



President's Report

by Ginger Paul

Much has gone on in our world and the Episcopal Church since the Annual gathering a year ago in Pittsburgh when the dust and smoke, the tears and pain of 9/11 were just beginning to allow us a first glimpse of lives forever changed by this disaster. Our churches, mosques and synagogues were full. Flag waving and patriotic rhetoric were at fever pitch. Sadly, it didn't take long for those seeking easy answers to impossible questions to slip back into the Christmas and Easter routine. Unlike Jacob in the 32nd Chapter of Genesis, many of us seem to be unwilling to wrestle and wait for the blessing.

Just as we began to feel surer of ourselves, snipers struck fear in our lives. At least one person decided not to attend the Annual Gathering just hours before her scheduled train departure because of the government's announcement that trains might be the next targets of terrorists. I find myself increasingly annoyed, even angry with the leaders of our country who seem to believe there was never violence and terrorism in this country before September 11, 2001. How many women have been killed in body and spirit because of domestic violence swept under the rug of denial, disbelief and disinterest? How many children awake to gunfire in their neighborhoods day after day? The laundry list is long.

In our Church there are continuing efforts, subtle and not so veiled, to keep women, people of color, gay and lesbian, anyone who doesn't fit a particular mold, in their places. The recent update by the Committee on the Status of Women of the study done in 1987 by the Committee on the Full Participation of Women in the Church documents that some progress has been made toward full participation. Yet, there are significant percentages of women and men, primarily in the south, who believe that there are few if any inequities! A more subtle form of violence to be sure, but how much emotional trauma is inflicted when any of God's children are prevented by sins of commission or omission from becoming all the Creator intended?

As the Caucus board struggled to decide whether to hold the Annual Gathering because the numbers seemed too small, I thought of two bright stars of the Episcopal Church now in the nearer presence of God: Suzanne Radley Hiatt and Paul Matthew Washington. Sue, the guiding spirit of the 1974 Philadelphia ordinations, herself one of the eleven, was priest and teacher

of pastoral theology. Her fiery spirit of courage, wisdom and inspiration will always be with us to keep us from complacency. Paul, civil rights activist, priest, rector of the Church of the Advocate where Sue and others were ordained, once said in a sermon: "When I saw my people hungry, cold, homeless, oppressed, brutalized and exploited, I knew it was God telling me to do something about it."

And so we gathered to worship and pray; to honor and celebrate with Bishop Barbara Harris as she retired as Bishop Suffragan of Massachusetts; to welcome and embrace her successor, Gayle Harris; to do something about economic justice in the church and the world.

You will find reports elsewhere in this issue of the challenges we were given by Meizhu Lui, executive director of United for a Fair Economy in Boston and Carmen Guerrero, Jubilee Officer at the Episcopal Church Center who called us to wrestle and wait for the blessing.

As I write this, the Angel Project in the Diocese of Ft. Worth is at the midway point. The Rev. Barbara Schlachter continues to do ministry in a very pastoral, non-confrontational way. She has met, at his invitation, with Bishop Jack Iker. It is not and has never been the intent of the Episcopal Women's Caucus that this experience for the people of that diocese who seek her care be used in any way to cause political trouble for Bishop Iker or the Diocese of Ft. Worth. Let us continue to pray for those involved in the Angel Project that understanding and respect may be theirs. Let us also continue to pray for those who long to have the pastoral care of women priests but are denied, wherever they live, work and worship for the spread of the kingdom.

Yes, Sue Hiatt and Paul Washington, we are pushing forward, not nearly as rapidly as we would like, but with your spirit blowing us onward, the women and men of the Episcopal Women's Caucus will never give in to mediocrity and second class citizenship in this Church.

Let us pray.

May the God who dances in creation, who embraces us with human love, who shakes our lives like thunder, bless us and drive us out with power to fill the world with God's justice. Amen.

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From the Editor. . . .

In the summer of 1991, my soon-to-be husband Gayland Pool and I visited Phoenix for General Convention. I managed to find the small Episcopal Women's Caucus booth tucked away in a corner of the Exhibit Hall and joined immediately.

I left the Roman Catholic Church in which I was raised because rage was not the spiritual experience I was seeking. As a young news reporter I had followed developments regarding the ordination of women in the Episcopal Church with keen interest. I had interviewed Carter Heyward when she visited a locally famous liberal priest at Canterbury House at Texas Christian University after the Philadelphia ordinations. [That locally famous priest was named Gayland Pool and both of us and everyone who knew us then would have laughed out loud if anyone had suggested we would be married some years hence.]

When I heard the news that women's ordination had been passed by the General Convention in Minneapolis in 1976, my first thought was of Carter. My second thought was that finally I knew where I could find a spiritual home. But I discovered that joining the Episcopal Church in the Diocese of Fort Worth is like falling down the rabbit's hole into some strange time-warped place.

At the time I was sure the Episcopal Church would not let this situation go on too long. Was I ever wrong! In 2003, we still have no female priests licensed to function in this diocese. The committee authorized by A045 at General Convention in Denver recommended more conversation about women's ordination – in 2006! We come full circle to Minneapolis still awaiting the advent of women's ordination in Fort Worth, San Joaquin and Quincy.

But at least my instincts in Phoenix were on target. The Episcopal Women's Caucus was and remains the ONLY organization in the entire church that actively cares about what is happening in my diocese and the other two where women priests are forbidden. The latest evidence of this caring is The Angel Project, about which you will read more in this issue.

If you are a member of this organization, you probably have your own story of why you joined [write and tell us about it]. If you're not yet a member, think about joining. This group doesn't just pay lip service to a mission statement. They actually struggle and give sacrificially to live it.

*The Episcopal Women's Caucus welcomes
your comments, thoughts and stories!*

FIFTY-NINE HOLY DAYS IN FORT WORTH

by The Rev. Dr. Barbara Schlachter

The Episcopal Women's Caucus' first angel reports on her experience in the Diocese of Fort Worth and the welcome she found there.

This angel has flown home after fifty-nine days in the Diocese of Fort Worth. I arrived on St. Michael's and All Angels (transferred) and left on the Feast of Christ the King. Added to the three days I spent there earlier in September, it was a total of fifty-nine days, the canonically-allowed length of time a priest may function in a diocese other than her own without that bishop's permission.

The Rt. Rev. Jack Iker would not have given me permission because his position on the ordination of women to the priesthood is the reason I was there in the first place. Fort Worth is one of three dioceses that, more than 25 years since the canon on ordination was changed, still do not ordain women to the priesthood. The people who live there are divided between those who support Bishop Iker's position, and those who want to have ordained women serving in the diocese and to experience being part of the rest of the Episcopal Church.

It was to the latter, loyal people that I was sent. Some of them are members of the Episcopal Women's Caucus, and it was their request to the National Episcopal Women's Caucus that brought me there. I felt called to this ministry of pastoral presence. I had recently moved to Iowa from Southern Ohio and was between positions, so I had the time available. More importantly, I had been through a similar time in my life thirty years before when I helped found the Episcopal Women's Caucus. I spent three and a half years as a deacon going to any parish that would invite me to show them that a woman could wear a clerical collar and serve as well as a man.

In Fort Worth I felt in many ways that I was stepping back in time. Not only is the ordination of women a non-resolved issue in Fort Worth, but also inclusive language has far to go. In some services I felt I was at a mid-1950s liturgy. Women there are supposed to believe that they are included in the word "man"—as long as they aren't called to priesthood, that is.

The title for my article comes from an e-mail that one of the clergy opposed to the ordination of women sent to a public Internet site. He said that the Rev. Barbara Schlachter was "hanging out" around the Diocese of Fort Worth and wasn't it nice that the Episcopal Women's Caucus had nothing better to do with its money than provide me with a vacation in Texas.

Well, one of the things I most admire about Jesus' ministry was his ability to hang out and be available to people. I took that statement as a compliment.

And if this clergyman had been English, he would have used the word "holiday" instead of vacation. That of course, comes from Holy Day.

And indeed, I did have fifty-nine Holy Days in Fort Worth. It was, however, not a vacation. The last time I checked under the rubrics of clergy wellness: preaching, teaching, counseling, planning liturgies, celebrating house Eucharists, encouraging the faithful and being generally available to all who wished to spend time with me individually or in small groups, is not considered vacation.

When I went for my three day initial "plunge" in early September, I returned amazed at the depth of the pain and anger I heard from both clergy and laity. I wondered if indeed I could offer healing and encouragement in the face of such despair. I wondered if I would in fact face hostility from those opposed. I asked for prayer from Caucus members and friends, and the parish where my husband is rector commissioned me for this ministry and joined in the prayers for me.

I believe in the power of prayer! I never experienced any hostility, even from those who were opposed to the ordination of women, and I was warmly greeted and received by people wherever I went. There was a hunger and a thirst to be part of something beyond their diocese that touched me deeply. There was a desire for the wholeness that the rest of the church has found in the ministry of ordained women. We lived that as fully as we could for those fifty-nine days.

There were a number of clergy in the diocese who were quite supportive of my being there and wished things were different so that they could have women colleagues. Even the most supportive, however, realized that an invitation to me to preach or celebrate constituted a risk with their bishop. My presence was a mirror for them—how far were they willing to go to support something they believed in? I do not judge any of them. It is an isolating place for clergy who do not believe as the bishop believes. In fact, it is a dangerous place. More than one clergy person has been removed from his position because he was too outspoken, and others have been forced out by vestries because the bishop chose not to support them.

I did celebrate the Eucharist once and con-celebrated another time in an Episcopal church. I preached in two different parishes, and there was a great deal of enthusiasm and support from the lay people in these

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Fifty-Nine Holy Days: an EWC angel's experience in Fort Worth

churches. I attended two meetings of a deanery clericus, a book club, two meetings of a woman's guild, celebrated house Eucharists in the homes of people from four different parishes, led a quiet day, taught a class at Texas Christian University, had lunch with a number of clergy, including a group of clergywomen from Dallas, made several presentations during the week or on Sunday mornings, and met with many people over meals. One woman I had lunch with has experienced a call to priesthood. She told me that our visit was the first time she had ever talked with a woman priest.

I also met with Bishop Iker. When Dr. Doug Newsom, my scheduler, went to tell him I was coming, he indicated he wanted to meet with me as soon as possible after I arrived. That turned out to be October 31. Someone laughingly suggested I wear a pointy hat. Someone else replied that he would see one on my head whether I wore it or not.

It was obvious that he was not pleased I was there, even though I assured him I was not there to act politically but pastorally. My impression was that he is opposed to the ordination of women because if we were ordained soon all priests would be women. That has hardly been the experience of the dioceses that have ordained women, however. The feeling I received was that he sees ordination of women and homosexual persons as one and the same issue.

I read some of the Forward in Faith material about ordination of women and found it to be very selective scripturally. It does not allow for any cultural relativism or interpretation, nor does it admit standard Biblical criticism into its arguments. It believes that the Christian Church is called to maintain patriarchy. Christ is the head of the man and the man is the head of the woman, and only a man can be the head of a church. Obedience and control are big issues, and it doesn't take much reading between the lines to find a great deal of fear. Bishop Iker serves on the Board of Forward in Faith.

While I was there I also attended the Fort Worth Diocesan Convention. It was a celebration of the twentieth anniversary of the diocese since it divided from the Diocese of Dallas. It was apparent there was to be no discussion of any controversial items. At one point a woman from Sewanee addressing Convention about the University of the South was stopped from talking about the Seminary. No one would be allowed to go there from Fort Worth anyway. Yet, there was much that was good about the Convention. It seemed to me to have a strong mission emphasis, and perhaps that is where some of the frustration and energy of the diocese is going—into good mission outreach to their companion dioceses in Malawi and Mexico and to Food for the Poor in Haiti.

I had gone to convention with considerable trepidation, but again, everyone was cordial, and many were very welcoming. The fact that there were about a half a

dozen women deacons in clerical collars may have helped my reception. I also enjoyed a warm conversation with Donna Iker, the bishop's wife. I had been praying for the bishop and his family every day, and it was good to put a face to a name.

