

# TEPISCOPAL TIMES

SUMMER 2007



## SENDING- SERVING STORIES

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- *Something new going on in old Salem:* Grace opens doors to transformation
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- How can we help the Anglican Communion now?  
*The Rev. Dr. A. Katherine Grieb on a great question*
- *And while we're asking:* Seven questions for the presiding bishop

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Cover PHOTO: Tim Llewellyn

Artist Erin McGee Ferrell's painting, "Our Lady of Good Counsel Interior," appears on page 10, and I like that she writes that the study for it was done "in *plein air* within a church."

Our storytelling witnesses in this issue are doing something similar as they try to capture for us impressions of encounters and transformations brought about by being the church out in the world: one finds herself helping out fellow citizens in New Orleans, still sitting amidst wreckage 18 months after the hurricane, and she is surprised by hope; another, in Tanzania, looks into an abyss of privation and suffering and comes back blessed; a third makes her first visit to the Holy Land, cries for the suffering of children over the ages, sees brave words spray-painted on the Israeli wall and knows she will never be the same. "Lament is the vital, fundamental, starting point for the hope that transforms," Archbishop Njongonkulu Ndungane, a man of great purpose, says on page 14.

Transformation happens close to home, too, in places like Salem, where by opening its doors to the commu-



"Our Lady of Good Counsel Interior"

nity's Spanish-speaking newcomers, Grace Church is finding itself changed. Its members and others, like the service trip leaders-in-training featured on page nine, are getting themselves as mission-ready as they can be and then going for it.

"Our vocation is to be the hands and hearts and mouths of Jesus wherever we are. That means engaging in mission. There's no larger invitation than that," Presiding Bishop Katharine Jefferts Schori says in an interview on page 11; "Stay awake!" scholar A. Katherine Grieb adds by way

of some scriptural advice for the daily practice of Christian faith in the current Anglican climate, on page 10, which brings us back to Ferrell's painting.

Of its church-interior subject, she writes that "Christ is present in these spaces, both in the noise of the services and the silence of mid-week afternoons. Within the architecture and décor exist many images of Christ." I hope that's true of the stories in these pages as well.

Where for you does God in Christ draw near? ●

—The Editor

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# Sending-serving story power



I love being with my young grandchildren, Sydney, Andrew and Griffin. They share, with my godson, Eli, and most children, a love of stories.

## A message from the Bishop

THE RT. REV.  
GAYLE E. HARRIS,  
BISHOP  
SUFFRAGAN

Whether through the retelling of an event or activity, a fantastic explanation of finding something washed up on the beach or their sharing of wishes and dreams spun with innocent hope, they engage in stories with relish. And they continually ask me to read a book to them and tell them tales from my life.

Stories engage us. Our minds and hearts can be touched, illumined and even transformed by stories. They fire our imagination and unleash the creative in us. We can be transported from our worries and burdens and find insight in the common human experience. Whether we read them or hear them, whether they are fact or fiction, funny or profound, stories are interactive and connective. Stories are also conveyors of truth, meaning and reconciliation at times of trouble, confusion, pain or crisis in our life journeys. We learn from stories. They often teach us virtues and give us moral lessons for the living of our lives. One of my favorite authors, Alice

Walker, wrote in her anthology *In Search of Our Mothers' Gardens* that:

*"Storytelling...has a real function. The process of the storytelling is itself a healing process, partly because you have someone there who is taking the time to tell you a story that has great meaning to them."*

*They're taking the time to do this because your life could use some help, but they don't want to come over and just give advice. They want to give it to you in a form that becomes inseparable from your whole self. That's what stories do. Stories differ from advice in that, once you get them, they become a fabric of your whole soul. That is why they heal you."*

It was in stories that Jesus revealed the love of God and the life of faith. It was in stories that Jesus revealed the meaning of Scripture and taught us how God desires us to relate to each other and all of creation. He drew his audience and draws us still into truth and life by his weaving of examples of God and God-

centered life into stories. To anyone who has heard or read the stories Jesus told and taught by, just brief mention of their subjects brings his lessons to mind. The Prodigal Son, the Good Samaritan, the Laborers in the Vineyard, the Unfaithful Steward, the Wedding Banquet, the Pearl of Great Value: they are shorthand for the great teaching he seeks us to know.

And, in the stories the evangelists tell us in the Gospels about Jesus' own life and ministry, we are invited into deepened faith: the Annunciation and Nativity, the Feeding of the Multitude, the Transfiguration, the Woman at the Well, the Raising of Lazarus, the Cleansing of the Temple, the Passion and Resurrection.

We too can tell our own stories of faith, of our experiences of God's love, mercy and healing in our lives. If we are followers of Jesus, we too have stories to tell that impart truth and love, forgiveness and reconciliation. In sharing our stories of life in faith, we are agents serving Jesus. Sharing our own stories is a way to engage others, even assist or inspire them as biblical stories inspire us. Sharing stories of God in our lives is one way to fulfill our baptismal vow to "proclaim by word and example the Good News of God in Christ."

Sharing our stories with one another of our encounters with God is responding to a call to each of us by Jesus in the Great Commission to be an evangelist: "Go therefore and make disciples of all nations..." (Matthew 28:19) Sharing our stories with others not only gives hope and help to others; by telling our experience, we reconnect to God within us. Our faith is deepened, expanded and renewed. We re-engage with God each time we present and are presented with the awareness of God in our life.

There is great power in the telling of stories of God among us: power both for the one who tells and the one who listens. There is an invitation to encounter God anew. In this issue of the *Episcopal Times*, digest the stories of service and engagement in ministry. Know that in them God invites us to come closer. And then be empowered to discover God at work in you. Now. Today. ●

Sharing our stories with others not only gives hope and help to others; by telling our experience, we reconnect to God within us.





PHOTO: Tim Llewellyn

*Guava, pineapple, mango & more!:* Rincón Macorisano serves up hospitality along with its fruit drinks. The Dominican restaurant on Lafayette Street in Salem provides a place for language classes and Bible study that have been part of Grace Church's developing ministry with Latinos. Pictured from left: The Rev. Daniel Vélez-Rivera, The Rev. Deborah Phillips, Victor Méndez, Dinorah Méndez and Nidia Ramírez.

## SOMETHING NEW IS GOING ON IN OLD SALEM

*Grace opens doors to transformation*

By Tracy J. Sukraw

*"La Iglesia Episcopal de Gracia al cruzar de la calle de la biblioteca, la iglesia con las puertas rojas."*

The Rev. Daniel Vélez-Rivera says this a lot to the people he meets on the streets, or at VOCES, where he teaches a citizenship prep class, or in Rincón Macorisano, the Dominican restaurant on Lafayette Street.

"Wherever I go, I say, 'I'm from Grace Episcopal Church across from the library,' because everyone knows where the library is.

"What church is that?' they say.

"You know, the church with the red doors.'

"Oh yeah, I know.' Pretty soon we realized we needed to put a sign out front that says 'Grace Episcopal Church' in Spanish."

Vélez-Rivera is describing to a visitor his new ministry with Latinos in Salem, at Grace Church, the Gothic-style stone church that would look equally at home in an English country village as it does on leafy, genteel Essex Street.

Step inside and you'll see signs that something new is going on in this old place: A prayer shrine to Our Lady of Altigracia—Our Lady of High Grace—has been set up in the side chapel. There are Spanish-language Bibles in the pews, and placards in Spanish point the way to the restrooms. If it's a Saturday morning, a group of Anglo parishioners is probably there practicing Spanish with their Dominican instructor.

No one at Grace Church knows exactly where all this is leading them, but what they are getting a glimmer of so far, according to those interviewed, is that by opening their church's red doors to their community's Spanish-speaking newcomers, they are opening themselves up to transformation.

"This is just the latest in a series of risks that the people of Grace Church have been taking lately, and it is transforming them," observed the Rev. Deborah Phillips, Rector, during an interview.

"Mature," she adds, "the word I would use to describe this congregation is mature"—by which she doesn't mean age so much as readiness.

Mark Engelhardt, who in his dual role since 2005 as Grace's lay associate and parish musician sees many facets of parish life but still has the perspective of a relative newcomer, listened to this talk of transformation before adding: "I'm a little surprised that the Grace Church community is as transformed to this point that they are ready to enable this to happen here. It's extraordinary, I think. I attribute a lot to the work that has been done to prepare the ground."

Phillips described the tension that exists between getting ready for mission and actually doing it. "We all know how easily that can happen, how congregations can be so involved in getting themselves 'mission ready' that they don't actually get to the mission itself.

"We didn't plan this new ministry, we prepared for it. There's a huge distinction," she said.

### Getting ready

Grace Church was established in the 1850s—less than a mile from its elder sister, the colonial St. Peter's Church—at a time when Salem, no longer a major seaport town, was becoming a manufacturing city. Prominent families were moving away from the noise of the waterfront to the quieter

west end area. Soon they wanted a neighborhood church of their own, and Grace Church was built, its original wooden structure replaced in the 1920s by the current stone building.

In more recent decades, just as the city continues to change, so has Grace Church's perception of itself, according to Phillips. "They might not say they are urban, but I'm not so sure they'd say they are suburban any longer either. But that's Salem, too," she mused. Manufacturing industries have been replaced by service ones—tourism, higher education, medical care and utilities.

The changing demographics show a population that is now 11 percent Latino, according to the 2000 U.S. Census, and several thousand of these relatively recent newcomers, mostly Dominicans, live in the six-block Point neighborhood originally populated by French-Canadian immigrants who have now moved up and on.

It is against this backdrop that new ministry is developing at Grace Church.

Through last year's "Find Yourself at Grace Church" evangelism campaign, the parish set goals for growth. These included more vibrant worship and music—a Wednesday night service, followed by supper, has been added to the worship schedule, and a choir school open to North Shore children, started by Engelhardt, is taking off—as well as "a Hispanic initiative."

