglican Communion.

At session's end, their responses having all been largely the same, whatever differences might be drawn lay in the realm of the candidates' manner and "presence," leaving us to conclude which of them might provide the best episcopal fit for our diocese. So we broke camp and went home to ponder the options, looking to formulate our choice and to await the electing convention 10 days later on.

Came the time of reckoning: a typically chilly and murky San Francisco day. Yet one full of promise, and of trepidation too. Expectations high. For several weeks, the media had been playing it up, and the soon-to-retire Bishop William Swing, wending his way toward the door, had let it be known that his sympathies lay with the left. The stage on which the drama would now play out: Grace Cathedral, whose stately vaults bespoke the magnitude of the event. And again the media were on hand — BBC, the *New York Times* among them — in the hope that something monumental would occur lest, for their pains, they go empty-handed away.

To some of the 500 delegates assembled to choose their next bishop, the process was not a political one, but a mystery; to others, it was a mystery that anyone should think it not political. To the devout, the task was to discern the mind of the Spirit on the subject. To those of a pragmatic turn, that anyone might be able to do so was hard to conceive. Instead, for them the job at hand was to identify, then elect, the person best suited to advance the agendas, churchly or social, that they espoused.

Others still, champions of this candi-



Timothy Roberts photo

Delegates in the Diocese of California await ballot results during the special convention to elect a bishop May 6 at Grace Cathedral, San Francisco.

date or that, came fervent in prayer, touting their choice in the hope of adding recruits to their cause, with, sad to say, an occasional tip that sullied some rival's good name. And nearly all seemed to be of the mind that the best qualified candidate should be elected regardless of sexual orientation, and regardless also of the impact of such an action elsewhere on the globe. Except, that is, for those avowedly on a mission to reshape church history by deliberately choosing someone gay in the name of civil rights.

Set within the framework of a eucharistic celebration, the day began with the Liturgy of the Word, to be followed by the casting of the first ballot, with ensuing ones to follow hourly as needed. But as it turned out, very few were.

The leaders in the early going promptly drew clear of the field. Bishop Suffragan Mark Andrus drew by far the largest clerical vote, at 116 (needed to elect: 127); where the canon pastor of Washington National Cathedral, the Rev. Canon Eugene Sutton, claimed the lay vote, at 97 (148). Both these candidates, as it happened, were married, and it was clear from the outset that the "gay factor" was no factor at all. In fact, at their highest count the three gay/lesbian candidates compiled only 14 percent of the vote among them. So to the surprise of many and surely the disappointment of some — not excepting the press — that issue was, at least for this diocese and at this time, laid quietly to rest, and the Anglican Communion will survive, disheveled but not yet dismantled, for another day.

But if that was something of a surprise, there was yet another still to

come. For while the second ballot showed movement toward Bishop Andrus in both orders, the results of the third one came with the rush of a tsunami. Suddenly, there at the microphone stood the standing committee president to announce, "We have an election!" An ovation. Then a gracious acceptance from Bishop Andrus by amplified phone from his home in Alabama, the Liturgy of the Table, Bishop Swing distributing the bread, visibly moved, and the day's work was done. In all, a beautifully orchestrated event; and a momentous one, though in ways one might not have expected.

No matter how thoroughly the candidates have been vetted, that election process is always a risky affair for everyone. Like getting married after one or two dates, you have to trust that those first impressions were reliable ones. And if, across the years, the relationship proves to be fruitful, perhaps the devout were right after all. Maybe it really was a match made in heaven.

If, in the long run, one day the Communion should split, it will be interesting to see toward which of the camps, to the right or left, Canterbury extends the hand of fellowship. But of this we can be sure: The Bay Area is a long way from the Bible Belt, and Bishop Andrus, for his part, has already gone on record that if — or, as is more likely, when — a gay or lesbian priest is elected bishop elsewhere, he will support and endorse that election. So this parting word to the media: Go on hold, if you like; but don't go away. □

The Rev. Harold R. Brumbaum is a retired priest of the Diocese of California who lives in Nicasio, Calif.

“God’s grace
in the aftermath
of Katrina has
allowed me to lay
down the cross
of self-justification
and take up another
cross, which can
only be described
as an easy burden.”

The Rt. Rev. Charles E. Jenkins III
Bishop of Louisiana since 1998
Ordained priest, 1977
Born in Shreveport, La., 1951



Diocese of Louisiana photo

Bishop Jenkins greets visitors in Jackson Square, New Orleans.

Vision for Transformation

— THE RT. REV. CHARLES E. JENKINS III —

By Rebecca Williamson

Most people watched the devastation of Hurricane Katrina and its aftermath on the news. The Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, lived it.

