

# EPISCOPAL TIMES

WINTER  
2008-2009

*“Set a star, O Lord, in the night sky  
to lighten our darkness  
and to guide our feet into the way of peace...”*

*Citizens of  
God’s realm:*

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of allegiance

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Massachusetts’ bishops  
reflect on  
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*Stand up and  
make a difference:*

A last word on  
witnessing from  
Bishop Shaw

# EPISCOPAL TIMES

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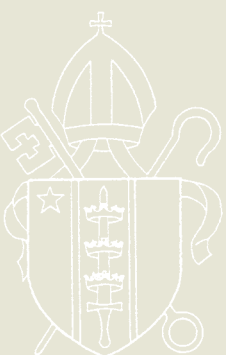
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“Set a star, O Lord, in the night sky  
to lighten our darkness  
and to guide our feet into the way of peace;

Take flesh and blood once more upon thyself  
that love may dwell among us;

Reveal thyself, O Mighty God, in small and  
tender things  
that we be not deceived or dismayed  
by things that tower above us;

Show forth, O Father of Life, the beauty of  
motherhood  
that our families may be clothed with  
sanctity;

Speak again, O God, from the lips of a child  
that our worldly wisdom may be chastened;

Send thy Son among us, O thou Lord of Life,  
that he may renew our flagging spirits  
and save us from disaster and the dark.

– Theodore Parker Ferris, 1908-1972,  
from Prayers

Among the best-known preachers in the  
Episcopal Church in the mid-20th century,  
Ferris was the rector of Trinity Church in  
Boston from 1942 until his death  
30 years later.

Cover art: “Light in the Darkness,” altar  
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in the darkness, and the darkness did not  
overcome it.”

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## Dear Friends in Ministry,

As a result of a reorganization of diocesan staff and operations, and anticipating financial challenges that congregations may face in the upcoming year, my position as director of communications has been eliminated, as has the electronic media manager position.

Since this issue of the *Episcopal Times* coincides with my departure, I'd like to take the opportunity to thank the many clergy, lay people and staff for your support and wisdom, which has guided me and the Office of Communications these past four and a half years. It has been an honor to work with the many ministries and committees of the diocese and especially with those of you in communication ministries at the parish level where much of this important work resides.

This is also an opportunity to publicly thank my associate director, Tracy Sukraw, who has been my colleague, my partner in ministry, my sounding board, my co-creator and my friend. The diocese will continue to be served by her outstanding talents as editor of the *Episcopal Times*, E-news, the F.Y.I. newsletter and much of the content on the Web site.

When I accepted this position in 2004, the diocese had just completed a communications audit, and we took seriously its recommendations for enhancing the effectiveness of diocesan communications and committed to move the program forward in a meaningful

way. We also took seriously our charge to support the ministries, committees, deaneries and parishes who were working on the diocesan mission strategy goals established in 2003. My greatest satisfaction came from highlighting the work that you do living out the Gospel in parishes across the diocese, whether it was writing about a Jubilee fundraiser, photographing your Easter service or creating a video for the B-SAFE program.

Overall, we achieved many goals: uniformity in message and style across print and electronic platforms; enhanced electronic communication, including creating a monthly e-mail newsletter and more Web site features; and presenting the diocese in the secular media in a way that more accurately represented the mission and organizational issues of the church. Simultaneously, we assisted many of you at the local level with your media relations and communication programs in support of your evangelism efforts.

I leave you with my deepest appreciation for the opportunity to serve this diocese and gratitude for the gifts and talents you have shared with me.

Sincerely,  
Maria Plati



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Correction: In the spring-summer 2008 issue, Julian Fredie's name was misspelled ("Three Become One in Fall River," page 9).

# Citizens of God's realm

## A message from the Bishop

THE RT. REV.  
GAYLE  
ELIZABETH  
HARRIS



PHOTO: Ernesto Lopez Albert © 2008 licensed by Shutterstock

While I was traveling this summer in Palestine and Israel on a mission trip, and, later, in England and Wales for the Lambeth Conference, most people I encountered assumed I was an American before I opened my mouth to speak. In each country, after a few days, I was not surprised by this, yet I still wondered: “How did he know?” “Did she observe something in my clothes, or the way I walked?” (At Lambeth my Canadian dormitory neighbors were certain I was from the U.S. when they heard nightly rebroadcasts of *The Daily Show* from my computer!)

Americans seem to stick out among citizens of other countries. To some we seem self-centered and arrogant; others say we are joyful and affectionate and able to laugh at ourselves. Many would agree we are more willing to take risks and embrace change than others. At our worst we have been “ugly Americans” who have enslaved and exploited people and creation; at our best we have reached out with our hearts to give assistance and provide safe haven. All of these characterizations are true since our citizenry is one of the most diverse on “this fragile earth, our island home.”

All Americans inhabit a great and richly blessed land. We live in a society, like the physical landscape, that is varied and layered, ever changing and difficult to adequately define. We, like citizens of every land, live as individuals within a body larger than ourselves.

A “citizen,” the Encarta Encyclopedia states, is, “In its most general sense, an individual member of a given political society or state; by extension, one who owes allegiance to and may lawfully demand protection from the government of that state...in accord with the original meaning of the Latin term *civitas* [signifying] the state as a whole...A person may also hold dual citizenship, which means that person is officially recognized as a citizen by two different nations.”

In my summer travels I walked in different places than I usually walk, yet still within my different layers: black, female, left handed, overweight, middle aged, Middle-Western transplant in New England, liberal, middle class, English speaking, American, bishop. The more I walked and spoke with people of Israel and

and catapults us to embrace and engage with each other and other Anglicans more than the shared traditions of history and *The Book of Common Prayer*. Baptism confers a citizenship that is universal and not dependant on times, geographical boundaries or circumstances, and it pushes us to respect and honor all of

*To find answers and strength to address it all, I believe we must do so as citizens of God's realm, defined by and equipped with our oath of allegiance as found in the baptismal covenant.*

Palestine and with others from around the Anglican Communion, the more I found my grounding in my Baptism, my citizenship in God's kingdom that is here and now on earth. That is the “society” to which I owe my greatest allegiance and from which I look for security.

By birth I am an American, and by water and the Holy Spirit I am God's own child, adopted by divine love, a beloved citizen of the reign of the living and transcendent God.

Often I have heard “a good American” equated with being “a good Christian.” In many churches the U.S. flag and the Episcopal Church flag are visible, two different pieces of fabric, honored and cherished, with some common threads. But in many aspects these flags represent different priorities, different realities, different systems of values and different realms claiming our allegiance. I have dual citizenship in two very different realms. In one realm I am citizen as long as I am faithful to it or until I die. In the other, I am offered citizenship that is eternal, where God is faithful to me.

At Lambeth I realized that the primacy of the baptismal covenant in the identity and liturgy of the Episcopal Church pushes

God's creation, always seeking to discover God's presence and not merely when it is in our particular interest or for our own convenience.

We face an anxious world, a time of convulsions in the economy and wartime conflict; science informs us that we have a very short time to address global warming before its effects are irreversible. That is the realm of our global and national citizenship. To find answers and strength to address it all, I believe we must do so as citizens of God's realm, defined by and equipped with our oath of allegiance as found in the baptismal covenant (pages 304-305 in our prayer book). At Lambeth we agreed that we no longer have the luxury of time to be obsessed and held hostage by our conflicts and differences within the Anglican Communion. It is time for us to be agents of God's realm as seen in and lived by our lord, Jesus Christ.

In the words of Paul the Apostle in Ephesians 2: 17-22: He came and proclaimed peace to you who were far off and peace to those who were near;... So then you are no longer strangers and aliens, but you are citizens...of the household of God...a dwelling place for God. ●

## peace

## PILGRIMS PRAY WITH THEIR FEET, ONE STEP AT A TIME

By Tracy J. Sukraw

Tracy J. Sukraw  
is the editor of the  
Episcopal Times.

Fourteen days and three states into a six-week, 800-mile walk around southern New England, a small band of self-proclaimed peace pilgrims made a mid-October weekend stop at the Cathedral Church of St. Paul in Boston. Though ready for a rest, they said the layover was less about putting up their own weary feet and more about stirring others to step forward onto a path toward peace.

"Some of us have been talking for a long time about peace, justice and care of God's creation. Now it is time to walk because our talk is not enough," the Rev. Emmett Jarrett, TSSF, one of the pilgrimage's organizers, said in his Oct. 12 Sunday morning sermon at the cathedral church. The day before, the pilgrims had joined an anti-war rally on Boston Common, where, they noted, there were lots of young people among the few hundred or so gathered but little if any visible Christian presence.

The courage required of a peace activist, Jarrett explained in an after-church interview, has a lot to do with persisting even when no one else shows up to join the cause. In his view, the church as an institution is occupied with its own maintenance and not ready enough to take a countercultural stance.

More generally, the burgeoning global economic crisis has largely diverted public attention away from war in Iraq and Afghanistan. But the message Jarrett brought to the cathedral was that the two are not unconnected. He wanted to remind his brother and sister Americans that they are implicated and to invite them to choose another way.

"We are all somehow engaged in a society that is engaged in war," Jarrett told the cathedral's adult forum.

Earlier, in his sermon, he had characterized the most urgent of this country's foreign and domestic struggles as consequences of a kind of identity crisis that he traced back to the U.S.'s response to the terrorist attacks of Sept. 11.

"Nine one one: The nature of our emergency as people, as a country and as a church is that we have lost our way. We don't know who we are anymore, and so we don't know where to go or what to do," he said.

He cited James Carroll's observation in a recent *Boston Globe* column that the \$700 billion committed by the government for a Wall Street bailout should be a familiar figure to Americans, since the

same amount gets spent every year by the Pentagon.

"The point is to understand the relationship between war as the preferred option of our country and the continued racism, militarism, poverty, materialism and moral failure among our people and around the world," Jarrett said. "And for that reason, to understand that, some of us walk."

The pilgrimage started from New London, Conn., on Sept. 28 and made a circuit through Rhode Island to Boston, where the group split, half going north to Manchester, N.H., and half west to Springfield. The groups would reunite in Hartford and continue through New Haven, finishing up back in New London on Nov. 9.

Along the way they were visiting churches, synagogues and mosques, schools, colleges and seminaries, with other walkers joining them along the route for a week, a weekend or just a day or two. They were listening to people's stories and collecting their articulated desires, to be compiled into what they call a "Peace and Justice Charter"—"a beautiful document of people's yearning," as Jarrett described it.

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PHOTO: Courtesy of Julia Steer

### Peace on parade

On Sept. 21, more than 300 people gathered at Waterfront Park in Newburyport to celebrate "Peace in the Park" in conjunction with the United Nations International Day of Peace and the World Council of Churches International Day of Prayer for Peace. Hosted by Kids As Peacemakers ([www.kidsaspeacemakers.org](http://www.kidsaspeacemakers.org)), this year's celebration was the brainchild of a group of young people who wanted to celebrate peace through music and community activities, according to organizer Julia Steer of St. James's Church in Groveland. The event included five youth bands, and several organizations offered peace-themed activities, including signing a pledge of nonviolence, peace sign rock painting, games and creating mini-murals and pinwheels ([www.pinwheelsforpeace.org](http://www.pinwheelsforpeace.org)).

One of the day's highlights was a giant peace dove parade through the park and waterfront. Members of St. James's Church helped build and fly the doves, which spanned nearly 20 feet and were made from guidelines provided by Roots and Shoots, the youth group of the Jane Goodall Foundation ([www.rootsandshoots.org](http://www.rootsandshoots.org)).

