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—Collect for Thanksgiving Day, BCP p.246





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**SUNDAY'S READINGS**

**Everlasting Dominion**

*"All peoples, nations, and languages should serve him" (Dan. 7:14)*

**The Last Sunday after Pentecost (Proper 29B), Nov. 22, 2009**

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

**RCL:** 2 Sam. 23:1-7 and Psalm 132:1-13(14-19) or Dan. 7:9-10,13-14 and Psalm 93; Rev. 1:4b-8; John 18:33-37

This Sunday, known officially as the Last Sunday after Pentecost but unofficially as the Feast of Christ the King, ends the liturgical year. Its theme of the kingship of Christ follows one or two Sundays (depending on the cycle) that feature the theme of judgment, and precedes the Sundays of Advent that begin with the theme of judgment. Christ's kingship is squarely set, then, amidst lessons that emphasize judgment. Understanding the nature of Jesus' kingship can begin there.

As we consider the lessons for today, we are taught more fully the nature of the kingship, the supreme authority, that is Jesus'. We are immediately presented with an apparent paradox. Paradoxes are by no means unusual in the gospel. Jesus teaches, for example, that his disciples will find proper greatness by being willing slaves of all. They will find joy in being caused to suffer unjustly. They will find life through death.

Yet even with the concept of paradox so well established in the gospel, today's lessons present a forceful contrast. Daniel imparts the well-known image of the Ancient of Days surrounded by thrones with "ten thousand times ten thousand" in attendance. "One like a human being" (i.e. a "Son of Man") appears in clouds

of glory and is given an everlasting, indestructible dominion. Similarly, in Revelation Jesus Christ, the "Alpha and Omega," is shown as having "glory and dominion forever and ever."

Turning to the gospel, however, we see this same Jesus, a prisoner before Pilate, rejected and condemned by the Jewish authorities. Pilate asks, "Are you the king of the Jews?" (John 18:33) Under the circumstances it's a good question, yet Pilate is probably not asking Jesus whether he is the Messiah; Jesus had been accused of a capital crime, treason, by claiming to be a "king other than Caesar." Pilate is most likely asking whether the charge is true, i.e. whether there are grounds for prosecuting Jesus.

Jesus' answer to Pilate makes it clear that he is no rival to Caesar — yet he does not deny the claim, either.

"So you are a king?" presses Pilate. Jesus' enigmatic answer, "You say that I am a king," can be interpreted in several ways; perhaps one way is to infer that Jesus is saying to Pilate, "Your own words, though uttered without understanding, are telling the truth." Therefore, Jesus' final words in this passage make sense at multiple levels: "Everyone who is of the truth listens to my voice" (John 18:37). And there is the real, deep meaning of his everlasting kingship!

**Look It Up**

How does verse 37 in the gospel give meaning to the entire theme of Christ the King?

**Think About It**

Many Anglicans throughout the world believe that not having a central authority in our Communion is a virtue. How, then, do we understand the notion of supreme authority such as Jesus' kingship?

**Next Sunday**

**The First Sunday of Advent (Year C), Nov. 29, 2009**

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

**RCL:** Jer. 33:14-16; Psalm 25:1-9; 1 Thess. 3:9-13; Luke 21:25-36

**Blind Spot**

**When Journalists Don't Get Religion**

Edited by Paul Marshall, Lela Gilbert and Roberta Green Ahmanson. Oxford. Pp. 240. \$19.95. ISBN 978-0195374377.

Back in my days of full-time reporting on daily newspapers, the religion beat was considered the bottom of the barrel, where editors stuck someone they wanted to get rid of but couldn't fire because of the union. After reading *Blind Spot: When Journalists Don't Get Religion*, I can see little has changed.

Edited by Paul Marshall, Lela Gilbert and Roberta Green Ahmanson, the book is a collection of essays that illustrate the scant attention American newspapers and broadcasts pay to covering religion, and the danger of that neglect.

"A journalism that ignores or dismisses the role of religion in our common life misses the greatest stories of our time," writes Michael J. Gerson in the foreword. The danger, he writes, is that "a journalist with secular blinders will not be able to see some of the most important historical trends of our time. Many of those trends, of course, concern Islam — its nature and future. ... High quality journalism on Islam is not an option but a requirement in the modern world."

*Blind Spot* considers a variety of ways religion and journalism intersect — from Islam, to human rights, to Mel Gibson. "Taken together, these essays make an important case: The more sophisticated our knowledge of religion, the more sophisticated our knowledge of the world," Gerson says.

Yet most newspapers tend to keep a hands-off approach to religion, as if it were a private matter and not a subject to be covered objectively.

"We need journalists who can treat religion with empathy and also skepticism, quote people accurately, show respect for the lives of their sources, and stop mangling the technical, yet often poetic, language of religious life," writes Terry Mattingly in the essay, "Getting Religion in the Newsroom."

"Part of the problem is that many senior editors reach their posts by

excelling as political reporters. They see church disputes and try to turn them into political stories. They see stories about the growth of new congregations and movements and turn them into stories about polls, statistics and trends."

Mattingly says many newsroom managers, afraid that reporters for whom religion is important in their personal lives will try to proselytize for their beliefs, want reporters who are not only not religious, but who know little about the subject. He gives a shocking example about *The Washington Post* when it posted a notice for a religion reporter, seeking applicants from within the newsroom.

It said the "ideal candidate" is "not necessarily religious nor an expert in religion."

"It's hard to imagine *Post* editors seeking a Supreme Court reporter and posting a notice saying the 'ideal can-

didate' is one who is 'not necessarily an expert on legal issues,' or similar notices seeking reporters to cover professional sports, opera, science, film and politics," Mattingly writes.

