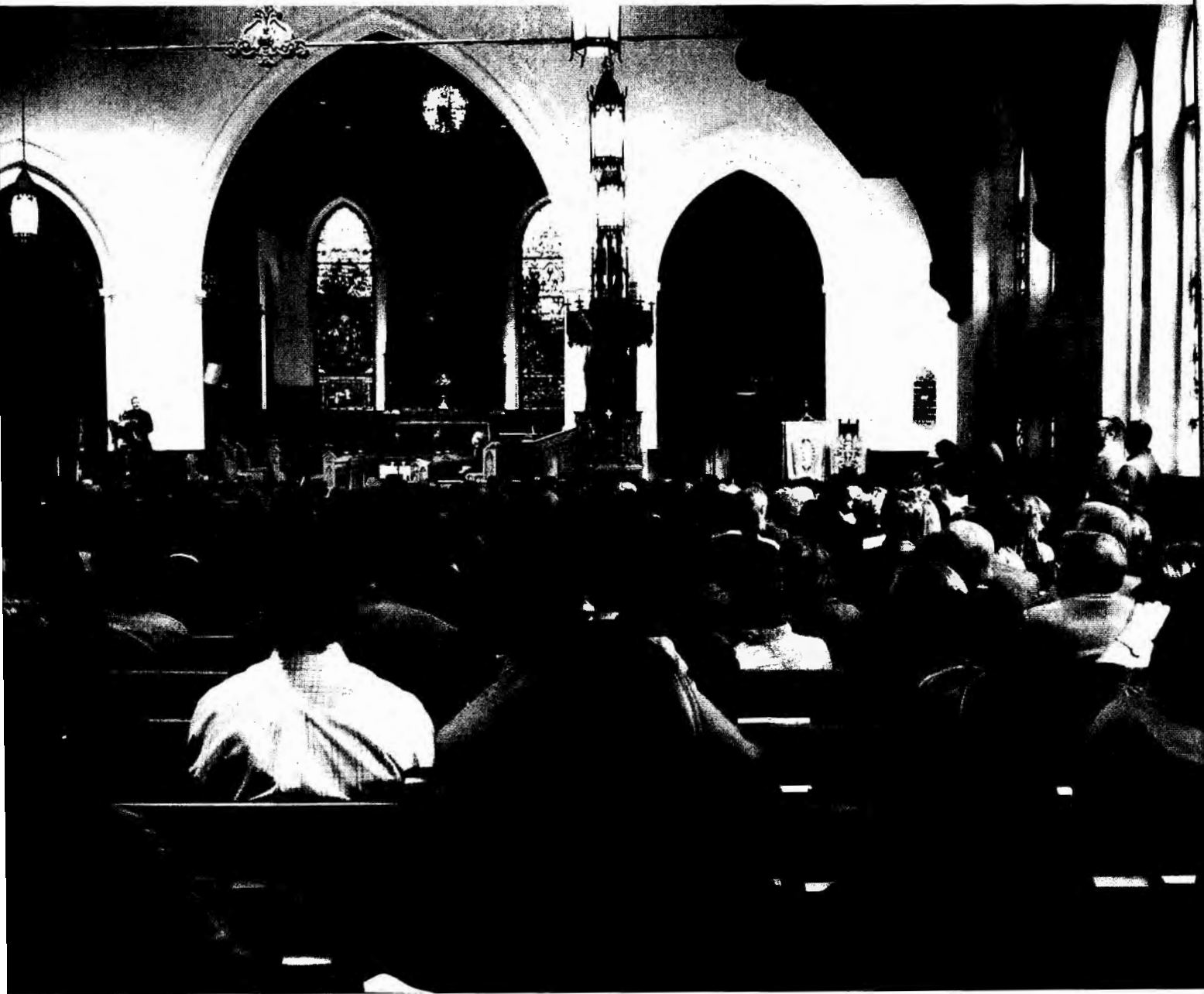


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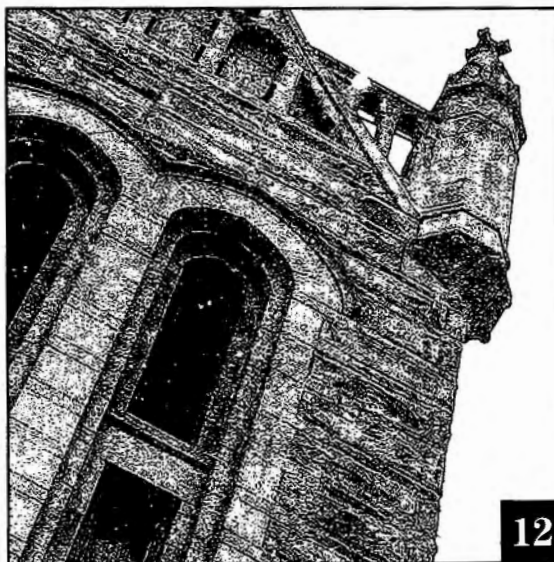
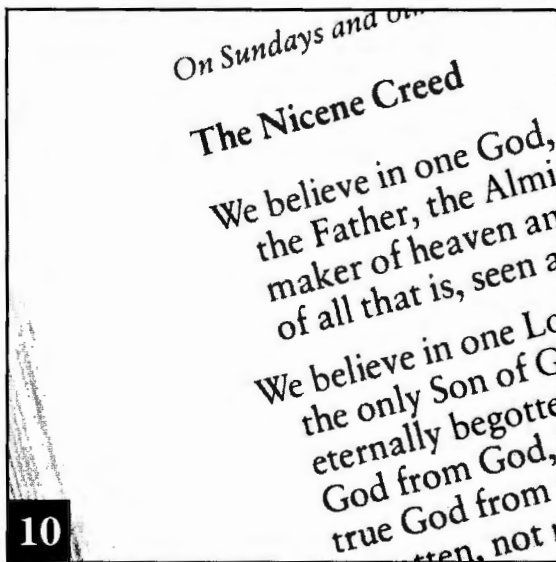
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On the Cover

A standing-room-only congregation of 665 people hear the Rev. Canon Joe Warren, director of pastoral care and counseling at the Cathedral of the Advent, Birmingham, Ala., introduce the preacher on Feb. 7, the Very Rev. Paul Zahl, rector of All Saints' Church, Chevy Chase, Md., during the cathedral's Lenten Preaching Series and Lunches. The cathedral is celebrating 100 years of its noon-day preaching series. It was believed to be the series' largest attendance ever. (More information is available at www.adventbirmingham.org)

Mary Margaret Hendry photo

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SUNDAY'S READINGS

Blinded by Sin

'In thy light do we see light' (Psalm 36:9)

The Fourth Sunday in Lent (Year A), March 2, 2008

BCP: 1 Sam. 16:1-13; Psalm 23; Eph. 5: (1-7) 8-14; John 9:1-13 (14-27) 28-38

RCL: 1 Sam. 16:1-13; Psalm 23; Eph. 5: 8-14; John 9:1-41

The image from Psalm 36 sets the imagination in motion. The light in which we see all around us is suddenly none but that of Jesus Christ. All that we see is only that which he shines upon. A daunting vision.

