Camp!

Summer ritual alive and well at DaySpring
The Episcopal Diocese of Southwest Florida is a community of 34,000 Christians in 11 counties serving 77 congregations, 13 schools, two campus ministries and the DaySpring Conference Center. Established in 1969.

Bishop
The Rt. Rev. Dabney T. Smith

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In the United States, the Episcopal Church is a community of 2.3 million members in 110 dioceses in the Americas and abroad.

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The Episcopal Church is part of the Anglican Communion, a global community of 70 million Anglicans in 38 member churches/provinces in more than 160 countries.

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September/October: August 1
November/December: October 1
January/February 2011: December 1
Persistent prayer can break through spiritual barriers

Now that is it summertime, the heat and humidity are our constant companions. We may long for some refreshing coolness even though we all thought our most recent winter was too long and cold.

I thought it may be helpful to provide some cooling refreshment with this *Southern Cross* letter. I have preached in a couple of our congregations recently and used an illustration from my personal prayer life. This personal practice is the use of what is called the Snowflake Prayer — perhaps a good prayer to learn during the heat of summer. Several people have asked me for it, so here it is.

I learned of this prayer in a book titled *Pray: a Study of Distinctively Christian Praying*, by Charles Whiston. Over time I have amended it and made it my own. The Snowflake Prayer is based on this fundamental reality: One solitary snowflake is easily melted away with one single breath. Millions of snowflakes, though, collectively, have enough strength to form a sheet of ice that has the power to crack granite. My personalized snowflake prayer goes like this:

Dear Lord, I surrender my life to you this day to be used by you
For what you will
For why you will
For where you will
For whom you will and
For when you will.

All that I have and all that I am
I, this day, surrender to you.
And if I am to die this day
Let me die loving you and serving you.
Amen.

This is a prayer I’ve been saying practically every morning for many years now. I understand

it to help me strengthen my baptismal resolve of personal surrender to God.

That self-emptying gesture is easily melted away by the crushing weight of sins and distractions if not strengthened on a daily basis. Every day is a new opportunity for our personal free will to be given to God’s will — or not.

And each day builds upon all the previous days. God's will can form such a power in our lives that it can crack the metaphorical granite of sin.

St. Paul’s letter to the Galatians informs us, “If you sow to the Spirit, you will reap eternal life from the Spirit. “(Gal. 6:8)

Repeated sowing of the will of God’s Spirit forms holy spiritual strength in the personal free will that God gives us. I know I have a long way to go in the formation of my own divine spiritual strength. That’s why I keep praying the Snowflake Prayer. I commend it to you.

Have a refreshingly cool summer.

From the Bishop

The Rt. Rev. Dabney T. Smith
Gulf crisis refocuses our role on Earth

By The Rev. David Danner

Generally speaking I am not an up-close lover of the great outdoors. Oh yes, I enjoy the gorgeous water views, sunrises and sunsets, night skies and tropical sub-foliage available to us here in paradise.

That said, you are not likely to catch me camping out in the wild. Get the picture? Despite my respectful-distance approach to nature, I am deeply saddened (and also appalled and angered) by what is happening to our beautiful Gulf waters and beaches. I can barely stand to watch the live video of oil gushing into those pristine waters, or see helpless wildlife drenched in oil.

Daily I hear some radio or television pundit declare, “Why can’t we just accept the fact that accidents happen?”

— The Rev. David Danner is rector of All Angels by the Sea Episcopal Church on Longboat Key.

Moments of clarity usually come quietly

By Sandra Pollock

I’ve been waiting for my “aha moment,” to quote a recent insurance commercial. Unrelated to finances, my “aha moment” was concerning faith and direction. I thought when I retired months ago that I would receive some sort of epiphany, clear and concise, telling me exactly what I should do to give back to God and the community.

I have been so blessed in my life that I always assumed I would spend my golden years helping others as I have been helped in the past. I now had time for the altruistic endeavor, but I was uncertain what it should be. I had hoped I would be able to finally write that inspirational book, guiding others to a better life, but no awe-inspiring thoughts came to mind. Or perhaps I could use my neglected degree and life experience counseling single mothers at a local foundation. But I never got around to looking into it.

And so, I waited for God to motivate me and shove me in the right direction. But no epiphany, no miraculous signs occurred. Instead, I found myself being gently pushed by a higher being into volunteer work I had never envisioned. God always amazes me and I shouldn’t be surprised.

A wise priest once told our congregation that God’s mission for us rarely shows itself in a blinding light, a majestic sign from above or even an obvious answer to a prayer. What he wants for us often comes in subtle messages, over a period of time until we find ourselves where we should be. This is how it has thinking of the petition included in the Ash Wednesday Litany of Penitence which begs God’s forgiveness, “For our waste and pollution of your creation, and our lack of concern for those who come after us.” I know questions concerning alternative energy sources, expansion of drilling and conservation policies can easily become politicized. (Indeed it seems everything is political these days!) Don’t worry. I do not plan to go down that slippery slope. I do think, however, that theology has some bearing on the matter, and with that said, I can weigh in.

The opening chapters of the Book of Genesis raise some pertinent issues for our reflection. When God has finished his creation — humankind being the last of his creatures — he gives them “dominion over the fish of the sea … and over every living thing.” Later, after Adam and Eve have been driven from the Garden, we encounter the sad and tragic quest for power and approval (Continued on page 14)

Letters to the Editor

Letters to the editor and Reflections essays to The Southern Cross are appreciated and encouraged.

We ask that letters be as concise as possible — with a 300-word suggested limit — and stay on one topic. Authors should include their full name, parish affiliation or city of residence. Anonymous letters will not be published.

All submissions are subject to editing to improve clarity and to fit in the available space for each issue.

Please send correspondence to:
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The Southern Cross
Diocese of Southwest Florida
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Sarasota, FL 34240

Or send letters by fax to (941) 556-0321; or by e-mail to janela@episcopalswfl.org

(Continued on page 14)
Prayer vigil on the Gulf

About a dozen members of Church of the Good Shepherd in Dunedin took part in a prayer vigil for the Gulf Coast Thursday, June 17, along the Dunedin Causeway. Faith groups around the nation were asked to participate in the National Hour of Prayer for God’s Earth from 7-8 p.m. The Dunedin group says it will continue to hold regular vigils as the Gulf oil spill disaster continues. For more on the response to the spill, see page 8.

Diocese to be part of shared ministry pilot project

Staff and wire reports

A new pilot project aimed at pairing retired clergy with small, under-resourced congregations with strong lay leadership to empower God’s mission locally will soon be underway in Southwest Florida.

The project, New Dreams — New Visions, is a collaborative effort organized by the Church Pension Group, the Episcopal Church Center and the Episcopal Church Foundation, working closely with the CREDO Institute and Fresh Start.

The project aims to address two key issues in the Episcopal Church: A significant number of clergy are poised to retire, and a significant number of congregations will not be able to afford to pay for full-time clergy.

“The Episcopal Church as we know it is changing rapidly,” said Donald V. Romanik, Foundation president, said. “The increasing number of smaller congregations simply cannot sustain the same level of staff that may have been expected in the past. But that shouldn’t mean that they cannot remain healthy, vital and vibrant with a different model of dynamic lay leadership and clergy playing a different kind of leadership role.”

At a recent meeting of the coordinating committee, six dioceses were identified to participate in the pilot: Southwest Florida, Vermont, Western Massachusetts, Atlanta, Oklahoma and Eastern Michigan.

Southwest Florida is a natural test bed for the project, says the Rev. Canon Michael Durning, canon to the ordinary.

