



Church Life!

The Magazine of the Episcopal Diocese of Ohio

SPRING 2009



What's Inside?

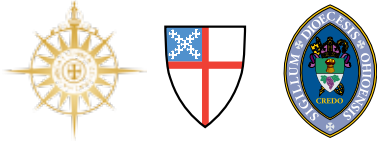
- Can Episcopalians Learn to Evangelize?
- Episcopal Polity: Why We Behave the Way We Do
- Grace Church, Willoughby, Breckenridge Retirement Center Join Forces
- We've Come This Far by Faith: Race and Reconciliation

ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 113, No. 1, Spring 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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The Rt. Rev. Mark Hollingsworth, Jr., *Publisher*
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Table of Contents

| | |
|----|--|
| 3 | From the Editor |
| 4 | From Our Bishop |
| 5 | Grace Church/Grace Woods |
| 7 | ECW: Still Going Strong |
| 9 | Episcopal Polity: Why We Behave the Way We Do |
| 12 | Can Episcopalians Learn to Evangelize? |
| 14 | We've Come This Far By Faith: Race and Reconciliation in the Diocese of Ohio |
| 18 | The Emergent Church |
| 21 | Diocesan Stewardship |
| 22 | From Around the Diocese |
| 24 | Calendar |

Front Cover: Marco Saavedra and Steve Robishaw of Harcourt Parish, Gambier, at the Winter Convocation.

Photo by Chris Holley-Starling.



WELCOME TO THE NEW LOOK OF CHURCHLIFE!

BY MARTHA WRIGHT

WELCOME TO THE FIRST ISSUE OF *CHURCHLIFE!* IN 2009. We hope you like the paper's new look. We have redesigned *ChurchLife!* for several reasons—some of them economic and some aesthetic and practical.

With budgets declining everywhere, including that of the Diocesan Communications Office, we realized that we could cut our costs by nearly \$10,000 per year by reducing the size of the paper and using high quality newsprint inside instead of glossy paper throughout. Switching from a "tabloid size" (10" by 16") to an "A-size" magazine (8½" by 11") also means that the paper doesn't need to be folded before mailing, and that saves on production and postage costs, as well.

We are convinced that we can offer the same or better quality with the new format. For one thing, we are not limited to 12 pages for each issue. It is much easier to expand or contract the size of the paper depending on the content. This flexibility allows us to add new features. With the new format, we have room to include more parish news, guest columns, book reviews, and more in-depth articles. I'd also like to increase the interactivity of the paper, so that more information comes from our readers and not just from the diocesan offices. We welcome your letters, comments, photos, and articles. I'm excited about the kinds of things parishes will be able to share with one another about what they're doing in mission, in worship, in evangelism and other ministries that can spur innovation in other parishes. It is my hope that *ChurchLife!* can play a part in communicating those activities to everyone in the diocese.

Finally, I'd like to recognize the prodigious talents of Kristin Crites, administrative assistant and graphic designer in the Communications Office. It is she who is responsible for the new look of *ChurchLife!*

We always welcome any feedback you may wish to give us. Write or call us, please, with comments and suggestions. God's peace to you all.



HE IS RISEN; WE ARE RAISED IN HIM

I HAVE RECENTLY BEEN READING A BOOK ABOUT A high-spirited and somewhat neurotic border collie named Orson. *A Good Dog* is Jon Katz's insightful and touching story about how, in seeking to change the life and behavior of a rescued dog, he, in turn, is dramatically changed himself.

Orson was not always named Orson. For the first few years of his life he was Devon. An obedience trainer, after working with Katz and dogs (sorry, I couldn't resist) for some time, noticed that whenever Devon was called by name he winced, panted, and showed other signs of anxiety. It appeared to her that he associated his name with reprimand and anger, both predictable consequences of his unruly behavior. The anxiety caused him to react with more energy and less control, thus furthering the cycle. She suggested that Katz change Devon's name and start over, and Orson was born, or perhaps reborn.

With a new name whose arrival coincided with a positive and encouraging approach to training, Orson took on a slightly more relaxed behavior and a happier, calmer identity. Same dog, new life. When he heard his name he now expected to be affirmed and supported, not berated and restrained. Border collies are bred to be working dogs, and Orson even developed some simple herding skills. In time, however, the focus of his greatest work would be his owner.

In reading about Orson I have been reminded of the power of name changes. Sarai becomes Sarah. Abram becomes Abraham. Saul becomes Paul. Simon becomes Peter. Their name changes mark a change in vocation, in calling. The new name they are called coincides with the new way they are called to be. And in each case something critical in their focus, their behavior, and their identity changes. Same people, new lives.

In certain Christian communities and traditions the faithful are given a new name at baptism or confirmation. In some religious communities monks and nuns are given a new name when they make their vows. It marks a

change in relationship to God and to others. It coincides with a new identity and behavior. It is a sign of a new life. Likewise, while what you and I are called by others may not change, in baptism each of us also receives a new name. Christian. It, too, marks a change in relationship, identity, and behavior. It, too, is a sign of new life.

Because we are baptized into Jesus' death and resurrection, in the Easter event we are raised to that new life with him. Indeed, every celebration of Easter, whether on Easter Day or the "little Easters" of every Sunday, is a celebration of the risen life in which each of us participates by God's grace. We take our place in the ultimate triumph of good over evil, of hope over despair, of love over neglect, of justice over oppression. As raised in Christ, we bring to life, in our own lives, the love of God that is the risen life of Jesus. By the unceasing generosity of God, again and again we come to life, to new life. Repentant and returned, we are redeemed, restored, renewed. Same dogs, new lives. We are Christian, living not by guilt or shame or fear, but by hope, acceptance, and love.

Perhaps particularly in this time of severe economic and social challenge, we are called to make difficult decisions with new hope. We are called to respond to need with new generosity, to loss with new compassion, to isolation with new companionship, to unfair burden with a new insistence on justice. We are well suited to this time, because of the new life we are given in Christ.

This Easter season, when you hear and make the acclamation "Alleluia. Christ is risen." remember that it is referring also to you, Christian. It is calling you by name, by Jesus' name, into the new behavior and identity that is marked by goodness, justice, mercy, hope, and love. You and I are capable of it, because we are raised in Christ. It is what God is calling us. It is our new life.

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

GRACE CHURCH/ GRACE WOODS

BY LINDA KINSEY

ON A BRIGHT AND COLD FEBRUARY MORNING, A backhoe chomps away at a pile of dirt on the woody, rolling land just behind Grace Church, Willoughby. Winding roads and pathways, construction materials and the outline of a brownstone building all point to a new community taking shape.

What is unfolding is likely to register as a major event in the parish's history books. The project is further revealed in an artist's rendering back in the church: a multi-million dollar retirement community called "Breckenridge Village at Grace Woods."

"It's a blended name," explains Phillip Davis, Grace's senior warden, who has been deeply involved in the planning process from the start. "It's Grace for Grace Church and Woods for the woods we have on the property."

In 2004, Breckenridge Village, a retirement community in Lake County, signed an agreement to lease about 16 acres of Grace's property for 99 years with the intent of providing an upscale but affordable residential community for older adults. Grace Woods is less than one mile down the road from the main Breckenridge campus.

In fact, both entities are so certain that this project will be a resounding success by offering senior adults a beautiful place to live with many amenities, including the church itself, that they now are outlining ways to market the new community, including to an obvious target audience: Episcopalians.

Episcopal Church is a Draw

The Rev. James Greer, Grace's interim rector, said, "I think that a lot of people in this area would think of coming to this place. I would think that having an Episcopal Church and an Episcopal priest right here would be a draw."

While Breckenridge, owned and managed by Ohio Presbyterian Retirement Services, is open to people of all faiths, both Davis and David Schell, executive director for Breckenridge Village, believe that marketing the project to Episcopalians would prove beneficial to both the church and the village. Grace hopes to grow its parish both in faith and numbers, and Breckenridge hopes to tap into a niche group of consumers who would



Grace Episcopal Church, Willoughby

benefit from the arrangement.

Under the land lease, Grace will collect \$150,000 a year starting in 2010. In anticipation of increased revenue, Grace was able to obtain a "favorable loan" from the Ohio Presbyterian Retirement Services to launch some capital improvements, including doubling the size of its parking area, with accessibility in both the front and rear. In addition, the parish is under contract to replace all of its 40-year-old windows. "This will result in improved comfort and reduced energy consumption," Davis said.

