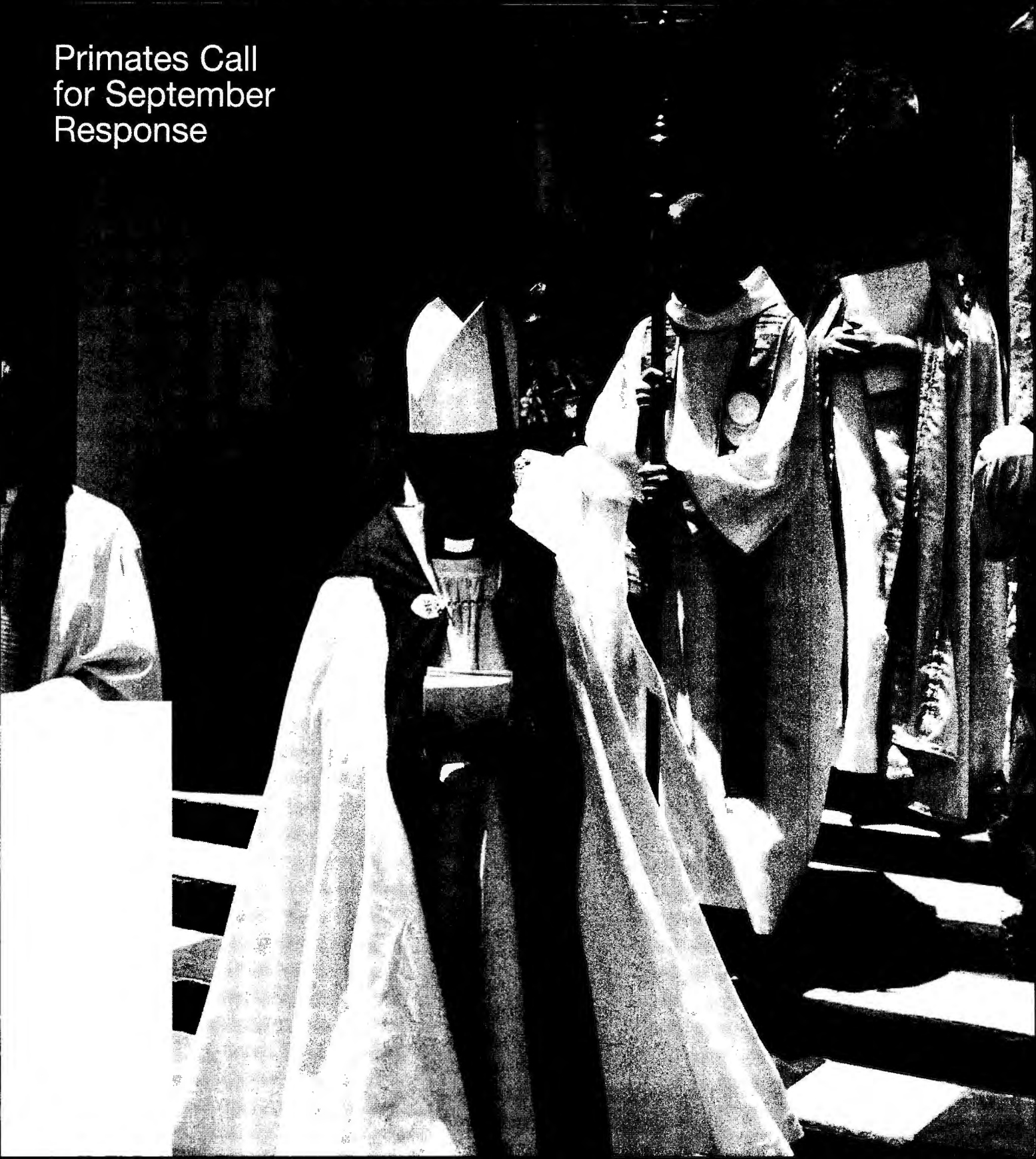


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Volume 234 Number 10

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

The Most Rev. Donald L. Mtelemela, Archbishop of Tanzania, departs Christ Church Cathedral, Zanzibar, at the conclusion of a Feb. 18 Eucharist, followed by the Most Rev. Rowan Williams, Archbishop of Canterbury.

George Conger photo

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SUNDAY'S READINGS

God's Presence and Patience

'...a land flowing with milk and honey' (Exodus 3:8)

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

The people of Israel were oppressed and enslaved in Egypt, but God heard their cry and responded in love. In the midst of the crisis it could easily have seemed that their situation was hopeless, and they could have given in to despair. But God heard the people as they suffered under their task masters, and delivered them from the Egyptians "to bring them up out of that land to a good and broad land, a land flowing with milk and honey" (Exodus 3:8).

It can be tempting to give up in the middle of a struggle, especially if no end of the pain is in sight and it seems impossible for the situation to improve. We may find ourselves wandering lost in our own wilderness and unsure how to find our way. And if we seem remote from God, we may feel like "a barren and dry land where there is no water" (Psalm 63:1). But our time of need and confusion can be the moment when we discover God who is always present for us. In the midst of our worst testing, we can find God's grace present and available to "provide the way out" and enable us to endure (1 Cor. 10:13).

Moses is surprised by God's presence, and shocked to discover that God is sending him to Pharaoh to lead the people of Israel out of bondage in Egypt. Moses is unsure of God's plan,

and asks, "Who am I that I should go to Pharaoh?" (Exodus 3:11). God answers Moses' fears by promising him that "I will be with you." God's own name is revealed to Moses. God instructs Moses to tell the people that God has given him authority and sent him to them for deliverance. Moses is not just asserting his own agenda, and he does not stand alone. God will be with him.

God stands with us and gives us many chances to flourish. God's forgiveness is infinite, and God's inspiration is without limit. In the parable of the fig tree (Luke 13:6-9), the owner of a fig tree is exasperated by its failure to bear fruit. The tree has been barren for three years, and it seems worthless. "Cut it down!" says the owner. "Why should it be wasting the soil?" But the gardener imagines a better outcome. He says to give the tree another year of possibility to bear fruit. Let him fertilize and cultivate the tree. Instead of destroying it, give the tree another chance to be fruitful.

Even when we fail or get lost, God stands with us and gives us the help we need to endure. God offers us surprising possibilities and new directions. God promises to be with us, and provides many chances for us to be who we can be.

Look It Up

Hymn 144, "Lord Jesus, Son of Righteousness," verse 2, prays to Jesus: "Give guidance to our wandering ways, forgive us, Lord, our sin; restore us by your loving care to peace and joy within."

Think About It

When have you been given a second chance in life? What difference did it make to you? When have you given others a second chance?

Next Sunday

The Fourth Sunday in Lent (Year C), March 18, 2007

BCP: Josh. (4:19-24), 5:9-12; Psalm 34 or Psalm 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32

RCL: Josh. 5:9-12; Psalm 32; 2 Cor. 5:16-21; Luke 15:1-3, 11b-32

Deadline Set to Comply with Windsor Report

Primates Issue Communiqué at Close of Tanzania Meeting

The primates of the Anglican Communion will assist The Episcopal Church to comply with certain recommendations that were made of General Convention in the Windsor Report after concluding during five days of talks that "sincere" but insufficiently clear previous attempts failed to mend relationships which were "torn" by "the controversial events of 2003."

