



# Church Life!

The Magazine of the Episcopal Diocese of Ohio

SUMMER 2009



## *What's Inside?*

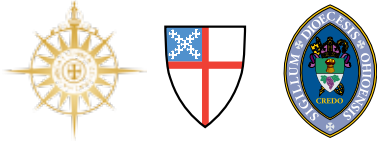
- Why Do Churches Close?
- Learning to Walk in Others' Shoes
- General Convention 2009: The World is Watching
- Upside Down in the Arms of God
- Book Reviews

# ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 113, No. 2, Summer 2009

## The Episcopal Church



### In the Anglican Communion

A global community of over 80 million members in 44 regional and national member churches.

The Most Rev. Rowan Williams,  
*Archbishop of Canterbury*

### In the United States

A community of more than 2 million members in 110 dioceses in the Americas and abroad.

Established 1789.  
The Most Rev. Katharine Jefferts Schori,  
*Presiding Bishop*

### In the Diocese of Ohio

A community of 19,361 baptized members in 95 parishes in the northern 48 counties of the State of Ohio.  
Established 1817.

### Bishop of Ohio

The Rt. Rev. Mark Hollingsworth, Jr.

### ChurchLife!

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**Front Cover:** Ordination Eucharist June 2009.

Photo by Joseph Ferline, member of St. Thomas', Berea.



# THE GIFT OF JOY AND WONDER

**B**ACK IN THE SADDLE, AGAIN. THE BICYCLE SADDLE, that is. It feels good; well, it is starting to feel good. Since the beginning of May, when I returned to my pre-dawn cycling routes, I have been pedaling most every morning in preparation for the summer's bicycling adventures. I head east from our house usually before 5 o'clock and drop down into the Chagrin River Valley, so that I will have to climb back out, building some stamina for the long inclines that await me in July. The roads are clear at that hour, and the air is cool, and by the time I am fully awake it is too late to turn back and I am grateful to be doing this.

The experience of waking up to what I am really doing after it is too late to turn back is alarmingly not limited to early morning cycling. It happens with some frequency in my life, and not because I am impulsive or because I don't think ahead. I'm really not a "ready, fire, aim" kind of person. Rather, it seems sometimes to happen in spite of me. Unexpectedly, I will find myself caring about something or acting in someone else's interest, advocating for an issue or engaged in a particular effort, and I will wonder, "How did I get here?" And then, "Who got me into this?"

I suspect that this is the more important question. Waking up to what I am doing may sometimes be better understood as awakening to what God is doing, around me and with me. Of course, that is the question of Christian discernment: what is God doing with me and with those around me, what is God offering in this, what is God's will? And often, before we are able to see these things, indeed so that we are able to see these things, we are drawn into them by God, seemingly unaware. We wake up to what God is doing, and find ourselves some

ways down the road.

I suspect that Brendan Knoblauch, who last month graduated from John Carroll University after serving in the military, may be asking these questions this summer. Brendan has volunteered to spend a year working with Bishop Philip Baji in the Diocese of Tanga, Tanzania, exploring mission opportunities for the Diocese of Ohio and other dioceses and setting up the structures by which they can be initiated and supported. I can hear him asking in the months to come, "How did I get here," and not always without gratitude.

I imagine that Meg O'Halloran, finishing a "gap year" between high school and college, may find herself asking the same as she spends three weeks in Tanga this summer investigating mission possibilities for college students and how to make them available to her peers in the years to come. No doubt she will wonder at times, "Who got me into this?"

The members of our diocesan deputation to the General Convention, when they find themselves in Anaheim for ten days this summer at the triennial legislative gathering of

The Episcopal Church, may have similar wonderings. They well may wonder not only about where they find themselves, but about where the Church finds itself, what issues, passions, concerns, and fears the Church is awakened to as it prays, studies, debates, and wakes up to what God is doing with it and through it.

The wonder with which we ask these questions is, I believe, that for which we pray in the baptismal liturgy when the officiant beseeches God to give the newly baptized "the gift of joy and wonder in all your works." That wonder is not only marveling at the creation, but our ongoing awaking to the work God is doing with us and

*"[T]hat is the question of Christian discernment: what is God doing with me and with those around me, what is God offering in this, what is God's will?"*

in us. How did I get here? Who got me into this? These, too, are the gifts of wonder, a wonder that is filled with anticipation, trepidation, and gratitude.

When we gather in California this summer, the Church will further awaken to its complex and rich diversity, and wonder at where it finds itself along the road of God's mission, the King's highway. We will be quite literally on El Camino Real, the King's Highway, so named by Junipero Serra, the 18<sup>th</sup> century Spanish Franciscan missionary who founded the first mission congregations stretching from Mexico through California. My prayer is that together we will wonder at where we find ourselves on God's highway, and that we will wrestle with the difficult task of discerning how so diverse a faith community as ours may be called to minister to a world so rapidly changing and so culturally varied. As we find ourselves asking, "How did we get here?" I trust that our differing perspectives will produce a comprehensive understanding of what God is doing with us, one that has that depth perception that comes with communal vision, that sees from so many angles that no one is left unnoticed.

On the last day of the Convention, Friday, July 17<sup>th</sup>, eight cyclists from the Diocese of Ohio will saddle up and ride from Anaheim to the Episcopal Church Center in New York City. We will ride around the clock in a relay format, hoping to complete the journey in eight to ten days. Our goal is to raise at least \$100,000 for Episcopal Relief and Development (ERD) from dioceses and communicants across The Episcopal Church. The cost of the ride itself (expenses for support vehicles and the care and feeding of riders and crew) will be a gift of our diocese to the mission work of The Episcopal Church. If you would like to contribute to that, please make a contribution to the Bishop's Discretionary Fund and designate it for "ERD Bike Ride." All contributions in excess of expenses will go directly to ERD.

Any contributions to ERD in honor of our ride can be made at [www.er-d.org](http://www.er-d.org), or by sending a check to Episcopal Relief and Development, 815 Second Avenue, New York, NY 10017. Please be certain to designate it in honor of the Diocese of Ohio bikers.

Anyone who wants to commit a dollar for every time along the way that I wonder, "How did I get here?" can give me a call. It will doubtless be a significant pledge.

Gratefully,



The Rt. Rev. Mark Hollingsworth, Jr.  
Bishop of Ohio

## DIOCESE CELEBRATES NEWLY ORDAINED

**F**IVE PEOPLE WERE ORDAINED TO THE TRANSITIONAL diaconate and one priest was received into the Episcopal Church on Saturday, June 13, at Trinity Cathedral. The deacons include George R. Baum, who graduated from General Seminary and was sponsored by St. Paul's, Maumee. George is also a singer in a band. Vincent E. Black graduated from Bexley Hall, and was sponsored by Trinity Cathedral. Matthew Humm attended Virginia Seminary, was sponsored by St. Mark's, Canton, and spent an interim year at St. James', Wooster. He will be a curate at St. Paul's, Cleveland Heights. Jennifer C. Leider attended Episcopal Divinity School and spent an intern year at St. Paul's, Medina. She will be moving to Ann Arbor with her husband. David Nelson also attended Virginia Seminary and has been college chaplain at Bowling Green State University and St. John the Evangelist, Bowling Green, where he will continue his work. Daniel J. Knaup, Jr., was sponsored by St. Paul's, Cleveland Heights. Formerly a Roman Catholic priest, he was working at University Hospitals. He is an army reserve chaplain and will be going to Iraq.

The Rev. Alan Gates, rector of St. Paul's, Cleveland Heights, and chairman of the Commission on Ministry, gave the sermon, in which he told the candidates that whatever happens in their ministries as they go forward "nothing, nothing, nothing in all creation will be able to separate you from the love of God in Christ Jesus."



From left to right: Vincent Black, Daniel Knaup, Jr., David Nelson, Bishop Hollingsworth, Jennifer Leider, George Baum, Matt Humm  
Photo by Joseph Ferline, St. Thomas', Berea

# WHY DO CHURCHES CLOSE? AND WHAT CAN WE DO ABOUT IT?

BY THE REV. PATRICIA HANEN, PHD

I HAVE SPENT THE LAST TEN YEARS AS THE CONGREGATIONAL Development Officer in our diocese. During that time, the worst part of the work has been closing churches, and every year closings became a bigger part of the job. In 1994, when I was called as Diocesan Missioner to work with eight small congregations in the North and South Central Deaneries, there were 108 congregations in the Diocese of Ohio. Between 1994 and 2008, twelve congregations decided to close. In 2008-2009, we have had requests to close churches in Canfield, Galion, and Bryan. I am certain that the next five years will see between five and ten additional closings, and possibly more. In this article, I want to consider several reasons why congregants believe their churches close—and then I will make some general observations about whether a congregation should prevent this outcome and how.

When churches decide to close, usually the first reason parishioners mention is that their numbers—of people and of dollars—have declined to the point where operating as a congregation is no longer feasible. The second reason is that other congregations (mostly what we call non-denominational mega-churches) are attracting the people who would have otherwise joined mainline churches years ago, and possibly the Episcopal church is no longer seen as desirable, due to internal or denominational conflict. The third reason is that they no longer know what the Episcopal church has to offer the unchurched or “dis-churched” in their area, and parishioners believe that either they can’t, or don’t want to, invite others to join them.

## Demographics and Dollars

Most congregational development analysis takes into account demographic trends in the surrounding community, though seeing population decline as the primary factor in church closure is often incorrect. During the years 2000 to 2007, throughout the geographic area of the Diocese of Ohio we have experienced an overall population loss of 6.3%, while the state of Ohio has experienced an overall population growth of 1%. The population of the USA as a whole has grown by 7.2% in the same period. During the years 2000 to 2007, our



St. Andrew's, Canfield

number of communicants in good standing declined by 25%, and our average Sunday attendance declined by 32%. Population decline in our area does not account for that, and neither does the closing of individual congregations—whose numbers by the time they close are very small indeed.

Even though in absolute numbers the population in our area has declined, the relative percentage of unchurched persons who live here continues to grow.

