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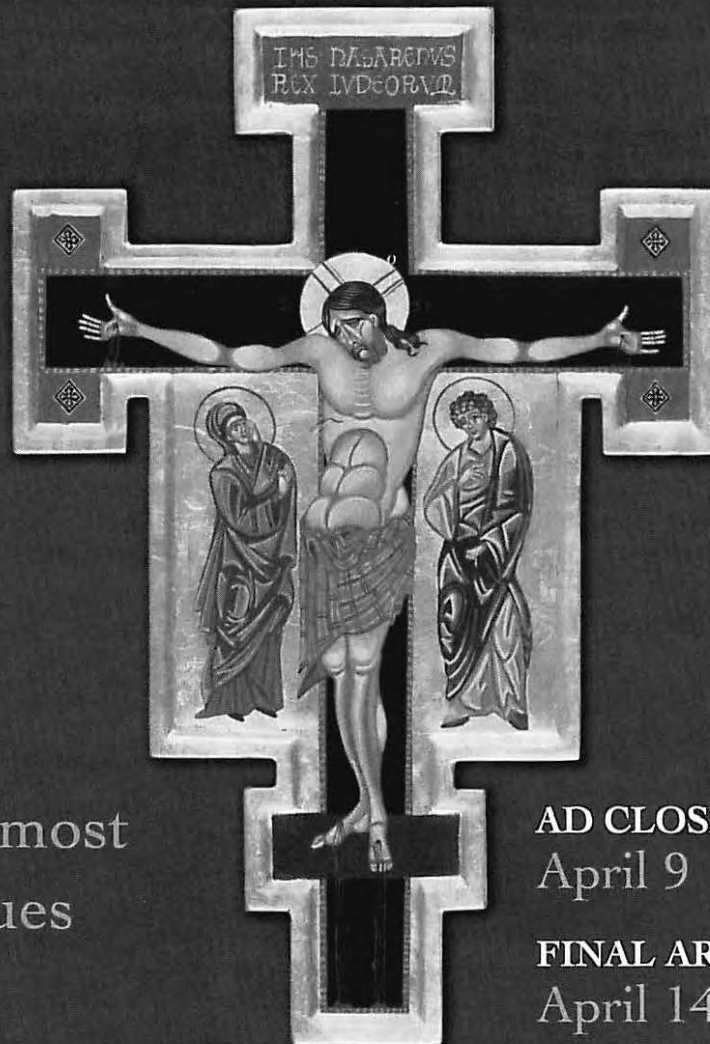
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The bishops of Los Angeles: Retiring Bishop Assistant Sergio Carranza, Bishop Suffragan-elect Diane Jardine Bruce, Bishop Suffragan-elect Mary Douglas Glasspool, Bishop J. Jon Bruno, and Retiring Bishop Suffragan Chester Talton at the Cathedral Center of St. Paul, Los Angeles, Calif.

Diocese of Los Angeles, photo by Janet Kawamoto.

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news

Bishops Stay Busy at Camp Allen

The American House of Bishops had a busier schedule of plenary sessions this year in a spring meeting that has traditionally served as a retreat.

Meeting at Camp Allen in Navasota, Texas, on March 19-24, the bishops:

- Elected the Rev. Dr. James "Jay" Magness, canon for mission and diocesan administration in the Diocese of Southern Virginia, as the sixth Bishop Suffragan for Federal Ministries.

The Rt. Rev. Nathan Baxter, Bishop of Central Pennsylvania and a member of the nominating committee, said in a media conference call that he was impressed by the bishop-elect's pastoral skills, and his experience as both a Navy officer and an enlisted man.

Magness, he said, stressed "the importance of presence and supporting chaplains and commanding officers in their ministries." He also referred repeatedly to the importance of ministry to families when one of their members serves in the military, or is imprisoned — both of which fall within the responsibilities of the bishop's office.

- Elected the Rev. Canon David Bailey as Bishop of the Navajoland Area Mission. In October 2009, Navajoland representatives elected Bailey as interim canon to the ordinary.

- Issued a statement that condemned the attempted assassination March 17 of the Most Rev. Martin Barahona, Bishop of the Anglican Episcopal Church of El Salvador and archbishop of the Anglican Church in Central America.

- Heard the Rt. Rev. Jean Zaché Duracin, Bishop of Haiti, describe his struggles — and the struggles of his nation — when a magnitude-7 earthquake struck on Jan. 12.

- Received a 95-page report, "Same-Sex Relationships in the Life of the Church," prepared for the bishops' theology committee by eight theologians. The eight scholars are Dr. John Goldingay, Fuller Theological Seminary; Dr. Deirdre Good, General Theological Seminary; Dr. Willis Jenkins, Yale Divinity School; The Rev. Dr. Cynthia Kittredge, Episcopal Seminary of the Southwest; the Rev. Dr. Grant LeMarquand, Trinity School for Ministry; Dr. Eugene Rogers, University of North Carolina at Greensboro; the Rev. Dr. George Sumner, Wycliffe College; the Rev. Dr. Daniel Westberg, Nashotah House.

The report "offers new theological insights and grist for conversation," said the Rt. Rev. Joe G. Burnett, Bishop of Nebraska, who helped oversee the report's preparation.

On a related note, the bishops did not formally discuss the Archbishop of Canterbury's response to the scheduled consecration of the Rev. Canon Mary Glasspool as a Bishop Suffragan in the Diocese of Los Angeles. That statement was not on the bishops' agenda, said the Rt. Rev. Kenneth Price, provisional bishop of the Diocese of Pittsburgh and secretary of the House of Bishops.

