

EPISCOPAL TIMES

FALL 2005



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EPISCOPAL TIMES

Vol. 28 No. 3

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

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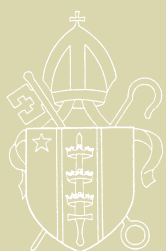
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In the aftermath of the recent spate of incomprehensible natural disasters around the world, generosity poured forth. People were quick to give, and often, too, quick to give strong opinions about giving: which charitable organizations are the most charitable and what types of relief efforts give the most relief. I wondered aloud about our ability to be such judgmental givers, and a wise companion responded, simply: “People don’t feel they can trust.” How precarious a line we walk between trust and faith, between bestowing confidence in the integrity, reliability or justice of something, on the one side, and, on the other, holding to belief that does not require proof or evidence.

As we put together this issue on a rising generation and the church, we heard from those who write about and reach out to “postmoderns”—that category into which people born after 1960 find themselves lumped together—that they are a skeptical bunch, with a kind of survival mentality that tends to make them respond more readily to actions than to words.

“Are you authentic?” young adults ask the church.

In our story on page four (“A Rising Generation Seeking and Finding Church”), young church leaders talk of their efforts to welcome and minister with young seekers and the challenge of striking a balance between offering worship services tailored to young adult preferences—where they feel connected because they are among people “just like me”—while trying to avoid creating age-segregated congregations. Young seekers themselves speak of wanting liturgies that reflect the ways they speak to and praise God; we also hear about the importance of eucharistic worship as the foundation for a transcendent experience.

Not to worry: Contradiction, apparently, is part of the postmodern landscape, something Calvin Miller, in a foreword to the book *Reaching Generation Next* by Lewis A. Drummond, alludes to when he says, “Postmoderns have accepted their category while denying they can be categorized. They reject all one-size-fits-all theology.”

This is where Jesus’ gathered community comes into play. Community is one word that does seem to fit all. It sounds itself again and again throughout this issue—whether from teenagers at camp talking to Bishop Shaw about what they need from their church (*page three*); students gathered by their chaplaincies on college campuses and becoming Christ for one another and the world (*page six*); or young professionals answering calls to join God’s mission in places around the world (*page eight*).

In November the annual Diocesan Convention will organize its work around the scriptural theme of common life from Acts 2:42:

“They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.”

This is the common life where the church, for all its strategies and programming, finds and renews itself, and this is where a rising generation ultimately finds the church. This is where the church gets real, the whole church, now. ●

—*The Editor*

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Ask and answer



PHOTOS: Courtesy of Office for Youth Ministry

Youth Leadership Academy (YLA) members on El Salvador mission trip (left), incoming YLA class members (center) and national Episcopal Youth Event participants (right).

A message from the Bishop

THE RT. REV.
M. THOMAS SHAW,
SSJE

I am not an expert on adolescent development. I have not raised a child or been a professional teacher in a classroom. But I do listen to young people a fair amount, and I love to ask them questions. Like Bud at our summer and family camp programs at the Barbara C. Harris Center, and Gayle at the national Episcopal Youth Event in Kentucky, I too spent much of this past summer with our young people. With our extraordinary youth minister, Rob Bacon, I taught a course on faith formation for our summer camp counselors and staff. I sat in on Bible study, worshiped and shared meals with our summer campers. For a week I traveled in Israel and Palestine with some of our college students. I visited the vibrant day camp program for city kids that Tim Crellin and Liz Steinhauser coordinate at St. Stephen's Church in the South End of Boston. I spent a week with the 26 incoming members of our Youth Leadership Academy (YLA), under the very able leadership of our assistant youth minister, Suzy Spressert, and I accompanied our graduating YLA class on a mission trip to El Salvador. All along the way I listened and asked questions.

It is always poignant for me to hear from our youngest teenagers as they begin to explore the complexity of their own personalities and their curiosity about sin and the nature of our forgiving God. I am always impressed with our teenagers' enthusiasm in serving others and their clear commitment to issues of social justice.

Our young people have a deep yearning for worship, and having a role in it—serving at the altar,

singing in the choir or assisting as an usher or greeter on Sunday—is important to them. This is often expressed initially in their frustration with or appreciation of the music or liturgy at their parish. Their critique, though, is usually just a way into a deeper conversation about their spiritual need for worship as a means toward understanding their place as a creature in the universe and their relationship to their creator. They seek a sense of peace and connection to God.

Our young people listen to sermons, and they are frank about what they hear. If my preaching is boring or irrelevant, I hear about it. That is not to say that teenagers believe they always have to be entertained by the preacher. Often what they say to me about the preaching of their parish priest is that he or she is able to communicate to them the integrity of the preacher's faith experience. Those are always the sermons that draw our teenagers into the exploration of their own spiritual lives. The seriousness with which they take preaching, including their own when they are asked to do it, and the questions that sermons provoke them to ask often reveal their desire for some kind of theological framework that makes sense to them and that they can test and trust.

Our young people pray. They seem to grasp more readily than many adults Jesus' injunction to pray for whatever they need. Free and open intercession is part of the liturgy they often respond to most enthusiastically. The most moving sermon I heard this past summer from one of our young people, Caitlin Scott of Christ Church in Swansea, was on prayer. Caitlin spoke of prayer not simply as

intercession but as entering the mystery of God.

The veracity of Scripture and reconciling the conflicting images of God encountered in the Bible are almost always a part of any discussion with teenagers. They seem to grasp—although not always with accuracy or sympathy—the usefulness of Scripture as a moral compass, but the stories of our Lord's life, what he did and said and the events which make possible our salvation, are often fuzzy to them. I am often surprised at how little of Scripture and its richness actually has been opened to them, especially when they seem to appreciate it when the opportunity comes to them. Perhaps this is a growing edge for us as adults in the church, to go deeper in our knowledge of Scripture and our personal integration of the events of our salvation into our faith lives. Maybe then we would provide our young people with greater clarity.

Most of all our young people express to me a need for a community of peers, adults and children who are people of faith. So often when I ask what they appreciate most about their church, they tell me that it is the place in their life they feel the most supported and the least judged and measured. Our teenagers also know that our church needs them: their enthusiasm and sense of fun, their spirituality and groundedness in the faith, their questions and observations.

The work that our youth leaders, church school teachers, college chaplains, parish priests, diocesan staff, parents and mentors do in prayer, worship, preaching, teaching of Scripture and encouraging theological discussion is critical in meeting the spiritual needs of our young people. My prayer is filled with gratitude for the work they do and for those parents who insist on the spiritual discipline of church every Sunday for their families in spite of everything in our contemporary culture which draws us away from God, the center of our lives. ●

Godspeed

Bishop Shaw will be on sabbatical Nov. 17, 2005-April 17, 2006. Noting "how important sabbath time is for us to go deeper into God's love and cherishing of us," he reports that he plans to spend time in reflection on work he has done on the Gospels and St. Paul; hopes to go on mission in Kenya and Tanzania; and will devote time to his pottery making. ●

'I live a more active life than [my parents] did at my age and so taking time to stop and be



PHOTO: Maria Plati

with God is that much more important. It's also important to me to give glory to God in different areas of my life, in my work as well as my play.'

— James Houghton

A rising generation seeking and finding Church

By Maria Plati

They are defined as Generation X and Y, the Millennials or the Xbox/MTV/Nintendo/post-Watergate/technology-dependent generation. They are Episcopalians in their 20's and 30's, the sons and daughters of the baby boomers.

What are the spiritual needs and preferences of these young Episcopalians? How will their generational perspective enrich the Episcopal Church? How can the church fully engage and wholly incorporate younger people?

James Houghton will tell you that his life goals and desires are probably not that much different from those of his parents or his grandparents, but when it comes to his relationship to his church, the MIT sophomore sees distinctions.

"I live a more active life than they did at my age and so taking time to stop and be with God is that much more important. It's also important to me to give

glory to God in different areas of my life, in my work as well as my play," Houghton said. What drew him to MIT's campus ministry was the opportunity for "regular worship, in many different ways, giving all the talents I have been given back to the Lord."

'Are you authentic?'

The Rev. Stephanie Spellers, 33, Cox Fellow and Minister for Radical Welcome at the Cathedral Church of St. Paul in Boston, has researched congregations doing ministries for and by young adults.

"What works, from what I've heard, isn't a particular style of music or order of service. It's authenticity," Spellers said. "We're a bit more jaded, more cynical, more suspicious than past generations, and we can see through a fake a mile away. So the question is: Are you authentic? Are you grounded in compelling theology? Do you have a genuine sense of mission and relationship to the younger communities you're trying to attract? If you've got that, young people are more likely to see the difference and come."

The Rev. Patrick Gray, 35, is curate at the Church of the Advent in Boston, an Anglo-Catholic parish on Beacon Hill. One-third of its members are under 40. "We are the original multimedia experience," says Gray of Advent's High Mass, whose incorporation of Renaissance and modern choral music and the sensory experiences of high church liturgy attracts a surprising number of young people.

"The Advent understands worship from a very distinc-

tive style. It's a place where people can meet God and be empowered, a place that provides a foundation for growing into who we are supposed to be, loving God and loving neighbor."

The Church of the Advent has one of the most successful and creative young adult ministries among Episcopal churches in Boston, comprising Theology on Tap, which attracts an average of 50 young adults who gather in pubs to discuss issues of faith; a Web site for Advent's young adult ministry (Friends at the Advent, or "Fat A"); a Parents' Forum; and a softball team in the nascent Boston Metro Church League.

