

The New Epistle

a newsletter of

The Progressive Episcopal Church

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JUNE



Solemnity of Corpus Christi

June 4



BISHOP DANIEL VARGA APPOINTED TO THE DIOCESE OF THE DELTA

EMBER DAY 27 May 2015, on the Commemoration of the first Book of Common Prayer, Presiding Bishop Mansell C Gilmore SC appointed the Rt. Rev'd Daniel Varga to serve as Bishop of the Diocese of the Delta. Bishop Varga was ordained as a Priest in the Old Catholic Church on 18 August 2007, and was elevated to the episcopate on 6 March 2010 as a bishop of the Progressive Catholic Church. He previously served TPEC as Bishop of the Diocese of Georgia from 2012 to 2014.

Daniel Varga enter the United States Marine Corps at age 17, later leaving to serve in South Carolina law enforcement and to begin seminary studies. He later joined the Army National Guard in Arizona to help pay for his seminary education. His civilian employment transferred him to Ohio, where he joined the Air Force Reserve. After being ordained an Old Catholic priest, he joined the Alabama State Defense Force, retiring at the rank of Lieutenant Colonel in 2012 as the 4th Brigade Command Chaplain

As an Archbishop for the North American Old Catholic Church, he served as Diocesan Archbishop for the Archdiocese of the Uniformed Services. He continues to serve as a chaplain for Coliseum Medical Center in Macon, Georgia and as a chaplain for Navicent Health Emergency Medical Services. He has also served as a hospice chaplain for several hospice services in Middle Georgia.

With his return to The Progressive Episcopal Church as Bishop of the Diocese of the Delta, the Progressive Episcopal Church Ordinariate for Chaplain Services is being reactivated, with Bishop Varga as the Ordinary.

Bishop Varga holds numerous degrees, including Doctor of Sacred Theology from Holy Cross Reformed Catholic Seminary, Columbus, Ohio; Doctor of Divinity, and Master of Ministry & Sacred Theology from the Mt Carmel Institute of Biblical Studies, Los Angeles, and a Doctor of Ministry from the Metropolitan University and Seminary.

Bishop Varga is also a published photographer and the author of the photo essay "The Brotherhood", a collection of photographs about firefighters.



Rt. Rev'd Daniel Varga



Episcopal arms of Bp. Varga



Bishop's CORNER

The following article does not reflect the official theology or doctrine of The Progressive Episcopal Church. The Bishop's Corner is the personal reflections of Rt. Rev. Mansell C. Gilmore, the Presiding Bishop of The Progressive Episcopal Church.

The Middle Road: Part One Establishing Perspective

The nine Fruits of the Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. It is best to view the development of the Fruit of the Spirit as part of a whole rather than separate steps on a path. The growth of the Fruit of the Spirit arises wrapped together like a rope that as a whole is much stronger than its component parts. The soil in which the Fruit of the Spirit is nurtured and the core around which the various parts grow is love. As the cultivation of love progresses to an advanced stage, the other eight Fruit will progress simultaneously. In the beginning and intermediate stages of the cultivation, it is important to learn to cultivate the Fruit in sequence in order to familiarize ourselves with the particular characteristics of the individual Fruit as well as the way the Fruit interrelate with and arise from each other. The sequence of the cultivation is usually most effective when divided into three layers: the foundational layer, which is also the primary inner layer, and is made up of love, joy, and peace. The second layer begins the outward manifestation, or primarily focuses on our relationship with our neighbor, and is made up of patience, kindness, and goodness. The third layer, which is the hallmark of Christian maturity and applies to all three directions of Christian development (love of GOD, love of self, love of neighbor), is made up of faithfulness, gentleness, and self-control.

