



Moving Toward Columbus

I have been pondering the concept of productive waiting.

It is a concept with which most women will be familiar. God knows women and our male allies working for change in our church have had to learn patient and productive waiting or go mad in the process. We have learned that productive waiting is as action-filled a process as it is a reflective one. It allows us time to think before we act, an increasing rarity in these days of instantaneous Internet hyperbole.

Our church is now moving through what many describe as a time of turmoil. There are those who are working hard to keep things as stirred up as possible in the wake of the prophetic actions of General Convention 2003. One tool they are using to great effect is the Windsor Report. They make loud and repeated demands that The Episcopal Church "submit" to it and use disinformation to stir up as much anxiety as possible.

It is at times like these that The Women's Caucus' gift of being a calm presence is most valuable. This has been especially true at recent General Conventions, when the hysteria of a few privileged white males threatened to infect usually calmer folks.

So how to turn the remaining time until General Convention 2006 into a time of productive waiting instead of a time of anxiety, name-calling and fear? Information is our best weapon against the fog of words being put out by those threatening schism.

Here are facts some are trying mightily to obscure:

- The Anglican Communion is not a church. It is a fellowship of highly autonomous provinces.

- Lambeth has no legislative power. In "The Study of Anglicanism," John Booty and Stephen Sykes wrote, "The Lambeth Conference has remained a deliberating body convened solely at the invitation of the Archbishop of Canterbury. Whatever the respect accorded to its deliberations, it has no canonical or constitutional status."

- The Archbishop of Canterbury, the Anglican Consultative Council, the Lambeth Conference and the Primates Meeting were first grouped in the 1997 Virginia Report which preceded Lambeth 1998. In that report these entities were called "World-Wide Instruments of Communion" in a chapter discussing ideas that the bishops at Lambeth *might* choose to explore. The authors of the Windsor Report introduced the term "Instruments of Unity" for the first time in 2004.

- The Primates have met regularly only since 1979. At that first meeting, the Primates themselves defined the meeting's purpose as "not being a higher synod but a clearing house for ideas and experience through free expression, the fruits of which the Primates might convey to their churches."

- Who decides who is a member of the Anglican Communion and who is not? We might look for an answer in the Canons of the Church of England. Rule 54(5) of the Church Representative Rules provides that "if any question arises whether a Church is in communion with the Church of England, it shall be conclusively determined for the purposes of these rules by the Archbishops of Canterbury and York."

And as for the Windsor Report itself, it is a flawed document that focuses so tightly on Institutional Preservation that it leaves no room for the workings of the Holy Spirit. *cont. on next page*

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a process as it is a reflective one."

Ruach
a publication of
the Episcopal Women's Caucus
Christmas 2005 • Vol.26: No.1

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It does recognize that The Episcopal Church and the Canadian Church acted within the bounds of their Canons and Constitution, but after that, it goes downhill.

The WR is not a piece of legislation, it is a report that seeks to start a discussion, not end one. It contains a laughably inaccurate account of the history of the ordination of women and its reception in the Communion, and skates very lightly indeed over the way the Communion historically has dealt with anyone other than white males.

Worse, it proposes a completely un-Anglican confessional document and calls for a highly centralized non-elected authority of clerics to run the Anglican Communion. It also calls for a convoluted process by which *all* Episcopal elections anywhere – and one assumes appointments in the places where bishops are appointed, not elected — would have to be approved by the entire Communion, as would other controversial matters. One assumes this unelected Curia would get to decide what is “controversial” and what it not.

It calls on The Episcopal Church to impose indefinite moratoria on the episcopal election of any more gay people living in committed relationships and on same-sex unions, quite offensively placing the entire burden on one small group of our sisters and brothers in Christ.

The General Convention is the only body in The Episcopal Church with the authority to respond to the Windsor Report, so no matter how much *sturm und drang* the Schismatic Gang tries to arouse, nothing can happen with the WR until General Convention meets.

But events are overtaking the WR, and by Convention the whole thing may be moot. Many Primates already are dismissing it as inadequate and ignoring its request that Primates not interfere with the business of Provinces not their own. Meetings in Cairo and Pittsburgh are making clear that many already have decided to split from The Episcopal Church no matter what.

In the midst of all this, Caucus members may find it helpful to remain focused on our vision – *that of a church that honors and rejoices in the ministries of all women. We know that such a church will honor and rejoice in the ministries of all people.*
ALL people.

We will not sacrifice our lesbian sisters and gay brothers on the altar of false unity in a centralized communion that handcuffs the Holy Spirit in the interest of institutional preservation. □□□

The Real Rosa Parks

by Paul Rogat Loeb

Rosa Parks' fame rests on an act of shining courage—but how often do we remember it was only one moment in a lifetime of steadfast commitment

“...this tremendously consequential act, along with everything that followed, depended on all the humble and frustrating work that Parks and others undertook earlier on.”

We learn much from how we present our heroes. A few years ago, on Martin Luther King Day, I was interviewed on CNN. So was Rosa Parks, by phone from Los Angeles. “We’re very honored to have her,” said the host. “Rosa Parks was the woman who wouldn’t go to the back of the bus. She wouldn’t get up and give her seat in the white section to a white person. That set in motion the year-long bus boycott in Montgomery. It earned Rosa Parks the title of ‘mother of the Civil Rights movement.’”

I was excited to hear Parks’ voice and to be part of the same show. Then it occurred to me that the host’s description—the story’s standard rendition and one repeated even in many of her obituaries—stripped the Montgomery boycott of all of its context. Before refusing to give up her bus seat, Parks had been active for twelve years in the local NAACP chapter, serving as its secretary. The summer before her arrest, she had attended a ten-day training session at Tennessee’s labor and civil rights organizing school, the Highlander Center, where she’d met an older generation of civil rights activists, like South Carolina teacher Septima Clark, and discussed the recent Supreme Court decision banning “separate-but-

equal” schools. During this period of involvement and education, Parks had become familiar with previous challenges to segregation. Another Montgomery bus boycott, fifty years earlier, successfully eased some restrictions; a bus boycott in Baton Rouge won limited gains two years before Parks was arrested; and the previous spring, a young Montgomery woman had also refused to move to the back of the bus, causing the NAACP to consider a legal challenge until it turned out that she was unmarried and pregnant, and therefore a poor symbol for a campaign.

In short, Rosa Parks didn’t make a spur-of-the-moment decision. She didn’t single-handedly give birth to the civil rights efforts, but she was part of an existing movement for change, at a time when success was far from certain.

We all know Parks’s name, but few of us know about Montgomery NAACP head E.D. Nixon, who served as one of her mentors and first got Martin Luther King involved. Nixon carried people’s suitcases on

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the trains, and was active in the Brotherhood of Sleeping Car Porters, the union founded by legendary civil rights activist A. Philip Randolph. He played a key role in the campaign. No one talks of him, any more than they talk of JoAnn Robinson, who taught nearby at an underfunded and segregated Black college and whose Women's Political Council distributed the initial leaflets following Parks's arrest. Without the often lonely work of people like Nixon, Randolph, and Robinson, Parks would likely have never taken her stand, and if she had, it would never have had the same impact.

This in no way diminishes the power and historical importance of Parks's refusal to give up her seat. But it reminds us that this tremendously consequential act, along with everything that followed, depended on all the humble and frustrating work that Parks and others undertook earlier on. It also reminds us that Parks's initial step of getting involved was just as courageous and critical as the stand on the bus that all of us have heard about.

People like Parks shape our models of social commitment. Yet from responses to talks I've given throughout the country, most citizens do not know the full story of her involvement. And the conventional stripped-down retelling creates a standard so impossible to meet, it may actually make it harder for us to get involved, inadvertently removing Parks's most powerful lessons of hope.

This conventional portrayal suggests that social activists come out of nowhere, to suddenly take dramatic stands. It implies that we act with the greatest impact when we act alone, at least initially. And that change occurs instantly, as opposed to building on a series of often-invisible actions. The myth of Parks as lone activist reinforces a notion that anyone who takes a committed public stand, or at least an effective one, has to be a larger-than-life figure—someone with more time, energy, courage, vision, or knowledge than any normal person could ever possess. This belief pervades our society, in part because the media tends not to represent historical change as the work of ordinary human beings, which it almost always is.

Once we enshrine our heroes on pedestals, it becomes hard for mere mortals to measure up in our

eyes. However individuals speak out, we're tempted to dismiss their motives, knowledge, and tactics as insufficiently grand or heroic. We fault them for not being in command of every fact and figure, or being able to answer every question put to them. We fault ourselves as well, for not knowing every detail, or for harboring uncertainties and doubts. We find it hard to imagine that ordinary human beings with ordinary flaws might make a critical difference in worthy social causes.

Yet those who act have their own imperfections, and ample reasons to hold back. "I think it does us all a disservice," says a young African-American activist in Atlanta named Sonya Tinsley, "when people who work for social change are presented as saints—so much more noble than the rest of us. We get a false sense that from the moment they were born they were called to act, never had doubts, were bathed in a circle of light. But I'm much more inspired learning how people succeeded despite their failings and uncertainties. It's a much less intimidating image. It makes me feel like I have a shot at changing things too." Sonya had recently attended a talk given by one of Martin Luther King's Morehouse professors, in which he mentioned how much King had struggled when he first came to college, getting only a 'C,' for example, in his first philosophy course. "I found that very inspiring, when I heard it," Sonya said, "given all that King achieved. It made me feel that just about anything was possible."

Our culture's misreading of the Rosa Parks story speaks to a more general collective amnesia, where we forget the examples that might most inspire our courage, hope, and conscience. Apart from obvious times of military conflict, most of us know next to nothing of the many battles ordinary men and women fought to preserve freedom, expand the sphere of democracy, and create a more just society.