If we only see in his light, then that light ought to do the following to us: challenge, embarrass, lead, supplant, surprise, puzzle, scorch, inspire, expose, clarify, disappoint, correct, comfort — and much more.

If we put the lessons for this Sunday under his light, we would find a striking exposure of motives and models that just don't fit.

Take leadership discernment. That's what Samuel was endeavoring to do. What do we look for in our leaders? We know the answers, whether it be for bishop, vestry member, or usher. Someone who is glib with trendy idioms, adept at management skills, and at the same time is very affirming. Why look anywhere else?

That was Samuel's idea, the early version of the corporate model. The Lord instructed Samuel in his criteria. The man God wanted was to have a heart for God, humility toward God, lament his sin, boldness toward others on God's behalf, and

praise for the mercy of God.

Take moral behavior. What standards do we hear describing a holy life? Behavior that doesn't harm others, fits new discoveries and wisdom, makes us feel good about ourselves, finds broad acceptance in society, and generally fits progressive values.

The light Paul sheds on the holy life comes from heaven and condemns — yes, condemns! — immorality. His list begins with sexual immorality and keeps getting more and more meddlesome. No foul talk, no coveting, no greed. We should expose fruitless activities of darkness.

Lastly, the encounter of Jesus with the man born blind turns the spotlight on faith. Jesus makes it clear that our problem is not being misled, disoriented, or ignorant. We do not find faith through better psychology. The kingdom is not within us, only needing to be drawn out. No, we are blind, we cannot see, are lost and broken, unable to know God, and dead in our sin.

He only is light and only in his light do we see. When our eyes of faith have gotten used to his light, we find ourselves in green pastures and beside still waters.

Look It Up

Put together a spiritual profile of David as author of Psalm 23.

Think About It

What in Christ's light is glaring in contrast to what we usually see?

Next Sunday

The Fifth Sunday in Lent (Year A), March 9, 2008

BCP: Ezek. 37:1-3 (4-10), 11-14; Psalm 130; Rom. 6:16-23; John 11: (1-16) 17-44

RCL: Ezek. 37:1-14; Psalm 130; Rom. 8:6-11; John 11:1-45

Inspiring Generosity

Parishes encourage stewardship with creativity

Editor's Note: In response to an invitation from THE LIVING CHURCH, two parishes shared these stewardship success stories on ways to increase parishioner participation and giving levels.

Make 'em Laugh

For the past two years at St. Paul's Church, Port Townsend, Wash., we have centered our stewardship campaign on an evening of desserts, skits, and short talks about religion and money. We call the evening "Sweet and Hot at Chez Paul's."

On a Wednesday evening in early October, parishioners arrive at 7 p.m. at the parish hall, which is nicely decorated and has a bountiful array of desserts spread out on tables. We give folks 20 minutes to choose a dessert, find a chair, and chat. Then we go into the program, which consists of three short skits, interspersed with equally short talks from members about their own approach to giving.

The program provides both entertainment and inspiration about support of our parish family and outreach to the larger community. After the third skit, our rector wraps things up. We're finished by 8:30 p.m., on the principle that, if your friends are nice enough to show up for an event designed to help them part with their money, at least keep things moving.

The first year's skits followed the stewardship adventures of Edythe, a new member who receives canvass visits from fellow parishioners along with help from her guardian angel. In

(Continued on next page)



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Inspiring Generosity

(Continued from previous page)

the second year's skits, Edythe is a full-fledged member of the parish who has agreed to be the chair of the budget committee. The skits are short, funny, and frank, expressing many of the concerns, doubts, and conflicts that surround the issue of money and the church. At the end of the evening, parishioners receive pledge cards at the door. We promise that anyone who attends "Sweet and Hot at Chez Paul's" won't be contacted again about pledging.

St. Paul's has an average Sunday attendance of about 110 and total membership of about 200. Our fall

2005 pledge campaign brought in 81 pledges, with a 5 percent increase in total giving over the previous year. "Sweet and Hot at Chez Paul's" had its inaugural run in 2006, and here are the results:

Fall 2006: 83 pledges and a 21-percent increase in total giving.

Fall 2007: 89 pledges and a 14-percent increase in total giving.

These great results come from a variety of factors. In 2006, St. Paul's called the Rev. Elizabeth A. Bloch as our rector, and parish membership and programs have taken on new life. The road to a good stewardship campaign runs through every worship experience and every program in the

parish. That's as true at St. Paul's as anywhere else.

We'd like to spread the word that you can have a successful stewardship campaign and make folks laugh at the same time.

Essayist Margaret D. McGee is a member of the stewardship committee at St. Paul's, Port Townsend. Her skits, "Edythe's Gift," are available free for use in parishes by emailing margaret@inthecourtyard.com.


Be Engaging and Inspirational

The annual stewardship campaign at the historic African Episcopal Church of St. Thomas has been a big success. During October, there are Sunday skits and demonstrations, Sunday testimonies from parishioners, and engaging and inspirational sermons on stewardship.

We recently conducted a survey of the congregation, asking it to which areas of church life it wanted to see our resources applied. A brochure also was recently published identifying what areas of ministry are funded. A percentage was given to each area. The brochure also identified where income comes from. This explanation was eye-opening to members of the congregation, allowing them to see where their dollars are being spent.

Most importantly, we continue to teach and encourage tithing. We continue to strive to be a 100-percent tithing parish. Each member is asked to gradually increase his/her pledge by percentages each year, until they reach the 10-percent tithe level. Everyone should be working toward the tithe. As a result, almost 90 percent of our annual budget is supported by parishioner pledges. The parish does not use any monies from interest investments toward the annual budget.

The Rev. Martini Shaw is rector of the African Episcopal Church of St. Thomas, Philadelphia.



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Archbishop Apologizes for 'Unclarity' in Sharia Law Remarks

Members of the Church of England's General Synod greeted Archbishop of Canterbury Rowan Williams with a standing ovation Feb. 11, applauding for an extended period of time again when he completed his presidential address at the start of the church's highest legislative body which meets three times per year.

During the previous week, Arch-

bishop Williams provoked a storm of criticism when he suggested that in the interest of social cohesion the British government might want to consider permitting Islamic courts to assume some responsibility for settling some disputes between British citizens if both parties are Muslim and consent to the case being tried according to sharia law. The archbishop's

remarks were made first in a BBC radio interview. He later elaborated on them in a speech before the Royal Courts of Justice.