Forming the latter as a concrete goal came out of community interactions and groundwork laid over a period of years. "You sort of have to be in Advent mode all the time, because you don't know when the incarnational moment is going to happen," Phillips said with a laugh.

She recalled that when she arrived as rector almost 10 years ago, she found a congregation ready for revival. Through a one-to-one story-sharing campaign borrowed from community organizing, Grace members became renewed to the experience of telling their own stories of how they had needed, at one time or another, what the church had to offer. "They talked about how they wanted to share what was here with other people," Phillips said.

It became apparent to these would-be evangelists that there were three very different mission fields

*continued on page 12*



PHOTO: Tracy J. Sukraw

*Iglesia Episcopal de Gracia: Helping to make it happen are (from left) urban resident Daniel Vélez-Rivera, Ema Rosero, rector Deborah Phillips, Leasa Lutes of St. Peter's Church in Beverly and lay associate and parish musician Mark Engelhardt.*

## MOTHERS AND MORE

First came *Abuelas, madres y más*, Grandmothers, Mothers and More, an intergenerational spiritual support group, in Spanish, for Latina women raising children in Salem.

So empowered by their group experience, eight of the *abuelas* and *madres* now want to serve as *compañeras*, companions, to adolescent mothers in their community.

They will call their new spiritual support group Ruth and Naomi.

This outreach is happening through the Hispanic ministry developing at Grace Church and the efforts of the Rev. Daniel Vélez-Rivera, Grace's urban resident, and Ema Rosero, an educator and member of the diocesan Hispanic Ministries Committee.

With evident grace, compassion and joy, Rosero, a grandmother herself, is putting her own faith to work in concert with her considerable skills in foreign language and health care education and community work to meet needs identified by Latina women in Salem's Point neighborhood.

Using participatory education techniques, she created and facilitates a program that uses storytelling and roleplaying as tools to help the women in the group define themselves, their roles and the barriers that they come up against. They learn to express their feelings of guilt, fear or frustration. They affirm each other's strengths, and together they practice constructive ways to deal with the difficult situations they face as they try to communicate with and nurture their children across language, cultural and generational differences.

"Some of the women talked about how they spend much of their time looking out the window, waiting for the kids to come home, because the world outside is a foreign place, confusing and hard to understand, and inside the home is the only part of their world where they feel they have some control," Rosero said.

"My job is to listen, validate, summarize and tie the ends together; the wisdom and insight come from them, from the women," Rosero explains. "When these women first realize that something they have said to the group is true and of value, that is a wonderful moment of deep personal and communal realization, a sacred moment."

During one session, each woman takes a turn wrapping herself in a shawl and telling her story—"powerful stories," Rosero recalled, "because these women have gone through a lot. They crossed borders, they lost people—none of them came on a plane, as I did, from Colombia, married to an American! They have seen the presence of God in their life story," Rosero said.

Prayer and sharing faith are the connective elements of group members' experience together, and to support them in their desire to use what they've learned and offer spiritual support to adolescent mothers, Vélez-Rivera successfully secured grants from the Episcopal Church Foundation and the Church Home Society. The grants will allow Grandmothers, Mothers and More to keep meeting and will fund the development of a curriculum and training stipends for the Ruth and Naomi program that is getting started this summer.

"Myself, I've been transformed," Rosero said. "Faith is the rock of these women. Their faith has given me faith." ●

—Tracy J. Sukraw



PHOTOS: The Rev. Anne Gardner

## SEEING IS BELIEVING

By The Rev. Anne Gardner

**TFW.** Everywhere I looked I saw the same three letters scrawled in black spray paint. TFW.

It is a hieroglyphic of the worst domestic natural disaster of my lifetime. Hurricane Katrina and her ferocious appetite devastated the city of New Orleans in a way I could only have understood after seeing it with my own eyes. Like Thomas, I too peered into the wounds with disbelief. I gazed at the gaping holes carved upon the landscape. I poked my hands into the piles of rubble and debris. With its oozing and bleeding before me, there could no longer be doubt. The Big Easy was sanguine no more.

After a few days I came to learn that TFW meant "took on flood water." Next to this alphabet triad there was always a date, the date on which some city official had inspected the property and condemned it. They were tombstones now, marked by this strange graffiti, that stretched for as far as the eye could see.

I went to New Orleans in February, almost on a lark. In the midst of preparing for Christmas a few members of my family decided to forego gift swapping for a service trip. We traded the chance for a spiffy new sweater or a sleek iPod for work boots and goggles. We would celebrate the incarnation with our own rebirth in a city filled with makeshift midwives.

For five days we lived amongst the devastation of the Ninth Ward, the hardest-hit area of New Orleans proper. Mile after mile, there was nothing. No electricity, no power, no homes, no people. Just splintering wreckage and teetering shacks clinging precariously to their cin-

derblock foundations. It was a wasteland, blackened by mold so completely that it looked as if a fire had swept through. As we drove the abandoned blocks you could almost hear the ghosts whispering. The Ninth Ward was home now to only memories and corpses and neglect.

The first morning, eager and antsy, we loaded up our tools and headed out with our site supervisor. He deposited us in front of a home already swarming with Taiwanese college students. We were assigned to "empty" the backyard, now covered with debris, personal belongings and hundreds of rusty beer cans. Like a glacier, the flood water had moved slowly across the land, leaving a collection of remnants in its wake. Metal sandwich boards advertising menthol cigarettes, muddied dolls, shaving kit supplies, a tattered King James Bible. Any of these items might have floated here from miles away, finally snaring on a broken fence post as the water seeped back into the earth.

The owner of the house was an elderly man now dependent on a wheelchair for mobility. He remained inside a FEMA trailer parked next door, curiously peering out from a small window. On one side he could see our group, filling wheelbarrows with an apparently endless collection of trash. On the other side two young men did a brisk drug trade in front of an abandoned crack house, seemingly oblivious to the construction project they bordered. Car after car pulled up, a quick word and then a package passed. They had long ago stopped going to school. Indeed, there were no schools to go to in this section of the city. Perhaps they had already learned what they needed in order to survive in post-Katrina New Orleans.

The second day proved to be even more difficult. Evelyn came to watch us as we cleared her house. She lived in Clinton now, almost an



*To be in New Orleans now, still "dead in the water" almost two years later, gave me a sense of what hopelessness might really look like.*

hour away from her childhood residence. But on that day she returned to the site and sat on a folding chair at the end of the driveway, covering her nose and mouth with a plastic mask. Her home had not been



Evelyn, a New Orleans homeowner, gets help clearing her house 18 months after the hurricane, and is reunited with her father's mildewed-but-intact army jacket.

touched in 18 months. Virtually stone-faced, she sat motionless as the front door was pried open, a Pandora's box if there ever was one.

The water had risen to the attic on the day that Katrina broke the levees, causing the ceiling to collapse and showering the lower floor with items previously held in storage. It was impossible to enter the house, or any room for that matter, without first digging out a place to stand. All of her belongings had matted themselves into a fetid, moldy mass that now stood at least hip high.

For eight hours she watched us cart her possessions, now mostly unrecognizable, out to the curb and toss them into a heap that towered over my head by the end of the day. Like toy soldiers we marched back and forth, hauling barrel after barrel. Physically disabled, Evelyn was unable to move from her chair. Only her eyes followed us, tracing our every step. She stopped a few of us on occasion, asking us to try and find some particular item of value that had come to mind. Her father's WWII army jacket, her mother's locket, a shotgun, a canvas bag filled with coins, her sheet music from church. It was clear she had no idea what the inside of her home really looked like. Couldn't she see this was not a job of delicate discernment? We were, after all, armed with shovels and crowbars and respirators, tearing down everything in sight. We nodded slowly to her and headed soberly back into the house.

A group of teenagers from nearby Thibodeaux worked with us that day. While in the bedroom, one of them caught a glimpse of a sergeant's patch. Carefully he plucked the mildewed green jacket from the pile and brought it out to Evelyn. At last her eyes came to life, filling with tears and relief. A few 45 rpm jazz records, a small bayonet, some dishes and the treasured bag of coins surrounded her feet by day's end. But it was that jacket that she held on to, held on to for dear life.

Our last work day there began with a sense of disappointment for me. We drove to our work site in mid-city, a section of town that looked largely untouched by the storm. True, I could see the faint trace of the water's high mark on the shingles of the neighboring homes. But the devastation of the Ninth Ward seemed like a distant memory here.

The home to which we were assigned had already been emptied. Even the plasterboard had been removed. We were sent to tear down the ceiling and to remove all the stray nails from the exposed wooden studs. This house then would be ready to receive the chemical treatment needed to destroy any remaining mold spores. It was a dusty and tedious assignment, one that seemed emotionally sterile—particularly given the conditions under which we had just previously worked.

While on my lunch break, the owners of the home rambled up the sidewalk. They were a middle-class white couple, not the "face" of Hurricane Katrina customarily portrayed on the news. Casually a conversation sparked between us, an exchange of the usual pleasantries. But then, almost imperceptibly, the conversation turned. I explained that I had spent the morning working in the front room, pulling nails and sweeping up any lingering debris. The husband, almost without emotion, told me that his uncle had gone into that room with his dog to wait out the flood. But soon the water had risen high enough to cause him worry. He decided, finally, that he would leave the house and attempt to swim or float to the nearest dry spot. Sadly, by the time he made that decision, the water was over his waist. It had seeped under the door seams and now produced so much pressure on the doors that he

could neither open them inward nor outward. He died on that porch, a death he must have known was coming as the water continued to rise until no room for air was left.