Parishioner Ruth McCord said she is confident that Grace Woods will hold a lot of appeal to older Episcopalians, not only because of the amenities that will be part of the community, but also the location. "There are so many restaurants and shops in this area, and there's access to the freeway. We're just 15 to 20 minutes from Cleveland."

According to Davis, Grace Woods residents will be able to take advantage of a bountiful array of activities located in the new community as well as at the main campus, including concerts, social events, restaurant-style dining, and a library.

And like the main campus, Grace Woods residents will not be isolated from children or young people. Grace Church currently operates a day-care center, and youngsters can be seen playing in back of the church in the playground area. Fences will not be built to block the view of the children's play area. That thought is carried through on the main campus, as well, which is located next to the local high school and its athletic stadium. Walkways link the school campus with Breckenridge Village at various points.

In some instances, students have formed friendships with Breckenridge residents. Schell noted that at prom time, girls stopped by the main campus to visit with

residents, who enjoyed seeing their dresses. And the rhythmic sounds of the high-school marching band that practices in the adjacent athletic field is seen as an amenity, he said, rather than an annoyance.

“We see a lot of retirement communities that are an oasis unto themselves,” Schell said. “Here, everything we do is to breakdown the barriers, including generational ones.”

Ground was broken for Grace Woods last June, and the first building is expected to be completed by fall, with additional structures expected to be finished within the next couple of years, as residents sign up for available units.

When finished, Grace Woods will include one-, two- and three-

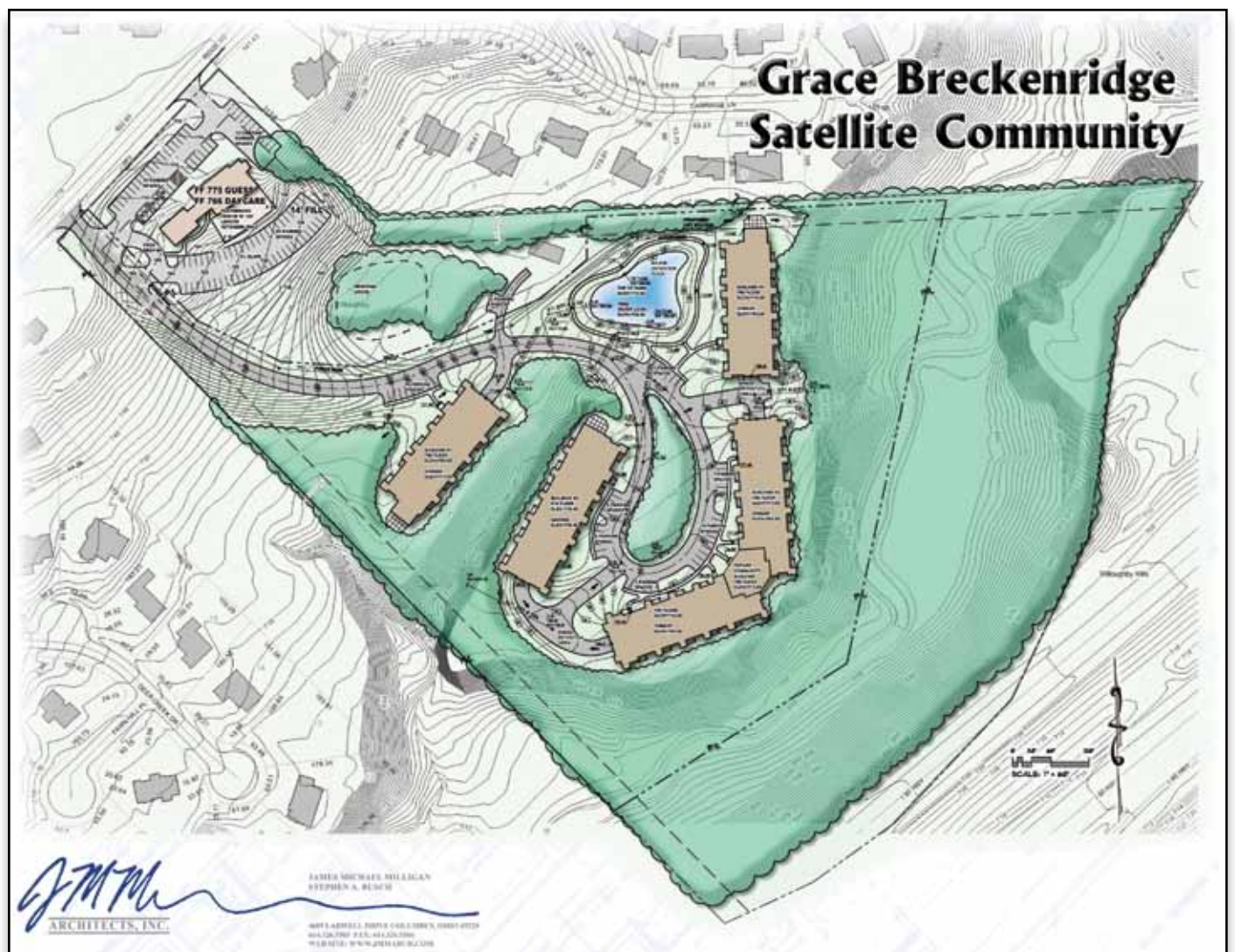
bedroom apartments. Each unit has an open floor plan, fireplace, state-of-the-art appliances, sunroom, and patio or balcony.

“We provide 20 meals per week,” Schell said, adding that underground parking is provided and the community is being constructed with “minimal concrete” in order to preserve the natural beauty of the location. A pond with gazebo and a putting green will be available to residents, as well.

Meanwhile, as construction progresses, Grace parishioners are looking forward to the possibility of new members coming from the retirement community and financial benefits the parish will realize from the land-lease.

Davis admits, however, that not every Grace parishioner embraced the project. Some, he said, have even left the parish because of it. “The remainder of the congregation now has a path to explore. The financial stabilization is what many of the congregation endorsed, utilizing land that has gone fallow, so to speak, to further parish ministry.

“The rent alone will not carry this church,” he said. “Pledges are required from a faith perspective and from a business perspective. What may be really energizing and elegant is that Grace’s rebirth, attributed to our Lord, is right in its back yard, not a remote neighborhood served by multiple, competing congregations.”





EPISCOPAL CHURCH WOMEN: STILL GOING STRONG IN MISSION

BY NANCY SHERWIN AND MAGGIE DEININGER

DOES THE EPISCOPAL CHURCH STILL NEED THE Episcopal Church Women? The ECW started in an era when women's roles were limited in the Episcopal Church, but today women have the same access to all roles—lay and ordained—that men have.

Women today still feel a strong connection with the group, however, because they are proud of its history, in which they fought for the right for women to become ordained, said Nancy Sherwin, president of the ECW in the Diocese of Ohio. And their vision and mission statements are as relevant today as they have always been.

“Our vision for all women of the Episcopal Church is that we become a vibrant blend of all ages, coming together as a peacemaking, healing part of the Church. We aspire to be a Godspark—shining and sharing the love of Christ,” according to the vision statement of the group. Their mission is to be centered in congregations, empowering women to do Christ's ministry in the world.

The ECW used to operate primarily on the parish level, getting women involved in their own churches where they organized local outreach efforts, in addition to advocating for women's rights. They are now organized into deaneries, and within these smaller geographic groupings, the women meet for programs, local outreach activities and fellowship. Today, much of their focus has shifted to the national and international stage. Now, the ECW is helping women in other countries by providing money and aid to help them advance in their own nations.

Nationally, the ECW is raising \$110,000 for the Jericho Road House, a faith-based non-profit organization that provides housing for families in New Orleans who still do not have adequate shelter after hurricane Katrina. The initial funding and technical support from



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

Jericho Road came from Episcopal Relief and Development (ERD), the international relief and development agency of the Episcopal Church.

On an international level, the ECW is raising money to help women in the Sudan build chicken farms and pay for sewing machines so they can make uniforms for their children to go to school.

