



PEPtalk



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Civil Rights in the Pittsburgh Diocese **‘From the Back of the Bus’**

By **Moni McIntyre**

The Rev. Dr. Moni McIntyre is priest-in-charge of The Church of the Holy Cross in Homewood and an elected member of the Diocesan Council of the Pittsburgh Diocese. This article was published in the June 13 issue of Agape, the bi-weekly publication of Calvary Episcopal Church.

In my capacity as representative from District VII (made up of congregations in the city of Pittsburgh) to Diocesan Council, I attended the overnight retreat for Diocesan Leadership at Antiochian Village in Ligonier, 23-24 May. The participants for the meeting included members of the Standing Committee, the Board of Trustees, the Diocesan Council and the diocesan staff. Seven white women and 38 white men were present. Cynthia Waisner, who worked with the Diocese for three years to prepare for the coming of Bishop Henry Scriven, facilitated the meeting.

The “textbook” for the meeting and for the current phase of diocesan his-

tory is *Good to Great: Why Some Companies Make the Leap . . . and Others Don’t* by Jim Collins (Harper 2001).

Waisner began by commenting that the book was “theologically sound.” As a theologian, I found that curious, especially since it was neither meant to be a theological book nor are God or theological definitions and principles addressed. Even the endorsements for the book come from such sources as Fortune, The Wall Street Journal and Financial Times. As Waisner listed the Fortune 500 companies which were among the book’s case studies, one participant noted that two of the eleven had been indicted. Waisner claimed that this

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PEP challenges non-canonical confirmations

To Bishop Robert W. Duncan, a confirmation service in a church of the Episcopal Diocese of Pittsburgh led by a bishop of the Reformed Episcopal Church represented “a small step towards reconciliation” between two churches that remain separate while sharing the name “Episcopalian.”

To the Progressive Episcopalians of Pittsburgh, the service at St. Michael’s of the Valley in Ligonier represented a flouting of the Episcopal Church’s constitution and canons, which forbid clergy from churches not in communion with the Episcopal Church to administer sacraments in an Episcopal church.

“We have now seen a new kind of violation of church law from conservative schismatics in the Episcopal Church,” said PEP President Lionel Deimel. “In March, we saw confirmations by bishops of the Episcopal Church in circumstances unapproved by the bishop with jurisdiction. Now we see confirmations approved by the bishop with jurisdiction, but by a bishop not allowed by the canons to act within and on behalf of the Episcopal Church.”

The controversy involved the visitation of Bishop Daniel Cox, a retired bishop of the Reformed Episcopal Church, on May 9 at St. Michael’s, where he celebrated the Eucharist and confirmed 13 adult parishioners. Bishop Cox’s visitation had been proposed by the Rev. James B. Simons of St. Michael’s and approved by Bishop Duncan. Bishop Cox acted in place of

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PEP members ratify Via Media union

PEP members voted unanimously to ratify PEP’s affiliation with the newly formed Via Media USA and selected Christopher Wilkins, vice president for operations, as PEP’s representative on the Via Media steering committee.

The voting was conducted by e-mail, in a special on-line process set up by Sue Boulden, then PEP’s membership chair.

Sixty-eight members voted. The vote to join other groups in Via Me-

dia USA was unanimous. For steering committee representative, PEP members chose among Wilkins, PEP President Lionel Deimel and Joan Gundersen, vice president for policy and planning, giving Christopher the most votes.

“I am grateful, and humbled, to have received your support and confidence and will serve with pride as PEP’s representative to the VMUSA Steering Committee,” Christopher said in an e-mail to PEP members.

'From the Back of the Bus'

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point was not relevant to our discussion.

The author's opening salvo is "Good is the enemy of great." He notes further: "We believe that almost any organization can substantially improve its stature and performance, even become great, if it conscientiously applies the framework of ideas we've uncov-

ered." The title of this article is a reference to one of those ideas, which the author describes as "First Who . . . then What?" He maintains that for an organization to be great it must first get the right people on the bus, and the wrong people off the bus. Then the right people must occupy the right seats and decide where the bus should be driven. Moreover, we must carefully examine how much energy we are going to put into keeping all the people on the bus.