When I came to the diocese in 1994, estimates of unchurched population hovered between 30 and 40%. In the last 15 years, that estimate has increased to between 40 and 60% in most places. Our clergy and laity are aware that fewer and fewer people who live in our area—especially those between the ages of 18 and 35—have any significant experience of “church” as a vital reality in their lives, and very few of these folks have any knowledge of the Episcopal Church. The demographics of Northern Ohio suggest that, though the number of church members has declined sharply in the last two decades, the mis-

sion field is whiter for harvest than it was twenty years ago.

When congregations talk about the vitality and energy of their lives, they tend not to talk about the mission field. Talk about vitality and energy turns pretty quickly to numbers of people in the pews, the age of members, and money. Most congregations without the financial resources to support the institutional model we consider “normal” do not talk about themselves as vital. Most of them are in “maintenance” mode—not “mission” mode. Congregations that spend most of their time worrying about survival tend not to be mission-oriented, evangelistic, or terribly energetic.

For a parish to afford a full-time rector and other “usual” parish expenditures, the normal

operating income (NOI) needs to be about \$157,000. The average pledge (representing not much more than 2% of household income) in our congregations is about \$1500 per year. So, a congregation needs about 100 pledges in order to sustain itself without investment or endowment income. Common congregational development wisdom suggests a close direct correlation between the Average Sunday Attendance (ASA) and the number of pledges in our congregations: those who give time and energy give money too.

The 2007 Parochial Report data tell us that the average ASA of our five largest congregations is 353. The average ASA of the next 19 congregations is 139. The average ASA of the remaining 68 congregations is 50. That is, 74% of our congregations lack an ASA sufficient to support (with time, energy, and money) the congregational model most of us rec-

ognize as the Episcopal Church. That model includes at least one full-time clergy person, a church musician, a sexton, a church secretary or administrator, and perhaps a few other part-time paid staff; it also covers the building costs. In fact, 51 of our parishes (55%) in 2007 did support full-time clergy as well as building and program costs, even though 12 of those had NOI from all sources of less than \$157,000.

Financially supporting the institutional church as we have known it is likely to become more and more difficult, however, as the economic downturn increases, and as parishes expend whatever diminishing investment and endowment income “cushions” they have. (In 2007, the average percentage of congregational NOI provided by investment and endowment income was 21%.)

### Consumerism and Conflict

The congregational model we count on is one of the roots of our prob-

lem. Most of the closings in the last fifteen years came about as congregational leaders recognized that they did not have the financial resources or the congregational energy to sustain the kind of congregation they had once had. Pieces of the “program church” model fall by the wayside in many of our congregations because there aren’t the people to do them or the money to pay for them. If we are honest, congregational life shrinks to three or four hours on Sunday morning because it’s what we’re most used to and because for most of us it takes the least investment of energy to manage. Congregations of all sizes hit homeostasis when the largest number of people are satisfied with the smallest investment of effort—and we often call that “tradition,” and oppose any change to it. We are satisfied customers—but we’re often satisfied with so little.

You may think that my observations are hitting below the belt, but my experience tells me that very few of our congregations of 50 ASA and below have a lively Sunday liturgical experience that would appeal to unchurched people below the age of 50. Very few of them do very much hands-on outreach as a parish in their community, and very few engage in significant adult education or faith formation throughout the church year. Yet, almost all of our congregations with an ASA of 50 or below think of themselves as warm and friendly churches, but they don’t follow up with Sunday visitors, they don’t offer activities beyond Sunday morning as possibilities to meet the congregation, and they don’t invite people they know to do anything interesting at the church. They might have the yearly pancake supper or fish fry or spaghetti fundraiser, but that’s a different consumer focus. I

*“When congregations talk about the vitality and energy of their lives, they tend not to talk about the mission field. Talk about vitality and energy turns pretty quickly to numbers of people in the pews, the age of members, and money.”*

don't see many of our congregations of 50 and under that are very serious about growing, no matter what they say. Bob Dylan said, "He who is not busy being born is busy dying." St. Paul says in his letter to the Galatians, "All that matters is being made new." But many of our congregations, of whatever size, are neither busy being born nor being made new; most of us are pretty much doing as much of the same thing as possible with less time, less energy, and less money. As a result, if we tell the truth, we're dying—no matter what size we are.

In many of our closed congregations the end came in severe and intractable conflict. Sometimes that conflict centers on the actions and positions of the national church, but sometimes, more characteristically in our diocese, the conflict centers on the congregation's relationship with its clergy. For most of our congregations, clergy salary and benefits are the biggest single expenditure, and the tacit expectation

is that clergy need to justify that expense. Congregations often expect that clergy will "grow" the parish—attracting young families, often single-handedly—and that somehow clergy can do this while keeping everything the way the consumers who pay the bills like it. Clergy often wonder why parishioners don't want to engage in

the congregational life clergy were educated to value: adult education;



Calvary Church, Sandusky

serious mission and social-service work; creating fresh and "alternative" liturgy; faith sharing and evangelism; tithing; and social-justice ministry, to name a few.

Clergy and congregations tend to pass up early opportunities for frank

sharing of expectation

"disconnects," even when these are provided by Mutual Ministry Review and mediated discussions facilitated by an outsider. It's not until battle lines harden and factions form that intervention is tried, and then often no compromise is possible. When a significant conflict erupts, some want to fight to

the death and many

would much rather leave than fight. In the aftermath of significant con-

flict—whether the conflict is chronic or acute—many churches remain too broken to look outside their small communities, and too depressed to feel they have much to offer. Closing is a much easier alternative. And still the mission harvest is plentiful, but the laborers believe themselves too uncertain and too few.

### Education and Evangelism

When I joined the Episcopal Church as a 13-year-old, I thought I was joining a group of people who really wanted to wrestle with the big questions of life. The chaplain of my church camp played the piano and sang like Tom Lehrer, had gone to Harvard, talked theology without talking down, and had learned Chinese well enough to preach in it at his mission parish in San Francisco's Chinatown. My church had book groups. Education was "in." That continued to be the case as I went to college and graduate school. The Episcopal Church, like most of the other mainline churches, developed its own curricula for young people and adults, and people used them.

*"If we are honest, congregational life shrinks to three or four hours on Sunday morning because it's what we're most used to and because for most of us it takes the least investment of energy to manage."*

But that emphasis on education, as the sixties gave way to the seventies and the eighties, became a source of conflict in itself. Younger Christians used that education to reach conclusions about morality

that few of their older sponsors necessarily approved of. My “home” church in California split into factions over civil rights, and the ordination of women, and the revision of the 1928 prayer book: intellectual openness had let in all these contentious issues. Finally, the 30-year rector was forced to resign because he was trying hard to lead the parish out of the Episcopal Church. That parish was not unique, alas.

In the eighties, the small church I served as a priest had not done even a Lenten study in five years. Several people said to me that every time they studied a new thing, people left. And so we began cautiously, with reading Scripture in small groups, and looking at the origins of the English Bible and the Prayer Book, and looking at what liturgy was intended to do for, and with, those who participated.

I found it difficult to persuade people that there was no one right religious answer to the pressing questions of the day. In our small town, the more evangelical churches with a more literal way of understanding Scripture believed there was only

one right answer—theirs!—and Episcopalians felt wishy-washy by comparison. The best way of dealing with that problem is more education, not less, but it’s hard for people

to see that as the pace of their lives precludes time for study, and the cultural attraction to the soundbite and the squabble comes to dominate our public discourse. Church could provide us the opportunity for real conversation and learning, and the conversion that often follows from those; figuring out how to make that happen takes time and a real investment of energy and care.

We also tend to confuse the work

of encouraging others to believe in God with the work of inviting others to join us in church. Evangelism is, as our Evangelism Ministry Team says, “inviting people into a relationship with God in Jesus Christ and the community of the Church.” The Church’s reason for being is her identity and action as the Body of Christ in this world here and now—not the provision of worship services, or coffee hour, or the occasional

good work when time permits, or the fellowship of its members. All those proceed—or should!—from the liveliness, the “passionate spirituality,” of our knowledge and love of the God who knows and loves and saves us from sin and death every day of our lives, not just after we die.

If we invite a person to church and then behave as though it’s only a social event, the person we’ve invited gets confused. Why is worship important? Why does it resonate in us after the service is over? Why does the presence of God in the sacrament of communion matter? How does it make our lives different, fuller of meaning and value and courage and joy? Why can we not live without this time together in the Presence of God? That’s what the visitor wants to feel part of, and wants to know. Unchurched people these days are looking for something that matters, for a connection that makes them feel cared for and that changes their lives for the better, helping them to find “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.” I believe those fruits of the Spirit are what the unchurched seek, as much today as in the first century of the church’s life. That’s what we as individuals and as members of the church can

*“The Church’s reason for being is her identity and action as the Body of Christ in this world here and now—not the provision of worship services, or coffee hour, or the occasional good work when time permits, or the fellowship of its members.”*



Trinity Church, Fostoria

help them discover—in our words and actions at worship and everywhere else we are. But we can only help others discover this fruit if we have discovered it ourselves. In order to educate and evangelize, we must ourselves experience and treasure our relationship with God in Jesus Christ and the community of the church.

### The Bottom Line

We can be in the smallest, poorest town in Ohio and we can be the most elderly and least well-off congregation in the Diocese of Ohio, with far-from-full-time clergy, and our church can grow. “Neither death nor life”—nor changing demographics, nor shrinking endowments, nor part-time clergy, nor parish conflict, nor too little time to study, nor fear of evangelizing, “nor things present, nor things to come—nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” In order to grow the church we have to know God and we have to put God’s call first. If we don’t do that, the church is irrelevant, and God will not bless it with life and health and growth.

