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Editorial and Business offices:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036

Milwaukee, WI 53203-3436

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a not-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 239

Number 20

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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God Leads Adam into Paradise from *Jesus of Nazareth: The Illustrated Edition* by Joseph Ratzinger, Pope Benedict XVI.



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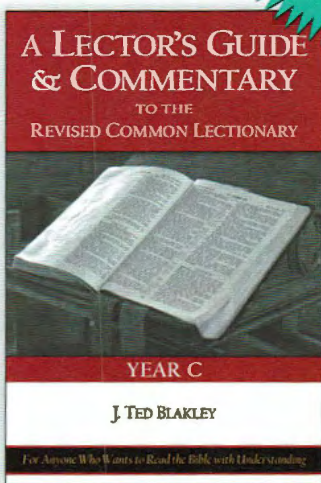


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SUNDAY'S READINGS

From Farthest Down, Seeing Farthest Up

"Multitudes who sleep in the dust of the earth will awake" (Dan. 12:2).

The 24th Sunday after Pentecost (Proper 28B), Nov. 15, 2009

BCP: Dan. 12:1-4a (5-13); Psalm 16 or 16:5-11; Heb. 10:31-39; Mark 13:14-23

RCL: 1 Sam. 1:4-20 and 1 Sam. 2:1-10 or Dan. 12:1-3 and Psalm 16; Heb. 10:11-14(15-18)19-25; Mark 13:1-8

The golden era of the Israelites was the time of King Solomon, roughly a thousand years before the birth of Jesus. But throughout the next four centuries, the people of God would rebel against their God and his commandments. Though warned repeatedly by the prophets, they refused to change. They continued to decline until their land was ravaged by enemies, their temple looted and burned, and their nobility and best-educated taken into captivity in Babylon.

Among the exiles was a young man named Daniel, from whose book of visions comes one of our lessons for today. His name, fittingly, means "God is my judge." In Babylon, he was given a new name: Belteshazzar (a Babylonian god). The giving of a new name shows the Babylonians' intent to eradicate the Jewish culture. But beyond all hope, expectation, and precedent, for many of the faithful in exile, it was a time of consolidation — that is, their identity began to be forged anew.

Now that the prophets had been vindicated, the faithful recognized what treasures their words had been, particularly since the prophecies that had condemned the people had also included the hope of return, which no prophet had failed to mention in some form or other. For those who

still believed, from lax, ignorant, and immoral persons they become conservative and traditional.

Daniel was a visionary and mystic. Into his visions and dreams came a remarkable revelation: "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt" (Dan. 12:2). Though there are hints of the resurrection of the dead elsewhere in the Old Testament, this passage is perhaps the only unambiguous one.

One can make a case that Daniel is the first human being in history to whom this revelation is given. The circumstances are astonishing! A member of a vanquished and punished nation without name or land or temple is given a vision of Easter hope. The deepest joy for the whole earth, which God was keeping in store until the time of its full revelation on the day Jesus was raised, was revealed to someone in the worst situation imaginable.

As Daniel approached his 90th birthday, a second exodus took place. His people picked up and went home to Judah and rebuilt their homes and their Temple. A little more than 500 years later, the Messiah would be born, whose resurrection would open the way of eternal life to all believers.

Look It Up

In today's Gospel, Jesus taught that the Temple would be destroyed. See Mark 13:2. In context, was this a good thing or a bad thing?

Think About It

Have you ever been delivered from a situation that seemed utterly hopeless? If so, did you see God's hand in it?

Next Sunday

The Last Sunday after Pentecost (Proper 29B), Nov. 22, 2009

BCP: Dan. 7:9-14; Psalm 93; Rev. 1:1-8; John 18:33-37 or Mark 11:1-11

RCL: 2 Sam. 23:1-7 and Psalm 132:1-13(14-19) or Dan. 7:9-10,13-14 and Psalm 93; Rev. 1:4b-8; John 18:33-37

Readers' Choices

We asked some friends and readers of *THE LIVING CHURCH* what books they would recommend as Christmas gifts. Here's what they had to say:

Most of the people I know do a lot of serious reading. I think for Christmas I would recommend the trilogy by C.J. Sansom beginning with *Dissolution* (2004), *Dark Fire* (2005), and *Sovereign* (2008). The books are very entertaining mystery novels set in the reign of Henry VIII and featuring Matthew Shardlake, a London solicitor who, in the first of the novels, is dispatched to investigate the murder of a commissioner sent to oversee the dissolution of a monastery.

The research and historical accuracy of each novel is impeccable. Having read the first, I could not resist reading the next two immediately. As well as being entertained, I found reassurance that the problems in the Church at the moment, though serious, are nothing like those at the beginning of the Anglican Church!

(The Rev.) Kenneth J.G. Semon
Santa Fe, N.M.

In *A People's History of Christianity: The Other Side of the Story* (2009), Diana Butler Bass offers a fresh, new history of our Church's journey from its house church beginnings, through its medieval glory and power, to our modern, post-Christian age. What makes this compelling is Bass's exploration of the Church through some lesser-known saints, woven in with vignettes from her own life.

This book will appeal to those who have become curious about Church history, especially those who may struggle with the concept of a static faith "once received." Bass reveals a centuries-long pattern of growth, change, and maturation. "This is not a history of the papacy and its influence; this is a history of God's grace revealed in God's people."

(The Rev.) Scott A. Gunn
Lincoln, R.I.

Everyone should own a copy of the *Handbook of Christian Apologetics* co-authored by Peter Kreeft and Ronald K. Tacelli (1994). It thoroughly

(Continued on next page)



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AND WHY IT MATTERS

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BOOKS

(Continued from previous page)

explores questions of cosmology, Christology, eschatology, and soteriology in reconciling faith and reason. The third chapter is of special interest, offering “Twenty Arguments for the Existence of God” and introducing the reader to the thought of Aquinas, Pascal, Lewis, Descartes, Mill, Plantinga, and Anselm. The authors have managed to condense their somewhat exhaustive treatment of systematic theology to 400+ pages, and included questions at the end of each chapter to stimulate further study.

Lydia Evans
Charleston, S.C.

I recommend Anthony Trollope’s classic *The Warden*. Whether one takes the side of John Bold or Archdeacon Grantly — both of whom, interestingly, have plausible claims to be “right” — Septimus Harding reminds readers that some things are more important than winning ecclesiastical power struggles.

Andrew K. M. Adam
Glasgow, Scotland

In the last couple of years my wife Susy and I have enjoyed reading the Alexander McCall Smith series, beginning with *The Number One Ladies’ Detective Agency* (2003). Gentle, genial, deep, and fun.

Bruce Robison
Pittsburgh, PA

I recommend *Disciples of All Nations: Pillars of Christianity* (2007), by Lamin Sanneh. Almost every sentence inspires creative thinking about how Christianity — and the birth of Jesus Christ — has encountered culture and the world. Sanneh explains that Christianity is always a translated religion (“Christianity spread as a religion without the language of its founder — in striking contrast, for example, to Islam”). Finally, Sanneh’s work suggests to me some fertile ideas about the positive relationship between Christian orthodoxy and pluralism.

(The Very Rev.) Sam Candler
Atlanta, Ga.



One book that should be on every cleric's nightstand is John Zizioulas' *Communion and Otherness* (2006). It picks up and deepens even further the argument of his *Being as Communion* (1985), with insightful critical appropriations of Lévinas, Rowan Williams, and many others in a profound and very fertile exposition of the life of the Holy Trinity.

(The Rt. Rev.) Pierre Whalon
Paris, France

I recommend Peter Kreeft's *Before I Go: Letters to Our Children About What Really Matters* (2007). Very few people can write a book of "deep thoughts" without self-parody, intentional or unwitting. Kreeft pulls it off in this charming, funny, simple and serious little book of wisdom. Epigrammatic, quirky, and opinionated, he says more worthwhile things in a few thousand words than any book I've read this year.

(The Rt. Rev.) Anthony Burton
Dallas, Texas

There are a couple books I have enjoyed a lot and have come back to in my ministry. The first is *From the Pulpit of St. James School* (2002) by D. Stuart Dunnan. It is a collection of sermons and letters from someone in

school ministry, and you get to see his own growth in the position. The other is *Christianity Rediscovered* (2003) by Vincent J. Donovan. It offers a back-to-basics approach for those of us who work with tribal pagan cultures.

Thomas Erskine Haynes
Culver, Ind.

Rudy Wiebe is one of Canada's finest novelists and writers and is also a Mennonite from a traditional rural upbringing in Saskatchewan. Many of his novels deal with theological and moral themes, set within carefully reconstructed historical contexts of the past. *Blue Mountains of China* (1970) tells a long story of Mennonite escape and immigration from Russia, to Paraguay, to Canada, following a family in its struggles, hopes, and survival. It is a moving, but also perplexing, vision.

(The Rev. Dr.) Ephraim Radner
Toronto, Canada

Greg Mortenson's *Three Cups of Tea* (2007) describes his exploits building relationships and schools for remote communities in the hard-core Muslim world of Pakistan's Northwest Territories. His story is a living testimony to the errors in perception and strategy that we Westerners currently have about the Muslim East. The tale is one of hope, that profound valleys of distrust and misperception can be overcome with Kingdom-like love for one's neighbors; but it is also an account of the extraordinary risk and price that one must be prepared to pay for such profound possibilities.

Jonathan Juilfs
Worcester, Mass.

Anne Fadiman's *Ex Libris: Confessions of a Common Reader 2000* is wonderful for those for whom words or books remain at the heart of life.

Her descriptions of her family spell-checking menus caused me great delight. This is not a deep book, but it is a pleasant, witty conversation with someone who is urbane, funny and unapologetically not in recovery from her lifetime affliction with books.

(The Rev. Canon) V.R.T. Heard
Dallas, Texas

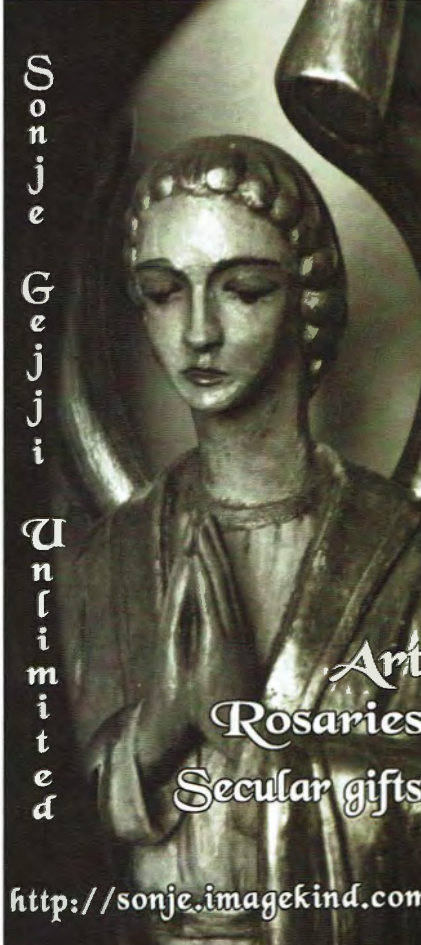
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South Carolina Distances Itself from Episcopal Bodies

The voting margins were huge Oct. 24 as a special convention of the Diocese of South Carolina approved four resolutions supported by the diocesan bishop, the Rt. Rev. Mark Lawrence.

