



Church Life!

The Magazine of the Episcopal Diocese of Ohio

WINTER 2010/2011



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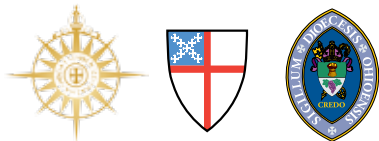
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- Good Shepherd Establishes a Micro-Enterprise

ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 114, No. 4, Winter 2010/2011

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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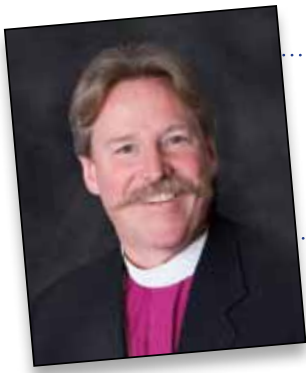
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Front Cover: Bishop Hollingsworth ordains Jane Trager and Josh Butler to the vocational diaconate at the Convention Eucharist.



GOD WITH US

LAST SUMMER, ON THE WAY HOME FROM TANZANIA, I stopped in Rwanda to visit a priest whose reconciliation ministry I have much admired and for whom our older daughter was working as a volunteer intern. One morning, in a community some two hours' drive from the capital city of Kigali, we were welcomed by a group of perhaps one hundred women and men who had gathered to share with me their experience of both the genocide and reconciliation.

The principal speaker was Agnes, a genocide survivor. She, a Hutu, was married to a Tutsi, a member of the minority ruling tribe whose power was originally established by German colonists and sustained by the Belgians. In the genocidal revolution of 1994, Agnes's own aunt orchestrated the mutilation and murder of Agnes's husband, by Agnes's brothers, in a manner too horrific to describe here. As well, they slaughtered four of Agnes's five children. Even though Agnes was Hutu, because her husband was Tutsi and she had borne Tutsi offspring, she was beaten, passed around to be sexually abused by a series of men, infected with HIV, and left for dead. Taken to the hospital by a compassionate soul, she was nursed back to some semblance of physical health, only to be rejected by her Tutsi in-laws because it was not only her tribe but her family who had murdered their son. She had no home, no community, and understandably no ability to open her heart to anyone.

Some years later she was invited to participate in a group of genocide widows and the wives of imprisoned "genocidaires" (the perpetrators of these killings), convened by a Rwandan priest with an irrational confidence that God's love can be born in even the most desolate of places. In the beginning, as Agnes tells it, she could not look at these other women, let alone speak to them. But over time, as they cautiously shared their stories with one another (and later with the murderers themselves as they completed their prison terms and were returned to the community), she began to experience the fidelity of God through a renewed sense a self-worth and hope that could only have come to life from somewhere deep and divine. She who was despised and abandoned by all, whose heart was rendered seemingly impenetrable by the unimaginable losses and abuses she had suffered,

who had lost not only the lives of those she most loved, but really her own life as well, was not abandoned by the God who created her in love. In the fidelity of God's love, she was quite literally brought back to life.

At the same meeting we also heard from John, one of the genocidaires who, after completing his prison term was now voluntarily building homes with other released prisoners for the survivors of their ruthless rampages. He spoke of the difficult process by which he was coming to terms with the unimaginable things he had done and how the work of reconciliation was work of his hands as well as his heart. At the close of our meeting we were invited to visit a house being built for a now crippled man by the very men who had so severely beaten him. As we toured the simple building, the priest pulled me aside to explain that the presence of a bishop was a very rare thing in this village and that both the builders and the owner had asked if I would bless this house of their reconciliation, this tangible icon of God's relentless fidelity. I was humbled to do so, and in my life in the church, few experiences have moved me so profoundly.

In the heat of the African summer I was starkly aware of Immanuel, God with us. Through the work of this reconciliation group, these survivors of the genocide, both the abused and the abusers, have been brought back to life by the God who abandons no one and who finds in each of us a place for love to be born, again and again and again. These many months later, my prayers are visited quite regularly by the remembrance of Agnes and John and their companions who have become for me models of active waiting for Immanuel, for God to be with us, born anew in even the most desolate and desperate places of our lives, those places within our souls where goodness and peace may have become unimaginable.

May Immanuel, the love of God that came to be with us in Jesus, be born anew in your life, and especially in those places where you most yearn for it, yet least believe it possible.

A handwritten signature in black ink that reads "Mark". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

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

WINTER CONVOCATION FEATURES PRESIDING BISHOP

WINTER CONVOCATION THIS YEAR WILL BE marked by the presence of a special guest—the Presiding Bishop of The Episcopal Church, Katharine Jefferts Schori. She will give the keynote address on Friday night and will celebrate and preach at the Convention Eucharist on Saturday morning, holding a plenary session later in the morning at the Convocation. She will meet with youth twice during her visit—once on Friday night and again on Saturday at lunch.

Held again in Perrysburg at the Holiday Inn French Quarter on February 11th and 12th, Convocation will offer workshops in the afternoon (see schedule). The theme this year is *Living the Mission of God—Exploring Our Connections with God, the World, and One Another*. Music and worship leadership will be provided by Dent Davidson, missionary for Liturgy and the Arts in the Diocese of Chicago.

Child care

Child care for infants through pre-K will be provided Friday at the Convocation from 7 P.M. to 9 P.M. and Saturday from 8:30 A.M. to 3 P.M. A children's program for K through 6th grade will be provided Friday from 7 P.M. to 9 P.M. and Saturday from 10 A.M. to 3 P.M. A safety process for dropping off and picking up children will be used without exception and at least one parent must have a cell phone set to vibrate so that he or she can be contacted during the conference quickly without disturbing others. Parents are welcome to take their own children swimming on Saturday from 1 P.M. to 3 P.M. Children without a parent accompanying them will not be allowed to swim.

Teenagers

A Special Youth Event is being offered this year in conjunction with the Winter Convocation for those in 7th through 12th grade. Youth are invited to come with an adult from their parishes for an opportunity to meet and spend time with the Presiding Bishop and with youth from around the diocese. There will be special



The Most Rev. Katharine Jefferts Schori, Presiding Bishop of The Episcopal Church, will be the guest speaker at Winter Convocation.

programming for them, they will sleep together (chaperoned and gender-separate), and have time for music, games, and swimming.

The Conference Cost is \$39 per person if registered and paid before January 28, 2011, with a maximum of \$100 per family and \$10 per child, aged 3 to 12. The Youth Event cost is separate but is covered in the maximum of \$100 per family. After January 28, the cost is \$49 per person or \$110 per family. Hospitality, food and beverage on Friday (including two tickets for beer, wine or soft drinks), continental breakfast, and lunch on Saturday are all included.

Presiding Bishop Katharine Jefferts Schori

Elected in 2006, Bishop Jefferts Schori is responsible for initiating and developing policy for The Episcopal Church and speaking on behalf of our Church about the policies, strategies and programs authorized by

General Convention. She has been a strong advocate for The Episcopal Church's mission priorities, including the United Nations Millennium Development Goals, domestic poverty, climate change and care for the earth, as well as the ongoing need to apply the Gospel to the contemporary world.

As our Presiding Bishop, she is charged to speak God's word to the Church and to the world. Our Convocation this year is a rare opportunity for all of us in the Diocese of Ohio to hear from her, share with her, celebrate Holy Eucharist with her, and hear her preach. We will explore the ways in which, as Christians and Episcopalians, we are connected with God; with our neighbors, communities, and world; and with each other in the Church.

Ambassador for faith and science

In addition to being the first woman elected to head The Episcopal Church, the presiding bishop was an oceanographer and pilot before her ordination. The Chicago Tribune has said of her, "As a trained oceanographer, pilot, and high-profile prelate, Jefferts Schori seems like the ideal ambassador to bridge the widening chasm between faith and science."

Bishop Jefferts Schori has said, "The ethical and moral issues that face people in the U.S. have a great deal to do with how we see the world, whether we see it as interconnected or not, our responsibility for our neighbors nearby and far away, how we're going to use the resources and the gifts we have to the benefit of somebody beyond our own selves. Science is a significant piece of that. [Science] teaches us about our interconnections in the world."

The Presiding Bishop follows with a full schedule for the weekend. On Sunday morning, February 13, she will preach and celebrate at St John's Episcopal Church, Youngstown, at the 10:30 service. Parishioners from nine Episcopal churches in the Youngstown area and Southeast Mission Area will be attending.

After a reception at St. John's, she will head back to Cleveland and to Trinity Cathedral, where she will preach for the annual Absalom Jones Celebration. That event celebrates the ordination of the first African American Episcopal priest. Bishop Arthur Williams will celebrate.

For more information about the Winter Convocation and to register go to <http://convocation2011.eventbrite.com> or contact Antoinette Taylor at the diocese, 216-774-0476 or ataylor@dohio.org. To make hotel reservations, contact the hotel directly at 888-874-2592 and ask for the group code DWC.

SCHEDULE FOR WINTER CONVOCATION

Friday, February 11

5:00-7:00 P.M. Registration

7:00-8:45 P.M. Worship and Town Hall
Discussion with the Presiding Bishop

9:00-10:30 P.M. Conference Hospitality
Gathering—Jackson Square Poolside (Hors-d'Oeuvres, Beer, Wine, Soft Drinks)

Saturday, February 12

7:00-8:00 A.M. Continental Breakfast

8:30-10:00 A.M. Convocation Eucharist

10:30 A.M.-12:30 P.M. Plenary with the
Presiding Bishop

12:30-1:15 P.M. Lunch

1:30-3:00 P.M. Afternoon Workshops
Choose one:

1. Growth Tactics for Small Churches
2. Liturgies for Same-Gender Blessings (C056)
3. UNBOUND! Worshiping with Song and Spirit
4. Does Passionate Spirituality Really Have Anything to Do With Us? (NCD)
5. Effective Food Ministry Collaboration
6. Confirmation Preparation for Youth and Adults
7. The Universal Theater of God's Kingdom
8. Fearless Finances
9. Best Practices for Churches without Full Time Clergy
10. Stewardship 101
11. The Anglican Covenant
12. Facing Death and Finding Hope/The Renewal of St. Mark's in Toledo



KAIROS: A LIFE-CHANGING MINISTRY

BY LINDA KINSEY

AS FRED FOGLE WALKS THROUGH THE DOORS OF the Marion Correctional Institution, the sound of the iron gate clanging shut behind him is a stark reminder that he is no longer “street side.”