The order in which we train the cultivations is determined by the ultimate goal of our discipline: the full realization of our unification with GOD and the manifestation of that unification in our lives and the world. Since the constructs of our soul are the barriers to our realization of our unification with GOD, as well as the tools or components of tools used for the manifestation of that realization in our lives and world, it is the challenging, deconstructing, and transformation of these barriers that is at the core of our training. Since we define love as "to wish and work for the welfare of the object of our love," the transcending of our barriers into direct apprehension of GOD is an act of love of GOD, the transformation of the limitation of the constructs of our ignorance into tools for realization of truth and reality is an act of love of self, and the saturation of the self with the realization of our unification with GOD, which leads to living that realization in the world, is an act of love of neighbor. The cultivation of love as the challenging, deconstructing, and transformation of our barriers to realization is the cultivation of wisdom, which comes to full manifestation with the unification of the whole being with the reality of GOD, beyond the limiting factors of our physical, social, religious, cultural, and personal constructs. The growth of wisdom occurs in states and stages, and more readily in the centered mind, which is trained in the process of challenging, deconstructing, and transforming our barriers to realization. In that way, the centering of the mind is the foundation for the cultivation of wisdom. The centering of the mind, however, depends on the self-knowing that occurs through the actual practice of challenging, deconstructing, and transforming our barriers to realization.

Because the centering of the mind, as the challenging, deconstructing, and transforming our barriers to realization, must manifest in our everyday lives at every state and stage, the disciplining of our speech and actions become necessary from the very beginning. Therefore, we must endeavor to discipline our speech in love. Speaking only what, when, and in what manner that is for the welfare of all. And our actions must follow our speech, acting at all times in love, for the welfare of all, for all that exists is our neighbor in Christ. In such a

way, our discipline is defined as the cultivation of the centering of the mind through the challenging, deconstructing, and transformation of our barriers to realization, which in turn cultivates wisdom in the realization of our unification with GOD, which manifests as love of neighbor through the utilization of our transformed barriers into tools for living in the world.

There is sometimes confusion as to the duration and effort involved in our discipline. In the beginning we expect the process of challenging, deconstructing, and transforming our barriers to result in a complete transformation of who and what we are. But we must never forget that our discipline is a process whereby growth occurs in states and stages, and we must understand what may occur as we move through the states within a given stage and move from stage to stage.

As we challenge, deconstruct, and transform our barriers, our opinion of ourselves, our worldviews, and our experiences of GOD will change in accordance with our stage of growth. We must not resist these changes, but we must hold our transformed opinions with an open mind. This is one reason why we must continually challenge our tendency towards certainty. These stages of mind are indicative of the experiences of the layers of the barriers to our realization. We must accept the content of these barriers without condemnation in order to understand what can be and should be deconstructed, as well as how to go about transforming the content of these constructs in order to cultivate further growth and transformation. Many of these stages of mind will contain an impetus towards certainties of opinions resulting in attitudes, or states of mind, which govern our behavior towards ourselves and the world. The states of each stage act as a filter to both the inner and outer worlds. These states accept and reject inner content of the stages of growth. With each stage we will have certain tendencies toward acceptance and rejection of personal attributes. The quality of this judgment between the contents of the constructs of each stage of growth arises in certainty, which must be challenged. As we challenge our certainties in each stage and state of growth, we actively resist the tendency towards condemnation. As we resist this tendency with willful surrender to GOD of the accepted content, the rejected content, and the tendency to accept or reject the content of the constructs that are the barriers to our realization of our unification with GOD, we begin the process of transformation of the barriers into tools for growth.

The discipline of challenging our certainty, holding our opinions with an open mind, and willful surrender of all inner content to GOD is the key to the establishment of the necessary perspective for the transformation of our barriers to our realization of our unification with GOD into tools for continual growth in our realization of our unification with GOD. And this is our faith, the full investment of ourselves in the realization and manifestation of our unification with GOD. The establishment of appropriate perspective provides us with the correct attitude towards and in our growth and transformation the establishment of appropriate faith gives us a direction for our efforts: our speech, our actions, and our lives.

