



# Church Life!

The Magazine of the Episcopal Diocese of Ohio

FALL 2009



## *What's Inside?*

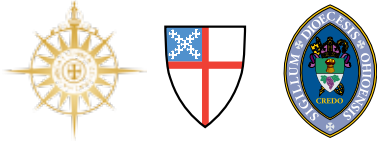
- Diocesan Convention Served Up with Mission Experience
- Riding for Their Lives
- Health Ministries in Our Parishes
- On the Ground in the Diocese of Tanga
- St. James', Boardman, Celebrates Its Bicentennial

# ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 113, No. 3, Fall 2009

## The Episcopal Church



### In the Anglican Communion

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

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

### In the United States

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

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

### In the Diocese of Ohio

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

### Bishop of Ohio

The Rt. Rev. Mark Hollingsworth, Jr.

### ChurchLife!

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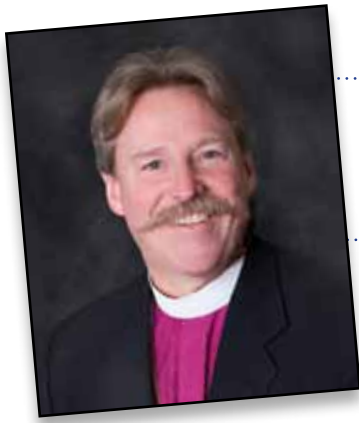
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**Front Cover:** Miriam receiving communion from the Rev. Matthew Humm at the 192<sup>nd</sup> Annual Diocesan Convention.

Photo by Chris Holley-Starling



# A CHANGE OF SEASON

**M**Y EARLY MORNING WALKS HAVE GROWN DARKER and cooler as the season has changed from summer to fall. Because it is so dark, I don't see the signs of approaching autumn in the deepening colors of the leaves, but I hear the change of season with the sound of falling acorns. In the quiet of the pre-dawn they are startlingly loud as they hit the ground, carrying the promise of new life in their hard shells.

+ + +

Across the diocese there are countless sights and sounds of a new season in the life of the Church, as parish programs get underway again after the slower summer months. Church schools are bustling, outreach programs are ramping up, Bible study groups are reconvening, evangelism efforts are initiated, the choirs have returned with the two-service schedule, and so on.

A change of season in the life of the Bishop's staff is particularly evidenced by new faces and titles. The Rev. Mark Robinson arrived in August to serve as Canon for Mission, developing resources and networking for congregations in their local and foreign mission efforts, serving as staff support for Episcopal Community Services and the Commission on Global and Domestic Mission, overseeing the diaconal program, and helping strengthen our diocesan mission efforts at home and abroad.

At the beginning of September, the Rev. Brad Purdom took on the responsibilities of Canon for Congregations, and a month later was joined by the Rev. Vincent Black, Canon for Christian Formation. Working together in the Office for Congregations and Christian Formation, they are modeling how sound formation at all ages is essential to the vitality and health of every congregation.

In an effort to help Bishop's staff members be

identified by their peers in other dioceses as well as by others across The Episcopal Church, we have employed the titles most commonly used by those in similar positions. Thus, Sue Leishman now serves as Chief Financial Officer, Percy Grant as Canon for Ministry, Martha Wright as Director of Communications, and Alan James as Canon to the Ordinary. In addition, we welcome back from Nepal Lael Carter, who resumes serving as Development Officer.

I am grateful to have these exceptional colleagues now in place and working together. They are committed to bringing valuable resources to the congregations of our diocese, and to helping build vibrant networks by which lay and clergy leaders can be effective resources to one another. Together with their extraordinary support staff colleagues, they are here to serve you, to assist you in this new season of ministry and mission, and to help you nurture to life the seeds of faithful growth in Christ.

+ + +

As we look ahead I want to take particular note of some changes in this fall's Diocesan Convention which will be held November 13

and 14 at Trinity Commons. The convention theme is Give, from our Grow, Give, and Serve mission statement, and in response to the economic challenges and realities of the last year we will explore how we give ourselves and give of ourselves to God in the service of others. To that end, the convention will open on Friday afternoon with service projects. Clergy and lay delegates, and any other interested communicants, are invited and encouraged to spend from 12:30 to 5 P.M. participating in a range of service opportunities in the Cleveland area. We will have a variety from which to choose, meeting all levels of activity and ability, and

*"A change of season. Seeds of new life. These are the marks of Christian community in which God makes all things new."*

for which we will be able to sign up in advance. At 5 o'clock we will gather at Trinity Commons for a reception followed by a simple dinner and table discussion, engaging in theological reflection about our many experiences of self-giving as Christians. Any who are unable to participate in the afternoon service activities, whether delegate or not, are strongly encouraged to join us for the dinner and discussion, an alternative convention banquet, as it were.

The convention will resume on Saturday morning with worship and business sessions. We will forego the high-tech projection system to which we have become accustomed, as a way to reduce and redirect the highest convention expenses. These seem the right things to do in a year that has seen so much financial hardship. It is my prayer that the convention experience of service, reflection, worship, and legislative action will be for each of us a transforming one.

In the coming weeks I ask that each of you and your congregation prepare for the diocesan convention by giving the shirt off your back, or at least the T-shirts off your shelf. In what I think of as "Been there, done that, got the T-shirt, and am giving it away," I am urging each communicant in the Diocese of Ohio to gather up all the T-shirts that are no longer essential to our wardrobes, launder and fold them, deliver them to your parish, and have your delegates to the convention bring them to the Convention Eucharist on Saturday morning. If your home is anything like mine, the accumulated number of T-shirts from past events, travels, sports teams, and causes that are not regularly worn constitutes a valuable amount of clothing from which others can surely benefit. Let's see how many T-shirts we can give away!

+ + +

A change of season. Seeds of new life. These are the marks of Christian community in which God makes all things new. It remains a singular privilege to serve with you as together we grow into the new life promised by Jesus to those who give themselves to God.

Gratefully,



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

## CLERGY NOTES

The Rev. **Diane Cook** has begun serving as Priest-in-Charge at **Trinity, Coshocton**.

The Rev. **Julian Eibin** has accepted a call in the Diocese of New Jersey.

The Rev. **Himi-Budu Shannon, Sr.**, began his tenure as rector of **St. Andrew's, Cleveland**, on October 4.

The Rev. **Karl Stevens** began as Priest-in-Charge at **St. Paul's, Mt. Vernon**, on August 1. He will remain part-time as chaplain to Kenyon College.

The Rev. **Gretchen Weller** has accepted a call in the Diocese of Western Michigan.

12/26/09 *47th*  
3 P.M. and 5 P.M.

The Boar's Head Festival committee is announcing the 47<sup>th</sup> presentation of the Boar's Head and Yule Log Festival, at Trinity Cathedral, Saturday, 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."

Come and join the cast and crew of volunteers in enriching your Christmas season with this unique offering. It is a free non-ticketed event, with a free-will offering taken during the presentation.

Questions regarding cast and choir openings, historical information, parking, or other concerns, may be addressed through our Trinity Commons voicemail, e-mail address, or website. Please leave your contact information.

**Voicemail:** 216-771-3630 ext. 392

**E-mail:** boarsheadfestival@hotmail.com

[www.boarsheadcleveland.org](http://www.boarsheadcleveland.org)

**Boar's Head and Yule Log Festival**

# DIOCESAN CONVENTION OFFERS NEW MISSION EXPERIENCE

**T**HE 193<sup>RD</sup> DIOCESAN CONVENTION WILL LOOK very different this year, and everyone, not just delegates, is invited to join in the Friday activities. Rather than taking a day and a half to complete the business of the diocese, Friday afternoon, November 13, from 12:30 to 5 P.M., will be devoted to mission work projects close to Trinity Cathedral, followed by a simple meal of local foods at Trinity Commons and an opportunity to discuss the results of our work. Everyone, young and old, is invited to participate, and opportunities will be provided for all levels of physical ability and energy.

The business of Convention will take place on Saturday, November 14, without many of the reports and audiovisuals of past years. Cognizant of the economic realities in our diocese, we've opted to hold a convention that both costs less and gives more of our time and talent to others.

It is thanks to new Canon for Mission Mark Robinson, whose extensive experience in mission work (see page 15), led him to develop the "Work as Christ's Hands" project, spending part of convention giving back to our community. Mailings have gone out to all parishes, and information is on the website listing the places that need workers on Friday afternoon (see sidebar on page 6). If you would like to participate, please sign up on the website for the location of your choice or call Debra Sudy at 800-551-4815, ext 466, or 216-774-0466, or email her at [dsudy@dohio.org](mailto:dsudy@dohio.org). Opportunities range from clean-up projects of gardens or at abandoned sites to painting, working in a homeless shelter, or making up food baskets to give away at Thanksgiving. About the work, Robinson said, "You might be reluctant, but you are not alone. Christ needs you to be his hands working with other members of diocese. There will be projects for all ages and all physical abilities."

In addition to participating in work projects and eating local foods, convention will for the first time make use of biodegradable tableware for meals. The dinnerware, including cups, containers, and soup bowls are made with 100% biodegradable, compostable sugar cane fiber. It is known as bagasse, and is a byproduct of the sugar refining process. It's also microwavable, freezer safe,

oil-resistant, and can handle hot foods and beverages. After use, it can be recycled or catabolized as compost. Cold cups, lids, and straws are made from polylactic acid, a polymer that comes from corn and is also completely biodegradable and compostable. Utensils are made from 80% potato starch and 20% vegetable oil.

Registration for the business portion of convention will open at 7:30 A.M. on Saturday morning, November 14, and convention convenes at 9:00 A.M. (see schedule).

## Resolutions

In addition to elections to Standing Committee, Diocesan Council, Trustees, and Cathedral Chapter, convention will vote on four resolutions and four changes to the Constitution and Canons. The resolutions before con-

## Schedule for Diocesan Convention

### Friday, November 13, 2009

- 12:30-5:00 P.M. Service Projects
- 5:00-6:00 P.M. Registration
- 5:00 P.M. Reception at Trinity Commons
- 6:00 P.M. Dinner and Table Discussion at Trinity Commons
- 7:30 P.M. Compline
- 7:45 P.M. Adjourn

### Saturday, November 14, 2009

- 7:30 A.M. Registration Opens
- 9:00 A.M. Convention Convenes  
Business Session Begins
- 9:30 A.M. Convention Eucharist
- 11:00 A.M. Business Session Resumes
- 12:00 P.M. Lunch Recess
- 1:00 P.M. Convention Reconvenes
- 4:00 P.M. Adjourn

vention this year include guidelines on clergy compensation, support of legislation for a moratorium on capital punishment in the State of Ohio, adoption of General Convention's charter for life-long Christian formation, and closure of the parishes and ministries of St. Andrew's, Canfield; Grace, Galion; and Trinity, Bryan.

