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Mourning a beloved educator

Episcopal school shaken by fatal shooting

By Virginia Barrett Barker

Shock and grief descended upon the city of Jacksonville, Fla., as the news spread on March 6 of the shooting of a prominent and much admired teacher and administrator, killed by a Spanish language teacher who had been dismissed from his job the same day.

Thousands turned out at the school campus three days later to pay

their respects and honor the memory of Dale Duke Regan, 63, a native of Jacksonville and life-long educator who had served at Episcopal School of Jacksonville since 1978. At the time of her death she was head of the school.

Police said that Shane Schumert, 28, had purchased an assault rifle at a gun show in February. After he was terminated, he returned to the school, the gun hidden in a guitar case. He took his own life after the shooting.

That same night the shocked and saddened Episcopal community was joined by hundreds of people of all ages and denominations who filed quietly into vigil services at St. John's Cathedral and several other Episcopal churches in the city and nearby.

"She was Episcopal School of Jacksonville. It was her professional passion," said Doug Walker, formerly the school's director of institutional advancement, following Regan's nomination last year for the 42nd annual EVE Awards, a North Florida and South Georgia tradition started in 1969 by Jacksonville's daily newspaper to recognize women for their efforts and

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Photo/Episcopal School

Dale Regan received a community award last year for her accomplishments in education.

Seminary to Selma

Unplanned path led young woman to life of civil rights activism

By Sharon Sheridan
Episcopal News Service

The Rev. Judy Upham didn't intend to go to Selma.

She was studying at the Episcopal Theological School (now Episcopal Divinity School) in Cambridge, Mass. (unusual in itself for a woman in those days) when she saw television coverage of police attacks on civil rights marchers attempting to cross the Edmund Pettus Bridge en route to Montgomery, the Alabama state capitol, on what some called "Bloody Sunday," Mar. 7, 1965.

"Dr. [Martin Luther] King went on television on Monday, asking for good Christian people to come and stand with them," she recalled. "Some people from the seminary were going to go. ... I didn't really have time to do stuff like [go to Alabama]. We were all standing around, watching TV. I looked at these people getting beat up by police."

And when fellow seminarian Jonathan Daniels asked her whether she was going to Selma, "I found myself saying, 'How are we getting there?'"

Next thing she knew, she was on a charter plane to Atlanta. Sitting between Daniels and another seminarian, she told them, "This wasn't exactly what I had in mind."

That flight she hadn't planned on set Upham on a path into the heart of the civil rights struggle and a lifetime of activism.

The group landed in Atlanta in the middle of the night and rested until morning in King's office. "It was nice. I got to sleep on his couch."

The next day, about 10 seminarians and others from the plane held "one of the more meaningful Morning Prayer services" she'd attended, then headed via bus to Brown Chapel in the middle of Selma's low-income housing projects. "That was kind of the center of the movement in Selma," Upham explained.

Going to a large field nearby, they joined "the other zillions of people standing around waiting to march." Lined up five abreast, "we started off to march, got to the bridge and turned around, stopped and prayed for a little



Photo/Jonathan Daniels

In 1965, seminarian Judy Upham stayed with the West family of Selma, Ala., while working for civil rights.

bit kneeling in the street ... and came back.

"The leadership didn't especially want another confrontation," she said. "I'm not sure these troopers wanted to beat up all these white folks either. At that time, color made a big difference."

While the march itself was peaceful, violence followed when the Rev. James Reeb, a white Unitarian minister

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NEWS

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accomplishments in the areas of education, volunteer service and employment. (She won that award.)

She was a strong mentor for students as well as for other faculty, because she quickly made connections and loved the challenge of drawing talent from people, said Walker, now executive director of the Episcopal Diocese of Florida Foundation.

Rushton Callaghan, an alumni council member and a 1982 student of Regan's, told the *Florida Times-Union* that Regan "just truly loved Episcopal and everything it encompassed."

"She was the school's number one cheerleader. She was there at the football games; she was there at the fine arts event. What she wanted was for Episcopal to be the best and produce children who were not only smart in the classroom but who would become leaders in the community."

Students placed memorial flowers and notes at the driveway entrances to the school. Three days later, during "A



Photos/Virginia Barrett Barker

Celebration for the Life of Dale Regan" that drew an estimated 3,000 people to the school campus, they filled the second-floor colonnades overlooking the service, standing four or five deep in their crisp white shirts with the school seal embroidered in gold.

Responding to the tragedy, a front page editorial by the publisher of Jacksonville's *Financial News & Daily Record* called for "grief leadership." The publisher, James F. Bailey Jr. is the parent of an Episcopal School student and a trustee.

"Dale had become a master at what she did," Bailey wrote.

"She had gained the love and respect of her staff and her students, as well as the parents ... no one has ever accepted the [head of school] position with as much passion and care for everyone involved as Dale did."

Regan arrived at Episcopal School in 1978 as an English teacher with public high school experience and rose from chair of the English department to associate head of school, becoming head of school in 2006.

"Dale's mantra has always been 'We can improve' - she is relentless in her pursuit of excellence," said Lynne Radcliffe, a department chair, when Regan was appointed head.

At that time the trustees were con-



Students, dressed in crisp white shirts with the school seal emblazoned in gold, stood four and five deep on the second-floor colonnades overlooking the memorial service for Dale Regan. Because the school's head had often used rocks as a metaphor for steps along the path of life, students hand painted words and symbols on 3,000 small river rocks for those at service.

sidering construction of two classroom buildings to augment the existing facilities built largely before 1970. Despite the economic downturn, those \$4 million dream buildings were funded, constructed, and fully realized in the dedication of Lastinger Hall and Parks Hall, facing each other across Champion Courtyard, which is surrounded on three sides by colonnaded second-floor balconies.

And the goal was not just to make space for more students: "What will change is how we teach," Regan said at the time. In each new high-tech and flexible classroom, the teacher would become "the guide on the side instead of the sage on the stage," she explained.

At the memorial service Dean Kate

Moorehead of St. John's Cathedral, a close friend of Regan's, preached the homily. "We are a Christian school," she said.

"What that means is that this school was founded on the principle that God can make new life out of the worst kind of death. Jesus, our Lord, endured the greatest pain imaginable in a crime that was violent and terrifying and on the third day, he rose again to live forever."

She spoke at the memorial service, three days after Regan's tragic death. ■

Virginia Barrett Baker is senior communications consultant for the Diocese of Florida. This article was written for Episcopal Journal.

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THE EDITOR'S DESK

In the aftermath of a brutal act

Why?" was asked time and time again as students tearfully comforted one another and their teachers at Episcopal School after learning of the death of their beloved head of school. Indeed, the question "Why?" was on the lips of thousands in Jacksonville who mourned the loss of one of the city's leading citizens, publicly honored for her contribution to education.

Tributes poured into the website of the *Florida Times-Union* following the tragic shooting of Dale Regan at the school.

"As the father of four Episcopal School alumni, father-in-law of a current teacher and a trustee for eight years, it has been my privilege to have been a member of the Episcopal family since 1975," Ross Krueger, a physician, wrote. "Dale Regan taught our two older children and was a counselor for the younger two, always providing conscientious and challenging leadership. At board meetings, she proved herself to be a strong but compassion-

ate leader."

A school parent wrote that Dale Regan was the sort of person she wanted as a role model for her children. "She helped Episcopal's families instill the important values of hard work, devotion to cause, and care and compassion in our children, and for that I will be forever grateful to her."

Linda Willson, a psychotherapist, who has worked with children and teens, was among those who attended a vigil at Christ Episcopal Church, Ponte Vedra Beach, on the night of Regan's death. "I gazed at the shell-shocked faces of the students from Episcopal high, and I was deeply saddened," she wrote. "I looked at the frightened faces of the parents who were realizing their children might never be quite the same after the sudden violence of that day. I would like to ask the children and their families to be gentle with yourselves during this time of healing."

A retired therapist, Sylvia Patten, wrote that her job had been two-fold when she worked with patients suffering from post-traumatic stress disorder:

make sense of the incomprehensible and restore a sense of hope. It is difficult to make sense of the act executed by "a sad, lonely, incomplete man who was not able to find his way," but hope is easier to see, she said. "We can find comfort in the incredible grace of the arc of Dale Regan's life and give thanks on behalf of the many people who were exposed to her example."

The tragic death of Dale Regan is a loss for Episcopal School, the city of Jacksonville, and the thousands of students and others whose lives she molded and so deeply touched over 35 years. We pray that those affected will find comfort from one another and from the hope embodied in the life and death of Jesus Christ.

As Ted Hornoi-Centerwall of Jacksonville wrote to the *Times-Union*, "As a Christian, I look to the promise that God's grace will conquer death, that God's love is greater than any evil. I feel a terrible sadness, but know this, that we are surrounded by a love that will heal our wounds, terrible as they may be." ■

NEWS

In Hong Kong

From addiction counseling to education, Anglicans serve here

By Lynette Wilson
Episcopal News Service

Throughout its history, the Anglican Church in Hong Kong has served its community through social services, education and other programs, with one of the best examples being St. James' Settlement.

What began in 1950 as a Boys & Girls Club in a room loaned by a Chinese temple in the Wanchai district had grown into a 12-story building, including St. James' Church, a multi-service community service center and a primary school, by 1987. Over the same time

period, the number of people receiving services, ranging from provision of food, education, health care, child care and elder care, grew from 164,000 to 700,000 annually.

Today St. James' Settlement employs 200 social workers and serves more than 10,000 people daily at 47 service points. Having outgrown its current space and in order to expand services, it is constructing a new \$80 million, 13-story building.

Most nongovernmental organizations providing social services in Hong Kong rely on government support for 80 percent of their budget, said Chief Executive Officer Michael K.C. Lai, add-

ing that St. James' receives 30 percent from the government and raises the rest through fundraising, sponsorships and fees for service, with middle-class people paying higher fees to subsidize services for the poor.

education provider ... that with 30,000 Anglicans."

In 2006, Macau, a former Portuguese colony, overtook Hong Kong in GDP per capita for the first time ever as gambling revenue soared. The Macau government ended the territory's gambling monopoly in 2002, which resulted in the number of casinos increasing from 11 to 34 — fewer casinos than Las Vegas, but four times the annual revenue.

Of the 160,000 households in Macau, one to two family members work in the casinos, said Lee Kwok Hoo, a service director for the province. In 2007 the province opened a Gambling Counseling and Family Wellness Center to address some of the societal and family needs that have resulted from gambling.

