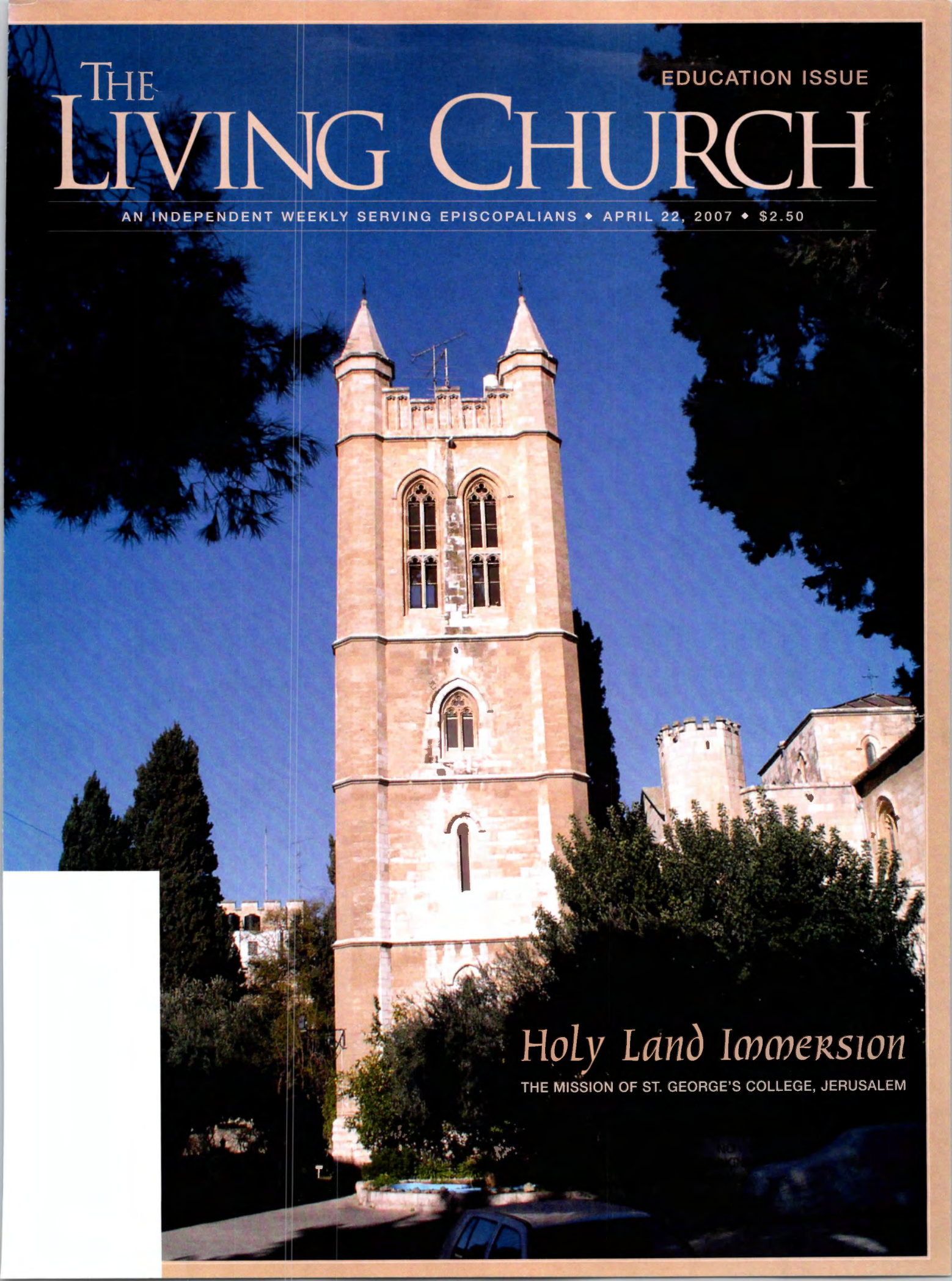


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May 7 - 10, 2007

Christine Vladimiroff and Art Simon
Preaching for the Poor to the Rich

May 14 - 18, 2007

Lucy Hogan and John McClure
*Words and The Word -
Theologies of Preaching*

May 20 - June 1, 2007

Marcus Losack and Herbert O'Driscoll
*Into the West: A Pilgrimage to the West
of Ireland*

June 2 - 7, 2007

Douglass M. Bailey, Jim Forbes, and
Barbara Brown Taylor
*The City of God for American Cities:
Reinventing the Urban Church*

June 11 - 15, 2007

Kirk Jones
The Jazz of Preaching

August 6 - 10, 2007

Anna Carter Florence
*Preaching as Testimony: A Conference for
Woman Preachers Under 40*

October 15 - 19, 2007

Emily Saliers and Don Saliers
Words, Music and Spirit: God's Synaesthesia

October 22 - 26, 2007

Pablo Jimenez
*Biblical Preaching: A Hispanic Approach
(for Spanish-Speaking Preachers)
Predicación bíblica: Una perspectiva hispana*

October 29 - November 2, 2007

Herbert O'Driscoll
The Art of the Homily

November 5 - 9, 2007

Gillian Drake and Bill Hague
Embodying the Spoken Word I

November 12 - 16, 2007

Tom Troeger
All of Us for All of God

November 26 - 30, 2007

Paul Rauschenbush
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Volume 234

Number 16

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.

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BY STEVE WARING



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The bell tower of St. George's Cathedral in Jerusalem dominates the cathedral grounds, home to St. George's College.

Stephen Need / St. George's College

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A CHURCH TO BELIEVE IN

By the Rev. Dr. Peter C. Moore

Former Seminary Dean explores the subtle understanding of the church by reading between the lines of the New Testament. A great primer for new Episcopalians who identify with some aspects of the church, but disdain others. Is our church catholic? Evangelical? Liberal? Reformed? Charismatic? Or, is it some surprising combination of all? Listen to the great church leaders of the past – and recent past – as each brings a special dimension to our understanding of church.

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SUNDAY'S READINGS

It May Seem Illogical

'Throw your net on the right side of the boat and you will find some'
(John 21:6)

The Third Sunday of Easter (Year C), April 22, 2007

BCP: Acts 9:1-19a or Jer. 32:36-41; Psalm 33 or 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14

RCL: Acts 9:1-6, (7-20); Psalm 30; Rev. 5:11-14; John 21:1-19

While we are two Sundays removed from Easter Day, we should have it in our minds that Easter is not a celebration of a past event. The Easter appearance stories proclaim a beginning. In this week's readings, that new beginning is for the disciples — and Peter in particular, as well as for Saul, now called Paul. Where Jesus leaves off, the church begins.

Like the disciples, it is easy to get caught up in the old routine way of life again. With the Easter Alleluias fading and the joy and beauty of Easter morning growing dim, it may seem illogical to still be thinking about the life-changing power of the resurrection. After all, the culture around us has long ago put away the colored eggs and chocolate bunnies.

But the appearance of Jesus to the disciples and their actions in placing their nets where there hadn't been any fish seems illogical. Faith is not always about doing what is logical. It is about stepping out and taking risks. That is how we grow as Christians. The disciples took a risk, following the direction of Jesus to throw out their nets. They did not care how ridiculous they looked even after a night of empty nets. Looking at all those fish, they came to recognize Jesus.

As we take risks, stepping forth in

faith we will come to recognize Jesus' presence more fully in our lives. Jesus will define our mission and ministry, our call to be fishermen and women of today. The net never breaks. There is always room for more. As fisherfolk, our behavior at times may seem illogical. Jesus loved us enough to die for us. To many that appeared to be illogical behavior. The unbroken net of Jesus' love is there to protect us when it becomes dangerous to be a disciple, especially when we do illogical things.

The reading from Acts points out to us several important theological themes present in Paul's conversion experience. What happened to Paul on the Damascus Road was the central and transformative moment of his life. First, Paul is not called conceptually, that is, by teachings, doctrines, or religious images, but by the person of Jesus himself. Paul is not called to leave Judaism and become a follower of the Way (vs. 2), but rather to enter into a personal relationship with Jesus. In making his decision, Paul recognizes that Jesus, the crucified, is now alive and is addressing him personally. This is true of every calling, every conversion. Christianity is not a religion about Jesus; it is Jesus himself and the complete act of God that takes place in and through his person.

Look It Up

Eucharistic Prayer A: Christ has died. Christ is risen. Christ will come again, brings the Easter event to the present and, at the same time points to the future.

Think About It

Nowhere in the gospels do the disciples catch fish without Jesus' help.

Next Sunday

The Fourth Sunday of Easter (Year C), April 29, 2007

BCP: Acts 13:15-16, 26-33 (34-39) or Num. 27:12-23; Psalm 100; Rev. 7:9-17 or Acts 13:15-16, 26-33, (34-39); John 10:22-30

RCL: Acts 9:36-43; Psalm 23; Rev. 7:9-17; John 10:22-30

deepen

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Welcome to the Bible

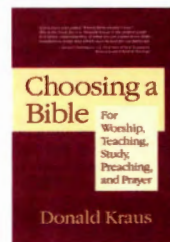
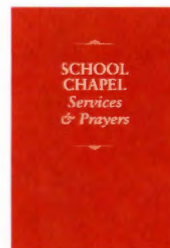
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A Berkeley Divinity School student finds a quiet place to study.

Meeting Students Where They Are

Seminaries gear curricula to varied interests, intents

Not everyone who chooses to attend seminary does so to pursue ordination. Episcopal theological seminaries now offer a variety of degree, certificate, and diploma programs for men and women who choose theological education to enhance their skills in lay ministry, to earn an advanced degree, or simply to indulge their love of learning.