Nor did the bishops discuss a statement by bishops and rectors within



Donald Vish photo
Dr. Magness



Canon Bailey

Communion Partners who dissociated themselves from the election and scheduled consecration of Canon Glasspool.

• Heard from author Phyllis Tickle, historian Diana Butler Bass, and Karen Ward, Abbess of Church of the Apostles, Seattle, about emergent spirituality. The Rt. Rev. Dean Wolfe, Bishop of Kansas, called those sessions “very robust,” “very exciting,” and “life-giving.”

Trinity Professor Joins Bishop Slate in Rio Grande

The Rev. Dr. Leander Harding of Trinity School for Ministry has joined the slate of nominees to become the ninth bishop of the Diocese of the Rio Grande. Harding is Trinity’s dean of church relations and seminary advancement and associate professor of pastoral theology.

The diocese, which encompasses New Mexico and the southwestern corner of Texas, announced Harding’s nomination by petition on March 20. The electing convention will convene April 24.

The diocese has also released question-and-answer essays by all six nominees. The essays reveal how the nominees envision helping the diocese heal after what the diocesan profile describes as an extended period of turmoil in leadership.

“The argument could be made that the last ‘normal’ episcopacy in the Diocese of the Rio Grande was that of Bishop [C. James Kinsolving III], which ended in 1972,” the profile said after describing the tenures of Bishops Richard M. Trelease (1972–87), M. Terence Kelshaw (1989–2005) and Jeffrey Steenson (2005–07).

The profile said some in the dio-

cese were wounded by Bishop Kelshaw’s leaving the Episcopal Church, after his retirement, for affiliation with the Anglican Church of Uganda and by Bishop Steenson’s leaving to become a Roman Catholic priest.

Each of the six nominees wrote of the Rio Grande’s need for a renewed sense of its identity.

“The bishop has to help humanize the divisive debates, create an envelope in which people can safely address differences with each other without the risk of winning or losing, and rebuild trust, mutual respect,” wrote the Rev. Ellis Tucker Bowerfind, rector of St. Luke’s, Alexandria, Va.

The bishop also should “offer an exciting opportunity to explore the natural beauty of the diocese, meeting the faithful clergy and people in

their congregations, learn about and support their many important local ministries, and restore some creative peace to a diocese that has been troubled by ideological debates,” he wrote.

Harding described a challenge of staying on the side of Jesus rather than the side of battling factions within the diocese.

“It will be a challenge to stay in touch with those who disagree with me without appearing to have joined their side in the dispute and it will be difficult to stay in touch with those who agree with me without appearing to have joined their side,” he wrote. “I call this the challenge of staying on the side of Jesus despite the temptation to enlist in someone else’s cause. The tune will be as important as the words and getting

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catholic voices

Editorial

Canonically Permissible Graciousness

In September 2009, Presiding Bishop Katharine Jefferts Schori told journalist Denis O'Hayer that she would be willing to consecrate another openly gay or lesbian bishop because of her canonical responsibility to "take order for the consecration of bishops, when duly elected" (Canon I.2.3–4).

By December, the Presiding Bishop participated in a meeting of the newly christened Joint Standing Committee of the Anglican Communion. That body issued a brief statement affirming the Archbishop of Canterbury's plea that the Episcopal Church continue to show the gracious restraint asked of it by the Windsor Report.

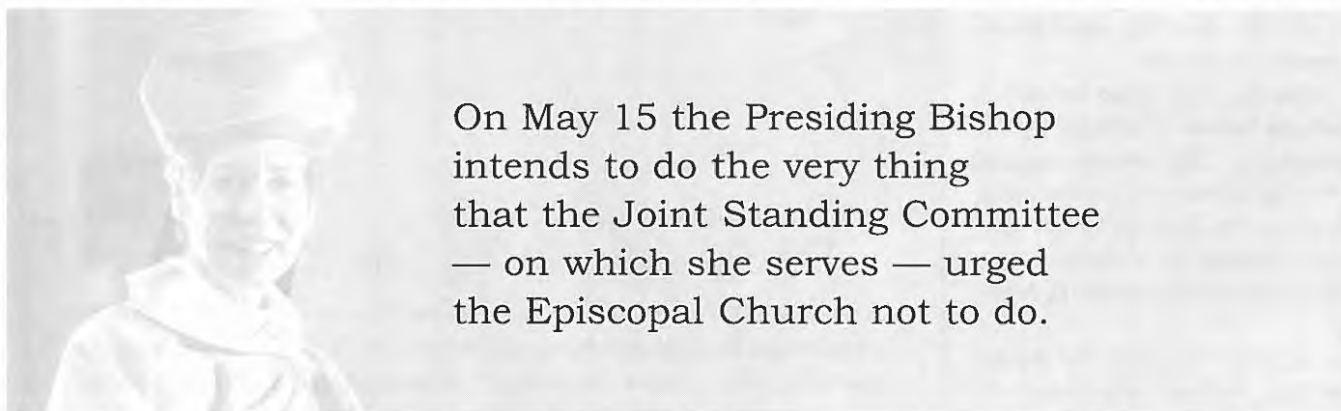
Now these matters are no longer abstractions. The Presiding Bishop intends to preside at the consecration of the Rev. Canon Mary Douglas Glasspool on the afternoon of May 15 in Long Beach, Calif.

