



# Church Life!

The Magazine of the Episcopal Diocese of Ohio

SUMMER 2010



## *What's Inside?*

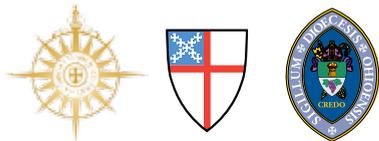
- Natural Church Development
- The New Face of St. Peter's, Lakewood
- Plant a Seed in Fertile Soil
- Diocesan Interns Keep Things on Track
- We Vote

# ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 114, No. 2, Summer 2010

## 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 18,727 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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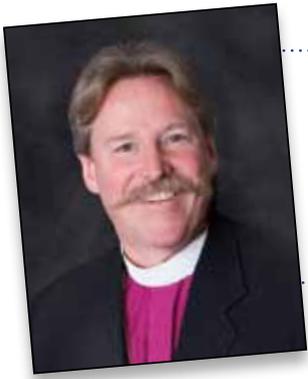
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**Front Cover:** The 2010 class of Peer Ministers participate in a teambuilding exercise. Read more about Peer Ministry Training on page 13.



# COLLABORATIVE MISSION AND COMMUNION HEALING

**M**Y PRAYER AND ATTENTION DURING THE LAST few months have frequently been drawn to our mission relationships and the essential role of collaborative ministry in the vocation to be Christian. This is in large part a result of last November's Diocesan Convention resolution to explore fully the potential of companion diocese relationships with the Diocese of Belize in the Church in the Province of the West Indies and the Diocese of Tanga in the Anglican Church of Tanzania. Together with the Commission on Global and Domestic Mission (CGDM) and the Rev. Mark Robinson, Canon for Mission, I have been imagining what an intentional relationship between the Diocese of Ohio and each of these dioceses would offer both to them and to us. With each conversation I have found both possibility and challenge, and the opportunity to make a substantive contribution to the Anglican Communion as a whole.

## **Belize**

Recently the Rt. Rev. Philip Wright, Bishop of Belize, visited our diocese as part of our joint discernment process about the potential for companion relationship. He was welcomed from Grace Church in Defiance to St. Peter's in Ashtabula, from our most western parish to our most eastern. He met with members of the CGDM and parochial outreach committees in a handful of parishes, as well as spending time with the diocesan staff and a variety of clergy and lay leaders. He had the opportunity to witness ministries carried out by some of

our congregations and imagine what the communicants of his diocese could both teach to and learn from us. My hope is that a couple of people from our diocese will make a similar trip to Belize to witness first-hand the life of that church and gather insights to inform our evaluation of common mission potential.

At the conclusion of Bishop Wright's visit he and

I had very fruitful conversations about what he had seen, heard, and imagined, and candid discussions about the larger ecclesial contexts and tensions in which our dioceses currently co-exist. I was encouraged by his frank recognition of the theological and cultural differences between our churches, and heartened by our mutual conviction that serving together provides a foundation for learning how to live with those differences, perhaps even be made more whole by them.

## **Tanga**

I am saddened to report that the Diocese of Tanga has been enduring a period of considerable financial difficulty and leadership challenge, which has resulted in the resignation of Bishop Philip Baji, whom many of you will remember from his attendance at our 2008 Diocesan Convention in Huron. During my visit to Tanga

last December, I began to understand the seriousness of their situation and the difficulty it would pose to our companionship. The mark of any relationship, however, is how we live through the challenging times, not how we live through the easy ones. I am very grateful to the CGDM, the Diocesan Council, and the Standing Com-

*“It will be our side-by-side service as the very body of Christ Jesus, with our sleeves rolled up, our arms outstretched, and our hearts opened to those whom God loves, that will heal us all and make whole and holy the Communion we claim to be.”*

mittee for their encouragement to stick with this long-time mission partner and explore what kind of companions we might be to the people of Tanga as they face a time of transition and rebuilding.

My greatest thanks and admiration goes to Brendan Knoblauch, a 27-year-old communicant of St. Paul's, Cleveland Heights, who has been living for the last 12 months in the diocesan compound in Korogwe, serving as our representative in Tanga and assisting as well with the mission efforts of the Diocese of Massachusetts; the Diocese of Hereford (England); the United Society for the Propagation of the Gospel (USPG), a mission agency of the Anglican church in Britain and Ireland; and Trinity Church, Wall Street's grants program. Developing countless relationships of trust with the clergy and lay people of Tanga, Brendan has maintained our companionship with them through this difficult time.

In the first week of July, I will travel again to Tanzania to be with Brendan, both to assure the people of Tanga of our steadfast concern and availability to them, and to explore further how we might most aptly be of continued assistance and support to their diocese. I have an appointment with the Archbishop of Tanzania, with whom I have been in recent telephone and email contact, and will benefit from hearing his expectations for the time ahead. Bishop Burt first established the mission connection between our two dioceses more than 30 years ago. It seems particularly appropriate that we are exploring strengthening that long-held bond during this time of fragility in the lives of both the Diocese of Tanga and the Anglican Communion.

## The Anglican Communion

As a member of the Executive Council of The Episcopal Church, I serve on the Standing Committee on World Mission. On that committee we give oversight and direction to the wider mission of our church, and deal as well with a variety of issues having to do with our membership and participation in the Anglican Communion, including structuring the church-wide review of the proposed Anglican Covenant. Because our spring meetings were held in the middle of June, those responsibilities have also much directed my thoughts and prayers of late toward companionship in God's mission.

As Anglican Communion partners, both the Church in the Province of the West Indies and the Anglican Church of Tanzania are generally more conservative than The Episcopal Church, though each includes faithful communicants reflecting just as wide a range of theological perspectives as we do. These differences are

understandable—our cultural contexts, histories, and experiences are markedly different. But we share the same creeds and scripture, and we follow the same Jesus. I am convinced that, as member churches of the Anglican Communion, we need each other, that our individual wholeness as Christian communities is dependent upon our embrace of one other. We are all bigger because of the other's place in our lives and ministry.

In my recent conversations with Bishop Wright, and again in Executive Council meetings, I have been continually persuaded that what will make the Communion whole is not the legislation of relationships from the top down, but the living out of our companionship in Christ from the bottom up. From time to time people ask me how our collaborative mission work with companion dioceses will be affected by restrictions imposed on us by the Anglican Communion. While I share their concern, I can't help posing the question in reverse. How will our collaborative mission efforts with companion dioceses affect the divisions in the Communion?

No action of any instrument of communion—the Anglican Consultative Council, the Primates, or the Archbishop of Canterbury—nor any covenant document will heal relationships between the churches and Christians who constitute the Anglican Communion. There is no top-down process for making us whole as a people of God. Rather, I am certain, it will be our side-by-side service as the very body of Christ Jesus, with our sleeves rolled up, our arms outstretched, and our hearts opened to those whom God loves, that will heal us all and make whole and holy the Communion we claim to be.

During the next few months I have the opportunity for sabbatical time, for which I am very thankful. One of the foci of my study will be the role of companion relationships in growing healthy congregations and dioceses. I will be eager to find how our diocese can continue to offer the kind of leadership in this area that has long marked its history.

I will be grateful for your prayers, as I am for your companionship, and will hold you in my own.



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

# NATURAL CHURCH DEVELOPMENT—FOUR PARISHES FIND HOPE BY LOOKING DEEP AND ASKING THE HARD QUESTIONS

BY LINDA KINSEY

**N**ATURAL CHURCH DEVELOPMENT (NCD), a systematic process for determining the strengths and weaknesses of a church, was introduced to the diocese in 2006, initially in seven parishes. Of those seven, four have stuck with the process, and by continuing to focus on the NCD guidelines, they are reporting renewed health and vitality.