It would be wonderful if news managers would take these essays to heart and start treating religion as seriously as other beats. As John J. DiIulio, Jr., writes in the Afterword, "Every one of

America's Founding Fathers understood about religion what too many educated elites, both secular and religious, in our day do not: religion, whether organized or not, whether old time or New Age, is a powerful and persistent force in moving people and nations, and is uniquely important when it comes to

producing individual beneficence and individual brutality, social cooperation and social strife, civil harmony and civil war."

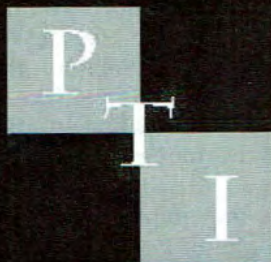
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# Deputies' Vice President Elected Minnesota Bishop

Delegates to the Diocese of Minnesota's convention elected the Rev. Brian Prior as the diocese's ninth bishop on Oct. 31. Fr. Prior, rector of Church of the Resurrection, Spokane Valley, Wash., has served as vice president of General Convention's House of Deputies since 2006.

Fr. Prior was elected on the fifth ballot. He led in voting among laity from the first ballot, and by the third ballot he secured the necessary majority among the laity. Clergy favored the Rev. Mariann Budde, rector of St. John's, Minneapolis, on the first three ballots. On the fourth ballot, Fr. Prior needed only two more votes among clergy to be elected. Dr. Budde had only six fewer clergy votes than Fr. Prior on the fourth ballot. Fr. Prior was far ahead among the laity at 133-88.

Other nominees were the

Rev. Bonnie Perry, rector, All Saints', Chicago; the Rev. Douglas Sparks, rector, St. Luke's, Rochester, Minn.; and the Rev. Doyle Turner, supply priest and pastor, Trinity Church, Park Rapids, Minn. Dr. Perry and Fr. Doyle withdrew after the third ballot. Fr. Sparks withdrew after the fourth ballot.

This was the first diocesan election since the 76th General Convention



Fr. Prior

that included a nominee in a same-sex partnership. Meeting in July, General Convention approved Resolution D025, which said that gay and lesbian persons "have responded to God's call and have exercised various ministries in and on behalf of

God's one holy catholic and apostolic Church and are currently doing so in our midst."

When the 74th General Convention met in Minneapolis in 2003, Fr. Prior was a chaplain in the House of Deputies and led prayers for God's guidance as the deputies voted to confirm the Rt. Rev. Gene Robinson as Bishop of New Hampshire.

Pending approval by a majority of bishops and standing committees, Fr. Prior will be consecrated on Feb. 13, 2010.

MINNESOTA										
Ballot	1		2		3		4		5	
C = Clergy; L = Laity	C	L	C	L	C	L	C	L	C	L
Needed to Elect										103 117
Budde	67	39	81	63	92	82	93	88	87	80
Perry	32	39	18	18	4	3	withdrew	-	-	-
Prior	43	72	65	90	86	120	99	133	118	153
Sparks	28	49	22	41	12	22	8	13	withdrew	-
Turner	35	37	14	24	9	10	withdrew	-	-	-

## Bishop Vaché of Southern Virginia Dies

The Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia from 1978 to 1991, died early on All Saints' Day. He was 83.

Born in 1926 in New Bern, N.C., he graduated from the University of North Carolina and Seabury-Western Theological Seminary in Evanston, Ill., in 1952. He was ordained deacon in 1952 and priest the following year.



Bishop Vaché

He served St. Michael's, Richmond, first as minister-in-charge from 1952 to 1954, then as rector from 1955 to 1957; St. Christopher's School, Richmond, as chaplain, 1953-56; and Trinity Church, Portsmouth, where he served as rector from 1957 to 1976 when he was elected bishop coadjutor. In 1978, five regional installation services and grassroots workshops marked his transition to seventh bishop of the diocese.

After resigning in 1991, he served as dean of St. George's College in Jerusalem, as assisting bishop in the dioceses of East Carolina and West Virginia, and as interim rector of Bruton Parish, Williamsburg, and the Church of the Good Shepherd, Norfolk.

Bishop Vaché welcomed the charismatic renewal within the diocese. He opposed capital punishment and said that Israelis were oppressing Palestinians. He offered theological commentary on a weekly television show and performed the diocese's first formal St. Francis' Day blessing of animals. During his tenure, Bishop Vaché changed his mind about women's ordination and in 1985 he ordained the diocese's first female deacons.

"Things are going to change and you have one of two options: You're either going to fight it or work with it and mold it," he said in an interview with *The Virginian-Pilot* in 1976.

## Cathedral Dean Joins Upper S. Carolina Slate

The dean of Trinity Cathedral in Columbia, S.C., has joined the slate of nominees for the election of a bishop in Upper South Carolina. The Very Rev. Dr. Philip C. Linder had previously withdrawn from consideration.

His joining the slate as a nominee by petition gives the electing convention a choice of six people [TLC, Nov. 8]. Like the other nominees, Dr. Linder says he would counsel a rector against blessing a same-sex couple.

"I firmly believe that neither the Episcopal Church nor the Anglican Communion is prepared theologically or emotionally to embrace such a practice as 'official,'" he wrote in a "Candidate's Response" document distributed by the diocese online.

Dr. Linder was a deputy to the 76th General Convention, where he voted in favor of Resolution D025 and against Resolution C056.

The diocese will hold its electing convention on Dec. 12.

## Change of Name, Offices in Pittsburgh

The Pittsburgh diocese led by the Rt. Rev. Robert W. Duncan will soon leave its longtime office space in the Henry W. Oliver Building, which offers dramatic views of Trinity Cathedral in downtown Pittsburgh.

The group announced Oct. 27 that it will appeal a church-property ruling by Judge Joseph M. James of the Court of Common Pleas in Allegheny County, and it will now be known as the Anglican Diocese of Pittsburgh. Since leaving the Episcopal Church in October 2008, the group had used the name of the Episcopal Diocese of Pittsburgh (Anglican).

Shawn Malarkey of the Anglican Diocese of Pittsburgh said the name change is not related to legal strategy.