"These are more ways for young people to find their way into relationship," Gray said. Realizing that they are as different as they are alike, he places equal emphasis on meeting his young adult parishioners one on one, paying careful attention to their feelings and to hearing what their lives are about.

Speaking the language

The Rev. Michael Dangelo, 29, Assistant Rector for Congregational Growth at Trinity Church in Boston, hears a lot of what is on the minds of young adults. "Number one is jobs. Two: Jobs and finding a place to live. Generation X was raised to think they could be superstars, and quite a few are disillusioned and are suffering vocational dilemmas, suffering a mid-life crisis at a younger and younger age," said Dangelo of a generation facing global competition for jobs, an unstable geopolitical reality and social and economic pressures unprecedented since World War II.

"Their parents told them to mistrust everything, but they found that philosophy lacking; the truth is they want to find people they can trust and an institution they can trust—one that understands hypocrisy and tries to keep it in check. Young people don't have a church vocabulary and if you don't speak the language your access to the church can be limited."

Trinity Church has deliberately created more "colloquial" opportunities, mindful of the fact that Boston is full of transplants from other parts of the country and a college student population that will eventually move and settle elsewhere. "People in their 20's and 30's hunger for community and a sense of shared values," Dangelo said, and providing a breadth of access requires creativity and the ability to respond to young people's thirst for fellowship.

Along with Sunday services of Holy Eucharist, Trinity offers an 11:15 A.M. Morning Prayer service, as well as age-specific programs: CommonGround, a 20's and 30's fellowship that includes regular dinner outings; Faith on Tap, a program modeled after Advent's Theology on Tap; and good old-fashioned Sunday school for Gen Xers. There's also AND...(A New Day), Trinity's college student fellowship that combines coffeehouse music with conversations on timely topics.

"A congregation that is committed to welcoming people of a younger generation specifically is likely to have greater membership of that generation because young people draw other young people," James Houghton said. "What makes us stay is the same thing that makes any other generation of worshipers stay—passionate leadership, sincere worship, interesting sermons, helpful teachers."

Although Houghton attends MIT with its renowned access to technology, he is clear about his preferences: “singing hymns, either with organ accompaniment or with guitar and piano. I appreciate well-prepared, intelligently led Bible study.”

The young church leaders interviewed say that the challenge is to strike the right balance between services where young adults feel connected because they see people “just like me” and not falling into the trap of creating age-segregated church communities.

They return to the importance of Eucharistic-based worship as the foundation for a transcendent experience, and they agree on something else: there must be relevant messages delivered through sermons that are passionate, thought provoking and intimate.

“In the end, the liturgy is the work of the people,” the cathedral’s Stephanie Spellers said. “Young adults are part of the church, and the liturgy should reflect our voices and the particular ways that we speak to and praise God.”

Powered by God

Charles River Church is a one-year-old congregation that meets on the

street level of the Media and Technology Charter High School hugging the boundaries of Boston University and deliberately planted for its proximity to the Allston and Brighton neighborhoods from which it hopes to attract new members.

It’s a facility that lends itself to multimedia worship experiences patterned after those of West Coast congregations that incorporate music, visual arts and interpretative interaction.

This fall, Charles River Church will launch “Powered by God for Daily Life and Work,” a marketing campaign featuring vignettes of young adults in real life situations and incorporating hallmarks of this technologically based generation.

“What difference does following Jesus make when I write a resume, relate to a co-worker, go on a date? That’s what young people are asking and rightly so,” says Charles River Church’s pastor, the Rev. William G. Messenger, 45, an Episcopal priest.

Messenger is also on the planning committee for “Ancient Future Now: An Emerging Church Learning Party.” The day-long October event will explore fresh forms of worship,

evangelism and community that are “authentic, deeply Jesus-focused and stand firmly at the intersection of the ancient Christian story, contemporary culture and God’s future,” according to Spellers, the event’s lead organizer.

The whole church, now

What are the challenges that the church faces as this generation itself “ages out?”

“As people are getting married later and child rearing has been pushed out to age 40, they will come looking for a church at an age later than their parents did,” said Dangelo. “That is why we must be at our most gracious now.”

“On the one hand, young adults want to connect with each other, share their life stories and concerns. So a young adult group or service that’s geared to young adults and seekers can be a great draw,” Spellers said. “But they also crave integration. Young adults told me: ‘We didn’t come here to be ghettoized. We want to interact with children, with older people, with wise seniors in the community, too.’ What that means is, we want to be welcomed into the full life of the community. We want to share our culture and perspective and to see that voice

shaping the congregation’s liturgy, leadership, mission and very identity. This is about making the church, the people of God, more rich, more whole. It’s so much more than satisfying the peculiar yen of a niche population.” ●

Maria Plati is communications director for the diocese.

‘We want to share our culture and perspective and to see that voice shaping the congregation’s liturgy, leadership, mission and very identity.’



This is about making the church, the people of God, more rich, more whole.’

— Stephanie Spellers



PHOTO: Courtesy of Church of the Advent, Boston

Many models, one mission

Christ's community on our college campuses

By The Rev. Sara H. Irwin

How will I know I am going the 'right' way? How is everything I've worked for up to this point going to contribute back to society? What kind of person do I want to be?"

These are things that college students ask, and campus ministers seek to create communities where it's safe enough for them to explore the answers. When it "works," according to the Rev. Amy McCreath, Episcopal Campus Minister at MIT in Cambridge, "Students become Christ for one another and the world: deep listening, sharing burdens, vulnerability, joy in simply being together, bringing their friends in order to share their joy."

Currently there is a university-recognized Episcopal Church presence on six campuses in the Diocese of Massachusetts, with ministries ranging from the multi-staffed Episcopal-Lutheran partnership at MIT to the simple work of parishes welcoming students who are in their local communities.

Across the church there is growing recognition that one model does not fit all campuses: many continue to be traditional, free-standing chaplaincies, but increasingly, others are parish-based or student-led; several parishes may join forces to sponsor a single chaplaincy, or a single chaplaincy may reach out to several neighboring schools.

What they all have in common, though, are students seeking authentic spiritual community at a time in life when questions and decisions about identity, career and social relationships loom large—a time of both vulnerability and great promise.

Valerie Bailey Fischer, Protestant Chaplain at Framingham State College and a postulant for ordination in this diocese, points to the cultural messages students receive. As the news media focus on the ways that religion divides people, she said, students are asking: Will

"How will I know I am going the 'right' way?"

the church accept me? She finds that many of her programs focus on current events, as well as educating students on what "church" really means. Part of her job, she observed, is to help students find a spiritual home, "even if it's not in [the Protestant Campus Ministry]—what's important is what's right for [the student]."

The Rev. Steven Bonsey, a former campus chaplain and now the canon for evangelism at the Cathedral Church of St. Paul in Boston, sees this evolution in campus ministry: "When I began my work on campus nearly 20 years ago, the ministry was in a time of transition . . . If you had



"How is everything I've worked for up to this point going to contribute back to society?"



RESPECT OTHERS



PHOTOS: Jim Pennock

told us that the ministry would become increasingly evangelical—calling young adults to faith in Christ—we would have found the ‘e’ word hard to swallow. Now it is clear to me that campus ministry is called to be even more: a means for the transformation of the church from within, as a rising generation brings to it a passionate new commitment to God’s mission in the world.”

Involvement in a campus chaplaincy helps young people try on their vocational identities. A passion for preaching or justice work or hospitality can be discerned in a unique way in a campus ministry setting, where the community is held together by what members have in common as students.

Though she loves her parish in Atlanta, where she grew up, Jackie Boone, a Boston University (BU) senior and co-president of the Episcopal chaplaincy there, said, “My experience at BU is different from my home church in that I am much more involved and passionate about this community. Because the community is young and we all deal with similar questions and issues, I feel I can open up more and explore more with other students.”

Campus ministries are places where students can discern for themselves the difference between knowledge and wisdom. “I love the intellectualism, the questioning of deeper issues and the passion that such a young congregation feels toward life. I have no doubt in my mind that every person at the BU chaplaincy has already and will continue to make an incredible impact on the world,” Boone said.

Forty Prescott Street in Brookline houses the Episcopal Chaplaincy at BU and is also home to the Micah Project, an academic-year-long program for young adults in vocational

discernment. With diocesan sponsorship, members of the diocese’s College Work Committee founded the project in 1999. It hosts three to four young adults each year—usually recent college graduates—and places them in urban internships. Of the 25 Micah Project “grads” to date, 11 have pursued ordained ministries; all have chosen an active ministry in the church or wider world, whether it be as social workers, doctors or public school teachers, says Schwarzer, who is the Micah Project director.

Campus chaplaincies also minister to their university or college communities at large. At MIT, for example, McCreath, as Episcopal campus minister, coordinates the Technology and Culture Forum, which for more than 40 years has been bringing together experts for public conversation about the role of science and technology in bringing about positive social change. Programs this year will cover topics as wide-ranging as the future of water, the militarization of space and the theology and neuroscience of depression. “Our programs, we hope, give people the space to consider whether the way they’re using their skills meets the world’s greatest needs,” explained McCreath. “We offer the forum as a way of witnessing to our baptismal call to promote peace, justice and human dignity.”

