

EPISCOPAL TIMES

FALL 2004

Minds and hearts
together to tell the
Good News

- Bishop Harris on what evangelism is and what it isn't
- Diocese "Speaks Its Joy" in Convention

Churches, Cities,
Partners, Neighbors

- Home away from home at St. Stephen's
- New Voices, New Votes
- School of Hope in Lawrence

First and Ten

An anniversary interview with
Bishop Shaw

"Journeys" underway



EPISCOPAL TIMES

Vol. 27 No. 3

*A quarterly publication of
the Episcopal Church in
eastern Massachusetts*

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PHOTO: Deborah Scarff

On the cover: *Diocesan high school students put hands to the harvest on Oct. 16, joining with other youth at The Food Project in Lincoln to learn about sustainable agriculture and environmental stewardship.*

They tended young trees and, as part of a larger volunteer group, harvested 2,670 pounds of vegetables for shelters throughout the region, including celeriac, turnips, daikon, beets, carrots, parsnips and sweet potatoes—enough for 5,340 servings.

The day's project was part of "Journeys," a new series of service-learning projects for diocesan high school youth. For information about upcoming Journeys projects, go to www.diomass.org/youth. Click on "Outreach Series."

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God at work in us

A message from the Bishop

THE RT. REV.
GAYLE ELIZABETH
HARRIS, BISHOP
SUFFRAGAN

Although I have always watched the Olympic Games with much enthusiasm, this year I initially wasn't interested or emotionally connected to this marvelous spectacle of human athletic endeavor, where skill and strategy are partners. Perhaps it was the media's reporting on the construction delays at the venues, the fear of security being breached and the perceived lack of competence of Greece to host the games. Perhaps it was due to knowing that much of what would be broadcast here wouldn't be live action. Feeling no interest, I even tuned to another channel the night of the opening ceremonies—a first for me. I just didn't feel the "Olympic spirit."

The next day, upon hearing news reports of the first gold medals being awarded, I decided to look at a few minutes of the coverage. Seeing the stands at the various venues so empty, I thought about all the effort, the hopes, the sacrifices these athletes, their coaches, families and friends had expended for years in preparation for this moment. Someone should appreciate all this, I thought. Then NBC began incorporating short biographies of the athletes, telling of the obstacles they have overcome in life and how they have been inspired.

Intrigued with the human stories, I was curious to see the outcomes in competition. The more I learned and watched, the more curious my mind was about the scoring, the strategy and the athletes' inner struggles. By the fourth day I was hooked again, and now my heart thrilled at seeing the strength and beauty of the performances, and it ached at the falls and dashed hopes.

I only began feeling connected to it all after my mind was engaged in the stories of the athletes.

We humans are at our best when we engage our heart and mind together for the life we live as individuals and as members of a community. As Christians we know we are endowed by God with minds to seek understanding and knowledge. And God has also given us hearts for compassion and to comprehend mystically what the mind cannot. Whenever we employ only one, whether heart or mind, or when we place obstacles within ourselves to stop this inner dialogue, we are diminished.

Throughout the Christian Church there are strong emotional reactions to the word "evangelism." Many feel uncomfortable or have negative feelings about it because it brings the prospect of Saturday morning intrusions by zealots at our door step or in the street, anxious to debate and

prove ignorant and wrong anyone with a different perspective or experience. Or of fanatics focused on our sin, browbeating others with condemning scriptural references. It conjures images of an angry, wrathful God waiting to catch our every misstep, one who communicates with us through fire and brimstone.

**We humans are
at our best
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But the meaning of the word "evangelism," which comes to us from the Greek, means to share the Good News, the Gospel of Christ, given to us, of God's love and hope for us. It is good news that this world and each of us need to hear again and again. This good news is about a love that forgives and heals us, of grace that sustains and leads us. It is the good news that God has been generous to us and enables us to live more fully, and that we can respond to that generosity by sharing it with others.

Evangelism is not about convicting someone else with judgment. It is being convinced that God loves us. Evangelism is not persuading another to believe exactly as we do. It is sharing how we know God in our lives. Evangelism is not debating others to prove ourselves right. It is trusting the love and the warmth in our hearts to simply give thanks to God. Evangelism is not something we do when we feel so inclined. It is for our benefit and growth. Evangelism is not only the hard sell of zealots and fanatics, or the result of a particular theology or tradition. It is the quiet word of confidence and peace found in God that we speak to seekers or those in distress.

Evangelism is just telling the story of how you and I have been found by God and how our life in the community of faith sustains us. It is engaging the heart and the mind together in faith that our lips may give praise to God.

Evangelism is an essential element of our faith. It is both the root of our faith and the fruit of it. It is a ministry that we are all called to engage with our hearts and minds. Evangelism is not about us finding the courage or the right words to talk about God. It's not about us at all. It is all about God at work in us. ●



Speak Your Joy:
Diocesan Youth Council members were among the 700 who gathered for an evangelism-themed Diocesan Convention, Nov. 5-6, in Hyannis. See page 11 for a convention report.

PHOTO: Jonathan Beller

The heart of its neighborhood: Children find home away from home at St. Stephen's



PHOTOS: Tracy J. Sukraw

Timothy Berrocal is among the children who find a safe place to play at St. Stephen's Church. With help from friends at the Church of the Redeemer in Chestnut Hill, the play area got a recent makeover and went from vacant lot to grassy yard, complete with new landscaping, play equipment and a mural painted by St. Stephen's after-school kids.

On one of August's best mornings, everyone in Boston's South End was out and about, heading toward work, or errands or home. Blackstone Park, near the Villa Victoria housing project, seemed an oasis between the neighborhood's busy intersections. People strolled along or sat on benches with their newspapers. The breeze carried the bright sound of children at play across the plaza.

By noon, though, the neighborhood would fall quiet. It is a "hot spot"—one of five identified by Boston's police commissioner during the summer's wave of gun violence. At September's end, the city's murder rate stood at 53, a national high this year in percentage increase.

St. Stephen's Episcopal Church is right across Shawmut Street from Blackstone Park. Taking a visitor on a walk around the block, the Rev. Timothy Crellin, Vicar of St. Stephen's Church, pointed out one

But even as the beleaguered neighborhood empties out, St. Stephen's Church fills up. It offers five weeks of summer day camp—six weeks this year because of the increased violence—and an after-school program the rest of the year. This year, 10 teen-agers are taking part in a new youth leadership corps. Sixty children attended day camp; 45 are in the after-school program, and there is a waiting list.

