

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ JULY 5, 2009 ♦ \$2.50

General Convention / Triennial Issue



Church of the Messiah, Santa Ana, Calif.

# Faith Alive!

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## Faith Alive: An Affirming, Encouraging Challenging, Rich Parish Family Reunion

Moved by the witness talks and an opportunity to share spontaneously, we came to a special appreciation of this prayer-driven weekend.

No less significant, the Saturday morning meetings in parishioners' homes gave us a time to connect in prayer and sharing experiences. We have already made plans that similar group activities will continue.

Based on follow-up remarks, it is evident that parishioners enjoyed a feeling of togetherness, of being "one in the Spirit." It was exciting to watch the weekend build on itself through the wonderful music program, the increasing sense of joy and the resulting phenomenal fellowship.

Possibly the most memorable to all was the way the parishioners came so humbly and naturally to the altar for prayer with the

visiting team. Few dry eyes remained following this somber, but inspirational, part of the program. The impact of this simple service will be with us for a long time to come.

The faithful were strengthened, hearts were lifted and lives rededicated as Church of the Messiah truly experienced "Faith Alive."

*Susan Ledbetter, Publicity/ Correspondence Chair, for The Rev. Jim Reed and Parish Leaders.*

*Church of the Messiah, Fredericksburg, VA  
Dick & Jan Condit, Coordinators*

### From Kemp, TX

I was thrilled by the turnout – about 8 percent of our total membership, including several who don't attend regularly.

This was a wonderful opportunity to celebrate who we are and what we can be in the future.

The weekend was well organized; the witnessing relatable, touching different individuals.

*The Rev. Jerry Morriss, Rector  
St. James on the Lake  
Tom Kay, Coordinator*

## Lay Witnesses Ministry Reaching Thousands; Men, Women, Teens Stand Ready to Serve

An estimated 9,000 men, women, teenagers and children will participate in some facet or all of a Faith Alive Weekend in 2009. The Weekend that they attend will enjoy the prayer covering of more than 6,000 nationwide.

Thousands of men and women, most personally touched through the ministry of Faith Alive, stand ready to serve on Faith Alive Weekends. They have stories of their spiritual journey which they are willing to share with others. And they are experienced in leading small groups on these weekends of renewal.

Hundreds of musicians throughout the country have served on Faith Alive teams and are eager to serve on upcoming Weekends. Guitar players, pianists, flutists, players of brass and reed instruments, and drummers have launched and affirmed these lay witness weekends through their gifts of music. Faith

Alive Weekends have also been blessed through gifted organ and choir music.

More than 35 wonderful, loving children's ministers are eager to lead the children's programs on these weekends supported by experienced assistants.

More than 20 experienced youth leaders stand ready to serve on Faith Alive Weekends from Alaska to Florida, California to the Midwest and New England, Canada and the Bahamas.

Thanks to a charitable trust that provides travel funds when needed, hundreds of teenagers have served on Faith Alive teams around the country, and are eager to share stories of their faith journey with junior high and senior high students.

If you are available to serve on Faith Alive Weekends and have not been invited in recent months, please contact the National Office so data can be updated.

## Help Witness During General Convention

If you are among the thousands touched by Faith Alive through the years and expect to attend the General Convention of The Episcopal Church in Anaheim, CA, this July, we ask that you stop by our booth — #328. We have Faith Alive identification so that you can help share the impact this ministry has had on your life and that of your church.

If you are not a deputy but sense a call to join us, please do so! We are especially eager to expand our reach through the sharing of stories during the weekend midway through the General Convention, on July 10-12. Contact the National Office if you can be with us!

# Visit Us at General Convention

Stop by the Church Pension Group booth to say hello. And check out these special booth events:

tues  
july 7

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wed  
july 8

Denominational Health Plan

thurs  
july 9

Celebrating Lay Employees

fri  
july 10

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sun  
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Older Adult Ministries

mon  
july 13

Planning For Tomorrow Conferences

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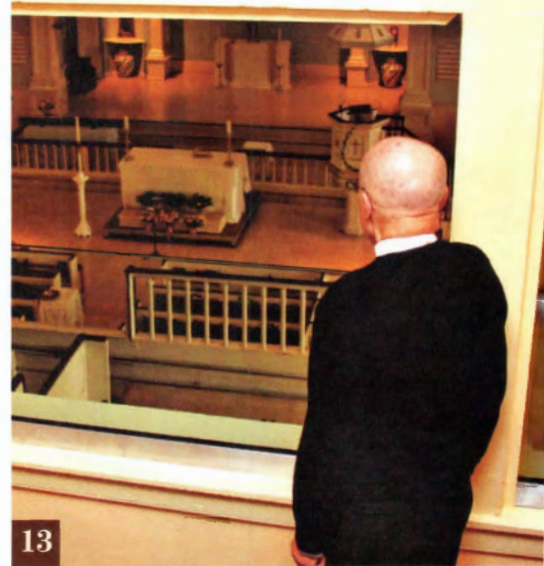


### The Cover

Cover photo by Bill Wallace

Left: The church in 1895

Located five miles from the Anaheim Convention Center, Santa Ana's Church of the Messiah is listed on the National Register of Historic Places. Built from 1888-89 for less than \$4,600, it originally was surrounded by a meadow. It is the oldest public building in continuous use in Orange County, and its 1903 Moeller Organ is also believed to be the oldest in the county.



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## SUNDAY'S READINGS

# Speaking Truth to Power

*'[Y]ou shall say to them, "Thus says the Lord God"' (Ezek. 2:4)*

**Pentecost 5 (Proper 9B), July 5, 2009**

**BCP:** Ezek. 2:1-7; Psalm 123; 2 Cor. 12:2-10; Mark 6:1-6

**RCL:** 2 Sam. 5:1-5, 9-10 and Psalm 48 or Ezek. 2:1-5 and Psalm 123; 2 Cor. 12:2-10; Mark 6:1-13

It's safe to speak truth to power, but only when that power lies at more than arm's length from our lives. Many Americans have spoken out against Robert Mugabe's reign of terror in Zimbabwe, and more than a few Episcopal leaders have rightly condemned the former Bishop of Harare's public support of Mugabe's atrocities. Some of us have expressed indignation at leaders in the Solomon Islands, which allowed six Anglican religious brothers to be murdered by a mob.

We rail against terrorists and we rant against dictators, and it costs us absolutely nothing. But at least we're faithful to the scriptures: "[Y]ou shall say to them, 'Thus says the Lord God.' Whether they hear or refuse to hear ... they shall know that there has been a prophet among them" (Ezek. 2:3b-4). And so we've done our part.

For prophets who speak truth to power a little closer to home, it can be quite a different story. Regardless of what the law might say, workers engaged in trying to organize labor unions are usually fired. Clergy who speak out at conventions against dysfunctional diocesan policies can find their future job prospects limited.

### Look It Up

The recent pastoral letter from the House of Bishops deals in part with speaking truth to power. What are the issues it raises?

### Think About It

In what ways do we engage personally in prophetic ministry?

### Next Sunday

**Pentecost 6 (Proper 10B), July 12, 2009**

**BCP:** Amos 7:7-15; Psalm 85 or 85:7-13; Eph. 1:1-14; Mark 6:7-13

**RCL:** 2 Sam. 6:1-5, 12b-19 and Psalm 24 or Amos 7:7-15 and Psalm 85:8-13; Eph. 1:3-14; Mark 6:14-29

And parishioners who challenge the priorities of a parish are easily stigmatized as "troublemakers," and even invited to "move on." Our Lord's observation in today's gospel most certainly rings true: "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house" (Mark 6:4).

Sometimes, individuals who speak truth to power have a far greater price to pay for their faithfulness to God. Gandhi devoted his life to challenging the British Raj in his own backyard, and it cost him his life. Nelson Mandela took on the brokers of apartheid, getting 25 years in prison for his efforts. After all, speaking prophetic truth to the powers at hand took Jesus himself to the cross. The occasional call on us to risk jobs or advancement or church membership truly pales by comparison.

But look at the long-term results of that level of faithfulness. India is now long independent. South Africa today is among the freest African countries. And Jesus' own hometown, where people once "took offense at him" (Mark 6:3), was a few months back the site of a triumphal papal Mass. Who would have thought?



General Convention manager Lori Ionntiu

## First In, Last Out

General Convention Manager  
Always Looking Ahead

If you think of General Convention only as the bicameral legislative body that meets every three years, you'll miss much of the daily work done by the executive offices of the General Convention.

General Convention is the legislative voice of The Episcopal Church, but plenty of other interim work occurs in the House of Bishops, on Executive Council, and on dozens of CCABs (Committees, Commissions, Agencies and Boards).

The executive offices coordinate all those meetings, which convene not only at the Episcopal Church Center in New York City, but also at remote camp and conference centers, or in other nations, such as Ecuador.

The executive office compiles the thick *Blue Book* of reports and early resolutions; receives hundreds of additional resolutions that roll in after the *Blue Book* is published; tracks resolutions' progress through the gears of General Convention; and compiles the *Journal of General Convention* when all the votes have been taken.

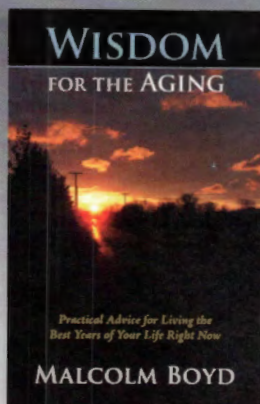
Lori Ionntiu, a 26-year veteran of the executive offices, will attend her ninth General Convention this summer. She has worked with four executive officers of General Convention, four presiding bishops and five presidents of the House of Deputies.

As General Convention manager, Ms. Ionntiu said she always must think a few conventions ahead of the rest of the church. "I'm focused now on 2012, 2015," she said. "I'm already starting to think about 2018."

Ms. Ionntiu tends to see the future in  
(Continued on next page)

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## Grounded in Love

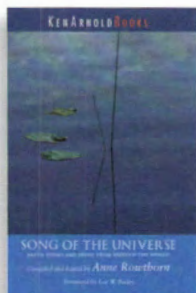
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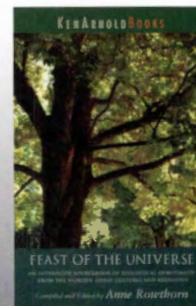
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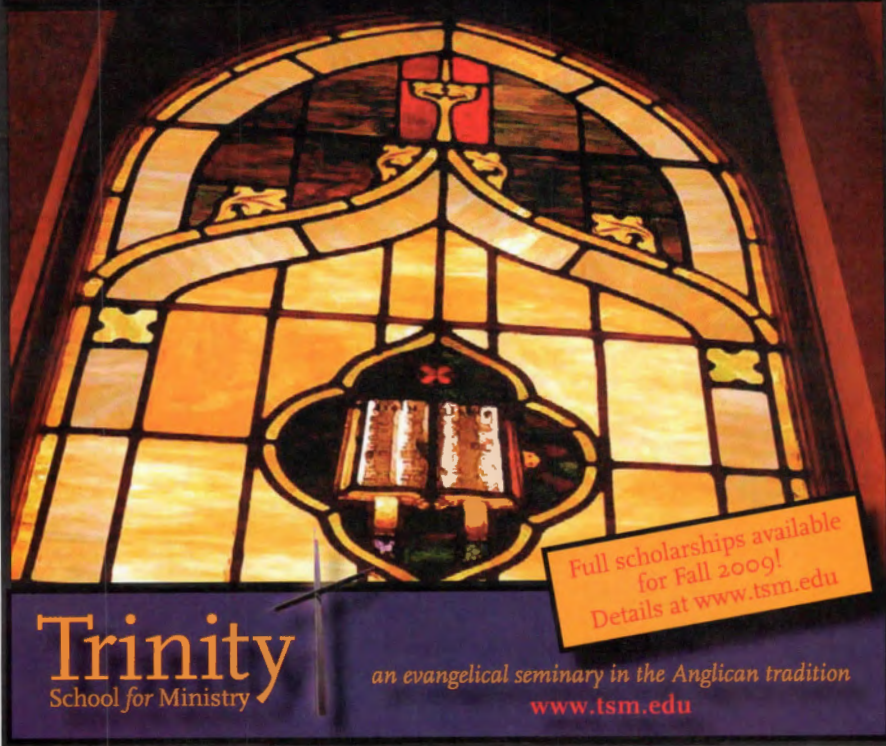


ANNE ROWTHORN book signing, July 11, 12:00 noon,  
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## Drawing on Ancient Wisdom for Anglican Futures



## First In, Last Out

(Continued from previous page)

three categories — the long term, what's around the corner, and the next day.

She's been working 10-hour days for the last six months. She'll work similarly demanding hours during General Convention, with the added difficulty of being on her feet for much of each day.

Her job includes working with convention centers and hotels to save potential dates for future conventions. Only about 20 cities in the United States can handle a gathering the size of General Convention. Some of the largest cities can handle General Convention and a few other conventions of equal size, she said, and in those cities costs are more punitive.

In "second-tier" cities, however, the church can have full run of the city's convention center and fill nearby hotel rooms with bishops, deputies, and support staff.

Ms. Ionntiu serves on one CCAB herself: the Joint Standing Committee on Planning and Arrangements for the General Convention. Once General Convention narrows choices to three possible cities, the standing committee works with Executive Council, the presidents of the church's provinces, and the presiding officers of the House of Bishops and House of Deputies to choose the host city.

When General Convention next convenes in 2012, it will be in Indianapolis — where it last met in 1994.

Each convention requires Ms. Ionntiu to coordinate teams of audio-visual professionals, producers, area managers, meeting planners and volunteers. "I'm like a roadie," she said, referring to the teams that help professional musicians while on tour. "I'm the first to come and the last to leave."

The convention schedule — a grid of events that begins circulating around the time of the *Blue Book's* publication — is something Ms. Ionntiu thinks about, revises, and perfects for years on end.

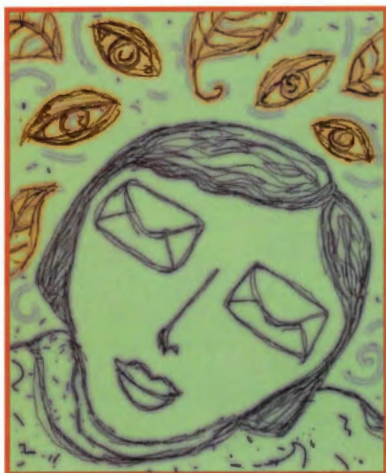
"I have lived every day of convention before I get there, starting five years out. By the time I get there, it's almost like déjà vu," she said. "When it's over, it's a sadness for me."

She needn't live with the sadness for long, though, as the next General Convention's logistics and problem-solving will soon be on her desk again.

Douglas LeBlanc

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General Convention in Columbus, Ohio, 2006.

