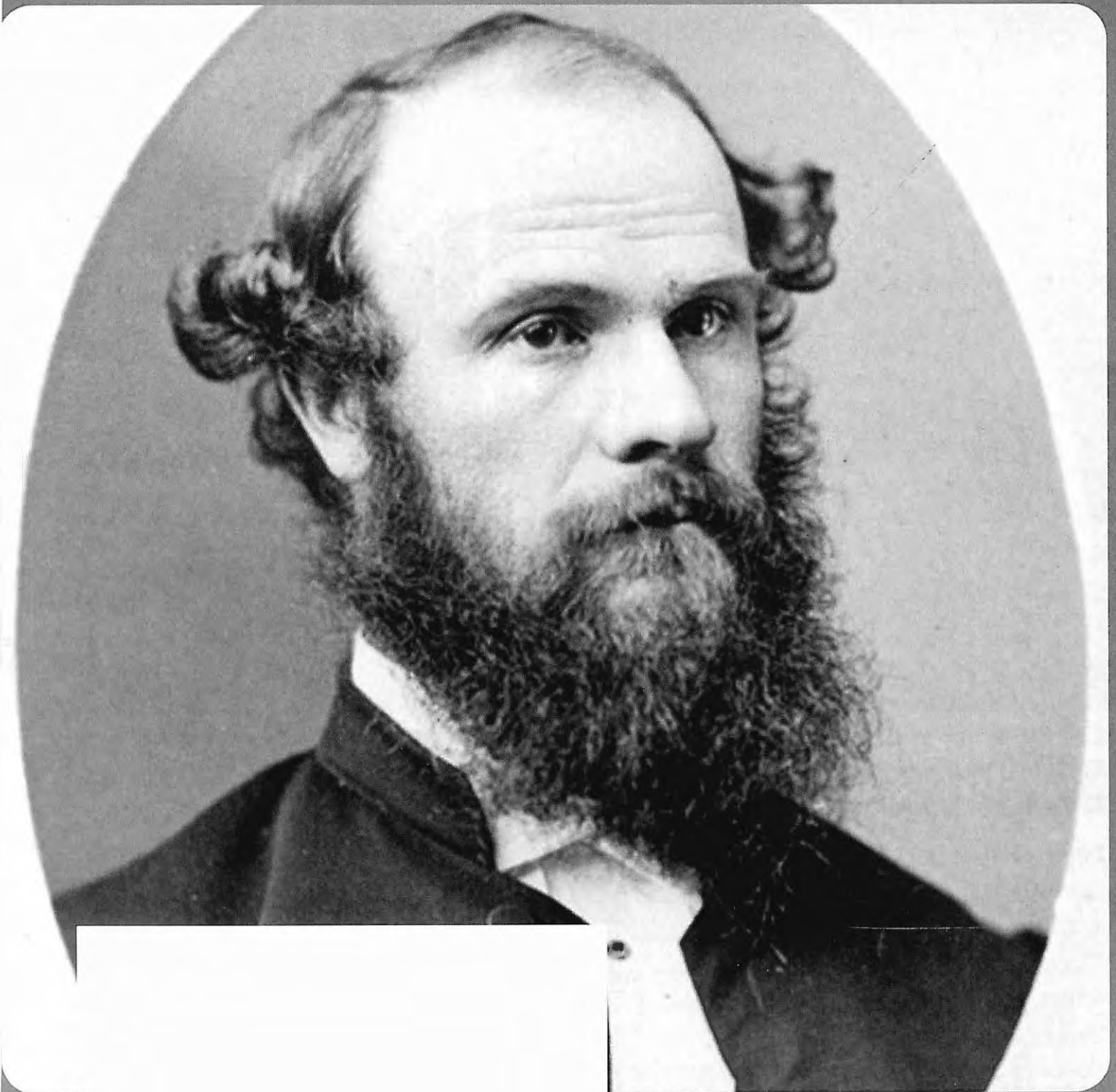


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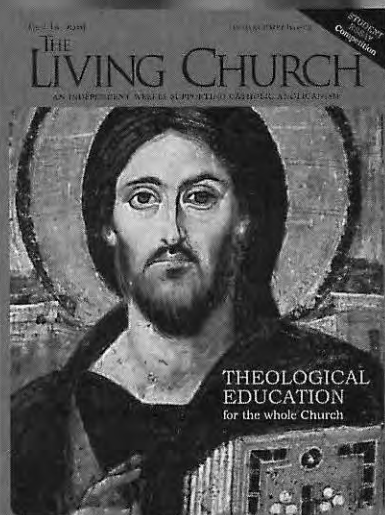
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13th Presiding Bishop

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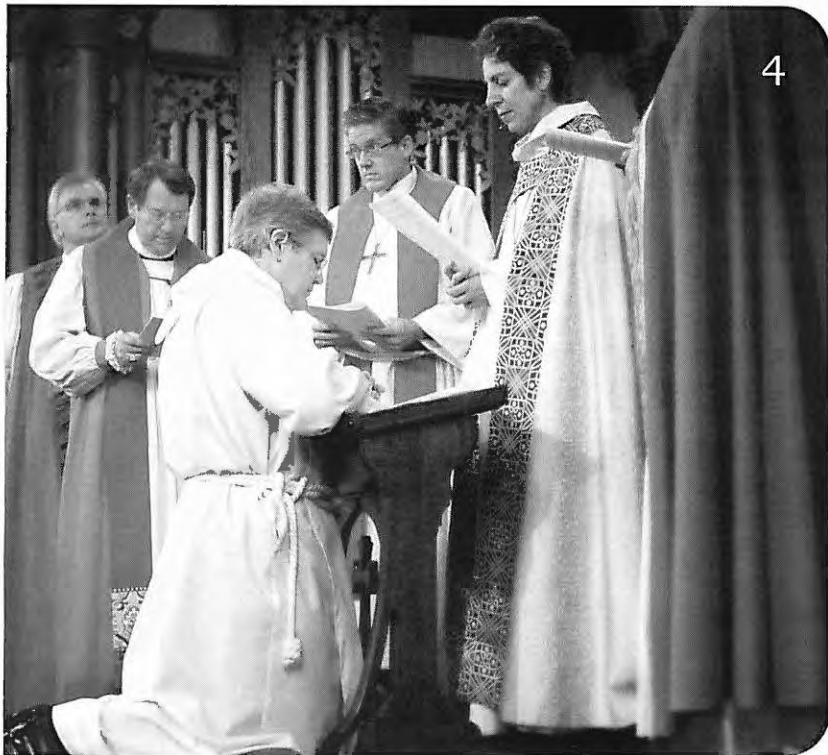