Appropriate perspective is the beginning of the entire process and is the result of the cultivation of love. It gives us a good view, a basis for understanding the beginning of our process, the goal of our process, and the particulars of the states and stages of the evolution of our process. Without the appropriate perspective, it is easy to get distracted, or lost, as we engage with the often-intense content of the constructs that are our barriers to our realization of our unification with GOD. Our discipline, our tradition, gives us a road map of well-worn paths that others have, for centuries, traveled before us. We have the opportunity, in the framework of our tradition, to learn the lessons that our spiritual ancestors have to teach us.

The importance of the establishment of appropriate perspective cannot be overstated. Our perspective governs our attitudes, our thoughts, our speech, our actions, and the way we orient ourselves in the universe. The establishment of appropriate perspective goes beyond the requirements of a particular set of beliefs, rather, appropriate perspective allows us to first understand: what it is we actually believe, whether or not these beliefs are healthy, how tightly we are holding to these beliefs, if and how these beliefs might be changed, and the far-reaching influence and consequences of these beliefs. Many of us have worked so hard to convince ourselves of things we think we *ought* to believe, we have no idea what it is we *actually* believe. Yet, our beliefs provide a

framework for our values and our worldview, so understanding what we believe is the first step in understanding our stage of development. Appropriate perspective teaches us that these beliefs shift, change, and evolve as we move from stage to stage. We learn that belief is the consequence and reinforcement of the structure of the construct, which is the barrier to our realization of our unification with GOD. If we cling to our beliefs, our growth will be impeded, however, if we invest ourselves in love without imposing certainty on our beliefs, these former limitations can become tools for our continuing growth and evolution.

Perspective shapes action. It is the foundation for our choices and goals, and it shapes the way we go about attaining our goals. Each action (internally or externally) may have its own consequences, but the axis on which our actions and their consequences turn is perspective. Since our perspective governs the direction of our faith, our perspective governs our theological and ontological engagement. It determines what we think of as real and true regarding the world and GOD.

Perspective is also how we interpret the Gospel and the whole of our tradition. In so doing, we need not think of correct and incorrect interpretations of tradition. Rather we should interpret the Gospel and our tradition as healthy and unhealthy. There are both healthy and unhealthy examples of our tradition throughout history. If we focus on the unhealthy, we will find reason to condemn and dismiss our tradition. But if we focus on the healthy (while still learning the lessons necessary to avoid the unhealthy), we will find a treasure that will uphold and support us as we evolve through every state and stage of our growth process. We may still have to deal with the consequences of unhealthy forms of our tradition, but in many cases, it is the healthy manifestations of our tradition that counters and heals the unhealthy. Healthy perspective then can be divided into two areas of focus: the manifest and the subtle.

Healthy Perspective on the Manifest

A healthy perspective on the manifest involves the way we view our actions and attitudes in the world, what we can do to promote the welfare of those within our sphere of influence, and which of our actions might hinder the welfare of those within our sphere of influence. This perspective is grounded in, and governed by, the cultivation of love. This is the morality of our tradition: to hope and work for the welfare of all. This does not mean to make all people like us, think like us, or adhere to a specific set of beliefs or practices. Love is gentle and forgiving; it struggles to understand and accept. Love is compassionate and courteous; it is thoughtful and sympathetic. Love does not enjoy the pain of another, but it revels in new discoveries that bring greater understanding. Love is willing to experience pain for the welfare of another; it is willing to share the burden (financial, physical, emotional, psychological, and spiritual) for the welfare of another. Love accepts others for who they are rather than wishing they would comply to a standard. Love desires the best for another without envy or jealousy. Love is willing to continue to hope and work for the welfare of others through every experience.¹ Love is the source and the core of our tradition. It is the energy and goal of our tradition: to love GOD, to love self, and to love our neighbor (or all things). We cultivate love in our bodies (both the stewardship of our own bodies and in governing our actions), in our speech, and in our minds. We cultivate love by refraining from causing intentional physical harm, by refraining from causing intentional emotional or psychological harm, and by refraining from wishing or desiring something harmful for another or ourselves. We deepen our cultivation of love by understanding the internal causes for harmful attitudes and actions, the previously mentioned greed, avarice, and delusion.