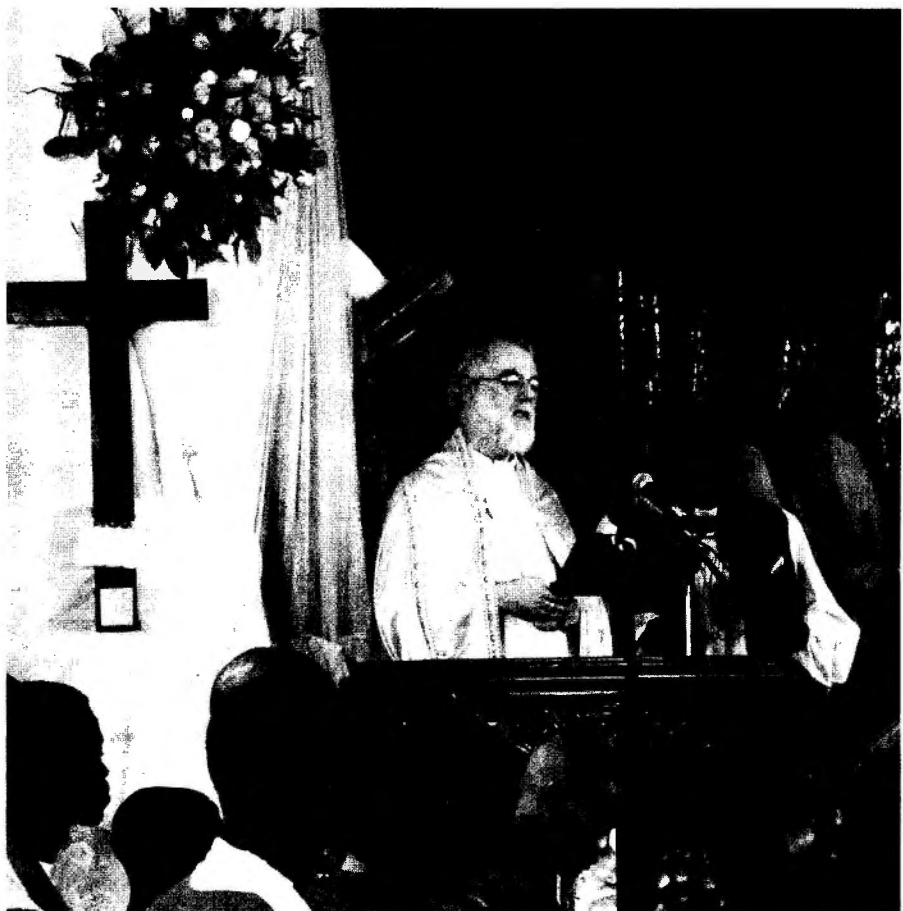
Those conclusions and discussion related to the implications of the Windsor Report consumed more than 85 percent of the content in a carefully worded, nine-page communiqué that was released at the conclusion of the primates' meeting Feb. 15-19 at a resort near Dar es Salaam, Tanzania.

The statement was not released until the final press conference, which began after 11 p.m., local time in Tanzania. The communiqué, which was delayed due to protracted negotiations over the language of the proposed remedies, meant that a number of meeting participants and media had already departed East Africa to catch flights of 20 hours or more back to their home countries by the time the communiqué was available. Four primates were present at the final press conference.

Aside from a daily press briefing, the primates had committed not to speak publicly about the meeting until after it had adjourned. That practice was honored with the one notable breach being an announcement published on the official website of the Anglican Church of Nigeria which explained that seven primates had declined to share in the Holy Eucharist with Presiding Bishop Katharine Jefferts Schori as "a poignant reminder of the brokenness of the Anglican Communion."

The Most Rev. Rowan Williams, Archbishop of Canterbury, said the communiqué was an interim solution, a way of moving forward with integrity until an Anglican Covenant can be developed and implemented.

"Those are the bones of what we've said here. I'd like to put it in the context



George Conger photo

Archbishop Williams preaches at the Feb. 18 Eucharist, while the Rt. Rev. Simon E. Chiwanga (right), Bishop of Mpwapwa and former president of the Anglican Consultative Council, translates to Swahili.

of the covenant process which you've already heard a little about and to suggest to you that what it amounts to is a package, not one single proposal, not one single scheme, but a way of encouraging and nurturing certain elements in The Episcopal Church, a way of clarifying the challenge overall that the Communion wants to put to The Episcopal Church within that time frame during which the covenant will be discussed and we hope eventually accepted."

After an introduction, the communiqué reported that the primates were delighted to hear about the vision made by Hellen Wangusa, who was commissioned the new Anglican Communion Observer to the United Nations on Feb. 18. The Millennium Development Goals

were established by the United Nations to decrease world poverty by half.

Most of the remaining eight pages are devoted to the Windsor Report or recommendations on how to overcome the fissures which currently exist in much of the Communion. In the communiqué, the primates also commended a proposed covenant report which was released earlier on Feb. 19 [see next page].

In the weeks prior to the start of the meeting, a network of primates who identify as the Global South said they would refuse to be seated with Bishop Jefferts Schori. When she remained and no walkout occurred, it appeared as though The Episcopal Church would

(Continued on next page)

Draft of Anglican Covenant Released

PRIMATES

(Continued from previous page)

not face further sanction. In June 2005, delegates to the Anglican Consultative Council (ACC), one of Anglicanism's four Instruments of Unity, voted to ask The Episcopal Church and the Anglican Church of Canada to withdraw their delegates and to stand down from serving on the two elected bodies of the ACC.

The perception that The Episcopal Church would be treated leniently was reinforced after a report released Feb. 15 by a Communion sub-group concluded that the 75th General Convention had substantially complied with two of the three specific requests in the Windsor Report that the primates had asked The Episcopal Church to address directly after their last meeting in February 2005. The sub-group consisted of two primates and two lay persons appointed by the joint standing committee of the primates and the ACC. Archbishop Williams served as chair.

"The response of the 75th General Convention to the Windsor Report as a whole in its resolutions was positive," the report stated. "There was clearly a strong groundswell within the General Convention to walk more closely with the Communion and in the commitment to a common life."

While agreeing that in its deliberations the General Convention had satisfied the request for regret and demonstrated a sincere commitment to remaining in full communion, the primates' communiqué disputed that Resolution B033 adequately met the request for a moratorium on the consecration as bishop of clergy living in same-sex unions. The approved General Convention resolution urges bishops and standing committees to exercise caution in giving consent to any candidate for the episcopacy whose manner of life might cause challenges to the wider church.

The primates' communiqué said Bishop Jefferts Schori must convey "reassurances" to the other primates by Sept. 30, 2007, that there are no authorized rites of blessing for same-sex unions and that Resolution B033 is

A proposed Anglican Covenant asks the 38 provinces of the Anglican Communion to commit themselves "to essential matters of common concern, to have regard to the common good of the Communion in the exercise of autonomy, and to support the work of the Instruments of Communion." The draft document, which is intended to define the principles of membership in the Communion, was released near the conclusion of the primates' meeting in Tanzania on Feb. 19.

In January a design group, appointed by the Archbishop of Canterbury, met for the first time in the Bahamas with Archbishop Drexel Gomez of the West Indies serving as chair. That meeting discussed four major areas of work related to the development of an Anglican Covenant: content, the foundations on which a covenant might be built, the process by which a covenant would be adopted, and the way in which it would work.

In an introduction to its report, the Design Group stated there was virtually no opposition expressed to the development of a covenant, although some who corresponded with the committee expressed concern about its specific details that might be included.

The idea for a covenant, the Design Group said, "was born out of a specific context in which the Communion's life was under severe strain." The Windsor Report, which was released in 2004, mentioned the idea of a covenant as way in which the Anglican Communion could maintain unity amid diversity.

In extreme circumstances, provinces which choose not to adopt the covenant might be relegated to a lesser status of fellowship within the Communion under one proposal offered in the Design Group draft.

interpreted to mean "that a candidate for episcopal orders living in a same-sex union shall not receive the necessary consent." The communiqué included an elaborate three-page description of how the primates would monitor and share in the internal work the primates stated was necessary to indicate that The Episcopal Church was implementing the recommendations.

"If the reassurances requested of the House of Bishops cannot in good conscience be given, the relationship between The Episcopal Church and the Anglican Communion as a whole remains damaged at best, and this has consequences for the full participation of the church in the life of the Communion," the communiqué warned.