Space at St. Stephen's is limited and fairly spartan, but to many of the neighborhood's children, it's home away from home. "Between the after-school program, the summer program and Sunday school, a lot of these kids are here 300 days a year," Crellin said.

On a typical day during the summer program, the kids work on their reading, writing and math, and they do art projects led by Mary Ann Stewart, a professional artist from the Church of the Good Shepherd



location after another where shootings have taken place, either in plain view of the church or very near by. "For kids in the neighborhood it's been an especially hard year," he said.

Not unrelated to the violence, Crellin said, is the fact that federal, state and city budget cuts have meant fewer youth programs and fewer summer jobs to keep teens off the streets during the hours when, studies show, they are most likely to find trouble. "I think things are worse than anybody wants to talk about. There is really very little going on for kids in the summertime," he said.

in Waban. They go swimming and take daily field trips to museums, the zoo and the beach.

A small staff and numerous volunteers make it all happen. Along with Crellin, there is a full-time director of youth programs, Liz Steinhauser. In summer there are five teen-aged counselors and a dozen younger teens who are counselors in training. Six young adults make up the after-school staff.

Four other Episcopal churches help St. Stephen's help its neighborhood: the Church of the Redeemer in Chestnut Hill, St. Andrew's Church in Wellesley, the Church of St. John

the Evangelist in Hingham and Trinity Church in Concord. Each takes responsibility for a week of the summer program, providing lunch and organizing the week's field trips.

"The kids love it. They love being here. They walk in the door and things just happen all day long," Crellin said.

As much as he is buoyed up by the children and what the church is able to do for them, it's clear that he is also a little worn down by what he and the neighborhood's families are up against every day.

"I've been to all these community meetings that have been happening, and what everybody's saying is, we have to crack down on gang violence. That's true. But then you have to ask, why are there no armed gangs in Wellesley?" he reflected. "You know, there are conditions that lead to gang violence. If we're sending kids to terrible schools, making them live in depressing housing projects, if we can't keep guns and drugs off the street, it's no surprise that kids are going to take them up. Those are the terms we have to talk on. It's either that or you have to say that black and Hispanic kids are inherently more violent than white kids. They're not. So it has to be because of the way things are in the inner city."

By claiming a stake in the well-being of their neighborhoods, city churches can make an impact, he believes—an impact that is maximized through partnerships. "We're in these neighborhoods. We already have a presence," he said. "I think it's imperative that the church take this on as part of its mission. There's a dangerous void being left that we can step in and fill."

In the end, what city youth find at St. Stephen's is more than programs. On its best days, it's more, even, than a safe place to hang or do their homework.

"What we give them, I think, is about a relationship," Crellin said. "They come in here and they know they are going to have some boundaries and be held to some standards. They come in here and they know that people love them. That can make all the difference." ●

—Tracy J. Sukraw

"Cracking down is not enough":
See "Witnessing" on page 15.



PHOTO: Ethel Crawford

The Cathedral Church of St. Paul in Boston took advantage of its busy downtown location to conduct a voter registration drive on three consecutive Sundays in September and October. Suzanne Bremer (standing left) and Linda Williams (seated) were among the congregation members on hand to help people register.

New Voices, New Votes

Getting out the vote has particular meaning to members of St. Luke's Church in Fall River. The parish, which has helped Cambodian refugees gain U.S. citizenship, worked to encourage Cambodian-Americans to vote in this fall's elections.

In the late 1970s, St. Luke's Church, along with the Church of the Ascension and their neighboring Roman Catholic parish of Saints Peter and Paul, helped to resettle families fleeing the Khmer Rouge. The first two families arrived in 1979. Since then, Fall River's Cambodian population has grown to nearly 5,000. St. Luke's Church members have helped individuals prepare for citizenship tests and interviews. There are several Cambodian families who worship at St. Luke's Church and many others who participate in its youth programs.

On Sept. 26, St. Luke's Church hosted a voter education day. The Rev. Susan Lee, Rector, said she hoped that unregistered members of the congregation would be enabled to vote and would share that experience with friends outside the church.

Just before the elections, Rachel Anderson, Episcopal City Mission's associate director for public policy, asked Susan Lee, who also teaches sociology at Boston University, about the get-out-the-vote efforts at St. Luke's Church.

There are many immigrants in Fall River who are U.S. citizens but not yet voters. Why do you think these individuals declined to participate in past elections?

Most of the ones we know speak only broken English. The Cambodian-Americans are mostly older people who have been here for 15 or 20 years but due to their age and war trauma background have been unable to progress in English.

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Their country did not have elections and they remember the authorities as people you wanted to stay away from. Walking into a polling place seems intimidating to them without help and encouragement. It's also hard for them to learn about the candidates, due to the language barrier.

Casting one's ballot is such a definitive and personal moment. What questions do you hope individuals will ask of the candidates and of themselves before voting?

We want to emphasize that everyone has the right to vote for the candidate of their choice. That's what we mean by freedom! We will encourage them to think about the candidates' policies towards immigration, health care and care for the elderly, since these are the prominent issues for most of them.

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Episcopalians work together to start School of Hope in Lawrence

Esperanza Academy will be the name of a new Episcopal middle school being developed for girls in Lawrence. The Esperanza Academy, School of Hope will be a tuition-free private school serving fifth through eighth grade girls from Lawrence using the Nativity education model—the same model used successfully by the Episcopal Epiphany School in Dorchester. Esperanza's targeted opening date is September 2006.

Lawrence has the state's highest urban unemployment rate. Poverty and crime trouble this once-thriving industrial community. Renovation of former mills and other properties offers hope for future revitalization, but right now jobs and educational opportunities are limited. Gang activities and violence are prevalent.

In 2002, a Roman Catholic Nativity model school for boys, the Bellisini Academy, was successfully established in Lawrence. With the growing incidence of girl gang membership, teen and pre-teen pregnancies and high dropout rates, Esperanza organizers see an urgent need for a middle school for girls.

In May of 2003, the vestries of Christ Church in Andover and Grace Church in Lawrence established a committee, with members from both churches, to explore the possibility of starting an Episcopal school in Lawrence. The committee's objectives included creating a shared purpose between the two parishes and examining ways to serve the Lawrence community. It became clear that a school was needed and would be welcomed by the community.

