



# President's Report

by Elizabeth Morris Downie

Sisters and Brothers,

The word is out about Bishop Steve Charleston's superb tool for understanding and responding to the Windsor Report. If you haven't seen it, hasten to [www.eds.edu](http://www.eds.edu) and print out the eleven pages of *The Middle Way: A Congregational Resource for Discussing the Lambeth Commission Report*. It presents the substance of Steve's closing address, delivered with passion and authority, to the *Justice is Orthodox Theology* conference last month in Atlanta. Even if you are in a situation where there is faint hope for a congregational discussion, you will find the essays defining contexts and the questions for discussion very helpful.

*The Middle Way* asks us to understand the current global debate in the Anglican Communion as being about context, *not* about sex. And the way in which the context is defined defines the debate, which defines the interpretation, which defines the outcome. Context, context, context! The four essays in this resource briefly outline the historical, theological, political, and cultural contexts in which we are receiving the Windsor Report.

Charleston points out that the historical context of the current struggle is just another chapter in the ancient "Book of Empire." Empires are built on oppression, and are sustained by keeping many people oppressed while a few people benefit greatly. These battles which on the surface are about sexuality – ordination of women, the place of GLBT persons in the church, abortion rights, stem cell research, and much more – are really part of the death struggle of patriarchy. Which is far from dead, as we know all too well! But each of these "chapters" challenges patriarchal oppression and pushes its forces back further and further.

Now the preceding paragraph sounds more militaristic than I intend, but I can't seem to find a more peaceful way to talk about what's going on here. And Holy Scripture is not one bit bashful in talking about the battles God's people have had to endure. If you think that women's ordination to all orders of ministry is a reality and no longer a battle, please think again: The Anglican Church of Australia just voted *again* at its General Synod in October to refuse women as bish-

ops. Sadly, it was the clerical (63-43) and lay (67-39) votes that defeated the motion (a super-majority of two-thirds was required); the bishops voted 17-6 to include women in their ranks. And the clericalism which cripples the ministry of our church in so many places is primarily a manifestation of patriarchy. You can add your own examples here.

We have been admonished to practice restraint, openness to the leading of the Spirit, and prayer when reading and responding to The Windsor Report.

We must do so. But we must be vigilant, watching for the ways in which the Book of Empire is being read, and rejecting it as a context in which to respond. We must also be vigilant, watching for the ways in which God truly is doing new things, and having the courage to preach these new things, praying for fidelity to live into them boldly.

Your EWC Board met for a full day preceding the opening of the *Justice* conference, welcoming Amy Cortwright as a new member and congratulating Elizabeth Kaeton on her re-election. Our most important decision was to set aside time in April for a "retreat" (using the word loosely, as seems to be the current custom!) to discern and plan how to be effective agents of change in this rapidly changing time. We need to renew our sense of purpose and direction, and to learn to attract and involve young women and men. It's time to take a fresh look at our mission statement. We want to develop leadership training opportunities for both lay and ordained people. These are big projects, and a monthly telephone conference call doesn't provide the time or the setting to work creatively on them. I ask that you share your ideas and concerns with the Board, either by e-mailing one or all of us, or by starting a Forum on our website [[www:ewc-ecusa.org](http://www:ewc-ecusa.org)] and seeing who joins in. The Caucus depends upon its members—I hope we will hear from many of you in the next few weeks. We have work to do!

Faithfully,  
Elizabeth Morris Downie, President

**Ruach**  
a publication of  
the Episcopal Women's Caucus  
Fall 2004 • Vol.25: No.2

The Windsor Report  
*page 3*

Under the Big Tent  
*page 13*

African Woman Named  
Nobel Laureate for Peace  
*page 17*

Church of England Prepares  
to Debate Women in the Episcopate  
*page 19*

Canada Remembers  
Activist Bishop Ted Scott  
*page 23*

Diocese of Pittsburgh Votes Against  
National Actions  
*page 26*

And, Of Course....

President's Report.....*page 1*

Newsbriefs.....*page 20*

Editorial.....*page 27*

***Visit Our Website***

at

<http://www.episcopalwomenscaucus>

or

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

**From the Editor's Desk.....**

In October the Consultation, a semi-formal gathering of Episcopalian justice ministries, met in Atlanta. The Consultation includes Integrity, Claiming the Blessing and other advocates of gay and lesbian rights, so it was probably predictable that it would be picketed by the fanatic fringe of those who oppose such rights.

They came, they carried signs, they were relentlessly grim and determinedly self-exiled from the brightness, the celebration, the gentle fellowship going on inside. They were, in short, a small, sad commentary on the dreary divisions that beset our world but that cannot negate the charism of communities dedicated to justice.

In this issue of *Ruach*, we've tried to capture a bit of that ambient joyousness in our story-in-pictures of what came to be called the "Big Tent Meeting." Our other major story—the Windsor Report—shows clearly that such issues will be with us for some years to come. Already the Report, despite pleas from Archbishop of Canterbury Rowan Williams and others for a carefully evaluated reading, is drawing fire—and rightly so—from both sides for its apparent subordination of inner conscience to outward unity.

We are heirs, it would seem, to the ancient Chinese curse: "May you live in interesting times."

As we make our way through these times the Episcopal Women's Caucus will state and restate, as many times as need be, our dedication to justice, freedom and equality for all of God's children, and our belief that our commitment must be not only unwavering and even passionate—it must also be conducted with respect, honor and grace.

You have our word on it.



# The Windsor Report

Long Awaited, Already Controversial, the Report Invites  
the Anglican Communion to Contemplate Itself.

by

Matthew Davies and Jan Nunley for ENS

Stating that it is “not a judgment” but “part of a pilgrimage towards healing and reconciliation,” the report of the Lambeth Commission on Communion — known as the Windsor Report was released at a news conference held October 18, 2004, at St. Paul’s Cathedral, London. The chief recommendations of the Windsor Report include:

### **An enhanced role for the Archbishop of Canterbury**

Pointing out that the Archbishop stands at the center of each of the four “instruments of unity,” and as the one factor common to all, the report said he “must not be regarded as a figurehead, but as the central focus of both unity and mission” for Anglicans, with authority to “articulate the mind of the Communion” in controversies and to “speak directly to any provincial situation on behalf of the Communion” without being viewed as an outside interference.

Regarding the Primates Meeting and the Lambeth Conference, “This Commission is of the opinion that the Archbishop has the right to call or not to call to these gatherings whomsoever he believes is appropriate,” the report said.

### **A Council of Advice**

The Commission concludes that the establishment of a

Council of Advice, composed of “suitable persons, who would possess a knowledge of the life of the Communion, and of the theological, ecclesiological and canonical considerations which might apply to any given situation,” would provide support for the Archbishop when hard decisions needed to be made. Its membership could come “from any existing council of the Communion, possibly the Joint Standing Committees of the Anglican Consultative Council and the Primates’ Meeting, or a smaller advisory council drawn from the membership of these bodies.” In addition, the Report states, the relationship between the Archbishop and the Secretariat of the Anglican Consultative Council must be reconsidered.

### **An Anglican Covenant**

The Commission recommends the adoption by each church of its own simple and short domestic ‘communion law,’ authorizing its primate to sign and promising to adhere to the terms of a common Anglican Covenant, similar to ecumenical agreements provinces have already made with churches outside the Communion. The Covenant would deal with “the acknowledgement of common identity; the relationships of communion; the commitments of communion; the exercise of autonomy

*continued on next page*

---

“It [the Report] is not a set of conclusions that will please everyone—that is not why we [the Lambeth Commission] were established.

But it is not the bland Report some feared. It has teeth.

It has integrity. It has suggestions which will only really be tested by the degree to which the Churches of the Anglican Communion are prepared to ask questions of themselves.”

*Archbishop Robin Eames  
Chairman of the Lambeth Commission  
in an address to the Armagh Diocesan Synod before  
the release of the Windsor Report.*

---

# *The Windsor Report*

in communion; and the management of communion affairs (including disputes).” Such a Covenant would require a lengthy process of approval, including legal authorization by each province’s governing body.

## **On elections to the episcopate**

Since a bishop “represents the local church to the wider, but also the other way round,” elections to the episcopate must be evaluated for their broader consequences and the acceptability of candidates for the office, but a “change of attitude” rather than a “new tier of formal process” is recommended.

In a footnote, the report stated that its authors “do not agree” that the consecration of Robinson was invalid “since it was lacking in appropriate intention,” but the authors urged the proposed Council of Advice to “keep the matter of his acceptability under close review” and the Archbishop to “exercise very considerable caution in inviting or admitting him to the councils of the Communion.”

The Primates’ Joint Standing Committee is to find “practical ways” to institute the ‘listening’ process on same gender relationships recommended by the 1998 Lambeth Conference.

## **Recommendations arising from the consecration of the Bishop of New Hampshire**

ECUSA is “invited to express its regret” for the pain its actions caused other members of the Communion and its desire to remain part of the Communion, and to effect a moratorium on any candidate to the episcopate who is living in a same gender union “until some new consensus in the Anglican Communion emerges.” Robinson’s consecrating bishops are “invited to consider... whether they should withdraw themselves from representative functions in the Anglican Communion.”

## **Recommendation on Rites of Blessing of Same Sex Unions**

The report asks bishops not to authorize public Rites of Blessing for same sex unions, and recommend that those who have already done so “express regret that the proper constraints of the bonds of affection were

breached” by doing so-and until they apologize, “withdraw themselves from representative functions in the Anglican Communion.”

The report calls for “continuing study of biblical and theological rationale for and against” same-sex unions—a call that “does not imply approval of such proposals.”

## **Recommendations on alternative pastoral oversight**

A “conditional and temporary provision of delegated pastoral oversight” is recommended as a “last resort” for those who dissent from the decisions of their bishops. The report commends the proposal for “delegated episcopal pastoral oversight” or DEPO set out by the House of Bishops of the Episcopal Church (USA) in its March 2004 report “Caring for all the Churches.” The idea of parallel jurisdictions is rejected, and bishops who have intervened in other jurisdictions without permission are asked to “express regret for the consequences of their actions...affirm their desire to remain in the Communion... effect a moratorium on any further interventions... [and] seek an accommodation with the bishops of the dioceses whose parishes they have taken into their own care.”

“We further call upon those diocesan bishops of the Episcopal Church (USA) who have refused to countenance the proposals set out by their House of Bishops to reconsider their own stance on this matter,” the report adds. “If they refuse to do so, in our view, they will be making a profoundly dismissive statement about their adherence to the polity of their own church.”

The report asks for all parties to the controversy to express regret for ways in which their actions have harmed others. The document specifically calls on the Episcopal Church and the Anglican Church of Canada to put into effect a moratorium on the ordination of sexually active gay clergy as bishops and on same-sex blessings, while asking that conservative bishops likewise cease to cross jurisdictional boundaries to offer episcopal oversight to dissenting congregations.

---

“The Western world is embroiled in a new religion  
that we cannot associate ourselves with.

We have to find ways  
of developing our own theology.”

*Archbishop Peter Akinola, Primate of Nigeria,  
speaking at a press conference in Lagos, Nigeria before meeting  
in conference with some 300 Anglican bishops  
from Africa, Asia and South America*

---

In a statement on the report, released shortly after the news conference, the Episcopal Church's Presiding Bishop Frank Griswold called for a careful and patient reading of the full report. "In these next days the Report will doubtless be read from many points of view and given any number of interpretations," he said. "It is extremely important that it be read carefully as a whole and viewed in its entirety rather than being read selectively to buttress any particular perspectives."

While affirming "the presence and positive contribution of gay and lesbian persons to every aspect of the life of our church and in all orders of ministry," he apologized on behalf of the Episcopal Church for the effects of its decision on other provinces. "As Presiding Bishop I know I speak for members of our church in saying how highly we value our Communion and the bonds of affection we share," Griswold stated.