Keeping in mind that this is being used as a paradigm for the Diocese, it is clear that "the wrong people" in this Diocese are those of us who do not support the direction in which the Diocese is going, such as its affiliation with the Network of Anglican Communion Dioceses and Parishes, its refusal to support the national church, and its position, as articulated in resolutions passed by diocesan convention, that it is not bound, in certain matters of faith and order, by the Constitution and Canons of the Episcopal Church.

The fact that many of us are considered to be in the back of the bus, or more correctly, off the bus entirely, is underscored by Bishop Duncan's comments in his recent pastoral letter to the Diocese:

"There are some among us who are completely opposed to the direction of the Diocese . . . Further, the scandal of two congregations suing their bishops and members of the Diocesan leadership . . . have been media grist in the press, on television and over the internet."

Other marks of great organizations, according to Collins, are the necessity for "Level Five Leaders," whom he describes as ruthless, and the imposition of a culture of discipline. The author opines that "political correctness can be the enemy of disciplined thought; we can't please everybody." Collins also believes that "the key is to understand what your organization can be the best in the world at."

The consensus was that among the

strengths of the Diocese of Pittsburgh are Trinity Episcopal School for Ministry, sending out missionaries, leading a revolution in the Episcopal Church, orthodox Anglican education, and ordaining Level 5 leaders for and from other dioceses.

In his concluding comments at the retreat, Bishop Duncan described the Diocese as "the center of orthodox Anglicanism in North America." He pointed out, however, that there are two visions for the church in the Diocese, and that since these two visions (one "orthodox," the other not) are not connected, it is hard to move from good to great in this way.

"We are at an epochal moment," the bishop added. "It is defining for Anglicanism and the Diocese."

As in Collins' book, the bishop declared, "in the Bible, Jesus gets the right people on the bus first." He described the lawsuit initiated by Calvary and joined by St. Stephen's, Wilkes-Barre, as an action taken for the purpose of "grinding down" the work of the Diocese, and that it is serving to impede the progress of the Reformation of the Episcopal Church to which he is committed.

We in this Diocese who have been relegated to the back of the bus now find our new patron saint in Rosa Louise Parks, a black seamstress, who, a half century ago in Montgomery, Alabama, refused to give up her seat on the bus to a white man. The Montgomery bus boycott ensued. Faced with economic ruin, the bus company relented and changed the laws so that blacks could sit anywhere they wanted to on the bus.

It is for good reason that Mrs. Parks has often been called "the mother of the Civil Rights Movement." It may well be that even as our bishop launches what he calls "a second Protestant Reformation," we may well have to launch another civil rights movement, this time in the church.

My reading of the Bible is that Jesus consistently made it clear to the self-righteous Pharisees that the outcasts (tax collectors, prostitutes and Samaritans among others) would get on the bus to heaven before them.

PEPtalk

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PEP challenges confirmations

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Bishop Duncan, who had been scheduled to perform the confirmations on May 9 but was called to Jordan where he ordained a missionary priest of the Diocese of Pittsburgh.

In a letter to Bishop Duncan on May 14, PEP President Deimel and Vice Presidents Joan Gundersen and Christopher Wilkins noted that since the Reformed Episcopal Church was formed in 1873, it has never been in communion with the Episcopal Church.

“While we might all desire to see a time in which our churches are in full communion, we must recognize that this is not such a time. None of us, therefore, should act as though the differences between these two churches do not exist or no longer matter, even if we have the noblest pastoral intent in so doing.” The letter continued:

“It is our understanding that allowing Bishop Cox to officiate at St. Michael’s is contrary to the constitution and canons of this church and represents a failure on your part to conform to the doctrine, discipline and worship of the Episcopal church. . . . We believe that your actions demonstrate a pattern of continuing indifference to the constitution and canons of the Episcopal Church, and that your support of others showing similar disrespect for the order of the church are unworthy of a bishop or other minister.”