Starting in 2006, the seven churches posed an extensive set of questions developed by the NCD program to their parishioners, and they in turn described what was working and what still needed attention in the lives of their churches.

It's never easy to hear the truth about oneself, especially when it's not flattering. Yet, getting to that truth—warts and all—is exactly what these churches have done.

The information, according to at least four church leaders, has benefited the health and vitality of their congregations on many levels.

Rather than relying on anecdotal opinion or conventional wisdom, the international NCD program takes a systematic approach to getting to the truth about the quality of life within the parish by gathering information through a set of surveys.

NCD then focuses on improving the quality of the church—in this case the health of a parish—rather than counting the number of heads at a worship service.

Under the NCD guidelines, the church is viewed as a living organism, and by turning the spotlight on eight areas deemed to be essential to a healthy parish, the church can grow both spiritually and, eventually, in numbers.

The survey, made up of 80 questions, provides an assessment of the parish's strength and weaknesses in the following areas:

- **Empowering leadership**, which measures how the church is preparing Christians to serve;
- **Gift-oriented ministry**, which assesses to what

extent the tasks in the church are distributed according to individual spiritual gifts;

- **Effective structures**, which determine to what extent the decision-making processes and operations, along with board and committee structures, help rather than hinder the fulfillment of the church's mission;
- **Inspiring worship**, which measures whether or how much worship inspires those who attend;
- **Passionate spirituality**, which measures to what extent the spiritual life of members is characterized by prayer, enthusiasm, and boldness;
- **Loving relationships**, which determine the degree to which members' relationships with each other are characterized by love and affection;
- **Need-based evangelism**, which assesses how evangelistic activities relate to the needs of those the church is trying to reach;
- **Holistic small groups**, which measure to what extent the parish's small groups meet the real-life needs of members in a holistic way.

The surveys are given three times, and the scores are evaluated in each of the areas, providing guideposts for action. The area of greatest weakness, referred to as the "minimum factor," is tackled first, and as that area's score improves, other areas become the focus.

The four churches that have completed three surveys—St. Thomas, Berea; St. Paul's, Canton; Christ Church, Shaker Heights; New Life, Uniontown—have gained new members, as well.

According to the Rev. Brad Purdom, canon for congregations in the diocese, NCD "helps to give you focus, and it gives you some ways of measuring what is often inherently the un-measurable."

But sometimes the measurement is "dramatic," Purdom says. "In our four parishes, all have gone from negative growth to substantial growth."

## God's faithfulness

One who grabbed onto NCD with both hands is the Rev. Gayle Catinella, rector of St. Thomas, Berea, who insists that the program is nothing short of a "gift from God."

"I'm grateful to the diocese for giving us the opportunity. I'm going to take advantage of everything that I can."

Catinella doesn't mince words about the timeliness of NCD: "I'm grateful that our parish is asking the questions. Otherwise, we are going to close in five years. If we don't do something, we aren't going to make it."

While she describes the parish's financial situation as "dire," she is also confident that by improving the health of the parish, it will eventually thrive—the basic philosophy behind the NCD program.

Signs already point in that direction.

New families have joined, ministries of various kinds have blossomed, and activities available for parishioners and the community pack the church calendar each month.

In addition, parishioners are involved in an ambitious array of outreach projects that include collecting food for a local hunger pantry, raising funds for the schools in the Diocese of El Salvador, and knitting prayer shawls and chemo caps for the ill. In May, the parish collected 589 boxes of cereal for Church Street Ministries, which provides food for the needy.

Like the other parishes that have embraced NCD, St. Thomas, with the aid of a trained NCD coach, started out by assembling a parish

health team, which provided much of the leadership for the project, including arranging for members of the congregation to take the survey.

The health teams conducted focus groups within the parish, as well. And each action taken by the health team, Catinella says, centered on prayer.

*"NCD helps to give you focus, and it gives you some ways of measuring what is often inherently the un-measurable."*

The Rev. Brad Purdom

Eventually, it was time to bring the survey to the congregation. Initially, about 30 parishioners were chosen at random. The results revealed that "passionate spirituality" was in greatest need of attention. Catinella took this as a positive outcome. "Who hasn't wanted to

work on the parish's spirituality? It's why I became a priest, and now I had an opportunity to do that."

The second survey showed that of the eight categories measured, seven climbed except for one—again, passionate spirituality. "Passionate spirituality went down a point," she said.

By the time the third survey was taken in 2009, all eight categories were in the healthy range, with "holistic small groups" as the area that needed the most attention next.

What the high scores mean, Catinella says, is that "we are healthy enough as a parish to be ready to grow."

While Catinella says she's "very proud" of the survey outcome, she's emphatic that it's not because of her. "It's not about me," she says. "It's about being faithful to the process. (NCD) is a gift God has given us."

The success that NCD has brought about, she adds, is a result of "God being faithful to us. When we are faithful, God is faithful."

## From troubles to triumph

The Rev. Peter Faass, rector of Christ Church, Shaker Heights, will celebrate his fourth anniversary as rector of the parish in August, and he's clearly pleased to have his parish test the NCD process.

The Rev. Pat Hanen, former congregational development officer for the diocese, urged Faass, who had been called as priest in charge after a troubled time in the life of the parish, to consider adopting the NCD program.

Though Faass said he had never heard of NCD before coming to the Diocese of Ohio, it wasn't long before the entire parish was engaged in the process. And as the other three parishes experienced, "passionate spirituality" scored lowest of the eight categories.

Meanwhile, Faass went to work on developing new programs that focused on prayer. "I introduced a contemplative centering prayer workshop. We also had quiet days in Lent and Advent. Moments of quiet were built into the worship, and we started having three- to five-minute testimonies in the service."

The result: "We started to see growth."

Eighteen months later, in the spring of 2008, another survey was conducted. "This time we found that we had leaped in all areas, including passionate spirituality."

"We also saw continued growth and an increase in plate contributions (10%) and pledging (15%) in 2009."

Today, Faass describes his parish's health as "improved" to the point of having "rosy cheeks."

He further believes that people who might be interested in the parish will tune into Christ Church's health and vitality. Outsiders will see that "if we're that healthy, they want to be that healthy."

Working on improving the small-groups category is next on the parish

agenda, he says, and the work has already begun through prayer partners and the building of “small, holistic groups.”

Christ Church, like St. Thomas, will launch into the study of the book, “Unbinding the Gospel,” which is designed to be used by small groups.

NCD is a “process,” Faass says, and because it is working so well at Christ Church, “we will continue with it.”

### ‘A process not a program’

Brian Sisak, parishioner at New Life, Uniontown, echoes the thought that NCD is a process to be followed, one that doesn’t necessarily run on all cylinders at all times.

“It’s going to have some spurts and stops,” says Sisak, who is a member of the diocesan NCD Task Group (the DO IT Team), which among its varied duties provides support and ongoing training for parishes involved in NCD.

Although passionate spirituality turned out to be the parish’s lowest survey score, several factors were in place to help turn that around, including Sisak’s intensive three-day training as an NCD coach. Then, the church’s rector, the Rev. Stephanie Pace, resigned to accept a position in Georgia, which forced the laity of the parish to take on stronger leadership roles—just in time for the NCD project. The Rev. Pat Hanen is the current rector.

During the time that New Life was searching for a new rector, Sisak says, “we worked extremely hard on community building, keeping ourselves together so that when a priest arrived we could start some aggressive growth.”

Sisak points out that the health of the parish before NCD was good. “As a parish,” he says, “we did not have a lot of internal strife. We stayed together as a family. We have a strong Stephen Ministers group, and they attend to the shut-ins, and others, especially when we were in between priests.”

