

TEPISCOPAL TIMES

WINTER 2007-2008

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Herewith: our non-stewardship stewardship issue, by which we mean that, in the features that follow, stewardship is not reduced to a synonym for the annual parish pledge campaign. Instead, it finds fuller expression in examples of individuals, congregations and communities choosing ways of grateful and generous living, in the recognition that everything entrusted to us is a gift from God.*

Or, put another way, it's kind of like the "Hokey Pokey" song, Bishop Bud Cederholm says (page 3): You put your whole self in "to the heart of God's unconditional love" in order to put your whole self out "into the world as an offering."

It's what the ongoing mission partnerships on the Gulf Coast are all about: offerings of time, talent and treasure collectively making a difference in a hurricane-ravaged region where some 200,000 people are still waiting to return home. The Rev. Jane Bearden, a Massachusetts priest serving a two-year residency in Biloxi, Miss., shares some lessons she's learning as she works to bring partners together



PHOTO: Maria Plati

A clown entertained families gathered on Dec. 9 at Grace Church in Lawrence to raise money for their new community help line. See page 8 for more.

for the sake of rebuilding lives and communities more than two years after the storm (page 4).

St. Mark's Church in Foxboro shares a story about a most extraordinary gift from neighbors in need that kept on giving, all the way to Mississippi and back (page 5). And members of Grace Church in Lawrence partner with others in order to be on call against violence in their community. Says good steward Grace Corporán: "It's good to give time for someone else."

When the Episcopal Church's presiding bishop, Katharine Jefferts Schori, testified on global warming before a Senate committee in June,

she described stewardship of the environment in the context of the scriptural imperative of loving one's neighbor (page 6), and Colette Wood takes it up with some advice and resources to help families practice this very thing at home (page 7).

We give the last word to Bruce Rockwell (page 14), a neighbor in the Diocese of Western Massachusetts, who witnesses to the power of seven questions that saved his spiritual life. He reminds us of Jesus' parable of the rich fool who was obsessed with building bigger barns in which to hoard his abundant crops.

Clowns and fools of various sorts show up throughout this non-stewardship stewardship issue. Coincidence? Spend a few moments in the wheelbarrow with Bishop Cederholm's fools for Christ (page 3), and then you decide. ●

**The canon evangelist at the Cathedral Church of St. Paul in Boston, Steven Bonsey, explains stewardship this way in his booklet, "A Reluctant Giver's Guide to the Practice of Stewardship (or, Tithing for Fun and Profit)"—which also includes a helpful tip about cheese balls. Copies are available by contacting Amy Cook in the diocesan Resource Center (617/482-4826, ext. 645 or acook@diomass.org).*

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Featured throughout this issue of the Episcopal Times are watercolor paintings by artist Kathrin Burleson. She says that she seeks through her work to explore the sacred and the interconnectedness of all of creation. She is an associate of the Community of the Transfiguration and a founding member of Sts. Martha and Mary Episcopal Mission in Trinidad, Calif. She and her husband Michael live in Trinidad with an African gray parrot, a Corgi, a calico cat and two pygmy goats. She can be contacted at artist@kathrinburleson.com (www.kathrinburleson.com).

On the cover:

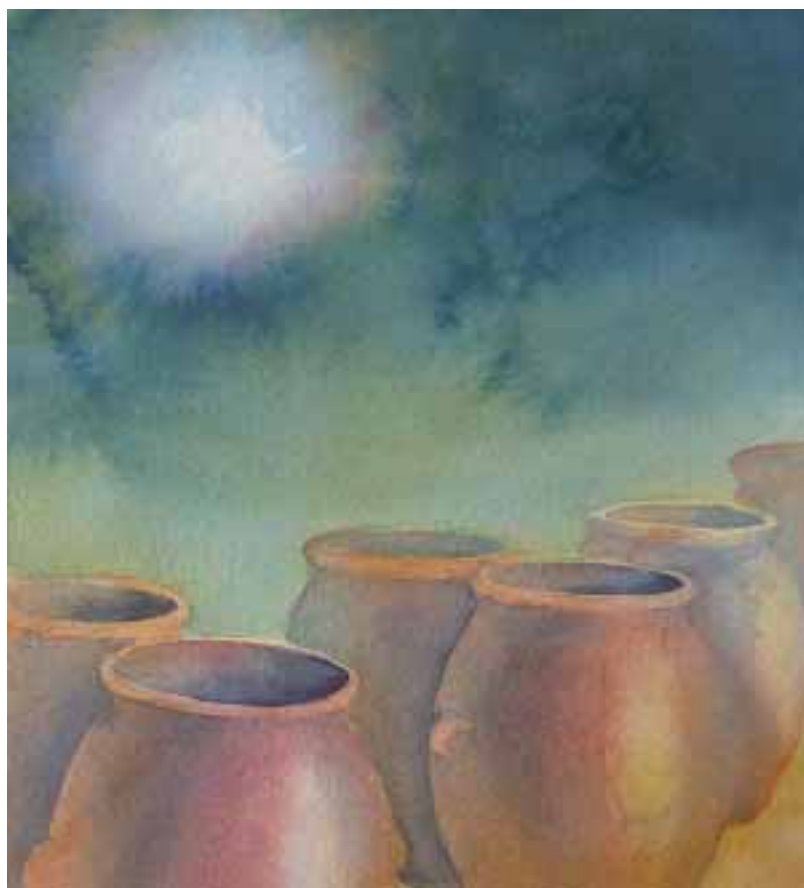
"Epiphany Times Three" 2007 by Kathrin Burleson (watercolor on paper 8" x 10") Reprinted with permission.



Put your whole self in

A message from the Bishop

THE RT. REV.
BUD CEDERHOLM,
BISHOP
SUFFRAGAN



"The Wedding" from "Epiphany Triptych"
by Kathrin Burleson, 2007 (watercolor on paper 8" x 10"). Reprinted with permission.