Bishop Jenkins and his staff evacuated from New Orleans to Baton Rouge, where a temporary office still exists. From that temporary office he began the outreach efforts that continue today. He observes that “Hurricane Katrina changed and continues to change my life and ministry like nothing else.” One year after the hurricane, he says that, “Most of the crisis is past, and we are into the opportunity phase.

“This is the best period of Episcopalianism I’ve ever had,” Bishop Jenkins continued. “We have been able to transform lives and to change the values of society by serving the poor, dispossessed, and the needy. I have prayed for years for the transformation of the Diocese of Louisiana from maintenance to mission. I see that happening. The largest natural disaster in the history of this nation is, by God’s grace, transformed into an opportunity for humble service, prophetic concern, and the changing of lives and society.”

Bishop Jenkins is quick to point out that “we are not about simply rebuilding what was. We all saw that what existed in New Orleans prior to Katrina was far off the mark of God’s will for creation. Therefore, the church in Louisiana is about the work of transformation. We are trying to give opportunity for the betterment of lives and the building of a better New Orleans that respects the dignity

of every human being.”

It is this energy for transformation and mission that Bishop Jenkins would like to share with the wider Church.

“We need to find a common focus in transforming lives,” he said. “We need to become a mission church again. If we do this, we will transcend our differences and understand the relative importance of our controversies.”

Such an understanding would be a mark of “spiritual maturity,” Bishop Jenkins said, a quality that is very important to him. He experienced the characteristics of spiritually mature Christianity — a life centered in prayer, scripture, study, service, and community — in the priest who reached out to him when he was an “angry, troubled, and needy young man” when his father died, and who was responsible for his joining the Episcopal Church. In reflecting on his past, Bishop Jenkins notes, “I cannot say that I now feel the same way about the Church as I did 36 years ago. I hope that my faith and my commitment have matured. Much of the romance and enthusiasm of a new convert has cooled and, thankfully, tempered. Yet I still find God’s love and mercy so very compelling.”

Bishop Jenkins sees this maturity as the base for the vision necessary to attack the injustices of society and transform people’s lives. In his view, one of the primary jobs of a church leader is to encourage others to seek this maturity, and to shape the resulting vision and transformation. □

Rebecca Williamson is a freelance writer in San Diego, Calif.

For additional comments from Bishop Jenkins and the other Presiding Bishop nominees, go to www.livingchurch.org.



St. Thomas' Church photo

Bishop Gulick spends time with children at St. Thomas' Church, Campbellsville, Ky.

Forming Young Leaders

— THE RT. REV. EDWIN F. GULICK —

By Aaron Orear

The Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky, will spend this summer as he has spent many previous summers. He'll teach and preach, act as shepherd and guide, and he'll attempt to build up the body of Christ as found in his corner of the Episcopal Church. In short, the bishop is going to summer camp.

For the last 13 summers Bishop Gulick has moved his office to All Saints' Episcopal Camp on the banks of the Rough River where, according to the camp's brochure, "young people can begin their exploration with Christ through prayer, music and fellowship." Canoeing, taught by the bishop himself, could be added to that list. The brochure makes the event sound like a great deal of fun, and the bishop admits that it is, but he's not there just for the s'mores. Bishop Gulick journeys into the wilderness to connect to a new generation of Christians and, in part, to find a new generation of leaders.

High school and college-age counselors, most of whom have been campers, form the bulk of the camp staff, and Bishop Gulick has seen many of them grow up. "I get to know the students pretty well," says the bishop, "so when some of them discern a call to ministry, the relationship is already there. I get to know them as people before they're postulants." After 13 years of active recruitment, Bishop Gulick has an almost parental pride in the accomplishments of his charges. "It's very satisfying to see these people find their way into their careers," he says.

Perhaps the bishop's skill and passion for forming young leaders comes from his own experience. A cradle Episcopalian, Edwin Gulick was 11 years old when he began playing the organ for Cedar Run Parish in his native Virginia. Like his students today, he also attended and taught at summer camp, and it was there that he experienced a transforming moment of grace. "I was about 17 or 18 years old, working for the diocese at St. George's camp," Bishop Gulick recounts. "We had some kids from an orphanage, who were there on scholarships, and one of these boys asked to be baptized. We performed the baptism in the swimming pool, and when he came up out of the water we sang 'In Christ there is no East or West.' At that moment I knew what it meant to be baptized."

For Bishop Gulick, that awareness leads inexorably to action. He is active in a variety of ecumenical initiatives and is a strong supporter of Jubilee Ministries. "I am passionate about every verb in the baptismal covenant including believing in the triune God, continuing, persevering, proclaiming, seeking and striving," he says. "I love this church because I am convinced that the women and men who make it up live these verbs in their daily places and are helping extend the reign of God."