Here is a sampling of programs currently offered at Episcopal seminaries, or planned for the coming academic year:

Preparing for Mission

The Rev. Tina Lockett, director of admissions and dean of students at Trinity School for Ministry, Ambridge,

(Continued on next page)

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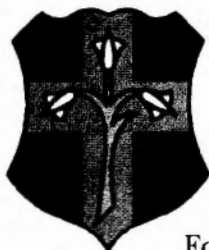
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Seminaries

(Continued from previous page)

Pa., notes that the seminary offers two distinct degrees for persons seeking theological education but not pursuing ordination.

"Graduates with these degrees serve the church in a wide variety of contexts, as missionaries, youth ministers, chaplains, college professors, high school teachers, and in urban church ministries," Ms. Lockett noted.

Trinity's master of arts in religion degree "imparts a sound knowledge of academic theology to prepare the student for lay ministry or further study," Ms. Lockett said. Students in this degree program — particularly applicable for those considering a teaching ministry — may choose among three specializations: biblical studies, Church history or systematic theology.

Preparation for mission and ministry in a variety of contexts is the goal of the school's master of arts in mission and evangelism degree.

"The degree includes courses that will ground the student in basic biblical, historical and theological disciplines, as well as courses that enable the student to integrate this knowledge with practical missiological study and experience," Ms. Lockett said. "It is excellent preparation for persons seeking to go overseas, serve as youth ministers, or work in non-profit organizations."

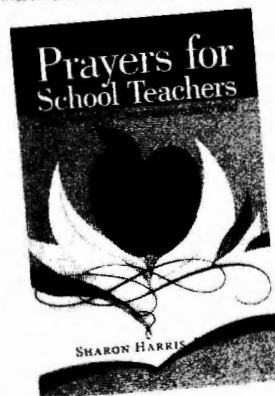
Field Experience

Field experience in such varied areas as service agencies, spiritual direction centers, and chaplaincies await students who participate in Bexley Hall Seminary's master of arts in pastoral ministry program. The Rev. Canon Barbara J. Price, director of admissions and director of the Bexley Institute, said the program is both academically rigorous and "tailored to the needs of the individual in terms of the understanding of his or her call to ministerial service as a lay leader in the church."

Students who participate in the school's two-year certificate program in spiritual studies or spiritual direction study a broad range of the classical Christian tradition in spirituality and mysticism, as well as aspects of

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psychology and ethics. In addition to their academic studies and peer supervision, students completing the certificate program will have one-to-one mentoring with a faculty member at the school's Columbus, Ohio, and Rochester, N.Y., campuses.

Bexley Hall also offers a certificate in Anglican studies for men and women moving from other denominational backgrounds to serve as clergy in The Episcopal Church. Canon Price explained that the certificate is "tailored to the needs of the individual student in consultation with the sponsoring bishop and diocese." The program usually can be completed in one year.

Testing Vocations

The certificate of Anglican studies offered at Church Divinity School of the Pacific (CDSP), Berkeley, Calif., has a different focus. Students who participate in this one-year program don't earn a degree, but do get to participate in the academic, spiritual, and communal life of the seminary. Jan Parkin, CDSP's communications offi-



Two students at Seabury visit with Frank Yamada (right), professor of Old Testament.

cer, noted that the certificate offers an opportunity for someone who has already earned a master of divinity or equivalent to pursue special study of the Anglican tradition.

The school's certificate of theological studies program enables students to pursue graduate theological education without earning a degree. Ms. Parkin said the program "is especially appropriate for those people who are seeking spiritual enrichment, or who might be thinking about coming to

seminary, but want to try out a few classes first." The certificate may also be used as part of a diocesan program of ministry development. "In that case, CDSP works closely with that diocese to formulate a curriculum that meets local needs," Ms. Parkin explained.

In addition to its M. Div., CDSP offers a two-year master of theological studies program that enables students to integrate interests and professional experience with theological disciplines. Also, a

master of arts degree program, offered by the Graduate Theological Union of which CDSP is a member, prepares students to undertake doctoral studies, teach religion classes, or simply integrate theology into their chosen profession.

Intensive Weekend Learning

Beginning this fall, Seabury-Western Theological Seminary in Evanston, Ill., will offer several courses specifically

(Continued on next page)

Trinity students don't just study the Gospel, They live the Gospel.

Elaine, Trinity MDiv student, with Christian leaders, refugee camp, Kakuma, Kenya

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Seminaries

(Continued from previous page)

for students who are not in the ordination process. Intensive weekend classes will focus on racial reconciliation in Chicago and artistic depictions of the crucifixion. Evening classes will explore spirituality for ministry and theological questions raised in Shakespeare's works, a course that will be taught by the Very Rev. Gary Hall, the seminary's dean.

Students entering Seabury's two-year master of theological studies program may elect a concentration in a specific theological discipline or in church music and liturgy. Three certificate programs also are offered. The school's certificate of study program is prepared in consultation with the seminary and the student's bishop or commission on ministry. A student already holding a master's degree in theology may participate in Seabury's one-year certificate of advanced theological study program, while students not holding a baccalaureate degree or its equivalent may be admitted as candidates for the school's licentiate in theology diploma.

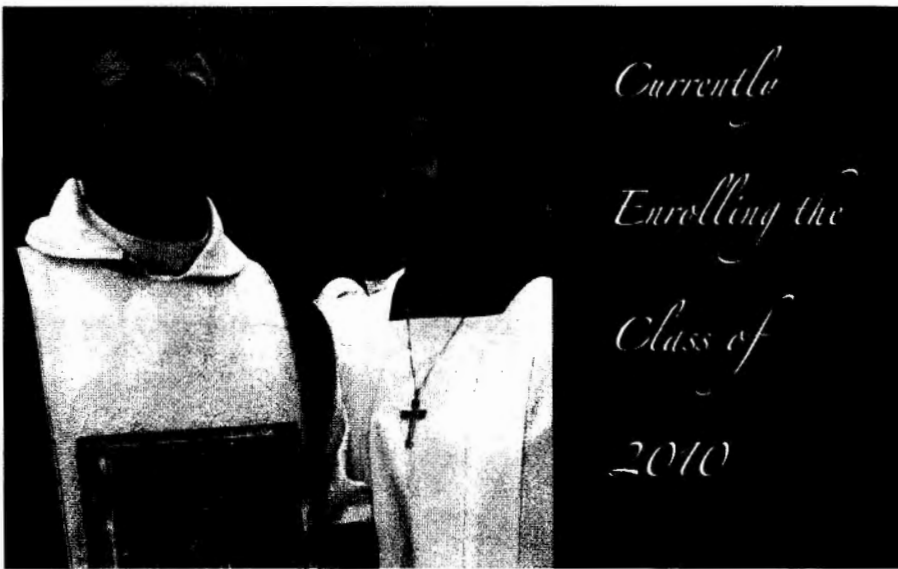
Emphasizing Flexibility

Episcopal Divinity School (EDS), in Cambridge, Mass., offers certificate programs in theological studies as well as three degree programs: master of divinity, master of arts in theological education, and doctor of ministry. Lay and ordained students participate in each program, echoing the seminary's purpose statement, which commits the school to educating "lay and ordained leaders for Christ's Church and the world."

"All of our programs include students who are exploring various vocational paths, be they lay or ordained," said Christopher Medeiros, EDS' admissions officer. "The common thread is their commitment to justice, compassion, and reconciliation."

Beginning with the June 2007 term, EDS students can earn a master of divinity or master of arts in theological studies degree through the flexible study option. This option will enable students to complete their degree through a combination of two-week

(Continued on page 10)



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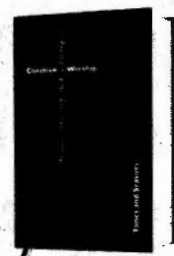
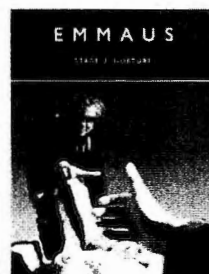
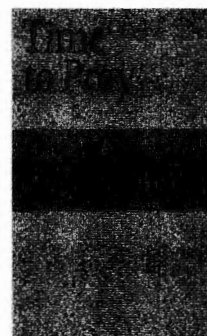
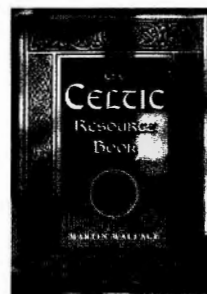
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The Venerable Christopher Hewetson: Former Vicar of Headington Quarry (the C. S. Lewis parish) and now serves as Archdeacon Emeritus Diocese of Chester.

Mr. Ian Boxall: Mr. Boxall is Senior New Testament lecturer at St. Stephen's House and a member of the theology faculty at Oxford University.

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Seminaries

(Continued from page 8)

intensive courses during the January and June terms, online courses and formation groups, as well as other weekend and local study options. Students will move through the program as part of a cohort group grounded in small group formation and learning, working in partnership with students' home dioceses.

Supporting Lay Vocations

The master of theological studies degree at Nashotah House is designed for men and women who have lay vocations as teachers, journalists, counselors, or spiritual directors and desire a basic theological degree as part of their preparation. The two-year program offers a choice of five majors: Anglican studies; biblical studies and church history; biblical studies and theology; pastoral studies, liturgy and spirituality; and general studies.