It’s a small taste of what prison life is like for countless individuals incarcerated throughout the United States. But through a prison ministry called Kairos, Fogle, of Christ Church, Huron, is doing all he can to bring hope to men who find themselves on the wrong side of the prison walls.

“Kairos means God’s special time,” says Fogle, who has been involved in the non-profit ecumenical organization for 10 years. That special time, he says, brings about life-changing experiences, although Fogle is quick to point out that it is he who receives an overflow of blessings as he “brings Christ’s love” to the men.

One who knows first hand the dark side of prison life is Manny Sandoval, St. Matthew’s, Toledo. Sandoval, 51, served two years of a five-year sentence in a Texas prison in his younger years. And today he has two sons in prison, including one now in Marion.

“I was always too busy (for my family),” he says. Ironically, it was his

oldest incarcerated son who invited him to explore Kairos. Again, Sandoval says, “I was too busy.”

Eventually, a pastor active with Kairos visited him and invited him to attend church services.

Finally, Sandoval agreed to get involved with Kairos, which he counts as one of the best decisions of his life.

“I go to the prison to give, but I receive so much comfort and peace.”

And knowing his sons, including Manny Jr., who is in Marion Correctional Institution, is receiving the benefits of the ministry is even more comforting.

A three-day renewal

The Kairos experience begins for inmates when prison officials grant them permission to attend the three-day



event, which starts on a Thursday afternoon and ends on Sunday. Kairos weekends take place primarily in the prison chapel.

Many more men apply than

are accepted into the program, says Fogle. At the last weekend in Marion, 225 men applied, and 42 were permitted to attend. Fifty-five lay-led volunteers, who receive on-going training in the program, arrive on Thursday afternoon. Another 10 volunteers are there to work on the sidelines, preparing meals and setting up. Kairos pays for all activities, and no tax dollars are used. Time is spent listening to speakers talk about such topics as Christ’s presence in their lives, reminders that they are not alone and that they have choices, even inside prison.

Meanwhile, tables are set up allowing for groups of six men and the volunteers to form what Fogle calls “families.” The arrangement allows for one-on-one discussions, as well as group discussions. The men are encouraged to share their thoughts about the 11 formal presentations. Beyond the weekend, “Prayer and Share” groups are formed to encourage one another.

Both Fogle and Sandoval have observed that through the course of the weekend, men who walk in—obviously skeptical of the event—soften and relax. By the end of the weekend, many say they have experienced a pro-

“Kairos means God’s special time, [which] brings about life-changing experiences”

Fred Fogle, Christ Church, Huron

found spiritual awakening or renewal. Sandoval says he is moved by what he sees. “It is our goal to bring people to Jesus Christ...It’s an overwhelming feeling.”



Cookies for a cause

Integral to the success of the program is home-baked cookies.

“Each volunteer, about 65 of us that go in—that’s counting cooks, musicians and others—is asked to bring 120 dozen cookies each,” Sandoval says.

In total, 10,000 dozen cookies are brought into the prison for one of the renewal weekends, which are held twice a year, in the fall and spring. Kairos volunteers are responsible for finding enough volunteer bakers to fulfill the mission to flood the prison with cookies—enough that everyone, including staff and inmates, has some.

Each prisoner, guard or prison worker receives cookies. But beyond that, says Sandoval, “we ask the prisoners to give cookies to the person in prison who has offended them the most.” Participants may also use the cookies to seek forgiveness to those they may have offended, as well.

Fogle refers to the cookie give-away as a form of “agape love” and a “real ice-breaker” when the men first come into the program. At the end of each Kairos weekend day, participants take cookies back to their cells or dormitories to share with inmates. The gift of cookies offers participants a chance to discuss the Kairos weekend. All inmates, even those not involved in Kairos, receive two-dozen cookies.

But not just any cookie will do, according to LeRose Meadows, a vestry member of St. Paul’s Episcopal Church, Bellevue.

Meadows, who promotes the cookie-baking ministry through her parish newsletter, explains that all cookies must be home-baked, although volunteers may use a mix or supermarket cookie dough. Raisins, icing or powdered sugar are not permitted, and bakers are cautioned not to over-bake the cookies because they could break during handling.

It’s not acceptable to purchase cookies and donate them, she says. “We want them to be home-baked.” Finally, she asks bakers to “pray for the Kairos weekend participants as you bake and package your cookies, ask-

What is Kairos Prison Ministry? It’s a Christian, volunteer, lay-led, ecumenical ministry for incarcerated men and women and their loved ones. Although lay-led, clergy play an integral role.

What is its mission? The mission of Kairos is to bring Christ’s love and forgiveness to all incarcerated individuals, their families, and those who work with them, and to assist in the transition of becoming a productive citizen.

How is it structured? Three-day weekend retreats, held inside the prison, take place twice a year, in the spring and fall. Monthly reunions of volunteers and prison residents take place. Additionally, Prayer and Share groups, made up of inmates, meet weekly to pray and encourage one another.

Where does Kairos take place? Inside maximum- and medium-security prisons in the United States and in some foreign countries.

What other forms of ministry does Kairos take? The program also offers Kairos Torch for Youthful Offenders. As in the standard program, young men and women take part in a weekend retreat inside the prison. Torch team members commit to weekly mentoring with the offenders for six months after the weekend. Also, Kairos Outside is available for female family and friends who have loved ones in prison. Weekend events allow guests an opportunity to form small support groups, which give them strength for the challenges they face.

How can I get involved? Kairos welcomes volunteers who take on various roles, including team members for weekend retreats, prayer partners and support volunteers who bake cookies, write letters and prepare meals.

How can I learn more about Kairos ministry? Contact the Kairos headquarters at (407) 629-4948 or Fred Fogle at (419) 239-3997.

ing God to use the agape love cookies and the team as instruments for his love, forgiveness, healing, Christian renewal and evangelism.”

People and prisons change

“I’ve always had a heart for service,” Fogle says, and he has been active in a variety of groups, including Promise Keepers and foreign mission work. At home, he is also a member of the Lion’s Club, whose mission is to provide glasses for the needy.

Mission trips to the Philippines in 1999 and Cuba in 2001 ignited his passion for reaching out to people in need and sharing the Christian faith.

Now in his 70s, Fogle’s mission work is in prison, where he takes great joy in spreading the Gospel and forming close, trusting relationships with “residents,” as he prefers to call them.

He says he never asks participants what their crimes were, although some volunteer the information. Being an instrument of love and trust is at the core of the ministry, he says. But a number of participants are reluctant at first to believe that some strings aren’t attached. Fogle recalls a resident who started out with a hardened attitude. “The man’s attitude was ‘what do you want?’ He said he got so he could read eyes and judge people.” Eventually the man said he couldn’t find anything but love in the eyes of the volunteers.

Sandoval, who will be on the council board for Kairos starting in January, has witnessed lives transformed by the weekend event and the subsequent monthly reunions and Prayer and Share groups. His prison ministry is spent at Toledo Correctional Institution, a maximum-security prison.

The transformation he sees in the men has hit close to home, as well. His son, who is in Marion, now is “more easy going, more respectful toward me. He shows consideration for me.

“For my son and I to click and talk about Christ, well, it’s an awesome feeling.”

Today, the father and son share their “deepest troubles and greatest joys,” he says, and the two hope to

“For my son and I to click and talk about Christ, well, it’s an awesome feeling.”

Manny Sandoval, Sr.,
St. Matthew’s, Toledo

team up to continue their Kairos ministry after Manny Jr. is released from prison in about 10 years.

Fogle points to the overall improvement of the Marion prison, as well. At one time, he says, Marion was considered the worst prison in the state and one of the worst in the country. Gangs ran the inmate population and grievances were filed regularly against prison management. Trust was nowhere to be found.

Kairos made all the difference, Fogle says. Incidents of violence have dropped and, according to literature published by Kairos, recidivism drops dramatically in prisons where Kairos takes place.

For Sandoval, the greatest change he sees is in himself. “I get overwhelmed with these blessings in my heart, and I don’t know what to do. They just come out in tears.”

He knows that some people might be reluctant to enter prison ministry, but promises that “you will get blessed over and over and over, seeing the Holy Spirit working in these men.” He adds that those who enter the ministry “go to the dungeons, the basement, the bottom of the barrel. But after all, Jesus Christ came for sinners, and we’re all sinners.”

Today, Sandoval has a new life, which includes a loving wife and family and “a good job.” Kairos “truly changed my life,” he says.

Dear Parishioners of the Diocese of Ohio,

I need your help! Do you support prison ministries or would you be interested in doing so? I am Fred Fogle with Kairos Prison Ministries. We currently minister in five institutions in the diocese, but we need more volunteers because we are expanding into three or four more institutions in the diocese, including Mansfield and Grafton. We are looking for prayer partners, volunteers, cookie makers, and financial aid.

If your parish has any concerns about prison ministry or if you are doing work within our prisons, please let me know. We are supported by the diocese and Episcopal Community Services, and I’d like to give them a report about the full extent of the ministry.