Martha Grace Reese, in her Real Life Evangelism Series, one book of which is reviewed elsewhere in this issue, makes three interrelated and crucial points about faith sharing. All our churches would be a lot further from closing if we believed them and acted from them. Reese’s points are conclusions drawn from a Lilly Foundation-funded study of 150 mainline Northern churches that are doing evangelism and growing in previously unchurched members. She says:

- The heart of evangelism is being in love with God, being part of a church you love, and caring about people who do not live with this faith.
- People in evangelistic churches can tell you what difference being a Christian makes in their own lives.
- Key leaders in churches of every theological stripe keep a laser-like focus on (a) church members’ growing relationships with Christ and (b) sharing their faith with others (Reese, *Unbinding Your Heart: 40 Days of Prayer and Faith Sharing*, pp. 4-5).

In my 10 years of congregational development work here, I’ve never heard anything truer about what helps churches thrive than Reese’s three points above. If you have a relationship with God that makes a difference in your life, if your church supports you in that relationship and encourages and teaches you how to share that relationship with others you know and care about, your church doesn’t have to close.

# SEMINARIANS PARTICIPATE IN PREACHING EXCELLENCE PROGRAM

ON MAY 31-JUNE 5, 2009, THE EPISCOPAL Preaching Foundation sponsored its annual Preaching Excellence Program (PEP) on the campus of Villanova University near Philadelphia. Among the 60 Episcopal seminarians and recent seminary graduates in attendance were Audra Abt, a seminarian at Trinity Lutheran in Columbus, and Gianetta Hayes-Martin, who attends Church Divinity School of the Pacific, from the Diocese of Ohio.

The theme of this year’s PEP conference was “Preaching the Beatitudes.” Thomas Troeger, professor of preaching at Yale/Berkeley Divinity School, was keynote speaker. Sculptures by the Rev. Charles McCollough brought the beatitudes to lively, artful expression. In worship, fellowship, and preaching groups—at which each participant shared two sermons during the week for comment and critique—the theme, and the homiletic task more broadly, were explored in depth.

The Episcopal Preaching Foundation exists to promote and support preaching in the Episcopal Church. To accomplish this mission, the Foundation sponsors the annual PEP conference. In addition, the Foundation offers seminars for clergy in the field and promotes excellent preaching in parish churches by seeking and publishing a volume of exceptional sermons each year. For more information visit the Foundation web site at [www.tepf.net](http://www.tepf.net).



Gia Hayes-Martin and Audra Abt

# GENERAL CONVENTION 2009: THE WORLD IS WATCHING

BY BILL BENEDICT

**T**HE EPISCOPAL CHURCH BEGAN MEETING IN A General Convention in 1872, but the 76<sup>th</sup> General Convention of the Episcopal Church, July 8 through July 17, 2009, in Anaheim, California, may be one of the most closely watched by those outside the church.

As more than 10,000 deputies, bishops, visitors, staff, and media gather in Convention Hall, the world will want to know what the church decides about several important issues from sexuality to the economy and the environment.

“At General Convention, the world will be peering over our shoulders,” said the Rt. Rev. Katharine Jefferts Schori, Presiding Bishop, in a webcast from Convention Hall last month. “We never agree on everything except that it is good to be together.

“It is a great glory to be a part of this church and to see it in action,” she continued. “It is an opportunity to debate and to experience face-to-face the gifts of this church in all of its wonderful diverse reality.”

## I Am Because We Are

Meeting under the theme of “Ubuntu,” which is a Zulu Xhosa word that is often translated “I am because we are,” the convention is likely to tackle the question of sexuality, particularly in the disposition of Resolution B033, which was passed by General Convention in 2006 in response to requests made in the Archbishop of Canterbury’s Windsor Report. That document was a response to controversy surrounding the consecration in 2003 of the Rt. Rev. Gene Robinson, a partnered gay man, as the bishop of the Diocese of New Hampshire and the authorization of blessing of same-sex unions by the Diocese of New Westminster in the Anglican Church of Canada.

The resolution says that the church would embrace the Windsor Report’s invitation to engage in a process of healing and reconciliation and called upon standing committees and bishops with jurisdiction (that is, diocesan bishops) to exercise restraint by not consenting

to the consecration of any candidate to the episcopate “whose manner of life presents a challenge to the wider church and will lead to further strains on communion.”

The Rev. Gay C. Jennings, St. Timothy’s Church, Macedonia, will be the chair of the legislative committee that takes up proposed resolutions regarding B033. She said that discussion of the issue would be “extensive.”

There are currently 12 resolutions about B033. The House of Deputies will also consider the issue as a committee of the whole, which means there will be an hour of discussion without voting. The bishops have had plenty of time to discuss this issue, but this will be the opportunity for the deputies to do that, Jennings said.



## Open Hearing on B033

An open hearing will be held on the issue on July 9, the first Thursday night of Convention, at which guests and visitors will have the opportunity to speak. The committee will then begin working and refining what has been offered for submission to the House of Deputies. From there, it will go to the House of Bishops and may be revised anywhere along the process.

“I don’t know what will come out,” Jennings said. “There will be much conversation, prayer, and debate, and many legislative changes. I do know this: I trust the process.

“The committee represents a wide spectrum of belief, and I hope that we can reach a common mind on the issue and move the church ahead,” she said.

Diocesan conventions have dealt with the issue in a couple of ways. Some have suggested repealing B033. Others have passed resolutions that say they will place no restrictions on the choice of Episcopal candidates as long as the candidates meet the requirements of The Episcopal Church’s Constitution and Canons.

For example, the Diocese of Newark’s resolution contends that B033 “was never intended to be permanent, and it was passed in the hope that it would prevent fur-

ther fractioning of the Anglican Communion,” according to Episcopal Life Online.

In their webcast, the Presiding Bishop and President of the House of Deputies, Bonnie Anderson, were cautious in their remarks.

Jefferts Schori said that she hopes that Resolution B033 will not be repealed, but that the church will make a positive forward-looking statement to include all people. Anderson added, “We can’t really predict what will happen, which is the beauty of General Convention. Everyone should pray for the intervention and help of the Holy Spirit.”

But all of this discussion about the sexual issues has some in the church concerned that a true vision of General Convention is being distorted. Speaking about Resolution B033, the Rev. Brian Wilbert of Christ Church in Oberlin said, “To be brutally honest, that’s not the big issue. I would like to see ABC News have headlines about the Episcopal Church embracing the Millennium Development Goals or the Episcopal Church advocating for the poor. Everyone wants to know what we think about sex,” he said. Talk about Resolution B033 “can become a lightning rod. In the process, they miss all of the wonderful stuff the church is doing.”

One of those other things that the convention will do is welcome Archbishop of Canterbury Rowan Williams. He will attend General Convention for the first time on July 8 and 9 and lead a Bible study. He will be the keynote speaker at a global economic forum on July 8.

## Need a New Normal

Perkinson said that by taking part in a discussion on the economy, the convention can be the leaven in the bread so that society can decide how much is enough. “Our whole idea of stewardship is very skewed,” she said. “We need to be oriented to a new normal. That is a lot of what we do at Church of Our Saviour [Akron].”

Stephen Gracey, a second time deputy to Convention who works for the Federal Reserve Bank, said that the Convention and the Church could influence how people feel about economic troubles. Consumer confidence makes the economy go, and the Church, while not having economic leverage, can assure people of the love of God, he said. And the Church can treat the economic downturn just like any other catastrophe. It can coordinate relief efforts and develop networking to help people find jobs, he said.

“Regarding the economy, we will do what the Church does best,” Wilbert said. “To take care of each other, not instill fear, but to respond in a healthful way.”

## Our Deputies and their Legislative Assignments

### In the Lay Order:

- Susannah Perkinson, Our Saviour, Akron Dispatch of Business
- R. Stephen Gracey, St. Luke’s, Cleveland Communications
- Bill Joseph, New Life, Uniontown
- Denise Caywood, St. Philips, Akron

### In the Clergy Order:

- The Rev. Gay C. Jennings, St. Timothy’s, Macedonia Chair, World Mission legislative committee
- The Rev. Dr. Brian K. Wilbert, Christ Church, Oberlin
- The Rev. Alan C. James, Bishop’s staff
- The Rev. T. Conrad Selnick, St. Christopher’s-by-the-River, Gates Mills

## Provisional Deputies:

### In the Lay Order:

- Rebecca Roth, Trinity, Toledo
- Carolyn Sue Cameron, Christ Church, Huron
- Jean Parke, St. Luke’s, Niles

### In the Clergy Order:

- The Rev. Gregory P. Sammons, St. Michael’s-in-the-Hills, Toledo
- The Rev. J. Jeffrey Baker, St. Stephens’ Shared Ministry, Steubenville and East Liverpool
- The Rev. Margaret C. D’Anieri, St. Paul’s, Norwalk
- The Rev. Helen C. Svoboda-Barber, Harcourt Parish, Gambier

## Bishops Attending from the Diocese of Ohio

- The Rt. Rev. Mark Hollingsworth, Jr.
- The Rt. Rev. David C. Bowman
- The Rt. Rev. Arthur B. Williams, Jr.
- The Rt. Rev. William D. Persell



**Deputies and Provisional Deputies. Back row (left to right): Stephen Gracey, the Rev. Gay Jennings, Susannah Perkinson, the Rev. Alan James, the Rev. Conrad Selnick, Bill Joseph. Front row: the Rev. Brian Wilbert, Denise Caywood, the Rev. Helen Svoboda-Barber.**

## Economic Justice

Among the resolutions to be considered about the economy, the Dioceses of Southern Ohio and Los Angeles have proposed that the church work to secure economic justice for all.

Of course the economic situation will affect the adoption of mission priorities and the budget for 2010 through 2012, which will be a major function of the General Convention. "People in the parishes are struggling," Jennings said. But she said that all funding issues would not be viewed through the eyes of scarcity but with the intention of maintaining congregational vitality.

To deal with the issue of declining numbers, the General Convention will spend a day on evangelism with small groups being used to facilitate discussion.

Speaking of evangelism, said Deputy Susannah Perkinson, "We better do something. We need to understand it. We don't need to look like the Seventh-day Adventists, but we need to be able to put our faith life into words. If we don't, we are at risk of lowering our numbers even

more." The small groups at [General] Convention serve as a lab for people to learn how to talk about their faith, she said.