**on the cover**  
Daniel Sylvester Tuttle, c. 1870

# THE LIVING CHURCH

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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

## Louisiana Welcomes 11th Bishop

The Diocese of Louisiana welcomed the Rt. Rev. Morris Thompson, Jr., as its 11th bishop on May 8 at Christ Church Cathedral, New Orleans.

Before becoming bishop, Thompson, 54, was dean of Christ Church Cathedral, Lexington, Ky.

Presiding Bishop Katharine Jefferts Schori was chief consecrator, assisted by the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi; the Rt. Rev. Stacy F. Sauls, Bishop of Lexington; and the Rev. Michael Rinehart, bishop of the Evangelical Lutheran Church in America's Texas-Louisiana Gulf Coast Synod.

Sauls acknowledged south Louisiana's long and difficult recovery from Hurricane Katrina in 2005, adding that Thompson will help lead the diocese into further recovery and justice.

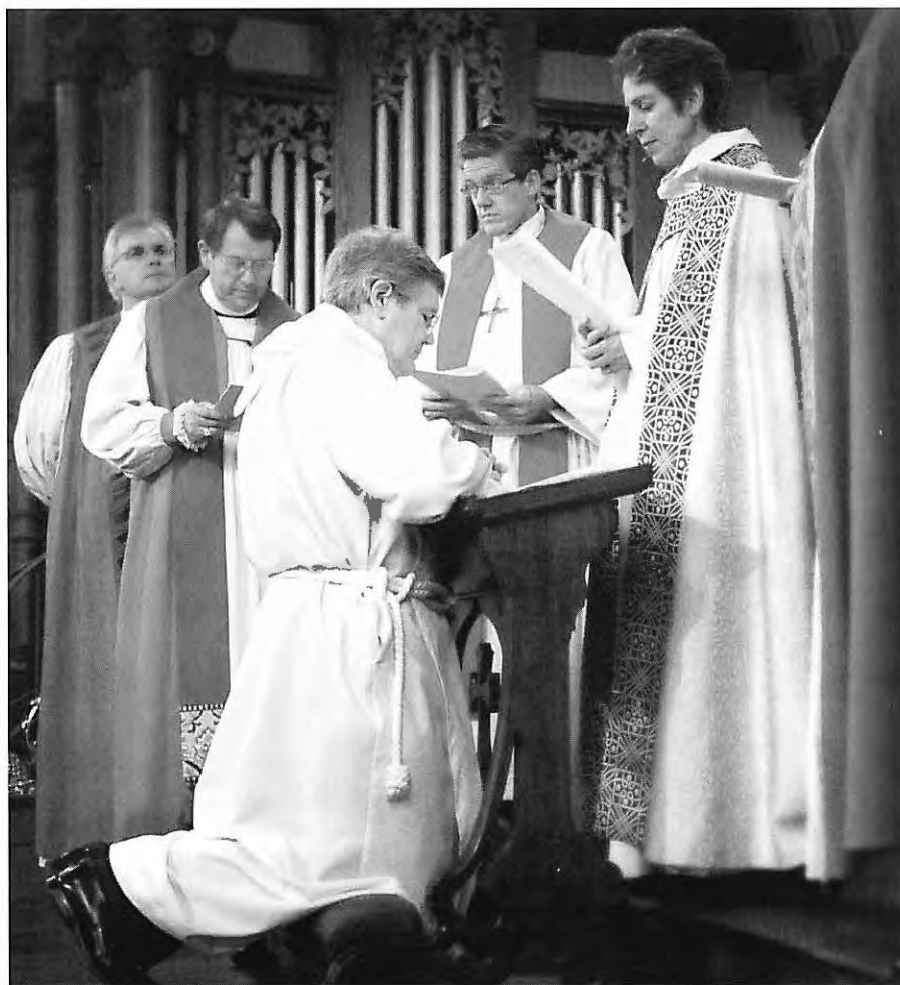
"You have been through an experience that few of us can imagine," Sauls said. "Morris Thompson is, before he is anything else, a pastor. ... It goes to the core of who he is."

In a pre-consecration interview with *The Advocate* in Baton Rouge, Thompson said he wants to deepen the spiritual focus of the diocese.

"I want to call us into a prayer life so we can begin to be intentional about our relationship with Jesus," he said. "Until we have that kind of relationship with Jesus that we depend upon, then everything else is just our own opinion."

In the same interview, Thompson briefly addressed his belief that the church should bless same-sex couples.

"I do believe in listening to the corporate body as we come to an understanding of how we interpret Scripture and how we understand the issues of the day," he said. "If the Church can do that with divorce, can it not do that in other issues as well? I think it can."