Four resolutions passed with more than 80 percent of votes in favor. A fifth resolution addressed diocesan convictions on sexuality, without explicit implications for the diocese's relations with the Episcopal Church.

As Bishop Lawrence urged approval of the resolutions, he acknowledged criticisms that they have attracted. "The resolutions that are before us, while seeming tepid to some, have to others the feel of haste, even imprudence," he said.

In summary, the five resolutions said:

1. "In the Diocese of South Carolina, we understand the substance of the 'doctrine, discipline and worship' of the Episcopal Church to mean that which is expressed in the Thirty-Nine Articles, the Creeds, the Chicago-Lambeth Quadrilateral and the theology of the historic prayer books."

2. "That this diocese authorize the bishop and standing committee to

begin withdrawing from all bodies of the Episcopal Church that have assented to actions contrary to Holy Scripture" and several Anglican authorities, and that the diocese declares that "the most recent example of this behavior, in the passage of Resolutions DO25 and CO56, to be null and void, having no effect in this Diocese."



Bishop Lawrence

3. "That this diocese ... will work in partnership with such Dioceses as are willing to form missional relationships providing gatherings for bishops, clergy and laity for the express purpose of evangelism, encouragement, education and mission."

4. "That the Diocese of South Carolina endorses the [Ridley Cambridge Draft] of the proposed Anglican Covenant, as it presently stands, in all four sections, as an expression of our full commitment to mutual submission and accountability in communion, grounded in a common faith."

5. "That this diocese will not condone prejudice or deny the dignity of any person, including but not limited to, those who believe themselves to be gay, lesbian, bisexual or transgendered. Nevertheless, we will speak the

truth in love as Holy Scripture commends for the amendment of life required of disciples of Christ. *Tabled until the diocese's regular convention in March 2010.*

In a sweeping address of nearly 4,000 words, Bishop Lawrence gave an extended defense of the resolutions, which were prepared by the diocese's standing committee in response to his address to clergy in August. In both addresses he compared false doctrine to kudzu, a fast-growing and destructive vine found in the Deep South.

"This false teaching that I have called the gospel of indiscriminate inclusivity has challenged the doctrine of the Trinity, the uniqueness and universality of Christ, the authority of Scripture, our understanding of baptism, and now, that last refuge of order, our constitution and canons," he said. "Like an invasive vine, like kudzu in an old growth forest, it has decked the Episcopal Church with decorative destruction. It has invaded and now is systematically dismantling the fundamental teachings of our Church and our Christian heritage."

He defended the resolutions as helping the diocese affect not only the Episcopal Church but also the broader Anglican Communion.

"The landscape around us in the Episcopal Church and the Anglican Communion is changing almost daily," he said. "This week alone has brought remarkable and gracious news from the Vatican, but it will give us little relief but that of hope that one day all who hold the faith of the apostles shall be one. Meanwhile these four principles need to guide us; otherwise we will be tossed about by every windy gust of news or tidal wave crashing on the shore."

Deputies' President Writes

Two days before the special convention, Bonnie Anderson, president of the House of Deputies, wrote to the diocese's General Convention deputies expressing her concerns

(Continued on page 29)

EDS Professor Elected Bishop in Connecticut

For the first time since its first convocation in 1785, the Episcopal Diocese of Connecticut has elected a priest from outside the state as its 15th bishop.

Meeting at Christ Church Cathedral, Hartford, delegates took only two ballots to elect the Rev. Dr. Ian T. Douglas, the Angus Dun Professor of Mission and World Christianity at Episcopal Divinity School, Cambridge, Mass.

Other nominees were the Rev. Mark Delcuze, rector of St. Stephen's Church, Ridgefield, Conn.; the Rev. Beth Fain, rector of St. Mary's



Dr. Douglas

Church in Cypress, Texas; and the Rt. Rev. Jim Curry, one of the diocese's two suffragan bishops.

Dr. Douglas, who also serves as associate at St. James' Church, Cambridge, Mass., has been a priest for 20 years. He earned degrees from Middlebury College, Harvard Graduate School of Education, Harvard Divinity School and Boston University.

Dr. Douglas has served on both the

(Continued on page 11)

Hopeful Signs in Canterbury-Rome Relationship

The Rev. Dr. William Franklin sees the humor in a headline like *The Times'* "Desperate Bishops Invited Rome to Park its Tanks on Archbishop's Lawn," but he considers it one of the exaggerations in coverage of the Vatican's plans regarding disaffected Anglicans.

"It doesn't feel like warring armies here in Rome," said Dr. Franklin, who has worked at the Anglican Center in Rome since 2005.

Dr. Franklin, an academic fellow at the center and associate director of the American Academy in Rome, also does not see the Vatican's announcement as fishing for new clergy or trying to poach another communion's members.

"It is an attempt to respond to questions from former Anglican groups, and maybe some current Anglican groups," he said.

The Vatican's decision was announced by the leaders of the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship. The Pontifical Council for Promoting Christian Unity was not represented.

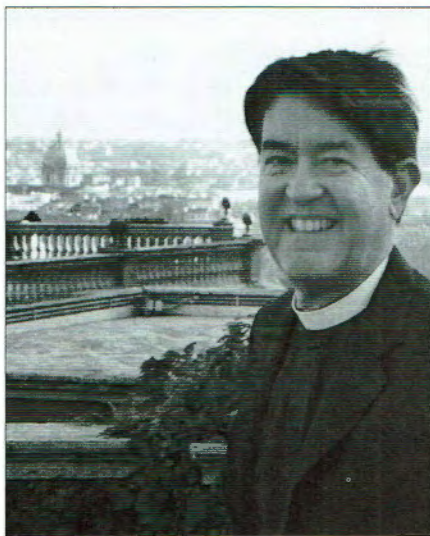
Dr. Franklin sees this as significant, and for a simple reason: The Vatican's conversation with groups such as the Traditional Anglican Communion is pastoral rather than ecumenical in nature, because it is likely to end in these groups' assimilation into the Roman Catholic Church, rather than two churches achieving deeper unity without being fully united.

"I would say the scale and the significance of the moment is very hard to evaluate," he said.

He sees hope in three signs, however:

- The Archbishop of Canterbury will fulfill a planned visit to Rome in November, during which he will honor the ecumenical trailblazer Johannes Cardinal Willebrands.

- Both Anglican and Roman Catholic leaders will gather on Nov. 11 to discuss a third round of ecumenical dialogue by the Anglican-Roman



Dr. Franklin in Rome

Catholic International Commission.

- Another meeting in November will continue annual informal talks between the Pontifical Council and representatives of the Archbishop of Canterbury.

"Nothing in these 40 years has stopped the official dialogue" between Rome and Canterbury, he said, "or the hope that the official dialogue will continue."

Dr. Franklin believes conservatives in the United States are kidding themselves if they entertain any thoughts of replacing the Episcopal Church as the recognized voice of U.S. Anglicanism.

This is how Dr. Franklin characterizes the Pontifical Council's interest in Anglicanism, from conservative to liberal: "We want to know what it really is like, what it really thinks. We don't want to deal with just one point on the spectrum of the Anglican Communion. We want to deal with the entire spectrum of the Anglican Communion."

Similarly, he said, the Pontifical Council has expressed repeated support for the Anglican Communion's covenant discussions, and would "see it as a negative if the Episcopal Church drops out of the covenant process."

Douglas LeBlanc

Global South Primates Issue Statement on Vatican Initiative

In response to the Vatican's announcement for Personal Ordinariates for Anglicans [TLC, Nov. 8], the six-member Global South Primates Steering Committee has said the Anglican Communion's proposed covenant "sets the necessary parameters in safeguarding the catholic and apostolic faith and order of the Communion."

In their statement, "A Pastoral Exhortation to the Faithful in the Anglican Communion," the leaders urge that Anglicans remain Anglicans and that the Archbishop of Canterbury help them do so.

"In God's gracious purposes the Anglican Communion has moved beyond the historical beginnings and expressions of English Christianity into a worldwide Communion, of which the Church of England is a constitutive part," the leaders said. "In view of the global nature of the Communion, matters of faith and order would inevitably have serious ramifications for the continuing well-being and coherence of the Communion as a whole, and not only for provinces of the British Isles and the Episcopal Church in the USA. We urge the Archbishop of Canterbury to work in close collegial consultation with fellow Primates in the Communion, act decisively on already agreed measures in the Primates' Meetings, and exercise effective leadership in nourishing the flock under our charge, so that none would be left wandering and bereft of spiritual oversight."

They said of the covenant: "At the same time we believe that the proposed Anglican covenant sets the necessary parameters in safeguarding the catholic and apostolic faith and order of the Communion. It gives Anglican churches worldwide a clear and principled way forward in pursuing God's divine purposes together in the one, holy catholic and apostolic church of Jesus Christ. We urge churches in the Communion to actively work together towards a speedy adoption of the covenant."

P.B. Explains 'Renunciation' of Bishop Ackerman

Presiding Bishop Katharine Jefferts Schori has written to bishops of the Episcopal Church about her response to the Rt. Rev. Keith Ackerman, Bishop of Quincy, resigned [TLC, Nov. 8].

The Presiding Bishop referred again to Bishop Ackerman's two letters to her as a renunciation of his orders "based on his written submission to me describing his intention to function as a bishop in the Diocese of Bolivia, in the Province of the Southern Cone and requesting that he be 'transferred' to that church and thus out of the Episcopal Church."

"It is also based on his public participation in, and signature on a document affirming, the election of Robert Duncan as 'archbishop' of [the Anglican Church in North America]," she wrote.

"Acceptance of his renunciation says nothing about the indelibility of his orders. It does clarify the reality that he is no longer permitted to function as a bishop in the Episcopal Church," the Presiding Bishop added.

"We have been and will be consistent regarding our canons, which clearly state that the Episcopal Church can accept the ministry of a bishop of the Episcopal Church functioning temporarily in another province of the Anglican Communion, when it is clear that that province does not seek to undermine or replace the ministry of this church," she wrote.

The Presiding Bishop did not cite any specific canons that she applied to Bishop Ackerman's request.

She contrasted Bishop Ackerman's request with the transfer of the Rt. Rev. Mark MacDonald, Bishop of Alaska, resigned, and a former assisting bishop of the Episcopal Church in Navajoland, who is now the Anglican Church of Canada's first National Indigenous Bishop.

As Bishop MacDonald's work in Canada becomes permanent, she wrote, "his loyalty will have to be to the Anglican Church of Canada, rather than the Episcopal Church, and a recognition of his renunciation of orders in this church will be necessary."



Dick Snyder photo

Anna Fowler, a member of the ECN Design Team, visits with Canon Bailey in Navajoland.

Navajoland Elects Canon Bailey as Leader

The Episcopal Church in Navajoland (ECN) chose the Rev. Canon David Bailey Oct. 17 to become its next assisting bishop.

Forty delegates from ECN's three regions gathered for a special leadership conference held at All Saints' Church, Farmington, N.M. They chose between Canon Bailey and the Rev. Dr. James Leehan, who had served as vicar in the ECN's Southeast Region until his retirement.

The Rt. Rev. Rustin Kimsey, retired bishop of Eastern Oregon and a retired bishop of Navajoland, presided at a conference Eucharist and the election, which occurred during the Eucharist.