Steer says Kids As Peacemakers invites others to join them next year. In the meantime, information about church peace mural projects is available by contacting her at 978/346-1116 or [KAPINFO@comcast.net](mailto:KAPINFO@comcast.net).



PHOTO: Tracy J. Sukraw

The Rev. Emmett Jarrett, TSSF, a former rector of the Church of St. John the Evangelist in Boston, helped lead the peace pilgrimage that made a stop at the Cathedral Church of St. Paul in Boston.

## Interview with Emmett Jarrett

### What are you learning from your walk?

Humility and courage. I'm a third order Franciscan. The only saint quoted in the rule is Bernard of Clairvaux, and he says that any spiritual community must be founded on humility if it's going to have any chance of success. What do we understand about a nation being humble? I don't begin to justify terrorist actions, but what if our country after 9/11 had chosen not to lash out with power and enormous strength, but instead to humbly say, what can we do to find out what caused this? What I'm learning is to connect the personal virtue of humility, which I work at like all of us, with the idea that there is something for the community to be humble about as well.

In terms of courage, it doesn't take a lot of courage to walk. You just have to stay off the main roads! Part of it is to be willing to have only a handful of people—or even nobody—show up. And that's O.K. There it is.

### Why the no-show, do you think? I don't hear the church talking about peace much.

No, you don't. The churches largely are not involved in the peace movement. What if the Episcopal Church said: We don't buy the war. It's not a just war, we can't participate, let's not pay war taxes. And some of us, this is our commitment; we earn sufficiently little money not to pay taxes. And yet live very full lives. You don't need a lot of money to be happy.

Why the churches are not involved? Partly we're so concerned with institutional survival and maintenance that we don't take courageous stances. I mean, many people do in many situations. The work that people do, for the homeless, for social justice, all those things are great. But when it comes to conflict with the main society, we're very hesitant about that.

### What are you hearing from people along the way?

A real concern for what people's children's lives are going to be like. It's clear that our children's lives are not going to be like ours. In part that may be a good thing. We might get closer to some realities. I mean, I'm not hoping for a depression, but with the economic turndown, we may have to stop being as consumerist as we are. I hope we do stop being as consumerist as we are.

### It sounds like this is as much about storytelling as it is about walking.

Absolutely. That's the thing. We show up—we're stupid enough to walk 800 miles in six weeks, and that attracts people to come and say, who are these nuts?—and then we have a chance to ask them to tell us their stories, tell us what they yearn for. And as often as not, what you yearn for is connected to a story somehow.

### How is the act of walking biblical?

Well, if you think about it, Jesus walked up and down Palestine. People go on pilgrimages to Canterbury, on pilgrimage to Rome and to other kinds of holy places. A pilgrimage is a walking to some place for a purpose, and the purpose is always a spiritual one, always to get in touch with the center of one's self, which is somehow the center of God's heart. Life is a journey, and it's on a road.

### What can people do in their day-to-day lives to work for peace?

What's wrong with our society and our world won't change on Jan. 20 [inauguration day]. People can make a public witness. It's important to say these things we believe

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## "What do you yearn for?"

*As Emmett Jarrett and his fellow peace pilgrims made their way around New England this fall, they asked the people they met with to share their yearnings for peace, to be compiled into a "Peace and Justice Charter," an idea inspired by the Freedom Charter that the African National Congress used in the struggle against apartheid in South Africa.*

*"The question is: what do you yearn for?" Jarrett asked those gathered at the Oct. 12 after-church forum at the Cathedral Church of St. Paul in Boston. Here are some of their answers:*

"I'd like to see a country that has a military that protects us and not one that feels it should run an empire all over the world."

"I'd like to see a world where the interests of Wall Street don't trump the interests of Main Street."

"I'd like to see the war over and finished."

"I would like my daughter to feel safer than I do. I'm not sure that's going to happen."

"A peaceful society but one in which there would always be a space for people

who have that martial spirit to be able to confront things that are wrong in the world."

"A drafting of young people, not for military service, but for some kind of community service."

"That our government might have a Department of Peace instead of a Department of War."

"Maybe with this financial crisis the larger world will see how connected we are to each other. I hope we can move toward a more inclusive society, a less oppressive society."

"When Barack Obama gave that speech about race during the presidential campaign, I was struck by how no one ever talks like this in this country, this honestly, about how complicated questions of race are and how enmeshed we all are in it. It was kind of a revelation, my yearning to engage. I think about how many more things there are like that where there are yearnings that we don't even know that we have because we don't know what's possible. I guess my yearning is for more yearnings to be revealed in this way." ●

## Nonviolence Community of Practice gathers to "see what comes next"

### What is nonviolence?

Most of us are familiar with nonviolence for its role in history as the watchword of Mohandas Gandhi and Martin Luther King Jr. Many of us are aware of its roots in the life and teaching of Jesus Christ and, supremely, in his crucifixion and resurrection.

Nonviolence is a spiritual discipline, a moral framework, a way of life and a political strategy for social change. Nonviolence may be understood negatively as an ethical prohibition or positively as the cosmic creative force otherwise named divine mercy.

There are many compelling reasons for us to learn more about nonviolence, particularly in the world we live in today, and there are many ways of approaching its practice.

### What is a community of practice?

Whether we are familiar with the term or not, we all participate in some form of community of practice all the time.

It may be a circle of parents who gather in the corner of a playground to compare notes on raising children, or fans gathering at a tavern to compare notes on recent games or professionals gathering in the hallways outside convention halls to talk about what's really going on in their work.

A community of practice is simply a group that gathers to learn together about a shared passion over time. In a sense, any church congregation may be understood as a community of practice: baptized people gathering to be formed over time in the practice of living a godly life.

A newly forming Nonviolence Community of Practice in our diocese will be a gathering of people desiring to learn together over time how to live out the practice of nonviolence in their lives—and perhaps to share their passion with others. We will gather in the name of Christ. We will each speak our piece. (Why am I here? What do I hope to learn? How am I moved to act?) We will pray together, seeking the guidance of the Holy Spirit. We will see what comes next. ●

—The Rev. Canon Steven C. Bonsey

To take part in the Nonviolence Community of Practice, contact the convener: The Rev. Canon Steven C. Bonsey, Cathedral Church of St. Paul, Boston (617/482-4826, ext. 204 or sbonsey@diomass.org).

# stewardship

## ECONOMIC SENSE MEETS MORAL IMPERATIVE AT CHURCH ENERGY SUMMIT

Economic sense met moral imperative at an Oct. 18 energy summit that brought energy and conservation experts together with church leaders rallying around environmental stewardship and regular church folk concerned about paying winter heating bills. They were there to get and give each other both answers and inspiration.

At a time of year when parishes are mostly focused on stewardship in terms of money-raising campaigns, bishop suffragan of Massachusetts Bud Cederholm said it was “a delight to be hosting a stewardship conference, a summit, where savings, sustainability and spirituality draw us together as we seek to be better stewards in this season.”

Some who attended were looking for ways to upgrade aging church facilities and lower heating bills; others were there out of concern about global warming. Either motive is, at heart, about stewardship, they were told, as one after another of the day’s experts and church leaders sought to connect conservation and renewable energy consumption with living consistently with one’s faith.

“Too often we check our faith at the door when we enter the boiler room or vestry room for meetings,” Tom Nutt-Powell told the gathering. A member of All Saints Parish in Brookline, he is a founder of Massachusetts Interfaith Power and Light, a nonprofit which promotes renewable energy and helps congregations of all faiths reduce their energy consumption and operating costs. The organization co-sponsored the energy summit with the Diocese of Massachusetts. It was held at WGBH’s new LEED-certified complex in Brighton, built on a reclaimed brownfield.

Brian Rosborough, a member of Trinity Church in Concord and a founder of Earthwatch Institute, gave the assembly what he described as “a light dusting on climate change” that made clear the scope and urgency of the global warming crisis.

“We know that the pace of warming appears to be accelerating,” he said. “We know that nature prefers steps to gradients, so there will be surprises that will visit us in the form of floods, heat waves, extreme weather events, wild fires, sea level rise, eventually, and animal extinctions. Sadly, the most vulnerable peoples will suffer the most, making climate change a moral issue.

“It’s the moral dimension of climate change that calls us and our churches to reflect on the value and efficacy of our indulgences and our carbon-intensive lifestyles.”

Then he interrupted himself: “‘Whoa!’ you might be saying. ‘I thought we were going to tighten some windows today and change a few light bulbs!’” This is where the moral meets the practical, he said.

“Energy conservation really is the first step in qualifying you—us—to speak with reason and force about the value systems and interdependencies that sustain life on Earth. If you measure the problem just by carbon dioxide emissions alone, the U.S. is 27 percent of the world problem, and buildings are 40 percent of the U.S. problem,” Rosborough said.

Nutt-Powell confirmed that, per capita per hour of use, houses of worship are the biggest energy wasters in this country. “We’ve got old buildings, inefficient HVAC systems, big sanctuaries, unique architecture, unusual usage patterns. So what do we do with our old holy piles of stone?” He suggested a pilgrimage to the boiler room for starters.

Trinity Church in South Weymouth made one last year, and as a result of upgrading to a high-efficiency gas boiler, financed by a combination of parishioner donations and a diocesan low-interest Stokes Fund loan, the parish anticipates heating costs reduced by almost half.

### 24 questions toward effective environmental stewardship

Massachusetts Interfaith Power and Light (MIPandL) posed 24 questions to energy summitters. Here are some of them:

#### Electricity

Do all your fixtures have compact fluorescent bulbs?

Do you have vacancy sensing light switches in restrooms or other spaces?

Are all your appliances, audio/visual and office equipment Energy Star?

Do you have appropriate artificial light levels?

#### Heat/Air Conditioning/Domestic Hot Water (DHW)

Is your heat generation (boiler or furnace) 90 percent efficient?

Is your DHW generation 84 percent efficient?

Is your air conditioning SEER 13+? Are your controls “smart”?

Is your distribution/space conditioning equipment highest efficiency?

Do you make good use of active/passive solar heat and natural light?

#### Thermal

Are your walls, ceilings and floors insulated?

Do you have high efficiency windows?

Do you keep doors closed between heating/cooling zones?

Do you have interior storm windows for thermal performance?

Have you created conditioning zones that match use patterns?

Do you set thermostats to a temperature compatible with use?

#### Behavior

Do you track your utility use and cost monthly?

Do you know your household’s carbon footprint?

Do you purchase offsets to reduce your carbon footprint?

Do you turn off equipment and unplug chargers when not in use?

Do you turn off lights in unoccupied rooms?

Do you have an equipment maintenance contract?

“Yes,” MIPandL says, “is the right answer for effective environmental stewardship. ‘Don’t Know’ or ‘No’ is a prompt to start the journey for these everyday actions.” ●



PHOTO: Tracy J. Sukraw

## economy

## FAITH AND FINANCE:

## THE RUBBER AND THE ROAD

By The Rev. Joyce Caggiano

Earlier in 2008, when gasoline prices were at their highest, I would slip my debit card into the gas pump slot that would remove \$50 to \$60 out of my checking account in order to get me to my job, and I would wonder: Will I be able to get the groceries I was planning to buy without that \$60? What will happen to me and my family in the financial crisis that is affecting the entire world? Even though gas prices have since come down, this is still the kind of choice that people are required to make today as unemployment rises and savings diminish. This is where the financial crisis meets the homestead, the Christian, the neighborhood. This is where “the rubber meets the road.”