Of the abolitionist and civil rights movements, we at best recall a few key leaders—and often misread their actual stories. We know even less about the turn-of-the-century populists who challenged entrenched economic interests and fought for a "cooperative commonwealth." Who these days can describe the union movements that ended 80-hour work weeks at near-starvation wages? Who knows the origin of the social

“Most of us know next to nothing of the many battles ordinary men and women fought to preserve freedom, expand the sphere of democracy and create a more just society.”

A Seat on the Bus, A Seat at the Table

by Barbara Crafton

To the end of her life, Rosa Parks was beautiful: her radiant smile, the knowing snap of her black eyes, the braided coronet of her hair that went from coal black to white over the years. Her clothes were classic and understated, and you never saw a photograph of her in which she was not elegant.

But these things were details, not at all her main focus in life. She had more important things to think about than her hair or her clothing, and she thought about those important things for as long as she could think at all. The dangerous act of integrating the seating arrangements on Montgomery's public transportation was begun by this slight young woman and carried forward by thousands of people who walked, drove, bicycled, even skated to work and school — got there any way they could that did not involve taking a city bus, and did it there for more than a year.

A lovely young woman, looking younger than her 42 years. A very young Dr. King — we forget how young he was when all this was going on: he was only 39 when he was killed in 1968. We forget how young and how human they were: not supermen and superwomen, not without fault and not without error — just human beings who understood their own worth and were brave enough to claim what they knew was theirs by right. And smart enough to know that the rightness of their cause would not by itself ensure its success, but that sheer numbers would, that you can't run a bus system if nobody rides the bus.

Depending on how you count, Mrs. Parks either had no children or millions of them. "The Mother of the Civil Rights Movement," she is often called, although she herself usually brushed that

title aside. She was more interested in the movement. She knew that the movement had many fathers and many mothers, that it was in its unity that its strength and its future lay.

And in its children. Mrs. Parks feared that young people would take their freedoms for granted, would not remember what it had cost to win them. That their parents would be embarrassed to tell them how they used to live, about the colored restrooms and drinking fountains, the restaurants in which they could not eat, the car trips they planned carefully, carefully, so that there would be a colored motel to stay in, a colored gas station on the way, a place to pull over and have a picnic of food they brought themselves because there might be no place for a black person to buy any. About being cautioned never to look a white person in the eye. About yielding, always yielding, always giving place, no matter what.

White people didn't know the strength of the black community. Didn't know about its dedicated teachers, doctors, ministers, merchants and business people. Did not know about its reverence for education and civility. Did not know how self-sufficient it had been forced to become, and what that self-sufficiency would mean for the system of American apartheid that was beginning to show cracks.

But on December 1, 1955, when Rosa Parks refused to yield her seat on a city bus to a white man who demanded it, they were about to find out.

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security system, now threatened by systematic attempts to privatize it? How did the women's suffrage movement spread to hundreds of communities, and gather enough strength to prevail?

As memories of these events disappear, we lose the knowledge of mechanisms that grassroots social movements have used successfully in the past to shift public sentiment and challenge entrenched institutional power. Equally lost are the means by which their participants managed to keep on and eventually prevail in circumstances at least as harsh as those we face today.

Think again about the different ways one can frame Rosa Parks's historic action. In the prevailing myth, Parks decides to act almost on a whim, in isolation. She's a virgin to politics, a holy innocent. The lesson seems to be that if any of us suddenly got the urge to do something equally heroic, that would be great. Of course most of us don't, so we wait our entire lives to find the ideal moment.

Parks's real story conveys a far more empowering moral. She begins with seemingly modest steps.

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She goes to a meeting, and then another, helping build the community that in turn supported her path. Hesitant at first, she gains confidence as she speaks out. She keeps on despite a profoundly uncertain context, as she and others act as best they can to challenge deeply entrenched injustices, with little certainty of results. Had she and others given up after her tenth or eleventh year of commitment, we might never have heard of Montgomery.

the primary ways to sustain hope, especially when our actions seem too insignificant to amount to anything

“Once we enshrine our heroes on pedestals, it becomes hard for mere mortals to measure up in our eyes...We find it hard to imagine that ordinary human beings with ordinary flaws might make a critical difference”

Finally, Parks’s journey suggests that change is the product of deliberate, incremental action, whereby we join together to try to shape a better world. Sometimes our struggles will fail, as did many earlier efforts of Parks, her peers, and her predecessors. Other times they may bear modest fruits. And at times they will trigger a

Parks also reminds us that even in a seemingly losing cause, one person may unknowingly inspire another, and that person yet a third, who may then go on to change the world, or at least a small corner of it.

miraculous outpouring of courage and heart—as happened with her arrest and all that followed. For only when we act despite all our uncertainties and doubts do we have the chance to shape history. □□□

Rosa Parks’s husband Raymond convinced her to attend her first NAACP meeting, the initial step on a path that brought her to that fateful day on the bus in Montgomery. But who got Raymond Parks involved? And why did that person take the trouble to do so? What experiences shaped their outlook, forged their convictions? The links in any chain of influence are too numerous, too complex to trace. But being aware that such chains exist, that we can choose to join them, and that lasting change doesn’t occur in their absence, is one of

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Actress Cicely Tyson Reflects on the Life of Rosa Parks

Actress Cicely Tyson — well known for her portrayal of “Miss Jane Pitman” among other roles — told Archbishop Desmond Tutu on November 6 that civil rights leader Rosa Parks was “strong even in death.”

that King Jesus was her Driver. She was not to be moved; she was like a tree planted by the river.” In life, Parks consistently told the story of her historic 1955 arrest, for refusing to yield her bus seat, “in a quiet and humble” manner, Tyson said. Parks died October 24 at age 92 in her Detroit home.

Tyson — who eulogized the recently deceased Parks at three memorial services in Montgomery, Detroit, and Washington D.C. — said she was deeply moved as she viewed Parks’ body.

Tyson, who joined Pasadena’s All Saints Church in welcoming Tutu, said she found particularly poignant the placement of Parks’s casket in the U.S. Capitol rotunda, and the crowds who lined the streets in homage. “It’s a journey I would not have missed,” Tyson said, “and I am so honored to have been part of it.” [ENS]

“I’ve never seen a face that showed more strength,” Tyson told a lunch gathering honoring Tutu. “The strength in this woman’s being was oozing out every pore. I maintain the reason was

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The Bishop Speaks Out

by Marites N. Sison

In a private interview for *Anglican Journal*, and in a speech before the Canadian Council of General Synod, the Chairman of the ACC casts a wise and experienced eye on where the communion is—and where it may be headed

Member provinces and churches of the Anglican Communion are not likely to approve a motion that would allow 38 primates around the world to become members of the Anglican Consultative Council (ACC), according to Bishop John Patterson, ACC chair and bishop of Auckland.

Speaking to members of the Council of General Synod (CoGS) at their meeting on Nov. 19, Bishop Patterson said there was “a great deal of unease” expressed by ACC members at the possibility of the body being dominated by primates.

“What happened in Nottingham was that there was deep-seated anger from some members of the ACC of primates acting on their own towards ACC,” said Bishop Patterson. “The primates decided on an action against two churches who are members of a body (ACC) mandated by the constitution to be consultative. How can it be consultative if two important churches are not able to take part?” He added that among ACC members “there’s a feeling that perhaps we shouldn’t allow the primates to meet alone ever again.” His remark drew laughter from CoGS members.

The primates, during their meeting in February 2005, had requested that the Canadian and American churches “voluntarily withdraw” from the ACC meeting in Nottingham, England, last June as a step towards restoring unity within the Anglican Communion fractured by the issue of same-sex blessings in New Westminster and the ordination of a gay bishop in New Hampshire.

“There was a measure of resentment that the primates had acted precipitately and punitively to the ACC by saying that Canada and ECUSA could not be members of the ACC,” said Bishop Patterson in an interview with the *Anglican Journal*.

Bishop Patterson, who is a former primate of New Zealand, said that it would take about two to three years to complete the ratification process regarding the inclusion of primates in the ACC. The motion, passed during the ACC meeting in Nottingham, requires a two-thirds majority vote from member churches of the Anglican Communion.

“I don’t think it will fly. I don’t think it will be approved,” he said in the interview, noting he was basing his assumption on “a great deal of unease” that he has picked up from a number of churches. “It will take a full two-to-three-year period for all the member churches to meet and engage in a process to find the answer. In that space of time the word will move around as to why people don’t agree with it. I think that will gain momentum.”

He said there are two views regarding the inclusion of primates. “The feeling was that if we brought them into

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The Bishop Speaks Out

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the body where there is ... the only option for lay voice to be heard, that that would be better than allowing them to continue to act independently meeting on their own,” he said. “The other view, which is gaining ascendancy, is the fear that clergy and lay people in the ACC would look to the primate to give them a lead as to how to vote on any particular issue and that that would therefore destroy the importance of the ACC as a really consultative body, where the voices of those other than bishops are valued, followed and listened to.”

Asked whether there would be a common mechanism for ensuring a consultative process regarding action on the motion, he said, “I’m assuming that it goes before the highest legislative body in each province because that’s the way most of us work.” He added that “the ACC requires that a change to its constitution—and this one does—have to be referred in due process to the General Synod or its equivalent in each member church.”

In his speech, Bishop Patterson underscored that “the Anglican Church of Canada remains an important part of the Anglican Communion; the Communion needs Canada and I think Canada needs the Communion.” Bishop Patterson was invited to attend the CoGS meeting, held Nov. 17-20, by Archbishop An-

drew Hutchison, primate of the Anglican Church of Canada.