The report of the A045 Committee came out while I was in Fort Worth. It was received with sadness and a sense of betrayal by those who felt they had risked a great deal to tell what they wanted the national church to hear. What they said was not reported, and several clergy I spoke with felt they had gone out on a limb only to have the national church chop it off. I don't think that most people have any idea how hard it is to be a priest in the Diocese of Fort Worth and be loyal to the canons of the Episcopal Church. We have to find a better way to support the clergy and laity of this diocese.

One of the recommendations of the A045 report is to have a day of dialogue at the General Convention in 2006. First, not only would the deputies from Fort Worth not attend—they do not go to convention Eucharists but have their own—but no amount of talking is going to convince this group. The fifty thousand dollars the committee recommends be used for this dialogue would be put to better use sending in angel after angel, ministering to the clergy and laity of the diocese who feel abandoned and on the edge of being taken out of the Episcopal Church altogether.

My presence there, more than anything else, was a sign of hope, of connection, that people from the Episcopal Church care about the people of Fort Worth. Hope, healing, and empowerment was experienced by many. I was there long enough to begin to establish significant relationships with people. I hope that the Angel Project will continue. As long as we permit a bishop to stand in disdain of a national canon, we need to find ways to minister to the laity and clergy who want to be faithful to that canon.

I met many wonderful people whom I shall remember, continue to pray for and hopefully see again some day. These are bright, articulate, passionate and faithful women and men, who bear for all of us the tangible sign that we are still a church that has a long way to go before women and men are on equal footing. There are lessons for all of us in Fort Worth, lest we get too confident that the battle has been won.

So many people I met there wanted me to know that they had lived in other dioceses and experienced the ministry of women, or that they had visited Episcopal churches while they were on vacation. They said that they always got this startled reaction from people, as if they must be one of those people who don't believe in the ordination of women. The estimate I heard several times is that the laity is probably half in favor and half against. The people that show up in our churches are probably at least the ones open to it. If someone

shows up at your church and says they are from the Diocese of Fort Worth, please welcome them warmly and tell them you have heard there are some really great people in that Diocese.

I would like to end with a note of thanks to the Caucus for the opportunity to serve in this way, and for all the prayers said for the Angel Project. I also thank

Katie Sherrod and Gayland Pool, with whom I stayed while I was in Fort Worth. Their loving presence, which included Gayland's fresh-baked bread almost every day, helped keep me grounded. Their four wonderful dogs, grandbaby, and beautiful home and gardens contributed to my sense of being cared for even as I was caring for others. ##

Encountering an Angel: *Fort Worth Episcopalians Speak*

My husband Gabby and I enjoyed our Sunday with Barbara Schlachter so very much. We picked her up and took her to St. John's for the Sunday morning Eucharist, coffee hour and the adult forum. Afterwards we were able to visit one on one over a delicious brunch at La Madelaine's.

When we arrived at St. John's, I took Barbara to the sacristy to introduce her to our priest. I introduced her as Dr. Schlachter and [the rector] David Klein immediately wanted to know her baptismal name. I then proceeded to tell Barbara what our priest's baptismal name happened to be. At the adult forum, I was requested to introduce my guest. Barbara was asked a few questions and everything went very well.

The Angel Project meant that St. John's was exposed to the first female priest most people had ever had the opportunity to meet. Nobody was struck by lightening. I think we should do it again.

Ann Marek,
St. John's Episcopal Church, Fort Worth

It was a gift to invite people to my home to share and create a Eucharist led by a woman priest; one who I have come to admire and trust in a short time. Now I realize it was 'attended' by that larger body of people whose commitment and funding brought Rev. Schlachter to Ft. Worth for a time.

Marsha McClean,
St. Luke's in the Meadow, Fort Worth

I met Barbara Schlachter on two occasions—both were meetings of our Book Club composed of about 15 Trinity women. She was the stranger who fit right in immediately. Her insights into our discussions were both helpful and interesting.

As a relative newcomer to the Diocese of Fort Worth and having come from the Diocese of Virginia, I found it reassuring to see the response of our small group to a woman priest. What was her background? How long would she be here? What were her reactions to Fort Worth? etc. They were not only interested but also eager to hear of her experiences. Her visit was not only helpful, it certainly made me feel connected once

again to the larger church. I also had the pleasure of hearing her inspiring homily. I hope that many others at Trinity came away feeling the pride of hearing and seeing this gifted woman share her knowledge and background with us.

Sue Pratt,
Trinity, Fort Worth

It is just too simple in every day life to lose sight of the fact that regardless of how often the attempt is made to make many of us feel unworthy because we want parity, the Diocese of Fort Worth is the true apostate. We wish only to follow the just path in line with the rest of the Anglican community. Rev. Schlachter's presence definitely helped me to feel connected to that larger community. For the first time within this church setting, I felt I was standing in the center rather than on the periphery—welcomed rather than simply tolerated. Speaking to Rev. Schlachter without fear of reprisal or judgment—to not have to explain certain feelings – to know that she recognized my heart—that was the crux of it. She simply understood. This gift I received—for I do feel it to be a gift—was precious. I do thank Barbara and all those who made it possible for her to visit the Diocese of Fort Worth. Both have given me hope that one day "angels" will not have to be imported.

BG Click
Christ the King Episcopal Church, Fort Worth

In the Rev. Dr. Barbara Schlachter I met an angel, a messenger who brought good tidings to those of us in Ft. Worth who hunger and thirst for the full ministry of women and men. And the message she brought in a firm, loving, humorous, challenging, articulate, moving, and inspiring way is that we are all God's people and that women can minister to us in ways that are different from the ways of men. Having her in our presence was (and continues to be) a blessing for which we are all grateful to the Episcopal Women's Caucus. Her day of reflection for women was among the spiritual highlights of my life, and the people coming for communion after her sermon reflected hope and joy and a

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Responses to the EWC angel's visit

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sense of connection.

One of our male parishioners said to her after her sermon and during her forum presentation, "I want to tell you that you are the best argument for the ordination of women that I have ever seen." That statement, I believe, represents exactly what the EWC hoped for in developing the Angel Project: the incarnational presence of an "angel" has allowed people of faith to experience the ministry of women in a way presently not allowed in our diocese.

Priscilla Tate,

Trinity Episcopal Church, Fort Worth

I met Barbara Schlacter at Trinity Episcopal Church. She was gentle and peaceful, strong, and wise. I was excited that my seven-year-old daughter and eleven-year-old son witnessed such a role model in a position of leadership.

I was surprised by how much her presence in Fort Worth meant to me. It was truly as if I was seeing an old friend, one who I had not expected to meet again. It was a reminder of years I spent in Dallas and Washington DC, where I had attended my aunt's ordination to Episcopal priesthood at the National Cathedral. It brought to mind many conversations about the masculine-feminine balance, and how God's decision to put us together was a mystery to some, but infinite wisdom to most.

Barbara's visit sent a powerful message. The National church had not, after all, forgotten about us here in Fort Worth. They had not written us off, or assumed that all was well. Barbara's visit communicated hope that there were possible solutions to reunite us with the Canons of the National Episcopal Church. My family sends their deepest thanks to the Episcopal Women's Caucus for designing and implementing the Angel project, and for sending Barbara Schlacter to Fort Worth. It is our hope that you will continue this and other projects which seek to unite us with the larger church.

Ruth Barnhouse Story

We first met the Rev. Dr. Barbara Schlacter in early September, 2002, at the invitation of one of the local EWC officers. The format was a luncheon meeting for the purpose of introducing Barbara to 8 to 10 Episcopal Priests and lay people in the Fort Worth Diocese. We met one another and discussed possible opportunities that she might have to meet members of the several parishes represented.

Most of the conversation related to concerns the priests had about internal matters and the direction the diocese was headed. Barbara warmly listened in a quiet and supportive manner. Her understanding and loving support for their needs was very apparent and a highlight of the meeting.

Our next encounter was at our parish's October Stephen Minister education program, over which I presided. She spoke to about 30 Stephen Ministers and guests about Spiritual Healing. She presented a well received program not only from the perspective of a care giver, but also from the perspective of one with a life threatening medical illness. The presentation was outstanding.

Sylvia and I had the good fortune to attend the House Mass over which she presided in late November. This was a very personal and comforting experience. She brought with her the perspective of the experiences of other dioceses of the National Church and provided understanding and hope for those present who expressed frustrations about our concerns. She provided the group with suggestions for mutual support and hope about how our diocese might in the future rejoin the mainstream of the National Church.

We have been blessed to have had such an outstanding and spiritual person as our visitor. We are indebted to those who generously provided the support for her visit.

Sylvia and Tim Stevens

St. Christopher Episcopal Church, Fort Worth

The encounter with an Angel in the Fort Worth diocese was healing, rather than divisive, as some imagined it might be. Those men and women who felt alienated from the national church to which they thought they belonged experienced enrichment and encouragement.

The visit was designed to be low key, and it was. As such it was a pressure valve that released hostilities and allowed laity and clergy to see that a spiritual call to ministry has no gender.

Being in charge of the Angel schedule was enlightening and rewarding.

Dr. Doug Newsom

Trinity Episcopal Church, Fort Worth

Having the experience of house Mass with Barbara (twice) was wonderfully freeing and uplifting. A fine, intelligent, friendly and spiritual person, she helped me sort through some longtime concerns, both personal and church related. I hope to encounter her ilk again—often."

Carolee Yarborough,

St. Luke's in the Meadow, Fort Worth

I felt that the visit by our Angel, Barbara Schlacter, gave hope to the ones of us in the Diocese of Fort Worth who are fervently praying for change and a closer connection to the larger church. She offered a different and more inclusive perspective on the faith that all of us are continually trying to strengthen and make more powerful in our lives. Barbara offered this experience in a

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Annual Gathering Report In Search of Economic Justice

by Tracy J. Sukraw

Thirty members of the Episcopal Women's Caucus spent significant time focusing on issues of economic justice in the church and the world when they met for their annual gathering, held Oct. 25-27 at the Holiday Inn in Newton, Massachusetts.

The weekend also marked the kick-off of farewell celebrations in the Diocese of Massachusetts for the Rt. Rev. Barbara C. Harris, the Anglican Communion's first female bishop, who retired November 1 after a 13-year tenure as Massachusetts' bishop suffragan.

Caucus members gathered for a Saturday evening reception and dinner with Bishop Harris at Episcopal Divinity School (EDS) in Cambridge, and some stayed for the diocese's Gospel Vespers celebration for Bishop Harris at the Cathedral Church of St. Paul in Boston on Sunday afternoon.

The Rev. Gayle Elizabeth Harris, Massachusetts' bishop suffragan-elect, said afterward that the Caucus gathering at EDS held "a spirit of celebration, not just honoring Barbara, not just rehearsing all she has done and meant to the church, but a spirit of saying, We continue to look to you to be a voice for the future. There was the spirit of Christ's love embracing the totality of God's presence among all people in the church."

That justice-seeking spirit infused the weekend's presentations and discussions. Caucus president Ginger Paul of Shreveport, La., said that she came away from the annual meeting with the sense "that there is a continuing need for the Episcopal Women's Caucus to be a visible presence in the church, ever pressing forward, with other members of the Consultation, to struggle for justice so that the ministry of all will be honored and equally valued."

During the opening program on Friday evening, Meizhu Lui addressed the topic of economic justice in the world. Lui is the executive director of United for a Fair Economy in Boston, an organization that focuses attention on the negative consequences of growing economic inequality. Through educational resources and

programs, it supports efforts to build a grassroots social movement toward a fair economy.

Lui spoke of the principle of fairness as "a bedrock American value" but was quick to add that "the practice of fairness in our country is not equally great."

To illustrate income growth gaps, Lui lined up five volunteers, each representing a fifth of the population, and had them step forward across the room according to their group's corresponding income growth between 1979 and 1999.

The volunteer representing the bottom fifth—which experienced an income *loss* of one percent—was soon left far behind the volunteer representing the top fifth, whose income growth of 42 percent sent her striding across the room. "Since the Reagan years, policies have made it come true that the rich get richer and the poor get poorer," Lui said.

By contrast, for the period between 1947 and 1979—when, according to Lui, everyone benefited from the progressive, post-WWII policies in place to support a middle class—income for the bottom fifth of the population grew 116 percent compared to a relatively equal 99 percent growth for the top fifth.