The seminary, located 30 miles west of Milwaukee, Wis., is also in the pilot phase of a proposed two-year master of arts in ministry degree program to be offered through distance learning, consisting of residential weeks on the Nashotah campus combined with online instruction.

Each spring semester, Nashotah offers courses that appeal to the general public as well as to the elective interests of regular students. The school is currently offering an overview of the life and work of C.S. Lewis.

Partnership Opportunities

With Berkeley Divinity School's partnership with Yale Divinity School, students may attend the Institute of Sacred Music or receive a master of religion degree. Joint degrees programs are offered through Yale Divinity School with Yale's schools of Forestry and Environmental Studies, Law, Management, Medicine, Music, Nursing, and Public Health; with the University of Connecticut in social work; and with Yeshiva University.

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lish spirituality, Christian leadership in the early Church, and the "conversational theology" of Archbishop of Canterbury Rowan Williams. Throughout the year, the school's Center for Faith and Culture offers several conferences, including "Faith as a Way of Life: Equipping Pastoral Leadership," featuring Miroslav Volf and Craig Dykstra, which will be offered May 17-29.

Preparing Lay Chaplains

The Episcopal Theological Seminary of the Southwest, in Austin, Texas, is taking an innovative approach as the traditional model for training chaplains changes. A chaplaincy program within the seminary's master of arts in pastoral ministry degree is designed for lay persons who wish to serve as chaplains in hospitals, prisons, schools, and workplace settings.

"Not all chaplains need to be ordained clergy, so this degree meets an important need," said Joseph Liro, the school's admissions director. The 72-credit-hour program complies with the Association of Professional Chap-



Commencement at Church Divinity School of the Pacific.

lains' requirements for recognition as a board certified chaplain.

Students take a core curriculum of six courses of basic theology, history and ethics. Other required coursework equips students for general chaplaincy in a variety of settings, and

elective courses enable students to broaden their understanding of particular ministries.

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(Continued on next page)

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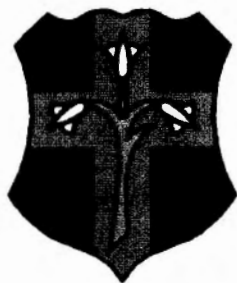
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Seminaries

(Continued from previous page)

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While it has continued to train future clergy since its founding in 1817, for several years the General Theological Seminary in New York City has been offering new courses and full programs of study that meet the educational needs of lay ministers. "A highly productive synergy has been created by having 'ordination track' residential students studying alongside those in the flexible M.A. program, intended specifically for lay persons," said the Rev. Titus Presler, sub-dean of the seminary.

Intensive courses for laity and clergy include group spiritual guidance and enhancing Christian-Muslim relations. The "Summers at General" program will explore the Ten Commandments, religious pluralism, spirituality for the practice of ministry and images of Jesus in film. Lifelong learning classes will include those on visual arts and the Judeo-Christian tradition, stewardship, and the influences of race, ethnicity and culture in worship.

The Desmond Tutu Education Center will open in the fall and enable General to offer short-term programs and conferences, such as the Theater and Theology program.

Practical Applications

In addition to the traditional master of divinity degree, Virginia Theological Seminary in Alexandria offers three master of arts and two doctor of ministry programs. The master of arts in theological studies is specifically designed for students who are seeking theological resources and preparation for lay ministry and not seeking ordination, but also may be attractive to lay and ordained students building an academic foundation for theological teaching and research.

The school's master of arts in Christian education provides those who are called to teach, particularly in The Episcopal Church, with a foundational understanding of the core theological disciplines of Bible, theology, church history, Christian ethics, and liturgics.

VTS has offered the doctor of ministry degree, with specialization in ministry development, for 30 years. Colleague groups of six to eight students, each of whom is expected to have at least three years experience in full-time ministry, undertake case studies, making the program strongly experience-based. Study and reflection at home inform the three intensive residential sessions. The doctor of ministry in educational leadership is designed for full-time school ministers such as heads of schools, chaplains, rectors, and teachers of religion.

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EFM students meet regularly, usually once a week, in seminars under the guidance of trained mentors. The program grants a certificate at the completion of the four years and 18 continuing education units for each year's work. More than 25,000 have graduated from EFM, which is cur-

rently offered in 87 dioceses in The Episcopal Church.

"This is such an exciting time for EFM," said the Rev. Johnna Camp, EFM program director. "With more than 30 years of experience behind us, we know a lot about how adults learn best and how that learning can be integrated with one's faith life. Through technology and new collaborations, we are poised to reach people we've not had the opportunity to serve before. The future holds great potential for EFM in the church."



EDS students take part in a webcast with Presiding Bishop Katharine Jefferts Schori following the primates' meeting in Tanzania.

For More Information

Berkeley Divinity School:
<http://research.yale.edu/berkeleydivinity>

Bexley Hall: www.bexley.edu

Church Divinity School of the Pacific:
www.cdsp.edu

Episcopal Divinity School: www.eds.edu

Episcopal Seminary of the Southwest:
www.etss.edu

The General Theological Seminary:
www.gts.edu

Nashotah House: www.nashotah.edu

Seabury-Western: www.seabury.edu

Sewanee: <http://theology.sewanee.edu>

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Colorado Priest Accused of \$1.1 Million in Fraud, Theft

In contrast to statements made by the vestry of a Colorado Springs parish, the diocese has provided "substantial detail and documentation" regarding the allegations of fraud and theft against the parish's rector, the Rev. Don Armstrong [TLC, April 15].

"That the vestry has chosen to 'leave' The Episcopal Church on the day that the Diocesan Review Committee issued its presentment calls into question the motivation for making such a decision," said the Rt. Rev. Robert O'Neill in a letter to members of Grace and St. Stephen's Church. "That the vestry decided to restore Father Armstrong to a position of leadership — particularly in light of the allegations against him — and has justified that decision on the basis of safeguarding the Church's moral integrity defies comprehension."

The presentment, which is similar to a civil court indictment, was issued after the disciplinary review committee received the report of the church attorney's year-long investigation. Fr. Armstrong has been under an inhibition from priestly ministry issued by Bishop O'Neill in December. The investigation covers financial transactions over the past 10 years and included reviewing six volumes of documents, evaluating the report of the forensic accounting firm, and conducting around 45 interviews, Bishop O'Neill stated.

According to Bishop O'Neill, among the charges pending against Fr. Armstrong are:

- theft from Grace Church of \$392,409.93 in unauthorized payments for educational and personal expenses for Fr. Armstrong's family;
 - tax fraud involving \$548,097.27 in non-salary income and benefits not reported to the IRS;
 - unlawful loans to Fr. Armstrong amounting to \$122,479.16;
 - improper use of clergy discretionary funds in the amount of \$136,354.78;
 - causing Grace Church to record "false or fraudulent" accounting entries.
- Fr. Armstrong denies any wrongdoing



Beckett Stokes/Diocese of Colorado photo

Members of Grace and St. Stephen's Church gather outside a rented chapel following services on Palm Sunday, the first Sunday since the vestry voted to leave The Episcopal Church.

ing and said he has provided the diocese with documentation to prove his innocence. In a statement provided to THE LIVING CHURCH, he noted that every accusation in the report by the church attorney "contains a footnote that admits a lack of crucial and decisive information."

Given the serious nature of the alle-

Archbishop's Plans for Summer Don't Include U.S. Meeting

Archbishop of Canterbury Rowan Williams' withdrawal from the international Anglican scene this summer presents a smaller window of opportunity for him to meet with the House of Bishops before the primates' Sept. 30 deadline.

The archbishop has made no decision on the invitation from the House of Bishops, the spokesman for the archbishop said, adding it was under consideration.

Archbishop Williams will take a two-month study leave in June and July, and will be on vacation in August, a press officer told THE LIV-

(Continued on page 25)

gations against Fr. Armstrong, Bishop O'Neill asked members of the congregation to consider whether in voting to leave The Episcopal Church and restore Fr. Armstrong the vestry had committed an "irresponsible breach" of its fiduciary duty and the congregation's trust.

"My primary pastoral concern is for those of you remaining loyal to Grace and St. Stephen's," Bishop O'Neill wrote, "those who do not want to be part of a Nigerian

Church; those for whom Grace and St. Stephen's is a spiritual home; those who have marked significant life events there; those who have forged deep relationships in the parish community; and those who have given generously for the mission and ministry of the parish."

Clergy officiating at services for both the majority of the congregation that left The Episcopal Church and those who wish to remain briefly addressed the controversy on Palm Sunday, the first Sunday since the split at Grace and St. Stephen's occurred.

Bob McJimsey, the lone member of the vestry who did not support the decision to leave The Episcopal Church, told the continuing Episcopal congregation during an afternoon liturgy in a rented chapel that the new leadership would work hard to keep members informed about the situation, particularly financial matters. Along with Mr. McJimsey, most of the choir and the Rev. Michael O'Donnell, one of the assistant clergy, elected to remain with the Episcopal congregation.

Meanwhile, back at the renamed Grace and St. Stephen's Anglican Church for the first time in three months, Fr. Armstrong gave no sermon. But afterwards, hundreds stood in long lines to greet him. There were tears, hugs and pats on the back, according to *The Gazette* of Colorado Springs.

Bishop Herzog Returns to Roman Catholicism

The Rt. Rev. Daniel Herzog, who retired as Bishop of Albany Jan. 31, has returned to the Roman Catholic Church in which he was raised. Bishop William H. Love of Albany said he learned of Bishop Herzog's decision in a letter dated March 19, which he received upon his return from the spring retreat of the House of Bishops.