The floods of New Orleans felt of biblical proportions to me by the end of my time there. Devastating, cataclysmic, earth shattering. To be in New Orleans now, still "dead in the water" almost two years later, gave me a sense of what hopelessness might really look like.

Strange then, my soul's response: I decided in mid-March to return to New Orleans with 15 college students in tow. They had decided to

participate in an alternative spring break program, one that trades in the beaches of Fort Lauderdale for the transformative possibilities of the Gulf Coast. They too were intrigued with this ministry and found themselves lured by the possibilities. It may become a hard habit to break.

...And now,  
Father, send us out to do  
the work you have given  
us to do, to love and serve  
you as faithful witnesses of  
Christ our Lord. To Him,  
to you, and to the Holy  
Spirit, be honor and glory,  
now and forever. Amen. ●

The Rev. Anne Gardner, a newly ordained transitional deacon, is director of community service and chaplain at Endicott College in Beverly.



In the flood's wake:  
a King James Bible



Canon Steven Bonsey (back left) and Brother Curtis Almquist, SSJE (back right) with a Sunday school class in the Diocese of Tanga, Tanzania.

## A GIFT FROM THE EDGE

By The Rev. Canon Steven C. Bonsey

What has been the effect of the HIV/AIDS crisis on our brothers and sisters in the church in Africa? And what does it mean for us as Anglican Christians?

I have stories to offer from my January trip to the Anglican Diocese of Tanga in Tanzania with brothers from the Society of St. John the Evangelist. The purpose of the trip—to offer continuing education for clergy—had no direct bearing on AIDS, but the crisis permeates life there, and we encountered it in our visits.

Consider the experience of Father Joel, a priest recently ordained and serving in a village church. The plight of the many children who had lost one or both parents to AIDS so touched him that he took three of them into his own home to provide for them, though as a priest he makes less money in a month than I do in an hour.

He also sought to provide school uniforms for the orphans of the vil-

lage. Though outwardly less essential than food, shelter or health care, the uniforms confirm dignity upon the children who may wear them.

A tailor was found to make the uniforms and money painstakingly raised to buy the fabric. The bishop of Tanga accompanied the tailor to the parish one evening, and they took the measurements of 35 orphaned children. Soon afterward they returned to distribute the uniforms. There were the 35 eager children—and 40 other orphans besides.

Or consider the plight of a woman in the church, a mother raising young children, who approached one of the visiting monks for counsel. Her soul was troubled. She had been forced to offer herself as a prostitute in order to feed her children. Didn't she realize that the risk of contracting HIV could mean that her children would lose her? Yes, she said. Selling her body for sex could mean that she died tomorrow. But not doing so would mean that her children died today.

It is a strange thing for me to say

what I feel upon returning from Africa. You might understand me if I said that I felt fortunate, privileged and blessed to live in a land where I and my family are protected from such privation and suffering. But that is not what I feel.

I feel fortunate, privileged and blessed that men, women and children living with such privation and suffering should have welcomed me as a brother in Christ and allowed me to walk beside them, even for a narrow space, to know their lives and to witness their faith.

I feel fortunate, privileged and blessed to have been taken by the hand and led to the edge of a great precipice, to peer down for a moment into a deep darkness.

I carry that darkness with me now. It is a gift. It is the well of hope and the gate of heaven. God dwells there. ●

The Rev. Canon Steven C. Bonsey is the canon for evangelism at the Cathedral Church of St. Paul in Boston. This article first appeared in the March 2007 issue of "Cathedral News."



PHOTOS: Courtesy of The Rt. Rev. J. Jon Bruno

"Fear builds walls. Hope builds bridges.": Graffiti on the wall separating Israel from the West Bank.

## HOPE BUILDS BRIDGES

By The Rt. Rev. Gayle E. Harris

Glad to be in the familiar and warm company of Bishop Jon Bruno of Los Angeles and his wife, Mary, I made a visit to Israel and Palestine, April 10-18, that was marked by at least a couple of firsts.

I represented the Diocese of Massachusetts at the April 15 installation in Jerusalem of Suheil Dawani as the 14th bishop of the Anglican Episcopal Diocese of Jerusalem and the Middle East.

There is great hope in Bishop Duwani's leadership, for the possibility of women's ordination (I discovered en route that my participation in the service would be the first time that an ordained woman had been invited to vest in such a ceremony there) and, in the wider sphere, for improving relations with political leaders. During his enthronement celebration there was visible support from Christians of various traditions—Orthodox, Anglican, Catholic, Lutheran, Coptic—and of various ethnic groups and religions, Muslims and Jews. Present were lay

persons, deacons, priests, bishops, archbishops, pastors, patriarchs and metropolitans, of many tongues and perspectives. For a brief time, the children of the God of Abraham shared hope and peace in St. George's Cathedral.

I visited the Ramallah Housing Project to which the Diocese of Massachusetts has contributed funds. The project is still under construction, but the major structural elements and the exterior were nearing completion. These condominiums will help to alleviate the housing shortage, especially among Christian Palestinians. Bishop Dawani asked me to plant a tree at the entrance as a symbol of hope, peacemaking and our future together as Anglicans in commitment to fellowship and ministry.

At the first Anglican parish in Ramallah we were met by members of the founding families, proud of their many generations as Anglicans worshipping there. They have established in Ramallah a university, a hospital and two schools and are supporting the new Anglican senior

citizen housing adjacent to the church. In another part of Ramallah we visited two Anglican schools that are open to Muslim children. The curriculum is extensive, well grounded and encourages the arts. After singing for us, the children were delighted by Bishop Bruno's Donald Duck impression and my Mickey Mouse watch.

I visited most of the holy sites that one could think of, and it was quite moving to be in those places where the Bible tells us about Jesus' ministry from birth to death.

I also visited, while in Jerusalem, the Yad Vashem holocaust museum, where the names of Jewish children exterminated by the Nazis were read off in darkness. I cried for those children and for the suffering of children over the ages. As it says in Jeremiah 31:15: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more."

On this, my first trip to the Holy Land, I also came to realize for the first time how cut off parts of the Holy Land are from one another by the Israeli wall, whose construction was begun in 2002 to separate the West Bank from Israel. I was most moved by some of the graffiti messages I read on that wall: *God is too big for one religion and Fear builds walls. Hope builds bridges.*

Hope dwells in the children I met. While their lives are affected by politics and polemics, I discovered their spirits still sing with songs of joy, hope and peace. Families still seek hope for their children. That is so profound, knowing that there are so many people there who are suffering from fear and who still want to have hope.

I don't think I will ever be the same. ●

*The Rt. Rev. Gayle E. Harris is a bishop suffragan of the Diocese of Massachusetts.*



Students greet visitors to the Rawdat El-Zubur (Garden of Flowers) School in Jerusalem, founded in 1952 and now serving 250 children from low-income families.

## New leaders get mission-trip ready and set to go

“Medical supplies, sunscreen, serious bug dope!”

These were some of the things Dianne Smith was packing for a June mission trip to El Salvador. She said the most important equipment she was taking, though, was not on her list: it had to do with her faith and life experience so far and some recent training that’s helped shape it into a mission-ready perspective.



Above: Massachusetts mission leadership program travelers to El Salvador met with Bishop Martin Barahona (center), the primate of Central America. Below: The group helps out with its host community’s road-building project. Though Episcopal Relief and Development has built a medical clinic, community center and church there, current road conditions in bad weather prevent food supplies and medical care from reaching the community.

A grandmother of five and a parish nurse active for 35 years in almost every way imaginable at St. Andrew’s Church in Edgartown, Smith describes herself as “quietly passionate about many things.”

“In recent years, I have been fortunate to be able to travel a little, but, no, I have never had a mission trip experience,” she said. “The opportunity to join this mission team felt like an absolute miracle. Probably all of my life prepared me for that immediate ‘Yes!’”

A fellow traveler is Paul Pyzowski. The father of two young children, he is a biotech executive who joined the Episcopal Church soon after moving to Massachusetts seven years ago and is currently the junior warden at St. Mary’s Church in Newton Lower Falls. Though he has what he describes as “significant international experience,” having lived in Japan and Switzerland and traveled in India, China and Indonesia, he, like Dianne Smith, has no prior mission trip experience.

But their different journeys have brought them to a common place: both are part of a group putting themselves forward for service through a newly developed diocesan mission leadership training program. The program aims to create a widespread pool of trained leaders who can share experience and expertise with congregations considering or

planning service travel.

Having completed the training—nine monthly meetings, two hours each—10 people made the June trip to El Salvador (a second team also completed the training but has had to postpone its planned mission to Tanzania).

The group worked on a road repair project and visited Jiquilisco, in the country’s southeast, to learn about hurricane and earthquake devastation and Episcopal Relief and Development projects there. They also worshiped in different churches and spent time with local clergy and lay leaders, sharing experiences of church life.

“Unlike other mission trips where attention is focused on one specific community for purposes of developing a close relationship, our itinerary exposed the team to a range of projects and experiences in El Salvador,” explained the Rev. Ted Gaiser, a deacon and coordinator of global mission partnerships, which are part of current diocesan mission strategy. He and the Rev. Mark McKone-Sweet, Curate at St. Paul’s Church in Natick—both experienced mission trip leaders—accompanied the group to El Salvador.

“Every mission team is unique. Our group is no exception. We all have experienced time of doubt, fear and anxiety—questioning God’s call and why we need to be part of this team, questioning our physical body’s capacity, questioning whether we have time for this,” McKone-Sweet said.

The group experience built into the training model made all the difference, according to Dianne Smith.

“It was not easy for any of us to carve out that amount of time and to travel some distance,” Smith said, “but the gatherings were invaluable in terms of both content and process. We haven’t even gotten to the airport, but already I wish every Episcopalian could have a similar experience.”

