



Church Life!

The Magazine of the Episcopal Diocese of Ohio

WINTER 2013



What's Inside?

- Camp and Retreat Ministry: Where We Are Now
- The Road Taken
- Copyright (and Wrongs) for Churches
- Day Center for Homeless

ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 116, No. 4, Winter 2013

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 94 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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Front Cover: Proposed site of a new camp and retreat center in Wakeman Township, Ohio.



COME TO JESUS

I MAGINE YOU HAVE FROM time to time experienced them, perhaps infrequently or irregularly, but definitively. Come-to-Jesus moments: those times when we face a truth we have been avoiding, usually about ourselves; those occasions that challenge us to make a change. Perhaps one was the result of a little “come-to-Jesus talk” with your parent or boss or spouse or colleague, the principal consequences of which were, first, that the truth was exposed, and second, that something in you needed to change – your perspective, your behavior, your tune.

The Epiphany story describes a quite literal come-to-Jesus moment for the Magi. They came to Jesus in the stable at Bethlehem and presented him with gifts, making a witness to new life – the new life before them in the hay manger and the new life they would surely face as a result of their come-to-Jesus moment. In that moment much truth was exposed, particularly the truth about God’s incarnation and the truth about Herod’s murderous intentions. And in that moment something changed. They saw things differently. They recognized the violence of Herod and that they could not and would not let themselves be co-opted by it. And so, the Gospel reports, “they left for their own country by another road.” Or as James Taylor sings in his song that takes its name from this line, “...they went home by another way.” They changed direction, not only in their travel itinerary, but in their lives.

There is no mention of a star to lead them home like the one that led them to the stable, so we cannot assume this was an easy adjustment. And given that Herod was expecting them to pay him a return visit and deliver the goods on this new “king,” neither can we assume their trip was leisurely or without anxiety. The Magi’s come-to-Jesus moment cost them a lot. We can only imagine how profoundly it changed them.

In spite of the power of these encounters with the divine, it is not always easy to surrender to the new life they offer. It is not always easy when we begin to see things differently and realize what that new perspective might cost us. Such change is difficult; giving up the familiar is hard work. Going home by another way is no small challenge. In a very real sense there are no such things as little epiphanies; these come-to-Jesus moments rock our worlds.

There is a particular grace in the liturgical calendar that Epiphany is followed by Lent. The great come-to-Jesus

moment we share with the Magi is met with the concrete opportunity to travel with Him back to God, home by another road. The Lenten road to the Cross and Resurrection is a journey back to God by a new and different way. It demands of us an increase in self-awareness, self-surrender, and self-sacrifice. In so doing, it models for us the response to all of our come-to-Jesus moments, those great and small, dramatic and subtle, of clanging symbols and still, small voices. And it models as well for us the life-long discipline of coming to Jesus, owning his truth about us, surrendering to the new life he offers, and journeying home to God. That, after all, is the ultimate purpose and end to this earthly pilgrimage.

This past year, tragically, we have witnessed a number of events that have resulted in come-to-Jesus experiences. Perhaps none has been so stark and difficult to bear as the elementary school shooting in Newtown, Connecticut. That horrifying event exposed again the tragic truth about our capacity for violence as individuals and as a nation. And if we met Jesus anywhere in that tragedy, alongside the comfort of his healing presence was surely the challenge to go home by another road. Whatever is that new way, whether it entails increased mental health services, stricter gun registration requirements, greater restrictions on the size of ammunition clips and the automation of firing, addressing violence in and as entertainment, or some combination of these and other changes, we must be willing to take it, to change, even to let go of some things we may justifiably feel entitled to, in order that we might protect the innocents and secure the common good.

Every time we meet Jesus, he requires us to give up part of our lives that we might receive new life, both for ourselves and for others. It is a costly charge, to be certain, one that no doubt will require of us greater self-awareness, deeper self-surrender, and more complete self-sacrifice. My prayer is that this Lent may be for each of us a journey with Jesus back to God, home by another way, that results in the spiritual sacrifice he modeled with his own death, and which leads always to new, godly, and resurrected life.

Let us come to Jesus, and by the new road he offers, together become more fully the body of Christ.

Wishing you every Lenten blessing,

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

CAMP AND RETREAT MINISTRY: WHERE WE ARE NOW

AT THE 2010 DIOCESAN Convention, Bishop Hollingsworth challenged the diocese to consider a bold new venture—one that would not only provide space for spiritual growth, but would also allow for experimentation with mission work in justice ministries.

Based on his sabbatical work, in which he visited a number of camp and retreat centers around the country, Bishop Hollingsworth envisioned a place geographically in the center of the diocese where ongoing justice ministries could flourish as an integral part of the programming for diocesan youth and adults; for instance, feeding programs, advocacy projects, or environmental work.

He described a place for spiritual growth and faith development that engages the practical challenges we are bound to face as a society and world, and reflects the Christian values of justice and stewardship of God's creation. He believes that a renewed camp and retreat ministry would make a substantial contribution to the faith formation and spiritual development of future generations.

"It could be a showcase of green technology for northern Ohio and a destination for school field trips, and set a standard for energy sustainability in our church buildings and homes," he said.

With the help of Katie Ong-Landini, project manager for the Camp and Retreat Center and a member of Christ Church, Shaker Heights, Bishop Hollingsworth is considering property in Wakeman Township, Ohio, that offers a central location in the diocese. On 137 acres of land circumscribed by the Vermillion River, it is located 18 miles east of Norwalk and 12 miles southeast of Oberlin.

Many of you spent the afternoon at the site last summer for a Diocesan picnic where we welcomed the cyclists at the end of the Bishop's Bike Ride, celebrated the 25th ordination anniversaries of Bishops Williams and Bowman to the episcopate, and introduced members of the diocese to the property. In its present form, it includes playing

fields, paths through wooded areas, and a 15-acre lake for swimming.

Essentially the camp and retreat center is envisioned as a multi-part program that would involve

- a summer camp for children and youth,
- a year-round adult retreat center,
- an academic year program for children, youth and young adults,
- a working sustainable farm, and
- a curriculum that will focus on spiritual growth, social justice, and environmental sustainability in both energy and food systems.