“I see two reasons for the inclusion of Southwest Florida. Yes, we are blessed with a great harvest of clergy in retirement,” he said. “About half the priests residing in the diocese are receiving a diocese to be part of shared ministry pilot project

(Continued on page 8)
Summer ritual of camp

The 2010 diocesan Summer Camp provided youth from third through eighth grades with fun, fellowship and discovery at DaySpring Conference Center in Parrish.

The number of participants, particularly the number of new kids to the program and the increasing number of boys, is welcome, said Michelle Mercurio, an administrative assistant in the diocesan office and coordinator for this year’s summer camp.

An elementary camper makes a successful catch during the egg-toss event during the summer camp olympics.

During a rainy afternoon, campers make papier mache fish that were later painted bright colors.
“The ratio is usually two-thirds girls, and this time it was nearly 50-50 boys to girls,” she said.

Even after camp is over, she said, the relationships have kept going. “Ten minutes after camp was over, they were all texting each other ... the day after, they were on Facebook, already friends, they were e-mailing. We’re all still in community.”

Mercurio said the DaySpring staff was “really good to us,” with the facilities, meals and support.

—You can see more photos and video from each day of camp by visiting http://stmarystampa.com/camp/Welcome.html

A camp counselor became a target for chocolate pudding during the camp olympics event. The team that was able to get the most pudding in the cup held in the counselor’s teeth was the winner.
Men’s Ministries becoming a resource

Peter Rothermel, Coordinator of Christian Faith Formation for the Diocese of South Carolina, and Ric Webb, a member of St. Philip’s Episcopal Church, Charleston, visited Jay Crouse, Director of Strategic Projects for Episcopal Men’s Ministries, April 27 to May 1.

The men, representing the Diocese of South Carolina, came to hear about and learn first-hand about the diocesanwide and local church-based ministry to men. During their visit, they participated in several men’s ministry programs in the diocese, attended a men’s conference at Dayspring, and heard compelling stories from area men about the impact this ministry has on their lives.

Exact which congregations in the diocese will be involved in the study has yet to be determined, said Durning. “Certainly, one of the areas of interest will be those of our congregations that are sharing a priest.”

As plans for the project are finalized, he expects to be involved in developing criteria for studying per capita data such as debt, giving and “endowment drain.” “We have a depth of data and we are willing to share how we use this to the advantage of a congregation in need of a new dream,” he said.

Plans show having all participating congregations on board by mid-October and support, training and mentoring for clergy available by early 2011.

New Dreams — New Visions is also made possible by support from the Roanridge Trust, the Transitions Ministry Conference, the Diocese of Maine, the Diocese of Delaware and the Diocese of Southern Virginia.

In Brief

(Continued from page 5)

Shared ministry project

(Continued from page 5)

Solidar pension from the Church Pension Group. Many of them are still interested in working after retirement.

“We also have 80 deacons whose median age is 69. Together, these clergy form a unique gathering of people wanting to teach and to learn,” said Durning.

“I am very excited about the roll out of this innovative and collaborative initiative,” said Bishop Tom Ely of Vermont, an early supporter of the project. “Our lay leaders and clergy will benefit from a coordinated approach to what so many are facing. New Dreams — New Visions will help us address the challenges together, in a coordinated way, instead of trying to figure this out as a hundred separate dioceses.”

The goals of the pilot are:

- To provide resources and training to enhance existing diocesan transition processes;
- To gather research, data and information to benefit transitions in the church.

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In Brief

(Continued from page 5)

Priest honored for service

The Rev. Norman Howard, center, was honored June 6, and was named an honorary canon of the diocese for his work as priest in charge of St. Dunstan’s Episcopal Church in Largo. The parish has undergone a rebirth after being in turmoil since last fall, when its former rector tried to lead them out of The Episcopal Church and affiliate with a conservative Anglican coalition based in Pennsylvania. The Ven. Dennis McManis, the diocese’s canon for mission and outreach, presented the award as Howard’s wife, Sybil, looked on.

Photo courtesy of St. Dunstan’s Episcopal Church

The Rev. Norman Howard, center, was honored June 6, and was named an honorary canon of the diocese for his work as priest in charge of St. Dunstan’s Episcopal Church in Largo. The parish has undergone a rebirth after being in turmoil since last fall, when its former rector tried to lead them out of The Episcopal Church and affiliate with a conservative Anglican coalition based in Pennsylvania. The Ven. Dennis McManis, the diocese’s canon for mission and outreach, presented the award as Howard’s wife, Sybil, looked on.
Eco-friendly parish gets state grant

Landscaping project earns thumbs-up from water district

By Jody Bowes

The priest at St. Andrew’s Episcopal Church in Spring Hill has been working on a “greener” campus since arriving there five years ago. In March of this year her goal took a giant step forward.

St. Andrew’s was awarded the first-ever grant given to a faith-based community by the Southwest Florida Water Management District. The project name is “Florida-Friendly Landscaping for Faith-Based Communities in Spring Hill.”

This award not only gives St. Andrew’s an opportunity to make needed and environmentally friendly modifications to their own campus. They have now become a venue for other faith-based communities to learn how to improve their own acreage.

Florida-friendly landscaping involves following a set of nine guiding principles that help protect natural resources and preserve Florida’s unique beauty. Guidelines include knowing what plants to put in different areas, using less water, and using appropriate fertilizer and mulch.

Guidelines also cover attracting wildlife, responsible management of yard pests, recycling, reducing stormwater runoff, and protecting waterfronts. More information is available at www.swfwmd.state.fl.us/yards.

“Our campus is seven acres of Old Florida foliage,” said Pastor Shanda Mahurin. “We have beautiful oak trees and Spanish moss. Something so magnificent gives glory to God. With the grant we’ve been able to do so much more to preserve that beauty.”

St. Andrew’s recently hosted the first of two Florida-friendly landscaping workshops.

The grant money allowed the parish to retrofit its irrigation system, buy river rock and mulch, and remove some non-Florida-friendly trees.

In addition the church spent $2,000 of its own money purchasing and planting Florida-friendly foliage in its entryway and along the walkway between the church and parish hall. They removed non-Florida-friendly plants and transformed these areas into more environmentally sensitive grounds.

Signs now label the plants, making it a “demonstration campus” not just for the workshops but for anyone who visits. “They see the labels and know it’s a Florida-friendly plant,” added Mahurin.

The grant states St. Andrew’s will educate staff, church members, visitors and members of other Spring Hill faith communities on the importance of Florida-friendly landscaping to conserving our water supply. It says volunteers will coordinate workshops and continue to transform the current grounds into a Florida-friendly campus.

Through attendance at one of the workshops, or by visiting the campus by appointment, the grant further states that Spring Hill residents will come to realize the importance of a Florida-friendly landscape to our water resources.

Success of the grant will be evaluated based on the number of workshop attendees who plan to install Florida-friendly landscaping, survey responses and number of materials distributed. The project is expected to reach 700 people.

The grant was written and submitted by Mahurin with assistance from parishioner Frank Trama and the support of vestry member Marti Yost, diocesan Green Team representative Randy Mahurin, Junior Warden Betty Jo McCann, other vestry members and the church’s Friends of Creation United in Stewardship (FOCUS) team.

The FOCUS team continues to work to improve “green awareness” throughout St. Andrew’s campus and congregation. The church has recycle containers in all buildings for glass, paper and plastic. They stopped using paper products for dinners and receptions. They have frequent work days where parishioners of all ages work on the buildings and grounds.

Mahurin hopes people will pass the word and that more local residents will be able to transform their homes into Florida-friendly yards, at the same time saving on their water bills. St. Andrew’s Episcopal Church is located at 2301 Deltona Blvd. in Spring Hill.

— Jody Bowes is the minister for music and youth at St. Andrew’s and writes regularly for the Hernando Today newspaper.
The 2010 diocesan convention is six months away but critical deadlines are already approaching.