A board was formed and began meeting in June of 2004. Members of the board are Episcopalians from St. Peter's Church in Cambridge, Trinity Church in Topsfield, Christ Church in Andover, St. Paul's Church in North Andover and Grace Church and St. Augustine's Church, both in Lawrence, along with a diverse mix of community members, educators and employees of Lawrence community-service organizations.

This July the board was awarded a Cassin Foundation grant to conduct a feasibility study. In September, the

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Consecration, September 24, 1994

PHOTO: David Zadig

This fall the diocese marks the 10th anniversary of the consecration of its 15th diocesan bishop, the Rt. Rev. M. Thomas Shaw, SSJE. In this October interview with the Episcopal Times, Bishop Shaw reflects on leadership and communion, public policy and mission in our cities, who's missing and whether he'd do it all over again.

What memory from your consecration remains most meaningful?

I think of the tremendous outpouring of support. That really meant a lot to me at the time and in retrospect means even more to me because I know I couldn't do this job if I didn't have that kind of support. People are amazing and generous.

There's that saying, the more things change, the more things stay the same. There has been a lot of change in this diocese over the past 10 years, and it's my sense that the diocese hasn't stayed the same. Are there landmarks you would point out that indicate how the diocese is different?

There are two things that are actually connected. The clergy and the lay people and the bishops have really worked hard together to build the trust level in the diocese. That's something that's really been quite wonderful to be part of. Also, one of the things I appreciate about the diocese is that people have been pretty game to try some new things, like the capital campaign and building the camp and conference center. I've been enormously grateful for that.

"We are what God has to do good in the world. Every one of us has a voice and can make a difference if we exercise that."

The early days of your episcopacy were marked by Bishop David Johnson's suicide and the subsequent misconduct allegations. You also inherited several situations of parishes in conflict with diocesan leadership. Is there anything you would say about those experiences?

One of the things I'd say is that I was encouraged by a lot of significant people to be as open as possible, and that really gave me the freedom to go ahead and do that as a way to face into some of these difficult things. And I do think that because we were able to do that in the beginning, it made it possible for us to face other things, saying, we'll be as transparent as we can. It doesn't mean it was always very easy. Some of it was really very difficult.

Is being a bishop what you thought it would be?

I didn't know really what to expect. I think I've been surprised by how much I like it. One of the reasons that I like it is because it has challenged me so much, and it has made me change. It really has made me confront some places in my life that maybe I wouldn't have confronted if I hadn't been bishop. That kind of ongoing transformation is always hard and has some pain in it, but it is also really exciting to feel like you're walking the Gospel path.

Are you having fun?

I have a lot of fun. My parish visitations are a tremendous source of fun for me. The kids I work with, the young people, that's really a lot of fun. I love working with [bishops suffragan] Bud and Gayle, and I loved working with Barbara Harris. So I do have fun.

What makes a good leader?

I think a good leader has to listen. Then it's praying about it, it's thinking about it and then challenging people to move forward into a bigger vision of themselves than they had before.

You've been a visible presence in the public arena, testifying on issues at the State House, leading lobbying days, spending time in Washington, D.C. Now one of the mission strategy goals has to do with individuals engaging in public policy. Why do you believe this is important?

We are what God has to do good in the world. Every one of us has a voice and can make a difference if we exercise that. I believe so firmly in the collective voice. Maybe it seems futile sometimes, or that nobody's listening, but I think



Parish visitation at the Church of Our Saviour in Arlington, October 16, 2004

PHOTO: Maria Plati



PHOTO: Mark Larson

Pilgrimage to the West Bank, Israel and Palestine, May 2002

if we just keep chipping away at it, in God's economy something is happening, something is changing. I've said before that I don't think that on most civil rights issues, for instance, we can point to one huge event that's changed everything. I think instead it's thousands of ordinary people doing what they think is right, taking risks, speaking out in their lives in big ways and small ways. Eventually that turns the tide. God really depends on us for that.

The Lambeth Commission report will be released soon. Without yet knowing what it contains, what do you think it will mean for the Episcopal Church?

I think the Lambeth Commission report has some real potential to do good if we can get beyond the presenting issues of human sexuality and if we can take our time with it. My hope is that it is really about how we are a communion in the 21st century, how we are together and what that means in terms of our mission. You know, the Anglican Communion is a wonderful thing. It's 77 million people around the world held

together in community through invitation and not through authority. I'm really looking forward to the ways that the report will challenge us and the ways that it will affirm what we are doing.

This is an urban diocese, and urban ministry figures prominently in the diocesan mission strategy for the next 10 years. Why is it that an effective urban ministry strategy at the diocesan level seems elusive?

I think we are in a place where that can change. People seem to be more willing to work together. And I think the key *is* working together as far as urban ministry is concerned. The issues in our urban areas are so

complicated and so large. One of the reasons that it's difficult to come up with a strategy is that there is a lot of need and not always a lot of resources. It's also an issue that some of our parishes are not necessarily connected to their neighborhoods. Some are, some in great ways. But sometimes they're not. If they're not connected with their neighborhoods then the opportunity of being an effective witness in the city is lost.

Who is missing from the table?

I think that we have a lot of inviting to do with immigrants, people who come to this country who don't have a community of faith. I think we still have a lot of work to do with children and youth. We do it, but there is a lot more we can do. I think in this diocese we need to be more invitational to people that have a conservative theology.

As a bishop you are in a position to see the big picture. From your vantage point, what is something that you can see about the diocese that maybe the diocese doesn't know about itself?

That's a great question. I think how healthy it is. How strong so many of our parishes are. The power of evil is always trying to draw us into the negative, into thinking about what we don't have. As I go about from parish to parish, I am just amazed at the sacrifices that people make and how much the church means to them. There are always those parishes that are in conflict, but I think that is often a good thing, because it means they are challenging themselves.

What would you change about this diocese if you could?

I think that God has much more in store for people than they are able to see for themselves. I think stewardship and telling the story of our life of faith opens people to that.

How is it that evangelism seems to be an idea whose time has come for this diocese?