"Rather than bringing greater clarity to the legal case, it's actually bringing greater clarity to our internal identity, and moving forward," he told *THE LIVING CHURCH*.

He added that the diocese was resolving the awkwardness posed for reporters, who had to write about two entities claiming the name of the Episcopal Diocese of Pittsburgh.

The Anglican Diocese of Pittsburgh is not renewing its lease in the Oliver Building, and will move on Dec. 1 to new office space in the Allegheny Center, Mr. Malarkey said.

Rich Creehan of the Episcopal Diocese of Pittsburgh reserved comment on whether it would move into the Oliver Building office space being vacated by Bishop Duncan's diocese.

"We are waiting for a report from



Trinity Cathedral in downtown Pittsburgh, Pa., with the Oliver Building in the background.

the Special Master regarding what is covered in this agreement," he said.

Statements released by the two dioceses indicated that they are both prepared for a long-term legal battle.

"Our decision to appeal is for the purpose of protecting the mission of our fifty-one local congregations," said a statement from the Anglican Diocese of Pittsburgh.

The Episcopal Diocese of Pittsburgh countered: "Judge James found that the 2005 Stipulation and Order — that both sides agreed to before those former leaders left the Episcopal Church — clearly and unambiguously requires that the Episcopal Diocese of Pittsburgh of the Episcopal Church of the United States be the rightful trustee of those assets."

*Douglas LeBlanc*

## Rio Grande Seeks Healing

Meeting in El Paso Oct. 15-17, the Diocese of the **Rio Grande** approved a reduced budget and laid plans for the election of a new bishop in April.

About half of the 57 congregations in the geographically large diocese are missions, and average Sunday attendance in the diocese is about 5,700. Delegates approved a spending plan of \$1.31 million, a reduction of \$35,510 from the current year.

In the weeks leading up to the convention, a large parish in Albuquerque, St. Mark's on the Mesa, lost two-thirds of its members when they left to form their own parish outside the Episcopal Church. Assisting Bishop William Frey is now serving as temporary priest-in-charge at St. Mark's. He acknowledged that the diocese is dealing with a "sense of woundedness," but added, "We are learning to live in the tension and working to resolve it."

*Timothy Roberts*

## Northern Michigan Plans Election Changes

The Diocese of Northern Michigan has decided that it will choose from multiple nominees when it next elects a bishop.

The diocese's convention, meeting Oct. 30-31 in Escanaba, Mich., approved a new election process that allows for nominees by petition and will stress regular communication with the wider Episcopal Church.

The diocese's tenth bishop, the Rt. Rev. James A. Kelsey, died in an auto collision in June 2007. A diocesan discernment committee said from the beginning of its work in 2008 that it intended to nominate only one person as the next bishop, and it chose the Rev. Kevin Thew Forrester, rector of St. Paul's, Marquette. The diocesan convention elected Fr. Thew Forrester in February, but he failed to receive sufficient consents among bishops and standing committees [*TLC*, Aug. 16].

### Poor Communication

Both in her verbal report to the diocesan convention and in an interview with *THE LIVING CHURCH*, standing committee president Linda Piper said that poor communication harmed the consents process for Fr. Thew Forrester.

"Somehow we did not communicate clearly our process, and we're working to change that," she told *THE LIVING CHURCH*. "In our congregations there is a ministry discernment process. We based our process on a discernment process that we've used at the congregational level for 20 years."

In her report to the diocesan convention, Ms. Piper acknowledged widespread feelings of anger and grief regarding the previous election.

"I don't believe that any of us were prepared for the shock and disappointment, the anger and the sorrow, that came as a result of the failure of the consent process," she said. "We weren't ready for trial by internet. We

(Continued on next page)

## Northern Michigan

(Continued from previous page)

never imagined that what we know to be true and right for us would cause such a reaction from the wider church."

This year's convention reflected an effort by the diocese to hear from the wider church more quickly. The diocese invited five guests from across the nation and granted them seat and voice.

When the convention began debating whether to allow nominees by petition, two of the guests — the Rt. Rev. William D. Persell, Bishop of Chicago, retired, and the Rev. Canon Cindy Voorhees, a member of the standing committee of the Diocese of Los Angeles — defended such nominations.

"The petition process provides insurance against a search process gone awry," Bishop Persell told the convention. "It also provides assurance to the wider church that you intend to elect your next bishop in an open and transparent way."

After more debate, the convention voted to allow for nominees by petition.

"It was very helpful to have our visitors," Ms. Piper said. "They could speak to what has happened in other dioceses."

### Total Ministry

Northern Michigan's annual conventions, like so much else in the diocese, embody a commitment to total ministry, a concept that recognizes ministry by laity and downplays differences between clergy and laity.

In 1993 and 1994, delegates eliminated votes by orders and allowed each congregation to elect up to four voting delegates. Not all clergy are elected as voting delegates. All Episcopalians in the diocese have seat and voice, however. Ms. Piper said that policy sometimes increases participation in convention by about 25 percent.

*Douglas LeBlanc*

# Matchmaking for Uganda

Several weeks ago, the Rev. Canon Dr. Alison Barfoot was approached by a rector from the Diocese of South Carolina who wanted to build relationships between his parish and the Church of Uganda. It was the type of meeting — a "divine appointment," she calls it — that moves her to awe and joy. When people ask how they can pray for her, she requests divine appointments, health and safety.

Dr. Barfoot, who earned a doctorate in ministry from Gordon-Conwell Theological Seminary in 1999, is assistant for International Relations to the Most Rev. Henry Luke Orombi, Archbishop of the Church of Uganda.

Why are these meetings important? While in Herndon, Va., for a missions conference on Oct. 24 sponsored by the Anglican District of Virginia and Anglican Global Mission Partners, Dr. Barfoot said, "I'm a matchmaker." The goal of Dr. Barfoot's matchmaking is to deepen relationships among Anglicans with the Church of Uganda.