"My point here is that growing inequality in our economy is not an act of nature or an act of God. It's an act of men and women who make the rules that can remedy problems in our society," Lui said.

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*"...growing inequality
in our culture is not
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It's an act of men and
women...."*

The picture of growing inequality in the U.S. has to be looked at in global terms, she said, “because it is all one economy.” She asked Caucus members to check the labels inside their clothing to see where it had been made, and members were soon calling out a world atlas of origins: Mongolia, China, Macao, Mexico, India, Honduras, Thailand. “Certainly we get the picture that things are being made more and more around the world. Again, because of trade agreements that have opened doors for corporations to go searching for the cheapest labor anywhere in the world—and sometimes we call this the race to the bottom—wages are falling all over the world,” Lui said.

“The income gap between the fifth of the people living in the richest countries and the fifth in the poorest is now 78 to 1—so a huge gap. The richest fifth consume 86 percent of all goods and services while the poorest fifth just over one percent,” she said.

Another way of measuring the gap, she said, is to look at the infant mortality rate, which is 8 per 1,000 in richest countries compared to 169 per 1,000 in the poorest.

Among the consequences of global economic inequality is spiritual and cultural destabilization, Lui said. “Some of the rise of [religious] fundamentalisms are reaction to the foreign cultural invasions and excessive materialism...the seeds of global discontent are starting to grow.”

And yet, she said, “The vast majority of people have a vision of shared resources; of trade between equal partners; of knowing that our natural resources are precious and that we have to provide the stewardship so they will still be there for the seventh generation; of social justice based on respect and equality. I think it particularly falls to women to bring forward this vision, because women are traditionally the nurturers, the peacemakers, healers and givers of life. As we go forward we need to make our voices heard, to say that our values are the ones on which to build a just society.”

Where is the hope?

In response to Meizhu Lui’s presentation, one Caucus member wondered aloud where hope could be found.

That question lingered over the following day’s discussion of economic justice in the faith community, led by the Rev. Carmen Guerrero, who coordinates Jubilee Ministries for the Episcopal Church.

Lui had said the night before, “For women, we are often one man away from poverty.” Guerrero, in her presentation, too, shared a series of sobering statistics about economic inequality, especially its impact on women and ethnic minorities.

“The lack of economic justice for women puts all of society at risk,” Guerrero said, noting that three out of every 10 households in the U.S. are maintained by women. According to the U.S. Census Bureau’s Public Information Office, she said, the median earning of women working full time is \$27,355. “Then I looked at the poverty level statistics: 22.1 percent of all African Americans live at poverty level. Their median income is \$30,000. Hispanics, 21.2 live around poverty level at \$31,000. Therefore I believe that we cannot talk about economic justice in this country without addressing the issues of poverty, discrimination and of globalization. And, addressing economic justice in this country is not something that we can do in isolation from the rest of the world.”

Solidarity with the Poor

She recalled a memorable conversation she shared with Bishop Jubal Neves of Brazil during the 2000 General Convention in which he told her, “In an age of economic globalization the church must be involved in global solidarity with the poor.”

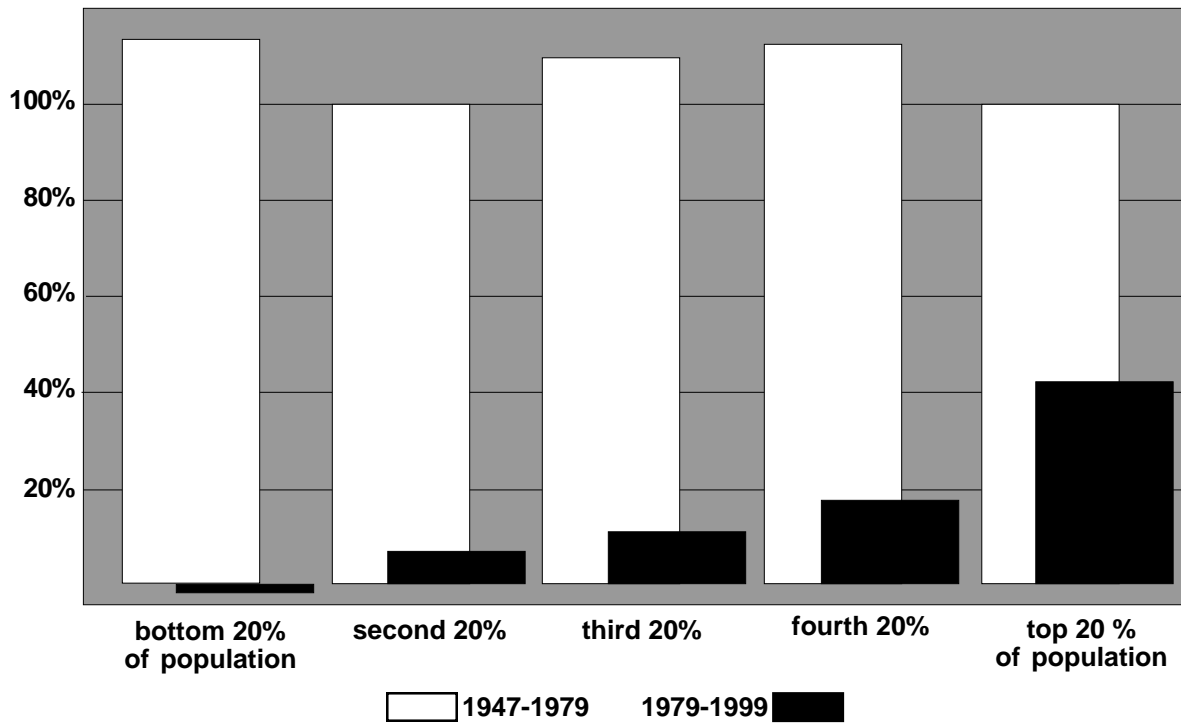
His statement reminded Guerrero of an experience she had in the Diocese of Los Angeles when she was called to assist women from Thailand who had been essentially enslaved by a sweatshop clothing manufacturing enterprise. Efforts to find clothing, housing and food for the women, as well as social services, were “all an effort to bring about justice in a situation that was a clear violation of human rights” that had been going on virtually in front of her church community’s eyes. “Sometimes I think it’s a lot easier to become partners with dioceses in other countries than to face the injustices going on down the street,” Guerrero said.

Ways You Can Help

The Five Principles

- Respect those who are oppressed as persons of worth.
 - Take responsibility for your own social order and join the resistance
 - Recognize your place in the system and how you have been advantaged by it
 - Repent
 - Make reparations
-

1947-1979: we grew together..... 1979-1999: we grew apart



Economic growth figures represent real family income for a family of four
Source: United for a Fair Economy

“One of the main things I learned in working with these women was that it is imperative to be concrete when proclaiming the acceptable year of the Lord’s favor, also called Jubilee, because it carries with it the heavy responsibility that goes beyond the spiritual. It is imperative that we do this in concrete ways because, as good as the spiritual is, it is only part of who we are as human beings. ... I am reminded of the words of God in Isaiah, ‘I will not rest until justice is done.’”

Guerrero suggested that hope springs from action: “Is there hope? It all depends on you,” she said. She shared five principles for Christians in dominant cultures who want to work for economic justice, taken from the book, *Justice in an Unjust World: Foundations for a Christian Approach to Justice* by Karen Lebacqz: Respect those who are oppressed as persons of worth. Take responsibility for our own social order and its ills and join the resistance. Recognize our own place in the system and how we have been advantaged by it. Repent. Make reparations.

Guerrero reminded the group of several specific areas of ministry in the Episcopal Church devoted to economic justice:

The Episcopal Public Policy Network, a project of the Episcopal Office of Government Relations in Washington, D.C., which lobbies on public issues affirmed by the General Convention or Executive Council;

The Economic Justice Loan Committee, which has stewardship responsibility for \$7 million to make loans to projects that benefit the poor and marginalized; the Socially Responsible Investing (SRI) initiative, through which dioceses and endowed parishes can become active shareowners; and the Episcopal Network for Economic Justice, a grassroots network to engage churches and dioceses in matters of economic justice.

Forward action

Caucus members spent time in small groups discussing the implications of consumerism and concrete ways that faith-based communities and organizations like the Episcopal Women’s Caucus can respond to economic justice issues.

Later, several Caucus members commented that what they had heard and discussed signaled the need for more education about the interconnected issues at hand.

Said Barbara Schlachter of Iowa City, Iowa, “Economic justice issues touch the whole world, and every day we are implicated in the problem, even if our hearts are in the right place. It is so hard to know how to make different choices that will make a difference. We need people who will wake us up but who also can provide us with concrete action steps we can take, in our prayers, our churches, our daily lives. We have to

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take the Baptismal Covenant seriously. We say it, but we have to help people find ways to do it," she said. "This is our time to make a difference."

The Rev. Jennifer Lynn Baskerville of Berkeley, CA, spoke of perceptions of resource scarcity closer to home in church communities and how to "eliminate the classic conflict between, for example, how do you feed the poor and not let the liturgical arts die? There are always going to be people who care about specific ministries. What we need is more people caring about more things and able to put resources where their concerns are so that we are feeding souls as well as bodies."

During Saturday afternoon's business meeting,

Caucus members discussed the Executive Council's report and resolution in response to the 2000 General Convention resolution A045 regarding the three dioceses of the church that do not now follow the canons on ordination of women. The Caucus approved a resolution to be forwarded to the Executive Council.

The Caucus also heard a report from former Board member John Vanderstar, who continues to represent the Caucus at the Religious Coalition for Reproductive Choice.

Tracy J. Sukraw
Editor, The Episcopal Times,
Diocese of Massachusetts

Ways to work for economic justice

If you are looking for ways to work for economic justice, Carmen Guerrero reminded the Annual Gathering of several specific areas of ministry in the Episcopal Church devoted to economic justice:

The Episcopal Public Policy Network, a project of the Episcopal Office of Government Relations in Washington, D.C., which lobbies on public issues affirmed by the General Convention or Executive Council; The Economic Justice Loan Committee, which has stewardship responsibility for \$7 million to make loans to projects that benefit the poor and marginalized; the Socially Responsible Investing (SRI) initiative, through which dioceses and endowed parishes can become active shareowners; and the Episcopal Network for Economic Justice, a grassroots network to engage churches and dioceses in matters of economic justice.

Pittsburgh Bishop Removes Himself from Philadelphia Fray

Pittsburgh Bishop Robert Duncan has removed himself from an ongoing feud between Bishop Charles E. Bennison of Pennsylvania and the Rev. David Moyer. Moyer, for 13 years the rector of Church of the Good Shepherd in Rosemont, a Philadelphia suburb, was deposed in September by Bennison after repeatedly refusing to allow Bennison and two of his predecessors to make formal visitations to the church.

Moyer, president of the North American chapter of the traditionalist group Forward in Faith, was nominated by the group at its annual meeting last summer to be consecrated as a bishop outside the Episcopal Church's canonical structures. According to the diocesan standing committee, Moyer had "abandoned" his ministry in the Episcopal Church, and they voted to have Moyer deposed.

Following notice of the deposition, it was announced that Moyer had been accepted by Archbishop Bernard Malango of the Province of Central Africa as a priest of the diocese of the Upper Shire. One day later, Duncan accepted Moyer as a priest in the Pittsburgh

diocese, later saying that he had "purposely occasioned a constitutional crisis" to open a discussion about "limiting episcopal power." Moyer did not move to Pittsburgh and continues to live in the Rosemont rectory.

Bennison then sent Duncan a letter asking him to remove Moyer, according to Ronda Carman, a spokeswoman for the diocese. Duncan didn't want to defy the canons by refusing the request and didn't want to remove Moyer, she said, so in a December 16 letter, Duncan transferred Moyer back to the African diocese.

"Father Moyer is still welcome to function in Pittsburgh," Duncan said in an interview with the *Pittsburgh Post-Gazette*. "He's just no longer (canonically) under me." Carman said Duncan transferred Moyer to remove himself from the controversy, which includes a lawsuit by Moyer accusing Bennison of fraud, misrepresentation, collusion and denial of due process. "To some extent it is more of a battle than Bishop Duncan wants to be in," Carman said. Members of Duncan's immediate family are part of the Rosemont congregation. (ENS)

Claiming the Blessing Report

A Persistent People

A sermon preached at Christ Church Cathedral, Saint Louis,
by the Rev. Susan Russell on November 8, 2002

May the words of my mouth and the meditations of all our hearts be acceptable to you, O God, our strength and our sustainer. Amen.

