

ON THE GROUND IN TANGA

BY BRENDAN KNOBLAUCH

IT IS GREAT TO BE BACK IN OHIO WITH MY FAMILY AND friends, and I am happy to say that I had a wonderful 15 months in the Diocese of Tanga in Tanzania, learning about the people, culture, and especially the food. I gained insight about the diocese itself: its strengths, weaknesses, and potential. Most importantly, I came to appreciate the challenges that face the church in Tanzania in its ministry to Christians, and how the clergy, diocesan workers, doctors, and many other people have been able to overcome great difficulty to continue to spread the gospel and serve the community. I am truly inspired by so many people and am honored to have been able to work with them. I cannot wait to return to Tanga this winter to continue my work.

The day that I was asked to write this article, to appear in the space that Bishop Hollingsworth's column usually occupies, I was also given a copy of a prayer cycle book for the Dioceses of Ohio and Tanga, written in the 1970s. It was quite a fascinating piece of history, which brought to life the past of many places that I have visited in Tanga, with its descriptions of parishes, hospitals and schools. I want to share with everyone a joint letter written by Bishop Yohanna Juma of Tanga and Bishop John Burt of Ohio that I found in the prayer book, which gives a sense of the past companionship. Since I am writing in the place of a bishop who sent me to Tanga, Bishop Hollingsworth, I believe that it is appropriate to quote the two bishops who first created this partnership that I have been blessed to be a part of.

Dear Friends in Christ:

In a world sorely divided by nationality, culture, economics and race, there is no force which can unite us so beautifully and effectively as prayer. We bid the people of our two dioceses in Tanzania and in the United States of America to set aside time each day to remember one another before God in prayer. Although two continents and an ocean separate us geographically, we can indeed grow together thereby through the unity we have in Jesus Christ.

+Yohanna, Bishop of Zanzibar and Tanga
+John, Bishop of Ohio

Looking at old documents, newsletters and pictures has



Brendan Knoblauch with Dr. Mpundu and staff of St. Raphael's Hospital.

helped me understand the history of this previous companionship and better articulate the history to others. Since arriving back in Ohio this September to work on developing the Diocese of Ohio side of the partnership, I have been presenting information about the Diocese of Tanga and ideas for the future at parishes on Sundays, trying to create interest in this potential companionship. I hope, if enough people become interested in developing relationships in Tanga, we can start planning to connect people in Ohio with people in Tanga. Bishop Hollingsworth, Canon for Mission Mark Robinson, and I are in the process of developing two possibilities (one mission focused and one relationship focused), which we believe would allow for people with various interests and abilities from Ohio to be active in this potential companionship. It is an excellent opportunity for parishioners in Ohio to engage Christians from another part of the Anglican Communion and have a positive impact in the global community.

The first possibility is a health mission partnership with two hospitals in the Diocese of Tanga: St. Raphael's hospital in Korogwe and St. Francis Hospital in Kwamkono. British missionaries established the Diocese of Tanga's hospitals in the early 20th century. Over the years, the hospitals have maintained the reputation of "mission" hospitals, treating the sick, regardless of their ability to pay.

The hospitals are also known for their care and compassion in treating patients, but providing these services has put a strain on their budgets. It is difficult to make capital improvements, such as renovating buildings and upgrading equipment. I believe strongly that material along with human investment in these two hospitals would benefit many people living in one of the poorest parts of the world. This is a chance for us to collaborate with the Diocese of Tanga's hospitals and its health professionals to have a significant impact on disease and healthcare. In doing so, it will also develop a lasting relationship with people who share the same faith, along with the same passion for providing services to the community.

The second possibility is relationship building at the parish level through cross-cultural learning and immersion. During my time in Tanga, I traveled to dozens of parishes in the diocese and met many people. Wherever I went I was warmly welcomed and impressed with the activities in which the parishes were engaged. I was particularly interested in several parishes in the Handeni deanery.

These parishes are in a very dry, rural area. Most parishioners are subsistence farmers who struggle to grow enough food to feed themselves and their families, but I am inspired by their dedication to their faith and their church. The parishes that I visited are involved in church building and water harvesting projects with great enthusiasm and no help from abroad. It is their own initiative and the small amount of money they have that allows them to build something for their parish in the name of Jesus Christ

This past August, I was honored to witness a Tanzanian version of a capital campaign at a small parish in Kan'gata. The parish was raising money for cement and other building materials to begin the foundation for their new church. They raised about \$320 among themselves through pledges and an auction. This small amount of money might seem like it would only make a little progress for their new church, but it demonstrates their commitment to a long-term project in their parish that will not bear fruit for many years to come. I think it would be terrific for people in Ohio to have the ability to engage these people from Handeni to learn from them

and experience through collaborative projects what it means to be a Christian in rural Tanzania.

The most important thing that I learned during my time in Tanzania is that both mission work and relationship building between dioceses is critical. Without a strong relationship with partners in the developing world, the probability that a companionship will be effective and long lasting is very small. I also believe that collaborative work brings purpose and direction to any relationship, especially in Christian ministry. The foundation of the companionship must begin with a good structure and good people. The two projects mentioned above demonstrate that there are successful and hard working people in Tanga, who I believe would make for ideal companionship partners. Currently, Bishop Mark, Mark Robinson, and I, along with our counterparts from Tanga, are developing the structure for collaborative mission and relationship building that would put our two dioceses in the best position for this companionship to be realized and flourish. This structure will be founded



Bishop Hollingsworth presenting a Jerusalem cross to catechist from Handini.

on transparency, accountability, and effectiveness, which is essential to success in all mission work. What we need now are people, groups of people, or parishes in Ohio who, through discernment, have an interest in collaborative mission and relationship building in Tanga. I hope to talk to as many people as possible who might be interested in this companionship, listen to ideas, and develop a way forward. I believe we are on the verge of something special. Thank you for all your prayers and support.

I would like to end with a companionship prayer from the prayer cycle book—

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The Prayer Which Can Unite

“O God, who guides those who are lost, who gathers together those who are separated and blesses those who dwell in brotherly love. We beseech you of your mercy to give all the Christians of the Diocese of Ohio and Zanzibar and Tanga brotherly love for each other and bless our friendship together in Christ Our Savior. Amen.”

DYE: EXPLORING GOD'S CREATION

BY THE REV. VINCENT BLACK, CANON FOR CHRISTIAN FORMATION

THE DIOCESAN YOUTH EVENT (DYE) WAS HELD AT Cedar Hills from October 8 to 10 and over 50th through 12th graders participated from around the diocese. The focus of the event was exploring God's creation and reflecting upon our place in that creation as creatures of God ourselves. The grounds at Cedar Hills provided ample opportunity to explore four biospheres: fields, forests, ponds, and rivers. The Rev. Peter Nielsen, director of Cedar Hills, and I began talking about holding the event at Cedar Hills last year. Our intention was to allow the youth of the diocese to experience the acres of natural beauty that is part of our diocese. The event culminated with the building and placing of birdhouses for a sanctuary.

For many of the youth it was their first time to Cedar Hills, for others it was a return visit. However, it was a unique opportunity for all who participated to truly stop and smell the leaves or have a conversation with a tree. The excerpt on the side is part of a poem written by Jenna Summy from Grace Episcopal Church in Ravenna after one such conversation. It was also an opportunity for youth leaders of the diocese, both camp counselors and peer ministers, to work together in leading many of the activities. Our diocese has been graciously blessed by God with many talented and generous youth leaders.