## Lessons Learned at GENERAL CONVENTION

By Ralph Spence, Jr.

General Convention is an amazing event in the life of The Episcopal Church. Meeting every three years, General Convention makes policy decisions that determine the direction of the church between meetings. Decisions require the approval of two bodies — the 200+ member House of Bishops and the 800+ clergy and lay members of the House of Deputies. There are eight microphone stations distributed

around the floor and, for a first-time attendee, addressing the body can be intimidating.

My first General Convention was in Phoenix in 1991. My father, Ralph Spence from Texas, had been to the previous five conventions beginning in 1976. The new prayer book was the main topic at this meeting, and he proved at that time that a first-time deputy can definitely make a difference. He planned to oppose the new prayer book, and his mind was changed by the discussion. Many have

told me that the testimony he gave explaining his conversion helped sway the mind of General Convention.

My father could not attend the convention in Phoenix, and his advice to me was to ask questions. He explained that about a third of all deputies would be attending for the first time, and if I had a question, there would certainly be others wondering the same thing. He was right about asking questions, and I found that sometimes asking questions was all it

(Continued on next page)



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## Lessons Learned at GENERAL CONVENTION

(Continued from previous page)

took to change the direction of debate.

Another lesson I learned at that first convention came when there were many waiting at microphones during the heated discussion of sexuality. When I was finally recognized to speak, I was told the allotted time for discussion had expired. In frustration, I asked for a “point of personal privilege” and declared that there is no way to truly know the hearts and minds of the House of Deputies through a rushed legislative process. In the emotion of the moment, I am not sure exactly what I said, but that was my intent. I later asked for another point of personal privilege and apologized for my loss of faith.

After this experience, I have always tried to write down what I want to say before going to the microphone. It is hard to prepare remarks ahead of time while remaining open to inspiration by discussion on the floor. However, I have found comfort in being prepared and knowing what I said after I sat down. At every convention since that time, the chair has gone to great lengths to explain that points of personal privilege are only to be used for housekeeping requests and not personal comments.

I have also learned to be prepared when making an amendment to resolutions being discussed on the floor. Every amendment has to be submitted in writing on a form available at the General Convention office. When departing the microphone after moving an amendment, a deputy immediately will be asked for that form. If it has not been filled out in advance, several minutes of debate on the amendment will be missed while filling out the paperwork.

General Convention makes decisions on more than 500 resolutions in a limited amount of time. All these resolutions go through hearings in

committee and come to the floor with changes and recommendations. It is important that committee members combine similar resolutions when possible and dismiss resolutions with similar purposes. The first few days of business are usually slow, as resolutions go through this process, and then time gets crunched at the end. I have seen how having to repeat the same debates on similar resolutions can waste time and raise tensions.

The services at General Convention are wonderful celebrations, and the Bible studies provide a unique opportunity for personal reflection. It is exciting to meet folks with similar ministries and to have the opportunity to learn from one another. This is what excites me most about General Convention. I wish more time could be

spent sharing ministry stories and ideas. What is most disappointing is the amount of time spent debating positions on public policy issues where members strongly disagree. This is not the church at its best, and the advocacy of a divided house is not worth the cost of determining winners and losers.

Through my years at General Convention, I have championed communication that gave the broader membership more access to decision-making processes. I have also promoted new meeting technologies to reduce travel costs and allow broader participation. In the ministry of the Church, I believe that sharing information and ownership will bring greater commitment and unity.

If you are attending General Convention for the first time, I recommend focusing on your ministry passion, attending special events, exploring the exhibit hall, and taking advantage of the opportunity to meet an incredibly diverse group of Episcopalians. □

*Ralph Spence, Jr., is a General Convention deputy from the Diocese of Montana.*

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# Bishops Hope for Lambeth- influenced CONVENTION

Deeper connections that formed at the Lambeth Conference have affected the House of Bishops for the past year and will influence the 76th General Convention, say several bishops interviewed recently.

"It's my hope that seeing the broader Communion at Lambeth would reinforce our commitment as The Episcopal Church to strengthen our ties with the Communion," said the Rt. Rev. Gary R. Lillibridge, Bishop of West Texas. "When you meet people face to face, it's a lot deeper than talking about the concept of the Anglican Communion."

"I think our time there provided an opportunity to learn more of the experiences of our counterparts in other parts of the world," said the Rt. Rev. Edward J. Konieczny, Bishop of Oklahoma. "Personally, I am much more aware of how we as a church in this country can have direct and indirect influence on other parts of the Communion."

"I believe the relationships made at Lambeth really got into people's hearts and not just our minds," said Bishop W. Michie Klusmeyer of West Virginia. Bishops "are making great strides toward holding each other accountable and communicating openly. I hope we can keep that spirit, because in family systems it's easy to fall back on old, familiar patterns of behavior."

The Rt. Rev. Edward Little II, Bishop of Northern Indiana, said he was also encouraged by the bishops' most recent meeting. "The last House of Bishops' meeting in March was in fact superb," he said. "We had significant theological conversation. Bishops across the spectrum were carefully listening to one another."

The Rt. Rev. Thomas E. Breidenthal,

(Continued on next page)

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## Bishops Hope for Lambeth-influenced CONVENTION

(Continued from previous page)

Bishop of Southern Ohio, said he was impressed with the concept of Public Narrative, which he experienced at a recent meeting of Province 5, and which will be an important component of General Convention.

"It's a very simple process in which people tell stories about what they're excited about presently," he said. "It provides a format for witnessing —

for one's own faith and where one's heart is leading one. It will inject an element of *indaba* at General Convention."

Bishop Charles E. Jenkins of Louisiana said he hopes his final General Convention as a diocesan bishop may be a time when bishops understand the changing nature of church power.

"Our understanding of hierarchy is

hindering the church's ability to be creative as a catholic church, and this doesn't bode well for the church's evangelistic ability," he said. "We're going to see more instances in which hierarchy is flattened and creativity is going to come from the bottom up."

The bishops, who represent a variety of voting patterns on the church's debate about sexuality, generally agreed that there is an emerging theological center that clearly affirms the Nicene Creed.

"I frankly am encouraged by the common ground found by people who are in disagreement on sexuality," Bishop Lillibridge said. He cited the Incarnation and Resurrection as two points of common ground.

"I think people are much more apt today to resist being locked into a category or a label that may have been imposed on us by others," said Bishop Klusmeyer. "The nice thing about The Episcopal Church is the breadth of diversity — but is there a limit to that diversity?"

"One of the outcomes of Lambeth is a heightened awareness of our relationship to Jesus Christ as Savior," said Bishop Breidenthal. "That is emerging as a value across all kinds of lines."

"I am glad that people have finally been given an opportunity to speak to theological questions other than sexuality," Bishop Jenkins said.

Bishop Jenkins added that he hopes The Episcopal Church may experience something of the kinship in his diocese during the long task of rebuilding after Hurricane Katrina. "I've seen, with my own eyeballs, people from former Episcopal churches working alongside people from some of the most liberal Episcopal churches," he said, "as they sweated together, laughed together, and danced together when their work was done."

Bishop Jenkins quoted an observation by the Archbishop of Canterbury, who wrote to the bishop that he "saw the church converted being itself" during his visit to New Orleans in September 2007.

*Douglas LeBlanc*



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Hector Pena/Hydra MultiMedia photos

Deacon Hopper looks at the altar from the restored gallery at St. Augustine's Church.

## SLAVE GALLERY PROJECT Aligns with General Convention Resolution

The Rev. Errol A. Harvey, rector of St. Augustine's Church, New York City, from 1983 to 2008, often wondered why a slave gallery would be constructed in a church built in 1828, the year after the loathsome

practice was abolished in New York State. But for Fr. Harvey, caring for a pastoral-sized congregation comprised primarily of African American families was his priority, not solving the mystery.

For decades the two cramped rooms on both sides of the organ behind the balcony languished in a state of disrepair. In years past, children sometimes climbed the narrow

(Continued on next page)

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# SLAVE GALLERY PROJECT

(Continued from previous page)

stairways to play, but otherwise the rooms were seldom used or even discussed. These were the areas at St. Augustine's, on the Lower East Side of Manhattan, that were originally slave galleries. Later they were used as the segregated seating area for African Americans until sometime in the 1930s, when they became a painful reminder of a shameful part of American history. The fact that by design they were largely invisible from the sanctuary probably made putting them out of mind a bit easier, according to the Rev. Edgar W. Hopper, a deacon who was assigned to St. Augustine's in the 1990s.

St. Augustine's was actually founded in the Bowery District as a "colored" congregation. It was supported along with several other congregations by the Parish of Trinity Church Wall Street until the 1970s. Soon after construction of St. Augustine's was completed, the original wealthy patrons of All Saints' Church gradually began to move further up town as waves of immigrants settled in the Lower East Side. In 1947, All Saints' and St. Augustine's merged, with the combined congregation consisting of about 60 percent African American and 40 percent white.

By the 1990s, the neighborhood was changing again, and St. Augustine's congregation was comprised almost entirely of African Americans. This time personal observation and census data studied by Fr. Harvey revealed that it was expensive condominiums and trendy restaurants displacing the African American families who were the backbone of St. Augustine's. Concerned that a living part of history would be lost, in 1999, Fr. Harvey asked Deacon Hopper to involve the entire congregation in a project to research and restore the neglected slave galleries as a way of memorializing the story of African Americans' presence and impact on the local neighborhood.

"As is my style, I forged ahead without any influence or suggestion whatsoever from the church," Deacon Hopper said.

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TRAINING APPRECIATIVE LEADERS FOR TODAY'S CHURCH

Deacon Hopper: "I can trace my own personal relatives back to slaves in New York State."

Deacon Hopper said the project was never meant to embarrass anyone, and the more publicity that the parish received, the more relevant the history became for many of the members. The other major hurdle to overcome was the fact that Deacon Hopper had no training in historical research. With a grant and research assistance from the Lower East Side Tenement Museum, the spaces gradually began to reveal their secrets about the climate of opinion surrounding slavery during that era.

Genealogical research revealed the names of some of the Episcopalians who originally occupied those wooden steps that served as seating. Even the reason why a church would build a slave gallery a year after the practice was outlawed eventually became clear.

In 1817, the New York Legislature passed a law granting freedom to New York slaves, but it did not take effect

until July 4, 1827. Even then, slavery was not entirely repealed, however. Enslaved children born between 1817 and July 4, 1827, would remain servants of their former owners until they reached the age of 21, meaning the last slave was not freed in New York State until July 4, 1848. This information and many other facts discovered during the research are incorporated into a 40-minute tour which Deacon Hopper offers interested groups.

Thanks to a \$30,000 grant from the 1727 Club, the first of the two galleries restored as faithfully as possible to the way it looked in the 1820s, was opened to the public in May. Because the other gallery is in worse shape, Deacon Hopper said it will probably require \$50,000 to restore.

By custom, when Fr. Harvey retired in 2008, Deacon Hopper also resigned from the St. Augustine's staff, but by then he had developed a strong emotional bond with the project.



"I did not become angry," he said. "Rather it was deeply emotional for me. I can trace my own personal relatives back to slaves in New York State."

Impressed with the work Deacon Hopper had been able to accomplish, the Rt. Rev. Mark Sisk, Bishop of New

(Continued on next page)

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## SLAVE GALLERY PROJECT

(Continued from previous page)

York, encouraged Deacon Hopper to join the congregation and see the project through to completion.

In 2006, the 75th General Convention adopted Resolution A123, which called for the church to take steps to research its complicity and the benefit it derived from slavery and its aftermath. During the past three years, "eight dioceses actively engaged in the process of discovering how they 'were complicit in or profited from the institution of transatlantic slavery,'"

In 2006, the 75th General Convention adopted Resolution A123, which called for the church to take steps to research its complicity and the benefit it derived from slavery and its aftermath.

according to a report prepared by the Committee on Anti-Racism. This year that committee is proposing Resolution A143, which calls for another three years of study and extends its mandate "to engage the people of The Episcopal Church in storytelling about historical and present-day privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our baptismal covenant" in the *Blue Book* of pre-filed resolutions.

The restoration of the slave gallery has not produced an increase in average Sunday attendance at St. Augustine's, but Deacon Hopper is convinced efforts played a part in influencing the Diocese of New York's decision to direct parishes to investigate possible relationships with the trans-Atlantic slave trade.

"I can't vouch for this," he said, "but I would bet that Bishop Sisk has been influenced by one or more of the presentations he has heard from me regarding my work. I have always had his imprimatur and blessing."

*Steve Waring*



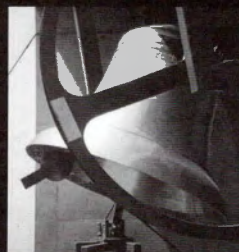
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## All Saints Sisters to Join Roman Catholic Church

After an intensive, years-long period of prayer and discernment, the community of All Saints Sisters of the Poor will be received into the Roman Catholic Church by the Archbishop of Baltimore on Sept. 3.

"We are very sorry for any pain that this move might cause our friends," the Rev. Mother Christina, superior of the order, told *THE LIVING CHURCH*. "But everyone must try to follow where they feel God is leading them.

"We want to be sensitive to those who do not believe as we do. We don't want to point fingers. We are after all sinners in the eyes of God."

The All Saints Sisters of the Poor are the American Branch of a society founded in England, according to information on a website maintained by the order. They were invited to Baltimore in 1872 by the rector of Mount Calvary Church, Baltimore, a congregation which has continued to maintain strong ties to the sisters. The Rev. Jason Catania, rector of Mount Calvary, said he was aware of the impending move, and that the congregation would "continue to consider them part of the extended church family."

The order describes itself as "a traditional religious community, living under the evangelical vows of poverty,

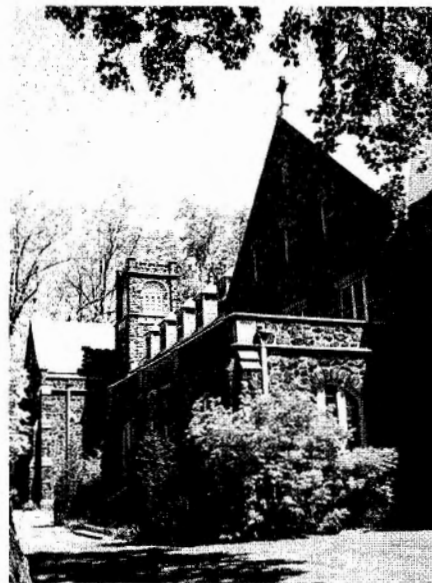
chastity, and obedience." In recent years, Mother Christina said many of the sisters felt that they were no longer in the right place.

"We tried to be faithful in The Episcopal Church as we understand scriptures, but we seem to be drifting farther and farther apart," she said. "For the past two years in particular we felt as if we were no longer making a difference in this church. We felt as if we no longer belong."