Schwarzer speaks about the importance of the church’s presence on campus: “Because of our Episcopal polity, which balances Scripture, tradition and individual reason, an Episcopal presence on campus can bridge the gap between religious individuals who work or study at an institution and the institution’s systemic suspicion of religion. We can both minister to individuals on a campus and remind the institution that education must be to the whole person—brain and heart, body and soul.” ●

As part of the Diocese of Massachusetts’ 10-year mission strategy, research is underway to explore the next step for campus ministry in the diocese toward the goal of establishing five new college campus ministries. Last year, work began at Framingham State College to start the Protestant Campus Ministry there. Framingham was chosen as a place to start a new ministry for a variety of reasons, said chaplain Valerie Bailey Fischer: “The College Work Committee had been looking at Framingham State for a long time and were targeting a state college for a new ministry. It’s one of the larger state colleges and has a significant residential population.” Another newer ministry is taking shape at Boston College. The “Episcopal Eagles” formed in 2004 under the leadership of the Rev. Judith Stuart, associate rector at the Church of the Redeemer Chestnut Hill. Their faculty advisor is the Rev. James Weiss, associate professor of theology and assisting priest at St. Mary’s Church in Dorchester and Emmanuel Church in Boston. Parishes are reaching out in creative ways as well. Endicott College and St. John’s Church in Beverly Farms co-sponsor a seminarian for the chaplaincy at the historically Lutheran College. St. David’s Church in Halifax has helped to serve meals at the Protestant Chaplaincy at Bridgewater State College, and Deacon Lori Mills-Curran has sought to make St. Paul’s Church in Natick a home for students at Wellesley College.

— The Rev. Sara H. Irwin

The mission of the diocesan College Work Committee:

As baptized persons we are empowered by the Holy Spirit to participate in God’s mission of reconciling and restoring the whole creation. In campus ministry, our participation in God’s mission is institutional, interpersonal and transformational: We work in settings that value knowledge, information and skill. Through ministries of prophetic engagement and systemic change, we call institutions of higher learning to promote wisdom, integrity and right action. We work with young people who seek meaning and direction. Through ministries of personal engagement and holy hospitality, we call students and those who work with them to grow as disciples of Jesus Christ in their vocations. Join Us.

To find a chaplaincy on a campus near you, see page 8.

“What kind of person do I want to be?”

The Rev. Sara H. Irwin, an alumna of the Micah Project, has been a consultant to the College Work Committee on campus ministry development and is the priest in residence at Christ Church in Waltham.



Join us on campus @ :

Lutheran Episcopal Ministry at MIT

The Rev. Amy McCreath,
Episcopal Campus Minister
617/253-2983

mccreath@mit.edu

Sundays:

Evensong, 7 P.M., MIT Chapel

Wednesdays: Holy Eucharist, dinner and discussion, 5:15 P.M., MIT Chapel

<http://web.mit.edu/lem>

Technology and Culture Forum at MIT: <http://web.mit.edu/tac>

The Episcopal Church at Boston University

The Rev. Margaret Schwarzer
617/277-5523

episcop@bu.edu

Sundays: Eucharist, 6:30 P.M., Marsh Chapel, followed by fellowship hour

Wednesdays: Dinner (6-7 P.M.) and program (7-8 P.M.),

40 Prescott Street, Brookline

Episcopal Chaplaincy to Boston College

a k a "Episcopal Eagles"

The Rev. Judith Stuart, Chaplain
617/566-7679, ext. 13

jstuart@redeemerchestnuthill.org

Worship: To be announced

The Protestant Chaplaincy at Framingham State College

Valerie Bailey Fischer, Chaplain
508/626-4610 or 617/308-3189

vbailey@frc.mass.edu

Mondays: Compline/Night Prayer, 7:30 P.M., FSC Ecumenical and Cultural Center

Wednesdays: Evening Prayer, 5:30 P.M., FSC Ecumenical and Cultural Center

Celebration of Eucharist:
To be announced

Protestant and Episcopal Campus Ministry, University of Massachusetts at Dartmouth

The Rev. Brad Hultman, Chaplain
508/999-8875

ehultman@umassd.edu

Wednesdays: Prayer and Bible study, 3-4 P.M., Campus Center, Room 007

The Episcopal Chaplaincy at Harvard University

Sundays: Eucharist, 5 P.M., Christ Church, Zero Garden Street, Cambridge

To find out about Episcopal campus ministries throughout New England: The Rev. Erik Turnberg, Province I coordinator/Higher Education Ministry, erik.turnberg@dartmouth.edu.

Young adults link service with faith

By Tracy J. Sukraw

Kristen Bethke describes the countryside of north central Honduras as "so green, lush and raw, with spectacular mountains, glowing sunsets, bright flowers and powerful rivers." The area she visited is also flood prone, and much of its drinking water is contaminated.

other students but needed more personnel and funding. Bethke worked with LEM's Lutheran chaplain, the Rev. Johanna Kiefner, to secure a \$25,000 grant for Floodsafe from Thrivent Financial Services for Lutherans. The grant, Bethke said, was "an obvious call to action."



PHOTO: Courtesy of Kristen Bethke

As a member of Floodsafe's technical team, Kristen Bethke works with Honduran plumbers and community leaders in a municipality that is working to provide clean water for its residents. "I've practiced my Spanish enough to be able to guide them through a workshop on how to chlorinate their water and how to install a \$10 device designed by an MIT student to make their chlorination systems work better," Bethke said.

Bethke made two trips there this year with fellow MIT students who are putting their scientific skills to work to save lives through Floodsafe Honduras, which comprises a system to alert people living in the Rio Aguan Basin of impending floods, as well as a water chlorination project.

Bethke, 24, is a third-year MIT graduate student from Midlothian, Va., who holds a master's degree in aerospace engineering and is now studying K-12 science and engineering education. But it wasn't just the technical challenges that drew her to Floodsafe. She says it had a lot to do with her Christian faith. Having grown up in the Evangelical Lutheran Church of America, she has been part of Episcopal campus ministries since her first days in college, including the Lutheran Episcopal Ministry at MIT.

"Most importantly, perhaps, this project has demonstrated how the science, engineering and analytical skills that we are developing at MIT can be just as important to Christian service as pastoral and medical skills," Bethke said.

Through MIT's Public Service Center, the Lutheran Episcopal Ministry (LEM) learned about Floodsafe. It had been started by

(LEM went on to secure an additional \$8,000 Sending Serving grant for Floodsafe from the Diocese of Massachusetts.)

Bethke and her LEM peers are not alone when it comes to answering such a call.

The current generation of young adults is markedly service-oriented in its spirituality, according to the Rev. Jane Butterfield, Mission Personnel Officer for the Episcopal Church. She administers the Young Adult Service Corps (YASC), a five-year-old program through which the Episcopal Church deploys young adults under the age of 30 on one-year mission assignments outside the U.S. Corps members work with churches or church-affiliated programs, using their abilities in technology and administration, teaching, communications, health care and youth ministry.

Butterfield observes in these young adult missionaries a confidence that God continues to change the world for the better through faith-based communities; several, she noted, have chosen the YASC rather than the Peace Corps just because spirituality is integral to their sense of service.

"I think this is true partly because young people growing up in America

have found that making money is easy compared to making meaning in their lives. Politics is important to them, but integrity is a key value, and I think they realize that they have to begin with the human soul. I have found they are, on the whole, less arrogant than my generation, the baby boomers. We demonstrated in the streets, at the universities, but have we lived our lives with sustained integrity?" she wonders.

Five of the 50 Young Adult Service Corps missionaries have come from the Diocese of Massachusetts; two are currently in service with support from the diocesan Volunteers for Mission Committee: Jennifer Johnson, a counselor to children and families through an HIV/AIDS program in the Diocese of Maseno West in Kenya, and Adam Shoemaker, serving as a pastoral assistant to the parish of Christ the King in the *favela* Cidade de Deus (City of God) on the western outskirts of Rio de Janeiro.

Shoemaker, 26, a postulant for ordination from St. Stephen's Church in Lynn, teaches English classes, assists with parish duties and takes part in community meetings on improving life for *favela* residents.

"I see Christ in every moment of my work here in Brazil," Shoemaker said. "Christ is clearly here amidst all of the daily drug violence and poverty. Christ is clearly here in the struggles of those who have so little but come together to help make their community better. And Christ is clearly here in the *festas* and frequent parties, where people come to eat, laugh, share stories and dance."

His service corps experience is continually forming and re-forming his faith life and sense of self, he said. "I find myself depending on the help of others more than I have ever had to before. This is very humbling and has taught me more about the meaning of ministry within a community of people. And it has taught me to value a faith that is more grounded in the real, day-to-day moments of life—even if they might appear awkward or ugly."

"I think young people feel a deep sense of responsibility and have within them a deep conviction in the necessity of working to help make our world a better place," Shoemaker reflected. "I think our faith springs from this conviction that

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“Am I Called ?” : Young people of color explore ordination

By Pat McCaughan

Deon Johnson remembers feeling skepticism, fear and trembling as he approached the first “Am I Called?” (AIC) conference in 1999. This year, he sent his own parishioner to Los Angeles for the biennial gathering, held June 24-26.

“The AIC conference was the first time I ever had an opportunity to sit down and have a one-on-one conversation with a bishop,” said Johnson, 27, Associate Rector at Christ Church in Shaker Heights, Ohio.