Your brother in Christ,

Fred Fogle, Christ Church, Huron
419-239-3997 or bffogle50@bex.net

SABBATICAL GRANTS MADE POSSIBLE BY LILLY ENDOWMENT

BY BILL BENEDICT

BEING THE PASTOR OF A CHURCH CAN TAKE A TOLL, emotionally and physically. And a wise pastor will realize when the time has come to step back and recharge the spiritual batteries, both for herself and for her congregation.

According to the Rev. Helen Svoboda-Barber of Harcourt Parish in Gambier, that time has come. To help her to do that, the Lilly Endowment, Inc., has given her a \$50,000 grant to enable her and her parish to pursue spiritual renewal over four months next summer. As she travels and exercises spiritual discipline, her congregation will also take time to discern what God is calling them to become.

Svoboda-Barber is one of 149 pastors who are the 11th class of the National Clergy Renewal Program that has helped 1,440 congregations since the program began in 2000.

Through this program, the Lilly Endowment invites Christian congregations to apply for grants of up to \$50,000 to support an extended period of intentional reflection and renewal for their pastors. The pastors, working with their congregations, design their renewal periods to suit their own needs and aspirations. They are encouraged to include their families in the renewal activities.

“Part of the reason that I am doing this now is because it was the time,” Svoboda-Barber said. “I have been the rector for seven years and, typically, that is when most clergy take sabbaticals. The time also works well in my particular circumstances.”

Svoboda-Barber’s elderly mother, who has been living with her family, will soon be moving into a nursing home and the elder of her two children is in kindergarten, so those obligations are not hindering a sabbatical.

Another reason Svoboda-Barber has chosen to go on sabbatical now is because it has been strongly confirmed by the five people who serve on her Sabbatical Planning Team. They are continuing to work with her to refine her

sabbatical plans and to prepare the congregation.

“They prayed continually, and they have been my sounding board,” Svoboda-Barber said.

The Lilly Endowment, Inc., is an Indianapolis-based private foundation created in 1937 by three members of the Lilly family—J.K. Lilly Sr. and sons J.K. Jr. and Eli—through gifts of stock in Eli Lilly and Co., a pharmaceutical business.

Gifts of stock in the company remain the base of the endowment, but it is a separate entity from the company, with its own governing board, staff and location. It exists to support the causes of religion, education and community development.

Many of [the congregations during a sabbatical] discover ways to renew and refresh their own lives and spirits as well.”

Craig Dykstra, senior vice president for religion at the Lilly Endowment

Supporting and sustaining congregations

In the area of clergy renewal, the endowment’s work is based on several convictions about what is essential for supporting and sustaining strong and vital congregations. One of these convictions is that the quality of pastoral leadership is critical to the health of congregations. When well-prepared, thoughtful, imaginative, able and caring pastors lead congregations, these communities of faith tend to thrive.

The endowment works to strengthen churches, support recruiting and educating new ministers and encouraging theological reflection and religious practices that recover the wisdom of the Christian tradition.

“The intensity and demanding character of pastoral work in most congregations is difficult for many to appreciate,” Craig Dykstra, senior vice president for religion at the endowment, said. “They write and preach sermons, make hospital visits, administer the ‘business’ of their churches, preside at weddings and funerals, and counsel parishioners. And they are expected to ‘be there,’ to be available at both the best and the worst times in people’s lives.

“The National Clergy Renewal Program gives pastors the gift of being able to live for a while at a different

pace and in an alternative environment—to live in Sabbath time and space, and to honor that moment as God-given,” Dykstra continued. “Many clergy renewal participants have reported to the endowment that when they returned they found their vision for ministry enlarged and their call and commitment renewed.

“We find that these programs can be transformative for the congregations, too,” Dykstra said. “Not only do members of these congregations grow in their leadership abilities in the pastor’s absence; they also learn how to create an environment at their churches that supports their pastor’s continued service at a pace that he or she can sustain. Many of them discover ways to renew and refresh their own lives and spirits as well.”

This year’s group includes congregations in 40 states and the District of Columbia; they are affiliated with 11 different denominational bodies. Nearly half the grantees have average Sunday attendance of 100 to 400 at worship on Sundays; eight report worship attendance of 1,000 or more.

In Svoboda-Barber’s case, talk of her sabbatical began with a parish newsletter article in the fall of 2009. In the spring of 2010, the vestry unanimously granted her the four-month sabbatical for the summer of 2011. The Sabbatical Planning Team then began its work.

Breathe on me, breath of God

The theme of her sabbatical will be “Breathe on me, Breath of God: / Fill me with Life anew.” Harcourt Parish and Svoboda-Barber will seek renewal through a contemplative focus on the spirit, the “ruach,” the breath of God. Through meditation and spiritual exercises, they will engage the theme of living into wholeness and holiness, leaving behind what they once were in order to embrace fully what God is calling them to be.

This ruach of God will be pursued through the discipline of Qi Gong. Qi Gong is the Mandarin Chinese name of various Chinese methods of training for health,

martial arts and spiritual enlightenment. It can be translated as “energy work” or “love work.” In her application to the endowment, Svoboda-Barber wrote, “While doing simple breathing exercises, our teacher asks us to imagine expanding to fill the room, then the horizon, and then the universe. In that still point between each breath, we rest. As the breath begins again, all our cells come back together, refreshed and restored, to create a more healthy self. We become re-integrated and release everything extraneous.” The sabbatical will be formed around bringing this meditation and other similar practices into a Christian practice of ruach, the breath of God.

Qi Gong is “a good way to get your body in prayer,” Svoboda-Barber said in an interview. “It brings into consciousness that every breath is a prayer.” The rector’s family has a labyrinth mowed into their front lawn so that they can physically practice prayer.

“It goes back to the Christian idea of praying always or in all ways,” she said. “God expressed his love in a physical incarnation so, to me, this form of prayer is important, to involve our physical bodies in prayer.”

During her sabbatical, Svoboda-Barber hopes to accomplish her first “100-Day Gong” by practicing the

same exercise for 100 days in a row. She hopes to learn how to make this work a priority every day, in different spaces and places.

Harcourt Parish, which worships

in the Church of the Holy Spirit on the Kenyon College campus, is in the midst of a several-year process of change. For many years, it has supported the diocesan Episcopal chaplain to Kenyon College. Kenyon is now preparing to establish the chaplaincy as a college staff position. In the interim, Harcourt

Parish and its rector will be the Episcopal presence on campus. This transition is an opportunity for the parish to reconsider its missional work.

Svoboda-Barber will begin and end her sabbatical in a weeklong retreat at Holy Cross Monastery, in West Park, New York, where she first accepted her call to ordained ministry.

Easter events

The sabbatical will be introduced to the parish during Easter season 2011 with a series of events focusing on breathing and meditation, including both a Qi Gong workshop series and a preparatory retreat with a monk from Holy Cross. The rector will host home meetings that will include prayer, Bible study, and an introduction to the Qi Gong breathing exercise.

On Svoboda-Barber’s return, vestry members will hold a series of coffees and desserts in their homes with the rector and groups of parishioners. Each gathering will end with a time of discernment for how God is equipping them for the future.

“God expressed his love in a physical incarnation so, to me, this form of prayer is important, to involve our physical bodies in prayer.”

The Rev. Helen Svoboda-Barber



Episcopal Youth Event

DIOCESE OF OHIO

The Event

The Episcopal Youth Event (EYE) is the second largest event in the Episcopal Church and the single largest event for the youth of the Church. Typically attended by some 1500 young people, adult sponsors, bishops, staff and resource people. EYE is a once in a lifetime opportunity to gather with 1500 other young people.



The Details

JUNE 2011						
SUN	MON	TUES	WED	THURS	FRI	SAT
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

This year EYE will take place June 22-26, 2011, on the Bethel University campus in St. Paul, MN. Following EYE, June 27-30, the Diocese of

Minnesota will offer "Three Days of Mission". Youth groups will have opportunities to engage in urban mission in the Greater Twin Cities Area.

The cost will be approximately \$300.00 per person which will include all transportation, lodging and meals. Space is limited to 32 youth from each diocese, so please apply early.

Peer Ministry Training

PMT will be combined with the EYE this year as an opportunity to form youth leaders in a broader context. This will also allow youth to attend the EYE and Peer Ministry Training without the expense of both events. Those wishing to become Peer Ministers are required to attend a one-day intensive training on June 21, at Trinity Cathedral. We will spend the night at Trinity and after breakfast we will join others to depart on our EYE adventure.

Questions:
Contact Canon Vincent Black at vblack@dohio.org.
or by phone at 216-774-0453.

The Message

Matthew 10:40-42

"We are intimately linked in this harvest work. Anyone who accepts what you do, accepts me, the One who sent you. Anyone who accepts what I do accepts my Father, who sent me. Accepting a messenger of God is as good as being God's messenger. Accepting someone's help is as good as giving someone help. This is a large work I've called you into, but don't be overwhelmed by it. It's best to start small. Give a cool cup of water to someone who is thirsty, for instance. The smallest act of giving or receiving makes you a true apprentice. You won't lose out on a thing."



EPISCOPALIANS BEGIN TO REBUILD HAITI'S HOLY TRINITY ONE BRICK AT A TIME

[EXCERPTED FROM EPISCOPAL NEWS SERVICE]

SINCE THE EARLY DAYS FOLLOWING the magnitude-7 earthquake in Haiti in the late afternoon of January 12, 2010, Episcopalians have been giving their prayers, expertise, and money to the country, and that includes the Diocese of Ohio. Several of our parishes have been busy for months sending dresses made from pillowcases to children in Haiti (see *ChurchLife!* Summer 2010).

A large portion of Episcopalians' initial support was funneled through Episcopal Relief and Development, which recently released a report about its work in the country during the past year. The agency's work included providing shelter for 10,470 Haitians, medical service for nearly 60,000, food for close to 30,000, non-food supplies for 16,834 individuals and 26,763 students, water and sanitation for 47,358 people, and employment for 2,413.