We are a persistent people—and we belong to a most persistent God. Our mother is the persistent widow who returned to the judge again and again until she received justice. Our father is the patriarch who wrestled the whole night long and declared, as day was breaking “I will not let you go until you bless me.”

Our brother is Timothy who sends us this morning his words of encouragement down through the centuries: “proclaim the message, be persistent whether the time is favorable or unfavorable.”

Our God is the one who formed us in our mother’s womb—who knew us before we were born to be fearfully and wonderfully made. This is the God who has persistently called us to return to that wholeness intended for all people in creation: “Again and again you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent Jesus, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.”

We are here today because we have each and every one of us in some way or the other glimpsed that way of freedom and peace—have claimed the blessing of belonging to this persistent God—have experienced the love of the God who loved us enough to become one of us—and have been changed by it.

Yes, I said “changed.” It’s a “red flag” word, isn’t it? A word being used and abused by those who advocate what they call “Change Therapy.” Well, I’m here to tell that I have my own witness in that regard.

God’s Love Changed Me — and the Episcopal Church helped. God’s love changed and continues to change me in ways most effectively described in this song I learned on a Cursillo weekend:

*I will change your name
You shall no longer be called
Wounded
Outcast
Lonely or Afraid.
I will change your name
Your new name shall be
Joyfulness
Confidence
Overcoming One
Faithfulness
Friend of God
One Who Seeks My Face*

Our persistent God does indeed seek to change us—but the change God desires for us is not our sexual orientation but our theological orientation. It’s not our gender identity but our spiritual identity. That is the Good News we gather to celebrate today in St. Louis—the blessing we claim as members of the Body of Christ. That is the Good News we will take back to our congregations and our dioceses as we go about this work we have been given to do.

To do it we must be a persistent people indeed. The battle in front of us is over the blessing of unions—but the war is being waged over nothing less than the inclusive Gospel of our Risen Lord. Our struggle is with those voices, historically louder than ours, who have claimed the prerogative of offering their version of “Christian Values” for all of us. If we’re going to re-

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*“...an inch is not the planet,
a battle is not the war,
and our work cannot and will not be done
until every single person knows
that they are beloved of God.”*

A Persistent People

spond to the call we've been given, we can no longer let those voices be the ones the culture is hearing as representing Christianity. We must stand up, must speak out, must WITNESS to the work that God is doing in and through us on behalf of the Gospel: the Good News of God in Christ that is meant for all people.

Benedictine Joan Chittister has written: *We are each called to go through life reclaiming the planet an inch at a time until the Garden of Eden grows green again.* The inch in front of us right now is securing the approval of liturgies for the blessing of same sex unions—the “Eighth Resolve” which failed by such a narrow margin when we met in Denver for General Convention 2000.

I believe we will be successful in that effort—and our work together this weekend will go a long way toward securing that goal. But an inch is not the planet, a battle is not the war and our work cannot and will not be done until every single person knows that they are beloved of God—until we can turn our attention to that long list of “isms” which separate us from the love of God and each other—until we live in a world where celebrating diversity isn't a resolution but a reality and gatherings like this are not so predictably and predominately “white”—until economic and environmental justice are objectives—not afterthoughts.

And if I'm honest, it makes me tired just thinking about it all—tempts me to take the inch and give up on the mile. When that temptation looms I remember my son Brian and his struggle in grade school as he tried to conquer the inch in front of him: mastering the mystery of Long Division! I remember the night he proudly announced at the dinner table that he'd finally figured it out. “First you guess, then you multiply, then you subtract until you run out of numbers! [Pause] So, now I understand math.”

And I remember his older brother, quickly bursting that bubble with the sobering news of algebra, geometry and calculus yet to come. “Oh no” exclaimed Brian in disbelief and horror. “You mean there's MORE?????”

Yes there's more—for Brian and for us. And just as my mother's heart ached for him that night at the dinner table—wanting him to celebrate the achievement, yet knowing how much further he has to go—how many lessons he has yet to learn—I imagine God who is mother and father to us all feeling much the same about us every time we think we're finished: every time we're tempted to think the inch we've just reclaimed is enough.

I believe the greatest challenge we face is settling for where we've come rather than being open to

where God is calling us to go. I'm told that Gandhi once said, “We must be the change we wish to see in the world”—and the blessing we gather to claim today is a church changed and changing—the challenge we face is an inch reclaimed and miles yet to go.

“God's Love Changed Me: And the Episcopal Church Helped.” This is the church of my birth and baptism—and when I returned to it as a young mother (after what I call my “obligatory young adult lapsed phase”) I found a church where the Presiding Bishop said, “There will be no outcasts”—and I believed him.

I found people who loved me and sent me on that Cursillo weekend, where I also learned to sing “Just As I Am”—and they told me that meant me and I believed them. I found a diocese where when I came out I met with my bishop and he asked me two questions: “How can I help?” and “How are your boys?”—and told me that everything would be OK: and I believed him. In so many ways and in so many places we are being the change we wish to see—and yet God is not finished with us yet.

God is clearly not finished with us yet, but we stand today on rare and holy ground. That “harvest is plentiful but the laborers are few” part—that's us: the laborers. And we are few indeed in contrast to the multitudes out there at this very moment having no idea there is a place they could come and sing “Just As I Am” without worrying that if anyone knew who they were, they'd be outcast.

When I hold up a new baby in front of the congregation and ask, “Will you support this person in her life in Christ” the congregation answers, “WE WILL!”

And just for the record, I've checked. There's no * there with a qualifier: “Unless she turns out to be a lesbian.”

Nowhere is it written, “Certain limitations apply.” No disclaimer in the baptismal covenant saying “in the event the candidate is determined to be gay or lesbian, bisexual or transgendered the above offer is null and void.” What we have to offer is the amazing grace of God's love available to all—the empowerment of Christian community in action—the sustenance of the holy food and new and unending life—food for the journey we will soon gather around this altar to share.

That's the Gospel we have to proclaim—the Good News we have to tell a hungry world starving for it. We have “food enough” in this Church for everyone yearning to be fed. We have love enough and blessings enough and pews enough—what we need is chutzpah enough to both claim it and proclaim it—and then to go about the work of inviting others to “come and see.” If

we can get about that work together, the 20/20 vision of doubling the size of the Episcopal Church in 20 years will be as simple as feeding five thousand (besides women and children) with five loaves and two fish. At least it will “with God’s help.”

Yes, there are those like the disciples at that famous feeding who say, “Send them away—we don’t have enough”—but that my brothers and sisters is not

the message of the Gospel we claim. The God who gave us food enough in the wilderness has given us blessings enough to share. The Savior who fed the hordes with a handful calls us to follow him and do the same. And the Spirit who dwells within us will sustain us as we go.

For we belong to a persistent God. And we are a VERY persistent people!

Claiming the Blessing—A Rite of Passage

by Elizabeth Kaeton

There are events in the life of a community which become rites of passage as well as marks of maturity and growth. Like a Bar/Bat Mitzvah or Confirmation for the individual, the gathering known as ‘Claiming The Blessing’ was one such event which marked the spiritual maturation of the movement for the full inclusion of lesbian, gay, bisexual and transgender (LGBT) people in the life of the Episcopal Church.

For the first time since the movement to ordain women, many justice-seeking groups—from the Episcopal Women’s Caucus, The Episcopal Church Publishing Company, the Union of Black Episcopalians, and the Episcopal Peace Fellowship—gathered together with Beyond Inclusion, Integrity and The Oasis with a single purpose and focus: to secure, at General Convention 2003, the authorization of a liturgical rite of blessing for two adults of any gender.

It has been over 25 years since this level of collaboration has been attained with such enthusiasm and energy. Clearly, a new generation of the progressive movement is being launched in the Episcopal Church and it is emerging with a clear, unified and prophetic voice. The excitement about that rebirth was palpable and began to grow at every liturgy, workshop and plenary session.

Moreover, it was clear that the LGBT community has not only made great strides in the work of justice, we have also reached a level of spiritual development previously unseen and considered by many to have been unattainable. Now, some in our community would “pooh-pooh” that as evidence only of our “assimilation”

and our “aping the cultural stigmata.” I suppose that’s as valid a perception as any other, but it comes from a particular location on the fringe that does not even have in its sight a pew in the Episcopal Church—or, if it does, it’s one that has neither been comfortable nor welcoming. Acknowledging the blessing of our baptism is one thing—being able to claim that blessing for ourselves is an undeniable mark of maturity.

That spiritual maturation was visible on the faces of the people in attendance who listened to the presentations. It was in our eyes as we sang, “I want to follow Jesus” at Morning Devotions and in our tears as we sang, “Just as I am” at the altar call. It was in the enthusiasm in the room as people were making plans to go home to organize. It was in the commitment to take responsibility for our own lives.

Even the two members of the conservative press who were in attendance were not unaffected by it. Indeed, the press coverage in those venues has been fair and balanced. I don’t think that would have been possible if they, too, hadn’t seen and experienced the level of this community’s spiritual development and growth for themselves.

As one attendee said to me, “We may not have ‘come a long way, baby’ but we certainly have come a pace, though, haven’t we?” Indeed. We have made it through a rite of passage to claim a liturgical rite of blessing. No matter what happens in Minneapolis at General Convention 2003, our spiritual goal is this: that we may become even more of the blessing we seek—for ourselves, our church, and the world.

Vision is the world’s most desperate need.

*There are no hopeless situations,
only people who think hopelessly*

Winifred Newman

Pittsburgh Chapter Celebrates Women's Ministries

by Sue Boulden

On Friday, September 27, 2002, approximately 250 people of diverse backgrounds from throughout the Diocese of Pittsburgh gathered for the Second Annual Celebration of Women's Ministries. As a chorus of "Sing Praise to Wisdom" lifted high to the rafters of the Church of the Holy Cross in Homewood, PA, the entire assemblage of worshippers processed into the nave of the 100-year-old church.

While the Rev. Moni McIntyre, Priest-in-Charge, served as Coordinator of Ceremonies and the Rev. Catherine Munz, Rector of St. Brendan's Church, served as Celebrant, the congregation united in rejoicing for the numerous gifts of women's ministries in Western Pennsylvania. The service utilized "Enriching our Worship," which many had never experienced before. During the offertory time the Rev. McIntyre read many notes of greetings from supporters in the wider church.

The Preacher was the Honorable Kim Clark-Hales, an active member of Holy Cross and a Judge in the County Court of Common Pleas, Family Division. Taking for her theme several women of the Bible, Deborah, Miriam, Ruth and Martha, she discussed their strengths and how their abilities can be applied in today's world. She gave several examples from her own work on the bench with the women who come before her.

Four people were honored for their ministry with women in Western Pennsylvania:

Carole S. Parrish, a member of Holy Cross, is a grandmother of ten and despite some very serious health challenges, she has been raising two of her grandchildren, David and Kiah, for the past eight years. She also works part-time as a lunch monitor for the Board of Education and teaches violin lessons at the African American Music Institute. A lady with a wonderful, generous spirit, Carole personifies so much of what women's ministries are about. David and Kiah were with her, serving as acolytes for the service, and obviously taking great pride in their grandmother.

Sr. Ellen Ruft, C.D.P., Ph.D. is a licensed psychologist and the Provincial (President) of the Congregation of the Sisters of Divine Providence. For twenty-five years her mission has been to free women from physical, mental or emotional oppression by working in therapy, workshops, and directing a Separated and Divorced Group. She enabled the Sisters to take back control (from mostly male Boards) of La Roche Col-

lege and Divine Providence Hospital. Sr. Ruft chaired a Tri-Diocesan Sisters Leadership Council for four years and during that time thirteen religious communities in Western Pennsylvania collaborated in funding a housing development for single women and children called Sisters Place.

Brooke Eaton-Skea has worked for many years with women and children, first implementing an art program for women and their children in a shelter in Texas. Called to Christ's service in 1987, she took a master's in counseling and entered seminary in Pittsburgh.