Since last Convention, focus groups and individual surveys were conducted, designed to gauge enthusiasm for the project. A study



A Diocesan Picnic was held in Wakeman last year.



The proposed site includes a 15-acre lake for swimming.

team from CCS, a strategic consulting and fundraising firm, conducted 144 private interviews including 75 laypersons and 69 clergy members. Eleven staff members were also interviewed in two focus groups. An online survey garnered 125 responses. Among the questions asked were:

- What programs would you like to focus on, e.g., does it involve children or adults?
- Can we raise enough money to develop this project?
- Are there other priorities we should be considering as well?

Growing in Faith

Of significant concern is whether the model will help the diocese reach future generations of people and help them grow in faith. Results of the study indicated most people want to focus on children and youth ministries. In addition, respondents felt that communicants need more information and understanding of the potential opportunities and benefits to their parishes. This would include understanding how mission-based ministries engage youth in the church and enhance the vitality of congregations. A detailed business plan, including self-sustaining long-range considerations, is needed, as is a design plan that outlines development phases of the project.

So far, three working groups have developed the major components of this ministry: a Children and

Youth Program; an Adult Retreat Program; and a Sustainable Farm. Members of the diocese and additional programming experts are refining and prioritizing the work that needs to be done. Using that information, a Master Planning Committee will work with our design team—architect Matt O’Malia of GO

Logic, whose focus is on “passive housing” construction using super energy efficient designs, and landscape architect Ann Kearsley—to refine the master plan for the proposed site, which was first presented at last November’s Diocesan Convention.

At the 2011 Diocesan Convention, Bishop Hollingsworth stated, “Bold actions of the church do not happen because a few people think they are worthy of undertaking. They happen when the whole body gets behind them and commits to them, when the whole body begins to share a common vision and ownership, when the whole body lives into them and is transformed by them. I believe that

this is one of those opportunities for bold action that can vitalize the church and provide collectively for many congregations what they struggle to provide on their own.”

Between now and the 2013 convention in November, the goal is to be prepared as a diocese to decide whether we move forward with this project.

Follow the progress of the project at <http://www.dohiocampandretreatfarm.com>

Contact Katie Ong-Landini, the project manager, at kong-landini@dohio.org or 216-774-0454.

“I believe that this is one of those opportunities for bold action that can vitalize the church and provide collectively for many congregations what they struggle to provide on their own.”

Bishop Hollingsworth

THE ROAD TAKEN

BY REBECCA WILSON

PREACHING ON EPIPHANY AT ST. ANDREW'S, Barberton, the Rev. Gay Clark Jennings told the congregation that this year, she was struck by the last sentence of Matthew's Epiphany gospel: "And having been warned in a dream not to return to Herod, they left for their own country by another road."

It's an apt passage of scripture for Jennings. A year ago, she had no idea she would be on the road she is now traveling. But during 2012, she began to feel the retirement itch after a 30-year career including positions in hospital and parish ministry, 17 years as canon to the ordinary in the Diocese of Ohio, and nine years as associate director of CREDO Inc., an Episcopal Church wellness program.

Then, in April, Episcopal Church House of Deputies President Bonnie Anderson surprised the church by announcing that she would not seek a third term. A few weeks later, Jennings, an eight-time deputy from the Diocese of Ohio, decided to stand for election to the full-time volunteer position. On July 10, at the 77th General Convention in Indianapolis, she was elected as president of the House of Deputies on the first ballot. She is the first ordained woman to hold the post.

The House of Deputies and the House of Bishops make up General Convention, the governing body of The Episcopal Church that meets every three years to set the Episcopal Church's mission priorities, budget and policies. The House of Deputies has equal numbers of clergy and lay deputies, who are elected by the church's 110 dioceses. In addition to presiding over the House of Deputies when it is in session, the President of the House of Deputies serves as vice-chair of the Executive Council and vice president of the Domestic and Foreign Missionary Society, the New York corporation by which the church conducts business; appoints clergy and lay members to standing committees and commissions and other church-wide bodies; and serves as an ambassador and advocate for work that carries out the resolutions of General Convention.

Tackling Church Structure

Jennings took office at the end of a General Convention at which the structure of the church was the hot topic, and as chair of the House of Deputies legislative



The Rev. Gay Clark Jennings (photo by Herb Gunn)

committee on structure, she shepherded the development of a resolution that called for a blue-ribbon task force on church structure. The legislation passed both the House of Deputies and House of Bishops unanimously.

Writing a few days later in the *Washington Post*, Jennings said, "We are ready to spend the next three years flattening our hierarchy, streamlining our governance, and creating a budget that will keep more resources in local congregations and communities. A surge of enthusiastic Millennial and Generation X leaders is accelerating our shift toward flexible grassroots networks and away from a corporate model that no longer fits our focus on local mission."

Putting this surge of young leaders to work was Jennings' first priority when she returned from General Convention to her home in Sagamore Hills, where she lives with her husband, Albert, who is rector of St. Timothy's, Macedonia.

Because the President of the House of Deputies fills positions on standing committees and commissions, she receives applications from Episcopalians across the country, and applications came flooding in—nearly 750 for 142 spots. Jennings set to work.

The result is the youngest, most diverse group of new Episcopal Church leaders in memory. Thirty percent of Jennings' new appointees are age 40 and under and nearly half—47%—are age 50 and under. Twenty-eight percent are people of color, and 66% of the newly appointed leaders are serving on a church body for the first time.

Leadership Like the Kingdom of God

"The leadership of the church needs to look more like the kingdom of God and less like a parish directory of the 1950s," she said when making the appointments. "This group of new leaders will help ensure that the church's recent progress in diversity continues."

Her new appointees from the Diocese of Ohio include Canon to the Ordinary Alan James to the Joint Standing Committee on Program, Budget and Finance, Bill Joseph, New Life, Uniontown, to the Standing Commission on Communications and Information Technology, James Simon, Our Saviour, Akron, to the Standing Commission on Constitution and Canons, and Rebecca Wilson, Our Saviour, Akron, to the Standing Commission on Anglican and International Peace with Justice Concerns. The Rev. Patricia Hanen (New Life, Uniontown) serves as Jennings' representative to the Standing Commission on Health.

