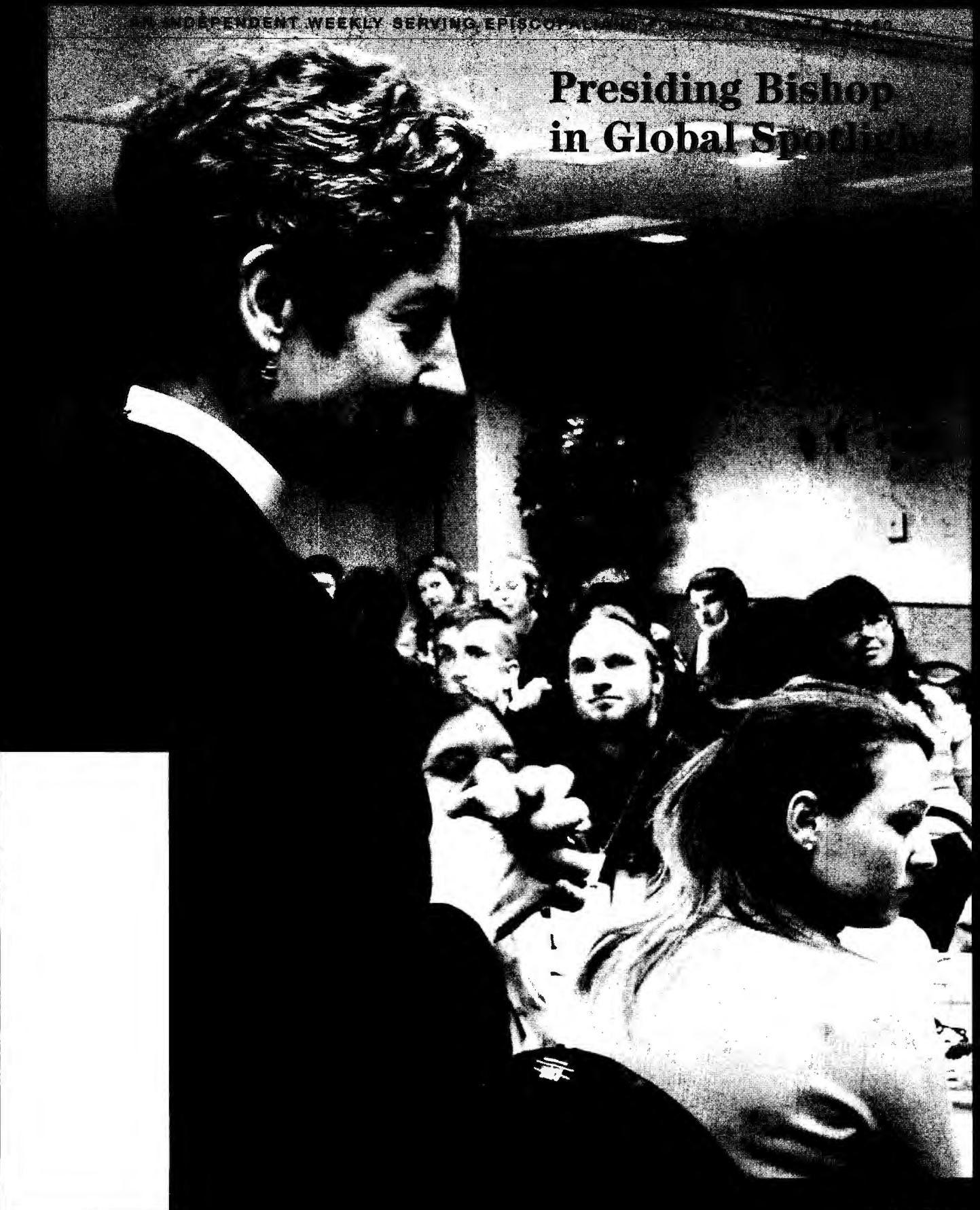


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Volume 234

Number 9

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

THIS WEEK



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The Cover

Presiding Bishop Katharine Jefferts Schori answers questions at a youth gathering Feb. 10 during her visit to the Diocese of East Tennessee's convention [p. 13]. The visit was part of a busy week for Bishop Jefferts Schori prior to traveling to the meeting of Anglican primates in Tanzania.

Sharon Rasmussen/East Tennessee Episcopalian photo

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SUNDAY'S READINGS

God's Promise and Our Hope

'Even now he lifted up my head...'

(Psalm 27:8)

The Second Sunday in Lent (Year C), March 4, 2007

BCP: Gen. 15:1-12, 17-18; Psalm 27 or 27:10-18; Phil. 3:17-4:1; Luke 13:(22-30)31-35

RCL: Gen. 15:1-12, 17-18; Psalm 27; Phil. 3:17-4:1; Luke 13:31-35

Despair is evident in Abram's complaint to God (Gen. 15:2-3). He has no offspring, and a slave will be his heir. This is an intolerable situation for Abram. But God speaks to him in a vision and promises more than Abram can imagine. God invites him to look up toward heaven and try to count the stars. Then God promises that Abram's own descendants will be as numerous as the stars in the night sky. God also promises Abram a place for his descendants, and they make a covenant. Abram finds himself incredibly blessed by God.

Our concerns may seem far removed from those of Abram. But we also can turn to God in the midst of despair, and find ourselves invited to "look up" and see the situation with a different perspective. We may find a new vision, and discover hope that exceeds what we can explain or count. We may find that the promise of new life is offered to us, along with real and specific ways for God's offer to be fulfilled. God did promise a way and a place for Abram's descendants to live, and we can look for the fulfillment of God's promises in our own lives.

Psalm 27 also expresses hope in the midst of adversity. The psalmist is

unafraid and trusts in the Lord, even when surrounded by enemies. God will keep the psalmist safe in the day of trouble: The Lord "shall hide me in the secrecy of his dwelling/and set me high upon a rock" (27:7). The psalmist can count on God even if "my father and my mother forsake me" (27:14). God's promises will be fulfilled in time. The psalmist advises to "tarry and await the Lord's pleasure;/be strong and he shall comfort your heart;/wait patiently for the Lord" (27:18).

God's promised comfort is also expressed by Jesus as he considers Jerusalem. Although Jerusalem is "the city that kills the prophets," Jesus would lovingly gather together the people of Jerusalem "as a hen gathers her brood under her wings." His love is not conditioned on acceptance or appreciation. Jesus would comfort and protect Jerusalem, but he is rejected. The people of Jerusalem cut themselves off from God, and their house is left to them (Luke 13:34-35).

But we can accept God's gracious promise. We can respond unconditionally as we have received unconditionally. We can engage God's covenant, and live out God's promises in our own lives.

Look It Up

In the hymn text, "Now quit your care" (Hymn 145), Percy Dearmer states that it is not Lent's goal "to bow the head in sack-cloth and in ashes, or rend the soul," but for us "to be led to where God's glory flashes, his beauty to come near."

Think About It

How may we "look up" and recognize God's promise when we are troubled by despair? How do our disciplines in Lent help us to share God's hope?

Next Sunday

The Third Sunday in Lent (Year C), March 11, 2007

BCP: Exodus 3:1-15; Psalm 103 or Psalm 103:1-11; 1 Cor. 10:1-13; Luke 13:1-9

RCL: Exodus 3:1-15; Psalm 63:1-8; 1 Cor. 10:1-13; Luke 13:1-9

SHORT & SHARP

More recent releases of books written by Episcopalians and Anglicans:

PILGRIMAGE TOWARDS HEALING AND RECONCILIATION: A Windsor Report Study Guide. By Joel W. Huffstetler. AuthorHouse. Pp. 107. \$11.45. ISBN 978-1-4259-5984-5.



Two years after the publication of the Windsor Report, a valuable study guide is published. The rector of St. Luke's Church, Cleveland, Tenn., attempts to make sense of the Windsor document and to let readers form their own opinions of it. Each of the eight chapters concludes with appropriate questions for study.

STREAMS OF MERCY: A Meditative Commentary on the Bible Year 2. By Ann Kristin Haldors Fontaine. AuthorHouse. Pp. 437. \$22.99. ISBN 1-4208-9074.



Brief daily meditations on the readings from the Daily Office Lectionary written by a priest of the Diocese of Wyoming. From Saturday of 1 Lent (Psalm 139:6-9): child lost in chaos reaches out in terror to find safety in her mother's hand.

THE DESERT MOTHERS: Spiritual Practices from the Women of the Wilderness. By Mary C. Earle. Morehouse. Pp. 144. \$13.95. ISBN 0-8192-2156-2.



Most of us know about the Desert Fathers, but Desert Mothers? The spirituality and writings of such figures as Syncretica and Theodora are presented by a priest of the Diocese of West Texas. Her chapter titled Desert Spirituality is particularly well done.