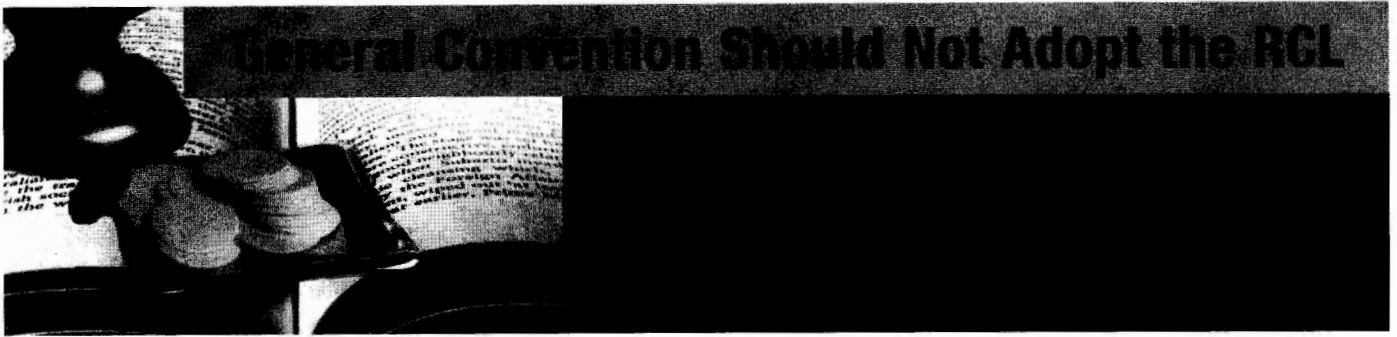
And so the bishop heads to summer camp, to teach and preach and to connect to the next generation of passionate leaders. □

Aaron Orear is a student in the Divinity School of Trinity College, Toronto, Ontario, Canada.

"The real rubber hits the road with the ministry of the baptized. It's pretty powerful to see the effect that a dedicated baptized person can have in the world."

The Rt. Rev. Edwin F. Gulick, Jr.
Bishop of Kentucky since 1994
Ordained priest, 1974
Born in Washington, D.C., 1948

For additional comments from Bishop Gulick and the other Presiding Bishop nominees, go to www.livingchurch.org.



General Convention Should Not Adopt the RCL

Did You Know...

No graduate of Trinity Episcopal School for Ministry has been elected to the episcopate of the Episcopal Church.

Quote of the Week

Edward Stourton, author of *John Paul II, Man of History*, in *Church of England Newspaper* on Anglican-Roman Catholic relations: "Today they are further apart, I personally think, than probably since the Reformation."

One Sunday morning, seated at the organ of St. Clement's Church, Seattle, reviewing the *carte du jour* in preparation for Mass, I found to my dismay that we were scheduled to sing psalms 42 and 43, a total of 21 verses. I've composed more than 100 settings for gradual psalms, (rarely over eight verses). I knew something was askew.

Having been raised on the 1928 prayer book, studied and used the English prayer book during my three years in Canterbury, served on the Joint Commission on Church Music during the creation of BCP 1979, and been a happy user since, I concluded that it was time for me to understand the Revised Common Lectionary (RCL).

In preparing this revision of the Common Lectionary, the task force was conscious of this agenda for preaching, and of the need for the three readings and the psalm to carry the weight of an entire service of the word, as distinguished from a celebration of "word and sacrament." Accordingly, many readings for the Sundays after Pentecost have been lengthened. And of course, this was at least a part of the decision to replace the Old Testament readings of the Roman lectionary in Ordinary Time with a further semicontinuous track in each of the three years. This reflects a long-standing and greatly loved tradition in protestant churches of preaching which focuses entirely on the Old Testament or the epistle, the same being true in the Anglican tradition of Morning Prayer with a sermon.

This language of item 35 (from the *Introduction to The Revised Common Lectionary*, from the Consultation on Common Texts, Abingdon Press) calls into question the 1979 prayer book's unqualified declaration that "The Holy Eucharist [is] the principal act of Christian worship on the Lord's Day and other major feasts."

In contrast, the Roman Catholic lectionary, on which the 1979 prayer book lec-

tionary is based, is as its official title indicates — a "Lectionary for Mass." Both the gospel-oriented character of the Roman Lectionary and the comparative brevity of readings show that it is intended for use in a Liturgy of the Word within the celebration of the Eucharist.