Support from the Diocese of Ohio has been essential to Jennings since the moment she was elected. Upon learning the news, Bishops Hollingsworth and Williams asked permission to be excused from the House of Bishops, which was in session down the convention center hallway from the House of Deputies, so that they could greet and congratulate Jennings as she stepped off the floor of the House of Deputies to give her first press conference.

When it came time to organize her office and staff, Jennings again turned to Diocese of Ohio colleagues. Betsey Bell, formerly assistant to the rector at St. Paul's, Cleveland Heights, is now executive assistant to the president of the House of Deputies. Joseph created and manages the new House of Deputies website at www.houseofdeputies.org, and Wilson is Jennings' communications consultant.

In the midst of making appointments and setting up shop for the next three years of business, Jennings has tackled her work between conventions with energy. She makes regular trips to The Episcopal Church headquarters at 815 Second Avenue in New York and travels regularly across the church to meet with deputies and other church leaders, speak and preach, and represent the church.

Jennings' particular policy priorities as president are fostering young leaders in the church and advocating for vulnerable children. This summer, she will lead a pilgrimage to Ghana sponsored by Episcopal Relief & Development, the church's international development arm that supports programs that reduce malaria and child malnutrition in Ghana and other countries in the Global South. "This will be my first trip to Ghana and, to be perfectly honest, it's a bit outside my comfort zone," she wrote to people who are considering joining the pilgrimage. "But even though I've been happily overwhelmed by invitations and requests to travel on behalf of the church in the first few months of my tenure, I leapt at the chance to work with Episcopal Relief & Development."

Just a few months into her three-year term, it's clear that Jennings is relishing her new road home and taking to heart her Epiphany sermon. "Don't travel alone if at all possible," she advised the Barberton congregation. "Listen to your own heart and be yourself, and be willing to take a different road if the road you are on leads to nowhere." Or, as Lowell Grisham, a senior deputy from Arkansas who nominated Jennings for her post, said in his nomination speech, "She is working toward the kingdom of God all the time, and she wants all of us there together."



**Bishop Hollingsworth and Jennings
at General Convention**

COPYRIGHT (AND WRONGS) FOR CHURCHES: INTRODUCTION TO COPYRIGHT LAW

BY DAVID POSTERARO

This is the first of a three part series of articles on copyright law and the Church.

THOSE WHO WORK IN THE CHURCH, both ordained and lay, know that we are governed by both canonical and civil laws. The Canons have been adopted by the Church to govern itself. Civil laws are the laws adopted by the state to govern our behavior with others. Priests and vestry members are familiar (or should be) with those civil laws that regulate the activities of the Church: employment law, tax, zoning, etc. But one area of the law often overlooked is the law of copyright. This oversight is more surprising when we consider that much of what we do as a church, liturgically and in furtherance of our mission, involves laws of copyright. This includes the sermons that we preach, certain prayers that we use, hymns that we sing, and websites that we maintain.

Copyright is a form of intellectual property that not only describes and protects rights given to the creators of literary and artistic works, but contributes to the cultural and economic development of nations.

In the United States, the protection of these rights is governed by federal, not state, law. Indeed these rights were considered so important by the framers of the Constitution, that they embodied copyright protection in Article I of the Constitution and empowered Congress to “promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries.”

Copyright protection extends to literary works such as novels, poems, plays, reference works, sermons, computer



David Posteraro is the Junior Warden of Trinity Cathedral, Cleveland, and a member of the Board of Directors of the Consortium of Endowed Episcopal Parishes. He is a partner in the law firm of Kohrman Jackson & Krantz PLL in Cleveland specializing in intellectual property law.

programs, website content and newsletters. It covers musical works including hymns, anthems, and choral works and the accompanying texts. It protects dramatic works, choreography, pictorial, graphic and sculptural works, photographs as well as motion pictures, sound recordings, computer programs and even architectural works.

What Isn't Protected

As important as it is to understand what copyright protects, it is equally important to understand what it does not protect. It is often simply stated that copyright protects the expression of an idea but not the idea itself. Facts and ideas cannot be copyrighted. However, the specific expression of an idea or the ordering of facts may be protected. For example, a particular sermon on the need for forgiveness is covered by copyright but the idea of forgiveness is not. The parish directory is covered by copyright but the individual names and addresses are not.

Copyright is created the moment the work (i.e., the painting, the sermon, the hymn, the anthem, the website) becomes “fixed in a tangible medium” by the author. In other words, from the moment the brush is off the canvas, the pen off the paper or the “save” button is hit, the copyright is created. Registration does not create a copyright; nor is a copyright notice “©” required. For works created today, the protections afforded by the

“... every author should have the property of his own work reserved to him after death, as well as living.”

Eikonoklastes, John Milton, 1649

copyright endure for the author's life, plus an additional 70 years after the author's death. In the case of "a joint work" prepared by two or more authors the term lasts for 70 years after the last surviving author's death. For corporate publications, copyrights are valid for the shorter of 95 years from publication or 120 years from creation.

Even though the author of a work may have died more than 70 years ago, care must still be given to a particular edition or performance of a work. For example, although Handel died in 1759, a critical edition of the score of Messiah may be copyrighted as would any contemporary recording.

Copyright law gives the author or owner certain exclusive rights. These include the following rights:

- to reproduce (i.e., "copy") the copyrighted work or prepare derivative works based upon the copyrighted work;
- to distribute copies of the copyrighted work to the public;
- to perform or display the copyrighted work publicly or by means of a digital audio transmission.

Anyone who violates these exclusive rights without specific permission of the author or owner of the copyright commits copyright infringement. For example, if you reproduce a painting or picture on your church's website, and that image is protected by copyright, you will be infringing the copyright. Or, if you decide to show a movie to a group of seniors, you may be infringing the copyright.

Other common church activities that may be directly affected by copyright law include copying choral music,

inserting hymn or chorus lyrics into church bulletins, compiling devotional booklets or copying software in the church office. The legal penalties for copyright infringement vary but may be severe and include statutory damages from \$200 to \$150,000 for each infringement and even certain criminal penalties. Even if no damages are

assessed, the cost of litigation can be substantial and damage the church's reputation.