I used to be a Christian clown. (My wife, Ruth Ann, says I still am sometimes.) Christian clowns are trained to use mime to reveal deeper truths about ourselves, faith, the church and God. As fools for Christ, Christian clowns challenge our traditions, our assumptions and our conventional ways of thinking.

One particular mime has stuck with me all these years. At the Offertory, behind the folks bringing forward to the altar the filled offering plates and the bread and wine of the Eucharist, one clown came down the aisle pushing another clown in a wheelbarrow. No explanations were needed: in response to the Word of God and in preparation for receiving the gifts of God at the Eucharist, we offer our whole selves to God—not just our money. Clearly the clowns were saying without words what the “Hokey Pokey” song celebrates: “You put your whole self in...” in thankfulness and joy for the love of God in Christ Jesus for us and the blessings we have received in life and creation through God’s unconditional love for all.

A few years ago, a speaker at a clergy conference reminded us that the faith journeys of disciples of Jesus Christ are about moving from commitment to surrender. He boldly proclaimed that commitment is my best effort; surrender is giving up and letting God do God’s work through me. Commitment is my best effort; surrender is God’s competency working in me. Commitment is me trying; surrender is me trusting. Commitment is me working for Christ; surrender is Christ working through me. Commitment is me striving; surrender is me submitting. Commitment leads me to self pride; surrender leads me to glorify God.

In most congregations in the fall of every year, we talk about making a pledge commitment of time, talent and, of course, money to God. That commitment of money shows up in the offering plate, often accompanied by the thought that it helps balance the church budget. But what if, when the celebrant holds up the offering plate at the altar, we saw, instead, ourselves in that plate—our whole selves surrendered to God as an offering of thankful trust and faith in God and in God’s purposes for our lives and for God’s church? Is this not what Jesus taught and

*The Offertory
will always
remain one of
my favorite
parts of worship,
for an Offertory
rich in signs,
songs, symbols
and varied
voices and
offerings invites
us all to be fools
for Christ.*

lived—a surrendered life? God offers us sacred food and spiritual sustenance in Christ’s Body and Blood as grace to live a surrendered life, knowing how really hard that is.

Sometimes I think the Offertory is becoming less about surrender of our whole selves and more about a striv-

ing toward commitment of money only, and that leaves little room for God’s grace and spirit to transform our hearts and lives. Pleas for money often become messages for maintenance and survival and not invitations to give ourselves to mission and trust in God. When this happens, we and the church need to renew and reimagine the Offertory for ourselves and our congregations. We learn from Christ’s proclamation to the rich young ruler, whose possessions prevented him from giving his whole self and heart to Jesus, that with God and the help of God’s community of faith “all things are possible.” We learn that humility and surrender are the core values of Christian discipleship and leadership.

You won’t see many wheelbarrows with people in them in church on Sundays. What we do see in vital and viable congregations are faithful followers of Jesus Christ seeking, with God’s help and the help of their Christian community, to make an offering of themselves: choir members and service ministers offering their time and talents to the glory of God; people practicing proportionate giving, seeking to tithe and thankfully putting their offering in the plate; children making their offerings of time and talents, bringing song, art and prayers to the worship from Sunday school; and, when announcement time is seen as part of the Offertory, people sharing grace-filled moments in their lives as they are invited to share a brief story or example of mission, stewardship and blessing.

When the congregation gets to add its voice in sacred song as the money, bread and wine come to the altar after the choir’s anthem, there is a joyous exclamation point in the service before the prayer of consecration. The Doxology (if it is still sung) reminds us with stirring words and melody that the Offertory is our time to praise and thank the Trinity for all our blessings: “Praise God from whom all blessings flow...” Singing hymn 707 touches our hearts and souls: “Take my life, and let it be consecrated, Lord, to thee;... Take my hands, and let them move at the impulse of thy love; take my heart, it is thine own; it shall be thy royal throne... Take my will, and make it thine; it shall be no longer mine. Take myself, and I will be ever, only, all for thee.”

The Offertory will always remain one of my favorite parts of worship, for an Offertory rich in signs, songs, symbols and varied voices and offerings invites us all to be fools for Christ. As the “Hokey Pokey” song goes, “you put your whole self in” to the heart of God’s unconditional love in order to, as the rest of the song goes, “put your whole self out” into the world as an offering, serving Christ in others, surrendering our whole self to God and joining God in God’s mission of reconciling love in Christ Jesus. ●

PATHS TO PARTNERSHIP



PHOTO: Sharon Tillman/Diocese of Maryland

Signs at Camp Coast Care in Long Beach, Miss., tell the story of hurricane-relief volunteers from across North America and 16 different countries.

Prayers, presence, partnership: New Orleans mission makes way for extended outreach

By Tracy J. Sukraw

Next to the exit sign at the door of St. Anna's Church in New Orleans is another sign that reads: You are entering your mission field.

Bishop Bud Cederholm noticed the sign while visiting St. Anna's with a diocesan group in June, and it made an impression on him.

St. Anna's is a small but diverse working-class, Anglo-Catholic parish, he said, located in a historic neighbor-

hood, situated between the wealthy and the poor, the French Quarter on one side and the Ninth Ward on the other. Poverty and violence are right outside St. Anna's doors, and so that's where her mission is rooted and her ministries growing.

Weekly, he said, as part of a ministry of public witness and prayer, members place flowers on the police commissioner's desk, one for each person murdered since the last visit.

St. Anna's has a special ministry to

meet the needs of the city's struggling musicians: a community supper combined with a worship service, health clinic and concerts that provide paying gigs.