Gracey said, "Evangelism runs into a wall when we don't treat people from another culture as if they were human beings. As Americans, we don't cross into another person's culture. We should not be afraid of the poor nor to step into another person's life. We need to accept the idea of radical welcome."

"Diversity is the only safe way to be a church. You have to want strangers to be in your parish. Once you do that, it's easy to talk about your faith," he said.

## Evangelism a Priority

Jennings said that through her work with the Executive Council, which

oversees the budget during the triennium, it became clear that evangelism has to be one of the top mission priorities. "It is not really because of declining numbers, but really because we have 'Good News.' We have an enormous amount to offer our communities in what we believe and the way we do missions."

Wilbert said that to him the important issues will be the recommitting to the Millennium Development Goals of the United Nations and consideration of establishing an interim Eucharistic sharing with the United Methodist Church. The convention will be looking at adopting a Charter for Lifelong Christian Formation, which will view spiritual formation as a lifelong process that "does not end with confirmation or when you become an adult and move out of your parents' home," he said.

Throughout the convention, young people from the Episcopal Youth Community will work with

Habitat for Humanity. The Rt. Rev. J. Jon Bruno, bishop of Los Angeles, explained in the webcast, "It is important that we understand that this convention will have a lot of youth involved. There is a Habitat for Humanity build that [will]

*"We don't all agree, but we all have a voice. Our common life is our unity in Jesus Christ, not in our opinions."*

The Rev. Gay C. Jennings

take place on the floor of the arena. Young people are coming from all over the country to build a home that is later going to be placed in a community." He said that he hopes that the convention empowers the Church's young people. "I hope that they will become excited and make a change in the world."

On revisions to the Disciplinary Canons (Title IV), the Diocese of Central Florida has suggested that the convention make three amendments to the proposed revision of the church's disciplinary canons to limit the definition of abandonment of communion, clarify voting procedures when bishops are asked to consent to the proposed deposition of a bishop, and give diocesan standing committees a greater role in the deposition of clergy.

Some diocesan conventions also are asking the General Convention to consider blessings of same gender marriages. Some ask that the rites for these be ready for consideration at the 77<sup>th</sup> convention in 2012. The Diocese of Newark (Resolution C019) also asks that the convention amend the two canons referring to marriage to change references to man and woman and husband and wife to "two people" and "spouse."

The Committee on International Concerns will tackle the crises and peacemaking efforts in the Middle East, Sudan, Sri Lanka and the Great Lakes region of Africa.

The Standing Commission on Anglican and International Peace with Justice Concerns has, during the triennium, looked at corruption

in emerging democracies, immigration, international gangs, just war and water. It has focused on justice and peace in Cuba, Haiti, Israel/Palestine, Korea, the Philippines and Zimbabwe.

All of the deputies are looking forward to the convention with a sense of anticipation and excitement. "I'm thrilled to be going," Wilbert said. He plans to blog from the convention and will be a "shutterbug and post all of my pictures on the Web."

He will be taking part in the new technology that will put large portions of the convention on the Internet, including streaming video of events and hearings. Parishioners across the country will be able to see the convention "as it happens."

### Everyone Has a Voice

"General Convention is an amazing expression of who we are as a Church," Jennings said. The best part is that all orders of ministry are represented in our governances, she said. "The bishops alone don't govern us. Everyone has a voice.

*"At General Convention, the world will be peering over our shoulders. We never agree on everything except that it is good to be together."*

Presiding Bishop  
Katharine Jefferts Schori

not diverse, to see [what the church really looks like]" she said. There are Asians, African-Americans, Native Americans and others. "And you see

that at (the) General Convention in a way that you don't see it at a parish level.

"We don't all agree, but we all have a voice. Our common life is our unity in Jesus Christ, not in our opinions."

At (the General) Convention, [we understand] that the Episcopal Church has a vocation where

everyone is included,

Jennings continued. In the webcast, House of Deputies President Anderson said that she has high hopes for the General Convention.

"My particular hope and dream is that we come away from General Convention a people of mission. I think we do a lot of great mission in the Episcopal Church, but it is not a part of our DNA yet," she explained. "My hope is that through conversation, getting to know each other through our intentional mission conversations, meeting other people from other parts around the globe, and hearing stories that we tell about ourselves and what drives us to be a part of this amazing Church will empower us to go back to our dioceses with a renewed spirit for mission. That is my dream for this General Convention."



**Bishop Hollingsworth with Presiding Bishop Katharine Jefferts Schori at General Convention in 2006.**

"The [General] Convention is an opportunity, if your parish is

Follow all of the latest news from General Convention on the official website: [www.episcopalchurch.org/gc2009.htm](http://www.episcopalchurch.org/gc2009.htm)

# LEARNING EARLY TO WALK IN OTHERS' SHOES

BY SARAH A. CART

**I**F YOU WANT TO KNOW WHAT'S DRIVEN AND DIRECTED youth ministry in the Diocese of Ohio for the past 12-plus years, look at the Baptismal vows and the Baptismal Covenant.

Those words, steeped in traditions that are hundreds of years old, call us to renounce evil and sin, turn to Jesus Christ, believe, teach, persevere, repent, return, proclaim, seek and serve. They have served as the basis and inspiration for a multitude of innovative opportunities since Susan McDonald first assumed the role of the Diocese's Director of Children and Youth Ministries in 1996.

"It was important to me," she explained, "to incorporate the Baptismal Covenant. It provides a template. Open the Prayer Book to the Covenant; it provides structure and answers and direction and inspiration for ministry."

McDonald has used that template as a basis to help young people develop a deeper understanding of such issues as hunger, homelessness, slavery and racism, always striving to give them a sense of what it's like to stand, walk, and live in someone else's shoes.

A lifelong resident of and participant in the Diocese of Ohio (her father, Chuck Ransom, served as an Episcopal priest; her mother, Daryl Sobehart Ransom, wrote several Episcopal Sunday School programs), McDonald joined the diocesan staff when Bishop Clark Grew determined that the time had come to devote a full-time position to the development of ministries to children from birth to age 12.

Previously, youth events were a subcategory of congregational

development, and the diocesan youth programs of the mid-1990s remained similar to those in which McDonald had participated as a child and young adult.

"I had unique opportunities because of my personal history and formative experiences participating in those youth ministries," McDonald acknowledges. "I was

called to an opportunity to discern where we go next."



**A group of young people at the 2008 Diocesan Youth Event.**

## Missions Outside Ourselves

To that end, and with the Baptismal Covenant in mind, she determined to head in a new direction, to seek "missions outside ourselves, away from society's focus on introspection and personal development during the 1970s and 1980s." She began to plot a new course, moving toward a service orientation and ministries of hospitality and presence, "justice issues, our humanness, and answering the question 'where does one find God in all this?'"

The way to do that, McDonald realized, was to find for the youth of the Diocese of Ohio "experiences beyond the four walls of the Church, and outside of themselves." It has been a process that has empowered youth and adults as they imagine the possibilities and take advantage of teachable moments.

Thus, the Diocesan Youth Event (DYE) held each November now incorporates an element of community service, making it a deeper experience that can expose a young person who might not otherwise have the opportunity to witness the neediness of the world.

"The teen can then go back to his own parish know-





**Susan McDonald introducing the diocesan Simple Rule of Prayer.**

others could not. Finally, there was the “Shelter of Last Resort,” and at 11 P.M. it was “lights out” and the “shelters” closed for the night.

Although homelessness was the issue, McDonald made sure participants’ safety was paramount. Without losing sight of the lesson, she instructed them to “Stay with your family, be safe, pay attention to the emotions, thoughts and feelings you have...Families will be sleeping together tonight. Some will be in a shelter, some not. Adults will be available and involved to make sure this experience stays safe for everyone...[The] experience will be enhanced by ‘families’ having to figure this out together.”

The next morning, the teens reflected on the experience in their family groups and visited a local shelter to learn more about several different aspects of homelessness, including advocacy, ministries, and shelters that welcome families, and shared stories.

As a final exercise, participants built a wall of “barriers,” a physical display in the side yard of the church as a visual representation, based on their experiences and lessons learned, of what challenges individuals face in getting out of the cycle of homelessness. They were then asked to consider, “In light of what we have learned and experienced this weekend, what does it mean to be a disciple

of Jesus? How does it feel to know that Jesus believes in us? That we can make a difference by the way we choose to love one another?”

Through teaching hands-on lessons like these on homelessness, the Underground Railroad and the power of something even as small as a penny, McDonald hopes “I’ve done some things that move us into greater community with one another.”

### **Lifelong Formation**

In recent years McDonald’s emphasis evolved to accommodate how ministries for children

and youth logically lead to lifelong Christian formation. “It means that the next frontier is Adult Formation,” she explains, “how the Church is really focusing on cradle-to-grave formation, putting down some new shoots.”

She realized her office was “not just serving the youth, but getting into the meaty stuff God calls us to live through,” and the diocese realized that the experiences being created for children needed to lead seamlessly to their Christian formation as youth and as adults, needed to prepare them for life-long learning.

That has ultimately evolved into a focus on lifelong learning in the Church, working to ensure that the learning opportunities flow one from another rather than being compartmentalized. Thus, three years ago Faith Formation for All began and McDonald’s title changed to Christian Formation Officer.

A ministry borne of that was the Simple Rule of Prayer, which had its genesis at the end of the summer of 2007. McDonald looks back with appreciation on that “opportunity to focus on spiritual practice and collaborate with Bishop Mark Holling-



**A group of young people work on a service project at the 2007 Diocesan Youth Event.**

sworth” and other clergy from across the diocese.

The process began with a discussion of the best tools to teach and prepare candidates for confirmation, which led to recognition of a need for a 21<sup>st</sup> century version of St. Benedict’s sixth century Rule of Life. That Rule, foundational to monasteries around the world, gives a spiritual structure to one’s day in such a way that “in all things God may be glorified,” and at its core is a life centered in prayer. Via a modern-day version perhaps one could seek to answer the questions “How do I live my faith?” “Make my choices?” “Spend my time?”

