

*Things She Just Said*  
**Quotable Quotes from Presiding Bishop**  
**Katharine Jefferts Schori**

**From her investiture sermon (November 4, 2006)<sup>1</sup>**

“Jesus’ inauguration and incarnation of the heavenly banquet is about a home that does not depend on place, but on community gathered in the conscious presence of God.... [N]one of us can truly find our rest in God until all of our brothers and sisters have also been welcomed home like the prodigal.”

“Shalom means that all human beings live together as siblings, at peace with one another and with God, and in right relationship with all of the rest of creation.... It is that vision to which Jesus points when he says, ‘today this scripture has been fulfilled in your hearing.’ To say ‘shalom’ is to know our own place and to invite and affirm the place of all of the rest of creation, once more at home in God.

“The ability of any of us to enjoy shalom depends on the health of our neighbors. If some do not have the opportunity for health or wholeness, then none of us can enjoy true and perfect holiness.”

**“In Their Own Words: Katharine Jefferts Schori,” *The Witness* (February, 28, 2006)<sup>2</sup>**

**On the moral dimensions of the federal budget (November 2005):** “Micah’s words are a challenge to all people of faith: ‘What does God ask of you but to do justice, to love mercy and to walk humbly with your God?’”

**On the Windsor Report and the challenge of remaining in communion (March 2005):** “We are slowly learning that God gives gifts to us in the most unlikely guises—people we find it hard to like, people with whom we disagree profoundly, and people we would rather ignore or marginalize. We are also learning that we can only be a real community if we’re willing to be faithful to our best and deepest understanding of the truth.”

“Paul’s image of the church as the body of Christ continues to be the most helpful way for me to look at this kind of tension [*i.e.*, in The Episcopal Church and Anglican Communion at present].”

**On sources of authority and the theory of evolution (August 2005):** “Episcopalians acknowledge three sources of authority on questions of faith: scripture, tradition and reason. Our scriptures are the writings of the Hebrew Bible (the Old Testament), the Christian writings (gospels and epistles) and several other books called the Apocrypha.... When the various sources of authority seem to be in tension, we must use *all* our rational and spiritual faculties to discern the direction in which a preponderance of the evidence points. To do otherwise is to repudiate the very gifts God has given us.”

**From “So Where is the Episcopal Church Headed Now?” a lecture given at the Church Divinity School of the Pacific (November 22, 2005):** “The Anglican tradition in this country was born in a revolution against monarchy and its aftermath. We have been from our foundation a profoundly democratic church, insisting that priests and the laity hold council and govern in partnership with late-coming bishops. We have a colonial heritage that developed and maintained a church run by lay men and funded by lay women, often with a profound distrust of bishops with too much authority.

“We are also heirs to a tradition that in the late 19<sup>th</sup> century affirmed that there were (and are) four things that hold us together as Christians. The Chicago-Lambeth Quadrilateral insisted that Jesus’ prayer ‘that we all may be one’ is our earnest desire for all the churches of Christ. We acknowledge that all who have been baptized in the name of the Trinity are members of that larger church. That statement further acknowledged that human custom in terms of worship and discipline is mutable, and that we do not seek either absorption or schism in approaching the differences among us, and that unity among Christians is only possible by returning to the principles of the early church. Those essential principles of unity consist

of: the scriptures of Old and New Testaments; the historic creeds; Baptism and Eucharist; and the historic episcopate, locally adapted.”

“Christians are the body of baptized folk called into service to the dream of God, where the poor hear good news, the captives are set free, the sick are healed, all are fed, housed, clothed, and people live together in peace. All are free to bless God and each other in creative and productive relationship.”

**On multicultural and Total Ministry (June 2004):** “We are all focused on the need for a greater sense of mission in our local faith communities, and on the need for healthy leadership among the members of our congregations.”

**On electoral politics and the Baptismal Covenant (June 2004):** “As you go to the polls, consider how an issue or candidate will help you to live out your baptismal vows and the gospel expectation that we will be God’s partners in building the Reign of God here at home and across the world.”

### “10 Questions for Katharine Jefferts Schori” (*Time* interview, July 10, 2006)<sup>3</sup>

**Time: Do you have a favorite Bible verse?**

**KJS:** “Isaiah 61 is an icon for me of what Christian work should be about. That’s what Jesus reads in his first public act. In Luke, he walks into the synagogue and reads from Isaiah. It talks about a vision of the reign of God where those who are mourning are comforted, where the hungry are fed, where the poor hear good news.”

**Time: What is your prayer for the church today?**

**KJS:** “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.”

### *Religion & Ethics Newsweekly* interview with Bishop Jefferts Schori (June 21, 2006)<sup>4</sup>

“Reconciliation is always possible. The Christian faith is about the eternity of hope. Once we give up hope, I think we cease to become active, engaged Christians. If we have no hope, we have repudiated the basis of our faith. There is always the possibility of reconciliation, resurrection, renewal. And once we lose a sense of that in a very deep way, we have challenged the very foundations of our faith. If—if the resurrection, the reconciliation may come beyond the grave, but we insist that it is always possible.”

### From a posting on *The Washington Post* Web site (December 29, 2006)<sup>5</sup>

“The current vogue in atheism, if real, has a lot to do with the diminished understandings of God promulgated by some believers. There is a wonderful scene in *The Color Purple* where Celie talks about beginning to wake up when she realized she didn’t believe in that old white guy in the sky.

“The ability to question and doubt, is, in my experience, the real beginning of a mature journey of faith. That spiritual journey has to wrestle with the inadequate images of God so eagerly touted by some. For example, if we assume that God is primarily interested in judgment rather than in human flourishing, we’ve missed a good deal. And at its demonic edge, that interest in dividing the just from the unjust leads to things like the Holocaust and apartheid. The God of the Bible and Jesus is about abundant life, not the diminishment of God-given human potential.”

---

#### Sources

<sup>1</sup>[http://www.episcopalchurch.org/3577\\_79214\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/3577_79214_ENG_HTM.htm)

<sup>2</sup><http://www.thewitness.org/article.php?id=1034>

<sup>3</sup><http://www.time.com/time/magazine/article/0,9171,1211587,00.html>

<sup>4</sup><http://www.pbs.org/wnet/religionandethics/week942/exclusive.html>

<sup>5</sup>[http://newsweek.washingtonpost.com/onfaith/katharine\\_jefferts\\_schori/2006/12/i\\_would\\_want\\_to\\_begin.html](http://newsweek.washingtonpost.com/onfaith/katharine_jefferts_schori/2006/12/i_would_want_to_begin.html)