Religious Organizations Not Exempt

Religious organizations are not exempt from copyright laws. In

Robert Stigwood Group Ltd. et al. v. O'Reilly et al., 346 F. Supp. 376 (D. Conn. 1972) an organization of Roman Catholic priests, performed a modified version of the musical "Jesus Christ Superstar" as part of its nonprofit ministry. The priests performed "Superstar" without obtaining a license

either from the plaintiffs or from the American Society of Composers, Authors and Publishers (ASCAP).

As more and more churches expand their mission and ministry through the Internet, the chances of violating a copyright (and being caught) increase.

From the moment the brush is off the canvas, the pen off the paper or the "save" button is hit, the copyright is created.

The District Court found that these performances infringed the plaintiffs' copyrights and issued a preliminary injunction enjoining the defendants from presenting any future performances. In E.L. Publ'ns, Ltd. V. Catholic Bishop of Chicago, 754 F.2d 216 (1985) the Roman Catholic Bishop of Chicago was held liable for infringement for the unauthorized copying and use of hymnals.

Purchasing copyrighted materials gives one the right to use the purchased copy subject to the rights of the copyright holder. Permission, or a license, will still be required to make any use of the materials that would infringe the rights of the owner. So, the purchase of sheet music or hymnals alone does not authorize the church to make copies or transparencies or to perform the works outside of a religious service. Of course, not all music contained in the hymnal may be covered by copyright. Certain music (and lyrics) may be in the public domain. In addition, music may be copied in an emergency situation to replace purchased copies that are not available for an

imminent performance provided the church replaces the copies with purchased copies.

Similarly, computer software may be subject to both patent and copyright protection. A copyrighted software program cannot be copied without a license or permission from the copyright owner. Installation of software results

in "copying." For this reason, clergy and staff should read all software license agreements carefully as the

purchase of software from a retailer generally gives permission to install the software on one computer only. The Business Software Alliance is an organization whose sole purpose is to locate and delete unlicensed software and capture pirates. Churches and diocesan offices should conduct periodic software audits to ensure they have a valid software license for every program on every computer. In addition, we recommend that churches adopt a written software policy included in your employee handbooks that states only specified personnel are permitted to load software into the employer's computers.

As more and more churches expand their mission and ministry through the Internet, the chances of violating a copyright (and being

caught) increase. Unless covered by a specific exemption in the law, you will always need to obtain permission to use copyrighted material. That permission and the license fees required are established by the copyright holder. These fees are often nominal but the failure to obtain the permission and pay the fee can be costly.

Our next article will discuss the exceptions to the copyright law including the fair use doctrine and the religious services exception. For now, don't assume that you can use a work simply because it is on the internet or because you purchased one copy of a work. Even though you are doing God's work, you are not free to copy, broadcast, distribute, reprint or use copyrighted materials without permission.

CLERGY CHANGES

The Rev. Dr. Bradley Pace has ended his time as Rector of St. John's Church, Youngstown.

The Rev. Canon John Johansen has ended his time as Interim Rector at St. Timothy's Church, Perrysburg.

The Rev. Amy Fallon has ended her time as Rector at Trinity Church, Tiffin.

The Rev. David Proctor has begun his ministry as long-term supply priest at Grace Church, Defiance.

CAMP CEDAR HILLS 2013 SCHEDULE

A week at Camp Cedar Hills provides an opportunity for children to discover important community values, grow in personal character and confidence, and explore the importance of faith in daily life. With a blend of recreational and educational activities, campers often develop friendships at camp that last a lifetime.

Session I July 7-12	Session II July 14-19	Session III July 21-26	Session IV July 28-August 2	Session V August 4-9
Senior Experience 1 (Grades 9-12)	Camp for Grades 7, 8, 9	Camp for Grades 5, 6, 7, 8	Camp for Grades 5, 6, 7	Senior Experience 2 (Grades 9-12)
Children's Camp 1 (Grades 3-5, full week)				Children's Camp 2 (Grades 3-5, full week)
Children's Mini Camp A (Grades 3-5, July 7-9)				Children's Mini Camp C (Grades 3-5, August 4-6)
Children's Mini Camp B (Grades 3-5, July 10-12)				Children's Mini Camp D (Grades 3-5, August 7-9)

Registration forms available online at www.dohio.org

Please contact Cedar Hills with any questions and for additional information:

440-352-6363 / cedarhills@dohio.org

A THANK YOU FROM THE BISHOP'S ANNUAL APPEAL

BY LAEL CARTER

"A lot of folks are hungry. We feed sometime 400 to 500 people. That gives them joy and I know God likes that too."

Eddie Howell, five year volunteer and parish member of Grace Church, Mansfield, has personally experienced the support and nurture that Grace Food Pantry provides to Mansfield citizens each week. The Food Pantry receives abundant food and produce from the community, so the grant to Grace from Episcopal Community Services on behalf of the Bishop's Appeal provides a margin of support for cooperating programs like the Ohio University Cooperative Extension visiting nutritionist who advises participants on healthy food choices and preparation.

In 2012 ECS received \$100,000 from the Bishop's Appeal and made grants to parishes sponsoring community programs across the Diocese, from Youngstown to Defiance to Mansfield and Mount Vernon. Grants totaled \$158,000 to 35 parish programs serving citizens like Eddie Howell.

Gifts to the Bishop's Appeal also make possible summer programs; internships; leadership development for children and young adults; support for those discerning a call to ministry; and formational positions for newly ordained clergy. Our gifts to the Appeal increase our capacity to be Christ's body and boldly engage Christ's mission.

The prayer by Teresa of Avila led our vision for the 2012 Bishop's Appeal;

*Christ has no body now but yours
Yours are the hands
Yours are the feet,
Yours are the eyes, you are His body*

Over 745 Episcopal households gave to the Bishop's Annual Appeal in 2012; our combined gifts exceeded \$254,000! Truly, many do comprise the body of Christ in our communities, towns, and throughout northern Ohio.

VISIT FROM BELIZEANS STRENGTHENS PARTNERSHIP WITH DIOCESE OF OHIO

The Commission on Global and Domestic Mission (CGDM) welcomed Debbie Domingo and the Rev. Lorna Sampson from the Anglican Diocese of Belize during Winter Convocation. They were visiting Ohio from Jan 30 through Feb 7. A former high school teacher, Sampson currently assists with the missions of Christ the King Anglican Church in Dangriga, St. Jerome's Mission in Hopkins, St. Monica's Mission in Hope Creek, and St. Matthew's Mission in Pomona. Domingo serves as the General Manager of the Anglican Schools in Belize. They presented at the CGDM workshop at Winter Convocation and met with several groups in Cleveland, Toledo and Akron. Sampson preached on Sunday, February 3, at All Saints', Toledo, at the 10 am Eucharist.