He said that both the Canadian and American churches have been “exemplary” in adhering to the recommendations of the Windsor Report, which had recommended, among other matters, moratoria on same-sex blessings and the ordination of gay bishops.

He also apologized for the way Canadians were treated at the ACC. Both the Canadian and American churches had sent their ACC members to “attend but not participate” in the June 18-29 meeting. While there, the Canadian and American delegations said they had felt “exclusion” and “alienation.”

“I deeply apologize,” he said. “I’ve been to six ACC meetings for a period of 15 years and I really enjoyed and

appreciated the chance to meet wonderful people around the Communion. But this last year, I cannot say all of those things. I did not enjoy this recent meeting ... The level of rhetoric, unpleasant language from some parts of our leadership in the Communion, was distressing to me and I know is distressing to many Anglicans around the world.”

Marites Sison is a staff writer for The Anglican Journal where this story was first published.

Some Excerpts from Bishop Patterson’s Address to the Canadian Council of General Synod

- The idea of having a common covenant among members of the Anglican Communion, as proposed by the Lambeth Commission on Communion, “may be the last hope of finding something that helps us stay together;”
- The divisions within the Communion are now so “serious and it may be that unity, as opposed to communion, is now something that’s in our past;”
- “I’m not a conspiracy theorist but some very good minds in the American church suggest that this (the trouble within the Communion) is indeed what it is (a conspiracy) and that really worries me.”

Planning for Lambeth 2008

The shape of the next Lambeth Conference might be decided at a key meeting in London. A group of eight Primates, bishops, and lay people from across the Communion make up the Lambeth design group. With Dr Williams, they will consider radical changes to the conference that could lower the chances of conflict.

Archbishop Williams is on record as saying that he wants a “Lambeth-lite,” with fewer resolutions, Sue Parks, manager of the conference, said recently. She also thought it likely that the design group would drop the idea of preliminary regional meetings. Meetings

were held before the 1998 Lambeth Conference to air agenda issues, but were not seen as effective.

If the regional meetings are dropped, and with no further meetings of the Anglican Consultative Council until after the conference, the 2007 Primates’ Meeting will be one of the last chances to affect the agenda.

One way for people to air their views will be on the new website www.lambethconference.org. It goes live for the new conference during December 2005. “People can make any comments they want to about the conference there,” Ms Parks said.



Go Your Way

A sermon for the Pittsburgh Chapter of the Episcopal Women's Caucus

by Elizabeth Kaeton

Go your way; behold I send you out as lambs in the midst of wolves.” (Luke 10:1-9)

When I was first asked to be with you tonight, the invitation came with a plea that found its way into and captured the inner chambers of my heart. “We have become as strangers and sojourners in our own home. Please,” the email read, “come and preach to us a word of hope.” Whatever else I planned to be doing tonight, nothing else seemed to matter but that I be here with you. And so, I am—with great joy and honor and delight. It is a distinct privilege to be here with you and I thank you for the invitation.

Oh, but it’s not what you think. Let me be very, very clear: I’m not here because you need me to bring you hope. Indeed, in the great mystery of the kairos of God, this week brings with it news for great rejoicing. The settlement of the lawsuit between Calvary Church and the Diocese of Pittsburgh brings reason enough for hope for the future—most especially in terms of the ‘dwelling places of God,’ of which St. Paul speaks to the Church in Ephesus (Ep. 2:13-22). The ancient assurances of St. Paul to the Ephesians seems to have direct application for you this week: “*So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God*” (Ep. 2:19) Amen? Amen!

Truth be told, I am here because you are here and that, my sisters and brothers, brings me great hope. It’s so easy for me to be smug and complacent, espe-

cially in a place like the one I call my spiritual home—the Episcopal Diocese of Newark—where the full integration of women, racial and ethnic minorities and lesbian, gay, bisexual and transgender people into the life and leadership of the diocese is simply a way of life. Oh, we’re far from perfect, trust me, but from where I sit, it is so easy to forget that places like the Diocese of Pittsburgh still exist.

I come tonight into your midst for the great privilege of preaching the gospel. And, what a gospel it is! (Luke 10:1-9) Jesus has appointed ‘seventy others’ and sent them out on their first mission initiative. He gives them detailed instruction about how they are to accomplish their mission, two by two, healing the sick and preaching: “The kingdom of God has come near to you.” Now, hear the words of inspiration, the words of incentive and motivation Jesus gives to the seventy: “Go your way,” he says, adding, “behold I send you out as lambs in the midst of wolves.”

I know. In the Peaceable Kingdom of Isaiah (Is. 11:2-4), “the wolf shall lie down with the lamb.” But, as activist, Dick Gregory, is often quoted as saying, “When the lamb lies down with the wolf, I can tell you one thing for sure—that lamb ain’t going to be getting much sleep.”

The Anglican Communion has always been, in the words of C.S. Lewis, “the roomiest room in all of Western Christendom.” I pray that we will always have this spirit of gracious accommodation of both the

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“For I believe that it is at the crossroads of life—the intersection of our diversity of thought and being—that we meet Jesus fully incarnate and fully alive.”

A Sermon in Pittsburgh

prophetic and the pastoral. For I believe that it is at the crossroads of life—the intersection of our diversity of thought and being—where we meet Jesus fully incarnate and fully alive.

So, on to hope. I want to speak specifically to the hope women bring to this church. Indeed, I believe women, as the bearers and birthers of life in this dark and deadly world, are vessels of hope. Hear that: Women are vessels of hope. Hope which makes action possible. Hope which enables boldness. Hope which inspires risk. That kind of hope is what makes Jesus say to the seventy: “Go your way; behold, I send you out as lambs in the midst of wolves.” For that hope is what helps the disciples in any age and time hear those words not as a suicide mission, but rather as a call to new life - to tender pastoral care, healing the sick, and bold prophetic action, proclaiming the nearness of the Kingdom of God—in Christ Jesus.

To this end, I want to turn our attention to the women of the Southern Hemisphere. We’ve been hearing a great deal from one man, one Primate, who roars to us from the African nation of Nigeria. I want to tell you what I have recently learned about the women of Nigeria—especially the Igbo ethnic group.

I am privileged to be a colleague and classmate in a doctoral program with a man named Tab Chukunta, who speaks proudly of the Igbo women of Nigeria. He says, “Women in my ethnicity have made their mark on national and international circles. The history of the independence movement in Nigeria began with women. It was not the men but the women who organized the overthrow of the British colonial taxation policy in Nigeria in 1929.” They did this by forming protest marches—what Chukunta calls the first ‘Million Women March’—which history reports as the Aba Riots.

A personal encounter with the political organizing strength of the Igbo women that Chukunta relates is, for me, a parable about the power of women to go forth as ‘lambs among wolves’ and become vessels of hope. He tells the following story: “In 1967 a major culture change and shift in power took place in my village. The Chief was dethroned and he was dethroned by the Women’s Council.” Chukunta, at age 16, was

privileged to act as his father’s orderly as he mediated between the Chief and the executive branch of the Women’s Council. As such, he had a birds-eye-view of the ability of the Igbo women to seek independence and effectively lead revolutionary movements. The strategy of these women is absolutely brilliant and offers a model of effective grassroots leadership for us today.

Chukunta reports: “The women executed an ancient but effective strategy: they marched on the Chief’s compound—miles and miles of women, marching in single file—until they circled the entirety of the Chief’s residence. My father, told the Chief, ‘That is your first warning.’ But, the Chief ignored the women.” said Chukunta with a wry smile. “When he did not change his policy, they initiated family action.” Listen to this, my sisters and brothers, and hear the power of women. “On a selected date every woman refused to go to the Market Place. They did not buy or sell food—and they . . . stopped . . . cooking.”

Still, the Chief did not relent. But, the women’s true brilliance was yet to be seen. “On another selected date, every woman refused. . . to sleep . . . at home but, instead, at the Market Square. That,” says Chukunta, “was the last straw! The community elders in consultation with my father determined the Chief must go.” And so, he did. This and other historic, successful political action by Igbo women have led the Rev’d Dr. Samuel Proctor to comment that Harriet Tubman must have been from the Igbo tribe. ‘And ain’t she a woman?’ Indeed!

We have much to learn from our sisters in the Southern Hemisphere - about courage in the face of adversity and creativity in the face of scarcity. We need to reclaim our ancient skills and abilities as women and use them as effective tools of a revolutionary movement for justice with peace. Because, my sisters, if we don’t, who will? If we don’t, who will?

There is great hope in this church, tonight. Yes, I know that from where you sit, the church looks to be in an ungodly mess. It is more than a bit scary, especially for you who sit at the epicenter of the split which is being forced upon the church by those who believe in the deepest places of their hearts and minds that they

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One Woman Play to be Presented at GC06



Barbara Schlachter in costume as Elizabeth Cady Stanton

A one-woman play, written and performed by the Rev. Barbara Schlachter, will be presented at General Convention 2006. Based on both Elizabeth Cady Stanton's own words and on known biographical data, the play tells of the women's movement in the 19th century, beginning with the first Women's Rights Convention in Seneca Falls NY.

The play will be presented on the evening of June 19th at Trinity Episcopal Church on Capitol Square in Columbus. The church will also feature a timeline of women's work in the church, sponsored by the Episcopal Women's Caucus, the Committee on the Status of Women, and the Episcopal Women's History Project.

Barbara Schlachter is a founding member of EWC and served as the Caucus' Angel in Fort Worth in 2002. She is an associate rector at Christ Episcopal Church in Cedar Rapids and a pastoral counselor in Iowa City. She is completing a six-year appointment to the Executive Council's Committee on the Status of Women.