The RCL is inappropriate to a Eucharist-centered church. It reflects that protestant notion that more verbiage equals more meaning. Episcopal worship embraces action as well as words. In this we have a distinct evangelical asset. We (literally) cannot afford to make our liturgy boring.

Furthermore, the ecumenical value of the RCL is dubious, at best. The Roman Catholic Church has not adopted it, and every church that has adopted it has created its own altered version. Indeed, the adoption of RCL would foster disunity in the Episcopal Church. Local clergy and musicians probably would avail themselves of permission to shorten the readings, but the cuts made in each local church would be different.

By the publication of *Gradual Psalms*, the Episcopal Church officially encouraged the introduction of responsorial psalmody to its liturgy. For the past 30 years many church musicians have devoted much time to composing responsorial settings for the gradual psalms appointed in the 1979 BCP Lectionary. The adoption of RCL would require that the greater part of their work be scrapped or substantially revised.

The advantages of adopting RCL are slight. The disadvantages are significant. The Standing Commission on Liturgy and Music, rebuffed in its efforts to impose RCL on the church in 2003, will try again this year. It behooves those of us who oppose its adoption to make our voices heard. □

Our guest columnist is Peter Hallock, organist/choirmaster at St. Clement's Church, Seattle, and founder and conductor of the Compline Choir of St. Mark's Cathedral, Seattle.

A Day of Elections

The day was being called "Super Saturday" by some observers, for it was a day unlike any in recent memory. On Saturday, May 6, four dioceses of the Episcopal Church held elections of bishops — a day mindful of those in which several presidential primary elections take place. California, Tennessee, Eastern Michigan and Northern California had special conventions to choose their new bishops, but most of the attention centered on California, where a large group of media assembled at Grace Cathedral in San Francisco in case that diocese should elect a gay bishop. Delegates to the California convention had other ideas, electing the Rt. Rev. Mark H. Andrus, Bishop Suffragan of Alabama, to be their eighth bishop, and leaving the three candidates involved in same-gender partnerships far behind in a field of seven.

There was also considerable attention on Tennessee's election — the third time the diocese had gathered for that purpose. But like the previous two attempts, this one ended in a stalemate when no candidate was able to garner a two-thirds majority, and the process will begin anew. Meanwhile, the other elections went off uneventfully and without controversy, as Eastern Michigan and Northern California elected diocesan staff members to the episcopate.

The election of Bishop Andrus in California probably averted further strife in the Anglican Communion. Had that diocese chosen one of the three "partnered" candidates, it may well have led to the Episcopal Church finding itself outside the Anglican Communion. While those who are trying to keep the Communion and the Episcopal Church from dividing may feel a sense of relief, we remind them of the hurdles that lie ahead. First is the 75th General Convention June 13-21 in Columbus, Ohio, which will have to determine how the Episcopal Church responds to the Windsor Report. And further in the distance are other episcopal elections in which a homosexual person could be the choice — particularly the dioceses of Olympia, Newark and El Camino Real.

It also should be noted that the Diocese of California is not expected to change significantly when Bishop Andrus assumes his episcopate. The bishop-elect is very much in solidarity with the policies, practices and theology found in that diocese. Most delegates who spoke to the media following the election were emphatic that gender had little or no bearing on how they voted, but it also seems clear that those who voted probably were at least a little concerned about the future of the Anglican Communion, for the publicity surrounding this election couldn't be avoided.

In Tennessee, the failure to elect was a surprise to no one, for since the beginning of the process the voters had been committed to particular candidates — the laity having one preference and the clergy another. While it's tempting to be frustrated by the stubbornness shown by delegates in an election like this, one also has to be impressed by the commitment both sides showed to their candidates.

One can find all sorts of faults with the process used to elect bishops in the Episcopal Church, but considering the method of appointment used to find bishops in other parts of the Anglican Communion, perhaps it's not such a bad thing. We wouldn't have it any other way.

Good News for Graduates

We extend congratulations and best wishes to all who are going through graduation exercises this spring. Theological seminaries, colleges and universities are sending out students into new environments. Whether those graduates are heading into the workplace, continuing their studies, or pursuing ordination, we hope God's manifold blessings will be with them.

We are particularly glad to know of the graduates of our theological seminaries who will be receiving complimentary one-year subscriptions to THE LIVING CHURCH as a result of a grant received from Encourage, Inc. In recent years, hundreds of graduates of Episcopal seminaries have been recipients of these complimentary subscriptions when their schools decided to participate. We hope recent graduates enjoy reading the news and views of the Episcopal Church every week for the next year.