The primates' involvement in the internal polity of The Episcopal Church as envisioned in the communiqué involves creation of a pastoral council and a revised proposal for the primatial vicar, which Bishop Jefferts Schori offered in November 2006 in response to a request by seven dioceses for alternate primatial oversight.

"It is clear that despite the subcommittee's report, a number of primates were unhappy with General Convention's response," Bishop Jefferts Schori told Episcopal News Service. "There is

awareness that these issues are of concern in many provinces of the Communion and that The Episcopal Church's charism is to continue to encourage the discussion.

"The hope is that the proposed primatial vicar will provide enough relief on both sides that the property disputes can be resolved in a way that does not alienate property and allows congregations access," said Bishop Jefferts Schori, who promised "further reflection" after her return to New York.

In a related development, Bishop Jefferts Schori was elected to represent the Americas on the five-person primates' standing committee. The committee advises the Archbishop of Canterbury on matters pertaining to the Communion and also appointments to Communion task forces and subcommittees among other responsibilities. At the ACC meeting in June 2005 it was also proposed that the primates' standing committee be named *ex-officio* members of the ACC, suggesting that Bishop Jefferts Schori's ability to fulfill all of the duties assigned to members of the primates' standing committee would depend on whether the primates are satisfied with The Episcopal Church's response to the latest communiqué.

(The Rev.) George Conger



George Conger photo

Bishop Jefferts Schori talks with the Most Rev. Simon Ayong, Archbishop of Papua New Guinea, during a two-hour trip by boat to the Island of Zanzibar Feb. 18.

Bishop Jefferts Schori: A Good Time to Receive Communiqué

Now that the Feb. 15-19 primates' meeting is over, the next step is for The Episcopal Church to receive the communiqué and for the House of Bishops to respond in the ways in which they have been asked, said Presiding Bishop Katharine Jefferts Schori, who noted in an interview with Episcopal News Service that there is probably no better time than Lent for The Episcopal Church to receive what will come as "hard news" for many members.

"It was a challenging meeting," she said. "It began in some graciousness. We heard from three other bishops of The Episcopal Church — the whole meeting did. That was a difficult time for some, to hear the diversity and intensity of viewpoints. The primates were clear, a number of them were clear, about wanting additional clarity in the responses The Episcopal Church made at its General Convention last summer."

The House of Bishops' spring retreat takes place March 16-21, and Bishop Jefferts Schori said that meeting will provide an opportunity to begin to "engage and discuss the possibilities." The highlight of the primates' meeting for her was the visit to Christ Church Cathedral, located on the Island of Zanzibar. The cathedral is built on the site of an outpost where slave traders

loaded manacled human beings into the holds of ships for transport to auction markets in the Americas.

"To see underground cells where people were held for sale was really quite shocking," she said. "But also to know that the Anglican Church, especially through the ministry of David Livingstone and Bishop Steer and others, were instrumental in ending slavery in Zanzibar. It is a great reminder of the power of the witness of our faith."

Maryland Bishop Breaks Ties with West Africa

Following consultation with diocesan council, the Rt. Rev. Robert W. Ihloff, Bishop of Maryland, has withdrawn an invitation to visit the diocese and terminated his personal relationship with the Archbishop of West Africa. Also withdrawn was an invitation for Archbishop Justice O. Akrofi to attend a celebration of episcopacy for Bishop Ihloff, who previously announced his intention to retire April 10.

The decision came after it was reported that Archbishop Akrofi had refused to receive Holy Eucharist alongside Presiding Bishop Katharine Jefferts Schori during the primates' meeting in Dar es Salaam, Tanzania.

The Key Recommendations of the Primates

(From the Communiqué of the Primates' Meeting in Dar es Salaam, Feb. 19)

Foundations

The Primates recognize the urgency of the current situation and therefore emphasize the need to:

- affirm the Windsor Report (TWR) and the standard of teaching commanding respect across the Communion (most recently expressed in Resolution 1.10 of the 1998 Lambeth Conference);
- set in place a Covenant for the Anglican Communion;
- encourage healing and reconciliation within The Episcopal Church, between The Episcopal Church and congregations alienated from it, and between The Episcopal Church and the rest of the Anglican Communion;
- respect the proper constitutional autonomy of all of the Churches of the Anglican Communion, while upholding the interdependent life and mutual responsibility of the Churches, and the responsibility of each to the Communion as a whole;
- respond pastorally and provide for those groups alienated by recent developments in the Episcopal Church.

In order to address these foundations and apply them in the difficult situation which arises at present in The Episcopal Church, we recommend the following actions. The scheme proposed and the undertakings requested are intended to have force until the conclusion of the Covenant Process and a definitive statement of the position of The Episcopal Church with respect to the Covenant and its place within the life of the Communion, when some new provision may be required.

A Pastoral Council

• The Primates will establish a Pastoral Council to act on behalf of the Primates in consultation with The Episcopal Church. This Council shall consist of up to five members: two nominated by the Primates, two by the Presiding Bishop, and a Primate of a Province of the Anglican Communion nominated by the Archbishop of Canterbury to chair the Council.

• The Council will work in co-operation with The Episcopal Church, the Presiding Bishop and the leadership of the bishops participating in the scheme proposed below to

- negotiate the necessary structures for pastoral care which would meet the requests of the Windsor Report (TWR, §147-155) and the Primates' requests in the Lambeth Statement of October 2003;
- authorize protocols for the functioning of

(Continued on next page)

RECOMMENDATIONS

(Continued from previous page)

such a scheme, including the criteria for participation of bishops, dioceses and congregations in the scheme;

- assure the effectiveness of the structures for pastoral care;

- liaise with those other primates of the Anglican Communion who currently have care of parishes to seek a secure way forward for those parishes within the scheme;

- facilitate and encourage healing and reconciliation within The Episcopal Church, between The Episcopal Church and congregations alienated from it, and between The Episcopal Church and the rest of the Anglican Communion (TWR, §156);

- advise the Presiding Bishop and the Instruments of Communion;

- monitor the response of The Episcopal Church to the Windsor Report;

- consider whether any of the courses of action contemplated by the Windsor Report §157 should be applied to the life of The Episcopal Church or its bishops, and, if appropriate, to recommend such action to The Episcopal Church and its institutions and to the Instruments of Communion;

- take whatever reasonable action is needed to give effect to this scheme;

- and report to the Primates.

A Pastoral Scheme

- We recognize that there are individuals, congregations and clergy, who in the current situation, feel unable to accept the direct ministry of their bishop or of the Presiding Bishop, and some

of whom have sought the oversight of other jurisdictions.

- We have received representations from a number of bishops of The Episcopal Church who have expressed a commitment to a number of principles set out in two recent letters. We recognize that these bishops are taking those actions which they believe necessary to sustain full communion with the Anglican Communion.

- We acknowledge and welcome the initiative of the Presiding Bishop to consent to appoint a Primatial Vicar.

On this basis, the Primates recommend that structures for pastoral care be established in conjunction with the Pastoral Council, to enable such individuals, congregations and clergy to exercise their ministries and congregational life within The Episcopal Church, and that

- the Pastoral Council and the Presiding Bishop invite the bishops expressing a commitment to "the Camp Allen principles," or as otherwise determined by the Pastoral Council, to participate in the pastoral scheme ;

- in consultation with the Council and with the consent of the Presiding Bishop, those bishops who are part of the scheme will nominate a Primatial Vicar, who shall be responsible to the Council;

- the Presiding Bishop in consultation with the Pastoral Council will delegate specific powers and duties to the Primatial Vicar.

Once this scheme of pastoral care is recognized to be fully operational, the Primates undertake to end all interventions. Congregations or parishes in current arrangements will negotiate their place within the structures of pastoral oversight set out above.