Bishop Kimsey noted in his homily that Navajoland "has a uniqueness unknown in the rest of the Episcopal Church" because of its status conferred by General Convention as the church's only area mission.

"Your bishop is [Presiding Bishop] Katharine Jefferts Schori," Bishop Kimsey said. "Whoever is elected today will be an assisting bishop."

ECN's proposal asks that the presiding bishop appoint Canon Bailey as her canon to the ordinary for Navajoland and that he serve in that position until the House of Bishops votes in March on his becoming a bishop.

The proposal calling for the conference was developed after an ECN convocation in June, which the Presiding Bishop attended. The Presiding

Bishop had suggested Canon Bailey as the ECN's next assisting bishop. The convocation decided to postpone the election. It designated three representatives — one for each region — to work with the Presiding Bishop's staff in developing the procedure for the conference. The resulting procedure called for the election to occur during the Eucharist.

After Bishop Kimsey's homily and the prayers of the people, the business session began. Delegates were given time to speak for either candidate, and then visitors had time to speak as well.

Ballots were collected as part of the offertory, and then counted by tellers. Both Canon Bailey and Fr. Leehan joined Bishop Kimsey at the altar for the Great Thanksgiving.

Bishop Kimsey announced the result at the conclusion of the Eucharist, just after his blessing. No vote total was announced, in accordance with Navajoland custom.

Canon Bailey currently serves as canon to the ordinary for the Bishop of Utah. Before his arrival in Utah, he served as rector of St. Stephen's Church, Phoenix, and oversaw Native American Ministries in the Diocese of Arizona.

If affirmed by the House of Bishops, Canon Bailey will succeed the Rt. Rev. Mark MacDonald, who served as assisting bishop of Navajoland from 2006 until his resignation in July.

(The Rev.) Dick Snyder

Dr. Douglas Elected Bishop in Connecticut

(Continued from page 8)

Executive Council of the Episcopal Church and the Anglican Consultative Council since 2006, and has been a deputy to the last four General Conventions. His additional communion-level experience includes service on the Design Group for the 2008 Lambeth Conference and the Inter-Anglican Standing Commission on Mission and Evangelism. He is the author of numerous publications and articles, including *Understanding the Windsor Report: Two Leaders of the American Church Speak Across the Divide*, which he wrote with the Very Rev. Paul Zahl in 2005. He and his wife, Kristin, have three children.

Pending consent by bishops and standing committees, Dr. Douglas will be consecrated on April 17, 2010.

In other business, delegates:

- Approved a minimum-salary schedule for clergy that offered no increases for the next year.

- Approved a budget of \$5.19 million. An amendment specified that no missions opportunities be cut by a greater percentage than any other segment of the budget.

- Approved an eight-point resolution on Middle East peacemaking efforts, which will be sent to the Episcopal Church's Executive Council for further action. This action revives a matter left unresolved by General Convention.

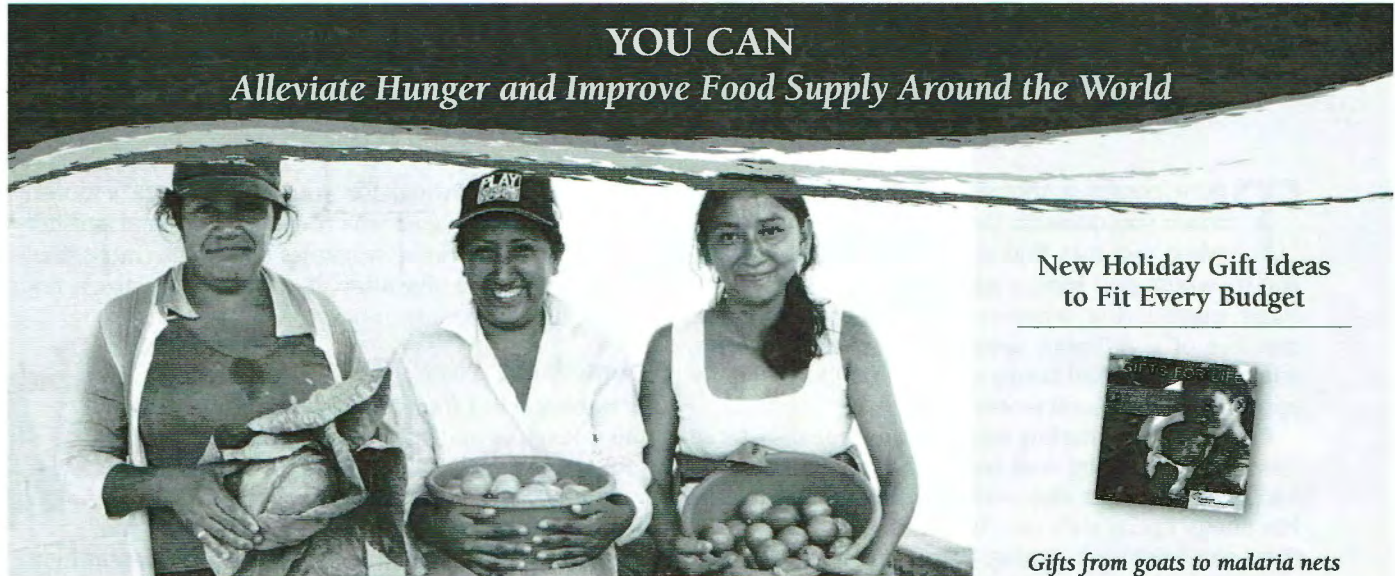
- Acknowledged the sin of slaveholding, and expressed regret for the diocese's past involvement in the slave trade, segregation and discrimination.

- Renewed a companion relationship with the Diocese of Colombia. If

CONNECTICUT				
Ballot	1		2	
C = Clergy; L = Laity	C	L	C	L
Needed to Elect			144 121	
Curry	85	82	79	73
Delcuze	55	42	23	17
Douglas	121	102	169	150
Fain	22	14	2	0

the Diocese of Colombia takes similar action at its convention, the relationship will continue through December 2012.

- Affirmed the tithe as the minimum standard of giving for Episcopalians in Connecticut. An amendment discarded a five-year goal, replacing it with the goal that Episcopalians progress toward tithing.



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The 12 Days

Christmas gift ideas
for every taste
and interest

By Christie L. Manussier

There comes a moment in every relationship when you question the whole thing, a moment when you may find yourself staring at the person to whom you have plighted your troth and seriously considering whether he or she might be a member of a different species. The holiday season, when long-cherished family traditions collide, is full of opportunities for such moments.

Fortunately my darling and I averted true disaster in this regard, realizing well before the holidays that we had been raised in diametrically opposed traditions. His family opens gifts on Christmas Eve; mine opens them on Christmas morning. I am proud to say that our compromise was to establish a new tradition, which, in typically modern fashion, is also a “vintage” tradition: We observe the 12 days of Christmas. There are no partridges, pipers or pickled peppers, but we exchange one gift each day from December 25 through January 6, when we round out the season with a dinner party of close friends in observance of Twelfth Night.

I am happy to share some of the philosophy, as well as some concrete ideas, behind my 12 days of gift-giving. Because I sought a greater degree of intentionality in selecting gifts, I cast about for ideas in contrasting

categories. Following, for your perusal, are a dozen types of gifts. My goal was to be both original and not terribly difficult. Some examples will fit into more than one category, but this, after all, a list of suggestions, not a scientific taxonomy.

Something Tiny

A bookmark. I found one online made of hammered copper and sporting a wonderful arts and crafts motif, materials and a style of which I am very fond. You might call, check the catalog or search the online gift shop of some place that you or your beloved visited in the past year. Museum gift shops are a trove of unusual items at a variety of price points, including small items like bookmarks, key fobs and jewelry. New York’s Metropolitan Museum, Washington’s Smithsonian Institution, Chicago’s Art Institute, and Pasadena’s Huntington Library are among the hundreds of museum stores worth a look.

An antique coin. You would be surprised how little it costs to own a genuine Roman, Greek or Byzantine coin. eBay offers numerous examples. A gift of some small, old artifact of interest is also a terrific opportunity to know (or imagine)



more about its origins. What might that denomination of coin have bought? Who might have owned that modest metal cup when it was new? How was that medieval thimble unearthed?



Jewelry. Antique and estate sale stores yield fabulous items with retro appeal: charms for a charm bracelet, a pin for the lapel of a coat or jacket, cuff links. To shop at your computer, visit Ruby Lane, which specializes in jewelry, antiques and vintage collectibles. I adore the jewelry sold at Royal Exchange Jewelers and have my eye on an Art Nouveau crane pin (\$39.50) from the Old Durham Road catalog. If you live in Minneapolis, Chicago, Las Vegas or Boston, visit your Local Charm store. They don't have a web presence, but offer jewelry exclusively from artists located in and around those cities. Finally, check out the "Something Handmade" category that follows.



Fun luggage tags. Choose from vintage travel art styling at Hello Traveler for just \$4.99; shaped like a cello and made of leather from Levenger for \$24 (a portion of the sale supports Carnegie Hall); or bearing retro graphics with humorous, slightly snarky, modern observations from Anne Taintor for \$9.

Something Large

Here are some items that may only be wrappable by shroud, but will pique the curiosity of everyone before opening, and prove crowd pleasers after:

A piñata. How much fun for the whole family to take turns whacking a piñata until it rains candy? You could buy one for \$12.99 at Target or Toys 'R' Us, or opt to make one and fulfill the "Something Handmade" category.

A tandem bike. What could be quainter? It's also a togetherness-building and activity-based, healthful gift.

Vintage-style personalized wood signs. You've probably seen these "Welcome to the Your-Name-Here's Lakehouse" signs. They vary in size and in price, with most signs from A Simpler Time in the \$75-\$125 range.



A piece of furniture or accessory. I've given a floor-standing, indoor/outdoor fountain, not unlike those found at Simply Fountains and Garden Fountains. You can also consider hat stands, life-sized busts and floor lamps. Items like chairs and writing tables are available for free on Craigslist, and doing the work to rehabilitate them would be a great gift.

See "Something Completely Unnecessary" for kites,

full-size popcorn carts and other large items.

Something Handmade

If you believe you're not crafty, you don't have to hand-make items *yourself* for them to qualify:

Food items. Check your community newspapers, neighborhood co-op and farmers markets for makers of goodies that you can share with your family or give as hostess gifts when visiting. Some of my favorites are Zara May's Handcrafted Fudge at \$5.95 a half-pound, Lucille's Kitchen Garden for some wonderfully unusual flavors of jam (like raspberry pepper!) at \$6 a jar, and Pemberton's Toffee and Truffles at \$13.50 a pound. Similarly, drink items are available from Peet's Coffee & Tea, Murchie's Tea & Coffee, Ltd. (located in Canada, so allow extra time for shipping) or Alterra Coffee, which offers a coffee-of-the-month gift subscription (\$165 for a year.)



Crafted items. Make, or commission a knitting friend to make, a scarf or hat in a custom color or yarn. If you don't know where to start, stop by a craft store in your community and discuss it with the staff there for a referral.

Handmade soap. I receive compliments on soaps from Seventh Sojourn and Rocky Mountain Soap (located in Canada) the purveyors of my favorites, Arabian Spice (\$5/bar) and Alpine Air/Lemongrass-Rosemary (C\$4.99), respectively.