California

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READER'S VIEWPOINT

CUT OFF

The consequences
of being unrooted
from the Anglican
Communion

The contretemps between the Episcopal Church and most of the rest of the Anglican Communion is not likely to go away. Indeed it seems most likely that within three to five years we will no longer be a part of the larger body...For myself I welcome it. It is time to go. (Covenant, Number 22, Jan. 2006, p. 1)

By Ray Kasch

This was part of the lead article in a newsletter produced in our diocese and it echoes an increasing number of sentiments expressed in letters to the editors in national periodicals serving the Episcopal Church. It seems that for many, the idea of the Episcopal Church as a separate entity from the Anglican Communion is an inevitability, and for some it is even a cause for celebration.

That inevitability, however, should not go unchallenged. The idea of an Episcopal Church apart from the Anglican Communion is not only wrong-headed, it is arguably sinful in that it violates a number of truths that are foundation stones of this Church.

First, it touches upon what it means to be the Church. The Episcopal Church's constitution says that it "is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic and Apostolic Church."

If, by our own definition, we are linked to the One, Holy, Catholic and Apostolic Church *through* the Communion, then wouldn't leaving the Communion break that link? Instead of being a part of the universal Church, the Episcopal Church would be a small American sect. What then would it mean to recite that part of the Nicene Creed each Sunday? It would be a falsehood unless you are one of those folks who already cross your fingers on the parts about the virgin birth and the resurrection of the dead. Of course, if you are doing that, then conflicts within the Anglican Communion are the least of your problems.

Second, a break with the Communion would contradict our worship. It is rightly said that we pray what we believe and we believe what we pray. In the Prayers of the People we pray that God would "inspire continually the Universal Church with the spirit of truth, unity and concord." We further pray "that all those who confess thy holy Name may agree in the truth of thy holy Word and live in unity and godly love" (BCP, p. 329). How can we pray for unity and then act like a kid who gets mad because the rest don't agree with us and take our ball and go home?

Third, leaving the Communion would

deny our polity. We are called Episcopalians because we are governed by bishops (*episkopos* in the Greek). As a part of the worldwide Anglican Communion, we honor the declarations of the bishops and primates (archbishops) who oversee the various provinces, in more than 160 nations. We are not congregationalists nor do we believe that the kingdom of God is a pure democracy. In short, we are a people under authority and therefore accountable to one another.

Allow me to simplify this point by the microcosm of a parish. If a member of a parish begins teaching a falsehood and is rebuked by the clergy for violating scripture and tradition, then what would we expect to be the proper response? The one who understood himself to be under the authority of the Church would accept the rebuke, repent, and walk in unity with the other members. A rebel would take a poll of the members and then split off to create his own church. The bishops of the Anglican Communion spoke clearly in Lambeth 1998, and have since reiterated, that the Episcopal Church is guilty of breaking with the Communion's understanding of scripture and tradition and is called upon to repent and be reconciled. To say "it's time to go" is to say that we are not under authority and that we don't really believe in episcopal oversight.

Fourth, leaving the Communion denies our understanding of the body of Christ. St. Paul used the analogy of the body to describe the Church:

"The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor ... But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body..." (1 Cor. 12:21-25).

At most, the Episcopal Church has a membership of 2 million. The rest of the Anglican Communion is made up of about 70 million, which makes the Episcopal Church about 3 percent of the

Anglican body. To believe that we can separate ourselves from the rest of the body and still survive spiritually means either that we have a very inflated opinion of ourselves or that we don't really believe that the Church is the body of Christ. For many in the leadership of the Episcopal Church, this is all about corporate restructuring. For the rest of us, this is about an amputation that could prove fatal.

Fifth, breaking with the Communion is heretical because it places personal agendas above the gospel. The threat to the Church in the first century was from the Judaizers who wanted to keep Christianity a Jewish sect. They sought to force everyone to comply with their interpretations of the law, particularly by requiring the circumcision of Gentile converts. By contrast, the apostles

The inevitability of separation should not go unchallenged.

worked diligently to open the gospel to all people and opposed those who were willing to sew division in order to promote their agendas. That, for example, is one of the key points of the Letter to the Galatians.

Those within the Episcopal Church who promote a break from the Communion are modern-day Judaizers. Rather than supporting an effort to take the gospel to the whole world, they insist that the rest of the Communion comply with their agendas or they are willing to sow division. The message of Galatians therefore is as appropriate today as it was when it was penned.

If the above is even partially true, then it is not an exaggeration to say that a break with the Communion would be disastrous. The Episcopal Church as an institution may be able to survive for some time on its endowments, but separated from the vision and discipline of the worldwide Anglican Communion, it will wither spiritually like a branch cut from the vine. For those of us who do not want to be in an agenda-driven sect, being Anglican is not an option. □

The Rev. Ray Kasch is the rector of All Saints' Church, Smyrna, Tenn.