As part of the evolution of NCD

at New Life, people began talking about how they have encountered God in their life, Sisak said, adding “in the Episcopal Church, that’s not common.” Still, NCD apparently has enhanced the life of the parish and attracted new members.

“We have at least five new families on our roster since the first of the year,” Sisak says. “We had about 145 in attendance at Easter, and about 127 in previous years.”

“Numbers don’t always mean everything, but they can be an indicator that you’re growing.”

The second survey backed up Sisak’s contention that New Life is a healthy parish. “Everything (all eight categories of the survey) improved considerably.”

The second survey showed that need-oriented evangelism was the new minimum factor. As part of the effort to address that issue, it was decided that the parish would assist the local school district by providing school supplies.

“And at Christmas we adopted families and developed outreach that way. We’re still doing that,” says Sisak.

### Sensing the excitement

The Rev. Barbara Bond, rector of St. Paul’s, Canton, doesn’t necessarily need a survey score to see that her parish is healthier these days.

“Even Bishop Williams noticed a difference when he came in 2009,” she says. “He could feel it in the air.”

The difference came about, she says, as the result of focusing on

passionate spirituality, the category that was most in need of addressing, according to the first survey.

The parish began focusing on “practical and visible” ways to make some changes, according to Bond. Outreach and the arts became the focal points.

“We are finding new ways to do urban ministry in downtown Canton. We have a feeding program once a month, and last year we did a huge Thanksgiving giveaway. We are looking for ways to serve.”

The parish music program has drawn the interest of a number of people. Additionally, the Canton Symphony Chorus performs at the church three times a year, attracting the attention of members and non-members, alike. “We also promote good art shows.”

Bond describes parish growth as “slow but steady,” and she is confident that NCD will continue to

help the parish in many ways.

“I want to emphasize that NCD is not magic, and it takes work,” she says. “If anyone has some initial disappointments [in the NCD process], you have to look at yourself.”

Purdum agrees with that assessment. “Churches that do just one year [of NCD] don’t get the kinds of results that these parishes do.”

Meanwhile, word has begun spreading throughout the diocese, as well, and as of March, 42 coaches have been trained to assist parishes. Thirty-two parishes are actively involved in the NCD process.

*“I want to emphasize that NCD is not magic and it takes work. If anyone has some initial disappointments [in the NCD process] you have to look at yourself.”*

The Rev. Barbara Bond

# THE NEW FACE OF ST. PETER'S, LAKEWOOD

BY BILL BENEDICT

**I**N 2008, THE FACADE OF ST. PETER'S, LAKEWOOD, underwent a stunning transformation when the black exterior was cleaned to reveal a beautiful creamy color. And transformation is continuing for the congregation as it has seen stunning results in its "Preserve Our Heritage, Build Our Future" capital campaign.

On Sunday, June 6, the church celebrated with cake and champagne as it shattered its \$1 million goal for its building campaign by raising \$1.7 million in pledges. The church has received about \$135,000 in actual money. Parishioners have three years to fulfill their pledges.

"God has more in mind for us than we thought we were capable of," said the Rev. Keith Owen, rector of St. Peter's. "It's a real nice time to be rector here. Churches all over Lakewood are closing but we are not. We are growing and having a good time."

The process for St. Peter's began in 2007 with a survey of the parish about what mission and vision the congregation had for the parish. That long-range visioning process resulted in a document called the "Summons of the Spirit." The congregation determined that the pressing building needs of the church should be addressed.

The church borrowed \$435,000 from its endowment (the St. Peter's Foundation) and parish reserves to repair the 80-year-old leaking roof and to renovate the façade. That 2008 work also included tuck-pointing of the structure, repair of the sidewalks, and repair of plaster ceilings. The exterior work was given an award from Lakewood City Council.

But the congregation's vision was much bigger than that. Owen said that the church's leadership outlined every-

thing that needed to be done to the facility, a group of projects that would total \$2.5 million over the next 10 years.

The church then contacted the Episcopal Church Foundation, which helped St. Peter's look at its priorities and determine the feasibility of a building campaign that would seek \$1 million.

## Help from the Episcopal Church Foundation

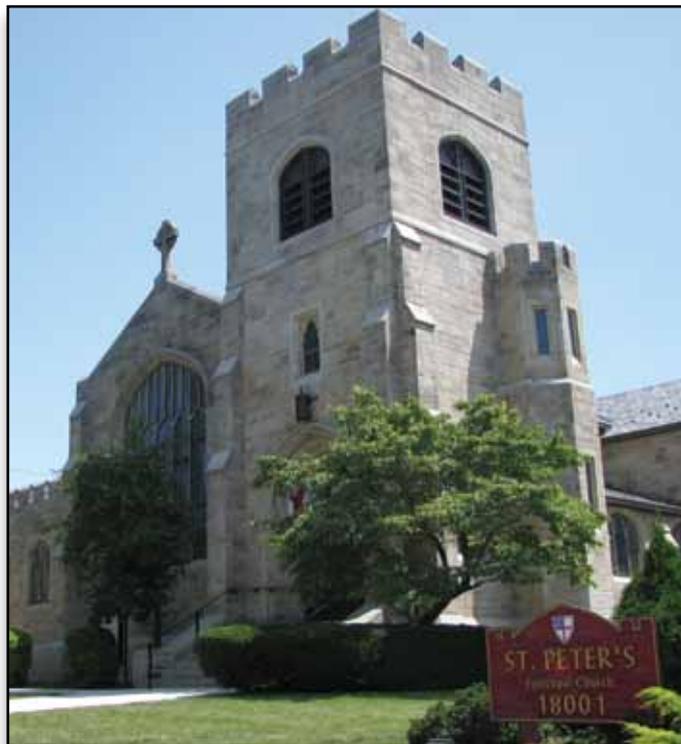
The Episcopal Church Foundation was founded 60 years ago by then Presiding Bishop Henry Knox Sherrill as an independent, lay-led organization. It provides programs, products, and services to Episcopal congregations, dioceses, and related organizations in financial resource development, leadership, and training.

Owen said that the foundation's consultant, Holly Bellows, has helped provide a framework for the campaign and established training and resources for the congregation. "But the parish has done the leg work and grunt work," he said.

The foundation then helped the congregation choose nine members for a steering committee for the building campaign. "We asked people whom they would trust as potential leaders and then asked

those people if they would be willing to serve on this committee," Owen said.

Then in February and March of this year, the parish began the "quiet phase" of the campaign. During this phase, the committee contacted about 25 percent of the 500-member congregation—those in leadership positions and members who would be capable of making a substantial gift. The idea was to collect a significant amount



in pledges that could be announced to the congregation at the start of the general campaign.

But no one was prepared for the announcement at the campaign's kickoff event April 18, which Bishop Mark Hollingsworth attended unannounced. The church had already raised \$1.38 million in pledges during the "quiet phase," exceeding the original \$1 million goal.

### Energized by Success

"There was a collective gasp" from the congregation, Owen said. "By and large the parish has been overwhelmingly energized" by the campaign's success.

During the remaining part of the campaign, about 35 volunteers made visits to the rest of the congregation, hoping for 100% participation in the campaign.

Lorna Jordan, a vestry member and member of the building campaign steering committee, said the visits to parish members to solicit pledges had helped to build community.

"You would think that it would be horrible, but it has been a wonderful experience," she said. "You get to know people. You visit and you look at their wedding pictures or pictures of their grandchildren."

She said that one family with children visited an older couple and ended up staying for dinner. Then the children went to the basement to play with model trains that the couple had.