The weather could not have been better, which allowed us the opportunity not only to explore the grounds but also to eat and play outside, as well. We had a variety of activities including worship and singing, which helped the youth connect with each other and with God in different ways. I am grateful to all who participated for making it such a memorable weekend.

Please note the next two youth events for 7th through 12th graders. The first will be an overnight in conjunction with the Diocesan Winter Convocation, February 11 and 12 in Perrysburg. Our Presiding Bishop will spend some time with the youth, and there will be other activities including swimming. The other is the Diocesan Youth Gathering, April 29 to May 1 at Christ Episcopal Church in Kent. We will have the opportunity to do outreach in the Kent area, as well as other activities.

In addition, there will be a retreat for 9th to 12th graders, March 25 to 27 known as Happening. It is a powerful retreat for teens by teens with adults there for support and supervision. It will be held at Cedar Hills.



Building birdhouses for sanctuary at Cedar Hills.

WHISPERS IN THE WIND

Where I am and where I am standing, this is where it all began. The Love is in the air; the Love of God stands before us. Where I run I trip and fall, but my angel picks me up to my feet. I listen to mother nature as she whispers in the wind.

When the wind hits the tree I hear music in my ears. I hear trickling as I see a river or a stream. The trees move with the wind. I smell the autumn leaves changing. I hear snip snap go the dead twigs. I hear trees moving for the love of God. I see my reflection in the water while sitting on a stump that was cut down. I hear tweet tweet go the song of God.

As I talk to a tree it says so much to me. It tells it's fears and what kind of God's creatures come by.

Talking I ask the wooden but live creature that stands before me. I can't thank it enough for what it gives us to live. Thinking about this tall wood life form gives us a lot of stuff that we don't even say thanks to them.

So this is for the trees all around the world. God made you special like you and me. I will never forget you and hoping you'll never forget me. So this is goodbye to you tree, goodbye forever. Walking and walking as I am getting lost but getting lost, I can hear God's love all around me, avoiding thorns and trying to smell the roses. As I am standing here leaves fall around me. Amen

By: Jenna Summy

Written during DYE October 9, 2010 at Camp Cedar Hills

DIOCESAN CONVENTION MOVES TO TOLEDO

TWO DEACONS ORDAINED

DIOCESAN CONVENTION—NOVEMBER 12 AND 13—is moving out of Cleveland this year to the Crowne Plaza in Toledo. Although Trinity Commons usually plays host, every third year Convention moves around the Diocese.

This Convention returns to the day and a half business format. Starting at 1:00 p.m. on Friday, the day ends with the Convention Banquet and Convention Eucharist. Saturday's business will begin at 8:30 a.m. and finish from mid to late afternoon. Again, this year, Convention is forgoing many of the reports and audio-visual presentations to keep costs under control. Delegates will be seated by Mission Area.



Jane Trager

Jane Trager and Josh Butler will be ordained to the vocational diaconate at the Convention Eucharist. The Rev. Marie Phillips, who provided their spiritual direction, will preach. Trager works for the Lorain/Medina Community Based Correctional Facility, a minimum-security prison. She has developed a collaborative ministry model working with Christ Church, Oberlin; St. Andrew's, Elyria; and Church of the Redeemer, Lorain. She did her diaconal fieldwork at St. Andrew's, Elyria, and comes from Christ Church, Oberlin.



Josh Butler

Butler owns his own company in Youngstown, which conducts forensic genealogies for insurance

companies, banks, and attorneys. He is a licensed private investigator in the State of Ohio and has done advocacy work for the Youngstown Smokey Hollow Redevelopment Project. His fieldwork was conducted at Christ Church, Kent, and Christ Church, Shaker Heights. He is a member of Our Saviour, Akron.

Resolutions Before Convention

Six resolutions are being presented this year. In addition to the resolution on clergy compensation, Resolution R-1 proposes that the tithe (10 percent) be the assessment of every parish to the work of the diocese. Assessments are currently graduated depending on the size of a parish's budget. Last year, Convention passed an amendment to the canons to simplify the assessment. Instead of assessing normal operating

Schedule for Diocesan Convention

Friday, November 12, 2010

- 11:00 A.M. Registration Opens
Exhibits Open
- 1:00 P.M. Opening Session
Episcopal Address
- 4:00 P.M. Convention Recess
- 4:15 P.M. Presentation on developing covenanted relationships with the Dioceses of Belize and Tanga
- 6:00 P.M. Convention Banquet
- 7:30 P.M. Convention Eucharist and Diaconal Ordination at Trinity Church, Toledo

Saturday, November 13, 2010

- 7:30 A.M. Registration Opens
- 8:30 A.M. Convention Reconvenes
- 12:00 P.M. Clergy Spouse/Partner Luncheon
- 12:15 P.M. Lunch Recess
- 1:00 P.M. Convention Reconvenes

income (NOI) as had been done in the past, the canon changed the formula to assess Normal Operating Expenses (NOE); as a result, parishes are assessed on their operating expenses less any assistance from the diocese and excluding expenditures on outreach work and diocesan assessment. Churches now pay 10 percent of the first \$50,000 of their NOE; 13 percent above \$50,000 up to \$150,000; 16 percent of that portion of the NOE above \$150,000 and up to \$250,000 and 19 percent of the NOE above \$250,000.

Three resolutions from the Commission on Global and Domestic Mission were submitted, dealing with immigration, public sector funding for food and nutrition, and criminal justice reform. All three resolutions are also being submitted by members of the Diocese of Southern Ohio to their Convention, so that the two dioceses can present a united stand to the State of Ohio, that is, to urge the governor, lieutenant governor, secretary of state, and attorney general to act. The resolution on immigration calls on the federal government and state government to provide a path to citizenship for undocumented workers in the US; promote reform to allow migrant laborers to work in a safe, regulated environment; provide due process for immigrants; and pass reform that is humane and reflects the importance and economic necessity of family unity.

The resolution on public funding for food and nutrition asks for sufficient, nutritious food for all people living in this country, and requests that federal and state agencies develop budgets to ensure adequate supplies of food.

The resolution of criminal justice reform asks for rehabilitative criminal sentencing and fairness; the reduction of excessive punishments that do not benefit the victim, the community, or the offender; new ways to reintegrate former offenders into the community; and reducing spending on criminal justice while improving community safety and wholeness.

The final resolution asks to recharter the Commission Against Racism as the Commission for Racial Understanding. The Commission Against Racism concluded that breaking down structural barriers to equal opportunity for racial minorities also requires building strong, constructive, and healthy relationships across racial lines. The change reflects a desire to broaden the context of racial understanding in the Diocese of Ohio.

Amendments to the Canons

Two amendments to the canons have been proposed this year. One is to change the name of the Youngstown Mission Area to Southeast Mission Area, which is a bet-

ter reflection of the location of the parishes making up the Mission Area.

The second proposed amendment deals with the creation of a disciplinary board, which would replace the Ecclesiastical Court to deal with allegations of clergy misconduct. The canon brings the Diocese of Ohio in line with the canons of The Episcopal Church, which take effect July 1, 2011. It stipulates who shall be on the board and for how long, and who shall bear the costs involved.