The convention, scheduled for Oct. 8-9 at the Charlotte Harbor Event and Conference Center in Punta Gorda, will once again offer a day of workshops and worship before the annual business meeting of the diocese. The theme for the 42nd annual convention is “Five Marks of Mission:”

- To proclaim the Good News of the Kingdom;
- To teach, baptize and nurture new believers;
- To respond to human need by loving service;
- To seek to transform unjust structures of society; and
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

The workshops offered on Friday, Oct. 8 will reflect topics related to the marks of mission. More details about convention will be forthcoming in the months leading up to October.

Hotel information available

These are the recommended hotels for diocesan convention. Please mention the Episcopal Diocese of Southwest Florida Convention.

Room reservations may only be made by the person responsible for payment for the entire group. If your church will be paying for your housing your church must call in the reservation as a group and pay at the time of your check-in. If you register as an individual you will be asked to pay as an individual.

Room rates are good through Sept. 3.

Four Points by Sheraton
Brand new hotel open May 2009 at the Punta Gorda Harborside. 33 Tamiami Trail. (941) 637-6770. $82 per night. Group Code - EPISCOPAL DIOCESE

Best Western Waterfront
Very popular waterfront hotel – “old Florida” hotel. 300 Retta Esplanade, Punta Gorda. (800) 525-1022 or (941) 639-1165. $69.99 per night, includes free breakfast. Ask for Group Code “EPISCOPAL”

Wyvern Hotel
A boutique hotel at 101 East Retta Esplanade, Punta Gorda. (941) 639-7700

There are additional hotels in Port Charlotte approximately eight miles from the Event Center. They are the Hampton Inn, (941) 627-5600; LaQuinta Inn, (941) 979-4200; Sleep Inn, (941) 613-6300 and Holiday Inn Express, (877) 863-4780.

Electons
Clergy and delegates will be electing 18 people to serve on several governing bodies of the church, including the Standing Committee and Diocesan Council. The deputation to the 2012 General Convention of the Episcopal Church will also be elected Oct. 9.

The offices are:

Deputation to the 2012 General Convention of the Episcopal Church: Eight deputies will be elected, four clergy and four laypeople, and alternates.

Standing Committee: Two clergy and two laypersons. One clergy position is for a full three-year term, the other is to fill an expiring term.

Diocesan Council: One clergy to be elected to fill an at-large seat for a two-year term.

University of the South Trustees: One clergy to be elected for a three-year term.

Diocesan Review Committee: One clergy and one layperson to be elected to terms to end July 1, 2011, when new canons take effect that will eliminate the committee.

Ecclesiastical Court: One clergy and two laypersons to be elected for terms to end July 1, 2011, when new clergy disciplinary canons take effect.

Resolutions
Any voting member of convention, a deanery convocation or committee of the diocese may submit a resolution to be considered at convention. Proposed resolutions must be received by the diocesan office no later than Aug. 10, which is 60 days before the convention, in order for the Resolutions Committee to ensure resolutions comply with the diocesan constitution and canons.

All resolutions approved by the committee must be posted on the diocesan website not later that Sept. 9, or 30 days before convention.

Resolutions to be considered should be sent to the diocesan office, 7313 Merchant Court, Sarasota, FL 34240 or by e-mail to jdela@episcopalswfl.org.

Fall convocation dates
Each deanery gathers its voting clergy and delegates in the fall to preview items to be considered at convention, including the proposed diocesan budget and any resolutions that may be submitted for debate. Each deanery will also elect its representation to Diocesan Council for the following two years.

The dates and locations for the fall convocations are:

Fort Myers/Naples deaneries: Tuesday, Aug. 31, 7 p.m. at St. Mary’s, 9801 Bonita Beach Road in Bonita Springs.

Manasota/Venice deaneries: Wednesday, Sept. 1, 7 p.m. St. Mark’s, 513 Nassau St. South in Venice.

Tampa/St. Petersburg/Clearwater deaneries: Thursday, Sept. 2, 7 p.m. at St. Mark’s, 13312 Cain Road in Tampa.
Trip shows we can all make a difference

By John Harries

Two years ago my wife, Ellie, and I were very moved by a sermon given by the Rev. Richard Kunz, the executive director of the El Hogar projects in Honduras. Honduras is one of the poorest and least developed countries in Latin America. The average annual income is less than $1,000, and 25 percent of the population lives on less than $2 per day. The unemployment rate is hovering at 30 percent. Half of the rural residents do not have access to adequate sanitation facilities.

Given the extreme widespread poverty, it is not surprising that a United Nations 2006 report states that 67 percent of the children in Honduras are malnourished. Very young children are left alone during the day to forage for themselves as both parents (if there are two) are forced to work. More than 400,000 children and adolescents between the ages of 5 and 18 work. Although education is supposedly compulsory from ages 7 through 12, only 58 percent of primary school age students reach the fifth grade. Their families cannot feed, clothe or educate them. Their homes, little more than cardboard and tin pieced together, offer no space, no running water, and little hope for the future. Many children literally live on the streets.

Since family disintegration is commonplace, teenage gangs involved in the drug trade offer a sense of belonging. In the past 12 years 3,500 children and youth have been killed on the streets of Honduras.

Against this backdrop of poverty and hopelessness, El Hogar de Amor y Esperanza (Home of Love and Hope) provides Honduran children an opportunity for a better life. Founded in 1979 as a project of the Episcopal Diocese of Honduras, it provides a loving home and education for abandoned, orphaned and hopelessly poor boys and girls. It is supported by generous donations from individuals; U.S., U.K. and Canadian churches; Rotary Clubs and the Universal Outreach Foundation.

In Southwest Florida, several churches, including Iona-Hope and St. Michael and All Angels, and their parishioners sponsor students at the school.

The program provides accommodations, food, clothing, education and spiritual development to some 250 boys and girls from the poorest areas of Honduras. All children enter as grade 1 students of the El Hogar Elementary school in Tegucigalpa, the capital city.

After completing grade 6 they choose one of two career paths. Some go to the Agricultural School where they study sustainable agriculture and animal husbandry. The rest attend the technical institute where they pursue courses and lab work in welding, carpentry and electricity. In both cases, as well as learning skills for life, they complete grade 9 and obtain a Honduran high school certificate.

With their newly acquired marketable skills, they then can go back into their communities, become gainfully employed and teach others who have not had the same opportunity.

Within the past month my wife and I spent a week at El Hogar to learn more about the El Hogar program. The students’ day is packed with positive, stimulating educational and recreational activities.

After breakfast they gather in front of the school rooms and listen to one of the teachers deliver a short homily. During the day in the classrooms we observed caring, devoted teachers patiently teaching classes of children of variable ages and capabilities.

Time was also devoted to small discussion groups where children were encouraged to reflect on their lives with newfound hope and to consider their relationships with others and with God. Like all schoolchildren, morning and afternoon recess times was a highlight of the day and included energetic “futbol” (soccer) games, roller blade skating, basketball and crafts.

One of our roles was to assist students having difficulty in math and reading on a one-on-one basis. This was quite a challenge since the students spoke Spanish and we did not. My wife was successful in helping students in second grade with reading.

I helped out with math, which was easy since language skills are not essential to the task (I taught a couple of children how to avoid counting on their fingers which, as you can imagine, can be a bit restrictive past 10). We also enjoyed playing with the kids in small groups in the evening.

We came away from our visit in Honduras with a sense that El Hogar is an inspiring point of light providing 250 Honduran boys and girls with an opportunity for a better life.

Children are clothed, fed and educated in a supportive, wholesome environment for about $4,000 a student, impressive when you consider that Lee County spends about $11,000 per student for education.