Bishop Herzog

"The recent retirement and subsequent departure of both Bishop Dan [Herzog] and Bishop Dave [Bena] from The Episcopal Church can't help but have a major impact on each of us and our diocese," Bishop Love wrote in a letter. "One of my greatest concerns

as your new bishop is that others in the diocese are also struggling with the current issues that threaten to divide the church. Please know that I am here for you as we work through these issues.

"As your bishop and brother in Christ, I appreciate and give thanks to God for you and every member of our diocesan family. I need you as we move forward."

In his letter to Bishop Love, Bishop Herzog stated that his decision was based on more than three years of focused prayer and study.

"My sense of duty to the diocese, its clergy and people required that I not walk away from my office and leave vulnerable this diocese which I love," he wrote. "I believed that it was my responsibility to provide for a transition to the future. Your subsequent election and consecration discharged that duty and has given me the liberty to follow my conscience, and now resign my orders and membership in the House of Bishops."

Bishop Herzog's departure comes less than a month after it was revealed that before his retirement, Bishop Herzog had agreed to transfer the canonical license of Bishop Bena to the Anglican Church of Nigeria [TLC, March 25]. Bishop Love said both former bishops remain "good friends" and will continue to be welcome at all diocesan functions.



Cam Davis photos

Palms, banners, and ponies were part of the Palm Sunday procession by members of the Free Church of the Annunciation, New Orleans. The congregation's Broadmoor neighborhood still bears the scars of the flooding that followed Hurricane Katrina, but the Rev. Jerry Kramer, Annunciation's rector, is inspired by the congregation's faith and determination to rebuild their lives.

Bishop Cox Leaves The Episcopal Church

Concerned that his presentment trial would be a financial and public relations disaster for The Episcopal Church, retired Bishop William J. Cox informed Presiding Bishop Katharine Jefferts Schori on March 29 that he had left The Episcopal Church and had been received into the Anglican Church of the Southern Cone.

"I don't want a fight amongst Christians," Bishop Cox told THE LIVING CHURCH. "I don't hold a grudge against [Oklahoma] Bishop [Robert] Moody or [Kansas] Bishop [Dean] Wolfe for bringing charges against me.

"I would hope this transfer will enable me to be of service to congre-

(Continued on page 26)

Treacherous Road to Healing for New Bishop in Ecuador

On several occasions during the past seven months, the Rt. Rev. Wilfrido Ramos-Orench has traveled the Andean "highways of death" in order to bring hope and healing to Episcopalians located in remote mountain villages of Ecuador.

Before the start of the 75th General Convention last June, Bishop Ramos resigned as Bishop Suffragan of Connecticut and accepted a call to be interim Bishop of Ecuador Central, one of The Episcopal Church's 10 international dioceses.

The 29 missions and preaching stations comprising the Diocese of Ecuador Central are located on the western slope of the Andean Mountains that extend through the center of the South American country. Many of these mission stations are linked by mountain



Bishop Ramos

highways where buses, cars, trucks and pedestrians share single-lane switchbacks. Drivers may encounter sudden whiteouts caused by frequent fog due to the steep changes in road elevation. Traffic and fatalities are both increasing.

With the help of a United Thank Offering grant, the diocese was able for the first time since 2004 to have its own permanent headquarters. Another UTO grant provided Bishop Ramos with a four-wheel-drive vehicle and a driver. Visitations to some of the most remote locations require more than 10 hours of treacherous driving, and in many cases it is the first time the local congregations have received their diocesan bishop.

One of the first things Bishop Ramos did when he arrived in Ecuador was to consider on a case-by-case basis the inhibition of 12 clergy who were

accused of defecting with the previous bishop. Bishop Ramos' predecessor was deposed in 2004 after failing over a long period of time to provide financial information about diocesan income and assets.

Property Negotiations

Bishop Ramos is willing to seek reconciliation with repentant or falsely accused clergy. He has also favored negotiation over litigation for the return of a number of church properties. Previous negotiations resulted in the return of the cathedral and recently an agreement was reached for the return of a cathedral-affiliated school.

"This is a healing, rebuilding ministry," Bishop Ramos said. "There has been so much hurt and mistrust because of what happened before. I have been preaching the gospel of patience. People are impatient for change."

When Bishop Ramos, a member of Executive Council, flew to Portland, Ore., to attend the March 2-4 council meeting, it was the first time he and his wife, Marling, had been back to the United States since June 29. He said that as a foreigner, he has used his first seven months in Ecuador to inspire trust among people who feel betrayed and wary of an outsider, even one who speaks Spanish fluently.

During his visitations, Bishop Ramos has performed more than 300 confirmations and helped build support for his policy of patience and dialogue. Bishop Ramos is also attempting to educate the Episcopalians of Central Ecuador about their international denomination and its Anglican roots. Recently the Rev. Anthony Guillén, missionary of Latino/Hispanic ministries for The Episcopal Church, led an eight-day clergy education retreat.

"There is a great need for clergy formation," Bishop Ramos said. "Many are former Roman Catholic priests with very little Anglican training.

"The potential here is great. First we need to create the right atmosphere."

Steve Waring

Two Dioceses Announce Bishop Nominees

The search committees in the dioceses of Northwestern Pennsylvania and El Camino Real have announced slates of candidates for the election of a diocesan bishop.

In Northwestern Pennsylvania, the three candidates are: the Very Rev. James H. Adams, rector, St. Peter's Church, Geneva, N.Y.; the Rev. Sean W. Rowe, rector, St. John's, Franklin, Pa.; and the Rev. Canon Lexa H. Shallcross, rector, St. Margaret's, Emmaus, Pa. The election is to be held May 19 at the Cathedral of St. Paul in Erie.

The diocesan constitution in Northwestern Pennsylvania prohibits nominations by petition. Under the electing bylaws developed for the special convention, the three candidates will be nominated from the floor by members of the search committee. Other names may also be submitted from the floor with the understanding that the consecration may be delayed if the necessary background checks have not been completed for the candidate elected. The consecration is tentatively sched-

uled to be held Sept. 8 at Grove City College.

The search committee in El Camino Real submitted the names of four nominees to the standing committee. The candidates are: The Rev. Paige Blair, rector of St. George's, York Harbor, Maine; the Ven. Mary Gray-Reeves, archdeacon for deployment in the Diocese of Southeast Florida; the Rev. Gale D. Morris, rector of Good Shepherd, Acton, Mass.; and the Rev. John Palarine, rector of Our Savior, Jacksonville, Fla. Additional candidates may be added by petition.

Candidates are scheduled to visit the diocese during the week of June 4 and a special convention will be held June 16 at York School in Monterey, Calif., to elect a bishop to succeed the Rt. Rev. Richard Shimpfky. The bishop-elect is scheduled to be consecrated Nov. 10 at St. Andrew's, Saratoga.

Consecration dates are predicated on the assumption that a majority of standing committees and bishops with jurisdiction consent.



Tamer Razzouk/St. George's College photo

Pilgrims near the start of a Palm Sunday procession from the Mount of Olives to the Garden of Gethsemane in Jerusalem's Old City pass by a Benedictine monastery.

Holy Land Immersion *The mission of St. George's College, Jerusalem*

On Palm Sunday, Christians from throughout the world retraced Jesus' fateful ride into Jerusalem. It marks the start of Holy Week and is one of the few times of the year when Christians from all faith traditions make a unified public witness to their faith in the Holy Land.

In a rare convergence of liturgical calendars this year, churches in both the East and the West celebrated Easter on the same day. Anglican pilgrims to St. George's College in Jerusalem began "Holy Fire," a week-long study of Oriental Orthodox Churches' Easter liturgies, on Palm Sunday, so Kathi McDonald, an Episcopal missionary from St. Louis who serves by appointment as warden of St. George's, could only watch from a distance as thousands made their way "like waves of human lava" down from the Mount of Olives carrying banners and singing on their way into the Old City.

"As warden, I 'run' the hotel where our course members stay during their visit," she said in a recent tele-

phone interview. "We have 21 rooms with facilities for 41 people.

"My mission is taking care of more than just the nuts and bolts of everyday operations in the college, though. When people come to the Holy Land, it is often something they have prayed about for years. If there is something that makes it impossible for them to concentrate, they won't be focused on drawing closer to God. I see my mission as making sure all of the distractions are taken care of so the pilgrim's visit will be everything it can be."

Anglican Christianity came to Jerusalem in 1841 as a result of an agreement between Queen Victoria of England and Frederick Wilhelm IV of Prussia. The joint enterprise did not last long, and soon after the Anglicans built a cathedral on the grounds upon which St. George's is located. St. George's was originally established as a theological college for Palestinian ordinands, but its enrollment remained small. In the 1960s, under the lead-

(Continued on next page)



An instructor from St. George's explains the biblical significance of an archaeological ruin in Ephesus, Turkey.

St. George's College

Few people
who come
aren't
changed by
The visit.

(Continued from previous page)

ership of the Rev. John Wilkinson, St. George's opened its doors to all Christians, both clerical and lay. The aim was to enable course participants to study in the Holy Land while living together in community in Jerusalem.

"We're small, but the world passes by us," Dr. Stephen Need, the dean of St. George's, is fond of saying.

The courses that Fr. Wilkinson originally designed have been refined and added to, but the principle remains the same: To provide opportunities to study the

Bible and archaeology, to visit the holy places nearby, and to meet the local people while living on the grounds of the Anglican cathedral.