In elections this year, Convention will be voting for one trustee, one clergy and one lay person for Standing Committee, two clergy and two laity for Diocesan Council; one clergy and three laity for Episcopal Community Services Development Council; and four clergy and four laity for General Convention Deputy.

Childcare will be available for children 5 and under of delegates, volunteers, and visitors while Convention is in session.

12/26/10 *48th*
3 P.M. and 5 P.M.

The Boar's Head Festival committee is announcing the 48th presentation of the Boar's Head and Yule Log Festival, at Trinity Cathedral, Sunday, December 26, at 3:00 P.M. and 5:00 P.M.

This multi-sensory Elizabethan Christmas presentation celebrates Christ's birth in song and pageantry, as His Light enters the darkened world. Introduced at Trinity in 1960 by Bishop Nelson M. Burroughs, the Boar's Head Festival has been a long-standing tradition for many during the Christmas holidays: "a living Christmas card."

We are seeking people who would like to participate in this year's Festival, inclusive of makeup helpers, people who can help with sewing some new costumes before December, and performers. Please contact us with email: boarsheadfestival@hotmail.com

www.boarsheadcleveland.org

Boar's Head and Yule Log Festival

CLOSING DOORS, PRESERVING TRADITIONS, OPENING HEARTS

BY SARAH A. CART

FOUR YEARS AGO, THE VESTRY OF ST. ROCCO'S Episcopal Church, Liberty, made the heart-breaking decision to close just a few months shy of the parish centennial. The last regular Sunday service was held December 31, 2006; the final service, a celebration of ministry conducted by Bishop Arthur Williams, took place two weeks later.

Yet as St. Rocco's closed its doors for the last time, it bequeathed cherished treasures to several sister churches in the Youngstown area, and in the process planted seeds for the evolution of beloved traditions and new life.

Shortly after Bob and Sanny Blewitt of Youngstown joined St. Rocco's in the 1990s, they presented the parish with one of its newest treasures, a processional cross in memory of the Blewitts' children. The day of St. Rocco's final service, Blewitt personally delivered that cross, inscribed "Roberta Phillips Blewitt 1962-1988/ Frederick Donaldson Blewitt 1949-1997," to St. John's, Youngstown, at the invitation of St. John's rector at the time, the Rev. John Horner.

The symbolism was powerful. Not only was Blewitt returning to the church in which he grew up, St. John's had also been a strong supporter of St. Rocco's throughout its decades as a mission church. Now St. John's uses that cross in procession every Sunday.

In addition to the cross, St. John's also received a beloved pair of four-foot-high wooden statues—one, the Virgin Mary, the other, St. Rocco. Hand-carved, the two statues had been commissioned in conjunction with the 1950s construction of St. Rocco's in Liberty, and the members of St. John's determined to craft a new setting for the statues that would honor their past.

On All Saints Day 2007, St. John's welcomed former members of St. Rocco's for the installation of the St. Rocco's statuary in a newly created side chapel. Limestone bases installed on the wall of St. John's north transept accommodate the statues and prayer candles, and the

space, which comfortably seats 30, serves as a quiet place for contemplation and personal prayer.

Healing and Prayer Services

The transept now hosts regular healing and prayer services. Rebecca Rogers, head of St. John's Altar Guild, observes that "There are several people who are devoted to lighting candles in the north transept Do we ask others why they light a candle or who they pray for or about? Not me. I just see it happening every Sunday."

Dr. Phillip Maiden, a Tennessee native who came to the area about 20 years ago, was a member of St. Rocco's for the 10 years he lived in Liberty. "It's a sad thing when any church has to close," Maiden notes, but as a current member of St. John's, he counts it an honor and blessing "that St. Rocco's thought enough of [us and the other churches in the area] to trust all of us to be custodians of their treasures."

Many St. Rocco treasures went to St. James, Boardman (the parish which, according to a history of St. John's written in 1934, "is the Mother of us all in Youngstown"; St. James parish celebrated its bicentennial in 2009). In fact, on May 6, 2007, St. James dedicated a St. Rocco Shrine.

"We determined to create a sacred space," explained the Rev. Kelly Marshall, rector at St. James, as he describes the shrine located immediately to the right upon entering the church. While the shrine's centerpiece is a historic early 20th-century statue of St. Rocco from the parish's first home on Youngstown's Calvin Street, the shrine also features a pair of votive candle racks, a wooden prayer desk, and several historic photographs of the annual celebration of St. Rocco Day (August 16) from the 1930s and 1940s.

The shrine receives regular visitors. Sharyn Fees, the communications ministry coordinator at St. James and a member there since age seven, said that people come

"St. Rocco's thought enough of [us and the other churches in the area] to trust all of us to be custodians of their treasures."

—Dr. Philip Maiden

regularly to light a candle and say a prayer, noting that “We replace 12 to 15 votive candles every week.”

Additionally, “Blessed Rocco, Minister of Healing” is honored in St. James’ weekly prayers; because St. Rocco’s was a healing ministry, monies raised in the saint’s name are passed along to a medical mission via Episcopal Relief and Development.

Lastly, Fees described how St. James’ regular service on the third Sunday of each month includes a healing liturgy, which is enhanced by the inclusion of two retired associate priests who help with the anointing of healing oils. She didn’t recall whether the ministry was incorporated before or after the arrival of the gifts from St. Rocco’s, but however the healing service came about, she concluded, “It is a natural thing to do to honor St. Rocco’s ministry.... It has absolutely enhanced the life of St. James parish.” Fees said, “As a member of the choir, I have a birds-eye view,” and thus she has been privileged to witness many moving and powerful moments.

Christus Rex a Welcoming Presence

Other bequeathed St. Rocco items clearly visible and treasured at St. James include a processional banner, a stoup (holy water container), and Stations of the Cross gracing the walls of the nave. Finally, the Christus Rex (Christ the King) statue (hand-carved and hand-

painted in Italy) that hung over the high altar at St. Rocco’s for generations is now suspended over the St. James narthex. Marshall describes



Christus Rex at St. James.

the Christus Rex as “a welcoming presence,” especially for the former St. Rocco’s parishioners who now call St. James their parish home.

St. James is currently raising monies for a stained glass window of St. Rocco to enhance the shrine. Marshall said he hopes the finished window will be in place in time to be dedi-

cated next August when the parish hosts the annual St. Rocco’s Day celebration. “The life of our parish has been greatly enriched with embers from the former St. Rocco’s,” Marshall has written.

Another St. Rocco statue was presented to St. Andrew’s Episcopal Church in Canfield. Sadly, St. Andrew’s held its final service Jan. 16, 2009, at which time the 40-inch tall statue of St. Rocco, which has stories of its own, found a home in Austintown, another Youngstown suburb, with the Rev. Stephen Pressey, the last rector of St. Rocco’s

parish, and his wife Connie, who was baptized 77 years ago in the original church on Calvin Street and grew up in the parish.

And, finally, in a nod to its historic roots, St. Rocco’s parish gave its statue of St. Anthony to Youngstown’s St. Anthony of Padua Roman Catholic Church. If St. James is the mother church of the area’s Episcopal parishes, then St. Anthony’s, located not far from the site of St. Rocco’s original church building, deserves recognition as the father of St. Rocco’s.

Which leads to some intriguing bits of history: What was the connection with St. Anthony’s? Who was St. Rocco? And why was an Episcopal parish named for him?