Bishop Duncan, in a May 27 reply to the PEP officers, noted that unity of the church has been one of PEP’s “repeatedly expressed concerns.”

“It was that unity that I had sought to serve in giving permission for this exceptional confirmation. As to presbyters of other Christian denominations serving on the staff of an Episcopal congregation, the practice is quite common across the Church. Such individuals serve as ‘ecumenical associates,’ are clearly continuing members of the denominations from which they come, and are licensed to serve within the limits the local bishop consents to permit. I cannot imagine you would seek to reverse this practice which is so wide-

spread all across the Episcopal Church.”

The Bishop also posted a statement on the Diocesan website, contending that his permission for Bishop Cox’s visit “was faithful to a decades-long effort by Episcopalians and members of the Reformed Episcopal Church to heal a 131-year-old breach in the Anglican family.”

Rev. Simons, in a letter to parishioners in the St. Michaels newsletter, *The Trumpet*, explained that Bishop Duncan’s office had provided a list of retired Episcopal bishops who could perform the confirmations and whose expenses would be paid by the diocese.

“This seemed to me to be an expense the diocese didn’t necessarily need to incur and so I began to explore the possibility of Bishop Daniel Cox of the RE Church coming. Bishop Cox lives in Baltimore, a three-hour drive from St. Michael’s. Bishop Cox was available and Bishop Duncan approved his coming and sent him a letter of invitation.” Simons added:

“I saw this as an opportunity to model what Jesus talked about in the 17th Chapter of John. There his prayer was that the church might be one and that we not be divided into separate entities. This was to be a symbol of reconciliation and unity. There was no political motivation behind it.”

The debate continued when Bishop Duncan came to Calvary Episcopal Church on May 23 to confirm. As reported in Calvary’s newsletter, *Agape*, the bishop led an adult forum, at which he was asked by Gordon Fisher, Calvary’s junior warden and PEP’s treasurer, why he had authorized the Ligonier confirmations.

“The Bishop reported that he had done so only after duly conferring with his Chancellor,” *Agape* reported. “He also indicated that he felt justified in his action because the bishop of Eau Claire (Wisconsin) had intended to bring up the matter of full communion with the Reformed Episcopal Church at a Lambeth Conference scheduled to take place in about 1939, but which was

cancelled because of World War II!”

Bishop Duncan’s decision came under fire from a customary ally, *The Living Church*, an independent news magazine covering events in the Episcopal Church. In an editorial, “A Strange Decision,” in its June 6 issue, *The Living Church* observed:

“We supported the Rt. Rev. Robert Duncan when he criticized Presiding Bishop Frank T. Griswold for participating in the New Hampshire consecration. However, this latest decision by Bishop Duncan undermines his call for repentance from others. When he unilaterally takes a controversial stand against the plain language of a reasonable canon, Bishop Duncan not only undercuts his credibility as a critic of unilateralism, he also risks being perceived as someone who is willing to ignore all ecclesiastical law.”

The Living Church editorial elicited a feisty reply from Robert Devlin, the diocesan chancellor, who argued that the Ligonier event “is controversial primarily in the eyes of those who fear Bishop Duncan as an internationally respected defender of orthodox faith, and continually seek to attack him on any pretext.”

Devlin also maintained that the canon in question “is cast as an expectation, not as a command — ‘it is expected that. . .’ So it is essentially guidance rather than law. And the canon clearly contemplates that ‘any person who received the laying on of hands (by any Bishop in apostolic succession)’ is validly confirmed.”

Devlin’s response brought an equally feisty rebuttal from the Rev. Lynn Chester Edwards, PEP’s chaplain, in a letter to *The Living Church*.