Fair trade items. Your phone book may include one or more brick-and-mortar stores for fair trade items made by cottage industries in the developing world. Ten Thousand Villages is a nonprofit chain of such stores, also selling via its website. Trails to Bridges, a Southeastern Wisconsin enterprise, also sells via a web store. The UNICEF catalog also includes a variety of gift items.

Miscellany. Peruse Etsy.com for all sorts of items that must be handmade in order to qualify for sale on the website, including jewelry, needlework and art items.



Something Sentimental

Photobooks. A number of online services can take your uploaded photographs and text and lay them out in a bound, hard-cover book. I've used MyPublisher with great success. Make a vacation or year-in-review keepsake, create a cookbook of favorite family recipes with pictures of the finished dishes, or use this as an avenue for a family history to commemorate a landmark event or anniversary. A small, basic paper-



(Continued on next page)

The 12 Days

(Continued from previous page)

back book can cost as little as \$13; leather-bound deluxe versions start at about \$90. Mixbook offers a similar service that is exclusively photographic, creating scrapbook-like layouts from the photos that you upload.

Vintage postcards. Use eBay to find a variety of vintage postcards (or other genuine old-time photographs) of places that have sentimental meaning to your gift recipient: where they were born, lived once, attended school, etc.

Repair or transform a memento. My husband did this for his father with his old baseball glove, oiling it up and getting it into particularly attractive condition, and then having it mounted in a shadow box with lovely results.

Time: *For them, with them and/or of yours*

One night, while passing the mashed potatoes, ask family members how they would finish this sentence: "I wish I had time to ..." Another time, ask "What have you always wanted to know how to do?" You may just be surprised what you learn. The results will help you to give gifts of:

An event together. Spending time together is a great gift, and might include tickets to the symphony or another concert, live theater, an outing to hike or snowshoe together, or even a commitment to have a regular lunch or dinner.

An event alone. If your gift recipient hasn't had time to pursue an interest, you can offer to babysit the kids or otherwise free up the time, perhaps pairing the activity with a gift card you've purchased. Maybe the gift is the unscheduled time itself – offer to babysit to enable your friend or loved one to have a completely free afternoon off once a month for the next year!

Kids' activities. Inquire with your local public museum about sleepover opportunities for kids and their parents, which may involve behind-the-scenes tours and an opportunity to experience the exhibits in a very different context.

Games. If you enjoyed your intelligence-gathering operation, check out Table Topics and The Box of Questions. Each game has multiple versions, and provides a basis for spending more fun time together.

Custom gift certificates. Select from more than 100 designs using Vistaprint, or create your own, printing several lines of your text on a set of 10 or more gift certificates for as little as \$3.99 (unit prices fall

the more you order). Hand write the nature or value of your gift and pop it into the envelope provided.

Something in Support of a Hobby

Lessons, starter kits or accessories. These give the gift recipient the opportunity to discover if he or she really likes the activity or has a skill at it without investing in it right away. From salsa dancing to cake decorating, if someone's interested, you can help them out. Many hobbies and interests are the focus of classes at the YMCA or community college extension courses.

Something Useful, But Still Fun

Electronic gizmos or helpers. The Electroman surge protector is shaped like a stick figure, so you can plug his head into the outlet, then use the sockets in each of his hands and feet to plug in your electronics. Find him for \$25 at What on Earth. The Earbud Buddy tames your headset cords for just \$18 at Levenger, and comes in a handsome leather gift box.

The Roomba robot vacuum. It costs about the same as an average vacuum cleaner at Target, but men: Do not get this for your wife unless she is specifically yearning aloud for one and then fluttering her lashes in your direction.

Gardener's Supply Company. The company publishes a catalog full of do-dads and fun, interesting, time-saving outdoor and indoor items, like novelty watering cans and designer wellies.



Something Eccentric

Consult CafePress and Zazzle. These websites offer a trove of items appealing to every sport, hobby, literary interest, and attitude imaginable, and plenty that would never occur to you. Whether your recipients are nuts about penguins, mathematical formulae, *Twilight* or Chaucer, there's a mug, T-shirt and mousepad to satisfy them.

Something Natural

Holiday greens. Wreaths, centerpieces and garlands of living balsam and fir can be sent as gifts from L.L. Bean, Gardener's Supply Co., White Flower Farm, and other nursery sources. Harder to find are balsam kissing balls, a charming, old-world item, but Holiday Greens.com offers them for about \$30.



Something Completely Unnecessary

Radio-controlled whatzits. They come in all forms, and who doesn't get a kick out of zipping a toy car or plane around using a handset?



A Guide to Gift Sources

Bookmarks

Metropolitan Museum: <http://store.metmuseum.org>, 800-468-7386

Smithsonian Institution: smithsonianstore.com, 800-322-0344

Art Institute of Chicago: artinstituteshop.org, 888-301-9612

Huntington Library: huntington.org, 626-405-2142

Coins

eBay: ebay.com

Jewelry

Ruby Lane: rubylane.com

Royal Exchange Jewelers: royalexchangejewelers.com

Old Durham Road: olddurhamroad.com,

866-298-1627 to request a catalog, x1626 to order

Luggage tags

Hello Traveler: hellotraveler.com

Levenger: levenger.com, 800-544-0880

Anne Taintor: <http://annetaintor.com>, 718-483-9312

Piñata

Target: target.com

Toys 'R' Us: toysrus.com

Personalized signs

A Simpler Time: asimplertime.com, 888-851-9088

Furniture/Accessories

Simply Fountains: simplyfountains.com, 866-579-5177

Garden Fountains: garden-fountains.com, 800-920-7457

Craigslist: craigslist.org

Food items

Zara May's Handcrafted Fudge: zaramay.com, 818-823-7127

Lucille's Kitchen Garden: lucilleskitchengarden.com, 651-387-3218

Pemberton's Toffee and Truffles: <http://pembertonstoffee.com>, 708-301-4238

Peet's Coffee & Tea: peets.com, 800-999-2132

Murchie's Tea & Coffee, Ltd.: murchies.com, 800-663-0400

Alterra Coffee: <http://alterracoffee.com>, 877-273-3747

Handmade soap

Seventh Sojourn: <http://soapmagic.com>, 651-730-5793

Rocky Mountain Soap: rockymountainsoap.com, 877-229-7627

Fair trade items

Ten Thousand Villages: <http://www.tenthousandvillages.com>,

717-859-8100, 877-883-8341 to order

Trails to Bridges: trailstobridges.com/store/

UNICEF: unicefusa.org/shop, 800-553-1200

Miscellany

Etsy: etsy.com

Photobooks

MyPublisher: mypublisher.com

Mixbook: mixbook.com

Gifts of time

Table Topics: tabletopics.com

The Box of Questions: theboxgirls.com

Vistaprint: vistaprint.com/pricing.aspx

Useful but fun

What on Earth: whatonearthcatalog.com, 800-945-2552

Gardener's Supply Company: www.gardenerssupply.com, 888-833-1412

Something eccentric

CafePress: cafepress.com

Zazzle: zazzle.com/shop

Natural gifts

L.L. Bean: llbean.com, 800-441-5713

White Flower Farm: whiteflowerfarm.com/greens, 800-503-9624

Holiday Greens: holidaygreens.com, 413-648-9580

Popcorn machines

Nostalgia Factory Outlet: nostalgiafactoryoutlet.com, 800-629-3325

A kite. Mary Poppins had it right: It's still fun to fly a kite! Any local toystore should be able to sell you a basic one, and plenty of less-basic ones are marvels of art and engineering.

A model ship, airplane or spacecraft. They serve little purpose other than the pride of construction, and possibly a certain Zen concentration that develops while working on the small pieces. But building one is fun, which is the point. The same argument suggests that jigsaw puzzles are still a good gift, especially now that there are so many options in the 3-dimensional realm.



An "old tyme" popcorn cart or cotton candy maker. – Tabletop versions start at \$40 and \$60, respectively, from Nostalgia Factory Outlet, with larger versions also available.

Books, Nonfiction

Every one of these topics could yield an excellent book related to it.

Books, Fiction

Browse the "bargain books" aisle at your local bookseller and you will have a trove to appeal to nearly every interest. My one named suggestion is for the grownup fan of Harry Potter: *Jonathan Strange & Mr. Norrell*, a novel by Susanna Clarke. Published in 2004, it is a journey into a version of Regency England where magic existed long ago, but has not been practiced for centuries ... until a magician comes along who is not satisfied with isolating himself to studying theoretical magic. This is a densely written work, 800+ pages long, that should delight a fan of history or pseudo-history, but may intimidate others. It is one of the most richly realized universes that I've ever encountered in fiction.

From this multitude of gift suggestions you should be able to pull a single item or idea for that hard-to-buy-for relative, or the friend or neighbor who went above-and-beyond in some way. If you are still high and dry, you are a truly hopeless gift-giver and should just buy gift cards! One final suggestion: As a gift to yourself, cap off the season with renting or borrowing a DVD of Shakespeare's *Twelfth Night*.

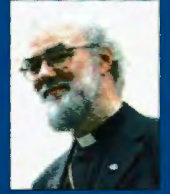
Christie L. Manussier is a freelance writer in Racine, Wis.

COMMUNION PARTNERS

A Worldwide Fellowship of Anglican Primates, Bishops, and Clergy

Communion Partners is a growing international fellowship of Anglican and Episcopal Primates, Bishops, Rectors, and Theologians dedicated to mission partnership in the Anglican Communion and Christian theological formation in the Anglican Tradition. Communion Partners enables Anglicans to emphasize Communion life and accountability as fundamental to their identity. Communion Partner Clergy is the parish-based component of the fellowship. Communion Partner Clergy will establish and develop mission relationships with Partner Primates and their churches. It will seek the renewal of a vibrant Anglican identity for its people: for daily Christian living, for witness and outreach, and for strengthened ecumenical relationships.

"... it seems to be widely agreed in this [Lambeth] Conference that internal pastoral and liturgical care, strengthened by arrangements like the suggested Communion Partners initiative in the USA ... are the way we should go if we want to avoid further ecclesial confusion..."
[from his 'Lambeth Presidential Address' on 3 August, 2008]



– The Rt. Rev. and Rt. Hon. Dr. Rowan Williams,
104th Archbishop of Canterbury

Will you join us?



"The Communion Partner scheme offers a wise and creative way forward that the wider Communion will celebrate. I pray it will attract strong support and become a key agent for mission and renewal across North America."

– The Rt. Rev. N.T. Wright, Bishop of Durham

"I am delighted to support the work of the Communion Partner plan, which exists to seek a solution to the breakdown in the Anglican Communion by dialogue, friendship and understanding."

– The Rt. Rev. and Rt. Hon. Dr. George L. Carey, 103rd Archbishop of Canterbury

"Communion Partners is intended to provide for those concerned a visible link to the Anglican Communion. Many within our dioceses and in congregations in other dioceses seek to be assured of their connection to the Anglican Communion. Traditionally, this has been understood in terms of bishop-to-bishop relationships. Communion Partners fleshes out this connection in a significant and symbolic way."

– The Right Reverend Bruce MacPherson,
Bishop, Episcopal Diocese of Western Louisiana

"...We are spending a great deal of time defining what we are not, and we need to spend more time telling people who we are – firmly committed to the developing Covenant and Windsor principles and mindful of the proper parameters of the Episcopal Church, but not limiting our work – nor our relationships – to TEC alone."