Since then she has worked as a caseworker for children and youth services, an assistant US coordinator of an indigenous mission in Haiti, a youth minister at her parish, a counselor for Crime Victim Services, and has completed her pastoral counseling certificate from Pittsburgh Pastoral Institute. Once a month Ms. Eaton-Skea hosts a worship service for battered women at her parish that often includes a potluck, followed by lectio divina with discussion, and inclusive language.

Flaccus M. B. Stifel, a long time resident of the Diocese of Pittsburgh, has been in the forefront of equal justice for women and a supporter for years of the Episcopal Women's Caucus.

As a member of the Commission on Ministry, following the 1976 Convention, Mr. Stifel helped to ease the way for those first women as they challenged the church to live up to its revised canon and grant them equal treatment and full participation in the Episcopal Church. He was a prime mover in bringing to the Diocese of Pittsburgh a chapter of the EWC, which he helped to found and which he has carefully nurtured as its Treasurer and Business Manager. He is one of those exceptional men who realize that support for and encouragement of women's ministries is productive and fulfilling for the entire church.

Following the presentation of these very deserving honorees, the service continued with "Faith of our Mothers" and the Holy Eucharist, with Hymn 529: "In Christ there is no East or West" as the Recessional.

After the service a reception was held in the Choir Room where stood a gorgeous floral arrangement sent to the Chapter by the National Officers of the EWC. The Pittsburgh Chapter of the EWC expressed its thanks to all the various people who made such a glorious service possible and its gratitude to the clergy and laity who took part in the evening's worship.

Diocese of Massachusetts Bids Farewell to Bishop Barbara Harris

by James Solheim for ENS

With just the right blend of sass and sentimentality, the Diocese of Massachusetts bade farewell to its outspoken suffragan bishop, Barbara Clementine Harris—the first woman to be elected a bishop in the worldwide Anglican Communion.

Over several days, culminating in the diocesan convention November 1, a string of dignitaries and friends tried—and partially succeeded—in capturing the essence of the civil rights activist whose election smashed barriers and was greeted by many Christian women who felt they now had an icon of their own.

The historic election on September 24, 1988, also set in motion a darker set of responses, as some opponents began what many regarded as a vicious campaign to prevent her consecration. Yet the diocese, which had elected the church's first African-American bishop when it chose John Burgess as suffragan in 1962 and later diocesan bishop, was ready to push the church onto new ground—"holy ground"—in a decision that would "change the face of the church forever," in the words of Mark Hollingsworth at a dinner the night before the convention opened.

At the dinner, former presiding bishop Edmond Browning raised his hands, as he had on a similar occasion at the same Harvard Club before the historic consecration on February 11, 1989, and said that Harris "was ready and you as a diocese were ready—and these hands were ready." He said that Harris and the diocese had shown "huge trust in God and the church of God."

The Rev. Nan Peete of Southern Ohio, who with Harris attended the 1988 Lambeth Conference of Anglican bishops, said that they had faced charges that "women were conspiring to change the church." She said that Harris "stands at the margin, viewing the world from all sides," even when that has involved personal cost. "Transformation has been a hallmark of your ministry," added the Rev. Gayle Harris, who will be consecrated suffragan bishop of the diocese January 18, 2003.

In response, Bishop Harris said that "it has been a wonderful journey—even through the bad times. I'm glad that I can stand in the breach so others can pass over."

The power of the Spirit

Harris picked up on that theme in her final address to the diocesan convention November 1. She quoted sage advice from a friend, Bishop Audrey Bronson of the Pentecostal church, who told her to remember that "the power behind you is greater than the task ahead of you. "And her words have proven true over these past 13

years. They have been true because the power of God's Holy Spirit, working through you and others in the church, has guided and sustained my ministry among you," she said.

Harris said that the Spirit also sustained her "through a time when there was a calculated move to neutralize me and to mute my voice here in the diocese." In those "dark and painful moments of hate mail, death threats and the ire of various detractors, followed by days of living in a fish bowl with every word and move scrutinized, I had the wise counsel of the quintessential confidant, ally and supporter—Canon Ed Rodman, who, among other things, advised me not to take it personally and to remember that 'it gets worse when the Red Sox are losing.'"

In listing some of the high points of her tenure, she cited "the partnership and personal friendship" forged with Bishop Tom Shaw, "a blessing I scarcely deserve but one for which I shall be eternally grateful."

She added that it has been "gratifying to see the climate of the Diocese of Massachusetts change dramatically from one of mistrust and individualism to a more common fellowship where our congregations, clergy, diocesan staff and organizations...have moved into closer relationship and ownership of a shared ministry."

Shaw called attention to a quilt in front of the stage at the Hancock Center, made by the women of 90 parishes. On the back they wrote, "You are woven into our lives." He also announced later that the diocese has raised \$15.6 million towards a goal of \$18.4 to build and endow the Barbara C. Harris Camp and Conference Center on a New Hampshire lake. A stunning oil portrait, commissioned by the Union of Black Episcopalians, will hang over the fireplace in the main lodge at the camp, scheduled to open next June.

Just some of the stories

Yet it was the Friday evening celebration that wrapped together the history, the emotion, and the irreverent humor in a way designed to "convey some of her story in words, images, songs," according to the master of ceremonies, Dean Jep Streit of St. Paul's Cathedral. He introduced a string of participants—"all of these people, all this talent, to try and capture the essence of this woman, this big voice and huge heart packed into this small, spare, exquisite frame."

Admitting that the task was almost impossible, Streit said that Harris "will always be more. She is funnier, and braver, and smarter and tougher than we can

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describe. She is more loyal, more loving, more gracious and more stubborn than we can say. She is also more compassionate and more sensitive than we can imagine.”

In his comments, the Hon. Byron Rushing, a Massachusetts state legislator, quickly traced Harris’ 31-year career in corporate public relations, to her participation in the 1974 “illegal” ordination of 11 women in Philadelphia, to her own study for the priesthood and ordination in 1980—and her ministry with “the least, the lost and the left out.”

Browning described his emotions as he presided over the 1989 consecration, convinced of the “unmistakable sense of the utter rightness of that moment.” He said that Harris “has done more to energize and give us a sense of rebirth than anyone I know. The most exciting day I’ve spent in the life of this church was that day of consecration” because it opened the whole Anglican Communion to new possibilities for women serving in any role.

Presiding Bishop Frank T. Griswold said that, among the qualities he came to appreciate in Harris was her “graced irreverence, especially in complex situations, saying something trenchant that moves us to new plains of insight.” Through her struggles, he said that Harris had developed “a deep sense of truth that is unwavering. What a gift to this church.” In his sermon at a packed convention All Saints Day Eucharist earlier, he said that Harris stood in a long line of Christians “who serve as a word for their age.”

The Union of Black Episcopalians Youth Choir provided a jolt of energy, bringing the audience to its feet. The evening ended with a dramatic reading based

on interviews with Harris by Anna Deavere Smith of the television series *The West Wing*, who has received a MacArthur genius grant for her work as a playwright of works that combine theatrical art, social commentary, journalism and intimate reverie.

In his introduction of Smith, Streit said that “she tells us truths we don’t always want to hear, and because she gives voice to those without voice. In other words, she is a prophet—like Barbara Harris.” The audience roared in recognition and laughter as Smith explored some of the many facets of the Harris personality.

And then it was over, with a rousing rendition of the hymn that had been such a highlight of the 1989 consecration, “Sweet, Sweet Spirit.” “It is time to say goodbye and thank you for being who you are and accepting me as I am. I’d do it all over again—in a heartbeat,” said Harris.

But it’s not quite the end of the story for Bishop Harris. The Diocese of Washington announced a few days later that Harris, who is moving back to Philadelphia, will serve as Washington’s assisting bishop beginning next summer. Bishop John Chane said that Harris will bring “a new dimension of involvement in local and national issues and will encourage the congregations of the diocese to more effectively understand and address poverty, racism, war, international concerns, and the need to seek reconciliation within the life of the Christian community and the broader interfaith community.” Another chapter begins.

James Solheim is director of Episcopal News Service and was director of communications in Massachusetts when Harris was elected.

Former Archbishop Carey Says He Looks Forward to Women Bishops

Former Archbishop of Canterbury George L. Carey said in an interview that the ordination of women to the priesthood in the Church of England ranked among his greatest achievements in his 11 years in office. Yet he added that the decision was accompanied by the highest and lowest moments of his tenure when he realized the stress it caused for many people in the church.

“There were a large number of people who were very, very distressed and I felt that the Church of England handled that particularly well,” he said in an interview with Martha Linden. “We rejoiced and celebrated with the ordination of women but there were people, for varying reasons—some of them theological, some of them were ecumenical—who felt they could not agree with it.”

Carey said that he had “no theological problems with the ordination of women as bishops. The

moment you ordain women as priests then you are opening the way.”

When asked about the low points in his career, he mentioned the serious drop in the value of the church’s assets and added that the genocide in Rwanda had posed one of the worst problems of his tenure. On the difficult issue of homosexuality, Carey said that he took a “traditionalist” line but believes that the church needs to “enter into the experience” of homosexual people and to continue the debate.

Carey said that he would like to be remembered as a Christian leader who was “excited by God” and who believed that the good news of Jesus Christ could change lives. He hopes that the Church of England has become more open and that the Alexandria Declaration, signed by interfaith leaders in the Holy Land, would be seen as one of his outstanding achievements.

News from the AO45 Task Force

The Task Force on Implementation of the Canon on Women's Ministry Submits its Final Report

by Jan Nunley for ENS

In the end, the AO45 Task Force—charged by the 2000 General Convention to “visit, interview, assess and assist” the bishops, leaders and people of the Dioceses of Fort Worth, Quincy and San Joaquin to comply fully with canons regarding the ordination of women—could do everything that was asked of them except assist. That was the essence of the final report of the three teams that visited the dioceses to the Executive Council at its fall meeting in Jackson Hole, WY on October 11-14.

“We found that the intrusion of an unwelcome and uninvited group made it impossible ‘to assist’; we are a diverse church, committed to inclusivity, but some of our behavior sends to self-described traditionalists a message of unwelcome,” the report said.

The first of the three-member teams to make a visit was the one assigned to the Diocese of San Joaquin. Pauline Getz of San Diego, the Rev. Scott Kirby of Eau Claire, and Bishop Catherine Roskam of New York spent July 12 of last year at the diocesan camp and conference center and described their reception as one of “gracious hostility.” The report said, “It was very clear that the bishop and most of the clergy present were convinced that we had come to dig up information to be used to bring charges against the bishop.”

They found that Bishop John-David Schofield has been “supportive” of women currently in the diocese’s ordination process, though he will not ordain them himself. Schofield told them that “he is not convinced that women who go through ordination are truly ordained” and described them as “‘make believe’ priests” whose administration of the sacraments would lead recipients to be “barred from grace.” The San Joaquin team, rather than make a second visit, opted to offer Schofield the opportunity to visit the Diocese of New York with other diocesan leadership to “experience the

ordained ministry of women.”

A team whose members included the Rev. Ann Coburn of Rhode Island, Bishop John Lipscomb of Southwest Florida and Diane Pollard of New York visited the Diocese of Quincy on October 1, 2001 and again on August 29, 2002. The team reported “an expressed willingness” on the part of diocesan leadership to “observe the canons of this church and provide equal access to the ordination process for both women and men.”

The diocese has several women postulants preparing for the vocational diaconate, but to date reported that no woman has presented herself for discernment in seeking ordination to the priesthood.

The third team, composed of the Rev. David Chee of California, Sarah Harte of Los Angeles, and Bishop Peter James Lee of Virginia, visited the Diocese of Fort Worth on October 9, 2001 and March 6, 2002. Fort Worth bishop Jack Iker made it plain that they were “an unwelcome intrusion into the life of the Diocese...interfering with the internal affairs of the

Diocese” in opening remarks, and declared to them that “we don’t have any trust in the Executive Council, the General Convention, and the Presiding Bishop.”

The team was impressed by the “vitality in mission” in Fort Worth, and reported that women are included at all levels of leadership except ordained ministry. Any woman seeking ordination is directed to the “Dallas/Fort Worth plan,” an arrangement whereby she is put under the episcopal oversight of the Diocese of Dallas. So far, three women have been ordained through that process.

