



## President's Report

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Eli zabeth Morris Downie

As I write, the report from the Special Commission on the Episcopal Church and the Anglican Communion (61 pages) is newly released; the General Convention Blue Book has been mailed to bishops and deputies, and some of the reports of the various committees, commissions, agencies, and boards (CCABs, in the General Convention lingo) are available online for all to read. You can go to [www.episcopalchurch.org](http://www.episcopalchurch.org) and click on the General Convention page to access them. Some, like the proposed revisions of Title III (the ministry canons) and Title IV (the disciplinary canons), are lengthy and incorporate substantial changes. Other resolutions, including those that are filed at General Convention, are shorter and cover a single matter. Then there is the budget. This deputy is beginning to feel some eye strain!

*One Baptism, One Hope in God's Call* is the title of the Special Commission's report, and it is a cautious piece of work. The members of the commission have taken very seriously their charge to maintain the highest degree of communion possible. They intend the report to be a starting point for serious discussion over a period of time, not just in June 2006. For a personal statement by a member of that Commission, go to the website of our sister publication, [www.TheWitness.org](http://www.TheWitness.org) where Sarah Dylan Breuer reflects on her experience participating as a lesbian.

I wish I could be more optimistic both about the report and its probable reception by GC. Perhaps further study and discussion will increase optimism! But the report ducks a number of questions, talks about not responding to most of the Windsor Report until the 2009 General Convention, recommends "*repentance* for having breached the bonds of affection in the Anglican Communion," and calls on TEC to "exercise very considerable caution in the nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion." What exactly is that supposed to mean? Additionally it calls upon the GC

to refrain from authorizing public Rites of Blessing for same-sex unions, and tosses a bone to the LGBT members of our Church by supporting "a breadth of private response to situations of individual pastoral care." Again, what is that supposed to mean? As I read *One Baptism, One Hope in God's Call*, it is so deeply flawed that it will not be able to move us toward oneness.

Then there is the proposed revision of Title IV of the Canons, the disciplinary title. Revision is perhaps not the right word; it is an almost total recasting of these canons. While the goals of the Task Force are admirable – a fairer process, which would include accountability for lay leaders as well as clergy—a number of us question whether this proposal achieves its goals. This is one proposal sure to receive a great deal of testimony at General Convention, and may well be sent back for further work.

A must-read for all Episcopalians—and all Methodists and Presbyterians as well—is Jim Naughton's investigative report *Following the Money* which is available at [www.edow.org/follow](http://www.edow.org/follow). Jim is a former *New York Times* and *Washington Post* reporter who is now the communicator for the Diocese of Washington. He has done a stellar job of pulling together the evidence of the money trail of those who would destabilize and destroy these three churches. I'll say no more—go and read it!

Our own Katie Sherrod will be reporting for the Caucus at General Convention, our legislative team is poring over the Blue Book, the now-traditional EWC Breakfast will again gather members and friends for food, fellowship, and a chance to hear The Rt. Rev. Bavi Rivera, the Bishop Suffragan of Olympia. Our booth will again be under The Consultation banner, with a new format. Come and see, come and hear some of the noontime speakers.

Above all, pray for this Convention, for the deputies and bishops, for the election of our next Presiding Bishop, that the Spirit of truth and love may guide every action.

# Ruach

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on the cover: "Like A Dove"  
©2006 Kathy Thaden

Kathy Thaden is an artist working in stained glass and mosaics. A former art director in television (she has won 7 Emmy Awards) she now works with "something more tactile" as she reinvents and recycles discarded items into "objects of art formed in prayer." Her studio is located in Kremmling Colorado, where her husband Tim is vicar of Trinity Episcopal Church. She may be reached at [thadenmosaics@yahoo.com](mailto:thadenmosaics@yahoo.com)

## ***The Editor's Desk...***

Very quickly now General Convention 2006 will be upon us. The Episcopal Church will make decisions that will affect not only ourselves but will determine a future for the entire Anglican Communion, a future we cannot foresee.

Whatever happens, many will be saddened, lost, confused.

And yet I say, and say seriously, this is a time of joy. The church is never better, the church is never more itself, than when it doesn't know what will come next, when it throws itself fully into the hands of the Holy Spirit, when it hears the song begun 2000 years ago and still sung today.

We may lose happiness, we may lose comfort, we may lose some part of a fellowship that we have held dear. But enfolded in the Spirit we will not lose hope and we will not lose joy and we will not lose the Love that holds all other loves within itself.

"Fear not," the angels cry to us.

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## **Episcopal Communicators' Polly Bond Awards**

The Episcopal Womens' Caucus is pleased to announce that its publication Ruach has won the following awards at the annual Episcopal Communicators gathering in Sarasota:

"Moving Toward Columbus"  
(editorial)  
Katie Sherrod

"Listening in the Spirit"  
(devotional/inspirational article)  
Jane Tully

Celebrating  
the Wisdom of Women"  
(illustration)  
Anne McConney

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*Visit our website*  
<http://www.episcopalwomenscaucus>  
or  
<http://www.ewc-ecusa.org>



## ***One Baptism, One Hope in God's Call***

### **The Special Commission on the Episcopal Church and the Anglican Communion: Recommended Resolutions**

***After much time,  
discussion and  
sometimes  
controversy,  
the Special  
Commission has  
released its  
report, One  
Baptism, One  
Hope in God's  
Call and  
recommended  
11 resolutions for  
consideration by  
the General  
Convention 2006***

#### **Resolution A159 Commitment to Interdependence in the Anglican Communion**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church reaffirm the abiding commitment of the Episcopal Church to the fellowship of churches that constitute the Anglican Communion, and seeks to live into the highest degree of communion possible; and be it further

*Resolved*, That the 75th General Convention reaffirm the descriptive Preamble of our church's Constitution that states that the Episcopal Church is in "communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer;" and be it further

*Resolved*, That the 75th General Convention join with the Archbishop of Canterbury, the primates, and the Anglican Consultative Council in making a commitment to the vision of interdependent life in Christ, and commends Sections A and B of the Windsor Report as a means of deepening our understanding of that commitment; and be it further

*Resolved*, That the Standing Commission on Constitution and Canons, as an expression of this interdependence, make provision for persons from other Provinces of the Anglican Communion to serve with voice but not vote on each of the Standing Commissions of the General Convention of the Episcopal Church.

#### **Explanation**

The Windsor Report is part of a process for maintaining the highest degree of commun-

ion possible. The first two resolve clauses of this resolution state this General Convention's desire for full life in the Anglican Communion and to maintain the distinctively Anglican bonds of communion. At their 2005 meeting, the primates requested "all Provinces to consider whether they are willing to be committed to the interdependent life of the Anglican Communion understood in the terms set out in" sections A and B of the Windsor Report (Dromantine Communiqué, paragraph 8). The third resolve addresses this question. The final resolve clause invites members of other Anglican churches into the deliberations of our standing commissions as an expression of our mutual responsibility and interdependence with sister and brother Christians from around the world.

#### **Resolution A160 Expression of Regret**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church join the House of Bishops' March 2005 "Covenant Statement" in expressing "our own deep regret for the pain that others have experienced with respect to our actions at the General Convention of 2003 and we offer our sincerest apology and repentance for having breached the bonds of affection in the Anglican Communion by any failure to consult adequately with our Anglican partners before taking these actions."

#### **Explanation**

This resolution addresses the invitation of  
*continued on next page*

# Report of the Special Commission

*continued from previous page*

the Windsor Report that “the Episcopal Church be invited to express regret” for breaching the proper constraints of the bonds of affection (Windsor Report 134). It concurs with and affirms the language of the House of Bishops’ expression of regret, thus signaling our synodical intentions to remain within the Communion.

## **Resolution A161 Election of Bishops**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church regrets the extent to which we have, by action and inaction, contributed to strains on communion and caused deep offense to many faithful Anglican Christians as we consented to the consecration of a bishop living openly in a same-gender union. Accordingly, we urge nominating committees, electing Report of the Special Commission on The Episcopal Church and the Anglican Communion conventions, Standing Committees, and bishops with jurisdiction to exercise very considerable caution in the nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion.

### **Explanation**

The Windsor Report has invited the Episcopal Church to “effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges” (Windsor Report 134). Within the parameters set by our Constitution and Canons, this resolution frames a response encouraging caution regarding “nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion.” The resolution does not specify what constitutes a “manner of life” that “presents a challenge to the wider church;” we leave this to the prayerful discernment of those involved in nominating, electing, and consecrating bishops. Concerns we discussed were by no means limited to the nature of the family life; for example, the potential of bishops to serve effectively as pastors for all within their diocese, and their level of commitment to respect the dignity of and strive for justice for all people are also relevant. Finally, the Special Commission was not of one mind on the use of the words “exercise very considerable caution in,” with some instead recommending the words “refrain from.” As a group and in a spirit of cooperation and generosity, however, we decided to offer the resolution as it stands for debate at

the 75th General Convention.

## **Resolution A162 Public Rites of Blessing for Same-Sex Unions**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church affirm the need to maintain a breadth of private responses to situations of individual pastoral care for gay and lesbian Christians in this Church; and be it further

*Resolved*, That the 75th General Convention concur with the Windsor Report in its exhortation to bishops of the Anglican Communion to honor the Primates’ Pastoral Letter of May 2003, by not proceeding to authorize public Rites of Blessing for same-sex unions, until some broader consensus in the Anglican Communion emerges; and be it further

*Resolved*, That the 75th General Convention advise those bishops who have authorized public diocesan rites that, “because of the serious repercussions in the Communion,” they heed the invitation “to express regret that the proper constraints of the bonds of affection were breached by such authorization” (Windsor Report 144).

### **Explanation**

The first resolve clause reaffirms the need for a breadth of response in pastoral care for gay and lesbian Christians (Windsor Report 143). The second resolve concurs with the Windsor Report’s call for a moratorium on authorizing public Rites of Blessing (Windsor Report 144). Recognizing that some dioceses may in fact have developed diocesan-authorized rites, the third resolve recommends that the bishops so authorizing be invited to express regret.

## **Resolution A163 Pastoral Care and Delegated Pastoral Oversight**

*Resolved*, that the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church affirm the centrality of effective and appropriate pastoral care for all members of this church and all who come seeking the aid of this church; and be it further

*Resolved*, That the 75th General Convention commit the Episcopal Church to the ongoing engagement of and sensitive response to the request and need of all the people of God — in particular, but not exclusively, those who agree and those who disagree with the actions of this body, those who feel isolated thereby, and gay and lesbian persons within and without this Church; and be it further

Resolution No: TBA  
Equal Representation of Women

*Resolved*, the House of \_\_\_\_\_ concurring, that the 74th General Convention having endorsed Millennium Development Goals, which include equal representation of women in decision making at all levels, incorporate that goal into the structures of our own Church by requesting all institutions, organizations and councils of the Episcopal Church to work toward the realization of this goal in their structures of governance, and in other bodies to which they appoint or nominate,

*And be it further resolved* that the Executive Council's Committee on the Status of Women report on progress toward this Millennium Development Goal to the 76th General Convention.