We believe that such a scheme is robust enough to function and provide sufficient space for those who are unable to accept the direct ministry of their bishop or the Presiding Bishop to have a secure place within The Episcopal Church and the Anglican Communion until such time as the Covenant Process is complete. At that time, other provisions may become necessary.

Although there are particular difficulties associated with AMIA and CANA, the Pastoral Council should negotiate with them and the Primates currently ministering to them to find a place for them within these provisions. We believe that with goodwill this may be possible.

On Clarifying the Response to Windsor

The Primates recognize the seriousness with which The Episcopal Church addressed the requests of the Windsor Report put to it by the Primates at their Dromantine Meeting. They value and accept the apology and the request for forgiveness made. While they appreciate the actions of the 75th General Convention which offer some affirmation of the Windsor Report and its recommendations, they deeply regret a lack of clarity about certain of those responses.

In particular, the Primates request, through the Presiding Bishop, that the House of Bishops of The Episcopal Church

1. make an unequivocal common covenant that the bishops will not authorize any Rite of Blessing for same-sex unions in their dioceses or through General Convention (cf TWR, §143, 144); and

2. confirm that the passing of Resolution B033 of the 75th General Convention means that a candidate for episcopal orders living in a same-sex union shall not receive the necessary consent (cf TWR, §134); **unless** some new consensus on these matters emerges across the Communion (cf TWR, §134).

The Primates request that the answer of the House of Bishops is conveyed to the Primates by the Presiding Bishop by 30th September 2007.

If the reassurances requested of the House of Bishops cannot in good conscience be given, the relationship between The Episcopal Church and the Anglican Communion as a whole remains damaged at best, and this has consequences for the full participation of the Church in the life of the Communion.

On property disputes

The Primates urge the representatives of The Episcopal Church and of those congregations in property disputes with it to suspend all actions in law arising in this situation. We also urge both parties to give assurances that no steps will be taken to alienate property from The Episcopal Church without its consent or to deny the use of that property to those congregations.



Bob Williams/ENS photo

The clock tower of Christ Church Cathedral, Zanzibar, stands across from a mosque's minaret.

Dealing with Differences

The Diocese of **Georgia** met in convention Feb. 1-3 in Valdosta, affirming its support of the Windsor Report and encouraging parishes to support the Millennium Development Goals.

In his address, the Rt. Rev. Henry I. Louttit, Jr., Bishop of Georgia, focused on ordained ministry, noting that the diocese has the largest number of people in the ordination process in his dozen years as Bishop of Georgia.

After telling stories about priests of the diocese who have influenced him, he said, "All believed Jesus forgave their sins and failings — and were able to convey forgiveness to us who sinned. They would not have agreed with each other's or my theology. However, they knew Jesus and shared that love with me."

Bishop Louttit talked about theological differences through the history of The Episcopal Church. "Some people want to believe that in the past everyone in our church agreed on theology and that all orthodox people would use exactly the same language all the time," he said.

A 2007 budget of \$1.75 million was approved.

Global Concern

More than 600 persons participating in the convention of the Diocese of **North Carolina** Jan. 26-27 in Greensboro were challenged to make a difference in the world.

The Rt. Rev. Michael Curry, Bishop of North Carolina, told the assembly that discipleship is about focusing on Jesus and called attendees to transform the world through the ministry initiatives of the diocese. He also encouraged the crowd to embrace the Millennium Development Goals, which were addressed further by the Rev. Mike Kinman, executive director of Episcopalians for Global Reconciliation, a network committed to advancing the goals.

Convention acted on a number of resolutions. Delegates supported Resolution A167 of the 75th General Con-

vention which states that "gay and lesbian persons are by Baptism full members of the Body of Christ and of the Episcopal Church..."

Also approved were resolutions that did the following:

- called for the establishment of a global day of peace on September 21;
- supported a transition to the use of renewable energy sources and encouraged other actions friendly to the environment;
- agreed to seek forgiveness and a truthful understanding of the church's history regarding slavery and consequential racism.

Delegates also approved a \$4.4-million budget proposal for 2007, an increase of more than 13 percent over 2006, made possible by increased parish support and improved investment earnings.

Responding to HIV/AIDS

Delegates to the annual convention of the Diocese of **Los Angeles** observed the 25th anniversary of World AIDS Day and adopted a resolution calling on its members to "repent of the continuing discrimination against lesbian, gay, bisexual and transgendered people that [General Convention Resolution] B033 encourages." Convention met Dec. 1-2 in Riverside, Calif.

"Now is the time to take action," said Pam Payne, chair of the diocesan commission on HIV/AIDS. "Now is the time to face what we need to deal with HIV/AIDS and the poverty which breeds it."

Canon Jack Plimpton, diocesan AIDS missionary, described Los Angeles as a first responder in the Christian Church. He invited convention delegates and guests to visit the newly dedicated Kettelhack AIDS chapel, located in the balcony of the Cathedral Congregation of St. Athanasius. The chapel is dedicated in memory of the Rev. Robert Kettelhack, who died of AIDS in 1989 at the age of 43.

By an overwhelming majority delegates dissented from Resolution B033, which calls upon bishops and standing committees to exercise restraint in

Bishop Skilton Resigns

After 11 years of service as Bishop Suffragan of South Carolina, the Rt. Rev. William J. Skilton, has decided to resign.



Bishop Skilton

"After much prayer, counsel, consideration and recognition of the Canonical safeguards respecting Suffragan Bishops, I have decided to resign as Bishop Suffragan of South Carolina," he wrote in a letter. "This decision, freely made by me, is at the request of the Standing Committee of the Diocese and with the concurrence of the bishop-elect, Mark Lawrence. The Standing Committee has agreed to provide me with all the benefits that I requested.

"I believe my departure will enable Father Lawrence to create a diocesan staff that will more effectively respond to his developing vision and gifts that he brings to the Diocese. My resignation will, accordingly, become effective December 31, 2006."

In retirement, Bishop Skilton said he hopes to continue missionary work in Latin America.

consenting to the consecration of any candidate for bishop whose manner of life presents a challenge to the wider church. The resolution approved by the diocese urged its bishops and standing committee to uphold both the letter and spirit of canon law, which prohibits discrimination against all persons.

Other resolutions adopted call for a living wage for all parish lay employees of no less than 125 percent of the most recent federal poverty guidelines for a family of four. Another authorizes the diocese on behalf of individuals, parishes and institutions to monitor the consumption of combustible fuels and to reduce their use in 2007 by 10 percent from existing levels.

Delegates approved a 2007 budget of \$5.8 million, an increase of \$800,000 over the previous year. Twenty-five percent of the budget is dedicated to mission and congregational development.

When Fear Sets In

The grace of God and the courage to press on

By Margaret D. McGee

All my life I've been full of fear — all kinds of fear — and have used many tricks to evade it. Like my mother, I have a touch of claustrophobia and avoid caves. Fear of heights keeps me off the upper rungs of ladders. I'm afraid of being disliked, which is a bad one. Avoiding dislike can constrict your life worse than caves and ladders. These are only some of my wide-ranging and ever-evolving fears.

A few years ago, I spent a month at the Dorland Mountain Arts Colony on the edge of the high desert in southern California. Dorland offered privacy — I had my own small cabin and also the opportunity to live and work apart from the utility grids, closer to the natural rhythms of the earth. Days at the colony were simple. I'd eat, take walks, write, and sleep. At breakfast I listened to NPR news on my solar-powered radio, but otherwise the outside world was far away. That was the month of the series of sniper attacks in the Washington, D.C., area. Nearly every other day came another shooting, often in a parking lot or other public space. I was gripped by the story, but it didn't set off my fears. The shootings were happening in an urban area on the other side of the country. From my little cabin among the sagebrush and live oaks, I wasn't afraid of snipers.