101 THINGS YOU DIDN'T KNOW ABOUT JUDAS. By Justin Cord Hayes and Glenn E. Busch. Adams Media. Pp. 236. \$9.95. ISBN 1-59869-280-1.



Another of the many responses to *The Gospel of Judas*. This book contains enough facts and information to form judgments of Judas, in a volume that's easy to read. Glenn Busch is the rector of St.

Mary's Church, High Point, N.C. Some of the most enjoyable parts of the book are its chapter titles, e.g. Judas Plays With Matches and My Judas is a Fish.



FIRST COMES LOVE? The Ever-Changing Face of Marriage. By John C. Morris. Pilgrim. Pp. 128. \$12. ISBN 978-08298-1755-3.

The author, rector of St. Martin's

Church, Fairlee, Vt., writes that he hopes to "transcend some of the overblown rhetoric and heated emotions surrounding" marriage. He concludes that marriage has changed frequently through the ages, as he looks at 21 traditions of this institution along the way.

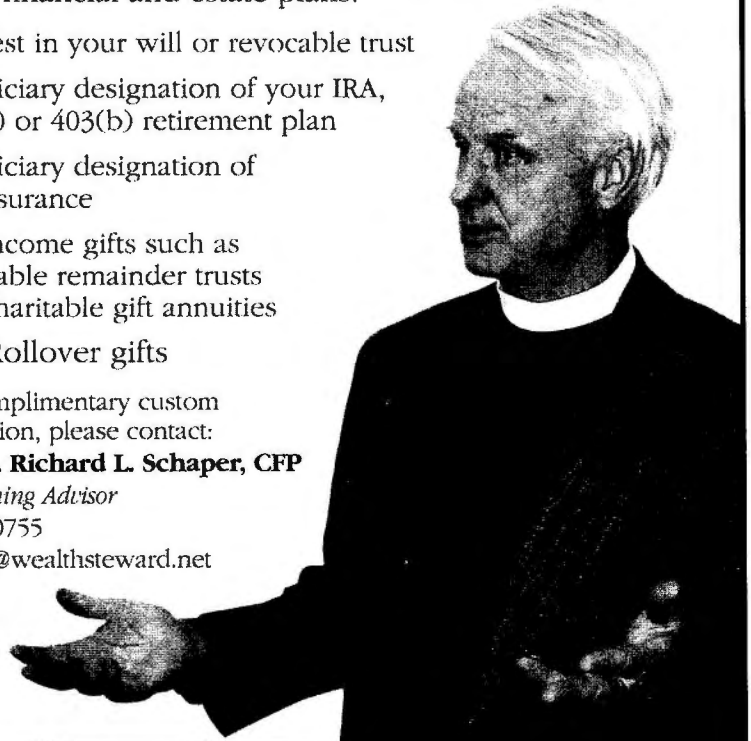
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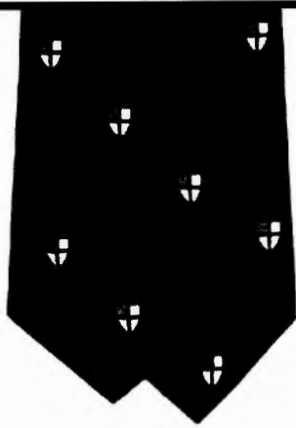


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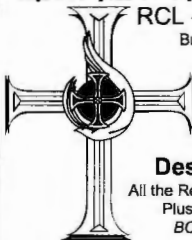
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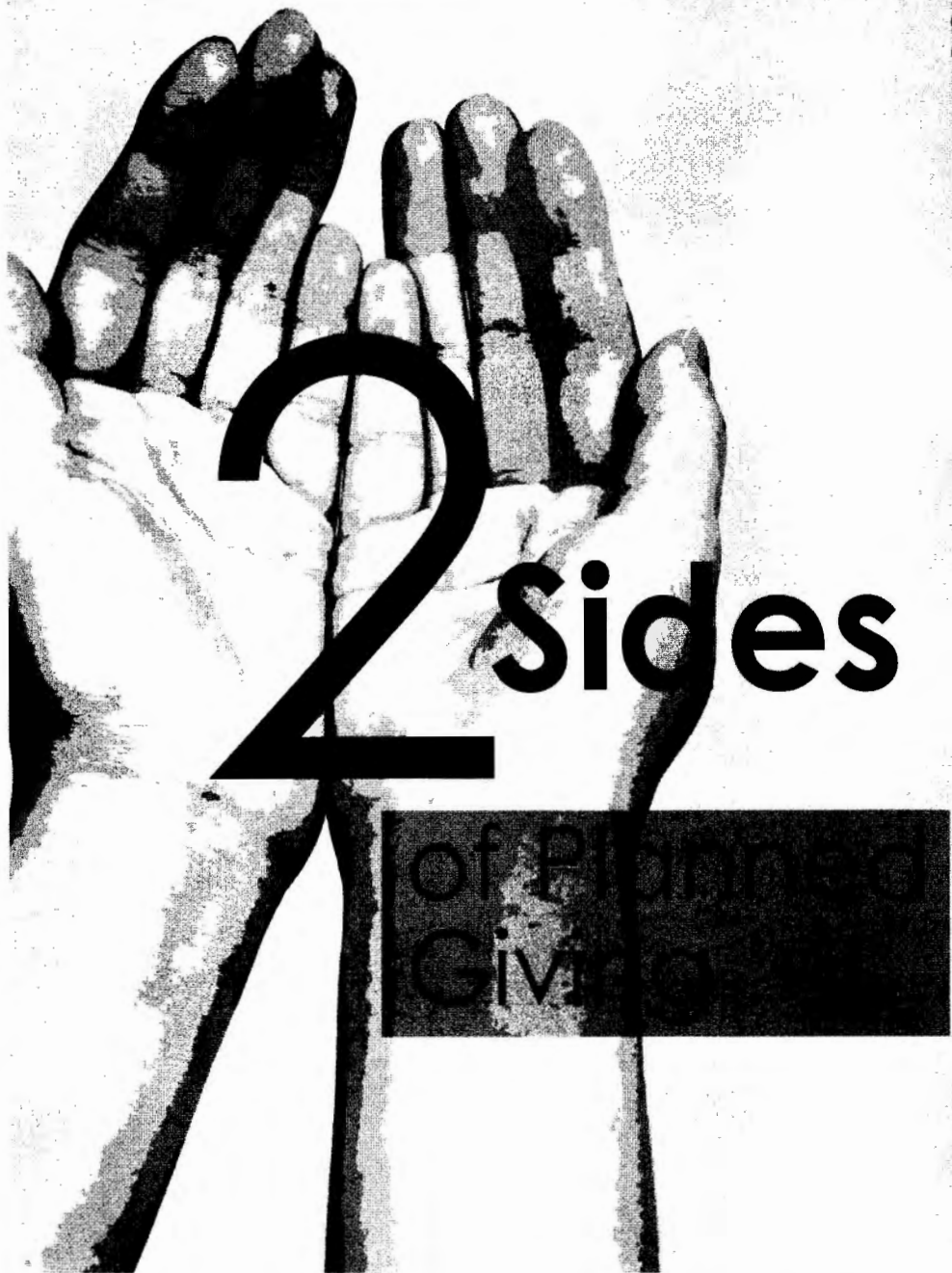
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By Natalie Guthrie

Most people have one of two reactions when they hear the phrase "planned giving." They either look puzzled, or they groan and say, "Oh, no, not that!" While both reactions are understandable, end-of-life planning can be an integral part of the spiritual support a parish provides to its members. It can also be a helpful tool in the life of a parish.

The Spiritual Side of Planned Giving: Why it Matters

Planned giving is an important topic because it encompasses the subjects of death and dying, topics many people would prefer to avoid. However, that avoidance comes at a high price. Indi-

viduals who pass away without confronting these issues risk leaving financial questions unresolved for themselves and for their loved ones.

Challenges surrounding the end of life abound. Who should have the power of attorney? Who should hold the healthcare proxy? What funeral arrangements should be made? These are sobering questions, often without easy answers. Yet these questions are critical. Consider recent news stories about families fighting over whether or not to keep another family member on life support, or who has the right to remain in the house. When questions such as these are not resolved in advance, there is the possibility of family battles all of us hope to avoid.

What should be the church's role in

What can go wrong if the state handles it?

this? A parish can provide spiritual guidance in helping congregants make considered choices about how to handle death and dying. For example, the Book of Common Prayer, on page 445, states explicitly that people should have an estate plan, that the minister of the congregation should "instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses."

The prayer book included this statement not to add to the workload of the local rector, but because there are risks inherent in not having a will or estate plan. In any given year up to 70 percent of Americans die without a will, which means that the state government decides how the individual's assets will be divided, without regard to the preferences or goals of the person.

