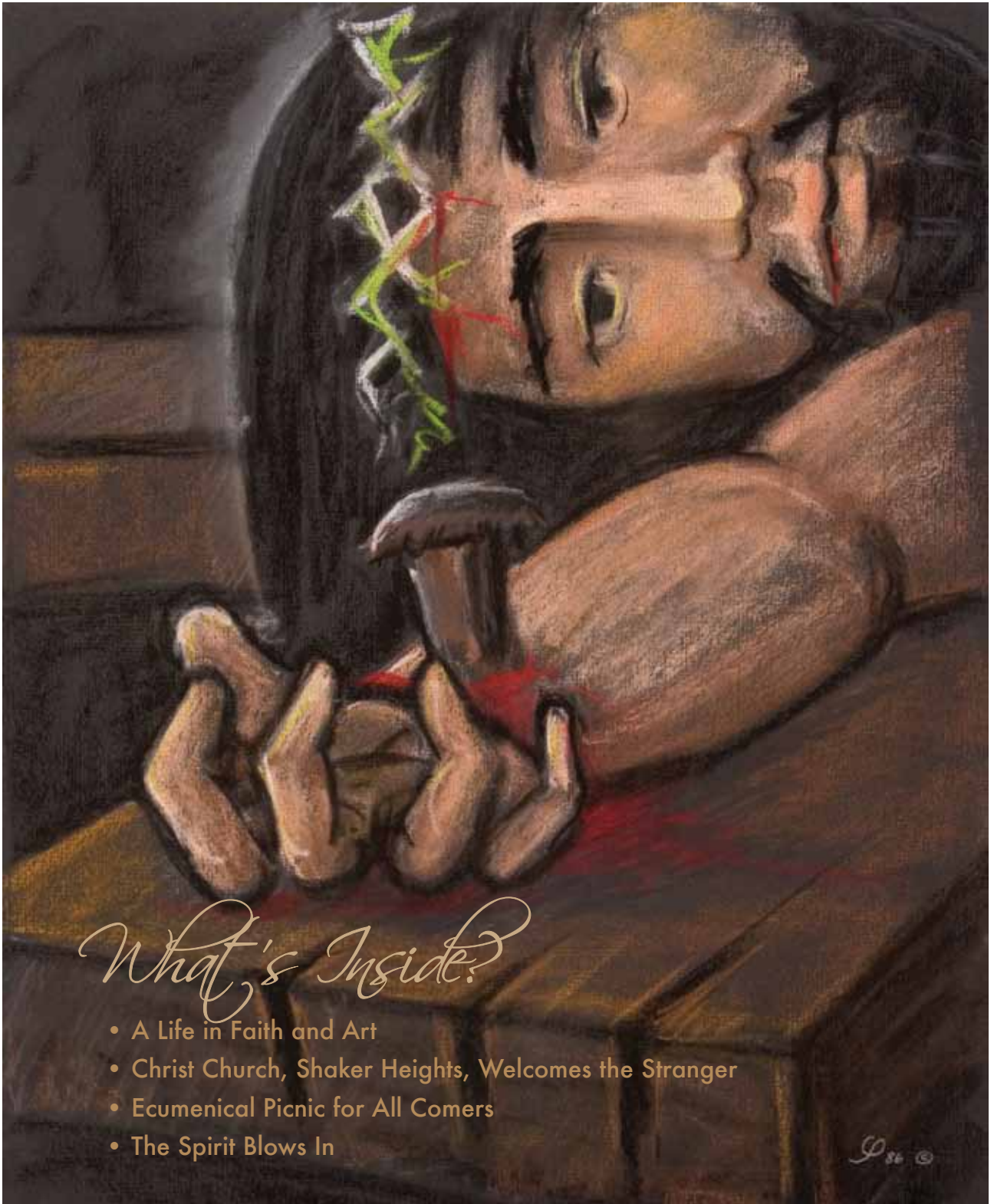




Church Life!

The Magazine of the Episcopal Diocese of Ohio

SUMMER 2011



What's Inside?

- A Life in Faith and Art
- Christ Church, Shaker Heights, Welcomes the Stranger
- Ecumenical Picnic for All Comers
- The Spirit Blows In

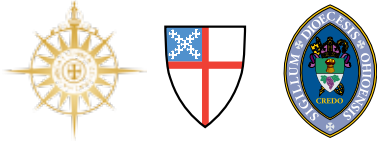
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ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 115, No. 2, Summer 2011

The Episcopal Church



In the Anglican Communion

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

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Archbishop of Canterbury

In the United States

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

Established 1789.
The Most Rev. Katharine Jefferts Schori,
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Established 1817.

Bishop of Ohio

The Rt. Rev. Mark Hollingsworth, Jr.

ChurchLife!

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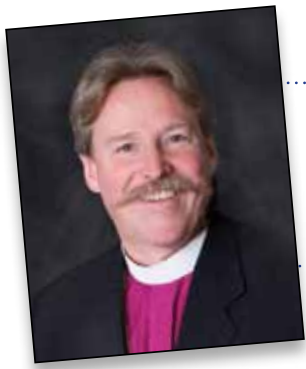
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Front Cover: Artwork created by the Rev. Carl Peterson titled *Jesus is Crucified*. See story on page five.



GRACE NOTES

THE GREAT HIGHLAND BAGPIPES HAVE ONLY NINE notes: G, A, B, C, D, E, F, high G, and high A. There are no sharps and no flats. I will tell you how I know this. Our eldest child, Sophie, is now a student at the University of St. Andrew's in Scotland. Last winter, when she was home for the Christmas break, she asked me if I thought she should take a course in the bagpipes during the second semester. An undergraduate at St. Andrew's is permitted to study the bagpipes and take lessons for credit for one semester. My immediate response was, "Absolutely!" What better place to learn the bagpipes or golf (which she also did) than Scotland? It was a no-brainer.

My second response was, "I'll do it, too!" In our first year of marriage, Sue and I visited Scotland and I bought a kilt. Bagpipes have always seemed the perfect accessory. I have long wanted to learn how to play the pipes, and here was my chance. I already had both a practice chanter and an instruction book that I picked up some years ago in a Scottish store in Salt Lake City (a likely place for Scotland enthusiasts, you are thinking). After a short adventure on Google and a couple of phone calls, I located an instructor who was willing to take me on.

The only potential downside was that my beloved wife firmly dislikes bagpipe music, even when played by the Royal Scots Dragoon Guard, indicating the odds weren't great that she'd be quite as thrilled about this plan as I. I can't quite blame her. To refer to the practice instrument in my hands with a term like "chanter" is slightly misleading. Maybe squawker, squealer, or screecher would be more precise. Our son, Isaac, claims that my practicing provides a remarkably accurate imitation of a cat in severe distress.

*To be
vehicles
of God's
grace takes
disciplined
work.*

The good news is that I found an inventive guy in Northern California (another likely bagpipe Mecca) who makes an electronic practice chanter, complete with drones (the constant low notes that come out of the three pipes pointing back over the piper's shoulder) and vibrato. The reason this is good news is because the electric chanter, cleverly called MacPipes, has a volume control AND is equipped

*It is the
graces of God
that color and
connect our
lives.*

with an earphone jack! With earphones, I can play them anywhere and anytime I want without disturbing a soul! At home, on a plane, in a hotel room, late at night, early in the morning, even when Sue is

around or the children are doing their homework. With my MacPipes, no one is offended. The guy in California is a marriage-saver.

I have recently progressed to the point where my teacher has me playing real bagpipes, which, unlike the MacPipes, are startlingly loud and have no volume control or earphone jack. So my playing the real deal is limited to when I am the only one home (not often) or when I'm at my instructor's house (even less often). This makes for slow but measurable progress, and my teacher, Sandy Hain, an 80-year-old former Pipe Major of the 2nd Battalion of the Black Watch (who once performed with Rod Stewart!), tells me in his thick Scottish brogue that I am doing very well. At least that is what I think he is saying. I am beginning to think he also may be a little deaf.

So that is how I know there are nine notes on the bagpipes, because I have learned how to play all of them and can even play them in a way that produces a recognizable tune. I can play Danny Boy, Scotland the Brave, the Caissons Go Rolling Along, God Bless America, Scots wa hae, Highland Laddie, Land of My Youth, and Jingle Bells, some of your real favorites. I can also play hymn

tunes like Amazing Grace, the Marine Hymn, Adeste Fideles, Martyrdom, and I Love to Tell the Story.