Given our conviction that education can eliminate poverty and despair, we were impressed that our financial support for this program is making a real difference. While rich in faith, love and hope, El Hogar’s tangible needs are great. Please visit the website (www.elhogar.org) or call us at (239) 395-0030 if you would like more information about how you can help.

— Ellie and John Harries are members of St. Michael and All Angels Church in Sanibel. If you have a First Person story to share, send it to editor Jim DeLa at jdela@episcopalswfl.org.

First Person

Personal stories of mission and discovery

Ellie Harries does some reading with a student at the El Hogar project.

Foundation.

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— Ellie and John Harries are members of St. Michael and All Angels Church in Sanibel. If you have a First Person story to share, send it to editor Jim DeLa at jdela@episcopalswfl.org.
St. Andrew’s Episcopal Church, a century-old church on the south end of Gasparilla Island in Lee County, has undergone a transformation in the last couple of years, from being a seasonal, unorganized mission to gaining full parish status in 2009.

The rector, the Rev. Read Heydt, and other parish leaders credit their success to a two-year discernment process that clarified what direction they want to go in the next 100 years.

The process will reach a milestone this fall when the $3 million renovation and expansion of the church and construction of a new charter house (parish hall) and adjoining rectory are completed.

(Continued on page 13)
The fundraising effort was completed quickly, but not without some anxious and dramatic moments. The capital campaign process, which can put stress and strain on a church, actually helped bring St. Andrew’s together. Parishioner Hank Browne said the questions they asked themselves were basic. “If we were going to be a full-time parish, what do we have to do?” he said. Browne, a semi-retired architect who served as the parish liaison to the builder’s project manager, said they looked at every issue before launching the fundraising effort. “We started raising money for it and, lo and behold, we witnessed a real interest in doing something.”

Twists and turns
Raising $3 million was not without its anxious moments. As the fundraising effort was about to begin, the congregation was stunned when the chair of their planning committee, Al LeClair, died suddenly. The loss, coupled with a bad economy getting worse, threatened to stall momentum for the capital campaign. The congregation was hit with more bad news when Senior Warden Steve Gardner entered hospice care, according to the Rev. Cappy Warner, the associate rector at St. Andrew’s. Gardner and his wife, Edie, had already given the church a substantial financial gift as seed money for the capital campaign. Warner recalled a vestry meeting Steve Gardner was conducting by phone from his hospice bed when he dropped a bombshell, announcing he had already transferred a six-figure donation into the church’s bank account. “You should have seen this meeting,” Warner recalled. “All of a sudden, this bishop’s committee was energized.”

At that point, Heydt said, the congregation’s resolve was unshakable. “You couldn’t let down the senior warden,” he said.

Gardner died two weeks after that meeting. “It was full-steam ahead,” from then on, Warner said. “I’ve never seen anything like it.”

Professional help
The people at St. Andrew’s also did something unusual, bringing in professional consultants to analyze their goals and assess their chances for success. The James Company’s founder, James Harrison, along with St. Andrew’s parishioner Bill Munsell, conducted interviews with likely donors and ultimately came to the conclusion that their goals were reachable.

Browne says having the consultants was a godsend. “It relieved the vestry of a lot of that work,” he said, adding that they wound up with an impartial assessment. “They’ll tell you, realistically, what you can raise,” Heydt added.

Plans
Browne led the architect search and directed Jonathon Parks Architects through the initial concept design. Their three-phase recommendations called for a rehab and expansion of the church, a modern version of the old-style chapter house and an adjacent vicarage, all on...
Reflections — Gulf
(Continued from page 4)

that ends in the death of Abel, and the still haunting question of Cain, “Am I my brother’s keeper?”

How we understand our dominion of the earth and our responsibility for our brother’s actions and welfare shape our interaction with the environment, our stewardship of natural resources, and even our competition for the world’s commodities. These are questions that each individual Christian must answer. The current crisis in the Gulf,

and potentially on our own beaches, should move us to prayerfully consider these questions, perhaps with a renewed sense of urgency and importance.

Almighty God, in giving us dominion over things on earth, you made us fellow workers in your creation: Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. Amen. (Book of Common Prayer, p. 827)

Reflections — Clarity
(Continued from page 4)

been for me. Right after retirement, I went to a local vo-tech school to inquire about possible creative writing courses. I saw a small portable classroom with a sign reading “Adult Education Resource Center.” I was drawn in, and the next thing I knew I had signed up to tutor for the rest of the school year and found myself literally teaching English (reading, writing, vocabulary) to students of other languages. Although all my family are teachers, I never considered I had the ability or desire to be one myself. And yet these students, young and older, are so grateful for any help they can get that it makes me feel productive and pleased that I am reaching out to someone who is trying to better their life. Who would have guessed!

Likewise, I dropped in on my first food pantry day at St. George’s, thinking I would just check it out. The most I expected to do was be a floater to help wherever. On that day, I called out numbers — that was it. I came back and the next thing I knew I was involved in the “diaper ministry,” bagging, organizing, trying to communicate, again, with people who did not speak a lot of English. Much to my surprise, I found myself committed to helping these young mothers. I could not imagine not having the very basics to keep my child healthy, clean and fed. Once again I was somewhere I never considered being.

I have yet to take that writing course, publish that inspirational book or do anything to help scores of people in one felled swoop. But I am beginning to believe that God’s ministry is truly one person at a time. Every time someone at the food pantry smiles and says thank you, or asks me something about our church, I feel I have touched another human being. Every time a student understands something I have been trying to explain or gets excited about learning a new skill, I feel I have made someone’s life easier. This is what it’s all about — this has been the answer to my prayerful questions, “Where do you want me to be, what do you want me to do?” God has led me, at least for now, without my being acutely aware he was doing so. No shouted “aha moment” — just a quiet whisper. Stop and listen to that quiet whisper.

St. Andrew’s
(Continued from page 13)

three adjoining lots owned by St. Andrew’s.

“Their three-building design concept impressed us all, right from the start,” said Fr. Heydt. “It accomplished what the parish meetings had suggested, including keeping the priest close to the church. Actually, right next door.”

The plan expands and refurbishes the existing church building, creating a front narthex by moving the pews forward, reconfiguring the chancel to allow for the altar, lectern, pulpit and choir. A small Chapter House on the second lot, connected by a walkway to the church, will provide space for many uses, including coffee hours, Sunday School, community events and bridal dressing areas.

The vicarage, on the third lot, is connect by a door and firewall to the Chapter House. The 2,400-square-foot home has separate living areas and public/reception space.

All three buildings retain the “railroad house” design to blend in with the community.

Lessons learned

The leadership at St. Andrew’s realizes raising $3 million with only 125 pledging units is not the norm in Southwest Florida. “They’re people who are motivated, people who want to do something,” Browne said of his fellow parishioners. “That’s what makes them special. They’re normal people who rise to a challenge.”

But both Browne and Heydt say any parish can set goals and reach them if they do their research. A parish needs to know its history. “They have to know what has carried them through the last 50, 75, 100 years,” Browne said.

Any project also needs community support. “You have to find something the community needs. It doesn’t have to be something that requires enormous amounts of dollars.”

Ultimately, they say, any project must be a shared vision. “Just meet and talk,” Browne said. “What is it that you want to do?”

St. Andrew’s will be planning celebrations, likely in September, when the work is completed, including one to honor the construction workers and their families.

Resources:

- See photos and floor plans of the project at http://standrewsboca-grande.org/
- The James Company is available to consult with Episcopal churches in Southwest Florida about their fundraising goals and strategy. Contact Bill Munsell at (941) 964-0655 or go to www.jamescompany.com.
School for Ministry undergoes more changes

The diocese’s School for Ministry has announced it will no longer offer “general studies” courses to anyone who wishes to enroll but instead will concentrate on training those seeking ordination and those seeking lay licensure who are endorsed by their congregations.