The year-end report also explains the agency's plans for the "recovery and sustainable development" phase of its future work. The phase, which the plan predicts will last into 2012, is aimed at "greater economic independence and household and community security" through continued provision of housing and health and sanitation services, along with job creation, business development through grants and micro-financing, and agriculture and agro-forestry development.

While Episcopal Relief & Development continues its development work, the Episcopal Church on the first anniversary of the quake has formally inaugurated a church-wide fundraising campaign called *Rebuild our Church in Haiti*.

Our largest diocese

One of the U.S.-based Episcopal Church's 12 overseas dioceses, Haiti is numerically the largest diocese in the



church with more than 100,000 Episcopalians in 200 congregations, parishes, missions and preaching stations who, before the quake, were served by just 32 active priests, nine retired priests, six deacons, three nuns, and 17 seminarians.

The first step in the rebuilding effort will be the Diocese of Haiti's Holy Trinity Cathedral complex in Port-au-Prince. The complex once housed Holy Trinity Music School, Holy Trinity Professional School, primary and secondary schools, and a convent of the Sisters of St. Margaret, as well as the church with its world-renowned murals depicting biblical stories in Haitian motifs, which were crafted by some of the best-known Haitian painters of the 20th century.

Before the earthquake the diocese ran a network of 254 schools that taught more than 80,000 Haitians from preschool to university level. Other institutions included

Remains of the Diocese of Haiti's Holy Trinity Cathedral after the earthquake.





Murals from the Cathedral.

a school for handicapped children, a trade school, a two-year business school, a nursing school that granted the first baccalaureate degrees in the country in January 2009, a seminary, and a university. A renowned philharmonic orchestra and children's choir were based at the cathedral, and both are still performing. The diocese also provided medical clinics, development projects, and micro-financing efforts. Almost all the Episcopal facilities in the Diocese of Haiti were damaged or destroyed in the earthquake.

In October, the Episcopal Church's Executive Council reaffirmed its February challenge to the church to raise money to help the diocese begin to rebuild. The Rt. Rev. Jean Zaché Duracin, bishop of Haiti, has asked that the initial effort be focused on the cathedral for its profound symbolism not just for the diocese but also for the country. The council designated the Episcopal Church Foundation to coordinate the appeal.

The Convocation of Episcopal Churches in Europe and the Diocese of Eastern Michigan are two early

supporters of rebuilding efforts. The money they have raised for rebuilding the cathedral complex has been added to the *Rebuild our Church in Haiti* campaign.

"Haitians today see the 2010 earthquake as the one—and only one—chance to build a new and better Haiti," the Rt. Rev. Pierre Whalon, bishop in charge of the Convocation of Episcopal Churches in Europe, said in the foundation's release: "If we help them rebuild, the world will also get a new and better Haiti, and we will all benefit—especially the United States. If we do not, the same old Haiti will continue to suffer, and us along with them."

In November, a report released during a meeting of many of the diocese's current mission partners predicted that the first phase of post-earthquake reconstruction and development for the entire diocese will cost close to \$197 million. The Plan for the Reconstruction and Development of the Diocese of Haiti (Phase 1) said that the \$196,861,926 cost estimate includes a \$24,319,400 "local contribution," thus leaving \$172,542,526 to come from outside sources.

As the *Re-*

build our Church in Haiti project gets underway, the foundation said, nearly half the dioceses in the Episcopal Church have begun organizing volunteers or otherwise making plans to participate. Some of the early supporters include: the Dioceses of Vermont, Eau Claire, Michigan, Oregon, Central New York, and Western Louisiana, which have already sent convention

offerings designated for rebuilding the cathedral; the Diocese of Delaware, which is making the appeal the focus of its Easter bishop's appeal; and the Dioceses of Tennessee, Mississippi, and Southern Virginia, which will announce the appeal as new diocesan projects at their annual conventions

in January and February.

The Diocese of Ohio, working through Mission Area and parish leaders, will participate in this appeal of the Episcopal Church Foundation during Lent.

*[Bishop]
Duracin has asked
that the initial
effort be focused on
the cathedral for its
profound symbolism
not just for the
diocese but also for
the country.*

Presiding Bishop Katharine Jefferts Schori and Bishop Duracin survey the damage.



GIVING LIFE: THE ODYSSEY OF ONE PARISH

BY BILL BENEDICT

THE REV. DANIEL SCHOONMAKER, ST. HUBERT'S Church, Kirtland Hills, has been reflecting on the events of the past year in his parish—events that have brought home to him a deeper meaning of giving.

At St. Hubert's, the Christian ideal of giving one's life for another has been illustrated in a very tangible way as one parish member's sister died and her organs were donated for transplant, and another member received a heart transplant that has given him new life.

"In this season of the Epiphany and the time of gift-giving, [there is no] better gift than the gift of life," Schoonmaker said. "Often in the church, we are tied into services and ceremonies, but this was a transforming event, and the church is about transformation."

On March 12, Doreen Faragov, the mentally challenged sister of parish member Janet Wolanski, died suddenly. Doreen, 44, had never developed beyond the mentality of a 2-year-old. She had been living in a group home.

"It was quite a shock," said Wolanski. "She was as healthy as can be, but she suffocated on a peanut butter sandwich.

"I know how important it is to help someone," said Wolanski of her decision to have her sister's organs recovered.

Her brother Dan Miller of Pittsburgh died in 2006 and his corneas were recovered to help restore someone's sight.

Knowing her brother had given someone sight, she was willing to consider donating her sister's organs, too. Doreen's eyes helped two people, her skin was recovered to aid burn victims and her heart was sent to someone in Texas.

"Our goal was to help as many people as possible," Wolanski said.

Wolanski said that Doreen was like her own child because she had cared for her for many years after the deaths of their parents. Donating Doreen's organs seemed like the natural thing to do.

Normal in heaven

Wolanski was thinking not only about the future of Doreen's body, but also her soul. "The bigger thing that I thought about was that now she would be normal in

heaven," she said. "She would be able to speak. And we could help someone with her earthly body. Someone could use it."

One of those people who could have used an organ donation was Jim McElroy, also a parishioner at St. Hubert's.

McElroy's troubles began 20 years ago, when he developed high blood pressure and blockages in his arteries. Over time, he had 12 stents put in and underwent 25 heart catheterizations. He also suffered three heart attacks.

After developing cardiomyopathy, McElroy received a pacemaker that acted as a defibrillator and shocked his heart back into a proper rhythm, something that happened eight times over 10 years. "If I hadn't had that, I would have been dead 10 years ago," he said.

Through all this, McElroy continued to live an active life, until about eight months ago.

"Then it was like I came to the edge of a cliff and stepped off," he said. He could no longer ride his bicycle or do other activities, and he lost his appetite. Food started tasting bad to him, which, according to his cardiologist, can be a symptom of heart failure.

The pacemaker was working overtime, shocking him as often as five times in a 10-minute period. His heart

was working at 5 percent efficiency and was failing rapidly.

His regular cardiologist told him that he could do no more for him, so on July 1, McElroy consulted Dr. Mazen Hanna, head of cardiology transplants at the Cleveland Clinic. McElroy underwent a series of tests and began an IV therapy to help restore his heart. His application for a transplant was considered and approved by the medical committee at the Clinic.

Year-long transplant list

The McElroys were told that it could take as long as a year to get a heart that matched. If a heart did not become available, he would need a mechanical heart.

On August 11, McElroy was placed under heavy sedation to induce a medical coma; he was not conscious again until September 1, after he had received the transplant. McElroy was placed on a portable heart lung ma-

"In this season of the Epiphany and the time of gift-giving, [there is no] better gift than the gift of life."

The Rev. Dan Schoonmaker

chine that induced the left side of his heart to pump. During that time, he lost 36 pints of blood, while doctors looked for a match. His health continued to deteriorate, though, and his wife, Suzanne, never left the hospital. His two fireman sons continued a vigil as well.

On the 18th of August, Suzanne left her husband's side briefly to get something to eat. When she returned, she said, a man was standing at the end of his bed. It was Dr. James

Campbell, head of heart transplant. He told Suzanne that her husband had been moved to the top of the list for a transplant. They had five days to find a heart, and if nothing showed up, they would put in a mechanical heart. When she heard the news, Suzanne said, "I knew angels were standing all around us and all around Jim." As the time passed, however, McElroy's last chance at a live heart was slipping away. On the 22nd of August, he developed a fever, which would have precluded a transplant, and on the 6th day after inducing the coma, doctors closed up his chest. They found the source of the fever and cleared it with antibiotics, but no heart had been found. Then, according to Suzanne, at a few minutes to midnight on the last day for a live heart transplant, the phone rang with the news that a healthy heart that was a match had been found. "We don't know where the heart came from," she said, but "we did know God was taking care of us" By 5:30 A.M., McElroy was wheeled into the operating room to receive his new heart. At 7:00 A.M., the surgeons cut the first incision.

"No one told my wife this, but I guess I was as close to death as you can get," McElroy said.

Suzanne expected she would be

waiting several hours for news of her husband's progress. But within a short time, the surgeon appeared to tell Suzanne and her sons that McElroy was off the heart lung machine, and speaking of the heart, he

said, "It's a beauty."

When Suzanne saw her husband after the surgery, the first thing she noticed was "he was pink. He had been a terrible shade of gray for so long."

Jim was kept in a medically induced coma until September 1. He still

had his breathing tube. He had lost a lot of muscle mass, and he had to learn to walk again.

Says Suzanne of their ordeal, "I believe wholeheartedly and I always will that God was there with us the whole time. There are angels walking in that place."