To put the matter another way, on May 15 the Presiding Bishop intends to do the very thing that the Joint Standing Committee — on which she serves — urged the Episcopal Church not to do. Many readers will remember that the Episcopal Church has walked this path before. In October 2003 the Primates Meeting urged the Episcopal Church not to proceed with consecrating Gene Robinson as the Bishop of New Hampshire. Weeks later, Presiding Bishop Frank T. Griswold III served as Bishop Robinson's chief consecrator.

Granted: Bishops do not set the Episcopal Church's policy unilaterally. Granted: A majority of bishops and standing committees gave their consent for consecrating Canon Glasspool as a bishop suffragan. Granted: Canon Glasspool will become Bishop Glasspool on May 15, regardless of which three bishops serve as her primary consecrators.

Nevertheless, even a rudimentary grasp of Jesus' admonition to "let your 'Yes' be 'Yes,' and your 'No,' 'No'" (Matt. 5:37) highlights a conflict between the Episcopal Church's rhetoric of reconciliation and autonomous actions. Leaders of other Anglican provinces have good reason to think that for some Episcopalians, words have become symbol systems in which today's *yes* becomes tomorrow morning's *no*.

The gravity of Canon I.2.3–4 notwithstanding, five bishops have been consecrated since 2007 without the Presiding Bishop's hands touching their heads: John C. Bauerschmidt, Paul E. Lambert, Mark



On May 15 the Presiding Bishop intends to do the very thing that the Joint Standing Committee — on which she serves — urged the Episcopal Church not to do.

S. Lawrence, Gregory H. Rickel, and Dabney T. Smith. Presiding Bishop Griswold likewise delegated many consecrations during his nine-year tenure.

We ask the Presiding Bishop to consider exercising her own gracious restraint on May 15 by not presiding at the consecrations of Mary Glasspool and of Canon Glasspool's sister bishop-elect, the Rev. Canon Diane Jardine Bruce. We do not ask this lightly. We ask it as a simple acknowledgment that, even if the Episcopal Church has decided the time for gracious restraint has passed, the importance of graciousness in dissent never expires.



Where Next for the Communion?

Statement by the Communion Partners on Bishop-elect Glasspool

It is with profound sorrow that we, the Communion Partner Bishops and Rectors, express our deepest regret to our brothers and sisters in the Anglican Communion for the action of the majority of the diocesan bishops and standing committees of the dioceses of the Episcopal Church in voting to consent to the consecration as a bishop of a woman living in a sexual relationship outside Christian marriage. Unfortunately, where restraint was respectfully requested by the leadership of the Communion, it has been ignored. Where the General Convention has counseled study of the Anglican Covenant, this action has rendered that counsel moot.

Therefore, we disassociate ourselves from this action and grieve the state of separation that exists in the Episcopal Church and Anglican Communion. This separation is a witness to the need for the Anglican Covenant as the means through which dioceses and congregations in the Episcopal Church can affirm their commitment to the Anglican Communion.

[Signatories] The Rt. Rev. John C. Bauerschmidt, Bishop, Diocese of Tennessee; The Rt. Rev. Peter H. Beckwith, Retired, Diocese of Springfield; The Rt. Rev. William C. Frey, Assisting Bishop, Diocese of the Rio Grande; The Rt. Rev. Francis Gray, Retired, Diocese of Northern Indiana; The Rt. Rev. John W. Howe, Bishop, Diocese of Central Florida; The Rt. Rev. Edward S. Little II, Bishop, Diocese of Northern Indiana; The Rt. Rev. William H. Love, Bishop, Diocese of Albany; The Rt. Rev. Russell E. Jacobus, Bishop, Diocese of Fond du Lac; The Rt. Rev. Paul E. Lambert, Bishop Suffragan, Diocese of Dallas; The Rt. Rev. D. Bruce MacPherson, Bishop, Diocese of Western Louisiana; The Rt. Rev. Michael G. Smith, Bishop, Diocese of North Dakota; The Rt. Rev. James M. Stanton, Bishop, Diocese of Dallas.

The Communion Partner Rectors' Advisory Committee: The Rev. Dr. Charles D. Alley, Rector, St. Matthew's Episcopal Church, Richmond, Va.; The Rt. Rev. Anthony Burton, Rector, The Church of the Incarnation, Dallas, Texas; The Very Rev. Anthony Clark, Dean, Cathedral Church of St. Luke, Orlando, Fla.; The Rev. Dr. Russell Levenson, Jr., Rector, St. Martin's Episcopal Church, Houston, Texas; The Rev. Brooks Keith, Rector, Church of the Transfiguration, Vail, Colo.; The Rev. Leigh

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catholic voices

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Spruill, Rector, St. George's Episcopal Church, Nashville, Tenn.

Concern for Progress

By the Fulcrum Leadership Team

The bishops and Standing Committees of the Episcopal Church (USA) have consented to the election of Mary Glasspool as bishop suffragan in the diocese of Los Angeles. That consent sadly confirms that TEC is determined to ignore all the repeated appeals of the wider Communion and, in the closing words of The Windsor Report, "walk apart."