"The call that God gave to me is to see eastern Africa as a missionary force," she told conference participants. "A mission force for the unreached — that's my passion."

It's a passion that fits well in her work as director of mission for Global Mobilization Ministries. The mission organization's goal is "to empower Africans to evangelize and wholistically disciple unreached people groups."

To reach people who have never heard the gospel, and to help those who have, she strives to connect Anglicans worldwide with the Church of Uganda's missionary efforts. Such connections are made on both congregation-to-congregation and congregation-to-diocese levels.

### Early Relationships

Building church relationships began with her parish work. After receiving a master of divinity degree from Trinity

Episcopal School for Ministry in 1986, she served parishes in Gibsonsia and Aliquippa, Pa.; Gainesville, Va.; and

Overland Park, Kan. She believes that serving such a variety of congregations — from established churches to a newer plant that reverted from church to mission status and then grew rapidly under her leadership — helped her begin to deal with "the complexity of relationships" in church life.

Dr. Barfoot's journey to forging internationally complex relationships began when she undertook a Sharing of Missions Abroad mission to Uganda in 1994. She instantly fell in love with the country and its people.

In September 1995, she served as an observer at the Global Conference for Dynamic Evangelism Beyond 2000 (more commonly known as G-CODE or G-CODE 2000) at the Kanuga Conference Center. The conference was organized by the Anglican Communion Office to determine the progress of the communion's Decade of Evangelism and enable participants to share best evangelism practices. There, she intentionally built relationships with the Ugandans present.

One of those Ugandans at the conference was Henry Orombi, then serving as Bishop of the Diocese of Nebbi. She took up his offer to visit the diocese more than once, visiting Uganda every year after that until he was elected archbishop in 2004. In 2003, she was made a canon of the diocese.

When she received the call to serve as associate (later co-rector) at Christ Church, Overland Park, in 1997, she informed the parish that if she was hired, she would bring her "international friends" — her Ugandan relationships — with her. She focused Christ Church's already fledgling relationship with the Church of Uganda on the Diocese of Nebbi.

When Archbishop Orombi asked her to come on board as his only interna-



Dr. Barfoot

(Continued on page 13)



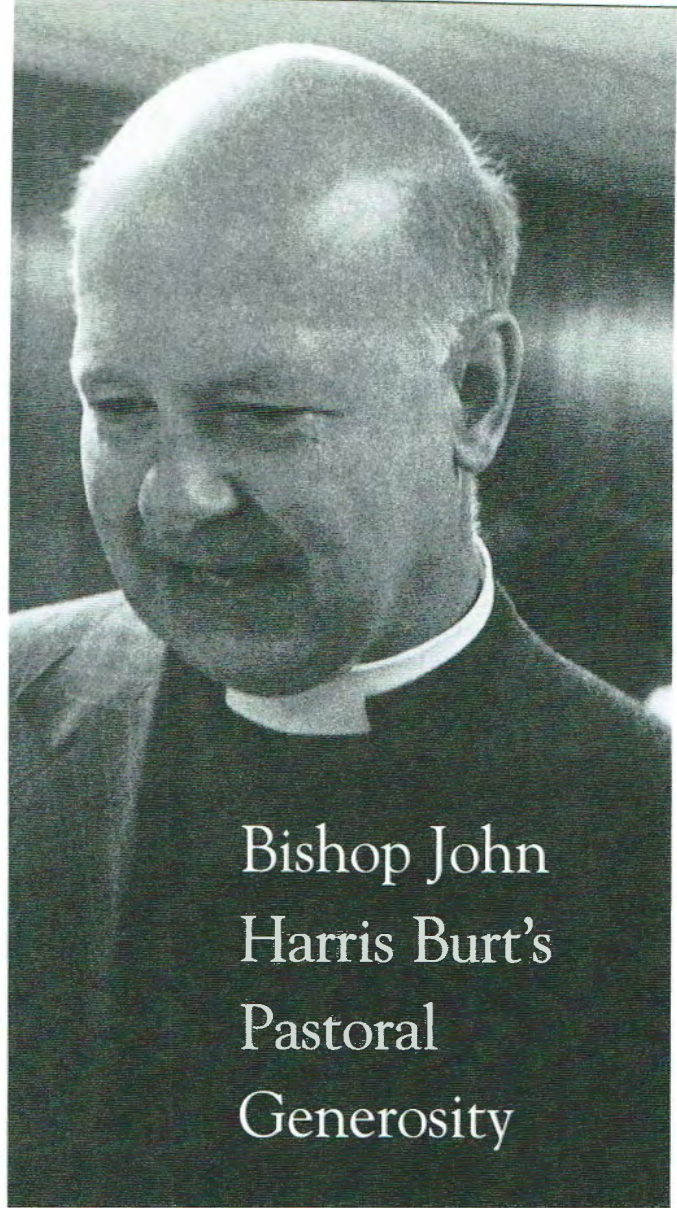
# 'Let's Let God Decide'

By Todd H. Wetzel

The Rt. Rev. John Harris Burt was my bishop for 17 years. I remember that deep, resonant voice singing, "Come Holy Ghost, our souls inspire," accompanied by the tap, tap, tapping of his crozier as he made his way down the aisle for Confirmation. How I looked forward to the visits of Bishop Burt, dressed in rochet and chimere; no cope, no mitre. A member of the Greatest Generation in clerical garb, he believed that anything was possible through prayer, planning and persistence.

My memories of this man spring from the wealth of time we spent together since the late 1960s, and our letters since 1985. These memories resound with joy, inspiration and profound respect. With all of his strengths and weaknesses, he was a remarkable man of God. I think he enjoyed his life. I know he made my life more enjoyable.

I remember entering his office for the first time, having written him less than a month before of my desire to enter the priesthood in the Episcopal Church. I was a nervous wreck. He got up from his desk at the bay window and came over to greet me, extending his hand. It was a firm



Bishop John  
Harris Burt's  
Pastoral  
Generosity

and powerful grasp. He looked me in the eye as we spoke. I entered the process for ordination that day, and although a psychiatrist said mine was not a typical profile for a cleric, the bishop said, "I think you'll make a fine priest. I'm recommending you for seminary."