Although the McElroys do not know the donor, they wrote a letter thanking the family of the donor and sent it to LifeBanc, the nonprofit organ and tissue recovery organization for Northeast Ohio. "I know we will always be connected," she said. "And that family and the donor are in our prayers every night."

One donor equals eight lives

Most families, however, do not have such luck, according to Chuck Heald, the director of media and community affairs for Lifebanc. Eighteen people die every day because they do not receive an organ for transplant. About 1,800 people in Northeast Ohio and 105,000 in the United States are on transplant waiting lists. A single donor can save as many as eight lives and enhance the lives of 50 people.

"That's why we need more people to register," Heald said. People can register at the Bureau of Motor Vehicles

when they renew their driver's licenses or at lifebanc.org, in a five-minute online process. Since the BMV has begun organ donor registrations, 5 million people in Ohio alone have offered to be donors after their deaths.

Lifebanc has had a very successful year, with 107 people donating their organs, according to Heald. With an average of 3.5 organs being recovered from each donor, about 325 people have been helped this year. Even so, he said, there is still a huge need.

Only 1 percent of deaths can yield viable organs for donation, since the donor must be brain-dead without having other organs affected. In the case of such a death, Lifebanc dispatches a specially trained person to contact relatives. If the person is a registered donor, the Lifebanc representative can provide information and help with funeral arrangements. Lifebanc pays all of the costs of organ recovery.

Once donor organs become available, Lifebanc contacts University Hospitals and the Cleveland Clinic to see if a local recipient is available. If not, the organization looks regionally and then nationally for a recipient.

Heald said that anyone with any illness can be a registered donor. Organs are evaluated at the time of death. When it is a person's only chance of survival, he or she is often willing to take organs from an older person.

Schoonmaker said that the stories of Doreen and Jim have opened his eyes to the possibilities of what can be done by the church about organ donation. He said that he has approached vestry members of St. Hubert's and asked them how the church could help in this area as a ministry. He also believes that parishes in the diocese could collaborate on this issue and help to educate parishioners about the importance of organ donation.

Schoonmaker said. "It was an honor to me to be involved with both journeys of these two families."

"We don't know where the heart came from, but we did know God was taking care of us."

Suzanne McElroy

MUSLIM-CHRISTIAN DINNER BUILDS BRIDGES TO PEACE, UNDERSTANDING

BY LINDA KINSEY

IN LATE AUGUST AND JUST BEFORE SEPTEMBER 11 of last year, radio and TV talk shows were boiling over with inflamed rhetoric about the proposed construction of a Muslim cultural center near Ground Zero in New York City, not to mention threats of burning the Koran.

But language of a much different kind could be heard in the dining hall of St. Bartholomew Episcopal Church in Mayfield Village, where Christians and Muslims had gathered to share a meal and to talk about beliefs and traditions and share sacred scripture.

“Building bridges to understanding” is the way the Rev. Dr. Joe Kovitch describes the gathering. He is a Lutheran pastor serving as extended supply at St. Bartholomew’s and Lutheran/Episcopal campus minister for Cleveland State University and Case Western Reserve.

The dinner, which took place last August, came during Ramadan, a month-long Islamic observance, which includes a daily fast that is broken after sundown, in this case, about 8 p.m.

Kovitch became acquainted with some of the local Turkish-American community members who are Muslim when they began attending church at St. Bartholomew.

“Episcopalians too have the means to weave prayer into their day with the offices in the Book of Common Prayer.”

The Rev. Dr. Joe Kovitch

Striking down stereotypes

They told Kovitch they wanted to forge a relationship between the two communities in an effort to strike down stereotypes and nurture understanding.

“I think the (Turkish) community really wanted to reach out to us,” says Tom Robinson, St. Bar-



The Rev. Dr. Joe Kovitch and Ibrahim Yildiz.

tholomew’s senior warden. The result, he adds, was a “positive experience” that provided a greater understanding of both faith and culture.

Ersin Isbilier, director of the Turkish American Society of Ohio located in Highland Heights, says “promoting peace” was at the center of the event.

“It is very important to calm each other” by focusing on issues that are “common to all humanity in order to build a better world.”

Isbilier said the dinner “was wonderful for us.”

From Kovitch’s viewpoint, the meal was completely Biblical: “Jesus broke bread and ate with people. All kinds of people.”

Isbilier points out that “We are all human, all sons of Abraham.”

It’s clear, says Kovitch, that these Muslims are “overwhelmingly seeking to build peaceful relationships. They are Americans and they [too] lost loved ones in 9/11.”

The dinner itself was prepared by the Turkish representatives and brought to the church.

“They brought everything,” Robinson says. “To my

knowledge, it was all Turkish food,” which received high praise from the St. Bartholomew parishioners.

In addition to enjoying an authentic Turkish dinner, participants also had an opportunity to hear a presentation on the traditions and beliefs of the Muslim world.

Kovitch says he’s gratified to see such a “deep desire to grow in understanding” on the part of both the Christians and the Muslims. “People came away from the meal smiling.”

A second event between the two groups occurred during Eid, a three-day celebration marking the end of Ramadan. Starting on September 10 last year, Eid is a time of communal celebration, forgiveness, and acts of charity. During Eid, the Turkish community invited the people of St. Bartholomew to a dinner to continue their shared relationship. Members read from the Koran, and they

discussed ways to continue building a shared community.

Bible/Koran study

In their discussions, the idea of a Bible/Koran study was born, using common topics, such as, “who is my neighbor”, and bringing scripture from each holy book. The study group met for the first time at the beginning of December at St. Bartholomew’s and compared Bible and Koran passages, answered questions about both faiths, joined the Muslims in prayer, and again shared a meal.

The Turkish American community, Kovitch says, is interested in showing a face of Islam that is about community, peace, and bridge building. They have strongly disavowed any relationship to radicalism and violence. Kovitch believes Christians have much to learn from Muslims and vice versa. For one thing, he

said, their prayer life is interwoven into their whole day. Muslims are called to prayer five times a day. Kovitch noted that Episcopalians too have the means to weave prayer into their day with the offices in the Book of Common Prayer.

“It is very important to calm each other” by focusing on issues that are “common to all humanity in order to build a better world.”

Ersin Isbilier, director of the Turkish American Society of Ohio

Participants from St. Bartholomew’s neighborhood attend the Bible/Koran study.



DIOCESE OF OHIO RECEIVES FIVE JUBILEE GRANTS

Jubilee Ministry is a ministry of The Episcopal Church. It is faith in action—loving God with all our heart, mind, soul and strength by loving our neighbors as ourselves. Jubilee Ministry connects these two important dynamics of the spiritual journey, enabling God’s reconciling work to be seen through us. Churches and other places engaged in Jubilee Ministry can be recognized, through a process leading to certification and engagement in a Jubilee Ministry Network.

In the past year, five parishes in the Diocese of Ohio applied for and received Jubilee grants for their work. It is the first time any parish in our diocese has applied, and all five applications were approved. The parishes receiving grants are: St. Thomas, Berea, for the Frannie Milward Community Garden; St. Peter’s, Ashtabula, for Great Music Without Barriers/CELEBRATE; Trinity Church, New Philadelphia, for Open Door Ministry; St. Luke’s, Cleveland, for a health and nutrition ministry, and Trinity Cathedral, Cleveland, for a hunger ministry.

CHURCH OF THE GOOD SHEPHERD, LYNDHURST, ESTABLISHES A MICRO-ENTERPRISE

BY MARY DAVIS AND MARTHA WRIGHT

THROUGH THE WORK OF THE HOLY SPIRIT, generosity and a little hard work, the Church of the Good Shepherd, Lyndhurst, has connected with the Village of Thingan, Nepal, by establishing a micro-enterprise fund for the village.

In 2009 the Reflections Women's Book, which meets the fourth Wednesday of every month at 7 p.m. read *Dangerous Faith* by Joel Vestal. In the book, Vestal describes his adventurous life in the developing world as he established ServLife International, Inc., an organization dedicated to rescuing children from human trafficking, empowering people to develop businesses, and training church leaders. ServLife works through the local churches

Davis found that making an agenda for any day was pointless, since travel was so difficult, rockslides are common, and schedules are determined around the availability of water.

Water buffalo delivery.



Members of Thingan Church.

so that the recipients of services always have spiritual support. A local, indigenous committee is established to choose projects and provide business support to the recipients of the microloans, known as the Hope Fund.

The women of the Reflections group were so moved and inspired by *Dangerous Faith* that they decided to do something more. They contacted ServLife with the intention of raising a few hundred dollars among themselves to support a loan for a single enterprise. A few days later they received an email from the author, Joel Vestal, who decided to come to Cleveland to meet with them.

With the author coming, the women decided to bring the event to the vestry and the rector and expand to a larger event. So, in March of 2010, Good Shepherd hosted a fundraiser for ServLife, which was attended by 60 people from Good Shepherd and six other area churches of various denominations. Instead of raising a few hundred dollars for a single loan, Good Shepherd set out to raise \$5,000 to establish a revolving loan fund for a village. ServLife has identified 40 villages in Nepal where Hope Funds will be established. The Village of Thingan is the first that they targeted. The first round of loans helped to fund two water buffalo dairies, two goatherds and one



Children from Thingan.

general store. The loans are being repaid on time at an interest rate of 8.4%. Private loans available to fund those projects would have been given at 34% interest.

So what began as the seemingly random choice of a book in the spring of 2009 culminated in a major fundraiser in the spring of 2010 and the creation of a personal relationship between the Church of the Good Shepherd and the Village of Thingan, Nepal. Truly an example that “God, working through us, can do infinitely more than we could ask for or imagine.”