Dean Thompson kneels before Bishop Jefferts Schori and other consecrators. Jacob Botter photo

## Bishop Victoria Matthews Champions the Covenant

The General Synod of the Anglican Church in Aotearoa, New Zealand and Polynesia has affirmed three-fourths of the Anglican Covenant in principle and asked its "episcopal units" to discuss the Covenant for the next two years.

The Rt. Rev. Victoria Matthews, Bishop of Christchurch, spoke in favor of the Covenant on May 10 when the synod began discussing the matter.

"There are those who believe it is

all about one or another explosive event in the life of the Communion. I prefer to think it has a bigger vision than that," she said.

The bishop described the Covenant as an effort to preserve Anglican unity.

"We are Anglican — not all the same, but deeply connected," she said. "Sometimes it feels like we are door knobs or door handles pointed in opposite directions, but connected at the center — you turn one,

and the other turns as well. We are connected by and with the gospel.”

Dr. Tony Fitchett of Dunedin led a successful challenge to the fourth section of the Covenant, which addresses discipline within the Anglican Communion.

The first three sections of the Covenant are “mother’s milk — obviously good for us all,” Fitchett said, while describing the fourth section as “punitive, controlling and completely un-Anglican.”

“Though the language used has been moderated, and has become fuzzier, in successive drafts, the general thrust of Section 4.2 remains as it began: that a Communion-wide body ... can discipline a province and recommend its exclusion from Communion structures,” Fitchett said. “Further, a new clause, 4.2.8, excludes all provinces which have not adopted the Covenant from decision-making about exclusion of provinces.”

On a motion by Fitchett, General Synod approved the first three sections of the Covenant in principle.

The same motion asks the Standing Committee of the Anglican Communion to seek opinions from legal advisers “regarding the appropriateness of the provisions of Clause 4.2.8 of the proposed Covenant.”

## Church of England Releases Draft on Women Bishops

The Church of England published a draft measure on May 8 that would authorize the church to consecrate women as bishops. The revision committee explains its proposal in a detailed 142-page report.

The Church of England’s General Synod will debate the draft measure, possibly clause for clause, when it meets in July.

If General Synod approves the measure, it must be approved by

Parliament and receive Royal Assent before being enacted. With those debates still ahead, the church said that “2014 remains the earliest realistic date when the first women might be consecrated as bishops.”

The draft measure would abolish the roles of Provincial Episcopal Visitors, also called “flying bishops,” who were created in 1993, after the Church of England agreed to ordain women to the priesthood.

Women and the Church (WATCH) expressed satisfaction with the draft measure.

“A major concern of the Revision

Committee has been how to draft legislation that does not create second-class bishops and yet enables those opposed to women bishops to remain in the Church,” a WATCH news release said. “We are pleased that the Revision Committee has found a way forward that acknowledges their position, because it has never been the aim of WATCH to exclude those with a differing conscience.”

Three appointed Anglo-Catholic members of the revision committee — the Rev. Dr. Jonathan Baker of

(Continued on next page)

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Dearly beloved, we are gathered here  
in the sight of God, and in the face of this company  
to join together this Man and this Woman in holy Matrimony...

*The 1928 Book of Common Prayer, page 300*

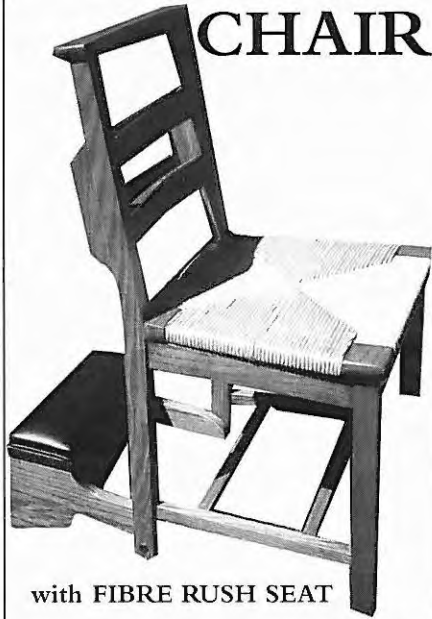
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news

ENGLAND

(Continued from previous page)

Oxford, the Rt. Rev. Martyn Jarrett, Bishop of Beverley, and the Rev. Simon Killwick of Manchester — expressed dismay at the committee's decisions.

"The draft measure as it now stands offers nothing but the prospect of local arrangements whereby a parish may ask — at the discretion of the Diocesan Synod — for the ministry, in certain very circumscribed areas, of a male bishop or priest rather than a female one," they said in a published statement. "This discrimination on grounds of gender alone is precisely the opposite of what members of the Catholic Group have long argued for. ... This clearly drives a coach and horses through any continuing sense that two views can be held with integrity in the Church of England about the sacramental ministry of women priests and bishops."

## Bishop Cochrane Dies at Age 85

The Rt. Rev. Robert Hume Cochrane, the sixth Bishop of Olympia and a longtime advocate of evangelism, died May 7 at age 85.

Bishop Cochrane, who was consecrated as Olympia's bishop on Jan. 25, 1976, chose evangelism as a priority of his episcopacy in 1980. When he retired as bishop on Jan. 1, 1990, the diocese had launched 12 new congregations.

"Starting now, let us stop being 'God's frozen people,' and with confidence and daring let us commit ourselves — each one of us — to the mission of presenting Jesus into the world," he said in 1982.

He was born July 9, 1924, in Charleston, S.C. While attending

Brooklyn College in 1942, he enlisted in the U.S. Army. He served as a hospital medic in England and a combat infantry medic in Germany. After World War II he returned to Brooklyn College and in 1948 completed a degree in English and speech. He was a 1951 graduate of General Theological Seminary.

Bishop Cochrane led Olympia in starting 12 congregations.