One of the things people have said to me in visitations over the last 10 years is that they want more members. And some of that is for some very superficial reasons, like, we want more people to do the work, or, we need more members because we need more money. But that's not really it. When you probe you find that really they want more people because they want to share what they have that's so incredibly important to them in their own lives. They know what's been given to them. It goes back to what you were asking about leadership. It's listening to all of that over 10 years and then, through prayer and through reading Scripture, you can put a voice or a

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Mission Strategy Implementation Goals:

By 2013 we will:

Plant eight new congregations of Latinos, the unchurched, new immigrants, seekers and young adults.

Send 10 new assistants to our urban congregations.

Create a \$15-million fund to support mission-specific capital expenses.

Every congregation will be in relationship with another congregation or organization in the Anglican Communion.

Continue to commit ourselves to AIDS education, awareness and prevention in Africa.

Work together to address other issues of social and economic justice.

Tell each other about our ministries and invite collaboration through a ministry catalog that we will inaugurate in 2005.

Commit ourselves as individuals to exercise personal and political power in public policy.

Develop an urban training center.

Establish five new college campus ministries.

Raise substantial funding for theological education.

Every congregation's mission will be focused on partnership with another congregation or community organization.

FIRST AND TEN:

FUND WILL LAUNCH URBAN RESIDENCIES
IN HONOR OF BISHOP SHAW'S 10TH ANNIVERSARY

In celebration of the 10th anniversary of the consecration of the Rt. Rev. M. Thomas Shaw, SSJE as bishop, a special gifts appeal, led by diocesan Development Council chair Warren McFarlan, was launched this fall to support the first funding priority for mission strategy: the urban residents program. The special appeal raised \$270,000 before its target date of Diocesan Convention, Nov. 5-6. It will fund the first clergy resident to serve in an urban congregation where financial resources are limited but where opportunities for ministry are great.



PHOTO: Henry Hoffman

Dedication Eucharist at the new Barbara C. Harris Camp and Conference Center in Greenfield, N.H., June 21, 2003

The program will deploy recently ordained clergy according to criteria being developed by a task force on urban, ethnic and immigrant ministry. The program's initial residency is envisioned as a three-year placement, beginning in 2005.

Mr. McFarlan, a member of the Parish of the Epiphany in Winchester, secured this funding from major gifts contributed by individual donors. At the Diocesan Convention, there will be a public announcement of the funds raised for the first urban resident placement and an invitation to the entire diocese to make a gift early next year toward the second urban resident placement in honor of Bishop Shaw's 10th anniversary. ●



PHOTO: George Emmons

How will the church change our lives? *The Strawn family: Pamela Bliesch, Tim Strawn, Rava and Akshay of Emmanuel Church in the city of Boston.*

What if...?

By The Rev. Bonnie A. Perry

In March 1999, four Webheads nailed 95 theses to the front door of the Internet “cathedral” and The Cluetrain Manifesto (www.cluetrain.com) was born. The document, authored by Christopher Locke, Rick Levine, Doc Searls and David Weinberger, is a wake-up call to corporations that urges them to reshape their practices, reevaluate their mindsets and make use of the attitudes and direct, informal ways of relating that have developed on the Internet as means to connect, converse, transact business and create communities.

The authors of the manifesto may be directing their words to corporate conglomerates, but the shoe fits our institutional church. What if our institutional verbiage no longer sounded flat? What if our worship, our relationships, our committees, our newspapers, our newsletters and our annual reports vibrated with genuine humanity? What if we truly listened to newcomers and learned about community through a sharing of their experiences? What if our congregations ventured into honest, direct, natural conversation with those not yet embedded in tradition? A new Reformation might take place.

The Cluetrain Manifesto urges companies to be grounded in their communities: To speak with a human voice, companies must share the concerns of their communities (thesis 34). But first they must belong to a community (thesis 35). Companies must ask themselves where their corporate cultures end (thesis 36). If their cultures end before community begins, they will have no market (thesis 37).

Congregations too must share community concerns, continually seeking out opportunities to serve in neighborhood life. Block parties, food pantries, pet blessings, basketball games, ESL classes, Easter egg hunts and community dinners and meetings all should routinely take place at the local place of worship. That way, people come to think of it as a vital extension of the neighborhood. Congregations that choose to remain aloof from the surrounding community run the risk of becoming declining social clubs or aging museums.

Once upon a time, worship was a spectacle; it was one of the basic forms of public entertainment. Now, rather than expanding worship opportunities to meet the needs of the people, we try to limit people’s needs so that they fit into the narrow framework of historical worship patterns. To expand

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What if our congregations ventured into honest, direct, natural conversation with those not yet embedded in tradition?

THE REV.
BONNIE A.
PERRY
*is the rector of
All Saints’
Church in
Chicago and
the guest speaker
and teacher at
Diocesan
Convention,
Nov. 5-6, in
Hyannis.*

the congregation's outreach to unchurched people within the neighborhood, we need to reshape worship in order that God's presence can be made known to all ages, not just to folks who happen to be accustomed to our well-worn worship practices.

Three points stand out for me as I read the 95 theses of The Cluetrain Manifesto. First, any business or institution that desires to continue attracting new members must possess a readily recognizable authenticity. Second, that institution must know that people not actively involved will be inherently suspicious of the institution. Finally, the institution must unabashedly stand for something—ideally something that major segments of the world find compelling.

At All Saints' Episcopal Church in Chicago, attendance has quadrupled in the past eight years, largely by putting into practice the principles of The Cluetrain Manifesto. All Saints' is a congregation made up of overeducated, underpaid people who are left-of-center theologically, socially and politically. The average age in the congregation is 36; a third are gay or lesbian. Almost all who attend are college graduates, and most have graduate degrees. The adult population is primarily Anglo but, since more than half of the children in the congregation are adopted, there is great racial diversity among the children. All Saints' is a place where many who attend regularly are mildly embarrassed to admit that they are encountering God and having their spiritual needs met within the confines of the institutional church. Yet they continue to come and to invite their friends to join them. This is a church, they say, that takes the surrounding community seriously without taking itself too seriously.

At All Saints', worship and Sunday bulletins are free from rarified church-speak. Instead, the liturgy is simple and energetic. The rubrics of *The Book of Common Prayer* do not bind worship; instead they are used to create accessible, interactive services that invited people to join in at their own level of comfort. The Wednesday night Taizé service asks little more of those who attend than to sit, watch candles flicker, offer a few prayers and join in several mantra-like chants. The 8 A.M. inclusive language Eucharist on Sunday morning is quiet and extremely intimate. The 10 A.M. worship service, with seating in the round, is lively, spirit filled and whimsical.