Owen said that some of the projects will take a decade to accomplish. "Because of the building campaign, we will be in a much better position to get things done," he said. "We can be a little more creative and a little less pinched." He said that because of the campaign's success, it is likely that the parish can begin planning some of these other projects earlier than it had originally planned.

The next phase of work to be done will require \$300,000 to improve the energy efficiency of the sanctuary and the undercroft. The heating system is obsolete and has exceeded its expected life. A new air conditioning system will be added, as well, and the project is expected to save thousands of dollars each year and enable greater year-round programming.

The third proposed step will cost \$170,000 and result in the demolition of the church's house on the adjacent West Clifton Boulevard lot and the construction of additional parking and a small playground. The new lot will double the church's current parking capacity, provide additional handicapped space, improve traffic flow, and end the practice of drivers cutting through the lot from Clifton Place.

The church will spend \$100,000 to repair the 60-year-old Holtkamp organ. Normal use has resulted in some parts of the organ becoming unusable. The church's sound system will also be replaced.

Another \$45,000 will be needed to pay for an earlier feasibility study, professional counsel and materials, and administration of the Preserve and Build Campaign.

Owen said that after work on the older section of the church is finished, the congregation will turn its attention to the newer parts of the facility that were built in the 1960s. "We have to decide if that will

involve gutting and renovating or tearing it down," Owen said. "Either way is equally expensive."

Owen said that that section was built in the 1950s and 1960s and is "architecturally uninspiring." The building houses the offices, class-

rooms and the child center. It has no air conditioning and is not energy efficient. The rooms are cramped and not accessible to the handicapped.

### Making St. Peter's Accessible

"One of our goals is [to allow] someone to go from one end of St. Peter's to the other in a wheelchair," Owen said. "They cannot do that now. It's a shame

that a disabled person cannot currently have a private visit with their rector." Owen said that the price for making the parish accessible to the handicapped is likely to be very high.

As the literature for the campaign says, St. Peter's is undergoing this effort to thank their ancestors in faith for what they have left and to pass on their faith to those who have not yet found their way to St. Peter's or who are not yet born.

And that has energized the congregation that is there now, Jordan said. "I think they will get very excited when they see the ground being broken on our new parking lot," she said. "They will see that it is actually happening."

*"I think [the congregation] will get very excited when they see the ground being broken on our new parking lot. They will see that it is actually happening."*

Lorna Jordan,  
vestry member

# PLANT A SEED IN FERTILE SOIL

BY MAE PELSTER

**W**HEN A MASSIVE EARTHQUAKE HIT THE ISLAND of Haiti in January of 2010, Betty Diemer of Grace Church, Mansfield, wondered what she could do from a distance that would genuinely be of service and get to the people in need. A friend and former parishioner of Grace, Dorothy Ridley, told her of a idea she had seen on the sewing channel that described a Christian relief project designed to sew dresses out of pillowcases for girls, sizes 3 to 12 and send them to Africa.

Diemer began organizing a similar project for the children of Haiti. Contacting the Diocese of Ohio offices, she recruited the Rev. Mark Robinson, Canon for Mission, into her cause, and he offered to supervise the shipment of dresses through diocesan channels to Haiti. From there, the Episcopal Church could facilitate the distribution of the dresses through churches and schools.

The Diocese of Haiti is the largest diocese in the Episcopal Church and includes all of Haiti with 83,698 members reported in 2008. The 2010 Haitian earthquake destroyed much of the infrastructure of the diocese, including Holy Trinity Cathedral and its school, the diocesan offices, the Covent Sainte Marguerite, the College Saint Pierre, and a number of the diocese's more than 200 schools.

Before the earthquake, however, the Episcopal Diocese of Haiti's Development Office had trained a network of 28 community development workers for disaster management. Since the quake, these development workers have completed initial needs assessments for their own

communities. Two weeks after the quake the Episcopal Diocese of Haiti and Episcopal Relief and Development were helping over 25,000 survivors in 23 camps. Many of the camps are located at the sites of Episcopal churches and schools and range in size from a few hundred people to approximately 8,000. So Robinson was able to assure the women of Grace, Mansfield, that the church had established reliable relief networks that could get the dresses delivered directly to those in need.

*Robinson was able to assure the women of Grace, Mansfield, that the church had established reliable relief networks that could get the dresses delivered directly to those in need.*

## Revvng Up the Sewing Machines

Soon eight other women from Grace revved up their sewing machines. From there the project started growing. Already three other Episcopal churches in Ohio have become involved, two of them in the Diocese of Ohio, including St. Mark's, Sidney, and Grace, Ravenna. In addition, Diemer invited other Mansfield churches from various denominations to participate. These include Calvary Baptist of Ashland, Grace Brethren, also in Ashland, Ontario Christian Fellowship, and the Buckeye Central School sewing lab. The project has not only become an ecumenical community effort, but it has now spread to the Dioceses of Michigan, West Virginia, and Tennessee, and includes churches in Illinois and Florida. The people of Sidney have promised 100 dresses. Sally Dier of Grace, Ravenna sewed 21 dresses alone and has sent 60 for the project already. Diemer is excited to see the little touches that many contributors are adding to their work.



The dresses can be made from any new or gently used pillowcase and made to fit children sizes 3 to 12. For instance, a standard-sized pillowcase can be cut down to make dresses for the younger children. An uncut case makes dresses for sizes 5 to 6. A queen-sized case provides enough fabric for sizes 6 to 9, and a king-sized pillowcase will make dresses for girls up to size 12. Fabric remnants measuring  $\frac{5}{8}$  to  $1\frac{1}{2}$  yards of cotton fabric will substitute in this pattern for pillowcase fabric, as well. Haiti's climate is hot most of the year, however, so Betty recommends that sewers look for

*Little expense is needed for making these dresses. Diemer recommends checking out thrift stores when looking for pillowcases—Volunteers of America, estate sales, and yard sales.*

100% cotton pillowcases, or at least 75% cotton. The high thread counts that are appropriate for durability in a bed sheet can get a little hot when using the material for dress fabric,

so a lower thread count is advisable. No-iron fabrics are recommended since the girls receiving the dresses will be unlikely to have the means to iron their dresses. Little expense is needed for making these dresses. Diemer recommends checking out thrift stores when looking for pillowcases—Volunteers of America, estate sales, and yard sales.

The love that had been put into these creations is clear. Some dresses, indeed, are very simple. Some are done in bright colors, and some use a little durable eyelet lace to dress up gathering at the top of the dresses or at the base of the hems. Many women have added delightful little pockets on the front of the dress. Many of these dresses would be very expensive if purchased ready-made in an exclusive boutique, and they are even suitable for a girl's Easter dress. The girls of Grace modeled the dresses during the service. Each dress bears a tag stating that the dress was made by the women of Grace Episcopal Church for the children of Haiti and includes the dress size.

Anyone who is interested in participating in this project should contact Betty Diemer. Please be advised that there are many ways to participate. Frank Russo of Mansfield contributed one hundred child-



size quilts. If you do not sew, gently used pillowcases, are appreciated. Money to defray the cost of postage is appreciated. In fact, there's something in this project for everyone. Diemer plans to ship the dresses she has at the end of June, but is willing to ship again later if the project grows—and it is growing.

As a result of her project, Diemer has been invited to visit the Rev. Jean Lenord Quatorze of Saint Michel in Haiti. She plans to go at the end of October. As a former teacher, she is interested in the educational problems in Haiti in the aftermath of the earthquake. And she is now collecting gently used little boys' clothes.