In his speech to General Synod, Archbishop Williams apologized "for any unclarity" and for any "misleading choice of words" that caused distress. His remarks, he said, had been intended to stimulate a wider discussion about the connection between faith and the law.

"I have had a fair amount of recent first-hand contact with Christian minorities in Muslim majority countries which has left me with no illusions about the sufferings they can and do face, even when there is a national legal framework that fully recognizes their liberties," Archbishop Williams said. "But I noted that many Muslim majority countries do distinguish clearly between the rights of citizens overall and the duties accepted by some citizens of obedience to Islamic law. It is this that encourages me to think that there may be ways of engaging with the world of Islamic law on something other than an all-or-nothing basis."

Archbishop Williams said he originally meant to devote the majority of his address to updating synod members about the Lambeth Conference and recent developments in Zimbabwe.

"I respect the consciences of those who have said they do not feel able to attend because there will be those present who have in their view acted against the disciplinary and doctrinal consensus of the Communion," he said. "Needless to say, I regret such a decision, since I believe we should be seeking God's mind for the Communion in prayer and study together; but it simply reminds us that even the most 'successful' Lambeth Conference leaves us with work still to be done in rebuilding relationships."



Archbishop Williams: "there may be ways of engaging with the world of Islamic law."

Revised Draft of Anglican Covenant Issued

The Covenant Design Group (CDG) has released a second draft of the Anglican Covenant originally proposed in the Windsor Report in 2004. The CDG met under the chairmanship of Archbishop Drexel Gomez of the West Indies from Jan. 28 to Feb. 2 at the administrative office of the Anglican Consultative Council in London.

The second draft incorporates contributions submitted by 13 of the

Anglican Communion's 38 provinces.

The CDG encouraged the comments in response to the first draft of a covenant produced at a meeting in January 2007. The first draft was discussed the following month at the primates' meeting in Dar es Salaam, Tanzania. The new draft "will now be offered for reflection in the Communion at large, and in particular by the Lambeth Conference," the group said.

'Windsor Continuation Group' Members Named

The Rt. Rev. Gary Lillibridge, Bishop of West Texas, is one of six persons appointed to the Archbishop

of Canterbury's new Windsor Continuation Group (WCG).

The WCG is meant to address outstanding questions arising from the Windsor Report and the various formal responses from provinces and instruments of the Anglican Communion, according to a release from Anglican Communion News Service (ACNS) dated Feb. 12. Archbishop Williams proposed formation of the WCG in his Advent letter to the primates.

In addition to Bishop Lillibridge, the members of the group are: the Most Rev. Clive Handford, former Primate of Jerusalem and the Middle East (chair); the Most Rev. John Chew, Archbishop of South East Asia; the Most Rev. Donald Mtetemela, Archbishop of Tanzania; the Rt. Rev. Victoria Matthews, former Bishop of Edmonton in the Anglican Church of Canada, and the Very Rev. John Moses, former dean of St Paul's Cathedral, London.



ACNS/Rosenthal photo

Bishop Clive Handford (right), former Primate of The Episcopal Church of Jerusalem and the Middle East, visits with English Bishop Michael Jackson of Clogher at St. Andrew's House. Bishop Handford has been appointed chairman of the Windsor Continuation Group.

Another Pastoral Appointment in San Joaquin

The Rev. Canon Brian Cox, rector of Christ the King Church, Santa Barbara, Calif., has accepted an appointment from Presiding Bishop Katharine Jefferts Schori to serve as an "interim pastoral presence" in the Diocese of San Joaquin. He joins the Rev. Canon Robert Moore, who was named in January.

"I think the Presiding Bishop's desire was to have a balanced pastoral presence as we seek to rebuild relationships on all sides," Canon Cox told a reporter from *THE LIVING CHURCH*. He added that he hoped to begin "meeting people from all perspectives" and earning their trust during a listening tour of the diocese Feb. 19-22.

Canon Cox confirmed that neither he nor Canon Moore has been appointed to a disputed steering committee established by Bishop Jefferts Schori. The Presiding Bishop has refused to acknowledge the legitimacy of six members of the standing committee of the Episcopal Diocese of San Joaquin who said they did not join the Southern Cone.

"I realize that some conservatives might misunderstand my motives in accepting this assignment," Canon Cox said. "Anyone who knows me and my work on behalf of reconciliation should not be surprised. This is uncharted waters. It is a very difficult situation for everyone."



Carlyle Gravely/Jamestown Cross photo

Bishop Sean Rowe delivers the keynote address to council in Southern Virginia Feb. 1.

Central Florida Congregation Opts for Independence

About 80-85 percent of members of Grace Church, Ocala, Fla. will join a new congregation, Christ the King Anglican Church, according to the Rev. Don Curran, rector of Christ the King.

Fr. Curran was the rector of Grace and president of the standing committee in the Diocese of Central Florida before he decided to leave The Episcopal Church. Bishop John W. Howe of Central Florida recently sent a letter dimissory to Archbishop Emmanuel Kolini, Primate of the Anglican Church of Rwanda, on behalf of Fr. Curran,

and he is now under the episcopal oversight of the Anglican Mission in the Americas (AMiA), a missionary outreach of the Church of Rwanda.

The new congregation will not be joining the AMiA immediately. It will remain independent of any denomination for the time being, Fr. Curran said, as part of an agreement reached with Bishop Howe and the diocesan board of Central Florida.

Members who did not wish to leave The Episcopal Church will continue to worship in their existing building.

Western Louisiana Bishop Critical of Advent Letter to Primates

The Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana, has expressed disappointment with Archbishop of Canterbury Rowan Williams in a letter to his diocese. He also said he will attend the Global Anglican Fellowship conference in Jerusalem in June.

Bishop MacPherson wrote to his diocese with some reflections on Archbishop Williams' Advent letter to the primates of the Anglican Communion. In his highly anticipated letter, Archbishop Williams declined to sanction The Episcopal Church for failing to provide the unequivocal assurances sought by the primates' in their communiqué in

2007. Archbishop Williams' letter also offered no substantive alternate means of resolving the conflict within the Anglican Communion over innovations to church teaching on sexuality — a particular point of contention for Bishop McPherson.

"What hasn't been said is when the continued extension of conversations and meetings will come to an end and a definitive decision made," Bishop MacPherson wrote. "What also has gone unstated is when is The Episcopal Church going to be called to a place of accountability by the wider Anglican Communion, Lambeth 2008?"

Large Funding Increase

Echoing the advice of its keynote speaker, the annual council of the Diocese of **Southern Virginia** continued "on its journey" toward the election of a bishop in September. Council met Feb. 1-3 in Williamsburg.

A highlight of the weekend's activities was the ordination of six deacons in a service at Williamsburg's historic Bruton Parish Church by the Rt. Rev. John Buchanan, interim Bishop of Southern Virginia. The Rt. Rev. Sean Rowe, Bishop of Northwestern Pennsylvania, preached at the ordination service and then provided a keynote address to the opening session of the council.