Latin American Bishops Call for a Return to Anglicanism's 'Via Media'

A majority of the bishops attending the Latin America Anglican Theological Congress meeting in Panama have signed a statement calling for the Anglican Communion to regain what they call the participatory and tolerant character that Anglicanism has always offered as the middle way within Christianity. The statement was developed at the congress' meeting in Panama City October 5-10.

In the statement, "Declaración de Panama," the bishops criticized what they see as an effort to polarize biblical and theological discussions with labels that assign people to the Global North or the Global South. They said they feel they are being pressured to choose sides when, in fact, neither alternative fits their views. The bishops who signed the statement instead suggest a Global Center that is rooted in the middle way of Anglican inclusion and tolerance.

The statement also laments the exclusion of the Province of Brazil from the conference of Global South Anglicans held in Egypt. The statement also criticizes the reception by the Primate of the Province of the Southern Cone of the deposed bishop and clergy from the Brazilian diocese of Recife.

John Kater, retired professor of ministry development at the Church Divinity School of the Pacific, attended the meetings that produced the statement. He said the gathering was characterized by a solidarity across many potential dividing lines, including culture, race, nationality, and language.

"I'm excited about this statement because it represents a rejection of the incredible polarization of

the Anglican Communion," said Kater, who provided a paraphrase translation of parts of the statement. "It represents a common affirmation by people who have different opinions about specific issues and it affirms that communion goes beyond shared opinions."

The statement was signed by the primates of Brazil, Mexico and Central America, six other Brazilian bishops, the majority of the bishops of Central America, all the bishops of Mexico, plus Western Ecuador, Venezuela, Cuba, Puerto Rico, the Virgin Islands, the Dominican Republic and Haiti.

The theological conference is a new initiative coordinated by a sub-commission of the Commission on Theological Education for Latin America and the Caribbean (CETALC).

"The Latin America Theological Congress came out of the commission's concern about theological education in Latin America," the Most Rev. Martin Barahona-Pascasio, Primate of IARCA and Bishop of El Salvador recently told ENS.

"We know that there are good seminaries in the United States but the theological education in Latin America is more difficult. We have experienced that when we send students from Latin America to the United States to study, they don't want to come back. So we need to develop our own vision of theology in Latin America. This vision is of the viewpoint of globalization of the world," he said.

An English translation of the Declaracion de Panama is now available at <http://www.anglicancommunion.org/acns/articles/40/50/acns4054.cfm>



The Global South Fire and Ferment Follow Closing of Meeting in Egypt

When the Primates of the Global South met in Egypt at the end of October, other observers of the Anglican Communion waited—amid much speculation that the African and Asian primates might make good their often-repeated idea of “walking apart”—or requiring others to do so.

No such break occurred; the primates issued a communique, entitled *Trumpet III* to mark the fact that this was the third time the Global South archbishops had gathered, that did indeed name the “authority of scripture” as a major issue within the Communion but which also named such other challenges as political conflict, poverty, tribal warfare and HIV/AIDS.

The communique also offered prayers for victims of natural disasters and thanked Archbishop of Canterbury Rowan Williams for his presence and for his address to the gathering in which he declared that the ground of unity in the church is found only in Christ.

“The church is one because Jesus Christ is one,” the Archbishop told the group. “The church is holy because Jesus Christ is holy, the church is catholic because Jesus Christ is the savior of all, the church is apostolic because, as the Father sent Jesus, so Jesus sends us.

“In other words, if we are to understand the nature of the church at all, we are to understand who Jesus Christ is and what he does.”

It was only some days after the meeting had closed that a letter from the Global South primates to the Archbishop was made public. It accused the Church of England of “giving the appearance of evil” by failing to reject the Civil Partnerships bill in the UK and by failing to “challenge”

the Episcopal Church and the Anglican Church of Canada, wondering “whether your personal dissent from this consensus prevents you from taking the necessary steps to confront those Churches that have embraced teaching contrary to the overwhelming testimony of the Anglican Communion and the Church. We urge you to rethink your personal view and embrace the Church’s consensus and to act on it.”

The Primates letter went on to say, “We are troubled by your reluctance to use your moral authority to challenge the Episcopal Church and the Anglican Church of Canada.... We do not see why you cannot warn these churches now, based on the Windsor Report, and your own convictions about unity, that they will not be invited to Lambeth 2008 unless they truly repent....”

Accusing the Archbishop of “deferring to process” the letter added: “You seem to keep saying ‘My hands are tied.’ We urge you to untie your hands and provide the bold, inclusive leadership the Communion needs at this time of crisis and distrust.”

Criticism came almost at once, first from the Most Rev. Clive Handford, President-Bishop of the Episcopal Church in Jerusalem and the Middle East. Deploring that the letter had been leaked to conservative websites and blogs even before the Archbishop had a chance to read it, and that his name had been listed among the signatories without his consent, President-Bishop Handford said, “While I saw a first draft of the letter, I was not involved in any subsequent discussion of it. Several other primates shared my unease. In no way did I give permission for my name to be associated with this letter...The Archbishop of

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“...if we are to understand the nature of the church at all, we are to understand who Jesus Christ is and what he does.”

Canterbury came very graciously to a meeting to which, in a sense, he could not have looked forward. He gave a sensible and searching Bible study...he then answered clearly and straightforwardly questions put forward by the Conference. We witnessed a man of God responding in a clear and pastoral way with a desire for understanding and reconciliation.”

The Primate of the West Indies, the Most Rev. Drexel Gomez, described the letter as “an act of impatience and a disrespect for process,” adding that “We were never told it would be made public. I am not at all happy with the present situation.”

He stated that he had conferred with the Most Rev. Gregory Venables, Presiding Bishop of the Southern Cone, and that they had agreed after the meeting that they could not be associated with it.

Lambeth Palace officials responded only briefly to the letter, issuing a terse statement:

“The Archbishop of Canterbury has made it clear since before the time of his enthronement that neither he nor anyone else has a mandate to change the teaching of the Church by *fiat*. He is committed to the process to which all the primates committed themselves and their provinces in the Primates’ response to the Windsor Report, contained in the communique following the meeting in Dromantine.

“If this letter is a contribution to that process of debate, then it is to be welcomed, however robust. If it is an attempt to foreclose that debate, then it would seem to serve very little purpose indeed.”

ENS, ACNS and other sources contributed to the writing of this article.

Anglican Church of Nigeria Enters into Covenant with Two Churches Outside Anglican Communion

The Church of Nigeria has issued press statements announcing a Covenant between The Church of Nigeria and the Reformed Episcopal Church and the Anglican Province of America.

Neither of these two churches is currently in communion with the See of Canterbury.

Calling the Covenant “an historic moment” and “part of the realignment of global Anglicanism,” on November 12, 2005 in Pittsburgh, Pennsylvania, the Most Rev. Peter J. Akinola, Primate of the Church of Nigeria, the Most Rev. Leonard W. Riches, Presiding Bishop of the Reformed Episcopal Church, and the Most Rev. Walter H. Grundorf, Presiding Bishop of the Anglican Province of America, entered on behalf of their three Churches a Covenant Union of Anglican Churches in Concordat.

It was agreed that ministers of these Churches, subject to the respective regulations within the jurisdictions, may be eligible to exercise pastoral ministry in each Church, and that the three Churches have united specifically for joint mission in North America.

The final Article of the Covenant states: “It is also our declared intention to initiate a process that will permit us, in due course to enter into an agreement of full communion with a clear and common understanding of all of its implications.”

A second release stated the mission of the previously announced CANA initiative as a “creative way to provide pastoral and episcopal care for those alienated by the actions of ECUSA.

“As we said in our letter of April 7th, 2005, ‘Our intention is not to challenge or intervene in the churches of ECUSA or the Anglican Church of Canada but to provide safe harbor for all those who can no longer find their spiritual home in those churches.’ While CANA is an initiative of the Church of Nigeria it is our desire is to welcome all those who share our faith and vision for the Church.

“In September 2005 at its 8th General Synod of the Church of Nigeria made the necessary constitutional changes to permit the formal establishment of the Convocation in the USA and we have completed the necessary legal framework to establish CANA as a recognized Anglican Church structure in the USA.

The release went on to say: “We are beginning a process of formally incorporating clergy and congregations into CANA and we will shortly be selecting and consecrating episcopal leadership to oversee further growth and development and enable us to more effectively respond to the pressing needs within the USA.

“We are working closely and cooperatively with the Anglican Communion Network and others who are committed to orthodox Anglican faith and practice. It is our hope to find more creative ways to strengthen our common witness as we seek to remain faithful to our Gospel mission. One example is our recently adopted Covenant agreement with the Reformed Episcopal Church and the Anglican Province of America.”

[ACNS]



Listening in the Spirit

Remarks at the Annual Gathering of the
Episcopal Women's Caucus

by Jane Tully

I am the mother of two grown sons and the wife of an Episcopal priest.

When our church consecrated Gene Robinson and the discussion about homosexuality blew wide open in the Anglican Communion, I had a strange sense of déjà vu. This felt familiar.

I realized that the church itself was doing what many, if not most families do when someone in the family has the courage to come out as gay, lesbian, bisexual or transgender. We were stunned. Even though we'd seen it coming, we couldn't believe it was really happening. Each of us, individually and as churches in the Anglican Communion, responded out of our own experience and culture and history. We all looked to our faith and asked what it had to say to us about this. I know something about this, because my husband and I have a gay son. Jonah came out to us more than 10 years ago when he was in high school.

Today, across the Anglican Communion, we see the same range of responses that I have seen in my own family and in most of the families of gay people I know.

Some families break up over this. People disagree violently. They kick family members out of the house or tell them they're not invited to important family occasions. Sound familiar? We see everything from anger, fear and rejection on one end of the spectrum to unconditional love, understanding, and full acceptance on the other.