Pyzowski said he hoped to bring back kindling to spark his parish’s dormant relationship with a sister parish in El Salvador, St. Mary’s in San Bartolo.

Smith said she viewed the whole experience—training and travel—as an invitation: “I go with one expectation only: that we will learn a great deal from our Salvadoran friends.

“Hasta la vista!” ●

—Tracy J. Sukraw

### How do you get from here to there?

For well-prepared mission travelers, boarding a plane is as much about the end of getting ready as it is the start of a trip.

Ted Gaiser, working with co-facilitators Mark McKone-Sweet and Maggie Geller, has developed a curriculum that will be made available to congregations to help them get ready to go.

“Our training model tries to provide a practical approach to spiritual development, team trust, healthy communication and a willingness to experience Christ through others,” explains McKone-Sweet.

A few words of wisdom gleaned from their training sessions:

**Figure out the “why” before the “what” and “how”:** What is your vision for engaging in global mission?

**Who’s paying?:** “We offer various models for fundraising, ranging from putting a donations box near the church door to having a sale of products from any number of free-trade organizations,” Gaiser said. Once raised, have a plan for managing, acknowledging and using those funds.

**Planning and permissions:** What health precautions are necessary? How are you making your travel arrangements? What are the legal considerations if your missionaries are minors? Know before you go.

**Cultural education:** Awareness of the socio-economics of a given region and its political climate is as important as checking the weather. A guest speaker with experience in the host country is helpful to groups preparing to travel.



PHOTOS: Courtesy of The Rev. Ted Gaiser

**The joys of packing:** A warm climate doesn’t necessarily mean you should pack sandals; in some places, for example, you can pick up parasites and infections from soil. And that bug repellent in the cupboard? It might protect you at the family picnic but probably provides limited protection from mosquito-borne diseases.

**Spiritual exercise:** “Everyone will encounter the world in different ways,” Gaiser says. “It can be challenging to see young children in tattered clothing begging in the streets. Groups should think through how they can and will be resources to one another.”

McKone-Sweet adds: “I always encourage participants to allow one experience to grab them so that they can bring that home and retell it over a lifetime. There is too much going on for any one person or group to retain everything.

“We end each mission trip with two short gatherings: one within a week of returning and another several months out to share reflections and stories and to enable and support spiritual development, cultural re-entry and discerning how God is calling the group and/or individuals.” ●

For more information, contact the Rev. Dr. Ted J. Gaiser, deacon and coordinator of global partnerships, at 617/782-1577 or [tgaiser@diomass.org](mailto:tgaiser@diomass.org).



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## HOW CAN WE HELP THE ANGLICAN COMMUNION NOW?

What a great question! These four suggestions may assist your discipline of attentive waiting and prayerful watching as the Anglican Communion sorts itself out.

### KEEP AWAKE!

Jesus' words to his disciples at Gethsemane apply to discipleship in general and to our own situation. Becoming informed and well-read is important both for your own peace of mind and so that you can help explain the situation to others. Consult several sources. Television, newspapers and electronic media tend to stress conflict. Their editors often structure stories around opposing points of view represented by oversimplified sound bytes, so be sure to read the fuller and more careful statements of church leaders.

Between General Conventions, the Executive Council and the House of Bishops meet frequently and issue thoughtful statements. Your diocesan bishops, the presiding bishop of the Episcopal Church, bishops from around the Anglican Communion and the archbishop of Canterbury all speak regularly and perceptively on a wide range of subjects. Lay leaders serving on commissions and committees report back to the wider church in documents available to us. While no one has time to read everything, checking the Web sites of the Anglican Communion, the Episcopal Church and my diocese reminds me there is a great deal more to the Anglican Communion than meets the eye of the secular press. Reading about the dedication of a new cathedral in Brazil, a new seminary in Rwanda, companion dioceses working together to end hunger in Malaysia or a courageous bishop in the Philippines reminds us we are one body in Christ. The more we learn about each other's part of the Anglican Communion and challenges faced by local churches there, the easier it is to cooperate on issues that divide us.

### PRAY WITHOUT CEASING.

The apostle Paul's advice to the early church is still wise. The Anglican Cycle of Prayer enables us to be more intentional about focusing our prayers for the mission and ministry of the church around the globe. As my tongue stumbles trying to pronounce the names of some of the bishops and other leaders, I am reminded that God is worshiped in many languages and many ways. Do you already know something about the history of Celtic Christianity? Why not learn about the persecution of the Christian Church in China, or pray from the beautiful New Zealand prayerbook or learn the Lord's Prayer in Spanish? Or explore the riches of our own prayerbook's collects for the church, church unity and the church's mission in your weekday prayers? Many of

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## SEVEN QUESTIONS FOR THE PRESIDING BISHOP



PHOTOS: Maria Plati

The Episcopal Church's presiding bishop, the Most Rev. Katharine Jefferts Schori, made a visit to the diocesan offices in Boston on April 24, where she spent two hours meeting and greeting about 100 Massachusetts Episcopalians before continuing on to Cape Cod for a diocesan clergy conference. In between, Bishop Jefferts Schori, who took office last November, made time for an interview with the *Episcopal Times*.

### What have these first months as presiding bishop been like?

Very full. I traveled about half of the time that I was bishop of Nevada, and I'm probably traveling 70 to 75 percent of the time now.

### Do you catch any glimpses of Jesus?

Oh, yes, absolutely. I'll give you an interesting example. I was in Portland, Oregon, at the end of last week. When I got to the cathedral for the last event, a worship service, somebody pointed out to me that there were protesters across the street. So once we were vested, I went over to meet them. They had "No to War" types of signs, which made me kind of curious, because I didn't see anything that was evidently different from what the Episcopal Church talks about. I introduced myself and asked, What is it that brought you here? They identified themselves as Primitive Catholics and shared their belief that our church teaches things that aren't the faith as it was delivered to them. Later, in my sermon, I mentioned these people across the street as an opportunity for us to reach out to others of a somewhat different perspective. So, yes, Jesus is present all over.

I've been really intrigued by the stories I've heard about your diocese's AIDS work in Tanzania and Kenya, by what I heard this morning about mission in the city and by your increasing focus on college chaplaincy and ministry with young adults. I think it's absolutely essential, and we clearly have to do it [college ministry] in a different way than we've done it in the past. You all here in Massachusetts are a good example of leading the way in that. And I'm just enormously grateful for your bishops whom I count as friends.

### At events like this morning's reception, you graciously greet endless streams of people, each with his or her own story to tell you. At first it looks like something that could become tiresome, but after watching you do it for a while, I began to wonder: What's happening in those brief encounters? Is something more profound going on?

Well, it is. It's an opportunity to meet. We often talk about conversation. If you look at the roots of that word, it's a coming together, it's a turning about together. Anything can happen even in those tiny instances if we're willing to slow down and pay attention. It's being present in the moment, present to the now, which is eternity. Right now is all we have.

### Regarding the current conflict in the Anglican Communion, what words do you have for average people in the pews who might not care, or have the luxury of caring, about the details of "Windsor process" and the latest communiqués but who do care about the well-being of their church?

Our vocation is to be the hands and hearts and mouths of Jesus wherever we are. That means engaging in mission. There's no larger invitation than that.

### And what would you say to those on either side who feel they are being asked to bear undue cost in the attempts to maintain unity, whether they be gay and lesbian members or members in congregations who are leaving?

The same words. It's about mission. I think the great blessing and reassurance is that when we're doing that, it's much harder to focus on what divides us. I hear over and over again from the Gulf Coast about congregations that come down there to do hurricane relief and reconstruction work, and they come from all parts of the theological spectrum. They work together, and they build relationships and they go home healed in some degree as a result.

One-half of one percent of the congregations in this church have had a number of members who voted to leave; 99 1/2 percent of the congregations are engaged in mission, in various degrees of health, and I think that's true around the communion as well. More and more bishops and people in the communion are saying there is far more that holds us together than divides us.

### Do you think that it's in churches that society solves issues like this?

I understand the congregation as a laboratory for love. If we can learn how to do it with the people closest to us, it's going to be far easier to do it in the community and in the world. Family fights are the worst, and they are the most painful. But it's also that community, that worshiping community, that is most able to support us in the midst of grief and anger and to encourage us to grow up into a new way of living.



Gloria Watt and Dorothy Dottin were among the Massachusetts Episcopalians who gathered to greet Bishop Jefferts Schori at the diocesan offices on April 24.

### What can you see from your vantage point as presiding bishop that we in dioceses or congregations perhaps cannot?

The great health and vitality of so many parts of this church. And that will continue, whatever happens with the structure of the communion or within our own church. People will continue to be engaged in serving the Gospel and meeting Jesus in their neighbors and in strangers and relieving suffering in the world. I hope even the folks who decide they cannot stay may have a larger opportunity to refocus. Our job in circumstances of parting ways like that is really to make the parting as gracious as we can, to retain our own identity and to remind them that the door is open and the lights are on. ●

—Tracy J. Sukraw

## SALEM

*continued from page 5*

open to them: Salem State College, the city's second largest employer, with its 1,500 residential students; a complex of 325 new condos along the commuter rail that looked to become home to empty-nesters; and the Point neighborhood, where the Roman Catholic archdiocese had recently closed St. Joseph's Church.

Grace members were already serving as English tutors to Point residents, and had taken part in several outreach and fellowship events with them. "That became one more way of saying: How can we do this?" Phillips said.

So vestry members took a trip to Springfield to learn about bilingual services offered at Christ Church Cathedral "and realized we had a major obstacle. Other cultural and class differences aside, none of us were bilingual. We felt we just couldn't do it," Phillips continued.

Around this time, the opportunity arose to apply for an urban clergy resident through a new diocesan mission strategy initiative. A diocesan commitment to being a vital presence in eastern Massachusetts cities showed a need for clergy equipped for urban ministry who could be deployed where they are most needed, regardless of individual congregations' financial resources.