St. Anthony’s was founded in 1898 as an Italian National Parish to serve the needs of the large numbers of Italian immigrants drawn to the steel mills of Youngstown and the Mahoning Valley. During this era of phenomenal growth (in the first decade of the 20th century,

Youngstown’s population increased 76 percent), the Mahoning Valley provided tremendous opportunities for anyone willing to work hard. Two-thirds of the population in the Brier Hill neighborhood of Youngstown was native-born Italian, and most of the men worked at the Brier Hill Steel Company (which later became the Youngstown Sheet & Tube Co.).

But when St. Anthony’s needed

“The Christus Rex [is] a welcoming presence, especially for the former St. Rocco’s parishioners who now call St. James their parish home.”

—The Rev. Kelly Marshall, rector of St. James, Boardman

a new pastor in 1907, the Roman Catholic bishop would not approve one particular priest who was especially popular with many parishioners. In the falling-out that ensued, the priest and those loyal to him established St. Rocco's on Calvin Street, a few blocks away, but still in Brier Hill.

As this story is told in a 1963 history of St. Rocco's parish (written by the Rev. Oreste Salcini, pastor emeritus, and St. Rocco's first Episcopal clergyman), the dissenting members incorporated as an Independent National Catholic Church under the leadership of Father Carmelo Carfora in May 1907.

All was well until nine years later, when, Salcini's history explains, "Father Carfora left for Chicago, taking with him the church records, Eucharistic vestments, candlesticks, etc. The mortgaged church building remained the property of the Dollar Savings & Trust Company of Youngstown. St. Rocco Independent National Catholic Church ceased to exist."

For a devout populace born to the Roman Catholic tradition, the loss of their church made for a confusing and difficult time. Marriages went unblest; babies went unbaptized.

Providing Pastoral Care

After a couple years, the needs of the parish came to the attention of the (Episcopal) Rev. Alfred Izon, former curate of St. John's and by this time rector of St. Andrew's.

Knowing that the Italians were anxious for pastoral care, but himself unable to scale the English/Italian language barrier, Izon tracked down Salcini, who was serving as an Episcopal priest in Michigan (having left the Roman Catholic priesthood to marry a nurse after World War I).

With the help of Bishop William Leonard of the Diocese of Ohio, Salcini was brought to Youngstown and took charge of the newly-Episcopal parish of St. Rocco's in June 1918.

The Rev. Kelly Marshall of St. James finds it "remarkable that [this congregation with its] very high-church style came into the Episcopal Church" explain-

ing that an observer of any of its services would have assumed it was Roman Catholic, with its novenas, holy water, Sanctus bells, and incense. "That style of worship in an Episcopal Church, and an ethnic Italian/American congregation becoming Episcopalians, would have been strikingly unusual at that time."

As for St. Rocco, according to legend, he was nobly born on the French Mediterranean coast sometime in the 13th or 14th century with a red cross-shaped birthmark on his chest. Orphaned young, he gave up his worldly possessions and went on pilgrimage to Rome, but an epidemic struck as he passed through northern Italy. He progressed from town to town nursing the sick back to health until he himself became so ill

that he was forced to take refuge in a cave. A dog found him, and then not only faithfully fetched stale bread for him from a nearby manor, but also tended to a sore on his leg until the wound scarred over. When he returned home, his family did not recognize him and he was thrown in prison where he died, only to be identified, too late, by his birthmark.

Rebecca Rogers, an architectural historian and member of St. John's, observes that Rocco was a logical and popular household saint for immigrants from the Mediterranean region; being foreign was important, especially because this was a foreigner who "cared for the sick when the local lords and priests could not have cared less Notably, Rocco was not a part of the community he served so well." Typically, he is portrayed in simple clothing carrying a satchel, a staff and some hard rolls, with a wound on his leg and a dog at his side. He is revered as the patron saint of invalids and pestilence.



St. Rocco at St. James.

Shift in Population

By 1956, a shift to suburban living and the relocation of U.S. Route 422 caught up with the Calvin Street structure in Brier Hill. In 1963, the Rev. Richard O. Petersen, Salcini's successor, wrote that "there was a time when all the families connected with St. Rocco's lived in Brier Hill and could easily walk to church." By the time the highway came through, however, a neighborhood exodus had taken place "almost unnoticed," and many St. Rocco's families were building and buying new homes throughout Mahoning and Trumbull counties.

For three years, the congregation met in the chapel of Youngstown's Tod Homestead Cemetery while a new church was built on Trumbull Avenue, in the Youngstown suburb

of Liberty, and the new St. Rocco's was dedicated as a mission church on November 15, 1959 (it continued as a mission church until 1980).

And yet, throughout the transition, St. Rocco's maintained a tradition of legendary proportions.

In his brief history, Salcini exhorted readers, "There should not be left unnoticed the annual Celebration of St. Rocco's Feast, August 15 and 16, attended by thousands of people from Youngstown and vicinity. Besides the church services, the program consisted of a procession throughout the Brier Hill district, with a band concert and lawn fête, ending with a display of fireworks. The entire section of Brier Hill where the church was located had to be policed and barred to outside traffic on these feast days. The statue of St. Rocco [given to St. James, Boardman, in 2007] was liberally and literally green with financial donations from the faithful at the end of the journey through Brier Hill."

In 1981, the 75th celebration was described in the local paper. "Following a Sung Mass at 10 A.M. will be a street procession in which the statue of St. Rocco will be carried through the streets. The procession will be accompanied by the Rossi Symphonic Band, religious floats, a banner and the faithful."

Herb Olmi of Canfield spent his childhood as a third-generation member of St. Rocco's; now a member of St. James, Boardman, he has vivid memories from the 1950s of the parish's annual celebration of St. Rocco's feast day. "For the children, it was almost as big as Christmas. It was always right on the day and everyone took off work."

It was especially significant for his family because his grandfather's given name was "Rocco." While originally, the men of the parish would

carry the statue of the saint on their shoulders, Olmi remembers it being transported on a flatbed trailer, with children processing along behind, carrying smaller statues of other saints. The procession always stopped at his grandparents' house, "people would hang money on the saint, and my grandmother bought pop, beer, whiskey and wine to give to them." Finally, perhaps the most memorable element for a young boy, there was always "a mini-pyrotechnic display [three 'ground bombs' set off] in the front yard."

Connie Pressey, born into St. Rocco's and married into the Church, whose husband Stephen served as St. Rocco's vicar from 1969 to 1977 and its rector from 1994 until it closed, remembers with a full heart how, when the church closed just shy of its centennial, parishioners despaired that so many traditions would be lost. The parish's homemade cavatelli dinners were renowned.

The Best Celebration

Although "St. Rocco is not in the lesser feasts/fasts of the Episcopal Church," the Rev. Kelly Marshall of St. James confesses that honoring Rocco on his saint day each August "is the most fun Eucharist celebration. Many, many former St. Rocco's members, no matter where they've landed," in the church or in life, attend, and the Festival Eucharist incorporates many of the same details that once characterized the services of St. Rocco's parish: the incense, Sanctus bells, music, and healing liturgy. "People come from

all over the region; it has become an opportunity to reconnect."

And what follows the service is a feast. Those who remember (and hundreds do), understand that means awesome homemade cavatelli pasta with meatballs, a delicious salad and delightful desserts. The dinner is cooked by the men of (the former) St. Rocco's, and Sharyn Fees marvels that the cavatelli are "so light, they must have some secret ingredient, or perhaps it's what they don't put in!"