The third Friday of my residency, a little cabin crazy, I caught a ride to the nearby town and rented a car for the weekend. I wanted to eat a dinner out, catch a movie, and go to church on Sunday. Be with people. On Saturday afternoon I went to a matinee at a theater in a big, open-air mall. Ready to see most anything, I ended up glued to my seat watching "Red Dragon." In that movie, the hero, Will Graham, hunts down a terrifying psychopathic serial killer. He's both aided and impeded by the creepy and brilliant Hannibal Lecter, who eats the people he kills.

As the plot thickened, it dawned on me that a well-done suspense thriller might not have been my best entertainment choice, considering I'd be sleeping alone that night with not much of a lock on my door. But the story caught and held me.

The movie let out around dusk. Scared out of my wits, I walked around the mall's sidewalks, trying to calm down enough to drive back to the colony and eventually get to sleep. I passed little shops, cafes, a grocery. Mothers with kids, pushing strollers. A man in a gray suit with a good-sized paunch, walking along, eating an ice cream cone.

A white pickup pulled into a space, the passenger door opened, and a girl wearing a blue formal with a white corsage stepped out. A boy emerged from the driver's side, dressed all in black except for his skinny, wine-colored tie. They walked



Even in my
moment of grace,
I was afraid. At the
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across the parking lot to a restaurant where more girls in formal gowns and boys in black with skinny, dark-colored ties sat around a big open-air table.

I wondered what the occasion might be. Homecoming at the local high school? The young people looked so beautiful, so vulnerable. Like angels. They offered up to all the image of new love.

It was then that I started to be afraid of a sniper. Not that the unknown D.C. snipers would fly across the country and choose this particular mall for their next attack. Rather, afraid because the idea had been released. It was in the air for anyone to pick up, maybe someone nearby. I felt alone, far from home, and afraid.

For me, Jesus is always most compelling when he's most human. After his baptism, at the very start of his ministry, he hears a voice from heaven, You are my Son, the Beloved, with you I am well pleased. Immediately, the Spirit drives him into the wilderness, to be tested by the wildest inquisitor of them all. Was he afraid? Even with that voice, those words to take along, how could anybody not be afraid? Near the end of his ministry, in danger,

his friends also in danger, Jesus says, "Now, my soul is troubled." Imagining how he might feel, fear comes to my mind. Fear is part of our animal nature, which is part of our human nature. And Jesus was human, like me.

I walked around the mall, thought about the sniper, and felt like a target. At the same time, moving through that community space, filled with animal fear, surrounded by angels, I had a moment of grace. I felt terror at the evil the world contains. I felt how that evil is around us, and within us, along with all the rest that makes up our humanity. I felt how I was part of it, moving through it with all the people, each of us carrying whatever courage and love we could hold. In that moment of grace, I had a sense of belonging in this universe. I felt loved — loved along with everyone around me, snipers and victims alike. It wasn't a soft love. It wasn't a teddy-bear love. This was more like real, live, grizzly bear love, appropriate for humans — such dangerous, vulnerable, and beautiful creatures of God.

Even in my moment of grace, I was afraid. At the same time, I felt great. And I slept that night.

Fear can be a mind-killer. With the mind shut down, fear is free to generate the kind of anger that breaks communion, that runs toward violence. But that is not the only path with fear. If Jesus was afraid, looking into death, that is not the path he took.

All my life I tried, I prayed, to evade my fears, only to realize at last that I won't escape my own human nature, at least not in this life. Today I pray for the courage that lives with love. The courage to smile and wave goodbye as the kids take off for their homecoming. The courage to cross a parking lot, my arm around my sweetheart's back. The courage to tell the truth, then commune with the one who dislikes me or my words, remembering that we are each made in love, and out of love.

Dear God, grant me the courage not to run from fear, but to walk in love. When I'm afraid, help me to think creatively and act for a life worth living, and a world worth living in. Amen. □

Margaret D. McGee is a resident of Port Townsend, Wash.

Primates Make Some Progress

If you're looking for winners and losers in the communiqué issued by the primates of the Anglican Communion at the conclusion of their meeting in Tanzania, there are plenty. In order that no one accuses me of triumphalism, let's start with the losers.

If you were among the conservative Episcopalians or Anglicans who were counting on the primates to establish a new province in North America, you're disappointed. The archbishops and presiding bishops who met in Dar es Salaam realized giving birth to a second province in order to accommodate disaffected church members probably wasn't a good idea. They decided instead to do whatever they could to maintain the unity of the Anglican Communion, so they did some compromising and proposed some alternatives.

Those on the liberal side of the theological divide may feel as though they've lost when they read the recommendations attached to the primates' communiqué. Many of these folks believe the primates are stepping out of bounds when they declare their recommendations "are intended to have force," and that they want a response from the American House of Bishops by Sept. 30, 2007.

There are winners as well. Progressive church people can take some satisfaction in acknowledging that the primates not only seated Presiding Bishop Katharine Jefferts Schori, they have elected her as member of the primates' standing committee. The primates greeted the P.B. with what she termed "a positive sense of collegiality," and they acknowledged the seriousness with which the 75th General Convention addressed the recommendations of the Windsor Report.

Those who espouse a more traditional theology will be thankful that not only were their concerns heard by the primates, but action was taken on several of those matters. The need to provide episcopal oversight to congregations that have sought or arranged for it was firmly addressed, and the recommendation of the establishment of a pastoral council that will work in conjunction with The Episco-

pal Church and the Presiding Bishop will be encouraging.

Personally, I react more positively than negatively to the primates' response. I had guessed that they would do very little, and we would be told to wait for guidance until the Lambeth Conference in 2008, and then we'd be told that the General Convention in 2009 would be the next step, and then ... who knows? It is encouraging to me to see them emphasize the Windsor Report, which continues to be the most logical way forward, and to mention Lambeth Resolution 1:10 as "the standard of teaching commanding respect across the Communion."

Negatively, I can't see a majority of the members of the House of Bishops embracing the primates' recommendations. The idea of a Pastoral Council won't sit well with most of them, for it might mean shared authority. The primates' failure to find a solution to the border crossings by some foreign bishops is discouraging. To expect the bishops to buy into an idea of not authorizing any rite of blessing for same-sex unions in their dioceses doesn't seem realistic. And getting the bishops and their opponents to agree to suspend all litigation in property disputes seems like a pipe dream.

Let us remember how this document came about. The primates, who are not of one mind, spent time in prayer and Bible study daily before tackling such a project. They worked late into their last night together in order to put together a document they found acceptable. The willingness of the primates to try to bring healing and reconciliation within The Episcopal Church and the Anglican Communion should not be taken lightly. Unfortunately, in the first days following the primates' gathering, there are already public pronouncements by people who do not intend to abide by the recommendations and comments by others looking for loopholes in it. There are about six months for The Episcopal Church to accept the primates' recommendations. I'd rate those chances about 50-50 at best.

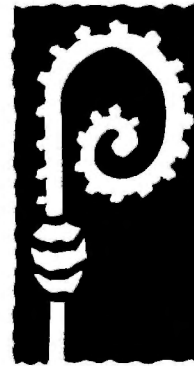
David Kalvelage, executive editor

Did You Know...

The lectern at Christ Church Cathedral, Springfield, Mass., was originally designed for Washington National Cathedral.

Quote of the Week

The Rt. Rev. David Hope, retired Archbishop of York, in a book, *Travel Hopefully*, on honorary degrees: "They're a bit of fun, but not to be taken too seriously."



A Way Forward

The recommendations made by the primates of the Anglican Communion at their meeting last month have long-lasting implications for The Episcopal Church. While the proposals are generally commendable, they also raise some serious questions that ought to be addressed.

As many people have pointed out, it needs to be emphasized that the Anglican primates have no canonical status. Their pronouncements and directives have no standing in the 38 autonomous provinces of the Anglican Communion. Yet we should not forget that the primates are one of the four Instruments of Unity for Anglicans, so their actions should not be ignored.