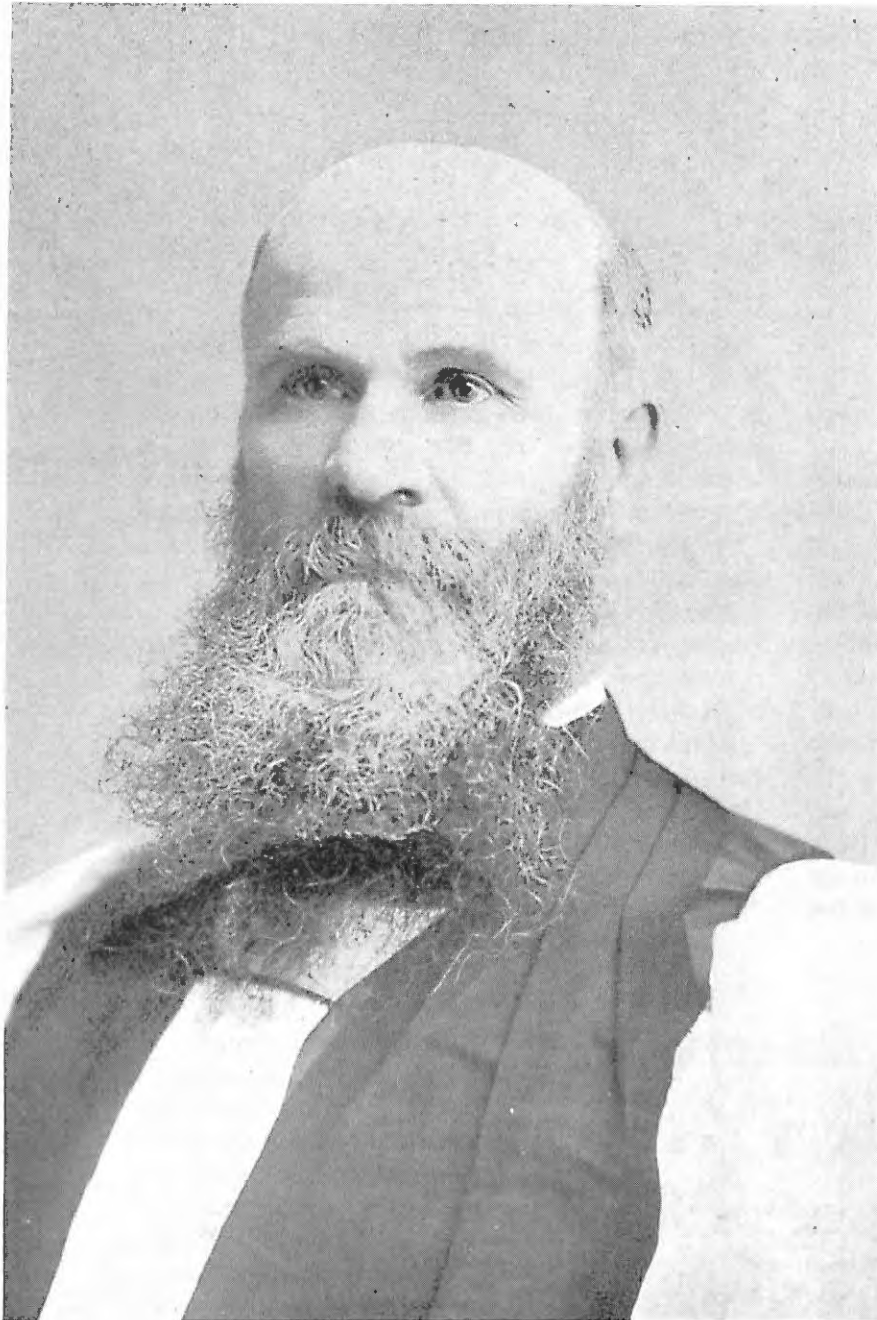
Cochrane

He was ordained deacon in March 1951 and priest in November of that year. He was vicar of Redeemer and Hope Church, Delano, Calif. (1951-52); curate, Trinity Church, Reno, Nev. (1952-54); vicar, St. Timothy's Church, Henderson, Nev. (1954-60); associate rector, Christ Church, Las Vegas (1960); rector, All Saints' Church, Salt Lake City, Utah (1960-69); and rector, Christ Church, Tacoma, Wash. (1969-76).

As bishop, he helped write the canon that authorizes sharing the elements of Communion with homebound Episcopalians. He created the diocese's Refugee Resettlement Ministry in the 1970s to help thousands of people fleeing southeast Asia. He served on the Standing Commission on the Church in Metropolitan Areas, the Standing Commission on Church Music and the Presiding Bishop's Council of Advice.

"Bishop Cochrane was, even before the beginning of my episcopacy, a huge support to me," said the Rt. Rev. Gregory H. Rickel, Bishop of Olympia. "Terry has been an equally important support to my wife. We were both blessed to share a pleasant hour or so with them both just a week prior to his death. He had a profound impact on this diocese as well as the greater church. He will be deeply missed here, not

(Continued on page 13)



## Anglican FACES

# DANIEL SYLVESTER TUTTLE

## 13th Presiding Bishop

Utah were likewise new territories with sparse populations outside of mining operations and the large Mormon religious settlements centered on Salt Lake City. It was not an exaggeration when contemporaries referred to Tuttle as “Bishop of the Rockies.”

Tuttle arrived in Montana in late 1867, leaving his wife and infant son in New York until he had begun

diocesan organization and secured adequate housing. He made the gold-prospecting boomtown (and sometime territorial capital) Virginia City his base of operations and looked back later in life on his year in this frontier settlement “as perhaps the most valuable one of my missionary experience.” He made extended trips throughout the new diocese to organize parishes and conduct confirmations in places as distant as Helena, Idaho City, Salt Lake City, Boise, and Silver City.