Parishes and newly ordained priests apply to the program independently; those selected are then matched up according to their needs and gifts. A stipend is provided to the urban resident for a three-year appointment.

Grace Church applied, explaining the potential for a bilingual initiative in Salem. The Rev. Daniel Vélez-Rivera, a newly ordained priest who had grown up in Puerto Rico and come to the United States as a college-bound immigrant, also applied, and that's how he found himself at Grace Church.

### *Feet on the street*

Vélez-Rivera's first task upon arrival was to hit the streets. Phillips used her extensive community networks to introduce him around town.

"That was the beginning, getting my face in the community, for me to get a feel for what this ministry might be," Vélez-Rivera said.

"I didn't know if people from this culture would really want to come to a church that wasn't either Roman Catholic or Pentecostal or Baptist, you know? So that's where the trial and error is. That's the unknown, and that's where the transformation came in, just by being present and seeing whether people would want to talk," he said.

It turns out that many of them did. Before long, Vélez-Rivera was lead-

ing a Bible study at the Dominican restaurant. He teaches a citizenship test prep class at VOCES, a social services center, where he also got a spiritual support group going for Latino mothers and grandmothers, with the help of Episcopalian Ema Rosero, a recently retired Boston University educator. She wrote the group's curriculum and facilitated its meetings.

"All of this is a way of Grace Church being in the community," he said.

On Jan. 21, the feast day of Our Lady of Altigracia, Grace took the next step and offered its first Spanish-language service at the church. Enthusiastic supporters from the wider diocesan community bolstered attendance to about 60; while only a half dozen of those in the pews were Latinos from the community, they were the faithful few who came back for the next service, and then the next. By May, attendance at the 12:30 p.m. Sunday *misa en Español* was nearing 40.

### *New road ahead*

"We have so much to offer as the Episcopal Church that we want to be real clear about what that is, first and foremost," Phillips said. "The goal is to be one congregation, as integrated as possible, with bilingual worship and pastoral care. Now, because we haven't lived into that or seen it yet, we just don't know. Again, we've tried to do as much preparation as we can in terms of giving opportunities for people to voice their anxieties."

The advisory council in place at Grace is an important part of bringing everyone along as the ministry moves forward, according to Vélez-Rivera, who says there are pitfalls in taking a one-size-fits-all approach. "I've never done this before, but I've been trained as a seminarian by being in other Latino churches, none of them starting from scratch. Every population where we have a Hispanic congregation is different," he explained.

"It's not even about not re-inventing the wheel," added Phillips. "We have a whole different car and a whole different set of tires and a whole different road that we're traveling down. So we are taking as much as we can from other people's experiences, but..." She trailed off. Vélez-Rivera continued:

"It's hard work and you have to trust in God that it's going to work." His laugh is huge. "It's a wonderful experience." ●

*Tracy J. Sukraw is associate director of communications for the diocese and editor of the Episcopal Times.*



This article is available in Spanish at [www.diomass.org](http://www.diomass.org). Click on "News" then "Episcopal Times."

## COMMUNION

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the saints whose lives are celebrated in *Lesser Feasts and Fasts* were active in church conflicts in their own day. Reading about them lends perspective to our difficulties. Pray with an icon that focuses on the church at Pentecost or meditate on Leonardo's "Last Supper." These disciplines focus our thoughts on the larger church. Pray intentionally for the Anglican Communion, Archbishop Rowan Williams, the church's primate, our own primate, Bishop Katharine Jefferts Schori, and all who work for reconciliation in many, many ways—our prayers remind us that just as their words and actions are significant, so are our own.

### WATCH YOUR SPEECH.

The apostle James warns that the unguarded tongue is a fire causing great harm, not only to those around us but also to ourselves, to our very souls. Jesus warned that we are not defiled by things outside us (foods that enter our mouths) but rather by things inside us (vicious thoughts proceeding from our hearts). Disciplines of the tongue and of the heart are especially important for the church in contentious times. Theologian Christopher Morse reminds me that I must be able to state the argument of my opponent so fully, fairly and clearly that my opponent himself or herself will say, "Yes, you have heard me correctly and understood my argument." Only then have I earned the right to say, "Yes, but I think your argument is flawed here, here and here." One of the hazards of losing old-fashioned models of rhetoric and debate in our high schools is that many of us reach adulthood without really knowing how to frame an argument or to critique one. But substituting ridicule for constructive debate, or engaging in language that stereotypes, polarizes, caricatures or dismisses the other neither advances the discussion nor edifies the church. Instead, we need to hear each other's stories and to learn to reason together in love.

Bishop John A.T. Robinson's book, *Truth is Two-Eyed*, reminds us that the process of discerning God's truth is a communal adventure. Just as it requires two eyes open to gain perspective on an object in front of you, so it takes many points of view for all of us to win through together to the deeper truths behind our individual perceptions of complex ecclesial issues. This is especially true of Bible study and biblical interpretation. Some readers think they just read what the Bible says without bringing any of their own interpretation to it. The wisest thing they can do is to read with someone else, or better, with several others, preferably people from backgrounds and experiences different from their own. Multiculturalism is undoubtedly an advantage in biblical interpretation. But it takes time and hard work to listen across social, cultural, political and sometimes lin-

guistic divisions in order to hear the Word of God speaking through the biblical words as my neighbor hears them. We need to recover spiritual disciplines that encourage patience, gentleness, courtesy and the art of genuine listening. Contemplative prayer is one of those disciplines: it forces us to stop speaking and to wait for God. Perhaps all Bible study should begin with contemplative prayer.

### TRUST GOD AND LIGHTEN UP.

The Episcopal Church and the Anglican Communion that we cherish are safely in the hands of God who orders all things well. Jesus liked to tell parables to people who took themselves and their religion so seriously they couldn't see the humor in the way we fuss about things with one another in the name of God. This levity (lightness) implies no less respect for the church and the depth of heartfelt disagreement in it and no less concern for the importance of striving together to work it all out. But take a day off and spend your sabbath reflecting on how the daily work of the church goes on: caring for God's creation, healing the sick, advocating for the poor and powerless, feeding the hungry, tending the widow and orphan, burying the dead, baptizing and marrying the living, studying God's Word, spreading the good news of Jesus Christ to others and, above all, worshiping the Triune God—all these things have gone on for 2,000 years of church history and, in God's gracious mercy, will continue for generations to come.

From the first days of church history, there were serious arguments about how to be the church—read Paul's letters!—and there is no succeeding century in that history without church conflict about some important matter or other. Some conflict is even good for the church: an unchallenged church does not know the meaning of its creed, which has to be thought through again freshly in every generation. Hope, that great Christian virtue of resurrection people, trusts God in all circumstances and continues to work towards the coming of God's gracious reign. ●

*The Rev. Dr. A. Katherine Grieb is professor of New Testament at Virginia Theological Seminary, a priest in the Diocese of Washington and a member of the Anglican Communion Covenant Design Group.*



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# Currents

## Executive Council says 'no' to pastoral scheme; only General Convention can make policy

The Episcopal Church's Executive Council, in a June 14 statement, has said that no governing body other than General Convention can interpret convention resolutions or agree to deny "future decisions by dioceses or General Convention."

The council also declined to participate in the pastoral scheme put forward in February by the primates of the Anglican Communion for dealing with some disaffected Episcopal dioceses.

The text of the statement and its accompanying resolutions passed with limited debate.

The statement affirmed the Episcopal Church's "desire to be in the fullest possible relationship with our Anglican sisters and brothers" while also agreeing with the House of Bishops' March assessment that the primates' proposed pastoral scheme "would be injurious" to the Episcopal Church. The council's statement "respectfully ask[s] our presiding bishop not to take any of the actions asked of her by this scheme."

The action came on the last day of a four-day meeting in Parsippany, N.J. The Executive Council is the Episcopal Church's governing body between General Conventions.

The statement, and three resolutions, form a response to portions of the communiqué issued by the Anglican primates at the end of their February meeting in Dar es Salaam, Tanzania. That communiqué contained the so-called pastoral scheme and called for the Episcopal Church "to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges."

The communiqué also called for an end to "public rites" for blessing of same-gender relationships.

The General Convention has never authorized a liturgy for blessing same-gender relationships. In 2003, the convention recognized that "local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and bless-

ing same-sex unions." This has meant that some diocesan bishops have allowed priests to bless such unions as a pastoral response to members of their congregations.

The council acknowledged the primates' communiqué as "a good-faith contribution" to the ongoing discussion about Anglican identity and authority, but said that the "requests of the primates are of a nature that can only be responded to by our General Convention." The convention next meets in the summer of 2009.

The council's statement "question[ed] the authority of the primates to impose deadlines and demands upon any of the churches of the Anglican Communion."

"Assertions of authority met by counter-assertions of polity are not likely to lead to the reconciliation we seek," the statement said. "Our salvation is not in the law but in the grace of God in Jesus Christ our Savior; so too with our relationships as Anglicans."

The council said that "the only thing we really have to offer in that relationship is who we are—a community of committed Christians seeking God's will for our common life."

The statement claimed unity through baptism, said that "we are, whether we wish it or not, God's gift to each other" and acknowledged that the church has historically struggled to embrace people who have been marginalized—a struggle that includes the current debate over the place and vocation of gay and lesbian people in the life of the church. ●

—Mary Frances Schjonberg/  
Episcopal News Service

**www**

Find the full version of this story and related coverage at [www.episcopalchurch.org/elif](http://www.episcopalchurch.org/elif).

**"Communion Matters:**  
*A Study Document for the Episcopal Church,*" prepared by the House of Bishops' Theology Committee as a resource for the bishops, dioceses and people of the Episcopal Church, is available in the "Resources" section at [www.collegeforbishops.org](http://www.collegeforbishops.org).