The proposed changes to the Constitution and Canons include a new method of determining diocesan assessments (see article, page 8), and a proposal to make explicit the rector's authority for hiring, terminating, and supervising parish employees. The latter proposed change is to clarify the lines of authority within the parish. For example, does an organist report to the music director or the rector? The rector may, if he or she wishes, designate the music director as supervisor, but will still retain ultimate authority.

A third amendment strikes from Article V. Section 3, the statement, "When required, the Convention shall elect a lay delegate to the Ohio Council of Churches." The amendment brings the diocese in line with new bylaws of the Ohio Council of Churches, which require bishops or their appointed staff members, rather than elected lay people, to represent their judicatories.

The final amendment is a proposal to replace our deanery structure with eight mission areas, which will include: Central East, Cuyahoga, North Central, Northeast, South Central, Summit, West, and Youngstown. It is hoped that the above structures will encourage communications and sharing of programs and resources, and facilitate the forming of voluntary mission partnerships among two or more congregations within a mission.

Childcare will be available only on Saturday for infants and children up to 12 years of age. No specific program has been planned, but two licensed childcare workers will be available. If you would like to order lunch for your child, please register for it online or call Rita Rozell at 800-551-4815, extension 460, or 216-774-0460, or email her at [rrozell@dohio.org](mailto:rrozell@dohio.org). You may also pack a lunch for your child.

There will be limited parking in the Trinity Commons parking lot; unlimited parking is available at the Cleveland State University parking garage across from the Wolstein Center on Prospect Avenue. If you will need handicapped parking, please fill out the request form on the diocesan website ([www.dohio.org/convention](http://www.dohio.org/convention)) and return it to Eva Cole no later than October 26.

If you would like to volunteer during convention, please call Eva Cole at 800-551-4815 or 216-774-0457 or email her at [ecole@dohio.org](mailto:ecole@dohio.org). Although the deadline for signing up is past, volunteer positions may still be available.

## BE THE HANDS OF CHRIST

On Friday, November 13, convention delegates, clergy, youth, and guests are invited to *Be the Hands of Christ* by reaching out to the greater Cleveland community to do the work of the church through service to and in communion with others. Here are options for the Mission Acts:

### Housing

- **Slavic Village** – Cleveland. Yard cleaning and house stenciling. Marie Kittredge will introduce us to the realities of reclaiming foreclosed homes. Assist in cleaning-up yards and in stenciling abandoned houses.
- **Bellaire-Puritas Community Garden** – 14703 Puritas Avenue, Cleveland. Bryan Gillooly. Leaf raking for seniors who require assistance maintaining their homes.
- **Homeless Stand Down** – Trinity Cathedral, Cleveland. Sister Donna Wilhelm will address issues surrounding The Homeless Stand Down and encourage us to be advocates for those for whom housing is a challenge.
- **Habitat for Humanity** – 2110 West 110<sup>th</sup> Street, Cleveland. Melissa Frei. ([www.clevelandhabitat.org](http://www.clevelandhabitat.org)) Re-Store work. Assist in reclaiming former home/unused materials which will assist others as they attempt to build their own homes.
- **City Mission** – 5310 Carnegie Avenue, Cleveland ([www.thecitymission.org](http://www.thecitymission.org)) Cassandra Woodard. Assist at the Mission.
- **2100 Lakeside Men's Shelter** – 2100 Lakeside Avenue, Cleveland. Lydia Bailey. Assist at the Shelter.
- **Bishop Cosgrove Center** – 1736 Superior Avenue, Cleveland. Janice Williams. Assist with courtyard landscaping and painting.

### Hunger

- **Food Baskets** – This Diocesan Convention project is for those who choose to work indoors. Assist with those who will receive food baskets this Thanksgiving.
- **Trinity Commons Community Garden** – 35<sup>th</sup> and Cedar, Cleveland. Scott Blanchard. Garden reclaiming. Assist in turning the garden as it prepares for the coming winter months. Fold into the earth, turn the soil, rake it, put it to bed.

### Stewardship of the Earth

- **Mill Creek Canalway** – Newburgh Township. Waterway cleanup. Come dressed to assist our fragile waterways as we work to clean up the Mill Creek Canalway. Bring work gloves, boots and a prayerful spirit.

# PROPOSED CANONICAL CHANGE WILL MODIFY DIOCESAN ASSESSMENTS

BY BILL BENEDICT

**A**T DIOCESAN CONVENTION IN NOVEMBER, THE Diocese of Ohio will consider changing the rules for parish assessments to make them fairer.

According to Darrell Knapp, the head of the Diocesan Audit Team and chair of the Assessment Review Committee, one proposal is that parish assessments be calculated on normal operating expenses instead of normal operating income. That means that parishes would no longer be assessed on certain outreach expenses or the assessment to the diocese, and will continue to be exempt from assessment on funds that are received as assistance from the diocese.

Currently, parishes are directly assessed on normal operating income, but indirectly assessed on expenses, which must equal income. They are also assessed on outreach paid to outside organizations from their operating budgets, but not on outreach programs conducted within the parish, for example, activities such as a food pantry or day care center. The proposal will treat outreach expenditures consistently, whether conducted externally or internally. The proposal will also end the practice of parishes paying an assessment on assessment expenses, which “is a kind of double taxation,” said Knapp, who is also treasurer at St. James, Painesville.

In the parochial report, parishes will deduct their assessment, their outreach expenses, and assistance from the diocese from their operating income; the assessment will then derive from a line called “all other operating expenses.”

Most parishes will see little change in the amount of their assessment to the diocese because the percentage rates will be raised about 2 percent at the same time.

“We wanted to make this revenue neutral for the diocese, without parish budgets taking a huge hit,” Knapp said. By changing the assessment rates, the payout by parishes remains about the same.

Work on the proposal was done using 2007 parish data. From that data, it was determined that most churches will see little change in assessment. For some, it will go up a little and for others, it will go down a little,

Knapp said. In a few of the bigger churches, the difference could be a few hundred dollars. “We don’t expect it to be a significant hardship.”

Another proposal from the committee that will be offered at convention will change the rules for parish participation in convention as governed by the payment of assessments under the current canon. Currently, if a parish has not paid its assessments through August, it has no seat, voice, or vote at convention for its lay delegates. The proposed change would give a parish not current on its assessments seat and voice, but not vote.

The proposed change also states that assessments must be paid through June, instead of August, so that churches experiencing a falloff in attendance during the summer months would not be penalized. Knapp noted that some parishes face the choice during the summer of paying bills or paying diocesan assessments. They catch up with their assessments during the fall months, but are still unable to participate in convention.

All of the proposals are in the canons committee, and Knapp expects that only minor language will be changed before they are put before convention.

Been There ... Done That ...  
Got the T-Shirt  
Now I'm Giving It Away

Gather up all the t-shirts cluttering up your drawers that you never wear, wash them, fold them, and bring them to your parish for your Diocesan Convention delegates to offer at Convention Eucharist. We can collect a lot of valuable clothing to be donated!

# GENERAL CONVENTION: RESTRICTED BUDGET ENCOURAGES LOCAL WORK

## BISHOP CALLS CONVENTION HONEST

ADAPTED FROM ENS STORIES

**T**HE BANNER OVER THE DOORS OF THE ANAHEIM Convention Center, “The Episcopal Church Welcomes You,” set the tone for the 76<sup>th</sup> General Convention held July 8 through the 17, and many of the key actions taken by convention continued or encouraged mission and outreach work. Many convention-goers said they felt the spirit of “Ubuntu,” which translates roughly as “I am because we are,” a concept that underscores the necessity of community for Christians and for The Episcopal Church.

Among the thousands of deputies, bishops, volunteers, ECW Triennial delegates, and visitors, were approximately 70 international guests, including the Archbishop of Canterbury Rowan Williams, who made his first visit to the church’s General Convention.

Reams have been written about the actions of the 2009 General Convention, and they can all be found online at [www.episcopalchurch.org/index\\_new.htm](http://www.episcopalchurch.org/index_new.htm). You can also read the blogs of our deputies who described their experiences on our own diocesan website [www.dohio.org](http://www.dohio.org) under General Convention.

In addition to the resolutions passed, the 76<sup>th</sup> General Convention adopted a \$141 million budget for 2010-2012 that asks for less money from dioceses and drastically reduces church-wide spending by \$23 million.

Some church-wide programs will be eliminated under the budget, encouraging more mission work to take place in dioceses and congregations. At least 30 of the 180 people employed by the Episcopal Church in its New York and regional offices were laid off.

The next General Convention could be two days shorter, and interim church bodies will meet face-to-face less frequently during the triennium. The Episcopal Church’s provincial contribution to the budget of the

Anglican Communion Office will decrease by a third.

The Program, Budget and Finance (PBF) Committee restored a budget line item dedicating 0.7 percent of income to the U.N. Millennium Development Goals work that had been cut from a draft version of the budget and added a corresponding percentage for domestic-poverty initiatives.

PBF’s proposal predicts total triennial income of \$141,271,984, with \$79,161,193 coming from the dioceses and \$27.6 million from investment income. Expenses are budgeted at \$140,856,531. Those figures compare with the projected bottom line of the current 2007-2009 triennial budget of \$164,863,529 in revenue and \$163,934,334 in expenses.

Diocesan income amounts to 56 percent of revenue and investment income accounts for 20 percent. Sixteen percent of triennial income, or a predicted \$22.8 million, will come from government money granted to the church for its refugee resettlement work. Eight percent (\$11.6 million) will come from other income, including such items as rental income, advertising, subscriptions, and merchandise sales.

Bishop Hollingsworth noted that General Convention completed all of its legislative action an hour ahead of schedule on Friday afternoon, in notable comparison to 2006 and many previous conventions, which left business unfinished. “While the media is describing our Church’s deliberations as focused on two things, money and sex,” he said, “I believe the 76<sup>th</sup> General Convention of The Episcopal Church was principally about honesty: honesty about who we are as a community of Christians, complex in our makeup and unified in God’s mission; honesty about bringing who we truly are into our continuing relationship with one another and the rest of the Anglican Communion; and honesty about our resources and how they are directing us to reform this Church.



# SUMMARY OF GENERAL CONVENTION ACTIONS

A summary of key actions follows with the resolution numbers given in parentheses. The full text of all resolutions (original and amended) is available at <http://gc2009.org/ViewLegislation/>. David Skidmore, Canon for Communications, Diocese of Chicago, wrote the summary.

## The Episcopal Church:

Added a new role, lay evangelist, to the list of possible licensed ministries (A064).

Called for the creation of an “evangelism toolkit” for congregations and dioceses (A066).

Called for major strategic vision for outreach to Latino/Hispanic people (D038).

Called for development of resources for formation in Episcopal identity and leadership in the church (B013).

Adopted the Five Marks of Mission of the Anglican Communion as its five top strategic priorities (D027).

Approved a charter for lifelong Christian formation (A082) and called for all dioceses to develop a strategy for lifelong Christian formation (A083).

Affirmed access to the ordination process for all the baptized and affirmed its commitment to and support of the Anglican Communion (D025).

