

AN APPEAL TO THE ARCHBISHOP OF CANTERBURY

By the Bishops and Dioceses of Central Florida, Dallas, Fort Worth, Pittsburgh, San Joaquin, South Carolina, and Springfield (20 July, A.D. 2006)

The Situation

There are effectively two churches under one roof. The common roof is called the (Protestant) Episcopal Church in the United States of America. Separation of the two churches became all but inevitable and irreversible at the General Convention of 2006. Both hold principled, but irreconcilable, religious views. Both claim to be the Episcopal Church where they are.

One church has a revolutionary character. The other church has the character of evangelical and catholic via media. One church leads the way in Anglican Communion innovation. The other church seeks submission to the common mind of world Anglicanism. Significant parts of one church seek elimination of its conserving minority and confiscation of that minority's patrimony. The other church would gladly negotiate fair and graceful terms of co-existence, or in a worst-case scenario, disengagement.

Seven dioceses are seeking to reshape their life together as dioceses -- faithful to what the Episcopal Church has been and submitted to what the Anglican Communion has taught -- under the oversight of a Canterbury appointed Commissary, temporarily exercising some of the responsibilities normally assigned to the American primate. Some of these dioceses have requested "alternative primatial oversight." One has requested "a direct pastoral relationship." One has requested "alternative primatial relationship and, as appropriate, oversight." While worded differently, what these requests seek in common is a special relationship of pastoral care and accountability under the Archbishop of Canterbury described more fully below. We anticipate that these seven dioceses may be joined in this request by at least two other dioceses in September.

Given the hostility now being expressed by ECUSA's majority leadership -- suggesting among other things that our "dioceses be declared vacant" -- we see the special relationship for which we are appealing as the best means of preserving the status quo and balance among American dioceses, both progressive and conserving, until the longer-term issues can be decided. For the next several years, while negotiated settlements or court proceedings may run their courses state by state across the United States, and while development of an Anglican Communion Covenant edges forward among the Provinces of the Communion, these seven dioceses propose to function separately from the ECUSA majority, but under the Constitution and Canons of ECUSA as received.

The minority ECUSA church needs protection. The request is not a request to enter into the legal affairs of the Episcopal Church, except that the Constitution of the Episcopal Church and of the several dioceses all require "constituent membership" in the Anglican Communion and "communion with the See of Canterbury." These are matters determined not by us in the United States but by Canterbury and the rest of the world, so it is to Canterbury and the rest of the world that we must turn.

Are the seven dioceses, all Network Dioceses, “constituent members of the Anglican Communion?” Are the seven dioceses, all Network Dioceses, “in communion with the See of Canterbury?” Can the precedents and the structures of the Communion find the means to “acknowledge the standing of” and to “protect” – through an affirmation of legitimate Communion status and the extra-ordinary creation of a Communion Commissary during the present crisis – the witness of these Windsor-compliant Dioceses, and any other dioceses that may choose to join us, threatened by a hostile and litigious ECUSA majority?

The Appeal

The appeal is for a Commissary under the auspices of the Archbishop of Canterbury, charged with responsibility for general supervision, direction, gathering, pastoral care and accountability concerning ourselves and our dioceses.

We seek acknowledgement that the Dioceses that have made this appeal, all dioceses of the Network of Anglican Communion Dioceses and Parishes, are legitimate and recognizable dioceses of the Anglican Communion in their several locations, at least insofar as the Communion is concerned. We also seek recognition that as dioceses fully submitted to the Windsor Report, we should be given status in the Communion that is at least the equivalent of that accorded the majority of dioceses of the Episcopal Church, a majority that has failed to embrace the Windsor Report.

We seek provision of a Commissary, appointed by the Archbishop of Canterbury, preferably in episcopal orders, to act as our point of connection to him and to exercise general supervision, direction, gathering, pastoral care and accountability on his behalf.

We seek to remain faithful to the Constitution and Canons of our several Dioceses, and to the Constitution and Canons of the Episcopal Church as the basis of church order, church life and church discipline, limited only by the rejection of innovations inconsistent with evangelical truth and catholic order, with special reference to the teachings of the Lambeth Conferences of 1988 and 1998, and to the Windsor Report of 2004.