PHOTO: Maria Plati

Parishioners Ruth Gower and Jane Merkle braved the cold to pose with All Saints' Church's new Episcopal Church sign that went up on Feb. 4, the congregation's first Sunday of worship after the departure of former members.

## 'Joy and reverent faith' evident even as All Saints', Attleboro faces financial obstacles

All Saints' Church in Attleboro continues its efforts to grow as a renewed and welcoming Episcopal church community some months after the painful departure in January of the former rector, Lance Giuffrida, and a significant number of members who left the Episcopal Church to affiliate with the Anglican Province of Rwanda's Anglican Mission in America (AMiA).

By all accounts, worship attendance is increasing, members have stepped forward to take on leadership responsibilities and a positive, forward-looking community spirit has replaced initial hurt and uncertainty.

At the same time, the congregation's ability to hire staff and create programs has been hampered by a lack of funds, according to the Rev. Gregory A. Jacobs, the diocese's staff officer for urban ministry development, and, at press time, the Diocese of Massachusetts was in the process of seeking a court order for the return of some \$200,000 alleged to have been improperly appropriated by the former congregation to support its affiliation with the AMiA.

"Our polity is very clear that a congregation holds property and assets in trust for the common benefit of the whole diocese; you cannot use that property or those assets to join or affiliate with a religious entity outside the Episcopal Church," Jacobs explained.

"In its broadest and truest sense, this is an issue of justice and equity on behalf of the entire diocese," he said of the pending court action.

"There is every cause for optimism,"

Jacobs said of the ongoing All Saints' congregation. "They recognize that they have a lot of work to do, but there is a very capable group of lay leaders who are looking forward, not back, with a very positive spirit."

His assessment is echoed by the Rev. William D. Underhill, who has been serving as All Saints' Church's interim priest-in-charge since January.

*"They recognize that they have a lot of work to do, but there is a very capable group of lay leaders who are looking forward, not back, with a very positive spirit."*

"God is alive and active at All Saints' Episcopal, kindling joy and enthusiasm among parishioners here," Underhill reports, adding that "both joy and reverent faith" have been evident at recent celebrations, some bringing Episcopalians together from around the diocese.

Holy Week services were well attended, and 120 people celebrated at the Easter Day service alongside Bishop Gayle E. Harris, who paid a surprise visit to the church.

In May, Raina Smith, infant daughter of Erik and Shanna Smith and the great granddaughter of the late Rev. T. Frederick Airey, rector of All Saints' from 1961 to 1976, was baptized.

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PHOTO: Fay Foto  
Board of trustees vice chair Gay Clark Jennings presents Archbishop Ndungane with an honorary doctorate during Episcopal Divinity School's May 17 commencement ceremonies. Also pictured, from left, are Bishop M. Thomas Shaw, SSJE; EDS's dean and president, Bishop Steven Charleston; and academic dean Sheryl Kujawa-Holbrook.

## Lament is vital for the hope that transforms, Ndungane tells EDS commencement

**L**ament is the vital, fundamental, starting point for the hope that transforms," Archbishop Njongonkulu Winston Hugh Ndungane, Primate of the Anglican Church of Southern Africa, told more than 300 guests at Episcopal Divinity School's commencement May 17 in Cambridge.

In an address that drew on South African Anglican theologian Denise Ackerman and Teresa of Avila as well as the prophet Isaiah, Ndungane reminded the graduates and their friends that today's world too often demands instant solutions to its problems, "but God calls us to another way, the way of Emmanuel."

"Lament is about paying attention to the human predicament...about being honest with the realities of the world in which we live...about being prepared to listen to the stories of others," said Ndungane, who is known for his outspoken opposition to injustice and economic oppression in southern Africa and across the world.

"Lament is to stand in solidarity with others of God's children...to open ourselves to the pain of others... When we lament with others for the pains they suffer, we will find we can also lament for ourselves, and the failings and injustices of the societies of which we are a part and in which we are complicit," he said.

Ndungane's address preceded the awarding of 21 degrees and four honorary degrees, one of which went to him.

Ndungane was appointed metropolitan of the then-named Church of the Province of Southern Africa in 1996. He has been a leader in the campaign to combat the HIV/AIDS pandemic in Africa and has called for debt relief for impoverished nations. In the fall of 2004, he spoke at the United Nations to launch the Micah Challenge, an

international Christian movement to cut world poverty in half by 2015. A fourth-generation Anglican priest, Ndungane decided to enter the ministry in the early 1960s while serving a three-year sentence as a political prisoner on the notorious Robben Island in Cape Town. He was ordained in 1974 in the Diocese of Cape Town and holds Bachelor of Divinity and Master of Theology degrees from King's College, London. Before his appointment as archbishop, he served as bishop of Kimberley and Kuruman in South Africa.

**"When we lament with others for the pains they suffer, we will find we can also lament for ourselves, and the failings and injustices of the societies of which we are a part and in which we are complicit."**



The other honorary degrees also went to individuals with ministries in social justice: Canon Gregory Cameron, director of ecumenical studies and deputy secretary general in the Anglican Communion Office in London; Catherine Hoffman, director of the Cambridge Peace Commission, an organization dedicated to the concept of thinking globally and acting locally; and Bishop James Kelsey of the Diocese of Northern Michigan, a collaborative ministry advocate.

continued on page 18

## Episcopalians provide relief through ERD and New Bedford parishes following raid on immigrant workers

**N**ew Bedford families continue to receive humanitarian assistance through a grant from Episcopal Relief and Development (ERD), the international relief and development agency of the Episcopal Church, which was allocated in the aftermath of a raid on immigrant workers in a leather goods factory on March 6. ERD awarded the \$25,000 grant following an appeal from Bishop M. Thomas Shaw, SSJE a week after arrests that left hundreds of families financially devastated.



PHOTO: Bel Debarros/  
Community Foundation of Southern Massachusetts

An assistance center was set up in New Bedford for raid victims, many of whom were left as sole parents or caretakers on a single or no income.

The New Bedford Humanitarian Relief Fund Collaborative was established to oversee the disbursement of donations, including the ERD grant, to the New Bedford Immigrant Families/Niños Fund. First-phase monies totaled \$128,000 and have assisted families with the cost of food, utilities, housing and medical bills.

"The ERD money, coming so quickly in the first weeks of the crisis, was critical and allowed us to develop a funding plan to serve the families in the months following the raid," said Craig J. Dutra, President of the Community Foundation of Southeastern Massachusetts.

Two Episcopal congregations in New Bedford, Grace Church and St. Andrew's Church, have been assisting affected families as well. Grace Church collected \$2,000 at its March 11 services and St. Andrew's Church worked with the YMCA and other community organizations to direct the aid to families in need. St. Andrew's welcomed Mayan families into its April vacation and after-school program for school-aged children who live in New Bedford's North End.

continued on page 18

## Governor gives ECM Annual Meeting a message of community praise and challenge

Massachusetts Governor Deval Patrick led Episcopal City Mission's June 12 Annual Meeting at Boston University with a message of thanks to the assembly of 400 ECM supporters for their community service, citing Jesus' commissioning of Peter in the Gospel of John: "Feed my sheep."

"I was taught that that message was about taking care of one another, the responsibility that we have as a faith community of looking out for each other, of worrying about each other and bringing that worry to action," Patrick said. "And I start there because I think we have got to rebuild that sense of community, to reflect, really, your service to the community all across this Commonwealth if we're going to deal with any of the big issues facing us."

Patrick's eight-minute address echoed themes from the grassroots campaign that led to his election last November: hope, shared responsibility between citizens and their government and community building.

He outlined "a vision for Massachusetts that sees good jobs and good wages in every community, that is about assuring consistent excellence in every public school, that is about assuring access to affordable and decent health care at a reasonable cost, that is about healing our communities and teaching young people and, indeed, offering young people an alternative to guns and gangs and hate."

But successful and lasting leadership is not about a list of programs, he said.

"There is an old adage, which I mean respectfully and as a man of faith. The notion is that on this earth we may well be more than our brother's keeper. On this earth we may well be his savior just as he is ours. That is the kind of governing I want to be about. That is the kind of citizenship you have been about. Now let's pass that on," Patrick concluded.

**Advocacy "builds strong community and it serves the needs of the poor, which is of course what Jesus Christ called all of us to do."**

The annual meeting is an occasion for ECM to celebrate with friends and supporters its ministry of promoting social and economic justice, which it accomplishes, in part, through grants, investments and advocacy.

Bishop M. Thomas Shaw, SSJE told the gathering that the advocacy work of Episcopalians and ECM together—"listening to the needs of the people across eastern Massachusetts and then to work for the fulfillment of those needs, especially in the areas of immigration, housing and health care"—is about "teaching with the real authority that we have from Jesus Christ in the Gospel."

"It builds strong community and it serves the needs of the poor, which is of course what Jesus Christ called all of us to do," Shaw said.

The evening's last word came from ECM's executive director, Dr. Ruy Costa, who, under the rubric "never believe your own propaganda," challenged his listeners against complacency.

Even as Massachusetts implements mandatory health care, he said, "no health care reform will be viable until society figures out a way to contain the cost." And even as ECM commits itself as a partner-investor in new affordable housing, "most people will continue to be financially squeezed by the astronomical increase in the value of real estate across the country until the rules of real estate financing and development are corrected," Costa said. "As important as each small accomplishment is in the work for social justice, these small accomplishments must not remain insulated but they must be pushed forward until they impact on the structures that generate inequality and then bring forth a new, viable system into play." ●

—Tracy J. Sukraw



State Representative Byron Rushing of St. John St James Church in Roxbury introduced Governor Deval Patrick to the assembly, saying, "These are some serious Christians, and I want you to meet them."