Of particular interest to The Episcopal Church are two requests made by the primates to the American House of Bishops. The archbishops and presiding bishops of the Communion are asking Episcopal bishops to withhold consent to the consecrations of bishops who are living in homosexual partnerships, and not to authorize any blessings of same-sex unions. While we are supportive of both requests, we should point out that they are not likely to be received enthusiastically by the House of Bishops. In the days following release of the recommendations, many bishops and General Convention deputies have pointed out that bishops do not speak for the entire church. Their contention is that the voices of laity and other clergy need to be heard as well, meaning it would take a General Convention to be able to issue an official response. It should be pointed out that the primates are asking for a response from the bishops, not from the General Convention. All they have asked is for the bishops to withhold consents and not to authorize same-gender blessings.

Challenges Expected

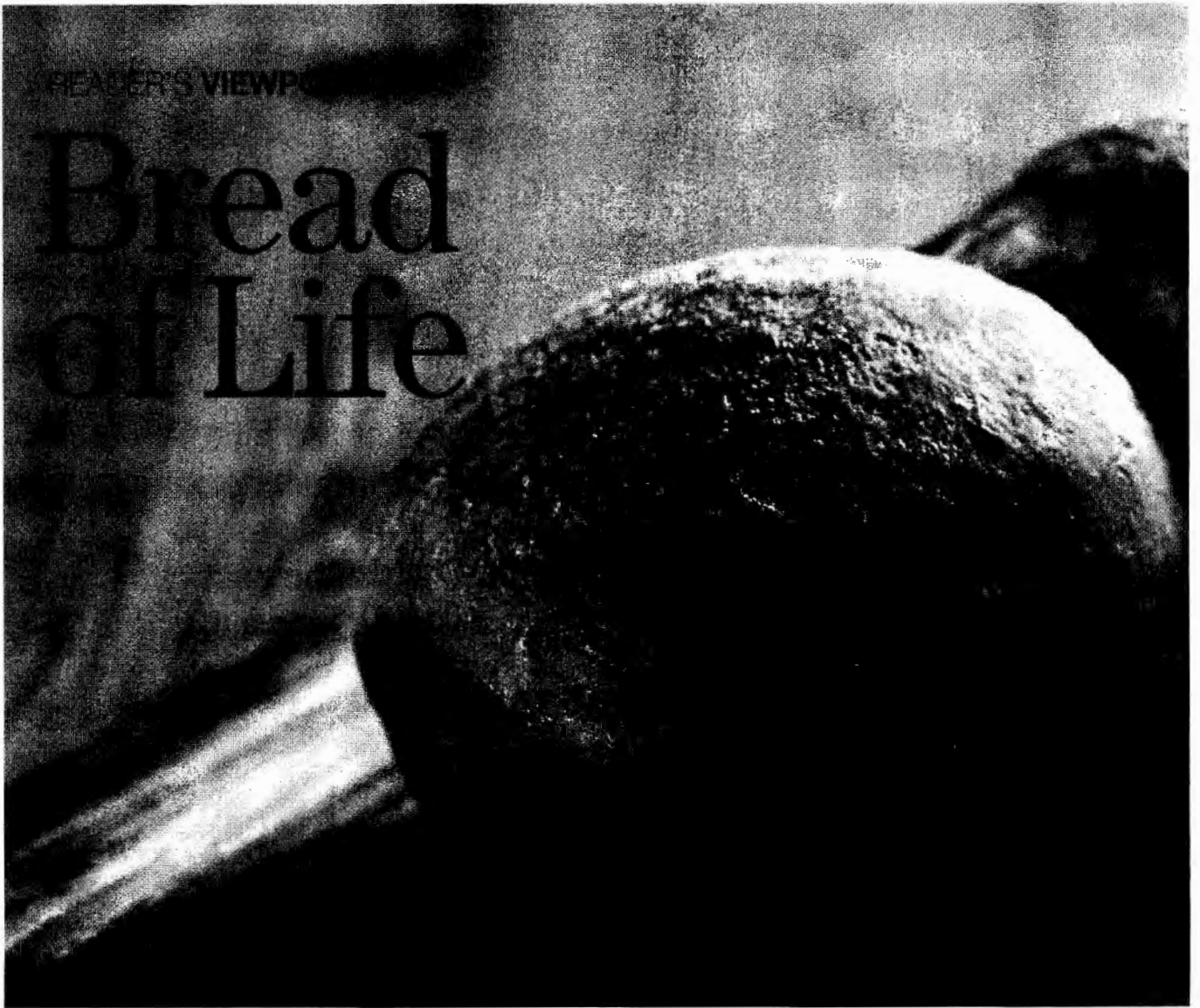
The primates' recommendations of the formation of a pastoral council to work with The Episcopal Church and the appointment of a primatial vicar also will be challenged by many church leaders, as will the Sept. 30 deadline for the bishops to respond to the primates.

As one would expect, some bishops already have announced that they may not be able to abide by the primates' request. They regard the withholding of same-gender blessings and consents for homosexual bishops as a step backward for The Episcopal Church, and they are likely to ignore the requests. In addition, we note that many of these blessings are taking place in churches without the authorization of the diocesan bishop. These events are likely to continue even if the bishops agree to the primates' recommendations.

Overall, the primates' communique and its recommendations should be helpful in trying to move the church forward from its current state. Its emphasis on the Windsor Report, its recognition of the many members of The Episcopal Church who are deserving of pastoral care, and its encouragement of healing between The Episcopal Church and those congregations alienated from it are positive elements. The primates have issued a pastoral, thoughtful document that ought to be studied, considered, even debated during the months ahead. It shouldn't be taken lightly.

The primates are one of the four Instruments of Unity for Anglicans, so their actions should not be ignored.

Bread of Life



By Russell J. Levenson, Jr.

Evangelism as our primary millennial goal

It was 1988. Excitement filled the air at the 69th General Convention of The Episcopal Church. After taking one deep breath, the deputies seemed to shout in one loud voice, "Evangelism!" Faced with dwindling commitment, enthusiasm and numbers, The Episcopal Church was to inaugurate a spectacular "decade" with a renewed commitment to call people within the church catholic to spread the good news of the gospel of Jesus Christ. Ah, but that was then, this is now.

Our new Presiding Bishop has echoed at least two predominant themes dousing the final embers of the Decade of Evangelism. First, the well-publicized statements regarding education and birth rates as one reason for the falling numbers in The Episcopal Church (TEC). Second, a kind of shift from the proclamation of the gospel of salvation as found in the atoning work and resurrection of Jesus Christ; to what the P.B. calls "deed-based evangelism," rooted in the G8-Summit/UN's Millennium Development Goals, (MDGs), which she declares are "...our opportunity in this age." Hmm. The first theme sounds like an excuse for continued shrinkage, and the second begs the question, "Do we know what evangelism is?"

First things first. No question we're growing smaller, not larger. We can't pitch

it off on our education or breeding decisions (a “thinking” Episcopalian does not have to ponder long before realizing such a suggestion has more offense in it than can be named in a brief article). No, great portions of the church are growing down, not up. The greatest provincial places of retraction seem to be in areas where dioceses and/or bishops have jumped on the PC train of embracing the exhausting revisionists’ agenda (primarily around issues of human sexuality, but certainly around other matters as well) that have dominated our church for the last four decades. In contrast, exponential growth continues to take place in areas of the country that seem to have not embraced this agenda, Province 4 and large areas of Texas top the list; arguably “Windsor”-compliant portions of TEC.

We (or perhaps at least portions of “we”) seem to fail to acknowledge that the predominant issue that has prevailed upon our last two General Conventions has people literally running away from TEC. We are scrambling to try anything to bring people in, but in doing so, most models merely mirror the world, (i.e. How can we be more appealing and more relevant to those who might be offended by traditional teachings of the Church?) Theologian Owen Thomas has put it well: “If the Church tries too hard to make its message relevant, it may lose its message and become simply a sanctification of the culture around it.” Enter the “MDGs.”