“To be sure,” Rev. Edwards said, “The Book of Common Prayer says that the Sacramental rite of Confirmation is only ‘expected,’ not ‘required,’ but if the Sacramental Rite of Confirmation is going to be celebrated, then the Canons REQUIRE that the Bishop performing the Sacramental Rite be a Bishop of this Church or in Communion with this Church. . . .that’s the clear statement of the language. Any other interpretation is impossible.”

Convention resolutions

Council OKs funds to Network; hedges on support of ECUSA and ordination of women priests

Delegates to the 139th Annual Convention of the Pittsburgh Diocese will be asked to approve a plan for redirection of funds from the Episcopal Church USA to the Network of Anglican Communion Dioceses and Parishes headed by Bishop Robert W. Duncan.

It is also likely that the delegates will not be asked to support resolutions declaring support for the Episcopal Church USA and for the ordination of women as priests. (See the two resolutions on Page 5.)

This was the import of decisions by the Diocesan Council at its meeting June 1, at which it began reviewing resolutions proposed for the convention November 5-6.

The plan for directing funds to the new Network — referred to as the Anglican Communion Network — was proposed by Council's finance committee as part of an omnibus resolution dealing with various finance and budget matters. Under the plan, distributions to Network activities would be made from funds that parishes chose to send to the Diocese rather than to the national church. It would not involve parish assessments sent directly to the national church.

The proposed resolution begins as follows:

“Whereas, some parishes in the Episcopal Diocese of Pittsburgh opted to give all or part of their National and International Portion of their assessment to the Diocese of Pittsburgh for Bishop and Council to distribute, as they believe most urgent, to national and international mission partners.

“Therefore, be it resolved, that the Diocesan Council approves the distribution of the funds to three entities in equal proportions; and

“Be it further resolved, that one-third of such funds be directed to the Anglican Communion Network to be used to support the development of the Convocations and the work of the Convocational Deans which will be matched one-to-two by the American Anglican Council; and

“Be it further resolved, that one-third of such funds be directed to the Anglican Global Mission Partners for the support of mission priorities around the world; and

“Be it further resolved, that one-third of such funds be directed to the Replacement Fund of the Anglican Communion Network for support of provincial support structures in the global south imperiled by the current crisis in the Episcopal Church.”

The resolution was approved with only one dissenting vote, by the Rev. Dr. Moni McIntyre, priest-in-charge at Holy Cross Episcopal Church in Homewood.

The “Convocations” that are to receive one-third of the funds are geographical groupings of parishes whose dioceses have not affiliated with the Network. Each convocation covers multiple states and dioceses, such as Mid-Atlantic, Southeast, or Western.

One non-geographical convocation is “Forward in Faith North America,” the ultraconservative group that opposes ordination of women. The “dean” of Forward in Faith is the Rev. David Moyer, the Philadelphia-Area priest who was deposed by Bishop Charles Bennisson for refusing to allow the bishop to preach or administer sacraments in his church. Following his deposition in 2002, Rev. Moyer was embraced by Bishop Duncan, who invited him to preach in Trinity Cathedral and declared him to be canonically resident in the Diocese of Pittsburgh.

Anglican Global Mission Partners, which is to receive the second third of the redirected funds, is the Network's replacement for the Episcopal Partnership for Global Mission, which was created by the Episcopal Church in 2000, and earlier organizations dating back to 1835 that have guided the church's global mission efforts.

The Diocesan Council did not vote on the proposed resolution on supporting ECUSA. Council President Battle Brown, calling the resolution a “flamethrower,” said the resolution was presented for information purposes only, and that a vote whether to accept it will be taken at the Council's next meeting September 7.

The proposed resolution on ordination of women was sent back to its sponsors for possible rewriting to address concerns raised by Robert Devlin, the Diocesan chancellor.

Devlin said he was concerned that the diocese might be legally bound by the resolution's resolve that the diocese “affirms its intent to continue raising up, ordaining, and supporting women as priests in this diocese. . .” And he objected to what he termed a “coercive” aspect to the subsequent phrase: “and commits to witnessing to the benefits of women's ministry to those who have not yet experienced the grace and gifts brought to the Church by women priests.”