Mother Christina said the sisters discussed the situation with a number of other Anglican groups, including the Anglican Mission in the Americas, the Convocation of Anglicans in North America, and the Anglican Church in America. They also met with the Antiochian Orthodox Church in America.

"The Roman Catholic Church was the last one we thought about asking," Mother Christina said, but added that the order felt a strong kinship almost immediately.

There are currently 12 sisters at the 80-acre convent in Catonsville, Md., Mother Christina said. She added it is possible that one sister will choose to remain with The Episcopal Church. Communities in The Episcopal Church hold title to their own property, so there is little likelihood of a property fight.



The convent grounds in Catonsville, Md.

The Rt. Rev. Donald J. Parsons, Bishop of Quincy from 1973 to 1987, is the bishop visitor of the order. He noted that religious communities are exempt from the so-called Dennis Canon.

Bishop Parsons said that as bishop visitor for about the past six years, he was aware that the community was undergoing a process of discernment about its continued affiliation with The Episcopal Church. But he said he played no role in their deliberations.

In recent years, Bishop Parsons said the sisters had become increasingly discouraged in their efforts to recruit new aspirants, or members, to their order. While attracted by the sisters' beautiful 80-acre campus and their mission and ministry, most potential aspirants declined to pursue a calling with the order because they found its traditional "vows of poverty, chastity, and obedience" to be incongruous with what the visitor understood to be the mission and ministry of The Episcopal Church.

Bishop Parsons commended the sisters as pioneers in the field of compassionate hospice care for the terminally ill. The order sponsors and is the spiritual advisor to a hospice which caters to those dying of AIDS, he said.

*Steve Waring*

## Debt Relief, Contraception Focus of ARC-USA Talks

While taking different approaches to debt relief, The Episcopal Church and the Roman Catholic Church arrive at similar conclusions. On the topic of contraception, however, the two have little in common as evidenced by dialogue around the two issues during the second meeting of the Anglican-Roman Catholic Dialogue in the United States (ARC-USA), held May 25-26 in Cincinnati.

The dialogue's host was the Rt. Rev. Thomas Breidenthal, Bishop of Southern Ohio and chairman of the delegation from The Episcopal Church. The theme of the meeting was "Ecclesiology and Moral Discernment: Common Ground and Divergences."

Members of the panel agreed that there is a great need for debt relief programs that serve the needs of the poor and acknowledge the dignity of the human person, according to a report published by the Catholic News Agency.

During the Lambeth Conference in 1930, Anglican bishops approved a resolution permitting use of contraception by husband and wife in certain circumstances. Since that time, virtually every protestant denomination has adopted the belief that contraception is morally acceptable.

The Roman Catholic Church teaches that the use of artificial contraception is never morally justified.

## Election Delayed in Navajoland

The annual convocation of the Navajoland Area Mission adopted overwhelmingly an amended resolution to defer the election of an interim bishop until September. The convocation met June 12-14 at Good Shepherd Mission in Fort Defiance, Ariz.

Presiding Bishop Katharine Jefferts Schori presided and officiated at the opening Eucharist, which was attended by about 150 persons, including 40 delegates. Prior to the start of the convocation, Bishop Jefferts Schori had nominated the Rev. Canon David Bailey, canon to the ordinary for the Diocese of Utah, as a possible choice for interim bishop. Her proposal also included identifying and training Navajo leadership, and fund raising in conjunction with the Episcopal Church Foundation.

But during debate, several speakers said they felt that the proposal had not been discussed adequately within Navajoland. Others asked whether it would be possible for the Rt. Rev. Mark MacDonald, National Indigenous Bishop for the Anglican Church of Canada, to continue serving as assisting Bishop of

Navajoland, a role he has held since 2006. Bishop Jefferts Schori said that Archbishop Fred Hiltz, primate of Canada, had said previously that he wants Bishop MacDonald working in Canada on a full-time basis.

"It is my hope to ordain a Navajo bishop during my tenure as Presiding Bishop," she said, adding that she had put forward the name of Canon Bailey in an effort to ensure that there would continue to be an episcopal presence during the transition until the area mission is able to raise up a Navajo bishop. "If nothing changes, nothing changes," she said.

As debate continued, Bishop MacDonald put forward an amendment to provide additional time to assess the area's views and needs. According to the approved resolution, a leadership conference to facilitate the election of an interim bishop in September would be created with the election of a Navajo bishop planned for 2013. Bishop MacDonald would continue to serve until after the election of an interim bishop in September. Bishop Jefferts Schori



Dick Snyder photo

The Rt. Rev. Mark MacDonald, National Indigenous Bishop for the Anglican Church of Canada and assisting Bishop of the Navajoland Area Mission of The Episcopal Church, confers with the Rev. Canon David Bailey, canon to the ordinary for the Diocese of Utah and a nominee for interim bishop of Navajoland, during the annual convocation, June 12-14 at Good Shepherd Mission in Fort Defiance, Ariz.

described the amended proposal as "a way forward."

Among other convocation business, delegates approved a \$396,000 annual budget.

*Episcopal News Service contributed to this report.*

## Challenging Times for Seminary Scholarships

A 20-percent increase in the number of donors in 2008, coupled with the first \$50,000 installment of a \$250,000 grant from a Colorado foundation and two major gifts from new individual donors have helped to mitigate a shortfall in scholarship funds for postulants and candidates preparing for ordination, said Thomas Moore III, executive director, in a recent address to the board of directors of the Society for the Increase of the Ministry (SIM).

"The increase in new donors is good news for building a foundation of support, as was the \$46,000 raised for the celebration of the ministry of SIM's former executive director [The Rev. Canon John L.C. Mitman]," said Mr. Moore.

Overall, however, donations from individuals and parishes dropped over the year, he said. Sharp cuts in parish budgets and endowments greatly

affected parish donations, producing a budget shortfall in the Parish Partners program by about half, he said.

"The current economic conditions make it all the more imperative that seminarians be supported," Mr. Moore urged after the board's meeting. "These are difficult times for us all; it is especially so for our future ordained leaders."

SIM is an independent, not-for-profit organization which provides direct financial support to postulants and candidates for holy orders in The Episcopal Church. Since its inception in 1857, SIM has given more than \$6 million in assistance to nearly 5,000 men and women who have gone on to serve in parish ministries.

In its report to the 76th General Convention, the Standing Commission on Ministry Development noted that

seminarian debt "is growing to epic proportions...[and] hindering deployment and the mission capabilities of our dioceses."

The commission has pre-filed two resolutions addressing seminary debt in the *Blue Book* report to General Convention. Resolution A106 commends SIM for developing a three-fold plan "to limit, manage and help ordinands successfully repay accumulated educational debt" and work to consult and coordinate with SIM to disseminate SIM's plan to all diocesan bishops and commissions on ministry. Resolution A107 proposes a \$450,000 allocation to SIM during the next three years "to be used solely for the financial support of persons studying for ordained ministry and as a supplement to the financial support of those persons already provided by SIM."

## P.B. Accepts Bishops' Renunciations

Presiding Bishop Katharine Jefferts Schori announced June 12 that she had accepted the renunciations of bishops David C. Bane and Edward MacBurney.

The two bishops had written to the Presiding Bishop in March to inform her of their intention to move to other Anglican Communion provinces. Bishop Bane was Bishop of Southern Virginia, 1998-2006. Bishop MacBurney was Bishop of Quincy, 1988-1994.

Both bishops were received in March by Archbishop Gregory Venables into the Church of the Province of the Southern Cone. The Southern Cone is one of five Anglican churches working with former Episcopalians in the U.S. and Canada to establish a new Anglican Communion province in North America. An organizing assembly was to meet June 22-25 in Bedford, Texas.

Bishop Jefferts Schori said that she did not depose the two, but had removed them from the ordained ministry of The Episcopal Church "for causes which do not affect [their] moral character," an action which would not affect their standing in other provinces, she noted.



Rob Warren photo

**The Rt. Rev. David Chillingworth**, Bishop of St. Andrews, Dunkeld and Dunblane since 2005, was elected Primus of the Scottish Episcopal Church on June 13 during the annual meeting of the General Synod. Bishop Chillingworth was the single candidate and received the unanimous support of all six other members of the College of Bishops. He succeeds the Most Rev. Idris Jones, Bishop of Glasgow and Galloway, who stepped down as primus following the election.

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## Proposed Calendar's Global Characters

If approved by General Convention for optional observance, *Holy Women, Holy Men* — *Celebrating the Saints* will almost certainly be the richest and most varied of the church calendars currently available [TLC, May 3]. It has the promise of being a gift not only to The Episcopal Church and the Anglican Communion, but also to the wider Christian family.

It is in itself a timely call for a world not divided by prejudice and ignorance but reconciled in loving community. It does this by affirming the worth of different cultures, by honoring the range of professions and callings through which Christian men and women have lived out their faith, and by celebrating with gratitude the diverse ways in which God's mission is carried forward.

Over the past eight years, I have shared with the other members of the Calendar Committee of the Standing Commission on Liturgy and Music in the work of enriching *Lesser Feasts and Fasts*, as mandated by the 74th General Convention. The convention called for a revision ample enough "to reflect our increasing awareness of the importance of the ministry of all the people of God and of the cultural diversity of The Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities" (Resolution A100). Now the fruit of our labors, *Holy Women, Holy Men* — *Celebrating the Saints*, will be submitted to the 76th General Convention in Anaheim.

What has inspired and undergirded this work of enrichment? First, recognition of the global character of God's offer of salvation: "Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit" (BCP, p. 227). Second, gratitude for the barrier-free love of Jesus for all: "Lord Jesus Christ, you stretched out your arms of love on the hard wood of the Cross that everyone might come within the reach of your saving embrace" (BCP, p. 101).

And third, wonder at the transforming activity of the Holy Spirit in every age and place: "Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us with all

your saints from every tribe and language and people and nation to feast at the banquet prepared from the foundation of the world" (*Enriching Our Worship 1*, p. 62).

That three-fold appreciation for God's plan of salvation is incarnated in the many commemorations, old and new, which make up the 12 months of the proposed calendar. They mirror the generously ecumenical character of the calendars of the Church of England (*Common Worship*, 2000 — pp. 5-16) and of the Evangelical Lutheran Church in America (*Worship*, 2006 — pp. 15-17). Yet, with the mandate of General Convention in mind, they

go beyond those calendars to embrace an even richer representation of men and women in whom the Holy Spirit has moved powerfully for the building up of the Church and the healing of the world.

No calendar can do justice to that immense canvas, but on the tapestry now being offered to The Episcopal Church are all the saints commemorated in *Lesser Feasts and Fasts* (not one has been

omitted). Standing alongside them are a great cloud of witnesses, among them Johann Sebastian Bach, Karl Barth, Molly Brant (Konwatsijayenni), Prudence Crandall, Frederick Douglass, Charles Gore, William Hobart Hare, Joan of Arc, John XXIII, Emily Malbone Morgan, Frances Perkins, Christina Rossetti, Harriet Beecher Stowe, the Martyrs of the Sudan, John Wycliffe and Nicolaus von Zinzendorf.

By adopting the proposed calendar, we have a rare and precious opportunity to enrich our worship of God and to be empowered by the Holy Spirit to carry out our ministry of reconciliation more knowledgeably and more sensitively in the global village which is our home and the locus of our witness to Christ. May we take heart and hope from those saints who have been "the lights of the world in their generations" (BCP, pp. 348/380) and who still by God's grace light us on our journey of faith today.

*Our guest columnist is the Rt. Rev. Jeffery Rowthorn, member of the Calendar Committee of the Standing Commission on Liturgy and Music.*



Frances Perkins

### *Did You Know...*

**St. Mark's Church, San Antonio, has a stained glass window in its narthex that reproduces the title page of the 1549 Book of Common Prayer.**

### *Quote of the Week*

**The Rt. Rev. Nicholas Baines, Bishop of Croydon (England) on the media's treatment of singer Susan Boyle: "...she enters a world in which she becomes public property and will be taken apart by every nasty-minded little bigot in the world."**

## Too Many Additions

Much discussion has appeared on these pages in recent months about the proposal to add a large number of people to The Episcopal Church's calendar of commemorations. The candidates range from J.S. Bach to Oscar Romero, and their biographies are found in the document *Holy Women, Holy Men*, a proposed volume of additions to the calendar. A Guest Column by Bishop Jeffrey Rowthorn [p. 20], a member of the committee that drafted the proposal, urges adoption of the resolution. We would respectfully take an opposing point of view.

While it should be pointed out that the Standing Commission on Liturgy and Music, presenter of the additional names, has provided for the church some wonderful examples of contemporary Christian witness, it should also be recognized that many of those proposed are unfamiliar to Episcopalians and other Anglicans. The inclusion of Roman Catholic saints who left the Anglican fold and others who never had any connection with The Episcopal Church weakens the case to enlarge the calendar. The current calendar, found in *Lesser Feasts and Fasts*, already is comprised of more than 200 worthies. For people who do not worship in religious communities, cathedrals, or Anglo-Catholic parishes, having additional observances can be confusing.

The Standing Commission on Liturgy and Music has put forth a well-researched, thoughtful proposal, but it doesn't make a strong argument for its adoption. We hope the convention sends *Holy Women, Holy Men* back to the commission and asks for fewer additions to the calendar.

## Already Affirmed

Among the resolutions that bishops and deputies to the 76th General Convention are likely to address is one that would establish a liturgical Creation Cycle of the Pentecost Season from St. Francis' Day (Oct. 4) to Advent "for the purpose of affirming the sacredness of God's creation, of spreading hope about God's reconciling work in creation, and an understanding of environmental stewardship and ecological justice." The resolution also asks the Standing Commission on Liturgy and Music to develop prayers and other liturgical materials for this season.

As a publication which has emphasized the sacredness of creation through much of its history, we are pleased to note this legislation, but we would be negligent if we failed to mention that The Episcopal Church already has such an emphasis in its calendar in the Rogation Days. Overlooked by most congregations in recent years, the Rogation Days consist of the three days before Ascension Day. Among their emphases is the stewardship of creation. The two lectionaries currently being used contain readings and psalms that proclaim the wonders of God's creation, and sermons and Christian education can take that proclamation a step further. Proclaiming a "Creation Sunday," or a few days, or even a week to affirm God's creation might be a useful change for the church, but to establish an entire liturgical season for it seems unnecessary. Especially when we ignore what we already have.

## Blessings to Oppose

Like other General Conventions in recent time, the gathering in Anaheim, Calif., this week is likely to have to deal with the divisive issue of same-gender blessings. More than any other issue at recent conventions, the question of whether committed, same-sex couples should have their relationships blessed in The Episcopal Church has been a contentious topic. There are a number of resolutions asking that the church provide rites for these blessings to take place [TLC, June 21]. In addition, there continues to be a moratorium in effect that states these services will not take place as a result of the adoption of Resolution B033 at the 2006 convention.