After just one year of fruitful work, Tuttle received news by telegram of his unanimous election as Bishop of Missouri. “I kneeled down and prayed God to help me,” he writes of his reaction. “Wifeless, friendless, at least counsellorless, as I am here, it is hard for me to face the responsibility of decision of acceptance or declination.” He did not accept this call to a more established diocese to the east, and

(Continued on next page)

By Richard J. Mammana, Jr.

Daniel Sylvester Tuttle was born on Jan. 26, 1837, in Windham, N.Y. After studies at Columbia College and the General Theological Seminary, he was ordained deacon and priest in 1862 and 1863, respectively. Tuttle’s ordained ministry began at Zion Church, Morris, N.Y. (then part of the Diocese of New York, but now in the Diocese of Albany), where he married and began a family.

After just three years of parish ministry Tuttle was elected “Missionary Bishop of Montana with jurisdiction in Utah and Idaho” in late 1866 at the age of 29. It was necessary to delay his consecration until May 1, 1867, to allow for his 30th birthday to pass. (Then as now, canon law set the minimum age of consecration at 30.) Montana was a recently organized territory of the United States, and would not be admitted to the union as a state until 1889. Idaho and

# Anglican FACES

(Continued from previous page)

spent 20 years laboring in the field to which he was first called.

Tuttle's lasting work during his Rockies ministry was the establishment and encouragement of Episcopal institutions: church schools and hospitals, and particularly St. Mark's Cathedral, Salt Lake City. Another challenging and important aspect of the bishop's Utah ministry was the inevitable conflict between his work and the western growth of Mormonism. After an 1867 meeting with Brigham Young, Tuttle wrote: "We were most civilly and courteously treated. In voice and conversation and manner Mr. Young seemed pleasant and courteous and far less coarse than when he is speaking in public. [...] He is so powerful a man in everything here, and so unscrupulous a man, I fear, in most things, that my policy will be to have as little as possible to do with him. With his keen-sightedness he must know, that if not in will yet in reality, by our services and our school, we are putting our clutches to his very throat."

On May 26, 1886, Tuttle was elected Bishop of Missouri for the second time, and he accepted this repeated election; he would serve in this capacity for the next 37 years until his death. "So, by the turning of a leaf in a small documentary letter, I ceased to be a missionary bishop. This was true in name, more than in fact, however," he wrote. Tuttle remained the strong bishop-builder throughout his tenure as Bishop of Missouri and his long term as Presiding Bishop of the Episcopal Church. (Until 1925 the office of the Presiding Bishop was held by the senior bishop in order of consecration; presiding bishops retained their diocesan responsibilities on reaching this office through longevity.)

In successive decades, Tuttle's diocesan jurisdiction grew smaller as new sees were created. Mon-

tana would be made a separate missionary diocese in 1880, leaving Tuttle as "Bishop of Utah with jurisdiction in Idaho." His last charge was by far his smallest, including as it did only the eastern half of Missouri after the creation of the Diocese of Kansas City (now West Missouri) in 1890. But Tuttle's influence grew greater through time even as the square miles of his jurisdiction were fewer; during his episcopate, 143 bishops were consecrated, and he participated as assisting bishop or presiding bishop at 91 of these consecrations.

At his death in St. Louis on April 17, 1923, Tuttle had served as Presiding Bishop for almost 20 years. During this term, the Episcopal Church authorized a new Hymnal in 1916, and began the liturgical revision that culminated in the publication of the 1928 Book of Common Prayer. A contemporary

observer of Tuttle's activities as Presiding Bishop noted that "this leonine Bishop presided over the House with grace and ease, but when he spoke it was with a voice which reverberated through the hall, and impressed the dignified assembly as much by its paternal benevolence as by its lion-like, resonant power."

Tuttle's published writings are relatively few in number for a 19th-century bishop, but his *Reminiscences of a Missionary Bishop* (1906) more than makes up for this with its massive 500-page account of the first 70 years of the bishop's life. It was reprinted by the University of Utah Press with an introduction as *Missionary to the*

*Mountain West* in 1987, and the first edition is available free of charge through [books.google.com](http://books.google.com) and [archive.org](http://archive.org).

*Richard J. Mammanna, Jr., is a student at Yale Divinity School and founder and director of Project Canterbury ([anglicanhistory.org](http://anglicanhistory.org)).*

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143 bishops  
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and he participated  
as assisting bishop  
or presiding bishop  
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consecrations.





## Working Out the Covenant

By Peter Carrell

As my province met in General Synod in early May, a headline put it far too simply: “NZ Gen Synod: Covenant section seen as ‘punitive and unAnglican.’” In truth our General Synod accepted the first three parts of the Covenant in principle, hesitated about the fourth (“teeth”) part of the Covenant, expressed a particular concern about the implications of one clause in respect of the existing constitution of the Anglican Consultative Council, and did the natural Anglican synodical thing in such tricky situations. It asked the episcopal units of our church to discuss the Covenant and come back to our next session of General Synod in 2012 ready to make a decision.

Thus it could turn out that the center of gravity in our church has been properly reflected in the headline, but there is still much to be worked out as each episcopal unit engages formally with the Covenant, and asks of itself what it means to be part of one, holy, Catholic and apostolic church. Clearly, there is a body of opinion in our church, as in other Anglican churches, which deems that the mother’s milk part of the Covenant notwithstanding, ultimately it is a “punitive” document.