– The Rev. Dr. Chuck Alley, Rector, St. Matthew's, Richmond, Member, Rector's Advisory Committee

"The Communion Partner Plan is perhaps the last great hope for keeping what is left of the Episcopal Church out of the opposing trenches of relativistic heresy or schism...noting that the Church fathers said the two great enemies of the faith were heresy and schism – they did not say one was better than the other – that both were tools of the devil to break apart the family of God. The Communion Partner Plan is one answer of getting the church back in the middle of the road and keeping it from the ICU that awaits them in either of these trenches."

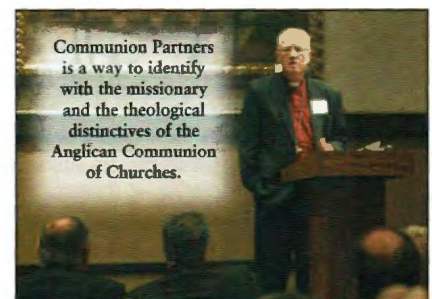
– The Rev. Dr. Russell J. Levenson, Jr.,
Rector, St. Martin's, Houston, Member, Rector's Advisory Committee

"Communion Partners is not a 'protest group,' but a missional fellowship committed to reviving classical Christianity within The Episcopal Church. We seek to provide a place for those committed to remaining in the Anglican Communion and TEC while also offering theological and spiritual support. We are committed to the Anglican way and support the Archbishop of Canterbury's goal of building an Anglican Covenant as a reasonable and solid theological place to stand."

– The Reverend Leigh Spruill, Rector, St. George's Episcopal Church, Nashville, Tennessee

"I believe that Communion Partners is, in this season, the way of solid Anglican witness to Christ's Gospel in the United States: faithful, peaceable, steadfast, and bound to the full mission of the Anglican Communion."

– The Rev. Dr. Ephraim Radner, Professor of Historical Theology, Wycliffe College, Univ. of Toronto



"My belief is that our Communion Partners are building solid bridges to Anglican comprehensiveness. We are Holy Saturday people, waiting together patiently with the whole Anglican family, for the coming of the third day. Unsure of what the immediate future holds, and certain that our earthly church is dying, we are working through this uneasy time with the hope of a resurrected Church."

– The Right Reverend Gerilyn Wolf, Bishop,
Episcopal Diocese of Rhode Island

"The Communion Partner bishops share many concerns about the Anglican Communion and its future and look to work together with Primates and Bishops from the wider Communion. In addition, we believe we all have need of mutual encouragement, prayer, and reassurance. The Communion Partners will be a forum for these kinds of relationships."

– The Right Reverend Michael Smith, Bishop,
Episcopal Diocese of North Dakota

"The Communion Partner bishops will work together according to the principles outlined in the Windsor Report and seek a comprehensive Anglican Covenant at the Lambeth Conference and beyond."

– The Right Reverend Ed Little, Bishop,
Episcopal Diocese of Northern Indiana

COMMUNION PARTNERS

A Worldwide Fellowship of Anglican Primates, Bishops, and Clergy

Please Join Us ...

Communion Partner Clergy

AN INVITATION TO CLERGY:

We would like to invite you to join in an exciting opportunity that has developed recently for those who have felt called to remain in The Episcopal Church while following a different theological trajectory. Last year, 13 bishops announced the Communion Partners Plan through which we might maintain fellowship within the Anglican Communion. As a response to that initiative, a number of rectors of TEC parishes met in Dallas to formulate a vehicle through which we might give our prayer and support to one another and to the bishops and primates who are working to form a clear Communion identity within TEC.

A follow-up meeting was held in Houston at which a larger group of rectors gathered with four Communion Partner Bishops and representatives of the Anglican Communion Institute to give form and definition to the fellowship that has become known as the Communion Partner Clergy.

Our progress at that meeting is best summarized by the following excerpt from a letter we drafted to the Archbishop of Canterbury.

At that meeting, we acknowledged the serious challenges of this present season in the Anglican Communion due to the actions of The Episcopal Church, reaffirmed our commitment to the authority of Scripture and creedal and historic faith, and reaffirmed our respect for the proper authority of our bishops. We articulated the shape of our obedience to God as his people in terms of service to our various dioceses and the dioceses, provinces and leadership of the Anglican Communion. The participants identified that the center piece of our common life as Communion Partners is mission grounded in the Person and Work of Jesus Christ, rather than an organizational structure.

We feel that the proper expression of that mission is found in meaningful relationships that are informed by Paul's words that we should be "...subject to one another out of reverence for Christ," (Ephesians 5:21). We have identified five specific ways through which we can foster and strengthen such relationships.

1 As the basis for healthy cooperative relationships within the Communion, we support and are firmly committed to the Windsor process and the development of an Anglican Covenant that provides a meaningful framework within which we can function theologically and missiologically. It is important to us that you know we are committed to the Windsor and Covenant way forward, and pledge to you our firm support for these stepping stones on that path.

2 We desire to establish ministry relationships with dioceses in other provinces which will provide for the sharing of ideas and ministry opportunities. Such relationships will be initiated through the process of listening to our partners in order to better understand them and their particular needs, and will continue based on mutual agreement and accountability.

3 We seek to facilitate access to quality theological education and practical parish experience for our partners, as well as ministry-expanding opportunities for our parishioners through contact with partner clergy and lay persons, both at home and abroad.

4 Within The Episcopal Church, we are committed to supporting one another through prayer and fellowship, with particular concern for those rectors and parishes that find themselves isolated geographically or theologically.

5 Finally, we aspire to provide a positive contribution to the life of this church by witnessing to the importance of an authentic Anglican identity not only within The Episcopal Church, (USA), but also the greater Communion, by a consistent loyalty to the mission and relationships that best define our connectedness as members of the Body of Christ and His presence in the Anglican Communion.

We are excited by the positive attitude of the participants in this initiative and the prospects for a constructive Gospel-centered engagement within TEC. This is not a group being organized to reform TEC, but rather a group of co-laborers in TEC with the common purpose of sowing the seed of the Gospel of Jesus Christ. Our intention is to include all interested clergy (including those in the ordination process in TEC) in this fellowship. We hope you will prayerfully consider joining us in this endeavor. If you have any questions or would like to discuss this matter further please contact us via our email at CPClergy@stgeorgesnashville.org. You may also visit our website at www.CommunionPartners.org.

Yours in Christ,
Communion Partner Clergy Advisory Committee

Dallas Convention Given Wholly to Covenant

By Matthew S.C. Olver

A shrewd observer of the 114th Convention of the Episcopal Diocese of Dallas [Oct. 16-18] might have noted a similarity to the 2008 Lambeth Conference, insofar as resolutions and floor debate were scrapped in favor of corporate discernment on the nature of communion and the Anglican Covenant (following the invitation of Resolution D020 of the Episcopal Church's 2009 General Convention).

The Rt. Rev. James Stanton, Bishop of Dallas, also found a precedent for this approach in the first convention of the diocese in 1895, where, following the lead of Bishop Alexander Garrett, delegates "sat, almost through the whole of it, as a Committee of the Whole"—speaking directly to each other, debating, and considering drafts of their Constitution. That convention moreover began its work with the ecclesial equivalent of Henry V's St. Crispin's Day speech, quoted by Bishop Stanton at the beginning of his address:

"Every Diocese is an independent and sovereign state, held in the unity of the Catholic Church by its Episcopate, according to the rule of St. Cyprian ... The Diocese thus becomes the ecclesiastical unit, a full and perfect integer sufficient of itself for all purposes of growth and development."

In turn, this convention, Bishop Stanton explained, should aim to "grow in the perception and understanding of the character of our diocese and the proposed Anglican Covenant." And then, in Eastertide of 2010, a special convention will consider "resolutions of substance" and take up a formal response to the covenant.

The October convention centered around three major papers, which may be found on the website of the Diocese of Dallas (episcopal-dallas.org). Fol-

lowing is an interpretive summary of each.

Bishop Stanton's address, "Diocese and Covenant: Reflections on Dallas, its History and Future," set forth "the classic understanding of the polity [i.e., canonical ordering] of the Episcopal Church and the place of the diocese" within it. It turns out that the Episcopal Church (TEC) *does* have a unique polity (as critics of the covenant also maintain), insofar as we chose to eschew a hierarchy of archbishops or metropolitans like that in the Church of England. In this regard TEC uniquely embodies (though not completely so) what many in the "primitive church" assumed, namely, that "the diocese, not the parish, is the local Church — the whole of the Church in a given place."

One can hear in this a strong echo both of the latest statement of the Anglican-Orthodox Dialogue (cited in the covenant text) and the work of Orthodox theologians such as John Zizioulas. In Zizioulas's recent summary of St. Cyprian, for instance, "every bishop is to lead his own diocese, ordain whomever he wishes, and be responsible directly to God" (*Lectures in Christian Dogmatics*, 142). In turn, however, "the great deposit of authority resides not in each individual bishop, but in the complete apostolic college. It resides in the whole body of bishops." This fits with the covenant's insistence that adopting churches be "mindful of the common councils of the Communion and our ecumenical agreements" (1.2.1; cf. 3.1.2).

On all counts, the notion "that the province is the supreme authority over every diocese" is mistaken, Bishop Stanton argued, on historical and theological grounds, as well as the grounds of TEC's own canon law. After all, dioceses are first formed before they are "admitted" into union with the General Convention (Title 1, Canon 10.4). Church historian Powell Mills Dawley noted this peculiar feature of TEC's

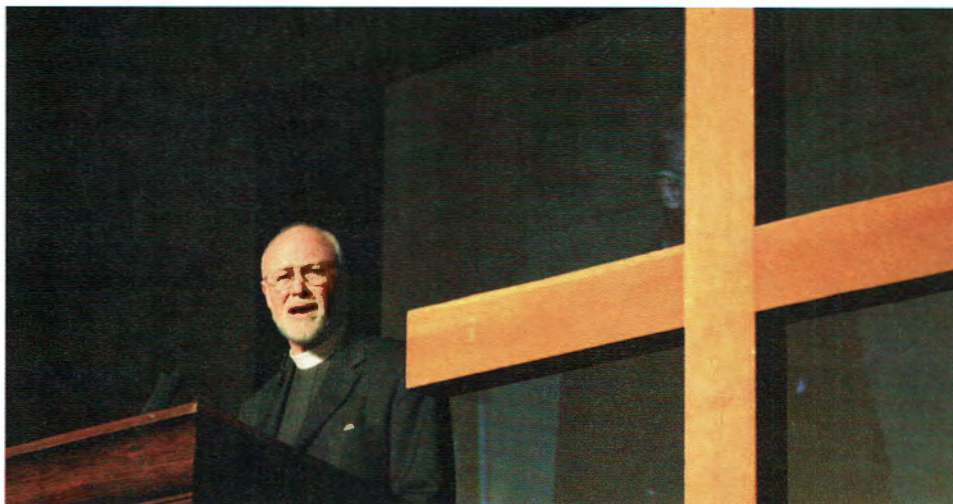
polity when he wrote that dioceses "possess an independence far greater than that characteristic in most other churches with episcopal polity ... [W]hile the bishop's exercise of independent power within the diocese is restricted by the share in church government possessed by the diocesan convention and the standing committee, his independence to the rest of the church is almost complete" (*The Episcopal Church and Its Work*, 115f.). If a certain autonomy attaches to TEC as a provincial church, therefore, the dioceses of TEC "have the same if not even a greater claim to autonomy," Bishop Stanton concluded.