Diemer has all the pattern information and will e-mail the pattern and pictures of finished dresses to anyone who is interested in helping. For further information and a copy of the dress pattern, please contact her at: Betty Diemer, 3446 Grubb Road, Lexington, Ohio 44904, 419-884-3238, or [betdiemer@neo.rr.com](mailto:betdiemer@neo.rr.com). You can also contact the Rev. Mark Robinson, Canon for Mission, Diocese of Ohio, 216-774-0474 or [revmkjr@aol.com](mailto:revmkjr@aol.com); [mrobinson@dohio.org](mailto:mrobinson@dohio.org).



**Girls of Grace Church model dresses to be sent to Haiti.**

# WE VOTE

BY REBECCA WILSON

**W**HEN MY FRIENDS WHO DON'T GO TO CHURCH ask me why I do, I tell them lots of things. I talk about the Episcopal Church's generous theology and diversity. I recommend our lovely music and the poetry of the *Book of Common Prayer*. I tell them what it means to my son and me to belong to a community of faith with people from all walks of life.

And I always say, "We vote."

Many people I know who don't go to church stay away because they've been badly burned by the worst kinds of intolerance and bigotry masquerading as religion. They have experienced churches where authority figures who purport to have special knowledge of God's will have dictated who can worship and who can lead, who deserves to be included and who should be shut out. Donations are encouraged, but questions are not. Needless to say, the people in the pews (or the chairs) don't get a say.

So I always tell people who are curious about the Episcopal Church that we vote. We use our minds and hearts to consider the issues, we listen for the Holy Spirit among us, and then we vote—at parish annual meetings, at diocesan convention, at meetings of councils and committees and, once every three years, at General Convention. Like any democracy, we don't always get it right, and there are votes recorded through Episcopal history that now make us hang our heads with regret and shame. More often, however, our votes advance the cause of social justice, provide initiative and money for vital mission and ministry and help the church stand in solidarity with the poor.

This summer in the Diocese of Ohio we're getting ready to vote. Between now and September 15, the diocese is seeking lay and clergy nominees for diocesan trustee, standing committee, diocesan council, Episcopal Community Services Development Council, and General Convention deputy.

Like any important church work, the process begins with paperwork—in this case, the paperwork of the nominations process, which you can find online at [www.dohio.org/convention](http://www.dohio.org/convention).

Nominees for diocesan offices are invited to submit a 150-word statement and a photograph that are printed in the diocesan convention handbook and posted online. At convention, clergy of the diocese and lay representatives from each congregation vote on the nominees, choosing the members of the representative bodies that make deci-

sions in the Diocese of Ohio and the Episcopal Church:

**Diocesan Trustees:** The Diocesan Trustees, a group of five laypeople and clergy, manage and have fiduciary responsibility for the Diocese's Joint Investment Fund and real property of the Diocese. At the 2010 convention, the Diocese will elect one new trustee, either a layperson or a clergy member, for a five-year term.

**Diocesan Council:** The Diocesan Council serves as an advisory committee on financial and other matters and supports diocesan ministries. At the 2010 convention, the Diocese will elect two laypeople and two clergy for three-year terms.

**Standing Committee:** The Standing Committee serves as the Bishop's Council of Advice, deals with property matters; gives consent to candidacy and ordination of deacons and priests and to the election of bishops in other dioceses; and is involved with disciplinary matters pertaining to clergy. In 2010, the Diocese will elect one layperson and one clergy for four-year terms.

**Episcopal Community Services Development Council:** ECS Development Council is responsible for the support of outreach ministries throughout the Diocese of Ohio. In 2010, the Diocese will elect three laypeople and one clergy for three-year terms.

**General Convention Deputies:** The General Convention Deputies elected in 2010 will serve at the General Convention of the Episcopal Church in 2012 and any special General Convention during their term. At General Convention, deputies consider amendments to the constitutions and canons and resolutions on ecclesiastical matters and social issues; adopt a budget for the ministry of the Episcopal Church; and elect people to various national offices. The Diocese will elect four lay and four clergy deputies this year.

The deadline for 2010 nominations is September 15. Before then, please pray and reflect on whether you or someone you know might be called to diocesan service. We need leaders from all walks of life and all of the Diocese's geographic Mission Area Councils. If you have questions about the nominating process, please talk with Canon to the Ordinary Alan James.

However, even if your answer to diocesan elected leadership is "no" or "not yet," remember that the next time someone asks you why you are an Episcopalian, you might answer, "We vote."

The work of the church's elected leaders often takes place behind the scenes, but sometimes those who serve find themselves undertaking new roles that are anything but backstage. Just last month, the Rev.



**The Rev. Gay C. Jennings**

Gay Clark Jennings, a seven-time General Convention deputy from the Diocese of Ohio, was elected as the Episcopal Church's clergy representative to the Anglican Consultative Council (ACC).

Jennings, who is also an elected member of the Executive Council of The Episcopal Church and the associate director of CREDO, will serve for six years as one of only three representatives from our church to the ACC. (The other Episcopal Church representatives are Bishop Ian Douglas of the Diocese of Connecticut and Josephine Hicks, a laywoman from the Diocese of North Carolina.)

The ACC, which meets every two or three years in different parts of the world, facilitates the cooperative work of the churches of the Anglican Communion, exchanges information between Anglican provinces and churches, and helps to coordinate common action. The group also advises on the organization and structures of the Anglican Communion, and seeks to develop common policies for world mission and ecumenical matters.

In commenting on her election by the members of the Executive Council, Jennings said, "It is important for the Episcopal Church to be a full and equal member of the Communion. It is also important for us to be clear about our identity—that which is central and enduring—about the Episcopal Church. I believe that the way in which we share authority among all orders of ministry is one of our signature strengths, and I believe that one of our vocations as a Church is to witness to the Anglican Communion that church unity and Gospel inclusiveness are opposites only if we believe unity means sameness."

## PEER MINISTRY TRAINING

BY THE REV. VINCENT BLACK, CANON FOR CHRISTIAN FORMATION

**L**EARNING TO TAKE OUR BAPTISMAL COVENANT seriously should begin at an early age, and that is part of the training the diocese provides for peer ministers, under the direction of the Rev. Vincent Black, Canon for Christian Formation.

Peer minister training helps to form youth as Christian leaders in their parishes, schools, and communities, as well as in our diocese and in the Church at large. It is hoped that those trained will regularly participate in diocesan events to use and further develop the leadership skills practiced at the training. The baptismal covenant informs our expectations of peer ministers.



The training occurs once per year in mid-June. It is open to incoming 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> grade high school students. Youth are recommended by their parish priests and youth ministers.

The diocesan peer ministry training was held this year at Cedar Hills from June 13 to 18. The week included teambuilding exercises, group activities, worship, games, and other activities. Eight youth participated in the training. This year, the peer minister training was held in conjunction with the Camp Counselor Training for Cedar Hills. The camp counselors and peer ministers were intentionally integrated so that one large community was formed, as well as the two smaller working groups. The intention was to have youth from various parishes throughout the diocese be able to network and build relationships. It was a great success and a lot of fun as well.

There will be an overnight retreat for all peer ministers September 11-12 at New Life, Uniontown.

# INTENTIONAL INTERIM MINISTRY

BY THE REV. DR. ELAINE MCCOY, PHD

**I**NTERIM MINISTRY, UNTIL RECENTLY, A HAVEN FOR semi-retired clergy, required generalists who could steer a congregation through the uncertain waters of transition until it was ready to call a new rector. Today, however, an urgent re-tooling is taking place as churches prepare for the current and coming cultural changes: fewer members, aging congregations, and, increasingly, a religiously indifferent public

The recent 30<sup>th</sup> Annual Conference of the Interim Ministry Network held in St. Louis, June 5 to 7 was entitled, “Pastors and Congregations Uniting in Transition”, and it dealt with the demand in all the mainline Protestant denominations for trained clergy dedicated to transitional ministry. Seventeen sister churches were represented at the conference. The Episcopal Church had the largest contingent represented among the 150 plus participants, followed by the Presbyterians and Lutherans.