**Explanation:** The International Anglican Women's Network and the UN Commission on the Status of Women have strongly endorsed this call for equal representation. The Anglican Consultative Council at its meeting in Nottingham last year also passed a resolution commending this goal to the entire Anglican Communion (No. 31-13). Full participation of women in making decisions that affect their lives is a matter of justice.

submitted by Elizabeth Morris Downie

endorsed by Dan Appleyard and Ruth Meyers

*Resolved*, That the 75th General Convention recognize the agonizing position of those who do not feel able to receive appropriate pastoral care from their own bishops, and urges the members of the House of Bishops to seek the highest degree of communion and reconciliation within their own dioceses, using when necessary the Delegated Episcopal Pastoral Oversight (DEPO) process detailed in the March 2004 statement of the House of Bishops, "Caring for All the Churches;" and be it further

*Resolved*, That the 75th General Convention urge continued attention to the proper maintenance of historic diocesan boundaries and the authority of the diocesan bishop.

**Explanation**

This resolution affirms the process of reconciliation known as Delegated Episcopal Pastoral Oversight and the ancient practice that bishops exercise their ministries within their own dioceses or elsewhere only with permission of the diocesan bishop (Constitution of the Episcopal Church, Article II.3).

**Resolution A164  
Continued Attention to the  
Millennium Development Goals**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church urge continued participation in and advocacy for the Millennium Development Goals, and the giving of at least 0.7% of diocesan, parish and individual financial resources to international development work as a step

toward the goal of relieving abject poverty, and making real a vision of the reign of God in our own day; and be it further

*Resolved*, That the 75th General Convention ask that this resolution be referred to each Diocesan Council or Convention for affirmation and action as a sign of the Episcopal Church's understanding that participation in the Millennium Development Goals is an expression of the hunger of this church for far deeper communion with all of God's beloved.

**Explanation**

This resolution signals the ongoing commitment of the Episcopal Church to deeper communion in God's mission by participating actively in the accomplishment of the Millennium Development Goals.

**Resolution A165  
Commitment to Windsor and Listening Processes**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church commend the Windsor Report as an important contribution to the process of living into communion across the Anglican Communion; and be it further

*Resolved*, That the 75th General Convention commit the Episcopal Church to the ongoing "Windsor Process," a process of discernment as to the nature and unity of the Church, as we pursue a common life of dialogue, listening, and growth, formed and informed by the Baptismal Covenant and Eucharistic fellowship; and urges all members of this church to commit them-

*continued on next page*

## ***Report of the Special Commission***

selves to the call of communion and interdependent life; and be it further

*Resolved*, That the 75th General Convention commend the steps taken by the Anglican Communion Office in beginning a formal “Listening Process” across the Communion, as commended by resolution I.10 of the 1998 Lambeth Conference; and be it further

*Resolved*, That the 75th General Convention commend for further study and as part of the continued Listening Process the document *To Set our Hope on Christ*, prepared for the 13th Meeting of the Anglican Consultative Council by the Office of the Presiding Bishop; and be it further

*Resolved*, That the 75th General Convention express its gratitude to the women of the Anglican Consultative Council’s Delegation to the United Nations Consultation on the Status of Women for providing a model of dialogue and engagement on issues of concern to all; and asks that this model be considered for implementation in the Windsor and Listening processes across the Anglican Communion; and be it further

*Resolved*, That the 75th General Convention commends the report *One Baptism, One Hope in God’s Call* of the Special Commission on the Episcopal Church and the Anglican Communion as a resource in the Windsor and Listening processes.

### **Explanation**

The Windsor Report has advanced a process for mutual discernment of our common life together in the Anglican Communion. In a similar way, the Anglican Communion has taken steps to fulfill the 1998 Lambeth Conference commitment to a “Listening Process.” This resolution commends these two processes and commits the Episcopal Church to participate faithfully in them.

### **Resolution A166**

#### **Anglican Covenant Development Process**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church, as a demonstration of our commitment to mutual responsibility and interdependence in the Anglican Communion, support the process of the development of an Anglican Covenant that underscores our unity in faith, order, and common life in the service of God’s mission; and be it further

*Resolved*, That the 75th General Convention direct the International Concerns Standing Committee of the Executive Council and the Episcopal Church’s members of the Anglican Consultative Council to follow the development processes of an Anglican Covenant in the Communion and report regularly to the Executive

Council as well as to the 76th General Convention; and be it further

*Resolved*, That the 75th General Convention report these actions supporting the Anglican Covenant development process, noting such missiological and theological resources as the Standing Commission on World Mission and the House of Bishops’ Theology Committee to the Archbishop of Canterbury, the Joint Standing Committee of the Anglican Consultative Council and the Primates, and the Secretary General of the Anglican Communion; and that the Presiding Bishop of the Episcopal Church report the same to the primates of the churches of the Anglican Communion.

### **Explanation**

This resolution supports the development of an Anglican Covenant as suggested by the Windsor Report, the Primates’ Meeting of February 2005, and the 13th Meeting of the Anglican Consultative Council. It directs appropriate bodies in the Episcopal Church to serve as resources for the development of an Anglican Covenant, and to report to the Episcopal Church regularly as to current covenant proposals.

### **Resolution A167**

#### **“Full and Equal Claim” for All the Baptized**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church reaffirm that gay and lesbian persons are by Baptism full members of the Body of Christ and of the Episcopal Church as “children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church” (GC 1976-A069); and be it further

*Resolved*, That the 75th General Convention reiterate its apology “on behalf of the Episcopal Church to its members who are gay or lesbian, and to lesbians and gay men outside the Church, for years of rejection and maltreatment by the Church,” and recommit to “seek amendment of our life together as we ask God’s help in sharing the Good News with all people” (GC1997-D011); and be it further

*Resolved*, That the 75th General Convention reiterate that “our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us” (GC2003-C051).

### **Explanation**

This resolution firmly articulates that the Episcopal Church is not backing away from its prior commitments

against discrimination, and for the dignity of and justice for all people. The resolution does not provide an exhaustive catalogue of such commitments or of the church's teaching on matters of human sexuality, but rather offers clarity regarding our church's ongoing intention to ground our relationship with one another firmly within our Baptismal Covenant as members of one Body of Christ.

**Resolution A168  
Human Rights for Homosexual Persons**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention of the Episcopal Church reaffirm "its conviction that homosexual persons are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality" (GC 1976–A071); and be it further

*Resolved*, That the 75th General Convention affirms the statement in the Windsor Report paragraph 146: "Moreover, any demonizing of homosexual persons, or their ill treatment, is totally against Christian charity and basic principles of pastoral care. We urge provinces to be proactive in support of the call of Lambeth Resolution 64 (1988) for them to 'reassess, in the light of ... study and because of our concern for human rights, its care for and attitude toward persons of homosexual orientation'"; and be it further

*Resolved*, That the Standing Commission on Anglican and International Peace with Justice Concerns seek ways to address this concern through the Anglican Communion Office.

**Explanation**

The respect and dignity due every human being, and the affirmation of the human rights of every person, require the constant attention of this church. This reso-

lution affirms the need for this attention.

**Resolution A169  
Amend Canon III.1: Quadrilateral and Exercise of Ministry**

*Resolved*, the House of \_\_\_ concurring, That Canon III.1 be hereby amended by adding the following section: Sec. 3. No person shall be denied access to any discernment process under these canons or to the exercise of any ministry in this Church on account of theological opinions consistent with (a) the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith, (b) the Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith, (c) the two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with un failing use of Christ's words of Institution, and the elements ordained by Him, and (d) the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

**Explanation**

Both the Episcopal Church and the bishops of the Anglican Communion encourage and recognize a diversity of theological opinions within the Christian Church subject to the broad boundaries defined by the Chicago-Lambeth Quadrilateral, as quoted, which has been a guiding principle in ecumenical relations of the Episcopal Church since 1886. The Quadrilateral's generosity of spirit has fostered cooperative service to the mission of Christ both around the world and at home. For the sake of that same mission, our generosity toward those within our tradition should be at least as great as toward those of other traditions. □□

Correction Please!

The previous issue of Ruach gave the date for the  
Episcopal Women's Caucus  
Breakfast at General Convention as June 13.

***the date is June 18***

The Speaker is The Rt. Rev. 'Nedi' Rivera

The time is 7 a.m. at the Hyatt-Regency



## ***Canadian Bishops Speak Out Against Nigerian Law***

Canada's Anglican bishops unanimously endorsed a motion expressing "grave concern" about proposed legislation in Nigeria that "would prohibit or severely restrict the freedom of speech, association, expression and assembly of gay and lesbian persons." Their motion also criticized the Anglican Church of Nigeria for its support of the legislation.

The motion was passed at the Canadian bishops' spring meeting held April 22-27. The bishops

said they were "especially grieved" by the support for the legislation given by the Anglican Church of Nigeria, noting that the 1998 Lambeth Conference of Anglican bishops had called upon churches to "listen to the experience of homosexual persons."

In unusually strong language, the bishops dissociated themselves from the actions of the Church of Nigeria and called upon Anglicans around the world to listen to and respect the human rights of gay people.

### **Full Text of the Canadian Resolution:**

"The House of Bishops of the Anglican Church of Canada notes with grave concern legislation before the Nigerian parliament that would prohibit or severely restrict the freedom of speech, association, expression, and assembly of gay and lesbian persons in Nigeria. This legislation is inconsistent with the United Nations' International Covenant on Civil and Political Rights, that recognizes these rights as derived from the inherent dignity of the human person.

"The Archbishop and Bishops are especially grieved by the strong and public support for this legislation given by the Church of Nigeria (Anglican Communion). Whereas Lambeth 1998 resolution I.10 called on churches to listen to the experience of homosexual persons, the proposed legislation criminalises civil and religious same-sex marriage as well as the public and private expression of same-sex affection, all public affiliation between gay persons, and even publicity, public support, and media reporting of the same.

The proposed legislation, endorsed in an official communique of the Standing Committee of the Church of Nigeria signed by its Primate, would make the very act of listening to homosexual persons impossible.

"The members of the House of Bishops are in full agreement with the Primates' statement from Dromantine in 2005, that 'The victimization or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us.' The Nigerian legislation, and its endorsement by the Church of Nigeria, is indeed anathema to us, and quite at odds with the grace and love given to all human beings in Jesus Christ.

"We therefore disassociate ourselves from the actions of the Church of Nigeria (Anglican Communion) that are inconsistent with the Commitments of its bishops made at Lambeth and Dromantine, and we call on Anglicans throughout the Communion to listen and respect the human rights of homosexual persons."

## ***Bishop of New Westminster Calls on UN to Take Action on Human Rights***

The Rt. Rev. Michael Ingham, Bishop of New Westminster, has urged that the United Nations should take "decisive action to support an end to the persecution and mistreatment of people on the basis of their sexual orientation" and must work to extend the application of the UN Declaration on Human Rights to all persons, including gay, lesbian and transgendered persons.