Support for same-gender blessings has grown slowly in both houses of convention just as it has in our culture. While recognizing the fact that it seems only a matter of time before General Convention adopts a resolution that affirms these blessings, we hope this gathering in Anaheim does not do so. Such action is contrary to 2,000 years of Christian tradition, and would damage even further The Episcopal Church's already tenuous relationship with much of the rest of the Anglican Communion. Approval of same-gender blessings also would hasten the departure of conservative Episcopalians from a steadily declining church. In addition, as we have pointed out on numerous occasions, these innovations are non-scriptural. We hope this convention takes these concerns into account before addressing the matter of same-gender blessings.

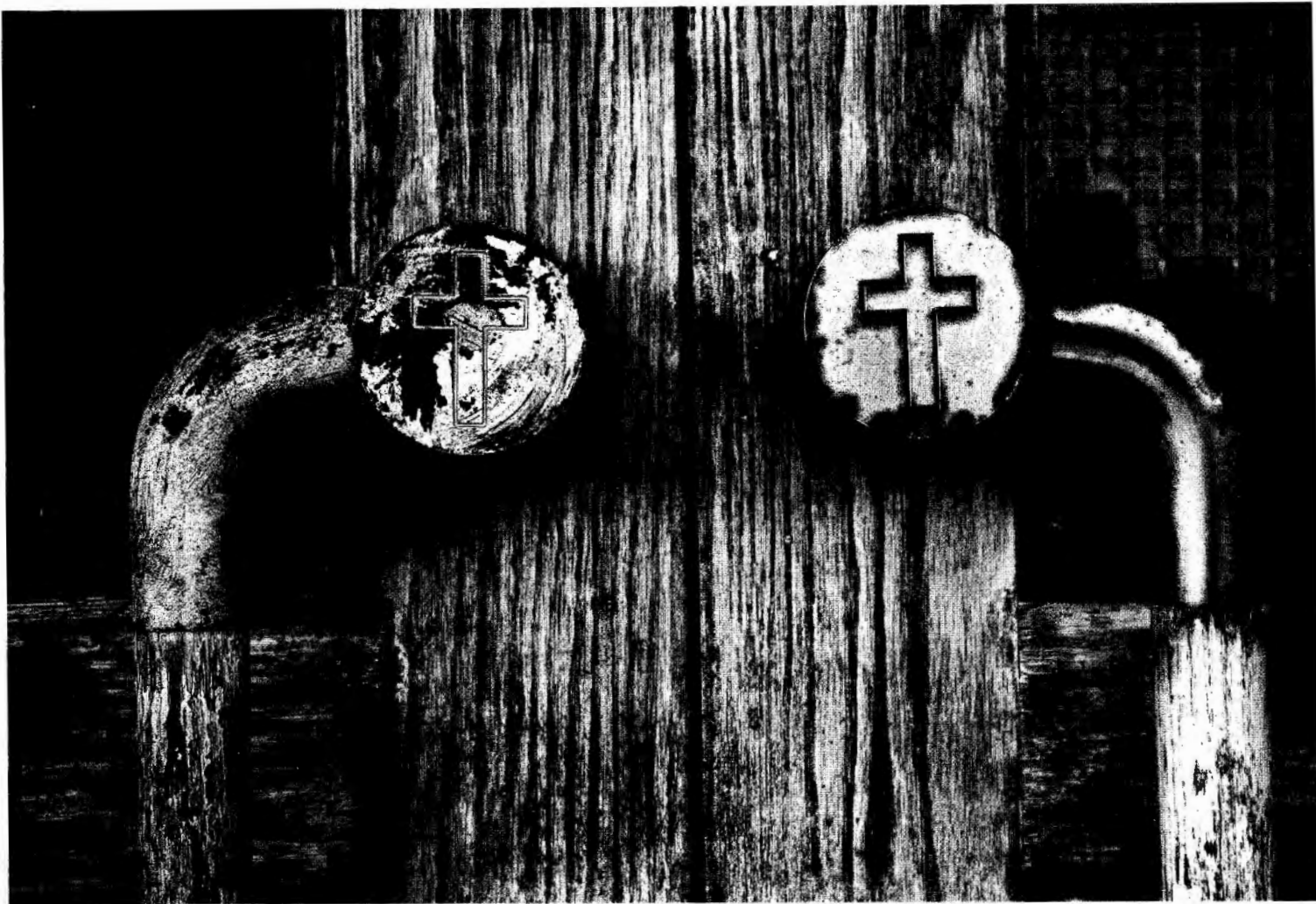
## Stop at Our Booth

The 76th General Convention of The Episcopal Church affords THE LIVING CHURCH an opportunity to interact with its readers. During the convention, July 8-17 in Anaheim, Calif., TLC staff members will meet and greet the public at our booth, #218, in the exhibit hall. We invite readers to stop and say hello or to bring questions about their subscriptions to our booth. TLC's executive editor David Kalvelage will be present for the first four days of convention, and his successor, Christopher Wells, also will be at the booth from time to time, for he will be a deputy to this convention. Dr. Wells will be the host of a reception and round-table discussion, "The Promise of Catholic Communion," on July 12 at a nearby hotel to which convention deputies, delegates to Triennial, and visitors are invited at no charge.

Experienced reporters will bring the news of convention to TLC readers and to visitors of our website. News editor Steve Waring will report on the work of the House of Deputies, the Rev. George Conger will cover the House of Bishops, and Douglas Le Blanc will report on various developments in Anaheim. Articles will be posted frequently on the Living Church News Service website ([www.livingchurch.org](http://www.livingchurch.org)).

We look forward to seeing many of our subscribers and friends during the convention in Anaheim.

 #218



# Church Growth Requires **ALL** to Think Differently

## READER'S VIEWPOINT

By Bennett G. Jones

It all started when I watched the movie, "The Day the Earth Stood Still," a few days after I had read the House of Deputies' State of the Church Report. In a pivotal scene in that film, Professor Barnhardt says to Klaatu, "But it's only on the brink that people find the will to change. Only at the precipice do we evolve."

As I watched and listened, I couldn't help thinking, "And sometimes, not even then."

I am increasingly convinced that The Episcopal Church (TEC) will never grow because it cannot change. It's not simply that I might be having a bad day. The church has been in decline for more than half a century, and our efforts to reverse this trend have yielded precisely zero results.

There is little evidence suggesting that TEC is capable of numerical growth. Between 2003 and 2007, TEC lost more than 118,000 worshipers (people in the pews on Sunday). Assuming that trend remains con-

stant, TEC will have empty pews in 30 years. Slowing, let alone reversing, this trend is hampered further by two realities:

**1. Our pantheon of passions.** In addition to being a federation of essentially independent dioceses and global provinces, we are also a federation of essentially independent passions. Take the "program units" of Province 5: Christian Formation, Church Periodical Club, Communication, Companions in Transformation, Episcopal Church Women, Episcopal Relief and Development, Health Ministry, Higher Education, Ministry Development, Peace and Justice, and United Thank Offering. These are just a few of the passions vying for attention in TEC, passions that we will not sacrifice. What can be done about our decline without eliminating a few of our gods? God knows, gods don't go down without a fight.

That said, I am only pointing out what I think is a false dichotomy. Giving focused attention to the issues raised in the State of the Church report [TLC, March 29] does not mean that TEC's other passions

are sidelined permanently. I think we need to focus our efforts on reversing our decline precisely so we can be more effective in implementing our passions.

**2. Paradigm Paralysis.** This is the toughest nut to crack and the prime source for my own pessimism. From the parish and diocese to regional provinces, national commissions, and General Convention, we are addicted to our structures and the assumptions behind them. At the parish level, one need only take a good, hard look at the pastoral-sized church (101-150 members) and its corresponding expectations for how to be and function, and it quickly becomes apparent that without a miraculous conversion these parishes are not going to grow.

I was told recently about a church that had tried to make the jump from pastoral to program size. The parish was nearly rent asunder. To understand how that could happen, simply ask this question: Who is responsible

The "secret" to a growing church ... is about changing our paradigms for being church away from a clerical model to a biblical one.

for my pastoral care? In pastoral-sized churches, the answer is right in the label.

Now consider the mega church. Most of our disdain for these churches is focused on Sunday worship. Forget that for a moment. All the attention-grabbing worship in the world is for naught if a church isn't prepared for dealing with growth when it comes. What makes these churches successful is a commonly shared vision of a priesthood of all believers. The clergy pastor the pastors who pastor their own small groups.

In our denomination, clergy and laity alike find this nearly unimaginable. But I submit to you that the "secret" to a growing church isn't pri-

marily about updating worship (although that should be addressed), it is about changing our paradigms for being church away from a clerical model (or the "Christendom" paradigm) to a biblical one (1 Cor. 12; Ephesians 4).

In 1993, a colleague in St. Louis — and the rector of a church with about 150 in church on Sunday — called parishes that size "clergy killers." He was being beaten down by the demands of a large group of people who expected all the leadership and all the pastoring to come from him. Hence, the 150 ASA church is defined by church-growth experts as a "transition size." It represents the tipping

(Continued on next page)



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(Continued from previous page)

point at which the clerical paradigm falls apart. Economics play a part in this reality because the problem can no longer be solved with additional clergy.

Total Ministry and similar programs designed to raise up new leadership have not reversed TEC's decline. The Christendom paradigm is still the assumption upon which such programs are designed.

The only way through this barrier is for pastoral-sized churches to begin to think and behave like a larger church before they reach that tipping point. This is exceedingly difficult. A parishioner will say, "But we are not big yet." The point is that since they're still pastoral sized, the pastor needs to start pastoring. That's why it's called "pastoral sized." When a priest starts behaving as if the congregation were larger, people complain, leaders are pressured, and growth is stopped.

Perhaps I am insane, but I still believe that there is a glimmer of hope. Pastoral-sized churches (I harp on this size because 70 percent of TEC congregations are that size or smaller) have a chance to change if:

1. Leaders, both formal and informal, are 100 percent convinced of the need to grow.

2. Leaders are willing to pour their time, effort, and energy into growth: planning for it, educating for it, and positioning for it.

3. Leaders are ruthless in resisting efforts to be sidetracked by anything that does not directly serve the vision.

4. Leaders don't back down when the complaining comes, and it will. They try to love people into embracing the new vision, but give them permission to leave if they cannot.

The State of the Church Report is an alarm to our church. We are on the precipice. We are at, if not past, the peak of crisis. Can we change?

*The Rev. Bennett G. Jones is the rector of St. Paul's Church, Munster, Ind.*

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

# Newman's Inclusion

Fr. Giovangelo makes some valid points in his Guest Column, "Inappropriate Commemorations" [TLC, June 7], since most of the people he cites made their contributions outside the Anglican Communion. Newman, however, lived almost half his long life in the Church of England and made significant contributions to it. Moreover, he did not go to Rome because of ritualist controversies, because the ritualist movement did not start until shortly after his conversion. The Oxford, or Tractarian Movement, was primarily about doctrine and the relationship of the established church to the state.

The inclusion of Newman in both Anglican and Roman Catholic calendars might be a major step forward in the relations between the two churches. I would suggest combining him with Keble and Pusey on July 14, the traditional date for the start of the Oxford Movement. This would be parallel to the joint commemoration of Cranmer, Latimer and Ridley on Oct. 16, and would indicate that Newman was being honored primarily for his contributions to "the church of his mother," as he called it.

*(The Rev.) Lawrence Crumb  
Eugene, Ore.*

I write to refute Fr. Giovangelo's main idea in his Guest Column [TLC, June 7]. I am also a former Roman Catholic priest, and have been an Episcopal priest for 19 years. I am as deeply in love with Anglicanism as anyone, and am happy to serve as a priest in this part of the body of Christ.

All my life and as a priest in both communions, I have been active in ecumenism, both on the local level, and on the statewide level, with fellow clergy and laity from all sorts of other branches of the church. I currently serve on the Ecumenical Commission of the Diocese of Southern Virginia, and am its representative on the Faith and Order Commission of the Virginia Council of Churches.

Would that all churches recognize the "saints" and holy men and women of all denominations. I dream of the day when the Roman Catholic Church honors in its list of saints such people as John Wesley, Martin Luther, William Tyndale, William Wilberforce, and Martin Luther King, et al. I am happy to commemorate the great saints of the Roman Catholic Church in our Episcopal calendar. In fact, I would propose honoring more saints in our calendar — such as Mother Teresa of Calcutta, Pope John XXIII, Dwight Moody, Den-

nis Bennett, and Agnes Sanford, the wife of an Episcopal priest, and a pioneer in the resurgence of the healing ministry in the 20th century.

The Anglican Church of Canada incorporates the following saints in their calendar: "The Martyrs of Nazi Germany, Maximilian Kolbe (a Roman Catholic priest) and Dietrich Bonhoeffer (a protestant minister)" and "John XXIII, pope and reformer"! Why can't we do the same? What about ecumenism?

*(The Rev.) Bob Kerner  
St. Andrew's, Lawrenceville  
St. Mark's, Bracey, Va.*

## The Best Option

Bonnie Caudell's response [TLC, June 14] to my letter to the editor [TLC, May 10] contained several spurious arguments. However, I only wish to respond to two.

First, to Ms. Caudell's claim that aborted babies are immediately in God's arms and therefore better off, I was reminded of recent history, as her argumentation is similar to that of the eugenics movement of the late 1800s and early 1900s. Eugenics believed that particular individuals should be destroyed for all kinds of reasons — potential neglect and mental retardation being two of the



chief reasons. And though eugenics has been largely rejected, it re-emerges from time to time in Ms. Caudell's type of thinking, as a not-so-subtle form of class bigotry whereby those with less material means are perceived as less able to parent, a wholly false conclusion. Ultimately, Ms. Caudell's reasoning leads to a type of moral utilitarianism or social Darwinism, neither of which could be argued as even remotely Christian or godly.

Second, to her claim that rather than arguing to protect the unborn we should care for those who are already here, I agree. I have long believed that if Christians are going to be pro-life, they must also be pro-child, e.g. helping to care for the same children whom we so strongly advocated be brought into the world. It is for this reason I hope Ms. Caudell will join me in supporting the many pregnancy centers across the U.S. that are both pro-life and pro-child, offering adoption as the best option for unwanted pregnancies.

Surely we can find common ground though these centers that help connect unwanted children to families unable to conceive naturally and yet long for children of their own. This is a classic win-win situation, and one I hope Ms. Caudell finds as much gratitude for as I do.

(The Rev.) Jonathan French  
Grace Church  
Ocala, Fla.

## Why the '28 Book?

Please help me understand the purpose of the advertisement by the Episcopalians for Traditional Faith [TLC, June 14] on page 33.