The purpose of their visit was to discern with the CGDM Belize Subcommittee the next steps in building our diocesan companion relationship. Initially, the relationship focused on youth, education, and



**Debbie Domingo and the Rev. Lorna Sampson
visit from the Anglican Diocese of Belize**

leadership. Through discussion, prayer, and breaking bread together, CGDM hopes to develop a better understanding of the mutual mission to which God is calling us. You can follow Lorna and Debbie's visit on Facebook at www.facebook.com/Dohiopartnerships. If you would like to get involved in our partnership with Belize, please contact Beth Frank (oh2bfrank@gmail.com) or Betty Kondrich (bkondrich@dohio.org.)

DAY CENTER FOR HOMELESS KEEPS MANY WARM, WORKING TOWARDS SUCCESS

BEFORE THE WINTER OF 2011-2012, THE CITY Mission of Findlay, Ohio, was an overnight shelter for homeless men, women, and children. Like other homeless shelters, the mission provides a meal and a place to sleep. It serves the critical purpose of offering warmth and protection from the elements. What it couldn't do was provide a space to go during the day. It didn't have the resources to teach people the skills to get a job, nor provide them with a phone number or an email address so that a prospective employer could contact them. Nor did it help them find clean clothes to go to a job interview. The residents were required to leave early in the morning, not returning until late afternoon. Most

shelters like the City Mission are filled to capacity during the winter months, and they spend their days cleaning and getting ready for the next group of people to arrive. Even so, the Findlay City Mission does not have enough beds for all the people who need them.

Because homeless people were asked to leave at 8 in the morning, they had been spending their days in any warm place they could find – local churches, the library—anywhere that wouldn't kick them out. With homeless people arriving in ever increasing numbers and sometimes asking to use their phones, Trinity Episcopal Church and St. Andrew's United Methodist Church soon realized they were facing a huge unmet need.



Day Center Coordinator Clara Harrod

Printed with permission by Randy Roberts, *The Courier*, Findlay, Ohio.



A visitor to the Day Center
Printed with permission by Randy Roberts, *The Courier*, Findlay, Ohio.

Developing a Pilot Program

With that in mind several churches in the Findlay area and other nonprofit groups met to discuss how they could help. The result of their work was the development of a pilot program Day Center, which would provide homeless individuals and families with lunch, a warm space, phones, computers and help from volunteers. It opened its doors in December 2011 for a trial run of three months in two locations.

The Day Center has since become an ongoing operation housed solely at the City Mission. In addition to representatives of the City Mission, its advisory board consists of members from Trinity Episcopal Church; St. Andrew's United Methodist Church; Central Church of Christ; First Lutheran Church; Hope House, a long-term shelter for women and children; Focus on Friends; ADAMHS, which provides mental health services for those who are addicted to drugs and alcohol; and the University of Findlay, which

has designated the Day Center as a clinical site for undergraduate and graduate Occupational Therapy students finishing their fieldwork.

Other organizations, including Grace Episcopal Church in Sandusky, Episcopal Community Services, the Community Foundation in Hancock County, and others have given grants, which has allowed the Day Center to connect computers, servers, printers and copiers, provided a flat-screen TV and many books. To date, the Day Center has served over 2,250 meals.

According to the Rev. Christine Schutz, rector of Trinity, "Their ages range from babies to those who are senior citizens. Their stories are all unique. Some of the teenagers have been kicked out of their homes and have nowhere else to go. There are whole families at the mission. I know a homeless family who brought their new baby home from the hospital to a homeless shelter. These are people like you and me. They have lost a job and can no longer pay rent. While some of the people who come to the Center have been homeless for a long time, others are homeless for the first time in their lives.

Help Needed, Not Criticism

"They feel fortunate to have a warm, safe place to be at the mission. These folks need our help, not our criticism," Schutz continued. In addition to Schutz's work with the Day Center, Trinity parishioners Paul and Nancy O'Sullivan have taught health classes at the Center. The O'Sullivans have tested various ideas on the parishioners at Trinity. Then if an idea seems to have merit, it may

turn into a project and become a permanent feature of the Day Center. Paul O'Sullivan was the treasurer of the Project Group and serves with Schutz on the Advisory Board.

Clara Harrod is the Day Center coordinator, a position she landed after volunteering at City Mission and being involved with a successful Day Center in Virginia. She trains the volunteers who help with everything from resume building and job interviewing skills to controlling chronic diseases, such as diabetes, to budgeting and housing searches. Volunteers also teach the participants how to use computers, how to communicate with prospective employers, how to advocate for themselves, how to dress, and all the skills that a long-term homeless person might need to become independent. Spiritual guidance is available for those who would like it. A bulletin board lists available jobs.

The only requirement for using the Day Center is that people don't use drugs or alcohol. If they do, they are asked to leave the premises, encouraged to stop using, and welcomed back when they are sober.

In addition, unaccompanied minors are not permitted at the Center.

Of course, there are big challenges as well. Community advocacy is an ongoing need, and volunteers are sent out to help neighbors understand the

Day Center. Many

people in the community have a negative view of the City Mission and a negative stereotype of those who are homeless.

"[We need our] churches to try to help folks in their congregations

"These are people like you and me. They have lost a job and can no longer pay rent."

better understand the homeless population,” said Schutz.

“We are constantly changing to meet needs right now,” said Harrod. Whatever someone needs, the Center tries to find a solution or a volunteer to help meet that need. Or if a volunteer has an idea, the Center is frequently willing to implement new ideas. “We are learning and growing, and we are still a work in progress,” she said.

The Day Center still needs donations, food, and volunteers. The City Mission has limited space, so the Mission is beginning a capital campaign to expand the building. In the meantime the Day Center connects with resources in the community when possible, although there are many more available for women and children than there are for single men.

The Day Center is open seven days per week from 8 am to 3 pm. Chapel is at 4 pm. The Center is located at 510 W. Main Cross St. in Findlay.