Since that report in 2004, it has been clear that the moratorium on same-sex blessings was being ignored in a significant number of dioceses, despite assurances otherwise. It has, however, been possible to claim that TEC was strictly adhering to the Communion's repeated requests for a moratorium on "the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges." Such a claim is now impossible. We are now indisputably in a radically new situation. TEC as a body has determinedly, perhaps irrevocably, chosen autonomy over "communion with autonomy and accountability" (Anglican Covenant 3.1.2, quoting the Primates' Letter from Alexandria, March 2009).

This is not simply a matter of disagreement about biblical interpretation and sexual ethics, although these are central and important. It is now very clearly also a fundamental matter of truth-telling and trust. In September 2007, at the Primates' request and after meeting with the Archbishop of Canterbury, TEC bishops confirmed they would "exercise restraint *by not consenting* to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion." They made clear that "non-celibate gay and lesbian persons" were among such candidates.

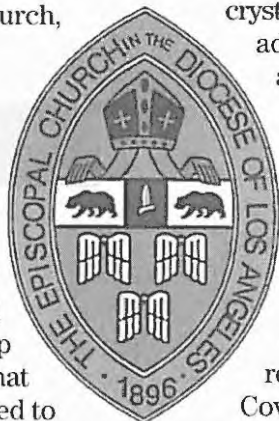
When asked recently how they could therefore now proceed to confirm Mary Glasspool in the light of that assurance, one TEC bishop said this simply expressed where the bishops were in 2007 and they may be some-

where different now. At least where they are now is crystal clear. Both moratoria have been rejected. In addition, TEC is pursuing an array of legal actions, and many are concerned that TEC's leadership intends aggressive action against the diocese of South Carolina which upholds the Communion's teaching.

The key question is: What happens next? This week a Fulcrum statement declared: "Actions have consequences." The first and most obvious consequence of the present development is that TEC as a body has revealed it is incapable of signing the Anglican Covenant. This is not simply because it has once again categorically rejected the pattern of life together that the Covenant articulates and the shared discernment it presupposes. The more serious and deep-rooted problem is TEC's particular polity (which allows for confusion and assertion in the place of coherent policy and practice) and its understanding of how the Spirit leads. These make TEC as a province incapable of making meaningful or credible commitments about its future conduct to the Communion. The only hope now is for TEC dioceses to reject TEC's path by committing to the Covenant and for such commitment to be recognised by the Communion.

But what about TEC and the current Communion? The present emphatic further breaching of the bonds of affection shows that not only TEC's promises about the future but its apologies and expressions of regret for the past are worthless. In particular, its 2006 regret relating to the events surrounding the election and consecration of a bishop for the See of New Hampshire — which the Primates accepted and which The Windsor Report said "would represent the desire of the Episcopal Church (USA) to remain within the Communion" — is now shown to be either fraudulent or short-lived. If the Communion is committed to the Windsor and Covenant vision of Communion life and if the Communion is to keep wrestling with integrity in relation to its teaching and practice on sexuality, then, despite the financial implications, it must now proceed in its common life without TEC.

The nature of the Communion's structures at present is such that effecting this distancing will require clear and decisive action by the Archbishop of Canterbury. At the very least he needs to make clear that bishops participating in the May conse-



cration in Los Angeles will thereby exclude themselves from being invited by him to participate in the Instruments of Communion or to represent the Communion in any form.

Unless he does this all that the Instruments have repeatedly said in relation to TEC's conduct will be undermined. The sickness of TEC's inability to say what it means and mean what it says to the rest of the Communion will then have infected the Instruments and will surely destroy the Communion. The fact that the Presiding Bishop of TEC and Bishop-elect Ian Douglas are on "The Standing Committee of the Anglican Communion" (which according to the proposed Covenant will have a crucial role in monitoring the Covenant's functioning) only highlights the need for decisive action if the Communion and the Covenant are to retain any credibility.

In fact, the situation is now such that it may be better for the Archbishop simply to state – as one of the Instruments and a focus and means of unity — that TEC as a body has rejected the Communion's repeated appeals for restraint, made false promises, and confirmed that its direction is away from Communion teaching and accountability. It has thereby rendered itself incapable of covenanting with other churches and made it unclear what it means when it claims to be in communion with the see of Canterbury and a constituent member of the Anglican Communion.

Although decisive action is necessary, Archbishop Rowan's limited powers within the Communion and his laudable desire to keep on going the extra mile to enable dialogue mean many think it unlikely. Some long ago gave up on him. Many, however, both within the Church of England and the wider Communion (particularly in the Global South, which meets next month in Singapore), have been patient and sought to work with him by supporting the Windsor and Covenant processes. They need now to make clear that unless he gives a clear lead then all that he and others have worked for since the Windsor Report, and all that is promised by the Covenant, is at risk because of the new situation in which TEC has placed us.

Fulcrum (fulcrum-anglican.org.uk) is a group within the Church of England seeking to renew the evangelical center. This article appeared in The Church of England Newspaper

A Communion-wide Issue

By David M. Baumann

Considering the trajectory of the Episcopal Church during the past 40 years, the election and confirmation of Mary Glasspool as Bishop Suffragan in the Diocese of Los Angeles is not surprising. Her presence in the Diocese of Los Angeles will not immediately affect my parish, for our episcopal visitor is Bishop Edward S. Little II of Northern Indiana. We have withdrawn from the Diocese of Los Angeles except for the barest administrative necessity and due pastoral connections. This is a temporary but long-term solution, suitable for the foreseeable future. Bishop J. Jon Bruno's generosity and pastoral gifts have made this course possible.