What can go wrong if the state handles it? The wrong person might be chosen to be the executor of the estate. Beloved heirlooms might not go to the right people. Favorite charities, including the person's parish, might not receive anything. For those with sizeable estates, much of their accumulated wealth might end up being spent in taxes.

Further, without a will, an opportunity to express caring and support to the people and organizations that the individual cherished is lost. A will and testament establishes a way for people to make a final statement of their values. People's assets and how they are used have a way of defining who a person is, both in relation to those around them and in their relationship with God. A parish-based planned giving program, as much as any program of stewardship, provides an opportunity to call people into a more complete relationship with God. What an individual does with God's gifts ultimately defines the character of that person's life and the depth of his or her spiritual commitment.

The Practical Side of Planned Giving: What It Can Do for a Parish

The importance of planned giving is not limited to its impact on the individual, however. A solid planned giving

program can provide stable financial support to a parish. Such a program also can allow the parish to expand its outreach and ministries by ensuring that funds are available for those programs and by keeping the parish from

(Continued on next page)



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(Continued from previous page)

existing on its annual stewardship program alone.

Generally, a planned giving program goes hand in hand with an endowment or, depending on your terminology, a savings account, or designated, restricted, or perpetual funds. If these funds are protected from being "raided" in scarce times and are managed wisely, they can provide a reliable income

stream for a parish. A potential donor can then contribute to one of those funds and be secure in the knowledge that his or her money will be spent carefully on the future of the parish. If some of those funds speak to common donor interests, such as funds designated for music or the grounds and maintenance, or the soup kitchen, the likelihood increases that a donor will

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contribute to them. These types of funds also assist a donor in making a statement about his or her values and priorities at the end of life.

So what does it take to start a planned giving program? The answer is surprisingly easy — whatever the parish can manage should dictate the breadth of the program. If Parish A has a new rector, is expanding rapidly, and has trouble keeping up with the basic day-to-day functions, then a planned giving program can be as simple as including a reminder to "remember the parish in your will" in each bulletin, and perhaps having the rector devote a sermon to end-of-life issues. Parish B may have a few estate planning attorneys who would be willing to conduct a coffee hour on what to take to the lawyer's office when you go to draft your will. At the coffee hour, the attorneys could hand out a sheet that explains what language to use to remember the parish in a will. Parish C may decide to form a planned giving committee and launch a legacy society to recognize those who have made a planned gift and to give witness to those who are considering such a gift.



These are just a few examples.

Finally, help is available. Many dioceses have a staff member who is responsible for planned giving, who can provide resources and answer questions; some dioceses even have diocesan legacy societies. If you are uncertain whether or not your diocese has such a staff person, call the number below.

The Consortium of Endowed Episcopal Parishes offers planned giving tracks in its annual conferences and in some regional conferences. The Episcopal Church Foundation has a full-service planned giving program available, with most components available at little or no cost. There is no wrong answer to how planned giving should unfold at any given parish, but the potential benefits to the parish and to the congregation are too great to ignore it completely.

For further information, call your diocesan office or the Episcopal Church Foundation at (800) 697-2858.

Natalie Guthrie is the assistant director of Giving Services at the Episcopal Church Foundation.

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Primates Begin with 'Intense Listening'

An opening-day impasse was averted after pre-meeting negotiations led to a relaxation of demands from the Global South primates' coalition that the question of Presiding Bishop Katharine Jefferts Schori's attendance at the meeting be the first order of business during their meeting in Tanzania Feb. 15.

In what was described by Australian Archbishop Phillip Aspinall as a "day of intense listening" characterized by "graciousness, patience and care," the primates gathered at a hotel near Dar es Salaam heard an address by Archbishop of Canterbury Rowan Williams. They also received a report from an advisory group appointed by the joint standing committee of the primates and Anglican Consultative Council on The Episcopal Church's response to the Windsor Report, and heard presentations from three American bishops and Presiding Bishop Jefferts Schori.

In his opening remarks, described as "moving" by one listener, Archbishop Williams welcomed the primates and spoke to the importance of their work and collegiality. He also spoke to his great affection for The Episcopal Church.

The archbishop recounted his experiences on Sept. 11, 2001, when he and

other Episcopalians at Trinity Church Wall Street in lower Manhattan were trapped for a number of hours by the terrorist attacks on the World Trade Center towers. This experience had given Archbishop Williams a deep affection for the United States and The Episcopal Church and had led to a bonding with the people with whom he shared the day's experiences.

Windsor Report Response

The primates heard a presentation on The Episcopal Church's response to the Windsor Report. In reviewing the main points of the document, Archbishop Aspinall said the report concluded The Episcopal Church had conformed to "two out of three of the Windsor Reports requests, with more work to be done."

General Convention "probably did the most that could have been done," the archbishop said, on the question of a moratorium on the consecration of non-celibate gay clergy to the episcopate. However, he added that the report's authors were "not convinced" that the response by General Convention to the Windsor Report's request that The Episcopal Church bring to a halt public rites for the blessing of same-sex unions was adequate.

The Episcopal Church's expression of regret adopted at General Convention did not provide a "full satisfaction" as it did not "use the precise language" of the Windsor Report. But it was concluded that it was "sufficient to meet the requests of the primates."

The report had been completed approximately six months ago, conference spokesmen noted, and had been delivered to the primates on Feb. 15. Archbishop Aspinall stressed that "no decisions have been taken" on the report and that the task of the primates over the coming days was to make a "collective response" to the report.

The opening session was one of "process," agreed Canadian Archbishop Andrew Hutchison, with "civil and cordial" conversation.

Asked where this report left The



George Conger photo

The Rev. Canon Kenneth Keaton, Anglican Consultative Council general secretary (left), and the Rt. Rev. Gerald Mpango, Bishop of Western Tanganyika (center), are among the worshipers leaving St. Alban's Cathedral in Dar es Salaam, Tanzania, following services on Feb. 11. They gathered in advance of the primates' meeting that began outside the see city later that week.

Episcopal Church, Archbishop Aspinall said "the question has to wait until tomorrow," but that it was "fair to say that more work needed to be done."

A corporate Eucharist was not celebrated on the opening day, Archbishop Aspinall said, with the primates participating in a service of "penitence" led by the conference chaplains, the bishops of Western Tanganyika and Dar es Salaam.

The Global South primates will not celebrate the Eucharist with the Presiding Bishop, one primate told a reporter for THE LIVING CHURCH. They continue to stand behind their September declaration that they would "not be able to recognize Katharine Jefferts Schori as a Primate at the table with us."

During the afternoon of the opening day, the primates held a three-hour session devoted to presentations on The Episcopal Church made by Presiding Bishop Jefferts Schori, the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana, and the Rt. Rev. C. Christopher Epting, Presiding Bishop's deputy for interfaith and ecumenical relations.

Gathered in a circle in the chapel

(Continued on next page)

Two New Primates

Two provinces of the Anglican Communion have elected primates recently.

The Rt. Rev. Mouneer Hanna Anis, Bishop of Egypt, has been elected president bishop by the Central Synod of the Episcopal Church in Jerusalem and the Middle East. Bishop Anis, who has been secretary of the province, will succeed the Most Rev. Clive Handford as primate.

The Province of Hong Kong elected the Rt. Rev. Paul Kwong as its primate. Bishop Kwong is Bishop of Hong Kong Island and is a graduate of the Church Divinity School of the Pacific.

Episcopal News Service contributed to this report.

PRIMATES

(Continued from previous page)

area, the primates listened first to Bishop MacPherson, then bishops Duncan, Epting and Schori, with the total presentation lasting approximately an hour. There followed approximately two hours of discussion and questions to the American bishops.

Archbishop Aspinall said the bishops "explained their constituencies" and "frankly and passionately" described the state of The Episcopal Church. The views raised by the four bishops ranged from pain and confusion on the part of those who do not share the majority position to criticism of "unwanted and uninvited" interventions by Global South primates into the United States. The lengths of the presentations varied from 10 to 20 minutes, with one listener remarking that Bishop MacPherson spoke with particular passion.

The four bishops offered a number of potential scenarios that would enable The Episcopal Church to "explore a way for the primates to create a space for healing and reconciliation in the United States," Archbishop Aspinall said, adding that during the follow-up discussion "no decisions" were reached and "no specific proposals" were "debated in detail."

The four American bishops were charged by the primates to keep silent about their presentations until the meeting's close on Feb. 19.

Primates and conference staffers from across the theological spectrum agreed the first day had been a productive start to the debate over The Episcopal Church, but that no clear course of action had taken hold of the meeting. However, "whatever happens, we still will be friends," Archbishop John Chew of South East Asia concluded.