In our cultivation of love, in counter to greed, we cultivate our willingness to share the burden of others, without requiring them to conform to a standard in order to earn our effort. In our cultivation of love, in counter to avarice, we cultivate compassion and surrender our desire for the suffering of the focus of our avarice. We then cultivate our willingness to experience pain for the welfare of others, even the welfare of those who have declared themselves our enemies. In our cultivation of love, to counter delusion, we seek out and rejoice in the

¹ 1st Corinthians 13:4-8

deepening and expansion of our understanding, without imposing the weight of certainty upon it. We cultivate the willingness to be wrong, to change our views in light of reliable evidence. We face the truth of things, working to understand fully within the most complete context possible, even when this truth contradicts the accepted truths of our politics, culture, religion, or even our own preferences and beliefs.

✠ MANI



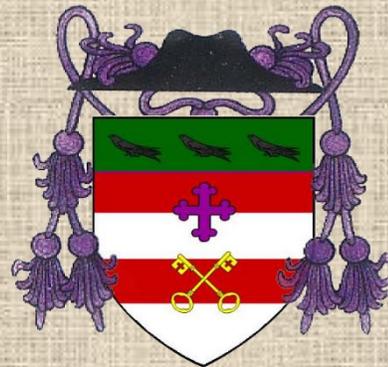
FIRST ARCHDEACON APPOINTED

May 1, *Feast of St Philip & St James, Apostles*. Presiding Bishop Mansell C. Gilmore SC has appointed Rev'd Thurlow Weed of Lancaster, Ohio to serve the this Church as Archdeacon to the Ordinary [Presiding Bishop]. *“The Archdeacon carries out his duties under the Presiding Bishop and assists him in his pastoral care and office, and sees to it that all such as hold any ecclesiastical office within this Church perform their duties with diligence, and brings to the his attention what calls for correction or merits praise. The Archdeacon is accountable to the Presiding Bishop with whom he shares responsibility for the spiritual health and well-being of the Church, its clergy and its people. With the Presiding Bishop he also shares a responsibility for the administration of this Church. He will seek opportunities for ecumenical collaboration, and for building mutual understanding and respect among the clergy, communities, and ministries of this Church. As servant of the church and its people, his primary responsibility is to those whom he serves as outlined in the ordination vows. The criteria for ministry must be based on the concept of service, and adherence to the discipline and doctrine of the church.”*

In addition to assisting the Presiding Bishop with the general administration of the Church, Rev. Weed also will be assisting the diocesan bishops as they may request with regard to the administration of their dioceses.



Ven. Thurlow Weed



Archdeacon's arms

IMPORTANT REMINDER

The process of creating the Clergy Directory continues, but there are a number of clergy who have not yet responded to the request for current information. The General Office needs to have current contact information for everyone, including mailing/street address, telephone number(s), email address(es), ministry website(s), as well as all ordination dates. There are a few clergy on the list that we are uncertain of which diocese you are resident.

The Progressive Episcopal Church currently has three dioceses: West, Delta, and Cumberland. As of December 2014, the Diocese of the South Progressive Episcopal Church is no longer part of the larger TPEC at the request of Bp. Maryann Gonzalez, but remains a full ministry partner. As ministry partners in communion, we don't want anyone to be left out.