Bishop Rowe, the youngest member of the House of Bishops, urged the 800-plus lay and clergy delegates and visitors to "accept the realities of where you are now but keep the faith that victory will be won." He also reflected on Southern Virginia's recent history as described in the profile prepared for the election. Bishop Rowe also noted that adequate funding of the work of the diocese was one of the few issues still to be dealt with that were identified during a 2004 self-study and in a 2005 report from a team of three bishops appointed

to visit the diocese and offer advice on resolving conflicts that were affecting the ministry of the diocese.

Responding to Bishop Rowe's remarks and capping a year-long education effort by the diocese's standing committee and executive board, the diocese passed a canonical change to implement an "aspirational and accountable" funding system. After passing the canonical change, delegates adopted a \$2.4-million budget that represents an approximate 19-percent increase over the 2007 approved budget of the diocese. The 2008 budget includes funding to support three new college chaplains and adds a congregational development officer to the diocesan staff which serves 119 congregations.

Carlyle Gravely

New Election Procedure

Clergy and lay delegates to the annual convention of the Diocese of **East Tennessee** formalized the procedure for electing a bishop, approving a new diocesan canon. Convention met Jan. 25-26 in Gatlinburg.

The chancellors, the Constitution



Sharon Rasmussen/East Tennessee Episcopalian photo

The Rev. Mike Kinman, executive director of Episcopalsians for Global Reconciliation, speaks to the Diocese of East Tennessee on the Millennium Development Goals.

and Canons Committee, and the standing committee met with representatives of the national church for discussions before preparing the resolution that proposed the new Title VIII.

The "bishop is concerned about the future of the diocese," the Hon. Marie Williams, chair of the Committee on Constitution and Canons, told the convention. "The purpose is planning ahead and putting a workable procedure in place" should a sitting bishop in the future leave office unexpectedly or call for the election of a successor.

In his address to the convention, Bishop Charles vonRosenberg said, "we are invited to engage the subject responsibly at a time that immediate action is not pressing on us." However, he added, "this is not an announcement of any retirement plans, let me be clear."

In case of a vacancy, the standing committee assumes leadership of the diocese; the new Title VIII allows the committee to hire an assisting bishop, and it sets out his or her duties.

If the sitting bishop calls for the election of a successor, the election will be in the hands of the standing committee. That would allow the bishop to continue to fulfill his or her duties but not influence the election process.

The change also would create search and transition committees, which would remain active until a new bishop took office.

Convention also approved a \$1.7-million budget, which includes — for the third year — a budget line designating 0.7 percent to meeting the Millennium Development Goals (MDGs), as well as a 100-percent fulfillment of the national church assessment.

Sharon Rasmussen and Emily McDonald

Correction: The church in Grand Rapids, Mich., that was the site of one of the funerals for the late President Gerald R. Ford [TLC, Dec. 30] was misidentified. The site was Grace Church.

BRIEFLY...

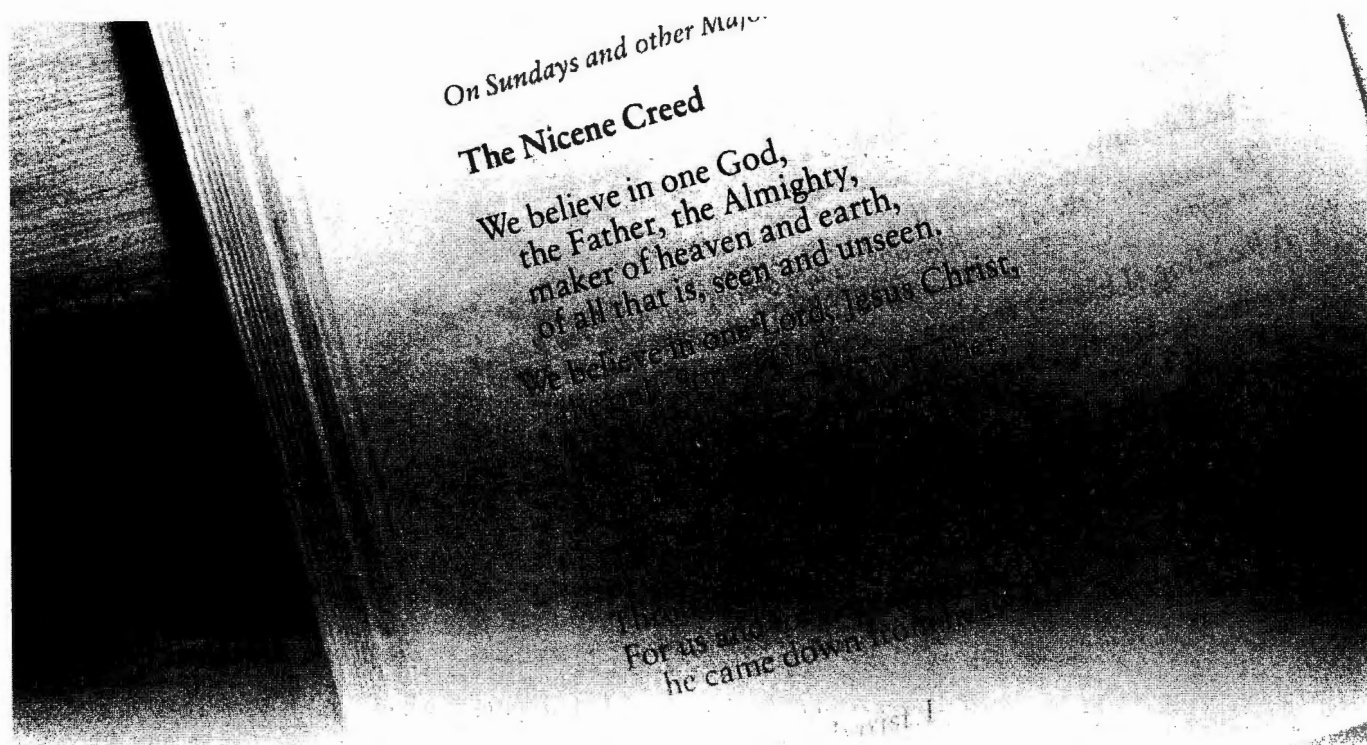
The search for a successor to the Rev. James Lemler as **director of mission** for The Episcopal Church has been suspended while the duties and responsibilities of the position are reviewed in light of the Church Center reorganization currently underway.

Eighteen members of **St. Mark's Cathedral, Minneapolis, Minn.**, recently embarked on a 10-day mission trip to Cuba at the invitation of Bishop Miguel Tamayo of Uruguay, who is also interim bishop of Cuba. As part of a deepening relationship between the Episcopal Church of Cuba and St. Mark's, Bishop Tamayo also asked the congregation to enter into a formal, long-term relationship with the diocese.