"Therefore, we regret how difficult and painful actions of our church have been in many provinces of our Communion, and the negative repercussions that have been felt by brother and sister Anglicans."

"The Report calls our Communion to reconciliation, which does not mean the reduction of differences to a single point of view," he added. "In fact, it is my experience that the fundamental reality of the Episcopal Church is the diverse center, in which a common commitment to Jesus Christ and a sense of mission in his name to a broken and hurting world override varying opinions on any number of issues, including homosexuality."

Archbishop of Canterbury Rowan Williams echoed Griswold's concern about the careful reception of the report in a later statement released by his office.

"I hope too that everyone with the well being of our Communion at heart will now take time to study the report—and to pray and reflect upon its proposals which, as the Commission has made clear, offer neither easy nor simple solutions to real and demanding challenges," Williams said. "If we are serious about meeting those challenges, as I know we are, then we have to

do all we can to continue to travel this road together."

#### **Maintaining communion**

The 17-member commission that produced the report, chaired by the Primate of All Ireland, Archbishop Robin Eames, was established at the request of the primates of the Anglican Communion during their London meeting in October 2003, and appointed by the Archbishop of Canterbury later that month. The commission was specifically asked to examine and report on ways in which the 38 Anglican and Episcopal provinces can "relate to one another in situations where the ecclesiastical authorities of one province feel unable to maintain the fullness of communion with another part of the Anglican Communion."

The Windsor Report, named after the town on the southwestern outskirts of London where the Lambeth Commission has twice met, is published in four sections, each dealing with different aspects of the nature of Communion. Section A discusses the purposes and benefits of Communion and begins by describing the nature of the relationship into which all Christians believe that God calls them. Section B examines the principles that underlie the way in which the Anglican Communion lives its life and looks more deeply at the importance of communion as a principle of church life. Section C offers its recommendations on the future working of the "instruments of unity"—the Archbishop of Canterbury, Lambeth Conferences, Primates' Meetings, and Anglican Consultative Council—and suggests the creation and adoption of an Anglican Covenant. The final section (D) identifies the central issues currently facing the Anglican Communion and offers its recommendations on elections to the episcopate, the blessing of same sex unions, and the care of dissenting minorities.

The commission recognized the hurt and alienation felt by individual Anglicans, parishes and dioceses as a result of decisions made and actions taken by autonomous provinces within which there is pro-

*continued on next page*

---

"I hereby associate myself with them  
as I would with any group made untouchable by ruling class  
fiat, and consider any and all penalties they suffer  
as applying to myself"

*Bishop Paul V. Marshall, Diocese of Bethlehem (PA)  
on reading that the Windsor Report requests self-imposed sanctions  
by the bishops who laid hands on Bishop Gene Robinson.  
Bishop Marshall was prevented by other commitments  
from participating in the consecration*

---

# The Windsor Report

---

found disagreement, calling upon “all the bishops concerned...to work tirelessly to rebuild the trust which has been lost.”

The report concluded that all parties to the current dispute should “seek ways of reconciliation, and to heal our divisions,” indicating ways in which the Episcopal Church and the Diocese of New Westminster could “begin to speak with the Communion in a way that would foster reconciliation.”

## **Belonging together**

In a brief introduction to the report at the news conference, Eames said that in the last 12 months the commission has labored hard and carefully to listen to all opinions in the Anglican Communion. “We have made a remarkable journey,” he said. “The commission members held differing opinions on many different issues and we have not been afraid to discuss these openly.”

Eames said that the 44 churches of the Anglican Communion—38 provinces and six extra provincial churches—belong together in common mission for the sake of the Gospel. “We believe that it was important to look for healing not division; pastoral reconciliation and not punishment.”

The 17 members were drawn from around the globe, Eames said, and “we have come together in our determination to see the Anglican Communion united in common witness to the gospel of Jesus Christ.”

The report does not offer any easy judgment in the situation, he added. “It does not offer any easy solution either. It is an honest and frank expression of the position in which we find ourselves as a communion.”

Archbishop Drexel Gomez, Primate of the West Indies and a member of the Lambeth Commission, also spoke briefly at the news conference. “The report represents the highest degree of consensus from persons with different perspectives,” he said. “This high degree of consensus was achieved by seeking to serve the will of God together. The tone of our report represents an intentional offering from the members of the

communion to facilitate healing and reconciliation.”

During a question and answer session, Eames stressed that, although actions in North America concerning the consecration of an openly gay priest as bishop and the blessing of same sex unions were the primary cause of the current situation in the Anglican Communion, those bishops who have gone to other provinces without permission have contributed to the crisis.

## **Discussions pending**

Discussion of the report will take place this week in London as the Standing Committees of the Primates and the Anglican Consultative Council meet through October 21. The report will next be presented at the Primates’ Meeting in Newcastle, Ireland, February 21-26, 2005.

The Anglican Consultative Council (ACC) - the Anglican Communion’s chief legislative body comprising more than 100 bishops, clergy and lay representatives—will receive the report when it meets in Nottingham, England, in June 2005. The ACC, one of the Anglican Communion’s four “instruments of unity,” which also include the Archbishop of Canterbury, the Primates Meeting, and the Lambeth Conference, is the only body that has the authority to act legislatively on the recommendations of the report.

The bishops of the Episcopal Church, at their meeting in Spokane, Washington, September 23-28, had already issued a statement committing to “a gracious reception of the report in a spirit of humility and ... a willingness to learn how we might best be faithful and responsible partners in the Anglican Communion.” The House of Bishops will meet in Salt Lake City from January 12-13, 2005, to “study and appropriate the work of the Commission.”

Responding to the report, the American Anglican Council (AAC) and the Network of Anglican Communion Diocese and Parishes (NACDAP) jointly expressed “strong concerns...about the fact that they call only for the Episcopal Church USA (ECUSA) to

---

“This tempest in a teapot is is not about the authority of scripture. Neither is it about homosexuality. It is about our willingness to take the risk of proclaiming God’s radical inclusivity. It appears that at the moment the Anglican Communion is not willing to take such a risk.”

*“Father Jake”*

writing in [frjakestoptheworld.blogspot.com/2004/10/windsor](http://frjakestoptheworld.blogspot.com/2004/10/windsor)

---

'express regret' and fail to recommend direct discipline of ECUSA."

Diane Knippers of the conservative Institute on Religion and Democracy said the report "expresses more hope than realism about the possibility of maintaining unity within the Anglican Communion" and called it "contradictory" for calling for both "legal accountability" and voluntary compliance. She also indicated disappointment that the report endorsed the U.S. bishops' plan for delegated pastoral oversight, which IRD had previously rejected as unworkable.

"A curate's egg" sums up our response," said the UK conservative group Anglican Mainstream. "The Report's analysis and recommendations are good in some parts, but we have serious reservations about other parts," chiefly the acceptance of the House of Bishops

plan for delegated episcopal pastoral oversight.

In London, the Lesbian and Gay Christian Movement expressed "great pain" over the call for a moratorium in the consecration of clergy in same sex partnerships to the episcopate. "We are particularly pained by the isolation suggested for Bishop Robinson from his episcopal brothers and sisters throughout the world. This is an isolation many homosexuals feel all their lives."

But the group found hope in the report's acknowledgment that the debate is not closed, and concluded, "This is a document we can work with, this is a Church we want to continue to be a part of."

*Matthew Davies is staff writer and web manager of Episcopal News Service.*

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

## **New Resource: EDS Announces a Study of the Windsor Report Designed for Congregational Discussion**

Episcopal Divinity School has announced the availability of a new congregational resource designed to help clergy and lay people in the Episcopal Church study, discuss, and interpret the October 18, 2004 report from the Lambeth Commission on Communion in a way that offers new ground for dialogue and hopefully, reconciliation. Written by the Rt. Rev. Steven Charleston, president and dean of EDS and author of *Good News: A Congregational Resource on Reconciliation*, this resource was developed for the Church to provide a way to discuss this report in the context of mutual understanding between all members of the Anglican Communion, rather than one of mutual recrimination and division.

"The Middle Way: A Congregational Resource for Discussing the Lambeth Commission Report" is a model for small group conversation within any parish built on the gospel of Jesus Christ. In this resource, participants are asked to consider the report in four contexts that describe our shared human experience as Anglicans: the historical context, the theological context, the political context, and the cultural context. "Seeing the context of the Lambeth Commission on Communion Report is a matter of focus," says Bishop Charleston. "If that focus is very narrow, on a single issue such as sexuality, then the dialogue will be very narrow. How-

ever, if we broaden the focus, then we broaden the scope of the conversation. This broader focus gives us all a chance to 'see' ourselves in the conversation, not as adversaries, but as mutual stakeholders in seeking understanding, respect, and reconciliation."

This congregational resource evolved from Bishop Charleston's remarks at the closing plenary session at the recent *Justice IS Orthodox Theology* conference in Atlanta. During his presentation, Bishop Charleston outlined a framework for people to use when reading, analyzing, and discussing the Lambeth Commission report. He said, "If our goal is to fully understand the Report in the broad context of all of us who are receiving it, and if we seek to implement it not as a means of punishment but of reconciliation, then we will take both the time and the risk to process it carefully. We will not rush to judgment. We will filter the Report through our own historical, theological, political, and cultural context as Anglicans living together in this century."

The complete text of "The Middle Way: A Congregational Resource for Discussing the Lambeth Commission Report" is available on the EDS website at: [www.eds.edu](http://www.eds.edu) or <http://www.episdivschool.edu/whatsnew/The%20Middle%20Way.htm> (A pdf formatted version is also available at [www.eds.edu](http://www.eds.edu)).

## **A Response to the Report from the American Anglican Council (AAC) and the Anglican Communion Network**

We are grateful to the Lambeth Commission for their hard work and dedication to this difficult task. We have strong concerns, however, about the fact that they call only for the Episcopal Church USA (ECUSA) to “express regret” and fail to recommend direct discipline of ECUSA.

We commend the Windsor Report’s strong affirmation of Lambeth 1.10 with its biblical doctrine of sexuality. We also echo the Commission’s deep concerns with the unilateral decisions and actions of the Episcopal Church as well as the Anglican Church in Canada that have fractured the Anglican Communion and brought us to this crisis. We see a critical need for a Core Covenant and applaud this recommendation by the Commission.

In addition, we support the recommendation of a moratorium on the ordination and consecration of practicing homosexuals and the blessing of same sex unions as well as the invitation to those who participated in the consecration of V. Gene Robinson “to withdraw themselves from representative functions in the Anglican Communion.”

We understand and embrace the justifiable concern for the unity of the communion, and we treasure real unity. We cannot in good conscience, however, support such unity at the expense of truth. We must not allow a desire to hold the church family together to allow us to maintain the fatal disease that

grips ECUSA and by association, the Anglican Communion.

In addition, Section 155 of the Windsor Report presents a false parallel between permanent and willful changes to Christian doctrine and temporary pastoral measures provided in emergency situations. We reject this concept and once again call for permanent structural relief.

We are grateful to those Primates who have provided temporary pastoral accommodation, at great cost, for faithful Anglicans in America who have been persecuted for upholding the apostolic faith.

We are deeply saddened that within minutes of the Windsor Report’s release, the Presiding Bishop has already rejected its core presupposition that is the church’s traditional teaching on human sexuality. We call upon Bishop Griswold to express godly sorrow, immediately implement a moratorium on ordinations and consecrations of practicing homosexuals as well as the blessing of same sex unions, and we call on all bishops who have supported the consecration to withdraw from the councils of the church, as the report suggests.

The Episcopal Church is now faced with serious and difficult choices. They can follow the lead of Bishop Griswold which will ultimately lead to the demise of the Episcopal Church or they can choose to embrace the core covenant recommended by the commission, reject false doctrine and preserve faithful unity.