Whimsy aside, the congregation is clear in articulating and living out its beliefs. People at All Saints' believe that the Gospel is not worth a rat's tail if it doesn't change people's lives. As a result, the members are committed to embodying God's love for all people both in and outside the church's walls. On Tuesdays the congregation hosts a community night featuring pizza, piano playing and games. Following the social time, bags of groceries from the pantry are available to any adult who needs assistance with food. Both congregation members and neighbors pack the bags. At the end of the evening there is an equal chance that the person who packed a bag will be eligible to take it home. On any given Tuesday night, more than 75 people gather to connect, do a good deed and feed their families. It is this sort of involvement in the community that the authors of the manifesto invited readers to consider.

In the United States today, people have countless ways to spend their time and money. Their time and money, however, are limited. As a result, people are becoming more and more selective—they want to know that with their limited resources they are making a difference. People who are suspicious of the institutional church want to know how the church will change their lives and how its existence and their participation will alter their community. They want to know how this huge institution will make a concrete difference in this place at this time. Will the church make my child's life better? Will it help make me a better person? Or will it just eat up my time on boring matters about which I do not care? The manifesto's 23rd thesis says, "Companies attempting to 'position' themselves need to take a position. Optimally, it should relate to something their markets actually care about." For the last five years, the Protestant mainline denominations have made gay and lesbian issues a major whipping post for their anxieties. Human rights for all people are indeed important, but why has this topic received such enormous attention, by conservatives and liberals alike, to the near exclusion of other concerns? Why not world hunger? Why not hunger in the United States? Why not stewardship of our planet? Why have we not spent countless media hours bewailing the ecology of our planet or the poverty of our children, rather than arguing over how two consenting adults are allowed to love each other and make a public life together? The Protestant mainline denominations might have a stronger influence on the greater good if they reoriented their priorities and concerns.

It is time for our institutional churches to step away from the ways we have done things in the past and discern what we are most passionate about at this moment. Then we need to deepen our roots in our communities. Having done that, we need to have some humor and humility as we introduce ourselves to those who may be interested in joining with us to create spirit-filled, dynamic, interactive communities who live out the Gospel and change people's lives. ●

This article is taken from "The Cluetrain Manifesto" by Bonnie A. Perry, from Congregations magazine, May-June 2001. Reprinted with permission from the Alban Institute. Copyright © 2001, The Alban Institute, Inc., Herndon, VA. All rights reserved.

People who are suspicious of the institutional church want to know how the church will change their lives and how its existence and their participation will alter their community.

Windsor Report calls for Anglican reconciliation

Stating that it is “not a judgment” but “part of a pilgrimage towards healing and reconciliation,” the report of the Lambeth Commission on Communion—known as the Windsor Report—was released on Oct. 18 at St. Paul’s Cathedral in London.

The Lambeth Commission was charged with making recommendations on how communion is maintained amidst differing views and practices among the world’s 77 million Anglicans.

Opposing views on issues of sexuality have fueled controversy and threatened schism in the Anglican Communion following the consecration in the Episcopal Church in the U.S. of an openly gay, non-celibate man as bishop for the Diocese of New Hampshire, and, in the Diocese of New Westminster in Canada, the authorization of rites for blessing same-sex unions.

The Windsor Report asks for all parties to the controversy to apologize for ways in which their actions have harmed others. The document specifically calls on the Episcopal Church and the Anglican Church of Canada to put into effect a moratorium on the ordination of sexually active gay clergy as bishops and on same-sex blessings, while asking that

conservative bishops cease to cross jurisdictional boundaries to offer episcopal oversight to dissenting congregations.

In a statement made upon the report’s release, the Episcopal Church’s presiding bishop, Frank Griswold, urged careful reading of the full document.

“The report calls our Communion to reconciliation, which does not mean the reduction of differences to a single point of view,” he added. “In fact, it is my experience that the fundamental reality of the Episcopal Church is the diverse center, in which a common commitment to Jesus Christ and a sense of mission in his name to a broken and hurting world override varying opinions on any number of issues, including homosexuality.”

In his own statement, Archbishop of Canterbury Rowan Williams echoed Griswold’s concern for careful reception of the report.

“I hope too that everyone with the well-being of our Communion at heart will now take time to study the report—and to pray and reflect upon its proposals which, as the Commission has made clear, offer neither easy nor simple solutions to real and demanding challenges,” Williams said. “If we are serious about meeting those challenges, as I know we are, then we have to do all we can to continue to travel this road together.”

The 93-page report contains four sections, each dealing with different aspects of the nature of communion.

It recognizes the hurt and alienation felt by many Anglicans as a result of actions taken by autonomous provinces and calls upon “all the bishops concerned...to work tirelessly to rebuild the trust which has been lost.”

The report concludes that all parties to the current dispute should “seek ways of reconciliation, and to heal our divisions,” indicating ways in which the Episcopal Church and the Diocese of New Westminster could “begin to speak with the Communion in a way that would foster reconciliation.”

Among the recommendations in the report is a call for an enhanced role for the archbishop of Canterbury, with authority to “articulate the mind of the Communion” in controversies and to “speak directly to any provincial situation on behalf of the Communion.”

It also recommends the adoption of a common “Anglican Covenant” that would deal with “the acknowledgement of common identity; the relationships of communion; the commitments of communion; the exercise of autonomy in communion; and the management of communion affairs (including disputes).” Such a covenant would require a lengthy approval process, including legal authorization by each province’s governing body.

Reception of the report itself also will be a lengthy process as it makes its way through the leadership bodies of the Anglican Communion.

The Episcopal Church’s Executive Council will discuss the report at its meeting in Boise in early November, and the House of Bishops will meet in Salt Lake City, Jan. 12-13, 2005, to “study and appropriate the work of the Commission.” ●

This article is based on Episcopal News Service reports.

www

The full Windsor Report and continuing coverage is available at www.anglicancommunion.org and www.episcopalchurch.org/ens.

A Message from Bishop Shaw on the Windsor Report

The Windsor Report gives us a common document from which we can have discussion. . . . I look forward to the reflection and discussion that will be part of developing a covenant, as suggested by the report, recognizing Christ’s power to reconcile our differences but also recognizing that our mission is to the world, not to the church alone.