Press access to the primates was limited. Uniformed security personnel, some equipped with police batons, cordoned off an entire wing of the White Sands Hotel and Resort. Any time a primate left the secure area, he or she was accompanied by either security personnel or staff members employed by the Anglican Consultative Council.

(The Rev.) George Conger



Bishop Jefferts Schori claps in time with the gradual hymn prior to delivering her sermon at the African Episcopal Church of St. Thomas in Philadelphia on Feb. 11. To her left are Fr. Shaw of St. Thomas' Church, and the Rev. Timothy Safford, rector of Christ Church. The two Philadelphia parishes combined worship on the transferred Feast of Absalom Jones. Edward L. Muse/St. Thomas Church photo

Hero's Send-Off for Presiding Bishop

Prior to her departure for the primates' meeting in Tanzania, Presiding Bishop Katharine Jefferts Schori preached and celebrated before a congregation of some 650 worshippers on the transferred Feast of Absalom Jones Feb. 11 in Philadelphia at the African Episcopal Church of St. Thomas, the parish Absalom Jones founded in 1792.

For her sermon she developed the gospel reading of John where Jesus tells his disciples that he has called them friends.

Bishop Jefferts Schori talked about how to distinguish friends and said the oppressed are special to God, that Christians should treat them as friends, according to the Rev. Martini

Shaw, rector of St. Thomas'. "It was very moving how she ended it," he said. "She asked us: 'Who is your friend?'"

The service and reception at St. Thomas' afterward concluded a whirlwind week of travel and media interviews that began with the Presiding Bishop's Feb. 2-4 visit to Cuba, included her participation in the annual meeting of the Episcopal Urban Caucus in Raleigh, N.C., an address to the convention of the Diocese of East Tennessee, and ended with her Feb. 10-11 visitation to St. Thomas'.

"It was a wonderful send-off for her in preparation for the primates' meeting," Fr. Shaw said.

Atlanta Parish Votes to Align With CANA

A majority of the members of St. Andrew's in-the-Pines Church, Peachtree City, Ga., who attended a special meeting have voted to leave The Episcopal Church. Members voted 145 to 67 (or 68 percent) on Feb. 4 to separate from The Episcopal Church (TEC) and the Diocese of Atlanta. The church's vestry also voted to join the Convocation of Anglicans in North America (CANA) — the U.S. missionary branch of the Anglican Church of Nigeria — in order to maintain the parish's ties to the worldwide Anglican Communion.

St. Andrew's senior warden David

Wardell said the parish, which intends to retain its property, plans to work with the Diocese of Atlanta to achieve an amicable separation.

"Our decision to disaffiliate is a reflection of our commitment to the biblical faith, which is now in direct contrast with the belief and practice of the majority of TEC's leadership," Mr. Wardell said. "However, the vestry has a strong willingness to work together with the diocese and Bishop [Neil] Alexander so that this separation can occur with Christian charity, not hard feelings or hostility."



Nigel Taber-Hamilton photo

The Rev. Rachel K. Taber-Hamilton, new rector of St. Stephen's, Oak Harbor, Wash., presides at a Feb. 11 service celebrating the congregation's return to its building following a 2003 split. It was the first service since St. Stephen's Episcopal and St. Stephen's Anglican churches agreed to share the facility under a covenant agreement.

Eastern Oregon Bishop Moving to Post in N.C.

The Rt. Rev. William O. Gregg, Bishop of Eastern Oregon, has accepted a new call to serve as bishop assistant of North Carolina, effective May 1.

Bishop Gregg shared the news with the people of Eastern Oregon in a Feb. 5 letter. The House of Bishops must approve the resignation, and is expected to when it meets in March, according to Bishop Gregg, whose last day in the office in Eastern Oregon will be April 15.

Bishop Gregg serves as chair of the Standing Commission on Ecumenical Relations of the General Convention, as an Anglican member of the International Anglican-Orthodox Theological Dialogue, and as a member of the House of Bishops' theology committee.

In addition to sharing episcopal responsibilities and ministry with the Rt. Rev. Michael Curry, Bishop of North Carolina, and the Rt. Rev. A.C. Marble, Jr., bishop assistant, Bishop Gregg will serve as the area bishop for the Charlotte, Sandhills and Rocky Mount convocations. He will also help provide oversight and support for the implementation of Phase II of the diocese's mission action plan and ecumenical and interfaith work.

"Bishop Gregg brings a depth of experience with congregations, particularly with small congregations in both urban and rural communities," said Bishop Curry in a letter announcing the news to his diocese. "He is a scholar, an ecumenist, someone skilled in administration and organization, with a background in family systems theory. At the root of all the gifts, skills and experience, he is a person of profound Christian faith and commitment, genuine wisdom, and authentic humanity."

Prior to his consecration as bishop in 2000, Bishop Gregg served parishes in the dioceses of Connecticut, Southwestern Virginia, Indianapolis and Northern Indiana. He was ordained deacon and priest in the Diocese of Virginia.

Covenant Process 'Will Require Patience'

In an address in which he traced the conflict and crisis that have shaped Anglicanism throughout its history, retired Archbishop of Canterbury George Carey urged patience as the Communion's leaders strive to create an effective covenant.

Speaking Feb. 7 in Goodson Chapel at Duke University, Dr. Carey noted that while Anglicanism's structures and theology don't bear the hallmarks of a confessional church, "it has subscribed to various confessional statements, including the prayer book, the 39 Articles and the Lambeth-Chicago Quadrilateral." He said that the "the abandonment of these norms, together with a serious weakening of the scriptures as our definitive and authoritative guide, has led conversely to the strengthening of structures, but these, as we have seen, were not strong enough to deal with the current crisis which Anglicanism faces."

He hailed the "impressive part" that The Episcopal Church has played in the "distinctive ways our Communion has been a blessing to the very poor of the world and our incarnational ministry in education, health and much else beside." But he said it was also important to recognize that General Convention's 2003 decision to allow

the consecration of the Rev. Canon V. Gene Robinson to the episcopate "put an end to the debate" on the ordination of homosexual persons. "A decision had been made by one of the most senior of our provinces and discussion was now 'dead in the water' because it had been pre-empted by General Convention's unilateral act."

While holding out hope that a covenant could strengthen the Communion, Dr. Carey warned that "an overly rigorous covenant is likely to be rejected by provinces in the West, but a bland and unchallenging one will leave the growing churches of the Global South unpersuaded." He also noted that "as someone who has invested a great deal of time in ecumenical debate I am very conscious that once Christians separates the chances of reconciliation are daunting indeed."

In conclusion, he issued a plea for patience.

"The establishment of an Anglican covenant is a task that may take years rather than days, weeks and months," he said. "The duty of leaders is to stay at the table, contributing to the debate as long as it takes."

"If we in this present challenge cannot give an example to the world around us of how Christians behave when we disagree violently, we disgrace our Lord who remains the reconciling God, in spite of what his church gets up to."



Dr. Carey

Attendance Doubles

A capacity crowd of 750 welcomed Presiding Bishop Katharine Jefferts Schori to convention in the Diocese of East Tennessee, Feb. 9-10 in Gatlinburg. The attendance, which was limited by the size of the facility, was more than double the normal convention turnout.

In her presentation, Bishop Jefferts Schori commended the Millennium Development Goals (MDGs), noting that the world cannot be reconciled as long as some live in want of basic necessities such as food, housing, justice, peace and hope.

"As Christians, we believe that the world is not supposed to permit girls to be excluded from school or to allow mothers to die in childbirth because no one will go to help," she said. "We believe that malaria is largely preventable; we believe that all people should have clean water to drink and adequate food and shelter. We take seriously what Jesus said, that whenever you did not do this for one of the least of these, you ignored the presence of God in your midst."

In his address, the Rt. Rev. Charles G. vonRosenberg, Bishop of East Tennessee, also commended the MDGs and urged the diocese not to become fixated on the past, focusing instead on a bright future.

Bishop vonRosenberg noted that adjustments would have to be made to the proposed budget because not every parish accepted its fair share asking and by canon East Tennessee must approve a balanced budget.

"Our programs and ministries will suffer from lack of funds this year; and those ministries will be impacted — significantly and negatively," he said, and added that unless churches provide more support to the diocese, "staff will have to be reduced in significant ways in years to come."

Delegates approved one resolution urging every parish to "take steps to see itself within the watershed in which it is placed," to distribute brochures on good water practices to its members and to examine environmental and water quality impact on all future construction.



Carol Barnwell photo

Bishop Wimberly ordains the first eight vocational deacons in the Diocese of Texas.

Vocational Deacons

Following a historic opening service at which the Diocese of Texas' first eight vocational deacons were ordained, Bishop Don Wimberly emphasized to the annual council continued growth and a focus on the Millennium Development Goals (MDGs) established by the United Nations in 2000. The offering of \$4,700 was designated for the MDGs. The annual council met Feb. 9-10 in Austin.