The General Office still needs to receive complete current information from the following Progressive Episcopal clergy:

Rev. Sheldon Alley	Rev. Dcn. Michael Curlett	Rev. Bryan Rice
Rev. Amanda Alley	Lic. Min. Lorri Gliner	Lic. Min. Tommie Spain
Rev. Ashley Beckham	Rev. Ed Holm	Rev. Catherine Tucker
Rev. Danielle Brooks	Rev. Florene Johns	Rev. Edward Vaughan
Rev. Becky Covington	Rev. Loretta Milani	Rev. Cn. Rick Ward-Harder

If your name is on this list, please download & complete the Clergy Form at <http://www.tpecusa.org/clergy-form.html>, and return it to admin@tpecusa.org. It is essential to the ministry of this Church that we have everyone's information on file. With new clergy coming into the Church via incardination or ordination, we need to be able to connect them other clergy that may be in their area. Similarly, we regularly receive inquiries through the website contact form with regard to people seeking Progressive Episcopal clergy and worship communities in their area. If we do not have contact information for you and your ministry, we are unable to assist these seekers, and this is not good stewardship on our part.

So, ***please*** complete the Clergy Form that we may be good stewards to the communities and people that we serve. And yes, there is a deadline Please have all information submitted by June 24th (Feast of St John the Baptist). Your co-operation is greatly appreciated.

Thank you,
 Most Rev'd. Mansell C. Gilmore SC, *Presiding Bishop*
 Ven. Thurlow B. Weed, *Sec. Gen. & Archdeacon to the Ordinary*

On the Protection of Children and Vulnerable Adults

The recent scandal of the Duggar family of “*19 Kids and Counting*” has been a considerable hot-button topic. Nearly every day a new article or discussion about it appears in the news media, blogs, social media and other forums. For all denominations, child protection is of great importance, and The Progressive Episcopal Church is no exception.

TPEC has not only a child protection policy, but a policy on the protection of vulnerable adults has been developed as well. The general policies are on the website, and may be found here: <http://www.tpecusa.org/policies.html>.

The current church canons do not address child and vulnerable adult protection, but the proposed new canons correct this. It will be required of all TPEC clergy to undergo comprehensive “safe church” training and to maintain valid certification. Most major denominations have programs for this, many of which are offered at no cost to participants. Although it is not *yet* a requirement within TPEC, all clergy are *highly* encouraged to receive their comprehensive training. If you have already undergone this training and received a certificate, please send a scanned copy of it to the General Office (admin@tpecusa.org).



All clergy and postulants applying for affiliation or ordination with The Progressive Episcopal Church undergo a background check which includes sex offender registries. No person who is listed as an offender may serve as clergy in this church. All TPEC clergy are expected to follow the abuse reporting requirements of their state of residence.





Coopr. 2014, Ashby Co., Erie, Pa.