The truth is that, whether Democrat or Republican, a lot of people are suffering in our present economy. Most of us have had to tighten our belts in order to do things that a short time ago we took for granted. The Department of Labor has reported that the cost of living increase is up to an unprecedented 5.4 percent. The U.S. unemployment rate climbed to 6.7 percent in November.

Today’s economic realities pose for many of us never-before-seen challenges to our faith. As Christians we are called to follow Jesus Christ. This “lifestyle” runs contrary to most of the values of our secular lives. Our faith calls us to measure this economy by how it touches human life. As James E. Hug, SJ writes in his summary of the U.S. Catholic bishops’ 1986 pastoral letter, “Economic Justice for All,” economic decisions have human consequences and moral content; they help or hurt people, strengthen or weaken family life, advance or diminish the quality of justice in our land. Banks and financial institutions have no moral or ethical values—only market trends to guide them. As Christians we need to judge our politicians’ decisions and our own using the moral authority and direction that Jesus gives to us in the Gospels. That moral authority does not use market trends or “bottom line” language as a guide for action. We are called to use the Gospel as the plumb line in the management of our institutions, balancing budgets, meeting payrolls and paying our bills.

Being Christian at this time is an especially serious responsibility. We are, through the resources of our faith, called to shape our society so that the dignity of every human being is respected. It is just too easy to draw inward and save ourselves and forget the rest. Our first reaction to this kind of crisis might be to act like a too-large crowd on a very small lifeboat—not enough resources for everyone to survive—taking what we need for ourselves and letting the others fend for themselves. In the present financial chaos our moral choices become critical to the big picture, to the sharing of resources and to the well-being and integrity of society.

As Americans and as Christians we are called to believe in something greater than ourselves. Because we live in the



PHOTO: Sinista Boras © 2008 licensed by Shutterstock

freedom of a democracy, we have the opportunity to exercise our faith simultaneously as we exercise our citizenship. Our economic activity feeds our families but can also feed our anxieties causing us to forget the call of the prophets “to do justice and walk humbly with our God.”

There are four things for Christian citizens to consider as we drive down this perilous road. First, what is the most important, the most loving, the most generous, the most comforting thing that I can do for my family, my church, my country? It is in times of

greatest challenge that we need to seek the assurance of God’s power to reconcile all things. We need to take our whole selves to God trusting and believing in our redemption.

Second, we must avoid a tragic separation between faith and everyday life.

We are not only believers, we are consumers too. How do we contribute to and participate in this economy? The film recently aired on PBS, “Traces of the Trade,” helps us to understand that most of us have benefited economically from the slave trade. If we take those lessons seriously today, then we must recognize that as Christians, “To Die With the Most Toys,” as it says on a popular bumper sticker, is not to gain anything at all. We need to evaluate our consumer choices in light of our faith. When we decide which car to buy or where to invest our savings, we are making moral decisions that affect the world economy.

Three, we do not need to act out of fear. Scripture reminds us that perfect love casts out fear. For most of us today, there is nothing that we can do to change the outcomes of the stock market. But we can rest in the security that God will redeem our lives no matter how bad it may feel when we look at our financial losses.

Four, we need to ask God to give us the courage to make decisions as members of our faith communities that reflect God’s economy, not the circumstances of Wall Street.

It is in Scripture and the teachings of the church that we discover what our economic life must serve, what standards it must meet, as James Hug, again, notes.

Today we are blessed by the touchstone of the rubber and the road. We are blessed by the opportunity to see our vulnerabilities revealed and for our faith to shine like a spotlight. And in the end, we must believe that with God, all things *are* indeed possible. ●

*The Rev. Joyce Caggiano is the priest-in-charge at St. Paul’s Church in Peabody and the accounting manager for Episcopal City Mission. She has a Ph.D. in social ethics from Union University and an M.Div. from Yale Divinity School. She has been an activist in the cause for just wages since 1989.*

# Bishops at Lambeth 2008



PHOTO: Anglican Communion News Service/Sweeney

Some 650 bishops "line up" for the official conference photo. The Anglican Communion's bishops represent an estimated 80 million people in 34 provinces comprising about 130 countries across the globe.

## Lambeth encounters strengthen relationships; tensions linger over covenant, moratoria

The 2008 Lambeth Conference, attended by 650 of the Anglican Communion's bishops July 16-Aug. 3, began and ended under the ancient arches of Canterbury Cathedral, the touchstone of Anglicanism. In between, the bishops met on the campus of the University of Kent high above Canterbury where a large blue circus tent was pitched in a parking lot for the plenary sessions and participants were scattered through the school's buildings. They often sat in small groups studying the Bible under shade trees. They could always see the cathedral towering over the city's center below.

"We have prayed, cried, learned and laughed together, and discovered something deeper about the body of Christ," Presiding Bishop Katharine Jefferts Schori said at the end of the conference. "We know more of the deeply faithful ministry of those in vastly differing contexts, and we have heard repeatedly of the life-and-death matters confronting vast swaths of the communion: hunger, disease, lack of education and employment, climate change, war and violence."

Those conversations formed in the end what is called "indaba," an African means of gathering the community to search for solutions to community troubles. It is not that the bishops avoided the tensions facing the communion. Instead, there was an attempt to approach them in a way different from the 1998 Lambeth's legislative debate style.

The tensions did become more apparent during the large plenary hearings on proposals to deal with some of the disagreements the communion faces.

"The Anglican Communion is suffering the birth pangs of something new, which none of us can yet fully appreciate or understand, yet we know that the Spirit continues to work in our midst," the presiding bishop said. "At the same time patience is being urged from many quarters, that all may more fully know the leading of the Spirit."

"We have not resolved the differences among us, but have seen the deep need to

*"The Anglican Communion is suffering the birth pangs of something new, which none of us can yet fully appreciate or understand, yet we know that the Spirit continues to work in our midst."*

maintain relationships, even in the face of significant disagreement and discomfort," Jefferts Schori said.

An estimated 230 bishops, some of whom most strongly assert that such issues are indeed breaking the communion, chose to boycott the 18-day gathering.

A 44-page document meant to reflect the experience of the bishops who did attend the conference outlines the conversations that took place during the gathering. While it is not meant, as some observers have warned, to be taken as legislation that must be enacted and enforced, the document does call for actions that the bishops hope will ease the tensions in the communion.

There was at least one new suggestion: a "pastoral forum" that would rapidly "engage theologically and practically with situations of controversy as they arise or divisive actions that may be taken around the communion," according to the original proposal made midway through the conference by a designated Windsor Continuation Group. The group suggested that forum would operate at least until an expected covenant ratification process is finished.

The section of the reflections document dealing with human sexuality reiterates the disagreements and divisions facing the communion and lists some possible solutions offered by bishops.

There is, the document says, a desire "from all quarters" to uphold moratoria on ordinations to the episcopate of persons living in same-gender unions, on authorized public rites for blessing same-gender unions and on cross-border incursions by bishops. However, it cautions that the moratoria "will be difficult to uphold."

There were "many positive responses to the idea" of a proposed Anglican covenant, the reflection document reports, as well as a "strong sense" that the section of the draft called "Framework Procedures for the Resolution of Covenant Disputes" "could be too legalistic, too difficult to implement and too punitive."

The communion's provinces have until the end of March 2009 to comment on the covenant draft. A new draft of the covenant is not expected until the design group meets in London in April 2009.

That draft is meant to go to the Anglican Consultative Council (ACC) at a May 2009 meeting. The ACC could decide to release that version to the communion's member provinces for their approval.

It is not clear whether the 76th General Convention of the Episcopal Church, meeting July 8-17 in Anaheim, Calif., will consider such a proposal. ●

*This article comprises excerpts from "Lambeth Expresses Hope" and "Lambeth Encounters Strengthened Relationships" by Mary Frances Schjonberg, Episcopal Life, September 2008. Reprinted with permission.*

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### Resources:

**Lambeth summary reflections document:**

<http://www.lambethconference.org/reflections/document.cfm>

**Information on the proposed Anglican covenant, including the most recent draft:**

<http://www.anglicancommunion.org/commission/covenant/index.cfm>

Episcopal Divinity School's adult study guide, *God's Mission, Our Call: Bringing Lambeth Home*, adapted from the material developed by the Lambeth Design Group, is written for congregations and dioceses interested in using indaba materials in their own local context. For more information contact the Rev. Elizabeth Magill (617/682-1581 or [lmagill@eds.edu](mailto:lmagill@eds.edu)).

## Massachusetts bishops reflect on Lambeth experiences

The bishops of the Diocese of Massachusetts were among the 650 Anglican Communion bishops participating in the once-a-decade Lambeth Conference in Canterbury, England, July 16-Aug. 3.

This Lambeth Conference was the second for Bishop M. Thomas Shaw, SSJE, who attended in 1998, and the first for bishops suffragan Bud Cederholm and Gayle E. Harris.

Convened by the archbishop of Canterbury, the Lambeth Conference has been held at 10-year intervals since 1867 (except during times of war), and though it has no binding authority over any of the 38 autonomous provinces of the Anglican Communion, it functions as one of the communion's "instruments of unity" and provides a forum for the bishops to discuss issues affecting the global family of Anglican churches.

While parliamentary-style debate and resolution making has been a prominent feature of past conferences, the 2008 program included fewer plenary sessions and more small group work, with emphasis on opportunities for worship, study and personal interaction.

Conference work included Bible study, discussion groups and time for various workshops, seminars and discussions focused on conference themes that included gender violence, human sexuality issues, environmental concerns, a proposed Anglican covenant, Anglican identity, ecumenical and interfaith relations and mission and evangelism. The bishops also marched through London to demonstrate commitment to the Millennium Development Goals that focus on ending extreme global poverty.

Because New Hampshire's bishop, Gene Robinson—who since his 2003 consecration has been a focus of controversy in the Anglican Communion because he is openly gay—was not invited to participate in the conference, the bishops of neighboring New England dioceses organized two receptions during the course of the conference so that other Anglican bishops could have a chance to meet him and learn about his ministry.

Several weeks after their return, each of Massachusetts' bishops took time for conversation with the *Episcopal Times* about their Lambeth experiences.



ENS PHOTO: Mary Frances Schjonberg

Bishop M. Thomas Shaw, SSJE (left) in the closing procession at July 20's conference Eucharist at Canterbury Cathedral.

## Q&A

### Bishop M. Thomas Shaw, SSJE:

#### Did anyone other than me think it was funny that you met in a big-top tent?

Ha! A lot of us did. It sort of dominated the view from the window of the place where I was staying. There was one very stormy night with wild winds, and I woke up in the morning and thought, what if the big top isn't there? But it was.

#### How did expectation for the conference match up with its reality?

I think what the archbishop of Canterbury wanted was for bishops from around the communion to come to know each other, and I think that happened. Certainly as a bishop who ordains gay and lesbian people and as a bishop in a diocese where marriage between people of the same sex is legal, I felt as though the bishops that I talked to from around the world listened to me. I maybe went a little bit deeper in being able to listen to them and where they are at as well. There was definitely an expressed desire, at least among those of us that were there, to stay together.

#### What was the primary outcome? Some observers characterized Lambeth as a lot of talking with no product to show for it.

There was a product, actually. The communion is still together.

We talked and listened to each other. That's a huge thing when men and women from around the world can be together for that period of time and talk about the things that are most important to them in their ministry. The church, the body of Christ, is a very organic thing, the result of all kinds of conversation and situations and experiments. For the church in the first century, issues of how Jewish the church was going to be around something like circumcision or following the law—those weren't things that were decided right away. Those were discussions that went on in little Christian communities and in synagogues and in councils for a long time. What we have in Scripture is sort of the end result.