In Macau, the presiding bishop visited St. Mark's Church, the first Chinese-Anglican congregation there, according to the Rev. Odette Pun Oi-Kuan, the church's 17th vicar and a native of Macau.

St. Mark's has a school serving 2,000 students from kindergarten to adult and runs a daycare center. And like the Gambling Counseling and Family Wellness Center, St. Mark's also serves families affected by gambling.

"The Anglican Church is the only one that has Macau people serving families and casino workers," Oi-Kuan said.

The Province of Hong Kong was one stop on the presiding bishop's three-week visit to Anglican Communion provincial churches in Asia, including the Philippines, Japan, South Korea, and the Episcopal Diocese of Taiwan and China. ■

Lynette Wilson is an editor/reporter for Episcopal News Service.

“We are the third largest social welfare provider and the second largest education provider.”

—The Rev. Peter D. Koon,
provincial secretary general
of the Hong Kong
Anglican Church

"What a remarkable, holistic vision," said Presiding Bishop Katharine Jefferts Schori, adding that she hadn't seen anything on that scale before.

Jefferts Schori toured St. James' Settlement during a recent visit to the Province of Hong Kong Sheng Kung Hui, which includes Hong Kong and Macau, both governed as special administrative regions of the People's Republic of China.

"We are working here quite well," said the Rev. Peter D. Koon, provincial secretary general of the Hong Kong Anglican Church. "We are the third largest social welfare provider and the second largest

Lenten task

Presiding bishop calls Christians to restore, heal their relationships

By Lynette Wilson
Episcopal News Service

"This season called Lent is an opportunity to work on healing and restoring relationships of all sorts," said Presiding Bishop Katharine Jefferts Schori, preaching to a full house at St. John's Cathedral in Hong Kong on the first Sunday of Lent.

"Lent began as a time of solidarity with those who were preparing for baptism at Easter," she said. "It marks the beginning of a special relationship with new members of the body of Christ. When they are baptized, the community promises to stay in relationship.

"Those ancient Lenten exercises of prayer, study, fasting and alms-giving are ways of reminding and training ourselves to be better stewards of our relationships with each other and with God."

The presiding bishop visited Hong Kong as part of a three-week visit to Anglican Communion churches in Asia, including the Philippines, Japan, South Korea, China and Taiwan.

The presiding bishop was accompanied in China by Peter Ng, the Episcopal Church's global partnership officer for Asia and the Pacific; Alex Baumgarten, the Episcopal Church's director of government relations; the Rev. Charles Robertson, canon to the presiding bishop; and Richard Schori, the presiding bishop's husband.

"All kinds of relationships are meant to be grounded in the kind of love God has for us, and we have a powerful vision in the story of Jesus' baptism," Jefferts Schori said in her sermon. "When

he comes up out of the water, the voice from heaven proclaims, 'You are my beloved, and in you I am well pleased.' This happens before Jesus has even begun his ministry, before anybody around him has recognized who he is or what he is about, and before he has done a single memorable thing.

"It is an echo of the first creation story in Genesis, when God creates



ENS Photo/Lynette Wilson

Presiding Bishop Katharine Jefferts Schori greets parishioners outside St. John's Cathedral in Hong Kong following her sermon.

light and waters, sun and moon, plants and planets, the birds of the air, fish of the sea, and animals of the land, and finally the human species. At each stage in creation, God pronounces it good. Human beings are blessed and called very good. A second creation story follows, as Adam and Eve are created in God's image and begin to exercise their ability to choose, whether for good or ill."

The presiding bishop also visited Macau Protestant Church, which is believed to be the first Protestant church in Asia, and a gamblers' counseling and family center operated in Macau by the Anglican Church in Hong Kong. ■

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FEATURE

SEMINARIAN continued from page 1

from Boston who'd been on Upham's plane, went off with friends and stopped in "the wrong place to have supper," she said. "As they were leaving, they were accosted by some rednecks, who beat them up. In fact, he died that night."

The protestors held a prayer vigil outside the hospital and, after Reeb died, tried to march to the courthouse the next morning. The streets were barricaded, so "we just basically sat around and sang." People from the housing projects brought food and blankets. "We ate lots of baloney sandwiches and peanut butter and jelly sandwiches and bad coffee."

"On Sunday, a number of groups went to the local churches. Of course, the local Episcopal church wouldn't let us in, so we just knelt on the sidewalk and prayed," Upham said. "The Episcopal Church was basically an upper-class church at that point, in Selma, anyway, and black people didn't go to the Episcopal church. It turned out, they didn't go to the Baptist church, either. The group got there, and the ushers said, 'You can't come in here.'"

When someone replied, "We thought this was God's church," she said, "the usher is reported to have said, 'No, it's our church, and you can't come in.'"

On Monday protestors were allowed to march to the courthouse. As they returned, "the local police chief was ... standing at the entrance into the projects and shaking hands with people." She recalls marchers holding their hands in awe,

saying, "I shook hands with a white man."

In Washington, D.C., President Lyndon Johnson delivered a rousing civil rights speech to Congress. In Selma, some of the outside supporters "just started drifting off." It was time to return to seminary.

But Upham began thinking. "It seems weird on Monday to say, 'We're here to support you and risk our lives for you,' and then, a couple or three days later, say, 'Well, gee, I've got to go back to school.' It didn't seem right."

She and Daniels returned to Cambridge and secured permission to spend the semester in Selma, reasoning that "at least there would be some white folks still around. At least the police would know that there were people there as witnesses." They also would be there "as a witness that God does care ... [and as] a sign of that love of God: 'You're a human being like everybody else is.'"

They arrived back in Selma on Mar. 21, as the several-days march to Montgomery finally was allowed to begin, with the National Guard protecting the marchers. She moved in with a local family and helped as needed. The night before the final march into Montgomery, she joined the encampment outside a school. "It was rainy, muddy as could be."

The evening included entertainment. "I don't honestly remember who all was there," she said. "People like Joan Baez, Harry Belafonte. Some big names."

Next day, they marched into Montgomery, where they joined a group from

the seminary who had flown in for the day. "People were lining the streets, some to boo and hiss and spit at us," she said. Others cheered. They gathered in front of the capitol. "Martin Luther King gave an incredible speech [asking], 'How long? Not long.'"

Again, violence followed the demon-

'We were in our 20s, young and naive, assuming that if people knew the right thing to do, they would do it.'



ers were arrested and spent time in a cell beside Stokely Carmichael, then a member of the Student Nonviolent Coordinating Committee, with whom he had become friendly. After several days, they were released on Aug. 13, 1965.

"I'm convinced it was a setup," Upham said. While waiting for transportation, Daniels, along with a Catholic priest and two black demonstrators, went to a local store to buy soda. "They'd been there before in mixed groups, so it theoretically wasn't that big a deal," she said. They encountered a shotgun-bearing, part-time deputy sheriff, who pointed his gun at 16-year-old Ruby Sales. Daniels pushed her to safety and was fatally shot. (He is now commemorated on the Episcopal Church's calendar of saints.)

Upham traveled to Keene, N.H., for the funeral. "I can remember shopping with my mother. I bought two dresses, which I've never worn since."

After that, Upham participated in the movement as she could, but things were shifting. The Black Power movement was developing, "so the participation of whites was not as welcome."

Upham spent time as a director of religious education, then earned a degree in social work. When General Convention approved ordaining women as deacons in 1970, she said, "for me it was like bells ringing."

She began working for women's ordination to the priesthood, becoming a founding member of the Episcopal Women's Caucus and serving as an alternate deputy at the 1973 General Convention. She was ordained a deacon in 1976, a priest on Epiphany 1977. Her first job was at St. Stephen's, a mostly black church in south St. Louis. She was the first woman called across diocesan lines to become a rector when she moved to Grace Episcopal Church, a deliberately integrated church in Syracuse, N.Y.

Today, at age 69, she's an assisting priest at St. Alban's in the Theater in Arlington, Texas, a congregation in the renewing Diocese of Fort Worth, and works toward reconciliation in a diocese that the former bishop and many diocesan leaders left in November 2008.

Looking back, she said, "I know that Jon's legacy made a huge difference in theological education ... in terms of how ... we practice what we say we believe"

She believes she made a difference as well. "If Jon was a missionary, so was I. He's the one who got the martyrdom out of it."

In Selma, she was afraid "sometimes but not very often," Upham said, calling herself "mostly too stupid to be afraid."

It also was, she said, "one of the few times in my life I was 100 percent positive that I was doing what God wanted me to do. If it cost me my life, that was all right. After all, there are worse things than death."

"We had a promise of a future with God. What have you got to lose? At least you're standing up for what's right. ... That's your job as a Christian and a human being." ■

Sharon Sheridan of New Jersey is a correspondent for Episcopal News Service.

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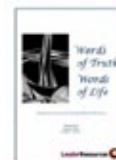
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NEWSBRIEFS

Families kick off cathedral's 100th year

The Cathedral Church of St. Paul, Boston, kicked off its 100th anniversary year with an event that was partly birthday party and partly a free-for-all of fun activities to help people of all ages learn about cathedrals.

Families and youth groups from the diocese gathered to write and share prayers, plant seeds, sing, build miniature cathedrals, and share tables for food and fellowship. They also learned about how cathedrals are homes to living history.

Making an altar cloth for the day's



People brought old church hangings to fashion an altar cloth with 100 doves for the closing worship.

closing worship was one of the activities. Created from the remnants of old parish hangings, the finished work was a fitting way to give the old material new life, organizers said, while honoring history and symbolizing how congregations belong to one another through the heart of their cathedral church.

The remnants were sewn together, and then people of all ages embellished the new altar cloth with thread, beads, sequins and 100 doves made of white felt.

Wisconsin dioceses seek new cooperative ministry

The dioceses of Fond du Lac and Eau Claire in Wisconsin, which voted narrowly to remain separate dioceses last year, are studying ways to combine programs.

Bishop Russell Jacobus of Fond du Lac said discussions are ongoing about cooperative ministry.

"The decision to become one diocese ... [is] no longer on the table," he said. "However, one of the things we discovered was the possibility of doing ministry together."

Youth ministry and renewal programs are among those that may be combined, and a vestry school for both dioceses was held in March.

Bishop consecrated in New York diocese

Episcopalians from across the Diocese of New York gathered at the Cathedral of St. John the Divine on March 11 to witness the consecration of the Rev. Canon Andrew Dietsche.

Elected last November as a coadjutor bishop, Dietsche, who was formerly on the diocesan staff as the canon for pastoral care, has the right of succession to Bishop Mark S. Sisk who must retire by his 72nd birthday in August 2014.