Young singers from St. Stephen's Church in Lynn, Christ Church in Hyde Park and the Episcopal Boston Chinese Ministry provided entertainment as "The Strength, Courage and Wisdom Singers," under the direction of Christine Juguetta.



Bishop Tom Shaw congratulates the Rev. James Hornsby, rector emeritus of St. Luke's Church in Fall River, who was the night's Tobin Award honoree.

PHOTOS: Kate Paradise

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### Episcopal City Mission

congratulates its Arnold Award recipients, **Wayne G. Sharpe** and the **New Bedford Economic Development Council**, and its Tobin Award recipient, **the Rev. James H. Hornsby**, honored at ECM's 163rd Annual Meeting.

Learn more about how to join Episcopal City Mission in our ministry for the promotion of social and economic justice at [www.episcopalcitymission.org](http://www.episcopalcitymission.org)

**Episcopal City Mission  
138 Tremont Street Boston MA 02111**



PHOTO: Deborah Scarff

### Twelve ordained

The Diocese of Massachusetts ordained two vocational deacons and 10 transitional deacons on Saturday, June 2 at the Cathedral Church of St. Paul in Boston. Pictured with bishops M. Thomas Shaw, SSJE and Gayle E. Harris, they are (front row, from left): The Rev. Jennie Anderson; The Rev. Jonathan Eden; The Rev. Valerie Bailey Fischer; The Rev. Regina Walton; The Rev. Anne Gardner; The Rev. Gay Cox (vocational deacon); (back row, from left): The Rev. Michael Hamilton (vocational deacon); The Rev. Adam Shoemaker; The Rev. Marc Eames; The Rev. Mark McKone-Sweet; The Rev. Sammy Wood; and The Rev. Jeffrey Mello.

## save these dates

### September 22

#### Resource Day for Congregational Development

Saturday, Sept. 22 is a day of workshops for lay and ordained leaders to help them grow vital and viable congregations that are mission ready. The program covers topics such as formation for all-age discipleship, stewardship, evangelism and church growth, communications, parish business systems and environmental concerns. Resource Day takes place at Bentley College in Waltham, and costs \$20 per person (\$25 after Sept. 8).



Advance registration can be done online via [www.diomass.org](http://www.diomass.org).

### October 12 & 13

#### Hip-Hop Schoolhouse: A Worship Learning Party

Friday, Oct. 12 and Saturday, Oct. 13 promise to be an energy-packed, all-ages learning event at the Cathedral Church of St. Paul in Boston, featuring the Rev. Timothy "Poppa T" Holder and the nationally recognized HipHopEMass crew, along with leaders from local church and hip-hop communities. A hip-hop celebration Mass, panel discussion and dinner take place on Friday, 5:30-9 p.m. Saturday's 10 a.m.-3 p.m. program includes worship, lunch and workshops on hip-hop culture and theology and *The Hip Hop Prayer Book*. Cost is \$25 for adults, \$15 for those 18 and under (add \$5 per person after the Oct. 5 priority deadline; groups of three or more get a \$5 per-person discount).

Then on **Sunday, Oct 14**, 2-5 p.m., St. Anne's Church (8 Kirk Street) in Lowell will host an advanced session for leaders who want to plant and lead a hop-hop service. Cost is \$10 per person, with registration required by Oct. 5 (space is limited).



More information and online registration for Hip-Hop Schoolhouse events is available at [www.stpaulboston.org](http://www.stpaulboston.org).

## Diocesan Calendar Highlights / Summer & Fall

<b>July 1-Aug 18:</b>	Summer camp in session at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.
<b>Aug. 13-22:</b>	Youth Leadership Academy mission trip to El Salvador
<b>Sept. 7:</b>	Submission deadline for Diocesan Convention resolutions, nominations and reports. Contact Lois Murphey at 617/482-4826, ext. 406 or <a href="mailto:loism@diomass.org">loism@diomass.org</a> .
<b>Sept. 11:</b>	Clergy Day at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.
<b>Sept. 22:</b>	Resource Day for Congregational Development at Bentley College, Waltham. Online registration at <a href="http://www.diomass.org">www.diomass.org</a>
<b>Oct. 12-13:</b>	Hip-Hop Schoolhouse: A Worship Learning Party at the Cathedral Church of St. Paul, Boston. See <a href="http://www.stpaulboston.org">www.stpaulboston.org</a> .
<b>Oct. 15:</b>	Pre-Convention Delegate Forum for Merrimack Valley, North Shore and Mystic Valley deaneries at Trinity Church, Topsfield, 7-9 p.m.
<b>Oct. 17:</b>	Pre-Convention Delegate Forum for Boston Harbor and Alewife deaneries at Christ Church, Cambridge, 7-9 p.m.
<b>Oct. 23:</b>	Pre-Convention Delegate Forum for Taunton River, South Shore, Mt. Hope-Buzzards Bay and Cape & Islands deaneries at Grace Church, New Bedford, 7-9 p.m.
<b>Oct. 24:</b>	Pre-Convention Delegate Forum for Concord River, Neponset River and Charles River deaneries at Christ Church, Needham, 7-9 p.m.
<b>Nov. 2-3:</b>	Diocesan Convention at the Royal Plaza Hotel and Conference Center in Fitchburg
<b>Nov. 16-17:</b>	Annual Convocation for New England Episcopalians: "Faith, Advocacy and Public Policy: Reclaiming Our Voices for Justice, Mercy and Kindness," at the Doubletree Hotel, Westborough. See <a href="http://www.province1.org">www.province1.org</a> .



Find more information about these and other diocesan events at [www.diomass.org](http://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.

### November 16-17

#### Province I Convocation: "Faith, Advocacy and Public Policy"

New England Episcopalians gathering for the annual Province I Convocation in November will focus on "Faith, Advocacy and Public Policy: Reclaiming Our Voice for Justice, Mercy and Kindness." This annual event for learning, worship and fellowship takes place this year Friday-Saturday, Nov. 16-17, at the Doubletree Hotel in Westborough.

Keynote speaker will be Dr. Randall Balmer, an Episcopal priest and professor of American religion at Barnard College, Columbia University. Convocation participants, through skills workshops and panel discussions, will have occasion to share their political and advocacy experiences and organizing skills on behalf of social and economic justice. There also will be age-appropriate activities for children and young people, as well as a "Discovery Center."



Registration and event information will be available at [www.province1.org](http://www.province1.org).



PHOTO: Maria Plati

**Talk about vitality...** A conga line broke out during the lunch break at the March 10 convention, with only a little bit of encouragement from "The Dancing Saints," the multinational dance group from St. Anne's Church in Lowell and St. James's Church in Groveland that was making its debut diocesan appearance.

## Vitality, viability and a mission covenant top the talk at March 10 special convention

We have a mission, but does our mission have us?

That's the Gospel question that Bishop Michael Curry of the Diocese of North Carolina preached to the Diocese of Massachusetts on March 10, when 600 parish delegates, clergy members and others from diocesan congregations gathered for a specially called convention at Boston University.

**The characteristics and covenant were presented as a way of initiating a dialogue with congregations about their participation in God's mission and ministries in the world**

The day's program focused on characteristics of vitality (those things that indicate a congregation's lively response to God's mission) and viability (the stability and strength of a congregation's finances, property and administrative functions), and there was initial discussion of a diocesan covenant focusing on mutual interdependence and accountability.

The characteristics and covenant were presented as a way of initiating a dialogue with congregations about their participation in God's mission and ministries in the world, with the hope that, from these discussions, the entire diocese—laity, clergy and bishops—will commit itself to engage in the work of mutual upbuilding and transformation.

In follow-up to the work begun at the special convention, the bishops have been using the vitality and viability characteristics, contained in a document titled "Vitality, Viability and Mutuality: A Covenant for Congregations Growing in Mission," as part of their conversations with congregational leaders during parish visitations. Vestries and deanery groups have also been encouraged to use the document as a tool for ongoing dialogue and assessment. ●

**www**

Find "Vitality, Viability and Mutuality: A Covenant for Congregations Growing in Mission" at [www.diomass.org](http://www.diomass.org) (see "Classes/Resources").

## NewsNotes



PHOTO: Maria Plati

### Poet Mary Oliver reads and rallies support for city youth

Thanks to the 600-some poetry lovers and city youth supporters who attended the May 3 evening with poet Mary Oliver (pictured) at the Cathedral Church of St. Paul in Boston, more than \$20,000 was raised

for Episcopal Church-sponsored summer programs for city young people. These include the B-SAFE programs at St. Stephen's Church in the South End of Boston, St. Mary's Church and the Epiphany School in Dorchester and the Hurley School in Roxbury; the Arts in Action program at St. John's Church in Charlestown, the Trinity Education for Excellence Program of Trinity Church in Boston; and the Kids in Community program at St. Stephen's Church in Lynn.



PHOTO: Maria Plati

### Students for Peace act to opt out

Bishop M. Thomas Shaw, SSJE (second from left) and State Representative Byron Rushing of St. John St. James Church in

Roxbury (second from right) joined Efrangely De La Cruz, a Health Careers Academy student, (at microphone) and Greater Boston Students for Peace, a coalition opposing the war in Iraq, at a rally at Boston City Hall on June 1 to protest military recruitment in public schools. The student group, based at St. Stephen's Church in Boston and assisted by St. Stephen's vicar, the Rev. Timothy Crellin, collected more than 1,000 signed opt-out cards from their peers. "You all have done a remarkable job and taken a step to do something positive about working against war and the destruction that's going on in Iraq. From the bottom of my heart I want to thank you for all you've done," Shaw said.