Mark McCall, Esq., an associate of the Anglican Communion Institute, presented the second paper, "TEC Polity, the Civil Law and the Anglican Covenant." Mr. McCall moved the convention's focus from the diocese to the province in a careful summary of legal issues surrounding the covenant, beginning with the fact that civil law considers TEC a "voluntary association."

A corporation, on the other hand, only exists when "the state ... issues a certificate of incorporation." A voluntary association is distinguished by, among other things, the fact that the members can agree on their own governing rules.

Accordingly, "probably the most important legal question" regarding TEC and the Anglican covenant is: "Who are the members of the voluntary association that is TEC?" And the answer of TEC's constitution is dioceses, since they join the General Convention through "accession." This is demonstrated at General Convention in votes by orders wherein "each diocese gets one vote when the lay order votes and one vote when the clergy vote."

Another kind of legislative body sits alongside General Convention, however, namely, diocesan conventions.



Wreno Wynne photo

Dean Turner: Drafters of the text "bent over backwards to protect the autonomy of the provinces."

This therefore forms an overlapping or "concurrent" jurisdiction, a commonplace in American government. Not only do "the Congress and state legislatures frequently legislate on the same things," but the President, with the concurrence of two thirds of the Senate, can enact a treaty which is "inconsistent with a statute" enacted by the Congress. In this second instance, the "last in time" rule applies, where the later statute prevails. But in the first instance, state legislatures do not have the option to make such an appeal because of another kind of rule, which adjudicates overlapping jurisdiction in terms of "supremacy." The U.S. Constitution has such a supremacy clause that makes federal law "the supreme law of the land."

TEC's constitution, however, "has no such supremacy clause giving General Convention priority over diocesan conventions." In fact, "the closest the TEC constitution comes to this concept is in the provision making the bishop and standing committee 'the ecclesiastical authority' in the diocese," which means "the Presiding Bishop, the General Convention and the Executive Council are not." Moreover, the absence of a supremacy clause in TEC's constitution means that "we have concurrent jurisdiction without supremacy among the General Convention and the various diocesan conventions, and each can theoretically undo what the other has done." And since the diocese meets in convention three times as often as the General Convention, "this gives a distinct legal advantage to the diocese, and

as a practical matter, the diocese gets the last word."

The implications of this for TEC and the covenant are threefold.

"Dioceses have the inherent authority to commit themselves to the covenant as soon as it is available." Likewise, "dioceses that do not want to assume the obligations of mutual responsibility entailed by the covenant ... would be able to nullify that adoption and those commitments for their dioceses."

The Anglican covenant, and the Anglican Communion as a whole, has nothing to say about TEC's polity and no power to affect it. The covenant text explicitly states as much in 4.1.4 with reference to provincial — and, it is implied, diocesan — autonomy, that is, local canon law.

Autonomy-in-communion means that, as the Windsor Report put it, "communion is the fundamental limit to autonomy," which Mr. McCall spelled out in practical terms: "the Communion does not care *how* we do what we do," but "they do care — deeply in some cases — *what* we do. There are some things that TEC could do — some say has already done — that put TEC outside the Communion. This has nothing to do with TEC's polity, but with *what* that polity produced [T]hat is why the refrain 'you don't understand our polity' is irrelevant."

The convention's final paper, "Crossroads Are for Meeting (Again)" by the Very Rev. Philip Turner of the Anglican

Communion Institute, moved the discussion back one step again to the level of the Communion to answer the question of how "autonomous churches, called to carry out God's mission at a particular time and place," may "remain at the same time in a Communion that is catholic in both belief and practice."

Dean Turner spent a significant part of the address responding to the claim that a covenant is "un-Anglican" by its very nature, even as the drafters of the text "bent over backwards to protect the autonomy of the provinces." Section 3.2 is especially instructive here, in its exhortation to "have regard for the common

good of the Communion" via "mutual responsibility and interdependence," that is, a commitment to test new insights "by shared discernment," so as "to seek a shared mind with other churches, through the Communion's councils, about matters of common concern."

Again, one could amplify the argument with reference to John Zizioulas, who writes of councils: "Whenever the issues are common, a council is required, the authority of which is limited to that issue. A council cannot impose anything on a Church, unless other Churches are affected by the consequence of its action" (*Lectures*, 143). This fits rather neatly with what Bishop Garrett called "the confirmatory action of conciliar ratification" — discerned in the interplay between local and universal.

"The question is not whether we need a covenant," Bishop Stanton offered near the end of his address, "but what the nature of the covenant is that we already have — that already in some sense underlies being an Anglican." And I suppose that that is a good way to think about the summons of the proposed Anglican covenant: as a way to grow more fully into who we already are, "in continuity and consonance with Scripture and the catholic and apostolic faith, order and tradition." □

The Rev. Matthew S.C. Olver is curate at the Church of the Incarnation, Dallas.

CLOCKWISE: *Nativity* by William Congdon, *The Yellow Crucifixion* by Marc Chagall, *Baptism of Christ* icon, *Rabbi with the Torah* by Mane-Katz

All images from *Jesus of Nazareth: The Illustrated Edition*. The richly illustrated edition of Pope Benedict's 2007 book features more than 100 full-color reproductions of classic works of art depicting Jesus, the Blessed Virgin Mary, the Apostles, and other biblical themes. Included are works by a range of esteemed artists through the centuries, from Da Vinci, Caravaggio, Veronese and Tintoretto, to Kandinsky, Chagall, Gauguin and Matisse. The result is a visual feast to complement the pope's essays on the life of Christ that, as Msgr. Gianfranco Ravasi observes in his preface, seek to bridge the gap between "the historical Jesus and the Christ of the faith." "Jesus is shown to be the flowering or consummation of all that God had promised Israel in many and various ways," noted Richard Hays, in a review for *First Things*. "Many of the connections that Benedict discerns are traditional in patristic exegesis, but his explication of them is artful and effective."

JESUS OF NAZARETH: The Illustrated Edition. By Pope Benedict XVI, preface by Msgr. Gianfranco Ravasi. Rizzoli. Pp. 431. \$60. ISBN 978-0-8478-3271-2.

"Who Do You Say That I Am?"



Differentiation and Communion

“Differentiation” is a popular concept among conservative Episcopalians these days, and at a one-day special convention on Oct. 24, voting members of the Diocese of South Carolina produced truckloads of the stuff.

They affirmed the Anglican Communion’s covenant in draft form, and for that we offer them unqualified praise.

On other matters: Do you have a gnawing feeling that the Episcopal Church’s ordination vows are too vague? The diocese has supplemented them. Are you ashamed of General Convention resolutions that pave the way for more openly gay bishops and pastoral blessings for same-sex couples? The diocese has declared them null and void within its boundaries. Do your body and soul groan from day after numbing day of General Convention? South Carolina’s deputation has reserved the right to stay home in protest of a convention that daily proves the truism about Church councils being capable of error. For Episcopalians who have grown weary of General Convention’s reams of busybody and preening resolutions, the Diocese of South Carolina’s Bronx cheer is entertaining, if not cathartic.

All together: *Out with the bad air, in with the good air!* Now, let us keep breathing, more deeply and more slowly, until our minds are clear. The diocese’s vote to authorize its bishop and General Convention deputation to withdraw from governing bodies of the Episcopal Church puts too fine a point on legitimate criticisms. Declaring two General Convention resolutions null and void is a similar overstep.

Granted, dioceses have the right to disregard any General Convention resolution they wish. Resolutions, as the keepers of the Constitution and Canons frequently remind us, do not carry the same authority as constitutional amendments or canons. Resolutions are recommendations, expressions of the mind of General Convention. To treat them as new revelations from God, or new laws to which dioceses or congregations must pledge their obedience, is absurd.

Voting to declare any General Convention resolution null and void may, however, provoke an already lawsuit-addicted church bureaucracy, and for little more than an exercise in symbolism. Dioceses should know by now that benign neglect of any annoying (or even sinful) resolution is the wiser path.

As for withdrawing from the Episcopal Church’s governing bodies: Physical separation creates new realities of its own, and precious few of them lead to repentance or reconciliation with God and one another. Physical separation, to borrow from the witty Bishop Mark Lawrence, grows like kudzu, and it creates still more separation.

Bonnie Anderson, president of the House of Deputies, got this right when she wrote to South Carolina’s General Convention deputies: “Priests and Bishops are called to be part of the councils and government of the Church, not to withdraw from them.”

This does not mean that the bishop or deputies of South Carolina must consider General Convention a Council of Nicea of the 21st century; it would be a gross error to do so. We agree with Bishop Lawrence that General Convention is a major part of the problem today, not least when leaders attempt to wield it as an instrument to curtail diocesan autonomy in the name of a would-be national hierarchy. Yet General Convention remains the provincial

General Convention is a major part of the problem today ... yet it remains the provincial council within which bishops and politically engaged clergy and laity must work beyond their dioceses.

(alas, in more ways than one) council within which bishops and politically engaged clergy and laity must work beyond their dioceses.

Ordained ministers of the Episcopal Church have pledged to participate in its councils. In the case of General Convention, only a small percentage of priests or deacons answer to this demanding responsibility. Not many are selfless or ambitious enough to seek it. Bishops who wish to maintain voices of authority within their own house boycott its meetings, including General Convention, at their peril.

Underlying these practical considerations for remaining involved are ecclesiological and theological responsibilities. For Christians who read the New Testament with the reverent care it deserves, the Church is the bride of Christ, and Christ the bridegroom prepares her for eternal joy — even, it seems, through humiliation or spiritual grief suffered at a local synod of one member of a long-divided Body.

To be sure, in our shared sins, we are often more like Gomer, the prostitute whom God ordered Hosea to marry. In this case, when we believe theological or ideological distortions are harming our corner of the Church, our calling is to do what the faithful have always done, since the time of the patriarchs and prophets: Speak what we know of Scripture; stand our ground in the blessed company of all faithful people, including communion-minded dioceses and parishes; and leave the results to God’s perfect and eventual justice.



Dual Citizenship?

There is, in fact, only *one citizenship*, since there is, according to our Creeds, only *one Church*.

READER'S VIEWPOINT

By N.J.A. Humphrey

The ecumenical movement has all but ground to a halt. This is only to be expected, given the intransigence of ecclesiastical leadership all around. Anglican-Roman Catholic relations in particular are arguably at an all-time low. The reasons for this are already known to many; and if anyone doesn't know what I'm talking about, a simple Google search will simultaneously enlighten and confound. My concern here is with what decent, ordinary laypeople of this and other churches are expected to do "in the meantime," while their respective leaders continue to fail to use their offices to fulfill Christ's prayer that we all may be one (cf. John 17:11).

Notwithstanding the recent developments emanating from the Vatican vis-à-vis special accommodations for disaffected Anglicans [TLC, Nov. 8], I mean to address things as they are now, rather than speculating about any top-down approach that has yet to play itself out.