Council President Brown advised that the Council's executive committee serves as the resolutions committee, giving first review to proposed resolutions, which must be voted on by the Council at its June or September meeting.

“If a resolution misses these two opportunities then it cannot be discussed in pre-convention area meetings, and our deputies come to convention unprepared to deal with the work before them,” Brown said. “Also, resolutions missing these two meetings are subjected to greater scrutiny by the executive committee and our bishop. Resolutions missing the October meeting of council will be ruled upon solely by Bishop Duncan as to whether they will be submitted to convention.”

Any resolutions to be considered at Council's September meeting must be submitted by August 15, Brown said.

Convention resolutions facing uncertain future

Unity in ECUSA

Whereas, the Episcopal Diocese of Pittsburgh was created from the Episcopal Diocese of Pennsylvania in 1865, and altered geographically in 1910, by The Protestant Episcopal Church in the United States of America (The Episcopal Church); and

Whereas, The Episcopal Church is an independent, autonomous province of the Anglican Communion over which no higher ecclesiastical authority exists; and

Whereas, the Anglican Communion is comprised of many such independent, autonomous provinces mutually sharing in gospel of Christ and in certain instruments of union; and

Whereas, the integrity and unity of such provinces is essential to the Anglican Communion and to each province's mission and ministries throughout the world; and

Whereas, the Episcopal Diocese of Pittsburgh is an integral and inseparable component of The Episcopal Church, having made unqualified accession to its constitution, and only as such is or can be within the Anglican Communion; and

Whereas, the Episcopal Diocese of Pittsburgh has no intention or ability to separate from the Anglican Communion or from The Episcopal Church;

Therefore, be it resolved, that:

1) The Episcopal Diocese of Pittsburgh recognizes that it is a constituent and inseparable part of The Episcopal Church;

2) The Episcopal Diocese of Pittsburgh recognizes that it is, and can only be, thereby within the Anglican Communion;

3) The Episcopal Diocese of Pittsburgh, notwithstanding any action to the contrary, accepts that it is bound by, and will operate according to, the constitution and canons of The Episcopal Church.

Sponsored by:

Jon Hunt, Christ Church North Hills
John Koepke, St. David's, Peters Township
Cathie Koepke, St. David's, Peters Township
Nancy Lapp, Christ Church North Hills
Jennie Leghart, Christ Church North Hills
Mary Roehrich, St. Andrew's, Highland Park
Conrad Seamen, St. Andrew's, Highland Park

Ordaining Women

Whereas, the Episcopal Church in the United States of America has recognized women's ministry since 1850, when the Right Reverend William Rollinson Whittingham, Bishop of the Episcopal Diocese of Maryland from 1840-79, "set apart" two deaconesses; and

Whereas, women have been ordained to the priesthood in the Anglican Communion since the historic priesting of the Reverend Dr. Florence Li Tim-Oi in 1944 and regularly so since the ordination of women to the priesthood was re-established in 1971 by the Diocese of Hong Kong; and

Whereas, this year marks the thirtieth anniversary of events leading the Episcopal Church to recognize women's ordination to the priesthood; and

Whereas, the Diocese of Pittsburgh was among the first to ordain women to the priesthood following the 1976 General Convention, when the Right Reverend Robert Bracewell Appleyard, fifth bishop of Pittsburgh, priested the Reverend Beryl T. Choi on 8 January 1977; and

Whereas, the Diocese of Pittsburgh now has taken a leadership role in the Episcopal Church and in the Anglican Communion and is working closely with a number of dioceses and provinces of the Communion that have not yet experienced the gifts brought to the Church through women's ministry as priests;

Therefore, Be it Resolved,

That the Diocese of Pittsburgh commends women clergy in the diocese; affirms its intent to continue raising up, ordaining, and supporting women as priests in this diocese; and commits to witnessing to the benefits of women's ministry to those who have not yet experienced the grace and gifts brought to the Church by women priests.