The changes are a “quantum shift” from the school serving anyone with a sense of God’s call to ministry, to those who are being lifted up by their faith communities, according to Archdeacon Dennis McManis, the school’s dean.

Starting this fall, all students must be formally nominated for diaconal formation or lay licensure before enrolling. Students will be expected to have completed a parish-based discernment process and have formal support from their clergy and vestry. The discernment and nomination process must be complete by mid-August.

Old model didn’t work

McManis says the diocesan community did not support the general studies concept. Also, trying to present an entire course in one day simply didn’t work. “There is simply too much information to present and learn in too limited a time,” he said.

Additionally, the clergy in the southern half of the diocese complained about the travel time needed for their parishioners to come to class at DaySpring or churches in the central part of the diocese. McManis says while most courses next year will be taught at DaySpring Conference Center in Parrish, some will be available to be viewed live on the Internet from regional locations.

A new model

McManis said a task force consisting of the bishop and canon to the ordinary, along with the chairs of the Commission on Ministry and the school, determined earlier this year the best course of action was to shrink the primary mission of the school to diaconal training.

However, after hearing from the board of the School for Ministry and the Council on Deacons, it was announced the school will have three distinct tracks:

Diaconal Formation, for those seeking ordination. Courses include Old and New Testament study, theology, church history, homiletics, pastoral care and more;

Lay Licensure, for those recommended by their parishes to be trained in one of seven areas of lay ministry requiring a license from the bishop — Eucharistic visitor, Eucharistic minister, pastoral leader, worship leader, preacher, catechist and evangelist. Courses such as anti-racism training and the Safeguarding God’s Children training would be included in this track; and

Congregational Resources, to respond to needs expressed by parishes. The classes will be offered in regional and parish locations at various times and in a variety of formats. Topics could range from stress management to financial literacy to leadership training.

Other changes for the school include:
- The new school model will be a multi-course day class on a semester basis;
- Each student will be assigned a mentor;
- Each third-year diaconal student will be assigned to a different parish prior to receiving their formal assignment upon ordination.

Nominations sought

With only a short time until the start of classes in September, the school is asking rectors and vicars to help by identifying people as potential students. They must complete a discernment and nomination process no later than Aug. 16. For more information, contact Deacon Dennis McManis at (941) 556-0315.

Lay licenses required

A new part of the revamped School for Ministry will be courses to train lay persons in seven areas of ministry that require a license from the bishop. They are:

A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the bishop.

A Worship Leader is a lay person who regularly leads public worship under the direction of the member of the clergy or other leader exercising oversight of the congregation or other community of faith.

A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the member of the clergy or other leader exercising oversight of the congregation or other community of faith.

A Eucharistic Minister is a lay person authorized to administer the consecrated elements at a celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a deacon, if any, or otherwise, the member of the clergy or other leader exercising oversight of the congregation or other community of faith.

A Eucharistic Visitor is a lay person authorized to take the consecrated elements in a timely manner following a celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the celebration. A Eucharistic visitor should normally act under the direction of a deacon, if any, or otherwise, the member of the clergy or other leader exercising oversight of the congregation or other community of faith.

A Catechist is a lay person authorized to prepare persons for baptism, confirmation, reception, and the reaffirmation of baptismal vows, and shall function under the direction of the member of the clergy or other leader exercising oversight of the congregation or other community of faith.

An Evangelist is a lay person who presents the good news of Jesus Christ in such a way that people are led to receive Christ as savior and follow Christ as Lord in the fellowship of the Church. An evangelist assists with the community’s ministry of evangelism in partnership with the presbyter or other leader exercising oversight of the congregation, or as directed by the bishop.

Source: Constitution and Canons of the Episcopal Church (Title III, Canon 4).
Moravian Church OKs communion agreement

Episcopal News Service

The Northern Province of the Moravian Church voted June 18 to enter into full communion with the Episcopal Church.

The nearly unanimous voice vote came during an evening session on the second day of the church’s June 17-21 quadrennial Provincial Synod at Moravian College in Bethlehem, Pa.

“This is an important day in the life of our churches,” said David L. Wickmann, president of the Provincial Elders’ Conference, Moravian Church North America. “This communion means our church has the opportunity to engage with one of our historic partners in a more complete and meaningful way.”

“I am abundantly delighted, and look forward to growth in mutual relationship and mission,” Presiding Bishop Katharine Jefferts Schori said after learning of the decision. “I believe we have much to learn from the Moravian tradition.”

Diocese of Milwaukee Bishop Steven Miller told ENS by phone shortly after the vote that “at a time when so many people are trying to divide, this is a witness to our church’s commitment to Christ, who wants to make us all one.”

The Moravian vote ended a day that began with the Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion, telling the Episcopal Church’s Executive Council that the communion’s ecumenical dialogues “are at the point of collapse” because of the church’s decision to ordain as bishop an openly gay and partnered priest for the second time.

The Moravian Church does not allow service by openly gay and lesbian members but the church’s international body, the Unitas Fratrum, has said the issue is not a doctrinal matter.

“In this dialogue we have just agreed to disagree on that and we have further said that we do not believe this is an obstacle to full communion between our two churches,” the Rev. Thomas Ferguson, interim deputy to the Presiding Bishop for ecumenical and interreligious relations, said. “We can have different polity on this matter and still move forward because of the opportunities for joint mission and ministry that we see.”

The Moravian Church’s Southern Province is expected to vote on full communion during its synod Sept. 9-12 at the Blue Ridge Assembly in Black Mountain, N.C. Each province can independently enter into full communion relationships.

The Moravian Church is relatively small and concentrated in Pennsylvania, North Carolina and Wisconsin, although the church has said. “I knew we needed to be together to pray about it when I mentioned the oil spill at a worship committee meeting and two people started crying,” said the Rev. Lisa Hunt, St. Stephen’s rector.

About 50 people attended the service, where representatives from the oil industry, the Sierra Club and others addressed the crisis.

One of the speakers was a middle school student “who as part of our summer program went down to Galveston Bay to plant marsh grass and talked about how important it is to participate in renewing the world,” Hunt said.

The oil well ruptured on April 20 when an explosion blew up an offshore rig above it, killing 11 workers. The well has spewed millions of gallons of oil into the ocean, soiling large stretches of the Gulf coastline.

For Hunt and other Gulf Coast area pastors, the situation is anything but simple. Employees of the oil companies and ancillary support industries, as well as environmental activists, are among their parishioners. Everyone is affected, Hunt said.

“We’re really having to engage the ambiguity of this and as the impact rolls out, in terms of the economy, stewardship and relationships the strains will be deeply spiritual, and will be very personal too or have the potential to be.”

Hunt, who said that people are experiencing “a deep sense of doom,” said the crisis is “calling us to conversion in a deep, deep way, personally and corporately. This is a huge evangelism opportunity.”

(Continued on page 18)
Lambeth’s answers don’t impress Council

Secretary general says diversity within Anglicanism a ‘problem’

Episcopal News Service

The Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion, told the Episcopal Church’s Executive Council June 18 that when Diocese of Los Angeles Bishop Suffragan Mary Glasspool was ordained as the church’s second openly gay, partnered bishop, the church ought to have known that it would face sanctions.

However, he said that in the recent removal of Episcopal Church members from some Anglican Communion ecumenical dialogues “the aim has not been to get at the Episcopal Church, but to find room for others to remain as well as enabling as full a participation as possible for the Episcopal Church within the communion.”

The secretary general said that the Episcopal Church is free to make any decision that it wants to make but, he added, that the Glasspool decision put the church “out of step with the rest of the [Anglican] Communion” on same-gender issues.