The days of interim ministers being placed to maintain stability until the “real” new rector was called or as a quasi-retirement placement for clergy desiring continued part-time employment are gone. Furthermore, opportunities are lost when transitional ministry is considered merely as a period of marking time. The conference highlighted three problems of transitional ministry that need to be addressed.

- Diocesan support for the interim clergy and parish lay leaders is critical and should be in place when the interim begins his or her work.
- No strategy exists for parish education and lay ministry development during the interim period; we have been relying on a one-size-fits-all approach.
- We are missing the opportunity for education and honest dialogue about the real history of the parish.

These three issues informed much of the discussion at the conference and were addressed in several talks and workshops.

## Redevelopment During the Interim Ministry

This workshop discussed not only a resolve to increase church membership and lay involvement in the parish but a reinvention of the congregation as a community that ministers, invites, heals, and worships in the name of the Risen Christ. Each congregation is different.

Each parish has unique gifts and challenges. The role of the diocese is to help parishes identify whether they are ready for redevelopment and to enable a limited number of congregations to succeed in redevelopment over a three-year period of ongoing effort and support. The seminar provided specific processes and goal-setting criteria to handle this opportunity and evaluation tools to gauge progress over the course of the transitional ministry. Intentional congregations become invigorated through intentional transitional ministry.

## Parish Re-education and Lay Ministry Development

This topic was addressed in at least three workshops. The primary lessons from these workshops were:

- The opportunity to recapture denominational tradition by relearning denominational history, doctrine, and culture allows the parish permission to mine our rich core of worship and scripture study. When this is done collaboratively with clergy-led education, a new understanding of the congregation’s religious identity can be achieved.
- The opportunity to re-examine a congregation’s mission provides the opportunity to rethink the role of lay ministries in the church and to provide impetus for new lay ministries that harness the gifts of the church members. New modes of lay leader ministry can be explored during this time. Older and newer ‘alliances’ around mission can be discussed and deliberate plans made for incorporating some new initiatives. All of this can be celebrated within a worship that is sensitive to the opportunity of transition and that celebrates the unfolding of God’s spirit within the “coming Kingdom” of the interim period.
- The opportunity to teach new tools for evaluating what is being done and how well, *now*, not “when the new rector gets here,” gives the parishioners a set of skills that allows them to move forward and relieves their anxiety about the future of their church. The older emphasis on anxiety-management and ‘horse-holding’ is being replaced with engagement and shared responsibility in a time of change.

## Boundaries

The Rev. Dr. Marie Fortune's discussion of boundaries resonated among the participants. Fortune, who is from the Faith Trust Institute gave advice on self-care and preserving boundaries in a time of social networking sites and the dual relationships that develop when clergy are also neighbors and friends in shared mission during an interim period.

The success or failure of our shared endeavors in taking the opportunities offered to us by the Spirit over the next decade in transitional ministry will, I believe, impact our success in reinvigorating our churches. The task is not only to "fill the clergy slot" as expeditiously as possible, but also to unveil the energy and gifts that the Spirit is offering us in our congregations, dioceses, and for the communities we serve in Christ's name.

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*The Rev. Dr. Elaine McCoy, PhD, is interim priest at Grace Church, Sandusky.*



The Diocesan Youth Event for 7<sup>th</sup> through 12<sup>th</sup> grade will take place at Cedar Hills from October 8–10, 2010. Please mark your calendars and spread the word!

## CLERGY NOTES

The Rev. **Audra Abt**, the Rev. **Chris "Zeke" Coughlin**, and the Rev. **Gia Hayes-Martin** were ordained as Deacons on June 5.

The Rev. **Vincent Black** and the Rev. **Paul Gaston** were ordained to the priesthood on April 10.

The Rev. **Mary C. Carson** is serving as interim at **Church of the Redeemer, Lorain**.

The Rev. **Amy Fallon** began her ministry as rector of **Old Trinity, Tiffin**, on March 14.

The Rev. **Tom Hawkins** resigned as rector of **St. Mark's, Canton**, effective May 31.

The Rev. **John Holliger** retired as rector of **St. Paul's, Marion**.

The Rev. **Ronald A. Johnson** began serving as rector of **Advent, Westlake**, on May 16.

The Rev. Dr. **Joseph Kovitch** is serving as extended supply at **St. Bartholomew's, Mayfield Village**.

The Rev. **Jennifer Leider** was ordained to the priesthood on May 8.

The Rev. **Bradley Pace** has been called to serve as rector of **St. John's, Youngstown**, effective July 18.

The Rev. **Stephanie Pace** is serving as priest-in-charge of **St. Matthew's, Brecksville**.

The Rev. **Alton Plummer** has been called to serve as rector of **Grace Church, Willoughby**, effective July 1.

## Sign up for the Bulletin!

Stay connected! Receive a weekly email from the Diocese of Ohio with all of the latest news and events happening around the diocese and the Episcopal Church. Go to the diocesan homepage [www.dohio.org](http://www.dohio.org) to sign up!



# ECW NEWS NOTES

## GREETINGS FROM YOUR DIOCESAN ECW PRESIDENT

Warm wishes for a blessed and hopefully relaxing summer! I know that you all have been very busy with numerous Episcopal Church Women (ECW) and other church activities. I am so excited that so many younger women, as well as teenagers, were able to come to our newly formatted ECW Annual Meeting in Canton this year. All women are a part of the ECW programs and activities, and we welcome you all. Your input and suggestions are always welcome, but with the 2011 Annual Meeting already in the planning phase, any ideas for speakers or programs that interest YOU would be most welcome.

Women in some parishes are poised to re-activate or “recharge,” and I’m more than happy to come and meet with you all. There are some wonderful programs and outreach activities going on around the diocese, which I could share with you. Just give me a call, (216) 321-5016, or e-mail me, [nansher@sbcglobal.net](mailto:nansher@sbcglobal.net). At the recent ECW Annual meeting, teenage girls told us about drama ministry, the diocesan Peer Ministry program, Junior Daughters of the King, as well as their participation in global missions. Women of all ages are meeting in the evenings, with a simple potluck supper, as well as on Saturdays, to accommodate various schedules.

The ECW was invited to participate in the recent diocesan Leadership Roundtable on Saturday, May 22. Eight Board members represented the ECW as we met with representatives of Episcopal Community Services and the Commission on Global and Domestic Mission. During this joint session, each of these three groups was given time to explain our mission and vision and how we are organized and function. I think many others now have a much better understanding of ECW—we’re not just ladies who serve tea and cookies and put on church suppers! These three diocesan groups were also able to see how we might coordinate some of our mission work.

As the diocesan ECW President, I have a seat and voice on Diocesan Council, with a spot on each meeting’s agenda. At that time I proudly give an ECW report so that Diocesan Council is aware of the great work that the ECW is doing! I feel strongly that it is important to raise our visibility and the important role that women

play in the life of the Diocese of Ohio.

The ECW is transitioning into the new diocesan mission areas, from the former Deaneries, with several re-organizational meetings being held this spring and early summer. The ECW has been actively functioning in the ten deaneries and now we will continue our collaboration in the new eight mission areas. In fact, several parishes may find it easier to meet within the new mission areas; however, any group of women can collaborate with any others. Communication is the key! To aid in that communication, I again reiterate that I really want to visit any church that would like me to come!