A hint at the way forward from an Anglican perspective

may be found on page 418 of *The Book of Common Prayer* (1979). When a member of a church that has preserved the apostolic succession and who already has been confirmed in that church wishes to join the Episcopal Church, that person is not confirmed again but "received." The bishop says, "N., we recognize you as a member of the one holy catholic and apostolic Church, and we receive you into the fellowship of this Communion. God, the Father, Son, and Holy Spirit, bless, preserve, and keep you."

Marion J. Hatchett, in his *Commentary on the American Prayer Book*, quotes a position statement issued by the Standing Liturgical Commission and the Theological and Prayer Book Committees of the House of Bishops, which wrote that "it is desirable and appropriate that [such persons] be presented to the Bishop as representing the world-wide episcopate." Those who have not been confirmed in their previous tradition by a bishop in apostolic succession are confirmed, but those who have already been are simply extended "the right hand of fellowship" (cf. Gal. 2:9) using the form for Reception.

Let's dig into the meaning of "Reception" a little, and apply it to our wider ecumenical situation. When a Roman Catholic is received into the Episcopal Church, for instance, does she cease to be a Roman Catholic? In many people's minds, yes; and that may, in fact, be her intent. Reception, however, is not designed to "cancel" one's prior membership in a particular branch or denomination of the Church; it simply recognizes that one is *already* a member of the *same* Church that we, as Episcopalians, claim membership in:

Reception is no more and no less than a recognition that a fellow member of the Church Catholic has elected to continue her earthly pilgrimage within that tradition of prayer and discipleship known as the Anglican Communion.

"the one holy catholic and apostolic Church." In receiving people into fellowship in the Episcopal Church, the bishop represents not simply a "denomination," but "the world-wide episcopate," that is, *all* bishops of whatever tradition who stand within apostolic succession. Reception is, therefore, no more and no less than a recognition that a fellow member of the Church Catholic has elected to continue her earthly pilgrimage within that tradition of prayer and discipleship known as the Anglican Communion, in this instance within the Episcopal Church. Whether such a person still considers herself a member of her previous ecclesial community is, plainly speaking, of no concern to Anglicans, though it may well raise pastoral concerns best dealt with person-to-person.

(Continued on next page)

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READER'S VIEWPOINT

Dual Citizenship?

(Continued from previous page)

From this perspective, Reception acknowledges a sort of “dual citizenship.” More accurately, Reception is a recognition that there is, in fact, only *one citizenship*, since there is, according to our Creeds, only *one Church*.

If there is truly only one Church, and all those who have been baptized with water in the name of the Father, the Son and the Holy Spirit are its recognizable citizens (its catechumens and inquirers might be considered residents but not citizens), then all laypeople should feel free to claim the birthright of Christian liberty and consider themselves members of *all* recognizably apostolic churches, of whatever stripe.

Such laypeople, then, should consider themselves free to participate fully in the rites of any ecclesial community for which they have been duly prepared. But this is where things get tricky, for here we run into the question of how one might apply this principle: Does this mean that a layperson should feel free to consider herself as much a Roman Catholic as she considers herself an Episcopalian? Does this mean that a layperson should feel free to receive communion in either (or *any* apostolic) church? Discipline differs from church to church, after all, so what should an ecumenically minded layperson make of the strictures that our ordained leadership and their friends, the canon lawyers, have placed on the reception of the sacraments in each church?

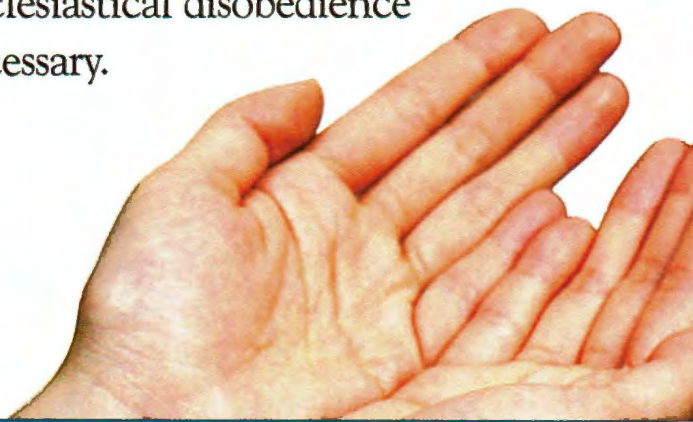
In order to answer this, one must first ask: What are such rules for? My own answer is that all church discipline regarding the Eucharist and other sacraments has three legitimate goals: (1) to safeguard the wellbeing of a person's soul, so that the person is disposed to receive the saving, redeeming and sanctifying grace of the sacrament; (2) to safeguard the integrity of the rite itself, so that people who receive the sacrament can be confident that what they are receiving is in fact what the Church claims it is; and (3) to safeguard good order, so that those who should *not* be celebrating or receiving a sacrament do not do so and thereby scandalize the Church and/or imperil their souls and/or the souls of others.

Thus, if laypeople are properly prepared and disposed toward receiving the grace mediated in a sacrament, are not corrupting the integrity of the sacrament itself, and are not disruptive to the good order of the ecclesial community celebrating that sacrament, there is no objective

harm in taking full advantage of one's “dual citizenship” in two (or more) branches of the Church Catholic. In fact, much good may be accomplished, since it concretely enacts and reinforces one's membership not in any denomination but in the *one and only Church*, even if to act with such liberty runs the risk of confusing others. Should this happen, a person exercising such liberty should be prepared for a “teaching moment” that challenges worshipers not to see themselves or others as merely Episcopalians or any affiliation aside or apart from their common membership in the one holy catholic and apostolic Church.

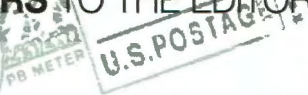
In order to move the ecumenical movement forward and break the logjam that our ordained leaders have (with, I'm sure, every good intention) placed in the way of Christian unity, a certain ecumenically minded ecclesiastical disobedience may be necessary. For what, ultimately, is one disobeying — our Lord's command, or the “traditions of men” (cf. Mark 7:6-8) that have institutionalized

In order to move the ecumenical movement forward and break the logjam that our ordained leaders have ... placed in the way of Christian unity, a certain ecumenically minded ecclesiastical disobedience may be necessary.



the sin of schism? While I respect the consciences of those who want to guard against an abuse of ecclesiastical disobedience, which may skirt the very real issues of ecclesial sin and division and encourage an indifferentism to our unhappy divisions, I believe that such disobedience may be the most faithful way that one could, given the right circumstances, act in total obedience to Jesus' expressed desire that we all may be one. □

*The Rev. N.J.A. Humphrey is curate at St. Paul's, K Street, in Washington, D.C.
He blogs at communioninconflict.blogspot.com.*



Kinds of Anglicanism?

The good letter from the executive director to the unnamed monsignor [TLC, Oct. 18] cited THE LIVING CHURCH's slogan, "supporting Catholic Anglicanism," and made me wonder whether at the outset of his editorship he might wish to reconsider that phrase.

Would it not be better to say "Anglican Catholicism"? The former phrase implies that there are non-Catholic kinds of Anglicanism, but a church must either be Catholic or not. There may be varying emphases within it, but the church itself cannot be partly Catholic. To say "supporting Anglican Catholicism," on the other hand, implies that there are various kinds of Catholicism — which is also implied by the term, "Roman Catholic."

Surely our mission is to communicate to the world — and "support" — the kind of Catholicism that is the particular gift of the Anglican Communion. But I have always believed that the whole Episcopal Church was Catholic, not just part of it.

(The Rev.) Christopher L. Webber
Sharon, Conn.

Fair enough, and an interesting point that would merit further discussion, not least with reference to the ecumenical analogy that you draw. You will note that we employed "Anglican Catholicism" for last week's cover to capture the apparent intent of the pope's forthcoming apostolic constitution, namely, to enshrine (a form of?) Anglicanism more surely in the bounds of the Roman communion of churches. Of course, whether the sense of Anglican is lost when it is abstracted from the visible communion of Canterbury — the "church" of Anglican Catholicism — is a serious question that deserves further reflection and study going forward, by all who are interested in preserving and perpetuating our patrimony. CSW

Which Communion?

In his letter to the editor [TLC, Oct. 25], the Rev. John Conrad wrote, "When [the Presiding Bishop] celebrates the Eucharist, those who come to the table

(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

... are in the communion." While we believe that "the unworthiness of the minister hinders not the effect of the sacraments" (Art. XXVI), the argument that a faithful Anglican who receives the Eucharist from a bishop who, like the province to which he belongs, has abandoned the Scripture and tradition received from the church catholic, is nevertheless a member of "the communion" — by virtue of that sacramental act — takes us into a maze of questions overlooked or ignored.

Do bishops have the power to create communion? The same Article XXVI draws a fine line, not suitable for a bumper sticker: "forasmuch as [Bishops] do not the same in their own name, but in Christ's, and do minister by commission and authority, ... neither is the effect of Christ's ordinance taken away by their wickedness ..." but the sacraments "be effectual, because of Christ's institution and promise, although they be ministered by evil men."

The believer who comes to the altar to receive the Holy Communion as from Christ receives that grace because the grace is in Christ's hands, and only incidentally passes through the minister's hand. The minister's hands do not create the sacrament, nor its benefits.

In the terms of the example given, where we and the bishop are members of TEC in good standing, a legal question is asked. But the important question is theological: whether we are in spiritual communion with the Christ whose sacraments these are. The Anglican answer is that we receive Christ because he so wills it, out of regard for our repentance and faith. What Christ ordains is not invalidated by a minister. Conversely, what Christ does not ordain is not created by the bishop's hands.

What was the question: Whether you and I are "in the communion"? It depends upon which communion we are referring to.

*(The Rev.) A. Orley Swartzentruber
Princeton, N.J.*

Generous Response

The Vatican's generous pastoral response to the plight of those whom we Anglicans feel free to marginalize is a welcome development indeed [TLC, Nov. 8]. At least Rome seems prepared to respect the dignity of many whom we have injured or offended.

*(The Rev.) Steven R. Ford
St. James the Apostle Church
Tempe, Ariz.*

Reinterpreting the Canons

With the supposed "renunciation" of Bishop Keith Ackerman, the Presiding Bishop again shows her inability to understand the Canons of the Church [TLC, Nov. 8]. The original purpose of this Canon was, in essence, to "defrock" clergy who abandoned the ministry of the Episcopal Church for ministry in other churches/denominations (e.g., Roman Catholic, Orthodox, Lutheran). This did not include leaving for other Provinces of the Anglican Communion. If Episcopal priests were called to Anglican parishes in Canada, England or elsewhere, they didn't renounce their orders in the Episcopal Church; they simply transferred jurisdiction by a letter from the bishop.

With increasing ease, the Presiding Bishop has taken it upon herself to reinterpret this Canon. It was my understanding that Bishop Ackerman retired as a "Bishop in Good Standing" of the Episcopal Church. Asking to be transferred to another jurisdiction of the Anglican Communion after retirement should not, and must not, be interpreted as meaning abandonment of the ministry of the Episcopal Church.

*(The Rev.) Steven A. Scarcia
Emmanuel Church
Little Falls, N.Y.*

Choice of Photo

It seems strange that an Episcopal magazine would choose to put the Roman Catholic depiction of Our Lady of Walsingham on the front cover of the magazine [TLC, Oct. 18], rather than the carving from the Anglican Shrine at Walsingham.