#### You wrote about that in your book, *Conversations with Scripture and with Each Other*, how talking has been critical to the Christian faith since the church's beginning. Why is conversation so important?

Well, I think it's sort of like this. I have these friends who are having a really difficult time in their marriage right now. They actually have many of the same goals for their marriage, they have the same commitments and values, but they're not communicating enough. The system of their family works O.K. on the surface, but underneath, they're not talking about the kinds of resentments and challenges and all the rest of it that is there in any kind of relationship, whether it's a marriage or a community. I think the same thing is true for the Anglican Communion or for any parish. People find out the truth that they hold together by talking.

#### Why is it so hard?

Because when we talk we have to be confronted by the other. None of us likes to be confronted by the other. It challenges who we are. God is the other. God is love, God is compassion, but God is also the other.

#### If Scripture were to talk about Lambeth, what do you think it would say?

The response of the early church, where the New Testament came from, would, I think, be: Of course this is what you're doing. This is what we did. It's out of this kind of conversation and struggle that you have what we've given you, and, likewise, you are creating something, however unclear it might seem right now, for generations of Christians to come. You're giving them something that they'll be able to build on.

#### What is the story of Massachusetts that you shared at Lambeth?

Trinity, Wall Street did this video journal shown at the end of

*continued on page 10*

*See page 10 for interviews with Bishop Cederholm and Bishop Harris.*

## Since Lambeth:

● The Diocese of Pittsburgh's convention in October voted to leave the Episcopal Church and realign with the Anglican Province of the Southern Cone (South America). In November, the conventions of the dioceses of Quincy (Illinois) and Forth Worth did the same. They join former members of the Diocese of San Joaquin (California) who voted to leave last December.

● Presiding Bishop Katharine Jefferts Schori told the Episcopal Church's Executive Council, at its October meeting in Helena, Mont., that if the proposed Anglican covenant is released in mid-May for adoption by the Anglican Communion's provinces, she will "strongly discourage" any effort to bring that request to the 76th General Convention in July. She said that "my sense is that the time is far too short before our General Convention for us to have a thorough discussion of it as a church."

The Executive Council pledged ongoing support of dioceses from which leadership has left or plans to leave the Episcopal Church, including making available up to \$700,000 in 2009 for clergy salaries and other expenses in San Joaquin and other similarly situated dioceses.

● On Dec. 3, members of several self-identified Anglican organizations announced the formation of what they are calling a new Anglican province in North America. It is not clear how many of the leaders, or primates, of the Anglican Communion's provinces will recognize the new entity and what force that recognition will have.

The Episcopal Church, along with the Anglican Church of Canada and the Anglican Church of Mexico "comprise the official, recognized presence of the Anglican Communion in North America," the presiding bishop's canon, the Rev. Charles Robertson, said in a response statement. "And we reiterate what has been true of Anglicanism for centuries: that there is room within the Episcopal Church for people of different views, and we regret that some have felt the need to depart from the diversity of our common life in Christ." ●

*Compiled from Episcopal Life Online reports.*

WWW

[www.episcopalchurch.org/episcopal\\_life.htm](http://www.episcopalchurch.org/episcopal_life.htm)



PHOTO: Anglican Communion News Service  
Bishop Shaw takes a media interview following the MDGs march.

*Shaw continued from page 9*

the Eucharist every day of the conference. Most were one-on-one interviews, but they asked me to do one with Philip Baji [bishop of Tanga in Tanzania] together. We talked about how, as different as our theological opinions are, especially around human sexuality, we walk together. I had all kinds of people come up to me to say how refreshing it was for them to see that. And I think that's true, not just of me, but of how the Diocese of Massachusetts has been. We're clear on where we are around the issue of human

sexuality, but we're also able to walk together with many brothers and sisters who are in a very different place. I felt like it wasn't just my message but that it embodied something that's actually lived out in this diocese.

#### **You've said that the London march to raise awareness of the United Nations Millennium Development Goals was the most important thing you did at Lambeth.**

##### **Why?**

The most significant work that we did at the 1998 Lambeth was around world debt, coming back to this country, lobbying with others to change the mind of our government in its commitment, and really making a significant difference in the world because of the advocacy of Anglicans around debt relief. My hope is, my bet is, that when we come to the next Lambeth conference in 10 years, it's not going to be the Windsor Report or moratoria on ordinations that seem most significant but instead how people went home with a deeper commitment to the Millennium Development Goals and the changes they can make in people's lives.

##### **What is your approach to the proposed covenant?**

I'm not particularly enthusiastic about it. But, if it's a way to keep people talking, then it's probably worth pursuing, as long as it's not juridical and punitive.

##### **How does it, or any of the so-called "Windsor continuation" deliberations, affect the lay of the land here at home?**

You know, we didn't come to where we are around ordaining gay and lesbian people or blessing same-sex unions lightly. It is the context out of which Christ has called us to minister, and we're trying to do that as faithfully as we can to tradition, to Scripture and to the experience that we have. So I don't see how we can do things differently than we are doing them now.

##### **So, now what?**

It's what we've been doing. Our commitment to mission has been deep and widespread and we continue to do those things that God has called us to do. I think if we're faithful to mission, then how we are in the Anglican Communion will become clearer and clearer to us. ●

**WWW** Watch the July 31 video of Bishop Shaw and Bishop Baji at [www.trinitywallstreet.org/welcome/?lambeth](http://www.trinitywallstreet.org/welcome/?lambeth).



PHOTO: Anglican Communion News Service  
Bishop Bud Cederholm (right) with Bishop Dean Wolfe of Kansas at Canterbury.

## **Q&A**

### **Bishop Bud Cederholm:**

#### **So, Manny got traded while you were at Lambeth.**

Yeah, that's right! I checked the baseball scores every morning. It was my six a.m. routine. The Red Sox lost more games while I was in England than they won.

#### **What does that tell us?**

I needed to come home.

#### **What was your expectation for Lambeth compared to its reality?**

I was reluctant. The expectation I had was that there was going to be confrontation and anger, perhaps, in dealing with sensitive issues and that it was going to be hard to be a part of that process. But

by starting off in retreat, where we could pray at Canterbury Cathedral as people have over the centuries, and where we could hear meditations from the archbishop of Canterbury on the role and identity of being a bishop, I started to understand that I wasn't there to make a difference in the Anglican Communion but that I was there for my own conversion and my own transformation. By accepting the fact that I had a lot to learn, I was able to listen. And then at some point, I realized in listening to the stories of others that I needed to tell my story and the story of our diocese.

#### **What was the story you told?**

The story was, in part, to acknowledge that gay and lesbian persons in our diocese bring many gifts for ministry, are faithful Christians desiring to live in faithful, monogamous relationships, and that the blessing of their marriages is an affirmation of the family values we all share.

#### **What was the primary outcome?**

I think we've arrived at a deeper appreciation for each other's contexts for ministry and the difficulties that people face as well as the joy of sharing the Gospel. I think a small number of people significantly got to know Gene Robinson at the two receptions we New England bishops hosted, coming to see him as a faithful and dedicated Christian, not only to his diocese but to the Anglican Communion. People asked hard questions of him and came away with a respect for him as a person even though they disagree.

#### **Did you learn anything new about what it means to be a bishop?**

Well, there were at least a couple of things. One was being reminded that being a bishop isn't just about oversight. It's also about insight, listening to others and to God so that you may speak God's word and not your own. There was also the reminder that there is no such thing as a single Christian, the implication being that there is no such thing as a single bishop, diocese or province. We all need each other to be community and in communion.

*Q&A with Bishop Cederholm continues on next page*



PHOTO: Anglican Communion News Service/Tumilty

### **Bishops march for social justice goals; Episcopalians continue the witness at UN in Sept.**

During Lambeth, Anglican bishops demonstrated on July 24 in support of poverty reduction worldwide by making a one-hour march through London. Archbishop of Canterbury Rowan Williams and other Christian and interfaith leaders were at the head of the march, walking behind a "Keep the Promise / Halve Poverty by 2015" banner, in reference to one of the United Nations' Millennium Development Goals. Prime Minister Gordon Brown, speaking to the bishops at Lambeth, called the march "one of the greatest demonstrations of faith this great city has ever seen."

In follow-up, the Episcopal Church designated Sept. 25 as a day of prayer, fasting and witness. On that day, many Episcopalians joined in New York City with diplomats, business leaders and other advocates for a United Nations event aimed at gaining a recommitment from the world's leaders to the Millennium Development Goals (MDGs).

Halfway between the birth of the MDGs in 2000 and their target for achievement in 2015, the General Assembly session was meant to "inject new energy into the global partnership for development," UN Secretary General Ban Ki-moon of South Korea told the assembly. "We are the first generation

to possess the resources, knowledge and skills to eliminate poverty. Experience shows that where there is strong political resolve, we see progress."

Ban asked for "a formal summit" in 2010 to take stock again of MDG achievements and announce a plan for the last five years before the target date.

Amidst the day's announcements of new commitments and recommitments to the MDGs, rock star Bono, speaking at the UN during the launch of the Education of All initiative, when asked by fellow rocker Bob Geldof what he was going to pledge to do, promised "to continue to be a pain in the arse to people who make commitments and do not keep them." ●

*-Episcopal Life Online*



Episcopal Life Online PHOTO: Solange De Santis

*The Ven. Michael Kendall marched on Sept. 25 in the Episcopal Church's "walk of prayerful witness" in support of the UN's Millennium Development Goals.*

Q&A with Bishop Cederholm continued

**At least one participant described Lambeth as an incarnation of the diversity of the communion. But when you look at the official photo, it's all bishops and it's almost all men. What's your feeling about that?**

I've said that one of the highlights was having women's voices in many indaba groups and plenary gatherings but that a low point was that there were so few. Now, Lambeth is about bishops. The Anglican Communion is headed by bishops. It's also true that I feel the world's attention to Lambeth gave a lot of people the impression that the authority of bishops is the most important thing about the Anglican Communion. In reality it's the average lay person, it's the average congregation, it's the average mission project that should make the news. They're the living out of the Good News. We have oversight. Our authority is significant. But we are also humble servants and we have to embrace that as well.

**What's your approach to a covenant?**

If the covenant can focus on mission and a rule of life that we adopt together and is not one that's disciplinary, then I think it has a role to play.

**What about the bishops who weren't there?**

I think their absence may have lowered the temperature, helping us to build relationships instead of looking for results and resolutions. But I would also say certainly that their absence diminished our opportunity for understanding of their context for ministry. I was very proud of our church because, by and large, I think the Episcopal Church's posture at Lambeth was to be a listener.

**Was that hard?**

Yes. Yes it was. One of the things that became clearer to me at Lambeth than it had been before was the need for some dioceses in the global south to distance themselves from the actions of the Episcopal Church and the Anglican Church in Canada so that in their context and culture they would not be persecuted—and I mean personally, by violence—or marginalized. I think the Episcopal Church needs to think very hard about how we can make it possible for the provinces that want to stay in communion to have the distance from us that they need.

I do think it's significant to be reminded that we spent time on issues like violence toward women and on environmental concerns. It goes without saying that I wish we spent more time and that more people were engaged in that conversation. There is potential for stronger networks around those issues. A real attention grabber for me was the stories that people from dioceses and provinces on coastlines all over the world tell, those who will be the first to suffer from the results of global warming, including the displacement of millions of people. Those are our fellow Anglicans who are saying: we're right out there on the line. ●



PHOTO: Anglican Communion News Service/Sweeny

*Bishop Gayle E. Harris in the July 20 opening Eucharist procession at Canterbury Cathedral.*

## Q&A

**Bishop Gayle E. Harris:**

**What was your expectation for Lambeth compared to its reality for you?**

I arrived with some anxiety and uncertainty about being a woman and an American bishop, two realities for me, given some of what has been going on in the life of the communion. I knew there would be a few more women bishops than in 1998, but I knew that, perhaps, there still might be some animosity or disrespect. And, as an American, I came with the anxiety of wondering: will we be heard?