SOME COMMENTS FROM DAY CENTER PARTICIPANTS

“I learned that I can get out of financial trouble by sticking to a realistic budget as long as I can work.”

“Attitudes at work make a difference. I can change how I affect others by being aware of my appearance and learning to control myself.”

“I learned that positive goals and positive people are important in your life.”

“I learned that I am responsible for my behavior. I can have a positive attitude when going through trials.”

“The class is very helpful for success.”

“I thank God for people like you because it is good to learn about things that will help you in the long run.”

ASH WEDNESDAY

BY SARA MILES

THIS WAS MY NEIGHBORHOOD. AND IT WAS GOD’S. How had I managed to not see God for so long, when he’d been sending out signals for twenty years as unobtrusively as a popsicle vendor ringing the bells on his pushcart and screeching paleeeeeetas every time I ventured outdoors?

I thought about the plaza at 24th and Mission, where we were going to hold our Ash Wednesday service. The plaza was smack in the center of the Mission and held a special attraction for the most hardcore Christian zealots. I’d more or less ignored them for over a decade. Then after my own unexpected conversion to the faith I listened with new ears, and found myself mortified by the ferocity of their message: Repent... sinner... Zion... everlasting fire..

On the southeast corner of the plaza, a MacDonalds daubed with graffiti sold all-American industrial “tacos” to Mexican families. Underage Honduran dope dealers, pimply and pale, flanked the restaurant’s doors, watching for business and taking orders on their cheap cell phones. Like the frightened Mixtec men peddling boxes of pesticide-laden oranges on nearby side streets, a lot of the boys were rumored to be indentured servants, working off debts to the gangs who’d brought them across the border.

There was a gaggle of old Nicaraguan men to the northwest, parked on milk crates on the sidewalk, arguing pointlessly about exile politics. A more or less Catholic religious-goods store, its windows clogged with rosaries and medallions and ugly plaster statues of Guadalupe and St. Joseph, was behind them. Open only intermittently, its dingy back counter held candles and powders and a business-like priestess who promised luck, money, revenge, love, protection from the evil eye.

The southwest side near the bus stop was claimed by a band of aging, remarkably sexy salseros who used it as their performance space and social club on weekends, enticing even a tough young butch girl with baggy pants to pause for a minute when the singer, a stocky Puerto Rican guy, let his tenor slide over the stutter of claves in “Cuando Te Veá.” The congero, Julio, would hunch over his drums impassively, but I’d seen him lift his head and call out praise to the orixas when Yoruba chants broke from deep inside the familiar rhythms, and ancient spirits seemed to hover over the sidewalk.

Oblivious, a few Jehovah’s Witnesses positioned themselves across from the musicians: plain middle-aged women in glasses and long skirts, silently holding up copies of the Spanish-language Watchtower that nobody ever took. Nearby, where the subway escalator poured out commuters, food vendors parked their carts: men grilling hot dogs with bacon, guys selling hot ears of corn drenched in mayonnaise and salty cheese, women with coolers full of homemade tamales wrapped in banana leaves, and

the ubiquitous paleteros ringing their bells as they peddled popsicles and luridly-colored blooms of cotton candy.

The really serious evangelicals were clustered on the northeast side of the plaza, next to the guys hustling bus transfers. Repent, burn, alleluia, amen, repent. And this was where we were headed: ground zero for prophecies shouted out through crappy little amps, accompanied by tambourines and clapping and the occasional psychotic preacher howling about hell so relentlessly that the transit cops would finally have to tell him to go home.

“Oh my God, Sara,” Martha had groaned, that first year I told her where I was planning to be on Ash Wednesday. “Are you really going over to the plaza in, like, full church drag?”

“Yeah,” I said. “Well, you know, just a few of us, just a little service. Sort of. Ashes. I mean, look, what can I say, I’ve gone over the edge.”

I tried to sound nonchalant, but ever since the idea of celebrating Ash Wednesday in the street had seized me, the line between respectable Episcopal churchgoer and lunatic evangelist had been rapidly eroding. I hadn’t told Martha we were planning to kneel on the sidewalk and pray.

Because there was no line, really. There was no boundary but the very thin layers of skin between my thumb and a stranger’s forehead, made slippery with the shared truth of our mortality. And those ashes, like all blessings, were going to dirty us both up, unleashing a power that flowed back and forth, creating space for the good news to spring up new between us.

Those of us in cassocks on Ash Wednesday, those shouting repentance at rush hour through their amps, were hardly “bringing church to the streets.” If the Mission meant anything, it was about how church—not the buildings, not the tax-exempt legal entities, but the complex, contradictory, earthy, passionate and mutually indwelling body of Christ—was already living there.

People were out in the streets of the holy city, the Mission, encountering God and the saints and angels and each other—sometimes a lot more intensely than they’d



Sara Miles and area churches offer ashes on the street in San Francisco.

bargained for. They were out there praying, sinning, repenting, being baptized into the muddy river of life that God is always flowing through. They were living, for real, in the one church that the Spirit is forever stirring up to make all things new...

from *City of God: Faith in the Streets* by Sara Miles; forthcoming January 2014 from Jericho Books.

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SAVE THE DATE!

The 2013 Bishop's Bike Ride will take place July 2-6. The exact route hasn't yet been confirmed; however, we do know that there will be a picnic for all on the 4th of July, and there will be several shorter routes so that kids can participate in the ride!

RAISING EXPECTATIONS: THE TASK OF ST. PETER'S TUTORS

BY PAMELA J. WILLITS

THE 20-YEAR RELATIONSHIP BETWEEN ST. PETER'S, Lakewood, and Watterson-Lake Elementary School has been less of a planned ministry initiative than it has been a "divine accident" becoming one of the church's central community outreach programs, according to the Rev. G. Keith Owen, II, rector of St. Peter's.

Nan Miller, who identified the need for tutors at Watterson-Lake two decades ago, is the spiritual engine of the project, according to Owen. "One passionate person involved others and over the years the parish sort of adopted the school," he said.

"To work as a tutor is to come face to face with the crisis conditions of the Cleveland Public School system. It can be a very sobering experience," acknowledged Owen. In a building he characterized as cramped, noisy and deteriorating, dedicated, hard-working teachers struggle to instill knowledge while managing students' behavioral problems.