## **A Response from the Rt. Rev. John Shelby Spong former Bishop of Newark**

Because the Commission has recommended what the Anglican Communion has not authority to accomplish, the ultimate result of its recommendations would, if implemented, be the destruction of the peculiar genius of the Anglican Communion....

The Communion is made up of Churches with women bishops, living in nations where women occupy top positions in law, politics, business and education, as well as Churches in lands that still practice polygamy and female circumcision and who do not allow women to be ordained or to receive equal education. No Church anywhere can survive an attempt to impose cultural

uniformity on such wide diversity....

The Commission made its first mistake in that it spoke to symptoms that it erroneously assumed were the causes of our division. Its second mistake was to presume that the great moral issues of our day can be made secondary to the Church’s unity...a Church united in either prejudice or ignorance can never be the Body of Christ.

*Bishop Spong’s remarks are excerpts from a longer analysis of the Windsor Report. They may be read in full at <http://www.timesonline.co.uk>*

**Another Response to the Report, by the Rt. Rev. Carolyn Tanner Irish  
of the Diocese of Utah, appears as Ruach’s last-page editorial**

## **A Response from the Rt. Rev. Paul V. Marshall Diocese of Bethlehem**

While I am glad this report recommends no draconian actions against anyone, I am still deeply saddened by it. I perceive water meeting oil: an essentially institutional response to what claims to be prophetic movement. Contrary to its stated desire, the report seems to impose a curial solution, elevating institution over inspiration in the absolute sense. I hope that those who take this document to the next step can be clearer in speaking to us about the relationship of the prophetic to the priestly aspects of church life. In that vein, I have thus far found no respectful provision in the report for conscientious action. Nor do I see recognition that many religious movements, including Christianity and its founder, begin with radical disturbance of the status quo. The character and actions of Jesus—as troubler of Israel and certainly no institutional insider—are not once mentioned, and I hope that this can be addressed as well.

The report seems not to recognize, regarding us whom it criticizes, that if one comes to a conclusion that something is morally mandated, one cannot deny

what has come to be seen as justice because there is resistance to the idea in other places. I commend reflective reading of *Why We Can't Wait* by the late Dr. Martin Luther King, Jr. The report seems not to recognize that justice issues might even tangentially apply to the current situation for those who have reached certain theological conclusions.

In short, only one set of consciences is honored. Furthermore, I can detect no expression of “regret,” or even concern, expressed for the suffering of Christians whose sexual orientation puts them outside the ranks of those eligible for certain offices in the Church. We are only told not to hate or kill them. Furthermore, although the report attempts to excuse itself from discussion of the issues at hand, its gratuitous and offhand denigration of modern biblical study prejudices the outcome of thoughtful study and discussion of the issue itself.

*Bishop Marshall is the author of Same-Sex Unions: Stories and Rites, available from Church Publishing Co. 445 Fifth Avenue, New York NY 10016*

## **A Response from the Most Rev. Peter Akinola Primate of Nigeria Chairman: Council of Anglican Provinces in Africa**

I welcome the sincerity and hard work of those who have prepared *The Windsor Report 2004*. After an initial reading it is clear to me that the report falls far short of the prescription needed for this current crisis.

It fails to confront the reality that a small, economically privileged group of people has sought to subvert the Christian faith and impose their new and false doctrine on the wider community of faithful believers. We have watched in sadness as sisters and brothers who have sought to maintain their allegiance to the “faith once delivered to the saints” have been marginalized and persecuted for their faith.

We have been filled with grief as we have witnessed the decline of the North American Church that was once filled with missionary zeal and yet now seems determined to bury itself in a deadly embrace with the spirit of the age. Instead of a clear call for repentance we have been offered warm words of sentimentality for those who have shown no godly sorrow for their actions and harsh words of condemnation for those who have reached out a helping hand to friends in need of pastoral and spiritual care.

Why, throughout the document, is there such a marked contrast between the language used against those who are subverting the faith and that used against those of us, from the Global South, who are trying to bring the church back to the Bible? Where are the expressions of deep concern for the men and women whose witness is jeopardized and whose lives are at risk because of the actions of ECUSA? Where are the words of “deep regret” for the impact of ECUSA’s actions upon the Global South and our missionary efforts? Where is the language of rebuke for those who are promoting sexual sins as holy and acceptable behaviour? The imbalance is bewildering. It is wrong to use equal language for unequal actions.

The report correctly notes that the Episcopal Church and the Diocese of New Westminster have pushed the Anglican Communion to the breaking point. It rightly states that they did not listen to the clear voices of the Communion and rejected the counsel of all four Instruments of Unity. Therefore it is surprising that the primary recommendation of the report is “greater sen-

*continued on page 12*

**A Letter from the Archbishop of Canterbury  
to the Most Rev. Robin Eames,  
the Archbishop of Armagh, on the Windsor Report 2004**

15 October 2004

My dear Robin,

Thank you for presenting to me the Lambeth Commission Report. Before saying anything further, I must pay the warmest possible tribute to you and your colleagues in this work; I am deeply appreciative of the dedication and skill you have all brought to this task and for what you have achieved. Expectations have been high—and divergent as well—and the pressure on you in these last months must have been very heavy.

I shall continue to read the report with care, but should like to offer a few immediate thoughts, recognising that we shall all have the opportunity in the coming period for more extended reflections.

The road you have travelled in the Commission has not been a simple one and you are not offering the Communion any easy solutions now. As you have made clear, you have kept firmly in view the principle that the goal of any action must be healing and restoration, not punishment, as an end in itself; but you have certainly not commended a passive response.

You have called us to behave in a maturely Christian way so as to become the Church God wants us to be. I hope that the Communion will, at every level, reflect not only on the specific recommendations you set before us but also on the spiritual challenge you present, before we begin to offer our responses. You have given all of us work to do and you do not suggest any short cuts.

I am very pleased that you have been able to stand together as a Commission in commending these proposals. I am well aware that the members of the Commission entered on their work with a great variety of loyalties and convictions, and represented people looking for very different remedies. That you have been able to offer the communion a unanimous report gives me great encouragement that the process you have been through as a group may help set a pattern for the Communion itself in the demanding journey that lies ahead.

I commend this report and its proposals for discussion and reflection by our fellow primates, a task which we are due to begin at the Primates' Standing Committee next week. I am sure we will also wish to give serious consideration to facilitating responses to the report from Anglicans and others worldwide.

Our shared aim must be the strengthening of our understanding of and commitment to our common life. May God help us to listen afresh to each other as we think through what you have given us and work out its implications. The Commission evidently longs to see a renewed and re-energised Communion, better able to work in co-operation. God help us to move towards that goal in faithfulness and confidence.

With every blessing and good wish,

+Rowan Cantuar  
Archbishop of Canterbury

# Some Preliminary Reflections Regarding the Windsor Report a letter from Presiding Bishop Frank Griswold

Dear Brothers and Sisters:

I write to you from London where I am attending a meeting of the Primates' Standing Committee. I have had a matter of hours to review the Report of the Lambeth Commission on Communion, thus I will now offer only some preliminary observations. It will take considerable time to reflect upon the Report, which consists of some 100 pages. Over the next months it will be discussed in a number of venues, including the Executive Council meeting in November and the Winter Meeting of the House of Bishops in January. After an opportunity for further study and reflection, I will have more to say about the Commission's work.

The members of the Commission, chaired by Archbishop Robin Eames, clearly have worked with care and great diligence, and the fact that they have unanimously put forward the Report, which individually may give them pause, is no small accomplishment.

The Commission was obliged to consider a number of sometimes conflicting concerns, and therefore in these next days the Report will doubtless be read from many points of view and given any number of interpretations. It is extremely important that it be read carefully as a whole and viewed in its entirety rather than being read selectively to buttress any particular perspectives.

As Anglicans we interpret and live the gospel in multiple contexts, and the circumstances of our lives can lead us to widely divergent understandings and points of view. My first reading shows the Report as having in mind the containment of differences in the service of reconciliation. However, unless we go beyond containment and move to some deeper place of acknowledging and making room for the differences that will doubtless continue to be present in our Communion, we will do disservice to our mission. A life of communion is not for the benefit of the church but for the sake of the world. All of us, regardless of our several points of view, must accept the invitation to consider more deeply what it means to live a life of communion, grounded in the knowledge that "in Christ God was reconciling the world to himself."

Given the emphasis of the Report on difficulties presented by our differing understandings of homosexuality, as Presiding Bishop I am obliged to affirm the presence and positive contribution of gay and lesbian persons to every aspect of the life of our church and in all orders of ministry. Other Provinces are also blessed by the lives and ministry of homosexual persons. I regret that there are places within our Com-

munion where it is unsafe for them to speak out of the truth of who they are.

The Report will be received and interpreted within the Provinces of the Communion in different ways, depending on our understanding of the nature and appropriate expression of sexuality. It is important to note here that in the Episcopal Church we are seeking to live the gospel in a society where homosexuality is openly discussed and increasingly acknowledged in all areas of our public life.

For at least the last 30 years our church has been listening to the experience and reflecting upon the witness of homosexual persons in our congregations. There are those among us who perceive the fruit of the Spirit deeply present in the lives of gay and lesbian Christians, both within the church and in their relationships. However, other equally faithful persons among us regard same gender relationships as contrary to scripture. Consequently, we continue to struggle with questions regarding sexuality.

Here I note the Report recommends that practical ways be found for the listening process commended by the Lambeth Conference in 1998 to be taken forward with a view to greater understanding about homosexuality and same gender relationships. It also requests the Episcopal Church to contribute to the ongoing discussion. I welcome this invitation and know that we stand ready to make a contribution to the continuing conversation and discernment of the place and ministry of homosexual persons in the life of the church.

The Report calls our Communion to reconciliation, which does not mean the reduction of differences to a single point of view. In fact, it is my experience that the fundamental reality of the Episcopal Church is the diverse center, in which a common commitment to Jesus Christ and a sense of mission in his name to a broken and hurting world override varying opinions on any number of issues, including homosexuality. The diverse center is characterized by a spirit of mutual respect and affection rather than hostility and suspicion. I would therefore hope that some of the ways in which we have learned to recognize Christ in one another, in spite of strongly held divergent opinions, can be of use in other parts of our Communion.

As Presiding Bishop I know I speak for members of our church in saying how highly we value our Communion and the bonds of affection we share. Therefore, we regret how difficult and painful actions of our

*continued on next page*

## Response from Presiding Bishop Griswold

*continued from previous page*

church have been in many provinces of our Communion, and the negative repercussions that have been felt by brother and sister Anglicans.

In a “Word to the Church” following the meeting of our House of Bishops in September we wrote as follows. “We believe our relationships with others make real and apparent God’s reconciling love for all of creation. Our mutual responsibility, interdependence and communion are gifts from God. Therefore, we deeply value and are much enriched by our membership in the Anglican Communion. We also value Anglican comprehensiveness and its capacity to make room for difference.”

One section of the Report recommends the development of a covenant to be entered into by the provinces of the Communion. This notion will need to be studied with particular care. As we and other provinces explore the idea of a covenant we must do so knowing that over the centuries Anglican comprehensiveness has given us the ability to include those who wish to see boundaries clearly and closely drawn and

those who value boundaries that are broad and permeable. Throughout our history we have managed to live with the tension between a need for clear boundaries and for room in order that the Spirit might express itself in fresh ways in a variety of contexts.

The Report makes demands on all of us, regardless of where we may stand, and is grounded in a theology of reconciliation and an understanding of communion as the gift of the triune God. It is therefore an invitation for all of us to take seriously the place in which we presently find ourselves but to do so with a view to a future yet to be revealed.