PHOTO: John Dairan

### June Jubilee times two for AIDS relief in Africa

For three years now, the congregations that make up the diocese's Alewife Deanery have organized a June Jubilee pledge walk along the Minuteman Bikeway—with teams starting at both ends and meeting in the middle at the Church of Our Redeemer in Lexington (pictured) for outdoor activities and worship. Even though organizers were

still tallying the proceeds at press time, they said at least \$20,000 had been raised at this year's June 23 event for HIV/AIDS care in Africa, a diocesan mission priority.

"The day was blessed with incredible weather, and we all had a wonderful time," reported Alewife co-convenor David Miller. He estimated that more than 100 people participated from parishes in at least three deaneries. "Bishop [Gayle] Harris gave a moving and inspiring reflection during the worship and challenged everyone to bring another person next year." The date's been set: June 7, 2008.

This year, Cape Cod and South Shore parishes stepped out under the June Jubilee banner with a pledge effort of their own—a Cape June Jubilee on June 10 for bikers, walkers and rollerbladers along the Cape Cod Canal.

Confirmation class members and their mentors at Christ Church in Plymouth were the primary organizers. Last year's class raised more than \$2,000 for diocesan AIDS care projects in Africa by organizing a small-scale parish walk, and so they decided to "go bigger and better" this year by inviting neighboring parishes to join the effort, according to the Rev. Ted Cole, the assistant rector of Christ Church.

"It's been exciting for our parish to see these kids, our oldest high school youth, step up and be part of something like this," Cole said just before the event.

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Episcopal News

## Attleboro

*continued from page 13*

"It seemed a fitting and symbolic event that the first baptism in the 'new All Saints' Episcopal Church' was of the descendant of a previous and much-loved rector," Underhill said.

*"I am confident that  
with these lay  
ministries developing,  
the parish will be  
able to continue its  
growth into the fall."*

On Trinity Sunday, Mark Engelhardt, music director at Grace Church in Salem, brought the choir "Magnificat" to All Saints' to sing Evensong.

And, on May 5, Bishop Bud Cederholm confirmed six young people and one adult from All Saints' during a Taunton River Deanery confirmation liturgy at Grace Church in North Attleboro.

All Saints' members have re-formed a parish choir and are teaching children in religious education, leading

a youth group and serving as eucharistic visitors to the home-bound.

In June the parish organized a successful yard sale to help raise funds for the ambitious program ahead: plans are underway for a welcome ministry to bring newcomers into the parish community, a publicity program and preparations for the fall start-up of Sunday school.

"The Holy Spirit is alive here at All Saints' Episcopal Church. The parish can feel it and so can the vestry as we work to do God's work and to help the parish grow, both in attendance and outreach," said Jane Merkle, who is serving as co-warden alongside Bill Romaniuk. "I thank God for the people who have stepped forward to take on different jobs to help."

Added Underhill: "I am confident that with these lay ministries developing, the parish will be able to continue its growth into the fall." Underhill will continue to oversee the parish until the appointment of a longer-term priest-in-charge, expected sometime before Labor Day. ●

—*Maria Plati*

## Commencement

*continued from page 14*

[Bishop James Kelsey, 54, died in a June 3 road accident near Shingleton, Mich.; he was returning from a parish visitation. A memorial Eucharist was held June 8 in Marquette, Mich.]

Making the presentation to Kelsey, Dr. Fredrica Harris Thompsett, Mary Wolfe Professor of Historical Theology, listed his many roles in initiating shared and collaborative ministry in the Diocese of Northern Michigan and elsewhere and said the faculty was recommending him "for his prophetic leadership in supporting the baptismal ministry of all Episcopalians and for the diocese's work in helping to transform congregations from being communities gathered around a minister to ministering communities." ●

—*Nan Cobbeyl/  
Episcopal News Service*

*www*

Photos and Archbishop Ndungane's commencement address are available on Episcopal Divinity School's Web site, [www.eds.edu](http://www.eds.edu).

## New Bedford

*continued from page 14*

"We were proud to be a part of our church's ability to quickly reach out and help those who need help and have very few places to get the help they need," said the Rev. Rebecca Blair, Rector of St. Andrew's Church.

"I was impressed with the response of ERD, Bishop Shaw and staff at Episcopal City Mission to this desperate situation," said the Rev. William J. Bradbury, Rector of Grace Church. "Their quick action touched hundreds of lives with the love of Christ at a time people were feeling vulnerable, afraid and hated. We are blessed to have such proactive leadership in the church."

The collaborative's second phase of support is to allocate \$50,000 for housing for families impacted by the immigration raid. Funds will be prioritized to help families facing evictions and to support the combining of households in order to create more sustainable housing options. ●

—*Maria Plati*

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Learn more about the work of Episcopal Relief and Development and how individuals, parishes and dioceses support its work at [www.er-d.org](http://www.er-d.org).

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## CLERGY CHANGES AND APPOINTMENTS

**The Rev. Paul Bresnahan** was appointed priest-in-charge of St. Peter's Church in Salem, effective Jan. 14.

**The Rev. Tom Callard** has resigned as vicar of St. Luke's Church/San Lucas in Chelsea as of Feb. 6.

**The Rev. Julie Carson** has been called as rector of St. Andrew's Church in Framingham, effective March 19.

**The Rev. Kendrick Child** has retired from St. Augustine's Church in Lawrence as of Dec. 31, 2006.

**The Rev. Karen Coleman** has been appointed priest-in-charge of Trinity Church in Randolph, effective at the end of July.

**The Rev. John DeBeer** was appointed priest-in-charge of St. Mark's Church in Burlington, effective Dec. 10, 2006.

**The Rev. Lily deYoung** has been called as rector of the Church of Our Saviour in Arlington.

**The Rev. William Eddy** has been appointed interim at St. Paul's Church in Nantucket, effective March 18.

**The Rev. M. Lee Ferry** has resigned as assistant priest in the Bristol Cluster as of December 2006.

**The Rev. Marsha Hoecker** has been called as rector of Trinity Chapel in Shirley, effective Dec. 3, 2006.

**The Rev. Martha Hubbard** has been called as rector of St. Paul's Church in Newburyport, effective Aug. 1.

**The Rev. Jennifer Hughes** has resigned as priest-in-residence at Christ Church and Iglesia de San Juan in Hyde Park as of Dec. 31, 2006.

**The Rev. Joel Ives** has been called as rector of the Church of Our Saviour in Brookline, effective Jan. 2.

**The Rev. Steve Jacobson** has been appointed interim at St. Gabriel's Church in Marion, effective April 29.

**The Rev. Craig Loya** has resigned as priest-in-residence at St. Martin's Church in New Bedford and the Church of the Good Shepherd in Fairhaven as of Dec. 31, 2006.

**The Rev. Todd Miller** has been called as rector of Trinity Church in Newton Centre, effective Dec. 1, 2006.

**The Rev. Edward Parrott** has been appointed interim of St. Paul's Church in Lynnfield, effective Jan. 28.

**The Rev. Nat Reece** has retired from Trinity Church in Bridgewater, effective May 15.

**The Rev. Joyce Scherer-Hoock** has resigned as priest-in-charge of St. Paul's Church in Peabody, effective May 6, to accept a call as director of Christian education at St. Anne's-in-the-Fields Church in Lincoln.

**The Rev. Richard Stowe** has retired as rector of St. Paul's Church in Lynnfield as of Jan. 14.

**The Rev. Michele Torres** has resigned as priest-in-charge of Grace Church in Everett, effective Dec. 31, 2006.

**The Rev. Roy Tripp** has been called as rector of the Church of St. John the Evangelist in Duxbury, effective June 1.

**The Rev. William Underhill** has been appointed interim priest-in-charge at All Saints' Church in Attleboro, effective Feb. 4.

**The Rev. Stephen Voysey** has been called as rector of St. Peter's Church in Weston, effective Dec. 15, 2006.

**The Rev. Elizabeth Wheatley-Dyson** was appointed priest-in-charge of St. Andrew's Church in Hanover, effective Feb. 11.

**The Rev. Bailey Whitbeck** has been appointed interim priest-in-charge at Trinity Church in Bridgewater, effective June 1.

**The Rev. Joseph Wilkes** was appointed priest-in-residence at St. Andrew's Church in Methuen, effective Jan. 1.

**The Rev. Priscilla Wood** has retired as priest-in-residence of Christ Church in Medway as of May 1.

**The Rev. Robert Woodroffe** has retired as rector of St. Gabriel's Church in Marion, effective April 15.

**The Rev. Dee Woodward** has resigned from Trinity Church in Randolph, effective April 8, and has been appointed priest-in-charge of the Church of the Good Shepherd in Reading, effective April 22.

*This report is provided by the Office for Congregational Development and reflects changes between December 2006 and May 2007.*



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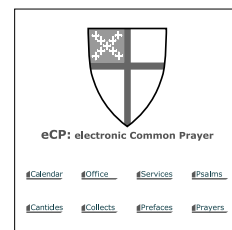
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"We support the Diocesan Annual Fund because we believe in our Bishops and the initiatives that have resulted through their leadership. As a family, we have benefited from these initiatives in our parish life at St. Anne's-in-the-Fields in Lincoln, through the youth ministry programs that Kate and Connor have been able to participate in, and through the Barbara C. Harris Camp & Conference Center, where Matt will be for part of this upcoming summer. We also feel that outreach programs like the Jubilee Ministry are of critical importance to us as members of this Episcopal Diocese as well as the larger Anglican community."

*The Flanagans (Left to right: Connor; Kate; Matthew; Mark and Laurie)*



"The Diocese has an important mission in supporting congregations by providing training, leadership, and, when necessary, financial support. Supporting the Diocese through the Annual Fund helps the bishops fulfill our Christian mission – in the inner-city areas of our Diocese, and in places of dire need such as the areas working to recover from the effects of Hurricane Katrina."

*Karen and Robert Bettacchi*



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