The second meeting, planned with lay and clergy leaders who differed from the majority in Fort Worth, caused friction with Iker and diocesan leaders, who insisted that members of the diocesan standing committee

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“We found that the intrusion of an unwelcome and uninvited group made it impossible ‘to assist’....some of our behavior sends to self-described traditionalists a message of unwelcome.”

be allowed to attend. The team reported that they “sympathized” with feelings of marginalization on the part of both groups.

“We did the work we needed to do, as much as we could,” remarked task force co-chair Sarah Harte.

One woman out of every four clergy

Drawing somewhat less attention than the team visits were the task force’s efforts to address the first mandate of resolution A045, which was “to monitor progress in all dioceses toward the full implementation” of the women’s ordination canons. That was done through a questionnaire sent last summer to all dioceses of the Episcopal Church.

The monitoring group warned council members that its results were “preliminary” and needed improvement in accuracy and consistency. They indicated that, on average, roughly one out of every four Episcopal clergy now serving are women. But some dioceses clearly take up the slack for others, the group reported. “One

diocese reports as high a percentage of female parochial clergy as 62.5 percent,” the report said. “Three others report percentages of 50 or more.” In 27 of the 100 domestic dioceses, one of every three parish clergy is a woman. but in 34 dioceses, fewer than one in five are female.

The group found no correlation between geography or other factors and the incorporation of women into ordained ministry.

The council voted to present a resolution to General Convention asking for a “national conversation” to assist the whole church to “promote, explore, and develop ways to facilitate the ordination of women in every diocese and their full and equal deployment throughout the church,” with a eye towards a “day of dialogue and reflection” at the 2006 General Convention.

The Rev. Jan Nunley is deputy director of Episcopal News Service

New Archbishop of Canterbury Raises Morality Issues

In what one newspaper called a “morality crusade,” the new Archbishop of Canterbury, Dr. Rowan Williams, used his first public lecture to plead for the role of religion in political debate.

In the Dimpleby Lecture, delivered December 19 before a distinguished audience of politicians, church leaders, journalists and other opinion makers, Williams argued that without religion “our whole politics is likely to be in deep trouble.” He also pointed to the limitations of governments to provide a moral basis for citizens or long-term security.

Williams said we are living in a time when the “basic assumptions about how states work are shifting” and may be witnessing “the end of the nation-state,” replaced in the developed world “by what some call the market-state.” As a result, short-term expectations could produce “instability, reactive administration, rule by opinion poll and pressure.”

“We are bound to ask where there is a future for the reasonable citizen, for public debate about what is due to human beings, for intelligent argument about goals beyond the next election,” he said. “My conclusion is that this future depends heavily on those perspectives that are offered by religious belief.”

Williams described an educational system that is largely empty of vision, a system, he said that fits “too neatly into the consumer model” that allows the “actual philosophy of education itself to be obscured

behind a cloud of sometimes mechanical criteria of attainment.”

Religion could fill the vacuum, according to the Archbishop. “If specifically religious tradition has a place here it is because of those elements that only religious conviction seems to secure in our sense of what is human. To see or know anything adequately is to be aware of its relation to the eternal,” he said. “With that relativising moment, our whole politics is likely to be in deep trouble.”

The Archbishop added that he is convinced that religion can offer ways to open the way for human choices, providing a context and setting for deeper understanding who we are as individuals and communities.

Prime Minister Tony Blair praised Williams for his “insights,” suggesting in an interview that “the church should always speak out where it feels strongly about things.” He said that he did not agree, however, that consumerism was driving morality out of politics.(ENS)

The full text of the Archbishop’s lecture is available at www.anglicancommunion.org/acns/

From Generation to Generation....

The Rev. Joan Anders has been elected Rector of Christ Church, Toms River. Her father, +Vincent Pettit, was Rector in the early 1980’s just before he became Bishop Suffragan of New Jersey. Bishop Pettit’s father was rector there from 1933 to the late 1940’s.

The Rev. Jean Smith Becomes First Woman to Lead Seaman's Church Institute

The Rev. Dr. Jean Smith has been appointed Executive Director of the Seamen's Church Institute of New York & New Jersey by its Board of Trustees at its December 5 meeting. On January 1, 2003 she succeeded the Rev. Canon Peter Larom, who will become a special advisor to the Institute and other organizations.

The first woman to lead the 169-year-old maritime institution, Dr. Smith will be responsible for the largest independent maritime-oriented non-profit in North America whose 2003 budget is over \$6.5 million.

The Seamen's Church Institute includes the Center for Seafarers' Services, which provides pastoral care in the Port of New York & New Jersey as well as along 2,200 miles of America's inland waterways; the Center for Maritime Education with simulator training centers in New York, Kentucky, and Texas; and the Center for Seafarers' Rights, which is internationally known for its legal advocacy work.

"This venerable institution is no stranger to making maritime history," said George D. Benjamin Chairman of SCI's Board of Trustees. "Jean's proven leadership over the last 13 years will allow us to maintain our missions and respond to challenging times."

With the Institute since 1990, Dr. Smith served

as SCI's Managing Director and Chief Operating Officer as well as its Director of the Center for Seafarers' Services. As such, she supervised a seafarers' center, an international training program, and an innovative inland maritime ministry that stretches from Pittsburgh to Houston.

Dr. Smith is responsible for the International Seafarers' Center in Port Newark where she leads a ship-visiting ministry of chaplains and volunteers who each year visit 90% of all vessels—more than 4,000 ships—that enter the Port of New York & New Jersey.

In 1995, she became the founding director of the Institute's International Training for Workplace Ministry (ITC) program, which trains port chaplains from under-served ports around the world. In 1998, she facilitated the creation of the innovative Ministry on the River program, which provides pastoral services from Pittsburgh to New Orleans with the aid of three SCI chaplains, and over 100 ecumenical River Friendly Churches.

The Rev. Dr. Jean Smith is married to Peter Smith, the Vice President of Marketing for Recording for the Blind and Dyslexic in Princeton, New Jersey. They have two grown children, Lindsay and Davis.

Lyn Headley-Moore Named Justice Minister for The Oasis in the Diocese of Newark

John Palmer Croneberger, bishop of Newark, announced at Convention Banquet on January 24, that he has appointed a new Justice Missioner for The Oasis.

Ms. Lyn Headley Moore, well known to many of us as an intelligent, elegant, and eloquent voice for justice, will begin her new duties sometime in April. Lyn presently serves as Executive Director of the AIDS Resource Center at St. Barnabas Church in Newark, is L1 and Dean of the Newark Deputation to General Convention, and is a member of the Standing Committee.

She is immediate past president of the Episcopal Women's Caucus, and served at General Conven-

tion in Denver on the Commission on Urban and Social Concerns (where many LGBT issues were directed, prior to "Committee 25").

As Justice Missioner, ms Headley-Moore will coordinate the mission and ministry of The Oasis Commission, The Mission to Dismantle Racism and the Bethsaida Team Commission an agency that is working for the full inclusion of people with handicapping conditions). She is charged with building bridges of trust and care among these groups, within these groups and ib the individual congregations and districts in the Diocese of Newark, as well as with the larger church and the world.

Planned Gifts and Memorials

The Episcopal Women's Caucus can receive gifts from accumulated resources such as a bequest in a will, a charitable trust, pooled income fund, or a gift of stock, bonds, life insurance or a life estate. Consider designating the Episcopal Women's Caucus as a beneficiary in your will, and/or designating the EWC as the recipient of memorial gifts.

Black, Native American, Asian Missioners Leaving Church Center Staff

The Rev. Lynn Collins, missionary for Black and Urban Ministries, and the Rev. John Robertson, missionary for Native American Ministries, concluded their work at the Episcopal Church Center at the end of 2002. The announcement was made by Pat Mordecai, chief operating officer and assistant to the presiding bishop for administration.

“[L]ast February the decision was made to begin a search for a Director of Ethnic Congregational Development and the ethnic missioners were informed at that time that their positions were to end as soon as we had named the director of the department,” Mordecai said. “They were also told that the new positions would have a much stronger focus on growing and developing congregations, while maintaining the advocacy role so important within these communities.

“Because we have not had success as yet in naming a Director of Ethnic Congregational Development,

we believe now, eight months later, that it is important to begin the process of transition and for some of the ethnic ministries staff to bring closure to their work as presently constituted.

“Early in the new year, we will begin a search process for filling the new positions in Ethnic Congregational Development, and we will continue in our search for a director,” the statement concluded. “In the meantime, we hope to name an Acting Director of Ethnic Congregational Development in the near future.”

Mordecai said the church center is “very grateful” to Collins and Robertson for “their years of service and contributions to the life of this organization, our ethnic communities, and the church at large.”

On November 1, Mordecai announced the retirement of the Rev. Winston Ching, missionary for Asian Ministries, after 29 years at the Church Center, calling it “a remarkable accomplishment.” (ENS)

‘Firewall’ Resolution Passes in Diocese of Pittsburgh

A resolution touted as an attempt to build a “firewall” between self-described “orthodox Anglicans” and decisions of the General Convention passed at the 137th annual convention of the Diocese of Pittsburgh on November 2.

The resolution, modeled after one passed in February by the Diocese of South Carolina, states that the diocese:

- affirms that the Creedal confession of the Triune God: the Father, the Son, and the Holy Spirit; and of the unique saving work of Jesus Christ. We cannot use liturgies that depart from scriptural revelation and the historic Faith.”

- affirms “that in God’s love for all people, the only sexually intimate relationships receiving His blessing in Scripture and Tradition are those of a man and a woman within an intended life-long, faithful, marital covenant. The Church cannot bless any other sexual relationship, and we cannot recognize the blessing of any other.”

- affirms “the right of conscience for those who cannot agree with changes in the Faith, Order, or Practice of the Episcopal Church when those changes contradict the expressed mind of the worldwide Anglican Communion and the historic catholic faith. We cannot

accept canons which mandate clergy and laity to comply with such changes.”

A similar resolution was passed earlier by the Diocese of Fort Worth.

The 93 priests and deacons at the convention favored it 73-14, with six abstentions. The 174 lay deputies adopted it 119-49, with six abstentions.

“We voted and recorded the pattern of our vote. We tried not to be winners and losers, but rather brothers and sisters. Though divided, we sought to be one church in how we did what we did,” said Pittsburgh bishop Robert Duncan, who had initially supported the resolution but stated later in pre-convention meetings that he thought the resolution “divides and hurts people.”

He also provided assurances that the resolution would not limit the use of liturgies by individual parishes wanting to use them, although such use might have to be overseen by another bishop. Duncan took no part discussion of the resolution, although he did preside.

The vote was taken by secret ballot after a motion to table the resolution failed. After its passage, members of the ad hoc group Those Opposed to Resolution One (TORO) walked to the front of the convention floor wearing signs that read “Christ Unites, Resolution 1 Divides.” (ENS)

“You have to be a part of that church which is the voice of the voiceless, which has taken an option for the poor. This is not ideological or political; this is thoroughly of the gospel and spiritual.”

Archbishop Desmond Tutu

A Small Community Draws a Line Against Racism

Call to Prayer Sparks Gatherings and Vigils

Across the State of Maine

by Heidi Shott

Last November, when the Rev. Larney Otis called upon Episcopalians across Maine to saturate the City of Lewiston with prayer, she had no idea just how seriously Mainers would take her request.

Just days before, city officials gave permission to a white supremacist group, World Church of the Creator based in East Peoria, Illinois, to hold a rally in Lewiston on January 11. Lewiston attracted international attention after the widespread reporting of an open letter written by Lewiston's mayor Laurier Raymond in October. The inflammatory letter urged the city's growing Somali community to discourage other Somalis from moving to Lewiston. He wrote that Lewiston was "maxed-out financially, physically and emotionally" and called on the Somalis to "exercise discipline."

With that letter, Raymond drew the ire of the Somalis, as well as many long-time Lewiston residents, church leaders, and other minority communities. He also focused the spotlight of the World Church of the Creator and other hate groups, such as the National Alliance, and their interest in the nation's whitest state.