Approved full communion with the Moravian Church (A073) and an agreement for continued dialogue with the Presbyterian Church (A075).

Approved an interim Eucharistic sharing with the United Methodist Church and starting a dialogue with the historic African American Methodist Churches (D054).

Encouraged congregations to raise awareness of health ministry and implement it as a vital part of their life (A077).

Called on the House of Bishops and Standing Commission on Music and Liturgy to develop an open process for church-wide participation in developing theological resources and liturgies for same-gender blessings, for consideration in 2012 (C056).

Adopted a new liturgical resource to assist individuals and families dealing with childbirth and the loss of children (A088).

Added additional commemorations to the church calendar, Holy Women, Holy Men: Celebrating the Saints (A095) (A096).

Established a mandatory lay pension plan for lay employees working a minimum of 1,000 hours in a congregation, diocese, or other Episcopal church body (A138).

Approved a church-wide health insurance plan for all dioceses, congregations, and affiliated organizations (A177).

Encouraged each diocese to enter into a companion relationship with a diocese of the Episcopal Church of Sudan, and to include a prayer for peace in each public liturgy (D007).

Recommitted to being an antiracist church (A143) and to research the church’s complicity in the slave trade (A142).

Reaffirmed financial support for Jubilee Ministries in the fight against poverty (A154).

Called the church to speak out against domestic violence and for clergy and lay leaders to be trained in its prevention (D096).

Affirmed due process of law for all living in the U.S. and called for implementation of comprehensive immigration reform (B006).

Agreed to restrict the use of bottled water at General Convention and to encourage members to practice water conservation (A045).

Approved the revision of the clergy discipline canons of Title IV giving more emphasis to healing, repentance and reconciliation (A185).

# RIDING FOR THEIR LIVES: OUR ODYSSEY ACROSS AMERICA

BY MICHAEL C. OBEL-OMIA

WHEN GENERAL CONVENTION FINISHED IN 2006, Bishop Hollingsworth determined to shake the cobwebs of the 11-day meeting from his mind with one of his favorite passions: cycling. He and a few other cyclists from the Diocese of Ohio traveled the 145-mile ride from Columbus to Cleveland, enjoying the ride, the scenery, and the kindness of church members as they headed home. The event was so rewarding that the bishop has been riding through Ohio each June with a group of willing riders of all ages and sharing the faith. Each summer, the Bishop's Bike Ride has raised money to support youth mission trips, and, just as im-



Michael Obel-Omia

portant, he says it "weaves stronger the fabric of the diocese." Early last Spring, with the 2009 General Convention in Anaheim coming up, he decided a more adventurous bike ride would weave stronger the fabric of the entire Episcopal Church, while raising money and awareness for Episcopal Relief and Development's NetsforLife® Program, which provides mosquito nets and supports other programs to prevent malaria worldwide. And so he decided to bike cross-country from Anaheim to the Church Center in New York City. This 11-day journey, dubbed, "Riding for *Their Lives*," covered 13 states and over 4,000 miles, and raised \$35,000 to date for NetsforLife®.

Leaving at 6 p.m. on July 17, the last day of General Convention, Bishop Hollingsworth was joined by Carl Petterson, a recent graduate of Hudson High School; Greg Daniels, a consultant for IBM; the Rev. Kelly O'Connell, rector of St. Mark's, Toledo, and the route

planner and training advisor; the Rev. Daniel Orr, rector of St. Paul's, Fremont; and Michael Obel-Omia, former head of the Upper School at University School in Cleveland, and a parishioner at St. Paul's, Cleveland Heights. The Rev. Stephen Sedgwick, rector of the Church of the Redeemer, Lorain, and the bishop's son, Isaac, a sophomore at St. Paul's School in Concord, New Hampshire, joined the ride in Las Vegas. Two members of Episcopal Relief & Development's volunteer network, Martha Gardner, diocesan coordinator from Newark and Erin Kirby, seminarian coordinator from Church Divinity School of the Pacific, as well as the Rev. Gary Mitchener, supported the cycling team by driving the 30-foot RV and the Bishop's Prius. Mitchener, a massage therapist, also provided important physical relief.

## Riding Round the Clock

The plan was to ride round the clock, relay-style with one or two people riding at all times. At 91 degrees, Anaheim was warm, but manageable. After a send off that included a prayer for our safety, we rode east through Anaheim and the Carbon Canyon and up into the San Bernardino Mountains. My first leg finished on historic Route 66 in the pitch black, with only my small headlamp lighting the way and the infrequent freight train light. Everything



Michael Obel-Omia, Bishop Hollingsworth, the Rev. Kelly O'Connell, Greg Daniels, Carl Petterson, and the Rev. Daniel Orr prepare to leave for their 11-day journey from Anaheim to New York City.

at night takes on added significance. Every dog barking, every passing car light, every train whistle was magnified by the darkness that the sound or light pierced.

We suspected the next day might be challenging, as it was already in the low 80's at 6 A.M. with an intense sun in the Mojave National Preserve. That afternoon, the temperature hit 118 degrees while I was climbing west of Overton, Nevada, but the highest temperature of the day was 120 degrees. Our hope, after taking a needed break from the intense heat, was to start up again that evening, but the temperature at 9:00 P.M. was still 112.

Bishop Hollingsworth lamented that his handlebars were too hot to hold. No matter how cold our drinking water, within

five minutes, it was too hot to drink. Even when hydrated, our own body temperatures began to rise under the unrelenting sun.

After our respite in Overton, and realizing the danger of riding in the extreme heat, we drove to Utah to start anew where the temperatures were more reasonable: only 90 degrees! Carl, our intrepid 18-year old, started climbing in Cedar City, Utah, where he pushed up the mountains at

the foot of Mt. Zion National Park in less than 30 minutes before lightning strikes shut down his riding.

We waited out the storm, then sent Greg Daniels for his ride. Greg and Carl traded riding until early in the morning, when Dan Orr joined them.

Through the night these three climbed steeply into the mountains, then charged down several exhilarating descents until Bishop

Hollingsworth jumped on his bicycle at 2:30 A.M. He rode strongly and

quickly for 90 minutes before I took over at 4 A.M. for a brutal climb. Never have I attempted a climb like that, as I rose from just under 6,000 feet to over 8,000 feet covering a little over four miles. The complete darkness shielded from me the magnitude of the ascent, so I never had a complete view of what I was accomplishing.

Unfortunately, the darkness hid from me the stupendous beauty of the scenery, as I rode in some of the most naturally

spectacular canyons and missed some of the most breathtaking vistas that America has to offer.

We had been joined in Las Vegas



**Bishop Hollingsworth battles the Nevada heat.**

*“[Carl’s] climb was spectacular: the vistas were dramatic, the elevation was steep, the hairpin turns were fierce, and the work was arduous. He climbed Monarch Pass like a mountain goat, maneuvering the steep switchback with relish and confidence.”*

by Steve and Isaac, giving us two more pairs of legs to prepare for the Rockies, as we rode through Utah and into Colorado. Weather had forced us to fall behind, so we began an intense riding schedule that called for four of us riding two hours over the course of an eight-hour shift. Our team, consisting of Bishop Hollingsworth, Carl, Dan, and I, started our first climb in the Rockies around 7 o’clock in the evening on Monday, just west of Dolores, Colorado. Our plan was to travel from Delores to Montrose, passing through Stoner, Rico, Telluride, Sawpit, Ridgeway, and Colona. The first ascent (from 7,000 to 10,020 feet) was gradual but noticeable, as each one of us took an hour, climbing in the twilight and then complete dark. Two ascents took us over 10,000 feet.

### **Carl Conquers the Continental Divide**

Our next shift started six hours later, so we were up and climbing by 10 o’clock the next morning. Carl was eager to climb Monarch Pass—11,312 feet and the site of the Continental Divide. Dan started us out on the climb, and then passed the baton to Mark, who climbed the first

three miles of the nine-mile ascent to Monarch Pass. Carl jumped on his bicycle, as eager and as excited as anyone could possibly be for the torture ahead—ah, youth! His climb was spectacular: the vistas were dramatic, the elevation was steep, the hairpin turns were fierce, and the work was arduous. He climbed Monarch Pass like a mountain goat, maneuvering the steep switchback with relish and confidence. He reached the summit just after noon, and we stopped to take in his accomplishment: six miles in 45 minutes! We descended the Pass at exhilarating speeds—over 35 miles per hour—then followed along the Arkansas River and enjoyed the company of the white water rafters navigating the River.

West of Pueblo, we started a new cycle of shifts, with each two-person team responsible for five hours of riding—our previous punishing schedule had proved too much.

## Headed for the Garden: Kansas

Kelly and Steve took us within two miles of Kansas—a state that had gained Eden-like stature in our minds, because of its flat terrain. Kansas is flat, but it does roll a bit beneath one's wheels, and it always looks as if there is a rise ahead, but rarely does it materialize (we actually dropped in elevation from Pueblo, 4,700 feet to Alexander, Kansas 2,050 feet).

In Kansas, one can literally see for miles: grain elevators, more than two miles away, dominate the landscape. There was almost nothing else to mark our passing, save cattle, corn,

wheat, and billboards: “Are you on the Road to me?”—“God,” read one of the billboards. Route 96 stretched out before Dan and me, almost as straight as an arrow, until we turned our riding reigns over to Mark and Isaac in Dighton, Kansas, some 90 miles into the Sunflower State.

*“If Kansas is an unmade bed, a crumpled mess of half hills, then Missouri is a rollercoaster, a wild ride that exhausts the rider.”*

trying to find space: a place to sit; a place to eat; a shower; a clean, well-lighted bathroom; cold drinks; chewing gum; jellybeans. In the evening, we would often look up into the night while awaiting changes in shifts. The absence of urban light pollution, and the lack of structures to draw away attention combined to focus my vision on the brilliant night sky. Cloudless, the sky afforded us a complete and arresting view of all the stars watching over the Kansas night.

The Hollingsworth team pedaled furiously toward the Missouri border. Kansas, we all determined, was far too long, and we were happy to shake that dust from our feet. Every cyclist dreams of Kansas' flat terrain and gentle tailwind, but each of us experienced a rolling terrain and smart crosswinds that forced us to focus as we rode.

**Simple Pleasures**  
Simple pleasures take on more meaning in an RV with 11 people

Willa Cather, in her novel, *My Antonia*, talked of the plains as not being a country, but being the raw material out of which a country is made. I understood that as we cycled through Kansas: everywhere we looked we saw such potential and such opportunity here. Kansas is unrelentingly long, but I loved the land as much as I appreciated the kindness of the people.

We started out in the “Show Me” state, traveling toward Ellington. If Kansas is an unmade bed, a crumpled mess of half hills, then Missouri is a rollercoaster, a wild ride that exhausts the rider. Kansas was long and uneventful, taking forever to cross, while Missouri flew beneath our wheels, but at a cost: exhaustion.