Then, he was a Case Western Reserve University junior majoring in English and history. He attended the conference, designed to help young people of color explore vocation, at the urging of his parish priest.

“My plan was to get a ‘real job,’ a regular job like everybody else for five years or so and then maybe think about ordination,” he said.

All that changed, however, after he met youthful clergy and other young people of color who were also wrestling with a call to ordination.

“A big part of it was my age,” said Johnson, originally from Barbados. “The youngest priest I’d ever seen

was in his 40s. Most of the priests I’d talked to were second-career priests. That was the pattern I’d seen.”

Bishops in the dioceses of Massachusetts, Ohio and Los Angeles recognized that pattern and started AIC, said the Rt. Rev. Barbara C. Harris, retired bishop suffragan of Massachusetts. She joined in organizing the first three conferences and also attended the most recent Los Angeles gathering.

“There was not enough recruitment of young people of color in the church,” Harris said. “We wanted to draw together young people to have them consider whether or not they might have a vocation or call to ministry.”

“The workshops cover everything from discerning a call to how to finance a seminary education and what the ordination process is like,” said the Rt. Rev. Chet Talton, Bishop Suffragan of Los Angeles.

The Rev. Dr. Michael Battle, a chaplain to the House of Bishops and a Virginia Theological Seminary vice president, and the Hon.

Byron Rushing, a lay person and Massachusetts state legislator, were among leaders who addressed the L.A. gathering.

“It is important for young people considering a call to hear what it’s

vibrant church.”

Typically, 30 young people of color aged 18-28 are accepted for AIC, which is free. Travel expenses are often absorbed by sponsoring dioceses. The first conference was at St.

“If they meet people of color in ministry in a different context and under different models, they’ll see it’s an exciting option for them to choose professionally.”

like to be ordained, to be a rector, to hear what the joys and challenges of that kind of work are, even including what racism in the church is like, and to live into the reality of that,” Talton said. “These are all some of the limitations that people of color still face, as well as the opportunities.”

Such opportunities also help strengthen the church by cultivating leadership which reflects its growing diversity, Talton said.

“As we become increasingly multicultural, clergy leadership that reflects communities making up those various cultures will make for a stronger, more effective, more

Augustine’s College in North Carolina, a predominantly black Episcopal institution, so participants could witness people of color serving in leadership roles, Talton said.

Harris said clergy must actively engage recruitment efforts.

“I know we ordain for the whole church and that people can serve just about any place, but it seems to me that congregations of color need clergy leadership to whom they can culturally relate,” Harris said.

The three-day AIC weekend gave Gricelda Aguilar of Agoura Hills, Calif., a new way of evaluating her gifts for ministry.

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PHOTO: Janet Kawamoto

Young Episcopalians of color gather June 24-26 with bishops and mentors to ask, “Am I Called?”

The biennial conference is sponsored by the dioceses of Massachusetts, Ohio and Los Angeles. Young adults attending from Massachusetts were Theresa Fortillus of St. Peter’s Church in Cambridge, Lamond Brewster of St. Mark’s Church in Dorchester, Lap San Ho of the Cathedral Church of St. Paul in Boston and Serrano Montagno of Christ Church in Cambridge. Bishop Suffragan Gayle E. Harris of the Diocese of Massachusetts was the primary organizer of this year’s conference

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Am I called?

"When my priest asked me to consider whether I had a call to ministry, my first response was, 'Oh no, I don't think so.' I love going to church and serving the chalice, but I didn't think I was capable of or worthy of being a priest," said the 19-year-old Ventura Community College nursing student.

AIC changed that. So did a visit to Holy Faith Church in Inglewood, Calif., and a meeting with the rector there, the Rev. Altagracia Perez.

"It made me feel very good to know there was a woman in charge of a congregation like Holy Faith that's so active in the community," Aguilar said. "I've never been in a church where there was a woman priest. Sure, I know there are a lot of women priests now, but I don't get to see them."

Perez said young people like Aguilar need such exposure.

"Too often, they have a stereotypic idea of the role of the priest, based on congregations or churches they're familiar with," she said. "If they meet people of color in ministry in a different context and under different models, they'll see it's an exciting option for them to choose professionally. It can help them really dis-

cern if they're called," Perez said.

A moment that says 'Go for it'

While wrestling with a seven-year call to ministry, Jeff Tang of Fairfield, Conn., attended a variety of churches, earned an undergraduate degree in philosophy and religious studies and discovered he was virtually unemployable except for construction work. Now after AIC he hopes to make it a ministry.

"I decided to try working for awhile," said the 25-year-old carpenter recently, while loading a jackhammer into his truck, en route to a construction site. "I tried not to think about ordination, to see if the call pursued me or not, to see if I could stand working outside the church environment."

This year's AIC conference didn't answer all of his questions, but it did inspire Tang to begin a formal discernment process at his parish, St. Paul's Church in Fairfield. If ordained, he hopes to create a needs-based carpentry ministry.

"One of my priests told me, 'You're a Gen-Xer. You need to invent your own niche for ministry and define the kind of ministry you're going to be doing.'"

The Rev. Deon Johnson agrees.

"A lot of the people at the AIC I attended were told to go get a job and come back in a couple of years when

they talked to their priests about ordination," he recalled. "The church has to get young people out of seeing that as a mode of operation and into exploring the call."

This year, he recruited and sent 19-year-old parishioner Ashley Malone to AIC. "I encouraged her, offering myself as an example. It's lonely when you're under 30 and that pesky

It's a wonderful experience to be around people your age you can bounce things off of, and to meet and see younger priests that can give you encouragement...'

Holy Spirit is working on you."

With an average Sunday attendance of 175 and six distinct cultures and ethnicities at his Shaker Heights parish, Johnson's nearly two years of ordained ministry have been "much more challenging, much more fun" than he ever dreamed.

"I'm amazed that I've come so far. The AIC was an eye-opening moment, not quite the scales falling from your eyes, but a moment that said, 'Go for it.'"

He offers this advice to other young

people: "If you feel a call, even though you may be unsure, chances are that's the time to pursue it," he said. "Everybody has doubts. Go to AIC. It's a wonderful experience to be around people your age you can bounce things off of, and to meet and see younger priests that can give you encouragement you may or may not be receiving in your own parish."

Meanwhile, Aguilar says that her priest and parish, All Saints Church in Oxnard, Calif., have been extremely supportive but she still needed AIC to convince her to follow through.

"I was so glad to be able to meet others struggling with this and to talk about our fears, our faith and God," she said. "I don't get to do that with my friends or the people around me; they don't really want to hear it. It was amazing to be with people who actually wanted to hear it and were interested."

"Now, I'm pretty sure the priesthood is what I'm called to do. I can't see myself anywhere else. I just love serving God and being with people." ●

—*Episcopal News Service*

—*The Rev. Patricia McCaughan is senior correspondent for the Episcopal News Service.*

www

This story is available in Spanish at www.episcopalchurch.org/3577_63527_ENG.HTM.htm

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Service

God can only be known clearly when encountered from within this struggle—a struggle that must also naturally draw us all into community."

As the institutional church talks a lot about transformation and reconciliation, these young adults practice it through their mission service, putting one in mind of the saying attributed to St. Francis: Preach the Gospel at all times. If necessary use words.

"We so often worry about the future of our church, but I do not," Butterfield said. The young adults she meets through the service corps program, she said, "are visionary, faithful, brave and they come back dramatically more mature. They no longer ask what we can do for them. Strikingly, they come back with a profoundly moving love of the church and a more robust relationship with the living God. This will transform the church." ●

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

The image shows a screenshot of a web browser displaying the website for the Episcopal Diocese of Massachusetts. The page features a navigation menu with links for 'Who We Are', 'Our Mission', 'News', 'Calendar', 'Ministries', 'Classes/Resources', 'Governance and Administration', 'Spiritual Life', and 'Find a Church'. A search bar is also visible. The main content area has a red background and features a large image of a person's face. The text on the page reads: 'Need Inspiration?' at the top, followed by 'Visit us at www.diomass.org/meditation'. Below this, it says 'Meditations for Fall' and lists three meditation sessions: 'In October, listen to the Rt. Rev. M. Thomas Shaw, SSJE give a meditation for the Upcoming Convention', 'In November, Br. David Vryhof, SSJE meditates on Choices', and 'And listen in December to the Rev. Karen Montagno meditate on Advent'. At the bottom, it says 'Find Inspiration Online!' and 'The Episcopal Diocese of Massachusetts'.



Boston Globe PHOTO: Pat Greenhouse. Reprinted with permission.

Making room for the Spirit on campus and elsewhere

By The Rev. Amy McCreath

THE REV. AMY
MCCREATH
*is the Episcopal
campus minister
at MIT in
Cambridge.*

One of my seminary professors often told us: “Make room for the Holy Spirit.” At the time, I thought I knew what he meant. But it was only after I began working in campus ministry that I came to understand what it *looks* like. Here’s the story of what happened when we made room for the Holy Spirit in our ministry at MIT.

In the first semester of my time at MIT, I happened to meet quite a few graduate students who seemed to be looking for a spiritual home. When they found out I was a campus minister, they would ask me about our chaplaincy and tell me something about their background. Most of them talked about having grown up in a Christian denomination of some kind, never really “getting it” or feeling at home, drifting away in college. Now, as 20-somethings, they were yearning to dig deeply into not just an idea of God but a faith that could sustain and connect every aspect of their lives.