Ms. McDonald began her second assignment at St. George's in November 2005. She was attracted to missionary work through The Episcopal Church after reading an advertisement.

"Missionary service was important to me," she said. "Everyone gets to a point in life when they want to do

something different. I would have gone anywhere, but Jerusalem was a wonderful blessing. I have wanted to visit here since I was a little girl."

When she arrived in Jerusalem for a two-year assignment at St. George's in 2000, Ms. McDonald said she was surprised to find a thriving, modern, metropolitan city about the size of Minneapolis.

"I wasn't prepared for that," she said. "There is a tremendous amount of diversity and noise. When you live and walk here, you begin to recognize the blessings and the history. It's not just for Christians. This is the cradle of three great monotheistic faiths."

Two of those faiths nearly went to war last summer when the Israeli army crossed the Lebanese border in pursuit of Hezbollah militia. When fighting broke out, Dr. Need was in Turkey leading a study tour that recounted

St. Paul's travels through Asia Minor. Even though all of the fighting was confined to the northern part of the country, the conflict led to numerous program cancellations. Then refugees began showing up at the cathedral.

"The people who came to the college were from Haifa," Ms. McDonald said. "They were Anglicans and they knew we would help. The bishop asked us to house them if we could. Of course, there wasn't any question that we would do what we could."

The number of refugees quickly grew to 72, nearly twice the stated capacity of St. George's. Ms. McDonald vividly remembers the sound of fighter jets flying north mingling with the sound of refugee children playing on the cathedral grounds.

"Most of the people who came would stay a few days, and then they would go back to check on houses, businesses and relatives who stayed," she said. "We made sure that people had clean sheets and towels."

Registration has gradually returned to where it was before the incursion last summer. The dip in enrollment last summer was particularly worrisome because it only recently returned to normal levels after several years of depressed figures beginning with the second *Intifada* in 2000. St. George's does not have an endowment. It is dependent for its existence on student fees.

"It is very safe here," Dr. Need said. "People are often surprised by that. Media coverage in the U.S. usually determines whether people come regardless of how things really are. Most of our students are Americans, but St. George's also attracts a number of students from Australia, New Zealand and England."

While it has been hard to be away from her grandchildren and to see intimately how difficult life is for ordinary Palestinians, Ms. McDonald said it has been also been a wonderful learning opportunity for her.

"Few people who come aren't changed by the visit," she said. "It certainly has helped me draw closer to God."

Steve Waring

Mimicking the Earth

As I was taking out my recycling bin one January night, I found myself looking into the eyes of a fairly large toad sitting quietly, waiting for an insect.

This was not a scene that I, at first, found unusual, but it began to occur to me that there was something wrong. Why was this toad under a streetlight in the middle of January? They usually appear in March, when the coldest days have passed.

It made me think of something Sen. John McCain said about Eskimos not having a name for the robins that are now visiting them. "The Inuit language for 10,000 years never had a word for robin," he said, "and now there are robins all over their villages."

That toad made me think about predictability. We have been able to predict when birds migrate, when the last frost is likely to occur, when the trees will blossom each spring. Although this Earth can and has changed over time and sea levels have risen and dropped, the fact that the change has taken place at an extremely slow pace has given me comfort. I have come to depend upon the knowledge that the Earth will not change beyond the bounds to which I am accustomed.

Is God talking to us when we see toads in January? Is he trying to get our attention when we see glaciers melting across the globe? Is he telling us that we are not modeling our behavior as a world community on his plan?

We need to look at the Earth, God's creation, to understand how to live on it. We need to look closely at how ecosystems serve as models or mentors for how we as humans can produce a sustainable world.

Read what Job 12:7-10 says: "But ask the animals, and they will teach you, or the birds of the air, and they will tell you; or speak to the earth, and it will teach you, or let the fish of the sea inform you. Which of all these does not know that the hand of the Lord has done this? In his hand is the life of every creature and the breath of all mankind."

We need to learn from the Earth. We need

to examine how Earth's ecosystems function and learn how we can mimic them.

All major ecosystems are created on certain principles: renewable energy and the cycling of all matter. Ecosystems receive all the energy they need from the sun and do not have to deal with the pollutants. The products of one group are the food or essential nutrients for the other.

Following these principles in the way we work or the way we live means going back and re-examining the planning and design of the Industrial Revolution and asking, "How could we have done that in a way that used more renewable energy and less fossil fuels? How could we have done it in a way that made the wastes of one manufacturer the raw materials for another or, better still, have no waste at all? Can we now redesign every step in a business or company so that we take into account the way our natural world actually functions?"

Albert Einstein said, "The world will not evolve past its current state of crisis by using the same thinking that created the situation."

Future growth needs to be based on: 1. taking less from within the earth and taking more from the sun; 2. including fewer substances created by man and more created by nature; 3. including more integration of the environment into our growth and less domination and destruction of the natural environment. It is not a matter of regulating as much as redesigning the way we do everything from the very start.

The answers are all around us. Nature recycles everything. Nature is conservative. In nature, God's creation, we can find the solutions.

Our guest columnist is John Wear, director of the Center for the Environment at Catawba College and its Institute for Sustainable Communities in Salisbury, N.C. The column is based on a presentation Dr. Wear gave at Holy Trinity Church, Greensboro, N.C.



Is God talking to us when we see toads in January?

Did You Know...
Christ Church, Toms River, N.J., operated a golf course for eight years.

Quote of the Week
The Rt. Rev. James M. Stanton, Bishop of Dallas, writing to his clergy about the House of Bishops' spring retreat: "Appeals to 'our polity' would be more convincing if we actually took our polity seriously."

Using the Canons Wisely

Those who follow news developments in The Episcopal Church are hearing frequent references these days to the church's canons. Protagonists on both sides of the current divide have turned to the canons in attempts to prove their points, while at the same time ignoring the canons if they don't suit their needs.

There are several definitions for the word "canon" in the church. In this case, canons refer to the church's written laws which are enacted by the General Convention. There are also diocesan canons adopted by diocesan conventions which may not agree with the canons adopted by the General Convention. The canons of The Episcopal Church may be found in the book *Constitution and Canons*, available from Church Publishing, Inc., and they are online at The Episcopal Church's website.

Various applications of canon law have been in the news in recent months, in particular, frequent references to the "Dennis" canon, named for the person who proposed it, the late Rt. Rev. Walter Dennis, Bishop Suffragan of New York. The Dennis canon has been invoked by diocesan bishops and chancellors in property disputes with congregations that have decided to leave The Episcopal Church and want to continue to worship in the building they've always occupied. This canon, Title I, Canon 7, Sec. 4, states, "All real and personal property held

by or for the benefit of any Parish Mission or Congregation is held in trust for this Church and the Diocese thereof in which such Parish, Mission or Congregation is located." In most cases, congregations that have left have been unable to continue to worship in their churches unless an arrangement is worked out with the bishop.

Another canon cited recently is III.11.4, which was used by the Presiding Bishop in ruling the consent process invalid in the Diocese of South Carolina [TLC, April 8]. The canon states plainly that each diocesan standing committee shall send its consent or refusal to consent to the consecration of the bishop of a particular diocese in writing to the standing committee of that diocese. When some of the diocesan standing committees responded electronically, the process was invalidated.

While most of the canons are clear in their intent, enforcement of these statutes is another matter. Many well-meaning church leaders enforce the canons when it is helpful, but ignore them if the result seems unfavorable. For example, the canons permit all baptized people to receive Holy Communion, but in some places, the clergy invite all persons to receive the sacrament, whether or not they are baptized.

The constitution and canons of the church, when they are used fairly and consistently, represent a good way to govern a national religious body. They should be more familiar to members of the church in order that they may have a better idea of how it functions.

Many well-meaning church leaders enforce the canons when it is helpful, but ignore them if the result seems unfavorable.

Not So Unusual at Cathedrals

The 60th birthday party of entertainer Elton John, held in the Cathedral of St. John the Divine in New York City [TLC, April 15] has created quite a stir. Critics have been quick to denounce the cathedral chapter and clergy for permitting such an event to be held in a place set apart "for the ministry of his holy Word and Sacraments" (BCP, p. 567). Others have denounced the consumption of large amounts of champagne by the celebrity guests, and the entertainment furnished by well-known show-business performers in sanctified space, and the fact that the guest of honor has been known to be a critic of Christianity.

It should be pointed out that many of the great medieval cathedrals of Europe were hosts to secular events. Fairs, town markets, concerts, and other forms of entertainment took place in these great buildings, while religious services were able to be held in the choir area behind a stone screen.

One shouldn't be surprised at an event like this taking place in New York's cathedral. The massive building has been no stranger to controversy with such unusual happenings as a tightrope walker, a crucifix with a female Christ, and the annual blessing of the animals complete with elephant and boa constrictor being held. In its attempt to derive some badly needed income, St. John the Divine is simply doing what cathedrals have always done — make itself available to its community. One might wish, however, that the event could have been held elsewhere in the cathedral environs.



One shouldn't be surprised at an event like this taking place in New York's cathedral.

POLITY

Avoiding the Real Issues

By Karl C. Schaffenburg

I cannot claim to not have racist thoughts and instincts deep within me that surface without bidding. I am an American who has spent much of his adult life in Mississippi, a product of the 20th century, and to claim to be free of the stain of racism would be as ridiculous and as proud as to claim to be free from sin. I can claim, however, to be aware of racism, and to attempt to combat it in my own life and in the community around me. Given this awareness, every now and then I will be struck by the fact that real, measurable change has occurred in little pockets of our society.