After his consecration Dietsche put on his episcopal vestments and was presented with a gold cross, an episcopal ring engraved with his seal, a miter, a Bible, and a crozier that he designed himself and that was made by a local craftsman using maple from the new bishop's own garden.



Rhode Island cathedral will suspend services

Because of dwindling financial resources, the Cathedral of Saint John in Providence, R.I., has announced that it is forced to suspend its worship and pastoral services after April 22. The building will retain its status as the cathedral of the Diocese of Rhode Island.

"The cathedral congregation has experienced serious financial difficulty, and a decision was made to suspend services for now," said retired bishop David Joslin, the cathedral's acting dean. "This decision, of course, was not made lightly or quickly."

He said the action does not permanently close the cathedral; it only ceases the usual Sunday services and pastoral care. The financial situation has been evolving for many years and needs to be addressed, the bishop said.

Members of the cathedral congregation were told they are welcome to join nearby Grace Church in Providence or any of the other churches in the diocese. There are six other Episcopal churches in Providence.

The cathedral, first established as King's Chapel, has been a continuing center for worship and outreach for 290 years. In 1794 the name of the church was changed to Saint John, and in 1929 the church became the official seat of the bishop. ■



Photos/Katie Ernst

Elianna, winner of the day's scavenger hunt, and Bishop Barbara C. Harris, who celebrated the anniversary of her consecration as the first female bishop in the Anglican Communion 23 years ago.



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FEATURE

With backpacks and totes

Mission-minded small congregations help feed hungry kids

By Katie Murray

After a long week at school, most kids rush home for the weekend looking forward to a home-cooked meal. But some children across the country, including many in New Hampshire, aren't as fortunate.

A number of Episcopal congregations in the state have initiated programs to help children who arrive at school hungry on Monday morning due to a lack of proper nutrition at home.

At Grace Church in East Concord, a program nicknamed "Take-A-Tote" was developed in 2009 by dedicated volunteers Will and Barb Ashworth. The program serves the Dame School, a public elementary school in the Concord Heights neighborhood.

Planning for Take-A-Tote began when the school nurse was interviewed by a member of Grace's Bishop's Committee (or vestry) who works as a "lunch lady" at Dame School. The nurse talked about students who were regularly sent to the nursing office on Monday morning because they were tired, sick or cranky. She observed that these children were on the free or reduced-cost lunch program at school and deduced that over the weekends they were undernourished.

When members of Grace Church heard this, they "felt that tug from the Holy Spirit on our hearts," said the Rev. Jason Wells, the congregation's vicar.

A small committee was formed to cre-

ate weekend "totes," packed with food for the weekend that was "nutritious, nonperishable, inexpensive and could be prepared easily."

Grace Church serves about 20 families at the Dame School, though unfortunately there are more students than can be helped. The program is maintained by weekly food donations from the small congregation and a nearby supermarket. Grace also holds a Pork Fest in August, which raises around \$1,500 for the feeding program.

The Church of the Epiphany in Newport began its feeding program less than a year ago with 12 backpacks donated by members of the congregation. The schools "were enthusiastic and supplied

up to 20 backpacks have been distributed in nearby schools. The program has developed awareness of a need that is sometimes hidden from view. "One high school student was living in his car; another pregnant high school student's parents were nowhere to be found. Partly as a result of this program, we hosted a Vigil for Homelessness on the longest night of the year, December 21, which was well attended," said Roberts.

Trinity Church in Claremont is involved in both a backpack program and a breakfast program for local students. "Most people in the congregation have participated in some way," says the Rev. Susan Langle, priest in charge. The church hosts a breakfast program that feeds about 25 children a week.

The program has received an abundance of funds from the community, so "one of the leaders in our breakfast program said to me, 'We have to do something more with this,'" said Langle. The priest contacted a school nurse, who became excited about helping to support families in need. The program began with three backpacks a weekend. Trinity Church now sends out 14 backpacks that feed two or three families each.

Trinity Church has seen many positive outcomes from its breakfast program. Providing students with a free breakfast reduces tardiness and increases academic performance. In the future, the church hopes to have an updated kitchen that would serve community suppers and provide more food-storage space, along with summer meals for kids.

"We took initiative, listened to our



Jo Merchant, a nurse at Claremont Middle School, with backpacks of food. In the past year other congregations and youth groups have provided support for this ministry.

community and responded with a program that is effective and unique in Concord," says Jason Wells of Grace Church. "We feel good about our ability to make an impact that no one else can! Our last Bishop's Committee retreat came up with the slogan 'Feeding you, body, mind and soul' to describe Grace Episcopal Church.

"No matter what we do, outreach, worship, education or anything else, we frame [it] as a feeding ministry. This program, coming out of our strategic planning work, has been a key to turning a church around from decline to vitality. You can't ask for better than that!" ■

Katie Murray is a freelance writer who lives in New Jersey. This article was written for Episcopal Journal.



The team from Epiphany delivers backpacks weekly to school nurses for distribution to needy kids in Newport, N.H. From left, Linda Radford, Christie Vowles, the Rev. Alice Roberts and Barbara Tatro.

us with the numbers in each school who might need food on the weekends," said the Rev. Alice Roberts, parish rector.

According to Roberts, the program has been a huge success. Most recently,

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RETIREMENT LIVING

Considering a community?

Here's how to make the choice that's right for you

Retirement communities today are active and vital, filled with life and purpose. They offer more choices than ever in terms of lifestyle, location and the type of services available. That's great news for today's seniors, but with so many options, is there a way to decide which community is best?

After all, a move to a retirement community is an investment in a secure, fulfilling future. The ideal retirement choice represents a life that is rich in friends, comfort, and activities and free from the chores and upkeep involved in caring for a home. Another critical benefit is supportive assistance for aging in place, with a plan for future health and medical needs.

"The community you choose should be based on your wants, needs and preferences. But some things are nonnegotiable," said Catherine S. Martin, president of Hamlyn Senior Marketing, a nationally recognized leader in the field of senior marketing and research in Cherry Hill, N.J.

"Financial soundness and stability. A care philosophy that puts residents first. A progressive community that seeks out and implements senior care best practices. A community with these elements in place," Ms. Martin said, "is committed to excellence in resident care and quality of life."



Catherine S. Martin

What else should you keep in mind when researching retirement options? Here are some questions to ask.

Is the community strong and financially stable?

When you trust your future to a community that promises to care for you for the rest of your life, you want to be sure your choice is rock solid. Is the community a small, stand-alone entity? Is it part of a large, multi-site family of communities? There are advantages to both stand-alone and multi-site communities: larger organizations benefit from better buying power as well as from depth and breadth of management expertise, while smaller facilities maintain more control over the operations of the community. How long has the community or its parent company been in business? A long history of stability can point to an organization that is well run and more likely to thrive in the future.

Does the community offer the amenities and lifestyle that you want?

From trips and activities to gourmet dining and col-



Episcopal retirement communities promise a less stressed lifestyle, with facilities and activities that promote the well-being of body, mind and spirit. Most offer wellness programs so residents can maintain optimal health and independence in their senior years.

lege-level learning opportunities, retirement communities can open the door to a new and exciting life. Some communities are integrated into a university environment, for people who love to learn. Others are focused on local attractions such as art galleries and shopping. Every retirement is unique, so you will have to decide what options and services are most important to you — and which can fit into your budget.

Is the location right for you?

Just as in buying a house, location is a key consideration. Is it important to be close to family and friends? Trusted doctors or a church community? Some people take the opportunity to move to a vacation spot, like the beach or near a favorite city. Others want to remain connected to a place they've lived all their lives.

Can the community support healthy aging and future medical needs?

In many senior communities today, good health starts with good living. Is there a fitness center? Walking trails? Exercise classes for all levels of ability? Does the dining menu offer healthy meal options? Instead of an outdated medical care model, progressive retirement communities embrace a wellness model to help

residents maintain optimal health and independence.

At the same time, you will want the assurance of knowing that your community can support any changes in your health while helping you age in place. For this reason, continuing-care retirement communities, or CCRCs, are a popular choice — they typically offer coordinated health services such as assisted living, skilled nursing, rehab, post-hospital care, Alzheimer's care and more, all under one roof.

What do your friends say?

People you know and trust can be an excellent resource. If your friends already live in a senior community, ask them to speak honestly with you about the community's strengths and weaknesses. Ask if you can come for a visit or join them for a meal in the dining room. An insider's perspective is invaluable in understanding whether a community is a good fit for you. Doctors, attorneys, financial advisors and other professionals who know you can offer guidance as well. ■

For further information about Hamlyn Senior Marketing, email Marketing@HamlynMarketing.com or visit the website at www.HamlynMarketing.com.



RETIREMENT LIVING

Big questions

Looking toward retirement living — but when and where?

After retiring from their jobs in Tampa, Fla., where they had lived for 20 years, Anne and Mike McWeeney set out in an RV to find the perfect retirement community. It could be argued convincingly that they did much more research than most retirees undertake, but 18 months later the McWeeneys remain confident that what they did was right.

“We were actively hunting for one year,” said Mike. They started with a three-month road trip through Texas, Arizona, New Mexico, Arkansas, Tennessee and North Carolina.

When they returned home the real research began.

“My husband is a retired engineer,” said Anne, “so he created spreadsheets for everything.” In the end they chose three geographic locations — Hot Springs, Ark., Nashville, Tenn., and Asheville, N.C. Searching within a 40-mile radius of those places, they came up with 50 potential communities.

The McWeeneys visited 11 of these, some more than once. And they spent multiple nights in guest apartments in six of the communities.

“I found that really important,” said Mike. “When visiting a place you are met by marketing staff who pick residents for you to meet. You don’t necessarily see the real place. But if you stay a couple of nights and talk to people in the hallway and meet others, you find out what’s really going on.”

The McWeeneys finally settled on Deerfield, a nonprofit retirement community created in 1955 by a visionary bishop of the Episcopal Diocese of Western North Carolina on 30 acres of farmland outside of Asheville. Both natives of the South, the couple say they love the mountains and the cooler summer weather.

They had several criteria. They specifically wanted to be in an apartment connected to the main building for meals and activities. “If we chose a cottage, eventually we would have to move” in order to receive continuing care, said Mike. “The quality of skilled nursing here is wonderful.”

Since his arrival at Deerfield, Mike McWeeney, an

avid photographer, has started a photography club. “Anytime four or six people get together and want to do something, they are encouraged to do so,” he said.