When I said to each of them, “Why don’t you join us for our worship service on Wednesday nights?!” with my best invitational voice and winning smile, their eyes glazed over and they mumbled something like, “Not quite up for that... .”

After several months and about a dozen of these conversations, I had a zero percent success rate attracting these sincere, seeking young adults to our beautiful “welcoming” Eucharist. I felt like a total campus ministry dud.

Then it dawned on me that maybe God was calling us to do something else. I thought about what these people had said to me and where they were in their sense of the sacred and themselves. I thought about what it might look like to “make room for the Holy Spirit” to work in their lives.

So I sent them all an e-mail. I told them that they were among about a dozen grad students I had met who

seemed to be on a spiritual quest and needed a safe place and some support to get started. I invited them to meet and talk about how we might do this together. I told them my goal would not be to turn them all into high-church Anglicans (like me) but rather to equip them for finding God wherever they were called to go.

What emerged from this invitation was an amazing experience we called “the journey group.” This group met for three years, once a week, on a motley assortment of chairs in my office around a motley assortment of snacks. We made up the curriculum as we went, beginning with a modified version of LeaderResources’ *Adult Journey*. Some things were constants: Every evening included check-in time, where we practiced the habit of self-reflection and built community. Every evening ended with prayer—first, simply sitting in silence, later taking turns reading prayers that people had found on the Internet, and eventually sharing free prayers from the depths of our souls.

By the end of the three years, every person who had started the journey together had become an active member of a Christian community: Roman Catholic, UCC, Mennonite, nondenominational, Methodist and for several, even, Episcopal.

In some ways, this story is a classic small group experience story. But what I want to commend as something to consider, as we think about what and where God is calling the church to be, is the part about the Holy Spirit. The journey group challenged me to really trust that God was already working in the lives of these young people; that the Spirit would show up and work mysteriously but wonderfully, even if I didn’t have a facilitator’s guide to tell me what to do; and that our ministry on campus—indeed, anywhere—is not about hauling people into the Episcopal Church but pointing them to the heart of God. ●

ERD plans multi-year hurricane response, reaches \$10 million in contributions from individuals, parishes, dioceses

Episcopal Relief and Development (ERD) is providing ongoing emergency relief and long-term recovery to people affected by hurricanes Katrina and Rita. Through a four-phase, multi-year rehabilitation program focusing on human need and outreach ministries, ERD is working in partnership with Episcopal dioceses and communities affected by both disasters. So far, ERD has received close to \$10 million in donations from individuals, parishes and dioceses after the hurricanes.

ERD's assistance is helping transport critical items such as food, water, baby formula and first aid supplies to distribution centers. Episcopal and ecumenical partnerships are also providing health care services and medical supplies at relief centers. ERD's funding is supporting offices to coordinate disaster response in the dioceses of Louisiana and Mississippi.

The disaster response offices are helping the dioceses reach survivors,

"Following the tsunami in the Indian Ocean, we saw at least 50 percent of relief agencies pull out after phase one of the disaster, but ERD's strength is in its commitment to long-term recovery efforts," Nelson commented. "We especially seek to serve those groups who may be marginalized or underserved by other response efforts."

The third phase will respond to the growing need for economic development and long-term housing as well as psychosocial care. ERD's support will enable survivors and evacuees to access direct services. As evacuees transition home, ERD will focus on job training, small businesses recovery, trauma counseling and health intervention.

The last phase of the response will address long-term development—for 18 months up to three to five years. ERD and diocesan partners will continue assessing ongoing or unmet needs of people affected by the disasters and offer necessary psychosocial and health care services. Together with its partners, ERD will support economic redevelopment in affected communities.

"We work with our partners and communities years after a disaster is over. Our partnership with the Diocese of Honduras continues to address housing needs for those left homeless by Hurricane Mitch in 1998," Nelson said. "ERD also continues to support victims of Sept. 11, the earthquakes in El Salvador, civil war in Liberia and the tsunami."

"ERD is committed to being good stewards—using every donor dollar in the most effective way possible over the many years it will take to rebuild," Radtke said. "These generous, and in some cases sacrificial, donations to the hurricane recovery efforts will enable us to sustain our response program as we build our partnership with dioceses reaching out to devastated individuals and communities in the coming years." ●

—*Episcopal News Service (Source: Episcopal Relief and Development)*

www

For updates and news of the ERD and the Episcopal Church's response, go to "Hurricane Katrina Crisis Center" at www.er-d.org and see "Hurricane Katrina News and Resources" at www.episcopalchurch.org/ens.



PHOTO: David Johnson

What Katrina left

The Diocese of Massachusetts is offering direct aid to a congregation in need by partnering with the Church of the Redeemer in Biloxi, Miss. Like much of its surrounding community, Redeemer's church building, bell tower and rectory were completely destroyed by the storm; only a shell of the parish hall still stands.

"We are so humbled by the overwhelming generosity and compassion shown to help those affected by the hurricanes," said Bishop Harry B. Bainbridge of the Diocese of Idaho and chair of ERD's board. "This outpouring of gifts from Episcopalians has come from throughout the country as well as from our brothers and sisters around the Anglican Communion including El Salvador, Guam, Taiwan, Greece and the Philippines."

"Right now, we are still in the early stages of phase one as we work with our partners to assess and plan a comprehensive rehabilitation program," said Abigail Nelson, ERD's vice president of program. She said all funds received will be used in four stages comprising immediate response, assessment, recovery and long-term development. "It will take between three and five years to complete our program," she said.

Phase one is focusing on emergency needs such as food, shelter and temporary housing during the first three months after the hurricanes. ERD's partnerships with nine Episcopal dioceses in states including Louisiana, Mississippi, Texas and Alabama are building local capacity to respond to the needs of people affected by the hurricanes.

organize volunteer responses and manage their involvement with local, state and federal officials. ERD's work with dioceses in Tennessee, Kansas, Louisiana and Alabama is helping to resettle people displaced by the hurricanes. In the second phase of recovery, ERD and diocesan partners will continue conducting assessments and performing recovery work in affected dioceses.

ERD is also working in coordination with national church agencies. In addition, ERD's partnership with Episcopal Migration Ministries (EMM) is finding temporary or permanent resettlement for evacuees through a relocation program with dioceses, congregations and communities across the country.

The Diocese of Louisiana continues its work supporting people impacted by the hurricanes. Bishop Charles Jenkins planned to move back to the cathedral in New Orleans by Oct. 8. "As the city of New Orleans opens back up, our partnership with the diocese is providing clean, purified drinking water in front of the cathedral for the local community," said Robert W. Radtke, ERD president. "It's just one way that we are helping restore life in an area so devastated by the hurricanes."



PHOTO: Maria Plati

Trinity hosts citywide prayer service

About 300 people gathered with leaders of Christian, Jewish and Muslim congregations to pray for victims of Hurricane Katrina at a Sept. 8 interfaith service at Trinity Church in Boston. Religious leaders who participated in the service included (from left) Metropolitan Methodios of the Greek Orthodox Church, Roman Catholic Archbishop Sean P. O'Malley, Bishop M. Thomas Shaw, SSJE of the Episcopal Diocese of Massachusetts and Father Maheras of the Greek Orthodox Metropolis of Boston. A collection was taken at the service for donation to the American Red Cross.

Diocese of Massachusetts responds

A diocesan Katrina Relief Task Force has been appointed by the bishops and is working directly with the dioceses of Mississippi and Louisiana to best determine how the Diocese of Massachusetts can support them.

"Although parishes are anxious to respond quickly with relief for the victims of Katrina, in order to do so effectively, we are depending upon the dioceses of Mississippi and Louisiana to direct our efforts," explained the Katrina Task Force's

co-chairs, the Rev. Robert Trache, Rector of the Parish of the Epiphany in Winchester, and his wife, Eliza Ragsdale Trache.

The major focus of diocesan efforts, they report, will be to assist the Church of the Redeemer in Biloxi, Miss., which was completely destroyed by Katrina. Redeemer is considering rebuilding in a new area and adding day care and senior center ministries to serve the community at large. The task force hopes to send a fact-finding team to

Mississippi in December. Then in the spring of 2006, Massachusetts hopes to send work teams to address specific challenges as necessary.

In the meantime, the diocesan Katrina Task Force is inviting congregations and individuals in the diocese to help out in several ways:

Contact persons needed in each congregation:

All congregations are being asked to form a Katrina task force and to identify a contact person. Contact names and e-mail addresses should be sent to Carol Kingston at c.carolkingston@comcast.net.

Contributions to diocesan Katrina Relief Fund:

A diocesan Katrina Relief Fund has been established. Contributions, made payable to "The Diocese of Massachusetts Katrina Relief Fund," can be sent to: Office of Development, Episcopal Diocese of Massachusetts, 138 Tremont Street, Boston, MA 02111. Additionally, \$12,000 is being solicited to meet the Diocese of Louisiana's need for laptop computers. Checks designated "laptop computers" may be sent as directed above.