The eight deacons bring a third ordained order to the diocese, and will serve to bring the concerns of the world to the church and encourage the ministry of the church in the world. The deacons are all assigned to congregations throughout the diocese and will

maintain their secular employment while serving in their diaconal ministries.

In his address to clergy and council delegates from the diocese's 156 congregations the following morning, Bishop Wimberly called for two new congregations to be planted, one of which would be specifically multi-cultural. He announced a vision-planning project, headed by Reb Scarborough of Calvary Church, Richmond, which would identify core values, a new diocesan vision statement, and lead to the development of a profile for the next Bishop of Texas.

A constitutional amendment to include language that the diocese is a constituent member of the Anglican Communion was defeated in a vote by orders on its second reading. The proposed amendment was based on similar language contained in the preamble to the Constitution of the General Convention which states that The Episcopal Church is a constituent member of the Anglican Communion. Amendments to the diocesan constitution require two-thirds approval by two successive conventions. A proposed repeal of Canon 43 on moral discipline for clergy generated some animated comments before again being defeated in a vote by orders this year.

Council adopted a budget of slightly less than \$9 million, which includes a missionary budget of \$3.5 million. The missionary budget includes support for mission congregations, college ministry on 15 campuses, more than \$500,000 on cooperative mission and outreach work and diocesan support ministries.

Carol E. Barnwell

Five Connecticut Nominees

A nominating committee in the Diocese of Connecticut has released its slate of candidates for the election of a bishop suffragan, which will take place March 10.

The candidates: The Rev. Laura J. Ahrens, rector of St. James' Church, Danbury, Conn.; the Rev. Sarah Buxton-Smith, rector of St. Andrew's, Buffalo, N.Y.; the Rev. Canon Thomas J. Furrer, rector of Trinity, Tariffville, Conn.; the Rev. Robert "Odie" Odierna, rector of Good Shepherd, Nashua, N.H.; and the Rev. Michael L. Vono, rector of St. Paul's Within the Walls, Rome, Italy.

The person elected will succeed the Rt. Rev. Wilfrido Ramos-Orench, who became missionary bishop for the Diocese of Ecuador Central.

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THANK YOU FOR YOUR SUPPORT



When gasoline prices around here hit the \$3-per-gallon level last summer, I began to ride a commuter bus to work. I saved some money, got some additional exercise with a seven-block walk twice a day, and the bus schedule forced me into spending a bit less time in the office. I have continued this practice most of the time and have learned to make the most of it. I've met some interesting people, I can do work on the bus, and it's a good opportunity to read Evening Prayer on the afternoon trip.

On a recent afternoon, I was reading the office when a stranger bounced into the seat next to me. We said hello and the journey continued quietly as darkness descended. A few minutes later, after I had finished, he asked, "You Episcopal?"

"Why, yes, I am," I replied, surprised that he asked. Then I figured he had seen what I had been reading.

"How about you?" I asked.

"No, I'm Wisconsin Synod Lutheran," he responded.

"I'm surprised you knew what I was reading."

"My sister's Episcopal," he said. "She's always telling me about your prayer book."

"Good for her," I said, reaching for a magazine.

"Sounds like you people have got a mess on your hands," he said, almost gleefully.

"Yes, we do," I agreed. "I don't know how it's going to get sorted out."

He introduced himself as Jack, and told me what he thought of the situation.

"You people should do what we do," he advised. "We've got all sorts of Lutherans – Wisconsin and Missouri Synods and ELCA. And

there's more. You might as well divide the church officially because that seems to be what you've got anyway"

"It's not quite as easy," I said, wondering how I was going to keep this discussion from heading into theology.

"You just go ahead and do it. Sounds to me like that's what some people want anyway."

I had another seven or eight minutes to my stop, so I thought about changing the subject.

"Look, Jack," I stammered, "there are matters that would have to be considered: the Anglican Communion, communion with the Archbishop of Canterbury, constitutions, canons, property issues, and many more. It would be a mess." I told him we have a certain polity, and that we can't suddenly start changing things to suit our own needs.

Jack proceeded to tell me how the divisions among Lutherans took place, and he assured me there was no trouble among them figuring out who belonged to what. Then he started in on the differences between Episcopalians and his kind of Lutherans.

"So what are you afraid of?" he asked.

I told him I wasn't afraid of anything except dentists and snakes, and that it wasn't up to me (thankfully) whether The Episcopal Church would separate into two or three or more bodies. I started to page through my magazine, but he launched into an introductory course on Wisconsin Synod Lutherans. He mentioned the Augsburg Confession, Augustana Worship, deacons, bishops, "authentic" faith, and a few other matters. As usual, most passengers on the bus were quiet, and I wondered how many of them could hear us.

We approached my stop and I asked Jack if he could let me out into the aisle. As I began to leave, he continued to yak about how much sense it would make for "you people" to divide the way Lutherans did.

I stepped off the bus, thankful for the crisp quiet of a frigid evening. I haven't seen Jack since that ride, but I haven't been riding the bus lately. The sub-zero temperatures that have plagued the Midwest have forced me back to the car, at least until it's warm enough to handle that walk.

David Kalvelage, executive editor

Did You Know...

When the first Lambeth Conference was held in 1867, only 76 bishops were present, all but one of them white.

Quote of the Week

Historian Philip Jenkins, quoted by Reuters on Nigerian Archbishop Peter Akinola: "If Akinola walked in front of a bus tomorrow, there would be 20 other primates who would follow exactly the same course."


Border Crossings

The appointment of the Bishop of Alaska as the Anglican Church of Canada's first National Indigenous Bishop [TLC, Jan. 28] brings about an unusual situation in which a bishop provides episcopal ministry in two separate provinces of the Anglican Communion. The Rt. Rev. Mark L. MacDonald will leave Alaska for the ministry in Canada, but he will retain oversight of Navajoland, the unusual area mission within The Episcopal Church. Bishop MacDonald's appointment occurs at a time when there is a considerable amount of controversy about bishops from other Anglican provinces coming to this country to provide ministry and oversight to churches that have separated from The Episcopal Church.

Navajoland already was a peculiar entity before the appointment of Bishop MacDonald, for it is situated in parts of the dioceses of Arizona, the Rio Grande and Utah. Contrary to frequently cited "ancient precedent," bishops involved in ministry in Navajoland have been crossing diocesan boundaries for some time.

There are other examples within the Anglican Communion where boundary crossings take place regularly. Most prominent is in Europe, where there are the Convocation of American Churches in Europe, the Church of England's Diocese in Europe, the Reformed Episcopal Church of Spain, and the Lusitanian Church of Portugal. While it has been encouraging to note that these four entities have been meeting to discuss various issues, the problem of existence of overlapping jurisdictions continues. Furthermore, The Episcopal Church has the Bishop Suffragan for Chaplaincies regularly crossing diocesan boundaries while making visits to military bases and other institutions.

Bishops are supposed to be signs of unity, each having a local ministry in the diocese to which he or she has been called, as well as a universal ministry as members of the historic episcopate of the whole Church. Visits without permission by foreign bishops to churches in this country may indeed be threats to local unity, but we doubt that the solution to the problem lies in an escalating war of words or in legal actions that are, in truth, more about property than about spiritual jurisdiction. The simple fact is that the unity of the Church has been fractured. It is time to acknowledge that fact honestly, end the war of words and legal actions, and give our energies to the hard ministry of reconciliation for which our Lord Jesus Christ died and which offers the only possibility for recovering the unity we have lost.