With the neighborhoods around St. Anna's repopulating with poor and marginalized residents, many of whom have no access to medical care within the city and cannot travel to other places in search of it, St. Anna's started operating a mobile medical clinic out of an RV. Parishioner and registered nurse Diana Meyers runs it. Start-up funding came from

Episcopal Relief and Development, the Diocese of Louisiana and numerous other churches and groups; their names are emblazoned on the back of the vehicle.

Herself depleted by Katrina, St. Anna's somehow manages to do all of this with very little. That "somehow," Cederholm says, has a lot to do with a clear-eyed, post-storm sense of mission and the wisdom to not go it alone.

"We were urged to talk to congregations in New Orleans and find out what they've learned about involvement in mission since the hurricane," Cederholm said. "Our whole group was inspired by the passion and commitment that congregations have for reaching out to people outside their church, even when they don't have the resources in hand to do it."

His list is long, one story after another about need and provision.

There's the newly planted congregation, the Church of All Souls, making its home in a former Walgreens drugstore in New Orleans's lower Ninth Ward and ministering with neighborhood families trying to return home.

There's St. Luke's on Dorgenois Street; it cannot afford a rector but is providing significant educational, social and recreational services and advocacy for city youth.

The Jericho Road Project, an

continued on page 13

Redeemer and her partners gather around hope

The Rev. Jane Bearden's first work after Hurricane Katrina was in a Red Cross morgue in New Orleans.

Just over two years later, Bearden is still serving on the Gulf Coast, but from a more hopeful post at the Church of the Redeemer in Biloxi, Miss. She's starting to see new life taking hold, but not without a struggle.

"Right after the storm, the needs were very basic: food, shelter, mucking out. New Orleans was affected in particular ways because it had more population density, while the Mississippi coast sustained many more miles of devastation," she explained in an October phone interview.

Inland infrastructure, like streets and sewers, are still being rebuilt. "We're talking about a 10-year recovery. The people orchestrating the recovery are also the people who experienced loss and are grieving and struggling to get back into their own homes.

"The resources just aren't there, and we're seeing development and the tourist trade versus community needs, and a political situation where the poor are marginalized by the very institutions that are supposed to assist them. Those who are poor or without English language skills are especially disadvantaged.

"Two years down the road, so many people ask, 'Why aren't you recovered yet?' that you begin to wonder yourself. Fatigue and stress set in. So any time a volunteer group comes down, it gives you a shot in the arm. People on the Gulf Coast understand, 100 percent, that if not for the volunteers from the faith communities, we would not be anywhere near where we are."



PHOTO: Courtesy of Jane Bearden

The Rev. Jane Bearden (left) with friends and partners at her home base, the Church of the Redeemer in Biloxi.

Bearden, a Louisiana native, is serving an unusual, two-year residency in Biloxi sponsored by her home diocese of Massachusetts. Her duties are divided between coordinating mission trips and outreach from Massachusetts and serving as a priest associate at the Church of the Redeemer. There, she leads a growing youth group and helps pastor a community still dealing with the aftershocks of Katrina.

Redeemer, she said, is in the midst of "an amazing transformation."

Situated across the road from the Mississippi Sound, Redeemer has twice been demolished by storms: Hurricane Camille in 1969 and then Katrina, which left the congregation worshiping outdoors near the girders that were all that remained of their buildings.

Now, the congregation is operating out of a rebuilt parish hall.

continued on next page

PATHS TO PARTNERSHIP

Bearden said the congregation has been moving steadily since the storm from merely supporting community needs with its checkbook to opening its doors to groups with no place to gather. Among them is the Steps Coalition, an advocacy group active in affordable housing, environmental and human rights issues.

“We’re trying to bloom where we’re planted by going to organizations doing social justice work in the community and saying: You’ve got the expertise and we’ve got the space. Let’s work together. This place is hopping almost seven days a week now.”

What happened?

“What happened is that a new breath of air came in. When there’s hope, people gather around it. I think that’s how churches grow and how God’s kingdom grows. It’s happening here.”

Bearden shared some of the lessons she and Redeemer are learning about partnership:

“Give everyone opportunities to reveal their passion, and then look for places of intersection. When partnership grows, both partners are built up and become stronger.”

Don’t try to do it by yourself, she said. “Get a group together. Partner with somebody down here. Find a way to work with people, stand with them rather than fix something for them. The relationships that we build are more important than anything.”

She also encourages thinking beyond one’s own front doors: “Maybe you don’t just partner with Episcopal churches. Maybe you gather people from other denominations and faith communities and make a mission trip together. If you limit yourself to what you know how to do, there’s no growth.” ●

—Tracy J. Sukraw

To learn more:

Check out the “Gulf Coast Mission Planning Guide” and other stories and resources posted at www.diomass.org (see “Gulf Coast Recovery” under “Our Mission”).

The Rev. Jane Bearden’s blog at <http://gulfoastpartnership.blogspot.com> offers her on-the-ground impressions of mission work on the Gulf Coast.

For information about making a mission trip or other Gulf Coast outreach, contact the Rev. Jane Bearden at (228) 385-8383 or gulfoast@diomass.org.



PHOTO: Courtesy of St. Mark's Church, Foxboro

Parents and youth from St. Mark's Church in Foxboro after counting up a most extraordinary gift.

A story about a most extraordinary gift and how it kept on giving

By Sandra Cordes-Vaughan

Around two years ago, a small group of high school students at St. Mark's Church in Foxboro began raising money to make possible a summer 2007 mission trip to the hurricane-affected Gulf Coast. There were the typical fundraisers: a spaghetti supper, bake sales, bottle drives and so on. Then, one Sunday morning last spring, the most inspirational and powerful thing happened.