In a speech that was to have been delivered March 29 before the UN Commission on Human Rights (UNCHR) in Geneva, Bishop Ingham said that religion has been "one of the principle obstacles to homosexual rights throughout the world."

Bishop Ingham was unable to make his pre-

sentation following a decision by the UNCHR to suspend its 60th and final session after only three hours of what was scheduled to have been a six-week session. The UN General Assembly had voted last March to replace the commission with a new Human Rights Council, following intense lobbying by the United States and other countries that questioned its inclusion of countries with poor human rights records.

Bishop Ingham was to have joined Jewish and Muslim presenters before the UNCHR; their presentations were arranged by the International Gay and Lesbian Association (IGLA), which had been meeting in Geneva in tandem with the commission.



## ***Selling the Anglican Heritage for a Bowl of Appeasement***

One of the things I love most about the Episcopal Church is the Baptismal Covenant. Every Easter Vigil and each time we have a baptism in my parish, I savor the words as we all reaffirm our baptismal vows.

These sentences and responses are the living trellis on which the vine of my days can grow up toward the light. Rooted deep in the Gospel and fed by the wisdom of the Hebrew Scriptures, these several sentences are among the supports on which I lean as I struggle to discern the best path through life's challenges, large and small.

They are among the strongest calls to prophetic, even revolutionary actions I have ever read. I believe it is this Baptismal Covenant that has impelled the Episcopal Church ever forward on its slow and painful journey to include all the baptized fully in the life of the church as it continues the struggle to overcome the sins of racism and sexism, and most recently, heterosexism.

A button from 1976 acknowledged this: *"Either ordain women or stop baptizing them."*

Short, powerful and to the point. Either we are marked as Christ's own forever, or we're not. Either we are brought fully into the life of the Church, or we're not.

Today that button might read, "Either ordain LGBT people or stop baptizing them." Or perhaps, "Either bless committed unions of LGBT people or stop baptizing them."

There are no asterisks in the Baptismal liturgy, no place where the priest announces, "I baptize this person in the name of the Father, the Son and the Holy Spirit . . . unless, of course, he or she turns

out to be lesbian, gay, bisexual or transgendered."

This reality is acknowledged in *One Baptism, One Hope in God's Call*, the report of the Special Commission on the Episcopal Church and the Anglican Communion. But in the end, recommendations of the report betray that reality. I believe that is because the premises upon which the Special Commission was charged to base its work are flawed.

One cannot read the report without realizing the huge amount of hard work that went into it and acknowledging that the intentions of those who did that hard work were the best.

Indeed, the report is exactly what it was designed to be — a response to the Windsor Report. But the Windsor Report itself is a seriously flawed document. Andrew Linzey, a Senior Research Fellow, Blackfriars Hall, Oxford University, has pointed out that the Windsor Report "failed Anglicanism. Instead of embracing comprehensiveness and diversity, it pursued fictions of 'unity' (interpreted as uniformity), 'interdependence' (meaning 'not giving offence'), and championed 'instruments of unity' (fostering centralized control), and proposed a future 'covenant' (to implement canon law worldwide)."

The Windsor Report offers a ridiculously inaccurate history of the ordination of women, and it fails to acknowledge that the Episcopal Church has been "doing the theology" of human sexuality for more than 40 years. Worst of all, in no place does it even suggest the Holy Spirit might have had a role in these 40-year-long discussions. That is because it is a document devoted to

*continued on next page*

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we're not."***

institutional preservation, and as such, it buys into the worldview of those who are most loudly threatening the institution. Most significantly, it buys into the idea that the worldwide Anglican Communion is in need of being doctrinally purified, something it says can only be accomplished by establishing a centralized curia with powers to punish and exclude those who do not conform.

These ideas are most decidedly un-Anglican. Indeed, they threaten to destroy the genius of Anglicanism, a communion based on relationships, not law, on common worship, not doctrinal purity. The Windsor Report sells the Anglican birthright for a bowl of appeasement, and anyone who has ever dealt with a bully can tell you appeasement never works. It only goads them on to more demands as they sense weakness.

This appeasement resides in the several resolutions offered by the Special Commission to give General Convention a place to start its discussion of how to respond to the Windsor Report. Worse, *One Baptism, One Hope in God's Call* undermines its own integrity by not acknowledging the faithfulness of LGBT people in the face of blatant abuse in the Anglican Communion since Lambeth '98 and the 2003 General Convention. In some parts of the Communion LGBT people are being arrested and killed.

Resolutions A160 (Expression of Regret), A161 (Election of Bishops), and A162 (Public Rites) are especially offensive. Resolution A160 not only introduces language of *repentance* that implies the actions of 2003 were wrong and sinful, but it also says outright that the Episcopal Church is guilty of not consulting with others in the Communion. That is simply inaccurate.

Listening to and hearing the arguments of those who disagreed with the actions of GC 2003 is not the same thing as *agreeing* with those arguments. Consultation does not mean capitulation. And to express repentance for the actions of 2003 insults the painstaking prayerful work of that Convention in its decision-making, and worse, implies a turning back from a prophetic work of inclusion and justice.

Resolution A161 is offensive in that it seeks to interfere directly in diocesan episcopal elections. It offers a criteria of winnowing out those candidates "whose manner of life presents a challenge to the wider church." That could eliminate all female candidates as well as those who drink alcohol. The Episcopal Church's process for electing bishops works. Don't mess with it.

Resolution A162 is the worse of all. It essentially tells our LGBT brothers and sisters to move to the back of the church – indeed it practically opens the closet door. We will welcome you in our churches, and we'll even be nice to you in private but we won't publicly pray for you. Can someone explain to me how this honors our vow to "*strive for justice and peace among all people, and respect the dignity of every human being?*"

And then there is Resolution A166 (Anglican Covenant), which supports our participation in a process to develop an Anglican Covenant. I agree we want to be at the table at any such discussions. But our role should be to steadfastly make sure any such Anglican Covenant is based in historic Anglicanism, not in a desire for a centralized doctrinally pure church so narrow it has no room for the Holy Spirit. Appeasing bullies never works. □□

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## ***African Archbishop Refuses to Attend Primates' Committee Meeting***

The Archbishop of Nigeria has indicated he will not attend the annual meeting of the Joint Standing Committee of the Primates and the Anglican Consultative Council (ACC), in Canterbury.

The Most Rev. Peter Akinola is unable to meet with the members of the joint committee because of the presence of a representative of the Episcopal Church in the United States of America (ECUSA).

Archbishop Akinola said in a statement emailed to the Anglican Communion Office in London that he would not sit at any meeting with representatives of ECUSA, as that Province had allowed the consecration of the Rt Rev. Gene Robinson to be Bishop of New Hampshire last year. By attending such meetings,

the Archbishop added, he would "undermine the Nigerian Church's position" as stated in recent communiqués from the Council of the Anglican Provinces of Africa (CAPA).

"Archbishop Akinola is baffled that the Anglican Communion Office continues to act as if what ECUSA did does not really matter," said the Venerable Oluranti Odubogun, the General Secretary of the Church of Nigeria, who also re-affirmed earlier statements from the Council of Anglican Provinces of Africa that condemned the US Church. "By carrying out the consecration of Bishop Robinson ECUSA has 'removed itself from the fellowship of the Communion.'" [ACNS]



# ‘We Can Be Human Only Together’

**Archbishop Desmond Tutu, speaking before  
the World Council of Churches Assembly, calls on the  
churches to unite “for the salvation of God’s world.”**

A united church is no optional extra,” said Archbishop Desmond Tutu in an impassioned speech to the World Council of Churches 9th Assembly in Porto Alegre. Rather, he said, it is “indispensable for the salvation of God’s world”.

Tutu’s audience had just taken part in a plenary session on church unity. He referred to the film *The Defiant Ones*, in which two convicts, one black and one white, escape handcuffed together. “We too can only make it together — we can be safe only together,” he said. “We can be prosperous only together. We can survive only together. We can be human only together.”

Tutu referred in his address to the struggle against apartheid in South Africa, and paid tribute to the support given by the WCC, particularly through its Programme to Combat Racism. “This was controversial but was quite critical in saying our cause was just and noble and that those who, as a last resort, had opted for the armed struggle were not terrorists but freedom fighters,” he said. “Nelson Mandela was no terrorist.”

The World Council of Churches was his mentor, and he owed it a very great deal, he said. “You demonstrated God’s concern for unity, for harmony, for togetherness, for friendship, for peace, and you must celebrate that, you must celebrate the success you notched up in defeating apartheid, for you were inspired not by a political ideology but by biblical and theological imperatives.”

Apartheid, he said, had continued so long because the church was divided, even though God called it to unity, adding, “Jesus was quite serious when he said that God was our father, that we belonged all to one family, because in this family all, not some, are insiders.

“Bush, bin Laden, all belong, gay, lesbian, so-called straight — all belong and are loved, are precious.”

Speaking to journalists after his address, Archbishop Tutu said that Christians “did not have to feel insecure in the face of people from other faiths.” He had mentioned gay and lesbian people, he said, because “I would not be able to keep quiet and see people penalized for something about which they could do nothing.”

On Robert Mugabe’s regime in Zimbabwe, he said that he had “admired” Mugabe, who was at one time “the brightest star in the African firmament,” who had brought reconciliation and reconstruction to his country after the war which ended the rule of the white minority.

“But something happened to him, because now he oversees something that is totally unacceptable. We, and all of Africa, should be prepared to say that violation of human rights is violation of human rights, whoever does it.”

Of relations with Muslims, he said, “I hope that the WCC will preach that it is the adherents of a faith who are good or bad, not the faith. No faith says, ‘We believe in injustice or violence.’”

He said of economic progress in Africa that the situation required a two-fold approach. Rich nations had to understand that an unjust economic order could not continue. However, he added, “We have been our own worst enemies. Africa has had a succession of corrupt governments. . . But we too have responsibility. Government exists for the sake of the governed.”

*Article from: World Council of Churches. Assembly website: [www.wcc-assembly.info](http://www.wcc-assembly.info)*

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**“We can be safe only together. We can be prosperous  
only together. We can survive  
only together. We can be human only together.”**

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# ***Empowerment with a Global View***

## **Anglican Women's Empowerment, sponsor of Anglican women at the UN, looks to the future with a newly crafted three-year plan**

Some 25 women of Anglican Women's Empowerment (AWE) met recently at the Omega Conference Center in Rhinebeck, NY to create a vision for their future. With the guidance of facilitator Beth Adamson of Greystone Consulting, the group spent 2 and a half days working on exercises, small group work sessions and hearing presentations before beginning a strategic plan for the next three years.

The AWE group was one of 15 non-profit organizations selected by Omega to use the facilities free of charge during their annual service week. Filmmakers Jane Zipp and Amy Bostwick of Metro Arts filmed some of the sessions for the next AWE DVD to be previewed at General Convention.

