

## Dear Representative,

The purpose of this document is to influence authority. As my representative, I want to help you represent me. Based on your response so far, I am sure you do not understand me. So I am writing this document to explain myself concerning the current issue of a change in Church Government. Church government is important. That change will be way more efficient, but will it be effective? Effectiveness comes from people living by their measure of faith doing and preparing for their calling. Effectiveness means communicating personally with God and getting your offering accepted.

## Church Government is important

I do not understand the attitude used in responding to my questions about the proposed change in Church Government. I know it was after the fact to ask those questions, but I still do not understand how something as important as a change to Church Government could be passed without anyone understanding it. If I were the wife and you were the horrible husband, it was like you were telling me by your attitude that I should have no opinion on what that change was all about.

## I believe my influence is important

Also, I do not understand comments to me that in the Episcopal Church my opinion is not important. That also is like the horrible husband saying to his wife that her opinion is not important. Like husbands having the final say, Church leaders have the final say as to what the Bible means, and they are ultimately personally responsible for what they say, a huge responsibility. However, it has also been the responsibility and nature of those wives under authority to submit their expert opinions. And, throughout history those opinions have influenced and improved the Church. By the way, they created our Episcopal Church. Because God controls the heart of all authority, in all cases of authority, the expertise (influence) comes from below. I believe that is why the Bible says the one under all authority has the most influence. Therefore, I believe my influence is important.

## We are all called to influence authority

Personally, I want to stay in my position of influence. The most powerful position is under as much authority as possible. I cannot imagine wanting authority until there is no one left to influence. In other words, I believe it would be horrible to represent people for whom I could not speak. It would be like being the horrible husband.

## You are my representative authority

The solution: I believe it is my wifely responsibility to open my heart as I talk to my representative authority. I am also free and it is my wifely nature to practice on the other wives before I do so, so long as I refrain from encouraging rebellion (rabble

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rousing using demagoguery). If I do not open up, how can my representative represent me? Even if I open up, I have a responsibility to pray for what is on my heart concerning this matter and trust God that my expertise be received. Meanwhile (like the wife of the horrible husband after opening my heart and praying) I keep my mouth shut because I expect God to change the heart of the horrible husband on that issue, or until the next issue comes along that requires my expertise. Plus, if I ever quit opening my heart, I quit being the wife protected by authority.

### The issue at hand

I am concerned the new Church Government will keep people from living their callings within the Church. This is serious because it will mean offerings will not be accepted. I am concerned the Episcopal Church is giving up this freedom which their original constitution and all constitutions protect. All constitutions are laws that limit government. John Adams defined the word when he wrote the first constitution, a prototype for our Episcopal constitution a few years later. To John Adams, the idea of all people being created equal meant that they all had a calling or a cross to bear. In other words, they all had something special from God to give. Can anyone think of any other way we are equal?

### Constitutions, Canons and Callings

John Adam's idea of individual callings comes from the Bible. Many saints and Church leaders throughout history supported the same idea. Those callings are the bread of life. God promises that if we give what we are called to give (that which we have more of than we can use for ourselves) then we will be supplied with everything we need to continue giving. Therefore they are the bread of life. In other words, by living our calling which is our measure of faith we put the responsibility of our bread in God's hands.

### The bread of the social worker

For example: If those callings are for social work and evangelism, they use the authority and responsibility of their calling to organize people, so other individuals (including those responsible for the tithe) can invest in their expertise. That investment is called giving as opposed to tithing. Tithing covers the people with the priestly callings in the tent that produce our corporate worship and as mentioned above have final say on the meaning of the Word of God. Those people who work in the tent (and what a glorious tent that would and should be) have their own personal callings. They are responsible to God for what they do inside the tent and the social worker is responsible for what he (he/she) does outside the tent. They own what they do, and the social worker owns what he does. They give from their gifting and he gives from his. God supplies the bread. They own the bread that he supplies. Ownership is important in getting an offering accepted. Because God controls all authority and responsibility, ownership (like a calling) comes from God. Plus, when the bread comes from an anointed calling to a person who needs it, the new owner does not get fat.

## **Government Effectiveness**

I have looked at the proposed revised canons and the current canons or rules of church government. I see that they consolidate authority and responsibility for government of the Church. Someone also mentioned a community director/organizer role that I did not see. When they mentioned and described the role of the director, I automatically associated it with an organizer. I looked for his position in the proposed canons and I could not find it, but I may have missed it. That is not important, because I agree this new organization will be a more efficient. Constitutional governments have never been efficient, but with virtuous people they are the most effective. My concern is effectiveness. Effectiveness comes from free people living their measure of faith, which requires constitutions that limit government to specific roles. For Ecclesiastical or Church Government that means the roles defined by corporate worship. For example those roles would include: artists, musicians, teachers, preachers, pastors and administrators. Over the years, evangelists and social workers (like missionaries and other church builders) have proven to be much more effective when operating independently. Because they are gifted in helping people by discerning what they really need, they are the experts in what they do. As Kings their gifts attract people to the tent where gifts of Priests in the tent develop more powerful Kings like them to go out in the world to provide for the Priests and attract more people to the tent. Outside the tent, they also hire independent artists, musicians, teachers and administrators that help bring people to the tent. In the same way, social workers, evangelists and all Kings bring people to the tent. The important thing though is to keep callings free so people can work independently to give their unique gifts.

## **Summary: Dear Representative,**

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