## Missouri Surprise

We loved the 35-mile-per-hour downhill rides on this part of the journey, passing armadillos on the ground and traveling underneath bats and other animals at great speeds in the dark. Then that joyride would be followed by a torturous uphill climb, leaving us sucking wind like crazy. We had known that Utah and Colorado would be challenging, but Missouri? It's rolling hills and

**The bikers were welcomed by All Saints' Church in Farmington, Missouri.**





**Hackensack, New Jersey, was the bikers' last stop before their ride into New York City.**

mountains drained us, but at night the tree frogs sang to us as we rode.

Some of us holed up at All Saints' Episcopal Church in Farmington, Missouri, enjoying the hospitality of a gorgeous new church building. The priest was exceedingly generous, plying us with food and drink and coveted space outside the RV.

Leaving All Saints' Church we continued eastward, searching for the Mighty Mississippi. As we grew closer, my anticipation grew, and I envied Kelly, our impressive route coordinator, who had the pleasure of crossing the Mississippi on her bicycle. In the RV we stopped on the Illinois side to marvel at God's great creation.

We had crossed Missouri in a remarkable 24 hours. Illinois is a thin state, and we crossed through Illinois, and Indiana in a single day. Thunder and lightning continued to plague us in Indiana. Dan finished a shift to crashes of thunder and bolts of lightning. I was about to begin a shift at 3:30 A.M. when a tremendous gust of wind, a bellowing sound of thunder, and a spectacular strike of lightning deterred me.

The Hollingsworth team started early Saturday morning, moving us

quickly toward the Ohio border. When their shift concluded, Kelly and Steve took off, while the rest of us sought the comfort of an RV campsite with picnic tables for leisurely lunches, stationary bathrooms, large, clean showers, and laundry facilities. Washing our clothes after eight days in an RV is as sweet

a pleasure as sipping champagne on the banks of the Seine!

### Riding Along the Ohio River

Meanwhile, Kelly and Steve enjoyed a wonderful ride along the Ohio River with scenic vistas and welcoming tailwinds. They finished their appointed round 30 minutes early, as we rode into Ohio.

The evening passed uneventfully, as Greg and Carl rode mainly on the Miami bicycle trail in southern Ohio, enjoying the smooth surface. They gave over their responsibilities to Dan and me in London, Ohio. I rode the first 90 minutes, and then retired to the Prius to support Dan. While meandering along behind him, I was pulled over by a police officer. I had to explain why I was riding the double line behind a cyclist at 1 o'clock in the morning: to make sure that I didn't cast a shadow on the road for him.

Luckily, he let me go without incident, and I continued to follow Dan, who averaged well over 20 miles per hour through Fredericktown and into Butler. Mark and Isaac awaited us and took off for Canal Fulton, where Carl's mother and dog and Greg's wife and son greeted us and re-supplied us with homemade beef jerky, cookies, potato salad, and chicken salad.

As we crossed into the Keystone state, Carl, who had averaged over 18 miles an hour on the trip, was hit by a car in New Castle. We came upon him a few miles down the road with his mangled bicycle, standing next to the young man who had hit him. The driver had been turning into a convenience store, when he hit Carl, who had been legally traveling along Route 208. His front wheel was completely destroyed, so Greg took up the challenge and rode the hour.

We used the Pennsylvania Department of Transportation's Route V to cross the state, rising and falling dramatically as we headed towards

New Jersey. Riding

*Washing our clothes after eight days in an RV is as sweet a pleasure as sipping champagne on the banks of the Seine!*

into Hackensack, we stayed in the parish hall of Christ Church the night before our triumphant ride across the George Washington Bridge. On that last evening, we ate our first meal together—

all 11 of us at the same time. Bishop Hollingsworth provided entertainment with assorted amazing card tricks.

The next morning, Tuesday, July 28, we rode into New York City—11 days after leaving Anaheim. Two blocks before arriving at 815 Second Avenue (the Episcopal Church Center), Kelly's handlebars broke off her

bike. Greg gave his bicycle to Kelly, so that she could finish the ride, as the Presiding Bishop and a crowd from the national church office welcomed us home.

## Meeting Christ

Everywhere we traveled, we met Christ in the outpouring of kindness and generosity: In California's Mojave Desert, Daniel ran out of water as he was riding in 100 degree weather. He smartly took shelter beneath a bush. A family traveling by, saw him, stopped, and offered him water. While I was riding in 100 plus degree weather in Nevada, a family stopped to tell me of the Bishop's plight—a flat tire—and offered me cool water to drink; in Overton, Nevada, when we tried to pay for our extra stay at the RV park, the manager refused, sending us on our way; in Kansas, as we waited for Isaac and Mark to complete their shift, a concerned young

man stopped behind us and asked how he could help us; in Farmington, Missouri, the Rev. Peter Van Horn and his wife, Beverley, opened All Saints' Church to us and allowed us to relax in a beautiful new space; and, at a number of convenience stores where we stopped, we met delightful men and women who wished us Godspeed. Everywhere we had cool water to drink, warm water for showers, comfortable mattresses for rest, and kind church members for conversation.

We never could have made it across the country without tremendous support from Erin, Gary, and Martha. They drove the RV, took hundreds of pictures, rubbed our weary muscles, and showed tremendous flexibility, resilience, and patience. Kelly O'Connell mapped out the course for us, even driving it from Ohio to Anaheim to test it. When

we had to reconfigure the course to make up for lost time, she rose to the challenge. We bikers, who could focus on riding and enjoying the scenery, have Kelly to thank for concentrating on the details. But it was the vision, drive, and passion of Bishop Hollingsworth that made the trip possible, and he shepherded us through the challenge.

*Donations may still be made by going to the Episcopal Relief and Development website at [www.er-d.org](http://www.er-d.org) (select "Bishop's Bike Ride") or on the Diocese of Ohio's website: [www.dohio.org](http://www.dohio.org) (select "ERD Bike Ride").*

*Find out more about NetsforLife® at [www.netsforlifeafrica.org](http://www.netsforlifeafrica.org).*

*Blogs, photos, and videos from the trip are posted on the Riding for Their Lives website: [ohionets4life.ning.com](http://ohionets4life.ning.com).*

## The Rev. Kelly O'Connell leads the bikers across New Jersey and into New York City.



### **Malaria is a deadly mosquito-borne disease that affects millions around the world each year:**

- Nearly one million people die from malaria each year, mostly children younger than five years old.
- There are an estimated 250 million cases of malaria each year.
- Approximately 3.3 billion people live in areas where malaria is a constant threat.
- 90% of all malaria deaths occur in sub-Saharan Africa.
- Malaria costs an estimated \$12 billion in lost productivity in Africa.
- When insecticide-treated nets are used properly by three-quarters of the people in a community, malaria transmission is cut by 50%, child deaths are cut by 20%, and the mosquito population drops by as much as 90%.
- It is estimated that less than 5% of children in sub-Saharan Africa currently sleep under any type of insecticide-treated net.

Information and statistics are from the NetsforLife® website: [www.netsforlifeafrica.org](http://www.netsforlifeafrica.org)

# THREE NEW STAFF MEMBERS BRING CHANGE OF FOCUS TO DIOCESE

BY BILL BENEDICT

## Connecticut Rector Brings Passion for Mission to Diocese

For the Rev. Mark K.J. Robinson, the Episcopal Church's mission work is one of the best ways parishioners build their relationship with one another and strengthen their commitment to Jesus Christ, and their connection to their parish community.

Robinson, who recently moved to Ohio to assume the position of Canon for Mission for the diocese, comes from Connecticut, where he served as rector for 16 years of Calvary Parish in Stonington. He was deeply involved in mission work in Cuba, East Africa, Ecuador, Newfoundland, and South Africa. "I am excited to serve in this position. Working in parish ministry for 20 years, 16 years as a rector, I have witnessed the profound effect of mission work in church ministry" Robinson said. "Complacent or even peripheral parishioners are drawn into the center of Christ's work with their hands-on ministry," he continued.

His responsibilities include working on homelessness and hospitality; domestic and global mission; peace and justice, Episcopal social service ministry, and mentoring the deacons for their next placement.

As a parish priest in Connecticut, Robinson took his sabbatical every five years to do mission-driven work. On his first sabbatical in 1999, he designed an exchange with a professor at Uganda Christian University and swapped positions with him, with both of them bringing their families to their new ventures. Subsequent mission trips led him with parish members on a boat from Key West to Cuba in an attempt to deliver medical supplies to a church, but the government impounded the goods before they could be delivered. As dean of the Seabury Deanery he designed and led deanery-wide mission trips for 10 parishes. They first began by building houses for Habitat for Humanity and worked on a local house of prayer, St. Frances House, in New London, Connecticut. With that unity of spirit and sense of serving the needs of the homeless, Robinson led area church members to Pujo, Ecuador, where his group rehabilitated a church, rectory,



The Rev. Mark K.J. Robinson

and diocesan farm that is now a retreat center.

Robinson is not a carpenter with special skills. "Anyone can learn to do the rudimentary tasks of carpentry," he said. "When I go on a mission trip, it is not about me accomplishing a task; instead, I go to work with others as we build a deeper relationship with Christ. I go with an open spirit to discover more knowledge and wisdom than I arrive with.

"When we journey forth to serve Christ in mission work with people from another culture, one of the first things I have discovered is that they bring as much to the table as we bring.

"You know the apostles were a diverse collection of God's people, yet they managed to work together to get the word out and the work accomplished," Robinson said. "I feel we can gather people from Parma to Perrysburg and Medina to Mentor and work together and try to make this the most mission-minded diocese imaginable," he said.

When asked how he would accomplish that, Robinson said, "Mission work is very compelling. It is not a hard sell. People already want to get involved in this work, but often do not know where to turn to make the leap. I have contacts all over the world, and they are looking for people from Ohio to roll up their sleeves, give of their time, talent, and treasure to assist in God's work. The opportunities are endless within our diocese, state, country, and world."

Robinson called the diocesan *Mission Inventory* of 2008 a "spectacular" document. "We found that there is much mission going on locally, regionally, nationally and internationally, but most of the work of the parishes of this diocese is being done locally."

To spread the word about mission work, Robinson has been invited to preach in several parishes and will be meeting with several mission organizations in the diocese.

With the present bad economy, he will be listening particularly to what parishes want to do to assist those who are out of work and in need of financial support.

Robinson was born and raised in Granville, Ohio, and

was confirmed by Bishop Burt at St. Timothy's Church, Perrysburg. He was graduated from Kenyon College in 1981. He was ordained to the diaconate and priesthood in the Diocese of Maine.

Robinson and his wife, Eleanor, a musician, mountain climber, botanist, and former high school teacher, have three daughters, and now live in Cleveland Heights.

## From One Congregation to Many

To the Rev. Brad Purdom, his new job as the Diocese of Ohio's Canon for Congregations presents not only a challenge, but also an opportunity that fits his calling to ministry.