In between those two poles, most people find themselves questioning, listening, learning, and praying. They start a process of understanding what it

means. For some, it's a long and difficult process, because in spite of all the changes we've seen in the last generation, the world still tells us that there's something wrong with people who are not heterosexual.

Does God tell us this? Does the Bible tell us this? When someone we love comes out, these questions matter as never before.

When my son came out, I was afraid for him. I thought something was wrong with him, and it was my fault. I knew next to nothing about homosexuality and the range of sexual orientation in the human family. But I loved my son, so I began to listen and learn. I listened to Jonah tell me what it's like to be gay. I listened to the church and the work it has done on this for more than three decades. I listened to the scriptures, and I listened to God.

I began to see that God made my son as he is and loves him as he is. So who am I to argue with God? The fact is that Jonah is a healthy, happy, utterly normal young man who happens to be attracted to men, not women. He is as capable of a fully mature, faithful, loving relationship as his father and I are. God intends such a relationship for him. His love for another man hurts no one, brings him wholeness, and brings joy to those who know him. Jonah is a gift to us, not a problem, as all our children are gifts.

Why do so many Christians persist in believing that God and the Bible tell us that something is wrong with people who are made to love their own sex?

I don't know. But I do know this. The questions I asked God about my own son matter to the church

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"Once again, as so many times throughout history,
God is speaking to all of us through those
we have historically villified and marginalized."

Listening in the Spirit

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as never before. And the ways we are answering them speak volumes about who we think God is, and what kind of a family the church is — not to mention what we think about the whole human family.

When the voices of dissension over the Episcopal Church's actions began to reach a fevered pitch, I wondered, where were the voices of families? There are so many of us! Think about it. Even though gays represent only a small minority of humanity, virtually every gay and lesbian person has living relatives — parents, siblings, aunts, uncles, and cousins. Add us up, and we're a substantial part of the church, of society, and of the human race. We family members are everywhere! If we were all speaking to each other and to the church, the Anglican Communion would be having a very different kind of conversation today.

That's why my husband and I have started a network of clergy families and friends of lesbians and gays. We call our network CFLAG, and we have members in more than 20 dioceses from Alaska to Maine to Alabama. About half of us are moms and sisters — some clergy, some spouses and other family members. For families like ours, the place of non-heterosexual people in the family is not a quote "issue". It is about people we deeply love who are members of our families. It is about many millions of GLBT people alive in the world today — people who are made by God and loved by God just as they are.

When the Anglican Communion asked our church to make its case for consecrating an out gay bishop, Frank Griswold, to his great credit, knew that the church's theological and scriptural case would not be complete without the incarnational witness of gay people and their families. So it was a privilege for me to share the experience of my family with the ACC.

What I saw was the church taking an important step in the long process of integrating the reality of GLBT people in the church family.

We did not try to persuade anyone or win an argument, only to share our experience.

While we were speaking there was deep silence and, to all appearances, deep and respectful listening. The meeting did not become the occasion for the church to break apart.

Rather, it committed itself again to listening to the experience of homosexual people. I pray it holds itself to that commitment. Once again, as so many times throughout history, God is speaking to all of us through those we have historically vilified and marginalized.

I don't know where the church will end up, but I do know that God is doing something new among us.

That is where I get my hope. Today, the Spirit is speaking to us through the gay, lesbian, bisexual and transgender people we love. The Spirit is helping us through the long process of learning what it means that God made some members of the human family to love their own sex. The Spirit is calling mothers and fathers, sisters and brothers of gay and lesbian people to come out of the closet as family members and friends and witness to Christ's love as we see it in the lives of those we love who are different from us. The Spirit is calling us to speak our truth to each other and to the church.

I hear talk about a power struggle in the communion, and I think that's right. This is predominantly a power struggle. But it is not between liberals and conservatives. It is not between the Global South and North America. It is not between dissidents and those who would hold the church together in disagreement. It is a struggle between the power of fear and the power of love.

Fear of listening. Fear of difference. Fear of sex. Fear of people who disagree with us. Fear of what other people, other churches will think of us. Fear of going against the will of God as we understand it. Fear of considering the very real possibility that the church has been blind and sinfully wrong in its interpretation of scripture for centuries. Fear of losing what we have — whatever authority, rights, property, or influence — to people who have a different vision for the church. Fear of losing those we love when people of faith tell them that God considers them an abomination in His sight.

These and other fears are in a deep struggle with the overarching power of God's love... a love that created us and declared us good... a love that made humanity as diverse and beautiful as the rest of creation and delights in our God-given differences... a love that grieves for us when we cut ourselves off from each other and from God... a love that made my son and those like him beautiful and whole, and gave them to us to deepen our love and help us to see it in all of creation.

I have seen the power struggle between fear and love play itself out in many families, and now I see it in my church. I have learned that loving families get over their fear. They stop judging each other. They do not abandon each other when they differ. How loving is the Anglican family? Time will tell.

All I know is, Christ is risen, and the power of love is abroad in the world. Fear has no place in God's post-Easter world, and God is making all things right.

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Our Priceless, Unknown Inheritance

by Mary Frances Schjonberg

The Bishop Suffragan of Olympia Calls on the Church to Discover and Honor the Hidden Legacy of its Women

Women's stories are missing from the history of the church just as they are missing from secular history, said Bishop Suffragan Bavi Rivera of the Diocese of Olympia during the second annual St. Margaret's Lecture at the Church Divinity School of the Pacific.

The title of her October 14 lecture, "Give That Woman a Chair," echoed the effort to create the St. Margaret's Chair for Women and Ministry at the Episcopal seminary in Berkeley, California.

Rivera told the nearly 200 people attending the lecture and lunch that she feels a sense of responsibility to the women of her family along with teachers, mentors and friends who went before her in ministry.

Echoing a poem by Daisy Zamora, a poet and former vice minister of culture in Nicaragua, which speaks of only hearing the stories of the men in her family, Rivera said "I search today for the women of my church, beginning with the women of my house."

She then told the stories of some of those women, beginning with one about how her grandfather, Victor, his brother and all seven of his sisters studied at the mission and seminary of the Church of Jesus, founded in Puerto Rico in 1902 by Manuel Ferrando, who later became the bishop suffragan of Puerto Rico.

Her great-grandfather, her *bisabuelo* Pancho, sent them to the mission center. Rivera said she learned during her preparation for the lecture that it was her great-grandmother, her *bisabuela*, who made it hap-

pen by asking them all, on her deathbed, to join the mission

"It had always been Abuelo Pancho's story. Now I know it is shared by Abuela. . . Abuela . . . Abuela who? I don't even know her name and I have told you the one story that I know," she said.

Her grandmother, Philomena Torres Santiago, also trained at the mission. Rivera learned from Philomena's daughter that her Corsican godparents, devout Roman Catholics, had not wanted their godchild to be part of the mission, offering her their property if she left the mission. She turned it down.

Philomena visited families in rural Puerto Rico on horseback, providing pastoral care, organizing boys and girls clubs, working with local doctors and nurses and finding ways that the women could use sewing and embroidery skills to overcome their poverty. She taught homemaking skills as well as art and music.

Rivera said that she has met other women from India and Africa who did similar missionary work.

"I have a sense of responsibility to them. We have a chair for history [at CDSP]. Do we have one for the missionary women around the world? Give my grandmother and the deaconesses and the women missionaries of India and Africa a chair! I search for the women of my church," she said.

Rivera also told the story of Abbie Loveland
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"I have a sense of responsibility to them.
We have a chair for history. Do we have a chair for
the missionary women around the world?
I search for the women of my church."

Priceless Unknown Inheritance

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Tuller, an innovative children's educator, who founded the Anglican Order of the Teachers of the Children of God in 1935. At one time the order ran a dozen schools across North America, including the school in Tucson, Arizona that Rivera attended.

She recalled spending 10 hours a week in the altar-bread kitchen baking and packaging communion wafers for sale. The students worked with two older nuns and, often, Mother Abbie.

"When she was there, the conversations were lively, challenging and theological," Rivera recalled. "It was here that we talked about our lives, our hopes and dreams.

"One afternoon, I remember I asked her if she thought I might have a vocation to the order. 'I don't think so, dear,' she said. Mostly, though, what I loved about her was that she took our spiritual lives seriously."

Rivera also told her mother's story. "I think she had to work hard to claim her own vocation other than that of wife, helpmate and mother," she said. Barbara Rivera became a teacher and social worker. She also earned a master of divinity degree from a Mennonite seminary in Fresno, California and later taught church growth.

Rivera said she suspects that teaching church growth was a way for her mother to claim her part in her husband's work.

"But even more it became a way for her to give to the world what she needed most as a teenager and college student: the gifts of love and grace that come from the heart of God through the church to those who are lonely and alone," she said.

Rather than a question-and-answer period, Rivera invited the men and women at each table to tell each other their stories about the women of their families and their churches. "Honor them by remembering them," she said. "Give them a place, a chair, at your table."

She also asked those attending to tell one of their "living spiritual forbearers" what they mean to them. "Remind them of the story you share with them. Give them a chair in the university of your life,"

The St. Margaret's chair would be the first fully endowed chair of women's ministries in an Episcopal seminary. The name acknowledges the history of women's ministry in the church through St. Margaret's House, a training school for women that existed at CDSP prior to the ordination of women. [ENS]

Archbishop of Canterbury Meets with Bishop Gene Robinson; Listening Process Set in Motion

The Archbishop of Canterbury, Dr. Rowan Williams, held a November meeting in London with Bishop Gene Robinson of New Hampshire, Lambeth Palace officials have reported.

In a news release, Lambeth sources said that "The private meeting, described as 'friendly but candid,' involved the two discussing the range of problems that have arisen following Robinson's consecration. The release noted that the meeting ended with prayer."