Submitted by:

Joyce Magee, Christ Church, Indiana
John Rogers, St. Mark's, Johnstown
The Rev. Les Martin, St. Martin's Monroeville
The Rev. Cynthia Bronson Sweigert,
Church of the Redeemer
The Rev. Michael Ruyk, Trinity Cathedral
Linda Getts, Church of the Good Shepherd,
Hazelwood.

Bishop hails Methodist rebels

As if fostering disunion in his own Episcopal Church were not enough of a challenge, Bishop Robert W. Duncan has extended his efforts to the United Methodist Church, supporting a dissident group whose leader has even proposed splitting that church.

Prior to the Methodists' recent General Conference in Pittsburgh, Bishop Duncan wrote Dr. William H. Hinson, president of the conservative Confessing Movement within the United Methodist Church, expressing "solidarity" between the Confessing Movement and the Network of Anglican Communion Dioceses and Parishes, which Duncan heads as "moderator." In his letter of April 20, Duncan wrote Hinson:

"As we move into this season of challenge to Orthodoxy and needed reform within the Episcopal Church and the wider church in North America, it is the Network's intention to foster partnerships with other spiritually like-minded and biblically faithful Christians of other denominations. It is with this goal in mind that I write to express the Network's solidarity with The Confessing Movement within The United Methodist Church."

On April 30, at the end of the first week of the Methodists' conference, Bishop Duncan addressed a breakfast meeting of the Confessing Movement.

A news release by Good News, which describes itself as "a voice for repentance, an agent for reform, and a catalyst for renewal within the United Methodist Church," reported that Bishop Duncan advised the delegates: "In your work, don't do what we did, unless you want devastation in your midst. All I do now is deal with the consequences of what we've done."

At a later breakfast meeting of Confessing Movement members and conference delegates, Dr. Hinson issued a proposal that the church be split.

"We cannot fight both church and culture," Hinson declared. "Our culture alone confronts us with more challenges than we can humanly speaking confront and challenge. That struggle, combined with the continuous struggle in the church, is more than we can bear. . . . I believe the time has come when we must begin to explore an amicable and just separation that will free us both from our cycle of pain and conflict."

Throughout the conference, delegates consistently voted that homosexuality is contrary to scripture and church teaching. But they weren't willing to split the church over the issue. One of the conference's final actions was to adopt a resolution "to remain in covenant with one another, even in the midst of disagreement. . . ."

IRD sees Episcopalians 'marginalized'

Condemnation of homosexuality and same-sex marriage expressed at the United Methodist Conference was music to the ears of leaders of the Institute for Religion and Democracy, the ultra-conservative organization that aims to dominate the Methodist, Presbyterian and Episcopal churches.

Founded in 1981 with the goal of reforming "the social and political witness" of America's churches, the IRD is supported by conservative donors, including the Scaife family foundations, the Bradley and Olin Foundations and Howard and Roberta Ahmanson's Fieldstead and Company. The IRD was

instrumental in founding the American Anglican Council (AAC), which in turn was instrumental in founding the Network of Anglican Communion Dioceses and Parishes.

Diane Knippers, IRD president and director of its Episcopal Action project, opined that the United Methodist actions "further marginalize the Episcopal Church."

Knippers forecast the United Methodist Church will grow even more conservative. "God is protecting even the relatively liberal mainline churches from taking the disastrous direction of the Episcopal Church," she said.

IRD claims credit for linking Duncan with Methodists

The Institute for Religion and Democracy (IRD) claims it was instrumental in arranging Bishop Robert W. Duncan's association with reform groups within the United Methodist Church during the Church's recent General Conference in Pittsburgh.