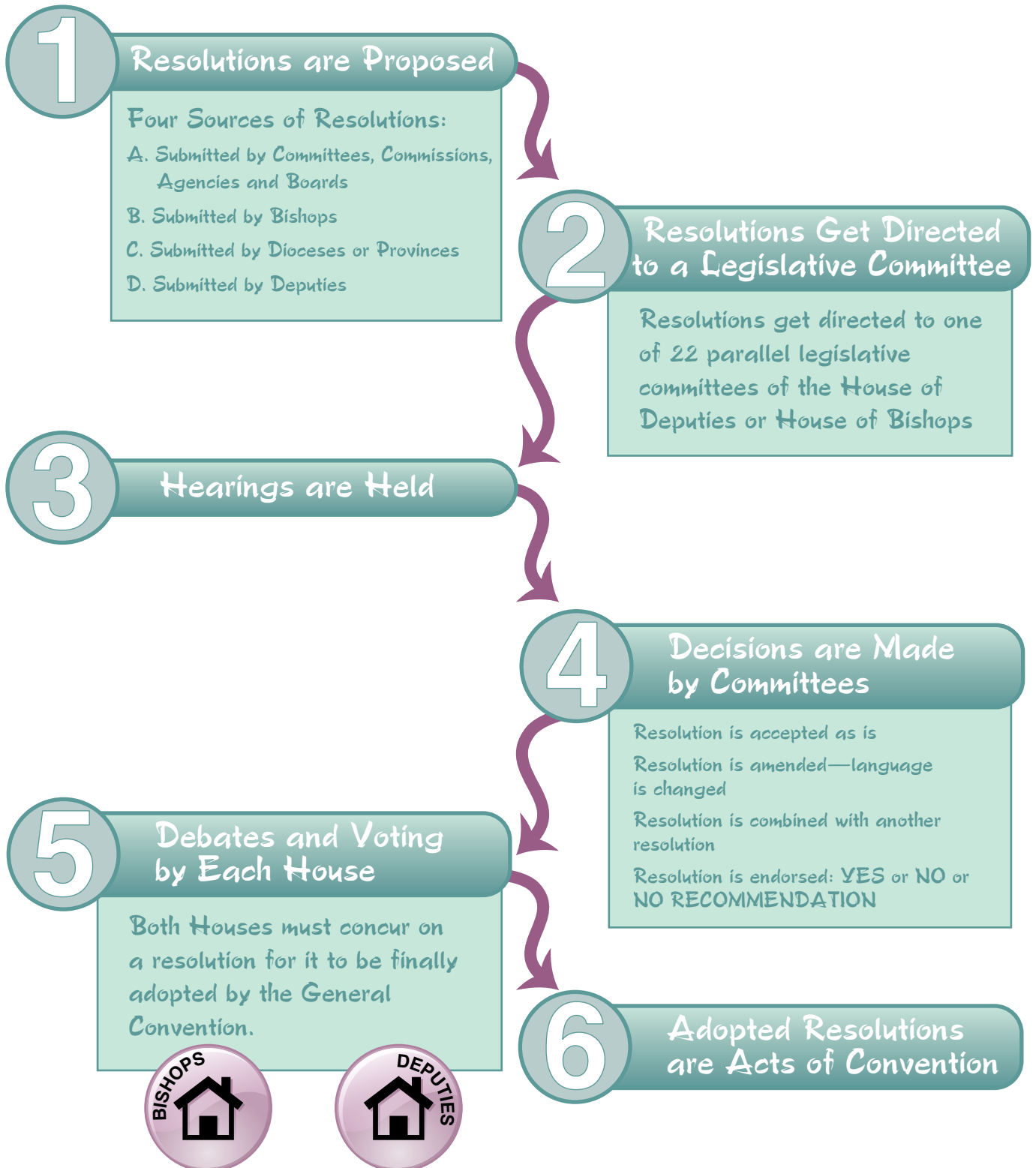
Our own chapter of the ECW in the Diocese of Ohio has supported the Lillian Valley School in Blackfoot, Idaho, the only Episcopal school for American Indian children. They have contributed through financial help, school supplies, and science-in-a-shoebbox kits. Individual parishes may put together their own useful and creative supplies for the school.

In addition, Ohio's ECW helps the Seamen's Church Institute's Christmas at Sea program by knitting caps, scarves, vests, and other items. At each Ohio ECW Annual Meeting, these items are brought forward during their opening worship and blessed. They are then boxed up and sent off to the Seamen's Church Institute in New York.

The Diocesan ECW Annual Meeting will be held May 19 and 20, 2009, in Wooster, at the Best Western Motel & Conference Center and at St. James Episcopal Church, with the theme “Grow in Grace.” Kay Meyer, the president of the National ECW board, will be the keynote speaker, and several workshops will be offered. Details and registration information will be sent to the ECW contact person in each parish. All women are cordially invited to come to this annual meeting. For more information, please contact the annual meeting chairperson, Susan Lau 740-504-6249 or johnlau@ecr.net.

*“We aspire to
be a Godspark—
shining and sharing
the love of Christ.”*

How Resolutions Move Through General Convention



Adapted from The Diocese of Connecticut

EPISCOPAL POLITY: WHY WE BEHAVE THE WAY WE DO

BY BILL BENEDICT

Pol·i·ty \ˈpāl-ət-ē\ 1. Political or government organization; 2. A specific form of church government.

POLITY IS A RATHER THICK-SOUNDING, ECCLESIASTICAL word, but as Bishop Mark Hollingsworth recently explained to a workshop at the 2009 Winter Convocation, understanding the organization of The Episcopal Church lessens the potential for conflict among its members.

People in Episcopal congregations often come from other traditions, and therefore have different expectations of how the Church should act. An understanding of polity becomes even more important with the 76th General Convention coming up July 8 through July 17 in Anaheim. The decisions of General Convention have been the cause of considerable discord, not just in The Episcopal Church, but across the Anglican Communion. When the Church tackles controversial issues, it's important to understand how those issues get decided.



Bishop Hollingsworth and Frank Moore, St. Alban's, Cleveland Heights, at Winter Convocation



2006 General Convention Deputies

Churches Reflect Culture

Churches are organized as a reflection and product of their culture, Bishop Hollingsworth said. Those that arise in a clan- or tribal-based culture tend to reflect a more “top-down” authority. That is not the case with The Episcopal Church, however, which reflects the democratic roots of our national government. Anglicans have always recognized their responsibility to take on the issues of society in two main ways: to bring the Light of Christ to the World, and to offer a slow, deliberate, reasoned approach that addresses their particular society, but their societies and their approaches to them are often very different.

When The Episcopal Church (TEC) was established in the newly formed United States of America, it patterned its governance after that of the new nation. Two houses make up the General Convention—the House of Deputies is presided over by a president (currently Bonnie Anderson), and the House of Bishops is led by the Presiding Bishop (now the Most Rev. Katherine Jefferts Schori). The two houses are roughly equivalent to the U.S. House of Representatives and the U.S. Senate.

The Episcopal Church in the United States was making its decisions this way 100 years before the establish-



Ohio deputation at work, 2006 General Convention

ment of the “Anglican Communion,” which came into being through the institution of the Lambeth Conference. Ours is a system, noted Bishop Hollingsworth, that holds together a sometimes awkward and difficult lot.

Each diocese elects up to four lay deputies and four clergy deputies to the House of Deputies at the General Convention. Four provisional deputies in each order are chosen in case one or more deputies are unable to serve.

Legislation begins in one of four ways (see chart):

- From the committees, commissions, agencies, and boards of the TEC
- From bishops
- From a diocese or province
- From three or more deputies

Legislation is then assigned to one of two dozen legislative committees for public hearings and recommendations before going to one of the two houses for action. Each house is responsible for legislation from certain committees, and that determines which house addresses the legislation first. If the first house passes the legislation, it goes to the other house. If the second house amends it, it must go back to the first for consideration again. Both houses must approve legislation with the same wording for it to be adopted. The Episcopal Church views this legislative process as a faithful way to address important issues and concerns and open the Church to the movement of the Holy Spirit. For example, it has allowed the Church in the last 30 years to navigate controversial matters of race, economic justice, the ordination of women, the revision of the Prayer Book, and human sexuality. The goal of legislation is to discern the mind of Christ.

In the House of Deputies, most votes are by voice vote or hand vote, with a simple majority deciding issues. For more controversial issues, the House of Depu-

ties may call for a “vote by orders.” A vote by orders gives each diocese only one lay vote and one clergy vote. It takes three “ayes” from the four lay deputies or the four clergy deputies to get a positive vote for each order. So, if the lay deputies split 2-2, the diocese’s lay vote would be cast as a “nay.” That means that if the convention approves a measure by a vote by orders, the House of Deputies has in most cases passed a measure with a super-majority. “That most often keeps the Church from approving something without broad support,” said Bishop Hollingsworth.