The release said that the encounter came as part of the Archbishop's strong commitment to listening to the voices of all concerned in the current challenges facing the Anglican Communion.

In related news, the Secretary General of the Anglican Communion, the Rev. Canon Kenneth Kearon, has appointed the Rev. Canon Philip Groves as the facilitator of the "Listening Process" for the Communion.

The task, as defined by the 1998 Lambeth Conference, is setting up "a means of monitoring the work done on the subject of human sexuality in the Communion."

Groves is currently Team Vicar in Melton Mowbray, a Trustee of the Church Mission Society, a Council Member at St John's College, Nottingham and a Canon of All Saints Cathedral, Mpwapwa, Tanzania.

The Primates Meeting at Dromantine, Ireland last February requested "the Anglican Consultative Council in June 2005 to take positive steps to initiate the listening and study process which has been the subject of resolutions not only at the Lambeth Conference in 1998, but in earlier Conferences as well." There have been many calls throughout the Communion for this process to be implemented.

In a letter to the Primates of the Anglican Communion, Kearon said, "I am pleased that this Listening Process, which has been requested on many occasions, can now begin in earnest. Canon Groves has wide experience and excellent gifts to take this process forward. I am sure he will wish to contact each of you shortly."

Groves will begin work shortly and will take up the post full time from January 1, 2006, as part of the Anglican Communion Office in Westbourne Park, London.

Fine Old Hymns, Fine New Mysteries

an interview with Julia Spencer-Fleming

by Deborah Oliver

Julia Spencer-Fleming is the author of a mystery series featuring Clare Ferguson—woman, priest, ex-helicopter pilot and sometime sleuth. Recently Julia sat down for a talk with Deborah Oliver, editor of The Northeast, a publication of the Diocese of Maine.

NORTHEAST: *How do you come up with book titles and do you have to fight your publisher over them?*

JULIA: All of my titles are taken from hymns. I spent a lot of time leafing through hymnals—sometimes during sermons—looking for a hymn that would match the theme of the book. I also got a lot of suggestions. *All Mortal Flesh Keep Silence* [book 5 in the series] was a suggestion from a friend.

The only title I was ever in conflict with my publisher was for my second book. My original title was *Just as I Am*—it's a great hymn and it fitted very well with one of the themes of the book, which is acceptance. The St. Martin's marketing people thought 'Just as I Am' sounded like a self-help book and they wanted a "more lurid hymn." So I found *There is a Fountain Filled with Blood* in the 1909 hymnal. My editor loved it, though I still have some reservations.

Some titles are more perfect than others. I think the best one is *Out of the Deep I Cry*—the content of the hymn was very evocative of the content of the book.

NE: *What in your Episcopalian past made you want to make the protagonist of your first novel an Episcopalian?*

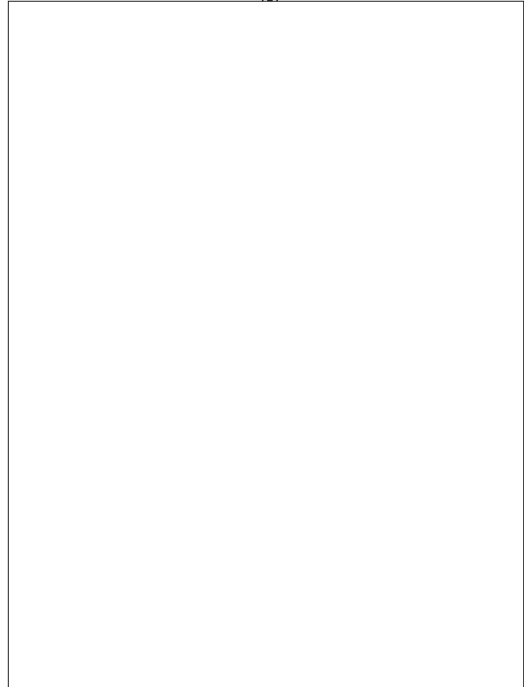
JULIA: One of the first pieces of advice a would-be writer is given is "write what you know"—and I know Episcopalians! I wanted to write about spirituality and about a character for whom spirituality is the wellspring of her identity, but I wanted to do it in a nondogmatic way.

So you know, if you want to talk about religion and not mention God too much, you gotta be Episcopalian!

Having a cleric as a sleuth is also the perfect stepping stone for getting people over the question, "why is she snooping around murders?" Because we expect a cleric to be there in mo-

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PHOTO COURTESY OF ST. MARTIN'S PRESS



“...being a
Christian does not
mean you get a hall
pass and everything
is answered
for you.”

Fine New Mysteries

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ments of crisis, we expect them to be privy to information others don't have, and we expect them to be involved in social issues. All of those tie into mysteries.

NE: *What inspires you in your writing?*

JULIA: One thing that drives me in these particular stories is that the situation of these two lead characters is very compelling. I don't know exactly what they'll be to each other at the end of the series. Discovering where they're going has been fascinating to me.

Another important motivation is the chance to write about social issues I'm concerned about. I think that one of the great strengths of crime fiction today is that, more than any other sort of fiction, it deals with social ills.

NE: *What are some of the social issues you'll tackle?*

JULIA: The book I'm writing now [*All Mortal Flesh Keep Silence*] is the one least focused on social issues because it's zeroing in on the personal development of the two main characters, Clare and Russ. On a larger scale it talks about marriage; what are people willing to do to hang onto a marriage?

I tend to do research ahead of time, so I'm also already working on the sixth book.. I'm interested in the use of immigrant labor in the upstate New York dairy industry—the southern Adirondacks, where my books are set, is on the edge of dairy country.

Even in Maine, I was surprised to discover there's a thriving market for Latin American guest workers in agriculture and forestry. It makes for a situation rife with opportunities for abuse.

Plus of course there'll be lots of Russ and Clare, angst and romance!

NE: *What do you read when you're not writing*

your mysteries?

JULIA: I like to read a lot of crime fiction. I read literary fiction, romance, science fiction, classics—just about everything but westerns. I've never known another writer who is not deeply, widely read.

NE: *Many of your readers aren't Episcopalians: what—besides a riveting read—do you think draws them to your books?*

JULIA: Well, yes, the riveting read! The number one thing I get asked about is the relationship between the priest and the cop. I think people appreciate the chance to see a cleric who is a fully realized human being, even if they themselves are unchurched.

I try to walk a very fine line between putting in the appropriate details about the church and not overwhelming people who are not familiar with ECUSA, and at times that can be tricky because one of the hallmarks of our tradition is that we have a special name for everything.

I got an email once that I think exemplifies what I try to offer people who aren't Christian: a woman thanked me for showing someone who had a deep faith but who was not “pat” about it—most people who called themselves Christians, in her experience, were smug about their Christianity, and she found it fascinating to find a priest who was struggling with issues. I felt very good about that.

I'm not writing these to proselytize. But in some sense these books are my witness. To have someone else get it—get that being a Christian does not mean you get a hall pass and everything is answered for you—that was very gratifying.

The interview with Julia Spencer-Fleming first appeared in The Northeast and is used with permission.

More about Julia Spencer-Fleming

She is a graduate of Ithaca College, George Washington University and the University of Maine Law School, and took up writing when she was the stay-at-home mother of two, drawing on her childhood as an Army brat and her knowledge of the Episcopal Church.

Her projected series about Clare Ferguson, rector, and Russ Van Alstyne, police chief in the fictional town of Millers Kill NY will run to six books, of which four have already been published by St. Martin's Press Minotaur. These are, in order of publication:

In the Bleak Midwinter (2002)

A Fountain Filled with Blood (2003)

Out of the Deep I Cry (2004)

To Darkness and to Death (2005)

All are available in both hardcover and paper except *To Darkness and to Death*, which is available in hardcover only.



Newsbriefs

South Africa Becomes Fifth Nation to Legalize Gay Marriage

According to a story in *The Times* (UK), the Constitutional Court, the highest court of South Africa, has ruled that the current law, which defines marriage as “a union between a man and a woman” is discriminatory and ordered that the wording be changed to “a union between two persons.”

The Court, by a vote of 10 to 1, ordered the Parliament of South Africa to change the marriage laws within 12 months.

The Court also added a warning to its ruling, stating that if the South African

government did not act within the stated time, the legal definition of marriage would be changed automatically.

Despite the country’s highly liberal Constitution, there were expected protests from conservative churches and other groups, some calling for a referendum or even an amendment to the Constitution.

The move makes South Africa the fifth nation to legalize gay marriages, joining the Netherlands, Belgium, Spain and Canada.

Gay Anglicans Hold Meeting, Speak Out in Nigeria

The first meeting of Changing Attitude:Nigeria was held November 25-27 in Abuja; expected to draw several hundred the meeting drew a surprising 1000.

The meeting featured presentations by Davis Mac-Iyalia and the Rev. Colin Coward, director of Changing Attitude: England. During a celebration of the Eucharist, the group prayed for gay and lesbian people in all parts of the world, for Arch-

bishop of Canterbury Rowan Williams, and for Bishop Gene Robinson of New Hampshire.

In special sessions the attendees began to plan ways in which the Nigerian group can make their voices heard. “We want our message about the place of gay and lesbian people in the Anglican Church to be carried to our bishops and other church leaders,” Mac-Iyalia said.

Episcopal and Methodist Bishops Hold a First Dialogue

An historic meeting of United Methodist and Episcopal bishops—the first between the two groups—convened in Evanston, Illinois in October.

Both churches selected a group of 10-15 bishops, representing a cross-section of each communion to discuss common mission and common concern. Bishop Ann Sherer, president of the United Methodist General Commission on Christian Unity, spoke of her “deep appreciation for the opportunity to build relationships with Episcopal colleagues.”