But there is strong commitment for our church to be in fellowship with as many Anglicans as possible, from our close geographical neighbours the Anglican Church of Australia, through to our faraway mother church in England, and gathering up, en route, Pacific, African, Asian, North and South American churches. That, I suggest, means that due weight will be given through these two years to the approaches these churches take to the Covenant.

It would be odd for us not to sign the Covenant if we were to find that the Episcopal Church and the Anglican Church of Canada were the only other non-signatories. It would certainly take the sting out of any angst about the Covenant in 2012 if it were clear by then that we would be one of the few rather than the many signing it.

The intriguing thought, of course, is that if we had felt confident to adopt the Covenant now, what a lead that would have given to the Communion! But that is not what has happened here. The lead we may have given to the Communion is of a different kind: Affirm the uncontroversial sections of the Covenant and study carefully over time the controversial section. If all provinces follow that lead there will be no speedy adoption of the Covenant, and it is imaginable that we will yet see rising pressure in the Communion to refine Section 4.

*The Rev. Peter Carrell is director of education for the Diocese of Christchurch, Anglican Church of Aotearoa, New Zealand and Polynesia. He keeps a weblog at [anglicandownunder.blogspot.com](http://anglicandownunder.blogspot.com).*

The lead the church  
in New Zealand  
may have given  
to the Communion  
is to affirm  
the uncontroversial  
sections of the Covenant  
and study carefully  
over time the  
controversial section.

## Receiving the Council

Theological and Canonical Insights and Debates

By **Ladislav Orsy**, SJ. Liturgical Press. Pp. 192. \$29.95. ISBN: 978-0-8146-5377-7.



In 1999, Jesuit Father and noted canon lawyer Ladislav Orsy received the John Courtney Murray, SJ, Award from the Catholic Theological Society of America — a professional distinction equivalent to a lifetime achievement award.

In his acceptance speech, Orsy made a touching promise: when next in Rome, he would lay flowers at the tomb of Pope John XXIII, who gave Orsy the impulse for so much of his life's work. That is still manifest in *Receiving the Council*, a collection of revised essays that have appeared previously in publications around the world dealing with the Second Vatican Council, a.k.a. "Good Pope John's" Council, and its legacy.

Orsy has never been one to concentrate on particulars, nor does he dwell on the negative aspects of law and life. He prefers a more macro approach, with judgment suspended (unusual for a Roman Catholic jurist), and his methodology expresses a structural spirituality based upon openness and advance.

In adopting a positive role of the Holy Spirit working to influence organic developments within the Church, Orsy articulates an ecclesiology that is at once theologically sophisticated and pneumatologically grounded, optimistic without being naïve, and unifying without turning a blind eye to the work ahead, particularly in the field of ecumenism.

As a canonist, Orsy adopts the idea that law is made for man, man is not made for the law (cf. Mark 2:27), and sees the Council as a kind of instrument that teaches how to be ecclesial in the truest sense. He assembles what amounts to a series of ramifications brought on by the Council Fathers

that have shaped the discourse of Roman Catholics and their partners to this point. Some of these reflect an embedded hierarchical structure that is partly bequeathed by the Tridentine Church, but he also strives to balance this with an overarching attitude given articulation at Vatican II, namely, the importance of *communio*.

*Communio* is a notoriously problematic concept to put into a contemporary idiom, whether applying it to the Roman Catholic Church or to some other. For Orsy, at the root of *communio* is something very practical — the role of collegial relation.

This extends beyond mere courtesy, but can be instrumental to giving life to the gospel.

Synods, for instance, give a concrete, tangible expression of how diverse communities and their leadership can work together for the good of all. They may have a local or particular character, but they are also important for the life of the universal Church. Participation of the laity in such gatherings is not without precedent and should be encouraged. Above all, creative insight — emerging from "the debating community" (the *sensus fidei*) — to achieve maximal participation and collaboration

in working toward the adoption of policies and procedures that lead souls to heaven (the very purpose of Church law) is never to be stifled.

Orsy's essays cover a wide spectrum, but they are the results of mature reflection. So, he ruminates on the nature of stability and development within canon law and doctrine. The Council, he notes, seemed to accelerate the desire of many for new attitudes, the acceptance of new practices.

He supplies an ode on canonists in service to

(Continued on next page)

For Orsy,  
at the root  
of *communio*  
is something  
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— the role  
of collegial  
relation.

(Continued from previous page)

the Holy Spirit, the One who guides them to bring healing to a broken community by the practice of law and who makes their work life-affirming. And he speculates on whether there is a future for ecumenism (spoiler alert: the answer is *yes*).

At the same time, Orsy acknowledges the realities that have beset the ecumenical work of the churches these last four decades: "The dialogues increasingly reveal their limits" and "ordinary Christian people of different denominations remain content to be as they are and feel no pressing need for a greater unity." Still, Orsy quickly acknowledges that, important as

## What turns the key on such a movement?

their work is, "committees of specialists cannot achieve full communion: a mass movement of the faithful alone can bring it about."

What turns the key on such a movement? It is an outpouring of God's kenotic magnanimity, which serves as the source of our faith, hope, and love with and for one another.

"We have reached a point where the assessment of the ecumenical movement in function of faith, hope, and love reveals its internal cohesiveness and essential soundness," Orsy writes. "Faith brings an intelligence that no human insight could give. Hope opens the door to enter and blend into the dynamics of a divine plan. Love leads to action that no human strength could sustain."

*Patrick J. Hayes  
Brooklyn, N.Y.*

## Islam Today

Thanks for Dr. George Sumner's fascinating article [TLC, April 4] of commentary on Brian Stanley's *World Missionary Conference, Edinburgh 1910*. So much has changed during the past century, especially the colonialist assumptions of the day.