If he ever wished he'd listened to that psychiatrist, he never let me know.

While I attended seminary, he responded by handwritten letter to every Ember Day letter. After I completed my seminary studies, he and his wife, Martha, a treasure of a woman, were among our first dinner guests in our first real apartment. My wife, Cherie, and I had purchased most of our furniture at garage sales. We found an antique caned chair and were proud of this Victorian-era piece. "Please sit here, bishop," I said. We were engaged in conversation when the caning gave out. I'll never forget the look on his face. Never a heavy man, he was just heavy enough to become stuck in that chair. The man I so admired was stuck in the chair I offered him. What a beginning to my ministry.

That was the first of many gatherings with Bishop Burt and Martha—at our home, at my parish and in their home. Both the bishop and Martha spent time getting to know their clergy families. When Cherie's father died, the first

(Continued on next page)

# 'Let's Let God Decide'

(Continued from previous page)

call was from Martha. They supported us with prayers and phone calls when we adopted our two sons.

Bishop Burt was a low churchman, with considerable respect for the breadth of the Episcopal Church's ecclesiology. He knew the Diocese of Ohio well, working hard to visit every parish every year — often three parishes each Sunday. Ohio is a geographically large diocese: from the industrial center in the East to the farmlands of the West; from the wealth of the north to the poverty of Appalachia in the south. He knew it well and traveled it often. He knew each parish and respected the integrity of its history. Anglo-Catholic parishes got Anglo-Catholic clergy; conservative parishes got conservative clergy. Low churches got low churchmen. Nearly all the parishes sought and respected his opinion about who should be interviewed and who should not. More often than not, his opinion prevailed and a good match resulted. When the relationships failed between clergy and parishes, Bishop Burt did his best to protect both parties.

He had a talent for building a collegial group of clergy. Diocesan conventions were among the high points of the year, as was the Boar's Head and Yule Log Festival at Trinity Cathedral between Christmas

and New Year's Day. Bishop Burt loved this day involving hundreds in costume. He especially delighted in serving the huge mincemeat pie that had been processed in the pageant and presented before the high altar marking the Christmas season. Our whole family participated in this annual event.

In the early 1970s when the Spirit seemed to be blowing hot, many clergy and laity were baptized in the Spirit in Ohio. I got the whole package. I was filled with joy and a deep sense of the presence of Christ in my life. I was shocked as the gifts of the Spirit fell upon me. I knew that this could kill my career and I went to see Bishop Burt, convinced he would release me from ministry. He listened for well over 30 minutes as I described my experience. When my confusing tale ended, he said, "This has never happened to me, but I believe for you it is real. Share your story but don't embellish it. Let's let God decide."

We closed with prayer. I left not only relieved but spiritually supported. He wasn't going to brook any craziness, but he supported his clergy. We got a fair hearing and were treated with respect.

He was acquainted with the latest church-growth materials and saw to it that his young clergy received a lot of support. Clergy meetings and retreats with the bishop occurred several times a year. There was never any doubt about where he stood on matters of the faith, yet he invited a wide range of speakers. Clergy submitted questions for the bishop's annual "laundry list." He answered questions thoughtfully, with clarity and sincerity. He laughed when a question was funny, and handled well the questions that were meant to stick him in the gut. He really got it. Clergy need to know the bishop is in charge, but want him to be accessible, and human. He was a man of sentiment, but not sentimental. As a former Navy

chaplain and rector of at least three parishes, each one larger than the last, he liked parish ministry. But I think he *loved* being a bishop. The job fit well: elegant and comfortable. He wore the authority of the office easily but it didn't define who he was. The diocese thrived under his leadership.

Invitations to the Bishop's House meant evenings of joy and earnest discussions. At Advent, Cherie and I took holly from our front yard to Martha, who always received it with delight. Cherie purchased and restored a violin for their daughter Sarah. We were blessed just a short time ago to hear that she still plays it.

When his photo arrived from the Lambeth Conference of 1978, all were invited to stop by his office and see it. Cherie and I spent two hours with him as he talked about the Anglican Communion and the meeting in Canterbury. I went away convinced that to be an Episcopalian was to participate in something far larger than just a national church. That day, I became an Anglican. And the mission field of my parish became the world.

It was one of the great ironies of his episcopacy that a man who had worked so hard for women's ordination got caught between the desires of his heart

and the duties of his office. As Bishop Burt's obituaries have noted, he said he would resign his office if the 65th General Convention did not approve women's ordination. One of the saddest moments of his ministry was disciplining a fine young rector who invited one of the Philadelphia 11 to celebrate and preach before the 65th General Convention authorized women's ordination. The bishop warned the rector against these plans but the service occurred anyway. Bishop Burt acted, while John Burt's heart broke: the father of four daughters, each one the source of pride and delight.

It was either in 1991 in Phoenix or 1994 in Indianapolis that we sat together for coffee at General Convention. He knew I had become executive director of Episcopalians United. He, on the other hand, was a proud early member of the ACLU and stood faithfully in support of justice and equality, just as he had when marching in Selma, Ala. Both of us were deeply distressed by the division being sown in the Church over issues of sexuality and theology. It wasn't the conflict that bothered him as much as the lack of thought and consideration on both sides, especially the name-calling. This was the last time we met face to face.

Tap, tap, tapping and the resounding chant, "Come Holy Ghost" — in proper fashion he followed the procession, even in retirement. The bishop, John, is home now. His old age and infirmities forgotten, he will be remembered by friends, colleagues and a host of clergy for who he was: A man of keen intellect and steadfast faith, complete with strengths, weaknesses, smiles and tears and ebullient laughter. May he go from strength to strength in a life of continuing service. □

*The Rev. Todd H Wetzels is rector of Good Shepherd Church, Cedar Hill, Texas, and executive director of Anglicans United.*

With all of his strengths  
and weaknesses,  
he was a remarkable  
man of God.