There are eight finger holes in the chanter, the part of the bagpipes used to play the tune, and you might think that if you start with all of them covered and lift your fingers in order, starting at the bottom, you could begin on low G and end up happily at high A. But no such luck! In fact, at no time does the piper have fewer than half of the holes covered! Even though the fingering combinations are complicated, with regular practice you can get the nine notes down and move from one to another with sometimes amazing grace. The hard part is that a bagpiper rarely moves from one note to another without adding from one to four quick little notes in between, embellishments that give the pipes their color. And these little add-ons are strictly prescribed; you can't just throw them in or pretend your mistakes are in fact intentional flourishes. They have names like hits, doublings, birls, throws, taorluaths, and grace notes.

Of course, my favorite is the grace note. Most commonly it occurs when a note is introduced by a very brief high G, accomplished with an extremely quick lift and drop of the left index finger on the top hole. The grace note connects the new note to whatever note preceded it. It brightens the relationship between them, even if they are the same note. I love its name: grace note. It does just that, graces the notes of the melody with color and connection, enhancing their relationship.

For me, the hardest part of piping is managing the grace notes and other embellishments that make the music so rich and, to my ear, beautiful. It takes discipline to make their incorporation fluid and natural. In some ways this is true in the melody of life, I think. It is the graces of God that color and connect our lives, simple and often subtle connections that challenge our tendencies toward detachment and isolation, graces of delight and wonder and hope, of joy and affection and concern, of inspiration and compassion and care. To be vehicles of God's grace takes disciplined work. It takes practice to make ourselves open and available to those generousities of the heart that more divinely connect us to others. Yet with disciplined attention to the subtle workings of God's own spirit among us, we come not only to recognize and be transformed by God's grace notes, but indeed to become, ourselves, transformative notes of grace. Amazing.



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

BEST/NEXT PRACTICES

BY THE REV. BRAD PURDOM, CANON FOR CONGREGATIONS

LEADERSHIP ISN'T EASY. IN POLITICS, BUSINESS, education, and the church we hear constant calls for visionary leaders, empowering leaders, dynamic leaders, and steady leaders. And to make matters more difficult, in the church we add "servant" to the list.

What we really seem to want is someone who embodies all those qualities at the same time. "Will all rock-steady, highly responsive, dynamic, visionary, innovative, empowering servant leaders please stand up?"

That said, there are at least two good reasons we hear about leadership so much: 1) it really does matter; and 2) the world has changed so significantly that the old ways of leading often no longer work.

To use an example from business, it used to be that if your widget wasn't working you most likely knew how to fix it. Further, once it was fixed you could probably assume that it would stay fixed, at least for a while. That meant you could with confidence move on to the next problem.

This applied in the church as well, but as we know that is no longer the case. Approaches that worked so well for so long no longer find traction today. Leadership guru Ronald Heifetz calls this "leadership in a permanent crisis." What he means is that the pace of technological, economic, political, and social change these days is such that no matter what our field we can no longer expect things to someday slow down and "return to normal."

This doesn't mean we can't lead. What it means is that effectively leading a congregation today is about making the best decisions we can to meet today's challenges while at the same time setting in motion processes that will help us adapt to new challenges already on their way. Heifetz calls that "adaptive leadership;" one way to think of it is engaging in "best practices" even as we develop "next practices."

It's a tall order, but an exciting one as well. And being part of the Episcopal Church means that we need not be alone in such work. As congregations, mission areas, dioceses, and the national church, we can work together to learn and engage in best practices while at the same time discerning and developing next practices.

That's my hope for us. Imagine that the Diocese of Ohio someday has among the finest lay leadership development processes in our church. Imagine mission area workshops, diocesan events, and parish processes that consistently deliver first-rate education and training experiences equipping lay people to form partnerships with clergy for increasingly effective parish leadership. We can make that a reality if we really believe it is important.

CARL WARREN PETERSON: A LIFE IN FAITH AND ART

BY SABINE KRETZSCHMAR

“**I**N ART, EITHER AS CREATORS OR AS PARTICIPATORS, we are helped to remember some of the glorious things we have forgotten, and some of the terrible things we are asked to endure, we who are children of God by adoption and grace.”

Madeleine L'Engle, *Walking on Water: Reflections on Faith and Art*, 2001

In 1986, the worship committee of St. James Episcopal Church in Wooster, Ohio, was looking for innovative and meaningful ways to engage the congregation during Lent. They decided to commission and install the *Stations of the Cross*. Artist and priest, the Rev. Carl Warren Peterson (1939–1991), was enlisted to create the images. A likely choice considering he was also their rector.

Each week during Lent of that year, Peterson drew two pastels and presented them at the Wednesday evening Lenten meditations. He discussed the artistic intent and theological implications of each scene.

They were well received by the congregation and in the following years, the Stations became something of a Lenten tradition at St. James. When not on view, they are cared for

as if they were in a museum, archivally framed and stored in a custom-made cabinet.

In 2004, they also inspired an illustrated book. It included meditations written by parishioner Celia Smart and edited by Kimball Watkins, illustrated with photographs by William Blanchard. The impetus for the publication came from an unlikely source. Grace Walworth, thirteen years old at the time, was a parishioner, Smart's piano pupil, and a great admirer of the Stations. Grace said that they “made her feel closer to Jesus,” and asked for photographs of them because she and her family were moving away.

Smart wrote the meditations with her young friend in mind, however the act of writing turned out to be quite extraordinary. Initially, she was having some trouble finding the right time to get started. Nearing the deadline, she sat down to write. Much to her surprise, the words flowed effortlessly out of her in one day. Smart, convinced that it was a moment of divine grace, described it as an “other kind of world experience.”



Jesus consoles a Woman of Jerusalem

Origins from Christian Pilgrimage

The origins of the *Stations of the Cross* (also known as *The Way of the Cross*) date back to early Christian pilgrimages to Jerusalem. Travelers visited the sites of the passion from the place of Christ's arrest to the site of the crucifixion to the tomb. During Medieval times, the Franciscans recreated the way of the cross in gardens and chapels, using statues and painted images, one for each "stop." The Stations have since been ubiquitous artistic features in Roman Catholic Churches and less frequently found in other Christian churches. Typically there are fourteen stations; however, as in the case of the St. James' stations, that number can vary.

The ten pastels are relatively small, measuring about two by three feet, and are on black paper. Each has a powerful iconic feel and restrained expression. Strong lines and colors, and the judicious use of the color red, evoke the intensity of the passion. The scenes are *Christ before Pilate*, *The Centurion lays the Cross on Jesus*, *Jesus meets His Mother*, *Simon bears the Cross for Jesus*, *Jesus consoles a Woman of Jerusalem*, *Jesus is Stripped*, *Jesus is Crucified*, *Jesus Dies*, *Jesus is Taken Down*, and *Jesus is Laid in the Tomb*.

The compositions, while paying homage to art of the past, focus on the essential narratives, bringing the viewer up close to Jesus' face. Peterson wrote, "the Church has encouraged art and music throughout its history and artists have rendered Biblical themes according to the tastes of their eras. I, too, am inclined to create in a contemporary style, but I have a great respect and appreciation for traditional and the variety of images we have inherited in religious art."