Three years ago, St. Peter's parishioner Elisabeth Vinson assumed leadership of the tutoring program. As a retired elementary school principal who spent 17 years teaching in the Dayton inner-city school system, Vinson is aware of the challenges facing today's youth.

The interaction with these students provides more than an academic benefit. Having a tutor on the same day, at the same time, is a relationship the children come to count on. "These are their formative years," cautioned Vinson. "These kids feel alone, and with families who have no expectations for them, it's hard to make a child feel secure and help move them along the academic track.

"Some of these children reveal personal information that is very hard on them. You don't make judgments, you're just there in that moment to give support to that particular child."

Keeping a log on every child she tutors allows Vinson to share her insights with the other tutors, as her students advance in grade level. Working solely with 1st graders, Vinson said it's rewarding when students she has worked with leave the 8th grade and still remember her.



Janis Carlson, member of St. Peter's, tutors a student at Watterson-Lake Elementary School

Addressing Special Needs

For parish member Janis Carlson, working with special education students at Watterson-Lake is an extension of both her professional and personal lives. For 15 years, Carlson worked with special education pre-school age children. As the mother of a daughter with Down syndrome, Carlson knows first hand that parental involvement is key to raising special needs children.

As an advocate for special education, she doesn't believe teachers or parents should set limits on what children can achieve. Her own daughter, now 33 years old, is a testament to that belief. "She's still learning and she reads because we push her," Carlson said.

Using word cards, Carlson works with children to

increase their recognition of primer words and improve reading skills. "At the end of the year, we count up the cards they've come to know by sight and they're really excited to see how many new words they've learned," she said.

The kids enjoy the extra time spent with them and the relationship [we] build with them, said Carlson,

who makes it a point to bring treat bags on Valentine's Day and Halloween. "Everyone at Watterson is supportive

"Many of the kids clearly yearn to learn and manage to, in spite of the huge obstacles facing them."

The Rev. G. Keith Owen, II

of our efforts. It's a great place to go, because we know we're appreciated."

Learning Through Sharing

Two years ago parishioner Richard Willits came on board. Tasked with tutoring a group of seven to nine children, he noted that they have good and bad days, just like everyone else. "Some days one of the kids will say they don't want to read today," said Willits. But he always manages to get them on back on track.

At times he'll digress from the reading material to share a personal experience from his youth. "If their eyes widen, I know I've hit on something." At those moments, sharing stories becomes an extension of the learning process, as the children in turn share their own experiences with the group.

At 84, Willits said tutoring is an opportunity to help someone else live a better life. "Seeing the results is the greatest reward. I wish I had done it sooner," he said.

Brigitte Pronty, principal at Watterson-Lake, said the tutoring program helps build self-esteem and self-confidence in kids. "It provides stability for them and they look forward to seeing their tutor every week."

The weekly interaction goes beyond building literacy and math skills. It instills each child with a sense that adults are interested in them and their well being. With many of the students coming from stressed single parent or foster homes, this interest is often lacking.

With the demands of daily life, education seems to be falling through society's cracks. Pronty noted that parent-teacher conferences suffer from low attendance. "It's hard for parents to have a vested interest in a child's learning when they are more worried about rent and utilities."

Add to it parents who had a negative experience when they were in school and the result is a low expectation for their own children's academic achievements. Pronty recognizes the importance of engaging children in learning at an early age, noting that peer pressure can also have a negative influence on children.

Books of Their Own

Six years ago, when parish administrator Leslie Hannan learned that Half Price Books donates gently used books to non-profit organizations, she seized the opportunity to help Watterson-Lake students. Through the benevolence of Half Price Books' literacy program and their annual book drive, Hannan has helped transport dozens of cartons full of children's books to the school.

Upon hearing that Watterson didn't have a school library before receiving the donated books, Half Price Books has since chosen to feature St. Peter's efforts in their 2013 corporate calendar.

Without access to quality books, promoting literacy becomes a greater challenge. "Some of these kids never owned any books," said Hannan. Now, with the help of teachers, they are selecting books to take home. Placing books to call their own into the hands of these children gives them a sense of pride and moves them one step further to becoming successful readers and life-long learners.

Despite the difficulties in these children's lives, Owen noted there are

moments of hope. "Many of the kids clearly yearn to learn and manage to, in spite of the huge obstacles facing them. Many parents are equally determined to make the school a good place, in spite of their own struggles," he said.

"Our society is allowing the great institution of public education to wither on the vine, and in doing so potentially damaging generation after generation of kids before they even get the chance to shine. But even on the worst days there are kids whose eyes burn with the light of curiosity, teachers who still love these kids and community folks who won't let despair be the final word," he added.

As a show of appreciation for the volunteers' efforts, as well as the students' achievements, Watterson-Lake staff and teachers host a year-end party for the tutors and students, complete with cupcakes, watermelon and pop. Tutors also bring each of their students a book, which is theirs to keep.

Many of these volunteer tutors will return the follow-

ing year. For some, autumn will bring a new set of faces, while others will follow their students to the next grade level.

When Pronty describes the relationship between the tutor and student as one of give and take, St. Peter's tutors might say they get more than they give. In sharing their love of reading and learning as well as

personal life experiences with each child, they gain a sense of purpose – the opportunity to help children develop to their greatest potential.

"Tutoring is an opportunity to help someone else live a better life. Seeing the results is the greatest reward. I wish I had done it sooner."

Richard Willits



ECW NEWS NOTES

BY HILARY NERBY

ANNUAL MEETING

The 136th Annual Meeting of the Episcopal Church Women of the Diocese of Ohio, hosted by the Summit Mission Area ECW, will be held on May 3 and 4 at the Hilton Garden Inn in Twinsburg. The hotel is ideally located no matter where you come from. It's at Route 82 and 480, just 6 miles from the Ohio Turnpike's Streetsboro exit. If you're coming from the south, it's a straight shot up Route 82 from Route 8 in Macedonia.

The featured speaker will be the Reverend Debora Jennings, Chaplain for the 2012 ECW Triennial. Jennings is the Rector of St. Basil's Episcopal Church in Tahlequah, Oklahoma. In many ways, she's very representative of the people in our pews, but representative of several people, not just one: she's a convert to the Episcopal Church; she's a mother and grandmother; she is a priest; a concert pianist, organist, published poet, photographer, fluent Spanish speaker who has served in Panama and El Salvador, and a university professor and crafter.