In the United States, United Methodists and Episcopalians have been in a church-to-church dialogue since 2002. Internationally, in 1996 the two global com-

munions produced an important theological statement, *Sharing in the Apostolic Communion*. Methodists and Anglicans have also been in dialogue for over fifty years in Great Britain, and entered into a 10-year covenantal relationship in 2002.

The bishops’ meeting was followed by the regular meeting of the United Methodist-Episcopal bilateral dialogue, hosted by Seabury-Western and Garrett Evangelical Seminary. The team worked on producing a draft of a study guide designed to help prepare bishops and deputies to discuss a resolution on Interim Eucharistic Sharing, which the Standing Commission on Ecumenical and Interreligious Relations will be sending to the 2006 General Convention.

News from
Around the
Communion
and Around
the World

ECUSA Plans for 50th Anniversary Gathering of UNCSW in New York

Next March the United Nations Commission on the Status of Women (UNCSW) will celebrate the 50th anniversary of its founding, and planning is underway to send delegates from the Episcopal Church as well as from all Provinces of the Anglican Communion.

This annual meeting, held at UN headquarters in New York City and nearby locations. HE GATHERING will begin on February 24 and run through March 8.

Under the auspices of the Office of Women's Ministries of the Episcopal Church and the Office on the Anglican Observer to the UN, Anglican and Episcopal delegates have attended this annual event for the past three years. The 2006 event will be the largest gathering of women from around the Communion thus far. Each year since the 1995 World Conference on Women in Beijing, the UNCSW annual meeting has focused on two different questions from the Beijing Platform

for Action and explored how well—or how poorly—the member states have fulfilled their obligations.

This year the focus will be on “enhanced participation of women in development, in achieving gender equality and in the advancement of women in the fields of education, health and work” as well as the “equal participation of women and men in decision-making processes at all levels.”

To meet these challenging goals, the Episcopal Church planning committee seeks to have, among the delegation, women who work or have a passion for these goals in their own spheres of action.

The networks that have evolved among women because of the connections made during the UNCSW have proved invaluable to their work. Additional information may be obtained by contacting Kim Robey at krobey@episcopalchurch.org or on-line: <http://www.episcopalchurch.org/unsw.htm>.

Greek Orthodox Church Moves to Restore Diaconate for Women

The Holy Synod of the Church of Greece has decided to restore the order of the diaconate for women. The decision was taken at a meeting, called by Archbishop Christodoulos of Athens, that brought together 64 bishops from throughout Greece.

The historic decision was made by a majority of the bishops following an extensive discussion of the theological, liturgical, canonical, and ministerial aspects of the order of the diaconate for women.

Archbishop Christodoulos fully endorsed the

presentation, affirming the missionary, catechetical, philanthropic and social efforts of women today in Greece.

The restoration of the ministry of the diaconate for women has been a particular concern for Archbishop Christodoulos who, throughout his ministry, has been a consistent advocate for the restoration of the order, stating that “the institution (*thesmos*) of deaconesses established in antiquity and rooted in the Holy Canons was never abolished.”

In Case You Were Wondering.....

According to a report issued by Americans for Religious Liberty, the Congress of the United States of America comprises:

153 Roman Catholics
72 Baptists
61 Methodists
50 Presbyterians
41 Episcopalians
37 Jews
20 Lutherans
15 Mormons
8 United Church of Christ
5 Christian Scientists
4 Eastern Orthodox

4 Assemblies of God
3 Unitarian/Universalists
2 African Methodist Episcopalians
2 Seventh Day Adventists
2 Christian Reformed
2 Disciples of Christ
2 Church of Christ

There are also one each of Quakers, Reorganized Latter Day Saints, Evangelical Methodists, Church of the Nazarene, and Congregationalist Baptist. Some 38 members of Congress identified themselves as either “nondenominational Protestant” or “nondenominational Christian” and six reported no religious affiliation at all.

Brother Roger of Taizé

1915–2005

The 90-year-old founder of the ecumenical Taizé community, Roger Louis Schutz-Marsauche—known to the world simply as Brother Roger—died August 16 during evening prayer in the Church of Reconciliation, struck down by a knife wielded by a mentally disturbed woman who emerged from the crowd of 2,500 worshippers.

Taizé officials said the woman had arrived two days earlier at the community, located near Macon in Burgundy, France. A local prosecutor said the woman, reportedly 36 years old, bought the knife the day before. “It would appear for now there is little doubt that this was premeditated,” he told reporters. People at the service grabbed the woman and turned her over to police.

Brother Roger’s funeral took place on August 23.

The Swiss Protestant monk’s sudden and tragic death prompted an outpouring of grief from Anglican leaders around the world.

“Having first visited Taizé more than forty years ago as a student, and having followed its unfolding as a community of witness to God’s reconciling power and

love, I am profoundly distressed by his death and the manner in which it occurred,” said Presiding Bishop Frank Griswold. “For such a man of peace to meet a violent end while at prayer recalls the mystery of the Cross in stark and unambiguous terms.”

“This is an indescribable shock. Brother Roger was one of the best-loved Christian leaders of our time, and hundreds of thousands will be feeling his loss very personally,” said Archbishop of Canterbury Rowan Williams.

The Taizé community, founded in 1940 by Brother Roger when he was 25, became a safe haven for political refugees and people of all faiths, among them Jews fleeing the Holocaust. Since the late 1950s, thousands of young adults from many countries have come to Taizé to take part in weekly meetings of prayer and reflection.

More than 100 Taizé brothers, committed to material and spiritual sharing, celibacy, and simplicity of life, make visits and lead meetings in Africa, North and South America, Asia, and in Europe, as part of what they call “a pilgrimage of trust on earth.”

Katrina Swanson

1935–2005

The Rev. Katrina Martha van Alstyn Welles Swanson, died on August 27 after a sixteen month bout with cancer. One of the first eleven women priests in the Episcopal Church, she was ordained by her father, the Rt. Rev. Edward R. Welles, II in the irregular ordinations in 1974 in Philadelphia.

“Katrina,” as she insisted on being addressed, remembered that on January 1, 1942, Katrina’s 7th birthday, she met Roosevelt and Churchill after a New Year’s Day service at her father’s parish in Alex-

andria, Virginia. The next day, when her picture shaking hands with Churchill was on the front page of newspapers around the world, she told everyone, “I met Mrs. Roosevelt!”

Katrina earned her way through Radcliffe/Harvard with 40 hours of work a week. Having failed a fine arts class in her final senior term, she could not graduate with her class of 1956. So she wrote an essay and was awarded her diploma in the

continued on next page

Born of the
sun, they
travelled a
short while
toward
the sun,
and left the
vivid air
signed with
their
honor.

Stephen Spender

Katrina Swanson

continued from previous page

maid's room of the family where she was working in Oslo, Norway.

Later, George Gaines Swanson, followed her to Apeldoorn, Holland and convinced her to marry him.

The Swansons moved to California. Their two sons, Olof and William, were born in the central California desert town of Coalinga. Active in ecumenical affairs, Katrina was elected president of the Coalinga Interdenominational Women's Fellowship. After quiet years in Coalinga Katrina and George decided to put aside plans for a sabbatical at Oxford. Instead they decided to go to a third world country. So they took their preschool children for year's exchange program with the priest in Botswana in central Africa.

In Botswana, Katrina saw villages where capable Christian women had to hire men to read Morning and Evening prayer: the Anglican church did not allow women to lead worship.

Katrina, a traditional Anglo Catholic, formerly opposed to the ordination of women, gradually came to accept and champion the ordination of women as deacons, priests and bishops.

As a member of the small committee that organized the Philadelphia ordination, Katrina phoned women around the country, inviting them to be ordained with her. The day after the ordinations, her picture was on the front page of the New York Times, holding a basket with the consecrated Eucharistic bread. The altar frontal behind her read, "In Christ there is neither male nor female, bond nor free, Jew nor gentile, but all are one." Her sons, Olof and William, were acolytes.

Returning home to Kansas City, George had to fire her as his unpaid assistant, in order to remain as rector of an inner city parish under an outraged bishop. She was hired for a dollar a year as assistant priest at the Church of the Liberation in St. Louis. The family moved to Jersey City, New Jersey in 1978. George became rector of the Church of the Ascension in Jersey City. Shortly after moving there, Katrina was called to become rector of St. John's Parish in Union City. She received the telephone call offering her the position while recovering from radical mastectomy and lymphectomy in a Manhattan hospital. She followed her doctors' advice and did not reveal her surgery or the years of cancer.

The first woman Episcopal rector in the tri-state New York metropolitan area, Katrina instituted bilingual, Spanish and English services and started an after school program for over a hundred children.

Katrina retired in 1996 and moved to Manset, Maine. After she was diagnosed with inoperable colonic cancer in May, 2004, Katrina wrote to a close

friend of more than forty years, a friend who was not a Christian. Katrina wrote to her friend: "I think I am pretty relaxed about the prognosis. Maybe sometimes I get a bit impatient and wish the time would move along a little faster and then I think of all the things I'd like to get done before departure and yet quite a bit I say to myself "You don't need to divide those daffodils anymore, they will take care of themselves" etc.

"But what comes next? That seems to be a question for many. So I check with my Boss and this is what I come up with that works for me [in Luke, 23:39-43 and Matthew 25:31-46]"

"First of all in Luke the circumstances are so very gruesome (and I believe that Christ was killed by humanity — all of us human beings who were/are too busy being selfish and right to live a Godly open life. But to me the glorious point of the Luke passage is the timing and the place. Today you will be in Paradise with me.

"Secondly in Matthew Jesus graphically spells out the Heaven and Hell part of the next life (but I must say, I think Jesus is such a forgiving God/Person that there may be few if any who make it to Hell.) Verse 32 starts out that all the earth's people will be gathered before the King. Evidently being a member of the club is not the ticket to this great place.