“There is a logic which says if you do not share the faith and order of the wider communion then you shouldn’t represent that communion to the wider church,” he said.

Kearon’s remarks came during a 35-minute question-and-answer session on the last day of Council’s June 16-18 meeting near Baltimore. Council member Bruce Garner of Atlanta told ENS afterwards that he had “never witnessed so much obfuscation in such a short period of time” in his entire life.

“We were polite,” he said, “but we asked him questions he could not or would not provide answers to.”

At the beginning of the session with Kearon, Jefferts Schori asked the council to vote on his request that the session be closed to all but council members. His request was decisively rejected by a show of hands.

Kearon said at the outset that he would tell the council “the way I see it because I don’t think the way I see it is the way any of you see it.”

He then began by saying that the “problem of increased and growing diversity in the Anglican Communion has been an issue for many years” and added that by the 1990s leaders in the communion began to name “the diversity of opinions in the communion and diversity in general as a problem and sought some mechanisms to address it.”

House of Deputies President Bonnie Anderson said at a later news conference that the Episcopal Church does not see diversity as an issue in the same way that Kearon presented it.

After his statement, members of the council’s Committee on World Mission and Anderson posed six questions to Kearon. In addition, council member Diocese of Ohio Bishop Mark Hollingsworth asked Kearon about interventions in his diocese by a bishop of the Anglican Province of the Southern Cone.

Kearon said Southern Cone Archbishop Gregory Venables had been asked for “a clarification of the current state of interventions into other provinces. There’s a deadline for his response and there’s a deadline in that letter to end the interventions.”

During his remarks, Kearon also said that he has asked whether it “constitutes an intervention and is therefore a breach of the third moratoria” if a communion province has among its bishops one who is exercising ministry in another province without that province’s permission.

“That question has not been addressed by any of the instruments of communion so I and the archbishop don’t have guidance on that particular question,” he said. Hollingsworth said that he was puzzled about how the communion could declare a moratorium on interventions and then say it cannot determine what constitutes an intervention.

Kearon’s meeting with council came days after he announced that he had sent letters to five Episcopal Church members of the inter-Anglican ecumenical dialogues with the Lutheran, Methodist, Old Catholic and Orthodox churches “informing them that their membership on these dialogues has been discontinued.”

Kearon acted in response to Archbishop of Canterbury Rowan Williams’ May 28 letter in which he proposed that representatives serving on some of the Anglican Communion’s ecumenical dialogues should resign their membership if they are from a province that has not complied with moratoria on same-gender blessings, cross-border interventions and the ordination of gay and lesbian people to the episcopate. He specifically referred to the Glasspool consecration and the unauthorized incursions by Anglican leaders into other provinces.
Prayers unite
(Continued from page 16)

Evelyn Merz and other members of both Houston’s Sierra Club and the group’s Lone Star state chapter hold regular meetings at St. Stephen’s. Merz said the church is uniquely positioned to address the crisis because of “its perspective on responsibility to creation.

“We’re at a crossroads . . . almost like the Industrial Revolution,” she said. She explained that while the Industrial Revolution dramatically changed life for the average person and the world, there were no consequences attached to its relentless pursuit of oil.

“But now, consequences are attached,” she said. “The question is, what are we going to do?”

Petroleum employee Neil Jones, a St. Stephen’s parishioner who also spoke at the vigil, said the industry as a whole is embarrassed and humbled by the disaster.

“We feel very sorry for those impacted by the spill, whether personal or family loss and the loss that will occur as a result of the pollution that is occurring,” he said.

“I tried to make the connection that if anything good can come out of an incident like the Gulf spill, it should be the learnings that help to make the industry safer for the future,” he added.

Hunt said the vigil was an effort to reach out to neighbors “who are mourning and to provide a service . . . to raise consciousness that people are praying about this. We were praying about technology and its limits and our responsibility to share it with God.”

ERD offering aid in Louisiana

Episcopal Relief & Development is working closely with Episcopal Community Services of Louisiana and their partner Bayou Grace Community Services to reach coastal communities in Louisiana’s five-bayou parish of Terrebonne affected by the massive oil spill in the Gulf of Mexico.

In many areas, fishing grounds and oyster beds have been closed because of oil contamination threats, leaving those who earn a living from fishing, shrimping, oyster harvesting and other related businesses without the means to support their families. There has not yet been an emergency food stamp program established in the Terrebonne region, southwest of New Orleans.

Critical support will include distributing grocery cards that can be redeemed at local stores, gas cards for those who must travel to reach stores and distributing food items directly from the Dulac Community Center. In addition to food assistance, volunteers will provide legal assistance, pastoral care and information referrals both at the Bayou Grace office in Chauvin.

To make a contribution, go online to www.er-d.org.

National Wildlife Refuge Manager Jereme Phillips alerts the Unified Incident Command about oil washing up on the refuge beach in the Bon Secour National Wildlife Refuge in Alabama.
Churches around the country were invited to take part in “VIGILance 2010,” a prayer vigil for the stewardship of God’s Earth with a special emphasis on the Gulf Coast. People of faith were asked to devote 7-8 p.m., local time, Thursday, June 17, to prayer and reflection on this earth-changing matter.

Many churches are continuing to hold vigils as the crisis continues.

Suggested prayers to be used are available at www.diocgc.org/prayers-for-the-oil-crisis-in-the-gulf-of-mexico/

We pray today for the preservation of our natural environment, especially the Gulf of Mexico and the lands and waters it touches:

Guide those who labor to contain the oil that endangers the creatures of sea and land; Strengthen those who work to protect them; Have mercy on those whose livelihoods will suffer;

Forgive us for our carelessness in using the resources of nature, and give us wisdom and reverence so to manage them in the future, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. Amen.

Bulletin inserts available

Episcopal Relief & Development has created bulletin inserts about recovery efforts that can be used any Sunday. They can be downloaded at: www.er-d.org/userfiles/Gulf_oil_half-page(1).pdf

What can we do?
Send prayers, money

The Episcopal Diocese of the Central Gulf Coast has devoted a section of its website to compiling information and resources for responding to the Gulf oil spill.

The following is a prayer written by the Rev. Canon Beverly Gibson, sub-dean of Christ Church Cathedral in Mobile, Ala.

More prayers and liturgy suggestions can be found at www.diocgc.org/prayers-for-the-oil-crisis-in-the-gulf-of-mexico/

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Vigils unite concerned Christians

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Many churches are continuing to hold vigils as the crisis continues.

Suggested prayers to be used are available at www.saint-johns-charlotte.org/worship/vigilance-2010.aspx
In Brief

Diocese of Virginia wins property appeal

The Supreme Court of Virginia on June 10 ruled in favor of the Episcopal Diocese of Virginia and the Episcopal Church in a church property dispute.

A lower court had ruled that the nine breakaway congregations involved in the cases were entitled to retain all the parishes’ real and personal property when they left the Episcopal Church and joined another denomination.

The Supreme Court had heard arguments in two cases concerning church property that involved nine Episcopal parishes of the diocese which the majority of members and clergy left to form congregations of the Convocation of Anglicans in North America (CANA), which the Anglican Province of Nigeria began in 2005. The departing members of those congregations then filed claims to parish property under the Division Statute.

The appeal by the Episcopal Church and the Diocese of Virginia was based on a number of grounds, including the claim that the statute did not apply to these congregations. The appeal also challenged the constitutionality of the lower court’s application of the Division Statute, which dates to the U.S. Civil War and is triggered when there is a so-called “division” of a church or religious society. The trial court’s rulings would have allowed former Episcopalians to claim Episcopal Church parish property as their own.