And yet it is not enough, nor entirely accurate, to say that Mary Glasspool's presence will not affect my parish. It will, since my parish is part of the Episcopal Church and the Anglican Communion, and we are a family. The Episcopal Church's acceptance of

And yet it is not enough, nor entirely accurate, to say that Mary Glasspool's presence will not affect my parish.

openly partnered homosexuals as bishops is, of course, not a local issue; it is rather a global, Communion-wide issue.

It has been clear for some time that the Episcopal Church has determined to make gay rights its primary objective. The result is a Church with a disproportionate number of gays and lesbians within its membership, and a rapidly diminishing membership overall. This is perhaps the worst course possible for anyone who is genuinely interested in making the

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catholic voices

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Church a home where homosexuals are welcome.

What is really happening is self-segregation that serves neither homosexuals nor anyone else; rather, it is the precise opposite of inclusiveness. The Episcopal Church's determination to press on regardless of repercussions, and to remove opposition from within its own ranks, has cost it most measures of credibility with the rest of the Anglican Communion.

If the Episcopal Church really wants to teach the rest of the Anglican world that gays and lesbians should be accepted as equal partners, and challenge and eradicate the admittedly genuine prejudice against them in other parts of the Communion, the worst course is to take repeated unilateral action without regard for questions, reservations, and warnings from the rest of the Anglican world. Following this course has resulted only in making the Episcopal Church an increasingly isolated enclave in which everyone loses.

It is evident to me that the real crisis is not one of sexuality but of authority. Lack of authority has allowed the breakdown of such Anglican family structure as did exist. The early Church would never have tolerated such a disastrous and smugly selfish course as that followed by the Episcopal Church, and indeed would have stopped the excesses long before they produced the current crisis.

The Anglican Communion has become a global Church without the machinery for acting or functioning like one. The world has changed in the past generation or two so that peoples and nations must think and act globally if they are to be effective and taken seriously; the Anglican Communion has not yet done that and the Episcopal Church appears to be opposed to it. I believe a solution is gradually emerging that will eventually produce a global Church while removing the Episcopal Church from effective membership in the Anglican Communion. To put it more precisely, the Anglican Communion will — through a two-tier solution or something else — acknowledge that the Episcopal Church has removed itself and relinquished any desire to have influence within the Communion.

The Rev. Canon David M. Baumann, SSC, is rector of Church of the Blessed Sacrament, Placentia, Calif.



Trust the Communion's Common Mind

By Peter Carrell

How should the Anglican Communion respond to the confirmation of Mary Glasspool's election? With great care.

The point of being the Anglican Communion is that we seek action according to the common mind of member churches. That common mind, represented for example through ACC-13 and ACC-14, is not likely to favor either expelling or suspending the Episcopal Church or the Anglican Church of Canada. Certainly my own Anglican Church of Aotearoa New Zealand and Polynesia (ACANZP), which will host the next ACC meeting, would not support such action. It would not do so both because of bonds of affection with Episcopalians and a concern not to exacerbate perceptions of Anglican prejudice against homosexuals.

Yet that common mind of the Communion has pronounced successively from 1998 onward that

scriptural teaching about marriage and sexuality does not countenance the blessing of same-sex partnerships nor the election (or appointment) to episcopal office of persons in committed same-sex partnerships. That common mind, I believe, is restraining my church and other Anglican churches from moving in the same direction as the Episcopal Church. It has not, however, restrained the Episcopal Church. Yet we may be grateful that the Episcopal Church after seven years has moved to a position of clarity from the tantalizing position of making us wonder whether the consecration of Gene Robinson would yet prove to be a one-off event. It was the first step in a new direction.

Thus the situation is one in which temptation to react to the Episcopal Church is strong, yet to be resisted. The voices calling for some kind of disciplinary action may be loud, but the actual resolve will be weak. In any case, the Anglican Communion has no effective means of enforcing discipline. Better by far to continue to explore the meaning of our common life as a communion than waste energy pursuing the phantasma of a pure communion.

That exploration could reasonably ask: If the Episcopal Church is walking apart, who is walking in step with the Communion? There are those, for instance, within the Episcopal Church who are walking more closely in step with the common mind of the Communion than the Episcopal Church itself. How might we encourage them to continue on their journey? If we are not a Communion mindful of disciplining the Episcopal Church, we should also take care not to fail to offer fellowship to those Anglicans who walk more closely with the Communion.

The Anglican Church of North America, however, is in an enigmatic place. It shares much in common with the Communion, but carries with it perceptions both of indifference toward the office of the Archbishop of Canterbury and ambition to replace the Episcopal Church and the Anglican Church in Canada. Real progress toward a welcoming embrace by the Communion would involve shifting attitudes on such matters. But the key shift in attitude could be within the Communion itself: away from thoughts of expulsion or suspension of a member thought to be errant, and forward with some vigor and energy to intensify our common life. This intensifying of our common life includes continued progress on the Anglican Covenant.

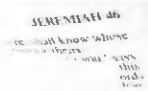
Part of taking care in responding to the Glasspool confirmation could be to reiterate that the common mind of the Communion at stake here is not prejudice, or a lack of appreciation for the autonomy of member churches, or a failure to acknowledge specific local contextual factors in North America. Rather, it is a common mind concerning the great teaching tradition of the universal Church, grounded in Scripture, that the proper place for sexual intercourse is within marriage between a man and a woman. In one sense the Episcopal Church is not denying this teaching so much as seeking to enlarge the concept of marriage. While some see this as involving flat contradiction of Scripture, other Anglicans are prepared to give the Episcopal Church space to develop this doctrine within the context of a fast-changing world.