Purdom, who was rector of Church of the Good Shepherd, Lyndhurst, for almost nine years, began his diocesan work after the Rev. Patricia Hanen left her position as Congregational Development Officer to become rector of New Life Episcopal Church, Uniontown.

The title of his position has been changed to Canon for Congregations, Purdom explained, because the term "canon" is more commonly recognized in the Episcopal church. An additional change is that Congregational Development and Christian Formation are now one office "because we recognize the integral relationship between these two areas of our lives as Christians. Healthy, growing Christian individuals form the heart of vibrant Christian congregations. Equally so, vibrant Christian congregations create fertile ground for healthy, growing Christian individuals." Purdom will work closely with the Rev. Vincent Black who began as Canon for Christian Formation on October 1.

The office has been very involved with promoting Natural Church Development (NCD) across the diocese. When a parish decides to engage in the NCD process, its members work together with a coach to determine the congregation's strengths and weaknesses in eight different areas including passionate spirituality, gift-oriented ministry, need-oriented evangelism, and holistic small groups. They then spend the next 12 to 18 months working to improve their weakest area.

Purdom considers NCD to be a great strengthener of congregations, especially because it combines spiritual formation with congregational development. That the focus is on equipping the leadership within the parish to do the work rather than employing an expert to come in and tell parishioners what to do makes the program particularly appealing, he believes. He himself was trained as a coach in

Lyndhurst, but he still "has a lot to learn about it," he said.

Purdom is not new to diocesan congregational work. During his senior year at the University of the South, he was sent by Bishop Clark Grew to western Ohio to work with Hanen for eight weeks, who was then the diocesan missionary overseeing 10 parishes. As a rector, first at Trinity Church, Alliance, and later at Good Shepherd, he became very involved in the Congregational Development Commission and has seen the diocese's successes and "lesser successes."

"And it has been my experience that my ministry has been most effective when the parish has recognized and combined spiritual growth with congregational development," he said.

One of the challenges that all churches face is drawing younger members, but Purdom does not think that the strategy for them is much different from what it is for anyone else.

"There is not that much difference between young people and my generation," said Purdom, who is 53. "If you look at who's not coming to church and why, it is about the same for both generations. The world too often sees us as saying one thing and doing another. The church needs to work "so that it becomes evident that we are living the things we are preaching," he said.

"I look out the window of my office and see the students at Cleveland State University coming and going. They know what they want. The buzz word is 'authenticity'; they want us to be who we say we are and then they will engage [us] in a conversation," Purdom said.

Purdom was not looking for a new position when the job came open, he said, but he prayed about it, and then submitted his resume.

"I imagine that at some point I will be back in a parish," he said. But this office gives him the chance to connect with the church in a different way and "enrich my life as a priest."

"I have amazing opportunities in this job," he said. He has the chance to do work across the diocese and to learn from many different people—an opportunity that he would not have as a parish priest.

Purdom has been married for 30 years to Mary Jo and has three grown children.



The Rev. Brad Purdom

## Love for Christian Formation Motivates Newest Diocesan Staff Member

The Rev. Vincent Black, ordained to the transitional diaconate last June, is the newest member of the diocesan staff as the Canon for Christian Formation. He

will be working closely with the Rev. Brad Purdom, Canon for Congregations. Black said formation, as he understands it, is a lifelong process involving our whole selves. That includes intellectual development of learning about the faith and spiritual development of living out the faith in relationship with God through Jesus Christ and in relationship with our neighbors and all of creation. Christians who are intentional about lifelong formation form dynamic and vibrant communities or congregations, he said.

Black brings a wealth of experience to his job. He has taught English as a Second Language (ESL) for 6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup> graders in Lakewood, helping them to acclimate to life in the United States and participating in writing the school district's language arts and ESL curricula. He also taught ESL to immigrants and refugees of all ages at the International Services Center, in addition to helping his students find helpful resources in the area. Black lived in Japan for four years where he taught English in a



The Rev. Vincent Black

Japanese public school. He has also served as adjunct faculty at Tiffin University.

He is committed to teaching about the Christian faith as it is lived within the Episcopal Church, and has taught exploration and confirmation classes and book studies at Trinity Cathedral, as well as assisting with campus ministry and adult education at St. Stephen's Episcopal Church and University Center in Columbus. As a student at Bexley Hall Seminary in Columbus, his Fridays were dedicated to exploring what it means to be formed for spiritual development, an experience he values highly. He was president of the Bexley Society, providing oversight for community activities and ecumenical activities with Trinity Lutheran Seminary.

Although religious commitment has played a big role in his life since childhood, he dates his call to the priesthood after he started attending Trinity Cathedral in 2003. Black lives with his partner, Roger Barnhard, and their two nephews in University Heights.

## TIME TO THINK ABOUT YEAR-END GIVING

BY MICHELLE TOGNETTI

MEMBER, DIOCESE PLANNED GIVING COUNCIL AND ST. PAUL'S, AKRON

**T**HE LEAVES BEGIN THEIR BRILLIANT DISPLAY. Summer's lazy days give way to fall's hustle and bustle. Advent and Christmas are fast approaching. Now may be the perfect time to think about year-end giving and remember what is most important to us—our families and our church families.

These have been challenging months, but your generous gift to the Bishop's Annual Appeal makes it possible for the Diocese to support community programs and serve people who need our help, especially this year.

There are other ways to give to the Church and take advantage of year-end tax savings. Perhaps a stock gift will help to avoid capital gains taxes and rebalance your portfolio. Another option is the Individual Retirement Account (IRA) Rollover, extended to December 31, 2009.

If you have IRA assets—or you help an older relative or loved one with financial matters—you should be aware of the extended IRA rollover provision. As part of the \$700 billion Financial Rescue Package, a provision applies to gifts made from January 1, 2008 through December 31, 2009. It exempts from taxable income any funds transferred directly, i.e., “rolled over” from an Individual Retirement Account (IRA) to a charitable organization. In order to take advantage of this:

- The donor must be age 70 1/2 or older.
- The cap on annual IRA rollovers is \$100,000.
- The contribution must be a direct gift to a non-profit such as the Diocese of Ohio or your parish. (Deferred life income gifts are not included).

Please contact Lael Carter, Development Officer, at the diocesan offices at 216-774-0463 or 800-551-4815, extension 463, for further information and your IRA custodian directly should you wish to make a gift from your IRA. We encourage you to speak with your family and financial advisors before making this or any philanthropic decision. You can find a suggested letter to use for requesting a charitable rollover withdrawal from your IRA on the diocesan website at [www.dohio.org](http://www.dohio.org) under the Office of Stewardship and Development, or we can help you devise a letter appropriate to your situation.

# HEALTH MINISTRIES IN OUR PARISHES: CARING FOR THE WHOLE PERSON

BY CHERYL GRAY, RN

**T**HE CHURCH IN THE UNITED STATES TODAY needs to address health issues more than ever. The current health-care system in the United States is more concerned with curing disease than with maintaining health. Parish-based health ministry, however, is a living witness of the healing activity of God through the local parish by encouraging the health of the whole person. It does this by:

- Integrating of mind, body, and spirit
- Increasing self-knowledge,
- Encouraging personal responsibility, and
- Promoting interdependence among God's people.

More than 90% of the parishes in our diocese have some form of health ministry. In the local parish, this means an intentional ministry focusing on healing and health, combining the ancient traditions of the Christian community and the knowledge and tools of modern medicine. Health ministry looks different from parish to parish, reflecting the needs and resources of the faith community. It does not repeat what already exists in the community, but rather works with local community resources.

The local parish is a place where health professionals and non-health professionals can work together to keep its people well, to empower and educate them, and to advocate for the care of people in need.

Whole-person health focuses on well-being in all aspects of life. Being truly healthy and whole is about being in balance and encompasses a person's social/interpersonal, emotional, physical, intellectual, vocational, and financial well-being.

An easy mnemonic for thinking about creating and maintaining a well-rounded parish ministry is HEALTH:

- "H" for health promotion within the parish,

community, and organizations

- "E" for education within the parish, community and organizations
- "A" for advocacy
- "L" for liaison within the parish, community and organizations
- "T" for training volunteers within the parish, community, and organizations
- "H" for healer—mind, body and spirit promoting the Gospel's mission of health and healing.

*The local parish is a place where health professionals and non-health professionals can work together to keep its people well.*

A few examples demonstrate how we can continue Jesus' ministry of teaching, preaching, and healing (see sidebar). We can care for our brothers and sisters as well as become good stewards for health.

Health ministry can also help parishes to become vibrant, caring places. To find more information, go to the diocesan website and look under Health Ministries.

At the 192<sup>nd</sup> Annual Convention in 2008 a Diocese Health Ministry Task Force was formed consisting of lay and clergy to support existing health ministries and to encourage development of new health ministries, to promote training for health ministers and to provide education of the Diocese on issues and concerns related to health ministry.

Cheryl Gray and Linda Heitger are the co-chairs for the Health Ministry Task Force. The Rev. Gretchen Green, the Rev. Polly Glanville, and Donna Knapp are also members of the Diocesan Health Ministry Task Force. We all are available to answer questions. If you have any suggestions on how the task force can help your ministry please let us know.

For more information contact: Cheryl Gray at 330-467-2538 or [tcgray@visn.net](mailto:tcgray@visn.net) or Linda Heitger at 330-477-4464 or [Linder3122@aol.com](mailto:Linder3122@aol.com)

## SOME IDEAS FOR CARRYING OUT A PARISH HEALTH MINISTRY:

### Education

- Retirement planning seminar
- Prayers and meditation classes
- Health and the Bible
- Liaison for community service
- Health education classes
- Chemical health classes
- Train ushers in case of emergency
- Dying, stress and healing class
- Babysitting class
- Health and spirituality classes

### Wellness

- Exercise class
- Diet/nutrition groups
- Blood pressures
- Health fairs/screenings
- Grow a garden—herb/vegetables
- “Woman’s Day”
- Keep an emergency care kit available
- Yoga/Tai Chi
- Life stress classes
- Prayer walking

### Service

- Parish nursing
- Pastoral care
- Lay Eucharist visitor
- Prayer ministry team
- Respite care
- Stephen ministry
- Phone ministry
- Eldercare
- Food pantry
- Various support groups

### Outreach

- Work with the homeless/shelter
- Food kitchen
- Habitat
- Shaw/ knitting blankets ministry
- Collect pennies for vitamins (children)
- Hospice
- Free clinic
- Working with USO
- “Loving Paw”—take animals to nursing homes
- Work with other churches on a project

# PREPARING FOR THE FLU SEASON

**T**HE FIRST BATCHES OF THE H1N1 VACCINE NASAL spray are now available and are being given first to healthcare workers. Although only 6 million to 7 million doses have been sent out, federal health authorities have said there will be plenty of vaccine to go around within a few months; 75 million doses will be produced before the end of the year.

Check with your doctor, your children’s school, and your local public health department about availability, and check the site [Flu.gov](http://Flu.gov) for updated information.