A trek halfway around the world

Not only did Good Shepherd provide spiritual and monetary support, but parishioner Mary Davis decided to visit the village of Thingan for eight days to experi-

Mary Davis with Charita and Chandra.



ence life and see how their loans were helping. This past December, Davis hired a translator and headed for Katmandu where she met the local loan administrator, who thought she wouldn't last two nights in a remote village. Nonetheless, Vestal himself approved her visit.

To get to Thingan, Davis traveled only 90 miles but it took eight hours over rough roads. Davis found that making an agenda for any day was pointless, since travel was so difficult, rockslides are common, and schedules are determined around the availability of water. There is no electricity.

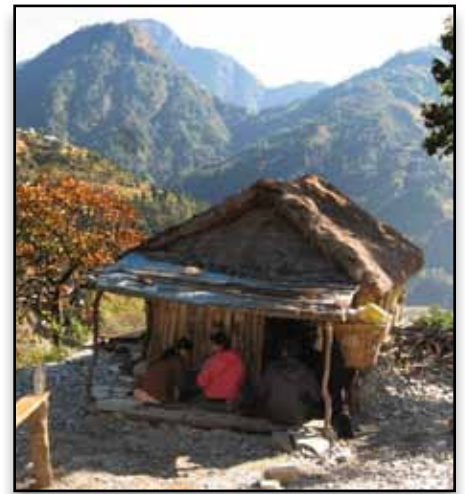
She stayed with the local pastor and his wife. Davis took a tape recorder, and talked to as many villagers and loan recipients as possible. Her purpose was to find out how life was before and after the loans—how the loans had made life

better for villagers, although at first the villagers thought she was there to see if they were worthy of the loans. Davis saw not only how the purchase of a pair of water buffalo could bring in an income, but she also witnessed how the general store that was funded had helped a man, previously a day laborer, not only provide supplies to local people, but also to stay closer to his sick wife.

Her opportunity to visit people's homes was unusual. Foreigners come to visit schools and other institutions, but many of the villagers, she thinks, had never seen a westerner before. She told the villagers about Church of the Good Shepherd and how the parish had been praying for them. She felt supported by the prayers of her church throughout her visit, and she confirmed that they were indeed praying for her.

Davis says she doesn't know who receives more from the relationship, the village of Thingan or Good Shepherd. She is developing a presentation for any parish that would like to hear about her experiences or become involved.

For information about ServLife International, Inc. or to order *Dangerous Faith* for your book group, see www.servlife.org.



Store funded with Hope Funds.



ECW NEWS NOTES

PRESIDENT'S REPORT

Nancy Sherwin has decided to get 2011 off to a positive start with a new knee. Her surgery was scheduled for January 12 and she will be hospitalized for several days before going to a Rehabilitation facility for intensive therapy. I can't imagine her frustration in having her activities limited but I'm confident that she will be back with us, with even more vigor, in the not-to-distant future. I know that you will join with all of us on the Diocesan Board in wishing her well and remembering her in our prayers.

UPCOMING EVENTS

The Diocese of Ohio 2011 ECW Annual Meeting is to be held at the Hilton Hotel, Beachwood on Friday and Saturday, April 29 and 30. Bishop and Mrs. Hollingsworth have kindly invited us to hold our Friday Banquet at their home.

Province V ECW Annual Meeting is scheduled for May 13 through 15. Our hosts are the women of the Diocese of Southern Ohio, and the meeting is to be held at the Concourse Hotel at the Columbus Airport. The theme is "Lifting our Voices in Prayer, Love and Service." More details later.

UNITED THANK OFFERING

Fall Ingathering

The provisional total for the Fall Ingathering is \$14,795.21 from 43 Parishes and the Diocesan Staff. Thank you very much.

Just a reminder: the United Thank Offering is not a donation or a fundraiser. It is a discipline of offering daily prayers to God. That's why folks use Blue Boxes. Every time we are thankful to God for something, and for me that's several times a day, a coin is placed in the Blue Box. Sometimes I just see the Blue Box on my table and I don't have a coin, but I thank God anyway and maybe I'll go back and put a coin in later.

Twice a year the Blue Boxes are gathered and the coins are turned into a check that is made out to the United Thank Offering. With those offerings, the national UTO Office is able to grant funds to projects. In 2009, a Cleveland church received a grant for use in its community outreach program.

Why the Blue Boxes? Because they are the reminder to give thanks for even the small things in life; they are also a useful parental tool, helping our children and grandchildren to develop a prayer discipline. Every time a child is thankful, for their Mom, Dad, sister, brother, good day at school, clothes, shoes, they can put a penny in a Blue Box. United Thank Offerings are ongoing, day-by-day prayers to God.

The United Thank Offering Memorial and Gift Trust Fund was established in 1982 as a permanent trust. This Fund is a permanent endowment fund created by memorial gifts and gifts of thanksgiving honoring or celebrating people and events. The names are permanently recorded in a book, which is kept at the Episcopal Church Center and displayed at each Triennial Meeting of the Episcopal Church Women. These tax-deductible gifts may be made in any amount. Earnings from investment of the Memorial and Gift Trust Fund assure income to support the independent, elected volunteer UTO Board and provide interpretive materials for the extensive diocesan and parish volunteer network.

Thank you for your participation in and dedication to the United Thank Offering.

Susan Lau, UTO Coordinator, Diocese of Ohio

NATIONAL ECW'S BOARD

This board held its fall meeting in New York in early November 2010. Our Province V representative has suggested that the following items will be of interest to

DIOCESAN ECW CALENDAR

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

us in the Diocese of Ohio:

- 1) Plan to send a delegation to Triennial Meeting (T.M.) July 5-11, 2012, in Indianapolis.
- 2) Participate in a 'Season of Prayer' for the Sudan (an initiative of the Presiding Bishop).
- 3) Discover and make others aware of the violence towards women. Let's help to stop violence towards women and children.
- 4) Contribute to the National ECW Social Justice commitments:
 - The Lillian Vallely School (already a recipient of monies from our Diocesan ECW and individual parishes)
 - El Buen Centro Pasteur
 - Nets for Life (through your parish, diocese or the ECW)
 - Women to Women Program for grants (to start a business)
- 5) Assist Diocese of Indianapolis when asked to help with T.M.
- 6) Attend Province V Meeting in May 2011 in the Diocese of Southern Ohio.

Extracted from a report from Valerie Hoffman-Hatcher, Province V Representative to the National ECW Board.

REACHING OUT

Like most of the "mainline" denominations, the Episcopal Church is contending with how to continue serving the many that need help with fewer resources both human and financial. While each parish addresses these issues, it is also a focus of the Diocesan ECW—how to do more with less.

In late October, I was invited to join our president, Nancy Sherwin, when she visited representatives of the ECW in the West Mission Area. We met at Trinity Church, Findley, with 13 women attending and several others tendering their regrets, because of a conflict with a diocesan program in the area at the same time. It was a very gratifying response.

The purpose of the meeting was to learn how this diverse mission area, part urban and part rural, serves the needs of its communities and how the various parishes could perhaps support one another in maximizing the impact of their programs. All the parishes present were actively engaged in their communities, and their programs ran from quite small to rather large. Why should that surprise us? It didn't, but it did remind us of all the work that is going on across the diocese and what we can learn from the individual experiences. It is one thing to see the programs written down on a piece of paper but quite another to listen to the people who put their ideas into practice.

Because of the success of this meeting, our president

hopes to hold meetings in several other mission areas in the coming year and by so doing recognizing the hard work and initiative that is being exercised along with creating a forum to share these ideas and experiences with others. There isn't a parish that can't offer an idea or one that can't learn of a new approach.

Is this just an ECW idea? No! In the Summit Mission Area we have, since our formation, had this concept as one of our goals. We have identified the programs our parishes are supporting or organizing and looking at the synergies that can be created. It's not just the large churches helping those that are smaller; some of the smaller ones have some of the great ideas! Is yours one of them? Please share them.

CLERGY NOTES

The Rev. Allan Belton is serving as extended supply at St. Mark's, Wadsworth.

The Rev. Dustin D. Berg is serving as priest-in-charge at St. Mark's, Canton.

The Rev. John S. Keller has concluded his ministry as interim pastor at Church of the Ascension, Lakewood.

The Rev. Dr. Elaine McCoy, PhD. has concluded her ministry as interim rector at Grace Church, Sandusky, and is now part-time priest-in-charge at Church of the Ascension, Lakewood.

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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 www.dohio.org to sign up!



March 25-27, 2011, for young people in grades 9-12
Cedar Hills Camp and Conference Center
For more information contact Canon Vincent Black
at vblack@dohio.org or 216-774-0453.

HELPING VETERANS: IT TAKES THE COMMUNITY

BRENDAN KNOBLAUCH, A MEMBER OF ST. PAUL'S, Cleveland Heights, who spent 15 months in Tanzania helping to explore a companionship with the Diocese of Tanga, is back home and working in the offices of the Diocese of Ohio.

While Knoblauch has been traveling around the diocese speaking about the potential companionship with the Diocese of Tanga, he also discovered that many of our parishes have relationships with veterans and military personnel. Almost all parishes he visited had service members on their prayer list and many performed outreach work such as sending care packages to military personnel and doing work on behalf of veterans.

Veterans' issues are a personal passion for Knoblauch because he is a five-year veteran of the United States Marine Corps. He became especially concerned with veterans' educational problems and opportunities as a student at John Carroll University. During his first year in college, after the military, he faced transition difficulties ranging from feeling isolated to problems with tuition payments. Since many of the staff and faculty did not understand his particular circumstance, he had to navigate through the college process alone. During his time as an undergraduate, he noticed that several of his buddies from the military and a couple of veterans he met at John Carroll were struggling, as well.