Guest Column

# A Personal Tale of The Living Church

By O.C. Edwards, Jr.

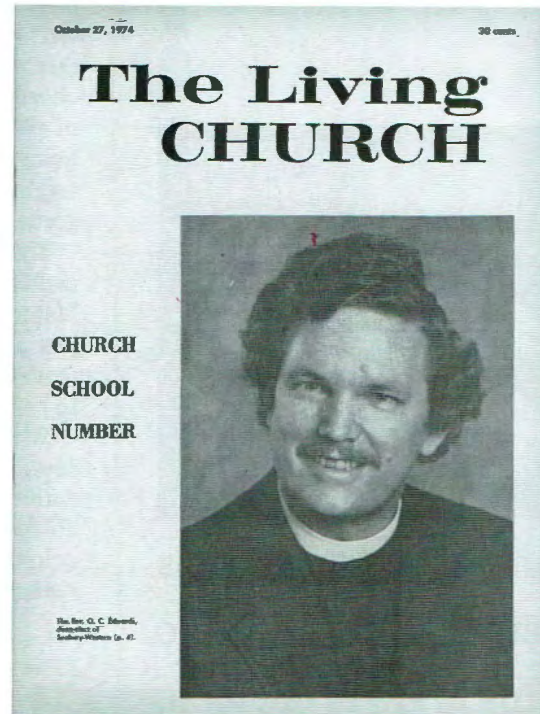
The "initial request" of new director Christopher Wells asked for stories of long-time readers' memories of TLC [Oct. 4]. When he offered extra credit for "semi-centenarians," I decided that I ought to qualify since I have known every editor except him for over half a century.

When I was at the General Seminary in the early '50s, a mutual friend introduced me to Peter Day. As I recall, the magazine was then owned by Morehouse-Barlow and had its editorial offices in the building where the company's church goods supply house was, and we had a nice visit there. Boone Porter had been a tutor at General when I was a student and since then we had been associated on a number of projects. When he applied for the editor's job, he even asked that I write a letter supporting his candidacy. And David Kalvelage had attended an adult class I taught at Trinity Church, Janesville, Wis., when I was Sunday assistant at the parish and he was a reporter for the local newspaper.

I want to express my particular gratitude for Carroll Simcox, because he gave me my start in being a published writer. We met shortly after I began teaching at Nashotah House in 1964. He made several social overtures that at first I tended to resist. I was then what I have remained since, theologically orthodox and socially liberal, and I had the impression that Carroll was far too conservative for me to associate with. When, however, he continued to extend a welcoming hand, I recognized that in that, at least, he was far more liberal than I, since he was so much more open to me than I to him. So I decided to come off my high horse and enjoy his company. We agreed to meet for lunch once a month, and we became fast friends.

A by-product of that was that he invited me to contribute to the magazine and for my remaining years at Nashotah he published almost everything I submitted. While I had contributed a few book reviews to scholarly journals before, it was in *THE LIVING CHURCH* that I became a recognized writer. That recognition paved the way for me to begin publishing books and I am sure that it had a lot to do with my being elected as dean of Seabury-Western. Thus professionally the only other person I am as indebted to as I am to Carroll is Robert M. Grant, my dissertation director.

According to my count, I wrote 20 articles for TLC while Carroll was editor, and have added eight more to the total since then. As might be expected, a large proportion of those were review articles in which I surveyed a number of recent books in an area. Most of them were about biblical studies, although a few, including my first, were about church history. Some elicited negative responses from readers; at least two articles were written in reply to what I said about biblical studies [May 5, 1971, and Nov. 4, 1973]. I will never forget having an audience with the Ecumenical Patri-



Fr. Edwards on the cover, TLC, Oct. 27, 1974

arch in Constantinople and while at the Phanar reading a letter to the editor accusing me of heresy (although I have no difficulty reciting the creeds with conviction).

What I am so grateful to Carroll for, though, is that he let me write articles about things I was interested in outside my technical competence. Some of them advocated particular causes: seminary summer school programs, the *Anglican Theological Review*, and parochial support of seminaries. A couple more were on the process for electing bishops and one proposed some rules for the spiritual lives of priests.

But Carroll allowed this cobbler to go even further afield than that. I did two articles on connections between mystery stories and religion, the first of which earned me a Raven from the Mystery Writers of America. Another offered theological reflections on the film *Bonnie and Clyde*. I also wrote about the sacred concerts of Duke Ellington and about the art of Sister Corita Kent. And an article on *Custer Died for Your Sins* by the son of a great Native American priest, Vine Deloria, Jr., gave first expression to my growing interest in the church's ministry among the original people of this continent.

Symbolic for me was the issue of October 27, 1974, that had my picture on the cover as the newly elected dean of Seabury-Western and inside carried an ad for my first book.

(Continued on page 14)

## Come to the Table

“We should give God thanks for these great favors, for the hopes of his glory and ... of the eternal inheritance,” Bishop Simon Patrick of Ely wrote in 1660, as he reflected on the Holy Eucharist. “We should wish that we could make all the world ring with his praises, and that we could make all men hear from the east to the west the sound of our thanksgivings.”

Thanksgivings will indeed be on the hearts and minds of Americans this week, as many will be focused on gathering with family or friends to cherish those things for which we can be truly thankful. But for millions of others in this country, and around the world, a holiday that has in many ways devolved into a secular celebration of excess will be a painful reminder of loss: of jobs, of homes, of hopes and dreams deferred or forgone.

That is why, though Bishop Patrick’s words are a helpful reminder each and every day, we commend his message in a special way this week. Making worship a part of our Thanksgiving Day serves as a reminder that just as we are indeed recipients of bounty — bounty that comes to us from God — so, too, are we called to be stewards of God’s creation, and to care for all those who are in need.