Here I am put in mind of the words of Archbishop Eames in the Foreword to the Report. “This Report is not a judgment. It is part of a process. It is part of a pilgrimage towards healing and reconciliation.” It is my earnest prayer that we will undertake this pilgrimage in a spirit of generosity and patient faithfulness, not primarily for the sake of our church and the Anglican Communion but for the sake of the world our Lord came among us to save.

---

## Response by Archbishop Akinola

*continued from page 9*

sitivity” instead of heartfelt repentance. Already the Presiding Bishop of ECUSA has stated that he sees no need to halt welcoming practising homosexuals into all orders of ministry! In addition, the bishop of New Westminster has indicated that same sex blessing will continue. Thus they are hell bent on destroying the fabric of our common life and we are told to sit and wait.

We have been asked to express regret for our actions and “affirm our desire to remain in the Communion”. How patronizing! We will not be intimidated. In the absence of any signs of repentance and reform from those who have torn the fabric of our Communion, and while there is continuing oppression of those who uphold the Faith, we cannot forsake our duty to provide care and protection for those who cry out for our help.

The Bible says that two cannot walk together unless they are agreed. The report rightly observes that

if the “call to halt” is ignored “then we shall have to begin to learn to walk apart”. The Episcopal Church and Diocese of New Westminster are already walking alone on this and if they do not repent and return to the fold, they will find that they are all alone. They will have broken the Anglican Communion.

I am disappointed that an important report that was requested by the Primates who gathered at Lambeth Palace last October was not submitted to us for prayerful consideration. Instead it has been released to the entire world as if it were the final word on this troubling matter. However, before the next meeting of the Primates in February, I will take it to the All Africa Bishops Conference and we will have further opportunity to speak of the crisis created by the North American Church.

We commend the future of our Communion to the hands of almighty God and the prayers of all.

*I am certainly not an advocate for frequent and untried changes in laws and constitutions. I think moderate imperfections had better be borne with; because, when once known, we accommodate ourselves to them, and find practical means of correcting their ill effects. But I know also, that laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths disclosed, and manners and opinions change with the change of circumstances, institutions must advance also, and keep pace with the times. We might as well require a man to wear still the coat which fitted him when a boy, as civilized society to remain ever under the regimen of their barbarous ancestors.*

THOMAS JEFFERSON; in a letter to Samuel Kercheval, 12 June 1816



# Under the Big Tent

*Using the Theme ‘Justice Is Orthodox Theology’  
Episcopal Justice Ministries Meet for Fellowship, Worship and Fun*

The time was early October and the place was Atlanta. The people were members of the various justice ministries in the Episcopal Church, banded together as ‘The Consultation.’

The purpose was celebration, talk, and a lot of simple getting-to-know-you as women and men—some of whom had known each other only through a computer screen—met face to face.

---

***Above: after the festive Eucharist friends gather in fellowship and celebration of a truly joyous occasion.***

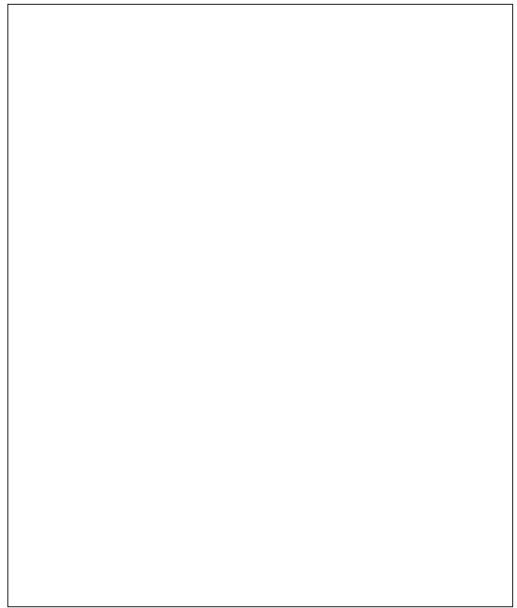
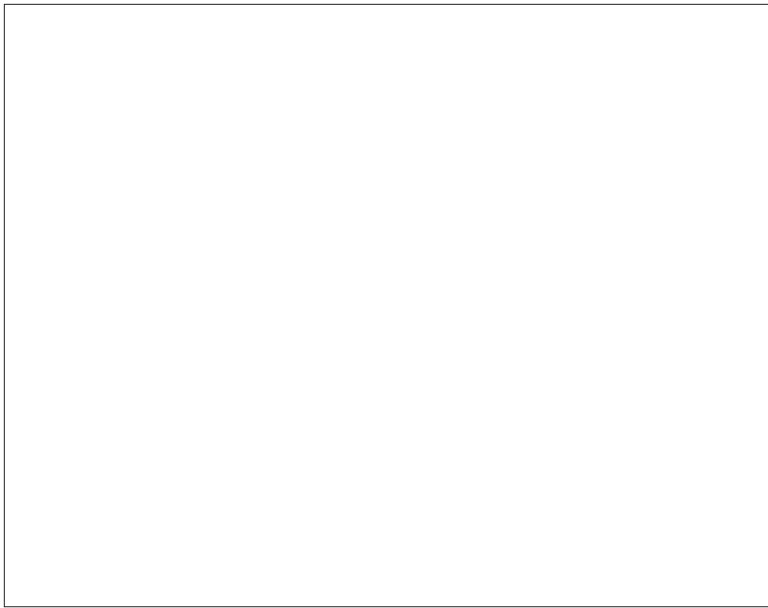
***Our story-in-pictures of the Big Tent gathering in Atlanta continues on the following pages with pictures by Ann VanDervoort and Cynthia Black.***

There was much to do. Listen as Bishop Steven Charleston delivered an address filled with fire and love, setting a wonderful tone for the entire gathering. Celebrate the 30th anniversary of the ordination of women with a festive Eucharist together.

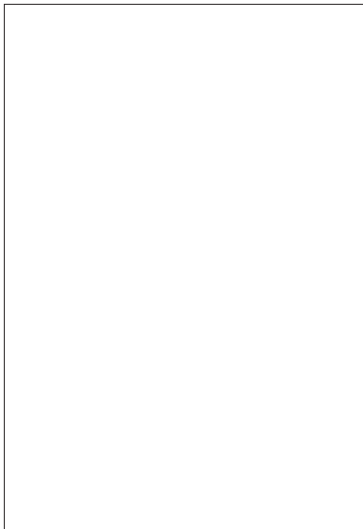
Wander through the displays brought by the various organizations and find special treasures. Join for feasting and fellowship and the presentation of “Giant of Justice” awards to some of those who have given generous and valiant service to the cause of freedom and equality for all (how we wish we could identify and honor every one of them!).

And of course talk, much talk, about plans for the future and strategies for mutual support.

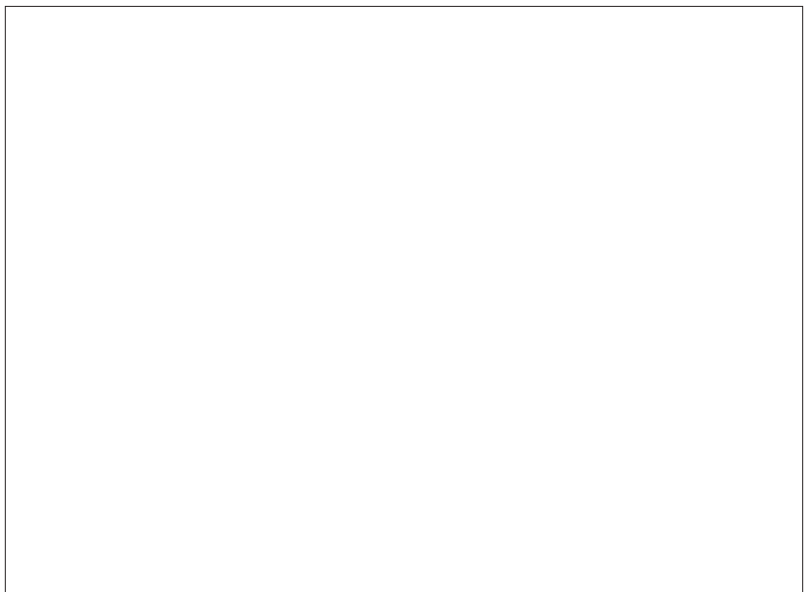
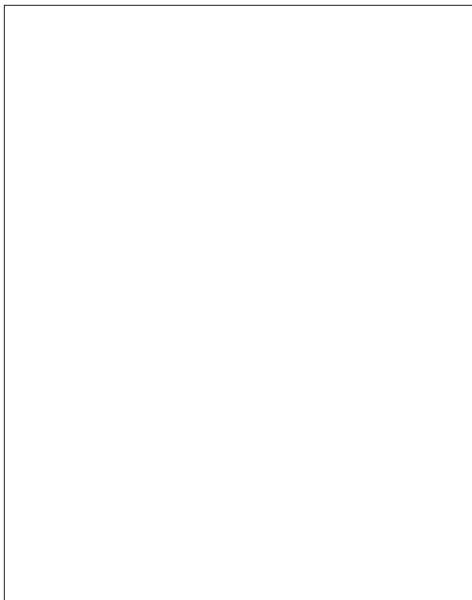
High among those plans? Getting together again. Soon

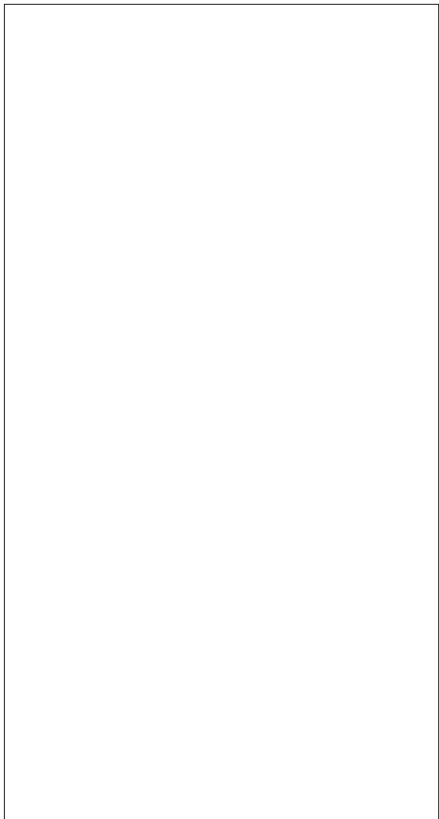
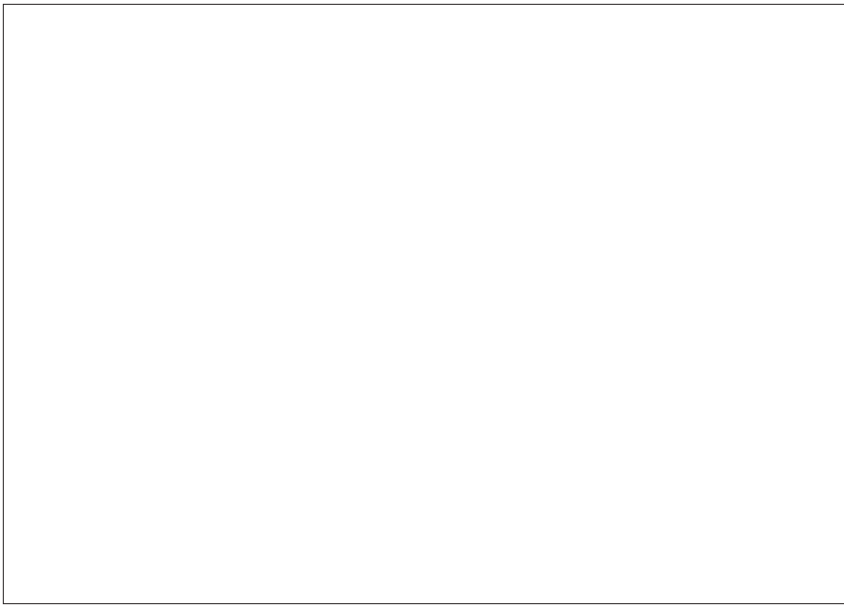