This led to the realization that amidst the chaos of our present-day society, what was required first was an outline of the basics of a meaningful prayer life.

“We were fascinated to recognize that people have the same need today as the disciples did in St. Luke’s gospel when they made that candid request, ‘Lord, teach us to pray,’” said McDonald.

## Rule of Prayer

The Simple Rule of Prayer that resulted provides a basic format by which to frame each day in prayer. As Bishop Hollingsworth once noted, “At its most elemental level, the life of prayer is about three things: listening for whatever God has in mind, asking for help, and giving thanks.”

And in the process of developing that ministry, the diocese found three simple words to point the way forward: “Grow. Give. Serve.”

This summer, McDonald will be moving to Kentucky to assume the role of Director of St. Agnes House, a nursing and personal care facility, in the Diocese of Lexington with her family. Her legacy, however, a

commitment to the Baptismal vows as the foundation for youth ministries, will remain.

The ministries McDonald started and developed, and the youth events she put together, provide safe places for children to grow. Each adventure has encouraged and supported the young adults in their faith journeys, while at the same time honoring individual styles, and in the process, the adults involved have found their own faith journeys strengthened.

## Focusing on Leadership

Finally, a recurring theme of McDonald’s ministry, which evokes the congregational responses to the questions “Will you...” in the Baptismal vows, has been her focus on “the involvement and commitment of the laity, both young and old” when- and wherever possible at various conferences and activities over the years. She has steadfastly acted upon her belief that “Young people in the diocese, no matter their ages, are lifted up in leadership. We are always encouraging and allowing young people to step into leadership roles.”

That is seen most clearly in Happening, an event scheduled over Presidents’ Day weekend each February that typically caters to about 45 participants. Happening is unique, because it is facilitated by the Happeners (high school teenagers) themselves.

In 2007, some of the topics tackled included, “Please Listen to What I’m Not Saying” (asking us to trust and be open to others); “What Is Real?” (The worlds of social and material reality are always changing; spiritual reality is one reality we can always trust); and “Apostle Talk” (we will be going back to social and material reality; how can we apply what we’ve learned here in our daily lives?

Make a friend, be a friend, bring a friend to Christ.)

A few years ago, one of the chaperones, Linda Heitger of St. Paul’s, Canton, reflected on the Happening weekend process and observed that the kids “may not take the same journeys that we did as youth, but the journeys are theirs, with the same meanings that we experienced.”

That each of us can appreciate that is McDonald’s gift to us all.

## CLERGY NOTES

The Rev. Judith Alexis completed her curacy with **Trinity Cathedral, Cleveland**, on June 21.

The Rev. **Vanessa Clark** has begun her ministry as rector of **St. James, Painesville**.

The Rev. **Pat Hanen** has begun her ministry as rector of **New Life, Uniontown**.

The Rev. **Tom Hawkins** has begun his ministry as rector of **St. Mark’s, Canton**.

The Rev. **Daniel Knaup, Jr.** was received into the Episcopal Church on June 13. He is an army reserve chaplain and will be going to Iraq.

The Rev. **Elaine McCoy** has begun her ministry as interim of **Grace Church, Sandusky**.

The Rev. **Erv Smuda** began as interim of **St. John’s, Youngstown**, on June 8.

The Rev. **Katie Wright** has begun her ministry as rector of **St. Andrew’s, Elyria**.

The Rev. **George Baum**, the Rev. **Vincent Black**, the Rev. **Matthew Humm**, the Rev. **Jennifer Leider**, and the Rev. **David Nelson** were ordained to the transitional diaconate.

# IS YOUR WILL READY FOR VACATION?

BY LAEL CARTER

**P**LANNING A VACATION IS EXCITING. EXPERIENCING it is even more exciting. Before you leave, however, there are important things to remember:

- Stop the newspaper
- Arrange for yard care
- Turn the hot water heater to its vacation setting
- Adjust the blinds
- Set up the security lighting and alarm systems
- Be sure the car is ready,
- Pack the right clothes, and so on.

And there is one more thing you should not forget: Is your will or living trust ready for a vacation?

Here is a list of 10 important questions. The answers will let you know if you're really ready for that time away from home.

1. Do I have a will or living trust?
2. Do my immediate survivors know where to find my will/living trust?
3. Is/are my executor and alternate executors still capable and qualified to serve?
4. Is/are my guardian and alternate guardians for minor children still capable and qualified to serve?
5. Does my executor know all of the essential details or how to find the information necessary to settle my estate?
6. Has my attorney recently reviewed my will or trust to insure its compliance with the most recent tax legislation?
7. Have my survivors' financial needs been reviewed and appropriate steps have been taken to meet them?
8. Will my minor children's financial benefits be provided for in a trust?
9. Have my survivors been briefed about key people they could consult in decision-making?
10. After family needs have been met, have I made specific charitable wishes and bequests known?

You be the judge—is your will or trust ready for a vacation?



Appropriate attention to these 10 issues today can help avoid stress, headache, and unnecessary expense should you have an unexpected accident or illness while you're on vacation. In fact, giving your will this 10-point checkup is an excellent annual practice—even if your vacation doesn't involve travel this year.

Legislation, the health and personal situation of those affected by your will, not to mention the changing condition of your personal finances, are all dynamic realities. The will you created 24 months ago may be sadly out of date. Take a look at it soon.

## BISHOP'S APPEAL UPDATE

In a recent Appeal letter mailed to all congregants in the diocese, Bishop Hollingsworth noted that "needs are greater this year, and with them the opportunities for ministry."

At a little over a month into the 2009 campaign the total is \$98,343 (108 donors) compared with \$91,936 (152 donors) last year. Although donors decreased, gift amounts increased. Episcopal Community Services gifts total \$27,832 (28 donors) compared with \$20,790 (32 donors) last year. Thank you to all who have responded so generously to the Bishop's call to help meet the challenge of challenging times.

If you have not yet contributed, please consider doing so now. Every gift makes a critical difference. Please mail contributions to: The Bishop's Annual Appeal, Episcopal Diocese of Ohio, 2230 Euclid Avenue, Cleveland, Ohio 44115.



# EPISCOPAL CHURCH WOMEN PREPARE FOR TRIENNIAL IN ANAHEIM

BY NANCY SHERWIN

**W**OMEN FROM 32 PARISHES IN THE DIOCESE OF Ohio came together in Wooster on May 19 and 20 for the 132<sup>nd</sup> Annual Meeting of the Episcopal Church Women (ECW) in the Diocese of Ohio.

The Diocese of Ohio continues to support the Jericho Road Episcopal Housing Initiative, including a silent auction, which was held at the ECW Annual Meeting. As of May 31<sup>st</sup> we have contributed \$3,863.00 toward the ECW's national goal of raising \$110,000 to enable families in New Orleans who were devastated by Hurricane Katrina to become homeowners.

Cheryl Gray, St. Martin's, Chagrin Falls, is the Parish Health Ministries representative on the diocesan ECW Board. Cheryl attended the National Parish Health Ministries Conference in Omaha in April and the "Exploring Opportunities in Health Ministries Workshop" sponsored by the Dioceses of Ohio and Southern Ohio in Delaware, Ohio, in May. Cheryl would like to share information about parish health ministry with any parish in the diocese. She can be reached at [tcgray@visn.net](mailto:tcgray@visn.net).

Three resolutions were passed at the ECW Annual Meeting:

- A resolution in support of the national ECW Jericho Road House project;
- A resolution to gather information for those who are uninsured or underinsured;
- and a resolution in support of work to help abolish hunger and homelessness, which was accompanied by detailed information about the "2-cents-a-meal" program.

Plans are already underway for the 2010 ECW Annual Meeting. There will be a new format: a meeting on Friday evening and Saturday, with a concurrent youth program. Save the date—April 30 and May 1, 2010!

The Diocesan ECW's Carlotta East Scholarship Fund was established to provide aid to Episcopal women who need scholarship aid to further their education, to upgrade their skills before returning to the work force, or to take



**Nancy Sherwin,**  
president of the ECW in  
the Diocese of Ohio

religious training. Further details and an application form are on the ECW page on the diocesan web site.

The Diocese of Ohio ECW will be represented at the upcoming Triennial Meeting in Anaheim, California, July 8 to 17, by Mary Jane White, St. Thomas, Berea; Susan Lau, St. Paul's, Mount Vernon; Mary Prince, St. Timothy's, Macedonia; and Mary Stewart, St. Philip's, Akron. As the Province V

Representative to the National ECW Board, Nancy Sherwin has been part of the planning for the Triennial Meeting and will also be a delegate.

Both Presiding Bishop Katharine Jefferts-Schori and the Archbishop of Canterbury will visit the Triennial Meeting. The ECW Event Night will feature a performance by Elizabeth von Trapp in support of the Jericho Road Episcopal Housing Initiative. One of the highlights of the General Convention and the Triennial Meeting is the magnificent Eucharist on Sunday, July 12<sup>th</sup>, during which the United Thank Offering is received. United Thank Offering (UTO) representatives from each diocese in the church will come forward with the Spring Ingathering from her diocese, announcing her diocese's name as she puts the envelope in the basket held by the Presiding Bishop. Yes—the coins that each of us have been putting in our own UTO "blue box" are combined with the UTO offerings from all around the Episcopal Church. These offerings will be given in grants supporting programs that address compelling human needs supporting the alleviation of poverty, both domestically and internationally. In recent years, these grants have totaled over \$2 million!

# UPSIDE DOWN IN THE ARMS OF GOD

BY LINDA KINSEY

**O**N DEC. 6, 2008, VALERIE MAGPOC'S LIFE turned upside down—literally. “Are you OK?” her husband Rey asked, as the dazed couple lay suspended by their seatbelts in what was left of their Dodge Dakota pickup truck.

The couple had been headed south on Route 94 that afternoon to have dinner at a friend's house when Rey, who was driving, hit a patch of black ice. The truck careened and swerved around the road, finally striking a mailbox, causing it to flip over and over.