Both/And

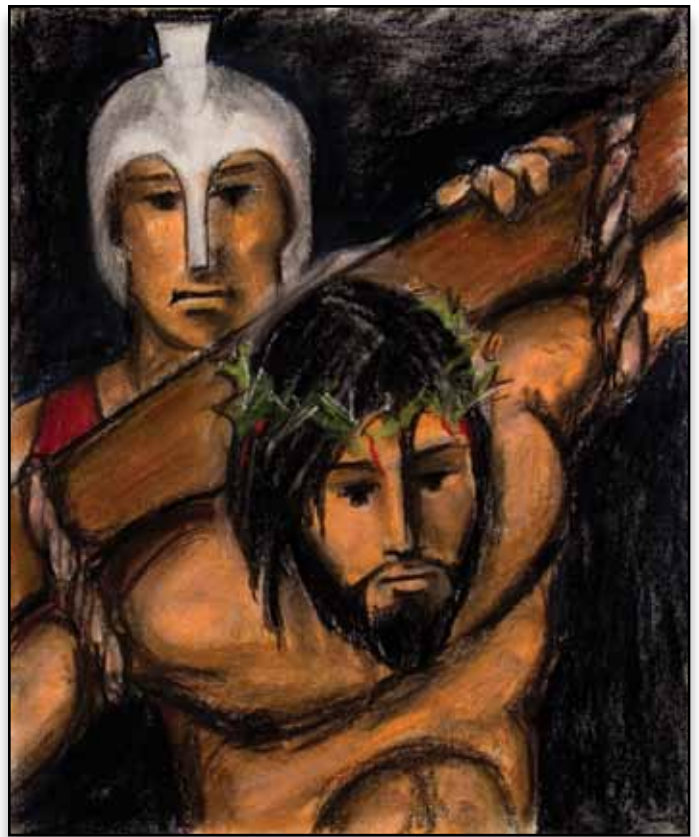
Carl Peterson was both an artist and a priest. "I've always been a person who has two means of expression—one has been art, and one religion." One

local journalist observed, "rather than being two forces pulling him in opposite directions, Father Carl has found that his art and his ministry compliment and fulfill one another."

As an artist, Peterson was foremost a sculptor, who created works that varied in scale from tabletop to monumental. He worked in wood, stone, welded steel, plaster, and bronze. He also painted, drew, created textiles, and even wrote poetry. Although the media varied, his subject matter was primarily religious or spiritual.

Born in Kansas City, Kansas, and raised in Louisville, Kentucky, Carl took art classes as a child at the Art Center Association School. He graduated from the University of Louisville with a Master of Arts Degree and he earned a Master of Divinity from The General Theological Seminary in New York City.

Peterson was well connected in the art world. He went to school with abstract expressionist and color field painter Sam Gilliam and studied under University of Louisville artist and educator Mary Spencer Nay, an artist who had a significant career that included painting murals for the Works Progress Administration and summers in Provincetown, working with artists such as surrealist Boris Margo. Perhaps no artist captured his admiration more than British sculptor Henry Moore, however.



The Centurion lays the Cross on Jesus

During his lifetime, Peterson interwove his two vocations. He was an Episcopal priest in Kentucky until 1980, when he became rector of St. James. He died of cancer in 1991 and is buried in the columbarium at St. James.

Peterson was able to produce a remarkable body of work, especially considering he never had a dedicated studio. Many of his two-dimensional works were created on a rug in his house that his wife, Marilyn, specifically chose because it had a busy pattern; it would camouflage ink and paint stains.

The logistics of his monumental sculptures were complicated without a studio. For example, when he started work on the Universal Madonna and Child, he went to the local hardware store, sat down in the middle of the aisle, and pieced plumbing fixtures together to make the armature. As size and weight made moving it around his house by himself difficult, it was

outfitted with wheels and partial Styrofoam innards to lighten the load. After completion, the work was exhibited and found a home at the Wooster Interfaith Housing from 1996 to 2009. It is now on view on the lower level of Trinity Cathedral.

In the process of adapting to the limitations of his workspace, he devised a method to make sculptures in his house by making molds out of sand and pressing a pinkish stone infused plaster mixture, creating a series of totemic warrior figures. He quickly sold a number of those works, providing the funds for a welder, which he used to make more sculptures.

Throughout his life, Peterson was able to show his work in a number of art galleries; however, at times, his works were displayed in non-traditional venues. The Episcopal Church Women of Kentucky helped provide the funds to send Peterson to a few General Conventions of The

Episcopal Church. In these instances, he set up a booth and not only sold his artwork, but earned commissions, including some for liturgical objects, vestments, and portrait busts.

For example, he was contracted to make a copper repoussé (embossed) and bronze processional/sanctuary cross for the Diocese of Guatemala. Another commission came from the clergy of the Diocese of Ohio. It was a crozier for Suffragan Bishop Arthur B. Williams in honor of his consecration in 1986. Bishop Williams and Peterson decided together on the iconography. The upper portion was cast in bronze at the Studio Foundry in Cleveland and contains symbols of the Trinity, the Baptism, the Eucharist, and Yoruba designs. The center scene depicts Simon of Cyrene helping Christ carry the cross, a reference to shared ministry. Jeff Miller, a Mennonite craftsman, made the walnut staff.

Peterson created another set of the Stations of the Cross for St. Mark's, Canton. They currently hang on the walls of the Sanctuary and were commissioned by Mr. and Mrs. James Luntz to the Glory of God and in memory of their son, Charles Luntz.

Very different from the pastels, each of the ten wall sculptures consists simply

of a black, wooden cross, embellished with abstracted handcrafted bronze shapes that evoke the essential movements, emotions, and symbols of the passion. Peterson also made the bronze and red enamel cross that hangs over the altar.

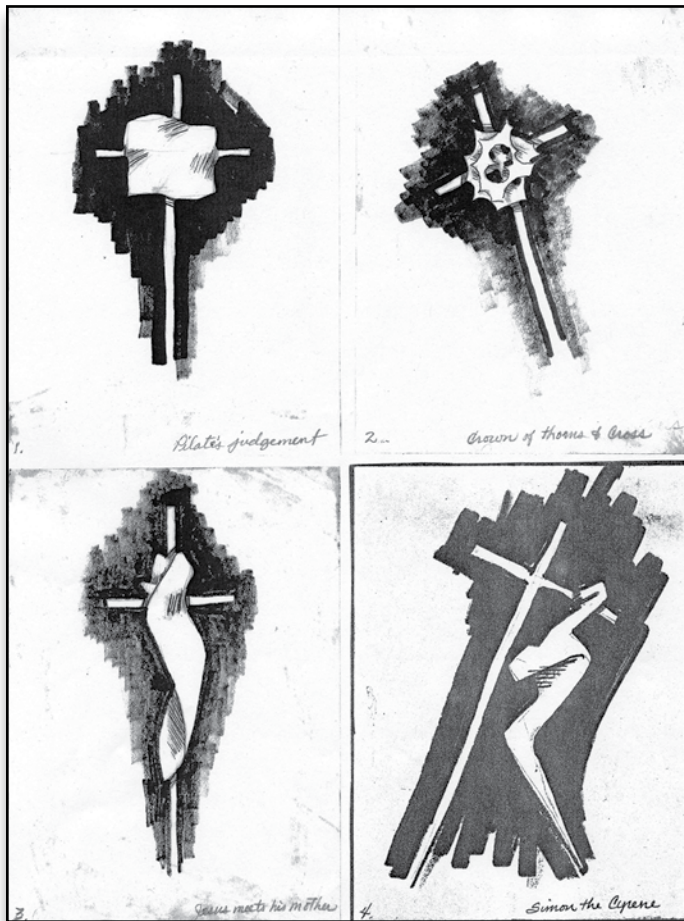
Although the Stations at St. James are removed at the end of Lent, another set of works by Peterson is hung for Easter. Large, bright green, purple, pink, and yellow floral silk banners fill the Sanctuary, created with fellow parishioner Jim Hampshire for the Rubbermaid Company. They were based on Henry VanDyke's 1907 hymn:

*Joyful, joyful we adore thee,
Glory of glory, Lord of love;
Hearts unfold like flowers before thee,
Praising thee, their sun above*

A man of two vocations, there came a time when Peterson was unsure which direction to choose. Certainly pursuing both presented challenges. He went through a rigorous career discernment process and not surprisingly, the resulting recommendation was that he should pursue both.

He wrote, "The ancient tradition of the painting of an icon as an act of worship holds special meaning for me. Each of us needs to be refreshed from time to time. As a clergyman, spending much of my time involved with others and going from meeting to meeting, taking the time to create a work of art allows for reflective contemplation and enables me to approach my pastoral tasks with renewed enthusiasm. I hope some of those who view my work will also be renewed in a special way."

I would like to thank Marilyn Blanchard, William Blanchard, Celia Smart, and the Rev. Dustin Berg for their graciousness and invaluable assistance. For more information about Carl Peterson see www.carlwpetersonart.com.