First, let me be clear: The ETF has every right to hold and to express its opinions, and I think that an excellent way for that organization to spend its publicity budget is to purchase a full-page ad in THE LIVING CHURCH. The ad cites the First Amendment (with which I completely agree), and then suggests that we celebrate our liberty to worship as we believe by asking our priest to use the 1928 prayer book on July 4 and 5. I'm not sure I understand the connection. Why the 1928 prayer book?

It seems to me it would make more  
(Continued on next page)

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## LETTERS TO THE EDITOR

(Continued from previous page)

sense to use the 1789 prayer book, which was in use when the First Amendment was ratified in 1791. As I recall, on the American Bicentennial (July 4, 1976), I celebrated the Eucharist using the 1662 prayer book (with the prayers for the king omitted). This is the service William White (or his rector at Christ and St. Peter's, Philadel-

phia, where White was assistant in 1776) might have used that summer. As for me, I plan to celebrate our liberty to worship as we believe by obeying the Constitution and Canons of The Episcopal Church and using the Book of Common Prayer (1979).

*(The Rev.) Bill Moorhead  
Trinity Church  
Iowa City, Iowa*

## Unanswered Questions

I have some questions regarding the item, "Cavorting Priest," which appeared in the Editor's Column written by David Kalvelage [TLC, May 31].

1. Why didn't the Rev. Alberto Cutié, while a Roman Catholic priest, communicate with his bishop, in this case Archbishop John C. Favolora, and resign from the priesthood, before his romantic involvement with a young, divorced woman, to prevent this church scandal?

2. Why was the Episcopal Bishop of Southeast Florida, the Rt. Rev. Leo Frade, so eager to publicly "welcome Padre Alberto with open arms" and thus further inflame this scandal?

3. Why does the Roman Catholic Church still insist that its priests be celibate, when history shows that this practice was not implemented until around the 8th century?

4. How much damage has been done to our ecumenical relationship with the Roman Catholic Church because of The Episcopal Church's involvement in this church scandal?

*(The Rev.) Ralph W. Anderson, Jr.  
Shrewsbury, Mass.*

## Unique Covenant

While Fr. Shumard offers many positive suggestions in "We Already Have a Covenant" [TLC, May 31], he overreaches by asserting that the Baptismal Covenant of The Episcopal Church is "shared by other provinces in the Anglican Communion." For better or worse, that covenant is unique to our 1979 BCP. Most other provinces have much simpler rites, and, at most, continue to use some form, whether in Elizabethan or more modern language, of the older question, "Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

*(The Rev.) James P. Haney V  
St. Paul's on the Plains Church  
Lubbock, Texas*

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# GENERAL CONVENTIONS

For more than two centuries, the church's chief legislative body has met to set its course and share its vision. Here is a sampling of some eventful General Conventions:

**1785** — A single house (of deputies) meets in Philadelphia. It adopts a constitutional provision for a separate House of Bishops. A draft constitution and Book of Common Prayer are developed.

**1789** — The bicameral General Convention, now including a House of Bishops, meets in Philadelphia and is established as the church's chief legislative body. A revised Book of Common Prayer is adopted.

**1792** (New York)  
**1795** (Philadelphia)  
**1798** (Philadelphia)  
**1801** (Trenton)  
**1804** (New York)  
**1808** (Baltimore)  
**1811** (New Haven)  
**1814** (Philadelphia)  
**1817** (New York)

**1820** — Meeting in Philadelphia, General Convention creates the Domestic and Foreign Missionary Society of the Episcopal Church.

**1821** — A special convention, meeting in Philadelphia, consolidates the seminaries of New Haven and New York and establishes the General Theological Seminary.

**1786** — Two separate conventions are held: In Philadelphia in June and in Wilmington, Del., in October.

**1949** (San Francisco)

**1952** — The Department of the Urban Church is established at convention in Boston.

**1955** (Honolulu)

**1946** — Remarriage after divorce becomes canonically possible in The Episcopal Church at the Philadelphia convention, although canonical ambiguity wouldn't be resolved until 1973. Discussions of an ecumenical venture with the Presbyterians sparks furious debate. Bishop Henry Knox Sherrill of Massachusetts is elected Presiding Bishop.

**1937** — Bishop Henry Tucker of Virginia is elected Presiding Bishop in Cincinnati.

**1940** (Kansas City)  
**1943** (Cleveland)

**1928** — A revised Book of Common Prayer is adopted in Washington, D.C.

**1931** — Presiding Bishop James DeWolf Perry is re-elected to a six-year term in Denver.

**1934** (Atlantic City)

**1958** — The House of Bishops in Miami votes down a resolution that would have limited the tenure of the Presiding Bishop to 12 years. Bishop Arthur Lichtenberger of Missouri is elected Presiding Bishop.

**1961** — Meeting in Detroit, convention explicitly endorses contraception.

**1964** — Actor Robert Young tells the Executive Council's department of promotion in St. Louis that television could become a "tool of inestimable value" to the church. Bishop John Hines of Texas is elected Presiding Bishop.

**1967** — Convention in Seattle approves a proposal for a \$9-million General Convention Special Program fund to aid the empowerment of African Americans.

**1969** — At a special convention in South Bend, Ind., African American leader demand a \$200,000 "reparations payment to fund a Black Economic Developer Conference.

**2006** — Bishop Katharine Jefferts Schori of Nevada is elected the first female Presiding Bishop of The Episcopal Church in Columbus, Ohio.

**2003** — Convention meets in Minneapolis and confirms the consecration of Bishop V. Gene Robinson of New Hampshire as the first openly gay bishop in a same-sex relationship.

**2000** — General Convention establishes full communion with the Evangelical Lutheran Church in America at its Denver meeting.

**1997** — Meeting in Philadelphia, the Rt. Rev. Frank Griswold of Chicago is elected Presiding Bishop.

# of The Episcopal Church



**1823** (Philadelphia)  
**1826** (Philadelphia)  
**1829** (Philadelphia)  
**1832** (New York)  
**1835** (Philadelphia)  
**1838** (Philadelphia)  
**1841** (New York)  
**1844** (Philadelphia)  
**1847** (New York)  
**1850** (Cincinnati)  
**1853** (New York)  
**1856** (Philadelphia)  
**1859** (Richmond)

**1862** — With the Civil War raging, convention in New York condemns the Confederate rebellion but does not comment on abolitionism or the formation of a separate Protestant Episcopal Church in the Confederate States of America.

**1865** — Convention strikes a conciliatory tone in Philadelphia, welcoming back church leaders from the South.

**1868** — Evangelical-sponsored resolutions proposing the banning of candlesticks, crucifixes, and eucharistic vestments are defeated in New York.

**1871** — The Women's Auxiliary to the Board of Missions of the Episcopal Church is established in Baltimore. With the encouragement of Bishop Henry Whipple of Minnesota, convention creates a commission to defend Native American rights.

**1874** (New York)  
**1877** (Boston)  
**1880** (New York)

**1886** — The House of Bishops adopts William Reed Huntington's four principles of church unity in Chicago. The quadrilateral would be presented to the bishops attending the Lambeth Conference two years later.

**1883** — Convention in Philadelphia defeats a plan to create a segregated missionary district for African American Episcopalians in the South.

**1925** — Bishop John Murray of Maryland is elected Presiding Bishop in New Orleans.

**1919** — Convention establishes a National Council (now the Executive Council), comprised equally of bishops, priests and laity, to coordinate work between triennial meetings.

**1922** — Meeting in Portland, Ore., the Rt. Rev. Harry Roberts is elected Bishop of the newly created Missionary Diocese of Haiti.

**1895** (Minneapolis)  
**1901** (San Francisco)  
**1904** (Boston)  
**1907** (Richmond)  
**1910** (Cincinnati)  
**1913** (New York)  
**1916** (St. Louis)

**1889** — Meeting in New York, convention establishes deaconesses. It also organizes the United Offering, now called the United Thank Offering.

**1892** — Prayer book revision is approved in Baltimore.

**1970** — Women are seated in the House of Deputies for the first time at the convention in Houston.

**1973** — Bishop John Allin of Mississippi is elected Presiding Bishop in Louisville.

**1976** — Two years after the irregular ordinations of the Philadelphia 11, convention meets in Minneapolis and amends the canons for ordination of deacons, priests, and bishops to apply equally to men and women. Charles Lawrence II becomes the first African American to serve as president of the House of Deputies.

**1979** — Convention meets in Denver and gives final approval to a new edition of The Book of Common Prayer. It also re-affirms the "traditional teaching of the church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality," calling it inappropriate to "ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage."

**1982** (New Orleans)

**1994** — In Indianapolis, convention reduces the Presiding Bishop's term from 12 years to nine years.

**1991** — Pamela Chinnis is the first woman elected as president of the House of Deputies, in Phoenix. The House of Bishops declines to censure Bishops Walter Righter and Ronald Haines for ordaining non-celibate men to the diaconate and priesthood.

**1988** (Detroit)

**1985** — Meeting in Anaheim, the Rt. Rev. Edmond Browning of Hawaii is elected Presiding Bishop. Archbishop Robert Runcie visits to help The Episcopal Church mark its bicentennial.



Daniel Peckham photos

Fr. Baumann blesses the water during a baptism as children are encouraged to surround the font to offer assistance.

# Reaching a Godly Consensus

## Diocese of Los Angeles Church Finds Way to Keep the Family Together

By David M. Baumann

**B**lessed Sacrament Church, Placentia, Calif., is an active and healthy Anglo-Catholic congregation in the Diocese of Los Angeles. Our membership includes many who have been in the parish for decades, as well as a considerable contingent of young families with children, and dozens of college students from missionary and evangelical backgrounds. We have had about half a dozen vocations to ordination in the past four years.

Currently there are seven priests (six of them part-time, non-stipendiary) and one vocational deacon on staff. The theology of the parish is generally that of the American Anglican Council or Forward in Faith. Several

people of decidedly different convictions are also active members. For us, holding to the revealed truth of the gospel is an uncompromised principle, and unreserved love for all people is a standard.

Blessed Sacrament recently completed two years of discernment regarding its place in The Episcopal Church and the Anglican Communion. We believe that our decision may be unique in the cheerless and escalating stresses of these times. We have always rejected discouragement and defensiveness. On the contrary, rather than see ourselves as a place beleaguered, we are intentional about being a family where love, truth, joy, and light in Jesus prevail regardless of circumstances.

In 2007, a Discernment Committee of about 20 volunteers came together. The volunteers were to be people who had not already decided what we ought to do. I charged the committee to make a recommendation for our future and provided several axioms for their work: They were to pray through their labors; all meetings would be open; our bishop, Jon Bruno, would be kept informed; only verified, first-hand sources would be used; everything would be done in charity; no action that could involve lawsuits would be contemplated; individuals representative of various convictions in The Episcopal Church would be invited to share in face-to-face discussions; and there would be no deadline. From the beginning, we rejected the

common but always ill-fated rationale, "Their heresy demands our schism."

In the course of the discernment, Bishop Bruno offered us another bishop to serve as our pastor under the provision for Delegated Episcopal Pastoral Oversight (DEPO). We accepted that offer, and Bishop Ed Little of Northern Indiana now serves us in that capacity. Bishop Bruno also suggested that we redirect our Mission Share Fund to causes he and the parish could wholeheartedly support, and we accepted that offer as well, with the understanding that we would be given credit for paying our Mission Share Fund in full. We now support international missionary work, national formational ministries, and local charities.

When the Discernment Committee completed its work, it emerged that

Three courses were open to us: to remain in The Episcopal Church, to align with the emerging Anglican Church in North America (ACNA), or to seek some sort of arrangement with the Roman Catholic Church.

three courses were open to us: to remain in The Episcopal Church, to align with the emerging Anglican Church in North America (ACNA), or to seek some sort of arrangement with the Roman Catholic Church. Most members of the parish were drawn to one of these three options.

On the one hand, it was quite evident that no one of these three options appealed to the entire parish, or even a great majority of it. It was also quite evident that nearly all the people were

(Continued on next page)

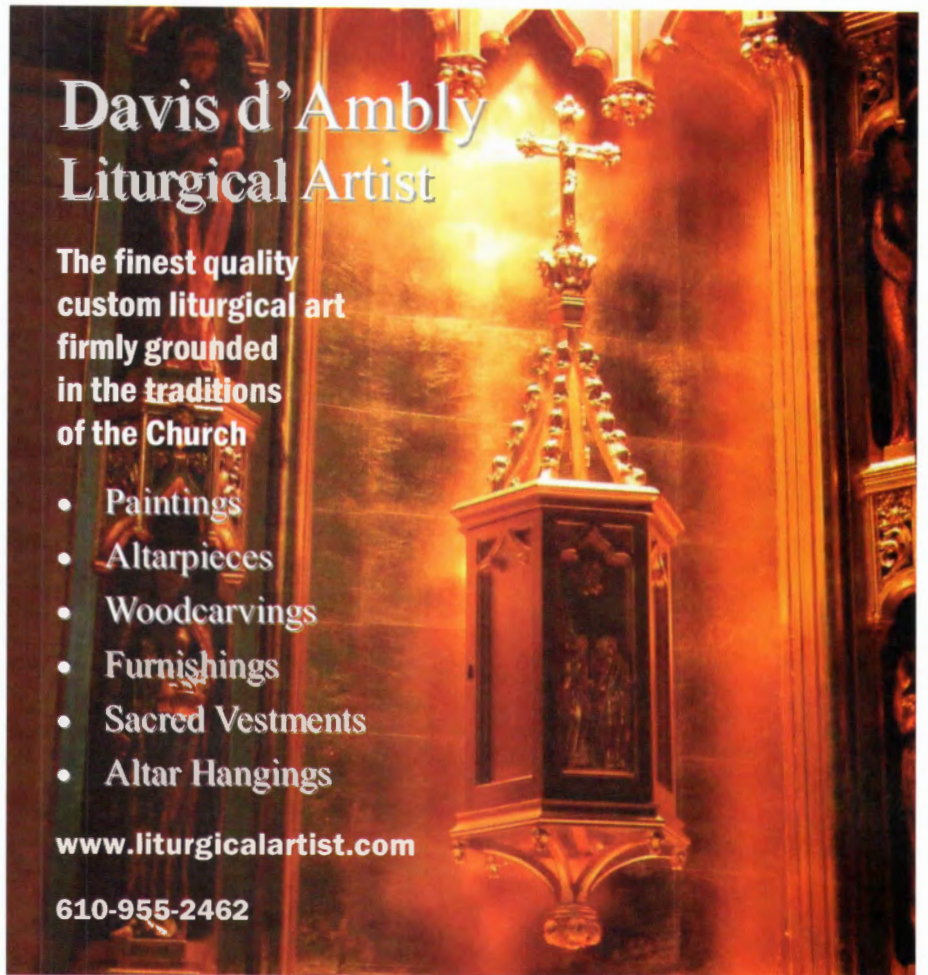
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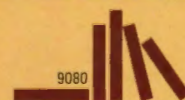
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## Reaching a Godly Consensus



Children sit on the steps of Blessed Sacrament Church.