When it was over, the truck lay upside down in an unrecognizable mangled heap, all four tires blown out and all of its windows smashed. Emergency technicians who arrived on the scene did not expect to find anyone alive.

Despite the severity of the crash, Valerie, 56, felt no pain. “I didn't feel anything,” she says.

After the two were pried out of the wreckage, they were rushed to Southwest General Health Center's trauma unit on the west side of Cleveland where doctors determined that Valerie had one of the worst neck breaks they had ever seen. Incredibly, there was no paralysis.

“I told the doctors that I was glad I wouldn't wind up like Christopher Reeve,” Valerie says. But doctors told her that paralysis wasn't the issue. They were surprised that her neck break hadn't killed her.

Meanwhile, Rey, shaken and bruised, was admitted to the hospital.

The next morning at Sunday services, the Rev. Gayle Catinella broke the news to her congregation at St. Thomas, Berea. She told parishioners of the Magpocs' condition including the grim report that Valerie had broken her neck. An audible gasp rose from the congregants.

## No Health Insurance

Catinella also explained that the Magpocs had no health insurance. The couple had been struggling financially, since Rey, 52, had lost his full-time job along with his benefits a few months before the accident. Both had been working part time—Rey as a substitute school bus-driver and Valerie as a library page.

St. Thomas parishioners leapt into action.

“The minute we found out what happened to Rey and Val, the congregation started to mobilize,” Catinella recalls. “Someone went the first day and took their dog home to care for. Others organized visits and meals.

“Even in the midst of financial hardship and economic downturn, people's generosity was overwhelming. A group of parishioners organized a spaghetti supper and advertised it on the Web. People from as far away as Solon came. Volunteers outdid themselves in creativity and hard work.” In the end, the congregation raised about \$10,000, Catinella said.

As the St. Thomas congregation began to help the couple with their financial needs, Valerie began her long journey toward recovery. She was fitted for a “halo,” a metal device that circles the crown of the head and holds the neck and head in place. It's screwed into the head in four places, and a hard vest that covers the torso supports the entire device.

While the halo allows the bones to heal, it also severely limits mobility. Valerie could not lie flat in bed and, instead, had to sleep in a semi-upright position in a reclining chair. Rey suddenly found himself in the role of caretaker and housekeeper.

Valerie wore the halo for six months, several weeks longer than expected. The halo was removed in early May, and Valerie now faces physical therapy to restore strength and motion to her neck. She has been unable to work during her recovery, but she hopes to return to her

*“Even in the midst of financial hardship and economic downturn, people's generosity was overwhelming. Volunteers outdid themselves in creativity and hard work.”*

The Rev. Gayle Catinella

job at the Brunswick Library before the end of the year.

In the meantime, Valerie, instead of focusing on her immediate health concerns, had something to give back to her parish, even in the face of a broken neck, staggering hospital bills, and loss of income. Her gift: A real-life lesson in trusting God in the face of extreme adversity.

Catinella agrees that Valerie has, indeed, been an inspiration to the parish: “She is constantly looking for ways to minister to others and help the church. She passes on her blessings. And she enriches and touches all of us in the process.”

“This is a blessing,” Valerie says, pointing to her neck. “When things are going great and people don’t have any tragedies in their lives, they’re not as likely to grow spiritually. When things aren’t going so well, you learn to trust.

### Getting Closer to God

“I really believe that God is going to come through for me. When you go through bad times, you get closer to God. What’s so bad about that?”

Throughout the ordeal, Valerie has freely shared her deep belief that God’s love will carry believers through the most difficult of times.

If Valerie had asked, “why me?” no one would have blamed her. Her life has been plagued with trials and challenges, but it also has produced an equal number of miracles and wonders.

Those trials started early in life. As a young child, she contracted polio. After three months of barely being able to walk, she recalls

praying all night to be cured. The next morning, she discovered that she could walk, and her polio was gone.

As an adult, she and Rey had dreamed of starting a family. Instead, there were four miscarriages—the last one seven months into her pregnancy, an event that nearly killed her.

“I was lying in the bed (in the hospital) and suddenly I knew I was dying.” She heard someone shout “code blue!”

Valerie says she felt herself rise above the bed. “I could see I was dead.”

*“Trust in God,  
especially when  
He takes you to the  
edge and you want  
to scream out in  
despair”*

Valerie Magpoc



**Despite her injuries, Valerie Magpoc manages to keep a positive, prayerful attitude.**

lost you!” she recalls the doctor saying, as he grabbed her.

Since the accident, Valerie says she sometimes has to remind herself of these and other incidents and how God has taken her through painful and overwhelming circumstances.

“I think Val has experienced miracles because she believes in miracles,” said Catinella. “The most moving aspect of this ordeal is that Val has been open from the very first day to letting God work for the good through her tragedy.

“It doesn’t mean she has always been happy or perky. It means that she has been ready—ready to work for Jesus and the church at every opportunity. And she has given testimony to the work of God and the church in her life in such an amazing way.”

Valerie, herself, admits she has moments of frustration and anxiety. “But when I start to worry, I tell myself to stop it, and I just give it to God then.”

When she was capable of returning to church a few weeks after the accident, parishioners were amazed at her attitude about the accident. In public, people would often ask about her halo. She used those conversations to tell people about St. Thomas and the generosity of its people.

She also wants people to know that her story is not about her. “It’s about God. I have not done any of this. If it wasn’t for God, I would probably just be a puddle.”

What words of advice does she have for those facing difficult times? Trust in God, she says. “Especially when He takes you to the edge and you want to scream out in despair. Go ahead and scream out, but don’t lose your trust, your hope and your faith.”

“My life passed before me in a second, and all of a sudden I felt this tremendous love.” But she was “commanded” to go back, she said.

Back in her hospital room, her physician had pronounced her dead. Suddenly, she became aware that he was sitting next to her bed and was weeping. “Valerie! I thought we had

# DAUGHTERS OF THE KING SPRING ASSEMBLY FOCUSES ON WORDS OF ORIGINAL HYMN

BY LINDA KINSEY

*“Lord, speak so that I may speak  
In living echoes of thy tone;  
As thou has sought, so let me seek  
Thine erring children lost and lone.”*  
(From “Lord, Speak to Me,” the original hymn  
of the Order of Daughters of the King)

**T**HE ORIGINAL HYMN OF THE ORDERS OF DAUGHTERS OF THE KING was the central theme of the Spring Assembly, which gathered May 2 at Trinity Cathedral.

The hymn, which was adopted by the order in 1898, is still dear to the hearts of many of the order’s members, including Elizabeth Rhines, who became a Daughter in 1946 and is still active in the Trinity Cathedral chapter.

“Let’s not lose this hymn,” Rhines urged women at the gathering. “Let’s keep it alive. ‘Life High the Cross’ is the hymn we use now. It fits our time, but let’s not forget the words of this [original] piece.”

“Lord Speak to Me” was replaced in 1985 with “Life High the Cross” because the original hymn was not included in the 1982 Hymnal of the Episcopal Church.

Founded in 1885, Daughters of the King is an international religious order whose members dedicate themselves to the spread of Christ’s Kingdom through prayer and service to others. It is open to all women in the Episcopal Church.

For some newer members of the order, the morning Eucharistic offered a chance to sing “Lord, Speak to Me” for the first time.

The Rt. Rev. Mark Hollingsworth, Jr., bishop of the Diocese of Ohio, along with the Rev. Judith Alexis, DOK chaplain, officiated at the service.

“My prayer for the Daughters,” Bishop Hollingsworth said, “is that you continue to draw on the tremendous companionship you offer one another...How important it is that you draw on this companionship and not on your benefit alone to empower you to bring the saving grace of Christ to all.”

After the service, the Daughters had an opportu-



**Bishop Hollingsworth installs the new diocesan Daughters of the King officers.**

nity to meet in groups to reflect and meditate on the hymn’s words.

One of the focal points of the assembly was the attendance of 10 girls who have been preparing to form a junior chapter of Daughters of the King.

The bishop acknowledged the girls who traveled from All Saints, Toledo. All 10 were scheduled to be installed as Junior Daughters on June 7. They are Jasmin Valentine, Shantaria Valentine, Shiron Nash, Antoinette Franklin, Ronnie Nash, Aasiyah Taalib-Deen, Anelsah Taalib-Deen, Shirell Nash, Jillian Nobles, and Raquel Denise Nash.

Junior Daughters, who also focus on prayer and service, is open to those between 7 and 21 and is under the guidance of a Senior Daughter.

The day’s events also included installation of diocesan DOK officers: Linda Turk, president; Mary Jane White, secretary; and Janet Morrison, treasurer. An afternoon business meeting followed lunch.

*For more information about Daughters of the King, contact Linda Turk at 216-227-5500.*

## CYCLING FOR EPISCOPAL RELIEF & DEVELOPMENT

The route home from General Convention for the eight cyclists from the Diocese of Ohio will be long, hard, and convoluted. According to the Rev. Kelly O'Connell, priest-in-charge of St. Mark's, Toledo, who is designing the cross-country route, the actual mileage will range somewhere between 3900 and 4200 miles. It's a much greater distance than a car would travel, because the bikers cannot ride on most of the direct routes. Although the itinerary is subject to change, the general route will be:

- Leave Anaheim traveling southeast toward Palm Springs and Route 66.
- Take Route 66 to Route 95N towards Las Vegas.
- Travel south of Las Vegas along Lake Mead to Route 68.
- Take Route 193 to Route 319 into Utah.
- At Modena (population about 12) pick up Route 56 to Cedar City.
- Join the Adventure Cycling Western Express Route, which travels through Blanding, Verdure and Monticello, Utah, before crossing into Colorado. Travel through Delores, Colorado, traveling northeast to Pueblo.
- From Pueblo head nearly due east through Ordway and Eads, Colorado, to Kansas, traveling through Tribune, Scott City, Dighton, Alexander, Dodge City, Wichita, and Chanute.
- At Girard cross into Missouri traveling through Golden City, Marshfield, Summersville and slightly north to Farmington.
- Cross into Illinois at Chester through Murphysboro and into Kentucky.
- Travel slightly northeast through Kentucky through Owensboro and cross into Ohio at Ripley.
- Cross Ohio from the southwest corner to nearly the northeast corner, then head due east into Pennsylvania.
- Travel nearly due east through Pennsylvania riding parallel to the Pennsylvania turnpike/I-80 into New Jersey.
- Ride Across New Jersey and into New York City.