Most of the students were either serving at the altar or sitting with the congregation. When it came time for announcements, the deacon, Ron Tibbetts, pulled out a heavy-looking canvas sack and walked to the front of the church. Everyone wondered what could be in the bag. Ron then told one of his many stories about Neighborhood Action, a non-profit organization operated from the basement of the Church of St. John the Evangelist on Bowdoin Street in Boston. Neighborhood Action serves the needs of homeless people in Boston, providing a variety of services and meals toward the goal of helping people gain control of their lives. Ron is the executive director.

The sack was full of money: pennies, nickels, dimes, quarters, dollar bills and even a 20-dollar bill. Once a week during meals at Neighborhood Action, Ron had been telling the story of the six teens from Foxboro who were inspired to serve their church and act on their faith by traveling to Mississippi to help people rebuild their homes, and then he passed a coffee can around to these folks who did not even have homes of their own. He asked these homeless people to help build homes for others, and they opened their

hearts and pockets with generosity. They helped St. Mark's by raising \$135.10 in just a few weeks. They filled those cans with the few coins and bills they had at hand, a most extraordinary gift.

The youth promised Ron that they would bring photos and news from the trip back to these generous people, and they did. It was an opportunity for them to meet and say thank you.

While in Mississippi, the students stayed at Camp Victor with approximately 60 other young people from other parts of the United States, and even some from Belgium. The St. Mark's kids in turn told others during evening prayers of the generous gifts of faith and inspiration that they had received from the people at Neighborhood Action and how those gifts had strengthened their own conviction to help people on the Gulf Coast.

Melissa Read, one of the adult organizers of the trip, said: “That people with so little could contribute so much was a powerful lesson—that we all can give and help those in need, even if we too are in need.”

As Ron Tibbetts explained, people who are homeless are seldom asked to do anything, including pray for others or contribute to others in need. The act of asking them to support others, he noted, shows them that they are valued as fellow humans and fellow participants in society. This was a second powerful lesson: the act of asking others to contribute as they are able is an inclusive act that serves everyone's need to give. ●

Sandra Cordes-Vaughan is a member of St. Mark's Church in Foxboro.

PATHS TO PARTNERSHIP

Presiding bishop's Senate testimony on global warming:

A call to a fuller understanding of the scriptural imperative of

Loving our neighbor

At a June 7 hearing before the U.S. Senate's Environment and Public Works Committee, the presiding bishop of the Episcopal Church, Katharine Jefferts Schori, described global warming as "one of the great human and spiritual challenges of our time." An excerpt from her written testimony follows.

God has not given us a spirit of fear, but power, and of love, and of a sound mind.

(2 Timothy 1:7)

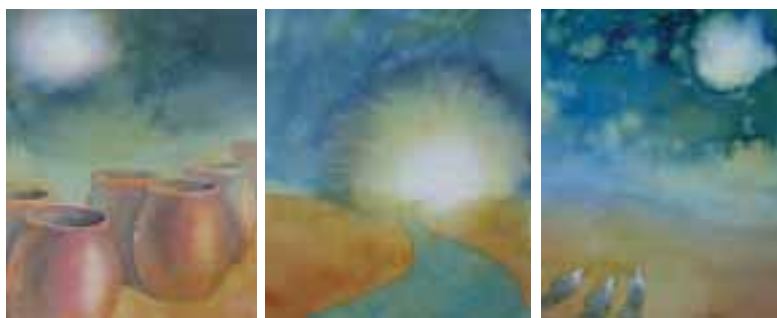
Before my ordination to the priesthood, I was an oceanographer, and I learned that no life form can be studied in isolation from its surroundings or from other organisms. All living things are deeply interconnected, and all life depends on the life of others. Study of the Bible, and of the Judeo-Christian religious tradition, made me equally aware that this interconnectedness is one of the central narratives of Scripture. God creates all people and all things to live in relationship with one another and the world around them. At the end of the biblical creation account, the writer of Genesis tells us that "God saw everything that He had made, and indeed, it was very good."

...The crisis of climate change presents an unprecedented challenge to the goodness, interconnectedness and sanctity of the world God created and loves.

...As one who has been formed both through a deep faith and as a scientist, I believe science has revealed to us without equivocation that climate change and global warming are real, and caused in significant part by human activities. They are a threat not only to God's good creation but to all of humanity. This acknowledgment of global warming, and the Church's commitment to ameliorating it, is a part of the ongoing discovery of God's revelation to humanity and a call to a fuller understanding of the

scriptural imperative of loving our neighbor.

...Each one of us is connected to those who are just now beginning to suffer from the consequences of climate change and to those living generations from now who will either benefit from our efforts to curb carbon emissions or suffer from our failure to address the challenge which climate change presents.



"Epiphany Triptych" by Kathrin Burleson. Reprinted with permission.

'Ultimately, Scripture is an account of relationships: the bond of love between God and the world, and the interconnectivity of all people and all things in that world.'

...I join many of my colleagues and many of you on this committee in sharing a profound concern that climate change will most severely affect those living in poverty and the most vulnerable in our communities here in the United States and around the world. I want to be absolutely clear: inaction on our part is the most costly of all courses of action for those living in poverty.

...Over the past five years, Americans have become increasingly aware of the phenomenon of global poverty—poverty that kills 30,000 people around the world each day—and have supported Congress and the President in making historic commitments to eradicating it. We cannot triumph over global poverty, however, unless we also address climate change, as the two phenomena are intimately related. Climate change exacerbates global poverty, and global poverty propels climate change.

...This relationship between deadly poverty and the health of creation was not lost on the world's leaders when, at the turn of the 21st century, they committed to cut global poverty in half by 2015. Their plan, which established the eight Millennium Development Goals, included a specific pledge of environmental sustainability. This year marks the halfway point in the world's effort to achieve these goals,

and while progress has been impressive in some places, we are nowhere close to halfway there. Addressing climate change is a critical step toward putting the world back on track.