As we all plan for the 2010–2011 year—please keep in touch.

Most sincerely,

Nancy Sherwin  
President, ECW Diocese of Ohio

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## NOTES FROM THE 133<sup>RD</sup> ANNUAL MEETING

The 2010 ECW program year has come to an end in fine style. The 133<sup>rd</sup> Annual Meeting held in Canton on April 30 and May 1 had over 100 people of all age groups attending. It was a great pleasure to welcome Joanna Gieseke who is the ECW President for Province V. Bishops Hollingsworth, Williams, and Persell and their wives joined us along with seven clergy including several members of the diocesan staff, all of whom were active participants in the programs.

The Friday evening reception and dinner provided two unique experiences. The Key Note speaker was Meredith Bowen from St. Paul’s, Cleveland Heights, who personified the meeting theme of “Go Where I Send You.” She spoke eloquently about her extended volunteer involvement with a variety of programs in Tanzania and the need for support of educational and medical programs in that country. Many of the questions following her presentation focused on “how we can help.”

Meredith founded the African Orphan Education Fund, which can be contacted at [www.africanorphanfund.org](http://www.africanorphanfund.org) or 2584 Fenwick Road, University Heights, Ohio 44118.

To contact the orphanage where she originally volunteered, The Rift Valley Children's Village, go to: [www.tanzanianchildrensfund.org](http://www.tanzanianchildrensfund.org) or 45 Exchange Street, Portland, Maine 04101 and the organization where she volunteered on her last visit, the Foundation for African Medicine and Education (FAME): [www.fameafrica.org](http://www.fameafrica.org) or 4553 Crimsonwood Drive, Redding, California 96001.

After dinner we were royally entertained by the St. Mark's Puppet Gang from Canton. The young people put on a wonderful program about a computer tech and King Solomon trying to deal with 21<sup>st</sup> century technology. It was full of music, humor and showed the wisdom to be just as pertinent today as it was when it was written. It was a run-away hit with all attendees.

On Saturday, nine workshops were provided for adults and teenagers. Concurrently, the youngest attendees had their own programs and learned about our history using familiar American Girl Dolls. While working with the Native American doll, they made birthday cards for children at the Lillian Vallely School in Blackfoot, Idaho. For more information on this school go to [www.lillianvallelyschool.com](http://www.lillianvallelyschool.com) or 350 South 700 West, Blackfoot, Idaho 83221. This is the domestic outreach program supported by the Diocese of Ohio ECW.

The overseas outreach program supported by the Diocesan ECW is Los Amigos Episcopales, and we learned more about the work they do in the workshop on Missions: National and International. Not only were we enlightened by the designated presenters as they spoke about their experiences in various places but also by the diversity of experiences undertaken by those attending the workshop.

A highlight for many in the afternoon was the presentation on The Daughters of the King. This is a well established organization within the Episcopal Church devoted to prayer. Once again, we heard not only from the presenters, including two Junior Daughters of the King, but also from the many attendees who are active members of chapters in their own parishes.

### Election

The following officers were elected and installed by Bishop Hollingsworth during the Saturday Morning Eucharist:

- **President Elect:** Barbara Johansen, Trinity, New Philadelphia
- **Secretary:** Susan Quill, St. Paul's, Cleveland Heights
- **Treasurer:** Sonia Miller, St. Thomas, Berea
- **Worship:** Anne Cole, All Saints, Toledo

### Business

1. Mission Projects 2010/2011: Domestic: the Lillian Vallely School; and Foreign: Los Amigos Episcopales. Proposed and passed unanimously.
2. The Executive Committee recommendation that the Eucharist offering be sent to ERD for Haitian Relief was passed without objection.
3. A submitted resolution on safeguarding the environment was discussed and passed without objection in its amended form.
4. A housekeeping resolution that the Bylaws and Standing Rules be amended to reflect the diocesan organizational changes from Deaneries to Mission Areas was adopted unanimously.
5. A motion that the Diocese of Ohio ECW supports House Resolution DO51 from the 76<sup>th</sup>

General Convention, the "80-Cent Solution: for World Missionaries." It notes that "By baptism, all Episcopalians are members of the Domestic and Foreign Missionary Society." It invites and challenges all members of the DFMS to contribute 80 cents per person per year for three years to support missionaries of the church serving beyond the shores of the United States. This was adopted unanimously.

## DIOCESAN ECW CALENDAR

**September 11:** Diocesan Executive Committee and Board Meeting

**October 3:** CPC Sunday

**November 6:** Diocesan Executive Committee and Board Meeting

**November 7:** UTO Ingathering

**November 30:** Deadline for UTO Grant Applications

**December 15:** Deadline for Fair Shares

### 2011

**January 22:** Diocesan Executive Committee

**March 5:** Diocesan Executive Committee

**April 15:** Deadline for Carlotta East Scholarship Applications

**April 29–30:** Diocesan ECW Annual Meeting

**May 2:** UTO Ingathering

**May 13–15:** Province V Annual Meeting

# BOOK REVIEW

BY NATASHA GARNCAREK

## JESUS WAS AN EPISCOPALIAN (AND YOU CAN BE TOO)

By the Rev. Chris Yaw  
LeaderResources 2008  
168 pages

Like many young people, I look at my grandparents and their absolute belief in the denominations to which they'd belonged all their lives. While they come from quite different worlds, they share mainstream Christian beliefs, the only difference being the degree of control that "THE CHURCH" had over their personal lives.

A few years ago, a friend surprised me by speaking of the many questions and doubts she had about her church and the fact that she and her church no longer had the same opinions and beliefs about Christianity. To my own surprise, I suggested that she should take a look at The Episcopal Church. It was a suggestion that came to me without any thought, and to this day, I'm still not positive why I made that suggestion. I hadn't attended church in years, but my lingering impressions of The Episcopal Church (my mother's church), was that it was comfortable. It wasn't noisy, it wasn't boisterous, you weren't harangued, you weren't talked down to, you weren't given a long list of what you shouldn't do, but you were encouraged to do your best to be a good Christian.

I'm still continuing the exploration of my beliefs and the Rev. Chris Yaw's book, *Jesus Was An Episcopalian (And You Can Be Too)* has given me more to think about than any web page or, for that matter, anybody I've talked to when seeking answers to my questions.

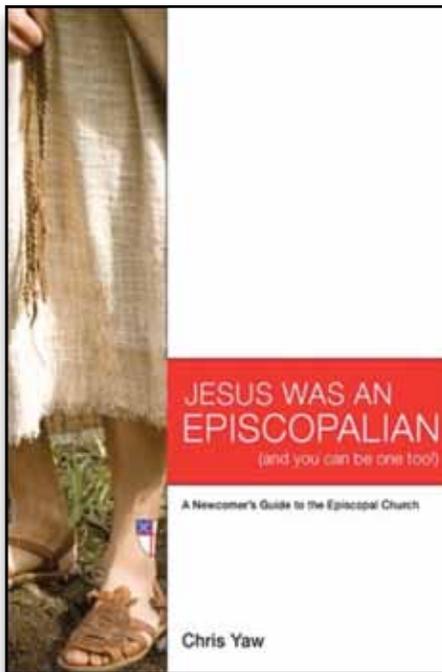
The title of this slim book (only 168 pages) could be very provoking to many, but Yaw begins his introduction by reminding us that The Episcopal Church of today is trying to live Christ's message, and it's trying to heal the world. The first chapter, titled "DO", starts with a quote from the Presiding Bishop: "We need to get busy healing the world. That's what we've been called to do. We need

to stop focusing on our internal conflicts. The mission of the church is the centerpiece."