This document is important to every member of the Anglican Communion. We learn of God’s desire for us by listening to Scripture, our tradition and each other. The Windsor Report is potentially a vehicle for us to listen to one another on critical issues that inform the mission and witness of the church in the 21st century.

The document embodies the best of our Anglican tradition, calling for covenant building and the strengthening of our community through our common bond in Jesus Christ. Pray during these next months for the Anglican Communion, the Executive Council of the Episcopal Church and the House of Bishops as we begin our discussions on the recommendations of this report.

Nearly 700 members of the Diocese of Massachusetts gathered for the annual Diocesan Convention, Nov. 5-6, in Hyannis.

Lay delegates and clergy were joined this year by newcomers to the church and representatives of congregations' welcoming and evangelism ministries. They took part in worship and learning sessions devoted to the convention's evangelism theme of "Speak Your Joy."

The Rev. Bonnie A. Perry, Rector of All Saints' Church in Chicago, was a spirited guest speaker, offering a workshop on young adult ministry and a presentation on congregational development based on her own church's rejuvenation experiences. (See page 8).

The convention heard updates from working groups devoted to implementing mission strategy goals, including one devoted to increasing awareness of and action against AIDS in Africa.

And, the convention honored Bishop M. Thomas Shaw, SSJE on the occasion of his 10th anniversary as bishop.

Among the actions taken by Diocesan Convention:

Approved the \$6.9 million budget for 2005, which is balanced and reflects an increase of 3.1 percent from last year.

Approved amendments to diocesan canons 9 and 14, removing references to assessment abatements. Funding for abatements was eliminated last year.

Approved two resolutions from the Jubilee Committee and AIDS in Africa Task Force: One renews for three years the diocese's annual commitment of 0.7 percent of its operating budget for efforts to combat AIDS in Africa (\$49,000 in 2005). The other endorses the United Nations' Millennium Development Goals and encourages congregations to contribute 0.7 percent of their annual budgets to fund international development programs.

Tabled a resolution from the Peace and Justice Committee supporting a national single-payer health care system. Those speaking against the resolution advocated equal access to health care for all, but questioned whether a single-payer system was the best means.

A second resolution from the Peace and Justice Committee supporting the Episcopal Church's Council of Indigenous Ministries was withdrawn after it was determined that national funding requested by the diocesan resolution already had been identified. Even though no action resulted from the resolution, its presenters urged awareness of the Episcopal Church's designated "Decade of Remembrance, Recognition and Reconciliation" toward redressing injustices toward native peoples.

Resolutions passed in response to issues raised in Bishop Shaw's address encouraged delegates and clergy

to increase their 2004 financial pledges to their parishes by 6 percent and asked every congregation to make available for newcomers "welcome packets" or resources about the church.

Convention also voted its support for the work of the Compensation and Benefits Committee, asking it to continue its advocacy "for fair and equitable compensation standards which take into account the cost of living for clergy and lay employees serving this diocese." (Bishop Shaw reported in his address that Massachusetts is among the top 10 dioceses in terms of clergy compensation, but when its high cost of living is factored in, it falls to the bottom 10.)

On the lighter side of its legislative business, the convention approved a resolution congratulating the Boston Red Sox on winning the World Series and expressing condolences to the bishops and "our Episcopal brothers and sisters" in the dioceses of Missouri and New York who are Cardinals and Yankees fans.

Convention also elected deputies to the 2006 General Convention in Columbus, Ohio. Lay deputies (in order of their election) are Byron Rushing of St. John St. James Church in Roxbury, Richard H. Vanderlippe of Trinity Church in Concord, Lois Bennett of St. Peter's Church in Cambridge and Rebecca

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PHOTO: Courtesy of Episcopal City Mission

Morville House renovation hits halfway mark

The ten-million dollar renovation underway at Episcopal City Mission's Morville House is on budget and on schedule, meaning that more affordable housing will be available as soon as this spring for elders in Boston's Fenway neighborhood.

A year after the groundbreaking, construction is 50 percent finished and on schedule for completion in April 2005.

There will be 30 new one-bedroom, handicapped accessible units added to the 12-story rent-subsidized building, whose existing 146 apartments are home to elders and mobility-impaired adults. Eleven existing studio units are being renovated for handicapped accessibility. The building is also getting an updated heating system and a new community senior center for residents and elders in the neighborhood. The senior center will include a library and a fitness room, as well as rooms for medical care, hair salon service, television and arts and crafts.

The improvements will give community life a boost, according to Charles Wibiralske, ECM's associate director for community and economic development. He adds: "It's our aspiration that this will open up possibilities for members of the community and neighboring parishes to get involved as volunteers and get as much as they give by finding a place in the community life at Morville House." ●

Diocesan Calendar Highlights / Fall and Winter 2004

Tuesdays through Dec. 21

Guided Labyrinth Walks followed by Compline at the Cathedral Church of St. Paul (138 Tremont Street) in Boston, 7-8:30 P.M.

Friday-Saturday Nov. 19 -20

Province I Convocation: "Combating HIV/AIDS in Africa: Episcopalians Serving God's Mission" at the Mont Marie Conference Center in Holyoke

Thursday, Nov. 25

Webcast of Washington National Cathedral Thanksgiving Day Service, 10 A.M. Details to be posted at www.cathedral.org or the Episcopal News Service section of www.episcopalchurch.org.

Thanksgiving Eucharist followed by Community Dinner at the Cathedral Church of St. Paul (138 Tremont Street) in Boston, 11 A.M.

Saturday, Dec. 11

Ministry Discernment Day (open to all who desire to explore God's intention in their life and ministry; required of those considering ordained ministry) at the Cathedral Church of St. Paul (138 Tremont Street) in Boston, 9 A.M.-3 P.M.



Find a detailed calendar of diocesan events at www.diomass.org. Click on "Events."

See www.diomass.org for current updates.

"Parish Circuit" online: Post your congregation's events and learn about services, forums, concerts and outreach projects offered at an Episcopal church near you.

Online Education for Ministry is the new next best thing

There are nearly 400 of them at large in the diocese: EFM graduates acting on their faith in their daily lives as a result of their Education for Ministry experience.

Education for Ministry, known as EFM, is a theological education program for lay people administered by the School of Theology of the University of the South in Sewanee, Tenn. It takes four years to complete and covers the Old and New Testaments, church history and theology. Students commit to one year at a time and meet regularly, usually once a week, in local small-group seminars under the guidance of trained mentors. Meetings comprise worship, coverage of study materials and time for theological reflection.