Knoblauch believes that veterans' educational problems are a serious concern for the country and for individual communities, and he wanted to learn more about how to change the system to assist his fellow veterans. During Knoblauch's senior year, he decided to write his senior economics thesis about the potential effects of the Post-9/11 GI Bill. In addition, he worked with John Carroll's admissions office to convince the university to participate in the Yellow-Ribbon Program, which would allow qualifying veterans to attend John Carroll free of charge. After graduating in May of 2009, Knoblauch moved to Tanzania.

A month after Knoblauch returned to Ohio, he met John Schupp, PhD, professor of chemistry at Cleveland State University, through a veteran friend of his. Over the years, Schupp had noticed veterans in his classes struggling in college. After speaking with them about their experiences and accomplishments in the military, he realized that with the right teaching approach and strategy, veterans could be successful in college. This led him to create a program called SERV (Supportive Education for the Returning Veteran) at Cleveland State University.

Knoblauch believes that veterans' educational problems are a serious concern for the country and for individual communities, and he wanted to learn more about how to change the system to assist his fellow veterans.

Two fundamental problems

Knoblauch believes there are two fundamental problems that lower the probability of a veteran graduating from college. First, many veterans have difficulty making the transition from the military into college; they may not be prepared academically, they may feel isolated, and they may have financial or health problems. The SERV model works to alleviate these problems and others that a veteran may face. Second, colleges and universities have trouble recruiting veterans to apply, and many veterans do not understand how to select the school that is best for them and their

needs. Knoblauch and Schupp had several conversations about this second problem and both agreed that a community with an understanding of veterans, their problems, and their opportunities, could be helpful to returning veterans as they re-enter civilian life and go to college. To confirm their idea, Knoblauch sent out a survey to all the parishes in the diocese. Twenty-five parishes responded with the following information:

- Most parishes surveyed have between one and five members of their parish in the military
- Many parishes pray for even more service members each Sunday, some over 20
- Most parishes surveyed feel that they are not very knowledgeable about veterans' educational benefits

- 88 percent of parishes surveyed are not familiar with the Post 9/11 GI Bill, which provides a substantial increase in educational benefits for veterans—for many, a free education with a living allowance
- 64 percent of parishes surveyed think that learning more about veterans' issues would help their outreach for military members and veterans
- 60 percent of parishes surveyed are interested in helping veterans attain higher education

The results of this survey indicate that many parishes support veterans or want to support veterans; however, parishes need and want more knowledge. As a result, there is an opportunity for the diocese, as part of the greater community, to help solve this second problem.

Resolving the first problem: focusing on strengths

SERV's philosophy is to focus on the strengths of veterans, particularly their abilities to work as a team and their dedication to mission accomplishment. Schupp developed a cohort method, which created classes exclusively for veterans in their first year of school. In the first semester of their freshman year, veterans take four veterans-only courses; then the following semester, they take three veterans-only courses and one regular course. By introducing veterans to college courses with their peers, much the same as veterans of World War II and the Korean War experienced, the school is better able to retain them during this crucial first year of college. In addition to veterans-only classes, SERV, by working with the local VA, creates a veterans' resource center on campus to assist with educational and healthcare benefits.

With the initial success of the

SERV program at Cleveland State University, Schupp has spread his model to other universities and is researching other methods to help veterans complete a college education. The SERV model has been adopted at the University of Arizona, Youngstown State University, and Ohio State University. SERV plans to expand its successful model over the next few years to every school in Ohio.

In the summer of 2010, Schupp performed a study for the State of Ohio, which analyzed the enrollment and retention of veterans attending all of Ohio's four-year public universities and two-year community colleges to determine the most effective methods to achieve success in school. He also collected veteran residency data in Ohio from the Department of Veterans Affairs to determine the number of veterans eligible for educational benefits. He discovered that a significant number of veterans in the community do not use their educational benefits, and therefore, an extraordinary opportunity exists with the right strategy to assist these veterans and future veterans in getting a college education. SERV is planning to provide consulting work for more colleges and universities to help them develop classroom strategies and student services to ensure educational success for veterans.

Resolving the second problem: empowering the community

Schupp also recognizes that the church is an important part of the community

and a trusted source of information for service members and veterans. SERV would, therefore, like to partner with church organizations, which have relationships with service members and veterans, so they can encourage them

to attend schools with the SERV model in place.

As a solution to the second problem, the Diocese of Ohio and SERV will be hosting free seminars throughout the diocese within the coming months for anyone interested in supporting veterans. The seminars

By introducing veterans to college courses with their peers... the school is better able to retain them during this crucial first year of college.

will focus on veterans' educational opportunities, veterans' health issues, and the SERV model and why it works. The seminars will include open discussion on how we as a church and a part of the larger community, can use our relationships and resources to support veterans. As an informed people providing support for veterans, we can help them in their transition into civilian life and encourage them to attend college. The collaboration between churches and SERV will also help the community become more aware of the problems veterans face, it will connect various groups within the community, and ultimately it will give veterans the best opportunity for success in the classroom.

For more information on diocesan advocacy for veterans' education and how to get involved, contact Brendan Knoblauch at bknoblauch@dohio.org or 216-818-8861. For more information on the SERV program and how to get your local school involved, contact Dr. John Schupp at j.schupp@servprogram.com or 440-488-6416.

DIOCESAN CONVENTION: ORDINATION, WORSHIP, DISCUSSION, AND BUSINESS

DIOCESAN CONVENTION WAS HELD THIS YEAR AT the Crowne Plaza Hotel in Toledo, and returned to the day-and-a-half business format. A highlight of the convention was the ordination of Jane Trager and Josh Butler to the vocational diaconate. The service was held at Trinity Church in Toledo.

Results from Convention

Michael Bickerton, St. Peter's, Lakewood, was elected for a five-year term as Diocesan Trustee. For Standing Committee Rebecca Roth was elected in the lay order, and the Rev. Keith Owen in the clerical order. For General Convention Deputy to serve at the 2012 General Convention in Indianapolis for a 3-year term, Denise Caywood, Stephen Gracey, Bill Joseph, and Sue Perkinson were elected in the lay order. In the clerical order, the Rev. Alan James, the Rev. Gay Jennings, the Rev. Jeremiah Williamson, and the Rev. Evelyn Manzella were elected. By acclamation, Jim Baker and Ben Davis were elected in the lay order to Diocesan Council; the Rev. Marie Phillips and the Rev. Deborah Rankin were elected in the clerical order.

For Development Council of Episcopal Community Services, Jacque Fertick, Lonny Gatlin, and Sonia Miller were elected in the lay order by acclamation, and in the clerical order, the Rev. Lisa Hackney was elected by acclamation.

Both proposed amendments to the canons passed. The first, changing the name of the Youngstown Mission Area to the Southeast Mission Area, passed, and the rules were suspended to allow the canon to go into effect immediately. The second proposed canon passed with an amendment to Section 2 pertaining to the Disciplinary Board. It now reads:

“Clergy Members. The Clergy members of the Board must be canonically resident and geographically serving within the Diocese, have been ordained to the order from which they were elected for five or more years, and not be, either at the time of election nor the five years prior to election, under sentence or pastoral direction.”



Convention Eucharist at Trinity, Toledo.

Resolution R-1 on the Tithe as the Means of Financing the Work of the Diocese of Ohio failed. Resolution R-2 on Clergy Compensation passed, as did Resolution R-6 from the Commission to End Racism asking to recharter the group as the Commission for Racial Understanding.

Resolution R-3 on Immigration passed as amended (amended passages are underlined), so that it says “Resolved that the 194th Convention of the Diocese of Ohio call on the United States Government for comprehensive immigration reform, which may include:

- a) A path to citizenship for the 10-12 million undocumented people in the U.S.;
- b) Reform of our immigration system, so that migrant workers can enter the United States and work in a safe, regulated and humane manner;
- c) Reform of the family-based immigration system, so that waiting times/backlogs to reunite families are significantly reduced;
- d) Restoration of due process protections for immigrants;
- e) Reform that is humane, workable, and reflects the paramount importance and socio-economic necessity of family unity;

- f) Development and implementation of policies which address the root causes of migration, such as economic development in poor countries;
- g) Support for a path to citizenship for youth brought into this country illegally as infants or young children via enactment of the legislation currently before the U.S. Congress.

Resolution R-4 also on Public Sector Funding for Food and Nutrition passed as amended. The amendments included three added resolved clauses:

and be it further

Resolved, this Convention asks the Secretary of Convention to transmit this resolution to Ohio's elected representatives to the Congress of the United States and to those representatives to the Ohio legislature elected from within the geographic boundary of the Diocese of Ohio;

and be it further

Resolved, this Convention asks the members of the Diocesan Advocacy Committee to plan and carry out a campaign to contact in person the officials elected to state and national office from within the boundaries of the Diocese of Ohio, expressing to them the passionate conviction of this 194th Convention that funding food security for its people is an essential component of life in a healthy and moral commonwealth;

and be it further

Resolved, this Convention asks the Diocesan Advocacy Committee to report to the 195th Annual Convention of the Diocese of Ohio on its work in carrying out this resolution.



Little Saints Liturgical Dancers from All Saints', Toledo.

Resolutions 5, 6, and 7 passed without amendment. Resolution R-7, which was submitted at the beginning of Convention, asked the Convention to declare Christ Church, Lima, extinct. Christ Church closed in 2005. The property can now be transferred to the Trustees of the Diocese for sale.

Discussions

Five topics of discussion were presented during Convention for delegates to discuss at their respective tables. The questions posed were:

- 1) In what ways have you experienced collaboration with, or connection to, other Episcopalians in your mission area? Having shared your experience to date, what do you imagine and desire for collaboration and connection to other Episcopalians in your mission area?
- 2) Describe an important experience you had in a camp or retreat setting? How has it been important in your spiritual development?
- 3) What experience have you

- or your parish had in doing international ministry? What impact has that ministry had on the life of the parish and the individuals actively involved in it?
- 4) What experiences have led you to a deeper understanding of the racial dynamics or racism in your community? How can the Church help in building healthier relationships between individuals of differing races?
- 5) What experiences have led you to make a greater spiritual commitment to follow Jesus Christ? How can the Church continue to support you in living into this commitment?