Otis is priest-in-charge of Trinity Church, a small Episcopal congregation in the heart of the city whose Jubilee center offers much-needed services to the city's most needy residents. Almost immediately, Otis and the Rev. Nancy Moore, executive director of the Trinity Jubilee Center, joined with other ethnic community and religious leaders to plan their response.

Out of the initial discussions, a coalition called Many and One was born, based on the motto "We are Many; We are One."

At an early meeting, Moore took issue with the name of the white supremacist group. "I want to reclaim the word creator. The Creator didn't create just one color, just one kind or just one view of the world. I want to reclaim the diversity that is creation," she said. "In Lewiston, our neighbors are named Abdi, and they're

named Jose. We are all a part of this community."

Saturated with prayer

The Many and One Coalition emerged with a plan to hold a counter-rally in a gymnasium at Lewiston's Bates College at the same time as the hate rally was scheduled at the National Guard Armory across town. Otis, a member of the event's steering committee, through email and the diocesan website, urged Maine Episcopalians to pray for the people of Lewiston and the fearful Somali community and to hold prayer vigils in their own towns and cities. "Our hope is that the Lewiston-Auburn community becomes so saturated with prayer and peace that there is no room left for hate, fear and violence," she said.

Congregations across the Diocese of Maine took her words to heart. Plans to ring bells in solidarity with the people of Lewiston at churches across the state from 8:25 p.m. to 8:30 p.m. on January 10 began to take shape. Ecumenical prayer vigils in churches and on below-freezing village commons were planned. Delegations from congregations began to arrange carpools.

On Friday evening, January 10, vigils in Lewiston, Bar Harbor, Brunswick, Newcastle, Waterville, Southwest Harbor, and other communities drew hundreds of people. On Saturday, January 11, people gathered to support the Many and One rally in Episcopal churches in neighboring Auburn, Norway, Portland, Camden, Rangeley, Falmouth, Windham, York Harbor and others.

The Rev. Anne Stanley, rector of Christ Church in the western Maine town of Norway, described their ecumenical event. "We showed that Maine's outlying areas believe diversity is God-given and makes us strong. What a gathering! Jews, Methodists, Baptists, Congregationalists, Unitarians and Episcopalians. We had much laughter, tears and a tremendous sense of wanting to be

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*The Creator didn't create just one color, just one kind
or just one view of the world....*

In Lewiston our neighbors are named Abdi and they're named Jose.

We are all a part of this community.

Maine Residents Hold Vigils

continued from previous page

together. We signed a colorful poster which we later delivered to the rally.”

Germs of hatred and bigotry

In Lewiston security tightened, with more than 150 police from Lewiston and neighboring towns stationed around the city and at both venues. Streets around Bates College were closed and 3,000 folding chairs in the Merrill Gymnasium were fastened together to prevent them from being used as weapons. Before the 1 p.m. start time, the gym’s seating capacity of 3,200 was filled to overflowing with a celebratory crowd enjoying the music of a drumming group. Speakers included the newly elected governor John Baldacci, members of the Somali, Latino, African-American, Native American, Franco-American, gay and lesbian, Jewish, and disabled communities.

State Attorney General Steven Rowe, who oversees the state’s enforcement of civil rights, told the crowd his message to hate mongers, “You are wasting your time here. Your germs of hatred and bigotry will not live.” Rachel Rodrigue, a granddaughter of one of the thousands of French-Canadians who came to Lewiston in the nineteenth century to work in the textile mills, challenged those gathered to remember the importance of the day, “Do you remember where you were when a small community in Maine taught the world how to live?”

Maine Episcopalians were well-represented at the Many and One rally. Henry Male, senior warden of St. Ann’s Church in Windham, attended the rally with his young daughter Katie and his wife Donna. “We live in a state that, for the most part, lacks diversity, so any opportunity to celebrate it should be taken. I want my daughter to learn that.”

The Rev. Larry Estey, vicar of St. Brendan the Navigator in the down-east fishing community of Stonington, drove three hours to attend the Many and One rally with several members of his congregation. “We wanted the island and our congregation to be represented here and to take back what we experienced,” he explained.

As the rally unfolded local children recited prayers from their respective traditions and high school youth told of their positive and broadening experiences in making friends with students from other ethnic groups. The entire Maine congressional delegation attended as participants. Noticably absent was Lewiston’s mayor, Laurier Raymond, who was on vacation in Florida. Hundreds of people sported stickers that read, “Where’s the Mayor?” or, appropriately for the high Franco-American population in Lewiston, “Où est Le Mayor?” Later in the day, Somali leaders gathered on the front steps of City Hall to call for his resignation.

At least 1,500 people remained outside the gym unable to gain entrance. Despite the cold January temperatures, the outside crowd transformed into an event in its own right: from atop enormous snow banks they sang civil rights-era songs and waited for the speakers from inside to come outside to deliver their speeches via blowhorn. After two and a half hours of speakers and music, thousands of the Many and One ralliers marched in a three-block procession to the city Armory to raise the final cheer in support of the Somali community and the future of cultural and religious diversity in Lewiston.

Across town, at the heavily police-protected National Guard Armory, the World Church of the Creator rally was coming to a peaceful, restrained close. Of the 36 people present at the rally, housed in the culinary arts classroom of the armory, most arrived with the event’s substitute speaker, Jon Fox. The group’s leader, Matthew Hale, was not present as he was arrested in Chicago on January 8 for soliciting the murder of a federal judge who presides over a trademark lawsuit he is involved in.

Outside the armory about 450 protesters and observers gathered, both anti-racist and racist sympathizers. One man was arrested after a confrontation with a person trying to enter the building. At the event’s close, police whisked those attending the rally away in police vans to their cars outside the security perimeter without the knowledge of the protesters outside the building. The crowd quietly dispersed.

At the Trinity Jubilee Center, Moore and program staff served the regular Saturday meal and provided a haven for anyone who wanted a safe place to stay. After lunch she took a “cold, long walk” to the Many and One rally at Bates. “Several people warned me along the way that it was full, but I wanted to go and get a sense of the atmosphere. It was definitely worth it just to stand in the parking lot for a little while. People were enjoying music and drumming, talking to one another and just being together. I never made it inside the building, but I don’t feel like I missed a thing,” she said.

Otis said later in the day, “I am convinced that events unfolded as they did, peacefully and safely, both at Trinity, at the Many and One and at the World Church rally in large part because so many people were praying for us. Granted that police, city officials and the Many and One Coalition worked hard to assure the success of the rally, but the prayers coming our way, holding us in our work, sustaining us during tense and tiring moments, was palpable.”

Heidi Shott is the Communications Officer for the Diocese of Maine and editor of the diocesan newspaper, The Northeast

Kansas Blessings Policy Upheld

Narrow Margin Defeats Resolution Against Blessings for Couples Outside of Marriage

by Melodie Woerman for ENS

The 143rd convention of the Diocese of Kansas narrowly defeated a resolution opposing Bishop William Smalley's policy of blessings for couples outside of marriage in a vote that was characterized by people on both sides of the issue as "prayerful" and "grace-filled."

The convention took place October 18-19 in Overland Park, Kansas. The resolution, which had been proposed by 12 priests and two deacons, urged Smalley to reconsider his policy and would have put the diocese on record as saying the policy "does not reflect the mind of the diocese."

The vote was taken by orders, a procedure that in the Diocese of Kansas usually is used for votes on major issues, most recently in 1999 regarding apportionment rates.

The vote was: clergy in favor of the resolution, 31; clergy against, 38; clergy abstaining, 7; lay people in favor of the resolution, 60; lay people against, 52; lay people abstaining, 12. A majority of the votes cast in both orders was required for the resolution to be adopted.

Jean Crutchfield, president of the diocesan standing committee, presided over the debate and vote. Smalley relinquished the chair, saying he did not think it was appropriate for him to preside over this matter.

Discussion of the resolution ran almost an hour, with speakers in support of and opposed to the resolution alternating their remarks. More than a dozen speakers lined up at the two microphones, almost all of them priests, to make their views known.

Those in support of the resolution said they objected to the process Smalley used to issue his policy,

which permits parishes to decide if they wish to bless the relationships of non-married persons in liturgies that may not resemble marriage. Several speakers said that Bishop Smalley should not have acted unilaterally but rather should have waited for the church as a whole to move together on this issue.

Other speakers challenged the diocese to act prophetically on the issue of how the church treats homosexuals.

During debate another priest had indicated he felt torn by the resolution and could see merit in both sides, resulting in his decision to abstain. He asked Crutchfield to call for abstentions as well as ayes and nays once voting began.

In remarks made earlier to the convention, Smalley had called on those present to pause for prayer whenever anyone felt it was needed, needing only to say, "Point of order, we need to pray."

Delegates called for times of prayer throughout the deliberations of convention, including before the vote on this resolution. As delegates prayed silently, one person rose to offer the prayer for the unity of the church from the Prayer Book.

After the convention had concluded, Smalley noted that the debate had been cordial and "showed the collegiality we enjoy in this diocese." He said, "We do differ from one another but can deal with our differences with respect and cordiality. The entire discussion was wrapped in prayer."

Melodie Woerman is editor of Plenteous Harvest, the newspaper of the Diocese of Kansas

Diocese of LA Uses TV Ads to Fight Violence

The Diocese of Los Angeles launched a series of 30-second ads on local television stations around Christmas to carry a message against violence—and to welcome people to the Episcopal Church.

The "Stop the Violence" campaign stemmed from the recent cross-country "Hands in Healing" trip taken by diocesan leaders and youth. The spots feature some of those same youths speaking out for the prevention of domestic violence, child abuse, sexual assault, gang activity, hate crimes and terrorism. The series of spots was prepared at the request of Bishop Jon Bruno by the diocesan communications office working in part-

nership with Collage Digital Video of Glendale.

While recognizing that it was not possible to use cable television to provide complete coverage within the six-county region, the diocese tried to use its budget to purchase airtime for maximum effectiveness. In some cases it was possible, for example, to place the spots for as low as \$50.

Other congregations and dioceses that might want to consider adapting the spots for local use should contact Bob Williams at the diocesan office of communication, 213-482-2040, ext. 240 or at e-mail, media@ladiocese.org.

Norwegian Lutherans Name Second Female Bishop

Norway's second female Lutheran bishop, a trained scientist, was consecrated on February 9 at a ceremony attended by Norway's King Harald V.

Laila Riksaasen Dahl was ordained as bishop of the Diocese of Tunsberg in southeastern Norway. The king is the constitutional head of the church, and his attendance at the ceremony is seen as a sign of the royal family's support for female church leaders.

"The consecration will be a big day for the church as well as for the people. Guests from far and near will show the public that we are a part of a big family of churches," said David Gjerp, who is acting bishop of the diocese until Riksaasen Dahl takes over.

Scandinavia's first female bishop, Rosemarie Kohn, also from Norway, was consecrated in 1993. Kohn will also take part in the festivities to mark Riksaasen Dahl's consecration.

Today most Nordic countries have female bish-

ops. In addition to Norway, Sweden has two, Denmark has one, and the Lutheran bishop of Greenland, a self-governing Danish territory, is also a woman. However, Iceland and Finland do not have women bishops.

Riksaasen Dahl was appointed to the Tunsberg diocese in September last year to succeed Bishop Sigurd Osberg, who retired in December after 12 years at the head of the diocese.

Riksaasen Dahl has served as a parish priest since 1995. She has university degrees in mathematics and chemistry, and has been a teacher as well as a lecturer at the Norwegian Lutheran School of Theology.

The Church of Norway has 11 dioceses, each headed by a bishop. Today, about 15 per cent of the Church of Norway's pastors are women, but more than half of the theological students are female, Lutheran World Information reported. Women make up 40 per cent of the Church of Norway's national council. (ENI)

Religious Leaders Meet with Pentagon Officials

A group of religious leaders met with Pentagon officials, including Secretary of Defense Donald Rumsfeld, December 18 to discuss aspects of the war on terrorism. Participants described the two-hour meeting as a "good exchange."

Pentagon officials briefed the church leaders on America's role in Afghanistan and the changing shape and source of threats. They took questions from the church leaders on the religious and moral implications of the military campaign. "Today the enemy is not all that visible or discernible or noticeable and yet is a very, very real threat and represents imminent danger," said the Rev. Clarence Newsome, dean of the Howard University School of Divinity in Washington, DC.