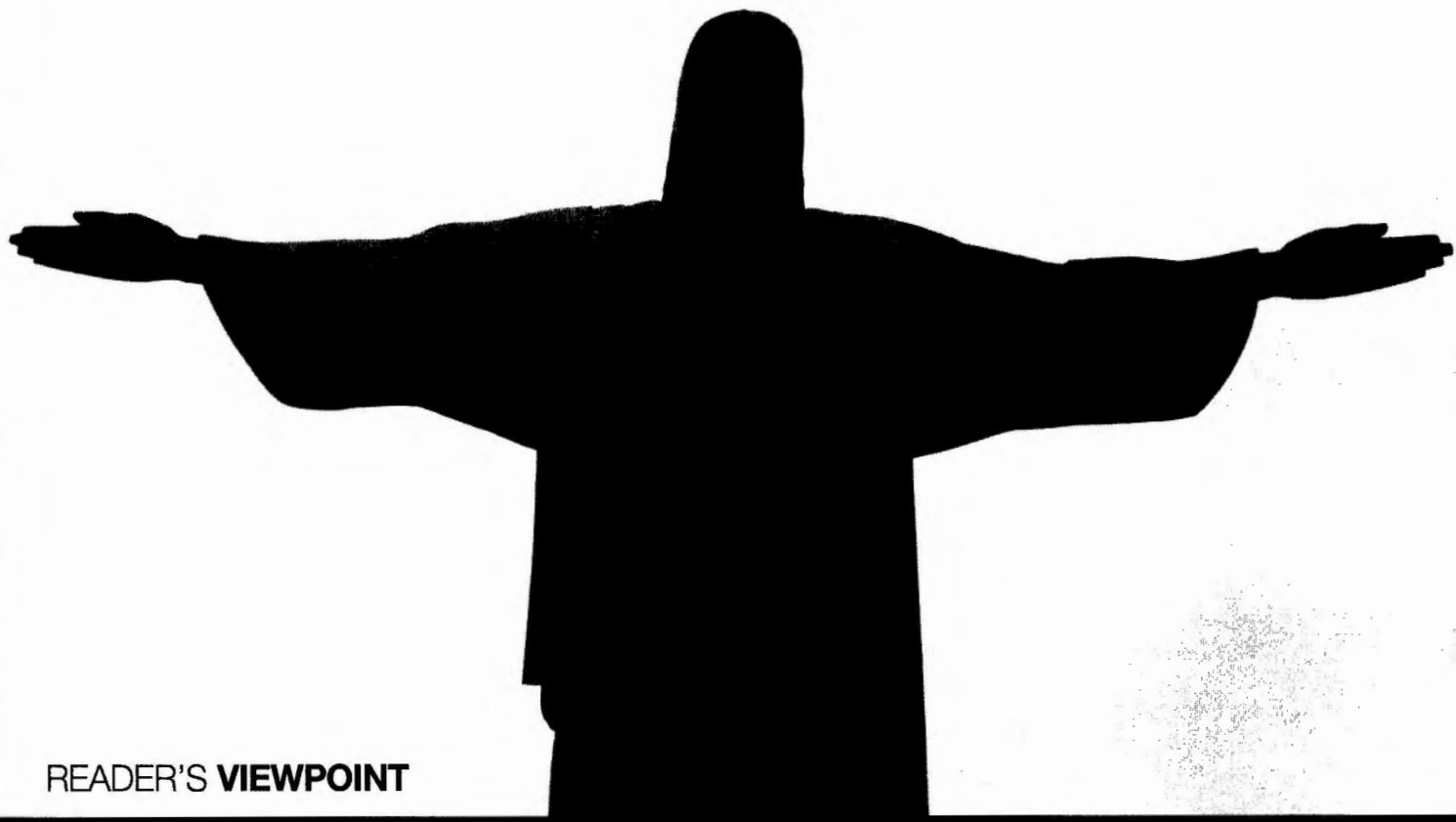
**It is time
to give our
energies
to the hard
ministry of
reconciliation...**

Thanks to All

We are pleased to recognize in this special issue the Living Church Associates — those who gave at least \$100 to the Living Church Fund in 2006. The Associates are listed in several categories based on the amount they contributed to the annual campaign of the Living Church Fund. When the cost of printing, production and postage increased at a more rapid pace than income from advertising and subscriptions, the Living Church Fund was begun to support our working budget. Thanks to the generosity of subscribers and friends, gifts to this fund have enabled us to keep the cost of the magazine at a reasonable amount.

In 2006, we set a goal of \$155,000 for our annual campaign, knowing it was an ambitious amount. We fell just short of achieving that goal, but we were still encouraged by the fact that many people who had not contributed previously sent gifts in 2006, and others who had given in the past were able to increase the size of their gifts.

This issue is an opportunity for us to recognize our benefactors. Those whose names are listed in the magazine are only a portion of the contributors, for many donated amounts of less than \$100. We are grateful to all who participate in the annual campaign of the Living Church Fund. Every gift, in every amount, is important as we endeavor to produce quality publications that serve The Episcopal Church and other Anglicans. We hope that in 2007 many will be moved to increase their support from past years and that others who have not participated will be able to join our contributors. Many thanks!



READER'S VIEWPOINT

Jesus Is Lord!

By James M. Adams, Jr.

I have been considering the current goings-on in what certain people want to call TEC — a non-descript PC title for something that has to do with church. But maybe that is symptomatic of what the true problem is within The Episcopal Church. Is Jesus Christ our Lord and Savior? At first we all reply, “Of course.” But does the spoken and written theology and words of wisdom that flow from Episcopal mouths and pens really indicate that it is true?

When we hear the words of our new leadership, do they say “Come to Jesus for salvation unto eternity?” Yes, but it seems that is only for those who are Christians. Others may choose their own path to God. So is there any need to evangelize except to fill the pews?

Is Jesus divine and thus the second person of the Godhead? In the church today it seems to be all right if you

believe it yourself and choose it among the many other expressions of faith that are presented. It certainly makes it easier to live in a world which has turned its back on God's truth. It does not offend and thus we are safe.

Was Jesus Christ born of the Holy Spirit of God to a virgin in humility and grace? It appears we do not have to believe that, because for years some bishops have proclaimed it to be nonsense, and no one has ever said they were wrong. To take a stand may hurt someone's feelings and tell others that they have chosen a path away from the kingdom.

So what is the message? Who cares? We do not seem to. So who is this Jesus on whom we bet our lives and our immortal souls?

To many it comes through that it doesn't matter what you believe these days, especially in the hierarchy of The Episcopal Church. And the one who is now given

the right to speak for the whole has relegated the Lord of all life and who was in the beginning and ever shall be Lord of all to being an avenue to the divine. So he is not divine? Avenues are not divine; are they?

All the discussions of the past few years — sexuality, ordination of women, border crossings, property disputes — pale before the question “Will The Episcopal Church remain a Christian body?” Are the words of the creeds real, or can we dismiss any that we do not personally believe? Can we as bishops spout any theology or thought that we personally happen to think is right, even when it is in direct contradiction to the official (yes, official — see the BCP) theology and teachings of our church? Can we, as a church of a larger whole, do anything we want just because we can vote on it and the majority in this small piece of the Anglican Communion declares it so?

To see The Episcopal Church in the past decades, one would think that the answer to all these questions would be “Of course!” So let’s put the system to the test. Let’s vote. “Is Jesus Christ Lord and Savior?” Print the theology as agreed upon and signed and sealed by the whole of the church through the acceptance of the Archbishop of Canterbury, the councils of unity, and our prayer book. Tally up the votes and answer the question. Then

we will see what people believe and act accordingly, each to his or her own conscience. To hear people talk about democracy in The Episcopal Church, the proceeding would be proper, if not called for, in our determination of who we are and what we can do.

But I have the light burden and the easy yoke of believing there are absolutes in the world. If Jesus is Lord and Savior, then he is the only one who can accomplish for us our journey from this world to the next. Those who do not choose him do not have him as their mediator and advocate. It does not mean he does not love them as his created, but the benefits of faithful living, which is righteousness (read, relationship with Jesus), are not available to the unrighteous (read, do not have a relationship with Jesus.)

What is their place in eternity? Got me! Jesus dwelt upon his gift to the world. He wants to love us into heaven, not scare us into obedience. We should not even

try to answer the question of anyone else’s final judgment. All we can say is what it means to have Jesus, the Son of God, as our advocate at the final judgment. We should never back away from how to build that relationship, through confession, absolution and repentance.

Those who do not want to follow these simple rules are always trying to change them, water them down, or discount their validity, because we self-justify our own unfaithfulness and then convince others that we are right because it makes it easier to live in our sin and worship our worldly gods. But there is really only one truth, one life, and one way to go. We either believe it or we do not choose Jesus as our Lord and Savior. If that is

Will The Episcopal Church remain a Christian body?

Are the words of the creeds real, or can we dismiss any that we do not personally believe?

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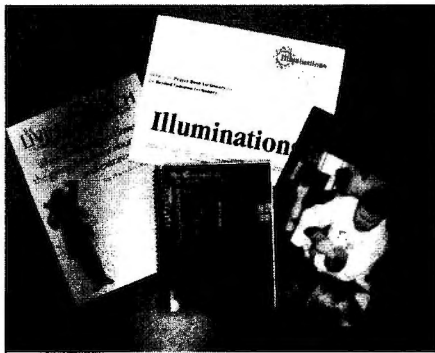
Can we, as a church of a larger whole, do anything we want just because we can vote on it and the majority in this small piece of the Anglican Communion declares it so?

offensive, then I would suggest trying it and seeing that indeed (and here I will use a proven theological term) this “stuff” works.