"Gifts of Hope":

The task force is also collecting Wal-Mart, Target, Lowe's and Home Depot merchandise gift cards in denominations of \$25, \$50 and \$100 for distribution to those in need in Mississippi and Louisiana. The task force asks that brief letters of support accompany each gift card. Gift cards with letters should be mailed to: Katrina Relief Task Force "Gifts of Hope," c/o The Episcopal Diocese of Massachusetts, 138 Tremont Street,

Boston, MA 02111.

"We ask that the survivors of Hurricane Katrina, this task force and our joint ministries with Mississippi and Louisiana be remembered in your prayers," the Traches said.

In a Sept. 7 appeal, Massachusetts' bishops M. Thomas Shaw, SSJE, Bud Cederholm and Gayle E. Harris asked for prayers for members of the diocese who were involved in relief work in the immediate aftermath of Hurricane Katrina. They included Deacon Jane Bearden of St. Stephen's Church in Lynn, who first served in Baton Rouge as a volunteer chaplain for the Red Cross before going to New Orleans to work in a temporary morgue; the Rev. Paul Minor of All Saint's Church in Belmont, who served in a National Guard team assisting with evacuations in the area around the University of New Orleans; and brothers from the Society of St. John the Evangelist, Mark Brown, SSJE, Charles LaFond, SSJE and Timothy Solverson, SSJE, who counseled victims in the Gulf Coast area. ●

Donations to the Episcopal Church's ongoing relief efforts throughout the Gulf Coast and other parts of the world affected by recent natural disasters can be made to Episcopal Relief and Development via www.er-d.org or by calling 800/334-7626, ext. 5129 (Monday-Friday, 9 A.M.-5 P.M.) or by mail. Checks made payable to "Episcopal Relief and Development" should be sent to: Episcopal Relief and Development, Box 12043, Newark, NJ 07101-5043.



Lowell Sun PHOTO: Reprinted with permission.

Merrimack Valley community gathers in remembrance at St. Anne's, Lowell

St. Anne's Church in Lowell joined with Middlesex Community College to hold a Sept. 11 service and concert in remembrance both of victims of Hurricane Katrina and the terrorist attacks of 2001. Pictured at the service is singer Lura Vennard of Middlesex Community College with the choir at St. Anne's. The community event raised \$10,000 for hurricane relief efforts, as well as clothing and goods to be delivered by truck to the New Orleans area.

Local interfaith community reaches out to Katrina survivors housed at Otis

As some 200 displaced persons from New Orleans began arriving at Otis Air National Guard Base on Cape Cod on Sept. 8, leaders representing the Episcopal City Mission and the Diocese of Massachusetts met at Trinity Church in Boston with representatives from a wide array of religious communities to discuss the coordination of their local relief efforts. The Rev. Hurmon Hamilton of Roxbury Presbyterian Church, representing the Black Ministerial Alliance of Greater Boston (BMA), convened the meeting so that the group could consider a BMA proposal requested by Governor Romney. The proposal suggested a centralized means for congregations to support individuals and families being temporarily

housed at Otis—with the intent that local churches would not provide direct service but would be used instead to make sure that the hurricane survivors being housed locally are getting the emotional support and the social services that they need.

The group endorsed the proposal's intent, and the BMA now is heading up a steering committee of leaders from all major denominations and faith communities. Ruy Costa, Executive Director of Episcopal City Mission, will serve on that committee. Updates and information on opportunities for congregations to partner with families and individuals will be posted on the diocesan Web site as they become available. Go to www.diomass.org; see "News." ●

ACC-13 adjourns with focus on poverty relief, cross cultural listening

By Bob Williams

Agreeing that global poverty and environmental abuse must be reversed, and voting unanimously to continue a cross-cultural “process of mutual listening” to understandings of human sexuality, the Anglican Consultative Council (ACC) adjourned its 10-day triennial meeting in June with many voices united in Christian mission.

“The wealthy nations of the world will be considering what particular crumbs from their table might fall somewhere in the direction of the needy of the world,” the Archbishop of Canterbury, Rowan Williams, said in a June 26 sermon that included comments on the G-8 gathering set to convene in Scotland. “In a world where such a meeting is even necessary, we need witnesses to solidarity.

“We need to remember that those who starve and struggle in terrible violence and deprivation are us, not them—part of one human community, loved equally with the passion of God,” Williams said.

Global concerns were central in ACC resolutions, one of which calls for a review of investments in Israel amid tensions with Palestine, recognizing the suffering on both sides. The council also voted to recommend reunification in Korea and to recognize the need for relief work in the Congo where years of civil war have left “a great social crisis.”

In another resolution, the ACC voted to ask the government of Zimbabwe to end policies of destroying the homes of hundreds of thousands of people there.

Council members were encouraged to carry out the United Nations Millennium Development Goals to cut poverty levels in half in the next two decades.

Gathered under the theme “Living Communion,” ACC members assembled at England’s University of Nottingham for their work as the Anglican Communion’s principal consultative body. ACC members—who number more than 70—are elected or appointed by the 38 interdependent yet autonomous provinces which span 164 nations and form the Anglican Communion.

At the invitation of the ACC, the U.S. and Canadian churches offered June 21 presentations describing how it has been possible, amid diverse views within both provinces, for the U.S. church in 2003 to elect as bish-

op of New Hampshire a man living in a committed same-gender union, and for the Canadian Diocese of New Westminster to move ahead with providing liturgical blessings for these unions.

The Episcopal Church offered a formal response to the Anglican

Council members were encouraged to carry out the United Nations Millennium Development Goals to cut poverty levels in half in the next two decades.

Communion’s 2004 Windsor Report in the form of a theological paper. Titled “To Set Our Hope on Christ,” the paper offers a “positive case” that responds directly to the invitation set forth in the Windsor Report’s paragraph 135: “We particularly request a contribution from the Episcopal Church (USA) which explains, from within the sources of authority that we as Anglicans have received in Scripture, the apostolic tradition and reasoned reflection, how a person living in a same gender union may be considered eligible to lead the flock of Christ.”

Other provinces—some opposing and some favoring the U.S. and Canadian actions—offered their perspectives in subsequent business sessions. Strongest opposition was voiced by representatives of South East Asia, Kenya and South America’s Southern Cone, who said that some clergy and laity have been criticized publicly after a gay bishop was elected in 2003 in the United States. Additional provinces, including Uganda, registered their disagreement in written position papers. Various provinces cited the 1998 Lambeth Conference’s resolution 1.10 that declared homosexuality “incompatible with Scripture.”

About two-thirds of the presentations stated that while church provinces are not of one mind on sexuality issues, dialogue on the subject continues with commitment.

Earlier in the meeting, the ACC voted to endorse the primates’ request that “in order to recognise the integrity of all parties, the Episcopal Church (USA) and the

Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council, for the period leading up to the next Lambeth Conference” and “interprets reference to the Anglican Consultative Council to include its Standing Committee and the Inter-Anglican Finance and Administration Committee.”

The provision does not bar U.S. Episcopalians and Canadian Anglicans from continuing to serve on ACC networks. The full ACC membership is not expected to meet again until 2009, and the next Lambeth Conference is set for summer 2008. ●

Bob Williams is director of Episcopal News Service and the Episcopal Church’s director of communication.

Joint Nominating Committee continues discernment for Presiding Bishop

The Joint Nominating Committee for the Election of the Presiding Bishop held its fifth meeting in Menlo Park, Calif., Sept. 2-5, in order to meet with those being considered for nomination as the next presiding bishop of the Episcopal Church in the U.S.A. Further discussions and interviews will follow in the fall in preparation for the committee’s January 2006 meeting.

Following the January 2006 meeting the committee will report its nominations to the church and will prepare and publish information on the nominees for the House of Bishops, which elects, and the House of Deputies, which consents, at the General Convention meeting in Columbus, Ohio, in June 2006.

The committee will recommend to Executive Council and the House of Bishops a process by which additional nominations can be received from members of the House of Bishops and the House of Deputies and appropriately screened prior to General Convention.

Members of the Joint Nominating Committee representing Province I—the seven New England dioceses—are the Rt. Rev. Gayle E. Harris, Bishop Suffragan of the Diocese of Massachusetts, the Rev. Thomas J. Brown, the committee’s secretary, of the Diocese of Vermont and Albert T. Mollegen Jr. of the Diocese of Connecticut. ●

—*Episcopal News Service*



PHOTO: Courtesy of John Mayer

Above: Some of the 728 campers who enjoyed this summer's programs at the Barbara C. Harris Camp and Conference Center in Greenfield, N.H.

Right: Kimberly Potts of St. James's Church in Amesbury was among the Family Camp moms who helped with the stitching of quilts for Boston City Hospital's Grow Clinic.



PHOTO: Theresa Johnston

August's Family Camp was one week out of a successful six-week summer camp program at the Barbara C. Harris Camp and Conference Center in Greenfield, N.H., now in its third season. According to the facility's executive director, John Erdman, the camp served 728 campers representing 108 diocesan congregations and 14 states. Fourteen percent of campers attended more than one week of camp.

Family campers join in world mission

In between roasting s'mores, canoeing and singing camp songs, the 75 people from around the diocese who attended the Aug. 14-19 Family Camp, led by Bishop Bud and Ruth Ann Cederholm, used their time at the Barbara C. Harris Camp in Greenfield, N.H., to reach out to others in need.