Each chapter has a one-word title that explains and focuses on aspects of our beliefs, our practices, and our challenges. He reminds us that 70% of today's Episcopalians are converts and what might seem obvious to Cradle Episcopalians isn't to those who seek us out as a possible future church home. What is *The Book of Common Prayer*? (An interesting fact: When you hear wedding ceremonies or other religious ceremonies performed on television—such as soap operas—they are using *The Book of Common Prayer*.) What is the Eucharist? What are the liturgical seasons and the significance of their colors? What is the significance of the design of our church emblems? He talks about our conviction that Christ calls us to accept, as he did, all people into faith despite the divisions it has caused.

Yaw is funny, poignant, and conversational in his writing, and he presents the information in basic, easy-to-understand language while keeping the message strong: God is Love. We go to church to celebrate Him and The Episcopal Church offers a way to do that. Not only is this book an excellent read for someone curious to know more about the church, but I think it's also a great read for current members to reaffirm their beliefs and, one hopes, learn about things they didn't already know or had forgotten.

It's hard to distill my feelings while reading this book, except that I felt immense pride at how passionate Yaw is when he speaks about the love the church has. How we are tools in God's toolbox when it comes to spreading His word. We are part of a denomination that is full of thinkers and doers. The Episcopal Church is not about sitting around smugly talking about 'what we know' but strives to learn more about what we don't.



*Natasha Garncarek is a summer intern in the Office of Communications.*

# DIOCESAN INTERNS KEEP THINGS ON TRACK, RAISE UP NEW LEADERS

BY NATASHA GARNCAREK

**S**UMMER IN THE DIOCESE OF OHIO HAS STARTED, which means a new group of interns at the Diocesan offices have started work. Seven interns ranging from ages 17 to 27 are working in five different departments doing a variety of jobs that help the Diocese run. Diocesan internships are open to members of The Episcopal Church who are students at the high school or college level, and those who are recent college graduates.

Andrew Watts (19) attends St. Paul's, Cleveland Heights. He is a sophomore at Bucknell University majoring in International Relations and Economics. Andrew is interning for the Rev. Mark Robinson, Canon for Mission, and he is currently working on the Anti-Poverty Task Force. Andrew's interest in the diocese focuses on the Church's extensive mission work and community outreach programs, which he hopes will provide insight into the needs of the world today.

Allison Paetz (19) is a junior at Case Western Reserve University, majoring in Music Education and Music Performance. She is also interning for Robinson, updating the Diocesan Mission Inventory. She recently finished a two-year internship for St. Paul's, Cleveland Heights, which is her home parish. She wants to learn more about the diocese and the differences between working for her parish and working for the church on a larger scale. At St. Paul's, Allison worked with the youth ministry and Christian Formation.

Allison's sister, Sarah Paetz (17), is starting her senior year at Shaker Heights High School this fall, and she is working for the Rev. Vincent Black, Canon for Christian Formation. She is currently doing bookkeeping and working in the Resource Center. This is Sarah's first internship, and she hopes to learn more about a professional work environment while being able to help the church.

A member of St. Timothy's, Macedonia, Natasha Garncarek (21) recently graduated from Full Sail University with a Bachelor of Science degree with a focus on Film. Natasha is working with Martha Wright, Director of Communications. Natasha is currently working on editing footage of the Peer Ministry Training that took



**2010 Summer Interns (left to right): Allison Paetz, Carolyn Hockey, Sarah Paetz, Alex Tasy, Natasha Garncarek, and Andrew Watts. Missing: Elizabeth Hauserman.**

place in June. This summer, she plans to film more events for the Diocese, such as the Bishop's Bike Ride, to be made available on the website.

The second intern in the Office of Communications is Alexander Tasy (27), who attends All Saints, Toledo. He is a graduate student at the Academy of Art in San Francisco, focusing on Graphic Design. Alex will be working on graphic design and information collection for the Diocesan Journal. Alex is working with the Diocese this summer to expand his knowledge of different community publications.

Carolyn Hockey (17) a member of St Paul's, Cleveland Heights, will be a freshman at the College of Wooster in the fall and is interning for Virginia Krumholz, Archivist for the diocese. Her project this summer is streamlining the cataloguing of materials stored in the archives and creating an online card catalog. Carolyn plans to major in International Studies.

A member of Trinity Cathedral, Elizabeth Hauserman is starting her third internship for the diocese. She will be a sophomore at the University of Cincinnati, majoring in Urban Planning. Elizabeth is working with Sue Leishman in the Finance office, updating the databases. Her main reason for interning here at the Diocese is that she enjoys the environment where everyone is working towards the same goal: to help one another and the people of the Diocese to live happy, successful, and full lives.

# ChurchLife!

Trinity Commons  
2230 Euclid Avenue  
Cleveland, Ohio 44115-2499

## calendar highlights

July 4-9

### Camp Cedar Hills General Session I

Cedar Hills Camp and Conference Center, Painesville, Ohio.

July 11-16

### Camp Cedar Hills General Session II

Cedar Hills Camp and Conference Center, Painesville, Ohio.

July 18-23

### Camp Cedar Hills General Session III

Cedar Hills Camp and Conference Center, Painesville, Ohio.

July 25-30

### Camp Cedar Hills General Session IV

Cedar Hills Camp and Conference Center, Painesville, Ohio.

August 14

### Deadline: Constitution and Canons

Deadline for proposed changes to the Constitution and Canons. Forms are available on the diocesan website [www.dohio.org/convention](http://www.dohio.org/convention).

September 11-12

### Peer Minister Overnight

New Life Church, Uniontown, Ohio. Contact Vincent Black, 216-774-0453 or [vblack@dohio.org](mailto:vblack@dohio.org).

September 15

### Deadline: Nominations

Deadline for nominations for elected diocesan positions. Forms are available at [www.dohio.org/convention](http://www.dohio.org/convention).

September 25

### Ecumenical Day of Service

Multiple sites in Cleveland/Lorain, Canton, and Youngstown areas.

September 28

### Deadline: Resolutions

Deadline for proposed resolutions. Forms are available on the diocesan website [www.dohio.org/convention](http://www.dohio.org/convention).

October 8-10

### Diocesan Youth Event

Cedar Hills Camp and Conference Center, Painesville, Ohio. Contact Vincent Black, 216-774-0453 or [vblack@dohio.org](mailto:vblack@dohio.org).

October 13

### Deadline: Delegate Certificates

Deadline for Youth Representative forms and Delegate Certificates. Forms are available on the diocesan website [www.dohio.org/convention](http://www.dohio.org/convention).

October 21

### Deadline: Room Reservations

A block of rooms has been arranged at the Crowne Plaza-Toledo, 444 N. Summit St., for the 194<sup>th</sup> Annual Convention. Go to [www.dohio.org/convention](http://www.dohio.org/convention) for more information.

November 12-13

### 194<sup>th</sup> Annual Diocesan Convention

Crowne Plaza-Toledo, 444 N. Summit Street. Go to [www.dohio.org/convention](http://www.dohio.org/convention) for more information.

## Bishops' Visitations

July

No Visitations

August

No Visitations

September

12 All Saint Church, Toledo  
(Williams)

26 Christ Church, Huron  
(Williams)

October

3 St. Augustine's Church, Youngstown  
(Bowman)

10 Christ Church, Warren  
(Williams)

10 St. Andrew's Church, Akron  
(Bowman)

10 St. Mark's Church, Wadsworth  
(Persell)

17 Old Trinity Church, Tiffin  
(Williams)

24 Christ Church, Kent  
(Bowman)

24 St. Andrew's Church, Cleveland  
(Persell)

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