Episcopal Relief and Development is providing emergency assistance to communities in **Malawi and Zambia** which recently sustained devastating flooding. Torrential rains in southern Africa have swollen the Zambezi River to well above the flood limit while washing away entire villages and thousands of acres of crops.

The **Archives of The Episcopal Church** recently unveiled an electronic publication and online exhibit titled *The Church Awakens: African Americans and the Struggle for Justice*. The multimedia exhibit, found at http://episcopalarchives.org/Afro-Anglican_history/exhibit/, covers the period of enslavement to the present, with emphasis on the Civil Rights era.

The Diocese of Pennsylvania's standing committee recently announced that **Bishop Allen L. Bartlett** had accepted an appointment to serve as assisting bishop *pro tempore* of Pennsylvania while a search continues for an assisting bishop. Bishop Bartlett served as Bishop of Pennsylvania from 1987 to 1998. The Rt. Rev. Charles E. Bennison, Jr., who became Bishop of Pennsylvania upon Bishop Bartlett's retirement, was inhibited on Oct. 31 pending the outcome of a misconduct investigation.



Faith Foundations

Part 4: The Creed

By Hugh C. Edsall

(Fourth of a six-part series)

By Hugh C. Edsall

A creed is a statement of belief. *Credo* is Latin, meaning “I believe.” Some denominations say we shouldn’t use creeds. That’s like saying that Christians shouldn’t say what they believe, or that they shouldn’t be unified in saying it.

Jesus emphasized the essential nature of belief in him in such texts as “Whoever lives and believes in me has escaped the judgment and passed from death to life” (see John 3:16, 5:24, 6:47). Peter said, “Neither is there salvation in any other Name under heaven given among men, whereby we must be saved” (Acts 4:12). At the end of his gospel, John the apostle says: “Jesus did many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believ-

ing you may have life in his name” (20:30).

Christians were under persecution for the first 311 years of the Church’s life. The persecution was by a succession of Roman emperors who viewed allegiance to Christianity as treason, since the emperors claimed divinity for themselves. They were determined to get Christians to deny Christ. In addition, the Christians were ordered to worship or pay homage to Caesar: a *de facto* denial of Christ. Captured Christians were brought before some object or idol symbolizing Caesar’s rule and “divinity,” and were ordered to kneel and put a pinch of incense at the feet of the idol. When the Christians refused to do that, they were tortured in horrible ways, yet there is no record of any denial of their Lord.

The last persecution began in A.D. 303 under the Emperor Diocletian, and it raged throughout the empire for nearly a decade. Still the Church could not be broken. Finally, Diocletian’s successor, Galerius, conceded defeat in his Edict of Tol-

eration in 311, making Christianity a tolerated religion. Two years later, Emperor Constantine published the Edict of Milan, giving complete and unconditional recognition to Christianity.

Before legalization, Christians had little time to study the exact identity of Jesus Christ and his relationship to the Father. They knew he was Lord and believed he was divine. They knew the scriptural verses. They were eager to follow him. They were baptizing, confirming, and receiving the Eucharist every chance they got. Thousands were converted. Now that they had an opportunity to meet together in safety, they began to ponder the essential identity of Jesus.

Athanasius and Arius

Two camps of Christians developed, one led by Athanasius, Bishop of Alexandria, and the other by a priest in Alexandria named Arius. Athanasius maintained that the scripture clearly said that God the Son (the second person of the blessed Trinity, who took our nature upon him and is known as Jesus Christ) was of the same being, same essence, same substance, same inner reality, with the Father. The Greek word meaning "identical substance" is *homo-ousias*.

Arius maintained that God the Son is of "similar substance" with the Father, but not the same, and that he was created. The Greek word for "similar substance" is *homo-i-ousias*. So the controversy concerned the Lord's being of the same substance (*homo*), or of similar substance (*homo-i*) with the Father and the Holy Spirit. There was serious division in Christian ranks for the first time, and Constantine, fearing the controversy would divide his empire, called all of the bishops, the apostolic successors, together to settle it in a ecumenical (worldwide) council.

The brave Christians of the first three centuries had witnessed to the truth, despite the ever-present possibility of dying for their belief. They knew Jesus Christ to be Savior and Lord, and they believed he was God in human flesh; but it was now essential that they state precisely his relationship with God the Father and state the nature of his being.

Constantine called for the council to be held in the city of Nicea in 325. The apostolic successors remembered well the words of the Lord: "When the Spirit of Truth is come to you He will lead you into all truth, bringing to your remembrance whatsoever I have said to you" (John 14:6). They believed that the Holy Spirit would protect them from error as they gathered together praying for his protection. The product of the Council of

Nicea was the Nicene Creed, the central statement of basic Christian belief. The creed, as written by the bishops at Nicea and polished by them at the following Council of Constantinople in 381, settled the argument and answered the question about the relationship of God the Son with the Father and the Holy Spirit. It also declared in the clearest of terms God's action to save us.

In the Nicene Creed, presented on page 326 and page 358 of the Book of Common Prayer, the first paragraph considers God the Father; the second, God the Son; and the third, God the Holy Spirit, the holy Catholic Church, and everlasting life. The word "catholic" is a composite Greek word *katholou* meaning, literally, "in accordance with the wholeness"; that is, possessing all four essential characteristics: the apostolic succession, the seven sacraments, the faith, and the scriptures. This term is the basis for the title of the book from which these articles were excerpted, *Whole Christianity*.

The first paragraph of the creed declares belief in God the Father, maker of heaven and earth, of all that is seen and unseen.

The second paragraph clarifies the truth about God the Son as determined by the bishops under the promised protection of the Holy Spirit. God the Son is eternally begotten of the Father. He has eternally been with the Father and the Spirit by nature. God the Son is equal in majesty, glory and eternity with the Father and the Holy Spirit. In saying that God the Son is "eternally begotten of the Father," we acknowledge there never was a time when the Son was not.

In the third paragraph, we find the statement "We (the bishops gathered together in council) believe in the Holy Spirit." This is the great empowering Holy Spirit promised by Jesus to the apostles, the same one who guided the council, and who guides and empowers us to this day, the agent of power in creation and in the sacraments.

The creed is the church's official statement of Christian belief. When it is recited during the Eucharist, it is the context by which we understand the day's selection of scripture and the sermon, which have covered a very limited aspect of the whole faith. Saying the creed reminds us of the whole picture, but in a very rapid overview.

The Rev. Hugh C. Edsall is a priest of the Diocese of Florida and the author of Whole Christianity, a book published in 2004, from which this series of articles is adapted.

Next week: The liturgy.

In saying that God the Son is "eternally begotten of the Father," we acknowledge there never was a time when the Son was not.