In the House of Bishops, there are two types of votes. In most cases, every bishop can vote. For a few things, however, like consent to the election of a bishop, only “bishops with jurisdiction” (i.e., diocesan bishops) can vote, thus allowing only one vote per diocese. The majority of retired bishops feel that only active bishops ought to have the right and responsibility to vote, since the body is deciding issues that the active bishops must implement. Bishop Hollingsworth, however, supports allowing all bishops to take part in voting in matters other than those restricted to bishops with jurisdiction, because the Church needs the “continuity and wisdom” they provide.

“Any decision of the General Convention, although it defines how we will act on a certain matter, does not necessarily define what any individual may believe.”

Bishop Hollingsworth

Not all of the Anglican Communion works the way The Episcopal Church does, however. In many parts of the Anglican Communion, archbishops or bishops make decisions and hand them down to dioceses and ultimately to congregations. Throughout most of the Com-

munion, there is nothing like a “House of Deputies” or a Standing Committee that includes lay people and clergy in the decision making process.

When the General Convention of TEC, for example, approved the ordination of the Rt. Rev. V. Gene Robinson as bishop of New Hampshire, some of the pri-

mates in the Anglican Communion asked then-Presiding Bishop Frank Griswold why he didn't intervene and stop the ordination of an openly gay man.

"It was impossible for them to understand that [Bishop Griswold] couldn't act alone," Bishop Hollingsworth said. "Our polity doesn't work that way."

Authority in the Pews

The basis of TEC's polity arises not only out of the form of government that Americans developed, but also out of the belief so well articulated in the 1979 prayer book that baptismal authority rests in the pews. We believe the Holy Spirit is in everyone, and therefore, each member of the Church has an equal voice.

The Episcopal Church blends elements of an Episcopal structure, which has bishops and dioceses and is intrinsically hierarchical, and elements of the Presbyterian model, in which clergy and laity share decision-making, which broadens the base for discernment and authority.

The structure of the local Church is therefore built on relationships, Bishop Hollingsworth said, with "everyone in the loop in decision making." If the membership is unhappy with the decisions that are being made, they retain the right to elect someone else to positions of authority.

"It is important that we understand that we are a complicated and complex body," the bishop said. "Any decision of the General Convention, although it defines how we will act on a certain matter, does not necessarily define what any individual may believe.

"That leads to a body that is diverse and in which people are free to disagree with each other, and where the challenge is to live together with our differences," he said.

"If we are looking for a community where we get our way, the Christian community is not the place to look," Bishop Hollingsworth said. "It's the place where we surrender, where we give in and give back. And it is essential that we understand who we are so that we can evangelize and invite others to take part."

As Bishop Hollingsworth sees it, "Our structure allows God to work with the whole Church in ways God can't elsewhere." Likewise, in other churches God "can do things God can't do here." What's important is that "we need both, or we are diminished."

This article is the first of two parts on General Convention. Part 2 will discuss important issues coming before the Convention in Anaheim in the Summer issue of *ChurchLife!*

DID YOU KNOW?

The Episcopal Church was formally organized in 1783 when representatives of the Church of England in the United States of America met in Maryland and organized the Protestant Episcopal Church in the United States. A year later Samuel Seabury traveled to Scotland to be ordained the first Episcopal bishop by three Church of Scotland bishops. In 1785 the church's first General Convention, consisting of a House of Deputies, met in Philadelphia. The General Convention became a bicameral body in 1789 when the House of Bishops was formed. The first American Book of Common Prayer, modeled on the Church of England prayer book, was adopted by General Convention in 1790. The church's corporate organization, The Domestic and Foreign Missionary Society, was founded in 1820.

Ohio Episcopal Celebration at Kenyon

June 25-28, 2009

Faith and Politics: There is no secular world

The Ohio Episcopal Celebration at Kenyon is an intergenerational conference hosted by the dioceses of Ohio and Southern Ohio. The conference will take place on the campus of Kenyon College in Gambier, Ohio. Special programs for children and youth will be available.



Keynote Speaker:

David Domke, a former journalist, who is now an associate professor in the Department of Communication at the University of Washington.

Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org.

www.tinyurl.com/2009oecak

CAN EPISCOPALIANS LEARN TO EVANGELIZE?

BY MARTHA WRIGHT, PHOTOS BY CHRIS HOLLEY-STARLING

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember I am with you always, to the end of the age.”

Matthew 28:19–20.

THE ABOVE VERSE, I SUSPECT, STRIKES FEAR IN THE hearts of most Episcopalians when they stop to think about the words: “Go therefore and make disciples of all nations.” It’s a nice sentiment but one that we hope applies only to the clergy.

Forty or 50 years ago, we didn’t need to make disciples; they came to us, partly because they were born into the church, and because everyone went to church. At the time, we lived in a country with strong, diverse manufacturing in which one or two industries could make small towns prosperous, and those towns in turn had prosperous churches.

Those days are gone, and not only has The Episcopal Church lost many of its parishes but those that are left have increasingly shrinking memberships. Our society is no longer “churched.” Biblical language and the language of the Christian Church was once understood by almost every American citizen,



The Rev. Terry Martin,
keynote speaker at the Winter
Convocation February 6–7.



because most were practicing Christians. Today, large numbers of young people know little or nothing about the Bible, its stories, or what goes on in churches. For many of them, what they do know doesn’t interest them.

And yet, there is still that verse in the Bible: “Go... and make disciples of all nations.” It’s hard to do that without first making disciples in our own backyards.

Almost every study that has been done about how to get new people into a church cites two effective methods: the invitation of a friend and the visibility of the church in its community. Inviting people to your church is evangelism at its most basic, yet most Episcopalians by their own admission are not only turned off by the concept, but they also have no idea where to begin learning how to do it.

One book review by a senior minister of a Congregational Church noted, “the same mainline church members who pass resolutions on gay marriage and propose solutions to conflict in the Middle East suddenly shrink in silence on the subject of their faith, and they do this—here’s the irony—so they won’t offend anyone.”

In early February, the Diocesan Winter Convocation, a combined event of the Mission and Ministry Conference and the Bishop’s College for Parish Leadership, decided to tackle the evangelism issue head on. Taking as its theme “The Power of E” (that is, evangelism), most of the 28 workshops were related in some way to evangelism,



Debbie Hunter, Trinity Cathedral, Cleveland; the Rev. Brian Wilbert, Christ Church, Oberlin; and the Rev. Liddy Hoster, Trinity Church, Toledo, at the Winter Convocation.

and many of them were geared to teaching people in our congregations how to evangelize.

Led by the Diocesan Evangelism Team, which got its start in the spring of 2008, most of the workshops at the Winter Convocation dealt with some aspect of learning how to spread the Gospel. From *Evangelism 101: The Basics*, which talked about how to practice evangelism as a congregation and how to share faith as a natural part of our conversations, to *The Gifts of the Spirit Inventory*, which helped to identify personal gifts, talents, and skills that God has given each of us, to *Practicing Radical Hospitality in our Parishes*, the workshops were designed to help people realize that evangelism in the Episcopal Church and in the Diocese of Ohio is entirely doable. Given the 300 plus people from 70% of our congregations who attended the Convocation (the second largest convocation ever), it seems as if our parishioners have begun to recognize the need for sharing their faith.

The keynote speaker, the Rev. Terry Martin, Evangelism Program

Officer for The Episcopal Church, along with a 4-member Gospel choir from Christ Church, Hudson, and singer-songwriter Fran McKendree provided entertainment.

After presenting its wares at the Winter Convocation, the Evangelism Team is now ready to take its show on the road to provide consultations, programs, resources, and workshops

to help parishioners grow in their ability to evangelize. One program already in place is the “new visitor” program. The Evangelism Team will send one or two of its members to your church posing as a visitor or visitors. The “visitor” will then help your church assess its welcoming skills. Just learning how to be effective and intentional welcomees and greeters is one of the first ways a congregation can add members. The team will also provide workshops on sharing faith stories. It’s not about accosting people on the street, but it is about being willing and ready to share your story at an appropriate time. It’s about the relationships that we form with people, who in time may ask us what the reason is for our hope. They may in fact ask us why we go to church and what we get out of it. We need to be ready to answer that question whenever and by whomever it is asked.

Please consider inviting the Evangelism Team into your parish to help start this important work in our diocese. Contact the Rev. Brian S. Suntken, Chair of the Evangelism Ministry Team at 330-656-2159 or brian.suntken@christchurchhudson.org.