“Nuts and Bolts”

We seek to remain accountable to the wider Church. We believe the tasks constitutionally and canonically assigned to the Presiding Bishop are for the good order of the Church. Because of the spiritual and disciplinary nature of the tasks, however, it is clear that neither the present nor incoming incumbent can exercise these tasks fairly or impartially on our behalf. The tasks are listed in Appendix A.

We imagine that a Commissary might be appointed to exercise these responsibilities over us and on behalf of the Archbishop of Canterbury. This is a provisional (transitional) arrangement until (1) such time as our future as dioceses is settled in the US and (2) the

status of the two ECUSA churches here – progressive majority and conserving minority -
- can be sorted out *vis a vis* Anglican Communion membership and covenant.

We propose that the Commissary be in episcopal orders and have global standing, as well as an understanding of the American situation, with a theological consonance with the group of dioceses being overseen. We could imagine that a former primate like Maurice Sinclair or retired bishop like Stephen Jecko might serve in such a role very well.

We believe that the Archbishop of Canterbury could reasonably approach the present and incoming Presiding Bishops, seeking their willingness to refrain from objection to this plan. While intensely distasteful to the ECUSA majority, this plan (1) offers a “cease-fire” that would be broadly appreciated in the Communion; (2) would be seen by Canterbury and the rest of the Communion as a positive action by the ECUSA leadership in what has, to date, seemed like intransigence and arrogance on the part of the progressive majority; and (3) does not preclude negotiated settlements or court actions by any of the parties in the American dispute. Whether the Presiding Bishop or Presiding Bishop-elect agree to remain neutral for the good of the Communion is a matter that should be offered to them, but their refusal to cooperate should not be permitted to block that which is minimally protective of the ECUSA minority and maximally to the good of the Communion. It is our contention that ECUSA has passed the point of being allowed to continue to define the terms.

Statement of Common Faith and Commitment of the Requesting Dioceses

The Bishops making this appeal reaffirm our common faith in the whole Gospel of Jesus Christ and our common commitment, both to the Anglican Communion and to one another.

Without equivocation, we embrace and submit ourselves to the principles and recommendations of The Windsor Report. We are Windsor Bishops. Likewise, we are Lambeth Bishops, who fully endorse the clear teaching of the Communion as expressed in the resolutions of the 1998 Lambeth Conference. Of particular importance to the current crisis that faces us are Resolution I.10 on human sexuality and Resolution III.2 on the unity of the Anglican Communion.

Appendix B offers an expanded theological statement prepared as a part of this submission.

Some of us support the ordination of women as priests and bishops as a legitimate development in the historic faith and order of the Church, but others among us do not, finding insufficient warrant in Holy Scripture, and no warrant or requirement in the Apostolic Tradition of the Church, to justify such a change in the historic practice of the Church. We are, however, all in complete agreement as to the moral authority of the Lambeth resolutions.

While recognizing the difficulties presented by our theological differences on the issue of women's ordination as priests and bishops, we are mutually committed "to live together in the highest degree of Communion possible." To maintain our unity, we uphold the principle of "open reception" as defined by the Eames Commission on Women in the Episcopate, recognizing that in the end the Church ultimately may accept or reject the practice of ordaining women as priests and bishops. In the words of Resolution III.2 of Lambeth 1998, we "affirm that those who dissent from, as well as those who assent to, the ordination of women to the priesthood and episcopate, are both loyal Anglicans," and "that there is and should be no compulsion on any bishop in matters concerning ordination or licensing."

Why Now?

Too much energy continues to be spent on the fight. All of us who love the gospel and the Lord Jesus Christ yearn to refocus our efforts on mission. That, of course, is the greatest response to "Why Now?" But there is more.

This is a kairos moment for the Episcopal Church and for the Anglican Communion. The comprehensive picture emerging from General Convention actions and inactions, as concerns the Windsor Report in particular, is more than sufficient for a judgment that it is continuing its "walk apart." Appendix C illustrates the Presiding Bishop-elect's commitment to the present direction of the majority.

For Network churches in non-Network dioceses the conclusion is that it is time to negotiate separation from ECUSA. With no new options introduced, this separation invariably takes the form of affiliation with a diocese of the Global South, whether Rwanda, Nigeria, Uganda, Kenya, Central Africa or Southern Cone.

Furthermore, for leading congregations in Network dioceses (e.g., Christ Church, Plano, Texas, in the Diocese of Dallas) there is an unwillingness any longer to be associated with the Episcopal Church.