Samples of the Stations of the Cross for St. Mark's, Canton

BACK IN THE DIOCESE OF TANGA

BY BRENDAN KNOBLAUCH

GREETINGS! It is good to be back in the Diocese of Tanga after spending the past eight months traveling throughout the Diocese of Ohio, building interest for a companion relationship between our two dioceses. Knowing very little about the Diocese of Ohio, it was a struggle at first to figure out how to proceed, but I was quick to find people who were eager to help me and get involved in companionship activities. After a successful stay in Ohio, I will be in Tanga for the next two and a half months, leaving in August. Here I will be working on the next stages of the companionship—connecting people and building relationships: seven representatives from our diocese will be meeting with counterparts in Tanga. I am so happy to see old friends and to meet new friends.

On my first day back at the Diocese of Tanga's office, I presented a framed picture of Bishops John Burt and Yohanna Jumaa from 1973, which the Rev. Brian Wilbert found in the archives of Christ Church, Oberlin. Later that day, a return celebration was held for me at St. Raphael's hospital. There, I presented a book called *The Art and Soul of Nursing* by Nanette Bedway, in association with the Francis Payne Bolton School of Nursing of Case Western Reserve University in Cleveland to Theresia Gawile and Jane Mbuji, the hospital matrons at St. Raphael's. The book was given to me by Ann Farmer from St. Paul's, Cleveland Heights, and will be one of the first books at the new nursing school being established at the hospital. These two gifts: the picture—a celebra-

"We are different culturally, but we are bound together through the Anglican Communion, which gives us a shared history and a shared hope for the future."



Loading the truck of medical supplies and equipment sent by the Diocese to St. Raphael's Hospital in Korogwe.

tion of the historical past between our two dioceses, and the book—a celebration of a new beginning between our dioceses symbolize new opportunities for us. In many ways, we are different culturally, but we are bound together through the Anglican Communion, which gives us a shared history and a shared hope for the future. This is what makes companion relationships so special.

Shipping Supplies and Equipment

On its way to Korogwe is a 40-foot container of medical supplies and equipment sent in May by the Diocese of Ohio to St. Raphael's Hospital and scheduled to arrive on July 6th. The items in the container will be vital to the hospital in providing quality health care to the community. Dr. Mpundu, Medical Superintendent at St. Raphael's Hospital, is especially excited to have an ultrasound at his hospital. Right now, the only ultrasound machine in the region is located in Tanga Town, two hours away by bus.

Ultrasound services are in high demand, so by having this machine, it will attract more patients to the hospital from the surrounding area. In turn, a greater number of patients will provide more revenue for the hospital, ulti-

mately making it more sustainable financially.

Mary Bower, MD, a parishioner from St. Paul's, Fremont, and Linda Heitger, a nurse and member of New Life, Uniontown, are the medical team from our diocese that is tasked with teaching the staff at St. Raphael's how to use the equipment, building relationships, and developing a way forward for the health partnership.

In the next couple weeks, I will be heading out to the Handeni Deanery with John Mntambo to meet with different parishes and establish parish relationships between our two dioceses.

Mission to Global Fellowship

From our conversations, John and I believe that a "Mission to Global Fellowship" can be established to create sustainable relationships between parishes and communities in both of our dioceses. Ohio parish representatives—Sarah Schendel (St. Michael's, Toledo), Patty Peacock (Christ Church, Oberlin), and Ann Schwan (Church of Our Saviour, Akron) will visit about seven parishes in the Handeni deanery and begin to plant the seeds of parish relationships. Though this first trip will be short, it will be the first of many trips, which will feature longer stays by young people from our diocese and reciprocal visits by Diocese of Tanga parishioners.

Joseph Bridges (New Life, Uniontown) and the Rev. Daniel Orr (St. Paul's, Fremont) will be the representatives from the Diocese of Ohio's Commission for Global and Domestic Mission, and they are tasked with building relationships with the Diocese of Tanga's head office and standing committee. They will travel throughout the diocese to get a broader understanding of its parishes and institutions. The diocesan representatives will discuss opportunities for developing cultural understanding and exchange.

Through diocesan, parish and health initiatives, we hope to open the door for more people in both dioceses to participate in this future companionship. In the fall, there will be information sessions held throughout the Diocese of Ohio for any person or parish that feels called to this ministry in our diocese. It is also our hope to use our relationships with our friends in Tanga to create other connections in our community, such as building relationships among schools and hospitals in our diocese with those in Tanga. Our diocesan link can be a catalyst to make not only our churches, but also our community become more connected globally to create one world and one people.

CHRIST CHURCH, KENT, CELEBRATES EARLY RETIREMENT OF DEBT WITH MORTGAGE BURNING

SINGING AND PRAYING, MEMBERS OF CHRIST Church, Kent, "beat the bounds" of the church in the annual Rogation Day procession on Sunday, May 29th. This year there was a special addition to the old English tradition of blessing the four corners of the church's property every year in May. Standing in front of the newly expanded Sunday school garden at the climax of the procession, Treasurer and Finance Committee Chair Jack Craig set fire to the church's mortgage to celebrate paying it off early.

"Paying off the mortgage early is an expression of our vibrant community life and our boundless possibilities for the future," says Steve Mitchell, senior warden of the parish. The Rev. Julie Fisher, rector, concurs. "Our leaders felt that God was calling us to take this step in faith," she said, "so we could focus more on the ministries the building was meant to support, and less on our monthly bills."

Christ Church has undergone several stages of construction starting in 1837. The new wing, for which the mortgage was taken out, was completed in 2001. Next year will be the church's 175th anniversary.



CHRIST CHURCH, SHAKER HEIGHTS, WELCOMES THE STRANGER

BY ETHAN GATES

FINDING PRACTICAL INNOVATION IN THESE TOUGH economic times, Christ Church, Shaker Heights, has looked to make the most of their resources, reaching out to several other local community organizations in need. Unity of Greater Cleveland, a non-denominational, God-centered church, and Verb Ballets, a non-profit group dedicated to promoting contemporary dance, both recently rented space inside the Christ Church building located on Warrensville Center Road, a move that has proved beneficial to all sides.

The possibility of a shared space was first put forward over two years ago, at a luncheon meeting of Shaker Heights clergy that included both the Rev. Peter Faass of Christ Church and the Rev. Joan Gattuso of Unity of Greater Cleveland. Faced with a declining membership, Gattuso voiced her concerns to Faass that maintaining the upkeep of Unity's own building was becoming problematic. Considering Christ Church's own struggle for income, Faass put forward a simple suggestion: that Unity of Greater Cleveland rent space inside Christ Church.

While Gattuso initially declined the offer, hoping that Faass' plan would be unnecessary, the problem eventually grew to overwhelming proportions, and a bank foreclosure on Unity's building in late 2010 forced the issue. But Faass reaffirmed his original proposal. As Gattuso recalls, "Peter said to me: 'If you need a space for four months, four years, or forever, we have room for you. And that was just the most heartwarming thing he could say to me.'" A deal was quickly struck for a six-month lease beginning on February 1 of 2011.

A Seamless Move

For Gattuso and Unity, the move was as seamless as one could hope. Christ Church's site, barely half a block from Unity's old building on the corner of Warrensville and Farnsleigh Road, kept things simple for the dis-

located congregation; as Unity Secretary Rudi Barnes explains, "The only thing that changed on our address was the number. Our members didn't have to find a new route or a different suburb, they're just coming the same direction they've always come to go to church."

Luckily, the advantage of Christ Church's location was accompanied by an equally practical interior. With a total membership of roughly 100 parishioners and 40 to 50 regular Sunday attendees, Unity found the Good Shepherd room (formerly used for receptions) at Christ Church to be a perfect sanctuary space for their weekly services. In addition, Unity is renting a clergy office and one of the two rooms that make up Christ Church's parish office.

"I think it's a very 21st century thing to do," enthused Gattuso regarding the arrangement. "There are these massive churches that don't

have massive congregations anymore. I think it's a very green thing to do, rather than just letting the space lie dormant." Though there were a few early concerns regarding the obstacles of two worshipping groups sharing the same building, Christ Church and Unity are in the midst of negotiating an extension to Unity's lease. "We wanted to give ourselves a 'dating' period," explains Faass, "where we would see what some of the issues might be between us; and other than a couple issues of sound infiltration [Christ Church's 10:30 A.M. Sunday liturgy overlaps with Unity's 11:00 service], which we have handled, there really have been none."