Churchman's Ordo Edition

June 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>READINGS Mass — Year B Office — Year One</p> <p>Weekday Eucharistic Readings for use throughout the year are found in LFE, pages 498-528.</p> <p>See Notes on Reverse</p> <p>[] - In some Places</p>	<p>THE VISITATION OF THE BLESSED VIRGIN MARY (tr. from 5/31)</p> <p>1</p> <p>Glo.Cr.Prf.Epi. or BVM (TASB)</p>	<p>The Martyrs of Lyons, 177</p> <p>2</p> <p>Glo.Prf.St.3</p>	<p>The Martyrs of Uganda, 1886</p> <p>3</p> <p>Glo.Prf.H.Wk.</p>	<p>CORPUS CHRISTI</p> <p>4</p> <p>Various Occasions 5, of the Holy Eucharist Glo.Cr.Prf.Epi.</p>	<p>Boniface, Archbishop of Mainz, Missionary to Germany and Martyr, 754</p> <p>5</p> <p>Glo.Prf.Ap.</p>	<p>[Norbert, Archbishop of Magdeburg, Founder of the Premonstratensians, 1134]</p> <p>6</p> <p>[Common of a Pastor I, Glo.Prf.St.1]</p>
<p>The Second Sunday after Pentecost</p> <p>7</p> <p>Proper 5 Glo.Cr.Prf.L.D.</p>	<p>[William, Archbishop of York, 1154]</p> <p>8</p> <p>[Common of a Pastor II, Prf.St.2]</p>	<p>Columba, Abbot of Iona, 597</p> <p>9</p> <p>Glo.Prf.Ap.</p>	<p>Ephrem of Edessa, Deacon, 373</p> <p>10</p> <p>Glo.Cr.Prf.St.1</p>	<p>SAINT BARNABAS, THE APOSTLE</p> <p>11</p> <p>Glo.Cr.Prf.Ap.</p>	<p>[The Most Sacred Heart of Jesus]</p> <p>12</p> <p>[Glo.Cr.Prf.H.Wk.]</p>	<p>[Anthony of Padua, Priest, Confessor, Doctor, 1231]</p> <p>13</p> <p>[Common of a Theologian II, Glo.Cr.Prf.Tri.]</p>
<p>The Third Sunday after Pentecost</p> <p>14</p> <p>Proper 6 Glo.Cr.Prf.L.D.</p>	<p>Evelyn Underhill, 1941</p> <p>15</p> <p>Glo.Prf.Ded.</p>	<p>Joseph Butler, Bishop of Durham, 1752</p> <p>16</p> <p>Glo.Prf.St.1</p>	<p>Feria</p> <p>17</p> <p>Proper 6</p>	<p>Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896</p> <p>18</p> <p>Glo.Prf.H.Wk.</p>	<p>Feria</p> <p>19</p>	<p>[Trans. of Edward, King and Martyr, 980]</p> <p>20</p> <p>[Common of Martyrs II Prf.St.3]</p>
<p>The Fourth Sunday after Pentecost (Father's Day)</p> <p>21</p> <p>Proper 7 Glo.Cr.Prf.L.D.</p>	<p>Alban, First Martyr of Britain, c. 304</p> <p>22</p> <p>Glo.Cr.Prf.St.3</p>	<p>[Etheldreda, Queen, Foundress and Abbess of Ely, 679]</p> <p>23</p> <p>[Common of a Monastic II, Glo.Prf.St.2]</p>	<p>THE NATIVITY OF SAINT JOHN THE BAPTIST</p> <p>24</p> <p>Glo.Cr.Prf.Adv.</p>	<p>Feria</p> <p>25</p> <p>Proper 7</p>	<p>Feria</p> <p>26</p>	<p>[Cyril of Alexandria, Bishop, 444]</p> <p>27</p> <p>[Common of a Theologian I, Glo.Cr.Prf.Tri.]</p>
<p>The Fifth Sunday after Pentecost</p> <p>28</p> <p>Proper 8 Glo.Cr.Prf.L.D.</p>	<p>SAINT PETER AND SAINT PAUL, APOSTLES</p> <p>29</p> <p>Glo.Cr.Prf.Ap.</p>	<p>[Protomartyrs of the Church of Rome, 1st Century]</p> <p>30</p> <p>[Glo.Prf.H.Wk.]</p>	<p>✠</p>	<p>Days of Special Devotion are noted with ✠</p>	<p>Glo.—Gloria Cr.—Creed Prf.—Proper Preface of Adv.—Advent Inc.—Incarnation Epi.—Epiphany H.Wk.—Holy Week Eas.—Easter Asc.—Ascension</p>	<p>Pen.—Pentecost Tri.—Trinity Sunday A.S.—All Saints St.—Saint Ap.—Apostles Ded.—Dedication Bap.—Baptism L.D.—Lord's Day</p>

Welcome new clergy!

The month of May welcomed several new clergy to the TPEC family.

Rt. Rev'd (Mar) Michael Seraphim Melchizedek – Seward, NE (Incardinated)

Mar Melchizedek was ordained as a priest of the Eastern Orthodox Church in 1983, and consecrated as Bishop (Mar) in the Eastern Church in 1992. He serves as priest and bishop-in-residence in the Diocese of Cumberland.