St. James parishioners help set up, serve and clean up. Nearly 200 meals are prepared, more than half are consumed on site, and additional patrons drop by for take-out. St. James sends out an annual invitation to

former St. Rocco's parishioners and Fees noted that each year invitees send her thank-yous that they're still remembered, honored, and not forgotten. She hopes that the men of St. Rocco's, who so generously give of their time to prepare the heart and soul of the meal, will be sure to pass along their secrets so that that tradition can be honored and celebrated for generations to come.

When St. Rocco's Church closed, John Harris, then clerk of the vestry, was quoted in the local daily newspaper as saying, "We wanted to give good witness to our faith. We wanted to go out with grace and go graciously."

They did.

Thanks be to God.

"We wanted to give good witness to our faith. We wanted to go out with grace and go graciously."

—John Harris

Contributors to this article include Priscilla Hays, Kate Huff and Liz Wrona of St. John's Church.

OUTREACH PROJECTS THRIVE THANKS TO BISHOP'S APPEAL FUNDING

BY LINDA KINSEY

IT'S 3 P.M. ON A SUNDAY AFTERNOON, AND MOST church halls are as quiet as a vacant barn. Not so at St. Paul's, Mount Vernon, where a team of volunteers are busy chopping, sautéing and simmering the food for the weekly community meal, prepared and served in the church hall across the street from their century-old downtown church. The meals range from "elaborate to fairly simple, depending on who's doing the cooking," according to the Rev. Karl Stevens, parish rector. One thing is for certain, he says, there are plenty of people who are in need of a good community meal—whether because of bare cupboards or lack of human companionship, or both.

St. Paul's highly successful program owes part of its success to funding obtained through the Bishop's Annual Appeal, a yearly and on-going funding mechanism that allows parishioners throughout the Diocese of Ohio to make donations that benefit outreach projects such as this.

Robb Blaydes, along with fellow parishioner Tom Bumpas, are on the front lines of the community meal project.

Their involvement began when they saw two women from the parish, both in their 80s, trying to lug 60-pound bags of potatoes into the kitchen. It was obvious they could use some help, and both Blaydes and Bumpas plowed into the project with gusto.

Today, both men in their 60s and retired from their full-time careers, play the important role of procuring the food from the state food bank and other outlets. Donations often come from places such as Kroger and Wal-Mart, Blaydes says. Make no mistake, Blaydes and Bumpas are in this for the long haul.

"When we agreed to take on their project, we said we would handle it for another 12 to 15 years. That's how

committed we are," Blaydes says.

Doors open around 4:30 each Sunday, and depending on the time of the month, the church will host from 30 to 60 guests, many of whom are in dire need of a good meal, and some of whom are looking for a chance to eat dinner in a community setting.

Blaydes says the program is hugely successful and points to the Bishop's Appeal funding as a way of elevating a mediocre meal into something special, by including first-rate fresh produce and meat. The Bishop's Appeal

provides about \$1 for each meal—about 3,000 a year—that the church serves, Blaydes says. The volunteers through the state and other outlets obtain seasonal fruits, such as peaches and blackberries. Community meal guests are frequently sent home with those items, which they normally could not afford to buy at the grocery store.

As part of his volunteer efforts, Blaydes also stops by a local grocery store and picks up as much as 40 pounds of day-old bread so dinner guests can have

warm dinner rolls. The quality of the dinners is important to the volunteers, Blaydes says. Recently a spaghetti dinner included a fresh salad, spaghetti with meat sauce, garlic bread, fresh fruit, and dessert.

Although the meal is center stage on Sunday evenings, the ambience also plays an important part, Stevens says. "All the tables are set with table cloths and flowers."

Impact on the Parish

While the project's benefits to the needy are clear, what may not be obvious to a casual observer is the impact the program has had on the parish.

"We're really seeing a growth in our church," Blaydes says, pointing to the fact that newcomers seem attracted



Volunteers at St. Paul's, Mount Vernon, preparing the weekly community meal.

by this parish outreach, and most have become volunteers in the program. St. Paul's also operates a homeless shelter for men during the winter.

If the community meal has filled a void for people outside the church, it's proven to be of equal value to parishioners. "This was a parish [with] declining membership," Stevens says. "There was a lot of conflict, and even when we were still in conflict, [the volunteers] were able to work together. There is a sense of shared mission."

Inner-city Parish Reaches Out

St. Andrew's, Cleveland, also is answering a need in the community. In this case, it's at-risk youth who, without the parish's help, might find themselves destined to a life of poverty and frustration.

The Bishop's Appeal has helped fund this challenging project since 2007, says the Rev. Himi-Budu Shannon, rector of St. Andrew's.

It takes money, but Shannon is philosophical about that: "If you think education is expensive, try ignorance."

The funding helps pay for transportation, food and supplies for the students, who participate in intensive workshops that focus on how to handle personal finances, academics, and general life skills.

According to Johnny Williams, a parishioner deeply involved in the youth enrichment project, Bishop's Appeal money has leveraged a partnership from "KeyBank, and they have pledged ongoing support. Its role has been to provide curriculum, management, teaching personnel, and their educational facility to provide hands-on instructional activities to support specific goals and objects.

"To date, successful financial workshop collaborations have been conducted, which focused on bank services, credit practices, what happens to the paychecks (that is, taxes

and deductions), college financing, and planning."

An August workshop zoomed in on the theme of "Determining Your Net Worth," Williams says. The goal is to "inspire and prepare students, as well as their respective families to make responsible decisions as they relate to specific topics."

A fall workshop will focus on credit, its principles, ramifications and responsibilities.

Meanwhile, he says, "The St. Andrew's family provides the recruitment of prospective participants, besides the remedial and preparatory instruction necessary, before attending the KeyBank educational facility."

Offering Hope

Beyond the tangibles, St. Andrew's program also offers a commodity sometimes lacking in inner-city youth—hope. While the push is made to graduate from high school, students are encouraged to think about college, as well. For most of the participants, talk of college is a first for more than 70 percent of the participants, Shannon says.

The excitement in Shannon's voice is evident when he speaks about the youth enrichment program, which reaches out to young people ages 11 to 16.

"We try to train the whole child, in body, mind and soul," Shannon says.

That training starts with such basics as learning how to save money, and a bank account is opened for each child. But participation in the program comes with some strings attached. When students join the workshop, they know they are there to "study and prepare themselves," Shannon says.

The program has evolved in the last three years from a workshop that focused on composing poetry, prose, and making customized CD record-

ings to teaching real-life skills.

In addition, music and dance ministry collaborations were forged, thanks to financial gifts from the Episcopal Community Services, the St. Andrew's Foundation, and the Sisters of Charity Foundation, Williams points out.

For Shannon, the most gratifying aspect of the program is "seeing the faces of the children and the change that their presence brings to us and them.

"I believe wholly and solely that the church must take the lead, reach out and open the doors for them.

"We are making Christians and at the same time empowering them to do what is best for themselves."

Looking to the future, Shannon is confident about the program's potential to expand.

Blanketing Toledo with Love

Trinity Church, Toledo, is one of several churches that purchase fleece to make no-sew blankets and sleep bags for adults and children, as well mini-blankets with a teddy bear or stuffed animal for children who are taken away from their families or are in the hospital. Approximately 500 blankets are made throughout the year by 50 Trinity church members, 40 volunteers from other faith groups, and 100-plus community volunteers.