Verb Ballets' path to Christ Church came along a more direct, though no less fortuitous, route. For years, the Verb Ballets staff bounced from one studio to the next, anywhere from Akron to Rocky River, changing in cramped conditions and always having to commute between the company's rehearsal space and administrative offices. Seeking a permanent residence, Verb sought help from the city of Shaker Heights' office of economic

"If you need a space for four months, four years, or forever, we have room for you."

The Rev. Peter Faass

development, and its director, Tania Menesse. The search didn't last long: Christ Church had already been discussing the possibility of such a deal with the economic development office, and was Menesse's first suggestion. Verb didn't need to even consider anywhere else.

Putting Space Together

According to Verb director Margaret Carlson, Christ Church provided a perfect fit for the company's unique demands. In Christ Church, Verb found space for rehearsals, storage and offices, while maintaining a convenient location only a short ride from I-480 and I-271. With half of the company living in Akron, easy highway access is a huge improvement over Verb's previous location in downtown Cleveland, where employees were subjected to traffic jams and high prices for parking.

All told, Verb's five-year lease with Christ Church provides the company with two storage rooms, five offices (which Verb uses for dressing rooms, a conference room and their own administrative offices) and half of the church's extensive parish hall, now outfitted with extra lighting, a portable wall of mirrors and a special raised, padded floor to serve as Verb's dance studio. Carlson is clearly still thrilled to have found such an ideal space for her company, expressing gratitude that Verb did not need to resort to an empty car dealership or bowling alley as other stressed ballet troupes have.

For Christ Church, the shared arrangement has already produced numerous benefits, both expected and unexpected. At the most basic level, the rent from Unity of Greater Cleveland and Verb Ballets of course provides Christ Church with a certain amount of financial relief, allowing the church to cover their annual operating costs without

dipping as far into their endowment. But the profit spreads further than finances; for instance, Christ Church's Parish Administrator Donald Jackson expressed gratitude for Rudi Barnes' presence in the parish office: "We do keep the doors locked because the building's so big. People can wander in and we've had things stolen, so now there's another person here Monday through Friday to help answer the door."

Also, Christ Church hopes to gain from the increased visibility granted by an expanded selection of people visiting the building. Verb Ballets uses its studio for classes in classical ballet and modern dance in addition to rehearsals, a venture that is sure to draw more outside attention to Christ Church as students pass through. The dance company has also hosted a fundraiser inside the building, and proposed a plan to perform selections from their new season at Sunday liturgies. Faass was thrilled by the prospect of such an offering, which would most likely include a Verb piece based on the history of the Shakers, the religious community that originally settled Shaker Heights: "That's the kind of relationship that I was hoping to develop with [Verb], not to just have them as a tenant. That kind of interweaving of topics and theology and dance and art, I am just so excited by that."

But perhaps the greatest gift of all has been the opportunity for

Christ Church to look beyond their own walls (so to speak). "We are not an inward-looking congregation, we are an outward-looking one in everything that we do, in our outreach and how we serve the community,"

continues Faass. Christ Church and Unity have now joined together on several outreach projects, including gathering Easter baskets for children through the New Life Community and Interfaith Hospitality Network of Greater Cleveland (since merged to form Family Promise of Greater Cleveland). Both sides hope to explore

further areas where the two congregations can join in mutual ministry.

The grace and understanding with which Christ Church has accepted their new circumstances should serve as an inspiration to the Diocesan and greater Episcopal communities as a whole. Concluding, Faass was eager to praise his parishioners for the smooth transition: "Because this was all happening around Christmastime, I kept using the Joseph and Mary story of no room at the inn, and that it is our call as Christians to provide space for people who are homeless, literally. And I think it shows that we are willing to give up some of our best space, to be sacrificial in that way, to meet the needs of someone who was without a place to stay. I think that's been the Holy Spirit at work."



A dancer from Verb Ballets preparing for rehearsal.

VERGERS COMING TO THE DIOCESE OF OHIO

BY MAE PELSTER

MANY DEVOTED LAY PEOPLE WRESTLE WITH A call to the ordained ministry, and even for some of those who do feel called, this path may fail to mesh with other calls and obligations. But a person does not need to be a priest to perform significant service to the church and its worship. One alternative is to become a verger.

Although vergers are a rather recent innovation in America, the position of verger goes back into English history nearly 700 hundred years to the 12th century. It is related to the minor orders of acolyte or porter, and has been compared to the role of butler in the house of God. In modern terms, the verger performs the role of stage manager, supervising every aspect of the worship service that doesn't require personal supervision of clergy. Historically, vergers have maintained the church building with its furnishings and led the liturgy, but until September 1988, the Church of England Vergers' Guild was the only organization bringing vergers together. Then John Campbell, the General Secretary of the Church of England Vergers' Guild, came to Miami to attend the installation of five new vergers on the invitation of Trinity Cathedral, Miami, and to discuss the development of a new American organization of Vergers. Inquires from clergy and interested lay ministers flew in. Today, the United States can boast 15 to 20 paid, full-time vergers and almost a thousand part-time volunteer vergers.

Duties Range Widely

Verging has grown and developed beyond the days when vergers used their virge (a ceremonial staff, traditionally made of wood) to beat a clear path to the church for the thurifer, crucifer, acolytes, choir, and priests. Today vergers duties are determined by clergy and may include assigning, training, and checking in lectors, chalice bearers, acolytes, and prayer intercessors. The verger might be called upon to coordinate with the Altar Guild, Funeral Guild, and serve as Wedding Coordinators. They make certain that anything that is needed during a service—like wine, wafers, and candles—are kept in good supply. They may even be called upon to make the chrism oil to be used at baptism.

Most of their efforts go into planning of services and seeing to it that the worship service goes smoothly. This

includes the care and maintenance of clergy vestments, and helping their own and visiting clergy to vest.

Most parishes have volunteers already taking on these chores, and clergy might ask why they should consider establishing those members officially as vergers. Being members of the Verger's Guild of The Episcopal Church dignifies these volunteers' efforts. The Guild offers a comprehensive training course called *A Course of Training for a Verger* that takes anywhere from 8 to 15 months to complete and offers a Certificate of Completion and an official guild virge to graduates. Graduates become Fellows in the Vergers' Guild of The Episcopal Church, confidently able to support the worship of their parish as prescribed by their rector. Registration and training information may be found online at www.vergers.org.

The course is not required to become a member of the Vergers' Guild, but the structured training it provides is highly beneficial. Both lay and clergy will find resources, tools, and vestments for vergers available on the Guild's website.

Helping the Rector

Having a healthy verger's ministry in a parish relieves the rector of many time-consuming tasks and allows clergy to be available to greet parishioners and visitors and respond to pastoral concerns.

For youth who are considering their place in the church, verging presents an opportunity to learn about worship and test their vocation. The training they receive will broaden their knowledge and increase their opportunities for service to the church.

From September 20 through October 2, 2011, the National Vergers' Guild of The Episcopal Church will hold their annual conference at Trinity Cathedral in Cleveland. Trinity's 11:15 A.M. service on October 2nd will be an excellent opportunity for interested priests, lay ministers, and church members to see vergers at work. Verger Emeritus at Trinity Cathedral Edward Metz will share his knowledge and expertise about establishing a verger's ministry within parishes of the Diocese of Ohio. For more information, contact Ed Metz, in care of Trinity Cathedral (edmetz@sbcglobal.net) or you can visit the Vergers' Guild of the Episcopal Church online.

ECUMENICAL PICNIC FOR ALL COMERS

BY BILL BENEDICT

EVERY MONDAY NIGHT AT ST. JAMES, PAINESVILLE, the phrase “church picnic” takes on a new meaning. The parish in downtown Painesville feeds as many as 90 needy people in its parking lot or at tables set up on its lawn.

The feeding program, called *Karpos*, which is Greek for “fruit of your labor,” is a unique partnership of St. James and two Catholic churches, St. Mary’s in Painesville and St. Gabriel’s in Concord Township, to feed hungry and homeless people three weekday nights each week. But its real fruit is the relationships that have grown.

Working Outside

“We’re outside together so we get an understanding of what it is like to be homeless,” said Bobbie Nolan, who coordinates St. James’ efforts. “Part of this program is socializing with the people, talking to them, and learning who they are. Some of them haven’t talked to anyone all day. And this is a safe environment.”