As I was there, my experience became more about centering on what Anglicanism is. I think there are forces and perspectives that are trying to pull us away from what is traditionally the Anglican way, *via media*, of being a communion voluntarily and following the spirit of God to be in communion with one another. There are people who are trying to put fences around it, legalize it, codify it and put limitations upon it when that has not been the Anglican way.

What I left with, as opposed to anxiety, was confidence and some frustration. Confidence in the fact that we decided to stay in fellowship with each other. Confidence of knowing that it is about relationships. That is what the whole of Scripture is about, our relationship with God and how we live out our relationship with God and with each other. That was reinforced, and I think we came out stronger because of that.

My frustration was from finding out over and over and over again that the voices of discontent and division from a minority have been heard louder than those of



PHOTO: Anglican Communion News Service/Gunn

*Eighteen of the 21 women who are bishops in the Anglican Communion.*

the majority, and that there have been distortions of the reality and polity of our Episcopal Church.

And yet, I can understand a bit of it, because in all those conversations with bishops from other parts of the world, eventually it came back to our American foreign policy, not just in Iraq, but through the decades, where we have been arrogant and exploitative. It always came back to that. Our brothers and sisters around the world will see how we act and what we do as tied to our American policies.

It is easy to judge and categorize someone when they are a concept or a statistic. But when you look that person in the face and hear their story, that changes. That's how Jesus did it. For the most part I was treated with respect. There were very few that I have to say did not seek to engage with me because I was a woman or because I was an American.

According to our baptismal covenant we are to seek to find Christ in every person, and, for my part, that's what I tried to do. I'd rather be blamed for inviting someone in than keeping someone out.

**Did you come to any change of heart or assumptions yourself as a result of your Lambeth experience?**

I was at a place of saying that the communion coming to some kind of division was inevitable. But now I don't think it is necessarily an eventuality for the majority in the communion. I think there will be those who are going to walk away, and that is something for which we need to mourn and pray about. But I did not see or hear in any way from those who were present at Lambeth a seeking to divide the communion, because then you are dividing the body of Christ. We all have need of each other. I think that became even more clear at Lambeth.

**Did you learn anything new about your role as a bishop?**

I learned how incredibly blessed we are in this country as bishops, in the role of bishop, when I heard some of the stories from Darfur, from East and Southern Africa, of having no infrastructure, no cars, walking miles and miles just to do a Eucharist. Things that we take for granted and how much easier it is for us to be Christians here. And that the joy that I feel in the role of bishop is felt in those places where there is such hardship and deprivation.

**What was the story of the Diocese of Massachusetts that you told?**

In my conversations with people about Massachusetts, some were amazed at how much we do in our ministries, for our youth and our young adults, how we're trying to reach people in new and fresh ways as well as in traditional ways, how much we do in advocacy with the government. I told people that we still are able amidst our diversity to work together as a diocese; we agree to disagree about some things, but what we all agree upon is Jesus Christ.

**What is your approach to the proposed covenant?**

I think it will be a long process to discover whether this is of God's will throughout the communion and not just the will of some to have certainty and legalism, much as the Pharisees did. We are using too much time, too much energy and too many precious resources in looking at our inner workings when there is a world outside begging for food and clean water and medicine and opportunities for development. I think if there's a sin it's a sin of being so self-centered about getting definition that we forget we are defined by the life that Jesus lived.

**Now what?**

I think "now what" is along the order of what we did in London, marching in the streets proclaiming the Gospel as incarnated in the Millennium Development Goals. That's what I heard over and over again, that that's where the communion needs to put its time, its energy, its resources and its focus. "Now what" is the Gospel. ●

## East meets West as Diocesan Convention works and worships in Hyannis



PHOTOS: Maria Plati

*The Rt. Rev. Suheil Dawani, Bishop of the Episcopal Diocese of Jerusalem, addressed the convention on Saturday morning. Bishop Gayle Harris introduced him as "citizen of the world in the name of our God."*



*A bishops panel took questions on relationships in the worldwide Anglican Communion, specifically addressing concerns affecting the diocese's African clergy and congregations. From left: Bishop Suheil Dawani, Bishop Gayle E. Harris, Bishop M. Thomas Shaw, SSJE and Bishop Bud Cederholm.*



*The vote to admit the Church of the Holy Spirit in Fall River as a parish in union with the diocese brought the assembly to its feet and sustained applause as a procession of 42 Holy Spirit members carrying bells, banners and flags made its way to the front of the hall for recognition. Holy Spirit is a new entity resulting from the merger of three Fall River congregations: the St. John's-St. Stephen's Partnership, St. Mark's Church and the Church of the Ascension, whose building the newly named church now calls home.*



*Among the 27 young people in the Diocesan Youth Council contingent were, from left: Alex Novello of Christ Church in Andover, Jenny Wu of the Boston Chinese Ministry and Chelsea Corners of Christ Church in Plymouth.*

Gathered before a banner proclaiming "In Christ there is no East or West," the 680 Massachusetts Episcopalians who met for the 223rd annual Diocesan Convention were reminded by the words of that familiar hymn to meet Christ in all places as they undertook together the weekend of worship and legislative work, learning, fellowship and celebration.

The convention took place Nov. 7-8 at the Hyannis Resort and Conference Center.

Over the course of its work, Convention took positions on a range of social justice and public policy issues, including immigration, transgender civil rights and the legacy of slavery in the Episcopal Church. It also tightened the belt on the diocesan budget; raised money for ministry in the Episcopal Diocese of Jerusalem; and spent some time listening to voices from other parts of the Anglican Communion.

### Hope and need in the Holy Land

The convention's guest speaker, the Rt. Rev. Suheil Dawani, Bishop of the Diocese of Jerusalem, in a Saturday morning address, sketched a picture of hope and need by describing his diocese's pastoral care ministries, social service institutions and bridge-building efforts between Christians, Muslims and Jews in a conflict-ridden region.

Israeli-Arab conflict and other regional tensions continue to take a dramatic toll on the people of his diocese, he said, particularly Palestinians in Jerusalem, the West Bank and Gaza. The indigenous Christian population, he said, has decreased from 24 percent before 1948 to less than two percent today, "not by lack of faith or secular influences" but because of political turmoil and socioeconomic pressures that lead to emigration.

Jesus still weeps over Jerusalem, Dawani said. He said his vision for its peace involves a two-state solution—"Israel and Palestine living in peace."

Applause broke out when Dawani offered congratulations on the election earlier in the week of Barack Obama. "I believe that this is good not only for America but for the whole world. So thank God for everything," he said.

### So voted

The convention approved all seven of the resolutions put before it.

One devoted to education on the practice of nonviolence garnered the most debate time. As proposed, it asked the bishops to appoint a focus group to design curricula and plan educational events "related to the spirituality, history and practice of peacemaking and nonviolence in the Christian tradition," and to report back next year.

The Rev. Beulah Koulouris of the Peace and Justice Committee presented the resolution as an attempt to "encourage more dialogue and discourse about what it means to love our enemies and be peacemakers."

Debate toggled between those who supported the resolution as a means of ensuring diocesan-level commitment to the work and an opposing view that the resolution was unnecessary.

Those with a passion for the work "are already fully empowered by their Baptism" and don't need a diocesan committee structure in order to do it, the Rev. Canon Steven Bonsey of the Cathedral Church of St. Paul in Boston said in opposition. "We need to be learning how to form networks at the grassroots level of people who share a passion for forming communities of practice around ministries," he said.

An amended version prevailed, put forward as a compromise by the Rev. Ian Douglas of St. James's Church in Cambridge. It calls for a self-convening "community of practice" focused on peacemaking and nonviolence, also to report back next year.

The remaining resolutions were approved with little or no discussion.

One on establishing a diocesan immigration policy calls for an education program on the plight of refugees and immigrants. It also encourages churches, in consultation with the bishop, to provide assistance and sanctuary for those seeking protection from detention and deportation, and it encourages congregations to sponsor refugees and asylum seekers.

A resolution on transgender civil rights supports the enactment of laws that prohibit discrimination based on gender identity or its expression and that treat related physical violence as a hate crime. It also asks for a resolution to the Episcopal Church's General Convention requesting that gender identity and expression be included in the church's canon on access to the ministry discernment process.

Convention voted to affirm the Episcopal Church's acknowledgement of and regret for its historical participation in slavery. The resolution cites the Diocese of Massachusetts' compliance with the General Convention's request that individual dioceses report on the church's complicity in and economic benefit from slavery locally, and it calls on parishes to engage in similar inquiry and reporting. The resolution also calls for "work toward healing, reconciliation and restoration."

Through a Middle Eastern-themed benefit dinner and auction on Friday night, convention-goers raised more than \$15,500 for an elders home in Beir Zeit. That project is singled out for further financial support in a resolution that confirms diocesan support "through prayer and participation" for the work of the Diocese of Jerusalem. It also asks the Committee on Palestine and Israel to develop and implement an education plan for the diocese "regarding the future of the Diocese of Jerusalem, specifically within Israel, the West Bank and Gaza."

A final clause asking the committee to continue its dialogue with Jewish religious leaders in eastern Massachusetts was successfully amended by the Rev. Jeffrey Gill of Christ Church in Andover to include initiation of dialogue with Muslim religious leaders as well.

Two resolutions were devoted to

establishing a May 17 feast day for Andronicus and Junia, whom Paul, in Romans 16:17, refers to as "prominent among the apostles."

**Budget is not business as usual**

Convention approved a \$6.9 million operating budget for 2009 in which projected income over identified expenses results in an unallocated reserve of \$128,000—the result of "an intentional scaling back of staff and programs" in anticipation of "a challenging economic environment" in the year ahead, according to the budget proposal document.

That scaling back includes cuts in diocesan communications, including elimination of the director and electronic media manager positions and reduced funding for the *Episcopal Times*; savings from leadership transitions in youth ministry, the Micah Project intern program and college chaplaincies; elimination of an assistant controller position vacated earlier this year; elimination of the grant supporting Episcopal City Mission's public policy program; and reduced funding for grant programs to congregations.

The operating reserve, together with a potential \$100,000 from the annual fund and another \$180,000 in income from House of Mercy agency funds—restricted for use with women in need and their children—provides the bishops and Diocesan Council with as much as \$400,000 to address needs in the upcoming year.

The 2009 budget also reflects a reorganization of diocesan operations and staff into five new areas: deaneries, congregations and clergy; congregational resources and training; strategic ministries; episcopal and diocesan support; and administrative services.

A leadership team comprising the three bishops and a newly appointed canon to the ordinary, the Rev. Mally Lloyd, will oversee these operations. Lloyd, for six years the rector of Christ Church in Plymouth, assumes her new duties Dec. 1. ●

—Tracy J. Sukraw



The Rev. Mally Lloyd

**Two big events celebrating a forward-moving church:**



PHOTO: Susan Lerner

Presiding Bishop Katharine Jefferts Schori with Bishop Barbara C. Harris in 2002 at Harris's retirement celebration.

**Presiding bishop to help celebrate 20th anniversary of Barbara Harris's consecration**

On Feb. 11, 1989, the world was watching when, donning the symbolic regalia of the church's highest order for the first time, Barbara C. Harris became the first woman to be ordained and consecrated a bishop in the worldwide Anglican Communion.