Sleep bags were added at the suggestion of recipients who like the blanket layers on top and underneath and use the bag to store private articles during the day. Recipients include the homeless; battered mothers and children; homeless veterans, those in rehabilitation for addiction, and underserved inner city children. In addition to meeting a practical need, the blanket is an expression of warmth and caring from the parishioners who make them.

ST. MARK'S, TOLEDO, OPTS FOR GROWTH

BY JANE HAMILTON

THIS IS THE STORY OF HOW A GROUP OF VERY WARY Episcopalians faced and now embrace the “e” word: evangelism.

St. Mark's, Toledo, is a small, diverse congregation struggling to survive in a run-down part of town. Built in 1905, the large, beautiful building in the Old West End is a testament to the times of great industrial prosperity. The elite of Toledo built elaborate Victorian and Edwardian homes around the church, and those homes still stand, gloriously restored, as a nationally known historic neighborhood. In time, though, many residents began moving to the suburbs, and the membership numbers fell.

Like many of our churches, the building is both the parish's biggest asset and its biggest liability. The beauty of the space is unquestionable, with carved oak, stained glass, and an Aeolian Skinner organ. The size and location of the building make it perfect for serving a community meal on the last Sunday of every month to anyone who comes in, no questions asked. The maintenance costs are crippling, though, and far exceed pledges and donations. As a result, some of the principal from the endowment fund is withdrawn monthly and, with the dip in the stock market, reserves are dwindling.

A vestry retreat in June 2009 brought home just how dire the financial circumstances were. The facilitator, Mary Sobecki, a grant writer for the Needmor Foundation in Toledo, asked the vestry do an exercise involving the finances of the church. The result showed that St. Mark's would be inoperable in 11 months.

“In spite of that news, it took us another six months to really get moving,” says the Rev. Kelly O'Connell, rector since 2005. “It was probably January of this year before things grew out of the annual meeting.”

Hugh Grefe, a relatively new member of St. Mark's,

is the director of a nonprofit community development support organization in Toledo, and as such, he has faced financial struggles. He read the newsletter, asked a lot of questions, and thought he could help. Because of his concern for the church, Grefe was asked to speak at the annual meeting. Among other things, he told the congregation, “Action overcomes fear.”

In the weeks after the annual meeting, O'Connell and

Grefe set about organizing a group of parishioners to meet regularly to discuss the church's options. Grefe agreed to chair the group, and Mary Beroske, Terry Kahler, Bob Meeker, and Diane Polishuk agreed to serve, with O'Connell attending. The group was named the Evolutionary Task Force (ETF). They met every two weeks in the Grefe home, with single malt and cigars as an aid to creative thinking.

Four Options

“The first meeting we just talked around and around because the problem seemed so big,” said O'Connell. But eventually, four options emerged: close, merge, share the space, or grow. At each meeting, the members were given specific tasks to complete before the next meeting, which would address the four options.

Members of the ETF interviewed members of two churches that have moved out of the Old West End in the last two years and found that they are doing very well. One member used Google Maps to locate Episcopal churches in the Toledo area looking for gaps. Another member researched closing the doors.

“At the same time everybody was brainstorming about growth because there seemed to be more energy about that than anything else,” said O'Connell. As a result, growth emerged as the strongest option. “If we actually want to grow, we have to have a mindset of growth,” added Grefe. “We have to get intentional, and this requires a plan and a

“We started talking about how to get ourselves known. How could we do this while spending hardly any money? We needed something that people would stick in their pocket and pull out easily.”

—The Rev. Kelly O'Connell

willingness to work the plan.”

The group gained valuable information from Percept reports, available from the Rev. Brad Purdom, canon for congregations, at the diocesan offices. Percept gives churches profile reports that provide information within a given radius of the church, including income, race, level of education, entertainment preferences, and many other things. The ETF received two neighborhood reports from Percept, based on the profile of St. Mark’s average member: Caucasian, college educated, white collar, and traditional but liberal. The first report showed that within a three-mile radius of the church, almost no one met the profile. The second report based on a member’s address in Sylvania, an affluent suburb of Toledo with no Episcopal church, showed that this should be the target area.

The final function of the ETF was to meet with the vestry and report on their findings. Grefe and Meeker each spoke and stressed that growth was the popular option. With the ETF’s job complete, the vestry took over. Four committees were formed, one each for growth, sharing the space, merging, and closing, but it was clear to everyone that growth was the preferred goal and evangelism was the means to get there.

Senior Warden David Bingham, psychiatric nurse and former Menno-nite minister, is a natural evangelist. When the ETF dropped everything in his lap, Bingham was ready.

He found inspiration in *Unbinding the Gospel* by Martha Grace Reese, a book written for and about reluctant evangelists. Reese was the keynote speaker for the 2010 Winter Convocation and the diocese gave each attendee a copy.

“[From that book, it became clear] that we needed to do some outreach,” says Bingham. One of his first accomplishments as senior warden was

to form a membership committee to contact visitors with notes and calls. Another thing Bingham did was to ask vestry members for their Top Ten Prayer Requests for St. Mark’s based on the book’s admonition to be specific about what you want.

The Growth Committee, now the Membership/Growth Committee, is chaired by Bingham, and he determined that first St. Mark’s needed to get its name out into the community.

Getting Known

“We started talking about how to get ourselves known. There are lots of ways to get your name out if you have a lot of money. How could we do this while spending hardly any money?” asked O’Connell. “We needed something that people would stick in their pocket and pull out easily.”

One idea was to pass out packets of wild flower seeds with St. Mark’s name, location, and service times on them, as well as the church greeting “WelcomeRegardless.” Terry Kahler, psychologist, vestry member and Natural Church Development Health Team member, volunteered to chair, and finance, the project.

St. Mark’s set up a table at the Old West End Spring Festival, a

two-day event that showcases the spring trees and flowers, as well as the restored homes of the neighborhood. Terry and various volunteers manned the table from 1:00 P.M. to 6:00 P.M. on the first day, and simply by asking if people would like a packet of seeds, they passed out all 500 seed packets by 3:00 P.M.

This success spawned another idea: to pass out plastic bags that contained an Off® bug repellent towelette and a card with St. Mark’s information and greeting at outdoor concerts in the area. Bingham, Kahler and Jane Hamilton passed out 700 plastic bags at the Dragon Boat Races, a major community event on Toledo’s waterfront. All of this was accomplished with a simple question, no preaching, and no pressure.

Strength comes from adversity, and this is certainly true at St. Mark’s. Every member of the church is involved somehow. Come to coffee hour after church, and you will see people of all ages sitting at tables in the fellowship hall, putting together bags to pass out or attaching St. Mark’s cards to rainbow beads for Gay Pride Day.

“I’m really pleased with everyone’s involvement,” says Bingham, “no one’s just sitting back.”

Is St. Mark’s teeming with visitors every Sunday? There have been a few, and inquiries are up. The Fall will be a better indicator of how successful the efforts are. But one thing is certain, there is new life at St. Mark’s and it’s because we have embraced the “e” word.