## LUTHERANS, EPISCOPALIANS SHARE CAMPUS MINISTRY

**T**HE REV. DR. JOSEPH KOVITCH, ALSO KNOWN AS Pastor Joe, is the new Lutheran/Episcopal campus minister for Cleveland State University and beyond. His position results from a covenant partnership between the North-east Ohio ELCA Synod and Trinity Cathedral, with the Diocese of Ohio providing housing for him.

He is spending the summer connecting with faculty and staff and student life organizations at Cleveland State, as well as hanging out at coffee houses and talking—or more importantly—listening to students.

Pastor Joe is trying to create a new campus entity, not the campus ministry of old, but a campus community, which can lay a foundation for an emergent conversation about faith that is “rooted in ancient rhythms and grassroots community organization,” he said.

He sees a huge gap between traditional church organization and the campus ministry. While he sees the campus community as needing to be rooted in word and sacrament, everything else, he noted, is up for grabs. He would like to create a new religious dialogue that is progressive, respectful, and more concerned with community than conversion.

Kovitch has been a Lutheran pastor for 16 years and served in churches in Charlotte, North Carolina, and Church of the Advent (Lutheran) in Mentor for the past eight and a half years. He has been married to his wife, Marie, for 23 years, and they have two sons, Zachary, 19, and Jesse, 15. He also teaches comparative religion at Lakeland Community College.



Photo by Ginger Birkhofer

Pastor Joe

# BOOK REVIEWS

BY MAE PELSTER

## UNBINDING THE GOSPEL: REAL LIFE EVANGELISM

By Martha Grace Reese, Gay Reese  
Edition: illustrated  
Published by Chalice Press, 2007  
ISBN 0827238045, 9780827238046  
150 pages

*Unbinding the Gospel: Real Life Evangelism* is a book designed to help mainstream churches recognize the importance of evangelism for the future health of the Christian church. The book is organized mainly as a study guide for pastors and church leaders who want to learn about the current state of the church, based on the four-year Lilly Endowment-funded Mainline Evangelism Project, which the author, Martha Grace Reese, MDiv, JD, directed.

The book holds potential for organized personal study as well. *Unbinding the Gospel* identifies key issues that block mainstream Christians from evangelizing effectively. Reese points out that a vivid relationship with God lies at the heart of evangelism because no one can share what the faith of Christ means without first lighting the candle within. The book focuses, therefore, on the ways and means with which church leaders and individuals can cultivate their relationship with God through the intentional use of prayer coupled by patience and judicious listening—which may, indeed, be the harder part.

The goal is not so much improved parish growth statistics, but sharing the love of Christ with old and new friends the way the apostles did. Reese demonstrates that helping individuals build a relationship with God is a community activity, and churches that are successful at that are healthy, which she defines especially by the number of adult baptisms per year. She insists that many

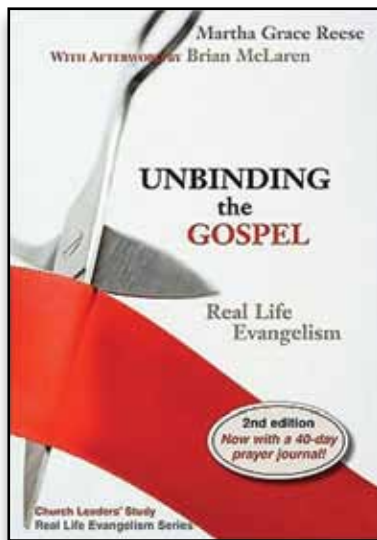
churches have failed to teach members how to evangelize because they fail to see why it is so important, or because they think it means imposing Christianity on others and risking their friendships. The book, therefore, begins by defining evangelism and its relationship to the Trinity.

Evangelizing is not about pursuing people to become members of a church through the use of coercion or high-pressure sales tactics. Neither do Christians need to travel across the world to evangelize, though a global sense of Christian community is wonderful. It is about our personal relationship with God, our personal relationships with other members of the church, and our relationships with people outside the church.

One of the places she suggests churches begin is right at home. She asks provoking questions about the number of children raised to adulthood in our churches who remain in the church to raise their own children. She points out that church members can sometimes be so focused on outward ministry that they fail to remember to feed the lambs God has entrusted to them.

Further, she says, we need to consider how we welcome the stranger. It is not enough to welcome people with a cup of coffee and a non-judgmental attitude. There's much more to spiritual hospitality than that; churches need to help people develop a closer relationship with God and to grow spiritually, not simply maintain the status quo. We need to ask ourselves about what happens after a newcomer's initial visits. Are they invited to become members or do we simply assume people will ask about membership if they are interested? Are we providing the training new members need to step up to positions of mature Christian leadership and build a satisfying relationship with the church as well as the Spirit? Do we make everyone feel welcome to participate in the life of the church? Are we emphasizing the importance of a strong prayerful relationship with God and teaching people how to pray and to hear God's voice? This social support, Reese tells us, is the very reason Christians are advised to meet and pray in community, and her book is chock full of simple, practical suggestions for addressing these issues.

*Unbinding the Gospel: Real Life Evangelism* emphasizes the importance of regular, intentional prayer. Having personally experienced the power of this spiritual connection with God, Reese makes the reader see how neglecting that relationship is not only spiritually unhealthy on



a personal level, but for the church and for the greater community, as well. Prayer can open the hearts of believers to the infinite possibilities of spiritual growth. After all, when Jesus said, “Go therefore and make disciples of all the nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you,” he also said he would send a helper in the form of the Holy Spirit. It is really God who makes the church grow and prayer is His vehicle of communication.

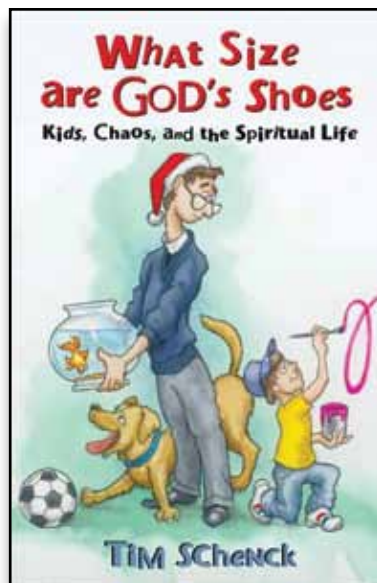
The book is conveniently formatted for Christian educators with discussion questions and exercises at the end of every chapter. If it has a fault, it is the lack of an index, which would have been useful. Still, *Unbinding the Gospel: Real Life Evangelism* is an inspiring read, highly recommended.

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## WHAT SIZE ARE GOD’S SHOES?: KIDS, CHAOS, AND THE SPIRITUAL LIFE

By Tim Schenck, Barbara C. (FRW) Crafton  
Contributor Barbara C. (FRW) Crafton  
Published by Church Publishing, Inc., 2008  
ISBN 0819223123, 9780819223128  
131 pages

Some days it seems that when God gave man and woman the ability to procreate, he did so in order for human beings to understand all the chaotic traumas and pleasures He had creating us. Whether there was malicious intent behind this plot or not is up to the individual reader of the Rev. Timothy Schenck’s collection of essays on the joyous cacophony of Christian life and parenting entitled *What Size Are God’s Shoes: Kids, Chaos, and the Spiritual Life*. Nevertheless, there is much to chuckle at in these humorous reflections on human experience and parenting penned by an Episcopal priest living in the All Saints’ Rectory in Briarcliff Manor, New York, with his wife Bryna and his two boys, Benedict and Zachary—not to mention a dog named Delilah. (Schenck named the dog—a choice he felt would carry well across



the backyard without embarrassing him in front of the neighbors.) For those who may be concerned that they are alone on this parental roller coaster ride through the seven levels of heaven and hell, or that other parents with PhDs in Divinity are better prepared for this journey into divine comedy than the average parental soul, this delightful glimpse into the rector’s diary will lay those qualms to rest. Schenck uses life’s simplest moments to teach us that we are all living members of God’s garden. The book’s gentle philosophical humor highlights learning to thrive spiritually wherever He has planted us, accepting whatever season of life we’re in, and coming to terms with our place in the cycles of biology whatever our genus/species. The point, Schenck says, is that God’s presence can be found in every living breathing detail of the lives we live within our own little corner of God’s world, and the voices of our children have much to communicate from our first Father above if we are alert and listen.

Schenck has been rector of All Saints’ Episcopal Church in Briarcliff Manor, New York, since 2002. He has just been called to St. John the Evangelist, Hingham, Massachusetts. Before becoming a priest, he spent four years as a political campaign manager, working across the country on the federal, state, and local levels. He also served as the Public Affairs Officer for an Army Reserve unit stationed in Baltimore.

Schenck has published over 65 articles in a variety of religious and secular publications including *Family Circle*, *Spirituality & Health*, *Episcopal Life*, *The Baltimore Sun*, *The Living Church*, and *The New York Times*. He is the author of *From Seminary to Parish: Navigating Your First Clergy Job Search*, distributed to seminarians throughout the Episcopal Church.

*What Size Are God’s Shoes: Kids, Chaos, and the Spiritual Life* isn’t the kind of book to be swallowed up whole in a single afternoon. It is a meandering hike that takes time to enjoy the wildflowers growing along the way, even if there are a few dandelions in full bloom sprinkled among them. Schenck’s reflections as to why he took a particular path on a particular morning and why it is meaningful to his spiritual journey stirs our interest in our own life, where we are going, and why. It opens our thoughts to God’s ongoing conversation with each one of us and teaches us how to use the spiritual threads of daily life to nurture the souls in our own family garden. *What Size Are God’s Shoes: Kids, Chaos, and the Spiritual Life* is an uplifting read to savor in little bits night after night when the day has been just a little too long and too chaotic, and when you are wondering if the fruits of your labor will be worth it in the end or if you’re just cultivating dandelions.