The other day at a community health center I was in the locker room at a time when most of the other men in there were young African Americans. Without thinking, we acknowledged each

other with the slight nod common to chance encounters in Mississippi. "Hey, how's it goin'?" "All right now." It struck me that no one now gives much thought to the fact that we are sharing a public facility, whereas 50 years ago the police would have been called if young African Americans were using a "white" (public) facility like the locker room. Racism remains real, and people in our society still separate themselves and treat each other differently on the basis of race, and yet open, state-sponsored discrimination is a thing of the past.

What was the agent of this change? I would like to think it resulted from a growing enlightenment and sense of justice, even a deepening in Christian love, but in reality a lot of it came about because a power outside of Mississippi (or any

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other state that supported segregation) took concrete steps to make it happen, using superior power. When that "foreign" power (the federal government) started to say, "You must change," the first result was resistance. The first argument was "states' rights," that sovereign states have the right to determine their own governance for their own inhabitants. In other words, the first argument was that the federal government violated the polity of the states in imposing anti-discrimination laws.

Today we hear an interesting echo of this argument. The primates of the Anglican Communion tell The Episcopal Church that our House of Bishops must commit itself to an unequivocal undertaking on an issue of church doctrine and discipline. The most common first reaction one hears is that this does not recognize the polity of

The Episcopal Church (TEC); that the House of Bishops cannot bind TEC absent the consent of the House of Deputies, given in General Convention. Leaving aside the finer points of canon law, this argument, like the states' rights argument against federal legislation, is one that exalts procedure over substance, and thus attempts to avoid the underlying issue.

President Lincoln certainly understood the "polity" of the Confederate States of America (and each state of the United States then in rebellion against the United States) when he issued the Emancipation Proclamation. Congress and the president understood the "polity" of the states resisting the implementation of the Civil Rights Act of 1964, or the federal enforcement of the 14th Amendment to the U.S. Constitution. In each case, the substance of the issue trumped the issue of the procedure, and that is, in effect, what the primates have proposed in their communiqué.

In the civil rights era, Mississippi and her sister segregationist states heard from the rest of the people of the United States a message of the need to change. In our current era, The Episcopal Church has pursued a course which has fostered alienation from the majority of catholic and reformed Christendom, whether this has been expressed explicitly (as by the Church of Rome or

that of Russia) or implicitly (as seen in any diminution in efforts toward further ecumenical cooperation). More importantly, our sister provinces throughout the Anglican Communion have said that change is necessary. In saying that change is necessary, no other church or church leader has said that our procedures or polity have not been followed. In fact, they have respected that polity. No part of the Dar es Salaam communiqué questions the legitimacy of the election and consecration of the Bishop of New Hampshire. Rather, the primates have focused on the substance of the underlying issue. And what has been our response? First, we argue "states' rights," and then we point out that "foreign primates" do not understand our culture and how we experience God's revelation. The latter argument both reflects an implicit assumption of our own superiority (tinged in no

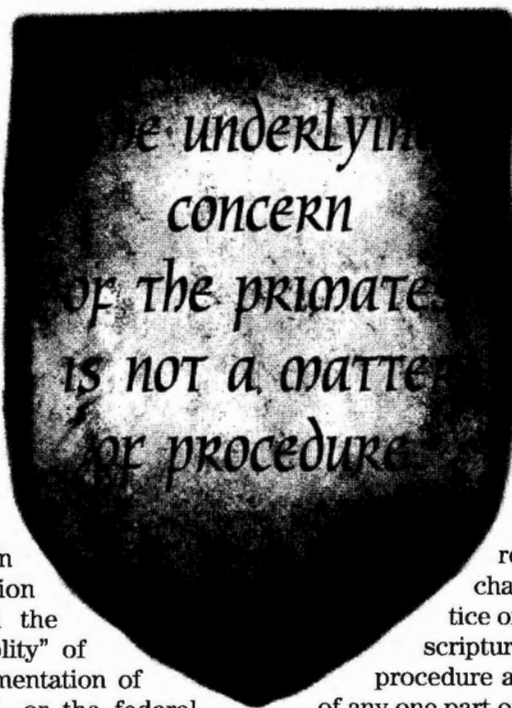
small part by a racist assumption that God's revelation cannot be understood quite fully by those in the Global South) and the same sort of cultural blinkeredness that allows otherwise well-meaning people in my own state to argue that the Confederate flag is just a reflection of "our culture and heritage."

The "unequivocal undertaking" which the primates have demanded of the House of Bishops requires us to address an issue of substance. Whether the current debate in the church is characterized as a question of justice or a question of the authority of scripture, it is above all not an issue of procedure and not an issue of the "right"

of any one part of the body to say to the rest of the body, "I have no need of you" (1 Cor. 12:21). An issue of justice and/or authority is substantive, and calls for honest and prayerful insight and debate, undertaken in all humility and not with resort to procedural arguments. Discernment and prayer are not matters of polity. □

The Rev. Karl C. Schaffenburg is the rector of Church of the Incarnation, West Point, Miss.

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



Not Just a Meal

Canon Giannini [TLC, March 25] seems to have confused the Eucharist with an Eastern agape, an American coffee hour, or a cup of tea. He is right that to none of these may anyone be excluded. Apparently, all the Anglican primates were willing to sit down at the table and eat with our Presiding Bishop.

But Anglican tradition, along with the rest of Catholic and Orthodox Christendom, has held that the Eucharist is something different from an ordinary meal, not just in degree but in kind, because the table is not just a table but an altar table, and the Eucharist not just a meal but a sacrificial meal.

Canon Giannini quotes our prayer book, that the Eucharist strengthens our union with Christ and one another. True, but it does not create it. That was done long ago when our Lord prayed that we all may be one, and then sealed the prayer with his sacrificial blood on the cross. His is an eternal sacrifice in which we share at every Eucharist, not as sinners but as those he has "made worthy to stand before" him. It is to be shared by all those eager to live in union with him and one another, but not to be shared with those who by their actions tear the fabric of our Communion at its very roots.

Others apparently agree. Several primates could not share in the Eucharist with our Presiding Bishop, not because she is a sinner, but because she teaches and acts in a manner destructive of the very unity the Eucharist represents. And now, on the other side of the divide, the Bishop of Maryland agrees with the primates, but goes further [TLC, March 11]. Not only will he not share the sacrament of unity with the Archbishop of West Africa, he will not even allow him in his diocese for coffee hour or a cup of tea.

*(The Rev. Canon) John H. Heidt
Dallas, Texas*

Thank you for publishing the Very Rev. Robert Giannini's great Guest Column.

What wise and helpful words he shares! So simple. From my experience, I know that what he says is true. And what a great quote from a sixth-grade student: "First of all you make a pot of tea."

I second the motion.

*Joanne Maynard
Helena, Mont.*

Troubling Comments

When I read the letter from the Rev. David Rivers [TLC, April 8], I took it to be a failed attempt at humor. But then I realized that his comments regarding liturgical attire were entirely serious. They were not intended to be demeaning to Bishop Bauerschmidt, who looked "extraordinarily pleased" in

chasuble and miter but, of course, they most surely were.

But there is something far more disconcerting here, and that is the disdain with which this minister holds the traditions of liturgical vestments. Several years ago I commented in a letter to this magazine that I foresaw the day when Episcopal ministers would be officiating at communion services in Hawaiian shirts, Bermuda shorts and sandals. That day may not be as far off as I thought at the time. Already today it is commonplace for clergy to be seen outside the church in casual attire, looking less like a priest in the catholic tradition than a protestant minister. They have abandoned clerical suit and Roman collar and perhaps are hard pressed to put on the collar on Sunday.

The Episcopal Church has abandoned, in large measure, the richness of

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our union with Christ
and one another,
but it does not
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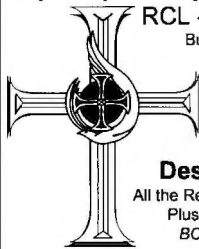
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LETTERS TO THE EDITOR

(Continued from previous page)

liturgical tradition. Comments like those in the letter are insulting and degrading to that tradition.

When I see a priest in public settings attired in clerical suit and Roman collar representing without embarrassment the Christian faith, I know with increasing certainty that it is either a Roman Catholic or Orthodox priest, not an Episcopalian. I know I am headed for one or the other of those traditions because that is how I want my priest to visibly identify with the historic faith of the catholic church.

*Roger D. White
Rochester, Minn.*

It's Not Common

There has been much discussion about the division in The Episcopal Church. I believe that one of the main reasons for this division is to be found in the Book of Common Prayer.

While the present prayer book maintains the title "Book of Common Prayer," in fact, it is a book not of common prayer but of choices. Some time ago, I counted the possible forms of the Eucharist allowed under our prayer book, and there are at least six choices.

The Book of Common Prayer has been the cement which has largely held together people of varying opinions. The high church party added to and the low church has subtracted from the Eucharist as prescribed in the prayer book. But even so, the quality of common prayer was maintained.

If one church celebrates the Eucharist in a way that others do not, is it any wonder that there is a small degree of unity among the parishes?

I believe that as long as the present situation persists, there can be no significant unity restored to our worship.

*(The Rev.) Robert S.S. Whitman
Guilford, Conn.*

Not a Gag

The House of Bishops' statement from its meeting last month rejected the request from the primates' meeting by citing The Episcopal Church's "liberation from colonialism." Is this some kind of gag? The Episcopal Church has

been the unofficial established church of the United States and still has many of the political, social and intellectual elite (as the Presiding Bishop herself has acknowledged), and they accuse mostly African and other people from the 'developing world' as colonialists? Come off it! Get serious!