Jennings presentations at Triennial were full of humor, photographs (of her "episcopocat"), music, and a philosophy of faith that was a happy blend of tradition and progress, something that is so important in the church at this time. Be prepared to be entertained and moved by this eclectic woman. She's just like you!

"The Call"—the formal invitation of participation in this annual event—will be mailed out to all parishes in the diocese, the ECW presidents and contacts in early March. We encourage not only active members of the ECW to attend, but anyone, male or female, who wants to look at their faith from a slightly different perspective.

UNITED THANK OFFERING

Through January 24, 2013, Ann Cole, UTO Representative, has received checks for \$23,164.30 for the Fall Ingathering.

OUTREACH

Grant Money: I don't believe there is a parish in the diocese that doesn't reach out in numerous ways to help their neighbors, but we all face one constant obstacle: money. The Diocesan Commission on Global and Domestic Mission has grant money that can be made available to projects that meet some of the Millennium Development Goals. In the past, the information on these grants was sent to the individual churches, but this year the information was available at the CGDM table at Winter Convocation. If your group is interested in exploring the potential for a project you are supporting, please stop by and pick up a package.

The Military: Are there people in your parish who have family or friends serving in the military? If so, you may be interested in a program that exists at St. Paul's, Cleveland Heights. As a very large parish, they have more exposure than most but they are a wonderful source of information from care packages to family support to special prayer books for service members. If you would like more information, please contact St. Paul's regarding their "Armed Services Outreach Group".

Christmas at Sea: I find that a mild winter plays havoc with my knitting schedule, so my pile of scarves is not as large as usual. I'm hoping that many of you have been more dedicated to the project than I have! Please don't forget that you can bring your knitting to the Annual Meeting in April.

ECW: SHARING IDEAS

AT OUR MISSION AREA ECW meetings we go around the table to learn of the activities of the various churches represented. Anne Smith and Christine Lane of St. Timothy's, Massillon, told us about a new project they were undertaking which was making small (5" to 9" tall) "Comfort Dolls".

Some years ago, a Canadian veteran of a UN Peacekeeping Mission was in the Congo with his wife (a nurse) to visit the graves of Canadian personnel who had been killed while serving as peacekeepers. During their visit, they saw firsthand the children who were suffering from starvation and disease with many of them also suffering from HIV/AIDS, conditions which had, in many cases, orphaned them in the first place. It was from this experience that the organization ICROSS (International Community for the Relief of Starvation and Suffering) came into being.

For many years they have collected and shipped medical supplies to the world's poorest countries. Because many of these supplies are fragile test tubes, vials, instruments etc., packing material was needed to protect the lifesaving vaccines and other means of treatment filling the containers. Four years ago, a decision was made to replace the packing material with the comfort dolls—protection for the precious cargo and a joy for the child who would be helped by its safe arrival.



St. Timothy's "Comfort Dolls"

The dolls are given to the many children who live their lives in poverty and illness. For many it's the only toy they will ever have, and besides the joy it brings, it often serves as their pillow in life and their everlasting companion in death.

At St. Timothy's, the project isn't exclusively for the ECW; anyone who wants to can knit or crochet a doll. They provide their own yarn, get the instructions online from <http://icross-canada.com> and make the dolls in their spare time. While there are patterns, you are encouraged to use your creativity when embellishing them as you will see from the picture I recently received from Christine. When they

are finished, they are dropped off at the Church, which then sends them to ICROSS in batches of 50 or so.

Judging by the number of items we knit as a diocese for the Christmas at Sea program of the Seaman's Church Institute, I know we have a lot of people—even some men—who might like to try this project.

In looking at their website, I was struck by their motto: "The needy will not be forgotten nor the hopes of the afflicted perish" Psalm 9:18. I think the men and women of the Episcopal Church in the Diocese of Ohio work very hard to live out that motto.

ChurchLife!

Trinity Commons
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

calendar highlights

February 22-24

Happening

Grace Church, Sandusky. A retreat for 9th-12th graders presented by teenagers with the assistance of adult leaders. Contact the Rev. Vincent Black, 216-774-0453 or vblack@dohio.org.

March 2-3

Middle School Pilgrimage

Trinity Cathedral, Cleveland.

March 8-9

Postulants and Candidates' Retreat / COM Gathering

Cedar Hills, Painesville.

March 29

Diocesan Offices Closed

Good Friday holiday.

April 19-21

Spring Youth Gathering

Grace Church, Mansfield. For youth in grades 7-12. Contact the Rev. Vincent Black, 216-774-0453 or vblack@dohio.org.

April 20

Leadership Roundtable

Trinity Cathedral, Cleveland.

May 3-4

Diocesan ECW Annual Meeting

Twinsburg.

May 18

Bishop's Easter Retreat

St. Andrew's, Mentor.

May 7-9

Clergy Conference

Geneva Convergence Center, Geneva.

May 31-June 2

Youth Leaders' Training

Cedar Hills, Painesville. This is an event to train youth from around the diocese in Christian leadership.

July 2-6

Bishop's Bike Ride

Bishops' Visitations

February

17 St. Luke's Church, Chardon

(Hollingsworth)

24 Trinity Cathedral, Cleveland

(Hollingsworth)

24 St. Paul's, Steubenville

(Williams)

March

3 St. John's, Bowling Green

(Hollingsworth)

3 St. Paul's, Maumee

(Persell)

April

7 St. Philip's, Akron

(Hollingsworth)

7 St. Mark's, Shelby

(Persell)

7 St. Barnabas, Bay Village

(Williams)

14 St. Mark's, Sidney

(Hollingsworth)

14 St. Paul's, Put-in-Bay

(Williams)

21 Christ Church, Geneva

(Bowman)

21 Trinity Church, Alliance

(Persell)

28 Ascension, Lakewood

(Hollingsworth)

28 All Saints, Parma

(Williams)

May

5 St. Paul's, Akron

(Hollingsworth)

5 St. John's, Cuyahoga Falls

(Persell)

5 St. Hubert's, Kirtland Hills

(Williams)

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