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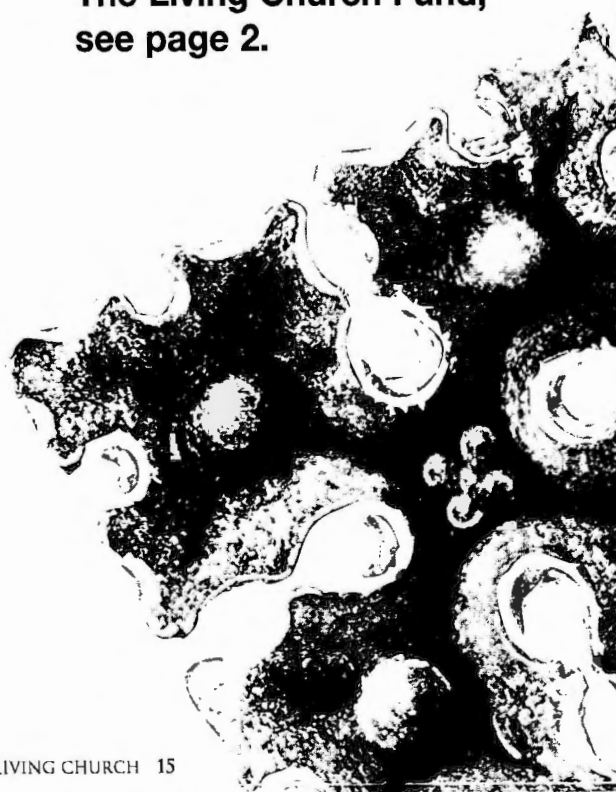
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Latest Proposal Offers Little



Did You Know...

The bishops of Hawaii, Southwest Florida and Chicago, all elected in recent months, all served at the same time in the Diocese of Northern Indiana.

Quote of the Week

The Rt. Rev. G. Porter Taylor, Bishop of Western North Carolina, on the importance of prayer: "Every Episcopalian needs a Book of Common Prayer and needs to use it every day."

If you haven't reached this conclusion on your own by now, allow me to try to help you: The Episcopal Church will not be disciplined for the consecration of the Bishop of New Hampshire or for permitting blessings of same-gender couples to take place in churches. You knew that, didn't you? If you didn't, then the publication of a proposed Anglican Covenant on Ash Wednesday ought to make it clear. Known as the St. Andrew's Draft, the document produced by the Covenant Design Group is offered for reflection, particularly for the Lambeth Conference of Anglican bishops this summer.

If you're confused by this, cheer up. You're not alone. As a service to our readers, I'll try to shed some light on this development.

Q: This sounds familiar. Haven't we already had a covenant proposal?

A: Yes, we have. A proposal known as the Nassau Draft was presented when the primates of the Anglican Communion met in Tanzania in 2007.

Q: Why do we need an Anglican Covenant?

A: Many believe we don't. The idea for a covenant was mentioned in the Windsor Report in 2004. The concept was that the member churches of the Communion would affirm various principles in hopes of achieving unity and avoiding disputes among member churches.

Q: What happened to that first covenant proposal?

A: Very little. Only 13 member churches made official responses to it. It was not well received by most Episcopalians, who thought it would undermine the church's autonomy.

Q: Who is responsible for this second proposal?

A: A body known as the Covenant Design Group, appointed by the Archbishop of Canterbury, and under the leadership of the Archbishop of the West Indies. The same group put together the first draft.

Q: Is the second version improved over the first one?

A: It depends on one's point of view. In my mind, the second draft is more watered

down, more of a compromise, than the first effort.

Q: What's the matter with this draft?

A: It seems to have no clout in administering discipline or in settling disputes.

Q: Can you explain?

A: For example, the St. Andrew's Draft includes a possible disciplinary process for provinces (autonomous churches). This time, in attempting to settle a dispute involving a particular church, that church could decide whether to accept what amounts to non-voluntary arbitration. And in order to settle disputes, the Archbishop of Canterbury would have to take action – an unlikely scenario with the incumbent.

Q: Would this covenant proposal be good for The Episcopal Church?

A: Again, this depends on one's perspective, but it seems as though most Episcopalians could "buy into" this proposal, for there is little for them to affirm, and nothing in it to stop same-gender blessings from taking place.

Q: Isn't there anything good about this proposal?

A: Sure there is. There is an acknowledgment that there is no intention to erect a centralized jurisdiction for the Anglican Communion. There are frequent references to scripture. There is an admission that this document is "a tentative draft." And there have been attempts to address what some observers regarded as weaknesses in the first version.

Q: What happens to this covenant next?

A: It should be a topic of discussion when the bishops gather for the Lambeth Conference in Canterbury. Then, most likely, there will be another revision, perhaps even more. Eventually, each of the 38 churches of the Anglican Communion will be asked to approve the covenant.

Overall, the St. Andrew's Draft is similar to many documents published in The Episcopal Church and in the Anglican Communion. It is a sincere attempt to help the Communion get out of the mess in which it finds itself, and to avoid similar pitfalls in the future. Unfortunately, like many other offerings, it's a case of too little, too late.

David Kalvelage, executive editor

Confusing and Unhelpful

Archbishop of Canterbury Rowan Williams has been feeling extraordinary pressure in recent days. If being titular head of the Anglican Communion hasn't been enough of a burden, his role of Primate of the Church of England has brought about additional stress. Archbishop Williams infuriated a large segment of British society when he said Islamic legal codes ought to be recognized in Britain.

In a radio interview with BBC, the archbishop said aspects of sharia law, Islam's legal system, could be accommodated in Britain's legal system, and he added that sharia even may seem unavoidable. Speaking of the multicultural society found in Great Britain, Archbishop Williams said Muslims should not have to choose between "the stark alternatives of cultural loyalty or state loyalty." Sharia law, derived from the Koran, is frequently criticized for what many perceive as a lack of human rights.

The archbishop was immediately chastised by many Anglicans, particularly evangelicals in England, for his remarks, and he used his presidential address for the opening of the General Synod of the Church of England to clarify what he said. "... the question remains of whether certain additional choices could and should be made available under the law of the United Kingdom for resolving disputes and regulating transactions," he told the synod. The primate's critics, including his predecessor, Archbishop George Carey, said introduction of elements of sharia would be "disastrous for the nation," and some cited the tension experienced by Anglicans who live in countries where Muslims predominate.

Archbishop Williams has been known as a defender of Christian values, so his willingness to compromise religious convictions seems curious. He told the General Synod of the importance of witnessing to the Lordship of Christ, and we are willing to take him at his word. His provocative comments were not what the church needed as it attempts to address its own controversy.

**Archbishop
Williams was
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Many First-time Contributors

We take this opportunity to express gratitude to the many people who participated in the annual campaign of the Living Church Fund during 2007. In particular, it is a privilege to give recognition to the Living Church Associates — those persons who through one or more gifts during the year make voluntary contributions of \$100 or more above the cost of their subscriptions. We are pleased to list their names in this special Charitable Giving Issue.