Rev'd James Clifton – Millersburg, IN (Incardinated)

Rev. Jimmy Clifton was ordained as a priest in Apostolic Succession in the Lutheran Orthodox Church, but currently serves as pastor of St John's Evangelical Lutheran Church in Fish Lake, Indiana. He maintains dual TPEC/Lutheran affiliation. He is canonically resident in the Diocese of Cumberland.

Rev'd Dr. Diane Rousseau – Kent, WA (Ordained)

Rev. Diane Rousseau was ordained to the priesthood of the Divine Presence Sanctuary, a ministry community of The Progressive Episcopal Church in the Diocese of Cumberland on Mother's Day, May 10, 2015. Rt. Rev. Michael W. Sherbert, OSB was the ordaining bishop.



The Progressive Episcopal Church Ordinariate for Chaplain Services

With the return of Bishop Daniel Varga to TPEC, the Ordinariate for Chaplain Services is being re-established, with Bishop Varga as the Ordinary. Chaplains serve an essential & vital role in the armed forces, Veteran's Administration, and public safety forces (police, fire, EMS, etc). There are necessarily some stringent requirements to serve as a chaplain, as these clergy often see the worst of human condition and must be prepared to offer support and counsel under trying and

adverse circumstances. Many must put themselves in harm's way in order to minister to those who are most in need.

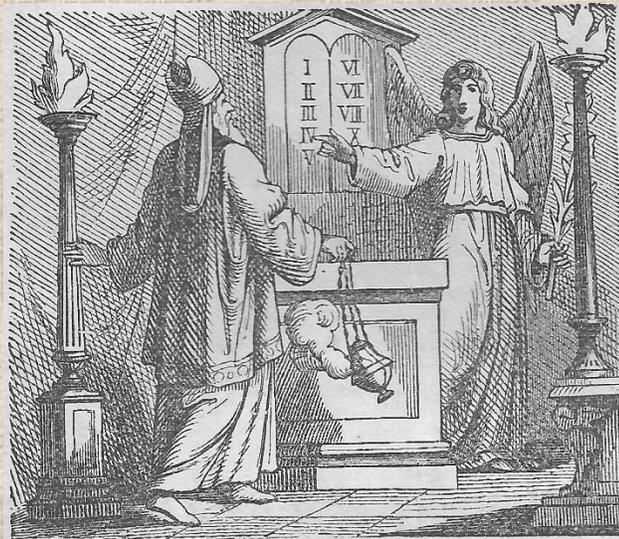
Clicking on the banner for the Ordinariate will take you directly to the website, or you may follow this link <http://chaplainservices.weebly.com/> to learn more about this ministry of The Progressive Episcopal Church.

Book of Prayer

- Continuing recovery work following the recent earthquakes in Nepal, with many thousands of people dead across the entire region in several countries.
- For those in the mid-section of the United States, especially in Texas, who are adversely affected by flooding and tornadoes.
- Continued healing for former TPEC Bishop Ronald Thompson.
- Prayer for one of our clergy dealing with some formidable challenges following identity theft.
- All those around the world who are persecuted for their faith, or for any other reason.
- For those who have no work, and for those whose dignity is not respected.
- For the continuing search for the remains of Malaysian Airlines flight 370, lost on March 8, 2014; to date the plane has not been found. We pray that the families of those lost may feel God's comforting presence throughout the long wait for answers and closure.
- We give thanks for all those who minister to those in need; tending the sick, feeding the hungry, providing support and companionship to all those who are in distress, and who in any way serve to meet the needs of the world and community around them.
- We give thanks for the recent beatification of Roman Catholic Archbishop Oscar Romero, who fought so diligently for the basic human rights of others and who respected the dignity of all people, and for which he was martyred.

Birthdays in June

June 26 – Rt. Rev'd Ronald Thompson, former Bishop of Delta Diocese



Birth of John the Baptist announced