Evangelism + Social Concern

Now don’t get me wrong. The MDGs are admirable goals. We should echo Anglican theologian John Stott, who says our evangelism and social concern must work together like two blades of the scissors to cut away at the darkness of the world. Eradicating world hunger, poverty and disease should certainly be important, but “the opportunity of our age” for the church? Retired Bishop Richard Grein of New York put it quite well in remarks in this publication: “Although I believe that the Church must be fully committed to ... justice issues, I also believe we must be equally committed to our traditions of faith and belief, because it is our theological foundations that support our social concerns ...”

The late Bishop Furman Stough, who for years served as the executive director for the Presiding Bishop’s Fund for World Relief (now Episcopal Relief and Development), used to preach that the church is not simply another “arm” of the Red Cross or the United Way. He would press the point to those of us who served under him: “The central mission of the Church is to make disciples for Jesus Christ and if we aren’t doing that, we might as well shut our doors.” I have to echo the good bishop, for to place our primary emphasis on social outreach as a church is to forget our central mission — evangelism.

In short, we are not going to “grow the church” by increasing our relevance, or our social activism, or even (if I may be so bold) touting ourselves as the highly educated and liturgically oriented alternative to all of those other parts of the body of Christ bursting at the seams right now. We had it right when we had a vision for the Decade of Evangelism. The Joint Commission on Evangelism and Renewal borrowed the words of Archbishop William Temple to charge the church to return to its evangelical roots, defining evangelism as “...the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to Him as Savior, and follow Him as Lord within the fellowship of the Church.” This, nothing more or less, is evangelism.

We still have an incredible opportunity in this age. Presiding Bishop Edmond Browning had a sense of that when he launched the Decade of Evangelism with these words: “My friends, the time that God has put before us is precious and God’s call is clear. We don’t have time for navel gazing, we don’t have time for nit-picking, we don’t have energy for fanciful distractions ... I’m here to tell you that the train is leaving the station, and it’s time to either get on it or continue to sit on our bags ...”

So, what will it be? Perhaps remembering the Decade of Evangelism will help. Maybe reaffirming it would be even better. Maybe even our “primary” millennial goal should be to pledge our allegiance to the great commission, “go and make disciples of all nations...” Well? □

The Rev. Russell J. Levenson, Jr., is the rector of Christ Church, Pensacola, Fla.

**We had it
right when
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vision for the
Decade of
Evangelism.**

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

'Doing' Theology

Add my voice to those who rue the process of "doing theology" in The Episcopal Church. I too am weary of pious pronouncements of being "the prophetic voice" or "guardians of scripture," both extremes not bothering with sound exegesis and logical argument. I encourage people to advocate that theology to which God calls them, but please, stop acting first and rationalizing later.

What has really chapped my hide is the proclamation of a "moral duty" to wrest property away from those who choose alternate oversight. As a recovering lawyer, I note the legal presumption is that those who pay for property own it. Further, most common law heritage jurisdictions abhor forfeitures, and hold a presumption against donation, thus intent to donate must be proved.

Let us turn to the world of philosophy. What is moral about taking property without compensation from those who bought and paid for it? Is "815" really contending a church which moves under the umbrella of another primate within the Anglican Communion will not be used for "church purposes?" Is allowing departing groups to "buy" churches they already paid for in the least bit just or ethical?

I'm sorry, but this rush to (secular) courts in order to latch onto property has the smell of nothing other than harassment and punishment, attributes unworthy of a Christian family. Should the primates' meeting result in a more permanent rift between The Episcopal Church and the rest of the Communion, thus forcing some to an unwanted choice between staying in communion with the majority of Christians around the globe or with the church we have served for decades, we should be saying "go in peace, to love and serve the Lord" rather than squabbling like competing corporations in the marketplace.

(The Rev.) Robert D. Woods
St. Peter's Church
Kernville, Calif.

A Different Story

The Rev. Scott A. Arnold [TLC, Feb. 18] may well be at least partially correct regarding the motivations of those who promote resolutions that declare Jesus to be Lord. None of us has motivations that are pure all the time. However, he seems to miss the fact that while our dogma may be clearly stated, the words and actions of our leaders tell a very different story. The world looks at us and wonders whether Christ is our Lord or not. Therefore it is necessary that we make it clear that Christ is our Lord. All Christians should be eager to be redundant about this simple and most important statement. What business do we have that is more pressing?

(The Rev.) David A. Brown
St. Clement's Church
Woodlake, Calif.

Disappointing Defense

While I'm grateful on one level for the Rev. Heyward Macdonald's critical analysis of James D. Tabor's *The Jesus*

Dynasty [TLC, Feb. 4], I'm also disappointed by his defense of Christianity.

The reviewer believes that Tabor has attempted an impossible task: "One can hardly ... do both theology and history." Oh? Is theology totally divorced from history, with no grounding whatsoever in historical reality? Are the traditions out of which the theology derived all ahistorical? Are we to accept the "Christ of history" ("pre-Easter")/"Christ of faith" ("post-Easter") distinctions of much modern theology uncritically? Theologians such as N.T. Wright convincingly have contended that this dichotomy is an unrealistic one.

The Rev. Macdonald also argues that "Religion has to do with spirit and things that make the human spirit soar and be fully human." But following Christ does not just uplift us. It cuts us deeply to the heart and convicts us of our sinfulness before God.

Most disappointingly, he agrees with Tabor that Jesus' resurrection "is scientifically impossible" but defends it as something that nonetheless "happened

in the heart and soul of his followers" as an inner "proclamation that evil and death will not have the final word." Here, the apostle Paul's words are worth heeding: If Christ did not rise from the dead, our faith is in vain. The early Christians did not take those words metaphorically; Christ's bodily resurrection is an essential of the faith — and an essential for which many martyrs died.

The criticism of Tabor's book is well taken, but even if the Christianity Macdonald describes "works for billions of people," it still lamentably falls short of the mark.

Ralph Webb
Institute on Religion and Democracy
Washington, D.C.

What a Relief!

I was disappointed to read that the Diocese of Newark at its recent convention [TLC, Feb. 11] voted against a resolution on marriage that stated that the clergy should "be responsible solely for the blessing of the union ... and no longer be used as an agent of the State for any kind of civil marriage or civil union."

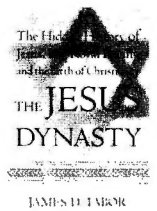
Several Latin American and European countries have this process achieved via a prerequisite civil ceremony. The clergy then are free from the legalization and can attend to what the couple wants from the church, namely, a blessing on their decision to live together. And what a relief that is! I know. I once worked in Mexico.

(The Rev.) Harry Brant
Bordentown, N.J.

Ecclesial Barriers

Re. "Types of Baptism" [TLC, Feb. 11] well said, Frank Ramanowicz. May God indeed save his people from ecclesial procedural barriers. Amen!

Tom Weller
Panama City, Fla.



The apostle Paul's words are worth heeding: If Christ did not rise from the dead, our faith is in vain.

PEOPLE & PLACES

Appointments

The Rev. **Laird S. MacGregor** is vicar of St. Anne's, PO Box 577, McPherson, KS 67460-0577.

The Rev. **Terry Pannell** is rector of St. Mary's, 517 Commercial St., Provincetown, MA 02657-2412.

The Rev. **Christopher Rodriguez** is rector of Trinity, PO Box 742, Red Bank, NJ 07701-0742.

The Rev. **V. Beth Royalty** is rector of St. Clement's, 901 Portland Ave., St. Paul, MN 55104.

The Rev. **Robert R. Smith** is rector of St. Mark's, PO Box 337, Perryville, MD 21903.

The Rev. **Patti Snickenberger** is rector of St. Lawrence, 125 W Church St., Libertyville, IL 60048.

The Rev. **David E. Stewart, Jr.** is chaplain at Still Hopes Episcopal Retirement Community, PO Box 2959, West Columbia, SC 29171-2959.