Believe the promise and not the hype. Believe the scriptures or another’s opinion? Always take scripture’s words when there is a discrepancy. Yes, I did “solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church.” But that is always in light of the words which precede this statement on page 526 of the Book of Common Prayer in the question, “Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them?” I know that many of the beliefs spoken of in this church today were not received in the manner they are being used. Yes, Christ is more important than even his church. □

The Rt. Rev. James M. Adams, Jr., is the Bishop of Western Kansas.

— The Reader’s Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors. —



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LETTERS TO THE EDITOR

Bishop Has Been Patient

I object to the suggestion in the editorial, "Disunity in Virginia" [TLC, Feb. 11], that Bishop Peter Lee's canonical and caring leadership of the diocese imperiled Christian unity. The bishop, with patience that can only have come from God, has worked hard to express respectful concern for all those who ultimately chose to abandon The Episcopal Church and the Diocese of Virginia, as well those people in the several congregations who did not leave. United to the principles upon which our diocese has led the church for 400 years, Bishop Lee has withstood considerable abuse simply because of his faithfulness to our Lord, and, to the "doctrine, discipline, and worship" of this church. On the contrary, Presiding Bishop Katharine Jefferts Schori is to be commended for her prompt and appropriate support of the truth that individuals, but not properties held in trust, may leave the church.

*(The Rev. Canon) Alonzo C. Pruitt
St. Philip's Church
Richmond, Va.*

Familiar Action

In reading the article, "Washington Bishop Sees Hope in Iran" [TLC, Feb. 4], I was reminded of Neville Chamberlain's triumphal assurance on his return from Germany in September of 1938 that Adolph Hitler could actually be trusted, because just like everyone else, he too wanted peace. And Mr. Chamberlain had that promise in writing!

Our church and our political leaders should indeed establish relationships with "moderate religious leaders in the Islamic republic," but they need to pay attention to reality: Islamic "moderates" are either unable or unwilling to curb the terrorists at home or abroad. What the Islamic world appears to want is actually global Sharia law, not the sort of coexistence that we Western moderates envision. Perhaps I am jaded, but I put more credence in what I see than in the flowery rhetoric I hear. What I see is eerily like history repeating because we ignore it.

*(The Rev.) Lew Gwyn, deacon
Vero Beach, Fla.*

Not a Democracy

Bonnie Anderson in her arrogance may attempt to lecture the Archbishop of Canterbury's Panel of Reference on ordination of women [TLC, Feb. 11], but the panel is not the final arbiter on

the matter, nor is a slim majority vote by General Convention.

Americans tend to make a religion of democracy and think that even a narrow majority vote decides the matter once and for all. The Episcopal Church certainly thinks this way. But that is not God's way. There is no scriptural support for a majority vote deciding God's plan of salvation.

God called the prophet Jeremiah in the womb and Moses from a burning bush. He does not act by convention. And he in the person of Jesus Christ is solely responsible for the selection process of the divine priesthood. Christians of good conscience may honestly disagree over this issue, but are we not to follow Christ's word and example? His word is silent on this issue and his example is against the position of The Episcopal Church. Roman Catholics do not accept it, the Orthodox do not, and half the Anglican Communion does not. If it is of God, he will reveal it in his own way. If it is not, then it will die out as did the Arian heresy.

Meanwhile, we live in a state of impaired communion and should be tolerant of one another's views, at least until truth is clearly revealed. I think this is what the Panel of Reference had in mind. Our focus should be on discerning the mind of Christ and not on legislating a position that may not be theologically tenable.

*Charles C. Wicks
Goshen, Ind.*

Different Existence

When I hear of parishes in The Episcopal Church placing themselves under the authority of foreign bishops and archbishops, I wonder if they have truly studied what that means — especially those that place themselves under the oversight of African archbishops.

As one who visited our two companion dioceses in Nigeria as part of the team from the Diocese of Michigan five years ago, I was confounded by the authority and the autonomy of Archbishop Peter Akinola. It is he who appoints bishops with no say from laity or other clergy. It is the bishops themselves who appoint clergy to parishes with no call process in the parish nor consultation with either priest or parish. It is the bishop and archbishop who determine budget and

'Great Accomplishments'

I write in response to the letter, "A Perfect Choice," by Edward Watkins [TLC, Feb. 4].

Contrary to Mr. Watkins' point of view, some of us believe Bishop Katharine Jefferts Schori to be a woman of great accomplishments in our church (and by the way, so is Barak Obama in his own arena). After all, she was able to overcome the "boys' club syndrome" and become a priest, a bishop, and now a Presiding Bishop in our 21st-century church, where some people still have a 4th-century mentality.

After reading and having the privilege of listening to Bishop Jefferts Schori's sermons, it is obvious that Christ is at the center of her views, and that she is capable of applying and teaching the gospel of our Lord Jesus

Christ in today's world. Some of us find hope in the fact that Bishop Jefferts Schori is a social activist. Despite the fact that there are those who consider social activism as some kind of disease, Jesus did not

limit his ministry to preaching and teaching in his home town. In fact, he walked away from his home town to heal, touch, and teach radical love and inclusion, reaching out to those who other people would not even turn around to look at in the street. If that is not social activism, nothing is.

The Episcopal Church is blessed to have in Bishop Katharine Jefferts Schori, a leader who realizes that to "repair the crumbling church around her," it is necessary to leave the comforts of our pews, the boundaries of our buildings and of our towns, bringing the good news of our Lord Jesus Christ to all those who need it. Or, as our BCP clearly states, the sick, the hungry, the marginalized, the oppressed, and ourselves in the context of our own lives, wherever that may be.

*Rod Perez-Vega
Washington, N.J.*

**Some of us find hope
in the fact that Bishop
Jefferts Schori
is a social activist.**

apportionment. It is the bishops who command the presence on demand of clergy in their office. It is the bishops who determine who will be ordained priest and deacon. And, of course, in several of these provinces the voices of women — except through the Mothers' Union — go unnoticed. Female deacons or priests? No way. These American Episcopalians-gone-foreign will find autonomy and the democratic process absent in the new dioceses and provinces to which they've fled.

While these parishes in the U.S. which affiliate abroad may find it convenient at the moment to seek the oversight of a foreign bishop, they may eventually find themselves in completely different situations that they didn't envision.

*(The Rev.) Walter Sherman
St. Alban's Church
Indianapolis, Ind.*

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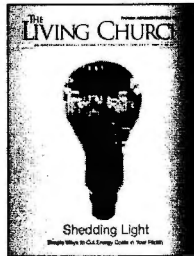
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The Discipline of the Tithe

The General Convention of The Episcopal Church has on several occasions affirmed the tithe as the minimum standard of giving for Christians.

A tithe is defined as a tenth of a person's income. There are several references in scripture to a tithe. Most notable is Genesis 28:22, in which Jacob makes a vow, saying "... and of all that thou givest me I will give the tenth to thee." The tithe is mandated in Leviticus 27:30-33, and it is generally accepted as an ancient spiritual discipline.

Most people have understood the tithe to include 10 percent of our time, talent and treasure for the work of the church. Not only do individuals tithe their income, but parishes often use the tithe to fund outreach and other ministries, and some dioceses turn to the tithe to support a particular ministry.

The Episcopal Church has considered the tithe to be the minimum standard since 1982. Several General Conventions, at the urgings of the Standing Commission on Stewardship and Development, have adopted resolutions re-emphasizing that fact.

Some churches have taken seriously the church's emphasis of the tithe as the "minimum" standard, and have taught their members to give above 10 percent. Elsewhere, especially when people have struggled to reach the 10-percent level, proportionate giving has been emphasized. In this method, church members have been urged to give at a particular percentage of their income, increasing that percent at particular intervals until they reach 10 percent.

PEOPLE & PLACES

Appointments

The Rev. **Bridget Tierney** is rector of Grace, 114 N. Pine St., New Lenox, IL 60451.

The Rev. **Winfred Vergara** is director of Ethnic Congregational Development for the Episcopal Church, 815 2nd Ave., New York, NY 10017.

The Rev. **Janet Waggoner** is rector of St. Paul's, 25 Church St., Huntington, CT 06484.

The Rev. **Amy Welin** is priest-in-charge of Christ Church, 56 S Cliff St., Ansonia, CT 06401.

Deaths

The Rev. **Raymond H. Clark**, 88, rector in Sheridan, WY, for 39 years, died Jan. 7 at his residence in Sheridan.

Born in Olean, NY, Fr. Clark graduated from the University of Idaho and Seabury-Western Theological Seminary. He was ordained deacon in 1943 and priest in 1945 in the Diocese of Spokane, where he served at St. James' Church, Pullman, WA, until 1946. From 1946 to 1949 he was Episcopal chaplain at the University of Wyoming in Laramie, and in 1949 he was elected rector of St. Peter's, Sheridan, where he served for 39 years. He served for many years as secretary to the Diocese of Wyoming and on its executive committee and in 1974 was made an honorary canon by St. Matthew's Cathedral, Laramie. Upon his retirement from St. Peter's in 1988, Fr. Clark remained active and served as a chaplain at the Sheridan VA Medical Center, and as a supply priest. Surviving are his wife, Linda; a daughter, Sandra Clark Kolb; two sons, Peter and Randal; and seven grandchildren.