AWE has been sponsoring the participation of Anglican women from around the world at the annual meeting of the United Nations Commission on the Status of Women in New York since 2004. At the retreat AWE adopted a three year plan to continue this work and committed itself to raise funds for and facilitate an on-going presence at the UNCSW.

In light of Taimalelagi Fagamalama Tuatagaloa-Matalavea's imminent retirement from the position of Anglican Observer at the UN, AWE will continue to seek approval for ECOSOC status to the UN on behalf of Episcopal Church USA in order to secure an official relationship of its own. Also to be pursued: a volunteer presence at UN commissions during the interim period between Observers.

A transition team for AWE will soon be announced and will begin to function over the summer to prepare for the shifting role that Phoebe Griswold will play in the years ahead. Phoebe plans to continue as convener until November 1, when she will become a consultant/Ambassador for AWE. The transition team will insure a smooth movement to a shared leadership model as the group plans for 2007 and beyond.

The third plan to come out of the retreat was a new plan and commitment for AWE to become a learning community particularly focused on understanding the empowerment of women within the multi-cultural contexts of the Anglican Communion. A small task team was identified and will plan a coordinated effort to become a model for an organic, holistic, and thoroughly representative body.

Over the course of the next three years the group will study the ingredients, processes and results of strengthened women's voices and presence in the world. It will consider theology and worship, sustainability, healing, circle leadership, and cultural sensitivity among other issues. AWE's international committee membership will expand its participation in the new learning component.

For more information regarding AWE, go to <http://www.episcopalchurch.org/uncsw.htm> or email [krobey@episcopalchurch.org](mailto:krobey@episcopalchurch.org) .  
<http://www.episcopalchurch.org/women/>  
<http://www.episcopalchurch.org/uncsw.htm>

## **Finnish Lutherans and Southern African Anglicans Unite to Address Social Problems**

Anglican Archbishop Njongonkulu Ndungane met with a delegation from Finland, led by Archbishop Jukka Paarma of the Evangelical Lutheran Church, to strengthen ecumenical ties between the two churches and to continue discussions regarding an ongoing partnership.

Discussions have been focused on finding a mutually beneficial model of collaboration between Finland and South Africa, where some of the goals for development, specifically those that deal directly with poverty, may be addressed.

In earlier meetings between the two churches it was agreed that the principles for future collaboration should involve shared visions that include equal participation from the partners in South Africa and Finland.

Areas for collaboration include theological education, training for mission, liturgy and worship, capacity building, gender equity, youth empowerment, achieving the Millennium Development Goals and cultural exchange.

Ndungane said that the Christian church worldwide is being called upon to play an increasing role in nation-building and economic and social development. He said that unfortunately churches in Africa must operate in an environment that is characterized by high levels of poverty, political instability, destructive ethnic conflicts, crime and violence, disease, famine and corruption. A partnership with churches like the Evangelical Lutheran Church in Finland are critical in the socio-economic development process, he added.



*This summer will see steps taken that are no less important to Christian life than was the Reformation some 500 years ago. Is the changing face of Christianity solely a religious movement—or are more secular and political forces at work?*

## This Schism Brought To You By....

by Daniel J. Webster

June 2006 may be a turning point in the history of the Christian church in America and in one branch of Christianity worldwide.

Episcopalians meet in their triennial General Convention at Columbus, Ohio. Presbyterians hold their 217th General Assembly in Birmingham, Alabama. Though held at virtually the same time and miles apart, they are both fighting a common enemy that most church members likely are not aware of.

Regular readers of *The Witness* [and other progressive publications] may know well the wedge tactics employed by the Institute on Religion and Democracy (IRD). However, I suspect most pew dwellers haven't a clue what it does. I wrote about the IRD in a 2004 article titled "Power, Money, Control...It's the Church" (<http://www.thewitness.org/article.php?id=88>) for *Search*, a journal for the Church of Ireland. I drew on resources from General Convention 2003, *The New York Times*, and the work of colleagues digging into the IRD.

Many believe a schism in the Episcopal Church USA and the worldwide Anglican Communion is inevitable after this summer. If it does occur it will not be about homosexuality or Gene Robinson or the blessing of same-sex unions.

It will have been planned, plotted and engineered by the IRD and its very rich, ultraconservative henchmen (some women, but mostly men) who have targeted the Presbyterian Church (PCUSA), the United Methodist Church (UMC) and the Episcopal Church for nearly 25 years. Sexuality was just a hot-button issue the IRD could exploit along with "radical feminist

theology" and what the IRD judges to be an abandonment of "biblical Anglican theology." There's no better description of how the IRD works than *Hard Ball on Holy Ground, The Religious Right v. the Mainline for the Church's Soul* (Boston Wesleyan Press, 2005). This book, edited by Stephen Swecker, is a compilation of articles by several authors who expose the IRD for what it is.

"In the end, the IRD is not a program grounded in faith but, rather, in fear, both fear of change in general and fear of loss by those who benefit most from the status quo, i.e., the wealthy and the powerful," writes Swecker in his closing article.

In other words the IRD has little to do with religion, except for control and contempt of it, and everything to do with democracy and demagoguery.

Do you think a church schism can't happen in your church? Jimmy Carter, the former president, laments in his book *Our Endangered Values* (Simon and Schuster, 2005) how it happened in his church.

"A major and perhaps permanent schism occurred at the annual Southern Baptist Convention in 2000, when a new 'Baptist Faith and Message' statement was adopted," he writes. "In effect, this change meant substitution of Southern Baptist leaders for Jesus as the interpreters of biblical Scripture."

President Carter also says it's about power. As for the IRD, it "is funded chiefly by people whose interests are primarily political and economic," writes John B. Cobb, Jr. in the foreword to *Hard Ball on Holy Ground*. Schisms are likely in the Episcopal Church,  
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"Church goes 'and others will be dismayed to learn that the churches they love are targets of a campaign of destabilization...We ignore this reality at our peril'"

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## *This Schism Brought To You By...*

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maybe in the Presbyterian Church, and, if the IRD has its way, in the United Methodist Church. The IRD is open about its agenda. Visit <http://www.ird-renew.org/> there for the world to see, without apology, is a clear strategy to foment disorder in the three mainline churches. On its home page are dropdown menus listing the action plan against the three mainline churches.

The tactics are the same and they are brilliant. They consist of two initiatives. The first IRD initiative is to court disaffected church members. It financially supports these small groups to wage conflict internally in their denominations. Episcopalians know of the American Anglican Council (AAC)(<http://www.americananglican.org/>). It was created by the IRD, with whom the AAC shared offices for a number of years. Swecker's book also documents how the IRD shared board members and financial backing with ultraconservative dissident church groups, including the AAC, in the three targeted denominations. Another article digs further to illustrate how IRD board members have influenced, had access to, or ties with government agencies and the current presidential administration.

"It [IRD] brings to the task financial resources that are very large in comparison with the sums usually available to dissident factions in church disputes," writes Cobb.

The second IRD strategy is to carefully place board members in secular and church media in an effort to whip up controversy in the so-called, "culture wars." The influence these ideologues have on mainstream media and religious publications is really quite stunning. In 2004 members of the IRD board of directors were also editors, frequent contributors or on the boards of such media outlets as *The New Republic* and *The Weekly Standard* (Fred Barnes, also now on Fox News); *National Review Online* (Richard Neuhaus, a guest on NBC's *Meet the Press* Easter Sunday, April 16, 2006); and *The New York Sun* and *Asian Wall Street Journal* (Mary Ellen Bork). Why is this small but powerful group so determined to go after these churches in the first place? It is to silence the prophetic witness of faithful Christians across the country.

"The IRD's stated goals, which consistently are at odds with the historical witness of the mainline churches, include increasing military spending, opposing environmental protection and eliminating social programs," write Andrew Weaver and Nicole Seibert in their *Hard Ball* article "Follow the Money: Documenting the Right's Well-heeled Assault on the UMC." Other contributors document the sources of millions of dollars that have funded this effort to disrupt, dis-

tract or derail America's traditional voice for the social gospel. "In the whole history of the American church, there's perhaps never been anything quite like the Institute on Religion and Democracy," Swecker writes. Church goers "and others will be dismayed to learn that the churches they love are targets of a campaign of destabilization," the Rev. Dr. Bob Edgar, general secretary of the National Council of Churches says of the book. "We ignore this reality at our peril."

So take three books to General Convention this June. *Hard Ball on Holy Ground* will tell you who you are up against and how we got to this point, and it belongs in your bags for convention.

Take your bible with all its passages on the poor and destitute (there are thousands). Read the story of Jesus and the Syrophonecian woman (Mt. 15:21ff) or the first council in Jerusalem (Acts 15) to see what the bible teaches about inclusivity.

Take along your Book of Common Prayer. Pray for our church in the prayers in the back of the book. Pray for the church in a convention or meeting. Pray for the courage to renew our Baptismal Covenant, to strive for justice and peace, and to respect the dignity of every human being.

And I invite you to pray, as Episcopalians do each November 3, the Collect for the feast of Richard Hooker. He is generally regarded as the author of Anglicanism's vision of the "via media," the middle way:

O God of truth and peace, you raised up your servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

*The Rev. Daniel J. Webster was most recently the director of communications for the Episcopal Diocese of Utah. In 2003, he traveled to the American Anglican Council conference in Dallas and the Lambeth meeting of Anglican Primates in London to help articulate to the secular media the perspective of a mainstream U.S. Episcopal diocese that had voted in support of the actions of the 2003 General Convention. He is currently on the staff of the National Council of Churches. Dan may be emailed at [\\_webster801@hotmail.com](mailto:_webster801@hotmail.com) (<mailto:webster801@hotmail.com>). "This Schism..." was first published by The Witness ([www.thewitness.org](http://www.thewitness.org)), April 27, 2006.*

## Three More Join the Roster of Nominees for Presiding Bishop



**Francisco J. Duque-Gomez** was chosen unanimously on February 2, 2001, as Bishop Coadjutor of Colombia and consecrated in the Church of San Albán of Bogota on July 14, 2001. He is the fourth bishop of the Episcopal Church in Colombia, constituted as a Missionary Church by the General Convention in 1963.

Born in Salamina (Caldas), Colombia, in 1950, he is married to Blanca Lucia Echeverry. They have three children. He was received into the Episcopal Church in December 1967 by the first bishop of Colombia, the Rt. Rev. David Reed.

Duque holds a doctorate in law and social sciences from the Universidad Libre de Colombia in 1978. He is a practicing trial attorney for several companies and in the financial sector, as well as a university professor, teaching in the area of civil, family and commercial law since 1978.