Whether we are planning to gather around a table in our own home or at the home of a loved one, make it a point this Thanksgiving to first gather around the one table where all are fed. As Bishop Patrick concluded, “The highest of our praises is humbly and affectionately to acknowledge that we cannot sufficiently praise him. The greatest of our endeavors is daily to admire him.”



Thanksgiving reminds us  
that we are called to be  
stewards of God’s creation,  
and to care for all those  
who are in need.

## Minnesota’s Choice

In electing its ninth bishop on All Saints’ Eve, the Diocese of Minnesota assessed which of five nominees best met its needs and voted accordingly. Because the diocese did not elect the Rev. Dr. Bonnie Perry, a lesbian in a partnered relationship for 22 years, Anglican provinces may continue discussing the proposed covenant in a climate less disrupted by crisis.

The Diocese of Los Angeles faces a similar choice in early December, when it will elect two suffragan bishops from among six nominees, including a lesbian and a gay man.

It’s clear that these choices emerge from deeper conflicts between the Episcopal Church and the wider Anglican Communion. In much of the Communion, ordaining a noncelibate gay man or lesbian to holy orders is taboo, or evidence of decaying moral standards. In the Episcopal Church, a malleable 15-year-old canon law insists on equal access to holy orders, regardless of sexual orientation, but is silent on behavior.

General Convention’s Resolution D025, which says gay and lesbian persons “have exercised various ministries in and on behalf of God’s one holy catholic and apostolic Church and are currently doing so in our midst,” increases the odds of a diocese testing the will of the Anglican Communion before General Convention convenes again.

Perhaps bishops and standing committees will decline consent to such a bishop-elect. We hope they do not face such a bitter choice.

Should another diocese provide such a test, we pray that the Communion will be significantly closer to the mutual accountability proposed in the Anglican covenant.

# Matchmaking for Uganda

(Continued from page 8)

tional relations staff member in 2004, she did not hesitate. "I didn't even have to say 'I'll pray about it' because I had been praying about [serving in Uganda]," she said.

In her work as Archbishop Orombi's assistant, she ensures that he is updated and apprised on international issues, including Anglican Communion events; prepares him for staff briefings and other meetings; and occasionally assists with ecumenical work.

## Parish Relationships in U.S.

At one time, another plank of Dr. Barfoot's work involved visiting dozens of former Episcopal Church parishes under the Church of Uganda's oversight, including Christ Church. (In June 2009, the province released those parishes to the Anglican Church in North America.) The connections between those parishes and the Church of Uganda were based on two factors, both of which match Dr. Barfoot's call: mutual mission and relationships.

"We wanted it to be a tangible relationship," she said. To that end, rectors were required to visit Uganda at least once a year. The results were gratifying, with some rectors reporting that they came to know their Ugandan bishop better than they ever had known their American bishop. The Church of Uganda continues to work at maintaining the relationships with its former American parishes.

While most of the Church of Uganda's American parish relationships are now outside of the Episcopal Church (TEC), a few are in Communion Partner dioceses within TEC. The Church of Uganda has been in broken communion with TEC since November 2003, soon after the consecration of the Rt. Rev. Gene Robinson as Bishop of New Hampshire.

"Just at a simplistic, practical, logistical level, what it means to be in communion includes interchangeability of clergy," Dr. Barfoot said. "I trust [what you preach] will be a compatible message with what we preach" and the sacraments have the same validity.

There is "instant trust ... if you tell me you're an Anglican," she said. Still,

due to the broken communion, relationships with TEC parishes are more complicated. "If we don't know you ... we can't assume we share [the same faith] in common."

Consequently, parishes looking to forge partnerships with the Church of Uganda need to be willing to spend time in the U.S. and in Uganda laying the groundwork for such relationships. In Uganda, testimonies of how a person came to faith are extremely important, and visitors may well be called to share them.

## Built on Unity

The faith that Ugandans have received — grounded in the gospel, reflective of low-church evangelicalism, and shaped in the Ugandan context — serves as the basis for Ugandans' understanding of Church unity and catholicity. Most fundamentally, "[u]nity is about the gospel of Jesus Christ ... and it is about the authority of the Word of God," Dr. Barfoot said. "[T]he Word of God has got to be the foundation upon which we build our common life."

Beyond the Scriptures, the elements of the East African revival "are the spiritual tools for waging unity and contending for the faith ... in our context," she said.

The Church of Uganda's concern for the unity of the Anglican Communion has led it to provide timely feedback on the proposed covenant. Dr. Barfoot notes that the province will support the Ridley Cambridge Draft, even though Ugandan theologians believe it is imperfect, as long as section 4 stays intact and is not diluted. Section 4, which largely addresses the handling of disputes within the Anglican Communion, is being examined and potentially revised by a working group of the Joint Standing Committee of the Primates and of the Anglican Consultative Council.

Church unity provides a basis for the relationships that Dr. Barfoot seeks to build internationally. One current dream, mentioned near the conclusion of her talk at the October mission conference, is for American congregations to be linked with the Church of Uganda in its efforts to aid the Church of Southern Sudan. Such a "common mission," she believes, is possible when Anglicans "share a common gospel."

*Ralph Webb*

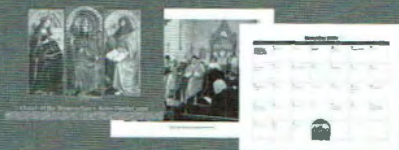
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## PEOPLE & PLACES

### Appointments

The Rev. **Tim Backus** is youth director at Christ Church, 18 W Wright St., Pensacola, FL 32501-4830.

The Rev. **Marcus Cunningham** is rector of Epiphany, PO Box 367, Sedan, KS 67361-0367.

The Rev. Canon **Mark Dunnam** is rector of St. James', Florence, Italy.

The Rev. **Kate Moorehead** is dean of St. John's Cathedral, 18 W Wright St., Pensacola, FL 32501-4830.