Nevertheless the Communion, as best it can with the means available to it, is not accepting this enlargement as part of the common currency of Anglican doctrine. The gracious restraint asked of the Episcopal Church has now been met with a firm and clear refusal. Now the Communion itself must find its own gracious way to continue in conversation with the Episcopal Church, but also with its detractors and its supporters.

Practical questions will trouble Anglican Communion leaders. Could the Primates Meeting make more or less progress in gracious conversation if it could meet, for a day or so at least, without the presence of the Episcopal Church's Presiding Bishop? How to respond if signals emerge that various Anglican groups and networks are developing in ways which may be described as "alternatives to the Communion"?

The least we can do is pray for our leaders. We could help our leaders, Archbishop Rowan in particular, with constant assurance that we both understand the tensions in the current situation and wish to see grace abound. Some Anglicans seem ready to invoke the confrontational spirit of Galatians 1 and 2. But perhaps it is the example of our Lord himself which we should hold out. When Peter erred, he was not ejected from the apostolic band. And no one accused Jesus of giving him a wet bus ticket.

The Rev. Peter Carrell is director of education for the Diocese of Christchurch, Anglican Church of Aotearoa, New Zealand and Polynesia.



Why Is It Incredible?

“Every eye will see him” (Revelation 1:7).

BCP: Acts 5:12a, 17-22, 25-29 or Job 42:1-6; Psalm 111 or 118:19-24; Rev. 1:(1-8)9-19 or Acts 5:12a, 17-22, 25-29; John 20:19-31
RCL: Acts 5:27-32; Psalm 118:14-29 or Psalm 150; Rev. 1:4-8; John 20:19-31

The Second Sunday of Easter always features the apostle Thomas. Easter Day, on which the resurrection of Jesus is proclaimed with especial fervor, is followed directly by the Sunday on which the followers of Jesus are exhorted to believe that he is risen. Thomas has a special place in this exhortation, but not just because he refused to believe. None of the disciples believed that Jesus was raised until they had seen him.

When three women proclaimed to the 11 and others that they had seen the Lord risen (Luke 24:9), those who heard them considered their words to be “an idle tale, and they did not believe them” (Luke 24:11). Yet it wasn’t as if there had been no preparation. Jesus had predicted on several occasions that he would be killed in Jerusalem but would be raised on

the third day. The messengers who spoke to the women at the tomb said, “Remember how he told you while he was still in Galilee, that the Son of Man must . . . on the third day rise” (Luke 24:6-7). The proclamation of the resurrection was not new. Jesus himself upbraided the two disciples on the road to Emmaus with the words, “O foolish ones, and slow of heart to believe . . .” (Luke 24:25). To the group back in Jerusalem, he said, “Why . . . do doubts arise in your hearts?” (Luke 24:38).

The only exception to the otherwise uniform failure to believe is the enigmatic statement in John when the unnamed disciple (presumably John) and Peter ran to the tomb after the women had told them that it was empty, and the unnamed disciple “went in, and he saw and believed.”

What he believed, however, is unclear, for the very next line adds, “for as yet they did not understand the Scripture, that he must rise from the dead” (John 20:8-9).

What is it, then, that marks Thomas out from the rest of the company? At least two things: first, where the others were “slow of heart,” Thomas’ resistance was hardened, and he demanded proof. Second, he was the last to believe, which means he had something that the others hadn’t — namely a believing community. And it is abundantly clear that a believing community made up of profoundly changed people is the method by which God expects people to believe that Jesus is risen. There have been over 2 billion Christians since the days of the apostles, and of these only a little more than 500 saw Jesus risen.

Look It Up

Examine Paul’s public testimony that Jesus’ resurrection is fully in accordance with the revelation of God to the Jews, and therefore not surprising. See Acts 26:6-8.

Think About It

The time will come when “every eye will see [Jesus], even those who pierced him.” What will be the circumstances when that happens?

Next Sunday The Third Sunday of Easter (Year C), April 18, 2010

BCP: Acts 9:1-19a or Jer. 32:36-41; Psalm 33 or 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14
RCL: Acts 9:1-6, (7-20); Psalm 30; Rev. 5:11-14; John 21:1-19

THE LIVING CHURCH

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letters to the editor

Washing Each Other's Feet

I was sad to see the continuing lack of leadership by Presiding Bishop Katharine Jefferts Schori in dealing with Bishop Lawrence and the Diocese of South Carolina [TLC, March 14].

Bishop Lawrence has an opportunity that Bishop Howe and others have had to do an ancient and honored thing: Serve those they were ordained to serve!

The Mandatum of Maundy Thursday is to "love one another as I have loved you," and to furthermore wash each other's feet, not sue one another while holding on to the bank account and church property!

*(The Rev.) Ronald Hooks
Canton, Ga.*

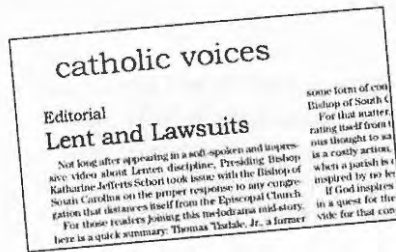
Broken Body

Your March 14 editorial, "Lent and Lawsuits," encourages those who separate from the Episcopal Church "convinced that [the] decision to leave is inspired by no less an authority than the Holy Spirit" to give serious thought to sacrificing any claims to property. What a difference that would make in the destructive actions in the Diocese of Quincy that have been triggered by those who fled to the Anglican Province of the Southern Cone.