There are currently 136 EFM students in the diocese, meeting in 18 groups from Andover to South Yarmouth. And, if there is enough interest, a diocesan EFM group will be launched soon online.

EFM online is still experimental but has been successful in places where long distances prevent people from meeting. Although Massachusetts can support a substantial number of traditional groups, there are plenty of people “who are ready for the challenge of learning more about their faith whose schedules don’t permit them to be physically in one place together on a regular basis,” according to the program’s coordinator, Dick Vanderlippe of Trinity Church in Concord.

He describes EFM graduates as “people who have an understanding of what they believe and are used to talking about their faith. The experience is truly formational.”

EFM has been underway in this diocese since at least 1984 and is as relevant now as it ever has been, he said. “The mission that we are being called to as a diocese requires us to step out into areas that we might not be so sure of,” he said. “EFM gives people a sense of theological self-confidence. It helps individuals accept their own personal call to ministry in their daily lives and do something in response to that call. I believe it’s the best—not the only—but the best single program for lay people outside of a seminary.”

Yearly tuition is \$340, thanks to a diocesan contract that subsidizes the full cost of \$450. Grant money is available to help students with tuition.

Anyone interested in EFM online may contact Denise Shea at dashea@aol.com. Those interested in starting an EFM group or joining an existing one can find more information at www.rvan.org/EFM.html or contact Dick Vanderlippe at 978/263-1895 or rvan@aol.com. ● —Tracy J. Sukran

CLERGY CHANGES AND APPOINTMENTS

The Rev. Susan Baker-Borjeson has resigned as rector of St. Peter’s Church in South Dartmouth.

The Rev. Gwen Buehrens has retired and is serving as resident chaplain at Hartford Hospital in Hartford, Conn.

The Rev. Karen Coleman (Diocese of Newark) has been called as curate at Christ Church in Needham.

The Rev. Dan Crowley has retired as assistant at Church of the Holy Spirit in Mattapan and has been appointed interim at St. John’s Church in Westwood.

The Rev. Carol Gadsden has resigned as priest-in-charge of the Church of St. Luke and St. Margaret in Allston.

The Rev. Sara Irwin has been called as assistant rector of Emmanuel Church in Boston.

The Rev. Bruce Jenneker has resigned from Trinity Church in Boston.

The Rev. Richard Loring has been appointed interim at the Church of the Holy Nativity in South Weymouth.

The Rev. Beth Maynard has resigned as rector of the Church of the Good Shepherd in Fairhaven.

The Rev. Dorsey McConnell (Diocese of Olympia) has been called as rector of the Church of the Redeemer in Chestnut Hill.

The Rev. Michael McKinnon (Diocese of Quincy) has been called as rector of the Church of the Holy Trinity in Marlborough.

The Rev. Todd Miller (Diocese of Los Angeles) has been called as interim assistant/music director at Christ Church in Andover.

The Rev. Kelly O’Connell has been appointed interim at St. Luke’s Church in Scituate.

The Rev. Donnell O’Flynn, rector of Grace Church in Vineyard Haven, has been called as rector of St. Thomas’s Church in Hamilton, N.Y.

The Rev. Don Parker has been appointed interim at St. Peter’s Church in South Dartmouth.

The Rev. Susan Richmond has been appointed interim at St. Andrew’s Church in Framingham.

The Rev. Joyce Scherer-Hoock has been appointed priest-in-charge at St. Paul’s Church in Peabody.

The Rev. Steve Smith has been called as rector of St. Mary’s Church in Barnstable.

The Rev. Michele Torres has been appointed interim priest-in-charge at Grace Church in Everett.

This report is provided by the Office for Congregational Development.

www See www.diomass.org for information regarding parishes in search. Click on “Clergy Deployment.”

Family Camp adds to summer camp fun



Families gathered in July at the Barbara C. Harris Camp and Conference Center in Greenfield, N.H., for a week of Family Camp with Bishop Bud Cederholm, pictured at left with Ruth Ann Cederholm and their grandson, Noah, making crafts. Family Camp was a new addition to the summer schedule. Over the five weeks of its second summer season, the Barbara C. Harris Camp enrolled 617 campers.

PHOTOS: Courtesy of family campers



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vision to it. I think it's what everybody wants, and I think it's what God is calling us to.

How would you articulate what mission strategy is for someone to whom the language of church process means little?

It's really about trying to respond to the Holy Spirit in some very concrete ways. You know, I've used that phrase "deep stewardship and deep evangelism." It's about everybody being at the table with everything they have to offer. Everybody, no matter how rich or poor they are, no matter what color they are, no matter what their gender is, is affected by this call that God is giving to us to stewardship and evangelism.

I'm really looking forward now to this mission strategy. It seems possible to me now. The goals are pretty big, raising all that money and working together to get those projects done, but they seem like worthy goals to me.

What will it take to make it succeed?

Prayer.

If you had to do all this over again, would you?

I'm sure you've had this experience in your life, where you've thought, I wish I knew then what I know now. There are some things that I would have done differently. I've made a lot of mistakes. But, you know, it's easy to go into some place for eight or nine years and do a job. It's harder to stay longer and stay engaged and go deeper, and somehow I think God is saying to me, you have to stick at this. It seems like a worthwhile way of spending one's life. I've never believed so much in the church. ●

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New Voices, New Votes

What new perspectives do immigrants bring to the political process? Are there issues affecting Cambodian-Americans in Fall River that are inadequately addressed in the current state and national political dialogue?

For many, they are concerned with the well-being of their home country and the great poverty of many of their relatives. It's an outward-looking view that we native-born Americans often forget. In our area, jobs are an issue, both for low-skilled immigrants as well as for young people finishing their education. The cost of housing is also an issue, as young people are forming families and considering the possibility of buying a home. Home prices have increased over 24 percent in just the last year alone in our area!

What does it mean for immigrants to become new voters? How do you hope the experience of voting will affect their relationship to their community and nation?

We hope that voting will help them feel more at home. Even Cambodians who have become American citizens sometimes feel that they are not "real" Americans. We hope that participation in the electoral process will drive home the point that they are real Americans and that this is their country. Perhaps the feeling of belonging will help ease the refugee trauma of loss of homeland. ●

www

For information about Episcopal City Mission's public policy network, go to www.diomass.org and click on "Who We Are" then "Affiliate Ministries."