CAMP CEDAR HILLS

June 21–26 **General Session I** Grades 4–7

June 28–30 **Children’s Camp Session I** Grades 3–4

July 1–3 **Children’s Camp Session II** Grades 3–4

July 5–10 **General Session II** Grades 5–8

July 12–16 **General Session III** Grades 5–8

July 19–24 **General Session IV** Grades 5–8

July 26–31 **Senior High Event** Grades 8–12

August 1–9 **Family Vacation (New Event)** All Camp

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WE'VE COME THIS FAR BY FAITH: RACE AND RECONCILIATION IN THE DIOCESE OF OHIO

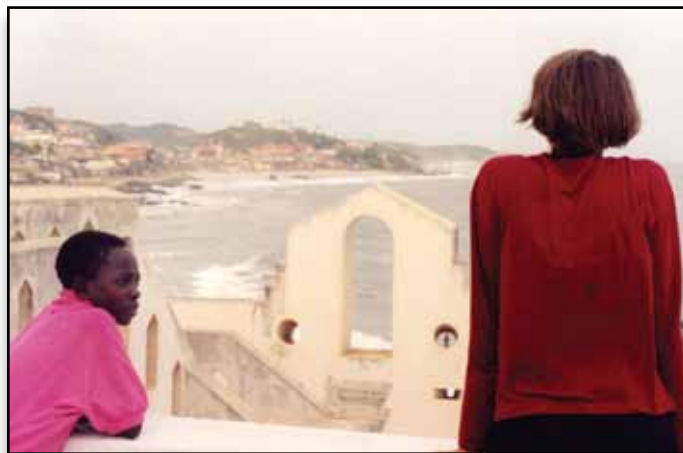
BY WANDA SCOTT

ON A PLEASANT THURSDAY EVENING LAST OCTOBER a small group gathered at Trinity Cathedral, Cleveland, to view the documentary, *Traces of the Trade: A Story from the Deep North*. The provocative film unearths the past sins and transgressions of a Rhode Island patriarch named James DeWolf. DeWolf, a U.S. Senator and well-respected citizen of Bristol, Rhode Island, was the single most successful slave trader in U.S. history, transporting, buying and selling over 10,000 slaves. He owned the sugar plantations in Cuba, worked by the slaves he had taken from Ghana, then shipped the sugar to Rhode Island to his distilleries. This dark family secret, kept under wraps for several generations, was revealed a few years ago to one of DeWolf's descendants, Katrina Brown, a 28-year old Episcopal seminarian, by her grandmother.

Brown was so distressed by her family's history that she invited over 200 living DeWolf descendants to embark on a trip to retrace the middle passage (Rhode Island to Ghana to Cuba and back to Rhode Island) that DeWolf had set up to increase his wealth. Nine of her relatives accepted the invitation. The film documents

Katrina Browne at Cape Coast Castle, Ghana, in a room where slave ship captains, including her ancestors, negotiated to purchase Africans.

Photo by Elly Hale



DeWolf family members and Ghanaian Beatrice Manu at a river ceremony in Ghana where captured Africans were brought for a last bath.

Photo by Amishadai Sackitey

their journey and exposes their responses and vulnerability through tears, anger, frustration, shame, and confusion. This brave group captivated the audience with their raw emotional struggles and attempt to find a way from the experience to action that would make a difference.

As the film came to a close, the group that had gathered at Trinity that evening was clearly affected by what they had just heard and seen. John Daingerfield "Dain" Perry, a member of the DeWolf family and cast member, led the group discussion with his wife Constance. The couple seemed at ease and prepared for any direction the discussion might lead. Constance encouraged the group to "Step up, stand up and say what's in your heart." Her goal was to get the audience to call out their immediate gut response to the film. Blacks and whites throughout the room called out a barrage of sentiments such as "sad," "grieved," "overwhelmed," "angry," and others "happy," and "hopeful." The conversation evolved into a dialogue about guilt, shame, reparations, and true reconciliation.

Dain's involvement in this project began when he received the invitation from Brown to take the trip and discover their hidden family history. He said, "My immediate response was 'Sign me up!' I was intrigued and felt it was a remarkable opportunity." A former leader of the Jaycees of

Boston with a lifetime commitment to issues of social justice, he underestimated the way in which this experience would change his life. One of the toughest hurdles for him was realizing how white privilege makes his life uniquely different from non-whites.

Dain spoke candidly about white privilege and the struggle most whites have with it, "It's a real stretch, it took time and it's not a comfortable struggle for white people." His best white privilege analogy is "A fish does not know it's in water. The only thing it knows is water. Most whites have not come to terms with the idea that they [are born] having a step up.

"I have had the privilege of dealing with it because of the work I am doing and sharing my life with Constance." Constance,

his wife of over 2 years, is African American and admits the journey has also been challenging for her but rewarding, as well.

Dain and Constance suggested another debilitating force standing in the way of reaching true race reconciliation is white guilt. "Overall it is debilitating in build-

ing relationships, and it gets in the way of doing the work that the white person is trying to do," said Dain. Constance noted, "Feeling guilty and a responsibility for something that your ancestor did is a natural human reaction. It's a legitimate human emotion. But when a 'white-guilty' person wallows in it, it becomes unproductive. Ultimately that person

becomes more self-absorbed than focused on blacks. It can be very frustrating."

For the past few years Constance and Dain have committed to reconciliation work and have traveled throughout the country speaking to various church groups. They both have experienced a great deal of resistance between white and black churches. "White churches tend to be the lead sponsor for the events,

but when white churches reach out to black churches there is not always resounding support," said Dain.

"This might be an indication of their previous interactions, if any at all, with the black churches." Constance continues, "The work within the white community has to be led by white people. But it has to be [led by] some-

one far enough along the journey and at a better understanding so they can help [other] white people."

According to Dain "the bottom line challenge is that white people have no concept of what daily life is like for those who don't look like them." Dain believes the solution is for whites to engage in open conversation with others and seek to



DeWolf descendants discovering the ruins of George DeWolf's "Noah's Ark," one of five plantations owned by DeWolfs in Cuba.

Photo by Liz Dory

dismantle the things that separate them from the black experience.

Over the following weeks I was able to interview a few individuals who attended the filming. These interviews provided insight into their various experiences within The Episcopal Church and their perspective on race reconciliation in light of the film.

There is something we can do about this

Ann Austin, a descendant of the DeWolf family and granddaughter of a former presiding Bishop, and her husband Tom, treasurer of the Diocese of Ohio, have been involved with this project from the beginning. During our interview, Ann commented, "When I heard about the history of James DeWolf, I felt absolute astonishment and horror. I loved my family and felt that they were the most generous and loving people, but finding out this information deeply distressed me." Ann believes, however, that this experience has given her hope, "It is one more attempt to make this right." When asked how her friends have responded to hearing about her family's past, she stated that there has been a mixed response along racial lines. "My white friends were

"A fish does not know it's in water. The only thing it knows is water. Most whites have not come to terms with the idea that they [are born] having a step up."

Dain Perry



Byrdie Lee, makes a presentation at the annual Absalom Jones Celebration that took place at Christ Church, Shaker Heights, in February.

Photo by Chris Holley-Starling

excited not only just for reconciliation but also transformation.” But many of her black friends were more conflicted, either wondering why she was introducing this topic or saying they didn’t care about it. Ann, realizing the complexity of slavery, feels a sense of purpose. “There is something we can do about this. It gives hope to bring justice into the world.”

Tom, who was instrumental in organizing the viewing of the documentary in the diocese, felt that this film could inject some activity into the Commission on Racism. “The documentary (and the book that was written about the experience) gave us a springboard to carry a message of reconciliation and transformation.” Tom believes that more and more people are aware of the extent of [white] privilege and social justice issues, and their hearts are changing.

We’ve come this far by faith, too

Also in attendance that evening was Byrdie Lee, who said she was “happy” about the film, “because I am glad white folks are beginning

to talk about it.”

Lee moved to Cleveland in 1967 and became a member of Christ Church, Shaker Heights, at a time when she was one of ten black members. Today it boasts a much more diverse congregation. Lee chronicled the difficult times for Christ Church as the congregation began to experience integration.

“There was a lot of tension in Christ Church when I first arrived. After several incidents and misunderstandings between black and white members, many whites left.” She found that many of the whites were paternalistic but sincere and wonderful people. In 1981, Christ Church hired its first black priest. Although Lee said she is critical of The Episcopal Church, she is very proud to be an Episcopalian. She was drawn to The Episcopal Church because, “the [people] were open. They may not agree with you, but they will listen.”

She believes that race issues are due to a lack of understanding. “Until whites have an intellectual understanding of who we black[s] are, then

there really won’t be a full acceptance of us. As long as whites see blacks as people who need their help, even though their desire is sincere and wonderful, the disparities will persist.”