Two types of vaccine are available: the flu shot, an inactivated vaccine containing fragments of killed influenza virus, and a nasal spray, which is made using a weakened live flu virus. The nasal spray is the first type to be widely distributed and will be made available to certain high-risk groups: healthcare workers, people from ages 2 through 24, and those who care for young children. The nasal spray is not appropriate for pregnant women, children under 2, and people with chronic health conditions. So far, officials from the National Institutes of Health say that in clinical trials they’ve seen no serious side effects and that study subjects who have been immunized have generated a good response.

Extensive information about preparing for H1N1 and other potential pandemic influenza outbreaks is available on the website of Episcopal Relief & Development. There you will find links to various pandemic preparedness plans and other resources that give individual advice and advice for congregations in the event of a large-scale outbreak. Additionally, Episcopal Relief & Development has posted *Planning for Pandemic Influenza*.

The United States Government offers *H1N1 Flu: A Guide for Community and Faith-based Organizations*. Included is a section on *Vulnerable and Hard-to-Reach Populations*, as well as useful links for congregations that serve the homeless.

# ON THE GROUND IN THE DIOCESE OF TANGA

BY BRENDAN KNOBLAUCH

**I**HAVE HELD A SENSE OF SERVICE TO MY COMMUNITY and my country throughout most of my life. As a youth, I was a Boy Scout where I learned the value of service, which led me to enlist for five years in the United States Marine Corps. During my last year at John Carroll University in the fall of 2008, I was trying to decide what I would do after I graduated in the spring. As an economics and philosophy major at a Jesuit university, I was made familiar with the ideals of social justice and the struggle of developed countries in trying to help the developing countries of the world.

Armed with a degree and some experience abroad in the Marine Corps, I was curious to see if I might be of some service in a developing country through the Episcopal Church. I had a meeting with Sam McDonald, former youth director of St. Paul's, Cleveland Heights, where I had attended church. Sam told me of an opportunity to work with Bishop Hollingsworth in furthering a relationship with the Anglican Diocese of Tanga in Tanzania.

The Dioceses of Ohio and Tanga began their relationship in the 1970s when former Ohio Bishop John Burt visited the Diocese of Tanga and subsequently funded the building of what is now St. Barnabas' Christian Training Center in Korogwe, Tanga. Over the years, the relationship foundered, but the Rt. Rev. Philip Baji, Bishop of Tanga, and Bishop Hollingsworth are interested in strengthening that historical connection. Bishop Baji was a speaker at the 2007 Diocesan Convention, and many members of the Diocese of Ohio have contributed funds for orphans in the Diocese of Tanga.

After several conversations, Bishop Hollingsworth and I concluded that it would be a great opportunity

for the Diocese of Ohio, as well as for me, to come to Tanzania to help reestablish this relationship by assisting in the development of social service projects for the people of the Tanga Region.

Before I left, I had dreams and some preconceived ideas of what I could do to help other people, as I think most people do when traveling abroad to do service

work. I had been warned, however, by experienced people that things are almost always different from what one might imagine them to be. I don't think it is bad to have preconceived notions about a place, in fact it's probably impossible not to, but what can make preconceived notions a hindrance, I believe, is having them dictate a set plan that ends up creating problems when certain assumptions turn out to be false.

Many benefactors donate money based on such a plan and its potential results. This

puts pressure on the volunteer who is answerable to the people who financed the trip, and he or she must proceed with a plan that may be incompatible with the situation, or abandon the plan altogether. In trying to follow a plan that makes no sense on the ground, the volunteer can make wrong decisions, do the wrong thing, and in the end, the trip becomes an unpleasant and unsuccessful experience.

## Freedom to Search

What I think has made my work here a lot easier, and I think will make me more successful in the future, is that Bishop Hollingsworth has allowed me the freedom to search for different opportunities where the Diocese of Ohio can help, rather than asking me to follow a concrete plan set before departure with little room for adjustment. I am grateful that he has allowed me this flexibility



St. Barnabas' Christian Training Center in Korogwe, Tanga.



Boy at a polio hostel in Kwamkono.

to understand the current situation in Tanga first before I develop a course of action.

For example, economic development and microfinance, while desperately needed here, are not my strength, nor do I think the Diocese of Tanga currently has the right resources and personnel to be successful in that area. I do not

think that I have the abilities to advise on economic development issues nor a full understanding of the economy and markets of Tanzania, and it would be a disservice to everyone involved if I went in that direction.

I now believe health care should be the area of my focus in Tanga, as I have come to understand my strengths and weaknesses, as well as those of the Diocese of Tanga. I have found opportunities for help through the three Diocese of Tanga hospitals: St. Raphael's Hospital in Korogwe, St. Francis Hospital in Kwamkono, and Teule Hospital in Muheza. After meeting and establishing a relationship with the medical superintendents and hospital administrators, I have concluded that their personnel are not only highly competent in their fields, but also have a deep concern for the well-being of people within their community.

Administering health services to the people is difficult, however, because of power outages during surgeries, shortages of water, facilities in disrepair, and lack of proper equipment and supplies. Nonetheless, the Diocese of Tanga has had a long-standing positive impact on its people's health.

### Health Care Projects Key

Using the knowledge and ideas of experts in health already employed by the Diocese of Tanga, I believe that I can find projects, which the Diocese of Ohio can support, that will have a significant impact in quality and capacity of health care provided by these hospitals and make the institutions more sustainable financially in the long-term. It will be difficult to make these health facili-

ties completely self-sufficient, but I think that we can find ways to make them more efficient through capital improvements and other cost-saving investments.

Focusing on the efficiency of health care institutions may seem easy, and I could just start raising money, but the situation is more complex. Many different organizations and dioceses are involved in projects currently with these hospitals. The Episcopal Diocese of Massachusetts, the Anglican Diocese of Hereford and the United Services for the Propagation of the Gospel (USPG) have established relationships and have ongoing projects with these hospitals. In addition, the Tanzanian government has also formed a partnership with these hospitals and all have their own agendas.

Because I wasn't sent here with a specific program to establish, I have been able to adjust to the circumstances and try and find a niche in which the Diocese of Ohio can be most effective. For the past three months, I have met with and corresponded with representatives from all these entities who are concerned with health within the Diocese of Tanga. I believe that forming a partnership with them, which respects each institution's individual identity within the region, would be beneficial for all involved. Understanding each other's resources and areas

*“Because I wasn't sent here with a specific program to establish, I have been able to adjust to the circumstances and try and find a niche in which the Diocese of Ohio can be most effective.”*

of activity will allow all participants to complement one another, instead of duplicating or interfering with other projects. I hope that with everyone's knowledge and resources combined, we can increase the quality of health care in the Tanga region.

Within the coming months, with input from the people of Tanga and the people of the Diocese of Ohio, I hope to explore projects that could strengthen the relationship that we started so many years ago. If, for example, we were successful in implementing health projects in Tanga, I believe that we might also explore outreach into education and other areas. I hope that this bond in shared faith through service will allow all of us to understand and support one another in the coming years.

# ST. JAMES', BOARDMAN, CELEBRATES ITS BICENTENNIAL

BY THE REV. KELLY MARSHALL, RECTOR

**W**HAT DO ALL THESE ACTIVITIES HAVE IN COMMON?

- Children singing, “If I were a butterfly.”
- Petitions to Blessed Rocco for healing.
- Regular treks to Appalachian Ohio with food and paper goods.
- A gaggle of Lay Weeders fussing around the property.
- Shouts of “Alleluia! Christ is risen!” in many languages
- Folks with Bibles in hand, tracking the adventures (both spiritual and amorous) of David the Great King.
- Joyous Sunday times of praise, prayer, and nourishment, in company with another 90 or so pilgrims.
- A profound and visible sense that all are welcome—no matter who, no matter what.

What they all have in common is that they are part of life at St. James' Church, Boardman, in its bicentennial year.

St. James' Episcopal Church is the oldest established congregation in the Diocese of Ohio. Beginning in 1798, Episcopalians from Connecticut came to the land designated by the new federal government as the Connecticut Western Reserve. Despite the absence of settled clergy, they determined to be the Church in a wilderness frontier. By 1807, they were gathering regularly for public worship under the lay leadership of Joseph Platt. These Episcopal Christians came together from Poland, Boardman, and Canfield Townships, Boardman being the central location.

As the weather warmed toward the summer of 1809, the group determined to make it official—to petition the Bishop of New York to take them under his episcopal oversight and recognize them as an organized society within the Episcopal Church. This would be the first step toward their becoming, in time, a parish of the Church. They signed their petition on June 20, 1809; Bishop Samuel Provoost of New York accepted it, and they had his response by September. He recognized them officially as an organized Episcopal Society.

This is what they asked of Bishop Provoost: “We,



Some of the members of St. James' Church.

the subscribers, inhabitants of the towns of Boardman, Canfield and Poland, in the county of Trumbull and state of Ohio, being desirous to promote the worship of God after the order of the Protestant Episcopal Church in the United States of America, having for some time past met and attended divine service according to the established form of that church and finding ourselves under great inconveniences for the want of prayer books and sermons, to remedy which and to endeavor to procure the assistance of a worthy teacher, judge it best to form ourselves into a regular Episcopal society, investing the same with the proper officers, thereby putting ourselves in the proper situation to petition the Rt. Rev'd. Bishop of the state of New York, praying him to incorporate us and grant us such relief as in his wisdom he may deem meet and consistent. We appoint Saturday, the 12<sup>th</sup> day of August next, to meet at the town of Boardman for the above purpose.”

During the first years, the people met in the homes of members, and later in the Boardman log schoolhouse, to read Morning Prayer each Sunday. The first Eucharist of record in the Mahoning Valley was celebrated by the itinerant, newly ordained priest, the Rev. Jackson Kemper, in 1814. The name “St. James' Church” was chosen in 1817, when the congregation was one of six organizing

parishes of the new Diocese of Ohio. By 1827, the parish was building a first church structure under the leadership of Henry Mason Boardman. It was consecrated by the first Bishop of Ohio, Philander Chase, in 1828, and served the congregation of St. James' Church until 1970.

This classic, Congregational-style building reflected not only the New England roots of its founding families, but also the low church piety which would characterize the parish for its first 160 years. By 1970, encroaching suburban sprawl necessitated the building of a newer place of worship. Constructed in a Williamsburg style, this facility continued the simple architectural vision of the early members. The historic church building has been preserved and restored in Boardman Park as a museum and wedding chapel by the local community, and it stands today as the oldest structure in the township. Annually on St James' Day, the parish family sings Evensong in its historic place of worship. As part of the bicentennial festivities in July 2009, the congregation celebrated Holy Eucharist there and baptized the great granddaughter of the Rev. George Jones, rector of the parish from 1950–1970.

As the congregation's bicentennial approached, projects to up-

### Historic St. James' Church.



grade the 1971 building were undertaken.