"There is a growing spirit of ecumenism among reform and renewal groups in the oldline Protestant churches," the IRD's website states. "One illustration of this was the invitation extended by Good News, a renewal movement in the United Methodist Church, to the Rt. Rev. Robert Duncan, a reform leader in the Episcopal Church, to address one of the Good News information breakfasts at the UM General Conference. Several hundred delegates and activists gave Bishop Duncan a standing ovation on Friday, April 30, when he warned United Methodists not to make the same mistakes that the Episcopal Church has made regarding homosexuality. The IRD was instrumental in making the connection between Bishop Duncan and the Good News leaders."

Bishop gives up one of his two extra jobs

Bishop Robert W. Duncan has resigned as vice president of the American Anglican Council (AAC), explaining that his expanding duties as moderator of the Anglican Communion Network (ACN) made it impossible for him to continue in both leadership roles.

Bishop Duncan announced his resignation at a meeting of the AAC Board of Trustees in Atlanta on April 27. In a letter to him the Board said, "We will miss your leadership in the operation and direction of programs of the American Anglican Council. However, we are delighted that your work as the Moderator of the Network has now expanded to the point where this realignment of your energies has become necessary."

Remembering the Rev. Paul Cosby

A Voice for Peace and Justice

Paul Cosby, retired Episcopal priest and un-retired PEP member, died on April 22, in West Point, Ga., where he lived with his wife, Emily. Only weeks before, he had played a major role in the meeting on March 25-27 of Via Media groups, including PEP, in Atlanta, organizing worship services and other hospitality for delegates from Via Media groups across the country. Paul's Pittsburgh roots remain with his son, Chris, also a PEP member. The following tribute by Michael Ankerich was posted on the website of the Every Voice Network – Anglican Voices United for Justice.

By Michael Ankerich

“A light has gone out in the world,” the Right Rev. Mark Andrus of Alabama said in his homily at the funeral of the Rev. Paul Cosby, a long-time advocate of peace, justice, and human rights. Paul, 73, died April 22, 2004, in West Point, Georgia, following a stroke. Bishop Andrus praised Paul for speaking out for God’s justice for all people. The Right Rev. Neil Alexander of Atlanta celebrated the Eucharist at the service, which was held at St. John’s Episcopal Church in West Point.

Paul graduated from Birmingham-Southern College and Vanderbilt University Divinity School and was ordained priest in the Episcopal Church in 1962. From the beginning of his ministry, Paul was passionate about human rights. While living in Birmingham in the early 1960s, during the civil rights marches and struggle for racial equality, Paul was active in the Alabama Council on Human Relations. He and his wife, Emily, met and worked with groups that included the Rev. Martin Luther King, Jr. “At the end of one of our meetings,” Emily Cosby recalls, “Paul and I stood in a circle with many others, held hands, and sang ‘We Shall Overcome.’”

Paul was not one to shy away from issues of peace among all peoples, even when taking a stand stirred controversy. On Easter Sunday in 1969, Paul and his wife, along with their children, Jenny and Chris, marched in protest of the Vietnam War. Paul, then assistant minister at the Episcopal Church of Bethesda-by-the-Sea in Palm Beach, delivered an anti-war speech, which was also the sermon he had delivered to his congregation that Easter morning. In the ensuing controversy, the senior minister defended Paul’s speech and said his words were true.

“Paul’s passion for human rights and the way of Jesus drove him to action, and he walked forth unabashedly,” said Vicky Partin, lay minister with the Chattahoochee Valley Episcopal Ministry in Columbus, Ga. “We describe him as feisty, but that is not totally correct. The real word is courage. Paul was not intimidated by power or position, and he had unusual courage to stand up for justice.”

When confronted with conflict, even war, Paul advocated reconciliation. Soon after September 11, 2001, Paul and his wife invited a group of people to discuss the brewing conflict with Afghanistan. Some of those gathered at St. Thomas Episcopal Church in Columbus, Ga., that day were for the war. Others, including the Cosbys, were against the conflict. Among those attending was Allison Kennedy Owen, religion editor for the Columbus Ledger-Enquirer.