Compelling Argument

The article that compares the current movement for full inclusion of gay and lesbian members in the Episcopal Church with the U.S. civil rights movement [TLC, May 7] presents one of the most compelling arguments in favor of the direction the Episcopal Church is moving.

Although the article does not include much from the Bible or theology, the appeal to the writings of Martin Luther King, Jr., does give the argument a Christian flavor. I am a strong supporter of the civil rights movement, and Dr. King was deeply Christian. Why am I uneasy, then, about applying this same metaphor to the gay rights movement? It is because the gay rights movement is about more than acceptance of what a person is born with. If it were about no more than an inborn orientation, it would be comparable to an inborn racial heritage. But the gay rights movement also promotes acceptance and blessing of behaviors.

In all the moving arguments for justice and fairness, there are difficult unanswered, and usually unasked, questions. Since the same reasoning applies, why not allow a bisexual person to have both male and female spouses? Since the same reasoning applies, why not allow a person with an inborn sexual interest in children to have sex with children? Why not allow sex with animals? Since the same logic applies, why not allow marriage to many persons at once? The civil rights movement did not promote these behaviors.

*David Fine
Madison, Wis.*

Re-inventing Ourselves

Seeing two items in the May 14 TLC causes me to shake my head with disbelief. The first, a letter from a priest in San Francisco, sounds like a worn-out record to (again) re-invent ourselves to be what we are not. After living through "VIM," the Decade of Evangelism, the "Green Book," the "Zebra Book," and the "Groundhog Book," I pray that this call resolves itself in the same result as these other attempts.

The advertisement on the rear cover, however, is far more chilling, a call to priests to engage in institutionalized bigotry by using what I term the "pick-and-choose" method of applying holy scripture against whom we fear. How shameful.

No wonder the church is failing. We have lost our self-esteem and want to be everything to everybody else, except ourselves at what we do best and cherish. And then we want those whom we fear to go empty away. How hypocritical.

How very far from Christ.

*Bradley T. Upham
Lakewood, Ohio*

The Rev. Robert Cromeey offered some challenging insights into the connection between worship and church growth. He should be considered an authority on parish growth and development, since, under his able leadership, one of San Francisco's oldest churches experienced a renaissance.

It may be useful to consider some other perspectives. Some Episcopal churches are attracting Roman Catholics who have tired of "...low Mass and guitars." Having clear, user-friendly service leaflets, which may contain the entire liturgical and musical text, may make our liturgies more welcoming. Careful and original preaching, which emphasizes the essentials of Christian faith and why it accurately describes the world around us, also may contribute

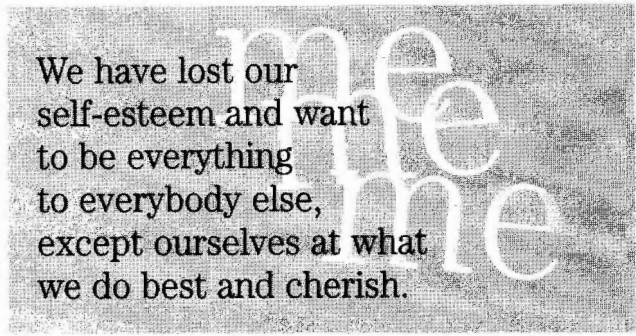
to growth, both of people and communities. A thoughtful, contemporary education program can help to explain those aspects of tradition which people may find attractive, and yet somewhat mysterious. It may not be necessary to dispense with all of the mystery. Presenting the faith with clarity and directness can happen even when some of the presentation is clouded by incense.

*(The Rev.) Lloyd Prator
St. John's-in-the-Village
New York, N.Y.*

Trust and Faith

Regarding the editorial, "Limited Research" [TLC, May 7], "In the other study, a poll of more than 1,000 adults indicated that a majority do not believe they will experience a resurrection of their bodies when they die" is like asking people what they believe Henry Ford felt like when he designed the Model T.

Taking a poll concerning the resurrection of the body is asking people to



We have lost our self-esteem and want to be everything to everybody else, except ourselves at what we do best and cherish.

render an opinion about something they never have experienced.

For the sayers of the creed, resurrection is a matter of trust and faith. It is something about which none of us has any experience. It is only a promise. In some ways it is like the promise of a mate who states he or she will be with you until you die. There is no proof for such a promise. Its only validation is in the trust that one has for one's mate.

I have been married for 52 years. Two years ago my joyful wife departed this life, and ever since that time, more and more I have come to rely on that part of the creed which proclaims: "We look for the resurrection

of the dead, and the life of the world to come." Before her death, I would say those words, believingly but also sort of academically. It was something in which I trusted, but I never had an investment in those words, even though my parents and brothers also were dead.