This helps explain the abundance of activities, among them hiking, nature strolling, 15 different painting groups, pottery, paper making, calligraphy, woodworking, and gardening for those who want to be active outside.

“My only regret is that we didn’t make the move sooner. The reduction of stress in our lives since moving to Deerfield has been amazing,” said Mike, who is 72. He and Anne, now 71, moved into Deerfield 18 months ago.

The best advice he can give his friends, he said, is don’t postpone moving to a retirement community until you need to. “Any move is going to be stressful, he said. “If you wait until you need it, you’ve waited too long.”

Grant Bagley and his wife, Margaret, also moved 18 months ago into their retirement community — Collington Episcopal Retirement Community in Mitchellville, Md., in the Diocese of Washington. Natives of Utah, they owned a home near Baltimore when, despite his wife’s reservations, Grant decided it was time to search for a retirement home.

“We wanted a community that was nonprofit, an accredited facility was important to us, and we leaned toward a community that was established with a religious background. We had a preference for an Episcopal community,” he said. “We wanted continuing care, but we wanted the independence of cottage living at the present time.”

Their search ranged over a broad area; they visited eight communities in several states and placed deposits with Deerfield and Westminster Canterbury in Richmond, Va. “We looked at all these before we looked at Collington,” he said, a location no more than 30 miles from their home.



Anne and Mike McWeeney at their Deerfield apartment.

“The location wasn’t all that important, but we were struck by the people. Really, there was a community of people that we felt we were comfortable with. We all have common interests and an intellectual curiosity that is way, way above average,” said Bagley, a physician who has also practiced law.

The couple, both in their early 70s, say they are delighted they made the move when they did. “Many people have stayed in their houses too long and in some cases have been a burden to their children,” said Bagley, who bicycles 160 miles a week as part of his fitness regimen.

He has invited Washington’s new bishop, Mariann Edgar Budde, to join him and his cycling club, so she will lead the group in a ride on Sept. 16. ■

Whole body wellness

Wisconsin seniors benefit from six-dimensional health focus

When people talk about wellness, they often focus on physical health. But many medical professionals believe wellness goes far beyond the physical realm to encompass multiple dimensions.

Dr. Bill Hettler of Texas A&M University in College Station is the creator of the Wellness Wheel, which sees wellness as “an active process through which people become aware of, and make choices toward, a more successful existence.”

The Wellness Wheel, which looks like a bicycle wheel, is a visual representation of how the different dimensions of wellness synergize. If all of the spokes or

dimensions are functioning, the wheel rolls along smoothly. If one of the spokes or dimensions malfunctions, the wheel is unbalanced and will gradually run off course.

Throughout our lifetimes, whole body wellness — including emotional, intellectual, occupational, physical, social, and spiritual well-being — is critical, health advocates say. Studies have discovered that seniors who nurture the totality of their being not only improve the quality of their lives but also avoid illness and injury.

But achieving that degree of wellness is a continuing process that involves time and commitment. At **continued on page 9**

One of Saint John’s accomplishments in placing emphasis on the body, mind and spiritual health of its residents can be seen in the partnership it has created with the Museum of Wisconsin Art in West Bend, Wis. The retirement community established a satellite gallery of the museum on the first floor of its building, creating a premier space that has become Milwaukee’s newest cultural venue for exhibiting some of the state’s best historic and contemporary art. From left, Helga Smith, Jan Krukar, Barbara Luetzow, and Art Wasserman, current and future residents, enjoy the gallery.

RETIREMENT LIVING

Excellent resources at your fingertips

There are abundant resources available online for those contemplating retirement and a move to an independent living community or a community that offers continuing care. Here are some websites you will find most valuable.

Church Pension Group.

The CPG site has a map listing retiree housing and care facilities connected to the Episcopal Church. Visitors to the site can click on a state or search by state using a drop-down list. Interested in Texas? You'll find four communities with address and phone information, a description of the facility, and a web address if one is available. Click on Oregon and you'll find one; California, 21. Although the URL specifies retired clergy, lay people will also find the site invaluable: www.cpg.org/retired-clergy/retirement/managing-retirement/housing-care-facilities.

A second page offers a variety of retirement tools and resources to help both laity and clergy manage retirement years. It includes a retirement-spending calculator that can be used to create a bud-

get and estimate how long savings will last, an estate planning kit, and planning worksheets.

AARP.

This nonprofit, nonpartisan organization for people 50 and over also offers a pre-retirement calculator helpful for planning. People contemplating retirement have options, and this calculator points out what some of them are: www.aarp.org/work/retirement-planning/retirement-calculator/?intcmp=HP-link1-spot1.

Membership in AARP gives subscribers a monthly bulletin and an AARP magazine that has a focus on the retirement lifestyle, discounts and important current information on health, Medicare, and Social Security.

Harvard Health Publications.

A series of brochures on fitness, diabetes, nutrition, healthy living, blood pressure and cholesterol is available from Harvard Medical School. Find answers to questions such as, "What is essential for healthy aging?" Read "10 steps to an optimal memory." To sign up for

HEALTHbeat, a free email newsletter with advice from doctors at Harvard Medical School and tips for a healthier lifestyle, and to receive current information on the latest developments in health, go to: www.health.harvard.edu.

Retirement communities' websites.

Visiting the websites of Episcopal retirement communities is a must. But don't stop there. Residents in some communities have their own sites, and they can be invaluable in determining what activities are available and assessing the general ambience and social life of a

particular place.

At Collington, an Episcopal life care community at Mitchellville, Md., near Washington, D.C., the official website (www.collington.org) has general information and some photos of community life. Far richer is the residents' own website that offers news about the residents, activities, events, speakers, coming trips, and music and theater opportunities, with an abundance of photos taken by residents themselves. Go to: www.keepingupwithcollington.org. ■

—Jerry Hames

WELLNESS continued from page 8

Saint John's on the Lake, an Episcopal continuing-care retirement community in Milwaukee, Wis., the staff's goal is to help residents make and maintain that commitment.

Originally founded in 1868 by women of the Episcopal Church to provide housing and services for those in need, the community today consists of 197 independent living residences, 17 assisted living apartments and 52 skilled nursing beds.

In 2011, corresponding with the opening of an expansion, Saint John's launched a wellness program it calls LifeStreams. "The name itself indicates that, like a stream, life is ever changing, and the needs and desires across the totality of our residents' being are ever changing as well," said Donna Spars, the program's director. "LifeStreams gives our residents an opportunity to explore how they want to grow as their needs and interests change."

A key component of LifeStreams is identifying any barrier a resident may have to achieving wellness in all dimensions of life and helping to remove those barriers. Therefore, the program provides many opportunities for growth and encourages residents not only to participate but to lead individual programs of interest. Since the LifeStreams launch, residents have led French classes, book discussion groups, water aerobics, political roundtables, international issue discussions and educational seminars.



Personal trainer Dodie Novak provides instruction to residents Kathie Eilers and Barry Blackwell.

Residents take wellness surveys, and their responses influence what is offered and reshape the program.

Dodie Novak, a personal trainer, provides each resident with five complimentary training sessions each year to help them kick-start physical wellness. "Residents are becoming more and more eager to participate because they see the greater benefit — they are enhancing their whole person wellness and having fun doing it," she said. ■

To learn more about Saint John's on the Lake and its unique approach to wellness, call (414) 831-7300 or visit www.SaintJohnsMilw.org.

New Friends. New Interests.



“Collington is full of people who are so interesting and interested in so many different pursuits — people who really live into life. We're all extremely active and very social. It's easy to find new friends.”

Scientist, songstress, women's rights activist and religious leader Marion H. helped establish Collington Episcopal Life Care Community long before she became a resident. Secure in the knowledge that she has continuing care for life, Marion is free to travel and explore new horizons.

Situated on 125 wooded acres in Prince George's County, Md., Collington's campus features cottages and a three-story apartment building. Collington's excellent location, just outside the beltway and within five minutes of two Metro stops, gives residents easy access to all the Washington metro region has to offer. Find out how you can join this community of active and engaged people — visit our website or call for information and to arrange for a tour.

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FEATURE

Great godparenting

For most, it means a deep spiritual and emotional bond

By Pat McCaughan
Episcopal News Service

When considering what makes for great godparents, think 12-step program sponsor.

“One of the things I tell parents when I’m doing baptismal preparation is [that] it’s like the sponsor in an AA [Alcoholics Anonymous] context,” said the Rev. Ruth Lawson Kirk, rector of Christ Church Christiana Hundred in Wilmington, Del.

“You want somebody further down the road, who has more experience in this thing we call Christian faith. They’re willing to walk with you, not for you, but to be present and help you along the road,” she said.

The tradition of choosing godparents evolved with infant baptism, possibly as early as the first century. But the role is still open to interpretation.

For some, it means serving as a kind of spiritual sponsor. For others, it involves taking an active interest in another’s life and personal development. And for still others it implies a readiness to step in and serve as a parent should the need arise, a practice that’s “long gone in American society,” Kirk said.

“The tradition in the Episcopal Church when I was baptized was you needed two godparents of the same gender and one of the opposite gender. I have no idea where that came from but it was pretty uniform,” added Kirk, 50.

“People have asked me, ‘How many godparents am I supposed to have?’, and the question I throw back is, ‘How many people do you need to help your child’s growing up as a Christian?’

“Because the truth is that a community raises a person,” she said. “You don’t have to have godparents, but we hold onto this tradition because we know how important it is to do things in community and relationship. That’s a big part of being Episcopalian.” Often family members are asked to serve as godparents, a choice Kirk avoided with her son, Matt, because “you will always have a relationship with family.”

Instead she asked Ken Garner and Bob Mikrut, who are partners and were parishioners at St. Paul’s Church in Philadelphia’s Chestnut Hill neighborhood. Kirk served there as associate rector immediately after seminary. She chose Garner and Mikrut because “I wanted someone to manifest Christian faith to Matt.”

“I know I can go to them,” Matthew said of his godparents. “They’re family. It’s a really close relationship.

“They are there for me. They love me and take care of me, and they’ve always been here for me, pretty much since day one.”

Garner and Mikrut attended Matthew’s Rite 13 ceremony and confirmation, graduations, Christmas and Easter celebrations, Halloween trick or treating, and a yearly baseball game.

“Right from the beginning we made the decision that we wanted to be very in-



Photo/courtesy Ruth Kirk

“God-dads” Bob Mikrut, left, and Ken Garner took then two-year-old Matt Kirk to a Philadelphia Phillies game. Mikrut and Garner still take Matt, now 19, and his family to a Phillies game every year to celebrate his birthday.

involved in Matt’s life as much as we could, knowing Ruth was a priest and might be moving around and we might not be in close proximity to her,” Garner said.