DAVE BINGHAM’S TOP TEN VESTRY PRAYER LIST

1. A vibrant and inviting interactive website
2. A fully staffed and functioning Parish Life committee
3. A growing community meal outreach
4. The physical implementation of the ETF
5. The increase of children and families at St. Mark’s
6. Accomplishment of necessary repairs to the building and parking lot
7. The development of long-term benefactors for St. Mark’s future
8. A vital Christian education program
9. The expansion of the small group fellowships
10. A balanced budget



ECW NEWS NOTES

EPISCOPAL CHURCH WOMEN AND MISSION – IT'S NOT NEW

The official name of the Episcopal Church is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the ECW was originally formed as the Women's Society and Auxiliary to the Board of Mission. In 1872, Mary Abbott Emery wrote letters to every rector encouraging the formation of an "Auxiliary Missionary Society" in every parish. We've been mission-oriented from our very beginning.

As reported in the summer issue of News Notes, we voted to support the Lillian Valley School as our domestic mission project for 2010-2011 and Los Amigos Episcopales as our foreign mission project for 2010-2011. Please note articles on these two projects in this issue. Every ECW can certainly support these two mission projects, in addition to mission projects that you are already doing. With the beginning of the new school year, I hope that we are leading the drives in each of our parishes to collect school supplies for a local school. This is really a "no brainer" piece of mission work. With the current economic conditions, we know there are children in the area of every parish who are not able to purchase the school supplies they need.

Many of the new Mission Area ECWs have their own mission project—a wonderful way for ECWs within the Mission Area to work together. The ECWs, by selecting a mission project, will show the Mission Area Councils how the ECW leads the way!

During the past Triennium, women in all nine provinces of the Episcopal Church raised \$100,000 for the Jericho Road Episcopal Housing Initiative in New Orleans. For the current Triennium, throughout the Episcopal Church, ECWs will raise money for Nets for Life®—another mission project of Episcopal Relief and Development (ERD).

But our mission work is more than just raising money. Reaching out personally to help those less fortunate is what the ECW does—preparing food for and serving the homeless, tutoring inner city school children, helping with Habitat for Humanity, preparing and distributing holiday gift baskets—to name just a few of our "hands on" mission work. We want to hear about and share what you are doing. Please send your stories about what mission work you

are doing to the News Notes editor, Hilary Nerby (hnerby@roadrunner.com). Our theme this year is: *Go Where I Send You*. Let's hear where you're being "sent" and what you're doing! Please send us photographs and a short write-up on the projects involving the women of your parish.

Nancy Sherwin, president
Diocese of Ohio Episcopal Church Women

OUTREACH PROJECTS FROM THE ECW

The ECW's charge to us at the Annual Meeting was "GO WHERE I SEND YOU." Following are some of the projects in which all people of the diocese can be involved.

Christmas at Sea: Seaman's Church Institute

By Carol Culp

Thirteen parishes brought 286 items that included scarves, hats, balaclavas and a sweater vest to Canton to be blessed by Bishop Hollingsworth before being sent to New York.

This outreach is part of a worldwide partnership that is very important to the community it serves and has been an outreach of our church since its inception.

In 2009 the chaplains and their staff (often volunteers):

- visited 72,00 ships
- dealt with over 400 justice and welfare cases involving 800 seafarers
- welcomed more than 600,000 seafarers to the centers
- visited nearly 600 seafarers in hospitals
- distributed 175,000 bibles and other items of Christian literature (where possible in their own language)
- connected 230,000 telephone calls on behalf of seafarers because in some countries they are not allowed to leave their ship. In the US, the chaplains take cell phones aboard when they visit to let seafarers call home.

The Cleveland Plain Dealer has detailed the living conditions on some of the ships that dock here and the failure of the captain to pay the crew; many of these problems are close to home.

The United Nations has declared 2010 as the "Year of the Seafarer."

Habitat for Humanity

The Summit Mission Area women and a few others (from St. Paul's, Akron; St. Timothy's, Macedonia; and St. Paul's, Cleveland Heights) worked with Habitat for Humanity in Akron on August 7. Volunteers joined together to insulate a Habitat House. Along the way, several members of the group were seen to be lifting something heavier than insulation in the form of pick axes and shovels to create a trough for drainage tile in the hard packed earth of the front yard. It was a hot, humid day but one that left everyone with a great sense of accomplishment. For some of the volunteers this is an ongoing commitment and for those new to this project, it was wonderful to see the photograph of the mother and daughter who will share this lovely new home.

Los Amigos Episcopales

By Ruth Ihde

A charitable organization under the diocesan Peace and Justice Ministry, Los Amigos affects more than the lives of children in El Salvador. The projects include:

- support of five schools, and establishment of a new school in a small village of new homes, built by ERD.
- The building and maintenance of the Los Amigos Episcopales Clinic next to one of the schools.
- Provision of bathrooms and a water system for a school and a church.
- Building of a holding tank for water at another school.
- Provision of outside gym sets for several schools.
- Provision of hundreds of scholarships for students (\$250 each per year).
- Provision of earthquake and hurricane relief funding.
- Initiation of libraries for all schools.
- Sending of hundreds of Spanish books to expand libraries.
- Provision of musical instruments for a large band



Volunteering at Habitat for Humanity.

called Marty's Pals Band.

- Donation of start-up funds for a women's craft project near the new school so that the women, especially those who are heads of households, can earn money.

An ongoing commitment is to provide support for the new school, including teachers' salaries and materials in an area where students can't afford to pay for their education.

The Lillian Vallely School

At the ECW Annual Meeting, the younger participants made birthday cards for students at our only Episcopal School for Native American children in Blackfoot, Idaho. They will be sent out in time for each birthday. Perhaps your parish would like to help with this project. Please email Hilary Nerby hnerby@roadrunner.com for the names of children to whom you can send cards.

The school enjoys visitors if you are in the area of southern Idaho, and each year they welcome volunteer teams to do anything from construction to teaching summer school. It costs \$20,000 a month to keep this unique part of our Church's mission operating, and they have a waiting list of students each year.

Annual Meeting 2011

By Carol Culp

The ECW Annual Meeting will be held in Cleveland at the Hilton Hotel in Beachwood on April 29 and 30. Our service project this year will be pillowcase dresses for distribution at home and abroad. Please bring your gently used or new pillowcases (please wash those twice to get the sizing out) along with 1" double-folded bias tape and we'll try and rival the monstrous pile of T-shirts that were collected at the 2009 Diocesan Convention.

Please e-mail information and photographs of your projects to: hnerby@roadrunner.com. The deadline for the next Church life will be November 15.

L.I.V.E. WORKSHOP HELPS WITH END-OF-LIFE DECISIONS

ST. PAUL'S, AKRON, WAS THE SETTING FOR THE L.I.V.E. symposium and workshop for clergy and laity on October 9. The diocesan Health Ministries Task Force and Mercy Medical Center in Canton co-sponsored the event. The task force has four goals, and this workshop fulfilled two of them: to promote training for health ministries and to provide education to the diocese on issues related to health ministry.

The workshops were aimed at teaching participants how to take control of end-of-life decisions and make sure others know what you (or your loved ones) want and can implement those plans as easily as possible. Speakers were mainly from Mercy Medical Center and clergy from around the diocese. Linda Heitger, a member of New Life, Uniontown, and co-chair of the Health Ministries Task Force, works on the palliative care task force at Mercy Medical Center. She arranged for staff from Mercy to provide information on home care, palliative

care and hospice, while an attorney provided legal information on advance directives, durable power of attorney, and living wills. The Rev. Pat Hanen, and the Rev. Webster Maughan led discussions about grieving and emotional and spiritual support. Based on a program she started in Akron named for her mother

and called the Susan Project, the Rev. Polly Glanville discussed her experience with ethical wills and helping



Participants at the L.I.V.E. workshop.