Lee’s commitment to the Episcopal Church has grown out of her active involvement in the Wilma Ruth Combs Chapter of the Union of Black Episcopalians (UBE) of Northern Ohio. The Union’s mission is to celebrate the contributions and accomplishments of African Americans in the church. For Lee, the UBE tells the history of blacks in the Diocese and the wider Episcopal Church. The organization seeks to discover ways to move forward by discussing the parallels of whites and blacks in the church. Lee has written many articles and pamphlets on African American leaders in the Episcopal Church and in Cleveland. Since 1987, the UBE has sponsored the Absalom Jones Festival that celebrates the life and ministry of the first African American priest in the Episcopal Church. Lee believes it is important for blacks to let the entire church know that, “we’ve come this far by faith, too.”

The Rev. Judith Alexis, the Rev. Deon Johnson, and the Rt. Rev. Arthur B. Williams, Jr., at the 2009 Absalom Jones Celebration.

Photo by Chris Holley-Starling



Moving forward with goals and a mission

Another member of the *Traces of the Trade* audience that evening was the Rt. Rev. Arthur Williams, Jr., retired Bishop Suffragan of Ohio and now assisting bishop in the diocese. Bishop Williams is the first African American bishop in Ohio. He felt the dialogue and film were a good step in the right direction.

A young man during the Civil Rights era, Williams felt called to the priesthood but was discouraged by his father. "Why would you move into an institution that is as segregated as The Episcopal Church?" his father wondered. Despite his father's advice, Williams was ordained in the Episcopal Church. "I was drawn to the Episcopal Church first because it is a historic catholic church, which is sacramental in worship and belief, and second, because of its social witness. I also thought it had influence beyond its numbers. The people in power made an impact, and they were in places to effect change.

"When I first began to think about the priesthood in the 1950s, I expected I would only work with blacks," he said, but when he was ordained in Rhode Island as the first and at that time only black priest, he ministered in both integrated and all black settings, as he did later in Michigan and Ohio. He was elected Bishop Suffragan in 1986.

Williams has been involved in anti-racism work for over 35 years, and he noted that this is the third time the Commission on Racism has been established. "Race reconciliation must be more

than a resolution. If we plan to do effective work on racism in the 21st Century, the commission has to set a common goal and have a clear mission.

"We have shown progress but there is still room for more." For Williams the change must come on a local level.

"The issue is racism. Many parishes are not ready to have an African American leading their parish. Although some black priests do serve as rectors of white parishes, many serve black parishes or pursue other options, such as joining a seminary faculty, or working as diocesan staff members, and [a few are] bishops. Today in the 91 parishes [of this diocese] four parishes are predominantly African American, and there are only two African American clergy in the entire diocese, of which only one is full-time."

Work on racial reconciliation has



The Rt. Rev. Arthur B. Williams, Jr.

Photo by Chris Holley-Starling

moved forward in the diocese in fits and starts (as it has in the rest of society), sometimes depending on the energy of a single person or group. But reconciliation cannot depend upon the cult of personality alone. It has to be carried forward by many people acting in deliberate ways over a long time. In 2006, General Convention passed a resolution declaring slavery as a sin and a betrayal of humanity.

When Williams was asked if he knew how to move effectively toward race reconciliation, he admitted,

"This is a complex task. But I do know that raising the consciousness of both blacks and whites in a cooperative community is necessary. The effort must be led by whites, and they must seek to understand and own white privilege and paternalism in order for us to reach true race reconciliation."

Choir for the Absalom Jones Celebration.

Photo by Chris Holley-Starling



THE ‘EMERGENT CHURCH’— GROWING BUT HARD TO DEFINE

BY LISA B. HAMILTON

NEW WAYS OF “BEING CHURCH” THAT DEVELOPED in the past couple of decades are gathered under the term “emergent church.”

It’s also called a conversation, a movement, a phenomenon—and defining it is “like chasing mercury around a chemistry lab table,” said Phyllis Tickle, author of *The Great Emergence: How Christianity is Changing and Why*.

Although their emphasis on Scripture, the sacraments and their relationship to the established church vary widely, emergent churches are linked by their dedication to worship and ministry in the context of their location.

“A community in rural Iowa is going to be very different from the ones I’ve been involved with in Manhattan and Harlem, because the places attract people with different stories and sensibilities in different environments,” said Bowie Snodgrass, co-founder of New York’s Faith House, described on its website as “an interdependent community.” She recalled an Easter evening when more than 200 people attended a worship service honoring Mary Magdalene in a Manhattan club. She and a musician friend had developed the service with sex workers and artists who lived and worked in the neighborhood.

“We just do it,” said the Rev. Jimmy Bartz, leader at Thad’s, a mobile congregation under the authority of Bishop J. Jon Bruno of the Diocese of Los Angeles. “What we’ve leaned into is an ideal of creating a community of faith for people who wouldn’t otherwise be attracted to traditional church,” he said.

The Rev. Tom Brackett, church planting specialist for the Episcopal Church’s Evangelism and Congregational Life Center, said most emergent church folk “answer the question, ‘What kind of relationship would Jesus have with the institutional church?’ with, ‘He’d be out there on the steps, teasing people to serve in the world.’”

Emergent churches often are populated with the young. “Lots of 20- and 30-somethings have trouble reconciling being smart, interesting and cool with believing in God,” said Snodgrass, 31.

Although most members are in their 20s and 30s, they’re usually joined by plenty who are older and a few who are younger, said James Wall, co-founder of The Wilderness, a worshipping community at St. John’s Cath-



edral in Denver. “It’s mostly those who are un-churched [rarely attend church], those who are dechurched [have stopped attending traditional church] and the young—which for the Episcopal Church is almost a miracle,” he added with a laugh.

“My clarion call to fellow Episcopalians is that ‘emergent’ congregations are where the growth is in the church. New forms of worship and discipleship, engaging the culture, meeting people where they are rather than where we are, is vital, I believe, for the survival of our wonderful tradition,” said Wall. He estimated The Wilderness had involved around 150 people who didn’t attend church regularly before joining the community.

The Diocese of Massachusetts sponsors The Crossing, which meets at St. Paul’s Cathedral in Boston, in hopes of building a core of new leaders: young adults, people of color and lesbian, gay, bisexual and transgendered people.

“What we end up with,” said the Rev. Stephanie Spellers, lead organizer and author of *Radical Welcome: Embracing God, the Other and the Spirit of Transformation*, “is a place for anyone who has hungered because they’ve had to leave some portion of their heart or body outside the church.”

Dual membership

Worship leaders agree that around half of emergent-community members participate in more traditional settings as well. For Snodgrass, belonging to the Cathedral of St. John the Divine in New York is “grounding and nourishing.”

Yet, she said, she also feels called to belong to Faith House, where an Internet-organized group grounded in hospitality holds “living room gatherings” featuring homemade vegetarian meals and lively conversation every other Saturday evening. The intentionally inter-generational, ecumenical group takes a “field trip” each month to visit religious services, lectures or concerts. It

also gathers monthly to engage in a service project for the sake of social or environmental justice.

Many communities gather people who identify with a variety of traditions, which is “one of the many ways the movement is a real blurring of denominational lines,” said Snodgrass. Some emergent communities intentionally stay disconnected from any established church, while others, especially those worshiping in churches, are at home with established denominations.

Some Episcopalians identify themselves as “Anglimergents,” much as other Christians call themselves “Presbymergents” or “Luthemergents.” The year-old Anglimergent website defines itself as “a generous and generative friendship among diverse Anglicans, engaging emergent church and mission.”

The ways emergent churches honor their communities’ characteristics energize her, Spellers said. “With the number of cultural voices in this country, there’s no reason for our church and its tradition to speak with only one cultural voice.”

In Boston, multicultural music permeates The Crossing’s worship, which begins every Thursday evening with rock music blaring from a boom box on the cathedral’s steps facing the city’s historic green. A welcomer invites anyone—including homeless people—into the cathedral, where the chancel is strewn with comfortable chairs and pillows.

Eucharist is celebrated with Spellers, an Episcopal priest, offering spontaneous prayers. A community member delivers a reflection after working on it with others. Typical service music is “funk-infused chant,” Spellers said, noting that “just about everything we do is hybrid.” The instruments themselves are a bass, a piano and an African drum called a

djemb. After the service, Spellers said, “we jam” before holding a forum—a recent topic was “sex, relationships and keeping it real”—and heading to a neighborhood Brazilian restaurant.