But with her death, those words have meant everything to me. The creed is not only a historical and scriptural statement describing how God works in the world, it rather has become something very personal and intimate and alive, not just between me and my departed wife, but with God himself.

*(The Rev.) James H. Davis
Boise, Idaho*

Wise and Foolish

"Every one who hears these words of mine and does them will be like a wise man who built his house upon a rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded upon the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it" (Matt. 7:24-27).

Chapters 5-7 of Matthew's gospel quote Jesus' teaching on righteous behavior, and include the sermon on the mount and the Lord's Prayer. The parable presented in Matt. 7:24-27 presents a vivid picture of the church established by Jesus Christ, the structure of many mansions, many denominations, founded on the rock himself.

The Episcopal Church, one of these suites, some years ago broke through its outer walls and built out a wing, a big, sunny room, connected to the main building by a wide open archway, a pleasant recreational space, though its foundation had gone beyond the rock and rested upon sand. In 2003, the official living and business quarters of the house were moved into the new annex, and a wall with a guarded doorway is now being

built between the original structure and the new one. Who are the wise and who are the foolish in this scenario? And what will the next few years of rains and floods and winds reveal?

Pray for General Convention, that we may be wise and not foolish.

*Elizabeth Cowap Price
Pittsboro, N.C.*

Religion and Science

As vicar of one of the 45 Episcopal churches that celebrated Charles Darwin's 197th birthday, I would like to respond to the Rev. David Brown's letter [TLC, April 2].

It seems to me that in the 21st century, any theology that cannot include Charles Darwin is as useless as any theology that cannot include Adam and Eve. In both cases, human knowledge became the occasion for sin, but by opening knowledge, each also deepened our ability to choose God. Like Adam and Eve, Charles Darwin revealed the horror beneath the beauty and challenged us to deal with it.

It is well to remember that Darwin studied to become an Anglican priest. Death caused him to lose his faith. Thus the question that haunted people in

Darwin's day, and still in our own, is how can nature "red in tooth and claw," to use Alfred Lord Tennyson's oft-quoted phrase, be reconciled with a God whose nature is pure goodness? How can eternal life be real in the face of so much death? If one exists, surely the other cannot.

It is at the intersection of life and death that God often appears. If nothing else, evolution asks us to consider the question of life with utmost seriousness. Scientific explanations can only tell us how something happens. It takes spiritual wisdom to ponder why. God is fully present in nature, but is not limited by it. This we can know through Jesus, who rejected survival and gave himself upon the cross. Finding God's love in the midst of nature's constant change, transformation and seeming cruelty is my greatest work of prayer.

*(The Rev.) Carol Luther
Church of the Redeemer
San Rafael, Calif.*

Letters to the Editor

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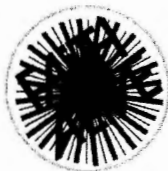
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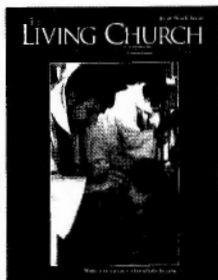
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PEOPLE & PLACES

Appointments

The Rev. **Michael Bertrand** is vicar of St. Stephen's, Columbia, and St. Elizabeth's, Collins; add. PO Box 761, Columbia, MS 39429.

The Rev. **James Carlyle** is rector of St. Paul's, 318 College St., Columbus, MS 39701-5701.

The Rev. **Richard Easterling** joined the staff at Trinity School, 1315 Jackson Ave., New Orleans, LA 70130.

The Rev. **Brian Grantz** is rector of Christ Church, 1534 7th St., Slidell, LA 70458.

The Rev. **Scott Lenoir** is priest-in-charge of St. Mary's, PO Box 63, Lexington, MS 39095.

The Rev. **Shannon Manning** is chaplain at St. Andrew's School, 4120 Old Canton Rd., Jackson, MS 39216.

The Rev. **William Ndishabandi** is rector of All Saints', 147 Daniel Lake Blvd., Jackson, MS 39212.

The Rev. Canon **Bryan Owen** is canon at St. Andrew's Cathedral, PO Box 1366, Jackson, MS 39215-1366.

The Rev. **Anita Sayles** is associate chaplain at St. Giles' Chapel and Deerfield Community, 1617 Hendersonville Rd., Asheville, NC 28803.

The Rev. **William Senter** is priest-in-charge of St. Christopher's, 643 Beasley Rd., Jackson, MS 39206.

The Rev. **Terrence Taylor** is rector of St. Christopher's, 1066 N Haverhill Rd., West Palm Beach, FL 33417.