Through a series of Bible study programs built around three popular children's books, campers considered Christian life through storytelling and stewardship. After reading *The Quiltmaker's Gift*, the adults, young children and teens made three quilts which they later donated to Boston City Hospital's Grow Clinic. The clinic serves babies and small chil-

dren with serious medical needs. *The Velveteen Rabbit* helped campers look at ways of becoming "real" as Christians, and a reading of *Brother Eagle, Sister Sky* encouraged them to reflect on Christian responsibility in caring for God's creation.

The Family Camp group also got involved with diocesan mission strategy on AIDS in Africa by making 140 friendship bracelets which were delivered to orphans in Kenya by a group of six travelers who journeyed there with Bishop M. Thomas Shaw, SSJE in late August. Camp children were especially enthusiastic about this opportunity to offer a symbol of Christian friendship to children in another part of the world. ●

—Colette Wood

Diocesan offices re-open after water emergency

Clean-up and renovation work is underway at the diocesan and cathedral offices in Boston, after a top-floor water pipe burst on Aug. 20, sending a flood of water down through the walls and into the offices on the four floors below.

The offices had to be closed the week of Aug. 22 and were re-opened for regular business on Aug. 29. Staff members in affected areas have been relocated to unaffected parts of the building—many doubling up in conference rooms—while renovations take place.

"We ask for people's patience and prayers, because it will take awhile for us to get re-acclimated and up to full speed," explained Jackie Shields, director of human resources and administrative services for the diocese. A Dec. 1 target date has been set for occupancy of the areas requiring renovations.

Until then, meeting space in the building is limited to Sproat Hall, located under the cathedral church. "We will try to accommodate as many existing functions as possible," Shields said, adding that meetings already on the calendar are being rescheduled and relocated as necessary.

Bishop M. Thomas Shaw, SSJE, after a post-flood staff meeting, said, "This is an extremely difficult situation for all of us, but with their usual creativity and spirit of community and commitment to the life of the diocese, the staff is working diligently to bring things to a place where we can continue to serve the diocese. As difficult as this is, we are grateful that no one was injured and that it appears that everything of importance can be repaired or restored." ●

Diocesan Convention to focus on 'the common life'

When parish delegates and clergy gather for this fall's annual Diocesan Convention, they will undertake their work with "the common life" in mind—the apostles' teaching and fellowship, the breaking of bread and the prayers.

"Acts 2:42, which is our convention theme for this year, speaks to this focus on the early church's congregational development through intentional formation and community life," wrote the bishops in their invitation letter.

Diocesan Convention takes place on Friday and Saturday, Nov. 4-5, at the Holiday Inn in Mansfield.

Guest speaker Diana Butler Bass will share her insights about new vitality in mainline Protestant churches that have rediscovered traditional faith practices, such as devotional disciplines, hospitality, spiritual discernment and community formation. Bass is a senior research fellow and director of the Project on Congregations of Intentional Practice at Virginia Theological Seminary and the author of several books, including *Strength for the Journey: A Pilgrimage of Faith in Community* and *The Practicing Congregation: Imagining a New Old Church*.

*They devoted themselves to
the apostles' teaching and
fellowship, to the breaking
of bread and the prayers.*

Acts 2:42

Members of the Covenant Players, an international touring drama ministry, also will be present to inspire, entertain and challenge convention-goers with original plays on Christian faith practice.

Convention business will include voting on the \$7.4 million diocesan budget proposed for 2006—a balanced budget reflecting a 5.4 percent increase over 2005.

Two resolutions were submitted for consideration: one on repudiating anti-Semitism, and another regarding the Windsor Report—the 2004 document in response to division in the Anglican Communion instigated by the 2003 election of an openly gay bishop in New Hampshire and the adoption by the Diocese of New Westminster in the Anglican Church of Canada of rites for the blessing of same-gender unions. (Submissions were before the Resolutions Committee for routine review at press time; full texts of finalized resolutions are distributed to delegates and clergy in October and concurrently made available via www.diomass.org).

Convention will also elect alternate deputies to General Convention and deputies to Provincial Synod, as well as secretary and treasurer of the diocese and members of the Ecclesiastical Trial Court, Barbara C. Harris Center Board of Directors, Standing Committee, Cathedral Chapter and Trustees of Donations. ●

www

Convention materials and news are posted as they become available. Go to www.diomass.org: See "Diocesan Convention" (under "Governance and Administration"). See also "News."



PHOTO: Robert Mirani

Bishop Bud Cederholm leads walkers and volunteers in song during a prayer service at the conclusion of the June 18 pledge walk that raised \$18,000 for Africa AIDS relief.

The congregations of the Diocese of Massachusetts are grouped into 12 deaneries. The Alewife Deanery includes the communities that run along the Alewife Brook watershed: Arlington, Bedford, Belmont, Burlington, Cambridge, Lexington, Somerville, Waltham and Watertown. The deanery comprises 15 parishes, two university chaplaincies, two religious orders and one seminary.

nizers right: With \$8,000 pledged by walk day, Bishop Cederholm challenged the group to raise another \$2,000 which he would match. In the end, \$18,000 came in from more than 225 contributors.

"It all came together, the power of the Jubilee message and a perfect day. Everyone had a great time," Gammill said. ●

—Tracy J. Sukraw

www

Keep up with Alewife Deanery doings at www.alewifedeanery.org. For other deanery news, go to www.diomass.org and see "Deanery Circuit" under "News."

Alewife walks and worships for Africa AIDS relief

Jim Gammill of the Church of the Good Shepherd in Watertown calls it a day when everything came together for good. On June 18, 120 Episcopalians from his deanery walked and worshiped to raise \$18,000 for HIV/AIDS relief in Africa.

Or, as Gammill put it, "People walked from both ends of the deanery and met in the middle."

It was an example of taking advantage of what you've got, and one thing the Alewife Deanery has is the Minuteman Bikeway, an 11-mile path that runs from one end of the deanery to the other.

The deanery encouraged each of its congregations to organize teams of

walkers and supporters. Deanery Webheads set up an online pledge form. On the day, teams set out from the path's endpoints—Alewife Station in Cambridge and Depot Park in Bedford—and met in the middle at the Church of Our Redeemer in Lexington, where walkers came off the path to balloons and music and joined Bishop Suffragan Bud Cederholm for a music-filled prayer service. There were African hymns and readings in remembrance of those living with HIV/AIDS in Africa.

Gammill, who is Alewife's co-convenor with Laurie Slap of St. James's Church in Cambridge, recalls that deanery members were inspired by last year's Diocesan Convention speaker, the Rev.

Bonnie Perry of All Saints' Church in Chicago, whose presentation included examples of "secular holy day" activities and outreach ministries that are visible to and inclusive of the church's wider community. They started talking in January about planning a public June event. Their planning coincided with a diocesan mission strategy project to raise money for kits needed by community health care volunteers serving HIV/AIDS patients in Tanzania.

"We're always looking for ways to support diocesan mission strategy goals. We realized the deanery was the right level for planning and running an event like this and that we could gain a lot through working together," Gammill said.

The results proved the walk's orga-

Glad you asked:

What do we mean when we say Jubilee?

Jubilee projects and ministries across the church take their name and draw their inspiration from the book of Leviticus in the Hebrew Scriptures, which describes a year of jubilee every 50 years when social inequalities are rectified, slaves are freed, land is returned to original owners and debts are canceled.

The Episcopal Church's 67th General Convention defined its Jubilee Ministry as one of "joint discipleship in Christ with poor and oppressed people wherever they are found." The church designates as official "Jubilee Centers" those congregations whose ministry with the poor might be held up as models to the rest of the church.

The Episcopal Church designated 2000 a Jubilee Year and marked it by working with others to focus the world's attention on debt forgiveness for poor countries. In 1999 the Diocese of Massachusetts established a Jubilee Fund by setting aside 0.7 percent of the diocesan operating budget annually for relief work (an amount recommended by the Anglican Communion's bishops in 1998). The diocese has committed to continue doing so through 2007. Contributions from deaneries, congregations and individuals supplement the fund (see stories above and on page 19).

The diocese's Jubilee Ministry oversees the fund and has been charged with coordinating the diocese's 10-year mission strategy goal of awareness and action against HIV/AIDS in Africa. More information on these diocesan efforts is available by contacting the Rev. Maggie Geller, Deacon (617/482-4826, ext. 351 or mgeller@diomass.org) or Elisabeth Keller (617/868-2621 or eliskeller@comcast.net). ●

—Tracy J. Sukraw

Diocesan Calendar Highlights / Fall & Winter 2005

**Friday-Sunday,
Oct. 28-30**

Junior High Retreat at the Barbara C. Harris Camp and Conference Center in Greenfield, N.H.

**Saturday
Oct. 29**

"Resource Day for Congregations" on communications, planned giving, financial management and parish governance, at the Radisson Hotel in Plymouth, 8 A.M.-1:30 P.M.

**Friday-Saturday,
Nov. 4-5**

Diocesan Convention at the Holiday Inn in Mansfield.

**Tuesday-Thursday
Nov. 15-17**

Clergy Conference at the Sheraton Colonial Hotel in Wakefield.

**Friday-Saturday,
Nov. 18-19**

Province I Convocation for New England Episcopalians on "Sacramental Relationships of Fidelity, Holiness and Commitment: The Church Reflects on Marriage, Unions and Blessings," at the Wyndham Westborough Hotel in Westborough.

**Wednesday,
Dec. 7**

Safe Church Refresher for Clergy, at Trinity Church, Copley Square, in Boston, 9 A.M.-2 P.M.