...Science, regardless of the field, is the pursuit of answers to questions that scientists raise in observing creation. While there may be great debate about how to deal with climate change, in fact the answer is known and the solution is clear. We must reduce carbon dioxide emissions. I find hope in this because it means the solution is simply good leadership and vision. And I am reminded by the Book of Proverbs that where there is no vision, the people perish.

In addressing climate change, Congress already has many of the necessary tools—through existing programs and resources that could aggressively help those with limited means to adapt to climate change.

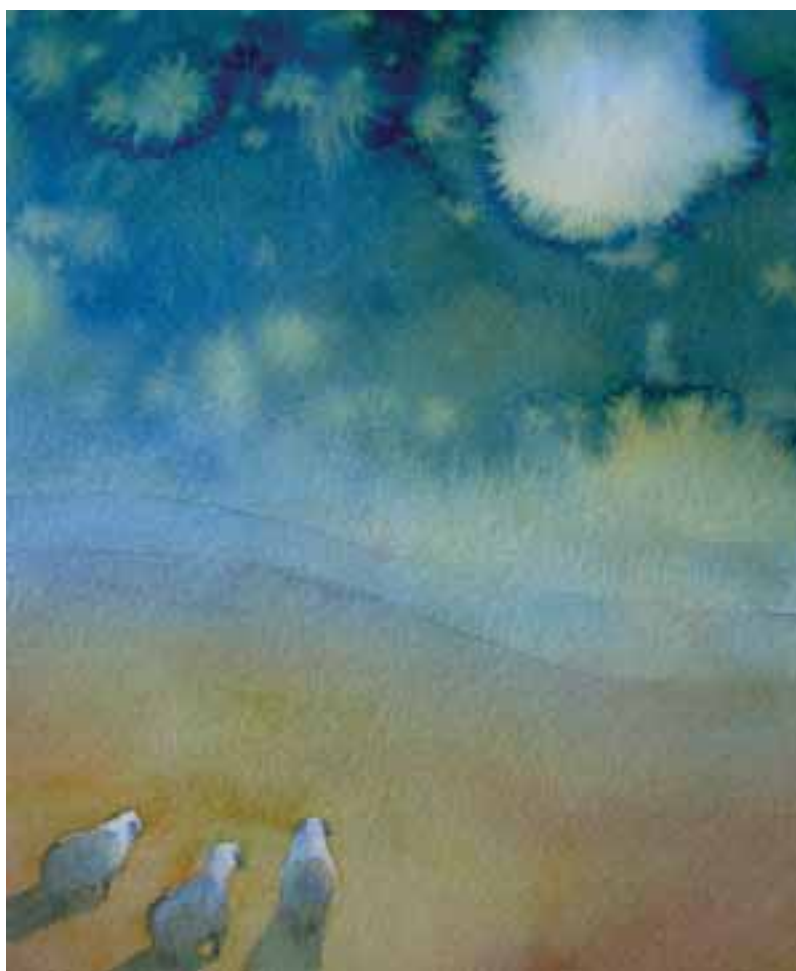
Tax policy can be adjusted and targeted to encourage middle and low-income taxpayers to take advantage of new technologies or to adjust to potentially higher energy costs. The Low Income Home Energy Assistance Program could be fully funded and expanded where necessary to protect the neediest among us. Other policy options include a cap and trade system with a directed revenue stream that could be used to help vulnerable communities to access new technologies, equipment or appliances.

In the spirit of our nation's historic entrepreneurial and innovative prowess, we can also find opportunity to lead the world with new technologies, renewable sources of energy and innovations not yet dreamed of that will allow for new markets, new jobs, new industries and the ability to provide job training and transition for American workers as we move away from the use of fossil fuels.

...I will close where I began, by recalling the scriptural account of creation and God's proclamation that each piece of it was good, and that the whole of it—when viewed together and in relationship—was very good. Ultimately, Scripture is an account of relationships: the bond of love between God and the world, and the interconnectivity of all people and all things in that world. It is only when we take seriously those relationships—when we realize that all people have a stake in the health and well-being of all others and of the earth itself—that creation can truly begin to realize the abundant life that God intends for every one of us. ●

www

The full text of the presiding bishop's Senate testimony is available at www.episcopalchurch.org/presiding-bishop (see "Statements and Articles" under "Spreading the Word").



"The Star" from "Epiphany Triptych" by Kathrin Burleson, 2007 (watercolor on paper 8" x 10").
Reprinted with permission.

Making the link

By Colette Bachand-Wood

In my hometown of Scituate, we had a communitywide water ban in August due to the lack of summer rain. Our reservoir was drying up, ponds were emptying and streams were coming to a standstill.

This became a challenge when town officials informed residents that use of outdoor watering hoses was banned. What about the garden, we thought, the vegetables, the pretty potted plants and the lawn? What, no running through the sprinkler? No hose fights with Dad?

As I explained this "hardship" to our children one night, I was reminded of many things that I know about water in our world. I know that for many mothers in other places, having fresh water means an hour's walk twice a day to get it. The organization Charity, which provides drinking water in poor countries, reports that, "Of the 42,000 deaths that occur every week from unsafe water and a lack of basic sanitation, 90 percent are children under 5 years old."

Running to my faucet to fill a pan with water to make spaghetti that night in August, I figured somehow we would survive this water ban.

As a Christian parent, I spend a great deal of time teaching my girls to love their neighbors, because it is what Jesus taught me. But loving our neighbors becomes a challenge when I consider that how I live as a mother in New England impacts the environment of mothers living in South America, Africa or Mexico. If I am using up resources here, they

have less there. Many in the world live sustainably on earth, but they are mostly people from poor countries, while those of us in wealthier nations contribute to upwards of 80 percent of Earth's degradation. So, as I am teaching my children to love their neighbors, what am I doing about the young mother in Haiti who has to walk three hours a day to make a pot of soup for her babies?