Spiritual practice

At The Crossing and in some other emergent worship communities, the service includes a “spiritual practice” time. Each month at The Crossing, a leader chooses “a practice that is true for him or her,” said Spellers, and then leads the group—usually between 35 and 40 people ranging from their early 20s to their early 70s. Practices have included praying the psalms, yoga, a walking meditation, centering prayer, and journaling.

Worshippers at Seattle’s Church of the Apostles (COTA) choose among several spiritual practices called “worship stations.” Parishioners have created stations corresponding to the U.N. Millennium Development Goals. Participants are asked to read, listen, watch, taste, say or touch something to engage the goal presented.

The station for Goal Six: Combat HIV/AIDS, Malaria and Other Diseases, for example, features a large hand-drawn map of Africa on which worshippers are “invited to write or draw art as prayers, blessings and hopes for Africa using pens and paints,” the Rev. Karen Ward, called the church’s abess, wrote in an e-mail.

“Basically, we see ourselves, not as ‘consumers’ of church that is ‘put on’ for us as ‘audience,’ but as producers of church (liturgy truly as our people’s work),” Ward wrote.

[As] in most emergent communities, members (there are around 150) engage in an active spiritual life

outside of worship. Activities and ministries range from the tried-and-true, including mission trips and Bible study, to the more innovative, such as online meditations and a drumming circle.

“Church for us is a ‘lifestyle,’ not one weekly meeting,” wrote Ward.

Thad’s— named for the apostle admired by the community for his humility—uses the tagline: “We are Monday-Saturday followers of Jesus who worship on Sunday.”

Although Thad’s has moved several times since its inception in September 2006—from a home to a restaurant banquet room, a public park and most recently a jazz club—a constant is being “a Scripture-driven community,” said Bartz. He delivers a “teaching” that lasts roughly 20 minutes and is followed by a 10-to 15-minute dialogue among the 100 or so attending each Sunday morning.

“Church for us is a ‘lifestyle,’ not one weekly meeting.”

The Rev. Karen Ward

Instead of relying on a lectionary, Thad’s members choose a book of the Bible to explore over several weeks. When the community began,

Bartz preached on Paul’s letter to the Corinthians “because Corinth was a multicultural society with lots of distractions, just like L.A.” Members of the young community are interested in the early church as portrayed in Luke and Acts, and so that is their current scriptural focus, he said.

At every service, Bartz announces “homework” related to each teaching—ways to “exercise relational muscles that have atrophied as we’ve become increasingly autonomous.” Assignments range from the practical—eating a meal with someone you think hungers in some way—to the more meditative—a challenge to

ask oneself: “What do I need to hear?”

As at most emergent churches, music plays a crucial role at Thad’s, where the band is about to cut its second CD.

Eucharist is celebrated occasionally, “when the narrative of Scripture or the season demands it”—typically a few times a year, Bartz said. The more contemplative communities of COTA and The Wilderness, however, focus on the Eucharist, while The Crossing places nearly equal emphases on the Eucharist, Scripture, spiritual practice, and hospitality.

‘Giant rummage sale’

Tickle and like-minded scholars view today’s fluid yet burgeoning movement as a predictable shift. They theorize that, roughly every 500 years, the Christian church undergoes what Bishop Mark Dyer—one of several Episcopal bishops interested in the movement—terms “a giant rummage sale.”

Previous upheavals included the Council of Chalcedon in 451 proclaiming that Jesus is both human and divine; the schism between the eastern and western branches of Christianity, beginning in 1054; and the Reformation that birthed Protestantism and Anglicanism in 1517. According to this theory, society is due.

Spellers and others see the emergent church as naturally Anglican, following a tradition that began in the context of tumultuous 16th-century England.

“We have to love our traditions and the good news of Jesus Christ enough to translate them so emerging cultures and generations can love them, too,” Spellers said. “It’s exactly what Thomas Cranmer (architect of the Book of Common Prayer) would have wanted to see us doing. It’s not just emergent, it’s contextual, and that’s fundamentally Anglican.”

Brackett said he was cheered by the “creativity and faith” among those developing and sustaining emergent churches. “It’s a hopeful sign to see these people who have such a strong commitment to the work of the Spirit and who see church as a way of being.”

The proliferation of emergent churches, Bartz said, is “a natural reform movement that is Spirit-driven.

“I think it happens most often when what we’ve been doing isn’t able to maintain relevancy,” he said. “I don’t know how it will play out, but I do know it will last.”

The shape of the emergent church in the future hinges on how we answer two questions, Spellers said: “Can we not stretch? And doesn’t the gospel require us to stretch, to meet people where they are and where God already is?”

Reprinted from *Episcopal Life*. The Rev. Lisa B. Hamilton is correspondent for provinces I, II, III and IV.

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CLERGY NOTES

The Rev. Margaret D’Anieri, with the dissolution of the North Central Episcopal Shared Ministry, has resigned as rector of St. Thomas’ Church, Port Clinton, effective January 15. She is continuing as rector of St. Paul’s Church, Norwalk.

The Rev. Jeremiah Williamson will begin his new ministry as rector of St. Andrew’s Church, Toledo, on April 1.

DIOCESAN STEWARDSHIP NEEDS ASSESSMENT PROVIDES INSIGHT, DIRECTION (PART 2)

BY ROBERT STEPHENS, M.D., CHAIRMAN, DIOCESAN STEWARDSHIP NETWORK

IN THE LAST ISSUE OF *CHURCHLIFE*, I TALKED ABOUT some of the general parish information we received through our Stewardship Needs Assessment. In this article, I'd like to discuss the differences in attitudes towards stewardship and giving among clergy and laypeople.

Among clergy respondents, 49% reported knowing what members of their congregations give. Fifty-one percent do not know. Additionally, 64% of clergy agree that they feel equipped to talk to their parishioners about their giving, and 55% feel equipped to lead a pledge drive in their parish. Given that nearly all parishes rely to some extent on annual giving for operating funds, it is a major concern that more than a third of clergy don't feel equipped to engage in discussions about giving, and it raises serious questions about how stewardship can be improved in those parishes.

We then asked respondents to share their opinions about giving and how it is practiced in their parishes. The results reveal some interesting differences between clergy and lay perceptions.

Only two-thirds of the lay respondents that our parishes rely upon to run pledge drives accept the tithe as the standard of giving. Of those, little more than half actually practice it. The spiritual practices of our congregations are also viewed differently, with clergy having a significantly lower estimation of the understanding and practice of the discipline of Christian giving than lay leaders. I find it interesting that a majority feel their members are practicing Christian giving principles, yet

few feel their members are giving as much as they can. What is the cause of this dichotomy?

I think this portion of the Needs Assessment provides us with a direction for our stewardship education efforts. We know that many clergy need help to feel comfortable and empowered in engaging their congregants in discussions about giving. In addition, both clergy and lay respondents want more training and support in their

stewardship efforts and are willing to use diocesan resources when available. There are big differences between clergy and laity, however, when it comes to how the tithe and the giving of members are viewed.

The challenge for the Diocesan Stewardship Network is to use the information our Needs Assessment provides to design programming and resources that reach both clergy and lay leaders, helping them to approach, wrestle with, and embrace giving as a spiritual discipline. It is through that process that we will bring people into a

closer relationship with Christ, who gave all for us.

I invite all clergy and laity interested in stewardship to join me for Tuesdays@Ten on Tuesday, April 21, at 10:00 A.M. I will be leading this online educational offering from the Diocese of Ohio, which will be devoted to annual giving and how to enhance the generosity of congregations. You can tune in from your computer at home and the session will be interactive, allowing participants to ask questions and share ideas. For more information or to reserve a spot, please contact Eva Cole at 216-774-0457, 800-551-4814, ext. 457, or email her at ecole@dohio.org.

| Stewardship Needs Assessment | | |
|---|-----------------------------|-----|
| | Percentage of 'Yes' answers | |
| | Clergy | Lay |
| Do you agree that the tithe is the standard of Christian giving? | 94% | 67% |
| Do you tithe? | 85% | 38% |
| Do you agree that your members understand the theology of Christian giving? | 45% | 67% |
| Do you agree your members are practicing Christian giving principles? | 58% | 67% |
| Do you agree your members are giving as much as they can? | 27% | 29% |

FROM AROUND THE DIOCESE

BY MAGGIE DEININGER

ST. ANDREW EPISCOPAL CHURCH, MENTOR

St. Andrew, Mentor, is hosting its second annual Bocce Ball Tournament on July 7th with this year's proceeds going to the Lake County Food Bank. Last year the event drew over 70 people, and the tournament raised a total of \$3,300 for St. Andrew's. Each team is made up of four players.