The first legal action following the attempted hijacking of the Diocese of Quincy from the Episcopal Church was filed by those who left to join the Anglican Province of the Southern Cone. The same people who, prior to their vote to leave the Episcopal Church, engineered \$100,000 in advance payments from diocesan endowment funds to a law firm they hired, took legal action to force the bank custodian of the endowment funds to give them control over the endowments of the Diocese of Quincy. Now, they

protest the response of the diocese to halt their intent to seize control of these funds.

In the other legal action, the clergy and vestry of a parish that voted 62 percent in favor of staying in the Episcopal Church maintain that the synod made it a requirement for a vote of greater than a 66 percent majority to "stay in the Episcopal Church." Legal action was initiated



by the Southern Cone leadership (now ACNA) to enable them to utilize the endowment funds of the parish. Those remaining in the Episcopal Church, who we believe represent the legal and continuing Diocese of Quincy, are defending the parish assets against this action.

These activities are an example of what your editorial refers to as "carnal ... sick ... hubris-laden sin." Even more importantly they are symptomatic of a broken and bloodied Body of Christ that is the result of the actions initiated at a synod dominated largely by clergy who had no parish responsibility and others who do not reside in the Diocese of Quincy.

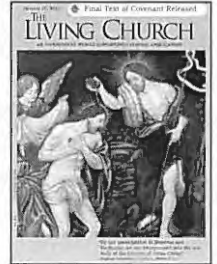
I pray that the impact of Holy Week and the meaning of Easter will triumph over the events that have impacted our small corner of the Church.

*(The Rev.) Canon John Blossom, Jr.
Bread of Life
President, Standing Committee
The Diocese of Quincy
(The Episcopal Church)*

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Trinity Professor Joins Slate of Nominees in Diocese of the Rio Grande

(Continued from page 5)

the tune right is very difficult.”

Some nominees addressed the diocese’s future by discussing their past experiences.

The Rev. James R. Harlan, rector, Church of the Ascension, Denver, Colo., described coming to love the three primary forms of piety within Anglicanism.

“From the [Anglo-Catholic] parish of my childhood with its rich worship and reverent mystery to the evangelical/charismatic parishes of my adolescence where the spirit flowed freely and the Bible was taught, to the large, socially active cathedral with its very broad membership, I fell in love with all that the Episcopal Church is,” he wrote. “I came to value different streams of our tradition, not because someone told me to, but because in all those places, God’s love reached out to me and to so many other people.”

The Rev. Jedediah D. Holdorff II, rector, St. Mark’s, Medford, Ore., drew on St. Paul’s image of the Church as the body of Christ.

“I understand that difficult issues remain, but I believe the greatest challenge before us now is to move beyond debating contentious issues and learn to live together in the midst of our different opinions,” he wrote. “If one takes St. Paul’s image of the Church as the Body of Christ seriously — and I do — then we cannot afford to cut anyone off; we know we are more complete when we are together.”

The Rev. John S. Nieman, rector, Holy Trinity, Clemson, S.C., stressed reconciliation.

“Reconciliation as I understand it is not uniformity in all things, but the recognition that we need each other in our differences, and that what binds us together is the one, Triune God and the apostolic mission we have been given,” he wrote. “What excites me most is the opportunity to lead and be a part of the good work God has begun in you. I can envision with great joy looking back with you ten years from now and seeing the road we have walked together through God’s grace

toward ‘restoring all people to unity with God and one another in Christ.’ I also see this as an opportunity to incarnate the gift of reconciliation for the larger Church.”

The Rev. Dr. Michael Louis Vono, rector, St. Paul’s Within the Walls, Rome, Italy, discussed one congregation’s disputes on whether it should keep a simple cross above the altar, which a previous rector had used to replace a Celtic cross.

“I proposed placing three different crosses over the Altar; a Christ the King cross, symbolic of an Anglo-Catholic spirituality, the original Celtic cross, symbolic of broad Anglican spirituality, and the simple wooden cross, symbolic of Evangelical spirituality,” Vono wrote. “Each cross spiritually represented a particular understanding of mission as well as ministry. Each remained over the altar two months. Throughout those six months we held evening discussion forums which enabled us to address issues such as the Church’s identity, history in the community, and mission priorities. ... Today the Celtic cross is in place as well as an effective broad Anglican mission.”

Douglas LeBlanc

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Contact Information: The Reverend Joseph Daly, Rector, Episcopal Church of the Ascension, 1030 Johnston Street, Lafayette, LA 70501
ascensionrector@yahoo.com www.aesgators.org

Wyoming Elects Casper Rector

The Diocese of Wyoming elected the Rev. John Sheridan Smylie — rector of St. Mark’s, Casper — as its ninth bishop on March 20. Diocesan leaders had warned of possible late-winter weather threats in the days before the meeting, but roads were cleared sufficiently for clergy and laity to reach



Fr. Smylie

(Continued on next page)

people & places

Appointments

The Ven. **Kristi Alday** is archdeacon in the Diocese of Central Florida and dean of the Institute for Christian Studies, 1017 E Robinson St., Orlando, FL 32801.