The Rev. **James Peter Farmer**, 84, died Jan. 12 in Sebastopol, CA, after having suffered a stroke shortly after Christmas.

He was born and raised in Berkeley, CA. He served as an Army officer in the Pacific during World War II, then went on to graduate from the University of California and Virginia Theological Seminary. He was ordained to the diaconate in 1949 and to the priesthood in 1950. Fr. Farmer was the founding priest of St. Francis' Church, Novato, CA, and served there until 1956 when he moved to Panama to serve at Christ Church by-the-Sea. In 1959 he returned to California and settled in the Monterey Peninsula where he was vicar of St. Dunstan's, Carmel Valley, 1959-62; associate at All Saints', Carmel, 1961-74; and vicar of St. Matthias', Seaside, 1974-84. Fr. Farmer was the founding headmaster of All Saints' School, Carmel, and later he taught at The York School in Monterey. In retirement he lived in The Sea Ranch and was active at St. Innocent of Alaska Mission, Gualala. He is survived by his wife Beva; daughters Elizabeth, Sarah and Ann; sons Mark and Jonathan; and 12 grandchildren.

Next week...

More from Tanzania

Tornado Strikes New Orleans

A tornado struck New Orleans in the early morning hours leaving destruction in its wake on Feb. 13. No Episcopal churches were damaged, but volunteer students working for a diocesan-sponsored house-gutting program were shaken up after the area in which the apartment where they were staying was affected.

The Rt. Rev. Charles Jenkins, Bishop of Louisiana, visited the students shortly afterward and after assessing the neighborhood, he mobilized the various diocesan relief and medical units which have been created since Hurricane Katrina.

The Mobile Respite Care Unit (MRCU) was called in from its post in St. Bernard Parish to provide relief supplies and pastoral care, and the Mobile Loaves and Fishes (MLF) truck arrived to hand out meals. Across town in Pontchartrain Park, the St. Anna's Mobile Medical Unit arrived to help with medical needs. According to Archdeacon Dennis McMannis, there is much need there and few people to help. The diocese said it would be sending all its mobile relief units to that location the following day.

Female Bishop Named to Serve Western Cuba

The Diocese of Cuba soon will have a female bishop. The Rev. Canon Nerva Cot Aguilera, 69, was named bishop suffragan on Feb. 4, during a service in Mantazas. She will serve in the western part of Cuba. The Rev. Ulises Mario Aguilera Prendes will become bishop suffragan in the east.

Bishop-elect Aguilera was ordained to the priesthood in 1987 following a career as a secondary school teacher. She is married to the Very Rev. Juan Ramon de la Paz Cerezo, dean of Holy Trinity Cathedral, Havana. They have a son and a daughter who are priests and another daughter who is a church administrator.

The bishops suffragan will be consecrated in Havana June 10.

The church in Cuba operates under a Metropolitan Council comprised of the Presiding Bishop of the Episcopal Church, the Primate of the Anglican Church of Canada, and the Archbishop of the West Indies.

Bonnie Anderson Criticizes San Joaquin's Strategy

Bonnie Anderson, the president of the House of Deputies of General Convention, lent her presence and voice to a rally organized by members of the Diocese of San Joaquin who oppose recent moves by Bishop John-David Schofield to align with the objectives of the Anglican Communion Network and which some conference participants fear is a prelude to leading the diocese out of The Episcopal Church.

"I want you to know that you are part of The Episcopal Church. You will be supported and defended and prayed for," Mrs. Anderson told the gathering of several hundred participants at St. John's Church, Lodi, Calif., on Feb. 10.

Bishop Schofield attended the event, which began in the morning with the Holy Eucharist, continued with Mrs. Anderson's address after lunch, and concluded with a panel discussion. The bishop sat in the front row with several other diocesan officials and made no public comment.

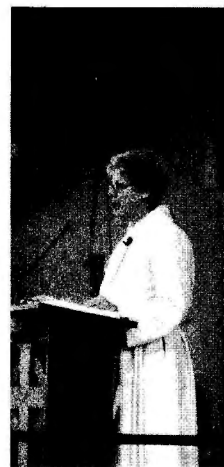
Mrs. Anderson criticized legislation approved during the San Joaquin convention in December in which delegates approved the first reading of constitutional amendments which would remove all language referring to San Joaquin as a constituent member of The Episcopal Church. Bishop Schofield and the diocesan standing

committee also have appealed to the Archbishop of Canterbury for alternate primatial oversight, a decision which also brought critical remarks.

"People are free to leave The Episcopal Church and to come back to The Episcopal Church at any time," she said. "However, while individuals have the right and privilege to depart or return at any time, parishes and dioceses do not. Parishes cannot unilaterally disestablish themselves or remove themselves from a diocese. Diocesan bishops are in communion with the Presiding Bishop and other bishops of The Episcopal Church. They cannot leave The Episcopal Church and take 'their diocese' with them."

The event was sponsored by Remain Episcopal San Joaquin, one of a number of self-styled "Via Media" groups which have been organized in some dioceses aligned with the Anglican Communion Network.

Episcopal News Service contributed to this report.



ENS photo

Mrs. Anderson

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ANGLICAN THEOLOGICAL BOOKS: Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: AnglicanBK@aol.com. Visit www.anglicanbooks.klink.net.

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EXECUTIVE DIRECTOR: *Episcopal Charities, New York, NY*, seeks a transformational leader to advance the organization to its next level. Episcopal Charities supports community service programs operated by congregations in the Diocese of New York. Since 1995, \$6 million has been provided for 90 local programs serving 200,000 people annually. A dynamic and collaborative leader will provide vision, strategic direction, increased visibility, and greater contributed income from diverse sources. Candidates should have ten years of senior leadership experience, a flair for major gifts fundraising, familiarity with public relations and marketing, knowledge of New York City's social services and experience with boards of directors. For more information, visit www.episcopalcharities-newyork.org. Full job description at www.drgnyc.com. Resumes to ssapiro@drnyc.com.

FULL-TIME ORGANIST & CHOIRMASTER: *Trinity Episcopal Church, Southport, CT*, seeks a full-time organist and choirmaster for September, 2007. Trinity has a much-appreciated musical tradition with strong adult and children's choirs, as well as a community chorale. We require an organist and choirmaster with energy, focus, creativity and vision to develop the existing program. Trinity is a healthy, growing, program-sized parish with 330 families and a budget of \$925,000. In addition to regularly scheduled services and holy days, the incumbent will plan, rehearse, play and conduct funerals, weddings, and the Trinity Chorale and Orchestra concerts. Other special events include the Christmas pageant, Mardi Gras party and adult and children's musicals. Possible housing for candidates with two or fewer dependents. Compensation, with housing included, meets AGO standards. Submit CV and cover-letter to **Whitney Biggs, Chairperson, Music Search Committee, Trinity Church, P.O. Box 400, Southport, CT 06890**. Please visit Trinity's website at www.trinitysouthport.org to obtain specific information concerning the parish, this position, the organ and the music program.

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FULL-TIME RECTOR: *St. Paul's Episcopal Church, Mt. Lebanon, PA*. St. Paul's, a resource parish, seeks a rector to provide leadership at all levels of parish life. This energetic and spiritual leader will possess strong preaching, teaching, pastoral and organizational skills to guide the affairs of this large parish. Encouraging variety in worship and music based on the BCP liturgies is essential. Our new rector will have the vision and energy to inspire stewardship, enhance membership and encourage participation. St. Paul's is a moderate church within a diocese containing a majority of conservative parishes. Our church and the rector will be committed to ECUSA and not affiliated with the Anglican Communion Network. Mt. Lebanon is located in the south hills of Pittsburgh, a short distance from sports, shopping, cultural opportunities, universities and world-class hospitals. A profile is available through our website www.stpaulspgh.org or by contacting our search committee at **St. Paul's Search Committee, P.O. Box 62185, Pittsburgh, PA 15241** or E-mail: stpaulsrectorsearch@gmail.com.

FULL-TIME RECTOR: *Christ Episcopal Church, Pottstown, PA*. Traditional, program-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available at www.christpottstown.com. Apply to: **Discernment Committee, Christ Episcopal Church, P.O. Box 252, Pottstown, PA, 19464** or E-mail: andrusdm@ix.netcom.com. Applications must be received by March 31, 2007.

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(Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
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*“Everliving Father,
watchful and caring,
our source and our end:
All that we are and all
that we have is yours.”*

—The Book of Common Prayer
page 568

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