Event coordinator, John Primeau, lists several reasons why people should attend this year's event. It's a great benefit, wonderful social experience, and an evening filled with people enjoying hot dogs, and hamburgers, while mingling with others at the event. It's also really good exercise for anyone from ages 5 to 85. The winning team is awarded a trophy. Registration information will be posted on the website as it becomes available.



Bocce Ball Tournament

Gwendolyn Eagleson invited Jan Householder to come to her church. When Householder is invited to give a workshop, she arrives with pre-sewn dolls, which workshop participants then stuff and make yarn hair. Younger children at the workshops name the dolls, and those who are older often make blankets and tote bags for the dolls.

Sometimes dolls will pass between children when they are no longer needed by the original recipient. One 16-year-old girl received a doll from her grandmother when she underwent open-heart surgery. A year later she gave the doll to an eight-year-old friend with Lupus and Juvenile Arthritis. The eight-year-old eventually gave the doll to another young girl who was at Rainbows Babies and Children's Hospital in Cleveland. This last girl was being treated for Leukemia and said it was the best present anyone had ever given her. In another case, a mother asked that a doll be made without a leg because her daughter did not have one, and now both the daughter and the doll have a prosthetic leg, said Eagleson.

To date, a total of 3,697 dolls have been constructed and distributed in just three years. In December 2008, 158 dolls were distributed to: Lorain County Food Pantry, Akron General Oncologist Dr. Rehms, Angel Tree Party at The Chapel in Akron, the Willard Street Food Pantry Christmas distribution in Akron, and the Toronto, Ohio, Fire Department among others.

The Giving Doll Project is now applying for non-profit status. For \$20, an individual can sponsor a doll and keep track of the doll's recipient. In return the sponsor gets a "thank you" letter saying where and to whom

ST. PAUL'S CHURCH, MEDINA

Members of St. Paul's, Medina, recently hosted a workshop to handcraft "Giving Dolls." The Giving Doll project, a community volunteer program started in 2006 by Wadsworth native Jan Householder, makes dolls for children who are in need of comfort.

The impetus for the project was the hospitalization of a friend's daughter at St. Jude's Children's Hospital in Memphis, a research facility for pediatric cancer. The handmade cloth dolls were constructed from a copyrighted pattern by volunteer sewers. The friend's sick child took the first dolls to the hospital when she went for treatments.

After attending a Sharon Center Women's Club workshop for The Giving Dolls, St. Paul's parishioner



Jessica and Julia with the Giving Dolls

the doll went and maybe even a few words directly from the child who received the doll.

St. Paul's, Medina, has held a total of three workshops and is about to hold their fourth on April 18th from 1:00 P.M. to 3:00 P.M. Please contact Gwendolyn Eagleson at 330-722-7102 for more information. If you have any questions about the giving doll program and would like to bring it to your church, contact Jan Householder at 330-336-7246 or visit the Giving Doll website at www.thegivingdoll.com.

HARCOURT PARISH, GAMBIER

Harcourt Parish, as church home to many Kenyon College students, is among the leading techno-savvy congregations in the Diocese of Ohio.

When nearby University of Nazarene students started to attend the Canterbury Kenyon gatherings at Harcourt Parish, which they'd found on the web, the Rev. Karl Stevens, assistant rector and college chaplain, realized that the parish needed to stay on top of technology to appeal to its population of students.

Stevens also plans to podcast their Sunday morning sermons and Tuesday night dinner talks to Kenyon alumni, who miss their Canterbury experiences.

Tuesday night dinner talks are among the favorite memories of Kenyon graduates, where the topics have included sustainable energy, the poetry of George Herbert, religion and politics, drama and liturgy.

As Stevens continues to stay in contact with recent graduates he has learned that many of them stay in contact with Harcourt Parish through the parish's website. He hopes that podcasting will further include graduates in the life of the community.



Harcourt Parish sermons posted on the website



"Hats from the Heart" or chemo hats

ST. MATTHEW'S CHURCH, BRECKSVILLE

The outreach ministry at St. Matthew's, Brecksville, recently received and distributed almost 1,600 "Hats from the Heart," a project that originated among four women in New York and made its way to Ohio.

The four women, one of whom was undergoing chemotherapy, began to knit "chemo" hats (which they call Hats from the Heart) for a project to help other women with cancer who were losing their hair. After several evenings of knitting, the hats began to pile up, and the women decided to donate them to other cancer patients. When a local newspaper picked up the story, more knitters began to work on the hats, and they began to distribute them to hospitals around the state of New York. As those hospitals began to overflow with hats, one of the original four women, Linda Gorog, sent some of the hats to her aunt, Dorothy Rieman, a parishioner at St. Matthew's, Brecksville, for her to distribute in Ohio.

Rieman took a few of the hats to her philosophy class. The rest she left in the hands of St. Matthew's outreach committee members: Mariah Hahn, Geraldine Hatters, and Kim Stevens. Between November and December 2008, they distributed the hats to many local institutions and hospitals, including the Parma Community General Hospital Cancer Center, an Akron chemotherapy support group, Open-M Free Clinic in Akron, Summa Cancer Center in Akron, and Rainbow Baby's and Children's Hospital in Cleveland, as well as more than a dozen others.

ChurchLife!

Trinity Commons
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

calendar highlights

April 1

Clergy Lenten Brown Bag—Central

12:00 P.M.–2:00 P.M. St. Paul's, Cleveland Heights. Contact Eva Cole, 216-774-0457 or ecole@dohio.org

April 2

Clergy Lenten Brown Bag—West

12:00 P.M.–2:00 P.M. St. Matthew's, Toledo. Contact Eva Cole, 216-774-0457 or ecole@dohio.org

April 6

Clergy—Renewal of Vows

12:00 P.M. St. Michael's-in-the-Hills, Toledo. Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org

April 7

Clergy—Renewal of Vows

12:00 P.M. Trinity Cathedral, Cleveland. Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org

April 24-26

Province V ECW Annual Meeting

Hilton North, Indianapolis, Indiana.

May 2

Small Church Conference

9:00 A.M. Church of the Good Shepherd, Lyndhurst. Contact Antoinette Taylor, 216-774-0476 or ataylor@dohio.org

May 12-14

Clergy Conference

Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org

May 19-20

132nd Diocesan ECW Annual Meeting

Contact Susan Lau, johnlau@ecr.net

May 21

Celebration of New Ministry

7:00 P.M. St. Andrew's, Toledo. The Rev. Jeremiah Williamson and the people of St. Andrew's, Toledo. Contact St. Andrew's, 419-473-1367. www.standrewsepiscopal.net

May 23

Cedar Hills Spring Cleanup/Setup Day

8:30 A.M.–5:30 P.M. Contact Peter Nielsen, 440-352-3663 or cedarhills@dohio.org

June 9

Church Administrators Lunch Gathering

11:30 A.M.–1:00 P.M. Trinity Commons, Cleveland. Contact Betty, 216-382-7770 or office@theshepherd.info

June 13

Diaconal Ordination Service

10:00 A.M. Trinity Cathedral, Cleveland. Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org

June 14-19

Peer Ministry Training

Cedar Hills Camp, Painesville. Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org

June 25-28

Ohio Episcopal Celebration at Kenyon

Location: Kenyon College, Gambier. Keynote speaker: David Domke. Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org www.tinyurl.com/2009oecak

June 28-July 3

Bishop's Bike Ride

Marion to Steubenville. Contact Rita Rozell, 216-774-0460 or rrozell@dohio.org

Bishops' Visitations

April 5 Christ Church, Kent
(Hollingsworth)

April 19 Trinity Cathedral, Cleveland
(Williams)
St. Paul's, Mount Vernon
(Persell)

April 26 St. Martin's, Chagrin Falls
(Hollingsworth)

May 3 St. Paul's Church, Akron
(Bowman)
St. Andrew's Church, Elyria
(Hollingsworth)

May 17 Church of Our Saviour, Akron
(Hollingsworth)
St. Matthew's Church, Ashland
(Persell)
Trinity, New Philadelphia
(Williams)

May 31 St. Stephen's, Steubenville
(Hollingsworth)
St. Andrew's Church, Toledo
(Williams)

June 14 St. James Church, Painesville
(Williams)
Grace Church, Willoughby
(Hollingsworth)

June 28 Grace Church, Ravenna
(Hollingsworth)

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