Now, two decades later, there are 21 women who are bishops, in the United States, Canada, Cuba, Australia and New Zealand, including the Episcopal Church's presiding bishop, Katharine Jefferts Schori, the first woman to serve as primate of an Anglican province.

Jefferts Schori will participate in a 20th anniversary celebration to take place at the Cathedral Church of St. Paul (138 Tremont Street) in Boston on Saturday, Feb. 28, from 10 a.m. to 2 p.m. The celebration will include a program followed by a celebratory Eucharist at which Jefferts Schori will preach. All are welcome.

"I imagine and hope that our celebration will be a way to reconnect with that important historical moment when Barbara Harris's consecration changed the church, but also that it will be a time for us to reflect on how the church is changing now and a catalyst to help move us forward," the dean of the cathedral, the Very Rev. John P. Streit Jr., said as plans for the event were getting underway in early fall. "Plus," he added, "it's going to be just plain great."

**Call for stories**

Harris said at the time of her retirement in 2002 that the best moments of her episcopacy have been those spent baptizing, confirming and receiving people into the Episcopal Church. In her honor, the dean of the cathedral is calling for written remembrances, stories and reflections from those whom Harris has confirmed, received or ordained. Material, with contact information, may be e-mailed to [cpresler@diomass.org](mailto:cpresler@diomass.org). ●



Courtesy PHOTO Brian McLaren

**Leading evangelical to speak at March 7 learning event**

Brian McLaren, author of *Everything Must Change* and *The Secret Message of Jesus*, will be the featured speaker at the annual spring diocesan learning event, this year on Saturday, March 7, at the George Sherman Union at Boston University.

McLaren is a leading voice in the emergent church movement and has been listed by *Time* as one of America's 25 most influential evangelicals. By invitation of the archbishop of Canterbury, he addressed the assembled bishops at the recent Lambeth Conference on the gifts of Anglicanism to meet the challenge of evangelism in the world today. The event will be open to the public. ●

Updated information for both these events, as well as online registration, will be posted at [www.diomass.org](http://www.diomass.org).



Episcopal Life Online PHOTO: Adora Mack

The Episcopal Church's presiding bishop, Katharine Jefferts Schori, kneels during the repentance service on Oct. 4 at St. Thomas African Episcopal Church in Philadelphia, where she issued the church's public apology for its historical involvement in slavery.

**Massachusetts explores its benefit from slave trade**

Diocesan Convention-goers attending a lunchtime information session on the legacy of the slave trade in the Diocese of Massachusetts learned that Massachusetts was the first slave-holding colony in New England, and that the maritime economy that funded early Anglican and, later, Episcopal churches here was an interdependent part of the North Atlantic triangle of slave trade that peaked during the years 1763-1825. Presenter Terry Hofmann of Episcopal Divinity School (EDS) in Cambridge said she herself was surprised by these findings, saying she had thought of the Anglican Church and Massachusetts as being "the good guys."

"What I discovered is that the reality is very different," she said. "The story I found was a story that [EDS professor] Ed Rodman reminds me is of vision that comes only when you learn your history."

Her presentation summarized a historical study she conducted on behalf of the diocese. The Episcopal Church's General Convention in 2006 asked dioceses to report on the church's complicity in and economic benefit from slavery locally.

"The economy of Massachusetts is an incredibly important piece of the story," she said.

### Cathedral suffers Sunday fires but serves Monday Lunch as usual

Despite damage from two fires that were deliberately set in the Cathedral Church of St. Paul in Boston on Sunday, Dec. 7, the church's Monday Lunch Program, serving more than 150 lunches to homeless neighbors each week, continued the following day without missing a meal.

"People count on this meal. Where would they eat if we didn't serve it?" receptionist and lunch program volunteer Bob Greiner commented as volunteers went about preparing lunch as usual.

The fires were discovered at around 3 p.m. on Sunday afternoon, one originating from a cupboard in a robing room adjacent to the sanctuary at its south front and another just outside the locked sacristy on the north front side. Fire damage was limited to those two sites, but there is water and smoke damage in the church, Sproat Hall below the sanctuary and in the entry corridor to the building's offices.

*"At this point I simply feel grateful that the damage was so limited and not a single person was hurt in any way."*

Though the buildings were in full use when the fires were discovered, everyone was evacuated safely and clean-up is underway. The cause of the fires was still under investigation at presstime.

It could have been so much worse had it not been for the quick response of the Boston Fire Department. We can't thank them enough," said the Very Rev. John P. Streit Jr., Dean of the Cathedral Church of St. Paul. "At this point I simply feel grateful that the damage was so limited and not a single person was hurt in any way. A number of people have called the cathedral to find out how we are doing. I very much appreciate the concern and prayers." ●

*—Tracy J. Sukraw, with Susan Knight contributing to this report*



PHOTO: Tracy J. Sukraw

*Volunteers from Christ Church in Needham served Monday Lunch as usual the day after the fire.*

### Cathedral's Monday Lunch Program celebrates 25 years

Having served thousands of meals to many hundreds of hungry guests over a period of 25 years, the Monday Lunch Program at the Cathedral Church of St. Paul in Boston gathered its volunteers on June 2 and paused to give thanks.

"I am so proud that this happens and that it happens at the cathedral," the Very Rev. John P. Streit Jr., the cathedral's dean, told the assembly. "I'm proud that people are welcomed and fed. I'm proud that people help us do this and that we don't do it on our own. We would not have succeeded."

The anniversary celebration brought together volunteers from the cathedral, its four partner parishes—Trinity Church in Concord, St. Michael's Church in Milton, Christ Church in Needham and St. John's Church in Newtonville—and neighboring *Massachusetts Lawyers Weekly*, which has been sending helpers for about 15 years. Each group is responsible for a particular Monday of the month, and lunch gets served even on holidays and no matter the weather.

Ecclesia Ministries, which provides clothing and support services to guests, was also recognized.

Everyone introduced themselves by name and their Monday of the month, some having come just a few times and some faithfully for many years. "Those of us who get to come on Monday, we're the luckiest ones," a Needham volunteer said, alluding to the many behind-the-scenes helpers at home.

Leslie Gleason, a volunteer and Monday Lunch coordinator for 21 years, said, "Each and every one here represents another 10 or 20 or 60, a whole big community, and by serving a basic need in others, helping with others' healing, we get much more out of being part of this community than we put into it."

Ellen Parker, the executive director of Project Bread, which helps fund the Monday Lunch Program, came to congratulate the volunteers, and the Rt. Rev. Barbara C. Harris, retired bishop suffragan, was there to bless them for their efforts and to pray for the eradication of hunger.

Streit, too, offered some gently-voiced outrage that people continue to go hungry in Massachusetts.

*"Writing a check to a good cause gives a certain amount of satisfaction, but it's nice to go to a place where the clients are treated well and to be part of something that is more complete than just a food outlet."*

Project Bread, which organizes the annual Walk for Hunger pledge event that funds about 400 emergency food programs in the state, documents in its 2007 hunger status report a 22 percent increase for the year in hunger and food insecurity in Massachusetts.

Several of the Monday Lunch Program volunteers said they enjoy being able to meet and interact with the lunch guests they serve. "Writing a check to a good cause gives a certain amount of satisfaction, but it's nice to go to a place where the clients are treated well and to be part of something that is more complete than just a food outlet," Paul Lamoureux, a longtime volunteer from *Massachusetts Lawyers Weekly*, said after the event. ●

*—Tracy J. Sukraw*



PHOTO: Tracy J. Sukraw

*Celebrating 25 years of Monday Lunch (from left): Gloria Watt of the Cathedral Church of St. Paul; Ellen Parker, executive director of Project Bread; cathedral dean Jep Streit; and Leslie Gleason, volunteer and Monday Lunch coordinator for 25 years.*

## NewsNotes

### Church partners made summer a safe one for city kids

From Norwood to Newburyport and Milton to Marblehead, Episcopalians in more than 40 parishes partnered this past summer to make it a safe one for 530 Boston children and youth living in violence “hot spots.”

They all came together in the embrace of B-SAFE (short for Bishop’s Summer Academic and Fun Enrichment), a six-week summer program hosted at six Boston Episcopal church and school sites. B-SAFE provides youth with supervision, a safe place to spend their summer days and a full schedule of academic and cultural activities, all with the help of volunteers from suburban Episcopal churches who make and serve lunches and snacks, read books with the kids for half an hour every day and organize Friday field trips to beaches, farms, parks and museums.

Volunteers from the Parish of the Epiphany in Winchester, which sponsored two weeks of B-SAFE this summer, made 1,010 lunches, according to Betty Walsh, writing in that parish’s “Three Crowns” newsletter.



PHOTO: Courtesy of Ascension Memorial Church, Ipswich

*Hosted by Ascension Memorial Church, B-SAFE kids from Dorchester spent the morning of July 3 at Appleton Farms in Ipswich, visiting the Jersey calves and picking and eating strawberries. After a cook-out at the church, they spent the afternoon at Crane Beach. “Outreach committee welcomees were joined by many of our own families with same-age children, and it was a fun day for everyone, blessed with bright sun,” the Rev. Kay Evans said.*

to the Rev. Timothy Crellin, Vicar of St. Stephen’s Church in Boston, out of which B-SAFE has grown.

“More important still were the relationships that were built across barriers that normally separate people, showing what is possible and bringing us perhaps a step closer to the kingdom,” Crellin said.

With five city churches providing facilities and 40-some suburban ones sending volunteers, Crellin noted, more than one quarter of the diocese’s congregations was involved directly in making B-SAFE happen this past summer. And, B-SAFE provided 90 teens with summer jobs and their own program of training and support.

After six weeks in the city, more than 100 of the older children in the program spent four days and three nights at the diocese’s Barbara C. Harris Camp and Conference Center in Greenfield, N.H. “This was a great success, and we hope to expand on it in the future,” Crellin said.

All this started modestly in 2000 as a neighborhood antiviolence program at St. Stephen’s Church for about 30 youth, led by Crellin, and later with the support of the Rev. Liz Steinhauser, who joined the staff in 2003. Their visionary efforts—with Bishop Tom Shaw’s support in response to a challenge from Boston’s mayor, Tom Menino, that churches get involved in the effort to reduce youth violence in the city—now reach children and youth in Boston’s South End, Roxbury, Dorchester, Mattapan, Chelsea and Jamaica Plain neighborhoods, as well as Lynn through a parallel program.

“As I look back on this past summer,” the Rev. Sam Rodman wrote in a September newsletter to his parishioners at St. Michael’s Church in Milton, “without a doubt one of the highlights has been our participation in the B-SAFE program.”

St. Michael’s, in partnership with the neighboring Church of Our Saviour, has been a part of B-SAFE for three years, two of them at St. Mary’s Church in Dorchester and this past summer at the Church of the Holy Spirit in Mattapan.

“For many of us who have read about the increasing violence on the streets of Boston, especially among our young people, this program became a way to respond,” Rodman said. “We offered our care, our time, ourselves and our gifts of love, along with our prayers that these efforts will translate into a safety net for these children in the years to come.” ●

—Tracy J. Sukraw

*An organizational meeting for new and returning B-SAFE partner churches takes place on March 15. See Calendar Highlights on page 17.*



PHOTO: Courtesy of The Rev. Gretchen Grimshaw

*The Rev. Chris Wendell of St. Andrew’s Church in Wellesley leads a discussion with members of the Charles River Deanery Youth Collaborative on food inequity.*

### Charles River Deanery youth hear Jesus’ call to “feed my sheep”

When the 45 middle school kids and adults from Charles River Deanery parishes sat down for a “hunger banquet” at Christ Church in Needham, four of them, selected randomly, were served a full meal at a table set with china. The rest of the group ate rice from paper bowls.