“It was a very respectful discussion, but the mood was heavy,” remembers Owen. “Paul had us seated around a table. I said something like, ‘How can we completely annihilate evil?’ Paul slammed his fist on the table and retorted, ‘What are we Christians here for?’ That was classic Paul Cosby.”

In 2003, when the United States was inching closer to war with Iraq, Paul, attending a Diocese of Alabama conference, spoke in favor of a resolution against the war. The resolutions committee wanted to issue a statement; however, formal action was tabled. Emily Cosby remembers what happened next. “Paul stood up and, with his characteristic passion, said he couldn’t believe the group was going to adjourn without making a statement about the war. As a result, one or two others rose to speak, and the group finally approved a resolution to pray and work for peace, justice and reconciliation.”

In recent years, Paul and his wife worked closely with Episcopal Peace Fellowship groups, including a chapter (organized by Steve Shanks) in Birmingham, Ala. They also facilitated a number of “From Violence to Wholeness” sessions for a peace and justice group they helped found last year in Columbus, Ga.

At the 2003 General Convention, the Cosbys worked at the Episcopal Peace Fellowship exhibit. They returned from Minneapolis excited about the convention and possibilities of peacemaking and inclusiveness in the Episcopal Church.

Throughout his ministry at parishes in Alabama, Florida, Mississippi, New York, and Georgia, Paul stood and fought for the downtrodden, the outcast, and people on the margins of society. For me, he was a modern day hero.

In “Reconciliation Is Not an Option,” an Easter meditation he wrote just weeks before his death, Paul said that reconciliation has already happened with God through Jesus Christ and that it is up to each of us to listen and be willing to bend in favor of reconciliation with each other and between nations.

Paul always ended his e-mails with a signature quotation by Charles Peguy, a French writer and philosopher. Peguy’s words capture Paul’s love and hope in humankind.

“We must be saved together. We must come to God together. Together we must all return to our Father’s house. What would God say to us if some of us came to Him without the others?”

EWC plans celebration of women's ministries

By Kathy Connor

The Episcopal Women's Caucus, Pittsburgh chapter, held its annual meeting on May 8, the day set aside in *Lesser Fasts and Feasts* to honor Julian of Norwich.

Members were warmly welcomed by The Rev. Dr. Moni McIntyre and Linda Wilson at The Church of the Holy Cross in Homewood. A breakfast meeting was facilitated by Beth Stifel and included a review of past events, a treasurer's report from Flacc Stifel, and planning for future events, the first of which will be the Fourth Annual Celebration of Women's Ministries in September.

Members enthusiastically endorsed a suggestion by the Rev. Cat Munz, rector of St Brendan's, Franklin Park, that this celebration also focus on the 30th anniversary of the ordination of women in the Episcopal Church.

The speaker of the day, Carol Cole Flanagan, Canon for Congregation and Mission Development of the Diocese of Washington, D.C., thanked the EWC Pittsburgh Chapter for keeping a vision of the Kingdom alive. Noting a certain "inflexibility" on either end of the Episcopal spectrum, she described the scene at the 2003 General Convention as Gene Robinson's consecration was debated:

Only three microphones were available. One was for procedural issues only. Around the second mike were about 40, mostly ordained white men who were opposed. At the third microphone, set aside for those who welcomed Robinson, so many people stood in line to speak that those

who waited knew all would not get a chance.

"The diversity of that line was amazing," Carol said, "clergy and laity, an older person standing next to a teen with green and purple hair and pierced everything, black people, women. . . . The line stretched so far that there was no end to it. It was like seeing the Kingdom."

Following her talk, Carol celebrated an inclusive language Eucharist provided by the Rev. Cynthia Bronson Sweigert, rector of Church of the Redeemer. The homily was by PEP Vice President Joan Gundersen, of Church of the Redeemer. Joan spoke of Episcopal tradition and history, using the image of a weaving — the Gospel and prayers being the warp on which our lives hang, with the woof, the crossthreads that make the pattern, being our lives.

Those present enthusiastically endorsed the presence and continuation of the EWC Pittsburgh Chapter.

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