## *Many Faces, Many Ways*

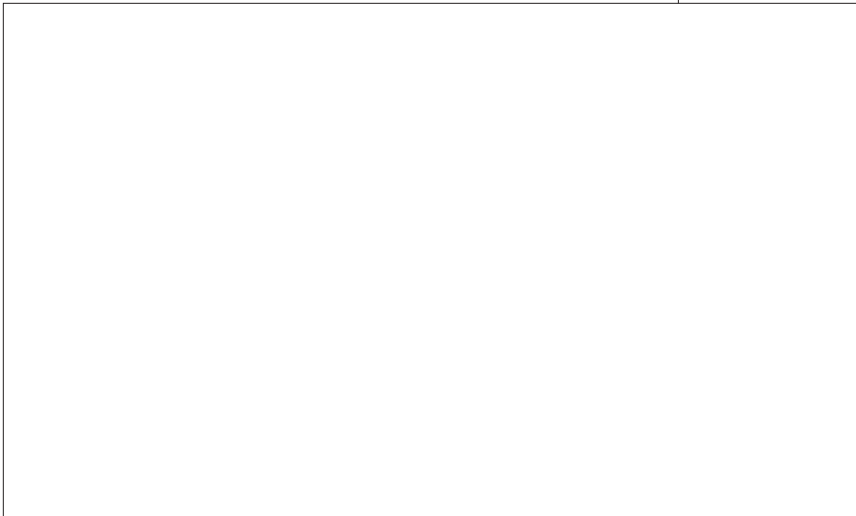
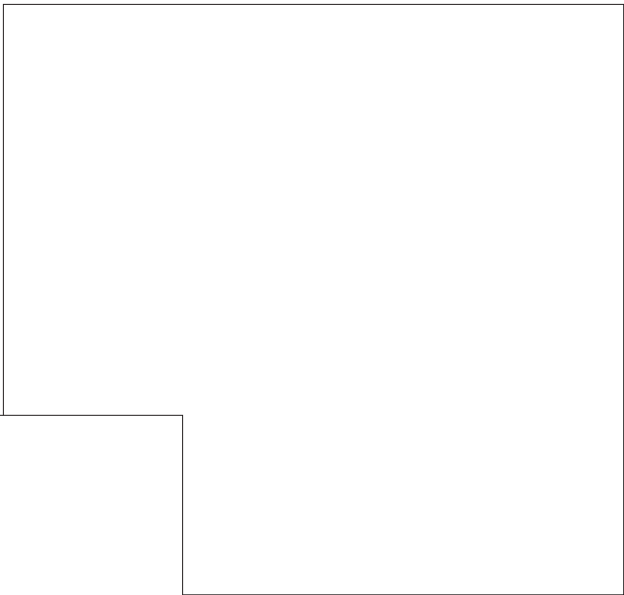
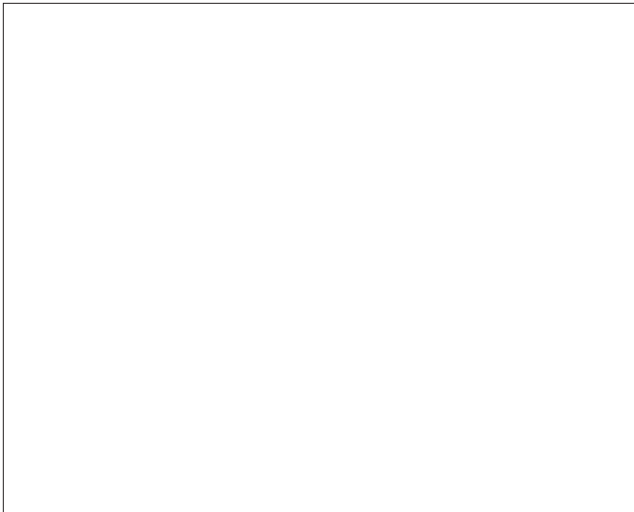


Together at the gathering (clockwise from top left): Peggy Adams and Carlin Rankin display t-shirts • Susan Russell and Bishop Gene Robinson clearly approve of each other • Bishop Steven Charleston's address provides a passionate tone for the gathering • Marge Christie dispays her 'Giant of Justice' award • EWC Board member Byron Rushing presents a 'Giant of Justice' award to Verna Fausey • a quiet moment with (from left) Bob Cowperthwaite, Ann VanDervoort, Susan Cowperthwaite and Brian Shaffer • there was plenty of laughter, as shown here by Louie Crew and Barbara Mann • the Caucus' own Bill Fleener, business manager extraordinaire • Margaret Rose, Director of Womens' Ministries, making a point in one of the many conversations.





*joined together for justice*



All pictures  
on these and other pages are  
by  
Cynthia Black  
and  
Ann VanDervoort

## Episcopal Divinity School Inaugurates Chair in Honor of Sue Hiatt

The installation ceremony for the Sue Hiatt Chair in Feminist Pastoral Theology was held on September 28. A panel of EDS leaders in the field offered reflections on the impact of feminism on the life and pastoral practices of the church, even as they look to the future of feminist pastoral theology.

The Rev. Dr. Sheryl Kujawa-Holbrook, associate professor of Pastoral Theology at EDS and a leader in antiracism and congregational development efforts on the local and national scene, said the panel discussion—titled “Expanding Feminist Pastoral Theology: A Conversation about the Future”—will highlight the commitment of feminist leaders like Hiatt to creating radically new ways of being in the church.

“This is a prime opportunity to look at what we’ve learned from our sisters and brothers who led the way toward women’s ordination and leadership in the church,” Kujawa-Holbrook said. “But this is also a new day. We need to ask important questions about

what women’s ordination means today, how the presence and power of women changes the church and seminary education. We want to see how those insights apply given the complex realities of racial and gender bias today and tomorrow. That’s being true to Sue’s legacy.”

Hiatt graduated from Episcopal Theological School in 1964. Ten years later, she was ordained one of the first female priests in the Episcopal Church. She returned to EDS to teach Pastoral Theology and retired in 1998 from her position as the John Seely Stone Professor of Homiletics and Pastoral Theology. She died in May 2002.

“Sue had such an incredibly fiery, wise, and courageous spirit, and she passed it to every single person she encountered,” said The Rev. Ann Franklin, Director of Annual Giving for EDS and one of Hiatt’s students. “It has meant so much to us all to create a chair bearing Sue’s name as a way of holding out her example and witness for generations to come.”

## “Sixteen Days Against Gender Violence” Begin November 25 as part of Decade Long Effort

In 1998 in Harare, the World Council of Churches held a Festival to mark the end of a Decade of Churches in Solidarity with Women. At that Festival, women who have suffered different forms of violence within the church spoke out with courage and called the global Christian community to account.

Subsequently, the WCC 8th Assembly acknowledged that violence against women is a sin and offence against God, and encouraged churches networks and movements to engage in constructive efforts to overcome such violence in all its manifestations in both church and society.

A part of the Decade to Overcome Violence, 25 November to 10 December each year mark 16 Days of Activism Against Gender Violence. The 16 Days movement is an international campaign which began in 1991. Every year, all around the world, imaginative action by grassroots organisations and women’s networks raises awareness, and inspires change, to overcome different forms of violence against women.

The Decade to Overcome Violence (2001-2010) offers a creative framework for cooperation, as

churches heed the call to move, in solidarity with all women, to accountability.

Under the auspices of the Decade to Overcome Violence, this project has been established with a coordinating base in Edinburgh, Scotland. It aims to encourage, inform and resource churches in their education, commitment and action, by developing:

**A comprehensive and accessible resource collection** of materials for education and training, study and reflection, worship and practical initiatives

**A dossier** containing information about the positive work—campaigns, policies, procedures and projects—undertaken by Christian organisations, churches and world communions

**Effective networking** of concerned Christians around the world, bringing together the experience, expertise and solidarity of church members and theologians working in diverse contexts

**Principles and guidelines** for practical strategies for use on a local level.

Resources related to the “16 Days” can be found at <http://www.overcomingviolence.org/>.

Visit Our Website

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

# African Woman Named Nobel Peace Laureate

Kenya's Wangari Maathai.

Longtime Environmentalist and Justice Advocate,  
is Named by Norwegian Committee

On Earth Day in 1977, Kenya's Wangari Maathai founded the Green Belt Movement by planting seven trees in her backyard. The grassroots organization which grew from there encourages environmental protection by women and children. Because of the movement, over 15 million trees have been planted in Kenya, producing income for over 80,000 people. The movement has expanded to over 30 countries in Africa, and has a U.S. branch as well.

This was the beginning of a story in which the most recent chapter saw Wangari Maathai awarded the Nobel Peace Prize.

It was an honor undreamed of when, as a member of the National Council of Women of Kenya, Maathai began encouraging farmers, 70 percent of whom are women, to plant protective "green belts" of trees to help preserve the land and included indigenous species like acacias, cedars, citrus trees and figs. Seedlings are distributed free of charge to groups and individuals wanting to promote local green belts, and over 1,500 tree nurseries have been started. By now, 80 percent of the 15 million seedlings have matured, encouraging the Kenyan government to increase spendings 20-fold on tree plantings.

As a result of her blatant activism against non-environmental practices, Maathai has been jailed and beaten for her political activism, as well as earning the enmity of President Daniel arap Moi and his ruling faction after she rallied local protest against a \$200 million development project.

But beyond politics, Maathai says it all starts with something very local, the planting of just one tree. "We tend to think that protecting our forests is the responsibility of the government and the foresters. It is not. The responsibility is ours individually."

Maathai is the first African woman to receive the Nobel Peace Prize. She has been commended for challenging Kenya's former government, led for 24

years by President Daniel arap Moi before he stepped down after elections in 2002.

Maathai—founder of Kenya's Greenbelt Movement through which thousands of Kenyan women have planted thousands of trees—originally offered her remarks delivered by a colleague to the 2002 Global Anglican Congress on the Stewardship of Creation, held in Johannesburg, South Africa. The congress was coordinated by Archdeacon Taimalelagi F. Tuatagaloa-Matalavea, Anglican Observer at the United Nations.

In her remarks, Maathai observes: "When I was a child, streams and rivers were clean and provided safe drinking water. Lush vegetation grew along riverbanks and bathed in the sweet waters in the streams. Rivers roared downstream and trout danced in the cold, clean and fresh streams."

She adds that when people make the connection between environmental degradation and the problems which communities face every day "the God in us will move and energize us. It will guide us from apathy to action, from being observers to doers in the hope that those actions can make a difference.

"Therefore, as His disciples, we set the example and are courageous for those who need protection, fairness, justice and peace. And lest we forget the log in our eyes, we start with ourselves: serving, standing up, empowering others and ourselves and practicing love, compassion, justice and equity...to be examples of what we claim the Master Himself would do."

As the Anglican Communion News Service has reported, the Green Belt Movement, begun in 1977, involves local people in civic education and environmental projects. Its work today has been extended to include food, security, advocacy and networking. Some 100,000 people are involved in the Movement's tree campaigns where local community associations are formed to organize plantings. Groups are encouraged

*continued on next page*

---

"We start with ourselves: serving,  
standing up, empowering others and practicing love,  
compassion, justice and equity...to be examples  
of what we claim the Master himself would do."

---

## Nobel Prize

to plant indigenous species and to date some two million trees have been planted throughout 19 of Kenya's 26 regions. Dr Maathai's statement inspired delegates to look to themselves to germinate and tend the seeds of change. "I believe that inspirations come to all of us," she said, "but if we are unprepared they fall on infertile ground."