In practical terms, this means that the strongest congregations of Network dioceses are contemplating leaving their dioceses unless there is some way for the dioceses themselves to be sustained in a meaningful way by a direct relationship to the Communion. Departure to the Global South by these congregations will have the dual effect of deepening the incoherence of Anglicanism in the United States and weakening, perhaps fatally, the Network dioceses.

The Archbishop of Canterbury has historically played a pivotal role in the life of the American Church, including consultation on the Book of Common Prayer and in securing the episcopate. The present Archbishop has now given the whole of the Communion a compelling vision in his "The Hope and Challenge of Being an Anglican Today." We ask him to consider this appeal in the hope that we can together respond to his leadership,

avert the incoherence and fracturing already suggested, and work toward a new day within a Covenant that will bear fruit.

The seven dioceses that make this appeal are faithful Anglican dioceses. We stand with the rest of the Communion in Faith and Order. Can the existing systems of the Communion find a way, in this extraordinarily challenging moment, to provide for our recognition and continuity in the face of the aggressive innovation embraced by the majority of our own Province, whose leaders seem to us determined to bring about our elimination?

APPENDIX A

Functions and authority of the Presiding Bishop of ECUSA under Title I of Canons:

1. Chief Pastor and Primate of ECUSA. Canon I.2.4 (a).
2. Responsible for leadership in
 - initiating and developing policy and strategy in ECUSA, and
 - speaking for ECUSA as to its policies, strategies and programs. Canon I.2.4 (a) (1).
3. Speak God's words to ECUSA and to the world, as the representative of ECUSA and its episcopate in its corporate capacity. Canon I.2.4 (a) (2).
4. In the event of a vacancy within a Diocese, consult with the Ecclesiastical Authority to ensure that adequate interim Episcopal Services are provided. Canon I.2.4 (a) (3).
5. Take order for the consecration of Bishops, when duly elected, and assemble the Bishops of ECUSA to meet. Canon I.2.4 (a) (4).
6. Preside over meeting of the House of Bishops; ...and recommend legislation to General Convention and the Houses of ECUSA. Canon I.2.4 (a) (5).
7. Visit every Diocese in ECUSA for the purpose of:
 - Holding pastoral consultations with the Bishop or Bishops thereof and, with their advice, with the Lay and Clerical leaders of the jurisdiction;
 - Preaching the Word;
 - Celebrating the Eucharist. Canon I.2.4 (a) (6).
8. Report annually to ECUSA and, from time to time, issue pastoral letters. Canon I.2.4 (b).
9. Make appointments and delegate authority as appropriate to carry out his duties assigned by the canons or General Convention. Canon I.2.4(c).
10. Appoint a Chancellor to serve for as long as the Presiding Bishop may desire. Canon I.2.5.

Functions and authority of Presiding Bishop under disciplinary canons (Title IV).

1. The Presiding Bishop is the focal point for all disciplinary procedures relating to a bishop under Title IV (The Disciplinary Canons).

- Charges against a Bishop are filed with the Presiding Bishop. Canon IV.3.24 & 26.
- The Presiding Bishop forwards the charges to the Review Committee. Canon IV.3.26.
- The Presiding Bishop on his own initiative may require the Review Committee to investigate any Bishop whom he believes has committed an offense. Canon IV.23 (b).
- The Presiding Bishop appoints the five bishops who make up the episcopal membership of the Review Committee whose job it is to cause the charges to be investigated and to determine whether to issue a presentment against the Bishop charged. Canon IV.3.27 and 43.
- The Presiding Bishop may issue temporary inhibitions against bishops (Canon IV.1.4-6); and may determine punishment and sentence of bishops who may submit voluntarily to the discipline of ECUSA without trial (Canon IV.2.9-14).
- The Presiding Bishop receives and acts upon the certificate of the Review Committee when it finds that a Bishop has abandoned communion of ECUSA, including the imposition of an inhibition of such Bishop. (Canon IV.9.1).
- If a Bishop inhibited under Title IV.9 does not recant within two months of inhibition, the Presiding Bishop presents the matter to the House of Bishops for the Bishop to be deposed. (Canon IV.9.2).