These included the installation of a Kegg pipe organ and the renovation of the church parlor for educational and administrative gatherings. The parish family established a shrine to St. Rocco when our sister congregation, the unique St. Rocco's Episcopal Church in Youngstown, closed in 2007. The family of Eldon and Christina Beard has donated St. James' Alcove, to be placed opposite this shrine. It will house early ecclesiastical artifacts and archival materials, including the Hiram Yale pewter communion ware. This gift, along with a lectern Bible, was sent in the late 1820s by Connecticut Episcopalians to the fledgling congregation. The addition of stained glass windows in this alcove and in the Mary Magdalene Chapel will complement building upgrades for the bicentennial year. In addition, the parish will be featured in the "2010 Historic Episcopal Churches Engagement Calendar," published by the National Episcopal Historians and Archivists.

Throughout most of the past 200 years, Boardman was a rural, farming community—literally a village at a crossroads. For that reason, St. James' historically has been a small church. With the advent of the post-World War II baby boom and the transformation of Boardman from a rural village to a suburban commercial center, the congregation began to grow. The past fifty years have seen ups and downs in



St. James' Church.

that growth pattern. In 1959, the Rt. Rev. Nelson M. Burroughs, diocesan bishop, addressed the congregation at its 150<sup>th</sup> anniversary: "The parish church should be a shrine to which members can bring their loves and fears before God. The parish should also set its sights beyond itself to the entire world and develop a sense of mission. Lastly, it should be a participating congregation which serves the community as well as its own needs."

In the past few years, the parish family has been strengthened by an influx of new members from the community, as well as from the former St. Rocco's and St. Andrew's Churches. The year 2009 finds the oldest congregation in the Diocese stable, increasingly mission-minded, growing in numbers, open to all sorts and conditions of God's people, and poised for another 200 years. On November 21, Bishop Mark Hollingsworth will be present in the evening to celebrate this notable year. The congregation invites the larger diocesan family to join them, as they mark the past and turn with joyous hope toward the future. Details of the weekend's events will appear on both the parish and diocesan websites.



# ECW MEETS AT TRIENNIAL WITH GENERAL CONVENTION

BY NANCY SHERWIN

**F**IVE WOMEN FROM THE DIOCESE OF OHIO ATTENDED the Triennial Meeting of the Episcopal Church Women (ECW) in July. The Triennial Meeting—what is it? It's the national meeting of the ECW, which meets concurrently with General Convention every three years. This past summer, over 300 women from 86 dioceses met in Anaheim. And what an exciting time it was! While the House of Deputies and the House of Bishops (collectively known as the General Convention) spent the majority of their time on resolutions, debates, and committee meetings, the ECW spent most of their time sharing and learning from each other, hearing inspiring speakers, and above all, focusing on outreach and mission.

During the opening celebration of the Triennial Meeting, Presiding Bishop Katharine Jefferts Schori, greeted us, blessed our Triennial Meeting crosses and then presented one to each of us individually. Later, Archbishop of Canterbury Rowan Williams and the Anglican Observer at the United Nations, Helen Wangusa, both addressed us. The Archbishop said that if you want to deliver transformation, look to the women of faith. It's the women who will bring about the Millennium Development Goals—women are where the “delivery” occurs. Wangusa told us that women are “the vein of the church,” as Christian women are the ones who contribute to improving health care, education, and the other issues facing the world today.

One ECW Mission Project, the Jericho Road Episcopal Housing Initiative, was front and center during the Triennial Meeting, with a replica of a house constructed out of cardboard bricks. The ECW's national board had

set a goal of raising \$110,000 for this program of building homes in the central city of New Orleans for families who had been displaced by Hurricane Katrina. We have raised just over \$75,000, so we're well on the way towards reaching our goal. Elisabeth von Trapp, of the von Trapp family singers, came to the Triennial Meeting to support our efforts by giving a marvelous benefit concert.

A highlight of each General Convention is the Eucharist that includes the United Thank Offering (UTO) presentation. Susan Lau, the Diocese of Ohio's UTO Coordinator, presented Ohio's Spring UTO Ingathering, along with all of the other diocesan UTO coordinators who presented their offerings. All of these gifts, together with the offering at that service of \$28,168.92, enabled the United Thank Offering Board to make 63 grants totaling \$2,065,472.43. Our own West Side Shared Ministry received a United Thank Offering grant of \$4,430.00 to purchase two exhaust fans for the gym where 120 people are served dinner each week and other community activities take place. Yes, the ECW and the UTO are leading the church's work in mission.

I encourage you to use your UTO “Blue Boxes” regularly. The Fall UTO Ingathering will be held in every parish in November. Make sure you have your blue box!

Save the date! The Episcopal Church Women's 2010 Annual Meeting will be held at the McKinley Grand Hotel and St. Paul's Episcopal Church, Canton, on Friday, April 30 and Saturday, May 1. It is a new time and format with some exciting activities for children and teenage girls.



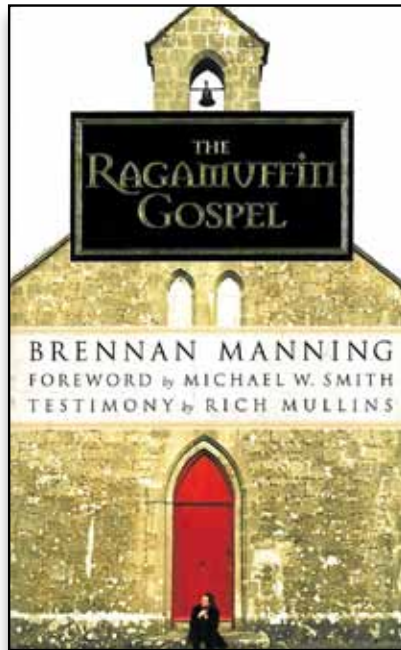
**Bishop Hollingsworth with the Ohio delegates to the ECW Triennial Meeting. First Row: Mary Jane White, Mary Stewart, Mary Prince. Back Row: Susan Lau, Bishop Mark Hollingsworth, Nancy Sherwin.**

# BOOK REVIEWS

BY MAE PELSTER

## THE RAGAMUFFIN GOSPEL

By Brennan Manning  
ISBN 978-1-59052-502-9  
Format: Paperback, 268 pages  
Publisher: Multnomah Books  
Publish Date: 2005



I could never hit a baseball until my father showed me how, then I nearly broke the bridge of his glasses with a line drive. I was just as horrified as he was as I watched him dodge that ball I could no longer stop. I couldn't believe he still loved me, but he didn't hesitate, enthusiastically declaring how well I'd done.

Sometimes it's just as hard to realize how deeply God loves his creation, especially when we realize our personal flaws, something we're foolish enough to believe no one—not even God—knows about us. But salvation isn't a three-strikes-and-you're-out kind of game. As comforting as the familiarity of a choral Eucharist might be, the rules and regulations of canon law or traditional ceremonies are not what define our relationship with God. We place boundaries on that relationship ourselves when we fail to appreciate how completely He loves us, how accessible He is, how ready He is to forgive, and how swift He is to aid.

Sometimes it's easier to see love in the faces of our own children than it is to feel the love of God, but when we really digest Christ's words of unconditional love, it changes everything within us and around us.

That is what Manning's book, *The Ragamuffin Gospel*, is all about—an honest exploration of God's grace and what the good news of Christ means to every one of us. Manning tells us that we are all "ragamuffins" with tilted halos. Maybe the most needy of us are those who feel they have already won the crown of life. With the sureness of a seasoned Christian, he assures us that all of our inadequacies, our wounds, and our vulnerabilities are acceptable in the sight of God. Manning calls it "The Victorious Limp" because where there is acknowledgment of sin, there is opportunity for grace.

Manning is a Korean War veteran and a former Franciscan priest who has served God through ministry for

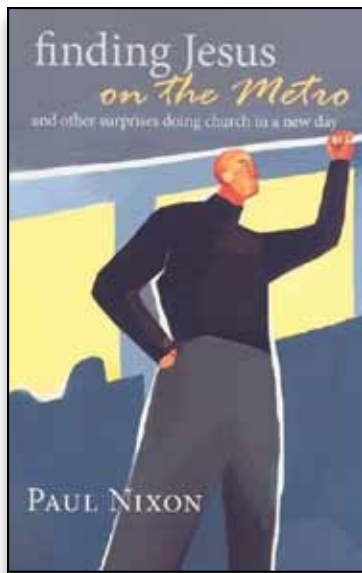
nearly 45 years. He is the best selling author of more than a dozen books, including *The Signature of Jesus* and *Abba's Child*. Manning travels widely and continues to write and preach, sharing the good news of God's unconditional love in Jesus Christ. In *The Ragamuffin Gospel*, the author takes the reader on a personal tour of his own journey into the heart of God. The 2005 edition includes a new section called "Nineteen Mercies: A Spiritual Retreat," which is suitable for personal and group study. The book is also available as an audio book and as a computer file.

There are plenty of places in Manning's *The Ragamuffin Gospel* to see our own struggles with faith and humanness. By the time readers finish the final meditations included at the back of the book, they may be able to approach God, fully convinced of their welcome. That's what the good news of Christ is all about.

## FINDING JESUS ON THE METRO AND OTHER SURPRISES DOING CHURCH IN A NEW DAY

By Paul Nixon  
ISBN: 0829818545  
ISBN-13: 9780829818543  
Format: Hardcover, 130 pages  
Publisher: Pilgrim Press, United Church Press  
Publish Date: September 2009

There is no question that the dynamics of Christian ministry in America are changing. Neighborhood by neighborhood the ethnic and racial balance of city streets is altering the face of the Christian church. As church founders head to the suburbs and new generations of immigrant populations move in to the city, beautiful church buildings are often left behind with their endowment keeping the doors open and with their pews nearly empty. Rather than watch Christianity die in our cities as young adults and families relocate to suburban mega churches, Paul Nixon asks the readers of his new book, *Finding Jesus on the Metro and Other Surprises Doing Church in a New*



Day, to reevaluate their message, find ways to connect with their new neighbors, and rebuild the community of faith from within. Christian ministry is a continuing journey of faith, he says. It is also a journey of courage, a trip into the spiritual core of life that must accept the possibility of change.

Nixon points out that journeying with God isn't new—the disciples did it. They gave us good examples in the Book of Acts as to how they evaluated their audiences and modified their approach to suit the needs of their hearers. Today, our audience has needs too, says Nixon. As spiritual leaders in Christian ministry it's our job to discover those needs and discern how the church can make Christianity relevant once again in the everyday life of our new neighbors. In fact, it's all about loving our neighbors, isn't it?

Nixon has loads of creative thoughts on how a church can reinvent its ministry—from offering couples a pre-marital ministry to developing great youth ministries. He says that the modern church consumer is looking for “simple coherent spiritual principles that can help create a sense of order and comfort in the chaos of their personal lives.” In fact, people's need for good news and the simple message of Christianity has never been greater.

The book offers an online study guide for groups and for clergy who would like to use it as a focal point in their ministry's decision-making process. Nixon points to eight ways in which the Christian church is changing, but just because he approaches these changes from an urban viewpoint doesn't mean that the information presented is of limited value.