Regarding the Peace Prize, which is to be awarded December 10 accompanied by an award of some \$1.3 million, the Norwegian Nobel Committee issued the following statement;

"The Norwegian Nobel Committee has decided to award the Nobel Peace Prize for 2004 to Wangari Maathai for her contribution to sustainable development, democracy and peace.

"Peace on earth depends on our ability to secure our living environment. Maathai stands at the front of the fight to promote ecologically viable social, economic and cultural development in Kenya and in Africa. She has taken a holistic approach to sustainable development that embraces democracy, human rights and women's rights in particular. She thinks globally and acts locally.

"Maathai stood up courageously against the former oppressive regime in Kenya. Her unique forms of action have contributed to drawing attention to political oppression—nationally and internationally. She has served as inspiration for many in the fight for demo-

cratic rights and has especially encouraged women to better their situation.

"Maathai combines science, social commitment and active politics. More than simply protecting the existing environment, her strategy is to secure and strengthen the very basis for ecologically sustainable development. She founded the Green Belt Movement where, for nearly thirty years, she has mobilized poor women to plant 30 million trees. Her methods have

been adopted by other countries as well. We are all witness to how deforestation and forest loss have led to desertification in Africa and threatened many other regions of the world—in Europe too.

Protecting forests against desertification is a vital factor in the struggle to strengthen the living environment of our common Earth.

"Through education, family planning, nutrition and the fight against corruption, the Green Belt Movement has paved the way for development at grass-root level. We believe that Maathai is a strong voice speaking for the best forces in Africa to promote peace and good living conditions on that continent.

"Wangari Maathai will be the first woman from Africa to be honored with the Nobel Peace Prize. She will also be the first African from the area between South Africa and Egypt to be awarded the prize. She represents a source of inspiration for everyone fighting for sustainable development, democracy and peace."

---

"The God in us will move and  
energize us... It will guide us from  
being observers to doers"

---

## Asian Theologians Convene in Taiwan to Discuss Fundamentalism

Following the events of 11th September 2001, Islamic fundamentalism became a topic not to be ignored. But fundamentalism is not unique to Islam alone.

Many religions have their own manifestations of fundamentalism. In many places around the world over the past several decades religious fundamentalism has been used by forces struggling for political ends. The power of fundamentalism is seen in the many cultures, religions and ethnicities that make up the people of Asia and is a challenge for those who seek to formulate and articulate theologies suitable for the times.

The Programme for Theology and Cultures in Asia, one of the projects of the Association for Theological Education in South East Asia, convened a regional theological consultation in August at Shoki

Coe House on the campus of Tainan Theological College and Seminary. The papers presented and discussed centered on religious fundamentalism and its challenges to doing theology in Asia. Participants came from India, Sri Lanka, the Philippines, Indonesia, Thailand, Korea, Hong Kong and Taiwan.

About a third of those present were women. Eleven papers were presented and discussed.

Every paper attempted to shed light on a particular aspect of fundamentalism in a local cultural and religious context. These centered mainly on ethnic and religious identity issues. Discussion, a staff observer noted, flowed freely among the theologians.

"The attitude of mutual acceptance and openness to dialogue," he said, "is the most precious gift of meetings such as these."

# Church of England Prepares for Debate on Women in the Episcopate

Overshadowed by the Communion-wide  
Windsor Report, the Rochester Report  
Lays Groundwork for a Volatile Issue

*Women Bishops in the Church of England?*, the report of the House of Bishops' Working Party on Women in the Episcopate, chaired by the Rt. Rev. Dr Michael Nazir-Ali, Bishop of Rochester, was published on Tuesday, November 2. The General Synod will discuss the report in February.

*Women Bishops in the Church of England?* is a survey of the theological issues the Church needs to consider as it decides whether or not to ordain women bishops. "We have tried to do this as comprehensively as possible," says Bishop Nazir-Ali, "and hope that our report will prove to be a useful resource for discussion and debate in the Church as a whole."

The Church of England's General Synod requested a thorough theological study in July 2000 after debating a motion put by Archdeacon Judith Rose as follows: "That this Synod ask the House of Bishops to initiate further theological study on the episcopate, focusing on the issues that need to be addressed in preparation for the debate on women in the episcopate in the Church of England, and to make a progress report on this study to Synod within the next two years."

The important theological issues covered by the Rochester Report will be debated by the Synod in February. The Synod will also have the opportunity, on the basis of a motion from the House of Bishops, to consider what the next steps should be. The Synod will be invited to agree that, following a period of reflection on the report, there should be a decision at the July Synod on whether to embark on the removal of the legal obstacles to ordaining women as bishops.

The members of the Working Party, women and men, represent a wide range of views, both lay and ordained, from within and outside the Church of England. "Our meetings have demonstrated a basic unity, not only in faith and a commitment to scholarship but often also in theological approach," said Bishop Nazir-Ali.

In the course of its meetings, the Working Party heard evidence directly from representative groups and

individuals and received some 500 items of written evidence, in its task of setting out as even-handedly as possible the fundamental issues that will need to be addressed:

Would it be right in principle for women to be bishops?

- If the answer is 'yes', is this the right time for the Church of England to ordain women bishops?

If it is the right time, how should women bishops be introduced and what provisions should be made for those conscientiously unable to accept their ministry?

*Women Bishops in the Church of England?* examines the fundamental issues that the Church will need to bear in mind as it seeks to reach a decision. It studies the Bible itself and the role of bishops in the Early Church, as well as considering how the Church of England understands the role of the bishop today. It advocates an approach to the forthcoming debate that is rooted in Scripture and also makes proper use of tradition and reason.

The chapter that looks at the options facing the Church examines each one carefully. It does not come down in favor of any one of them. Rather, as requested by Synod, it focuses on the issues that need to be addressed in preparation for the debate and leaves it to Synod to decide the way ahead.

Welcoming the report, the Archbishops of Canterbury, Dr Rowan Williams, and York, Dr David Hope, said, "We are happy to commend it for prayerful study within the dioceses of the Church of England and to invite other Churches in the Anglican Communion and our ecumenical partners to let us have their reflections on it."

Published alongside the report is a reader's guide. This and further material to resource reflection on the report will be available on the Church of England website <http://www.cofe.anglican.org/papers/index.html>. *Women Bishops in the Church of England?* is available on the web at: [www.chbookshop.co.uk](http://www.chbookshop.co.uk)

---

*Every 400 years or so seems to be a time for a massive transformation led by people who resist the temptation to domesticate God's vision, unwilling to settle for change when God seeks transformation.*

BISHOP MARK DYER

---

# Newsbriefs

## New Hampshire's Michael Barwell Named Communicator of the Year

Michael R. Barwell, media coordinator for the Diocese of New Hampshire, was presented with the "Communicator of the Year" award by the New York chapter of the International Association of Business Communicators in recognition of his role in planning and executing the communication strategy that supported the election, confirmation and consecration of Bishop Gene Robinson of New Hampshire, the first openly gay priest to be elected bishop in the Episcopal Church.

Barwell noted in his acceptance that the people of the diocese of New Hampshire, who had known and supported Bishop Robinson throughout the entire process, were always his priority. "We were focused on the people in New Hampshire," he said. "They were the primary audience and for them Gene's sexuality

was incidental to his leadership qualities as a bishop."

An excerpt from a letter by Bishop Robinson was read in which he stated, "Given the instantaneous worldwide attention to my election ... it is not overly dramatic to say that Mike Barwell saved me from 'being eaten alive.'"

During the awards ceremony it was noted that "despite an intensely controversial topic, extremely limited resources, and a highly challenging set of circumstances—including a scenario that threatened his client's life—Mike retained his composure, counseled his client with skill and sensitivity, and led a media relations effort that resulted in millions of media impressions around the world, earning him the respect of the media, his colleagues and his client."

## Companions of Saint Luke Consecrate First Abbot

The Companions of St. Luke (Benedictine) consecrated its first Abbot, Michael-John Austin on October 26, 2004 at Conception Abbey, Missouri, in the Basilica of the Immaculate Conception. Austin founded the religious community in 1992 and has served as superior for the last 12 years.

The Companions of St. Luke is one of the few Episcopal Benedictine communities in the U.S. Uniquely formed under the canons of the Episcopal

Church as a "Christian Community" in order to increase its flexibility, the Companions see themselves as a new expression of Benedictine life in the 21st century. National recognition was formally granted in 2004 by the House of Bishops' Committee on Religious Life.

Participants in the consecration included Bishop Alan Scarfe of Iowa, consecrator; the Rev. Wayne Kamm, community chaplain and homilist for the event; and the Rev. Dian Ong, deacon.

## Iraqi Interfaith Group Forms Link with London

A religious coordinating body in Iraq, the Iraqi Center for Dialogue, Reconciliation and Peace, has formed an alliance with the London-based Three Faiths Forum, which brings together Muslims, Christians and Jews.

The forum, announcing the link on Monday, said the Iraqi center planned to send representatives to London to study methods of religious reconciliation.

Canon Andrew White of Coventry Cathedral, who helped to forge the alliance, said this was the center's first association with any outside body.

The Iraqi dialogue center, established in February by the interim Coalition Provisional Authority in Iraq, aims to support freedom of worship and an end to violence. It brings together representatives of Shia Islam, Sunni Islam, Christianity and other religious

groups despite increased religious tension in Iraq.

Sidney Shipton, coordinator of the Three Faiths Forum, told Ecumenical News International it was hoped representatives of the Iraqi center would be in London this fall.

"We have a very simplistic approach: we let people talk to each other," he said. "What starts off as a discussion of halal meat [slaughtered in accordance with Shariah law] may end up as a debate on Middle East peace. It's easier when you know the fellow on the other side of the table."

The Three Faiths Forum was founded in 1997 by Sheikh Zaki Badawi, Marcus Braybrooke and Sir Sigmund Sternberg, prominent individuals supporting inter-faith efforts. [Ecumenical News International]

## Washington's Late Bishop Walker Honored at National Cathedral

A special service to celebrate the life and ministry of Bishop John Thomas Walker, sixth Episcopal bishop of Washington, who died 15 years ago, took place on September 26 at Washington National Cathedral.

The service also celebrated the publication of his biography. David Beers, Esq., chancellor of the Episcopal Church in the United States preached the sermon.

John Thomas Walker was Bishop of the Episcopal Diocese of Washington from 1977-1989. He left his mark on presidents, world leaders, and countless others as "an extraordinary spokesman for the radical belief that our broken world can yet be restored."

Pastor, teacher, cathedral builder, civil rights leader, ecumenist, social justice pioneer, urban missionary, relief worker, statesman—John Thomas Walker was all of these. He was also the first African-American to be accepted to study at Virginia Theological Seminary and to serve as a Master at St. Paul's School.

Bishop John B. Chane of Washington, D.C., designated September 26 as Bishop John Thomas Walker Sunday in the Diocese of Washington, and asked that churches in the diocese include a commemorative collect and litany of thanksgiving for Walker's life in their services that day.

## Vermont Priest Installed as Canon Missioner of El Salvador

The Rev. Lee Alison Crawford, rector of St. Mary's Church in Northfield, Vermont, was installed as Canon Missioner for the Diocese of El Salvador in August at the Pro-Cathedral of San Juan, San Salvador.

In his charge to Crawford, Bishop Martin de Jesus Barahona of El Salvador and Primate of Iglesia Anglicana de la Region Central de America, said that

her work as "our missionary to North America" would help people to learn more about the work of the Anglican Church in Central America.

Visiting El Salvador for the second time, Crawford, who is fluent in Spanish, was part of a delegation of Episcopal Communicators who were on a fact-finding and informational mission.

## Anglican Archbishop Becomes a Parish Priest

David Hope, who as Archbishop of York is the Church of England's second most senior leader, is planning to become a parish priest again.

"I have always hoped that it might be possible to conclude my ministry as I had begun it—as a parish priest. This I believe to be the call of God," said Hope, aged 64, on Sunday.