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School of Hope in Lawrence

board wrote a mission statement and chose the school's name.

The school hopes to offer small classes and tutoring that will develop life skills and prepare girls for a positive future. The selection process for students will be through a lottery system and also in coordination with the Department of Social Services.

The mission statement for Esperanza Academy captures the school's hope for all of its girls: to provide a quality education in the Episcopal tradition, welcoming girls of diverse faiths, races and cultures and to challenge each student to realize her potential. If it lives up to its name, Esperanza will be about hope. ● —Susan A. Casey

For more information about Esperanza Academy, contact board co-chairs Daniel Vélez Rivera at dvr@bu.edu or Katy Keys at kkeys@sngsc.org.

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Diocesan Convention

A. Alden of St. David's Church in South Yarmouth. Clerical deputies are the Rev. Ian Douglas of St. James's Church in Cambridge, the Rev. Jane Gould of St. Stephen's Church in Lynn, the Rev. Cathy George of St. Anne's-in-the-Fields Church in Lincoln and the Rev. Robert G. (Skip) Windsor of Christ Church in Needham.

The Rev. Koshy Mathews of Epiphany Parish in Walpole was elected to the Standing Committee.

Two members of the Board of Directors of the Barbara C. Harris Camp and Conference Center were elected: Micheal Brown of St. Stephen's Church in Lynn and Elisabeth Keller of St. James's Church in Cambridge. ●

—Tracy J. Sukraw

www

For Convention highlights and resources, go to www.diomass.org and click on "Diocesan Convention."

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PHOTO: Tracy J. Sukraw

The Rev. Tim Crellin with Ceecee Delvalle, Marquis Medina and other children who find a home away from home at St. Stephen's Church.

Cracking down is not enough

By The Rev. Timothy E. Crellin

Just once during the presidential campaign I wanted to hear one of the candidates say something about national security besides, "We're going to kill the terrorists." Just once, I wanted to hear one of them say, "We're going to examine why there are terrorists. We're going to look at the history of U.S. involvement in other parts of the world to see if there aren't some things we need to make right."

In the same way, I'd like to see our leaders doing something about inner-city issues besides "cracking down" on gang violence.

In July I stood in Fairview Cemetery in Hyde Park presiding at the burial of Luis Gonzalez, who was killed in his apartment by the Boston Police. Afterwards, I wandered among the graves. A pair of Nike basketball sneakers with a bright yellow swoosh hung by the shoelaces over the gravestone of one recently interred young man, autographed by his friends with a black Sharpie. A deflated Mylar balloon rested on the grave of a woman who was killed in her early 20's. "I love you, Mommy!" the balloon stated in large, colorful letters.

Arriving back at my church, I learned that Cedric Phillips, a young man I worked with years ago at Camp St. Augustine, had been murdered. Cedric was a good kid, struggling to succeed. He was an excellent basketball player, a good student and a comedian—one of those kids who could make you laugh against your will. Now he's a statistic in this

increasingly deadly year: with more than 50 murders to date, Boston currently leads the nation in percentage increase of homicides this year.

In response to this disturbing spike in the homicide rate, the mayor and the police commissioner have implemented Operation Neighborhood Shield, a law enforcement plan to end the violence. It's a start, but cracking down on gang violence will not change the sense of despair and powerlessness that give rise to gangs, any more than the war on terror will end the conditions that give rise to global terrorism.

I believe that we must go much further. In the short term, we need to start working now to ensure that the summer of 2005 is safer. Our funding priorities must change, so that every child has a safe, educational place to be in the summer, and so that every teen who wants to work can find a job. (This year, as the juvenile population is rising, there were fewer than 6,000 jobs, down from 12,000 when the mayor's summer jobs program was at its peak in 1999). Every corporation, every small business, every non-profit organization, every church in the city can get involved.

Harder to grapple with is the fact that gang violence is a symptom of deeper problems: poverty, racism, joblessness, poor schools, substandard living conditions, lack of opportunity. These are the things our leaders need to address if they are really concerned about public safety.

A lot of us—churches, community centers, sports leagues—are doing what we can to give children in the city a better chance. We give them a safe place to be after school and during the summer. We try to help them with their academics, and with conflict resolution and other life skills. We try to give them access to the arts. We try to teach

"...change is going to take more than faith-based initiatives or a \$7-per-hour minimum wage. It's going to require us as a nation to rethink our priorities, to create a culture of healing instead of a culture of punishment..."

them that they are loved, and that their lives have value. It doesn't begin to be enough. It's hard to convince these children that their lives have value when society doesn't value their lives.

Jason (not his real name) is a young man I have known since he was seven. He graduated from high school last spring, and works in our summer program and in our after-school program. He lives in the projects near Dudley Square. He has experienced homelessness, violence, racism. He has lost friends, including Cedric Phillips. Every day when Jason leaves the church, I fear that the forces destroying urban youth will destroy him, too. I look at the children in our community, I listen to their stories and I know that our society must change.

In our cities, however, change is going to take more than faith-based initiatives or a \$7-per-hour minimum wage. It's going to require us as a nation to rethink our priorities, to create a culture of healing instead of a culture of punishment, to expand our idea of who *our* children are, to make sacrifices in the name of community, to decide once and for all that we aren't going to allow poverty, drugs and crime to consume any more of our sisters and brothers, to realize that none of us has succeeded until everyone can succeed.

Until then, I watch Jason walk out the door, and I pray that I'll see him again tomorrow. ●

THE REV.
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St. Stephen's
Church in
the South End
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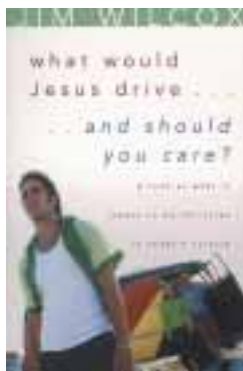
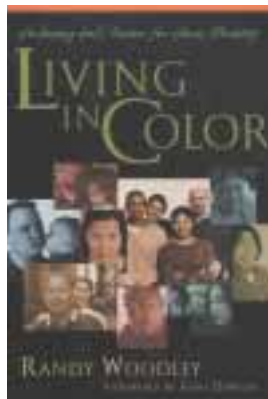
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