Actions like giving a double size tip rather than the minimum or not at all—sounds easy, but many a time I'm in too much of a hurry to stop and fish in my pocket for that little bit of change—or more. And yet the ticket is available to all. No one is too small or poor to be able to accomplish the price of the ticket to Heaven. In the inner city, it is usually the poorest who are the front edge of being there for their neighbors."

Katrina and George became part of the congregation at St.Saviour's Church in Bar Harbor, where they occasionally celebrated Mass. It was there that the two Swansons blessed the marriage of their son William to Hélène de Boissiere during Katrina's final illness. Wanting to honor her, some of Katrina's friends made a beautiful cedar bench for the grounds of St. Saviour's Church in Bar Harbor. At the bench's dedication in April 2005 the Rt. Rev. Chilton Knudsen, Episcopal Bishop of Maine, was asked to speak. She said to Katrina, "Thank you for being a pioneer. Without you, I wouldn't be here."

Katrina is survived by her husband George, her children, Olof and William, and Hélène, and her brother, Peter Welles. A "Katrina Fund" has been initiated to promote the inclusion of women in society. For more information contact T. Fletcher, PO Box 8, Southwest Bar Harbor ME 04679. □□□



Women's Voices Rise in Africa

by Yvonne O'Neal

While Global South Primates met in Cairo, African Anglican women gathered to form
"a common vision, a common strategy,
a common implementation"

In the "Haven of Peace"—Dar es Salaam—women leaders from the 12 Anglican provinces in Africa gathered to discuss such issues as empowerment and survival. Topics concerning women's role in the church, in elected offices, in curbing violence, adequate health care, education, HIV/AIDS, marital rape, poverty, leadership, new ways of studying Biblical texts and others were discussed.

The consultation took place from 24-28 October, opening with a joyful Eucharist. The speaker was the Rt. Rev. Dr. Philip Baji, dean of the Anglican Church of Tanzania. He brought greetings on behalf of the Most Rev. Donald Mtetemela, who was attending the primate's gathering in Cairo. Bishop Baji noted that "Women, if empowered, can make a difference in the lives of those in need."

This was a meeting of the African region of the International Anglican Women's Network (IAWN). Priscilla Julie is the region's link coordinator, as well as a key organizer of the meeting. Called the Empowering African Anglican Women (EAAW) the consultation was the brainchild of Jolly Babirukamu, a teacher and counselor from Uganda, and the IAWN representative to the Anglican Consultative Council.

The moderator of the meeting sessions and keynote speaker was the Anglican Observer to the United Nations, Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea, who brought greetings from Canon Kenneth Kearon, Secretary General of the Anglican Consultative Council. Some of the donors present

were Episcopal Relief and Development, represented by Jannette O'Neill and Janis Roshevel, and the director of the ECUSA Women's Ministries, the Rev. Margaret Rose, who gave a short history of IAWN. The women expressed heartfelt thanks to Phoebe Griswold, IAWN's patron, for her enthusiastic support. The Rt. Rev. Catherine Roskam, Suffragan of New York, sent greetings via Yvonne O'Neal, reminding the women of the power they already have. She said that "as always for Christians, we must use our power for good. We must use it to remain in communion and to put before the councils of the church the issues that most affect women."

Archdeacon Tai urged the women to continue to make IAWN more effective in serving the needs of women within the context of three R's: relevant, radical and responsive. By the end of the consultation, the women resolved "to make the IAWN relevant to God's mission and ministry, radical in the way that Jesus taught us and responsive to the needs of those who suffer."

She also gave an overview of the activities her office has been pursuing on gender and women's issues as they relate to the mission statement of the ACCUN Office. Speaking of what empowered Anglican women can do, Archdeacon Tai quoted Archbishop Desmond Tutu ("Women have an extraordinary capacity for nurturing life.") and UN Secretary General Kofi Annan ("If you are going to reconcile at the national

continued on next page

"...we must use our power for good. We must use it to remain in communion and to put before the councils of the church the issues that most affect women."

Women's Voices in Africa

continued from previous page

level, you need to bring in women. Their influence and voices are extremely important.”)

Archdeacon Tai challenged the women to look at what she calls the silent Rs—Reduce, Reuse, Repair, Recycle, Rethink, Repent, Rejoice.

The African Anglican women in Dar es Salaam had a full agenda. They discussed the ACC-13 resolutions and how they related to the concerns of women, as well as their province's experience with the Beijing Platform for Action and the Millennium Development Goals (MDGs). Throughout Africa, both church and state are taking the MDGs seriously and are working within the context of each country's realities. The NGOs in Tanzania restated the goals in positive terms, with the focus is on three areas: quality education, quality health services, and good governance and accountability.

The women told of the atrocities committed against innocent women and children in the Great Lakes region. Some of these acts are unbelievable, were it not for photographs depicting the horror. Women in this region have become instruments of peace, as they engage in peace building and conflict resolution. The Mother's Union has played a major role in peacekeeping efforts not only through prayers but by organizing seminars on peace and reconciliation.

Godfrey Lema, another speaker, called the women to action, believing that the solution to the AIDS pandemic and other ills in society will be brought about by women's ideas. He said women should challenge some of the old customs such as female genital circumcision, which is not only unnecessary and painful, but also increases the incidence of HIV/AIDS.

The Rev. Dr. Beverley Haddad of Southern Africa delivered a presentation on gender and HIV/AIDS. She discussed the factors that cause women and girls to be more vulnerable to HIV/AIDS and what the church can and should be doing. The women discussed their role in finding solutions, including establishing effective counseling centers; organizing seminars/workshops on sexuality (these have proved quite effective in Burundi); teaching life skills to young people; stressing the ABCs (abstain, be faithful to your partner, use condoms). Rather than continuing with the debate on human sexuality, some felt that Africa has more pressing issues that require attention: HIV/AIDS, malaria, polygamy, and poverty.

Time and again the discussion led the women to discern the need for paralegal training for women. A field trip to the Women's Legal Aid Centre (WLAC) and the Legal and Human Rights Centre (LHRC) in Dar es Salaam made this even more apparent, as the women heard stories of the need for legal representation of vulnerable women. The legal practitioners in the delegation, Florence Akinkoye of Nigeria, Philippa Amable of West Africa and Priscilla Julie of the Indian Ocean, engaged the folks at WLAC and LHRC by asking questions, then drafting the resolutions that came out of the consultation.

The Rev. Joyce Kariuki of Kenya rocked the house in her call to leadership and the empowerment of women. She had already given a preview when she led devotion and talked about the success story of Nehemiah. To be successful, she said, we must have “a common vision, a common strategy, and a common implementation.” citing the examples of Deborah and Abigail, in the books of Judges and Samuel as models of leadership. She concluded that “effective leadership is and will continue to be the end product of understanding the cause of human behavior, analyzing the critical factors in a situation, and knowing how to use the potential of individuals and groups to accomplish the mission.

The Tanzanian women were gracious with their hospitality, and each delegate made invaluable contributions, by leading discussions, asking insightful questions, offering solutions, leading worship services and bible study. Everyone deserves recognition, if only by naming:

In the consultation's five days of singing, worshipping, and learning, there grew up a special camaraderie among the women, and the bonds of affection they held for each other were strong. Everyone seemed transformed for the work of the greater glory of God. The women left Dar es Salaam determined to speed poverty eradication. They left committed to having women participate in change at provincial and diocesan levels. Some of the women had met before, as delegates to the

United Nations Commission on the Status of Women (UNCSW) in New York in 2004 and 2005. A good number of these women will be in New York next February for the 50th anniversary of UNCSW. All primates are being urged to send two delegates to this important upcoming gathering. ACNS

Visit Our Website

<http://www.episcopalwomenscaucus> or <http://www.ewc-ecusa.org>



The Almost-Last Word

A Blessing for Saint Francis Day*

by Jan Nunley

So I was walking Tobi—that's Miss Toblerone of Fallengutter, the world's smartest and most beautiful Alaskan Malamute™—this morning. It was a little foggy over the Hudson, a little damp, but still lovely in the way that the painters of the Hudson River School knew.

Down the street a few houses was Mrs. Ashton, a lady of some decades' experience beyond my own and a faithful member of St. Peter's here, picking up the morning papers. And of course Tobi had to greet her, with her plume of a tail flying happily behind.

Then up pulled the Peekskill Animal Control officer—"Officer Doggie," as fellow resident Ana Hernandez calls him—with his extremely professional and focused partner Officer Basil, or "Bay" for short, a dedicated Border Collie whose skill in chasing Canada geese off the public ways is unmatched in all the Hudson Valley. Tobi ran for the van, greeting the two-legged officer with a respectful lick and being rewarded in return with a tasty biscuit, then touched noses with Officer Bay.

"And has Bay been blessed this week?"

"No," said Bay's partner. "We live up in Dutchess County now, and I wasn't able to bring her for blessing."

"Well, let's do it right now," I said, since I was in full morning dogwalking clericals: a bright gold Episcopal Church t-shirt and black sweatpants. And there on Elm Street, under a towering oak tree, with Mrs. Ashton and Officer Doggie and Miss Toblerone standing witness, I blessed the Peekskill Police Department's Officer Bay and kissed her head.

And Francis and all the saints smiled for the joy of Incarnation in this place.

Have a blessed St. Francis' Day, all, and remember the poor—all of them.

*The Rev. Jan Nunley is Deputy Director
of Episcopal News Service and Associate
Priest at St. Peter's Church in Peekskill*

*and for
every lover
of the bright,
beautiful,
wise and
wonderful,
for whom
St. Francis
Day lasts all
the year



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