Afterward, the Rev. Chris Wendell, Assistant Rector at St. Andrew’s Church in Wellesley, asked the group what Jesus might have said or done about the inequity if he’d been there.

According to Becky Taylor, Youth Minister at All Saints Parish in Brookline, the answers went like this: “He’d be mad!” “He’d want us to share.” “He’d be eating rice with us.” “He’d get rid of the barrier between us and them.” “He would offer a blessing for the food we had.”

The Sept. 26 hunger banquet was part of the Charles River Youth Collaborative’s efforts this year to help members learn about hunger—both worldwide and close to home—and respond with hands-on service projects. On this night, the focus was the uneven distribution of food worldwide.

One of the deanery’s co-conveners, the Rev. Gretchen Grimshaw, Priest-in-Charge of St. Paul’s Church in Newton Highlands, talked with the group about biblical instructions regarding food: take only what is needed each day and share with others.

After the event, Grimshaw said, “One of the primary reasons that I am so happy to be in this deanery is that this sort of gathering allows the kids from my small parish the joy of a large group of peers in their extended community, and the gifts and graces of wonderful, talented youth ministers from other parishes.”

Now in its second year, the Charles River Youth Collaborative is a ministry with middle school kids who are members of the 14 Episcopal churches in Brookline, Dover, Needham, Newton and Wellesley. Their activities together this year are about trying to heed Jesus’ call to his disciples in John 21:17 to “Feed my sheep.”

“There are food pantries in each of our towns,” Taylor said. “That means that some of our neighbors, maybe even some of our parishioners, don’t have enough money for groceries. This is a problem that touches all of us. We can and must do something about it.”

Upcoming Charles River Youth Collaborative events include a workday at the Heifer Farm in Rutland on March 7; a Good Friday “Stations of the Cross and Last Supper” at Grace Church in Newton on April 10; and walking as a team in the Project Bread Walk for Hunger on May 3. ●

—Tracy J. Sukraw



PHOTO: Tim Kinnel

*The Biloxi mission group built a picnic table for Esperanza, and Bishop Gayle E. Harris, who was there to bless their efforts, took a turn with the drill, with the help of the Rev. Thomas Cuff of Main Street Missionary Baptist Church.*

### Biloxi missionaries give back to Esperanza Academy

In something of a mission turnabout, 14 young people and 10 adults from the Church of the Redeemer and Main Street Missionary Baptist Church in Biloxi, Miss., spent a week in Massachusetts in May helping to refurbish Esperanza Academy. The school for girls is housed at Grace Church in Lawrence.

Bishop Gayle E. Harris paid a visit to Esperanza on the last day of the Mississippi group’s visit to bless the alleyway they had spruced up.

The mission trip grew out of a desire to respond in kind to the generous outpouring of post-hurricane volunteer efforts on the Gulf Coast by members of the Diocese of Massachusetts. ●

—Tim Kinnel

## Energy Summit *continued from page 6*



PHOTO: Tracy J. Sukraw

Welcoming energy audit participants were Bishop Bud Cederholm, Tom Nutt-Powell from All Saints Parish in Brookline and Massachusetts Interfaith Power and Light, and Darcy Immerman from St. Luke's Church in Scituate and a director of business development at AECOM Energy.

"In addition to conserving energy, all of us should green up and make clean energy choices. Not doing this is like refusing to swim because you're drowning," Nutt-Powell said.

He moderated a panel of representatives from local congregations that Massachusetts Interfaith Power and Light has worked with, where, in most cases, small, practical steps accumulated into significant changes in their energy consumption.

Doug Stuart of Eliot Church (UCC) in Newton, for example, described starting with the installation of setback thermostats so that the church wasn't being kept at 72 degrees year around. That was followed by light bulb replacements and installation of a more efficient oil boiler, storm windows and insulation. A new toilet near the day-care facility resulted in huge water savings.

"What is hard to do is to get this into the bloodstream of the organizational structure of the church," Stuart said. "Individuals are energized to do this, but to get it to be a program that is creatively engaged in by the staff at the church hasn't been easy," he admitted.

The gathering also heard from a panel of experts on shrinking carbon footprints, environmentally responsible building and design practices and where to turn for professional and financial help.

"The simple math is that the most cost-effective and sustainable kilowatt, therm or gallon is the one that is not used," Darcy Immerman, a member of St. Luke's Church in Scituate and a vice president and director of business development for AECOM Energy, said.

Weatherizing buildings, switching to compact fluorescent light bulbs, getting rid of an inefficient boiler, putting up solar panels—all are "prayerful, meaningful ways of expressing our connection to God's creation," the Rev. Margaret Bullitt-Jonas, an author and environmental activist, told the gathering. She talked about environmental awareness and activism in terms of spiritual awakening, the stages of which she framed in the

Christian terms of creation, crucifixion and resurrection.

"I think many of us have a lot of healing to do. Many of us lead lives that are quite alienated from the natural world," she said, adding that the average North American spends only four percent of each day outdoors, including time spent in cars.

"Creation is the stage when we discover that great love affair that's going on between God and God's creation in which we are caught up. To me that's about growing a bigger heart. We only want to save what we love," she said.

Bishop Cederholm said the summit "exceeded all expectations" and that he hoped the networking he witnessed during the day would translate into action.

"I fear that in this time of economic anxiety, there will be a stepping back away from environmental goals," he said. "My hope and prayer is that we will not be part of that stepping back but that we, as stewards knowing we've been blessed by abundance in creation, will help and encourage others to continue to step forward when we leave this place." ●

—Tracy J. Sukraw

## Pilgrims *continued from page 4*

Jarrett is a former rector of the Church of St. John the Evangelist in Boston who, now retired, lives and works at St. Francis House, a Catholic Worker house in New London.

Bald and gray-bearded, wearing sandals and carrying a wooden walking stick, he looked the part of peacenik and prophet. He was ruddy from two weeks of walking under the autumn sun, but the deep lines around his clear eyes seemed as much a result of ready laughter as of squinting against the glare toward the road ahead. He was carrying his sober message with a good humor and optimism that were no less convincing for being so out of synch with the tenor of the times. Jarrett believes that walking is a witness that might make a difference. He actually believes peace is a possibility, no matter how elusive the concept or lonely the cause. He believes it because Jesus did.

Walking, Jarrett preached at the cathedral, is both a spiritual discipline and a biblical tradition.

"Jesus of Nazareth whom we Christians call our Lord and Saviour walked all over his country of Palestine, teaching and healing and gathering disciples, praying, listening to people, sharing with them a vision he called the kingdom of God," Jarrett said. "Martin Luther King Jr. called it the beloved community. People everywhere catch a glimpse of this vision and desire to live in its beauty."

He recalled catching just such a glimpse the day before, at the anti-war rally on the Common: "A young man with a biblical quotation on his T-shirt: 'The effect of righteousness'—also translated as justice—'will be peace.' A hopeful vision, just wonderful!" Jarrett said. It's the direction he and his fellow walkers hoped they were headed. As Jarrett's own T-shirt read: "Praying with our feet." One step at a time.

"I invite you also to walk with us, with others or on your own, and learn what walking teaches: humility and courage," Jarrett told the congregation. "Humility and courage are what we need to know as a people, as a nation, as a church. The church, you and I, must not just talk about peace, about justice or the care of creation. We must walk with Christ and with other people to change the world." ●

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**Jarrett** *continued from page 5*

in public. Associate with people in your churches, in your synagogues. Get involved with interfaith concerns. There are secular people who are yearning for peace. All those kids out on Boston Common yesterday, very few of them seemed to represent faith communities, but they're working for peace. We can learn from them. They can learn from us.

Frankly, in environmental terms, the culture is going to have to live more simply. It's possible for some of us to begin to do that now. One of the best meals I ever had—and I love good food, rich food—was with Phil Berrigan [peace activist and Ploughshares Movement cofounder] at Jonah House in Baltimore. We had some lettuce and tomatoes grown in their garden, some bread they had baked themselves, some peanut butter and some jellies they had made and water. It was nourishing, it was healthy and it provided a table around which conversation could happen. And of course, that's the Eucharist, isn't it. You know, we gather for the wedding banquet, as in today's Gospel reading [Matthew 22:1-14], we eat and drink and are nourished in both body and spirit, and that's where the kingdom begins to be. ●



PHOTO: Tracy J. Sukraw

## Diocesan Calendar Highlights/Winter-Spring 2009

**Feb. 6-8:** Senior High Youth Retreat, Barbara C. Harris Camp and Conference Center, Greenfield, N.H. See [www.diomassyouth.org](http://www.diomassyouth.org).

**Feb. 7:** Ministry Discernment Conference, Cathedral Church of St. Paul, Boston, 8:30 a.m.-2:30 p.m. Register online at [www.diomass.org](http://www.diomass.org).

**Feb. 10-12:** Pre-Lenten Clergy Retreat, Notre Dame Mission Center, Ipswich

**Feb. 18-19:** Annual Absalom Jones Lecture and Eucharist, Episcopal Divinity School, Cambridge, featuring the Rev. Dr. Wilda Gafney of the Lutheran Theological Seminary, Philadelphia. See [www.eds.edu](http://www.eds.edu).

**Feb. 28:** Presiding Bishop Katharine Jefferts Schori joins 20th Anniversary Celebration of Barbara C. Harris's Consecration, Cathedral Church of St. Paul, Boston, 10 a.m.-2 p.m.

**March-June:** Deanery Confirmation services. Go to [www.diomass.org](http://www.diomass.org) for schedule (see "Confirmation Services" under "News/Events/Media").

**March 7:** Diocesan Spring Learning Event with guest speaker Brian McLaren, Sherman Union at Boston University. Register online at [www.diomass.org](http://www.diomass.org).

**March 15:** Church partners needed to keep city kids safe this summer. B-SAFE (Bishop's Summer and Academic Enrichment Program) orientation meeting for new and returning partner churches, Church of the Redeemer, Chestnut Hill, 1-3 p.m. Contact: Jane Tierney (617/262-9070, ext. 13 or [jltier@aol.com](mailto:jltier@aol.com)).

**March 26:** Author Phyllis Tickle leads "The Great Emergence" event on emerging shifts in the Christian landscape, Cathedral Church of St. Paul, Boston, 11:30 a.m. lunch for clergy, seminarians and postulants and candidates for Holy Orders; 2 p.m. keynote and 6 p.m. worship open to all. See [www.mecacclergy.org](http://www.mecacclergy.org) and [www.thecrossing.org](http://www.thecrossing.org).

**March 27-28:** "heArts Alive" Gulf Coast Partnership Benefit Art Show to support medical van operated by St. Anna's Church in New Orleans, times and location to be announced via [www.diomass.org](http://www.diomass.org).

**April 28-30:** Clergy Conference, Ocean Edge Resort, Brewster

**June 3:** Education for Ministry Graduation, Cathedral Church of St. Paul, Boston, 7 p.m.

**June 6:** Ordination of deacons, Cathedral Church of St. Paul, Boston, 10:30 a.m.

**June 9:** Episcopal City Mission Annual Meeting, Sherman Union, Boston University

**WWW** Learn more about these and other diocesan events at [www.diomass.org](http://www.diomass.org) (see "News/Events/Media").