*(The Rev.) Joseph Frary
Portland, Maine*

Living in the Past

I am sorry that Fr. Libby [TLC, March 18] spoiled an otherwise fair review of Bishop Spong's latest book with that snide final paragraph, laying at the bishop's door the decline of the church's life in northern New Jersey (some feat!).

It is The Episcopal Church as a whole that is facing numerical decline, not the Diocese of Newark in isolation, and if we should wonder why, the Contents page of the same issue tells us all we need to know. To the left of a feature titled "Daring to be a Different Church" was, in unfortunate juxtaposition, a picture of a brand new Episcopal church building in South Carolina, identical in appearance to the kind of thing built 200 years ago. If we live in the past — whether architecturally or theologically — we will die in the past.

*(The Very Rev.) Richard Giles
Philadelphia, Pa.*

Many Were Present

I was disappointed in the choice of picture used to show the dedication of the new church for St. Mark's, Arlington, Texas [TLC, March 25]. It gave the reader the impression that no one showed up. Unfortunately, the weather that evening didn't cooperate with the celebration. Most of the people did not process outside with our bishop. They processed inside. At the time the picture was taken, the people had not come inside. We had so many in attendance, extra chairs had to be brought in. Also, our rector, the Rev. Timothy Perkins, was not identified in the picture with Bishop Jack Iker.

*Debbie Blount
Arlington, Texas*

ARCHBISHOP

(Continued from page 14)

ING CHURCH. Archbishop Williams has long planned to write a book during this period of leave.

The invitation from the House of Bishops is the second received from The Episcopal Church. In an interview on March 21, Presiding Bishop Katharine Jefferts Schori said that

while she and Archbishop Williams were together during the primates' meeting [TLC, March 11], she had invited him to visit the United States this year. She said he declined the invitation at that time, citing the press of

other business and a full calendar. She added that she hoped he would reconsider the invitation in light of the House of Bishops' request for a meeting.

While the prospects for a U.S. trip this year appear problematic, observers note that an emergency primates' meeting, similar to the one in London called by Archbishop Williams in 2003, is likely to be held later this year in order to consider the response requested from the House of Bishops in the primates' communiqué.

Since the release of the primates' communiqué, staff members at Lambeth Palace report a significant increase in the amount of correspondence addressed to the Archbishop of Canterbury by grass-roots members of The Episcopal Church. While the correspondents represent a diversity of views on the issues currently dividing the Anglican Communion, many of the notes and letters express pain and surprise upon learning of the tenuous position of The Episcopal Church within the Anglican Communion.

'Primates Will Decide'

In a letter to his diocese, the Bishop of Northern Michigan, the Rt. Rev. James Kelsey, recounted a meeting between Archbishop Williams and American bishops attending the TEAM Conference in South Africa [TLC, April 1].

"When asked what would happen after the Sept. 30 deadline set by the

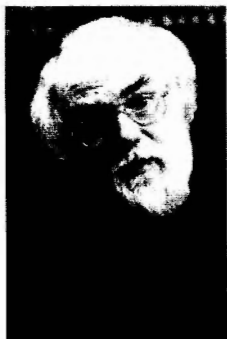
primates' communiqué, and who would decide about the adequacy of the response of The Episcopal Church to its demands, Archbishop Williams responded that it would not be he who would decide since, as he said, 'I'm not a pope; that's not how our system works ... I'll take it to the primates, and they will decide'."

At a press conference held at the close of the primates' meeting in Dar

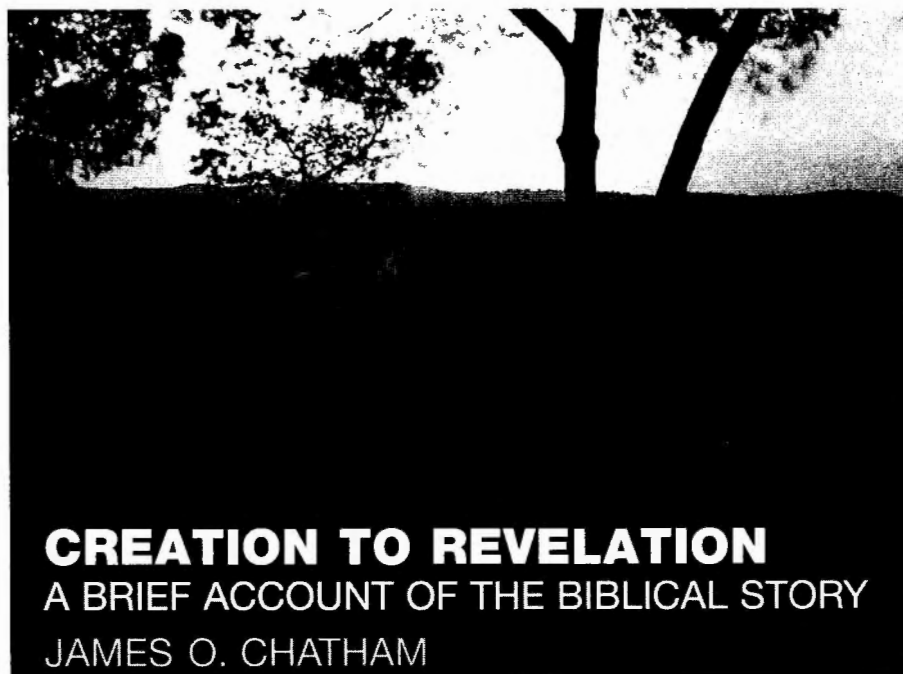
es Salaam, Archbishop Williams said that if the House of Bishops declined to honor the primates' requests, there would be consequences.

"If the reassurances cannot [be given] in good conscience, then in fact the damage is not repaired, and that has to affect some of the consideration we would want to give about the organs of the Communion," he said.

(The Rev.) George Conger

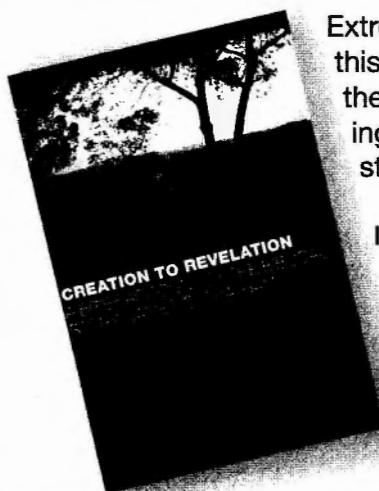


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BISHOP COX

(Continued from page 15)

gations in this country that have already affiliated with the Southern Cone, but that decision will be up to Archbishop [Gregory] Venables.”

Bishop Cox, who served as Bishop Suffragan of Maryland from 1972 to 1980 and assistant Bishop of Oklahoma, 1980-1988, said there are three congregations under the oversight of the Southern Cone in Tulsa, where he lives with his wife, Betty. There are around five others in Texas and sev-

eral more Southern Cone congregations in California.

In late March, Bishop Cox's lawyer, Wicks Stevens, was notified of the charges from the Presiding Bishop's office [TLC, April 8]. Bishop Cox said he wants to remain in active ministry and be a member of the Anglican Communion. Both of those may be put in jeopardy if he goes through a trial and is deposed, which Bishop Cox said was likely since he did not think it would be possible for him to receive justice in an ecclesiastical court of The Episcopal Church.

Review Panel Sent Complaint Against Bishop Bennison

Presiding Bishop Katharine Jefferts Schori has forwarded to the Title IV Review Committee a formal complaint made last November against Pennsylvania Bishop Charles E. Bennison, Jr., by the 10 lay and clerical members of the diocesan standing committee.

The complaint alleges that Bishop Bennison misappropriated diocesan assets, withheld vital information to which the standing committee was entitled, and in other ways usurped its canonical authority. It was sent March 14 to the Rt. Rev. Dorsey F. Henderson, Jr., Bishop of Upper South Carolina, chair of the review committee.

The decision to pursue an investigation of the charges was made after a meeting March 2 that included the current members of the Pennsylvania standing committee, those no longer on the standing committee who had signed the complaint, David Booth Beers, chancellor to the Presiding Bishop, and his assistant, Mary E. Kostel, as well as Michael F. Rehill, special counsel to the standing committee, and his assistant, Pamela L. Lutz.

Like a Grand Jury

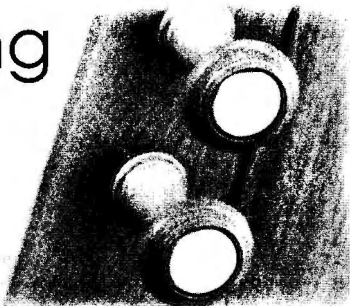
The review committee is the ecclesiastical equivalent of a grand jury for bishops. When conducting a formal investigation, it is charged with determining whether it is likely that a canonical offense occurred and, if so, if the charges are serious enough to proceed with an ecclesiastical trial. If the answer to both questions is affirmative, a presentment — similar to an indictment — is issued.

In an interview with THE LIVING CHURCH, Bishop Bennison said he was not surprised that the review committee will pursue an investigation.

“This is the due diligence process,” he said. “It would be surprising if it were not forwarded. The complaint is groundless. We will see what the Title IV Review Committee does with it.”

Many of the standing committee's accusations against Bishop Bennison concern the October 2004 purchase of land and subsequent construction costs for Camp Wapiti. Bishop Bennison said he never signed any checks and that the standing committee was consulted on any pending decisions related to the camp in which he was involved.