St. James has been feeding the homeless for years with its lunch program on Saturdays and Sundays. It began reaching out to the homeless in a different way in April 2010.

Being outside makes a big difference. Gracia Morton, who had worked with the lunch program for 15 years and now helps Nolan with the evening meal coordination, said that with the *Karpos* program, “in the winter, even on the horrible days, we are serving. The homeless are outside either way,” Morton said.

“I wasn’t convinced [of its usefulness] when we first started. I didn’t get it,” Morton said. But she had an epiphany at the end of August when she witnessed one volunteer, who was happy to serve but did not interact with the people, make a connection with two men, one who needed work done on his home and the other who needed work. The men and the volunteer have become friends.

“I think the Lord sent each volunteer to be a gift to each of those people [at the table].”

Karpos was developed at St. Mary’s by Kathy Phillips and Gregg Stovcek, a young seminarian. They met with the homeless who said that some kind of evening meal would be beneficial and suggested St. James as the site because they were used to going there for the lunch program.

St. Mary’s began the program in the fall of 2009, traveling around the city to serve the meal. They served from the sidewalk at St. James, near the jail, near the bus shelter and down by the Grand River.

At the beginning of 2010, Phillips and Stovcek asked St. James if the parish would be interested in participating in the meal.

The Rev. Vanessa Clark, rector of St. James, said that during the meeting with the Catholic coordinators, when the program was described, “the Holy Spirit blew into the room.” Clark took the idea to the outreach committee.

In April 2010, a St. James group attended a Wednesday night meal and later the parish committed to doing it for a year. St. James has a big room at the church that is suitable for serving a meal, but decided to serve the meal outside. “The shared experience has increased the trust, [among people]” said Morton. Somehow, when the meal is served inside, the people perceived it as more condescending, she explained.

“When you have a home, you don’t think about not having a broom or a sponge. Some of these men have been living out of backpacks, so that when they do get housing and they want to maintain a home, it’s overwhelming.”

Bobbie Nolan

Success Stories

Nolan said, “We have had some success stories. We have had three homeless men, one who was living in a barn, who have since found housing.” The church has stepped in to help them, providing things like furniture or a TV.

One man was very grateful when Nolan bought him a bucket, a mop, a sponge and some cleaning products after he got housing.

“When you have a home, you don’t think about not having a broom or a sponge. Some of these men have been

living out of backpacks, so that when they do get housing and they want to maintain a home, it's overwhelming."

People may not ask for help in other settings, but in the *Karpos* setting they do, Morton said, "because you don't mind asking a friend."

Another man who has gotten housing has come back to visit.

He sets up tables, and one time he offered the prayer before the meal.

The church sees the meal as an evangelistic opportunity, but does not force the Gospel upon the people.

"Prayer is often offered before we serve, but you do not have to

participate in the prayer or Bible study or anything like that in order to get a meal. Anyone and everyone who needs a meal is fed," said Nolan. "In individual conversations, people will share about the Lord or the Bible."

St. James cooks and serves the meal on Mondays. On Tuesdays, St. Gabriel's volunteers cook and serve at St. James. On Wednesdays, St. Mary's group cooks at its church that is a block away and then serves at St. James.

"This partnership has occurred very organically," Morton said. "It is good for the city of Painesville and very groundbreaking. The Catholics have huge resources. The schools and youth groups have helped out." They also have a lot of transient volunteers.

Serving begins at 5 P.M. and usually lasts to 5:45 P.M. or 6 P.M. Some people are cleaning up as they work so the group is usually done by 6 P.M.

In April 2010, the program began by feeding 35 to 40 people. Over the summer, it grew to 80 to 85. During the winter, it slowed to 50 to 65. Then this April, the number being

served has swelled to 85 to 90.

No One Turned Away

"In the second week of April, we expected 65 and 92 people showed up," Nolan said. "I had to go back inside and cook some more because we won't turn anyone away." Nolan said that some of the people told her they were coming because their food stamp aid had been cut back.

Ten volunteers from St. James usually help out. Some come just to cook and work on it for an hour or an hour and a half. Others take off from their jobs and come at 4 to 4:30 P.M. and help

serve or clean up. Some work the whole day.

Tables are set up outside the church and the meals are offered buffet-style. In the summer, tables are set up in the grass for people to sit and eat. "In the summer, it's like a church picnic every day," Nolan said.

In the winter, the tables are placed in the parking lot. Some eat in cars. In bad weather, the serving tables are set up on the porch between the church and the chapel. It keeps people out of the rain, "not that it protects you from the wind and the cold," Nolan said.

Clark has seen two tangible fruits of the *Karpos* program in the parish life. "I have seen a significant decrease in the abuse of the property," she said. St. James is in downtown Painesville and has sheltered areas so it has some campers, but now there is less trash left behind. "We still have campers, but there is a greater respect for the property."

Among people who volunteer, there is a new kind of light and energy. Three households who have come

to the church have stayed because of the mission of *Karpos*, Clark said.

"We also have a clearer voice [in identifying ourselves] as a feeding church. I never want to downplay how important our lunch program is, but in this program, we have been able to build relationships by breaking bread together."

Instead of "us" and "them," Clark said, "it is us the parish and us the people we serve." *Karpos* has enabled the parish to "live more deeply in what the Spirit is calling us to be."

There is a peculiar architectural detail of St. James. The church was built in 1866 and when the parishioners added a kitchen in the basement, they decided the best access for it would be directly under the sanctuary.

"So that when I am standing at the altar during Communion asking that Christ become physically present, directly under me people are preparing food for the homeless," Clark said. "This is in our DNA."

She believes St. James has a special calling for helping the needy. "We treat you as a human being," Clark said. "You are not a homeless person, you are a person who doesn't have a home."

Food comes strictly from donations. On Monday, Nolan often uses leftovers from the lunch program. And people will donate food left over from parties and weddings. The Masonic Temple has given donations.

Donations of food also have come from other churches.

"We make a one-pot meal such as spaghetti and meatballs or beef stroganoff. Recently I made turkey a la king from turkeys that were donated. I took them home and cut them up and cooked there," Nolan said.

"We also offer a vegetable and bread and butter and a dessert. The desserts are donated by local bakeries and a grocery chain.

"The Internet also has helped me

When the program was described, "the Holy Spirit blew into the room."

The Rev. Vanessa Clark

with quantities, how many pounds of chicken to make or how much pasta. We also have volunteers who know how to cook large meals,” Nolan said.

Clothing, Too

The church has also handed out donations of gloves, hats, scarves and coats.

Right after Christmas, an anonymous donor gave enough hand warmers to be distributed for three weeks in a row.

In the winter, the meal is handed out in Styrofoam clamshells like those that hold leftovers at a restaurant. They are expensive, especially when compared with the paper plates used in the summer. Plastic utensils are also handed out.

Lake County offers many resources for people to find housing, and St. James will try to direct people to the appropriate agency, Morton said.

One member who has felt that call of the Holy Spirit to help the homeless is 90-year-old Evelyn Werbeach, who is a lifetime member of St. James. She goes every Monday at 3:30 P.M. and stays until 6, helping in the kitchen. Even when there were winter storms, she showed up to volunteer.

“The lines just keep getting longer,” Werbeach said. “It’s so sad that people can’t provide food or a coat for their children.”



Standing with Bishop Hollingsworth are, from left, Rosalind Hughes, ordained to the transitional diaconate and Anne Pillot, ordained to the vocational diaconate, on June 4, 2011, at Trinity Cathedral.

Photo by Chris Holley-Starling

MISSIO: A FRESH EXPRESSIONS MISSION CONFERENCE

THE DIOCESE OF OHIO IS COSPONSORING with the Diocese of Southern Ohio a fresh expressions mission initiative to encourage new forms of Christian communities engaging young adults and other new audiences. As part of this exploration, they have asked Episcopal Village and the Rev. Karen Ward, founder of Church of the Apostles in Seattle to host a conference September 30 to October 1 that will provide practitioner led training and useful resources for proclaiming the good news to a new generation, reaching youth and young adults, providing leadership in mission, and tools for emergent worship, music, and liturgy within a post modern setting.