The Virginia diocese and the Episcopal Church have opposed the congregations’ claims and asked the courts to declare that the property must be held and used for the mission of the Episcopal Church and the diocese.

Cathedral embraces role in immigration debate

Trinity Episcopal Cathedral sits on a divide in downtown Phoenix, between the city’s oldest Hispanic barrio to the southeast and the first wave of Anglo suburbs to the northwest. Its location also puts it at the center of the nation’s immigration debate.

Controversial priest now Episcopalian

In a joyous bilingual service at Church of the Resurrection in Biscayne Park, Fla., where Alberto Cutié has served as lay pastor since Pentecost 2009, Diocese of Southeast Florida Bishop Leo Frade received him as an Episcopal priest and instituted him as priest-in-charge of the congregation.

A congregation of several hundred, including diocesan and ecumenical clergy, packed the small church. In addition to Frade, Bishop Julio Holguin of the Dominican Republic and retired Diocese of Venezuela Bishop Onell Soto, both friends and mentors to Cutié, assisted at the altar.

As a Roman Catholic priest, Cutié was well known nationally and throughout Latin America when photos of him and Ruhama Buni Canellis, whom he married last June, kissing on a beach appeared in early May 2009 in a Spanish-language publication. Shortly after the photographs were published, the Roman Catholic Archdiocese of Miami removed Cutié from his posts, including as general director and president of Pax Catholic Communications, a multimedia ministry of the archdiocese.

In his homily at the May 29 service, Frade reminded the congregation “what this ceremony is not about.” He noted that Cutié was already ordained, and had completed the necessary training and had made, a few minutes earlier, the necessary promise “to conform to the doctrine, discipline, and worship of the Episcopal Church.”

“I … want to make sure you know that we don’t come here with a triumphant attitude because Father Alberto has become an Episcopalian,” Frade cautioned.

“I have always said that the road from Rome to Canterbury or from Canterbury to Rome is quite busy most of the time, like I-95 at rush hour.”

“Welcome, Albert, to this branch of Christ’s Church. You may not be a Roman now, but you are still a priest in God’s catholic church.”
In Brief (Continued from page 20)

“That the cathedral lives on that fault line physically seems to be too good an opportunity to pass up,” said the Very Rev. Nicholas Knisely, Trinity’s dean. The opportunity, for the church and the Diocese of Arizona, lies in being “a crossroads ministry and inviting people in from different directions. My hope is that what we’re trying to do at the cathedral can spread into the larger community.”

Two years ago, Trinity added a midday Spanish-language service and watched its membership grow from 600 to 900 members. On May 30, Arizona Bishop Kirk Smith received and welcomed 20 new Episcopalians to the congregation during the service.

“You’re not just coming to church on Sunday, you’re doing the work of Christ in the world. I especially want to assure you that during this difficult time … you have the complete support of the Diocese of Arizona,” he said. “I know this has been a scary time, a very frightening time… (but) I am going to stand with you.”

Smith has joined state ecumenical leaders in protest of the law and have voiced support for court challenges to it.

Church earmarks funds for rebuilding Haiti

The Episcopal Church’s Executive Council June 18 allocated $246,000 in seed money to begin work on its earlier challenge to the wider church to raise $10 million to help rebuild the Diocese of Haiti.

Council members also called, via Resolution FFM025, for a steering committee “to flesh out the particular steps necessary” to start raising that money.

In addition, the council agreed to offer two loans to the reorganizing Diocese of San Joaquin for use “in its protection of diocesan properties and continuing operations.” Money available for loan will include $500,000 for legal actions, drawable at any time through 2012, and $350,000 for operations, drawable during calendar year 2011.

The council also elected Diocese of Connecticut Bishop Ian Douglas Elect as the episcopal member of the church’s Anglican Consultative Council delegation.

It approved and commended to the church for consideration and use an Anglican Covenant study guide and urged those who use the guide to respond to council within the time frame set in the guide. The guide is due to be posted online soon.

It also passed two resolutions on Arizona’s new immigration law, putting the council on record as saying that the language, intent and enforcement of Arizona Statute Senate Bill 1070 “poses a challenge to our fundamental Christian responsibility to respect the dignity of every human being.” The resolution called for proportional and humane enforcement of national borders and immigration law.

The other resolution urged Episcopalians to support those who are affected by the statute and work for comprehensive immigration reform, including becoming informed on immigration issues, developing and strengthening local partnerships, visiting border communities or engaging in economic boycotts.

Proposal would allow ‘co-ordinate’ dioceses

The archbishops of Canterbury and York have “signaled their intention” to propose amendments to draft legislation on women becoming bishops in the Church of England. The amendments would preserve a female bishop’s episcopal authority while providing an alternative for those who are “unable to accept the new situation,” according to a June 21 press release from Lambeth Palace.

The amendments “seek to give effect to the idea of a ‘co-ordinate’ jurisdiction” in which the jurisdiction of the diocesan bishop “remains intact” while provision is made for another bishop to provide episcopal oversight for those who oppose female bishops, the Lambeth release said.

The archbishops’ amendments would mean that two bishops could exercise episcopal functions in the same jurisdiction, while ensuring that a “Code of Practice would contain guidelines for effective co-ordination … so as to avoid duplication or conflict in the exercise of episcopal ministry.”

Pool of $7 million available for investment

Funds are available for mortgages, small business loans, community economic development, affordable housing, job creation and other avenues for the mission and ministry of The Episcopal Church through the Economic Justice Loan Funds, administered by the Economic Justice Loan Committee.

The committee administers a loan portfolio of $7 million. Loans, usually between $150,000 to $350,000, are granted for a term of three to five years to organizations; individuals are not eligible.

“The funds are used to provide credit to institutions who may not qualify in the regular markets, but who have worthy community development goals and projects, including housing, social services, childhood education and small business development,” explained Margaret Crosnier de Bellaistre, Episcopal Church Director of Investment Management and Banking.

For loan and application process information contact de Bellaistre at margarethcdeb@dfms.org.

Canadian church: ‘Local option’ has existed

The Canadian General Synod 2010 did not approve the so-called local option that would allow dioceses to grant same-sex blessings. Neither did it take a legislative decision on the matter.

It did, however, recognize that local option has been exercised by some and may be taken by others in the future, even though “it’s not local option approved by the national church,” said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

“We’re not ready as a national church to say, ‘We’re building this into our doctrine that we approve of same-sex unions,’” he told a press conference following the close of General Synod 2010 in Halifax. What synod did say was, “We need to have more conversation,” confirmed Hiltz, adding, “That’s an action.”

The report on sexual discernment, finalized after a series of discussions by members, acknowledges “diverse pastoral practices as dioceses respond to their own missional contexts.” The report also acknowledged “the continuing commitment to develop generous pastoral responses” to gay and lesbian members of the church.

The statement recognizes the reality of the Anglican Church of Canada right now, said Hiltz. He called the synod’s acceptance of the report a “watershed moment” for the life of the church and its place in the Anglican Communion.

The Southern Cross July/August 2010

Muhammad Yunus, the practical visionary who pioneered microcredit and, with his Grameen Bank, won the 2006 Nobel Peace Prize, has developed a visionary new dimension for capitalism which he calls “social business.” By harnessing the energy of profit-making to the objective of fulfilling human needs, social business creates self-supporting, viable commercial enterprises that generate economic growth even as they produce goods and services that make the world a better place.

In this book, Yunus shows how social business has gone from being a theory to an inspiring practice, adopted by leading corporations, entrepreneurs and social activists across Asia, South America, Europe and the U.S. He demonstrates how social business transforms lives, offers practical guidance for those who want to create social businesses of their own, explains how public and corporate policies must adapt to make room for the social business model, and shows why social business holds the potential to redeem the failed promise of free-market enterprise.