What was important to her, said Ruth Kirk, was knowing that Garner and Mikrut “live the pattern of the Christian year, supported by prayer and by the witness of a life that is also doing those things.

“For me, the primary qualification is being a faithful Christian,” she said. “You’re looking for somebody who has a relationship with Jesus Christ. Ken and Bob have been incredibly loyal and faithful Christians.”

Mindy Steers was 30 years old, pregnant, homeless and using drugs when a note near a box by a chain-link fence at Ocean Beach near San Diego, Calif., caught her eye.

“It said ‘leave a prayer,’” Steers recalled. So she grabbed a sheet of paper from the stack provided and wrote: “Yes, I need a prayer. I need your help. I need a place to live. I’m about to have a baby.”

Someone saw her prayer and told Drusilla Grubb, who called a friend, Rhonda Muir, who knew another friend, Steve Cooper, who had room to spare. They helped move Steers into the space. A day after the move, Zoe was born.

That was five years ago. Grubb, Muir and Cooper are among Zoe’s five godparents, a role they cheerfully and joyfully accepted.

“Zoe first came to church at the children’s service on Christmas Eve at All Souls Church [San Diego]” when she was about three weeks old, Grubb recalled. “Zoe, of her own accord, at three years old decided she wanted to be baptized.”

By then, they had all become a family, growing and learning and struggling with each other. Introducing them to church seemed the natural thing to do, Muir said.

“I remember when she [Zoe] as a baby

could barely hold her head up. We were sitting in church within the first year of her birth. It was Fat Tuesday, and she was watching all the other kids play. I could see her yearning to be part of that. Why wouldn’t we help them? Here’s this baby, here’s this young woman, who are somehow in our care. Of course we’re going to bring them to church.”

Grubb recalled standing at the baptismal font and promising to help raise Zoe in the church. “I care strongly that children be educated in Christianity. Faith is between you and God and it comes when it comes. But if you’re not educated, how do you know how to recognize it?”

“I accepted the role of godparent as the church defines it,” she added. “But by then we had grown through the Holy Spirit in love with each other. We had become Grandma Grubb and Grandma Rhonda. It’s a God thing.”

Zoe’s mother, Mindy Steers, now 35, has a full-time sales position, rents a home and has a car.

She said Grubb and Muir “have always been there for me. ... They’ve adopted Zoe and I, and they’re our family. It didn’t make any sense for anyone else to be her godparents.”

Grubb, 58, and Muir, 57, agreed. “We’ve talked with Mindy about this and should anything happen, we are prepared to raise Zoe.



Photo/Melinda Steer

Zoe Steer celebrates her birthday with family and friends, including three of her five godparents: seated with Zoe, Drusilla Grubb, Rhonda Muir and Steven Cooper.

“I don’t know how you can actually perform your duty as godparent, bringing a child into the church and bringing them up in the faith, without living it for them,” Muir said. “Faith isn’t just going to church. Faith is how you carry on every day. You have to have that relationship outside anything formal to fulfill your baptismal vows.”

“People show up in your life, and God gives them to you and you love them,”

Grubb said. “What else is there?”

James R. Dennis credits his godchildren — and he has five of them — with bringing him back to church.

When the lawyer and blogger moved from El Paso to San Antonio, Texas, in January 2004, he began attending St. Luke’s Church, Alamo Heights, after deciding “that I needed to be in church with them [his godchildren].

“I walked [through] the doors of the church they attended, and within a few months I was teaching Sunday School,” he recalled. “Shortly thereafter I was on the vestry, and now I am a Dominican novice.”

His five godchildren are from three different families; they range in age from four to 18, and he has been friends with all of their parents for more than two decades. Dennis credits his own godmother with teaching him the importance of great godparenting.

“I think it works as it works with God’s love itself,” he said. “Thomas Aquinas said we love because we were first loved. We learn from the people who showed us what a godparent looks like. Mine were an aunt and a cousin, but they were the people who were always in my corner, and so I think it sort of works like that.

“I take it pretty seriously because they took it pretty seriously ... but the relationship isn’t cookie-cutter,” added Dennis, who is single and has no children of his own.

“It’s ‘what do they need?’ and what can you do to meet that need, whether that’s just be a pal or somebody who helps out financially or in other ways. Most importantly, it’s somebody who is there for you when troubles come, as they do for all of us.”

One of his godchildren, Taylor Allam, 18, called Dennis “a fantastic godfather.” She recalled an “iconic memory” of Dennis. “When my dad was in the hospital and my mom couldn’t come and get me, he [Dennis] did,” said Allam, whose father has since passed away. “If I ever need to, I can talk to him about what’s going on in my life or if I need anything or if I have problems with college.”

For his part, Dennis said godfathering means “first of all that they are in my regular and daily prayer life.

“All most kids want in this world is somebody who thinks they’re okay. And so you begin to understand the sacramental part of being a godparent first by understanding the emotional part of being a godparent. Either you will continue to take that seriously or you won’t.”

At every baptism, “we say we’re all going to help raise this child. It seems that a spiritual commitment is also going to be involved, and it can’t be stripped away from a pretty deep emotional commitment, that this is somebody I care about.” ■

COLUMN

Tough choices ahead

Committee seeks your views on proposed 2013-15 budget

By Bonnie Anderson

We have entered the season of preparation for the 77th General Convention to be held in Indianapolis from July 5–12. As I write this column, many leaders across the church are having hard conversations about the *draft* budget proposed for 2013-15, available at <http://generalconvention.org/gc/prepare>.

At this stage the draft budget presupposes income of \$105 million from dioceses, rental of facilities and other sources. Income from those same sources was \$118 million in 2009-12, so obviously some tough choices have to be made.

This draft budget was initially prepared by the Executive Committee of Executive Council. It was revised and approved by the council at its meeting in January and “handed off” to the Joint Standing Committee on Program, Budget and Finance of the General Convention (PB&F).

PB&F, the committee responsible for the budget at General Convention, will conduct hearings at convention and then present its own revised budget to a joint session of the House of Bishops and the House of Deputies. Both houses then



must consider, debate and vote on it.

The current draft of the budget proposes to significantly increase our spending on communications. It would tap into the principal of the church’s endowment to create a development office and spend a combined total

of more than \$1 million to institute a cooperative purchasing program and convene a churchwide consultation on the structure of the church. It also includes money to establish a promising relationship with the Episcopal Service Corps, a federation of local young adult internship programs across the church.

It decreases funding significantly in other areas, including Christian formation. In its narrative, Executive Council explained the reasoning behind the cuts:

“We hear from you that the church is participating in new ways of being church and should support new ways of doing ministry on a churchwide level. These new ways include changes in the role of churchwide staff, provinces and the emerging voices of other kinds of networks. That is why funding is reduced for mission that we were told was best done on a local level.”

As I wrote in this column last month, I think the proposed budget is captive to an

ethic of survival: it errs on the side of sustaining the church as we have known it, rather than providing the resources for dioceses to experiment with new programs.

It’s clear that we must spend less money in the upcoming triennium than we did in the previous one. However, this draft budget continues our reliance on expensive corporate structures that often don’t foster the flexible networks necessary to encourage fresh approaches to mission and ministry.

This corporate model relies on a headquarters building in New York City that will cost us \$8.7 million in the upcoming triennium alone. Because we rely on this old model in the face of shrinking revenue, the only places to make cuts are in vital areas of ministry and mission. What if that \$8.7 million were dispersed to local mission and ministry? We are at a time when we cannot have it all, and choices have to be made.

Budgets are moral documents, and the debate over this budget has become a debate about the future of our church. The debate will continue between now and the budget hearings at General Convention. During that time, it is imperative that we hear the voices of laypeople and clergy from across the church.

For that reason, PB&F has established a website for comments on the draft proposed budget — <http://jscpbf.blogspot>.

com — and will make a presentation at each province’s final synod meeting before General Convention.

I urge all Episcopalians to study the proposed budget and narrative, pray about where God is leading the church in this time of change, and make your voices heard.

Regardless of where you might stand on any particular line item in the budget, it’s hard to disagree with this passage from the Executive Council’s budget narrative:

“Our common life as The Episcopal Church is marked by our capacity to faithfully engage change. We are in an in-between time that requires creative, adaptive challenges to the work of the church. As a church we have opportunities to be in relationship with one another, develop leadership, and be a people of mission in new ways.”

Answering this challenge will require the voices and participation of all of God’s people — laity, clergy and bishops — to reclaim our authentic life as a church of Jesus Christ. Let’s begin with this budget. “For where your treasure is, there your heart will be also” (*Matthew 6:21*). ■

One in a series of columns for Episcopal Journal by Bonnie Anderson, president of the House of Deputies. Her previous columns appear on the House of Deputies website, <http://houseofdeputies.org/in-the-news/>

ANGLICAN DIGEST

Anglican Digest is a column of news and features from churches in the Anglican Communion.

New Zealand cathedral will be demolished

The 131-year-old cathedral in earthquake-devastated Christchurch, New Zealand, will be demolished because it is too dangerous and expensive to rebuild, the stricken city’s bishop has announced.

The Gothic-style cathedral, which dominated the city’s central square, was badly damaged in the 6.3 magnitude quake that occurred in February 2011, killing 185 people and destroying large areas of the business center and more than 6,000 homes.

Any chance of saving the landmark cathedral ended after several strong aftershocks caused more damage.

“The decision we have made has been made with prayer, with great deliberation, and an utmost concern for safety,” Bishop Victoria Matthews said. “There will be no bulldozers, there will be no wrecking balls, this will be done with deep love and respect for a building that has served us so well.”

In the center of Christchurch, which remains off limits a year after the quake, whole blocks have been reduced to bare land. Thousands of tremors, some with magnitudes of up to 6, have delayed any concerted rebuilding.

Police evict Occupiers from historic St. Paul’s

Police evicted scores of demonstrators from a makeshift tent city they had erected outside historic St. Paul’s Cathedral in London more than four months ago as part of a global protest against capitalism.

While most moved out peacefully, police arrested 20 protestors after brief skirmishes and dumped about 150 tents and equipment into waiting garbage trucks.

The demonstrators, in a movement billed as “Occupy London Stock Exchange,” had occupied the land outside St. Paul’s since Oct. 15 to protest what they claimed was the unfairness of world capitalism. The City of London Corporation, which owns much of the land around the 17th-century cathedral, initiated the legal action and won.