In addition to the foregoing functions and authorizations, there are a number of administrative functions provided in Title III (i.e., giving notice of a Bishop's election, preparing a list of episcopal resignations, etc.), not viewed as substantive and not included here.

APPENDIX B

Theological Commitments of the Petitioning Bishops

To the Archbishop of Canterbury:

To help you understand the theological commonality which we as bishops share, it may be best to begin where our Constitution begins: that this Church will uphold and propagate “the historic faith and order set forth in the Book of Common Prayer.”

In turn, our Prayer Book is built around the Baptismal Covenant. The first “promise” in the Baptismal Covenant is this:

“Will you continue in the Apostles’ teaching and fellowship, in the breaking of bread and in the prayers?”

This promise derives from Acts 2.42 in the New Testament. We take this promise as our point of departure:

1. We believe fidelity to the Apostles’ teaching is the ground of communion (*koinonia*), and the precondition for Eucharistic sharing and prayer; indeed, we believe it is the ground of the Church in all its aspects.
2. We believe that the Apostles’ teaching is found primarily in the New Testament, but also in the life and practice of the apostolic and sub-apostolic period in the Church’s history, giving shape to its ministry, its worship, its creeds, its exemplars (saints and martyrs), and its councils.
3. We believe that the center of focus of the Apostles’ teaching is their testimony to Jesus, and especially to his resurrection as marking him out as the Son of God in power.
4. We believe the Apostles’ teaching unfolds the meaning of this event both for the world as a whole and for individual men and women.
5. We believe that the Holy Spirit inspired the Apostles’ teaching, and on that foundation built the Church.
6. We believe that the Apostles’ teaching is mediated through the Church’s history in the formation of the New Testament and its appropriation of the Old Testament.
7. We believe that the Apostles’ teaching is at the same time the moving impulse of the Church’s history and its norm or measure, both directing and limiting the Church’s development.
8. We believe that Jesus is both human and divine, the second Person of the undivided Trinity, the Word made flesh, the Savior and Redeemer of the world, and is unique in all these aspects.
9. We believe that Jesus is the head of the Church, his Body, whose teaching and example is the final rule of life, individual and corporate, for His disciples.
10. We believe that Jesus died once for all, a sacrifice for many, overcoming sin; and that those who accept his sacrificial death and his resurrection, and who are

- baptized, are forgiven of their sins, made one with the risen Jesus, receive the gift of everlasting life, and are strengthened by his Spirit to live lives worthy of their calling.
11. We believe that individuals who are made one with the risen Jesus by faith and baptism are incorporated into his Body, and are impelled to give their lives in turn to be his witnesses and his servants in every aspect of their lives.
 12. We believe that the Holy Spirit is given to such persons for the purpose of their transformation and growth, and to strengthen them for God's service.
 13. We believe that the Church, like its Lord, is called to give its life for the life of the world.
 14. We believe that the Sacraments of the New Covenant are sure and certain signs of God's grace given to the Church; and that they belong to the Church catholic.
 15. We believe that bishops are called to guard the faith, unity and discipline of the Church; and that discipline serves unity, and that unity serves the cause of the apostolic faith so that Jesus may be known and God glorified.
 16. We believe that bishops and all who are in Holy Orders must live lives that display the apostolic faith they are pledged to guard; and that those who live in contradiction to the Apostles' teaching are moving away from that faith, and are subverting the unity (*koinonia*) and discipline of the Church.
 17. We believe that, as bishops, we must not only guard the unity of the Church, but must exhibit that unity together with all others who continue in the Apostles' teaching.
 18. We believe that the Anglican experiment of a thoroughly apostolic faith and catholic order without a single centralized authority is both noble and has been historically fruitful; but we also believe that it is imperiled.
 19. We believe the proposal of an Anglican Covenant offers the way to articulate a structure that will carry this experiment forward in an ecclesologically responsible way.
 20. We believe that the Constitution of the Episcopal Church expresses a valid purpose, namely that we be a "constituent member of the Anglican Communion . . . in communion with the See of Canterbury;" that this also expresses an intent thereby to continue in the Apostles' teaching; and that this expresses at the same time a commitment to the conciliarity of Anglicanism whereby only the whole Church can decide issues which affect the whole.
 21. We believe in the unique role the See of Canterbury has played and will continue to play in the Anglican experiment, not only as a focus of unity among the parts of the Communion, but as a Pastoral presence and voice with unique authority, and as a visible connection to the Church catholic through time and with other churches throughout the world.
 22. We believe we are called to stand together at this time in commitment to these beliefs as well as in commitment to the process by which an Anglican Covenant may be formed; and we trust in turn that such a Covenant will itself be a promise to "continue in the Apostles' teaching."