(Continued from previous page)

determined to retain the unity of the parish family — that is, most wanted to remain at Blessed Sacrament. We had come to an impasse.

How, then, could we decide what to do? We recognized that putting the decision to a vote would be disastrous. Voting assumes at the beginning that there must be a division with “winners” and “losers.” We rejected any decision in which there could be winners and losers. We determined that our model would be that of the New Testament, to come to the point where we could say, “It seems good to the Holy Spirit and to us” (Acts 15:28). By that, we meant that we must come to a godly consensus in which everyone could say, “I can live with that.” With that commitment, clarity quickly emerged.

The way forward came to look like this, although details still have to be worked out: Most of our people will remain in The Episcopal Church under the DEPO arrangement. A significant number of others will align with the emerging Anglican Church in North America but continue to worship — as Anglicans — with the Episcopalians of

Blessed Sacrament. A few — perhaps fewer than a dozen — will enter the Roman Catholic Church and receive sacramental ministrations there while also retaining their participation at Blessed Sacrament. All ministries will be done jointly/ecumenically. In this way, the parish family is intentionally expanded rather than divided.

Although our decision may be unique, there are definitely precedents. Certainly most Episcopal congregations have Roman Catholics in

As far as a joint Episcopal-Anglican congregation, our model is something like a parish of two ethnicities.

their membership. As far as a joint Episcopal-Anglican congregation, our model is something like a parish of two ethnicities — for example, as if some members of the Burmese Anglican Church moved into Placentia as a body and began to attend Blessed Sacrament. They would remain Burmese Anglicans with their home churches in another province, but participate fully in the life of the Episcopal parish.



On Pentecost, what I am now calling a “diversified parish” formally recommitted itself to Christ in the fullness of the gospel, and is now deepening and expanding its ministries, especially those of education, evangelism, fellowship, and outreach, to



The elements of bread and wine on the oblation table seen through the top of the font.

ensure that we remain bound together in spite of the different courses our people have chosen.

The decision has not satisfied every member of the parish. A few have expressed their regretful intention to leave the parish toward the end of the summer. One can never please everyone, and we shall see that the partings are amicable. There also remain some individuals who are troubled or grieved by the situation, but overall I think that the great majority of our members are confident of a new beginning and a more solid parish than we have been. And I am hopeful that those who are not will find that their fears will not be realized. □

*The Rev. Canon David M. Baumann SSC, is the rector of Blessed Sacrament Church, Placentia, Calif.*



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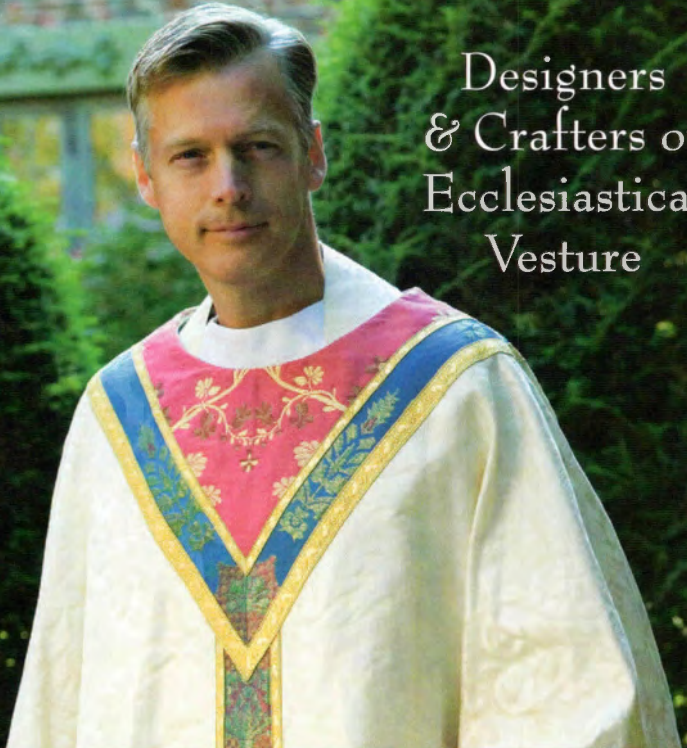


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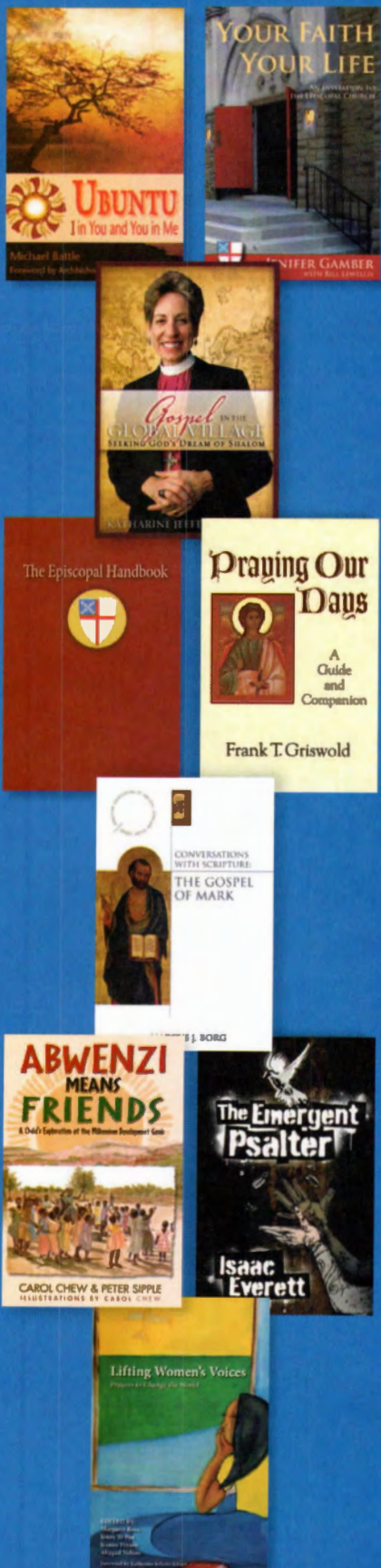
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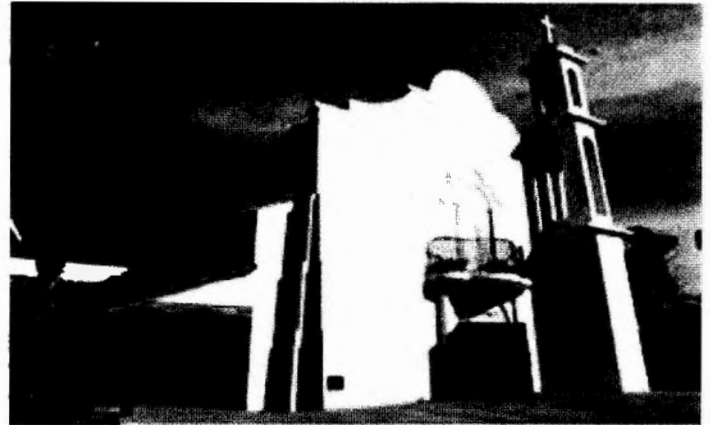
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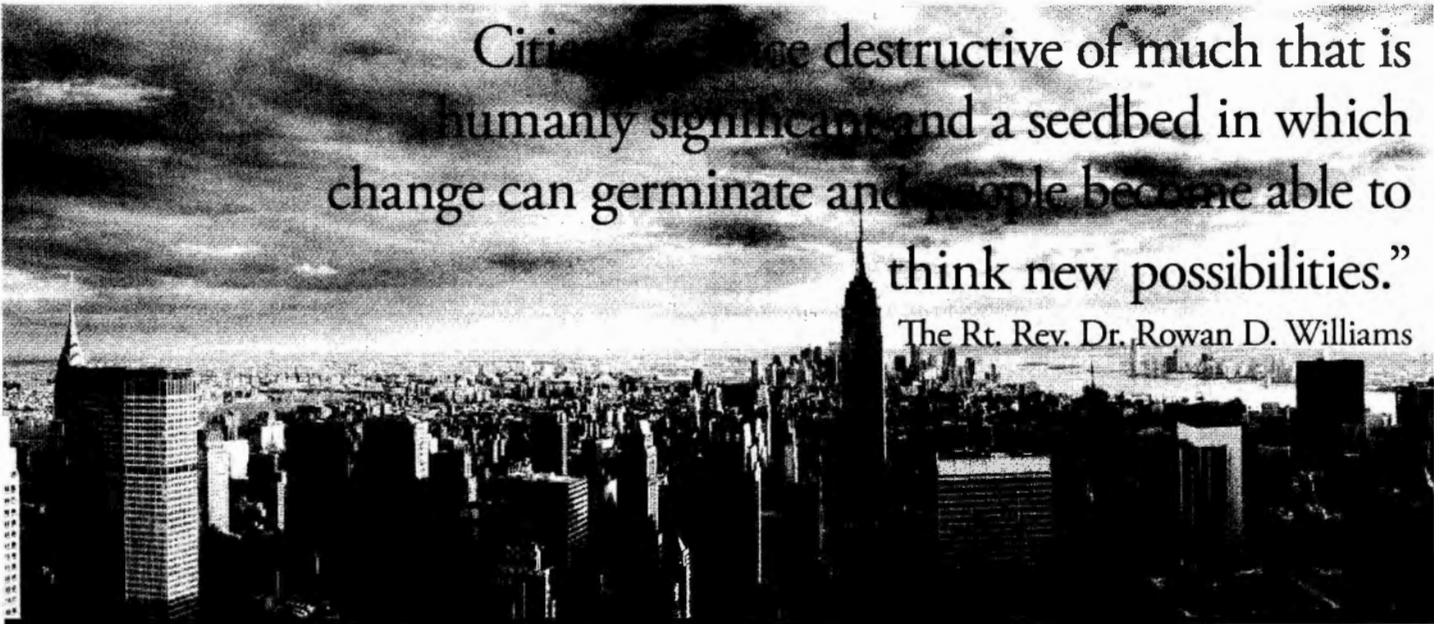
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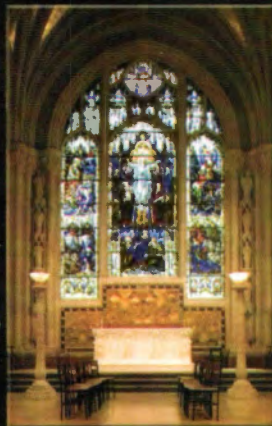
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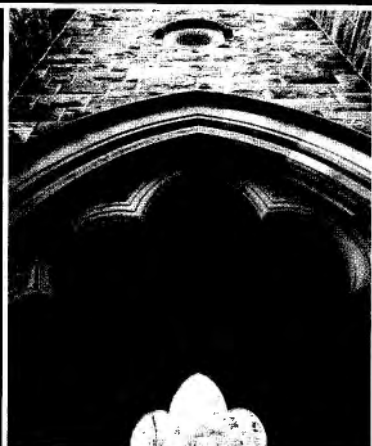
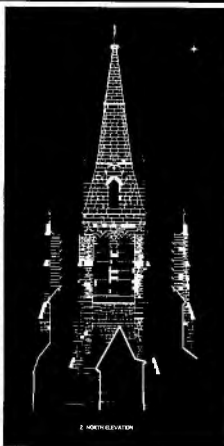
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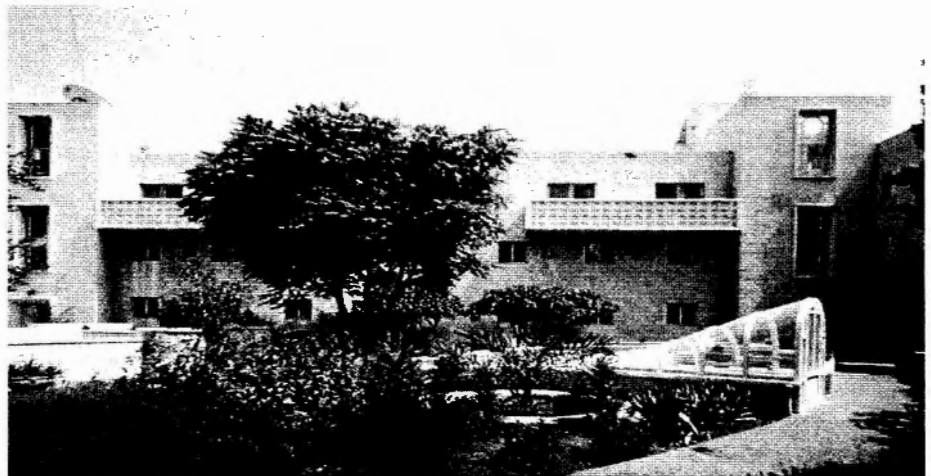
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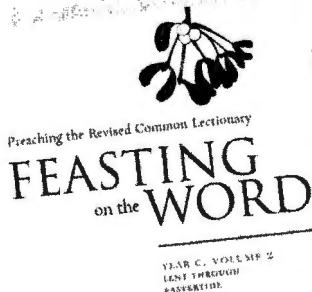
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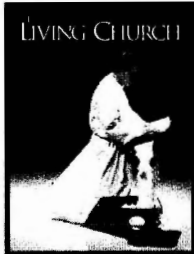
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## Speakers, Workshops Highlight ECW Triennial Schedule

As the 76th General Convention unfolds at the Anaheim Convention Center, the 46th Triennial Meeting of Episcopal Church Women will take place in the same building, running from July 8 to 17.

Delegates from all dioceses of The Episcopal Church will hear a variety of speakers, including Archbishop of Canterbury Rowan Williams, Presiding Bishop Katherine Jefferts Schori, author Phyllis Tickle and Bishop Steven Charleston. As usual, delegates will participate in a wide variety of 45 workshops, some of them in Spanish. The Welcome Dinner on July 8 will include the premier performance of a play in two acts, "Yet We Persist," a historical reflection on Episcopal Church Women, written and directed by Katerina Whitley and performed by ECW national board members.

One of the highlights will be the ingathering of the United Thank Offering by each diocese during the main Eucharist on Sunday, July 12. Another will be that evening when the "ECW Event," featuring entertainer Elisabeth von Trappe, will be held as a benefit for the Jericho Road Episcopal Housing Project.

Triennial's theme is "Grow in Grace," with the Rev. Ellen Sloan, chaplain at the General Theological Seminary, as its chaplain.

Officers of ECW's national board will be elected.

## 2009 Triennial Meeting Delegates

(Note: This list, supplied by the Episcopal Church Women, does not include every diocese, nor is the number of delegates for each diocese consistent. TLC did not have permission to publish delegates' addresses.)