He is expected to become vicar early next year of St Margaret's Anglican Church in Ilkley, Yorkshire—one of the parishes over which he currently has oversight as archbishop. His stipend will drop by more than two-thirds and he will exchange Bishopthorpe Palace, outside York—parts of which are 750 years old—for a town vicarage.

Hope has been Archbishop of York since 1995, and was previously Bishop of London.

Commentators do not consider his decision to be linked to current disputes in the Church of England over homosexuality or the prospect of women bishops.

Hope told *The Times* daily newspaper that "there is never a right time to go," but that he was confident the Archbishop of Canterbury, Rowan Williams, would be able to cope.

The bishop of Bradford, David James, in whose diocese St Margaret's falls, said, "He [Hope] brings with him a deep spirituality, a breadth of experience and a wealth of Yorkshire humor and down to earth common sense. I shall value his wise counsel."

---

*"Vision is the world's most desperate need. There are no hopeless situations, only people who think hopelessly."*

WINIFRED NEWMAN

---

# Capetown Primate Calls Anglican Communion to a Return to Mission

Archbishop Ndungane Asks that Energy be Devoted to the Vast Needs of the World

by Matthew Davies for ENS

“The church exists for mission and that’s our priority” said Archbishop Njongonkulu Ndungane as the guest speaker of the fifth annual Hobart Lecture held November 3—the anniversary of Richard Hooker’s death—at the Cathedral Church of St. John the Divine in New York.

Ndungane, Archbishop of Cape Town and Primate of the Church of the Province of Southern Africa (CPSA), addressed more than a hundred guests of the Diocese of New York on key areas such as poverty eradication, Christian diversity and the recently-published Windsor Report.

In his introduction, Bishop Mark Sisk of New York described Ndungane’s commitment to the impoverished as the characterization of his ministry. “The focus he’s had for the sick and the poor is not only at the heart of his ministry,” he said, “but also very close to the heart of the Gospel.”

The Hobart Lecture, founded in 2000 and named after Bishop John Henry Hobart, the third bishop of New York (1816-1830), is a series of annual addresses presented to encourage pastoral ministry in the Church.

Speaking on “The Pastoral Care of the People of God,” Ndungane said that “devout and faithful Christians often find themselves beset with serious differences of opinion.” Quoting Hooker, a 16th century English priest, author and teacher of the faith, Ndungane insisted that “God creates us to be in loving community with one another; a community that reflects the revealed life of the Trinity.

“None of the three is superior, nor inferior. They show us what it is to enjoy freedom within a relationship of interdependence, a living example of autonomy-in-communion.”

The Inter-Anglican Theological and Doctrinal Commission, set up in 2001 and given a mandate to study the nature of communion, Ndungane said, has described the Anglican Communion as ‘not just an accidental coming together of the like-minded but a historic adventure of finding the reality of Christ in diversity and circumstances.’

”God’s Spirit lives in every one of us,” he said. “What we share is greater than what divides us.”

Highlighting that the Windsor Report offers far more than questions and institutional suggestions, Ndungane vowed that “we shall breathe new life into our Communion if we engage with it thoroughly and seriously.”

”It reminds us that the commitments Provinces have to one another are not primarily legal contracts,” he said. “Their basis is the covenant love which the Lord has for all his Church.... We must never forget, my friends, that the prime calling of the Church is to serve God’s mission in God’s world.”

Speaking about the Millennium Development Goals as the primary focus for mission in the Anglican Communion, Ndungane briefly acknowledged his support for the United Nations, the International Day for the Eradication of Poverty and his involvement in launching the Micah Challenge, a global Christian campaign that challenges leaders to reduce global poverty by half by 2015.

“What governments most need” he said, “is a strong signal that we should all ‘do justice, love kindness and walk humbly with our God’.”

“Our God is the God of reconciliation.... We must face the reality that our common life is diminished when we are apart,” Ndungane said. “As the Primates said in 2000: ‘To turn away from one another would be to turn away from the cross.’”

Revisiting the Windsor Report, Ndungane said “fascinating though these issues are, when the sheep are separated from the goats, I doubt we will be called to account over our stance on the Windsor Report. It is how we serve the people of God that will matter.”

“If only the energy we have spent arguing within the Anglican Communion had instead been used to tackle poverty, conflict, and disease,” he said, adding that “Anglican leaders must get serious, grow up, and focus on the real life and death issues of our world.”

*Matthew Davies is staff writer and web manager of Episcopal News Service*

---

“The Anglican Communion is not an accidental coming together of the like-minded but an historic adventure of finding the reality of Christ in diversity.”

---



# Aeveternitas

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

STEPHEN SPENDER

## Canadian Archbishop Dies in Car Accident

by Marites N. Sison for Anglican Journal

Archbishop Edward “Ted” Scott, the 10th primate of the Anglican Church of Canada, died recently in a car accident near Parry Sound, Ont., two hours north of Toronto. He was 85.

Archbishop Scott was both praised and maligned when he served as primate of the Anglican Church of Canada for 15 years, spanning a period of social and political turmoil in the 1970s and 1980s.

The *Globe and Mail* reported that Archbishop Scott died after the car driven by his companion Sonja Bird rolled over and landed upside down in a metal culvert while they were traveling on Highway 69, about 18 kilometres south of Parry Sound. Ms. Bird was taken to the hospital with serious injuries.

Only a week before his death, Archbishop Scott had celebrated a eucharist at the chapel the national church office in Toronto, where church staff were preparing to move to a new building.

Although Archbishop Scott was the controversial “Red Primate” to those who disagreed with his many social justice causes, he was primarily a man who cared deeply about people to those who witnessed how he boldly challenged institutions, including his own church, to make a strong stand on issues such as apartheid in South Africa, native land claims in Canada’s North, Third World debt relief and development, racism, the nuclear arms race, and the ordination of women to the priesthood.

His successor as primate, Archbishop Michael Peers, who retired in February, said his strongest impression of Ted Scott was of “a person determined to do as much of the Lord’s work in 24 hours as could possibly be done.” His legacy, the Archbishop said, would be felt not only within the Canadian church but far beyond.

“I was there when he was elected [at the meeting of General Synod in 1971]” recalled Archbishop Peers. “We were looking for a person who would press the church in addressing the world in an incarnational

way and that’s been the way it’s been ever since.”

Archbishop Andrew Hutchison, who was elected primate last month, said a “remarkable number of people” will feel a personal sense of loss at Archbishop Scott’s death, recalling that once, as a parish priest in the diocese of Toronto, he sent an invitation to Archbishop Scott to attend his parish’s anniversary—with little hope that he would be able to attend.

“He telephoned and said he’d like to come for three days,” said Archbishop Hutchison. Following the anniversary service and a community dinner, the primate and the then-priest toured the parish in Archbishop Hutchison’s battered Volkswagen “visiting unsuspecting parishioners. Each one felt they made a personal connection with a human being; they did not simply meet a primate.”

Born in Edmonton on April 30, 1919 to Kathleen Frances and Rev. Thomas Scott, an Anglican priest who later became bishop of the diocese of New Westminster, Ted Scott seemed destined to lead a life of activism.

According to Canon Elspeth Alley in her biography of Archbishop Scott entitled *Call Me Ted*, “Ted would not accept a statement if he felt it should be challenged, and he loved to argue, bouncing ideas of all kinds off his father, especially those of a political or religious nature.”

His family upbringing plus the fact that he grew up during the Depression had a lasting impact on him. “Ted became critical of the institutional church for failing to express real concern for the unemployment situation,” wrote Ms. Alley. “He felt that the church was an uncaring institution.”

After he finished his bachelor of arts degree in English and history in 1940. Ted Scott saw it as a way to translate his faith into action. His association with the Student Christian Movement, where he served as general secretary, had a profound impact him. “Quite

*continued on next page*

## Canadian Archbishop Dies in Accident

frankly,” he was once quoted, “I probably would not be in the church if it were not for SCM. It gave me the right to ask questions and to explore.”

He became exposed to the plight of native people as a seminarian when he served on the *North-ern Cross*, “the Anglican mission boat that ministered to small communities from Kitkatla in the south to the Alaska panhandle in the north,” wrote Ms. Alley.

In 1942, a year after he was ordained deacon in Christ Church cathedral, Vancouver, Ted Scott married Isabel Florence Brannan. They would later have four children—Maureen, Douglas, Patricia and Jean. Isabel Scott died in September, 2000.

The first parish he served was St. Peter’s, in Seal Cove, Prince Rupert; he then served as rector of the church of St. John the Baptist, and as rector of St. Jude’s, Winnipeg. Later, he became director of social services and of Indian Work for the diocese of Rupert’s Land. In 1966, he became the bishop of Kootenay in central British Columbia. The *United Church Observer* wrote of him in 1969, “He drove about 35,000 miles and spent almost 100 working days a year behind the wheel to visit his 32 ministers. ‘I never make appointments; if a man is out, I chat with his wife—they have problems too.’”

Five years later in 1971, he became the youngest bishop to be elected primate of the Anglican Church of Canada. He was 51. “When he left Kelowna for Niagara Falls, where he was elected, he’d promised his wife he wouldn’t let his name stand. But God called,” wrote Hugh McCullum in the *Observer*. (Mr. McCullum would later write a biography of Archbishop Scott, *Radical Compassion*, which was released by ABC Publishing last month.)

A man steeped in activism seemed the right choice for the turbulent times. June Callwood, a journalist and broadcaster, wrote, “A man less humble, less perceptive, less good, could never have guided the church, the country, and the world through such turbulence. His legacy, for me, is that he never wavered—however daunting the adversities he faced—from the path of honor.”

Mr. McCullum echoes those sentiments: “When Ted Scott believes something he cannot waffle on it,” he wrote. “It made him the butt of criticism from many quarters, including more than a few of his brother bishops.”

In 1975 he was elected as moderator of the central committee of the World Council of Churches (WCC), a position he would serve for seven rough years. “In 1978 when the WCC granted money to the Popular Front in the Zimbabwe civil war, McCullum wrote, “he was crucified by the media, attacked by business interests in all churches, and severely questioned by the conservative elements of the Anglican church,”

*continued from previous page*

Controversy also dogged him when he challenged the Church of England regarding its stand on the ordination of women. He said that its refusal to allow overseas women priests to officiate in England was causing a rift in the Anglican Communion. He told the *Ontario Churchman* in 1985: “One of the crucial issues of this age is whether or not we can create a church and a society where women are equal partners with men without having to become imaged by men.”

Archbishop Scott also spoke out against the support of Western governments for military dictatorships overseas, against cruise missile testing and in favor of native and gay rights. He also became part of the Commonwealth’s Eminent Persons Group, which worked towards a peaceful end to apartheid in South Africa. Jesus, he observed in the *Anglican Messenger* in 1986, “was involved in transforming the structures of the society of his day.”

He declined invitations to join elite business clubs. “I felt I wanted to give every indication of the church’s concern for people who cannot afford to belong to a club,” he said.

When he ended his term in June 1986, his biggest disappointments, as he later said, were the failed union of the Anglican church with the United Church of Canada and racial segregation in South Africa.

His tenure made him “much more aware of the complexities of the kind of issues that we confront and the complexities that confront other people,” he told the *Toronto Star* in an interview. “I’ve acquired a much greater sensitivity to the pressures that people live under.” Asked about how he wanted people to remember him, he said, “I’d like to be remembered as somebody who helped the church develop a sense that human beings are important, that they counted and were taken seriously.”

Retirement did not end Archbishop Scott’s activism. He continued to campaign against apartheid in South Africa and was elated when it ended in 1994. He later worked with the South African Education Trust Fund and the International Defence and Aid for South Africa. He also served as a member of the Scott-McKay-Bain health panel that looked at health conditions among native populations in the Sioux Lookout Region of northwestern Ontario. He also became an advocate for the blessing of same-sex unions in the Anglican church, performing such a blessing at Toronto’s Church of the Holy Trinity last September.