Post your congregation's events and learn about services, forums, concerts and outreach projects offered at an Episcopal church near you. Go to [www.diomass.org](http://www.diomass.org) and click on "News/Events/Media."

**Slave trade** *continued from page 13*

She gave an overview of how Boston merchants were the first New England merchants to import slaves from West Africa to the West Indies in 1644, and how Massachusetts merchants owned plantations in Jamaica and Cuba.

During the peak of the triangle of trade, she said, "It's important to remember that it's not just the sea captains benefiting from the trade. It's the people building the ships, the coopers, the sailmakers, the agents, the insurers, the storekeepers, the lawyers, the clerks—everyone who is responsible for that shipping industry benefited from the trade."

In 1814, she said, Massachusetts merchants became North America's first venture capitalists, investing profits from lucrative coastal shipping and trading into textile manufacturing plants.

Southern plantations, and slave labor, supplied both raw materials and a market for finished textiles.

Merchants and captains involved in the slave trade provided land donations and funding for Anglican churches. Clergymen had slaves as servants. And, after the American Revolution, Hofmann said, wealthy Episcopalians and their friends served in leadership positions and were benefactors to individual churches in the diocese. The source of their wealth came from their investments in the textile industry: manufacturing, banks and insurance companies that financed the factories and the railroads and canals that transported raw materials and finished goods.

Hofmann encouraged those gathered to trace the connections of the trade in their own churches. "Consider the founding of your church and its connection with

other churches in your geographic area, and look for significant growth points," she advised. "What were the primary drivers of the local economy? Who provided financial support for your church?"

The Diocesan Convention would go on to pass a resolution affirming the Episcopal Church's recent acknowledgment of and regret for its historic participation in slavery. The resolution calls for continued work toward reconciliation and healing so that the church might finally serve as "a repairer of the breach."

This diocesan work followed the Episcopal Church's public expression of repentance in Philadelphia Oct. 3-4, called for by the 2006 General Convention.

Expressing "profound regret that the Episcopal Church lent the institution of slavery its support and justification based

on Scripture," Presiding Bishop Katharine Jefferts Schori issued the church's public apology on Oct. 4.

According to Episcopal Life Online reports, the historic gesture of remorse drew hundreds of Episcopalians to St. Thomas African Episcopal Church in Philadelphia for the Day of Repentance, part of a two-day solemn observance which included presentations that examined racism in the past, present and future.

"Our coming together shows that this is not an Episcopal problem, nor a Christian problem but a human problem," the Rev. Jayne Oasin, the church's program officer for antiracism and gender equality, told Episcopal Life Online. "We are saying that we have marginalized and oppressed others, and have not regarded every one as God's equal creation but we're not going to be that way anymore." ●

—Tracy J. Sukraw

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## 2009 PROGRAMS

- |                        |   |
|------------------------|---|
| <b>March 14</b>        | <b>Making Room for Christ</b><br>Jill Mackavey, MFA, CMA  |
| <b>June 11</b>         | <b>Spiritual Spa Days for Women</b>   |
| <b>June 12-14</b>      | <b>Exploring Faith Through Spiritual Scrapbooking</b><br>Sharon Sheridan  |
| <b>June 17</b>         | <b>God, Jesus, You &amp; Me in the Kitchen</b> <i>Quiet Day</i><br>Jan Logan, SCHC  |
| <b>June 19-21</b>      | <b>All Shall Be Well: Simplicity of Heart<br/>in a Complex World</b> <i>Silent Retreat</i><br>The Rev. Mother Hilary Crupi, OJN, SCHC |
| <b>July 9-12</b>       | <b>School of Service</b><br>Pamela Hill, PhD, SCHC  |
| <b>July 16</b>         | <b>Spiritual Spa Days for Women</b>   |
| <b>July 17-19</b>      | <b>Fiction and the Spiritual Journey</b><br>The Rev. Canon Gordon McBride, PhD  |
| <b>July 21-23</b>      | <b>God Is A New Language</b><br>The Rev. Martin Smith   |
| <b>July 24-26</b>      | <b>Dreaming as a Path for Spiritual Growth</b><br>Karen Mori Bonner, MS, LPC  |
| <b>Aug 13</b>          | <b>Spiritual Spa Days for Women</b>   |
| <b>Aug 14-16</b>       | <b>Provocative Grace:<br/>Living Into the Challenge of Jesus</b><br>The Rev. Robert Corin Morris                                      |
| <b>Aug 19</b>          | <b>"Come ...and I Will Give You Rest"</b> <i>Quiet Day</i><br>Eve Williams, SCHC  |
| <b>Aug 21-23</b>       | <b>Discovering the Clown Within</b><br>Ann Willcutt   |
| <b>Aug 28-30</b>       | <b>Contemplation &amp; Action: A Workshop<br/>on Centering Prayer</b> <i>Semi-Silent Retreat</i><br>The Rev. Thomas Ward              |
| <b>Sept 3</b>          | <b>Spiritual Spa Days for Women</b>   |
| <b>Sept 16</b>         | <b>Entering Our Mystical Soul with Teresa of Avila</b><br>Megan Don   |
| <b>Oct 22 &amp; 29</b> | <b>In Search of Well-Being:</b> <i>4-Part Weekly Series</i>   |
| <b>Nov 5 &amp; 12</b>  | <b>Getting to the Heart of the Matter</b><br>Gale Lyman, RN, HN-BC, CCM, CDMS, RM-T   |

*The Society of the Companions of the Holy Cross gives thanks for the dedication and volunteer hours given by the Companions who live in the Diocese of Massachusetts.*

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## HOWEVER GOD HAS CALLED YOU: STAND UP AND MAKE A DIFFERENCE

BY THE RT. REV. M. THOMAS SHAW, SSJE, BISHOP OF MASSACHUSETTS

One week after the election of Barack Obama, I celebrated with the Boston Harbor Deanery and the members and friends of the Church of St. Augustine and St. Martin their one hundredth anniversary. Afterward at dinner in the undercroft, I made my way around the tables, paying special attention to the older people, some of whom had been members of this historically African-American parish for 70 years or more. I asked them if they had voted. In spite of the physical limitations of age or difficulties in getting to the polling places, every single person told me he or she had voted. Some said it was the first time they had voted in years. Almost always they added, "I never thought I would see this day."

On the night of the historic election, I was in New York City for some Episcopal Church meetings. As we had a free evening, I went with one of my brothers from my community into Times Square to watch the election results. There must have been 40,000 people crammed into Times Square, mostly young and seemingly of every color on the planet. I expect for many it was the first time that they had voted.

Whatever one's political convictions, whatever difference President-elect Obama will make during his time in office, no one can deny that these new voters, old voters, voters of many races and ethnicities, were witnessing to their belief that there is the possibility that the world can change. Ordinary people in the millions, seemingly against all odds, dramatically altered the course of our country's history through their single witness at the polls on that Tuesday.

Like many of you, I am deeply moved when I hear the speeches of Dr. Martin Luther King Jr. or when I am reminded of the sacrificial acts made by giants of the Civil Rights Movement like Congressman John Lewis from Georgia. I thank God for their witness for justice and equality, their willingness to take seriously God's message in Jesus Christ of the dignity and worth of every human being.

Humanity has been moved closer to its true self through these heroes of civil rights and other peace and nonviolence movements and through those, like Mother Theresa of Calcutta, who show extraordinary compassion for the marginalized. But ultimately no change happens in the world without the witness of thousands upon millions of ordinary people like you and me. Our witness—whether for social equality, the end of war or homelessness, concern for the environment—is critical to the unfolding of the resurrection's transforming power in the world. You and I, ordinary people, through our witness, are just as crucial to making manifest here and now the kingdom of God as all the heroes who inspire and move us by their

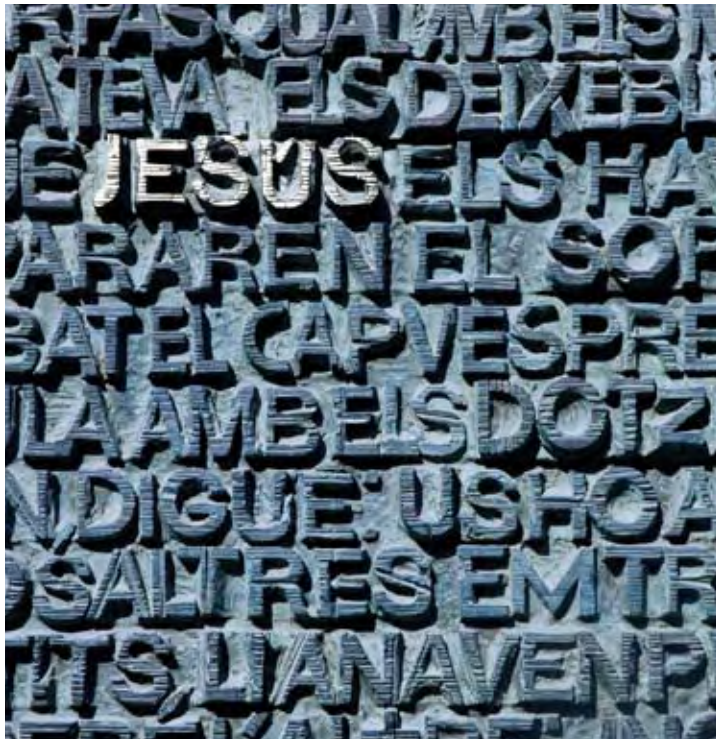


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*"You and I, ordinary people, through our witness, are just as crucial to making manifest here and now the kingdom of God..."*

saving acts. We have, most likely, not been given the eloquence or vision or stamina of our heroes, but we have been given by God, through the Holy Spirit, the power to do our piece for the salvation of the world, no matter how insignificant or small it might seem to us.

You know, as I read our sacred Gospels, I do not believe that Jesus himself, if he was truly human, believed, as he confronted the secular and religious authorities of his day, as he taught and spoke God's truth to the people of Galilee, as he fed and healed the poor and the outcasts

of villages, that he would inspire and convert followers for countless generations. He was simply a man witnessing to the power of God's love in his time and in his place as he thought God was calling him to do. Those Christian communities that are represented in our Gospels increasingly recognized this man as the Son of God after prayer, reflection and revelation, and brought this knowledge to the texts we now have. But Jesus didn't know.

We don't know in the moment if our own witness will make any significant difference. In fact, most of the time, the power of evil draws us away from witnessing to truth by whispering in our ear that we are wasting our time, that our offering up of ourselves is worthless. I remember on the long return flight in June from Zimbabwe, where I had spent a week in the Diocese of Harare observing the effects of politically motivated violence, asking myself again and again if my witness had made any difference. What good is one person representing a relatively small number of Christians in a far distant part of the globe, someone who wouldn't have the opportunity to speak truth to President Mugabe, who didn't bring funds to alleviate suffering, who couldn't, just by being there, end corruption and deprivation in that part of the African continent? In the end, I couldn't point to any change my witness of just seven days made.

And yet, in my prayer, I have this certainty that my witness, your witness, no matter how insignificant, is part of this wave of the resurrection's power sweeping across the world, opening the way further and further into the kingdom of God.

We are promised, each one of us, in the Gospel of John, that we are given, through the unleashing of Jesus' power in the Holy Spirit, the gift of his witness. We have the power within us, given to us in Baptism, nurtured in the Holy Eucharist, to stand up and make a difference. However God has called you to witness—for the poor, for the environment, for civil rights, for peace and nonviolence—you have been given through Jesus Christ the power to do it. ●



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- The Rev. Arrington Chambliss on our newest young adult ministry, the Relational Evangelism Pilot Project.

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WINTER 2008-2009

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