The book is not meant as a one size fits all cookbook of answers to growing the church statistically, however. Instead, it offers encouragement to those with the courage to put their hand in God's hand and follow where he leads the modern church even if we don't know where we are going or how to meet the challenges of our times.

Paul Nixon, an ordained minister in The United Methodist Church, lives in Washington DC and works with young adults in creating new expression of faith in our communities. He is the author of the bestselling *I Refuse to Lead a Dying Church!* (The Pilgrim Press, 2006).

## Christmas Books for Children

### GOD SENT A BABY KING

Authors: Heather Henning; Alison Atkins

ISBN: 0-687-49498-2

Format: Board Book, 21 pages: English: 1<sup>st</sup> edition

Audience: Preschool to age 3

Publisher: Nashville; Abington Press, 2006

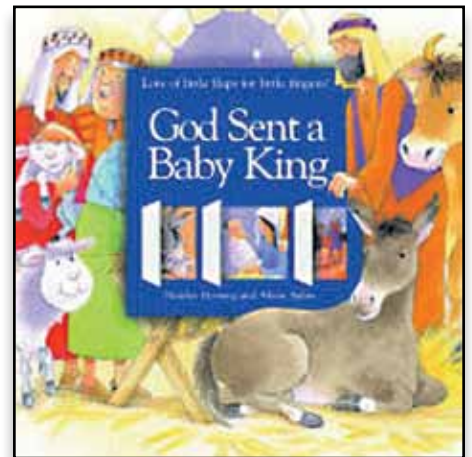
Publish Date: August 1, 2006

Is Christmas 2009 going to be the first Christmas your children will remember? Are you hoping to put the Christ story at the center of their Christmas celebration? Look no further than Heather Henning and Alison Atkins' interactive board book entitled *God Sent a Baby King*. This book has beautiful illustrations and a simplified storyline the youngest child will understand. The book is augmented with loads of peek-a-boo flaps that lure children deeper into the mystery of Christ's birth and is a wonderful introduction to the story of the nativity.

Heather Henning is the author of several popular children's books and has more than 44 books to her credit. The book is produced in collabora-

tion with author/illustrator Alison Atkins. Look also for her Touch and Feel book for preschoolers: *Christmas and Creation*. Ms. Henning lives in rural Northern Ireland and teaches speech and drama.

*God Sent a Baby King* is the perfect way to begin your child's Christmas by putting the Christ story first.



### WHY CHRISTMAS TREES AREN'T PERFECT

Author/Illustrator: Dick Schneider; Elizabeth J. Miles

Publisher: Nashville: Abingdon Press, 2007

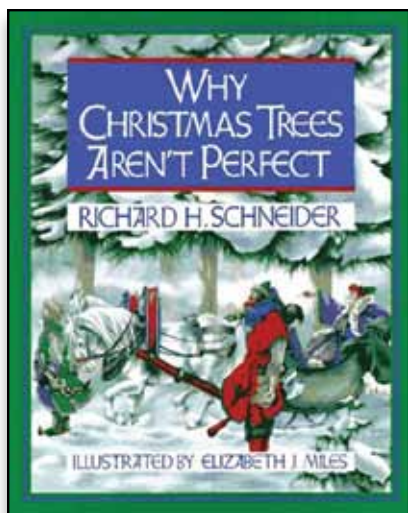
Book. 32 pages

Fiction: Juvenile audience

English: 20<sup>th</sup> Anniversary Ed.

ISBN: 978-0-687-45363-4

*Why Christmas Trees Aren't Perfect* by Dick Schneider and illustrated by Elizabeth J. Miles is much more than a Christmas story. Its illustrations evoke a fairy tale



atmosphere; the story's message tugs at the heart. The little hero, a young pine tree, is hoping to grow up beautiful and perfect to be chosen by the Queen to be her family Christmas tree. But life has a way of affecting a young tree's growth, and the good little tree's loving "heart"

cannot deny the shelter of its boughs to woodland creatures in need. The little tree's true beauty, the Queen declares, comes from its kind and loving nature that represents the love of Christ on earth.

*Why Christmas Trees Aren't Perfect* should be a favorite with parents and children alike. It makes a perfect read-aloud-book. The moral of the story is that nobody is perfect, but that we are beautiful to God as we are—especially those of us who have learned to live for others. This heart-warming tale isn't preachy, and it is filled with the love of humankind on every page and in each charming illustration.

## ALL SHALL BE WELL: AN APPROACH TO WELLNESS

Edited by William S. Craddock

ISBN-13: 9780819223746

Format: Paperback, 192 pages

Publisher: Church Publishing, Incorporated

Publish Date: August 2009

Wellness is a function of self-awareness, identifying who we are, discerning God's call to us, examining how we are responding to that call, and how we are changing personally, according to William S. Craddock, the editor of the book *All Shall be Well: An Approach to Wellness*.

This marvelous collection of ruminations on issues of physical, emotional, and spiritual wholeness by gifted "specialists" explores the core of human wellness as presented by the CREDO Institute, Inc. The CREDO Institute's mission "is to provide opportunities for people to examine significant areas of their lives and to discern prayerfully the future direction of their vocation as they respond to God's call in a lifelong process of practice and transformation."

The book is intended to condense the CREDO retreat

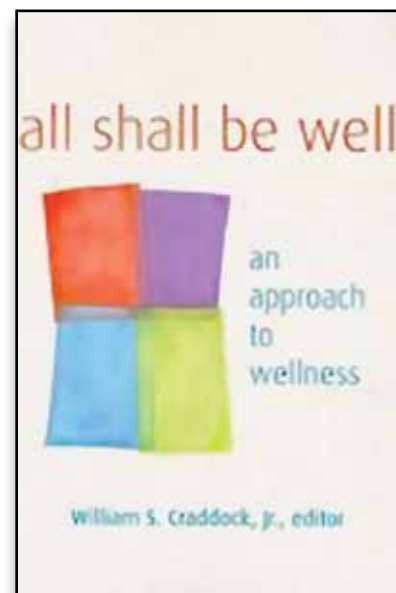
into a single volume, which is ambitious and may well be targeted to clergy who haven't taken the plunge, yet. The first step to wellness, the book says, is developing a sense of personal identity. Admittedly, a couple of the articles in this section read like a rehash of Stephen Covey's *The Seven Habits of Highly Effective People*. They talk about the importance of understanding the difference between the various roles a person fills in life and the essence of self, understanding who we are personally once those roles are peeled away. Like Covey, the contributing authors strongly recommend touching base with the core of our personal identity by taking time to "recharge [our] batteries."

From there the articles discuss the importance of community and interaction with God in the development of self, because self is not a constant thing, but a growing and developing thing with Christ at the center as the perfect example of divinity and humanity made wholly well. This takes a certain amount of honest self-evaluation and the courage to suffer the growing pains of change.

Once we know who we are, however, the book's message is that we need to listen to the voice of God telling us who He wants us to become. This is always the hard part because the voice of God is readily drowned out in a noisy world. The contributors to *All Shall be Well* point

out that God is a part of our every day life if we are alert to the signposts. This vision of who we can become with God's help is a key element in our personal and communal ministry. The essays ask us to ponder deeply the importance of practicing a life of prayer, a spirit-led life that recognizes "the whole of our lives as an incarnate medium of prayer" and allowing it to transform us. In this way we can fulfill God's vision for us and go places we might never have gone without Him.

This book is not about obtaining a spiritual high, neither is it a silver bullet. It's a meditative journey into the heart of the soul meant to aid the reader to build appreciation for the gifts of God to His people.



# ChurchLife!

Trinity Commons  
2230 Euclid Avenue  
Cleveland, Ohio 44115-2499

## calendar highlights

*October 23-25*

### **Diocesan Youth Event**

Location: Trinity Cathedral, Cleveland. Contact Rita Rozell, 216-774-0460 or [rrozell@dohio.org](mailto:rrozell@dohio.org).

*October 29*

### **Pre-Convention Meetings**

7:00 P.M. Locations: Trinity Cathedral, Cleveland; Grace Church, Mansfield; St. Timothy's, Perrysburg; Christ Church, Warren. Contact Eva Cole, 216-774-0457 or [ecole@dohio.org](mailto:ecole@dohio.org).

*November 13-14*

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

Trinity Commons, Cleveland. Go to [www.dohio.org](http://www.dohio.org) for more information.

*November 24*

### **Interfaith Thanksgiving Service**

12:15 P.M. Location: Trinity Cathedral, Cleveland. Contact Alan James, 216-774-0449 or [ajames@dohio.org](mailto:ajames@dohio.org).

*December 2*

### **Clergy Advent Brown Bag**

12:00 P.M. Location: Grace Church, Mansfield. An opportunity for clergy to gather with the Bishop. Please RSVP to the parish at 419-524-2661.

*December 3*

### **Clergy Advent Brown Bag**

12:00 P.M. Location: All Saints Church, Toledo. An opportunity for clergy to gather with the Bishop. Please RSVP to the parish at 419-246-2461.

*January 7*

### **Clergy Brown Bag**

12:00 P.M. Location: Church of Our Saviour, Akron. An opportunity for clergy to gather with the Bishop. Please RSVP to the parish at 330-535-9174.

*January 14*

### **Clergy Brown Bag**

12:00 P.M. Location: St. John's Church, Youngstown. An opportunity for clergy to gather with the Bishop. Please RSVP to the parish at 330-743-3175.

*February 5-6*

### **Diocesan Winter Convocation**

Location: Holiday Inn, Perrysburg.

*February 12-13*

### **Happening**

Location: Church of Our Saviour, Akron. For youth in 9<sup>th</sup>-12<sup>th</sup> grades.

## *Bishops' Visitations*

*October*

**18 Church of the Epiphany, Euclid**  
(Persell)

**25 St. Alban's Church, Cleveland Heights** (Williams)

*November*

**1 St. Andrew's Church, Barberton**  
(Hollingsworth)

**8 St. James's Church, Wooster**  
(Bowman)

**8 Church of the Redeemer, Lorain**  
(Hollingsworth)

**15 St. Timothy's Church, Massillon**  
(Williams)

**15 St. Mark's Church, Canton**  
(Hollingsworth)

**15 Christ Church, Oberlin**  
(Persell)

**22 St. James's Church, Boardman**  
(Bowman)

**22 St. Paul's Church, Cleveland Heights** (Williams)

**22 St. Paul's Church, Norwalk**  
(Hollingsworth)

**29 St. Christopher's by the River, Gates Mills** (Bowman)

*December*

**6 St. Peter's Church, Ashtabula**  
(Hollingsworth)

**6 Trinity Church, Coshocton**  
(Williams)

**13 St. John the Baptist's, Bowling Green** (Hollingsworth)

**13 Trinity Church, Findlay**  
(Persell)

**20 St. Patrick's Church, Brunswick**  
(Hollingsworth)

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