Fortunately, talking to our kids about the environment can be a very exciting and hope-filled conversation. The link between kids and the environment is a natural one; I've never met a kid who didn't like to play in puddles or wonder about the stars. Most schools these days do a great job educating kids about recycling, pollution, conservation and "going green." But it is our job as Christian parents to help them link loving the environment with loving our neighbors.

It is one thing to tell our kids to finish their dinner because there are starving children in Africa, or, for that matter, Quincy or Boston. It is another thing to explain to them that we are walking, instead of driving, to the ice cream shop to cut down on pollution. Children in inner-city neighborhoods suffer from higher incidence of asthma than do suburban kids. How great might it feel for our kids to know their walk for the cone of pistachio might just help a child somewhere else breathe a little easier?

Or what about buying Christmas gifts that also help our neighbors and the earth, from organizations (like Episcopal Relief and Development) that support indigenous mothers' groups in developing countries, or by buying gift cards

through Heifer International that provide chickens to poor families?

We know that our actions speak louder than our words, so we must take a look at what we are doing to show our love of neighbor through our caring for creation. If we are still using harmful pesticides to get a perfect lawn, what message are we sending to our children? If we can afford to do so and are buying "green" products, we should let our kids know why we do it. Once in a while, we should bypass the sale at Kohl's and let our kids know we are sending the \$20 to an organization that is helping the earth.

There is one other thing we can do to help our kids live into Jesus' words about caring for our neighbor by caring for the environment, and that is to stop seeing the environment as a problem, a crisis, an issue. It is not a problem. It is God's handiwork. It, and we, are God's creation. If we can, let's see environmental challenges as God's attempt to reach out from the heavens to meet us, to transform us and help us know God more fully. What if we found that in transforming and healing the earth we would meet God in a way we could have otherwise never dreamed? Looked at this way, we will become energized in our eco-work. Looked at through the eyes of children, who are eternal optimists, the environmental crisis isn't a crisis at all; it is a Divine opportunity to meet God while loving our neighbor. ●

Colette Bachand-Wood is a candidate for the priesthood in the Diocese of Massachusetts and chairperson of the diocesan Committee on Faith and the Environment.

Good Books

A Child of God: Stories of Jesus and Stewardship Activities for Children by Michael Caduto
Old Turtle by Douglas Wood
God Created by Mark Francisco Bozzuti-Jones

Good Web sites

www.earthministry.org
www.webofcreation.org
www.earthday.org
www.nccecojustice.org
www.mipandl.org
www.charityis.org

Good Ideas

Have children in parishes host a "Creation Celebration."
Start a recycling program in the Sunday school classroom.
Plan an Earth Day event.
Have a "Bike to Church Day."

—Colette Bachand-Wood



PHOTOS: Maria Plati

Grace Church volunteers (from left) Yndira Feliz, Migdalia Méndez and Grace Corporán are among the nearly 45 newly trained church and community volunteers answering the new help line.

Linea de apoyo: (978) 682-6004

Grace Church and her partners are on call against violence in Lawrence

If you are a teenager in Lawrence and you have a problem—with drugs, depression or abuse of some kind—or, if you are the parent of one, or a concerned friend, there's now a number you can call, anonymously, to get help: (978) 682-6004.

If you call, you might find yourself speaking with Yndira, or Grace or Migdalia, three of the nearly 45 newly trained church and community volunteers taking calls over the brand new *línea de apoyo*, or help line, set up by Grace Church. They call themselves the Tesoro Youth and Parents Network; *tesoro*, in English, is treasure.



The Rev. Joel Almonó (center back), urban clergy resident, joins in the fun at a Dec. 9 family event organized at Grace Church to raise money for both the new help line and Hurricane Noel victims in the Dominican Republic.

Yndira, Grace and Migdalia, all Grace Church members, know a lot, and they are willing to give a lot, carving out between their jobs and family responsibilities at least four volunteer hours a month, in addition to training time, to answer the help line. They say they do it because they love their community and their church.

"I live in Lawrence and I know the community has violence, between spouses, between youth," Grace Corporán said in an interview at the call room. "If everyone helps a little bit, the community is going to be better for everyone."

Added Yndira Feliz: "As a mother, I would like to be part of change in Lawrence. I want to help the kids who will be the future find it a better place to live. I do it to help them. To help."

Migdalia Méndez nodded encouragingly as the younger women spoke. Then she explained that her stake in this effort is personal because her own family has been touched by drug abuse and HIV infection, some of the same ills that affect callers to the help line. "I have been through those experiences, and I have so much to be grateful for. I believe we

are giving back to God some of what He has given us. I have lived here for 43 years. I love this community. Doing this is a way of serving God and the community at large," she said.

Now it was the other two women who nodded. "It's good to give time for someone else," Corporán said.

Theirs is an old former mill city, now an immigrant city, one of the state's poorest and plagued in recent years by gangs, drugs and domestic violence. (Thirty percent of Lawrence's population of 72,000 is foreign born; 60 percent is Hispanic or Latino and 64 percent speaks a language other than English at home, according to the 2000 U.S. Census.)

"This is certainly needed in the city of Lawrence," Méndez said of the help line.

Calls come in to two designated telephones set up on a table in a basement office at Grace Church. There are numerous pamphlets at close hand for reference—"Cocaine," "Suicide," "Alcohol,"—and a binder containing lists of phone numbers for providers of city and social services.

An important part of their work,

continued on page 15



Clergy and delegates vote during the convention's business session.

PHOTOS: Maria Plati

Diocesan Convention explores “holy partnerships”

“Partnership” was the word of the weekend for the 600 members of the Diocese of Massachusetts gathered for the 222nd annual convention, held Nov. 2-3 at the Royal Plaza Hotel in Fitchburg.

Bishop M. Thomas Shaw, SSJE offered three meditations during the course of the convention that provided prayerful reflection, encouragement and challenge around the convention theme of “Holy Partners in a Heavenly Calling,” taken from Hebrews 3:1.