APPENDIX C

Concerns about the Presiding Bishop-elect

1. We are concerned that the Presiding Bishop-elect embodies the majority's disregard of the Windsor Report:

- She voted for the consent to V. Gene Robinson
- She authorizes rites of blessing of same-sex unions
- She has sharply criticized the Windsor Report's "ignorance" of ECUSA
- She has indicated that she will continue on the current path
- She has called the status of resolution B033 into question

2. We are concerned that the Presiding Bishop-elect does not represent our views to the Communion:

- She has a disregard for the views of the Instruments of Unity or Communion
- She has been sharply critical of members of the Primates' Meeting
- She does not share a clear commitment to the Archbishop's vision of a Covenant
- She has inadequate regard to the consequences of "walking apart"

3. We are concerned that the Presiding Bishop-elect holds theological views that are at variance with the historic tradition:

- A problematic view of Jesus
- A confused message on the place of Jesus in the Church
- A partial understanding of the Reign of God (Kingdom of God)
- An exclusively social justice view of the mission of the Church

4. We are concerned that the Presiding Bishop-elect has indicated a hostile attitude toward the minority's faith and witness:

- She attributes their opposition to the prevailing direction as of "the Evil One"
- She has indicated a confrontational stance with respect to these bishops

Citations:

1. Disregard of the Windsor Report:

On consent to the bishop of New Hampshire

"I participated in the vote to consent to his election . . . I believe that the people of New Hampshire have the right to choose the person they believe is best suited to their particular ministry needs. I recognize that this election will cause deep grief and pain to a number of people in this church, and I deeply lament that reality." (Pastoral Letter, Aug 2003)

On blessing same-sex unions

“The nature of blessing a relationship, whether a marriage or a same-sex partnership, means that the community who stand with the couple also promise to bless them.” (2003 Diocesan Convention Address)

"THEREFORE, BE IT RESOLVED: That the 33rd Annual Convention of the Episcopal Diocese of Nevada, desiring to support relationships of mutuality and fidelity which mediate the grace of God between those persons for whom the celebration and blessing of a marriage is not available, does hereby recognize that ceremonies to celebrate the relationships of such persons who are baptized members in good standing in this diocese may be conducted by clergy in the diocese, with the approval of the bishop, respecting their pastoral discretion.” (Resolution adopted by Diocese of Nevada, 2003)

"I said that a parish wishing to do so would have to get the congregation to agree, to show that it was not an isolated event, divorced from the rest of its activities. The couple would also have to receive counselling, like anyone getting married.” (The Guardian, Jun 2006)

On the Windsor Report

“The Windsor Report contains some significant misunderstandings and errors of fact. It does not clearly recognize how the polity of the Episcopal Church varies from that of most other parts of the Communion” (Speech in Seattle, Nov 2005)

On the present course

“I am fully committed to the full inclusion of gay and lesbian Christians in the church.” (Episcopal News Service, Jun 2006)

On B033

Concerning the possibility of consents for a partnered gay/lesbian candidate for the episcopate:

“[Louie Crew:] ‘*You don't get much of a choice if a diocese elects a lesbian or gay bishop.*’

“[Jefferts Schori:] ‘That's right, and if God brings us to that day, I think we will act according to how the Spirit moves us. I am sorry not to be able to be more direct.’” (The Witness Magazine, Apr 2006)

In the House of Bishops, she said, “This resolution will have to be reviewed very soon.”