In his address to the Synod of the Diocese of Toronto in 2003, Archbishop Scott perhaps summed up his beliefs. He said, “There are two key questions which I believe we as Christian persons ought to ask ourselves: What kind of a person am I becoming? What kind of a world am I helping to come into being?”



## *Diocese of Pittsburgh Votes Against National Actions; Two Parishes Are Threatened with Expulsion*

by Matthew Davies for ENS

The convention of the Diocese of Pittsburgh voted November 5 to permit nullification of decisions of the Episcopal Church's General Convention with which a majority of the diocese disagrees.

The convention also failed to reelect the Very Rev. George Werner, former dean of Trinity Cathedral, Pittsburgh, and president of the House of Deputies, as one of its deputies to the General Convention.

And in a surprise move, diocesan bishop Robert Duncan announced that next year's convention will be asked to consider dissolving its relationship with two congregations that have challenged the diocesan leadership in court.

The constitutional amendment effectively repeals the unconditional accession made by the diocese to the authority of the Constitution and Canons of the Episcopal Church and to the national General Convention. The amendment to Article 1, Section 1 of the diocesan constitution, introduced at its 2003 convention, passed on the second reading at the 139th diocesan convention, held November 5-6, 2004.

The amendment declares that when Pittsburgh's diocesan convention determines that General Convention's decisions are "contrary to the historic faith and order of the one holy catholic and apostolic church ... the local determination shall prevail."

Among clergy, 79 voted in favor, 14 against, and 8 abstained. Lay delegates also passed the constitutional amendment by a lopsided margin, with 124 in favor, 45 against and 3 abstentions.

Moderate and liberal members of the diocese, including the Via Media-affiliated group Progressive Episcopalians of Pittsburgh (PEP), expressed dismay at the outcome of the vote. A PEP release stated that, rather than heed the call of the recently released Windsor Report on communion for a moratorium on "provocative actions," the diocese has "charged ahead on a divisive course."

Discontent with General Convention roiled the largely conservative diocese even before 2003, when the General Convention voted to confirm the election of Gene Robinson as Bishop of New Hampshire, and adopted a resolution that recognized the blessing of

same-gender unions as "operating within the bounds of [the] common life" of the Episcopal Church.

In his opening address to the convention, Duncan acknowledged that "there will be conflict ... because we have a fundamental disagreement about the will and word and work of Jesus ... We are in the early stages of a profound reformation of the church in the West."

Referring to the Windsor Report, which makes recommendations for healing and reconciliation throughout the 77-million-member Anglican Communion, Duncan said it is "abundantly clear" that the blessing of same-gender unions and the ordination and consecration of individuals living in same-gender partnerships are outside the limits of Anglican diversity. "The Episcopal Church has erred, just as we have held locally," he said.

Duncan, who is also the moderator of the Network of Anglican Communion Dioceses and Parishes assured the convention that the Network bishops and a wider group of bishops who voted "no" to the consecration of Gene Robinson "will do everything within our power to act to bring the whole of the Episcopal Church back into line." A meeting of the 42 bishops who voted against Robinson's election is set for the end of November.

A second constitutional amendment was also passed allowing canonically resident clergy the right to vote in diocesan elections, whether or not they actually reside in the diocese.

In a surprise announcement during the final minutes of the convention, Duncan informed delegates that, with the advice and consent of the diocesan standing committee, the agenda of next year's convention would feature the possible dissolution of two congregations' ties with the diocese. Duncan added that he hoped this would move forward a process of "reconciliation and restoration" in the diocese.

Such an action could proceed under the diocese's constitution, which allows the convention to dissolve union with any parish by a two-thirds vote if notice is given in the preceding annual convention.

*continued on next page*

The congregations—Calvary in East Liberty and St. Stephen’s in Wilkinsburg—filed suit last October against Duncan and other diocesan leaders, claiming that the passage of a resolution at a special diocesan convention refuting the holding of all diocesan property in trust for the entire Episcopal Church, as well as the constitutional amendment allowing nullification, endanger “the unity and integrity” of the property of the Episcopal Church.

Diocesan officials withdrew the property trust resolution after the suit was filed, and attempted to have the suit dismissed in March, but the court ruled that it could continue. The diocese asked the court on October 24 to force Calvary to release parish assessment funds that have been paid into an escrow account since the filing of the suit. The motion stated that Calvary’s assessment of \$118,399 amounts to 10.5% of the diocese’s assessment income for 2004. The court has not yet acted on the motion.

“We are fully confident that such expulsion would never be upheld by either the National Church or the Court,” said a statement released from Calvary’s leadership on November 8. “Actually, the Bishop’s very assertion shows the legitimacy of Calvary’s and St. Stephen’s concern that the constitution and canons of

the National Church will not be respected in this Diocese. In fact, the current Diocesan Convention enacted an amendment to the constitution and canons of the Pittsburgh Diocese, providing that the Diocese has the power to disregard the constitution and canons of the National Church and the resolutions of the National Church’s General Convention.

“It is the ultimate irony that in the same Convention where the Diocese decides it can disregard the constitution and canons of the National Church and actions of the General Convention of the National Church, the Bishop also threatens with expulsion (for not following church order) two parishes that are attempting to require respect for the laws of the National Church and the Commonwealth of Pennsylvania,” the statement concluded.

PEP president Lionel Deimel of Mount Lebanon said that he was “appalled that our bishop wrapped in the rhetoric of ‘reconciliation’ the intimidation of and threats against two loyal Episcopal Church parishes.” In a November 6 news release, PEP affirmed that although “we are uncertain how events will unfold, [we are] certain to support these two parishes. We will continue to pray for true reconciliation and healing in the diocese of Pittsburgh and beyond.”

---

## **Lutheran Commission for Women Calls for ‘Gender Justice’**

The steering committee of the Evangelical Lutheran Church in America’s Commission for Women wants a proposed redesign of the churchwide organization to replace references to “work on behalf of women” with “gender justice,” said Agnes S. McClain, committee chair.

The committee drafted a rationale for the new language at its October meeting.

“Work on behalf of women’ can easily be heard or reduced to ‘women’s work,’ which represents a dangerous misunderstanding,” said the rationale. “Work for justice around issues of gender is work done not for the sake of women alone, but for the sake of and for the health of the whole church.”

The committee stressed the definition “gender justice” over “work on behalf of women,” especially in the ELCA’s efforts toward the prevention of clergy sexual misconduct, “for the sake of children, men and women.”

The steering committee met with the Rev. Charles S. Miller, ELCA executive for administration and executive assistant to the presiding bishop. Miller is spearheading the church’s planning process that may

restructure the churchwide organization. He also serves as an advisor to the steering committee. Agnes McClain, an ELCA associate in ministry and assistant to the bishop of the ELCA Southwest California Synod, said committee members told Miller that, after reading an August draft of the restructuring proposal, “we felt like we had not been listened to in all of the times we have consulted with the planning team.”

The proposed churchwide structure does not include the Commission for Women. A companion proposal to reorganize the ELCA’s governance does not include steering committees.

The commission’s staff and steering committee were resigned to the loss of the commission, but noted that it appeared to them as though the current restructuring proposal would lose the work of the commission as well, McClain said.

“We decided that, if we did not let our voices be heard this time, this would be our last shot at trying to make some changes,” McClain said. She said the discussion with Miller was heated at times but ended on a positive note. “We felt that he heard us,” she added.

[ELCA News Service]



# **Living Out the Gospel: The Challenge of the Windsor Report**

by  
**The Rt. Rev. Carolyn Tanner Irish, Diocese of Utah**

“I believe all of us are grateful to the members of the Lambeth Commission, appointed by Archbishop of Canterbury Rowan Williams, following the action of Episcopal Church of the United States (ECUSA) in voting to affirm the election of Gene Robinson as Bishop Coadjutor of New Hampshire. Robinson is a gay man living openly with his partner in a covenant relationship. Our action caused great distress to some in the American church and ‘strained the bonds of affection’ among other members of the Anglican Communion.

The task of the Commission was to seek ways of strengthening our unity as a Communion. Their work cannot have been easy, since diversity and provincial autonomy have always been hallmarks of Anglicanism. Homosexuality was the presenting issue, but ultimately the Commission determined that it had to consider matters of polity or governance in the Communion as well. This appears to be the primary challenge of the resulting ‘Windsor Report’ (so-called because that is where the Commission held its last meeting).

The Report itself is lengthy and complex. We will spend considerable time reflecting on its analysis and discussing its recommendations. I sincerely hope the conservative bishops in our church will join in this process, though for the most part they have not attended House of Bishops meetings since the summer of 2003.

My sense is that the Report challenges all of us to go more deeply and stretch more broadly in our understanding of how we are to live out the gospel in this enormously challenging world—within the structures of our tradition and the bonds of our affection.

The Report does not reprimand the US Episcopal Church as some had hoped it would. We are, however, called to sensitivity and patience, and to the use of every opportunity for education, reflection, and communication.

I believe we are perfectly willing to apologize for any harm and hurt our actions have caused, and many among us have done so publicly. On the other hand it is entirely unlikely that we will be willing to set the clock back on the actions themselves, or to cease acting inclusively—‘respecting the dignity of every human being’ as we promise in our baptismal vows. What would a reversal such as that say to our gay sisters and brothers? Go back to the closet? To deceit and dishonesty?

Further, our church has not acted rashly or in haste, without study, conversation, and prayer over a long period of time. A significant majority of our governing body, the General Convention of ECUSA, had a strong sense of timeliness and rightness about our church’s actions.

We are not in fact a church, but a communion of autonomous and interdependent churches all over the world who trace their historical roots to the Church of England—the American Episcopal Church being the first of these outside the British Isles. Our bonds are not confessional (uniformity of belief) nor do we share common histories or cultures.

So personally, I do have concerns about more tightly articulated and centralized structures of governance in our Communion. I doubt that these would be helpful to our ultimate unity and communion in Christ, or in our care and affection for one another. Indeed they may yet again present a distraction from our active mission in God’s world, or even divide us further.



**JUSTICE**  
**EQUALITY**  
**FREEDOM**

Join the Episcopal Women's Caucus, or renew your membership, today.  
Your voice is needed as we seek justice, freedom, equality and peace  
in the church and throughout the world.

---

***The Episcopal Women's Caucus Welcomes You!***

name \_\_\_\_\_ phone: \_\_\_\_\_

address: \_\_\_\_\_

city: \_\_\_\_\_ state \_\_\_\_\_ zip: \_\_\_\_\_

diocese: \_\_\_\_\_ email: \_\_\_\_\_

Please identify one or two persons you think might be interested in EWC:  
we'll send each one a copy of Ruach and a copy of our brochure.

name \_\_\_\_\_ phone: \_\_\_\_\_

address: \_\_\_\_\_

city: \_\_\_\_\_ state \_\_\_\_\_ zip: \_\_\_\_\_

name \_\_\_\_\_ phone: \_\_\_\_\_

address: \_\_\_\_\_

city: \_\_\_\_\_ state \_\_\_\_\_ zip: \_\_\_\_\_

- send a gift membership (\$36. each) to the person(s) named above  
 send information about starting an EWC chapter in my area

**A contribution in any amount  
is sufficient for full member-  
ship in the Caucus.**

**Enclosed is my tax  
deductable check, payable to  
EWC, for:**

\_\_\_\_\_ \$36. or \$\_\_ for one  
**individual for one year**  
\_\_\_\_\_ \$66 for two years

\_\_\_\_\_ \$40. congregation/  
**organization (one year)**

\_\_\_\_\_ \$50. libraries (one year)

**Send to:  
Episcopal Women's Caucus  
5665 Cherokee Bend  
New Era MI 49446-8905**

---