The Rev. Polly Glanville.

seniors navigate the medical system. A representative from a funeral home provided information on burial options. Mercy Medical Center provided continuing education credits for nurses and social workers, and clergy can use this workshop toward their educational requirements.

The Health Ministries Task Force plans to offer the symposium again, but Heitger said, anyone could offer it to a small group or parish. Most hospitals have palliative and hospice care, she said, and one of the goals of hospice is to educate the public. Conversations about end-of-life decisions need to take place in every family, said Heitger, and they need to happen earlier rather than later.

“And it doesn’t just affect the elderly. Many people have children with disabilities, and this is a conversation you should have. It will remind you of who that person was at an earlier, better time.”

Your local hospital may be able to offer CEUs or you can call Heitger at 330-477-4464 for help with continuing education. Local clergy, informed laypeople, and counselors can provide information on grieving and spiritual support. The workshop can also be done in several stages; it doesn’t need to be offered all at once.

STRENGTHENING BONDS BETWEEN PARISHES AND THE BISHOP'S STAFF

WANT A NEW PLAN FOR YOUR STEWARDSHIP campaign? Need someone to write an ad for your church? Unresolved conflict in your parish? How about help with finances?

The bishop's staff, has, in recent months, worked hard to be present in parishes across Ohio, to act as a bridge between the bishop's office and the parishes, and to connect the parishes with one another and with the diocese as a whole. After all, all 18,727 of us *are* the Diocese of Ohio.

Of the seven members of the program staff, five are ordained, and all five spend most of their Sundays driving to parishes near and far to preach, lead forums, and to talk to vestries and other groups, listening to concerns and bringing them back to the bishop and other staff members. All members of the staff can be called upon for consultation whether by phone or with a visit to your church.

The Rev. Alan James, canon to the ordinary, provides parishioners and churches with a direct conduit to the bishop. In addition to overseeing the work of diocesan staff members, he works primarily in diocesan governance—Diocesan Council, Standing Committee, and with Mission Area Council chairs. He also serves as a resource for good stewardship practices in the diocese.

Sue Leishman, chief financial officer for the diocese, administers the Joint Investment Fund for 255 diocesan and parish accounts and the health and dental programs for clergy and lay employees, engages auditors and coordinates 30 diocesan audit team audits. She also is available for help with compliance issues, and will help your parish with payroll and clergy tax questions.

The Rev. Percy Grant, canon for ministry, helps parishes with clergy transitions, assists with resources and education for interim consultants and pastors, and consults with parishes through the call of a new pastor. She also works with the bishop in determining the diocese's need for clergy and the selection of people for Holy Orders, whether to the priesthood or the vocational diaconate. She provides educational and developmental opportunities for clergy and lay professionals.

The Rev. Brad Purdom is the canon for congregations. He supports our parishes by helping them to grow in numbers and spirit through such programs as Natural

Church Development and *Unbinding the Gospel*. His office also offers direct financial aid to parishes for growth in numbers and ministry, and he acts as mediator during difficult times in parishes.

The Rev. Vincent Black, canon for Christian formation, has been working with long-standing diocesan programs such as Diocesan Youth Event, Happening, and the Peer Ministry Program. He oversees the diocesan Resource Center, and is working to strengthen programs for college-age and adult Christian education.

The Rev. Mark Robinson oversees mission projects of the diocese and works with various committees and commissions formed for the purposes of domestic and global mission opportunities. He encourages parish collaboration in mission work and oversees companion relationships with other dioceses.

Martha Wright, director of communications, oversees advertising on both the diocesan and parish level, puts out *ChurchLife!*, the diocesan quarterly magazine, and oversees the diocesan website. Her office also provides website help to any parish requesting it.

The staff in the diocesan offices is there for you and your parish. Make sure you take advantage of it!

CLERGY NOTES

The Rev. Christopher (Zeke) Coughlin has begun serving as associate rector at St. James, Boardman.

The Rev. Carol Fleming has concluded her ministry at St. Mark's, Wadsworth.

The Rev. Jennifer Leider has been called to be the rector of St. Paul's, Oregon, effective November 1.

The Rev. Ed Perkinson has begun serving as assistant rector of St. Paul's, Akron.

The Rev. Amjad Samuel has begun serving as associate rector of St. Paul's, Akron.

The Rev. Mary Staley has begun her ministry as priest-in-charge of St. Paul's, Put-in-Bay.

ChurchLife!

Trinity Commons
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

calendar highlights

November 4

South Central Mission Area Meeting

12:30 P.M. Location: St. James, Wooster. Meeting will include pre-convention information.

November 4

West Mission Area Council Meeting

7:00 P.M. Location: St. Andrew's, Toledo. Meeting will include pre-convention information.

November 6

Treblefest 2010

9:30 A.M. Location: St. Paul's, Cleveland Heights. This day-long event will include treble choirs from throughout the Diocese of Ohio. Register at <http://ohiotreblefest.weebly.com>.

November 6

North Central Mission Area Council Meeting

10:00 A.M. Location: St. Paul's, Norwalk. Meeting will include pre-convention information.

November 12-13

194th Annual Diocesan Convention

Location: Crowne Plaza, Toledo. Go to www.dohio.org/convention for more information.

November 21

Cedar Hills Fall Volunteer Day

9:00 A.M. Location: Cedar Hills Camp & Conference Center, Painesville. A volunteer day to prepare the grounds

and buildings for winter. Please register by calling 440-352-6363 or email cedarhills@dohio.org.

November 23

Interfaith Thanksgiving Service

12:00 P.M. Location: Trinity Cathedral, Cleveland. Contact Eva Cole at 216-774-0457 or ecole@dohio.org.

November 25-26

Diocesan Offices Closed

Thanksgiving holiday.

December 24-31

Diocesan Offices Closed

Christmas and New Year holidays.

February 11-12

2011 Winter Convocation

Location: Holiday Inn French Quarter, Perrysburg. The Most Rev. Dr. Katharine Jefferts Schori, the 26th Presiding Bishop of The Episcopal Church, will be the keynote speaker. Watch the diocesan website (www.dohio.org) for more information.

February 19

Ministry Discernment Day

February 25-27

Happening Staff Retreat

March 25-27

Happening

Location: Cedar Hills Camp & Conference Center, Painesville. For youth in 9-12th grades.

Bishops' Visitations

November

7 Christ Church, Hudson
(Hollingsworth)

14 St. Martin's, Chagrin Falls
(Bowman)

14 St. Matthew's Church, Toledo
(Hollingsworth)

14 St. Andrew's Church, Elyria
(Williams)

21 Church of Our Saviour, Akron
(Persell)

21 Grace Church, Willoughby
(Williams)

21 New Life Church, Uniontown
(Hollingsworth)

28 St. Paul's Church, Mount Vernon
(Hollingsworth)

28 Grace Church, Sandusky
(Persell)

December

5 St. Thomas Church, Berea
(Hollingsworth)

12 Trinity Church, Alliance
(Hollingsworth)

19 St. Matthew's Church, Ashland
(Hollingsworth)

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calendar of events visit
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