Episcopal Village conferences are unique gatherings for young adults and fresh expressions practitioners to build community, share ideas and resources and dream about a new kind of church. This conference should offer members of established congregations hope for the future of the church and be a catalyst for change with practical ideas about how they might experiment with emergent practices and grow their congregations.

The event will include keynote and plenary presentations, Q and A, mission conversation workshops, emerging Anglican liturgies and music, practitioner panels, social time, multi-media and print resources. You can find out more about Episcopal Village and other events they have hosted on their website (www.episcopalvillage.org).

The past events have been East Coast/West Coast gatherings making it more costly and time intensive for people from the Midwest to attend. This is a unique opportunity to provide us with an experience of this emerging movement of the church at a local level.

THE SPIRIT BLOWS IN WITH THE MAUNDY THURSDAY SERVICE

BY BILL BENEDICT

THE NOISE WAS STEADY, A STRONG UNDERCURRENT. The room was overcrowded. People flowed in and out in a stream of controlled chaos.

It wasn't your typical Maundy Thursday service, a service normally calling for solemn reflection. But the Maundy Thursday service and meal in the Undercroft, or basement, at Church of the Redeemer in Lorain was an experience the parishioners won't soon forget. In fact, it may well have changed the church forever.

And the pivotal moment of the evening may be attributed to one of the evening's smallest and humblest participants. It occurred during the foot washing, when a little blonde 3-year-old, dressed in a purple jogging suit, came forward with her mother to have her tiny feet washed.

For Bob Wood, a vestry member in charge of the foot washing ceremony whose burly stature contrasted sharply with that of the little girl, it was the moment that "took my heart the most."

When Anne Yug and the Rev. Mary Carson, Redeemer's rector, began planning the service weeks before, they had no idea how the evening would go and certainly had no idea of its ramifications.

For the past 10 years or so, Yug has been coordinating the Chaburah meal for the parish. A Chabura is basically a Seder meal with a service incorporated. Yug prepared lamb and courses of Middle Eastern food for an elegant meal and service. This year, it was decided that the Maundy Thursday service would be combined with the community meal of the parish because Maundy Thursday would fall on the third Thursday of the month and that is the same day as one of the community meals, normally served on the third and fifth Thursdays of every month.

Yug planned the menu, choosing chicken because she already had some in the freezer. Carson planned how the service would proceed.

On Palm Sunday, Sally Cook and the youth group

prepared Easter bags for all of the guests that included chocolate candy. Yug, Jane Wood and Marge Davies began cooking the meal on Wednesday. Sylvia Sholle decorated the tables.

"Two meals in advance of the service, we began telling people they would have a service along with the regular monthly Thursday night meal. We were hoping for 80 to 90 people, which was a normal night," Yug said.

Instead, 143 attended.

"A lot of regulars didn't attend," Yug said. "Some of them attend their own churches. We got a lot of new people because they knew what we were doing."

"All of the guests were fed, but some of the parishioners went without so that there would be plenty for the guests."

Ann Yug

They Just Kept Coming

"We were shocked by the number who showed up," Wood said. "We just loved the fact that we were there for them. They were more than aware that we were going to be doing the service."

Wood and George Siss were the maitre d's, who were in charge of getting everyone seated in an orderly fashion. "When people started coming in, it got to the point that parishioners got up and gave their seats to the guests," said Wood.

"All of the guests were fed," Yug said, "but some of the parishioners went without so that there would be plenty for the guests."

While food courses were being served, Jim Kulma, the chaplain of the Lutheran Home in Westlake and a Bible storyteller, presented the Maundy Thursday lessons.

"I can't say it wasn't without chaos—there were people going in and out during the service," Wood said.

Then during dessert, Wood prepared for the foot washing. The dinner tables had been arranged in a square and the foot washing was to occur in the center. Wood originally planned for six parishioners and six guests to participate in the symbolic ceremony.

"One of the men came up and said, 'If you wash my feet, I have to wash yours,'" Wood said. "I was fine with that." Then the mother came forth with her

3-year-old and soon there was a flood of people asking to participate in the ceremony. Suddenly the evening had changed.

“Everyone wanted their feet washed. They were really into it,” Yug said.

Carson led the Eucharist in the center of the tables, and the participants came up in two rows and received wine from two chalice bearers.

After the Communion, “a young mother with a young daughter—2 years old—asked me if she could be blessed,” Carson said. “We ended up with a long line of mothers bringing their children to be blessed.”

Presenting the Word

Carson said, “I think the response to the foot washing and the Communion was because of the way the Word was presented.” Kulma’s presentation offered the lessons in a much more vibrant way than just reading them.

“It was amazing to see the engagement of everybody who was there,” Carson said. “In my Easter sermon, I talked about how the people were just beaming.”

After the service, people showed great enthusiasm and interest in carrying the spirit of the evening forward.

Yug had some definite ideas in that direction.

“I would like to allow (the people who come to the community meal) to create their own service within the bounds of the Episcopal Church,” she said. The parishioners are talking about planning a monthly service that would be incorporated in the community meal. Yug suggested that the meal begin at 6 p.m. and that some kind of Eucharist be offered at 6:45.

Yug said the Maundy Thursday service offered special healing and a new purpose for Church of the

Redeemer. The church has been torn by conflict and the parish’s numbers had been dwindling. “We were going downhill,” she said. Because of the Maundy Thursday service, “We went from totally depressed to extremely excited. It’s turned completely around. We’re small but we’re mighty.”

Wood agreed, saying that the community meal has had a big impact on his personal faith walk. He and his wife have been members at Redeemer for 30 years but attended irregularly. Through the community meal, he has become involved in the parish to such an extent that he is now a member of the vestry.

Lifting Our Spirits

“A year ago, I could not have imagined Redeemer doing this,” Wood said. “The community meal has lifted the spirits of our congregation. It shows us we have a brighter future. I find it was what we were put here to do.”

Carson had the same assessment. She came to the church in 2009 as part-time interim rector. “This could not have happened when I came here in December 2009,” she said.

“I get no credit whatsoever for what they have done. I just sat back and cheered. Too often the clergy gets credit for what the people have done. This truly is something they have done on their own,” she said.

More good things lie ahead for



Foot washing at the Maundy Thursday service.

Redeemer through its community meal. Recently, the church connected with the Lorain Pride Team, which has received a federal grant to provide health screenings to the community. Two nurses have come to the community meal to give blood pressure screenings and provide health care referrals.

Carson said, “It was a natural opportunity to hook up with them. At the last meal, the nurses were busy for a couple of hours straight. That was something we had hoped to add.”

The parish is considering offering Christian education to the dozen or so children who are now coming to the community meal. Carson said they are looking at Godly Play, which involves Montessori-type presentation of Bible stories.

“This is a true evangelism opportunity and there is enthusiasm among people who have not really been involved in the church before,” she continued.

“We have a good reputation for treating guests well and with grace.”



ECW NEWS NOTES

EDITED BY HILARY NERBY

PRESIDENT'S REPORT

By Barbara Johansen, President

Summer is a time of transition for many of us and for the ECW it's the end of our program year and the beginning of my term as president of your organization. The 2010–2011 year has been one of learning and positive movement. Members of the board have visited some of the more extended Mission Areas in our diocese. These churches face special challenges, and we were able to learn first hand how hard people are working to meet their specific needs. As we move into a new program year and a new board, we intend that our forward momentum will continue to the benefit of all members of the Episcopal Diocese of Ohio.

As president, I know that I follow in the footsteps of many fine women who have worked hard to keep this organization relevant. In assuming this role, I'm fortunate to have the experiences of several past presidents and board members to help me continue their legacy but we only leave a legacy if we continue to move forward.

ANNUAL MEETING

The 134th Annual Meeting was held on April 29 and 30 and hosted by the Cuyahoga Mission Area. Attendance exceeded expectations and filled the available space. We extend our sincere thanks to Bishop and Mrs. Hollingsworth and their family for hosting our Friday evening reception at their home. They made us feel most welcome and fed us well, living up to a long-standing Episcopal tradition. The after-dinner entertainment was a play reading by members of the board of *Yet we Persist*, a history of the ECW. Judging by the laughter and applause, it was a hit.