Presiding Bishop Frank T. Griswold said that he left the meeting with "an enlarged sense of the complexities of the problems" facing military leaders as they combat the threats of terrorism, but he reasserted his opposition to the possibilities of war with Iraq. "I still

have the gravest reservations about a war, but I certainly was encouraged that some of the nuances and complexities that are so integral here are being included in the conversations" at the Pentagon, he said in an interview.

Newsome and Griswold said that the church leaders suggested that an increase of American concern for some of the major problems of the world, such as the HIV/AIDS crisis in Africa, might help combat terrorism. As Anglican churches continue their growth in many African countries, Griswold said that a generation of AIDS orphans and militant strains of Islam threaten to destabilize the region and make it ripe for terrorists looking for recruits. "I said I think we need to be aware of these sorts of larger concerns," he said.

Bishop John Chane, the new bishop in the Episcopal Diocese of Washington, joined church leaders in the discussions, along with Jewish, Roman Catholic, Methodist and Evangelical representatives. (RNS)

Pennsylvania Council of Churches Announces Award

The Pennsylvania Council of Churches has announced the creation of the *Welcome To All* award. The recognition will honor congregations that are making an outstanding effort to include people with disabilities. The award is open to all individual houses of worship in Pennsylvania, including churches, synagogues, and mosques. The honorees will be announced on May 1, 2003. In announcing the award, the Rev. Doug Hodges,

Coordinator for Contract Chaplaincy with the Council, explained that the Council hopes to recognize congregations that not only welcome people with physical disabilities, but also people with mental disabilities. "We hope that the *Welcome To All* award will recognize congregations who have removed barriers and help other congregations think about ways they can remove barriers as well."

Churches Join Humanitarian Campaign to Aid Iraqi Children

Several religious organizations—including Church World Service (CWS), the relief and development arm of the National Council of Churches—have joined a campaign to raise \$1 million to address critical health care needs of Iraqi children.

Funds raised by the “All Our Children” campaign will purchase desperately needed items such as antibiotics, anesthesia, intravenous kits and devices to monitor clean drinking water. The United Nations attributes the death of hundreds of thousands of Iraqi children to an extremely complex web of internal and external forces, including the trade sanctions that were imposed in 1990.

“It is a crisis of tragic proportions to which compassionate people of faith in the United States must respond,” according to the appeal. “At a time of great anxiety about another war in Iraq, this effort by people

in the USA will be a tangible demonstration of our love for children, a love shared by all humanity.” The plan is to distribute the supplies to pediatric hospitals under the supervision of international relief organizations.

Many of those organizations have been providing relief for more than a decade. CWS, for example, has already provided more than \$3 million in blankets, food, medical supplies and other aid for children and their families since 1991. The Mennonite Central Committee has shipped about \$4.2 million worth of food and material assistance and supports a number of agricultural, educational and health-related developmental relief projects. CWS is cooperating with the Mennonite Central Committee to raise funds for more supplies and school kits that it shipped earlier to Jordan.

(For more information call 1-800-297-1516 or go to the web site at www.churchworldservice.org.)

Episcopalians Begin Work with Muslims in Georgia

Episcopalians and Muslims are working together in the Atlanta metro area to help Muslim refugees establish new lives in Georgia, according to the *Atlanta Journal-Constitution*.

“We’ll learn from each other and we’ll grow together,” said the Rev. Bob Hudak, rector of Church of the Nativity in Fayetteville. He is working with the Muslim Community Center of Atlanta and the Christian Council of Metro Atlanta on the refugee plan. The Muslim Community Center has become a popular meeting and prayer center and an anchor for the thriving Muslim community in Fayette that now numbers more than 500 people.

While the reception has been mostly warm, there are signs that some are hesitant to accept Muslims in the community following the September 11 terrorist attacks against the World Trade Center in New York and the Pentagon. “The wounds haven’t healed,” said Hudak, noting that some Episcopalians were not prepared to support a joint remembrance service with Muslims to mark the anniversary of the terrorist attacks and promote tolerance.

Yet Hudak is committed to interfaith networking, pointing out that some of his church members attended a dinner during the month-long Muslim observance of Ramadan.

Christians in India Pay Tribute to Irish Missionaries

Christians in the Indian state of Gujarat have paid tribute to India’s first Irish Protestant missionaries at the place where they started their work over 160 years ago.

“The church here is a child of the Irish missionaries,” said Bishop Vinod Kumar Malaviya of the Church of North India at the November 28 ceremony in Rajkot attended by nearly a thousand members from the region.

James Glasgow and Alexander Kerr were sent by the Presbyterian Church of Ireland in 1841 and were soon followed by another 55 missionaries who founded many schools throughout the state. Philip McDonagh, Ireland’s ambassador to India, said that his presence at the celebration was “an acknowledgment of the strong link between the Irish Presbyterian Church and Gujarat.”

He pointed out that the decision to send the missionaries was one of the first decisions of the church’s General Assembly after its founding in 1840.

The strong link continues. Nigel Eves, the Presbyterian Church’s Asia desk secretary, said that the church had raised 710,000 pounds sterling to support the relief and rehabilitation work of the Church of North India (a 1970 merger of Anglicans and other Protestants as one of four United Churches in the region) after a recent earthquake.

“I cannot remember another time when there has been such an overwhelming response,” he said. At least 20,000 people were killed and another million made homeless by the earthquake, according to government statistics. (ENI)

A Year After the Fall of the Taliban, Vigilance is Still Needed in Afghanistan

While lauding social and political progress made in Afghanistan during the past year, Afghan human rights activists say much vigilance—and international support—is needed to protect human rights in what remains a very insecure, and in some cases hostile, environment.

Even so, in recent interviews after the one-year anniversary of the US-led military campaign which resulted in the fall of the Taliban regime—which wanted to create the world’s purest Islamic state—several activists said changes in Afghanistan should not be minimized.

“There has been a kind of restoration in Afghanistan,” said Sarwar Hussaini, director of the Cooperation Center for Afghanistan (CCA), an Afghan human rights organization that has support from US church groups and relief agencies. He pointed to a sense of hope among Afghans, particularly those who had suffered under Taliban rule, and hailed progress that includes a fledgling press, which he believes is freer than the press in neighboring Iran and Pakistan.

“The situation is much, much better than it was a year ago,” said Sima Samar, who heads the Afghan Independent Human Rights Commission and is the director of Shuhada Organization, an Afghan relief organization that also has ties to US churches and relief groups.

Nonetheless, both Samar and Hussaini said they remained troubled about the problems experienced by

women who, despite the fall of the Taliban in late 2001, still face serious inequities in education, employment and health care. “There are still many barriers for women,” Hussaini said.

The economic situation in Afghanistan remains dire, Samar said, with women and children particularly vulnerable. “The country is in a bad situation,” she said of Afghanistan’s still-teetering economy.

The activists said the lack of a national army, police force and judiciary system remained a grave problem; they also echoed concerns by international human rights groups that the United States and its allies need to expand peace-keeping forces in Afghanistan. So far, peace-keeping forces have limited their role to work in Kabul, Afghanistan’s capital. As a result, Afghanistan’s national government remains far too dependent on local warlords to maintain security, according to Human Rights Watch, the New York-based human rights organization.

Curiously, one of the remnants of Taliban rule, the much-hated “Vice and Virtue,” a police-like religious force to maintain public morality, has re-emerged recently, though in a much tamer form than before. It still tries to exert public pressure to maintain conservative social decorum, though it is no longer taking men to task for the length of their beards or berating (or physically harming or even killing) women for their choice of dress.

Nonetheless, its continued existence is a troubling sign that the social conservatism that was unthinkable in Afghanistan 20 or 30 years ago retains a strong pull on the country. “Don’t we need police rather than ‘Vice and Virtue’?” Samar said. (ENI)

Angel Letters... *continued from page 6*

very non-confrontational manner which, in itself, is a powerful testimony.

I first met her at our October Vestry meeting. She also preached at Trinity later during her visit and I took some new ideas about our spiritual/earthly journey to my heart and have used them in my life many times since then. I have quoted from her sermon several times and found her words to be as helpful to others as they are to me.

While it is probably true that several of the Episcopal churches in the diocese strongly resisted her outreach to them, they were the ones to miss a golden opportunity. The ones of us who did allow her to minister to us are far richer for the experience. After she spoke to the congregation at our Adult Forum, I felt that she really was an Angel sent to help us open ourselves to a larger faith experience.

My assessment is that the visit of Rev. Barbara Schlachter was truly worthwhile.

Charles Weidler
Trinity Episcopal Church, Fort Worth

Woman’s Name Added to Reformation Monument in Geneva

(ENI) Four new names have been chiseled onto the Wall of the Reformers in Geneva, including a female lay theologian. Marie Dentiere, a Flemish-born, 16th century Reformer now takes her place beside Luther, Calvin, Zwingli and other prime movers of the Reformation.

Dentiere’s name will be joined by those of early reformers Peter Valdes, founder of the Waldensian movement; John Wycliffe, responsible for the first English translation of the Bible; and John Huss, the preacher whose teachings united a movement in Bohemia.

Dentiere was described as “a theologian of surprisingly modern, reasoned feminism” by the Rev. Isabelle Graessle, a theologian who served as first female moderator of the Protestant Church of Geneva’s Company of Pastors and Deacons. (ENI)

Saint Internet?

Italian Website Launches Search for an Appropriate Patron of Surfers

A 7th-century saint widely seen as the Vatican's front runner in the search to find a patron saint for the Internet has been rejected by cybernauts, according to a survey of Internet users launched on an Italian Web site.

St. Isidore, a Spanish bishop and a leading intellectual of the church who died in 636, had been suggested to the Vatican in 1999 as a possible patron saint for the Internet. He had compiled a form of encyclopaedia, Etymologies, with a structure similar to what is now known as a database. Traditionally, saints are often named as patrons of professions, churches, cities and nations, and with the recent explosion of interest in the Internet, many people suggested a patron saint was needed for Web surfers.

Pierfranco Pastore, secretary of the Pontifical Council for Social Communications, confirmed last year that the Vatican was considering St Isidore for the role. But in a survey carried out by an Italian Web site (www.santiebeati.it) devoted to saints and their causes, St. Isidore came second to bottom, gaining only 5.05 percent of the 10 000 votes registered between June 5 and October 4.

The saints who topped the list were St. Alphonsus Liguori (34.7 per cent), St. John Bosco (26.85 per cent), the Archangel Gabriel (25.44 per cent) and St Thecla of Iconium (6.28 per cent). Only St. Peter de Regalado, with 2.20 per cent of the votes, scored worse than St. Isidore.

"The massive interest in our survey has encouraged us to launch a second round," with another six potential patrons, said Francesco Diani, the initiator of

the site, which offers some of the most extensive information available on the Internet in Italian about saints.

Visitors to the site are now being asked to choose between St. Clare, Giacomo Alberione, St. Maximilian Kolbe, the Apostle Paul, St. Francis of Sales and St. Dominic. Once the second round is over, cybernauts will be asked to make a final choice from among the top candidates.

Among the candidates in the first round of voting, St. Alphonsus, who died in 1787, was an Italian bishop and wrote numerous books of popular devotion. St. John Bosco, also an Italian, who died in 1888, founded the Salesian Order, specializing in the education of young people. The Bible says the Archangel Gabriel brought the tidings to Mary of the imminent birth of Jesus. St. Thecla of Iconium lived in the 1st century, according to tradition, and was converted to Christianity by St. Paul. St. Peter de Regalado, a Spanish Franciscan from the 15th century, was renowned for having the gift of miracles.

As for those being polled in the second round of voting, St. Clare was a follower of St. Francis of Assisi; Giacomo Alberione, who died in 1971 and has not yet been beatified (the first step towards sainthood), founded works to promote evangelization through the media; St. Maximilian, a Polish Franciscan, was killed by the Nazis in 1941 and canonized in 1982; St. Francis of Sales was the bishop of Geneva in the 17th century; and St. Dominic was the founder of the order of Dominicans, renowned for their preaching.

(ENI)



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