*(The Rev.) John H. Shumaker
San Andreas, Calif.*



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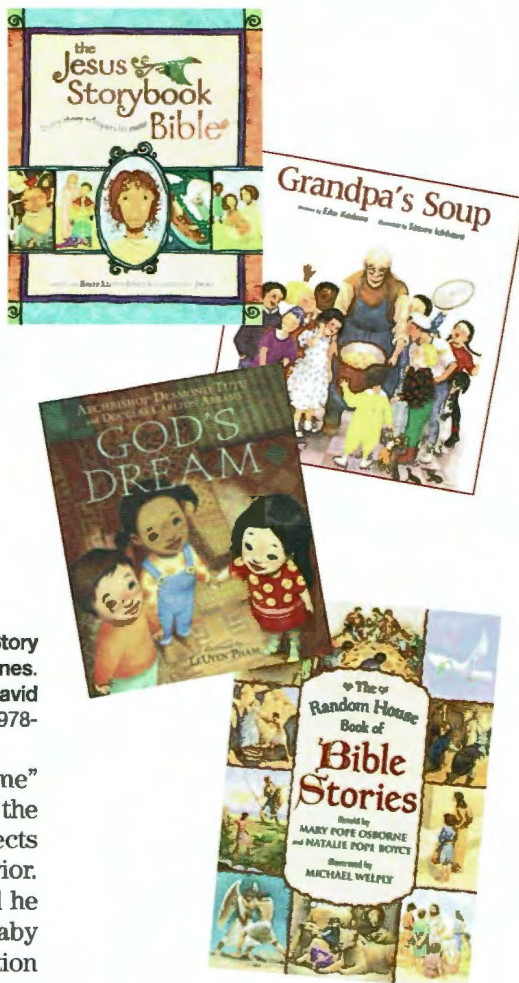
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GRANDPA'S SOUP. By Eiko Kadono. Illustrated by Satomi Ichikawa. Eerdmans. Unpaginated. \$8.50. ISBN 978-0802853479.

A lonely grandpa decides to make a batch of the delicious meatball soup that his wife would make for him

before she died. He makes more of the soup each day in order to share it with a growing number of companions who come to visit, animals and children alike. A beautiful and hopeful story.

GOD'S DREAM. By Desmond Tutu and Douglas Carlton Abrams. Illustrated by LeUyen Pham. Candlewick Press. Unpaginated. \$16.99. ISBN 978-0763633882.

The co-authors of *God Has a Dream: A Vision of Hope for Our Time* (2004) work together again. This time they look through the eyes of children to write about sharing, caring, laughing and playing, and forgiving, and about the choice to be friends, especially among people who are different from one another. The illustrations of faces and expressions will be inviting to all ages.

THE RANDOM HOUSE BOOK OF BIBLE STORIES. Retold by Mary Pope Osborne and Natalie Pope Osborne. Illustrated by Michael Welpy. Random House. Pp. 166. \$24.99. 978-0-3758-2281-0.

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(Continued on next page)

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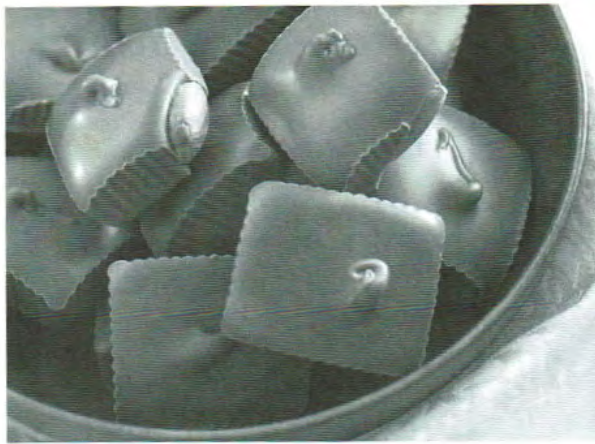
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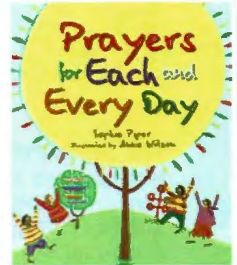
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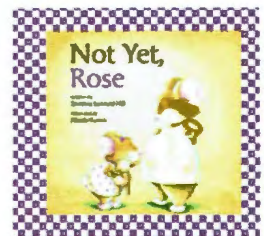


PRAYERS FOR EACH AND EVERY DAY. By Sophie Piper. Illustrated by Anne Wilson. Paraclete Press. Pp. 64. \$14.95. ISBN 978-1-55725-622-5.

Verse from Scripture and other sources are included in this small book that will fit comfortably on a nightstand, offering prayers and/or reflections for morning and evening each day of the week, as well as for seasons of the church year. The illustrations convey much joy.

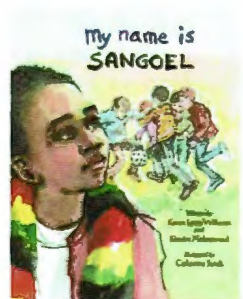
NOT YET, ROSE. By Susan Leonard Hill. Illustrated by Nicole Rutten. Eerdmans. Unpaginated. \$16.50. ISBN 978-0-8028-5326-4.

A young hamster anticipates the birth of her sibling with unceasing questions. She imagines life with a little sister, then a little brother, then wonders if it might be better having no sibling at all. Her anxiety subsides when she is able to hold the baby in her arms.



MY NAME IS SANGOEL. By Karen Lynn Williams and Khadra Mohammed. Illustrated by Catherine Stock. Eerdmans. Unpaginated. \$17. ISBN 978-0-8028-5307-3.

Young readers will follow the story of a Dinka boy, his mother and his sister, who leave a refugee camp and move to America. Sangoel preserves his history as he develops a creative way to teach others how to pronounce his name. A helpful introduction to the difficulties of war and life in other places.





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www.faithalive.org

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South Carolina

(Continued from page 8)

about the resolutions.

The president wrote of her concern that "some in the diocese are seeking through these resolutions to move the diocese out of the full life of the Episcopal Church and perhaps even see the resolutions as steps preliminary in attempting to separate the diocese from the church."

President Anderson told *THE LIVING CHURCH* that she writes to every diocese's General Convention deputation before respective diocesan conventions. Such letters are part of a broader communication pattern that includes a public website, an email list for deputies, a moderated forum for deputies and personal birthday greetings for each deputy.

She said her intention in writing to the deputies from South Carolina was to preserve their presence in the House of Deputies.

"I could see them throughout the whole convention," she said of South Carolina's deputation to this summer's General Convention. "I appreciated the depth of their involvement."

The Rev. Canon Kendall Harmon, canon theologian to the Diocese of South Carolina and a four-time deputy to General Convention, objected to the letter as an intrusion in the deliberations of the special convention.

"I am interested in the issue of precedent," said Canon Harmon, who published the letter on his weblog, TitusOneNine. "I can't name a time when a House of Deputies president intervened in a diocese before a convention like this."

President Anderson expressed further concerns about the resolutions that included:

- Her sense that one resolution paraphrases too loosely from the preface of *The Book of Common Prayer*. The full sentence from that preface reads: "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require."

"Without the omitted language, someone reading the resolution could come away with the idea that no departures from the doctrine, discipline and worship of the Church of England are permitted at all when the

expectation has always been that alterations would be made," she wrote.

- Disagreement about what constitutes the doctrine, discipline and worship of the Episcopal Church.

- The authority of General Convention. "All dioceses must make an unqualified accession to the Constitution and Canons of The Episcopal Church," she wrote. "The General Convention is the governing body of the Church and the authority of all other entities and offices comes from General Convention. So, adoption of a resolution declaring an action of General Convention null and void is itself, a nullity."

As the president moved toward her conclusion, she pleaded with the diocese not to withdraw from the councils of the Episcopal Church.

"The resolve in proposed Resolution 2 to begin withdrawing from bodies of the Church is likely counter-productive. The views and voices of the Diocese and Bishop will be absent from the Church's continuing discussion and discernment of these and other issues," she wrote. "Priests and Bishops are called to be part of the councils and government of the Church, not to withdraw from them."

Before the convention, she told *THE LIVING CHURCH* that if the diocese did withdraw its deputation from General Convention, "I would do everything in my power to not exacerbate feelings of alienation. ... I am not about trying to alienate or point fingers at anybody."

The next day, President Anderson posted a letter in which she apologized about one aspect of her first letter.

"My desire to keep you within the councils of the Church was at the heart of my letter," she wrote. "I also felt that it was important, in the spirit of open dialog and mutual accountability, to let you know that my interpretation of the constitution and canons of the Episcopal Church [is] quite different than the interpretations which inform the resolutions that will come before your special convention. After talking with [the Very Rev. John] Burwell, I can see that discussing this point at such length may have obscured my primary purpose for writing, and for that, I am truly sorry."

Douglas LeBlanc

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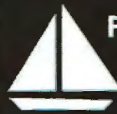


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Appointments

The Rev. Canon **Jack F. Nietert** is interim vicar of All Saints', PO Box 727, Tybee Island, GA 31328.

The Rev. **James H. Rains, Jr.**, is rector of St. Paul's, 1865 N Powerhouse Rd., Morganton, NC 28655.

Retirements

The Rev. **Roy W. Mellish**, as rector of Trinity, Morgan City, LA.

Deaths

The Rev. **Hal Shipley Daniell**, 79, a priest in the Diocese of Georgia, died of a malignant brain tumor on July 25 in Hospice of The Golden Isles, Brunswick, GA.

Fr. Daniell was born in Emory, GA, and served in the United States Air Force as a jet pilot before graduating from Georgia Tech in 1957. He received his Theology degree from The Seminary of the Southwest in Austin, TX, and a Master of Sacred Theology from Nashotah House in 1978. Ordained priest and deacon in 1960, he served as vicar of All Saints', Warner Robins, and St. Christopher's, Perry, GA, from 1960-1966; rector of St. Thomas', Columbus, GA, 1966-1977; rector of Christ Church Cathedral, Lexington, KY, 1977-1986; vicar of St. Anthony on the Desert, Scottsdale, AZ, 1986-1992; and pastoral associate at St. Mark's, Brunswick, 1992-2009. He retired on June 28, his birthday. Fr. Daniell is survived by his wife, Betty; sons Charles and Robert; and three grandchildren, Jeanie Beth, William, and Taylor Daniell.

The Rev. **Robert Ray Parks**, rector of Trinity Church, Wall Street, from 1972-87, died Oct. 18 in New York City. He was 91.

A Georgia native, he was a graduate of the University of Florida and received a bachelor of divinity degree from the School of Theology at the University of the South, and a doctorate of divinity from Trinity College, Hartford, CT. He was ordained to the diaconate in 1949 and to the priesthood the following year. He served as rector of two Florida parishes prior to his appointment as dean of St. John's Cathedral, Tallahassee: St. Paul's, Quincy, from 1949-55, then St. Paul's, Jacksonville Beach, 1955-60. He served as dean from 1960-71 before moving to New York to serve as Trinity's 15th rector. Under his 15 years of leadership, the parish established the Trinity Grants Program, which has made more than \$80 million available for recipients both locally and worldwide. He is survived by his wife, Nancy; two sons, Benjamin of Summit, NJ, and John, of Briarcliff Manor, N.Y.; and four grandchildren.

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