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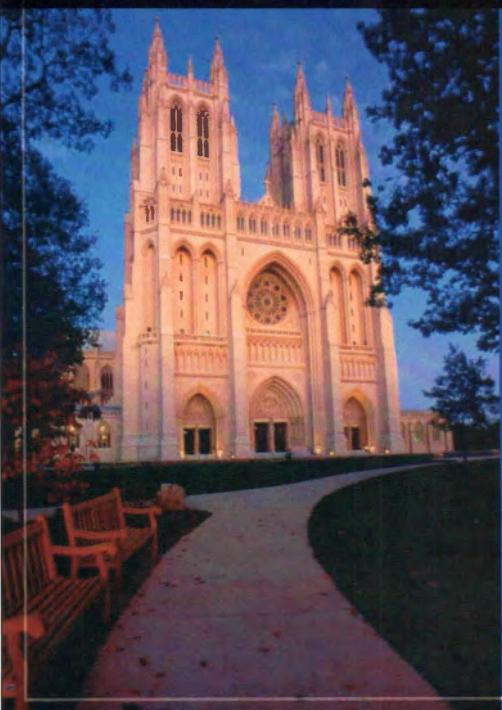
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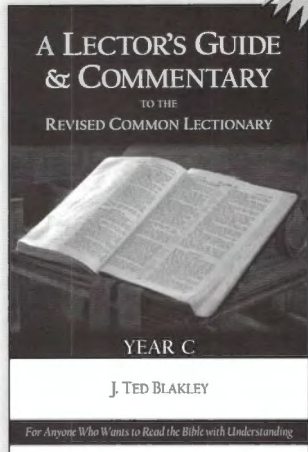


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Capt. Richard Phillips, who surrendered himself to Somali pirates in April to protect his crew, was honored by the Seamen's Church Institute with the Courage at Sea Award at its 32nd annual Silver Bell Awards Dinner on June 11. With more than 900 attendees the dinner raised more than \$1 million for support of the SCI's mission of chaplaincy, advocacy, and education for seafarers.

## Rescued Sea Captain Honored

The Seamen's Church Institute of New York and New Jersey awarded the first "Courage at Sea Award" on June 11 to Captain Richard Phillips, who surrendered himself to Somali pirates in April to save the lives of his crew. He was rescued by Navy Seals on Easter Day after five days in captivity.

More than 900 guests from the church and maritime industry gave Capt. Phillips two standing ovations as he accepted the award during the SCI's annual Silver Bells Award dinner in New York City. Church leaders in attendance included the Rt. Rev. Mark Sisk, Bishop of New York, and the Rev. James Cooper, rector of the Parish of Trinity Church Wall Street.

In introducing Capt. Phillips, Douglas Stevenson, SCI director of the Center for Seafarer's Rights, said Capt.

Phillips, captain of the cargo ship Maersk Alabama, exemplified true leadership. He "reacted to an imminent threat with careful consideration for the safety of his crew by telling them to lock themselves up while he surrendered himself to the pirates. He made this heroic choice without knowing what the outcome would be or what further sacrifice he would be asked to make. But his choice saved the lives of his crew."

Founded in 1834 and celebrating its 175th anniversary, the SCI serves as an agency of The Episcopal Church that works ecumenically to provide pastoral care, legal advocacy, and maritime education to seafarers and port chaplains worldwide.

*Episcopal News Service contributed to this report.*

## Bishop Chane: Shooting Reminds of 'Hatreds'

The shooting of a guard at the U.S. Holocaust Memorial Museum in Washington, D.C., on June 10 should remind everyone that murderous prejudice, racism, and anti-Semitism simmer beneath the surface in the U.S. and abroad, said the Rt. Rev. John Chane, Bishop of Washington, in a statement released the next day.

"I extend my deepest sympathies to the Jewish community here in the nation's capital and beyond," Bishop

Chane said. "They have witnessed an act of murderous anti-Semitic violence in a place dedicated to ending such violence and honoring its millions of victims. I can only imagine the pain this incident will cause Holocaust survivors, their descendants and their friends, and the fear, anxiety and profound frustration it must provoke in members of the Jewish faith who must live with the knowledge that ancient hatreds survive in our modern world."

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Prove all things; hold fast that which is good.

- 1 Thessalonians 5:21

## The Form of Solemnization of Matrimony

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,*

**D**EARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons who are to be married, he shall say,*

**I** REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

300

## Matrimony

¶ *The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,*

**N**. WILT thou have **this Woman to thy wedded wife,** to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Minister say unto the Woman,*

**N**. WILT thou have **this Man to thy wedded husband,** to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

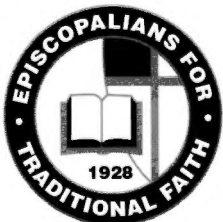
**I** N. take thee **N.** to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

301

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## PEOPLE & PLACES

### Appointments

The Rev. **Scott Bader-Saye** is professor of Christian ethics and moral theology at the Seminary of the Southwest, PO Box 2247, Austin, TX 78768.

The Rev. **JoAnne Bennett** is rector of St. George's, 1024 SE Cass Ave., Roseburg, OR 97470.

The Rev. **Bob Burton** is rector of All Saints', 9502 W Hutton Dr., Sun City, AZ 85351.

The Rev. **Dana Campbell** is priest-in-charge of Good Shepherd, 155 Wyllys St., Hartford, CT 06106.

The Rev. **Corbett Clark** is associate at Grace, 1535 NE 17th Ave., Portland, OR 97232.

The Rev. **Esme Jo Culver** is associate at Grace, 1535 NE 17th Ave., Portland, OR 97232.

The Very Rev. **Peet Dickinson** is dean and rector of the Cathedral of St. Luke and St. Paul, 126 Coming St., Charleston, SC 29403.

The Rev. **Debra Anne Dodd** is rector of St. Paul's, 65 N Main St., Wallingford, CT 06492.

The Rev. **David Dubay** is vicar of Holy Trinity, 95 Folly Road Blvd., Charleston, SC 29407.

The Rev. **Sara Fischer** is rector of St. David's, 2800 SE Harrison St., Portland, OR 97214.

The Rev. **Jim Greiser** is rector of Resurrection, 8901 Hwy. 17 Bypass, Surfside Beach, SC 29575.

The Rev. **Erin Hensley** is assistant at St. John's, 1 Mountain Ave. SW, Roanoke, VA 24016.

The Rev. **Lucy Houser** is deacon at Grace, 1535 NE 17th Ave., Portland, OR 97232.

The Rev. Canon **Jim Lewis** is canon to the ordinary, Diocese of South Carolina, PO Box 20127, Charleston, SC 29413.

The Rev. **Carol Ann Mills** is deacon at Grace, 200 W Lang St., Alvin, TX 77511.

The Rev. **Joseph Mills** is deacon at Grace, 200 W Lang St., Alvin, TX 77511.

The Rev. **Kimberly Still** is priest-in-charge of St. Peter's, 801 Atlantic Ave., Fernandina Beach, FL 32034.

The Rev. **Bob Totten** is vicar of St. Andrew's, PO Box 15, Florence, OR 97439.

The Rev. **Jeremiah Williamson** is rector of St. Andrew's, 2770 W Central Ave., Toledo, OH 43606.

### Retirements

The Rev. **Henry Burdick III**, as rector of Trinity, Branford, CT.

The Rev. **Dorothy Gremillion**, as rector of St. Luke's, Livingston, TX.

The Rev. **Katharine Holland**, as deacon at Grace, Portland, OR.

The Rev. **John Nesbitt**, as rector of St. David's, Portland, OR.

### Resignations

The Rev. **Margaret D'Anieri**, as rector of St.

(Continued on page 62)



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## PEOPLE & PLACES

(Continued from page 60)

Thomas', Port Clinton, OH.

The Rev. **Chip Graves**, as assistant at St. John's, Roanoke, VA.

The Rev. **Lisa Graves**, as assistant at St. John's, Roanoke, VA.

The Rev. **Ken Herzog**, as rector of St. Margaret's, Hibernia, FL.

The Rev. **Gini Hummel**, as priest-in-charge of St. Andrew's, Milford (Devon), CT.

The Rev. **John Kalimi**, as vicar of St. George's, Dallas, TX.

The Rev. **David Krause**, as rector of St. Peter's, McKinney, TX.

### Ordinations

#### Priests

**Connecticut** — **Sandra Cosman, Paul Habersang, Bret Hays, Lucy LaRocca, Rita Powell.**

**Dallas** — **Clayton Elder.**

**Oregon** — **Lance Peeler.**

#### Deacons

**Oregon** — **Marj Oughton**, St. Paul's, PO Box 1556, Albany, OR 97321.

**Upper South Carolina** — **Leslie Horvath, Margaret Todd, Fred Walters.**

### Deaths

The Rev. **Gary C. Cavender**, of Granite Falls, MN, died April 17 at home. He was 69.

Born in Sauk Centre, MN, he served in the Navy and later the Air Force during the Vietnam War. He taught for a time at the University of Minnesota, then graduated from United Theological Seminary. He was ordained deacon in 1983 and priest in 1984, and served churches in Minneapolis along with Prairie Island, Morton, Shakopee, and Omaha, NE. Surviving are his wife, Irene; a daughter, Robin Emery, of Minneapolis; three sons, Chris of Granite Falls, Isaac, of Granite Falls, and Steve, of Minneapolis; and grandchildren and great-grandchildren.

The Rev. **Leslie Doyle**, rector of Christ Church, Coudersport, and All Saints', Brookland, PA, died May 6 at home following a long illness. She was 45.

A native of Lewistown, PA, she graduated from Indiana University (PA) and Bexley Hall. Mrs. Doyle was ordained deacon and priest in 2008. She is survived by her husband, Gary; three children, Sarah, Joel, and Leah; her parents, Harold and Marian Heath, of Reedsville, PA; and a sister, Susan McCoy, of Elizabethtown, PA.

The Rev. **Charles C. Greene III**, 81, of Laurinburg, NC, died April 17. He was a retired priest of the Diocese of Rochester.

Fr. Greene was born in Port Washington,

NY, and educated at San Jose State University. He was ordained deacon in 1969 and priest in 1970 in the Diocese of Long Island, then was assistant at St. Boniface Church, Lindenhurst, NY, 1969-70; curate at Grace, Massapequa, NY, 1970-72; vicar of St. Anselm's, Shoreham, NY, 1972-78; and rector of St. Michael's, Geneseo, NY, 1978-88. He retired in 1988. Fr. Greene is survived by his wife, Joan; a daughter, Gay; a grandson; and a brother, Frank.

The Rev. **David A. Jones**, priest of the Diocese of New York, died May 10 in Port Angeles, WA, where he resided. He was 62.

Born in Holdrege, NE, he was a graduate of the University of Denver and Philadelphia Divinity School. He was ordained in the Diocese of Nebraska, as deacon in 1972 and priest in 1973. Fr. Jones was assistant at Church of the Holy Rood, New York City, 1976-78; associate at St. Margaret's, Bronx, NY, 1979-80; and rector of All Souls', New York City, 1980-87. He was also a lecturer at the General Theological Seminary for a time during the 1970s. He moved to Washington state in 1993. Survivors include two brothers, Don and Robert.

**Marie L. Michel**, 65, wife of Bishop Rodney Michel, retired suffragan of Long Island, died May 10 at her home in Ephrata, PA.

Mrs. Michel was born in Hastings, NE, and graduated from Nebraska Wesleyan University. For 15 years she was employed as a merchandiser with American Greetings Corp. She is survived by her husband; a daughter, Anne, of Arlington, VA; three sons, Jon, of Baltimore, David, of Baltimore, and Andrew, of East Patchogue, NY; three grandchildren; three brothers, Donald Holyoke, of South Pasadena, CA, Frank Aplan, of State College, PA, and James Aplan, of South Dakota.

The Rev. **Norman G. Nicholls**, retired priest of the Diocese of Oklahoma and a 27-year veteran of the Air Force, died April 15 in San Antonio, TX. He was 81.

Born in Butte, MT, he served in the Vietnam War, and retired from the Air Force in 1973 with the rank of lieutenant colonel. He was a graduate of Bradley University and Nashotah House. Fr. Nicholls was ordained in the Diocese of Colorado, as deacon in 1976 and priest in 1977. He was curate at St. Michael and All Angels' Church, Denver, 1976-77; vicar of St. Augustine's, Creede, and St. Stephen's, Monte Vista, CO, 1977-80; chaplain at St. John's Military School, Salina, KS, 1980-84; and rector of St. Paul's, Altus, OK, from 1984 until 1991, when he retired. Surviving Fr. Nicholls are three daughters, Sue Smith, Sally Lambert, and Norma Cody; a son, John; seven grandchildren and eight great-grandchildren; and a sister, Lois Tarrant.

The Rev. **Robert L. Storch**, 68, deacon

of the Diocese of Colorado, died April 28 in an automobile accident near Butte, MT.

Deacon Storch was a native of Evanston, IL, and a graduate of the University of Montana. He served in the Army, then was involved in range management in national forests in Montana. Later he served in several states, and retired in 2004 after 38 years of service with the U.S. Forest Service. He was ordained in 1988 and served his diaconal ministry at Grace Church, Chadron, NE, 1988-92, and St. Luke's, Delta, from 1992 until the present. Deacon Storch was a member of the North American Association for the Diaconate, Episcopal Renewal Ministries, and the National Organization of Episcopalians for Life. He is survived by his wife, Nyla, three children, and a brother.

The Rev. **Paul Wessinger**, SSJE, former superior of the Society of St. John the Evangelist, died May 22, the day before the 69th anniversary of his ordination to the priesthood. He was 95, and in the 65th year of his profession.

Br. Paul was born and raised in Portland, OR. He was a graduate of Harvard and The General Theological Seminary. He was ordained a deacon in 1939 and a priest the following year. He entered the Society of St. John the Evangelist in 1940 and was life professed in 1945. In 1965, he participated with other clergy and religious from Massachusetts in one of the Selma freedom marches. He served the society in a number of ways, most notably as vicar of the society's then parish of St. Augustine and St. Martin; as novice guardian and then later as superior from 1972 to 1983. It was during his time as superior that various changes were made in the society's life, including opening the guest house to women and bringing worship into line with liturgical changes being made in the wider Episcopal Church. Br. Paul had close contacts with the Roman Catholic Church. He was instrumental in beginning the Arlington Conferences, which brought Episcopal and Roman Catholic religious together for a week of shared prayer and conversations. Those conferences gave birth to a number of experiments in ecumenical monastic communities. Following his retirement as superior, Br. Paul was one of the founding members of SSJE's branch house in Durham, NC, where he lived until 1994, when he returned to the monastery in Cambridge. A noted spiritual director, he influenced the lives of many within The Episcopal Church and Anglican Communion and beyond. For the last years of his life, he lived at the Jeanne Jugan Residence of the Little Sisters of the Poor in Somerville, MA.