In Jesus Wars, highly respected religious historian Philip Jenkins (The Next Christendom) reveals in bloody detail the fifth-century battles over Christianity’s biggest paradox: the dual nature of Jesus Christ, as both fully human and fully divine. Jesus Wars is a must for the bookshelf of those who enjoy the work of Jared Diamond, Karen Armstrong, N.T. Wright, Elaine Pagels and Alister McGrath, as well as anyone interested in early Christian history.

Jesus Wars reveals how official, orthodox teaching about Jesus was the product of political maneuvers by a handful of key characters in the fifth century. Jenkins argues that were it not for these controversies, the papacy as we know it would never have come into existence and that today’s church could be teaching something very different about Jesus. It is only an accident of history that one group of Roman emperors and militia-wielding bishops defeated another faction.

Christianity claims that Jesus was, somehow, both human and divine. Jenkins recounts the fascinating, violent story of the church’s fifth-century battles over “right belief” that had a far greater impact on the future of Christianity and the world than the much-touted Council of Nicea convened by Constantine a century before.


From two of our most fiercely moral voices, a passionate call to arms against our era’s most pervasive human rights violation: the oppression of women and girls in the developing world.

Pulitzer Prize winners Nicholas D. Kristof and Sheryl WuDunn undertake an odyssey through Africa and Asia to meet the extraordinary women struggling there, among them a Cambodian teenager sold into sex slavery and an Ethiopian woman who suffered devastating injuries in childbirth. Drawing on the breadth of their combined reporting experience, Kristof and WuDunn depict our world with anger, sadness, clarity and, ultimately, hope.

Through these stories, Kristof and WuDunn help us see that the key to economic progress lies in unleashing women’s potential. They make clear how so many people have helped to do just that, and how we can each do our part. Throughout much of the world, the greatest unexploited economic resource is the female half of the population.

Unleashing that process globally is not only the right thing to do; it’s also the best strategy for fighting poverty.


Fully revised and expanded, this new work is the first major revision of the liturgical calendar of the Episcopal Church in more than 40 years. It is the official revision of Lesser Feasts and Fasts and authorized by the 2009 General Convention. All commemorations in Lesser Feasts and Fasts have been retained, and many new ones added.

Three scripture readings (instead of current two) are provided for all minor holy days. Additional new material includes a votive mass of the Blessed Virgin Mary, many more ecumenical commemorations, plus a proper for space exploration.


In Don Shriver’s 15th book, the socially involved ethicist and former president of Union Theological Seminary reflects on the nature and importance of books, music, education, war, friends, marriage, political conflict and his tenure at Union.

A dominant theme of his work has been the dynamics of forgiveness in human society and the meaning of forgiveness, beyond personal life, in the relations of groups and nations. A final essay, a letter to the great-grandchildren he will never meet, articulates the positive and hopeful message of this wide-ranging collection.

To order any of these books, go to Episcopal Books and Resources, online at www.episcopalbookstore.org, or call (800) 903-5544 — or visit your local Episcopal bookseller.
Special Events

**Camp Able.** July 19–23 at DaySpring Conference Center in Parrish. For youth with special needs. Contact Michelle Mercurio at (941) 556-0315, ext. 274 or mmercurio@episcopalswfl.org

**Diocese’s Night with the Rays.** Aug. 27, game time is 7:10 p.m. at Tropicana Field in St. Petersburg. The diocese’s second annual “Night with the Rays” will see the Tampa Bay Rays take on the Boston Red Sox. A portion of the $20 for an upper reserved infield seat will go to the Episcopal Charities Fund. Churches should place a single order for their tickets by Aug. 13. Any church that buys 40 or more tickets will be entered in a raffle for an autographed baseball. Download a flyer to post on your bulletin board by clicking here. Contact: Dan Newhart at (727) 825-3293 or dnewhart@raysbaseball.com

**Fresh Start Meeting (Clergy Only).** Aug. 26 from 10 a.m. to 2 p.m. at St. Margaret of Scotland, 8700 State Road 72, Sarasota. The workshop will help participants quickly understand the basic financial situation of their parish and gain understanding of relationships and parish health. Presenter is diocesan CFO Anne Vickers. Contact Tana Sembiante at (941) 556-0315, ext. 271.

**Happening #64.** Sept. 17–19 at DaySpring Conference Center in Parrish. Participants: 9–10th graders. Registration fee: $140. Contact Michelle Mercurio at (941) 556-0315, ext. 274 or mmercurio@episcopalswfl.org

**Cursillo #120.** Sept. 30 to Oct. 3. Contact Anna Haeflner at anna@haeflner.net or (941) 322-4093.

**New Beginnings #48.** Oct. 22–24, at DaySpring Conference Center in Parrish. Participants: 6–8th graders. Team: 9–12th graders. Registration fee: $140. Contact Michelle Mercurio at (941) 556-0315, ext. 274 or mmercurio@episcopalswfl.org

**Fresh Start Meeting (Clergy and Lay).** Dec. 4 from 9 a.m. to 3 p.m. at DaySpring Conference Center, 8411 25th Street East in Parrish. This workshop will explore the factors to consider in determining how decisions should be made and who should be involved to analyze the decision-making style of the congregation and explore its consequences, and to look at the impact of culture on decision-making styles. Contact Tana Sembiante at (941) 556-0315, ext. 271.

Meetings

**Standing Committee.** July 20 at 10 a.m. at the diocesan office, 7313 Merchant Court, Sarasota. Regularly scheduled meeting of the committee.

**Commission on Ministry.** Aug. 10 at 5 p.m. at Diocesan House, 7313 Merchant Court, Sarasota. Regularly scheduled meeting.

**Standing Committee.** Aug. 17 at 10 a.m. at the diocesan office, 7313 Merchant Court, Sarasota. Regularly scheduled meeting of the committee.

**Diocesan Council.** Aug 21 at 9 a.m. at DaySpring Conference Center in Parrish. Regularly scheduled meeting of the council. Contact: the diocesan office at (941) 556-0315.

**Fall Deanery Convocations.** Each deanship gathers its voting clergy and delegates in the fall to preview items to be considered at convention, including the proposed diocesan budget and any resolutions that may be submitted for debate. Each deanship will also elect its representation to Diocesan Council for the following two years. Time and locations are:

- **Fort Myers/Naples deaneries,** Aug. 31 at 7 p.m. at St. Mary’s, 9801 Bonita Beach Road in Bonita Springs. Contact: The Very Rev. Michael Rowe at (239) 992-4343; or the Very Rev. Alan Kelmereit at (863) 675-0385.

- **Manasota/Venice deaneries,** Sept. 1 at 7 p.m. at St. Mark’s Episcopal Church, 513 Nassau St. South in Venice. Contact: The Very Rev. James Puryear at (941) 488-7714.

- **Tampa/St. Petersburg/Clearwater deaneries,** Sept. 2 at 7 p.m. at St. Mark’s Episcopal Church, 13312 Cain Road in Tampa. Contact: The Very Rev. Randall Hehr at (813) 259-1570; the Very Rev. John Hartnett at (727) 321-5086; or the Very Rev. John Hiers at (727) 447-3469.

**The 42nd Convention of the Diocese of Southwest Florida.** Oct. 8-9 at the Charlotte Harbor Event and Conference Center in Punta Gorda. Contact the diocese at (941) 556-0315.

If your group or congregation is planning an upcoming event of interest to the rest of the diocese, please send the information to:

- The Southern Cross Calendar
  7313 Merchant Court
  Sarasota, FL 34240
- or e-mail it to jdela@episcopalswfl.org

The diocesan events calendar is also available on our website:

www.episcopalswfl.org