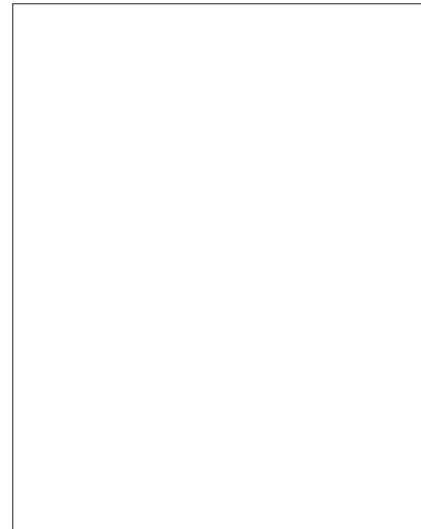
He has studied alternative mechanisms of conflict resolution at the National University of Colombia and participated in several symposiums on the subject.



**Charles Edward Jenkins III** attended Louisiana schools and graduated from Louisiana Tech University in 1973 and Nashotah House Seminary in 1976. He was consecrated bishop coadjutor of Louisiana in New Orleans on January 31, 1998 and was invested as the tenth bishop of Louisiana at Christ Church Cathedral, New Orleans, on March 28, 1998.

Jenkins was awarded an honorary Doctor of Divinity degree from Nashotah House in 1992 and an honorary doctorate from the University of the South, Sewanee, Tennessee, in 1999. In his continuing education, he studied for five years with Rabbi Edwin Friedman.

Jenkins was ordained to the priesthood by Bishop James Brown in 1977. His first call was as assistant chaplain at Louisiana State University in Baton Rouge where he served from 1976-77. He next served as assistant rector at Grace, Monroe, until 1979. In his only tenure out of state, he was called as rector of St. Mark's, Arlington, Texas where he served from 1979-1985. Jenkins was called as rector



**Stacy F. Sauls** was consecrated as the sixth bishop of the Diocese of Lexington (Kentucky) on September 30, 2000.

Sauls serves as a member of the Executive Council of the Episcopal Church, the Standing Commission on Constitution and Canons, and the Budgetary Funding Task Force. He is a member of the board of Forward Movement Publications, the Episcopal Media Center, and the American Committee for the Kiyosato Environmental Education Project (Japan.)

Two new congregations have begun in his tenure as bishop. A third is in the early planning stages. Yet another congregation, near closing five years ago, is being successfully redeveloped in Northern Kentucky. Under Sauls' leadership, the diocese hosted the 2004 Provincial Youth Event, which resulted in the building of St. Timothy's Youth Outreach Center at Barnes Mountain, Kentucky. The diocese hosted the 2003 national Episcopal Hispanic Youth Event at Berea College, and the 2005 Episcopal Youth Event, also at Berea College.

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## Three More Presiding Bishop Nominees

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### **Francisco Duque-Gomez**

Duque studied theology at the Seminary of the Caribbean in Puerto Rico, the Universidad Javeriana of Bogota, and the Theological Training Center of the Diocese of Colombia (CET), where he currently serves as a professor of constitution and canons.

Duque also participates in social work with vulnerable groups who are victims of Colombia's internal conflicts, in union with different churches and religious denominations and participates in different ecumenical forums involving the country's minority churches.

From 1997 to 2003 he represented the Episcopal Church's Province IX as a member of the Executive Council and also served as a member of its communications and international relations subcommittees. He also represented Province IX before the Latin American Council of Churches (CLAI) in Porto Alegre, Brazil. He served on the Comité de Convenio of Province IX, and participated in the writing of agreements with the Church of Costa Rica and Puerto Rico. He is president of the Province IX Court of Appeals and representative of Province IX to the Ministry Development Committee of the Episcopal Church.

He served the Diocese of Colombia as Secretary of Diocesan Convention in 1972, as well as president of the diocesan standing committee and of various diocesan committees. In 1975 he represented the Diocese before the Provincial Synod and has been a member of the Province IX Council for 20 years. In 1978 he was elected Provincial Chancellor, a post he held for 14 years.

### **Charles Edward Jenkins III**

of St. Luke's, Baton Rouge, in 1985 where he served until his election as bishop coadjutor in 1997.

As a priest, Jenkins was president of the Standing Committee from 1992-1994. He was elected a Louisiana clerical deputy to General Convention in 1994 and 1997. He also served on the Board of Trustees of Nashotah House Seminary from 1981-1991. At the 73rd General Convention in Denver, Jenkins chaired the House of Bishops Structure Committee and served as a member of the church's Standing Commission on Constitution and Canons.

At the 74th General Convention in Minneapolis in 2003, he served on the Cognate Committee on Evangelism and was appointed to the Presiding Bishop's Council of Advice. In 2004, he was elected president of the council.

In 2005 he was invited by Presiding Bishop Frank Griswold to join the delegation to address the Anglican Consultative Council's meeting.

Following hurricanes Katrina and Rita in the fall of 2005, Jenkins partnered with Episcopal Relief and Development to form the diocesan Office of Disaster Response and is involved in long-range community rebuilding plans.

He and his wife, Louise Hazel Jenkins, reside in New Orleans and are the parents of two grown sons.

### **Stacy F. Sauls**

Sauls is a native of Atlanta, where his family has lived since the 18th century. He moved with his family to the New Jersey suburbs when his father was transferred to New York City in 1962. When he was 15, he and his mother moved back to Atlanta to be closer to family after his parents' divorce.

Sauls met his wife, Ginger Malone, at Furman University where he graduated summa cum laude in 1977 and was inducted into Phi Beta Kappa. He went on to attend the University of Virginia School of Law, graduating from Virginia in 1980, a member of the Order of the Coif.

Sauls accepted a federal court clerkship with Judge Robert Hall and went on to practice in the corporate law department of Delta Air Lines and briefly in the firm of Phillips, Hinchey and Reid. He left the practice of law to enter General Theological Seminary in 1985, from which he graduated cum laude with a masters' in divinity in 1988.

Sauls was ordained a deacon in 1988 at the Cathedral of St. Philip in Atlanta and priest in 1989 at St. George's Church in Griffin, Georgia, where he served as assistant to the rector. He also began a more than ten-year tenure leading the Diocese of Atlanta's senior high camp. He was called to be rector of St. Thomas' Church in 1990, and by St. Bartholomew's Church to be its rector in 1994.

The Sauls were investigating opportunities to serve as missionaries in South Africa when he was elected Bishop of Lexington.

Ginger and Stacy Sauls were married on August 11, 1979. Ginger has been a special education teacher for 27 years, and currently directs the personal learning program at the Sayre School of Lexington. She is a founder of the diocesan Reading Camp program. Their oldest son Andrew, adopted from Korea in 1984, plans to follow his mother as a teacher and expects to continue his college education at the University of Kentucky in the fall. Their second son Matthew, adopted from Korea in 1987, is a freshman at the University of Alabama. Three dogs are a part of the family: two Labrador retrievers, Griffin and Annie, and one "other," Dottie.

# *A Gift from the Diocese of Southeast Florida*

## **Myths and Facts about General Convention**

*Developed as an educational tool for parishes to use  
in the run-up to General Convention, Southeast Florida's  
Myth and Fact presentation has been made available to all.  
Thank you SEFLA!*

**Myth:** *General Convention Deputies are delegates representing the diocese.*

**Fact:** General Convention Deputies are *deputies* not delegates. They represent a diocese, but are deputized to make educated voting decisions not based on a constituency in their diocese, but based on their prayerful consideration of each question and issue and the dictates of their conscience.

**Myth:** *The Episcopal Church has not complied with the Windsor Report.*

**Fact:** The Episcopal Church has complied with more of the recommendations of the Windsor Report than any other branch of the communion.

**Myth:** *The 38 Primates are the authority of the Anglican Communion.*

**Fact:** The Primates are one instrument of unity in the Anglican Communion. While they have some moral authority, they have no formal legislative or executive authority or power over any part of the communion beyond their own individual provinces. The other instruments of unity are The Archbishop of Canterbury, The Lambeth Conference and the Anglican Consultative Council. None of these entities has formal "authority" or power over the provinces. Each province is fully autonomous and fully self-governing.

**Myth:** *The 38 primates requested the Windsor Report.*

**Fact:** The Archbishop of Canterbury, not the primates, requested the Windsor Report.

**Myth:** *The Episcopal Church can be kicked out of the Anglican Communion (AC) by the primates.*

**Fact:** There is no formal provision for any of the instruments of unity to exclude member churches from their body. The Episcopal Church and the Church of Canada were asked to voluntarily withdraw from some deliberative bodies of the Communion to allow time and space for healing. The Archbishop of Canterbury determines who is invited to the Lambeth Conference which takes place every ten years. Only the Archbishop

of Canterbury can declare a church out of communion with the Anglican Communion.

**Myth:** *Actions from the 2006 General Convention can get The Episcopal Church kicked out of the AC.*

**Fact:** While some within the Anglican Communion argue that decisions made by General Convention might result in the Episcopal Church removing itself from the Anglican Communion, only an overt declaration to that effect by both the House of Deputies and the House of Bishops or a clear statement by the Archbishop of Canterbury so stating could have that result.

**Myth:** *General Convention 2006 can undo General Convention 2003's approval of the election of V. Gene Robinson to the episcopacy.*

**Fact:** General Convention 2006 **cannot** undo General Convention 2003's approval of the election of V. Gene Robinson to the episcopacy. Gene Robinson was duly elected by the Diocese of New Hampshire, his election duly certified by General Convention and he was consecrated by more than three bishops of the Episcopal Church who are themselves in good standing and in the apostolic line.

**Myth:** *The Episcopal Church is the only member of the Anglican Communion that supports gays and lesbians as full participants of the church.*

**Fact:** Canada, Great Britain, South Africa, New Zealand (to name four others), also support gays and lesbians as full participants of the church. NOTE: Caution is required when characterizing the position of Great Britain. While a person who identifies him or herself as gay or lesbian can exercise priestly ministry, they must confirm that they are living in celibacy. The Church of England officially does not permit those living openly gay lifestyles to exercise their ministry. Moreover, Jeffrey John, who had affirmed that he was living a celibate life, and whose name had been forwarded to be bishop of Reading, withdrew his name under pressure from the Archbishop of Canterbury. It

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## Myth and Fact about General Convention

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should also be noted that English civil law now recognizes same sex unions.

**Myth:** *The Global South is a united front in its disdain of The Episcopal Church.*

**Fact:** There are provinces in the “Global South” that do not show disdain to the Episcopal Church.

**Myth:** *The Windsor Report requires specific actions from The Episcopal Church.*

**Fact:** The Windsor Report made recommendations to be considered by the Episcopal Church and identified actions for the entire Anglican Communion.

**Myth:** *Human sexuality is at the core of the Windsor Report.*

**Fact:** The core issues raised by the Windsor Report relate to authority and the importance of the provinces’ being in communion. The issues underlying the Windsor Report involve interpretation of Scripture (is there only one correct interpretation or are there multiple acceptable interpretations?) and issues of whether there is any person or body in the Anglican Communion that can define the “requirements” for remaining in

the Anglican Communion. Issues of Scriptural interpretation and authority, as well as our relationships of authority within the Anglican Communion are also major issues in this conversation. Human sexuality has simply raised the issue of how we live together in communion.