Saturday morning saw over 100 people attending the program, which began with a business meeting that included the election of officers who are:

- President: Barbara Johansen, Trinity, New Philadelphia
- Vice-President: Susan Lau, St. Paul's, Mt. Vernon
- UTO: Anne Cole, All Saints, Toledo
- Triennial Delegates: Hilary Nerby, St. Timothy's, Macedonia, and Susan Lau, St. Paul's, Mount Vernon. Alternates: Susan Quill, St. Paul's, Cleveland Heights, and Barbara Jones, St. John's, Boardman.

The Officers were installed during the Eucharist, which was celebrated by Bishops Hollingsworth, Williams, and Persell. The offering was over \$800, which was given to the diocesan "Bricks for Haiti" program.



Young people at the ECW Annual Meeting in costume for the short play they performed.

Workshops:

The six workshops were well attended and involved lively and worthwhile sharing of experiences and information.

The Bible Study group was in some ways a follow-up on last year's program with all the attendees participating in a lively discussion about the wide variety of material they'd used during the past year. It ranged from the more formal prayer-based programs such as *Unbinding your Heart* through the faith-based novel, *Putting Away Childish Things* by Marcus J. Borg to the *Bad Girls of the Bible* series by Liz Curtis Higgs.

The Little Dresses for Haiti group was, without a doubt, the noisiest one. Not only were there quite a few women, but sewing machines purred away as they made dresses to send to Haiti. For many of them it was their first attempt, so they went from cutting out the dress to, in some cases, completion: A new skill to take back to their parishes.

The Los Amigos Episcopales workshop brought attendees up to date on the ongoing activities of this outreach program, much of which was covered in depth in the last edition of *ChurchLife*.

The United Thank Offering attendees learned about the process of requesting grant funds, and held a general discussion on ideas for promoting the program in parishes.

The Sharing Outreach group was told that "Outreach is people engaged in hands on work—NOT just writing checks. It has evolved from "we know best" to "they know

best,” and we should help recipients of our outreach do things better. The attendees shared their experiences of programs that affect education, economic, or health needs.

A number of churches **feed the hungry**—St. Stephen’s, East Liverpool, began a soup kitchen, but then changed the name to “Good Shepherd’s Lunch,” using table cloths, church plates, and cutlery. They’ve incorporated prayer requests, which become part of the Prayers of the People during Sunday worship services.

Several churches have **community gardens**, among them St. Thomas, Berea; Christ Church, Shaker Heights; and Trinity Cathedral. The Cathedral has also developed a **Back Pack Ministry**: filling back packs with food for children of a nearby public school to eat over the weekends, as many of those who eat two meals a day at school don’t have the same luxury at home.

Trinity, New Philadelphia, **houses the homeless** in the church’s under-croft. St. Paul’s, Mt. Vernon, began a **men’s shelter and Sunday supper**. St. Paul’s, Cleveland Heights, hosts an **Armed Forces Outreach Group**, which ministers to the families of service men and women from the parish, in addition to sending care packages to those serving in the Armed Forces.

Attendees were shown the Armed Forces prayer book, an Episcopal Church medal, and other items that can be ordered from The Episcopal Church headquarters.

A number of churches support local schools, providing tutors, as well as monetary assistance.

The Village is an integral part of the New Member Ministry at St. Paul’s, Cleveland Heights. It began there in 2005 and has grown from five families to more than 50. It was designed to help new members with

young children feel welcome and integrated into the life of the parish.

This fellowship-based group provides an informal setting for the families to get to know each other during a monthly potluck. The immediate reward in a large parish is the joy of seeing familiar faces when involved in church activities or even in the wider community. The program has become the basis for other programs including **The Town**, which is for newcomers with older children.

Children’s Program: Eight young people attended the Annual Meeting and demonstrated their artistic abilities by again making cards for the children at the Lillian Vallely School in Blackfoot, Idaho. A new venture this year was a short play, with costumes, based on the story of *Joseph and the Amazing Technicolor Dreamcoat*.

CARLOTTA EAST SCHOLARSHIPS

The following women received scholarships to assist them in furthering their education:

- **Allison Paetz** of St. Paul’s, Cleveland Heights. She is a junior at Case Western Reserve University pursuing a degree in music and vocal performance.
- **Anne Pillot** of St. Paul’s Cleveland Heights, a new deacon. Anne has been serving at St. Timothy’s, Macedonia, for the past year. Both parishes were proud to attend and support her at her Ordination as a Vocational Deacon on Saturday, June 4 at Trinity Cathedral.
- **Wendy Rankin** of Grace, Sandusky, is currently an LPN who has chosen to continue her education toward the goal of becoming a Registered Nurse.

We wish them well in their chosen vocations.

CLERGY NOTES

The Rev. Audra Abt has accepted a call to serve as part-time assistant at St. Andrew’s Episcopal Church in Greensboro, North Carolina.

The Rev. Dustin Berg has accepted a call to serve as priest-in-charge at St. Mark’s, Canton.

The Rev. Joy Caires has concluded her ministry as assistant rector at Church of Our Saviour, Akron.

The Rev. Mary Carson has concluded her ministry at Lutheran Chaplaincy Services and continues to serve as part-time interim rector of Church of the Redeemer, Lorain.

The Rev. Sahra Harding began her ministry as curate at Trinity Cathedral on July 1.

Rosalind Hughes and Anne Pillot were ordained to the diaconate on June 4.

The Rev. Donna Maree has accepted a call in Philadelphia. Her last Sunday at Christ Church, Warren, was June 17.

The Rev. Will Mebane was installed as canon of Trinity Cathedral on June 17.

The Rev. Mark Robinson, Canon for Mission, has accepted a call to serve as rector of St. Ann’s Church in Old Lyme, Connecticut. He concluded his work on the diocesan staff at the end of June.

The Rev. Jan Smith Wood has accepted a call to serve as rector of Grace Church, Sandusky.

ChurchLife!

Trinity Commons
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

calendar highlights

August 13

Deadline - Constitution & Canons
Deadline for submitting amendments to the Constitution & Canons of the Diocese of Ohio.

September 5

Labor Day
Diocesan Offices Closed

September 16

Deadline - Resolutions
Deadline for submitting resolutions for the 195th Diocesan Convention.

September 24-25

Youth Leaders Overnight
St. Andrew's, Elyria. This is an overnight for 10th-12th graders who have been trained as youth leaders.

September 30

Deadline - Nominations
Deadline for submitting nominations for positions to be elected at the 195th Diocesan Convention.

September 30-October 1

Fresh Expressions Missio
Join the Diocese of Southern Ohio and Christ Church Cathedral, Cincinnati, in sponsoring missio: a fresh expressions mission conference that will provide practitioner led training and useful resources for proclaiming the good news to a new generation, reaching youth and young adults,

providing leadership in mission, and tools for emergent worship, music, and liturgy within a post modern setting.

October 12

Deadline - Delegate Certificates and Youth Representative Forms
Deadline for submitting forms for delegates and youth representatives.

October 21-23

Diocesan Youth Event
Cedar Hills, Painesville. This is an event for 7th-12th graders from around the diocese.

November 11-12

195th Annual Diocesan Convention
Marriott Cleveland East, Warrensville Heights. www.dohio.org/convention

February 10-11, 2012

Diocesan Winter Convocation
Contact Antoinette Taylor, 216-774-0476 or ataylor@dohio.org, for more information.

February 24-26, 2012

Happening Retreat
Trinity Cathedral. A retreat for 9th-12th graders presented by teenagers with the assistance of adult leaders.

April 20-22, 2012

Spring Youth Gathering
St. Paul's, Mount Vernon. An event for 7th-12th graders.

Bishops' Visitations

July

No visitations scheduled

August

No visitations scheduled

September

11 St. Michael's-in-the-Hills Church, Toledo (Williams)

October

2 Christ Church, Hudson (Persell)

2 St. Paul's Church, Put-in-Bay (Hollingsworth)

9 St. Paul's Church, Steubenville (Hollingsworth)

16 St. Paul's Church, Norwalk (Persell)

16 St. Mark's Church, Shelby (Hollingsworth)

23 St. John's Church, Cuyahoga Falls (Hollingsworth)

23 St. Timothy's Church, Macedonia (Williams)

30 St. Philip's Church, Akron (Bowman)

30 St. Timothy's Church, Perrysburg (Hollingsworth)

For the complete
calendar of events visit
www.dohio.org