The conference began on June 14 of that year, just five weeks after George V had succeeded his father on the throne, so the singing of the national anthem "God Save the King" by all in attendance was timely and understandable.

I was struck by the sentence "And the extent and vehemence of radical Islam could hardly have been imagined then and there." Indeed, and few of us living in the latter half of the 20th century could have imagined that *jihad* would reach the U.S. in 2001.

I understand that classical early 7th century Arabic is not easy for a contemporary Arabic speaker to read: perhaps we might compare this to a modern student of English learning to read *Beowulf*.

But the "justification" for slaughter and cruelty is there to be found, as it was a hundred years ago, just as some horrific stories can be found in the Old Testament. It is more comfortable for us to stress the irenic parts of Islamic doctrine and culture, as we stretch out the hand of friendship in interfaith dialogue. Yet we ignore the bellicose writings of the Qur'an at our peril. In our Christian hopes for a peaceful world, we may be in denial about this; there are sound political reasons for us to encourage cooperation with humane and tolerant Islamic regimes.

The distinguished Roman Catholic lay theologian Gil Bailie addressed this theme in detail in his presentation to this year's Colloquium on Violence and Religion, a work in progress

which I hope will be published in the future. I acknowledge his influence on these brief comments.

*Nigel A. Renton  
Berkeley, Calif.*

## No Demonizing, Please

In the May 16 issue of THE LIVING CHURCH Bishop Smith of Arizona attacked people whose motives he doesn't consider rather than suggesting constructive alternatives to the problem of failed immigration policies and practices which are becoming more and more problematic. By referring to those who support the new Arizona response to immigration problems that plague the Southwest and, to a lesser extent, other areas of the United States as "voices of bigotry and racism" and "advocates of fear and hatred" he impedes constructive solutions.

I believe that most people support fair and humane immigration reform. At the same time, citizens throughout the nation are concerned about the rising costs of government which are exacerbated, especially in the Southwest, by increasing costs to state and local governments occasioned by immigrants who pay few taxes, receive free public assistance and education for their children born in the United States, and are disproportionately involved in the criminal justice system.

If we are to move forward, as a church and as a society, we need to address all facets of a problem rather than demonize brothers and sisters who may see the problem from a different viewpoint than we do. This holds true in areas of Church doctrine and property as well as "social justice" issues.

*Richard A. Eckert  
Del Mar, Calif.*

COCHRANE

(Continued from page 6)

only as a former bishop but, for me, as a wise and trusted mentor and colleague.”

The bishop is survived by his wife, Terry; their sons, Michael and Stephen; two grandchildren; and one great-grandchild.

## Central Gulf Coast Fights Oil Spill with Prayers, Advice

The Diocese of the Central Gulf Coast has launched a webpage of job openings, emergency tips and prayers in response to the massive oil spill in the Gulf of Mexico. The site includes phone numbers for residents to call if they see oil along shorelines, or wildlife affected by oil.

The Rev. Canon Beverly Findley Gibson, subdean of Christ Church Cathedral in Mobile, Ala., composed a prayer addressing the specific crises of this oil spill:

We pray today for the preservation of our natural environment, especially the Gulf of Mexico and the lands and waters it touches:

Guide those who labor to contain the oil that endangers the creatures of sea and land; Strengthen those who work to protect them; Have mercy on those whose livelihoods will suffer; Forgive us for our carelessness in using the resources of nature, and give us wisdom and reverence so to manage them in the future, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. Amen.

The webpage also offers several readings from The Book of Common

Prayer, and a litany by a retired priest, the Rev. Albert S. Kennington.

His litany reads, in part:

For the waters of the Gulf of Mexico, that they may be kept pure as you created them.

*Lord, have mercy.*

For all who work on the waters that they be safe from harm; for all who have been injured, for all who have died, and for all who mourn.

*Lord, have mercy.*

For all who support their livelihood and the care of their families and communities from the harvest of the waters.

*Lord, have mercy.*

For all who live along these waters and for their livelihood, provide places of rest and recreation for others.

*Lord, have mercy.*

For all who explore the depths of the earth, even under the sea, for the resources of your creation for the common good.

*Lord, have mercy.*

For all creatures of your making and for the wonderful mysteries of natural habitats you have willed for them, that they be protected from all dangers.

*Lord, have mercy.*

## Bishop Harris: Mirror Teaches Humility

The Rt. Rev. Barbara C. Harris offered advice to her longtime friend, the Rev. Canon Mary D. Glasspool, as Glasspool prepared for her May 15 consecration as a suffragan bishop in the Diocese of Los Angeles.

“If you ever get impressed by your own importance and your elevated

status, put on your miter and stand in front of the mirror for a few minutes. You will get a whole new picture of yourself, and it ain’t that pretty,” Harris said during the rector’s forum May 9 at All Saints’ Church, Pasadena, Calif.

“I also told her that there will be days when things are going well and she will feel that she has everything under control, and she will be tempted to paraphrase Professor Henry Higgins in *My Fair Lady* and say, ‘I’ve got it, I’ve got it, by Jove, I think I’ve got it,’” Harris said. “But I said there will be other days, more numerous, when you feel like you are trying to put pantyhose on an octopus.”

The bishop said she offered her advice when the Diocese of Maryland sponsored a farewell celebration of Glasspool’s ministry. The bishop’s remarks are part of a 43-minute video on the parish’s website ([www.allsaints-pas.org](http://www.allsaints-pas.org)).

In offering parting words to bishop-elect Glasspool, Harris said, she quoted what a Pentecostal minister said to her many years ago: “The power behind you is greater than the task ahead of you.”

“I say that to every ordinand with whom I have an opportunity to speak,” she said.

Harris laughed frequently during the video as she reflected on more than 30 years of ordained ministry in the Episcopal Church.