**Myth:** *To be part of the AC, a province (church) must agree on core communion moral values.*

**Fact:** To be part of the AC a church must be in communion with the ABC.

**Myth:** *The Episcopal Church is liberal/radical on matters of human sexuality.*

**Fact:** The Episcopal Church is respectful, prayerful, compassionate and responsible on matters of human sexuality.

**Myth:** *The Episcopal Church is lax on moral values.*

**Fact:** The moral values of The Episcopal Church are defined by the five Baptismal Vows. There is nothing lax about them. The argument about sexuality represents a clash of competing claims of morality and justice and how the Baptismal Vows ought to be applied.

## Women’s Wall Timeline

One of the special features at the General Convention this summer will be a timeline featuring the history of women in the Episcopal Church. On the occasion of the 30th anniversary of the ordination of women to the priesthood, the Committee on the Status of Women decided it was important not only to recognize women who have been ordained but other women who have contributed to the rich history of the Episcopal Church.

Names of lay women prominent in the formation of many churches across the land will be remembered on the wall as well as women deaconesses and deacons. We will also pay special tribute to the women who served as convention deputies in 1970, the first year that women could be seated, and whose presence and vote made it possible for their sisters to be ordained to the diaconate in 1970 and the priesthood in 1976.

The Women’s Wall Timeline will be in the nave of Trinity Episcopal Church, where many convention activities will occur. Two of these are the election of the new presiding bishop on Sunday, June 18 and a one woman show featuring Elizabeth Cady Stanton on the evening of Monday, June 19. The Timeline will be officially

blessed at Evening Prayer on Monday, June 12 at 5:30 p.m. The timeline will feature relevant women’s and church history from the 17<sup>th</sup> century to the present on the top section, and underneath will focus on individual women who made contributions in their own way, in their own place. We are encouraging people to bring information about women who have been important in their parishes and dioceses, including names, dates, and contributions. We would also like to have pictures but the donor must realize that originals cannot be returned.

Contributions to the timeline can be made by bringing the material on a post-it note, or by using one of the post-it note pads that will be available for adding women’s names to the wall. The timeline will be in black and white. The notes will be colorful and provide a rich mélange of women’s lives and their contribution to this church over the past four hundred years.

Women and men are encouraged to think about women from their parishes and dioceses whose names should be on the wall. Questions can be addressed to the Rev. Barbara Schlachter, Convener of the Committee on the Status of Women, at [b.schlachter@mchsi.com](mailto:b.schlachter@mchsi.com).



# What Witness Will We Make?

by the Rt.Rev. Steven Charleston

The President and Dean of Episcopal Divinity School  
calls the church to witness  
and belief — and to ‘be what we say we are.’

As the Episcopal Church, the most important question before us is not about schism or sexuality. It is about witness. What witness will we make? Christian witness is the public affirmation of faith. It is how we let the world see that we practice what we preach. Today those of us in the Episcopal Church are being called on to make our witness. We have the opportunity to be what we say we are. The world is watching. What will we do?

The answer is a matter of faith. We witness to what we believe.

In the Episcopal Church, we believe in Jesus Christ. We believe in the Bible. We believe in the Good News. In fact, we believe so strongly in all of these essential parts of our shared faith that we are not afraid to disagree with one another about what they mean to us.

We welcome difference as the active presence of God’s Holy Spirit moving amongst us. Our witness is not to conformity but to community. As the Episcopal Church we are not concerned that everyone in the pews believes exactly the same thing, in the same way, at the same time. Instead, we are concerned that no one is left out of those pews because of what they believe, who they are, or where they come from.

Our witness is to the unconditional love of God through the grace of Christ Jesus. Therefore, we accept the risk of grace by not setting limits to love with our own judgment of others. There are no border guards at the doors of the Episcopal Church. We respect the dignity of every human being and are never ashamed of who sits next to us in worship. We are all the children of God just as we are all sinners in need of mercy.

There are no walls around the Episcopal Church. We believe that God is at work in the world. We are not concerned that this world sees us as perfect, pure, or powerful. Instead, we are concerned that people see us practicing justice, doing mercy, and walking humbly with the God we believe loves us all equally.

Our witness is to hope, not fear. We believe that men and women, no matter how separated they may think they are by religious conviction, cultural values, or social location, are never truly apart unless they choose to be. We have nothing to fear from one another unless we allow fear to be our witness. While the distance between us may seem great and the path to reconciliation impossibly long, we have the guidance and comfort of the Holy Spirit. Therefore, we never despair of one another or deny one another for to do so would be to despair and deny the power of that Spirit.

Our witness is to mission. While the Spirit leads us to truth, we carry on with the task God has given us. We do not place pride before discipleship.

While we may have many disagreements between us, we have only one mission before us. We never question the faith of the person who seeks to do the work of God. We believe that it is not important to know if that person is “right” or politically correct. It is only important to know if she or he feels welcomed into the servant ministry of Christ. There are no loyalty oaths in the Episcopal Church, but there are many jobs for those who want to help heal a broken world.

Our witness is to the reconciliation of God in a time of fear. In the Episcopal Church, we stand together not even if we disagree, but precisely because we disagree.  
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**“Our witness is to mission.  
While the Spirit leads us to truth, we carry on  
with the task God has given us”**

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## What Witness Will we Make?

agree. We practice the radical hope of God. We embody a faith that says there are many rooms in the house of God, but one home for us all if we choose to live together.

It is time to make our witness. In a century already marked by the terror of war, with zealots of all traditions inciting us into the patriotism of fear, what witness will we make? What alternative will we offer? What fresh vision will we share? Will we retreat into yet smaller factions of “true believers,” whether from the Right or the Left, smug in our self-righteous assurance that we have the truth? Will we struggle over property and power as though these things had lasting importance for us? Will we vilify one another and become agents of suspicion among the very people we love? Will we worry more about what people think of us than what God expects of us?

It is time to make our witness. It is time to take off our halos, our mitres, and our martyr’s crown to stand up and becounted. What witness will each of us choose to make? I can not answer for anyone in this Church but myself. I do not ask that you agree with my theology. I do not demand that you read your Bible exactly as I read mine. I know that you and I may disagree on many subjects and find it hard to live together. But I also know that you are as much in need of God’s forgiveness as I am.

You and I need one another now more than ever because there are so many others who need us both in this hurting world. That world, the poor and the hungry, the captives and the prisoners, are depending on us to do more than argue with one another. For them, our witness is not a matter of church politics. It is a matter of life and death. I am counting on the fact

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that you know that. Now is the time for us to extend our hands to one another. We will not walk away from the Body of Christ.

Now is the time for us to use our hands. We will not place pride over mission.

Now is the time for us to raise our hands. We will not forget that to God alone goes the glory. Are you a witness? Will you join me in this affirmation of faith? In my life I have known many seasons in the Episcopal Church. This is the season for our witness. This is the time for us to do something totally unexpected and wonderful, to confound those who say we have lost our vision. This is our moment to show the world that we can practice what we preach and be who we say we are. Our finest hour will not be when we think we have won something from one another, but when we know we have nothing to lose by loving one another.

I am a witness. I believe in Jesus Christ. I believe in God’s gospel of justice, compassion, and reconciliation. I believe in the community of God and I will work faithfully with every person to bring peace and healing to the world. I open my hands. I open my heart. I want the world to see that I am not afraid. I step gratefully into the unconditional love of God. I stand up to be counted not for what I think is right, but for what I believe to be possible. How about you? Will you stand with me?

*The Rt. Rev. Steven Charleston is president and dean of Episcopal Divinity School in Cambridge, MA. He is a member of the Choctaw Nation, has served as the Episcopal Bishop of Alaska, and as the executive director of the National Committee on Indian Work at the Episcopal Church Center.*

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## ***Church of England Calls for Action to Help Victims of Human Trafficking***

The Church of England has welcomed steps being taken to support victims of human trafficking, in an official response to Home Office proposals for a UK action plan designed to tackle the issue.

“Trafficking, whether for sexual exploitation, forced labor or removal of organs, treats human beings abusively and oppressively as a means to the enrichment and gratification of others,” Bishop Tom Butler of Southwark wrote in a paper calling for tougher action on those who perpetrate such crimes. “It is totally contrary to Christian teaching and deserves the same unremitting opposition as other forms of slavery.”

The submission argues that an effective response to the problem will only be reached by target-

ing both the “supply” of and “demand” for trafficked people.

The response also welcomes recent Government action in responding to the plight of victims of trafficking, and urges politicians to go a step further by signing Article 13 of the Council of Europe Convention on Action against Trafficking in Human Beings. This would require the Government to provide for a recovery and reflection period to enable a suspected victim to take an informed decision on co-operating with the authorities: “We understand the Government’s hesitation, but we consider that the need to provide unambiguous support to genuine victims outweighs the real risk of abuse of these provisions,” the bishop said..



## Archbishop Robin Eames, Primate of Ireland, Announces Retirement

The Archbishop of Armagh, Primate of All Ireland and Metropolitan, the Most Rev. Dr Robin Eames, has announced his intention to retire later this year.

His intentions have been conveyed to the General Synod of the Church of Ireland. The decision will take effect on 31 December 2006.

Dr Eames, who is 69, has been a bishop for 31 years and was appointed as

Archbishop of Armagh in 1986. He is also today the senior primate in the Anglican Communion.

Dr Eames will continue to carry out all the duties and responsibilities of the Archbishop of Armagh and Primate of All Ireland as normal until December 31st.

The Church of Ireland House of Bishops will consider in due course the selection of a successor.

## A Second Primate, Archbishop Andrew Hutchison of the Anglican Church of Canada, Also to Retire

Archbishop Andrew Hutchison, Primate of the Anglican Church of Canada, has announced that he will retire next year following General Synod and the election of a successor.

Archbishop Hutchison, who was elected Primate at the last General Synod in St. Catharines, Ont., in 2004, made the announcement at a meeting of the Canadian House of Bishops in Niagara Falls, Ont., after privately notifying the four Canadian Metropolitan Archbishops of his decision.

He reminded the bishops that he had said after his election in June, 2004 that his would be a one-triennium primacy.

Since then, he said, there have been discussions about whether or not that term should be extended. But “despite a good deal of urging...I believe the best answer is for me to stick to my original statement,” he said.

Archbishop Hutchison, former Archbishop of Montreal and Metropolitan of the Ecclesiastical Province of Canada, had been ready to retire at the time he was elected Primate. The next General Synod, which convenes in Winnipeg next spring, will elect a successor. Archbishop Hutchison noted that this timing will allow a new Primate time to prepare for the next Lambeth Conference.

## American Baptist Church Also Facing a Threat of Schism

Delegates from the American Baptist Churches of the Pacific Southwest voted overwhelmingly recently to recommend severing ties with the national denomination in a dispute over homosexuality.