2. Concerning the Communion:

On the Instruments of Unity

“I don't think Jesus is as interested in instruments of unity as he is in whether or not we're serving his brothers and sisters or feeding the hungry. The Episcopal Church and the Anglican Communion are going to survive if we manage to work together at healing the world.” (Address, Church Divinity School of the Pacific, Nov 2005)

On ECUSA being, as one reporter put it, "thrown out of the Communion"

"It will be unfortunate if we don't have partners, but the reality is lived at the level of local relationships, at local levels: folks from Nevada going out and helping in Kenya." (The Guardian, Jun 2006)

On the Anglican Communion

In an interview: ". . . the Anglican Communion is a gift to be cherished, and a gift that needs to be increasingly valued and appropriated through our own sacrifice, albeit not at the cost of what this church believes to be faithful response to the gospel." (The Living Church, 2006)

On what she will say to Peter Akinola

"I will ask him what encourages him to see some of God's children as less than human and less worthy of the dignity that our liturgy believes is the right of all human beings." (The Guardian, Jun 2006)

On the decisions of General Convention on sexuality

Interview: "[But] these decisions were made because we believe that's where the Gospel has been calling us. The Episcopal Church in the U.S. has come to a reasonable conclusion and consensus that gay and lesbian Christians are full members of this church and that our ministry to and with gay and lesbian Christians should be part of the fullness of our life." (Time Magazine, Jul 2006)

On the Covenant idea

"[The Archbishop of Canterbury is] very clear that we're not going to see an instant solution. He's also clear about his role: it is to call people to conversation, not to intervene in diocesan or provincial life--which some people have been asking for." (Time Magazine, Jul 2006)

On the Windsor Report

"All of this is a very long way of saying that neither this [Lambeth] commission, nor the Archbishop of Canterbury, nor the gathering of primates, can make rules or laws that bind the Episcopal Church." (2004 Diocesan Convention Address)

3. Theological Views:

On Jesus

"We who practice the Christian tradition understand him as our vehicle to the divine. But for us to assume that God could not act in other ways is, I think, to put God in an awfully small box." (Time Magazine, Jul 2006)

On the message of Jesus

"The Bible tells us about how to treat other human beings, and that's certainly the great message of Jesus – to include the unincluded." (CNN, Jun 2006)

On her reference to "Mother Jesus" in her sermon after election

"Our mother Jesus gives birth to a new creation – and you and I are His children."
(Episcopal News Service, Jun 19, 2006)

"It was very deliberate and conscious. I was wrestling with the image of blood on the cross, the image of labour. It's medieval imagery actually, Julian of Norwich. It seemed appropriate to the text and the hard work we are trying to do in this place." (The Guardian, Jun 2006; NB: she did not cite the reference of any sort to this phrase in her sermon.)

On the Reign of God

Integrity (reporter): "Can you tell me about the reign of God?"

Schori: "I think of the scripture from Isaiah read by Jesus in the synagogue, the blind see, the lame are healed...our vision is one of social justice like the vision enshrined in the millennium goals. The millennium goals are our vision of the reign of God." (ENS News Conference, Jun 18, 2006)

On Revelation

We believe that revelation continues, that God continues to be active in creation, and that all of the many ways of knowing -- including geology, evolutionary biology, philosophy, and arts such as opera, punk rock or painting -- can be vehicles through which God and human beings partner in continuing creation.

On the place of doctrine

"[Q] 'What is your prayer for the church today?' [A] 'That we remember the centrality of our mission is to love each other. That means caring for our neighbors. And it does not mean bickering about fine points of doctrine.'" (Time Magazine, Jul 2006)

On doing theology

"Our heritage and context shape our theology. The ways in which we understand scripture and appropriate gospel response to social realities are shaped both by our roots and our current circumstances." (Speech in Seattle, Nov 2005)

On making faith decisions

"Making any kind of faith decision is based on accumulating the best evidence one can find -- what one's senses and reason indicate, what the rest of the community has believed over time, and what the community judges most accurate today." (The Witness Magazine, Aug 2005)

4. Hostile attitude toward the minority:

On characterizing the minority

"I think it is the Evil One who is at work here, distracting us from our central focus, which ought to be on feeding the hungry, relieving the needs of the poor, healing the sick. This obsession is keeping us from doing that. To focus on issues of sexuality when people are dying is a distraction from our mission."

On the minority in the House of Bishops, called 'dissenters'

"I think they need to be challenged, more so than they have been. I see signs of hope in the House of Bishops, an unwillingness to continue to put up with bad behavior. We haven't seen any action yet, but I think it is coming." (The Witness Magazine, Apr 2006)

When asked if that would be a 'verbal rebuke'

"It won't be enough in some cases, I am sure. But I have the sense that there is some desire to hold each other accountable for actions that are not canonical, for actions that have the appearance of being downright schismatic." (The Witness Magazine, Apr 2006)

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