As the eviction moved into high gear, St. Paul’s authorities issued a statement saying, “We regret the camp had to be removed ... but we are fully committed to continuing to promote” the issues of social and economic justice raised by the occupiers.

The Rev. Giles Fraser, who backed the protesters and resigned as the cathedral’s canon chancellor early in the dispute, described the eviction as “a sad day for the church.”

Thousands homeless as cyclone hits Madagascar

Parts of the two dioceses in Madagascar have been destroyed by Cyclone Giovanna, which killed more than 30 people and left about 250,000 homeless.

Bishop Jean Paul Solo described the situation as desperate, with schools and church buildings badly damaged. Rain and wind have caused significant damage to public infrastructure and telecommunication services, and cutting communication with rural areas, blocking major roads and making it difficult to reach victims.

Archbishop Ian Ernest of the Province of the Indian Ocean said, “It is sad that Madagascar has been hit again by a cyclone, [since] we already know they are facing political instability and uncertainty. I make an appeal, so that a spirit of solidarity can transcend the ocean, and I invite you to pray with us and for us. Your generosity enables the afflicted to get back to their living and to a better quality of life.”

Officials said residents are in urgent need of medicine, mosquito nets, food, tents and financial assistance.

Churches fall victim to copper thieves

The Church of England is spearheading a campaign to install high-tech

movement sensors on churches in a bid to stop the lead and copper thieves.

Metals stolen from the roofs of religious buildings are fetching increasingly higher prices on international markets. The insurance firm Ecclesiastical, which provides coverage for 96 percent of Anglican churches in Britain, reported receiving a record 2,600 claims last year.

The new security campaign, called “Hands Off Our Church Roofs,” is aimed initially at installing the alarms at some 100 churches in England, Scotland and Wales. The alarms trigger loud voices announcing that a burglary is in process and that security guards are on their way.

The Anglican bishop of London, Richard Chartres, who is heading up the campaign, told journalists that “since the metal vandals have descended in such hordes over recent years, our duty of maintenance has become nearly impossible.”

In some dioceses, the number of metal thefts is reported at “catastrophic” levels. The plague of metal thefts, which has worsened during the global economic crisis, has also caused chaos on the nation’s rail network and at numerous hospitals, where thousands of feet of copper cabling have been stolen. ■

Compiled from the news services of the Anglican Communion, Episcopal Church and other ecumenical sources.

SPIRITUALITY

Ash Wednesday

It's a day when Episcopalians take it to the streets

By Piet Levy

Five years ago, the Rev. Teresa K. M. Danieley had an epiphany of sorts. If people can grab breakfast on the go or pay a bill from their cell phones, why shouldn't they be able to get their ashes in a flash?

That's why, on Ash Wednesday 2007, Danieley planted herself in full priestly regalia at a busy intersection in St. Louis, smudging the sign of the cross on the foreheads of bicyclists, drivers and bus passengers.

This year, some 49 Episcopal parishes across 12 states offered ashes to passersby at train stations, bus stops and college campuses on Ash Wednesday, Feb. 22, as Danieley's "Ashes to Go" concept spread nationwide.

Danieley, the rector of St. John's Episcopal Church in St. Louis, said the idea was born in a Bible study discussion. That first year, she offered a brief Ash Wednesday liturgy to about 75 or 100 people who crossed her path.

"It started sort of half-jokingly, but it became something pretty profound," Danieley said. "It's fulfilling a spiritual need but also a pragmatic need. It's showing flexibility in an institution often seen as very inflexible."

Kathleen Dimmich, a 26-year-old real estate agent, became an active St. John's parishioner after getting her ashes from Danieley in 2009. The mobile Ash Wednesday program showed her that St. John's "was obviously an active parish in my neighborhood, which was important to me."

That very same day that Dimmich first experienced Ashes to Go, the Rev. Emily A. Mellott held a 7 a.m. Ash Wednesday service at Calvary Episcopal Church in Lombard, Ill. Only three people showed up.

In 2010, Mellott offered ashes during the morning rush hour. Within a year, she had 25 area churches participating.

"In my congregation, a lot of folks can't get to church, not just on a Wednesday but on a Sunday," Mellott said. "But there's a lot of people who really want to be able to claim the

symbols of their faith and that relationship with God."

Last year, the Episcopal Church Foundation asked Mellott to write an Ashes to Go resource guide. It generated so much interest that Mellott created AshesToGo.org.

"It's a really creative idea for how to crack the door open and engage people in a small way in their spiritual life this time of year," said Bishop Stacy F. Sauls, chief operating officer for the Episcopal Church.

Still, supporters acknowledge that convenience comes with compromises. Sauls said Ashes to Go misses the "full life of the community" experienced in a traditional church setting.

But Danieley rejects any notion that Ashes to Go is cheap grace.

"We can't pretend that the way we did things 50 years ago is what we should be doing today," she said. "When a church is seen as inflexible, it's seen as not in touch. What is more important: that someone participates in a meaningful liturgy or that they do it in a particular space?" ■

From *Ecumenical News International* and *Religion News Service*.



RNS photo/Canticle Communication

The Rev. Kara Wagner Sherer of St. John's Episcopal Church, Chicago, imposes ashes on a passerby as part of a growing "Ashes to Go" program in the Episcopal Church.

RESOURCES FOR LIFELONG LEARNING

Teach us to pray

Resources for parents to help children with prayers

Compiled by Linda L. Grenz

"Lord, teach us to pray," the apostles asked Jesus (Luke 11:1). So Jesus gave them a simple, succinct prayer that we know as the Lord's Prayer. Our families ask a similar question. They want to go beyond, "God is great, God is good; let us thank him for our food." Teach us how to pray.

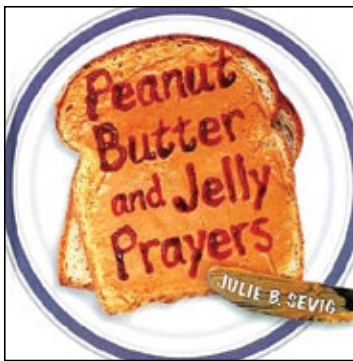
We can't assume that parents know how to pray with their children — we need to offer guidance. Do simple things like include a different table grace in some of your newsletters or email a weekly table spiritual activity for families. Margaret Hutton and Ann Willot at St. John's Church in Jackson, Wyo., created *Live It!* — a table card focused on a key word, such as gratitude or kindness, with a quote, a sentence prayer, a sharing suggestion and a Scripture lesson (Leader Resources, \$30/25 months, www.leaderresources.org/live-it).

Praying Together from the Candle Press *To Go* series is a set of four, one-page units with suggestions that can be emailed or printed and given to families. The suggestions help the family to notice that God is already here with us so we can offer our thanks and say please — even "oops!" And we can

pray for those things that are on our hearts. *Praying Together* along with *Grace at Meals* and *Our Lord's Prayer*, are available as PDF documents that can be used as often as your church chooses (\$10/set, www.candlepress.com).

There are several books available to help families. *The Anglican Family Prayer Book* (Church Publishing, \$20, www.churchpublishing.org), *The Parent's Guide to Prayer* (Leader Resources, \$5, www.leaderresources.org/pgp) and *Peanut Butter and Jelly Prayers* (Morehouse, \$18, www.churchpublishing.org) are great resources for families with little ones. They provide a wide range of prayers to use in many different situations.

Play and Pray: Toddlers Prayers (Morehouse, \$10, www.churchpublishing.org) is a book with pictures and rhyming prayers to teach children about God's presence in the midst of play. *Tween Prayer Friendship with God* (Church Publishing, \$12, www.churchpublishing.org) is for middle schoolers, while *Call on Me: A Prayer Book for Young People*



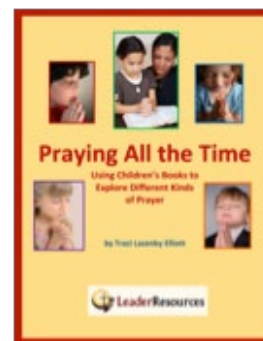
(Morehouse, \$16, www.churchpublishing.org) appeals to teens.

Guide My Feet: Prayers and Meditations on Loving and Working for Children by Marian Wright Edelman (Beacon Press, \$17.95, www.beacon.org) offers solace and direction for parents troubled by the commercialism and violence running rampant in today's society. *To Bless a Child* invites parents to establish a lifelong tradition of "blessing" — praying and hoping good things for a child, with divine intent (Morehouse, \$4.95, www.churchpublishing.org) *Prayers for the Domestic Church: A Handbook for Worship in the Home* (Ava Maria Press, \$18.95, www.avamariapress.com) provides guidance for worship at home.

Purchase a few copies of each book and offer them for sale or have them available for a donation. Today's parents are often too busy to browse a religious

bookstore and don't know where to surf for good books online. Make it easy for them.

Sunday School and Vacation Bible School (VBS) are ideal times to teach children how to pray. LeaderResources offers the *Prayer Trio*, which includes a new 2012 VBS program, *Praying All the Time*, that would also be appropriate at other times of the year. It uses five favorite children's stories to explore different ways to pray. *101 Ways to Pray* provides seven rotation-style Sunday School workshops to help children memorize the Lord's Prayer, walk a labyrinth, use yoga and guided meditation, understand intercessory prayer and prayer-shawl ministries, pray or chant the Psalms, and modify Tibetan prayer flags. The *Prayer Trio* includes a bonus resource, *Teach Us to Pray*, which has prayer lessons for adults or teens (available as single programs or together at www.LeaderResources.org/prayer-trio). ■



The Rev. Linda L. Grenz is the publisher of *LeaderResources*.

BOOK REVIEWS

New forms of church, sharing faith, living the Beatitudes

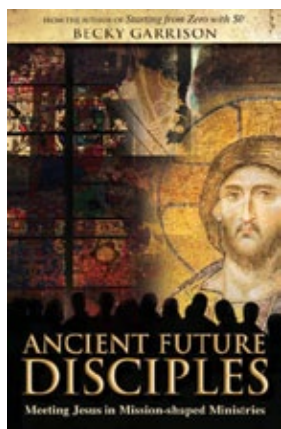
By Lois Sibley

Ancient Future Disciples: Meeting Jesus in Mission-shaped Ministries

By Becky Garrison
Seabury Books, 160 pp., \$18

Becky Garrison is a journalist and commentator on “religious life and missional forms of church.” She has been watching and listening and talking with people who may have been burned by religion or alienated from conventional church life.