Throughout the two days, convention-goers learned, through presentations, videos and discussion, about local, national and global mission partnerships. Bishop Suffragan Bud Cederholm announced a new program of \$3,000 challenge grants to help deaneries launch or develop such partnerships.

The diocese’s evolving Gulf Coast partnerships, devoted to post-Hurricane Katrina relief, were spotlighted at a high-spirited benefit dinner Nov. 2 that raised more than \$22,000 to help fund the second year of Massachusetts priest Jane Bearden’s residency at the Church of the Redeemer in Biloxi, Miss. Bearden coordinates mission trips and supports parish and community programs in Biloxi and New Orleans.

Additionally, an offering of \$4,678 was taken up during the convention Eucharist for St. Luke’s Anglican Hospital in Nablus, in Palestine’s northern West Bank.

“The continuing political difficulties and their effect on the economic situation have placed a stranglehold on St. Luke’s Hospital, and it is struggling to function,” Bishop Suffragan Gayle E. Harris told the convention. “Let us remind our sisters and brothers in the Episcopal Church in Jerusalem and the Middle East that we have not forgotten them.”

Longtime convention secretary Leon A. Brathwaite II and Elisabeth Keller and the Rev. Maggie Geller, co-leaders of diocesan Jubilee Ministry AIDS-response projects in Kenya, Uganda and Tanzania, were honored during the Eucharist for their leadership and service.

During its business session, the convention approved three of the five resolutions submitted for its consideration.

One opposes the expansion of gambling in Massachusetts, where the potential legalization of casino gambling is currently a topic of state political debate. While the diocesan measure received the necessary majority, the substantial minority appeared to be evenly split between

those against the resolution and those abstaining.

Another resolution endorses the development of a Spanish-language antiracism training program.

The third asks that resolutions be submitted to the next General Convention of the Episcopal Church to change the June 18 designation for Bernard Mizeki, catechist and martyr, to read “Zimbabwe” instead of “Rhodesia” in the church calendar, *Lesser Feasts and Fasts* and any other Church Publishing Company publications.

The two resolutions not voted upon were referred back to committees for more work.

One resolution encouraged analysis and discussion of the U.S. military—including the morality of its recruitment methods, especially in impoverished neighborhoods—and consideration of “the moral, ethical, theological and legal ramifications of Christian involvement in war.” The resolution spurred heartfelt but wide-ranging debate that led the convention to conclude that the resolution’s specific intent was not clear, and it ultimately voted to send the resolution back to the Peace and Justice Committee.

Another resolution, devoted to the

adoption of a diocesan covenant on congregational vitality, viability and mutual interdependence, was sent back to the Congregational Development and Support Committee without discussion.

“There was a shared sense that more work and conversation was needed around issues of concern before going forward,” interim chief of diocesan staff Jim Gammill explained after the convention.

Elected as deputies to the 76th General Convention of the Episcopal Church were Byron Rushing of St. John St. James Church in Roxbury; Samuel Gould of St. Stephen’s Church in Lynn; Richard H. Vanderlippe of Trinity Church in Concord; Rebecca A. Alden of St. David’s Church in South Yarmouth; the Rev. Ian Douglas of St. James’s Church in Cambridge; the Rev. Jane S. Gould of St. Stephen’s Church in Lynn; the Rev. Mally E. Lloyd of Christ Church in Plymouth; and the Rev. Gale Davis Morris of the Church of the Good Shepherd in Acton. Alternate deputies will be elected next year.

In other business, the convention:

approved a balanced budget of \$7.7 million for 2008;

approved, on second reading, a constitutional amendment entitling each congregation to two convention delegates;

approved, on first reading, two constitutional amendments, one clarifying when amendments become effective and another allowing lay members of Diocesan Council to vote at Diocesan Convention;

approved the addition of a diocesan canon creating a diocesan review committee for the investigation of charges filed under the Episcopal Church’s disciplinary canons (to date the diocesan Standing Committee has acted as the review committee);

and sent condolences to Bishop Mark Hollingsworth of Ohio and Bishop Robert J. O’Neill of Colorado, both formerly priests in Massachusetts, on their respective local teams’ recent American League championship and World Series losses to the Boston Red Sox. “It doesn’t pay to leave Massachusetts,” Shaw quipped. ●

— Tracy J. Sukraw



“Holy Partners in a Heavenly Calling”: “Partnership” was the word of the weekend for the 600 convention-goers gathered for business, worship, learning and discussion about joining one another in local, national and global mission.

www

Go to www.diomass.org to view more photos (see “Multimedia” under “News & Events”) and texts of convention actions (see “Quick Links”).

Bishop Shaw’s convention meditations have been distributed to all congregations on DVD.



Episcopal Life Online PHOTO: Matthew Davies

Bishop Shaw (right) participated in the Sept. 25 media briefing during the House of Bishops meeting in New Orleans, along with bishops (from left) Nathan Baxter of Central Pennsylvania, Frank Brookhart of Montana, Michael Curry of North Carolina, Presiding Bishop Katharine Jefferts Schori, Tom Ely of Vermont and Chilton Knudsen of Maine.

Presiding bishop reiterates 'there will be no outcasts'

The Joint Standing Committee of the Anglican Consultative Council and the Primates of the Anglican Communion (JSC) has found that the Episcopal Church's House of Bishops has "clarified all outstanding questions" to which the communion's primates sought a response by Sept. 30.

Those "outstanding questions" were put to the Episcopal Church's House of Bishops in a Feb. 19, 2007, communiqué issued by the primates (heads of the communion's autonomous provinces). The communiqué requested that the bishops make "an unequivocal common covenant that the bishops will not authorize any rite of blessing for same-sex unions in their dioceses" and "confirm that the passing of Resolution B033 of the 75th General Convention means that a candidate for episcopal orders living in a same-sex union shall not receive the necessary consent unless some new consensus on these matters emerges across the Communion."