**Saturday,
Dec. 17**

"Journeys" service-learning project at St. John's Church in Beverly Farms (focused on the aging), time to be announced.

www Find more information about these and other diocesan events at www.diomass.org.

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



PHOTO: Deborah Scarff

Deacons ordained

One vocational deacon and 10 transitional deacons were ordained on Saturday, June 4 at the Cathedral Church of St. Paul in Boston. They are (front row, from left) the Rev. Matthew Stewart, the Rev. Sharon Powers (vocational deacon), the Rev. Thea Keith-Lucas, and the Rev. Stephanie Spellers; (back row) the Rev. Daniel Collier, Bishop Bud Cederholm, the Rev. Chitral De Mel, the Rev. Sze-Kar Wan, the Rev. Andrew Blume, the Rev. Steven Godfrey, the Rev. Ted Cole, Bishop M. Thomas Shaw, SSJE and the Rev. Stephen Arbogast.



PHOTO: Sister Grace, SSM

Celebrating St. Margaret's Day

Their Boston convent chapel was full of associates and friends as the Sisters of St. Margaret celebrated the 150th anniversary of their founding on July 16. The day began with celebration of the Holy Eucharist, with Sister Adele Marie, SSM presiding and Brother Derek, SSE, the former minister provincial of the American House of the Society of St. Francis, preaching. At the luncheon which followed, the sisters treated their guests to ice cream sundaes, which Sister Grace SSM, reports were "enjoyed tremendously in the heat of the day." The annual St. Margaret's Day collection will be used this year for kitchen renovations at the society's Bertram Conference Center in Duxbury. Pictured are religious community members who joined the sisters for their celebration: (from left) Brother Eldridge Pendleton, SSJE, Brother Curtis Almquist, SSJE, Brother Paul Wessinger, SSJE (celebrating 60 years in ministry), Sister Eve, SLG (United Kingdom), Sister Constance Joanna, SSJD (Canada), Brother Derek, SSJ and Sister Adele Marie, SSM.

In conversational partnership, problems dissolve, transformation emerges.

-Harlene Anderson

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CLERGY CHANGES AND APPOINTMENTS

The Rev. David Ames from the Diocese of Rhode Island has been appointed interim at Grace Church in New Bedford.

The Rev. Johanna Barrett from the Diocese of Rochester has been appointed priest-in-charge of Trinity Church in Topsfield.

The Rev. William Blaine-Wallace has resigned as rector of Emmanuel Church in Boston as of Oct. 2. He has been appointed interim at the Church of Our Saviour in Arlington.

The Rev. Andrew Blume has been called as interim assistant at St. Andrew's Church in Framingham.

The Rev. John Bonell has been appointed priest-in-charge of St. Peter's Church in Buzzards Bay.

The Rev. Mark Bozzuti-Jones has accepted a position as an associate rector at St. Bartholomew's Church in New York City.

The Rev. Cliff Brown has been appointed priest-in-residence at Christ Church in Quincy.

The Rev. Ted Cole has been called as assistant rector at Christ Church in Plymouth.

The Rev. Sarah Conner has been appointed interim at St. Dunstan's Church in Dover (not Grace Church in New Bedford as previously announced).

The Rev. Michael Corrigan has resigned as rector of the Church of Our Saviour in Brookline to accept a position in the Diocese of Western Massachusetts.

The Rev. Roger Cramer has retired as rector of St. Paul's Church in Newburyport.

The Rev. Nathan Ferrell has resigned as rector of Trinity Church in Topsfield.

The Rev. Pat Gober has retired as missionary of the Bristol Cluster Episcopal Ministry and has been appointed interim at the Church of the Ascension in Fall River.

The Rev. Steven Godfrey has been appointed deacon in residence at the Church of St. John the Evangelist in Boston.

The Rev. Billie Mae Gordon has been appointed interim of the Bristol Cluster Episcopal Ministry.

The Rev. Alan Hesse from the Diocese of Western Massachusetts has been called as rector of Epiphany Church in Walpole.

The Rev. Sara H. Irwin has been appointed priest-in-residence of Christ Church in Waltham.

The Rev. Ben King has been appointed priest-in-charge of the Episcopal Chaplaincy at Harvard University.

The Rev. Mary Korte has resigned as rector of the Church of the Messiah in Woods Hole.

The Rev. Kristina Lewis from the Diocese of Vermont has been called as assistant rector at St. Mary's Church in Barnstable.

The Rev. Devin McLachlan has been called as rector of the Parish of the Messiah in Auburndale.

The Rev. Linda Privitera will resign as rector of the Church of Our Saviour in Arlington effective Nov. 1.

The Rev. Michael Roeske has resigned as rector of the Church of St. John the Evangelist in Boston.

The Rev. Jacqueline Schmitt has resigned as the Episcopal chaplain at Harvard University.

The Rev. Matthew Stewart has been called as assistant rector at St. Stephen's Church in Lynn.

The Rev. Natasha Stewart from the Diocese of Western North Carolina has been called as assistant rector of St. Michael's Church in Marblehead.

The Rt. Rev. Arthur Walmsley has been appointed to fill out the term as interim at Christ Church in Cambridge.

The Rev. Deborah Warner has been appointed priest-in-charge of the Church of the Messiah in Woods Hole.

The Rev. Peter Wenner has been appointed interim at St. Paul's Church in Newburyport.

The Rev. Bailey Whitbeck has been appointed interim at Trinity Church in Newton Center.

This report is provided by the Office for Congregational Development.

www

Go to www.diomass.org for information regarding parishes in search (see "Clergy Deployment" under "Governance and Administration").

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PHOTO: Fran Weil

D.J. Lemieux, with a little help from his friends, including his dog, Rosie, raised \$2,289.65 for AIDS orphans in Africa by selling lemonade on the lawn at Calvary Church in Danvers.

A few lemons, a lot of love

“Dear Friends,” D.J. Lemieux’s letter begins. “I hope my gift will get you some of the things you need. I did this because I wanted to help my brothers and sisters in Africa. Here is a picture of me and Rosie (she helped me sell lemonade).”

A lot of lemonade.

Through a stand set up on the church lawn, this fifth-grader from Calvary Church in Danvers raised \$2,289.65 over the summer to help African children who have lost their parents to AIDS. Bishop Shaw personally delivered D.J.’s letter and gift to its recipients during an August trip he made to visit diocesan-supported AIDS relief and prevention projects in Kenya and Tanzania.

A continued commitment to AIDS education and prevention in Africa is part of the Diocese of Massachusetts’ 10-year mission strategy. The diocese has designated more than a quarter of a million dollars to the work so far, supplemented by contributions from congregations and individuals, like D.J.

There are as many as 19,000 AIDS orphans in Kenya’s Maseno North diocese alone. Hearing at church about their plight made him determined to do something to help, D.J. explained on the day he delivered his proceeds to Bishop Shaw. “What they’re going through must be really hard,” D.J. said.

D.J. is an impressive young entrepreneur. He showed up at Bishop Shaw’s office dressed for success in his sales uniform—a sunny yellow “Lemons Equal Love” T-shirt and

matching sun visor that had an actual lemon half affixed to its brim.

How many cups of lemonade did he sell? the bishop wanted to know.

“I estimate over a thousand,” D.J. replied, adding that it’s a little hard to say, exactly, because a lot of his patrons were generous with their donations—including his dad, who perhaps underestimated his son’s knack for sales when he promised at the outset to match what D.J. made. D.J. also remembers a man who donated a whole bucket of coins.

“Fifty dollars, maybe?” the man had said.

“Try \$200!” D.J. reported. “Mom just finished rolling them on Wednesday.”

When Bishop Shaw asked him about his recipe, D.J. admitted to serving concentrate. “But we put in fresh lemon slices,” he added cheerfully.

The bishop nodded in appreciation. “That’s good!” he said. D.J. seemed close to getting himself appointed to a diocesan committee.

D.J. was quick to credit his friends for their part in his campaign—not only his dog, Rosie, but also his friend, Biggie Belter from Methuen, among others. His marketing was pretty good, too: “D.J.’s Lemonade 50 cents Turning Lemons into Love” proclaimed the hand-lettered poster that he carried into Boston on the train and propped up in the bishop’s office.

Helpful friends and generous supporters aside, one suspects, upon meeting D.J., that his success had a lot to do with D.J. himself. He knows that small things can accumulate into something big. “I always wanted to make a difference, and when I started going to martial arts, [the instructor] told me to think big, have a vision and then go step by step—take tiny steps if I had to—pass obstacles and keep working toward a goal,” D.J. told the *Salem News* when it got wind of D.J. and his church’s efforts.

Said Calvary Church’s senior warden Fran Weil, “D.J. felt really special presenting his hard-earned lemonade money to the bishop, and all of us at Calvary are so very proud of him. He has a wonderful way of galvanizing adults and children into action.”

Here’s how D.J.’s letter to children in Africa ends: “Well I want you to know that I’m thinking of you and that I care about you. God Bless you all, D.J.” ●

—Tracy J. Sukraw



PHOTO: Samantha Morrison

During an August trip to Tanzania and Kenya, Bishop Tom Shaw delivered D.J.’s gift to a local Anglican Mother’s Union, which feeds thousands of AIDS-affected children their primary weekly meal with support from the Diocese of Massachusetts.



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