Some Episcopalians, as well as people from other denominational backgrounds, have been looking for and sometimes founding communities where Anglican theology and historic liturgies combined with local cultures are feeding people’s need for a new and different kind of spiritual life. Garrison asked herself if these groups could “actually birth new forms of church.” She took her list of questions and set out to find the answers.



She reports on nine different Episcopal church communities across the country, in Boston, Mass., Fort Lauderdale, Fla.; Austin, Texas; the Bowery neighborhood in New York City; Portland, Ore; and Seattle and Edmonds, Wash., including reports from two bishops on what they are discovering and encouraging in their dioceses.

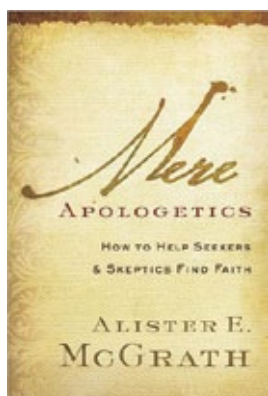
In these ministries, Garrison found people thinking outside of our usual boxes, creating places where participants are seeing the power of hospitality and lay leadership in mutual ministry models. She invites readers to “imagine a renewed, kingdom-based vision of Christian community, what these communities are doing to enact it, and what it would look like where you are.” There are many stories of transformation and conversion.

In a concluding chapter, Garrison reports on how these ideas of mission-shaped ministry are leaking over into our seminaries, where students are beginning to dream and to plan new ways of attracting people to know and “enjoy the blessings of God.”

Mere Apologetics: How to Help Seekers & Skeptics Find Faith

By Alister E. McGrath
Baker Books, 208 pp., \$16.99

Apologetics is as much an art as a science, says Alister McGrath. And “it’s not just about knowing arguments, it’s about how you use them. It’s about developing a good understanding of the treasures of the Christian faith



and working out how best to share this with the people with whom you are talking. ... Apologetics is about showing how the ‘big picture’ possible through Christianity makes sense of the world.”

McGrath is eager to help readers communicate the Gospel. He says that while apologetics by itself does not convert anyone, it can point people in the right direction. It is about “explaining, opening doors, removing barriers. It opens windows through which Christ may be seen.” McGrath reminds us that God is the one who converts, heals, forgives. And “the important thing is to bring the Gospel into contact with people’s lives, so that they can discover the joy of faith.”

“Know your audience,” he says. Peter was preaching to Jews, and his apologetic was to use themes that were familiar to them. As recorded in the Book of Acts, he told his Jewish listeners that Jesus is the Messiah, and they understood what that meant. But Paul was talking to Gentiles, and he used the image of adoption “as a powerful visual image of redemption.” His Gentile listeners understood, and many believed. Adoption was neither known nor permitted by Jewish law, so it would not have been helpful for Peter to use that image, writes McGrath.

He reminds us that “apologetics is not just about affirmation of historical facts. We are not out to prove that Jesus died on a cross and rose again. We want to convey the significance of those facts to our listeners” so that they, too, may believe.

McGrath suggests that to be an apologist, one must understand the faith; understand the audience; communicate with clarity; find points of contact; present the whole Gospel; and practice, practice, practice. He has many good ideas for sharing our faith. Try them.

The Cost of Community: Jesus, St. Francis and Life in the Kingdom

By Jamie Arpin-Ricci
IVR, 237 pp., \$16

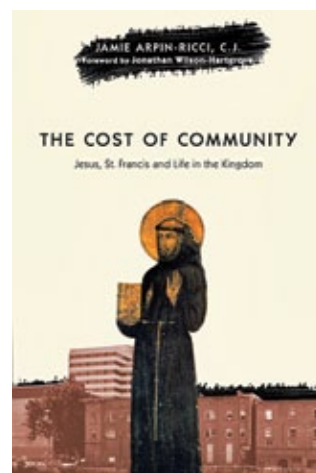
Founder and pastor of Little Flowers Community in Winnipeg, Manitoba, Jamie Arpin-Ricci puts together the words of Jesus in the Beatitudes and the Sermon on the Mount with the radical choices made by one of Jesus’ followers in the 12th century, Francis of Assisi.

Arpin-Ricci explains what the Beatitudes meant to the people of Jesus’ day and culture, who had been faithfully following the words and teachings of Moses that were overturned by what Jesus was saying. It was a changing of the rules: not law, but love was the new rule.

Francis believed that Jesus meant what he said, and so he proceeded to obey and act on Jesus’ commands in his own way, giving up his personal wealth, becoming a beggar and encouraging others to do the same. Francis was a poet

and a songwriter, and his music, his preaching and teaching, and his simple way of life attracted many followers.

Today, the people of Little Flowers Community in Winnipeg have been listening to their pastor and his wife Kim as they learn together about the commands of Jesus in the Beatitudes and the Sermon on the Mount. There are many stories of the experiences of folks in that urban community and their attempts to live as followers of



Christ’s teachings as members and neighbors of a missional church.

Arpin-Ricci hopes that this book will encourage and inspire us to consider Jesus’ words in the Sermon on the Mount as we carefully, humbly, and intentionally make choices for living faithfully. He says, “Take the time to hear the words of Jesus in this powerful teaching and then go and do likewise — live in the tension between ordinary

life and extraordinary belief.” ■

Lois Sibley is a book reviewer for Episcopal Journal.

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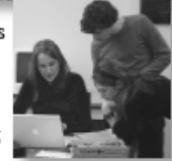
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COLUMN

Our sacred music

The key moment came on Easter Day in 1834

Aspects of Anglicanism: One in a series of columns describing the roots of our Anglican tradition and what the Episcopal Church has to offer to the Anglican Communion as Episcopalians witness to the world.

By Gordon Graham



In 1789 American Anglicans performed the remarkable feat of gaining complete independence from the Church of England while nonetheless preserving both full communion with the church from which they had separated and the historic succession of its bishops.

As the Episcopal Church was setting out on this new and adventurous path, the Church of England, in sharp contrast, was enveloped in spiritual lethargy, the stifling effect of legal establishment and social respectability. Even the astonishing evangelical energy of the Wesley brothers could not revitalize it, and in the same year that Samuel Seabury became America's first bishop, John Wesley took the step that turned his reforming Methodist movement into an alternative denomination.

This spiritual lethargy continued for several decades, until the 1830s in fact, when the first stirrings of revival began at the hands of Keble, Newman and the Tractarians.

Their Oxford Movement has attracted much attention, but another less

frequently noticed wellspring of spiritual renewal was bubbling up at the very same time — sacred music.

A key moment of transformation can be identified as Easter Day 1834 in Hereford Cathedral. The cathedral "choir" comprised just six schoolboys and the dean's butler, who happened to sing bass. Despite the evident paucity of these resources, the organist — Samuel Sebastian Wesley (grandson of Charles) — set to undaunted. Selecting verses from the first Epistle of Peter, he composed an anthem for his choir at Evensong that has become one of the most famous and widely sung pieces of Easter music — "Blessed Be the God and Father of Our Lord Jesus Christ."

The anthem runs to nearly 10 minutes. Its beautiful melodies, rich harmonies and dramatic changes of pace are truly remarkable, so much so that it has been called a "mini-opera."

A year later Wesley moved to Exeter Cathedral, then to Leeds Parish Church. After Leeds it was on to Winchester Cathedral and finally to Gloucester Cathedral, where he died in 1876, still in post. He had devoted 44 years to playing and composing church music and, yet more important, to promoting its cause and raising its standards across the whole of England and beyond.

In the history of music, Wesley is

widely regarded as the greatest Anglican composer since Henry Purcell. Purcell died in 1695, so this is more evidence of 18th-century Anglicanism's spiritual lethargy. But if Wesley was the first to appear in over one hundred years, he was by no means the last in a new line. On the contrary, a series of distinguished names — often related as teacher to student — runs continuously from Wesley to the late 20th century. Charles Villiers Stanford, John Stainer, Charles Wood, Walford Davies, Hubert Parry, Harold Darke, Herbert Howells are all composers whose musical formation began in the tradition of cathedral music that Wesley established. These are names that will be found in any dictionary of music, but they are simply the front rank of a much larger number of skilled musicians whose best and most enduring work was sacred music — not just hymns and anthems, but the setting of texts from *The Book of Common Prayer*, above all the Psalms and Canticles for Matins and Evensong, services unique to Anglicanism.

The renewal that Wesley began spread from cathedrals to parish churches and from England to Ireland, Scotland and Wales, and then, in the first decades of the 20th century, to North America. Healy Willan, another notable name, emigrated to Canada and quickly influenced church music there with his many service settings. In the United States, the dioceses of the Episcopal Church were

building new cathedrals, creating choirs that seized upon this musical opportunity. In Chicago, for instance, the American-born Leo Sowerby was director of music when the Church of St. James became a cathedral, and he mentored other young composers, including Florence Price, the first African-American woman to compose a symphony.

Times change, of course, and in the 21st century, a variety of pressures, both internal and external have all taken their toll on the Anglican sacred music tradition — ecumenism, secularization, multiculturalism and the growing strength of Pentecostalism. Evangelism, it seems, requires that we "Sing a new song unto the Lord." Yet if, as an old saying has it, the best things are the most enduring things, there is reason to hold on as firmly as we can to a style of worship whose music is so easily and naturally described as "sacred." ■

This is the eighth in a series of columns written for Episcopal Journal. The Rev. Dr. Gordon Graham, a priest of the Scottish Episcopal Church who is licensed to officiate in the Diocese of New Jersey, is Henry Luce III Professor of Philosophy and the Arts at Princeton Theological Seminary and associate priest at St. David's Episcopal Church, Cranbury, N.J. Previous columns are available on his blog, <http://rclnotes.blogspot.com/>, along with a weekly reflection on the Sunday lessons.

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COLUMN

Violation of conscience?

Let's trust people of faith to make choices for themselves

By Lawrence Provenzano

The controversy involving the president's directive that access to birth control services and prescriptions must be included in the insurance provided workers regardless of the employer's religious affiliation missed the most significant point. In that national debate, some in effect were asking the government to enforce religious teaching.

The fruitful passing on of religious beliefs is the job of the churches themselves, to speak the obvious. To ask the law of the land to enforce particular beliefs would perhaps not be undertaken at all if those doing so saw the issue framed in those terms.

Yet there are some who sought to eliminate the portion of the judgment that requires employers — even religious institutions — to provide preventative prescription health coverage in its health plans for employees — all of its employees. These voices intimate that if this cov-



erage, including various modes of birth control, is provided, the faithful will make the wrong or unfaithful choice. They therefore are seeking to avoid that possibility by eliminating the choice. To some, that might actually appear to be moving dangerously close to the “establishment of religion” rather than to a violation of conscience.