The budget for 2011 includes an increase of \$15,916 or ½ of one percent greater than that of 2010 and 5 percent less than the budget of two years ago. For the second year, there have been no cost of living increases and no added personnel. The budget passed as presented.

Before Convention adjourned, the Little Saints dancers from All Saints', Toledo, provided liturgical dance.

AROUND THE DIOCESE

ST. MATTHEW'S, BRECKSVILLE, HOLDS MESSIANIC BANQUET

By Dottie Rieman

In a special service, the Healing Ministry and the youth of St. Matthew's, Brecksville, with a leap of faith, prepared the way for the Messianic Banquet (the Reign of God).



Jacques Gascoyne, pianist, organist, and cantor set the stage with lively Hebrew and Christian music, while the Rev. Stephanie Pace ushered in the Presence of God (bringing Heaven to Earth) through her homily and preparing the Lord's Table.

The recession song "Go Tell it on The Mountain" led the people to the Banquet Hall where God was Host to a feast of fat things—a table full of succulent foods prepared with loving hands, including casseroles, pork and wild bore, soups, salads, dumplings, fruits, cakes, pies, pastries, and other delicacies. The atmosphere was lively and full of joy.

A CREATIVE SOLUTION TO A MISSION CHALLENGE

By Betty Diemer and the Rev. Joe Ashby

One of the surprises that Grace, Mansfield, encountered as the "Little Dresses for Haiti" project exploded into a major ministry—with people in 11 states and Canada now sewing dresses—was the cost of shipping the finished dresses to Haiti. The most cost-effective way we could find was \$4.00 per pound



from Miami, including customs.

Our first solution was to find people going to Haiti who would hand carry some of the dresses. If they go in as part of their personal luggage, there is no customs fee, and many dresses have been delivered this way, but it's not a very satisfactory long-range solution. The dresses do not arrive in a timely manner, and there is the difficulty of getting them to the proper place, once they get to Haiti.

So, we needed another solution. We decided to sell "Singing Rooster" coffee, which is a fair-trade Haitian "mountain bleu roast" coffee that compares favorably to Jamaican Blue coffee. It comes in either ground or whole beans for \$6.00 per 9-ounce package, and we sell it for \$9.00 per package. The coffee tastes great and makes a wonderful present or a nice way to treat yourself! The supplier also offers an excellent decaffeinated coffee from Mexico. Singing Rooster Coffee is a non-profit organization, and all profits go back in the form of grants for economic development in Haiti. This is a win-win-win solution to our problem: money to ship dresses to Haiti, support for economic development in Haiti, and a delicious cup of coffee.

To learn more about this coffee visit singingrooster.org.

ST. PAUL'S, MEDINA, PARISHIONER GETS MORE THAN SHE GIVES

Jackie Papesh, a member of St. Paul's, Medina, has spent part of 2009 and 2010 in Buswelu, Tanzania, working in an orphanage. Following are excerpts from a letter she sent to her parish:

I have been blessed to get to know and love the beautiful children of Hands of Mercy Orphanage and Upendo Children's Home in Buswelu, Tanzania. I have had the amazing opportunity these last two summers to spend months in Northern Tanzania on the outskirts of Lake Victoria and to give my whole heart to these kids.

I walked into a big red iron gate on a hot, sunny Wednesday at the end of May. I was completely overwhelmed, as the poverty was even more than I had expected or pictured in my mind. The children who came running towards me were in old tattered clothing and bare-footed, but the smiles on their faces overshadowed all the rest.

I arrived safely and was standing in the midst of one of my first African sunsets thousands of miles away from



Jackie Papesh, a member of St. Paul's, Medina, with some of the children in Buswelu, Tanzania.

home and all that I'd previously known. The children were quick to get my attention and eager to pose for pictures.

I walked into one of the buildings and saw the bedrooms and stood unable to speak as I tried to hold back tears that were begin-

ning to run down my face. I truly realized how blessed I was to have family and two wonderful sisters and a home that was our own. I saw all these children sleeping two or three to a bed, and I understood in that moment how different our lives had been. But one thing that I came to learn from the trip is that we are more alike in our different worlds and cultures than we are different. We all yearn for the same love and want the same successes and dream of the same futures. The same wants and needs, just in a different community.

I dream of Tanzania, of the children's faces and their laughter and love, and it stings deep within my heart that I cannot be with them or talk to them everyday. I will feel a sense of responsibility towards them for the rest of my life. God's work and the plans he has set for all of us are amazing. I did not know of these children living half a world away, and now I feel as if I have always known them.

I became especially close to a little boy named Mwita. I became Mama Jack to him, and I smile and feel proud to have such a distinguished title. Of all my 23 years of life, who would have thought that one little child and the name he gave me would be my greatest accomplishment and give me the most pride?

Even as I adjust back into my so-called normal life, the children are always with me and not a day goes by that I don't think of them or miss them. I carry them with me in my heart and spirit each and every day. They give me the motivation to keep going, keep working towards my goals, to eventually provide them with the future each and every child deserves.

Upendo Children's Home was created to do just that. We aim to be a safe haven for these children who have been orphaned due to the HIV/AIDS pandemic. We are in the process now of making this dream a reality.

If you would like to know more about the ongoing

fundraising efforts for the Upendo Children's Home, please feel free to contact me at 330-421-2942.

—*Jackie Papesh*

ST. MARK'S, SIDNEY, USES NATIVITY SETS TO REACH OUT

St. Mark's, Sidney, has discovered a new way to get themselves known in the neighborhood—at least at Christmas time—by providing a nativity display and inviting everyone to come.

Glenn Devers, a member of St. Mark's, was invited by his granddaughter Jennifer Simon to visit a display of Nativity sets at the Bowling Green Alliance Church. The church gathered dozens of Nativity sets that had come from all over the community, and placed them on risers. With candles and music, they set an atmosphere to remind people of the real meaning of Christmas, according to Devers.

He was so inspired by their display, he decided to do something similar at St. Mark's. At Devers' suggestion, Peter Dexter, an engineer and member of St. Mark's, and Simon built a platform on top of the pews and a riser on top of that to display the sets on two levels. They covered the construction with white paper and strung clear Christmas lights covered with tulle to soften the glow. Members of St. Mark's brought in over 50 Nativity sets, ranging in size from less than 1 inch to 10 inches, which were displayed along with flameless candles. For the event, which was held December 6, music minister and senior warden Jason Townsend played the piano.

St. Mark's advertised to the ministerial association in Sidney, which brought a few first time visitors to the church, said Devers. "I would say we planted a few seeds, and now more people know that St. Marks is alive and energetic. I'd love to see it repeated year after year, because it is a way we can share Christ with people, regardless of affiliation," he said. "We consider it a success for our first time effort."



ChurchLife!

Trinity Commons
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

calendar highlights

February 11-12

Winter Convocation

Holiday Inn French Quarter, Perysburg. *Living the Mission of God—Exploring our Connections with God, the World, and One Another.* Special Guest—The Most Rev. Katharine Jefferts Schori, Presiding Bishop of The Episcopal Church. For more information go to <http://convocation2011.eventbrite.com>.

February 11-12

Youth Conference at Winter Convocation

A youth overnight experience in conjunction with Winter Convocation for those in 7th -12th grade. Contact Rita Rozell at 216-774-0460 or rrozell@dohio.org for more information.

February 13

Absalom Jones Celebration

5:00 P.M. Trinity Cathedral, 2230 Euclid Avenue, Cleveland. Annual celebration of Absalom Jones. The Presiding Bishop Katharine Jefferts Schori will preach; the Rt. Rev. Arthur Williams will preside.

February 19

Ministry Discernment Day

St. Paul's, Akron.

March 5-6

Middle School Pilgrimage

Trinity Cathedral, 2230 Euclid Ave., Cleveland, Ohio. This overnight is for

young people in grades 6-8. The cost is \$15 and includes dinner, breakfast, and snacks. For more information contact Adam Spencer at 216-774-0418 or aspencer@dohio.org.

March 25-27

Happening

Cedar Hills Camp and Conference Center, Painesville. For young people in grades 9-12. Contact Rita Rozell at 216-774-0460 or rrozell@dohio.org for more information.

April 9

Leadership Roundtable

Trinity Commons, Cleveland. Contact Eva Cole 216-774-0457 or ecole@dohio.org.

April 18

Renewal of Vows

12:00 P.M. St. Andrew's, Toledo.

April 19

Renewal of Vows

12:00 P.M. Trinity Cathedral, Cleveland.

April 29-30

ECW Annual meeting

Crowne Plaza, Beachwood.

April 29-May 1

Diocesan Youth Gathering

May 10-12

Clergy Conference

Sawmill Creek, Huron.

Bishops' Visitations

February

6 Church of the Epiphany, Euclid (Hollingsworth)

6 St. Luke's Church, Cleveland (Bowman)

13 St. Alban's Church, Cleveland Heights (Hollingsworth)

20 St. Paul's Church, Oregon (Hollingsworth)

20 Old Trinity Church, Tiffin (Williams)

27 Trinity Church, New Philadelphia (Hollingsworth)

27 St. Patrick's Church, Brunswick (Williams)

March

6 St. Andrew's Church, Toledo (Hollingsworth)

13 Christ Church, Oberlin (Hollingsworth)

13 St. Bartholomew's Church, Mayfield Village (Bowman)

13 Holy Trinity Church, Lisbon (Williams)

20 St. Timothy's Church, Massillon (Hollingsworth)

20 St. John the Evangelist's, Napoleon (Williams)

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