The Rev. **Arthur A. Callahan** is rector of St. Cyprian's, 919 S John Redditt Dr., Lufkin, TX 75904.

The Rev. **Kitty Clausen** is priest-in-charge of Trinity, 76 E Main St., Newark, OH 43055-5672.

The Rev. **Jim Rogers** is interim rector of Church of the Messiah, 114 N 3rd St., Pulaski, TN 38478.

The Rev. **David Ruppe** is rector of St. Luke's, 320 2nd St., Marietta, OH 45750.

The Rev. **Mary Brennan Thorpe** is priest-in-charge of Epiphany, 8000 Hermitage Rd., Richmond, VA 23228.

Ordinations

Priests

Texas — **D. Ray Bagby**, vicar, All Saints' 200 N Travis Ave., Cameron, TX 76520; **Howard G. Castleberry**, assistant, Christ Church, 300 N Main St., Temple, TX 76501; **Gena L. Davis**, assistant, Trinity, 5010 N Main St., Baytown, TX 77521-9606; **Christopher R. Duncan**, assistant, Good Shepherd, 3201 Windsor Rd., Austin, TX 78703-2243; **Richard T. Houser III**, assistant, St. Aidan's, 13131 Fry Rd., Cypress,

TX 77433; **Leonard E. Hullar**, rector, St. Barnabas', 107 E Edgebrook Dr., Houston, TX 77034-1496.

Deacons

Albany — **Jacob W. Dell**, **Nathaniel Hung-Chul Lee**, **Thomas Vincent Malioneck**, **Tyler Richard Slade**, **Kyle Richard Tomlin**.

Easton — **Lee Harris**.

Georgia — **Terri Degenhardt**, **Sue Gahagen**, **James McDonald**, **Rebecca Rowell**.

New York — **Kathleen Hawkins Berkowe**, **Luis Enrique Gómez Cajamarca**, **Stephanie McDyre Johnson**, **Shelley Dee McDade**, **Suzanne Frances Rosemary Toro**, **Alexander Henderson Webb II**, **Julia Elizabeth Whitworth**.

Resignations

The Rev. **David Halt**, as rector of St. James', Westwood, OH.

Retirements

The Rev. **Douglas S. Cadwallader**, as assistant, St. Thomas', Houston, TX.

Send your clergy changes to People and Places:

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the meeting at St. Matthew's Cathedral, Laramie.

The election was tight between Smylie and the Rev. Canon Clark Michael Sherman, D.P.S., rector, St. James', Bozeman, Mont.; vicar, Gethsemane Episcopal Mission, Manhattan, Mont.; and campus chaplain, Montana State University, Bozeman.

Other nominees were:

- The Rev. Canon Margaret Babcock, the diocese's canon for ministry and congregational development.
- The Rev. Rebecca S. Brown, rec-

tor, St. Mark's, Foxborough, Mass.

• The Very Rev. Canon F. Michael Perko, Ph.D., canon to the ordinary/ecclesiastical authority, Diocese of the Rio Grande, and dean of the Rio Grande School for Ministry.

• The Rev. Sandra Casey-Martus, rector, All Saints', Corpus Christi, Texas.

WYOMING

Ballot	1		2		3		4		5		
	L	C	L	C	L	C	L	C	L	C	
Needed to Elect										53	33
Babcock	10	7	2	2	0	0	withdrew	-	-	-	
Brown	16	11	11	9	4	2	withdrew	-	-	-	
Casey-Martus	15	15	15	17	13	14	3	5	3	2	
Perko	4	1	withdrew	-	-	-	-	-	-	-	
Sherman	30	16	40	18	43	24	42	28	37	24	
Smylie	28	13	35	17	43	23	59	31	63	37	

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FULL-TIME RECTOR: *St. Matthew's Episcopal Church, Raytown, MO.* For more information, please visit www.stmatthewsraytown.org.

FULL-TIME RECTOR: *St. Anne's Episcopal Church, De Pere, WI.* We are an inviting, medium sized congregation (ASA 180) seeking an experienced rector with a contagious expression of Christian faith to be our spiritual leader. Our rector should have a loving, pastoral heart committed to quality worship, a passion for spiritual growth and development of all ages and the ability to administrate and communicate to the lay leadership as we work towards fulfilling our vision. Part of the Diocese of Fond du Lac, St. Anne's is located in De Pere, WI just a few miles from Green Bay, in one of the fastest growing communities of Northeast Wisconsin. The area, which serves about 220,000 people, offers a warm, small-town feel with big city amenities. Please visit www.stannes.us for our parish profile and video. Interested candidates should submit resumes and CDO profiles to: Sara Dodge, Search Committee Chair, PO Box 273, De Pere, WI 54115.

FULL-TIME CANON PASTOR: *St. Mary's Cathedral, Memphis, TN.* Seeking an assertive, creative, organized, Spirit-led priest to oversee the work of pastoral care, Christian formation offerings and Cathedral committee structure. St. Mary's is the seat of the Bishop of West Tennessee, located in a blighted area of downtown Memphis experiencing a renaissance. ASA 210. Robust worship honoring the diverse riches of our Anglican tradition. Five years experience preferred. Must be social-justice oriented and have strong preaching and teaching skills. Submit information to **Dean Andy Andrews**, St. Mary's Episcopal Cathedral, 692 Poplar Ave., Memphis, TN 38104. Profile available at www.stmarysmemphis.org. Application deadline May 21.

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