What is missing in this debate as presented is the blessed truth that the people of God, informed by their faith and its teachings, can make choices for themselves. Eliminate the choice and there is no practice of faith, no informed decision making, and no faithful response to God's grace. There remains only imposed, legislated morality and beneath its weight a diminished humanity.

Why not include in provided insurance the full range of services that might be needed by people in our society? Why not then permit individual people of faith to make choices for themselves? Why not trust them to make mature, adult, morally sound decisions?

The cost involved in providing for the inclusion of these services does not affect the overall cost of the insurance for the employer or employee. That is not an issue. In religiously run institutions, religious leaders can always decide not to offer certain programs or procedures, but their employees should always have the option to seek such services outside those institutions and to have their earned employee insurance help cover the cost.

Frankly, this is not really an issue of religious rights but rather one involving civil rights. It has become an issue of morality and cuts at the heart of our nation. When examined under the light of day, what legitimate and persuasive religious objection can be made against safe, effective birth control? Clearly the advances in birth control address the need for spontaneity and freedom of expression between a husband and wife. There can be no real objection to the services in question. None of us as churches can seek to have the government dictate our specific teaching as a matter of law or policy.

The controversy is not about an attack on religion. If that were true, I would be

among the first to object to the originally announced policy. But this is not the issue bishops of the church should be working to address. Instead, why not energetically address moral and religious teaching across the spectrum of society and culture? Why not seek continuously to convince rather than coerce? Why not allow for the working of freely given divine grace in divinely freed human hearts, including those who are deciding about the use of birth control in their lives? Issues such as the economic disparity in our nation, dishonesty in everyday life, the use of military force around the world: these and many others need strong voices ringing out continually with the voice of Christ's Gospel.

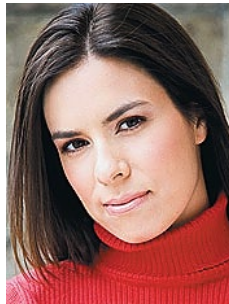
As Jesus' words in the Gospels make clear, concern for the poor, the hungry and the people all around us who live by the cross of Christ each day is paramount. ■

Lawrence Provenzano is bishop of the Diocese of Long Island. This column originally appeared in the March issue of The Dominion, the diocesan publication, and is reprinted with permission.

A HONK or a beep?

You must be sensitive to your intent before communicating

By Danielle Tumminio
Episcopal News Service



I was driving to a church meeting a few weeks ago when I saw the car coming. The driver was going the kind of fast that wouldn't make a cop turn on the sirens but that was still over the speed limit. And since my car was stopped at a light on the intersecting street behind a tree, the driver couldn't see me.

So I honked the horn. I intended it to be a gentle honk, a pitter-pattery reminder that I existed, that I would appreciate it if the oncoming vehicle veered just slightly to the left, so that the driver wouldn't feel guilty about hitting me and I could get to my meeting on time and neither of us would have to wait on the phone for an insurance agent.

But as I leaned onto the steering wheel to gently tap the horn, the sound that came out wasn't a playful lowercase honk; it was a flaming, angry, uppercase HONK!

Because, of course, cars only have one volume, and it's usually an angry one.

From one driver to another, I find this frustrating. There are so many different sentiments I want to communicate in my car, but my vehicle doesn't let me. There's the subtle honk I hope will warn a biker I am behind him; there's the infuriated honk when someone cuts me off; there's the warning honk if I see an accident ahead; and there's the po-

lite, would-you-mind-if-I-cut-ahead-of-you-to-get-into-the-turn-lane-at-this-light honk.

But since car horns have one volume and one pitch, my polite honk sounds enraged, and my irritated one sounds enraged, and so does my frightened one and my exasperated one, and really, it's amazing that I — or any

other driver — am able to communicate anything at all, given the lack of nuance.

Unfortunately, car horns aren't the only voices that are too loud and blunt when it comes to communication. Media outlets have a reputation for sensational, misleading headlines that oversimplify complicated problems, and politicians deliver sound bites instead of detailed answers to questions. Spouses argue without budging on their position or listening to the value of their partner's perspective. Church leaders have gained a reputation for wanting to back away from pressing theological concerns and instead offer pithy aphorisms that lack the nourishment needed to sustain the soul.

So how can we learn a new honk? How can we, as Christians, in whatever ministry we've been called to pursue, communicate better?

Let's go back to the car horn. While it's true that car horns only have one pitch and one volume, one thing the driver does control is the length of the beep. There's the extended I-hate-your-guts-and-I-don't-care-if-I-wake-up-the-folks-in-that-nearby-apartment-building beep and the short just-letting-you-know-I'm-

behind-that-tree beep. So even though the car horn only makes one noise, that noise can still mean different things.

And there's always the possibility of new technology, of a car company that will substitute that wiry honking for the human voice or color-accompanied beeps, where red signifies a broken-down vehicle in the passing lane or yellow a tire rim lying in the road ahead.

As with a car horn, we need to learn a new way to honk. We need to make use of the nuances already available to us and seek to revolutionize communication, to remember that not every situation calls for a blast. Some call for a beep, and others for silence. So, instead of shrieking at a spouse without giving him a chance

to respond, try a shorter honk and then listen to what he has to say.

Rather than issuing deliberately inflammatory sound bites, politicians could revolutionize their profession by answering questions directly, by speaking honestly. And when a congregant or seeker approaches a church leader with a traumatic experience or pressing theological concern, church leaders can remember — as many already do — that it's okay to say, “I don't have all the answers, but I am with you, and God is, too.” ■

The Rev. Danielle Tumminio lectures at Yale University and currently serves as an interim associate at St. Anne's in-the-Fields Episcopal Church in Lincoln, Mass.

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NEWS

Unwanted churches

Dilapidated, but architectural gems, they fall on auction block

By Michelle Jarboe McFee
Religion News Service

The Euclid Avenue Church of God and the Episcopal Church of the Transfiguration sit empty on Cleveland's former Millionaires' Row, remnants of a heyday when mansions marched east from downtown.

Their congregations have fled. And historic preservationists fear that both churches will disappear, too, swallowed up by the nearby Cleveland Clinic's appetite for land.

The churches say they have no money (or congregations) for upkeep, and the world-renowned hospital says it has no need for churches. What happens to architectural gems that no one can afford to maintain?

The Cleveland Restoration Society is pitting itself against the health-care giant — the city's largest employer — over the fate of the dilapidated churches at the edge of the hospital's main campus.

The clinic has offered to pay \$500,000

for the land beneath the landmarked Euclid Avenue Church of God; the Episcopal Diocese of Ohio has put the neighboring Transfiguration up for sale for \$1.9 million.

Real estate insiders say both sites could be used for parking or commercial development. The property owners see a chance to unload unwanted buildings to a deep-pocketed buyer. But two city boards have rejected a request from the Euclid Avenue Church of God to demolish its building, a city landmark. And the Restoration Society is trumpeting that the clinic should use its muscle and money to remake both churches.

"I don't think that anybody thinks they'd be able to do heart surgery in one of these buildings, but there are many other uses," said Kathleen Crowther, the Restoration Society's president.

The tug of war comes as northeast Ohio is grappling with a slew of vacant churches. Religious buildings might be the biggest challenge facing the preservation community. Shrinking congregations and migration to the suburbs have



Photo/Plain Dealer

The former Episcopal Church of the Transfiguration sits near the Cleveland Clinic, but preservationists are lobbying to save it even though the Diocese of Ohio and the hospital have no money to maintain it in its present form.

left churches empty or with fewer members — and less cash.

Transfiguration was built in the early 1900s and sits just north of a Cleveland Clinic parking garage. The Gothic Revival church was home to one of several congregations that broke off from the Episcopal Diocese of Ohio.

The breakaway congregation recently moved to another location after a judge decided the property must stay with the diocese. The building badly needs repairs, and a diocesan official, the Rev. Brad Purdom, said the diocese cannot restore every building.

"It breaks our hearts," Purdom said. "But at the end of the day, you have to make some choices about how you're going to spend the limited resources that you do have."

Developers have remade churches as condominiums, offices and galleries. Still, the supply of empty buildings eclipses demand. The most likely user of a vacant church is another congregation, but banks are often skittish about lending to faith-based groups.

"I think you're always going to run into challenges like the situation with the clinic," said Melissa Ferchill, a Cleveland developer who has helped repurpose several churches for new uses.

"Unfortunately for someone like the clinic, a church just doesn't repurpose very well. It just doesn't have spaces that will fit any of their needs very well."

The clinic would not make executives available to discuss either site, and a new master plan for the clinic's main campus does not include the churches. But it's clear the clinic, which buys and holds property for development, is interested in the land.

"That's not something that's in our plans, to redevelop the property," said Eileen Sheil, a clinic spokeswoman. "They're not our churches."

Built between 1890 and 1891, the Euclid Avenue Church of God is a small

stone building; preservationists believe one of the building's stained-glass windows was designed by Louis Comfort Tiffany's studio. Inside the sanctuary, the walls are stained and the carpet feels uneven underfoot. In the bell tower, the plaster is crumbling and the floor has been replaced with plywood.

In the late 1980s and early '90s, the congregation amassed a building fund and made repairs, members say. That effort stalled as pastors changed and the church's leaders considered selling. The clinic has expressed interest in the 0.16-acre property before, said members of the church's board of trustees.

"We went to them, asking them to help us," said the Rev. Kevin Goode, the church's current pastor. "We see them as our savior more than anything else."

In June, the church asked the Cleveland Landmarks Commission for permission to knock down the building. It was denied.

As the cash-strapped church seeks an appeal, Goode has moved his ministry out of Cleveland, hoping to use the \$500,000 from a potential sale to the clinic to renovate the church's new home.

Goode said a complete overhaul would cost \$1.5 million. "My building and Transfiguration, they're not worth crap," Goode said. "They're not worth two dead flies smashed."

The Restoration Society believes either building could be reused for office space, a restaurant or a library. But the preservation group hasn't found other potential buyers for the Euclid Avenue Church of God.

"Our job is not to bail out every deteriorated landmark in the city," said Crowther, the preservationist. "The city has laws that govern how you deal with properties in protected zones, and this is a protected property." ■

Michelle Jarboe McFee writes for the Plain Dealer in Cleveland.

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Walter Brueggemann is a world-renowned professor of Old Testament and author of 58 books and hundreds of articles. He served as Professor of Old Testament at the Columbia Theological Seminary from 1986-2003.

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