Resignations

The Rev. **Hal T. Hutchison**, as rector of Holy Trinity, Sulphur, LA.

Retirements

The Rev. **James Dunkerley**, as rector of St. Peter's, Chicago, IL.

The Rev. **Harold Garbarino**, as rector of Good Shepherd, Reading, MA.

The Rev. **Antoine Linterieur**, as deacon at All Saints' Cathedral, Milwaukee, WI.

The Rev. **Sam Morrison**, as vicar of St. Paul's, Plymouth, WI.

The Rev. **George Moysler**, as rector of Calvary, Underhill, VT.

Corrections

The Rev. **Sue Lederhouse** is rector of St. James', PO Box 183, Old Town, ME 04468.

Deaths

The Rev. **Robert H. Anderson**, deacon of the Diocese of California, died recently in Portola Valley, CA, where he once served as mayor. He was 86.

Deacon Anderson was born in Portola Valley and raised in Berkeley. He served in the Navy and was a pilot in the Pacific during World War II. He graduated from Stanford University then entered the lumber and logging business and later became a developer. He was a founding member of Christ Church, Portola Valley. In 1960, he was ordained and served his diaconal ministry at his home parish. Deacon Anderson served four one-year terms as the mayor of Portola Valley. He is survived by his wife, Charlotte; two sons, Douglas, of Auckland, New Zealand, and Bruce, of San Luis Obispo, CA; a daughter, Sally of Sebastopol, CA; and a granddaughter.

The Rev. **Clifford Cross Covington**, 89, who served at the Church of the Ascen-

sion, Dallas, for many years, died Dec. 16 in Denton, TX.

Fr. Covington was a native of Omaha, NE. He graduated from the University of Nebraska at Omaha and Seabury-Western Theological Seminary, then was ordained deacon in 1946 and priest in 1947. He was vicar of St. David's, Spokane, WA, 1946-49; rector of St. Luke's, Buffalo, WY, 1949-52; rector of St. John's, Parsons, KS, 1952-57; rector of Epiphany, Kingsville, TX, 1957-62; and vicar, then rector of Ascension, Dallas, from 1962 until he retired. During retirement he was involved in supply ministry in the Diocese of Dallas. Fr. Covington is survived by his wife, Pauline; a daughter, Connie Reynolds, of Denton; a son, Craig, of Aventura, FL; three grandchildren and one great-grandchild.

The Rev. Canon **John R. Frizzell, Jr.**, retired executive officer of the Diocese of Washington, died Dec. 12 at Goodwin House, Alexandria, VA, where he resided in recent years. He was 86.

Canon Frizzell was a native of New York City. He graduated from the University of Virginia and Virginia Theological Seminary and was ordained deacon in 1954 and priest in 1955 in the Diocese of Virginia. He served churches in that diocese, including St. Paul's, Ivy, and St. Alban's, Annandale, and was the founder of St. Alban's Housing Corporation. He was executive officer of the Diocese of Washington from 1986 to 1999. In Virginia he was chair of the committee on human sexuality, 1978-81, and chair of the committee on nominations for bishop, 1983-84. In Washington he was the former chair of the commission on peace and convener of Region 6 clericus. Canon Frizzell retired in 1999. He is survived by his wife, Sarah, and three children.

The Rev. **Allan H. O'Neil**, 81, rector emeritus of St. John's Church, West Hartford, CT, died Dec. 7 at Hughes Home in West Hartford. He had cancer and Parkinson's disease.

Born in Barre, VT, Fr. O'Neil was a graduate of the University of New Hampshire and Episcopal Theological School. Following his ordinations as deacon and priest in 1954, he served as rector of St. James', Piqua, OH, 1956-61; rector of St. Andrew's, Meriden, CT, 1961-75; and rector in West Hartford from 1975 until 1990. He was a former member of the chapter of Christ Church Cathedral, Hartford. Fr. O'Neil was involved in various ecumenical causes and worked to erase racial divisions and poverty. He is survived by his wife, Ruth, and two children.

Next week...

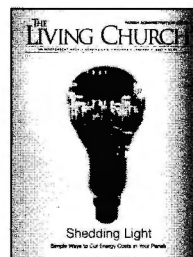
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QUARTER- TO HALF-TIME PRIEST: IN A PLACE LIKE ENNIS, MT, THERE ARE MANY OPPORTUNITIES FOR MINISTRY, AND LIFE IS EXCITING. We are looking for a one-quarter to one-half-time priest, with good preaching, pastoral, and organizational skills, and who will be involved in an active community life of service. Trinity Episcopal Church has started, or helped start, projects such as the Nearly New thrift shop, the food bank, and re-start a hospice staffed by volunteers. Besides friendly people, we have a genuine slice of the Old West, plus many artists and artisans. We are nestled close to three mountain ranges, and are located on the world-famous trout river, the Madison. We are 90 minutes from Yellowstone Park. To apply, please send resume and CDO Profile to the **Rev. Canon Maurice Champion-Garthe, Diocese of Montana, 515 N. Park Ave., Helena, MT 590601,** or E-mail: mtcto@qwest.net.

POSITIONS OFFERED

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *St. Peter's Church, Morristown, NJ,* a large historic parish 25 miles from New York City, is looking for a full-time Director of Youth Ministries to oversee and grow the Rite 13, J2A and YAC programs. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. There is an excellent compensation package based on experience. Please E-mail resume to: gnicolosi@stpetersmorristown.org.

FULL-TIME RECTOR: *St. James Church, Taos, New Mexico.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571.** E-mail: wes@taosnet.com Web: www.stjamestaos.org.

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.**

SEEKING FULL-TIME RECTOR: *St. Thomas' Episcopal Church, Camden, ME.* For 150 years St. Thomas' has been the Episcopal presence in the village of Camden on the Maine coast. In many senses a traditional church, we are welcoming constructive change as we make St. Thomas' a more potent force in our community. Outreach and education programs are expanding. A major educational wing is now being built, and we seek a rector who will help us make the best use of it. Our profile is on our website www.stthomascamdenme.org. Our last day for receiving names is April 15. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Officer, Diocese of Maine, 143 State St., Portland, ME 04101.** Phone: 1-800-244-6062. E-mail: lstuddif@episcopalmaine.org.

POSITIONS OFFERED

FULL-TIME DIRECTOR OF YOUTH AND YOUNG ADULT MINISTRIES: *Grace Episcopal Church, Charleston, SC.* A corporate-sized ECUSA parish in historic downtown Charleston is seeking a lay or ordained person to use arts, outreach, and education to nurture and expand youth programs for grades 6-12, and college age through mid-twenties. Grace Church was founded in 1846 and has an average weekly attendance of 800+, including a lively youth group, with the number of younger children growing dramatically. We are located in a coastal city known for its rich architecture, vibrant college life, beautiful beaches, and great restaurants. We are also known as an international center for the arts. Visit www.gracesc.org for a full job description. Send cover letter, resume and list of references to **The Rev. Kirtley Yearwood, M.D.** E-mail: vicar@gracesc.org.

INTERIM PRIEST POSITION: Dynamic resource-sized Episcopal church in Murfreesboro, TN, seeks trained interim priest for 12 to 18-month tenure. For complete job description, call **(615) 893-3780.**

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 DIRECTOR OF YOUTH MINISTRY: *St. Luke's Parish, Darien, CT,* seeks an experienced, engaging individual to lead dynamic and growing youth programs of 200+ potential students and help make disciples of Christ. Theological training desired. Share your faith with students, lead weekly youth groups, participate in confirmation education, plan local outreach events and summer outreach trips, and develop relational ministry. Competitive salary. Resumes to phil.labelle@saintlukesdarien.org.

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www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
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Rosary 9:30 Sat

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www.stmaryskcmo.org
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www.gracechurchinnewark.org
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The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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