**Next week...**  
**A Just War?**

## Vendors/Organizations

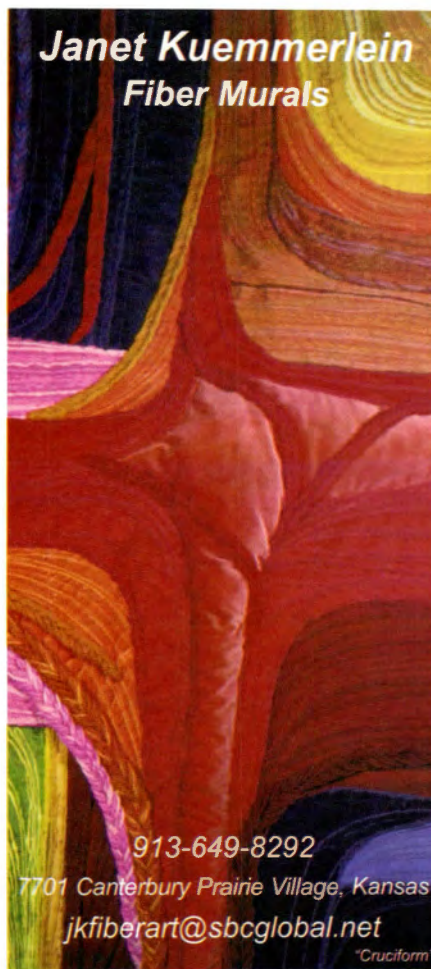
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**Is the Religious Life for You?** If you are single, male, and interested in living a traditional Benedictine life write to: *Vocations, St. Joseph Monastery, 114 Live Oak Dr., Natchez, MS 39120* or visit [www.osbms.org](http://www.osbms.org) or e-mail [info@osbms.org](mailto:info@osbms.org) for more information.

# SUMMER Church Services

## DIOCESE OF LOS ANGELES CHURCH DIRECTORY

**FULLERTON, CA**  
**EMMANUEL EPISCOPAL CHURCH**  
[www.emmanuelfullerton.org](http://www.emmanuelfullerton.org) (714) 879-8070  
E-mail: [rbethancou@aol.com](mailto:rbethancou@aol.com)  
Fr. Rob Bethancourt, r; Mo. Lyn Crow, assoc  
Sun 8:15 & 10; Wed 7  
A graceful, lively community focusing on the love of Christ.

**HOLLYWOOD, CA**  
**ST. THOMAS THE APOSTLE** 7501 Hollywood Blvd.  
[www.saintthomashollywood.org](http://www.saintthomashollywood.org) (323) 876-2102  
The Rev. Ian Elliott Davies, r  
Masses: Sun 8 (Low), 9:45 Rosary, 10:30 (High); M-F 8; Tues 7; Sat 10, 5 (Vigil)  
An Episcopal parish in the Anglo-Catholic Tradition.

**LOS ANGELES, CA**  
**CATHEDRAL CENTER OF ST. PAUL**  
840 Echo Park Ave., 90026 (213) 482-2040  
The Rev. Michael Cooper, p-i-c; the Rev. Stephen Kim;  
the Rev. Rene Barraza  
Sun 8:30 Spanish, 10:30 English, 12 Korean; Daily Eu 12;  
Thurs 11:30

**SAN BERNARDINO, CA**  
**SAINT JOHN'S** (909) 889-1195  
Website: [www.stjohnsweb.org](http://www.stjohnsweb.org)  
E-mail: [stjohns@stjohnsweb.org](mailto:stjohns@stjohnsweb.org)  
The Rev. David Starr, p-i-c; The Rev. Linda Pederson, d  
Sun 9 (English), 1 (Spanish)  
Loving people. Our arms are open wide to all.

**SAN JUAN CAPISTRANO, CA**  
**ST. MARGARET'S EPISCOPAL CHURCH**  
31641 La Novia Ave. (949) 661-0110  
Website: [www.stmarg.org](http://www.stmarg.org)  
E-mail: [church@stmarg.org](mailto:church@stmarg.org)  
The Rev. Canon Robert Edwards, r  
Sun 8, 9:30 (with Catechesis of the Good Shepherd, youth group & childcare), 11:15  
St. Margaret's is a Center of Grace. All are welcome!

**NORTH LITTLE ROCK, AR**  
**ST. LUKE'S** (501) 753-4281 [www.stlukeepiscopal.org](http://www.stlukeepiscopal.org)  
E-mail: [office@stlukeepiscopal.org](mailto:office@stlukeepiscopal.org)  
The Rev. Keith A. Gentry, r  
Sun 8 & 10:30 H Eu; Wed H Eu/HS 12

**AVERY, CA**  
**ST. CLARE OF ASSISI** Hwy 4 and Sheep Ranch Rd.  
The Rev. Marlin Leonard Bowman, r  
Sun Eu 9 (sung-Rite 1); HD anno.

**SAN DIEGO, CA**  
**ALL SAINTS'** Sixth & Pennsylvania Ave.  
Website: [www.allsaintschurch.org](http://www.allsaintschurch.org) (619) 298-7729  
Fr. Tony Noble, SSC  
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;  
Thurs 7 & 6; Fri 9:30; Sat 9

**CLINTON, CT**  
**HOLY ADVENT** 81 E. Main St., 06413 (860) 669-2232  
Website: [www.allwelcome.org](http://www.allwelcome.org)  
E-mail: [holyadvent@sbcglobal.net](mailto:holyadvent@sbcglobal.net)  
The Rev. Bruce M. Shipman, v  
Sun Eu 8 & 10

**STAMFORD, CT**  
**ST. ANDREW'S** (203) 325-4359  
Website: [www.saintandrewsstamford.org](http://www.saintandrewsstamford.org)  
The Rev. Richard C. Alton, p-i-c; the Rev. Bartlett Gage, assisting  
Daily Mass 12:10; Sun 8 Low Mass, 10 Sung Mass

**SAVANNAH, GA**  
**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave. [www.stthomasioh.org](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9. Chr Ed; Wed HS 10

**HONOLULU, HI**  
**ST. MARK'S** [www.stmarkshonolulu.org](http://www.stmarkshonolulu.org) (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Low Mass 7, High Mass 9; MWF 8

# SUMMER Church Services



## CHICAGO, IL

**ASCENSION** 1133 N. LaSalle Blvd. at Elm  
 Website: [www.ascensionchicago.org](http://www.ascensionchicago.org) (312) 664-1271  
 Sisters of St. Anne (312) 642-3638  
 The Rev. Gary P. Fertig, r; the Rev. Kurt Olson  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B  
 4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-  
 10:50 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
 Website: [www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly,  
 SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.  
 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)  
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconcilia-  
 tion 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

## SPRINGFIELD, IL

**CATHEDRAL CHURCH OF ST. PAUL**  
 Website: [www.stpaulspringfield.com](http://www.stpaulspringfield.com) (217) 544-5135  
 E-Mail: [stpaulpeca@comcast.net](mailto:stpaulpeca@comcast.net)  
 The Very Rev. Robert E. Brodie, dean  
 Sun 8 & 10:30; Mon-Thurs 12:15

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
 Website: [www.cccnola.org](http://www.cccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:  
 M-F 12:15. Sat 9:30

## ROCKPORT, MA

**ST. MARY'S** 24 Broadway (978) 546-3421  
 E-mail: [stmarys@gis.net](mailto:stmarys@gis.net)  
 The Rev. Karin E. Wade, r  
 Sun Eu 8 & 10

## CHADRON, NE

**GRACE CHURCH** 450 Bordeaux St. (308) 432-2229  
 The Rev. Todd Sermon  
 Sun 9

## NEWARK, NJ

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

## NEW BRUNSWICK, NJ

**ST. JOHN THE EVANGELIST** 189 George St.  
 Website: [www.stjohnepiscopalnb.org](http://www.stjohnepiscopalnb.org) (732) 545-5619  
 E-mail: [stjohns9@verizon.net](mailto:stjohns9@verizon.net)  
 The Rev. Matthew L. Buterbaugh, r  
 Sun H Eu 9:30

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
 Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
 The Rev. William C. Thiele, r [frthiele@gmail.com](mailto:frthiele@gmail.com)  
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

## NEW YORK, NY

**GRACE CHURCH** (212) 254-2000  
 Website: [www.gracechurchnyc.org](http://www.gracechurchnyc.org)  
 The Rev. J. Donald Waring, r  
 Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other  
 Sundays; Wed Eu 6

## PARISH OF TRINITY CHURCH

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

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## TRINITY

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

## ST. PAUL'S

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

## SARATOGA SPRINGS, NY

**BETHESDA** [www.bethesdachurch.org](http://www.bethesdachurch.org)  
 The Rev. Thomas T. Parke, r  
 Sun 6:30, 8, 10; Wed 12:10

## RALEIGH, NC

**ST. TIMOTHY'S** 4523 Six Forks Rd. (919) 787-7590  
 Website: [www.sttimothyschurch.org](http://www.sttimothyschurch.org)  
 The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst.  
 Sun MP 8:30, HC 9 (said), 11 (sung)

## LANCASTER, PA

**ST. JAMES** 119 N. Duke St. (717) 397-4858  
 Website: [www.stjameslanpa.org](http://www.stjameslanpa.org)  
 The Rev. David W. Peck, r  
 Sat 5, Sun 8 & 10:15, Daily Offices M-F

## NEWTOWN, PA

**ST. LUKE'S** 100 E. Washington Ave., 18940  
[www.stlukesnewtown.org](http://www.stlukesnewtown.org) (215) 968-2781  
 E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
 The Rev. Ernest A. Curtin, Jr., r  
 Sun H Eu 8, 10 (Choral)

## WELLSBORO, PA

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

## CHARLESTON, SC

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

## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD** 1512 Blanding St.  
 Website: [www.goodshepherdcolumbia.org](http://www.goodshepherdcolumbia.org) (803) 779-2960  
 E-mail: [gsepisca@aol.com](mailto:gsepisca@aol.com)  
 The Rev. Dr. James Fraser Lyon IV, r  
 Masses: Sun 8 Low, 10:30 Solemn; Wed 12:05; Thurs 12:05;  
 Rosary: Sun 9:30

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL  
 EPISCOPAL CHURCH** (843) 237-3459  
 Website: [www.hcfm.us](http://www.hcfm.us) E-mail: [holycross@sc.rr.com](mailto:holycross@sc.rr.com)  
 The Rev. Tommy H. Tipton, r; the Rev. Alex Barron, assoc;  
 the Rev. Melissa Timmerman, d  
 Sun H Eu 8 & 10:30

## KATY, TX

**ST. PAUL'S** (281) 391-2785  
 Website: [www.stpaulskaty.org](http://www.stpaulskaty.org)  
 The Rev. Mifflin Dove Jr., r  
 Sun 9:15 Breakfast, 10 Eu Rite 1

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
 818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## ANGLICAN

### DOUGLASVILLE, GA

**CHRIST THE KING (A.P.A.)** (404) 344-8462  
 Arbor Station Community Center 9650 Parkway Circle  
 The Rev. Edward L. Warner, v  
 Sun Eu (BCP 1928) 10:30

## LUTHERAN

### BORON, CA

**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd.  
 Sun Eu 8

### MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

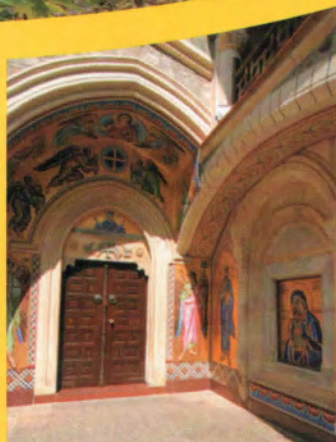
To place a church directory listing, contact  
 Amber Muma at [amber@livingchurch.org](mailto:amber@livingchurch.org)



## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add. address; anno. announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship; A/C, air-conditioned; H/A, handicapped accessible.

# Cyprus, the Island of Saints



Come and follow the path of the Apostles and be led through an amazing journey of history and culture. A history linked to the preaching of Christianity on the island, which from there opened to the entire world.

## JOURNEYS OF FAITH

It is no coincidence that Cyprus, the island of beauty, was chosen as the first place to embrace Christianity during the visit of Apostles Paul, Barnabas and Marc in 45 A.D. "...being sent forth by the Holy Ghost, departed unto Seleucia: and from thence they sailed to Cyprus" (Acts 12, 4).

## A PRICELESS HERITAGE

Cyprus is an island with distinctive aura and charm, where the whole spectrum of Christianity's historical and cultural development can be seen, from inception to the present day. The spread of Christianity in Cyprus only a few years after the crucifixion of Jesus is not only due to the island's proximity to Syro-Palestine, but also to the flight of Christians subsequent to the stoning of the first Christian martyr Stephen (33 A.D.). However, it was mainly due to the arrival on the island of the Apostles Paul and Barnabas, a Cypriot himself. The Apostles crossed the island and arrived in Pafos where Apostle Paul baptized the Roman Consul Sergius Paulus, the first ranking official of Roman Empire to embrace Christianity. Great significance to the Church of Cyprus is the ratification of its autocephaly through the 7th canon of the 3rd Ecumenical Council in Ephesus in 431 A.D. The friend of Jesus, Saint Lazarus is also connected



with Cyprus: after his resurrection he came to Cyprus and lived for another 30 years. He became the Bishop of Kition and was buried in the grounds of his church in Larnaka.

## CREATION THROUGH FAITH

The faith of the inhabitants can be witnessed through the countless monuments and places expressing religious devotion. More than ninety early Christian basilicas have been discovered on the island - with three, five and seven aisles, adorned with vivid mosaic floors, marble inlays, reliefs dressed with marble and sculptures. During the Byzantine period an important group of Churches of great archaeological, architectural and artistic value

were built in the Troodos Mountains. In recognition of their value UNESCO has declared 10 of them as monuments of World Cultural Heritage. The monastery of Kykkos, the largest on the island, possesses an icon of Virgin Mary painted by Luke the Evangelist.

## A PARADISE TO BE EXPERIENCED

At the Eastern most corner of the Mediterranean and within easy reach from the nearby destinations, Cyprus offers a diverse range of geography and the chance for the traveler to experience 10,000 years of living history. Beyond history and religion, this Mediterranean heaven offers some of the cleanest beaches in all of Europe, excellent hotel facilities for all budgets and delicious cuisine and wines. Above all, the visitor will be mesmerized by the island's people and will forever treasure fond memories of Cypriot hospitality.



# Love Cyprus

The year-round Island

Why not go to [www.visitcyprus.com](http://www.visitcyprus.com) right now - you'll be very welcome!

Cyprus Tourism Organization, 13 East 40th street, New York, NY 10016.  
Tel: (212) 683-5280, E-mail: [gocyprus@aol.com](mailto:gocyprus@aol.com)

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