During the past year we have noticed many new names among our contributors, and we have observed others who have moved into the Associates category after having made smaller donations in the past. We are grateful for these developments and thankful for all contributions, whatever the amount.

The individuals, families, parishes and other organizations which provide these contributions merit our deepest gratitude. Without them, it would not be possible to publish this unique magazine, for income from subscriptions and advertising has not been able to keep up with the ever-increasing costs of postage and production. Our supporters enable us to continue to provide quality publications for The Episcopal Church and other Anglicans, and for this, we are most thankful.

What Legacy Are You Leaving?

By Gary Nicolosi

What would you do right now if you were told that you had just six months to live? That was the dilemma facing Eugene O'Kelly, a business executive at KPMG, one of the largest accounting firms in the United States. In May 2005, O'Kelly learned he had an inoperable, incurable brain tumor, and was told he would die before Christmas. In fact, he died Sept. 10, 2005. But before he died, he wrote a book, which was published posthumously: *Chasing Daylight: How My Forthcoming Death Transformed My Life* (McGraw-Hill, 2006). It is a book about how a successful man learns to redefine success in the last months of his life.

O'Kelly's illness prompted him to re-examine his priorities and values, look at his life/work balance, and focus on living in the moment rather than some indefinite point in the future. He drew a map of relationships in his life as a series of concentric circles. His wife was at the center, then his children, on out through family and close friends. The fifth circle was "close business associates," and he was amazed to find there were 1,000 names on the list. He realized that he spent too much time in the outer circles and not enough on the inner ones.

"At work," he writes, "with constant demands on my time, I'd got into the habit of meeting with certain people — good people, nice people, but nonetheless fifth-circle people. Was it necessary to have breakfast with them four times a month? Had I somehow been inspired to draw my map of concentric circles earlier in my life, perhaps I could have found time in the last decade to have a weekday lunch with my wife more than ... twice?"

O'Kelly could be chilly, manipulative and abrupt in business interactions. But as the process of dying progressed, he began to discover the world around him — nature, connection with loved ones, and being in the moment — as he had never seen it before. In the course of saying goodbye, for example, he would sometimes invite a friend or acquaintance to take a stroll in the park. This "was sometimes not only the final time we would take such a leisurely walk together, but also the first time."

As I read O'Kelly's book, two questions came to mind. First, will the world be a better place because I have been here? For most people, life is a draw. They leave the world as they found it. They live, they work, they retire, and then they die. The world is no better and no worse for their having been here. They are nice people. It's just that they made no lasting impression or contribution.

Making the world a better place requires a commitment of the will — a commitment to live a life of integrity and love. It means standing for those things that are good and right, and reaching out in love and generosity to people who need our help and support. In short, it means living like Jesus lived. It means the willingness to sacrifice for a greater good — the willingness to share your time and your resources with others.

My second question in reading O'Kelly's book is this: When I leave this world, will I leave behind a legacy of love? There are some people who leave this world and nobody misses them. Why? Because their main concern in life was themselves, their needs, their opportunities, their burdens. Only a few persons ever seem to get outside themselves and live for others.

You may remember that one of Stephen Covey's *Seven Habits of*

Studies indicate that people who regularly make charitable contributions are happier, more confident, and more content than those who do not.

Highly Effective People is, "Begin with the end in mind." Visualize yourself, Covey says, at your funeral and listen in your imagination to what people say about you. It matters little what your net worth was. It matters little how many times your name was in the headlines. These things will not last. Only two will: Is the world a better place because you've been here? Did you leave behind a legacy of love?

Legacy, in fact, is a powerful concept nowadays. As Baby Boomers begin to approach retirement, legacy leaving is becoming a matter of urgency for many of them. There even has been a motion picture that addressed the topic of legacy. "The Ultimate Gift," starring James Garner, is an adaptation of a best-selling book about a billionaire who forces his grandson to learn the value of helping others before he can claim his inheritance. Along the way the young man learns that there is more to life than money, and other truths his gramps wants to be remembered for.

The film demonstrates the growing interest in legacy planning, in which you set aside some money in your will for a cause that is important to you. We want our money to be a force for good, in our children's lives but also in the world. There is a psychological imperative here. We live in an age of abundance. The problem is, even though we are enormously blessed with material resources, we aren't any happier. So we try to find meaning in our lives. One way to do that is by doing something for others: leaving a bequest to our parish church or establishing a charitable trust.

Practicing planned giving is an ideal way to leave a legacy. Another is taking the time to draft an ethical will. While a traditional will tells your loved ones (and the legal world) what you want them to have, an ethical will (which is not a legal document) tells

them what you want them to know. There are no rules on length. It can be anything from a letter to a memoir. Often it provides a personal history (a series of important stories, not a dry list of events), messages to your loved ones about the values that you want them to carry on and the things that have mattered most in your life, including your faith in God and commitment to the church.

Leaving a legacy doesn't just feed the organization you are supporting. It feeds your financial soul. Studies indicate that people who regularly make charitable contributions are happier, more confident, and more content than those who do not. And a legacy, rather than sporadic donations, is one of the best and most meaningful ways to be generous. Ancient Greek wisdom bids us, "Know thyself, control thyself, give thyself." Jesus says, "Give and it will be given to you" (Luke 6:38), and "It is more blessed to give than to receive" (Acts 20:35). That is good advice for us as we journey through Lent and live out the remaining time we have on this earth. □

The Rev. Gary Nicolosi is congregational development officer for the Diocese of British Columbia, Victoria, B.C., Canada.

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LETTERS TO THE EDITOR

On Its Own

I'm distressed when I read about bishops being either inhibited or threatened with inhibition for "abandonment of communion" [TLC, Feb. 3].

I'm not distressed because action is being taken, but that it has come to this. I wonder how this will work out when some provinces of the Anglican Communion recognize the inhibition and others will not. I strongly doubt the Province of the Southern Cone will recognize Bishop Schofield's inhibition. San Joaquin probably will continue to function as a diocese, the bishop will continue to function as a bishop, and the parishes will go on just like they have been. The problem is that one part of the Communion says San Joaquin is legitimate and another does not.

Our autonomous provinces are no longer functioning in communion with each other. Instead, just like Israel in the Book of Judges, each one does what is good in their own eyes (Judges

17:6). This has become an even bigger mess.

(The Rev.) *Conor M. Alexander*
Christ and St. Luke's Church
Norfolk, Va.

Hindu Dialogue

The Guest Column, "Abdicating the Faith" by the Rev. Leander S. Harding [TLC, Feb. 17], left me with more questions than answers.