The Rev. Ed Bacon, All Saints’ rector, recalled that Harris was urged to wear a bulletproof vest when she was consecrated in February 1989.

“I refused it. It was heavy,” she said. “I thought, ‘If I fall over, I’ll never get up.’ And I also said, ‘If some fool wants to shoot me, what better place to die than at an altar?’”

*Douglas LeBlanc*

## Truth Within Mystery

"How majestic is your name in all the earth!" (Psalm 8:1, 9).

BCP: Isaiah 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11)12-15

RCL: Prov. 8:1-4, 22-31; Psalm 8 or Canticle 2 or 13; Rom. 5:1-5; John 16:12-15

The gospel lesson for today in both lectionaries begins with Jesus' words to his disciples, "I still have many things to say to you, but you cannot bear them now." Throughout history, through the unrolling of the scriptural witness over time, God's self-revelation is given as people are able to bear it. The final revelation was given in the life and Person of Jesus, God himself in human flesh.

Now Scripture and tradition call our time the "last days." The "last days" comprise the time from the day of the resurrection forward to the consummation, whenever that might be. Our being in the "last days" means, at least, that there will be no more revelation, no new knowledge of God given to his people beyond what we have already been given. Though it took the Church about four centuries to understand that God is a Trinity of Per-

sons in one divine Substance, once that was discerned, accepted, and authoritatively proclaimed as the faith of the Church, one can look back and see the evidence in Scripture that it is so, even from the earliest-written texts.

The personification of "wisdom," found in the reading from Proverbs (as well as other places in the Bible), suggests at least a complex personality within the divine as well as the desire to reveal the nature of God and to respond to human curiosity about God's nature — for wisdom speaks "on the heights, beside the way, at the crossroads... , beside the gates in front of the town, at the entrance of the portals," calling to "all that live." The lesson from Romans speaks of believers' "sharing in the glory of God," owning "peace with God through our Lord Jesus Christ through whom we have access to this

grace," and love "poured into our hearts through the Holy Spirit." These are Trinitarian terms. Returning to the gospel, though Jesus says that we cannot bear yet all that he wishes to reveal, he assures his disciples that "the Spirit of truth ... will guide [them] into all truth" — i.e., will bring to reasonable clarity what has been revealed but not yet perceived. The Spirit will do so by taking what is Jesus' and declaring it to the disciples, and what is Jesus' is the Father's.

The lesson from Isaiah describes an early response to the mystery of God: the perception that the endless song in heaven before the presence of God is "holy, holy, holy," taken by Christians as a sign that God is a Holy Trinity. What the disciples could not bear in the time of Jesus did not in the least prevent the people of God from being able to worship at any time.

### Look It Up

Reflect on Jesus' words to Philip at the last supper: "Whoever has seen me has seen the Father ... Do you not believe that I am in the Father and the Father is in me?" (John 14:9-10)

### Think About It

The absolute reliability of the revelation of God as "Father, Son, and Holy Spirit" cannot possibly exhaust the "mystery" of the nature of God revealed to finite creatures. Consider this assertion in the light of God's revelation of himself to Moses in the words, "I am who I am" (Exod. 3:14).

### Next Sunday **The Second Sunday After Pentecost (Proper 5C), June 6, 2010**

BCP: 1 Kings 17:17-24; Psalm 30 or 30:1-6,12-13; Galatians 1:11-24; Luke 7:11-17

RCL: 1 Kings 17:8-16 (17-24); Psalm 146; or 1 Kings 17:17-24; Psalm 30; Gal. 1:11-24; Luke 7:11-17

## THE LIVING CHURCH

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## people & places

### Appointments

The Rev. **Mercy Hobbs** is rector of Trinity, 408 N Jefferson Ave., Pierre, SD 57501.

**Holly Huisken** is children and youth coordinator at All Angels' 1044 N 5th St., Spearfish, SD 57783.

The Rev. **Nancee Martin-Coffee** is rector of St. George's, 10560 Fort George Rd., Jacksonville, FL 32226.

The Rev. **John Wedgwood-Greenhow** is rector of Holy Trinity, 1412 W Illinois, Midland, TX 79701.

### Ordinations

**South Carolina** — **Chad Lawrence**, curate, St. Helena's, PO Box 1043, Beaufort, SC 29901-1043.

### Retirements

The Rev. **George Parmeter**, as rector of Grace Church, Huron, SD.

### Deaths

The Rev. **Robert S. Ervin**, 64, died March 10 at his home in Dover, NH, from pancreatic cancer.

Born in Washington, D.C., he was a 1967 graduate of Dartmouth College. He received a master of divinity degree from Harvard Divinity School and a doctorate of ministry degree from Bangor Theological Seminary. Ordained deacon and priest in 1970, his first call was to St. Paul's Church, Natick, MA, where he was curate, then associate, 1970-74. He was non-parochial in Massachusetts, then assistant at St. Peter's, Arlington, VA, 1976-77. He was called to St. Thomas', Dover, in 1977, where he served as rector until his retirement in 2007. After retirement from parish ministry, he continued to serve as chaplain at both the Strafford County Correctional Facility and at Wentworth-Douglass Hospital. He served on multiple boards, including the ethics board at Wentworth-Douglass Hospital, the Spiritual Care Advisory Board at the Strafford County Department of Corrections, and the boards of Seacoast Hospice and Strafford Guidance Mental Health Center. He is survived by his wife, Susan; his daughters, Anne Murdoch of Cumberland, ME, Caitlin Ervin of Brooklyn, NY, Maggie Ervin of San Francisco, CA, and Tory Ervin of Cambridge, MA; two grandchildren; and a brother, Keith, of Seattle, WA.

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