# FROM AROUND THE DIOCESE

## HARCOURT PARISH RAISES SCHOLARSHIP MONEY FOR CUTTINGTON UNIVERSITY

By Susan Givens

Harcourt Parish, Gambier, recently completed an Eastertide project proposed by its Outreach Committee: a challenge gift to the parish to raise money toward a

one-year scholarship for a student attending Cuttington University in Liberia.

Facts about Cuttington were included in the Sunday bulletins during Eastertide.

Pentecost was celebrated with the Rev. Helen Svoboda-Barber's sermon using

the story of Ezekiel and his breath of life to restore dry bones, likening Cuttington to the dry bones after the campus was devastated by rebel troops during 14 years of civil war. Dr. Bashiel Smith (Cuttington 1974), who lives in Sunbury in the Diocese of Southern Ohio, spoke of his experience as an undergraduate at Cuttington and the importance of his liberal arts and residential experience as a young man. The children's choir performed an African song and passed baskets for the loose offering contribution to the scholarship. The amount to date is in excess of a year's tuition and will be sent to Cuttington through the Friends of Cuttington at the Episcopal Church Headquarters in New York.



Dr. Donald Rogan, Kenyon faculty; Dr. Bashiel Smith, Cuttington University; Sally Rogan; Maryann Smith

## TRINITY, ALLIANCE, OFFER SUMMER OF FOOD SERVICE PROGRAM

Trinity Church, Alliance, hosted the first evening of The Summer of Food Service Program (SFSP) on June 8 for children ages 1 through 18. The SFSP is the single largest federal resource available for local organizations that want to offer both food and recreational activities. The program is a summer addition to the National School Lunch and School Breakfast programs that exist only during the school year.

Three organizations form the partnership: the Alliance City Schools, which deliver and distribute hot dinners; Trinity Episcopal Church, which supplies the building, prayers, and activities, and the US Department of Agriculture, which funds the program.

"Trinity is excited to be able to host the meal—it gives us an opportunity to be a place in the community where kids feel welcome," said Betsy Cornell, one of the program coordinators and a member of Trinity.

The parish is still in the planning phase for most of the activities, but they plan to offer nature walks in their own backyard with their own naturalist, help in learning to ride a unicycle and juggle, understanding of the labyrinth walk, and participation in game nights and rainy day book readings.

In this partnership, "there seems to be no conflict between religion and state, and we can even have prayer and other Christian programs," said Cornell.

## TRINITY, FINDLAY, OPHTHALMOLOGIST FIGHTS BLINDNESS IN ZAMBIA

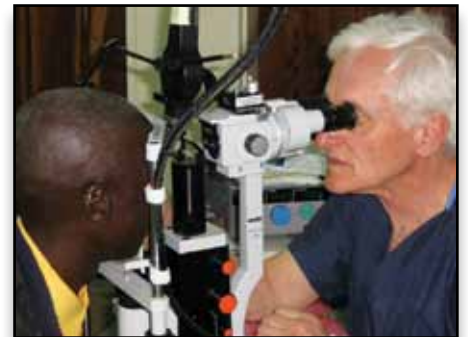
By Maggie Deininger

Thomas Brumley, M.D., an ophthalmologist and parishioner of Trinity Church, Findlay, has spent the past 15 years treating epidemic blindness and vision problems in Zambia, Africa.

Approximately 100,000 of Zambia's 12 million people are visually impaired. Poverty, poor nutrition, few doctors, and lack of hospitals, and eyeglass stores all contribute to the problem.

Glaucoma, which is hereditary, is common and by the time loss of vision occurs, very little can be done.

Brumley became interested in the problems in Zambia when he heard about the work of James A. Tysinger Jr., M.D., a general practitioner, who had spent three years treating the medical needs of Zambians and



Dr. Brumley with slightly used, donated laser ophthalmoscope.



**Patients waiting outside Brumley's clinic to be examined and treated.**

In 1994, they took their first trip together to Zambia.

"When I first arrived in the country I saw [unrelenting] poverty and blindness, I had never taken care of so many people of all ages with such a wide variety of illnesses," said Brumley, and his experiences there changed his view of reality.

He and Tysinger founded International Vision Volunteers (IVV), which is located in Zimba, a small town in Zambia, and now has living quarters for the workers. IVV offers a fully equipped facility for practicing ophthalmologists, where they can live comfortably for extended stays.

Typically, the volunteer ophthalmologists travel in teams of four and stay for two weeks. During a typical visit, doctors will see between 400 and 500 patients, and spend between 10 to 12 hours working each day during the week. Patient needs normally range from simple eyeglasses to laser and surgery procedures for cataracts and glaucoma.

Over the past 15 years International Vision Volunteers has measured its success by keeping extensive records on the number of patients treated, eyeglasses prescribed, surgeries performed, and the number of volunteer doctors who come through the IVV Vision Hospital.

IVV is supported by donations from Rotary International and several individual contributors. Currently IVV is interested in hiring a nurse practitioner to be stationed in

recognized the overwhelming need for eye care. Tysinger returned to the United States and trained in ophthalmology. The two men met through a mutual contact, an eye care retailer, while living in California.

Zambia and in training another nurse at the site. They are also in constant need of funds to purchase new equipment for their surgery department and treatment medications.

To volunteer time, talent or treasure to relieve blindness in Zambia, contact Dr. Brumley by phone at (419) 424-0033, or by e-mail at [tob@wob.rr.com](mailto:tob@wob.rr.com).

## DISCIPLESHIP TAKES MANY FORMS

*"If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that?" James 2:15,16*

Every week nearly a quarter of a million Ohioans receive assistance from the Ohio Association of Second Harvest Foodbanks. Today, the numbers of applicants are growing, and a number of churches in the Diocese of Ohio are answering the call. To date, Christ Church, Warren, has collaborated with the Second Harvest Food Bank and provided food on the weekends for two local schools during the 2008 and 2009 school years. As the recession deepens, however, volunteers are seeing more than a simple need for food and shelter. Many of Ohio's most vulnerable citizens, the children, are in need of fundamental items of protective winter clothing. As a result, Christ Church, Warren, has stepped up to supply over two hundred pairs of gloves free of charge to at-risk third graders because a parishioner and volunteer at the food bank noticed the need and responded.

"I saw the kids passing by my house without gloves, and I thought, 'Hey let's get them gloves!'" said the parishioner. "We paid for the gloves through a church fund." The local school allowed the volunteers into the classrooms to help distribute the gloves to the students. The looks on the kids' faces made it all worthwhile, the parishioners said.

"The best part was all the thank you letters we received from the kids. Some told us how they liked the color or design, some expressed delight to just have a pair of gloves, some gave them to their siblings because they did not have any. One child was going to 'pay it forward' and do something for children in Africa and another wrote 'he just couldn't believe Christ Church would spend all that money!' The notes were such a delight to read," expressed one member of Christ Church.

Outreach can change and improve the lives of those who receive and the lives of those who give. Reaching out to a person in need is a habit that may begin with the giver, but passes on a legacy of love and kindness to the receiver as well.



**Dr. Brumley with a happy patient.**

# ChurchLife!

Trinity Commons  
2230 Euclid Avenue  
Cleveland, Ohio 44115-2499

## calendar highlights

July 8-17

### 76<sup>th</sup> General Convention

Location: Anaheim, California.  
[www.episcopalchurch.org/gc2009.htm](http://www.episcopalchurch.org/gc2009.htm)

July 17-29

### Bishop's Bike Ride Home

The Bishop along with several others will be biking from Anaheim, California, to New York City after General Convention.

August 15

### Deadline: Constitution & Canons

Deadline for proposed changes to the Constitution & Canons. Forms available on the diocesan website [www.dohio.org](http://www.dohio.org)

September 15

### Tuesdays@12

12:00 P.M. This Tuesdays@12 will include an overview of General Convention. To join the discussion go to <http://dohio.megameeting.com>. More details will be posted on the diocesan website [www.dohio.org](http://www.dohio.org)

September 15

### Deadline: Nominations

Deadline for nominations for elected diocesan positions. Forms available on the diocesan website [www.dohio.org](http://www.dohio.org)

September 23

### Regional Meeting

6:00 P.M. An overview of General Convention. Location: TBD (West)

September 24

### Regional Meeting

6:00 P.M. An overview of General Convention. Location: TBD (Central)

September 25

### Celebration of New Ministry

7:00 P.M. The Rev. Peter Faass and the people of Christ Church, Shaker Heights, celebrate their new ministry together. All are invited to attend this special service.

September 29

### Regional Meeting

6:00 P.M. An overview of General Convention. Location: TBD (South)

September 29

### Deadline: Resolutions

Deadline for proposed resolutions. Forms available on the diocesan website [www.dohio.org](http://www.dohio.org)

September 30

### Regional Meeting

6:00 P.M. An overview of General Convention. Location: TBD (East)

October 14

### Deadline: Delegate Certificates

Deadline for Delegate Certificates and Youth Representative forms (available on the diocesan website [www.dohio.org](http://www.dohio.org))

November 13-14

### 193<sup>rd</sup> Annual Diocesan Convention

Trinity Commons, Cleveland. Contact Alan James, 216-774-0457.

## Bishops' Visitations

July  
No Visitations

August  
No Visitations

September  
13 St. Bartholomew's, Mayfield Village  
(Hollingsworth)

13 St. Paul's Church, Oregon  
(Williams)

20 Holy Trinity Church, Lisbon  
(Hollingsworth)

27 St. Matthew's Church, Brecksville  
(Hollingsworth)

For the complete  
calendar of events visit  
[www.dohio.org](http://www.dohio.org)