The Rev. **Richard Robyn** is rector of Trinity Church Oxford, 6901 Rising Sun Ave., Philadelphia, PA 19111.

The Rev. **Shawn Streepy** is rector of Grace Church, 209 S Lincoln St., Chanute, KS 66720.

### Retirements

The Rev. **Doug Wigner**, as rector of St. Paul's, Lynchburg, VA, and is now rector emeritus; add: 104 Yorkshire Cir., Lynchburg, VA 23402.

### Deaths

The Rev. **Karl Reich**, 87, who served parishes in the dioceses of Ohio, North Dakota and Oregon, died at his home in Portland, OR, Aug. 31.

Born in Chicago, he was educated at Clemson University and Bexley Hall Seminary, and ordained deacon and priest in 1957. He was minister-in-charge of Trinity Church, Bryan, OH, 1957-61, then served as priest-in-charge of St. Peter's, Walhalla, and Our Savior, Langdon, ND, 1961-65. He also served as vicar of St. Stephen's, Fargo, 1965-69, rector of St. John's, Dickinson, 1969-75. He retired in 1988, but served as interim rector at several Oregon parishes for more than 14 years. His wife, Dorothy, preceded him in death. He is survived by four children and four grandchildren.

The Rev. **LeRoy Cox**, who served for four decades in the Diocese of Oregon died Sept. 20 in Snohomish, WA. He was 89.

A native of Glens Ferry, ID, he earned degrees from Oregon State University and Church Divinity School of the Pacific. He was ordained to the diaconate in 1960 and to the priesthood the following year. Fr. Cox served as minister-in-charge at St. Francis', Sweet Home, OR, in 1961, then as assistant at St. Mark's, Medford, 1961-62. He was chaplain at Brent School, 1962-68, before returning to St. Mark's, Medford, 1973-81. He retired in 1984, but continued to serve as priest associate at Trinity Cathedral, Portland, until 2000.

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## Guest Column

(Continued from page 11)

Things changed after that. I was at General Convention in Minneapolis in 1976 when the new Prayer Book had its first vote of approval and when the ordination of women was permitted. This latter proved a great trial for Carroll. My wife and I had attended a soberly grateful celebration of the Eucharist after the vote was taken. Afterwards we went back to our hotel for a quiet supper in the restaurant there. A line had formed of those waiting to get in and next in line ahead of us were Carroll

That reaching out of dear friends to one another across deep differences of opinion and emotion was one of the most grace-filled moments of my life.

and Georgiana. We had to share a table with our good friends even though their hearts were breaking and ours were rejoicing. At first the meal was a glum affair, but somewhere along the way one of us (I forget whether it was Carroll or me) recited a limerick that was vaguely off-color. The other immediately came back with one that was slightly worse, and it escalated from there. As the limericks got raunchier, our voices got louder, and I am amazed that the restaurant didn't kick us out. But that reaching out of dear friends to one another across deep differences of opinion and emotion was one of the most grace-filled moments of my life. Shortly after that Carroll resigned his editorship and joined one of the break-away groups, ending our happy association as editor and writer.

*The Rev. Dr. O.C. Edwards assists at Church of the Holy Spirit, Mars Hill, and St. Mary's, Asheville, in the Diocese of Western North Carolina.*

# Church Directory



## AVERY, CA

ST. CLARE OF ASSISI Hwy. 4 and Sheep Ranch Rd.  
The Rev. Marlin Leonard Bowman, r (209) 754-5381  
Sun Eu 9 (Pyr Bk 1791); HD anno.

## SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.  
Website: [www.allsaintschurch.org](http://www.allsaintschurch.org) (619) 298-7729  
Fr. Tony Noble, SSC  
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;  
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[www.saint-raphaels.org](http://www.saint-raphaels.org) info@[saint-raphaels.org](mailto:saint-raphaels.org)  
The Rev. Alice Marcrum, pastor  
Sun H Eu 9, Contemporary 11, Sun School 11; Tues Taize 7  
Thurs Rosary 4 (chapel)

## SAVANNAH, GA

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539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
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Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson  
The Rev. Geoffrey Ward  
Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B  
4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,  
6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6, Sun  
10:30-10:50

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SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.  
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Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconcilia-  
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The Rev. William C. Thiele, r [frthiele@gmail.com](mailto:frthiele@gmail.com)  
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The Rev. Canon Gregory P. Hinton  
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

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## ANGLICAN

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ST. GEORGE'S ANGLICAN (702) 395-4576  
7676 West Gilmore [www.stgeorgeanglican.org](http://www.stgeorgeanglican.org)  
The Rev. Gordon Hines, r  
Sun Mass 8 (Low), 10:30 (Sung, w/ 1928 BCP)  
Wed EP 5:45, Mass 6

## LUTHERAN

## BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.  
Sun Eu 8

## MOJAVE, CA

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

To place a church  
directory listing, contact  
Amber Muma at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)

[www.livingchurch.org](http://www.livingchurch.org)

## CHURCH DIRECTORY KEY

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

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SERAPH

14kt Silver \$375  
Silver \$59.95



SCRIPTURES

14kt set with Garnet \$299



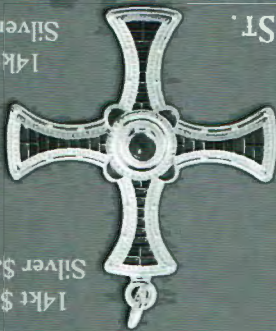
Silver set with  
Amethyst \$54.95



CUTHBERT

ST.

14kt Silver \$515  
Silver \$95.00



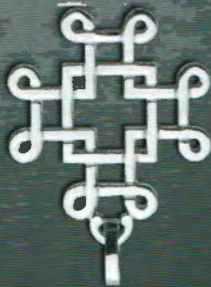
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ST. NINIAN



CRYSTAL CROSS

Silver \$45.00



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