Members from the region’s 300 churches are upset that American Baptist Churches, USA, has not disciplined congregations with liberal gay policies even though the denomination defines homosexuality as incompatible with biblical teaching. The matter now goes to the

region’s board of directors, which had already recommended withdrawal from the denomination citing “deep differences of theological convictions and values.”

The board had the authority to withdraw on its own, but decided to seek input from the delegates, according to a statement on the group’s Web site.

The delegates—who met in seven locations across the West, including First Baptist Church in Pomona—voted 1,125 to 209 to withdraw.

News from  
Around the  
Communion  
and Around  
the World

# Communique from the Archbishop of Canterbury's Panel of Reference

Following the Primates' meeting in Dromantine,  
Archbishop Rowan Williams acceded to the request of the  
Anglican Communion Primates and convened a  
Panel of Reference to advise him on difficulties in the Communion

The Archbishop of Canterbury's Panel of Reference recently held its second plenary meeting in Saint Andrew's House, London, and issued the following communique.

"The Panel is grateful for the welcome and hospitality of the Anglican Communion Office during its meeting.

"The Panel began its work by considering progress so far. Since the Panel's first meeting ten months ago, it has received three references from the Archbishop of Canterbury. These were received by the Panel at the end of October 2005. The Panel indicated in its first communiqué that speed of response was an important consideration, and that normally it would seek to give its response to the Archbishop within six months of reference. Review of progress so far has been therefore a vital matter.

"The first reference to the Panel arises from an appeal by the Diocese of Forth Worth in the Episcopal Church USA. The Diocese does not ordain women to the priesthood, and appealed to the Archbishop of Canterbury on the grounds that it is in serious theological dispute with the Episcopal Church, which at its 72nd General Convention in 1997 passed canons to make the ordination of women mandatory. The Panel considered the preliminary draft of its report, and hopes, after consultation with the parties, to publish its recommendations in the near future.

"The second reference relates to the Diocese of Connecticut in the Episcopal Church USA, and to an appeal by six parishes against the oversight of their Bishop. In January, however, civil proceedings were initiated in these situations. The Panel decided last year as a matter of principle that it should not normally consider references where civil cases are proceeding. The Panel is not a court, and its recommendations, which may be published with the consent of the Archbishop of Canterbury, have moral and pastoral force. Civil proceedings should either have come to completion or be stayed if the work of the Panel is to have space in which to operate. On this basis, the Archbishop of Canterbury has withdrawn the reference to the Panel until such time as the civil cases have been resolved.

"The third reference is an appeal by parishes in the Diocese of New Westminster in the Anglican Church of Canada for alternative episcopal oversight. Consideration of this reference has been unable to proceed until March 2006 while the identity of the applicants who wished to carry this matter forward with the Panel was established. Since then, work has proceeded swiftly, and the Panel developed a preliminary draft of its report. Representatives of the New Westminster parishes invited the Panel to meet with them. The Chair of the Panel, accompanied by the secretaries, met with the representatives to explain the procedures of the Panel, and indicate that representatives of the Panel would be visiting Vancouver in the immediate future in order to meet with both parties.

"The Panel also revised its procedures in light of the experiences of the last ten months. In particular, the Panel felt it needed to clarify any misunderstanding there may be of the mandate it had received from the Archbishop of Canterbury: the Panel is not a tribunal or court which can intervene formally in the affairs of the autonomous Provinces of the Anglican Communion. It arose from the request of the Primates at Dromantine for the Archbishop of Canterbury to establish a panel to advise him by supervising the adequacy of arrangements for extended episcopal ministry in situations where parishes were in serious theological dispute with their dioceses, or dioceses in dispute with their provinces.

"In such cases, the recommendations of the Panel are intended to assist by offering an independent assessment of those measures which might move the situation forward. These recommendations are intended to provide sufficient protection to parties who fear oppressive action by ecclesiastical authorities on account of their theological differences.

"In addition, the Archbishop of Canterbury has indicated that he might ask for the advice of the Panel on other grave situations of dispute which may arise in the Communion. The recommendations of the Panel in such cases would be directed towards reconciliation, and would offer advice to the Archbishop of Canterbury on how his ministry could assist the situation."



## Saint Martha and Saint Joan

Proposals for the commemoration  
of two women who shaped the history of their times.

**Resolved,** *That the Convention of the Diocese of El Camino Real request the General Convention of the Episcopal Church to include in the calendar of Lesser Feasts and Fasts Joan of Arc on May 30th, and the Confession of Martha on April 13th.*

### **Rationale: Saint Joan of Arc**

In addition to Joan of Arc’s worthiness as an exemplary Christian life, and the Confession of Martha as a signal event in the Gospel story, their inclusion will also help to redress the gender imbalance of the calendar which now has approximately six times more men than women. Joan of Arc stands out in history, as recognizable to any school child as Davy Crockett or Johnny Appleseed, astonishing in both her valor and her commonsense, and riding up the bloody, plague-ridden 15th century like a star.

She is the stuff of legend, having empowered a nation and chosen its king, only to be condemned by the Inquisition and burned to death by the secular English authorities at the age of nineteen. Her story and the transcripts of her trial still inspire readers as they have inspired writers from Mark Twain to Winston Churchill. George Bernard Shaw described Joan of Arc as “the most notable Warrior Saint in the Christian calendar” in the Preface to his play *Saint Joan*, and few would argue with him. However, she is not in all Christian calendars.

The well-documented life of Joan of Arc places her fully within the guidelines given by the Calendar Committee of the Standing Commission on Liturgy and Music of the General Convention. Her life and death show heroic faith in every sense of both words. Her own words from the trial transcript and those of her contemporaries from the trial of rehabilitation testify to her love of God and of her fellow human beings, her goodness of life, her joyousness, her service to others for Christ’s sake, and her devotion. She has long been recognized and commemorated by the faithful; her reputation even after death gave rise to the trial of rehabilitation and reversal of the first decree. In the years that have followed, regardless of the various ends to which her image has been applied, she

has remained first and foremost a woman of faith, one who remained true to her calling and her conscience though it cost her life.

It is also worth noting that her youth would give an inclusion in *Lesser Feasts and Fasts* special significance to the young. She exemplifies the faith and vision of adolescence, and her valor in speech and action make her particularly important to young women who are seeking the courage to live out their faith.

### **Suggested Date, Readings and Collect:**

May 30th, which is the day Joan of Arc died, is the proposed commemorative date.

The proposed readings are:

Ephesians 6:10-17

Psalm 91

Luke 20:1-8

Preface for Epiphany.

Proposed Collect:

*Eternal God, you sent your servant, Joan, while still a child, to follow your counsel and to lead an army toward your ends. Give us grace to hear and trust your messages and follow where they lead, knowing that yours is the kingdom, and the power and the glory, forever and ever. Amen.*

### **Sketch of Person to be Commemorated:**

Born in the Vosges mountains of Lorraine about 1412, Joan of Arc was the daughter of a well-to-do peasant. She lived during the Hundred Years War, and when she was about fourteen she began to hear voices which she identified as the voices of Catherine of Alexandria and Margaret of Antioch, both women saints who had cults in France in the Middle Ages. With them came the voice of Michael the Archangel, the victorious warrior of heaven.

After the battle of Agincourt, and following the deaths of Henry V of England and Charles VI of France, English armies under the duke of Bedford fought a series of successful campaigns and had taken a number of the fortified towns of France. Increasingly, roving bands of soldiers had come through the Lorraine area of France and the people lived in fear and demoraliza-

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## Saint Martha and Saint Joan

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tion. Joan's voices told her it was her mission to drive the English out of France and the voices grew more insistent until she set about to do it.

She became so convinced of her purpose that, although she was an illiterate peasant girl, she was able to persuade local governors, and seasoned military men to follow her. Her determination gave hope and new purpose to the dispirited French supporters. Even the ambivalent Dauphin (heir apparent to the French throne) was impressed enough to give her the authority, soldiers, and supplies she needed.

Joan asked for troops to relieve the besieged city of Orleans and in April of 1429, she led an army, riding ahead in full armor. Orleans was saved and there is no doubt that her military guidance and the force of her character made the difference. She was wounded and fought on, and that further increased her popularity. Although still a girl in her teens, she proved to be an excellent military strategist who used modern tactics while the rest of Europe continued to make war in the mind-set of the Middle Ages.

In July, she led the Dauphin to be crowned at Rheims. Shortly after this, the climate around her began to change. She became the object of jealousy, suspicion and misunderstanding in the male atmosphere of army, court and church. After a failed attack on Paris, Joan was captured by Burgundian forces and sold to the English. The King of France made no attempt to save her. She was imprisoned and tried in an ecclesiastical "kangaroo" court for witchcraft and heresy.

She was relentlessly examined and given no advocate but she made a guileless, strong and spirited defense on her own. The trial transcripts are available and she almost leaps off the page with her clear, strong, commonsensical responses. She bested and bewildered the great theological minds of her generation with straightforward responses such as, "Consider well your saying you are my judge, for you are assuming a great burden, and you burden me too greatly." When challenged about her attire, she said, "I was many times admonished to wear women's clothing: I refused... As to other womanly duties, there are enough other women to perform them." When asked about an attempted escape she responded, "It is true that I have wished, and that I still wish, what is permissible for any captive, to escape." When asked how she knew the authenticity of her voices and visions, she replied, "I know it by revelation as well as I know you are before me now."

Essentially the issue was one of authority. The issue was whether she placed authority in the church or in her own conscience. When forced to choose, she

chose the latter. On being asked if she was subject to ecclesiastical hierarchy, she responded, "Yes, but our Lord must be served first." The Inquisition cried heresy and Joan's fate was sealed. Near the end of her trial she said, "If I were already judged and saw the fire lit, and the bundles of sticks ready and the executioners ready to light the fire, and even if I were within the fire, I would nevertheless not say anything other. I would maintain unto death what I have said at this trial."

Despite the centuries, the story of Joan of Arc still speaks directly to the human soul. She speaks first to the child in us, for she was a child when she first heard her voices and she reminds us of the untrammelled faith of the young. She speaks to us of bravery, valor and the astounding possibilities open to those who follow God's call. She speaks of female heroism and the neglected leadership of women. She speaks of all holy people who have been vilified in their own time while holding out the hope of eventual vindication. But she speaks most clearly and poignantly of the inviolability of the human soul against any temporal authority. As she was being burned at Rouen, she called for a cross which she held before her as she called over and over again the name of Jesus. A secretary to Henry VI of England who witnessed the execution lamented as he left the scene, and prophesied as he did: "We are lost," he said, "for we have burned a saint."

### **Rationale: The Confession of Martha**

Each year on January 18th, the Episcopal Church remembers a particular event. It is called the Confession of Peter and we commemorate the moment when Peter responded to the questioning Jesus with the words, "You are the Messiah." (Mark 8:29<sup>1</sup>) From that response Peter is designated as the rock on which Jesus will build the church. However, our tradition with its patriarchal bias omitted a similar confession and it is only in this century that a Roman Catholic theologian, Raymond E. Brown, S.S., has pointed out that it ranks with Peter's. It is the confession of Martha and it is found in John 11:27. When Jesus queried Martha about her belief, she responded, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

Martha and Mary of Bethany have a shared feast day on July 29th, and Peter and Paul have a shared date commemorating them as well (June 29th). But the Confession of Martha stands alongside the Confession of Peter and warrants inclusion on its own as a signal event.