Fr. Harding seems to believe that an interfaith service would be out of line for the Diocese of Los Angeles to sponsor, but in reality this is one of the most effective ways to dialogue with persons of the Hindu tradition. Dr. Anantanand Rambachan, of St. Olaf College, in his presentation, *The Nature and Authority of Scripture: Implication for Hindu-Christian Dialogue* (World Council of Churches, 1998), explains four types of interreligious dialogue. Of particular interest is the dialogue of spirituality. Participants seek "To go beyond words to encounter the other at the level of the heart." It attracts those "who feel that the essential unity of humanity cannot be expressed in

words, but must be celebrated in worship and meditation." Perhaps this is what the planners of the celebration at St. John's Cathedral had in mind.

The use of Hindu scripture and externals of Hindu traditions is commonplace in India in many of the Christian churches. The name of Fr. Bede Griffiths, OSB, comes to mind. Although he remained a Roman Catholic monk, he adopted the trappings of Hindu monastic life and entered into dialogue with Hinduism.

In the Guest Column, there is a reference to "... the great missionary theologian and Anglican bishop Lesslie Newbigin." When was Dr. Newbigin an Anglican? In 1936, he was ordained by the Presbytery of Edinburgh as a Church of Scotland missionary. In 1947, the Church of South India appointed him as one of its first bishops in the Diocese of Madurai Ramnad, and he was a Church of Scotland minister. In 1965, he became the Bishop of Madras.

(The Rev.) *John T. Allen*
St. Mark's Church
South Milwaukee, Wis.

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Other Numbers

Fred Phillips [TLC, Feb. 3] provided some interesting figures on the relative numbers of Episcopalians in San Joaquin as compared to neighboring dioceses.

One statistic which he neglected to offer is that, according to TEC's statistics, between the years 2002 and 2006, the Diocese of San Joaquin lost approximately 9 percent of its average Sunday attendance. During the same period, the Diocese of California lost 14 percent, the Diocese of Northern California lost 15 percent, and the Diocese of El Camino Real lost 18 percent.

If one looks at membership, San Joaquin lost 3 percent as compared to no loss or gain for California, an 18-percent loss of members for El Camino Real and a 19-percent loss of members for Northern California. Put another way, El Camino Real and Northern California have lost a combined total of 6,500 members over the last five years — almost the total number of San Joaquin parishioners leaving for the Southern Cone. I think the statistics are telling us something, although probably not what Mr. Phillips wanted to hear.

*James Wirrell
Sacramento, Calif.*

Refreshing Answers

With regard to David Kalvelage's column, "Speaking Her Mind [TLC, Jan. 27], he criticizes the Presiding Bishop for her comments to a reporter from the BBC. I believe instead of criticism, the Presiding Bishop should be praised. It is refreshing to see a bishop answer questions directly, honestly, and without double talk or spin.

I am also somewhat puzzled over why he concluded that he would not be "complimentary" about the Presiding Bishop's comments, especially when he went on to praise her candor and state that her comment "about a double standard is well taken."

Telling the truth should always be the standard and not the exception. I trust the P.B. will continue to speak her mind.

*Michael J. McPherson
New York, N.Y.*



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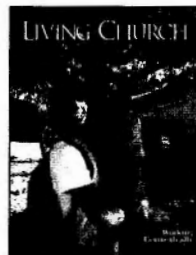
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The Rev. **Christy Laborda** is vicar of El Buen Pastor, 1852 Liberty St., Durham, NC 27703.

The Rev. **Steven Ling** is priest-in-charge of Trinity, 345 Main St., Portland, CT 06480.

The Rev. **Beth Mallon** is deacon at St. Francis', 8818 SW Miley Rd., Wilsonville, OR 97070.

The Rev. **Michael Murphy** is vicar of St. Barnabas', 110 E Lincoln St., Tullahoma, TN 37388.

The Rev. **Virginia L. Ogden** is curate at St. Stephen's, 16 Elsmere Ave., Delmar, NY 12054.

The Rev. **Wayne Rollins** is rector of St. Peter's, 687 Washington Ave., Portland, ME 04105.

The Rev. **David Rude** is rector of Grace Church, 707 1st Ave., Sterling, IL 61081-3622.

The Rev. **Matthew Scott** is associate at Good Shepherd, 9350 Braddock Rd., Burke, VA 22015.

Deaths

Lloyd E. Cast, Jr., organist and director of music emeritus at the Cathedral of All Saints, Albany, NY, died Jan. 26 of complications from lung cancer. He was 75.

Born in Hollywood, CA, he was a graduate of Indiana University. He served at the Albany cathedral for 37 years. Mr. Cast was a past dean of the Bloomington (IN) and Eastern New York chapters of the American Guild of Organists and was a member of the Royal School of Church Music. At the time of his death he resided in Viera, FL. He was a member of St. Luke's Church, Merritt Island. He is survived by his brother James, of Cocoa Beach, FL.

The Rev. **Daniel Wayne Hardy**, 77, retired priest of the Diocese of New Jersey, died Nov. 15 in Salisbury, CT.

Born in New York City, Fr. Hardy was a graduate of Haverford College, the General Theological Seminary, and St. John's College, Oxford. He was ordained in Connecticut, as a deacon in 1955, and as a priest in 1956. Fr. Hardy was vicar of St. Barnabas' Church, Greenwich, CT, 1956-59; and assisted at St. Mark's, Londonderry, Birmingham, England, 1968-86. He wrote numerous articles for scholarly journals and was a member of the Society for the Study of Theology, the American Academy of Religion, and the American Theological Society. He and his wife, Kate, were the parents of four children.

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The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,
assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-
Hutchinson, Pastoral Assistant for Families
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);
Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,
Mass 6; Sat, MP 8:30, Mass 9, C 9:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10 (Sung), MP and EP Daily

NEW YORK, NY

CHURCH OF THE EPIPHANY (212) 737-2720
1393 York Ave @ E. 74th www.epiphanynyc.org
Sun 8:30, 11, 6

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

Watch & hear our services and concerts on the Web
www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ST. THOMAS

5th Ave & 53rd St.
www.sainthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir.
of music; the Rev. Charles F. Wallace, headmaster; the
Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
song); Sat H Eu 12:10

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite I); Wed Mass & Healing 1; Weekdays as
announced (Rite II); Sacrament of Penance by appt.

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

GRACE CHURCH

98 Wentworth Street (843) 723-4575
Website: www.gracechurchcharleston.org
The Rev. Canon J. Michael A. Wright, r; the Rev. Dr. Kirt-
ley Yearwood, v; the Rev. Alastair Votaw, assoc; the Rev.
Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-
master; Jodi Bennett, children's choir; Jimmy Hartley,
youth & young adults
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11
(Choral), 6; Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

SAN ANTONIO, TX

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Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organ-
ist/choirmaster; Kay Karcher Mijangos, school head-
mistress
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,
Wed Eu & HU 10:30; C by Appt., HD as anno

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
The Very Rev. Warren H. Raasch, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
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, Heal-
ing 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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