The Rev. Canon **Sherry Travis** is canon at St. Andrew's Cathedral, PO Box 1366, Jackson, MS 39215-1366.

Lesley Warrick is executive director of Seafarer's House, PO Box 13034, Port Everglades, FL 33316.

The Rev. **Mark Van Wassenhove** is rector of St. Matthew's, 8320 E 10th St., Indianapolis, IN 46219.

Ordinations

Priests

Rio Grande — Margaret Timmy Case, Justin Moffatt.

Deacons

Rio Grande — Randall Balmer, Charles Blizard, Larry Mote, John Onstott, Raymond Raney.

Western Kansas — Laird McGregor.

Deaths

The Rev. **Douglas C. Brown**, O.H.C., 61, prior of Holy Cross Monastery, West Park, NY, died May 5 at Vassar Brothers Medical Center in Poughkeepsie, NY. Fr. Brown collapsed on the way to noonday prayer at the monastery and was taken to the hospital.

Born in Victoria, BC, Canada, he received

undergraduate and graduate degrees from the University of Toronto. He was ordained priest in Toronto in 1972 and ministered for a time in the Anglican Church of Canada, as assistant at St. James' Cathedral, Toronto, 1972-74, and rector of a three-point parish in Minden, Ont., 1974-77. In 1977 he entered the Order of the Holy Cross in West Park. He was guest master there in 1980-81, and he made his life profession in 1983. He became prior at the monastery in 1998, and was superior of the order from 1999 to 2005. He was well known as a retreat leader, spiritual director, teacher and preacher. Fr. Brown is survived by his sister, Shirley.

The Rev. **James O. West, Jr.**, rector of Calvary Church, Washington, DC, for 49 years, died April 18. He was 88.

Fr. West was born in Richmond, VA. He was a graduate of the University of Richmond, Bishop Payne Divinity School (VA) and Hartford Theological Seminary. Ordained deacon in 1940 and priest in 1941, he served for a year at St. Mary's Memorial, Berryville, VA, before becoming rector of Calvary in 1941. He remained in that ministry until 1990 when he retired. He was a former member of the diocesan council in the Diocese of Washington. He is survived by his wife, Nannie, and four children, Barbara Benoit, Sylvia Garrett, Brenda Free, and Marilyn Miller; two grandsons, Jevon Garrett and Brandon Phillips.

The Rev. **Wilbur C. Woodhams**, 88, rector of St. Paul's Within-the-Walls, Rome, for 20 years, died April 27 in Gig Harbor, WA, following an illness of several months.

Fr. Woodhams was born in Palo Alto, CA, and raised in Redwood City, CA. He graduated from Stanford University and Harvard Law School, and went on to serve as a Navy supply officer in the Pacific during World War II. Following the war he went to seminary at Episcopal Theological School, then was ordained deacon in 1948 and priest in 1949. He was an associate at St. Luke's, San Francisco, then rector of Christ Church, Tacoma, WA, 1950-61, before moving to Rome in 1961. He was rector of St. Paul's until 1982. During that time he was a deputy to General Convention, a member of the commission on ministry, and served on Europe's Inter Anglican Council. Surviving are his wife, Lynn, and six children.

Correction

In the death notice for the Rev. Howard Bingley [TLC, May 7], his wife, Marion, was identified as being one of the survivors. She died Sept. 7, 2005.

Next week...

Outstanding Women in Ministry

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We seek in a new rector someone with a strong spiritual grounding, excellent preaching and liturgical skills as well as management ability and experience to help us make the transition from a "pastoral" to a "program" church. Interested parties should send a copy of their resume and CDO form to: **St. Clement's Episcopal Church, Attention: Rector Search Committee, 901 Portland Ave., St. Paul, MN 55104-7032**. Anyone interested in the position is encouraged to visit our web site at: www.stclements-stp.org. E-mail inquiries are welcome at: search@stclements-stp.org. Telephone: (651) 228-1164; Applications accepted through *July 31, 2006*.

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www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

SELINGROVE, PA

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

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

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

CORPUS CHRISTI, TX

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

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun
9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl. (210) 736-3132
Just north of historic downtown www.cecsa.org
American Anglican Council Affiliate
The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the
Rev. John Barrett, asst; the Rev. Dan Lauer, asst
Sun Eu 7:30, 8:30, 11

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music; Kay Karcher Mijangos, Episcopal Montessori School
Headmistress
Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu &
HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady
Chapel) 12:15. C by appt.

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho);
Daily MP 8 (exc Sun); EP 5; Wed Eu 12:15; others as posted

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY

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

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