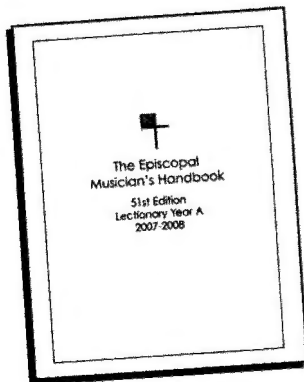
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AROUND THE DIOCESES

Need for Humility

The annual council meeting of the Diocese of **Mississippi** had a bitter-sweet start when the diocesan bishop, the Rt. Rev. Duncan Gray III, was unable to attend because of the illness and death of his mother-in-law. In his place, the Rev. Sylvia Czarnetzky, president of the standing committee and associate rector of Chapel of the Cross, Madison, presided. Council met Feb. 2-4 in Vicksburg.

Bishop Gray's annual address was presented by video during the opening service. He commended members of the diocese for living into a "One Church" vision statement articulated two years ago, and credited the vision for helping the diocese to stay focused in the aftermath of Hurricane Katrina. Bishop Gray also spoke of the need to remain committed to the Windsor Report as the best way through the current division in the wider church.

"This journey we are being called into in this time requires humility, a gift that is in extraordinarily short supply these days," Bishop Gray said. "This journey will require an understanding that we are always tempted to make idols of any good thing, including our personal conscience. It will require us from time to time to submit to authority with whom we seriously disagree."

Convention adopted two resolutions: Legislation disassociating the diocese from the action last year by Executive Council to join the Religious Coalition for Reproductive Choice on behalf of The Episcopal Church was approved, as was a resolution affirming the diocese's commitment to end institutional and other forms of racism.

Year-end Surplus

For the first time in several years, the main topic of debate during the annual convention in the Diocese of **Lexington** was not sex. Instead clergy and lay deputies addressed stewardship issues and their impact on diocesan finances during the gathering Feb. 22-24 at the Cumberland Falls State Resort Park in Corbin, Ky.

"The good news is that economics

has a lot more to do with mission than does sex," the Rt. Rev. Stacy F. Sauls, Bishop of Lexington, said in his address. "Now we have gotten to a subject that Jesus actually cared enough about to speak extensively about it. The good news is that in moving from somebody else's sex life, which comfortably allows us to distract attention from our own indiscretions, to economics, we have gotten to

a subject that is going to bear on our own salvation with an uncomfortable intensity."

After a mid-year request from its auditors, the diocese made a number of policy changes designed to strengthen finances. The changes helped lead to a \$100,000 year-end surplus, but Bishop Sauls said too much time was consumed worrying about

(Continued on next page)

"Vital to Health of Parish"

By The Rev. Tripp Jeffords, Rector
St. Paul's, Conway, SC

This Faith Alive Weekend was vital for the health of our congregation! It modeled for us the dynamic power of public faith. It left us with a fire for Jesus and a calling to tell others.

"Led Away From Distractions"

By The Rev. Robert Koth, Vicar
St. Peter's in the Woods, Fairfax Station, VA

Much needed by our congregation distracted by the struggles within the Episcopal Church, the Faith Alive Weekend helped us to center back on Jesus Christ and re-commit our parish family to Him.



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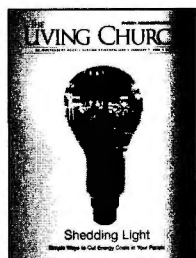
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DIOCESE OF LEXINGTON

(Continued from previous page)

finances. This was time that could have been devoted to advancing diocesan mission priorities.

Bishop Sauls called for the formation of two task forces: one to address diocesan funding of Christ Church Cathedral and another to study diocesan youth ministry programs and provide recommendations on how to expand them.

Convention adopted four resolutions with minimal debate. Deputies called on state legislators to allow former felons to vote, declared an "active leadership role" in bringing world attention to the continuing genocide in Sudan, responded affirmatively to a General Convention resolution calling for study of the impact of slavery and desegregation within the diocese, and a change to the way that financial information is made available to deputies in coming years.

Among other business, a budget of slightly less than \$1.3 million was approved. It includes funds for a college chaplain to divide time between Moorhead State and Kentucky State universities.

Income Lagging

Income shortfalls continue to limit ministry opportunities in the Diocese of **East Carolina** as clergy and lay delegates to convention approved steps toward making diocesan assessments mandatory. Convention met Feb. 8-10 at St. John's Church, Fayetteville.

Last year convention approved a budget of nearly \$1.6 million, but collected income of slightly more than \$1.1 million. Convention adopted a resolution phasing in over two years a tithe (10 percent) as the minimum standard of giving to the diocese. The resolution also calls for creation of a three-person task force "to survey the vestries of the diocese to discern the issues surrounding financial giving to the diocese and report their finding" as well as a plan for full implementation of the tithe plan to convention next year.

Convention also approved a resolution affirming that holy scripture "applied with reason and founded on our Anglican tradition" is the primary source of divine authority in the lives

of diocesan members.

The Rt. Rev. Clifton Daniel 3rd, Bishop of East Carolina, introduced small-group discussion to convention. Members unsealed an envelope containing three questions and engaged in conversation over the questions following Bishop Daniels' address. A committee was then allowed to offer an official response based on the questions.

"The time of our obsession with divisive issues must come to an end, and our attention turned to re-engaging the true work of the church, that is, responding to Christ's imperative to care for the marginalized," the five-person committee on the bishop's address stated.

Bishop Ottley Accepts Position in Long Island

The Rt. Rev. James Ottley announced recently that he will return to Long Island, the diocese he was serving as an assistant bishop when he accepted a call to his current position as assistant Bishop of Southeast Florida. The change becomes effective June 1.

In 2000, Bishop Ottley transferred from Panama to Long Island, where he served for about a year as an assistant bishop with the diocese, the Rt. Rev. Orris G. Walker, Jr., before transferring to Southeast Florida under the Rt. Rev. Leo Frade. A native of Panama, Bishop Ottley was consecrated Bishop of Panama — now part of the Anglican Church of Central America — in 1984.

"I have had a good ministry here," Bishop Ottley told members of the Southeast Florida executive board on March 27. He told the board his decision to return to Long Island was based on both a sense of being called by the Holy Spirit and personal considerations.

Bishop Walker has been without episcopal assistance since the retirement of the Rt. Rev. Rodney R. Michel as Bishop Suffragan of Long Island earlier this year.

Bishop Frade said he does not plan to call for another assistant bishop at this time. Instead he has asked the Rt. Rev. Calvin O. Schofield, retired Bishop of Southeast Florida, the Rt. Rev. John Said, retired Bishop Suffragan of that diocese, and the Rt. Rev. Onell Soto, retired Bishop of Venezuela, to assist with visitations and confirmation.

PEOPLE & PLACES

Appointments

The Rev. **Larry Mote** is vicar of Trinity, 1116 W 3rd St., Portales, NM 88130.

The Rev. **Gordon Okunsanya** is rector of Incarnation, 2407 Cascade Rd. SW, Atlanta, GA 30311-3225.

The Rev. **G. Hunt Peacock** is priest-in-charge of St. John's, 312 N Orchard Ave., Farmington, NM 87401.

The Rev. **John Phelps** is priest-in-charge of St. Luke's, PO Box 759, Mineral Wells, TX 76067.

The Rev. **Raymond Raney** is vicar of Holy Cross, PO Box 1090, Edgewood, NM 87015-1090.

The Rev. **John Richards** is deacon at St. Timothy's, 4201 Mitchell Blvd., Fort Worth, TX 76119.

The Rev. **William C. Thiele** is priest-in-charge of St. John's, 215 Lafayette Ave., Pasaic, NJ 07055.

The Rev. **Timothy Watts** is rector of St. Mary and St. Martha, 3805 Braselton Hwy., Buford, GA 30519-4210.

The Rev. **Gay Wellborn** is vicar of St. Michael's, 2602 S 2nd St., Tucumcari, NM 88401.

Ordinations

Priests

Dallas — Rob Leacock.

Spokane — Marilyn Wilder, Trinity, PO Box 1270, Oroville, WA 98841-3251.

Deacons

Spokane — Carol L. Forhan, St. James', PO Box 351, Cashmere, WA 98815-0351.

Western Louisiana — Dawnell S. Stodghill.

Resignations

The Rev. **Allen S.W. George**, as rector of St. Andrew's, Bronx, NY.

The Rev. **Gary Loddell**, as rector of Holy Family, Mills River, NC.

Deaths

Annette H. Martin, 90, wife of retired Bishop Suffragan Richard B. Martin of Long Island, died March 5 after having been in frail health for some time.

Mrs. Martin was born and raised in Columbia, SC. She graduated from Allen University (SC) and Atlanta University. She had a long career as a public school teacher in Conway and Orangeburg, SC; Norfolk, VA; and New York City. She retired in 1974. Mrs. Martin was a delegate to the 1958 Triennial of Episcopal Church Women from the Diocese of Southern Virginia, and a member of the Altar Guild. She is survived by her husband; two sons, Richard, Jr., and Garnett; and five grandchildren.

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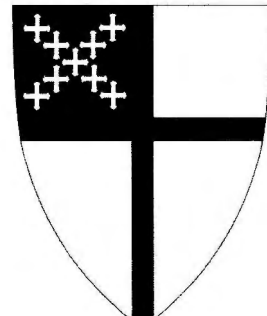
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