What we know of Martha from the scriptures

places her fully within the guidelines given by the Calendar Committee of the Standing Commission on Liturgy and Music of the General Convention. Her confession shows heroic faith especially in the light of the circumstances in which it was made (following the death of Lazarus). We learn in John 11:5 that Jesus loved Martha and her siblings.

Her friendship and hospitality toward our Lord indicate that the qualities of love, goodness, and joyousness were there as well. Her home was repeatedly a place of hospitality for our Lord. She embodied, perhaps more than any other in scripture, devotion and service to others for Christ's sake.

If asked what they remember about Martha of Bethany, most Christians would recall from Luke's Gospel (Luke 10:38-42) that Martha and Mary were two women who were friends of Jesus, and that during a visit in their home Martha was reprimanded for asking that her sister help in the kitchen rather than sit and listen to Jesus' teachings. Jesus said Mary had "chosen the better part." We don't usually remember Martha as the one who recognized Jesus as the Christ but rather as a harried, distracted hostess. Some have viewed Martha as an example of the active life as opposed to the contemplative life which Mary represents. But to remember her only in her frustrated, admonished moment would be akin to remembering Peter only when Jesus said to him, "Get behind me, Satan!"

The image of Martha for believers was once much larger than it is in our times. In the Middle Ages, there was keen interest in Martha but not as the reproved hostess absorbed in small details. She was perceived as a close friend of Jesus, an independent woman, a spiritual powerhouse. According to the German theologian, Elisabeth Moltmann Wendel, there was a popular book of the lives of the saints during the Middle Ages which was even better known than scripture (in part because it was in the vernacular and the Bible was in Latin.) It was sometimes termed the "little people's Bible" and it told the legend of St. Martha, claiming she had come on a boat to Provence, France, with Lazarus and Mary Magdalene. In France she had begun a career preaching the Gospel.

Her wisdom and gentleness were so profound that she is reputed to have subdued a powerful dragon in Tarascon by splashing him with holy water and then wrapping him with the cords of her sash or girdle. There are a number of artistic depictions of her standing over a dragon with the cords of her girdle wrapping the beast. Images of St. Martha subduing the dragon once rivaled images of St. George, though she did not overcome the

beast with weapons and physical strength; she overcame the dragon with faith and gentleness. She exemplified defeating the underground destructive forces of the world in a new way, and liturgical art depicting her triumph flourished in Germany, France, and Italy.

The great Dominican painter, Fra Angelico, painted an remarkable scene in the monastery of St. Marco in Florence, Italy, showing Martha with Jesus and the other disciples in the garden of Gethsemane. Jesus is praying with his arms uplifted and below him the male disciples have fallen asleep. At the base of the fresco, wide awake and identified by their names in their halos, are the two sisters of Bethany. Mary is shown reading (representing the contemplative life) but Martha is watching, alert, with her hands uplifted in prayer. She of all the followers is the one who has taken on the concerns of our Lord as her own and it is she who shares Christ's posture of prayer.

In the last few centuries, we have lost a full appreciation of Martha of Bethany. It is time that the contribution of her confession be recognized by the Church.

**Suggested Date, Readings and Collect:**

The proposed commemorative date for the Confession of Martha is April 13th. This date falls around the midpoint of the days in which Easter occurs. Martha's confession was made in the period prior to Passover but since it occurs at the raising of Lazarus, an Easter theme of resurrection predominates the readings. An April 13th date allows that some years the commemoration will fall in Lent and Holy Week, but other years it will fall within the Easter season, thereby fulfilling both the historical and thematic criteria in varying years.

Psalm 139:1-17

Revelation 7:13-17

John 11:17-27

Preface is for Easter.

Proposed Collects:

*Lord Christ, your mercies are beyond number and you are revealed all around us if we but have eyes to see, give us the grace and hospitality of your friend, Martha of Bethany, who, in the midst of grief, confessed you as the Christ, the Son of the Living God, confident that new life is found in your presence and that the reign of God is ever transforming us and our loved ones. We ask this in your name, who lives and reigns with the Creator and the Holy Spirit, one God, now and forever. Amen.*

**Sketch of Person/Event to be Commemorated:**

Martha of Bethany was a close friend of Jesus, one

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who provided food, hospitality, and the support and solace of friendship for him. But she also understood who he was and what he was doing in the world. This is apparent in a brief exchange of words recounted in the Gospel of John in which Martha confessed Jesus as the Christ.

Martha's confession sprang from her deep inner conviction and was forged in the events of the previous week. Earlier that week, Martha and her sister Mary had suffered the death of their brother, Lazarus. They were obviously a close family and were all friends with Jesus. From what we know of the two sisters, we may assume that at least a fair proportion of the work load fell on Martha; she was a "can do" kind of person. She would have had to wash and prepare the body, binding it in cloths as was the custom. She would also have prepared the tomb, which was a cave. No doubt all of this was still very much on her mind. It was from this recent experience that she approached Jesus.

Martha's confession of faith is the fifth that is recorded in the Gospel of John up to that point. The first is Nathanael's hailing Jesus as "Son of God" and "King of Israel." Next is the Samaritans acknowledgment of Jesus as "Savior of the world." The third confession is when Peter calls him "the Holy One of God," and the fourth is when the man born blind confesses Jesus as the "Son of Man."

What makes Martha's confession unusually perceptive is her statement that "you are the Christ,

the Son of God, he who is coming into the world." She has recognized that the Messiah's reign has already begun. Despite her pain and grief over the death of her brother, she sees a future world being born. For her, Jesus is not a static figurehead but one who is bringing the powers of the age-to-come into effect. In him, she sees that the reign of God is now at work.

What does the confession of Martha say to us across the centuries? She reminds us to look beyond, at times even from the myopia of our personal pain, and see God's hand "at work in the world around us." She urges us toward a larger vision. It is one that includes new life emerging from places of pain, from tombs we may have carefully tended. These need not be literal graves but can be where we have buried hopes, dreams, possibilities. Her faith carried her beyond the forces of destruction and death into understanding the larger purposes of God's love. She shows us what it means to be friends with Christ, welcoming into our broken hearts and bereft homes God's promise of new and abundant life.

Respectfully submitted,  
The Rev. Penelope Duckworth

### *Further Reading:*

Elisabeth Moltmann-Wendel, *The Women Around Jesus* (Crossroad: New York, 1997) and the Earl Lectures, Pacific School of Religion, Berkeley CA.

All biblical quotations are from the New Revised Standard Version.

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## Anglicans and Roman Catholics Continue Discussion of the Seattle Document on the Virgin Mary

The 60th meeting of the Anglican-Roman Catholic Consultation in the USA (ARC-USA), took place recently at the National Shrine of Our Lady of the Snows in Belleville, Illinois

The members of the consultation have been following closely developments within the Anglican Communion since the release of the Windsor Report in 2004. At this session Father George Tavard, AA, gave a paper on the understanding of communion in the ARCIC documents and the Windsor Report, and the Episcopal members updated the Roman Catholic members on the latest developments in view of the upcoming meetings of the General Convention in June and the Lambeth Conference in 2008.

The members also finalized a brief document outlining a common understanding of the way in which they worship together at ARC-USA meetings. The text

reaffirms the longstanding practice of celebrating Morning Prayer and Evening Prayer alternating the two traditions, taken from the Anglican Book of Common Prayer and the Roman Catholic Liturgy of the Hours. Eucharist is celebrated each day, also alternating between the Anglican and Roman Catholic rites. In view of the absence of Eucharistic sharing between the churches, those not receiving communion at a particular celebration are nevertheless encouraged to approach the presider for a blessing. Members of the other traditions will ordinarily be invited to serve as lectors and intercessors.

*ARC-USA was established in 1965 and usually meets twice each year. A complete list of the agreed statements released by the consultation as well as links to earlier press releases can be found on the USCCB website at: <http://www.usccb.org/seia/officialdialogues.shtml#5>.*



## The Almost-Last Word

### *The Gospel is Yeast*

by

Halford E. Luccock

At the very outset of the ministry of Jesus, as recorded by Mark, he evades two deadly dangers which have beset his cause ever since: he refuses to become localized; he refuses to become institutionalized. The future of Christ's church depends to a large degree on the measure to which the paralysis of those same two calamities can be avoided.

It was natural that the townspeople of Capernaum should say, "Stay here!" Jesus' healing had been a blessing to the town. His presence would become a permanent asset. He was among friends. What would be better than just to stay? To Jesus there was one thing better—the road to the world. He came not to be a town doctor but a world's Redeemer. . . .

Threatened, for the moment, by loving but mistaken hands which would have imprisoned him in a local provincialism, Jesus said, "Let's go somewhere else." In those words and in that spirit there was the universal destiny of Christianity, its unrelenting thrust into all the world. It broke through the bounds of Judaism, broke out of the wider bonds of the Roman Empire, burst the bonds of Europe, across the Pacific. Christianity has lived because as each new frontier came into view, [those] with a spirit akin to their Master's have cried, "Let's go!" Always that preservation of Christianity as a world force has been won only by overcoming the seductive voices, which demanded, as on that first day at Capernaum, "Let's stay." . . .

The Christianity which degenerates into provincialism and forgets the call of the road speedily becomes a mummy.

Jesus' departure from Capernaum, on the road that led eventually to Jerusalem, Calvary, and all the world, was a refusal to become institutionalized. The Prophet, the Teacher, the Redeemer, would have been transformed into a kind of impersonal clinic, a hospital and dispensary. Another institution, a blessed one of course, but still an institution, in the town's life.

That subtle danger is never completely escaped and has strangled the spiritual life and power of Christ's church again and again. Whenever Christianity has been expressed in a statement of doctrine, in a form of organization, and men [sic] say in satisfaction, "This just fits. Let's keep it this way forever," the institution begins to set like a plaster cast, throttling the spirit within.

It is inevitably so. The Christian gospel is *yeast*, not concrete. It should ferment, upheave, grow, not solidify. The hope of the Kingdom depends on the persistence of the Spirit of Jesus, "Let's go somewhere else." When Christianity is identified with any form of organization, the organization is soon substituted for the inner life. Then the church becomes like the man who said to his soul: "Now we're all set. We have goods laid up for many years. We don't need to think, or to plan or to work or to worry." When he reached that stopping-place, of course, he stopped. His soul, his life was gone.

*Halford E. Luccock, Preaching Values in New Translations of The New Testament (New York: Abingdon Press, 1928). We thank the Rev. Juan Jimenez for drawing it to our attention this amazing 1928 passage..*

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from  
Capernaum on  
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