The bishops issued their "Response to Questions and Concerns Raised by Our Anglican Communion Partners" from their Sept. 20-25 meeting in New Orleans.

In it, the bishops pledged not to authorize public rites for blessing same-sex unions in their dioceses "until a broader consensus emerges in the Communion, or until General Convention takes further action." And, they made explicit that Resolution B033's reference to

*'It is only by
living in
communion that
we can live
out our
vocation to be
communion.'*

candidates to the episcopate "whose manner of life presents a challenge to the wider church" does include non-celebrate gay and lesbian persons.

The bishops' response also commends a plan for using as episcopal visitors bishops from within the Episcopal Church in circumstances where dissenting diocesan bishops

have sought alternative oversight, and it urges an end to jurisdictional incursions by uninvited bishops. And, the bishops call for unequivocal and active commitment to the civil rights, safety and dignity of gay and lesbian persons.

The JSC's report concludes that the "process of mutual listening and conversation needs to be intensified. It is only by living in communion that we can live out our vocation to be communion."

In his reports to several diocesan groups, Massachusetts bishop M. Thomas Shaw, SSJE said that the House of Bishops' statement "is not a document that will please everyone," citing his own concerns about General Convention's Resolution B033 urging restraint on the consecration of gays and lesbians to the episcopacy. "I believe this will diminish the opportunity for many gifted persons to become bishops in our church," he said

"On the other hand, I am pleased with the very strong statement against the incursion of some bishops across boundaries—incursions that have

continued on next page

Realignments close to home

According to a September update provided by the Episcopal Church's Office of Communication, out of some 7,600 total Episcopal Church congregations since 2003:

- 32 had left the Episcopal Church (the majority of the congregation withdrew, the bishop declared the church abandoned and it is now listed as non-filing/closed)
- 23 had voted to leave the Episcopal Church (a significant number of members, usually including the clergy, have expressed a desire to withdraw)
- 11 had divided (some members, usually including the clergy, have departed and some members remain in the Episcopal Church).

Out of the 194 congregations in the Diocese of Massachusetts:

- The majority of the members of the **Church of the Holy Trinity in Marlborough** and the former rector, Michael McKinnon, have left to affiliate with the Anglican Province of Rwanda's Anglican Mission in America (AMiA). They have reformed as Holy Trinity Anglican Church, and, on Nov. 3, began worshiping in space provided at the First United Methodist Church in Marlborough. For the past three years, episcopal pastoral oversight of Holy Trinity had been delegated by Bishop M. Thomas Shaw, SSJE, at the parish's request, to retired bishop of Newfoundland Donald Harvey. Shaw removed McKinnon Nov. 1 from ordained ministry in the Episcopal Church.

After meeting on Nov. 7 with the small number of remaining Episcopalians, Bishop Bud Cederholm said the expectation is that those members will worship elsewhere while discernment is ongoing in the Concord River Deanery regarding the Episcopal Church's presence in the Marlborough area.

- The majority of the members of **All Saints' Church in West Newbury** and the former clergy there, William Murdoch and Michael Morse, have left to affiliate with the Anglican Province of Kenya, for which Murdoch was consecrated a bishop in August. They have re-formed as All Saints' Anglican Church in Amesbury, where they purchased the former Sacred Heart Roman Catholic Church building. Shaw removed Murdoch and Morse in September from ordained ministry in the Episcopal Church.

At the request of the Episcopalians remaining, Shaw and the Standing Committee converted the parish to mission status under the bishop's direct supervision. Sunday services continue, and Starr Anderson of St. James's Church in Groveland has been appointed lay vicar and pastor. Cederholm said that the remaining congregation hopes to grow and is discerning its future with the help of diocesan consultants and Episcopalians in the surrounding area.

- A significant number of the members of **All Saints' Church in Attleboro** and the former rector, Lance Giuffrida, left in January 2007, having affiliated with the AMiA, and re-formed as All Saints' Anglican Church. A lawsuit filed by the Diocese of Massachusetts for the return of funds alleged to have been improperly appropriated by the departing group was settled to the diocese's satisfaction in August, according to statements released to the media. Shaw removed Giuffrida in October from ordained ministry in the Episcopal Church.

The ongoing All Saints' Episcopal Church has maintained its parish status under the leadership of remaining members and a new priest-in-charge, the Rev. Katheryn Keene, who was appointed in September to succeed the interim priest, the Rev. William Underhill.

- At press time, Cederholm was in conversation with members of **St. John's Church in Franklin**, where a portion of the congregation plans to leave in order to establish an Anglican-affiliated congregation.

—Tracy J. Sukraw

House of Bishops

continued from previous page

occurred here in our diocese.

"I am also pleased with the very strong statement in support of protecting the civil rights, safety and dignity of gay and lesbian persons."

I challenge each one of us to consider who it is we would most like to be rid of. That person, my friends, is the image of Christ in our midst.'

"This is a challenging moment in the life of the Episcopal Church, and our relationship to our fellow Anglicans in the larger Anglican Communion," Shaw said. "Openness and transparency, including the airing of differences, is important to the life of faith lived in community. It's through this type of conflict and discussion that we understand how God is calling us into the future and how the church will respond to the contemporary world."

In an Oct. 16 Webcast, the Episcopal Church's presiding bishop, Katharine Jefferts Schori, acknowledged the mixed reactions to the bishops' statement, saying, "This statement both affirms the church's commitment to the full dignity of gay and lesbian persons and cautions us to wait before their full sacramental inclusion. There is a fundamental tension there that will continue to challenge us all. That is an Anglican stance, unsatisfactory at some level to many, yet it recognizes that the body is larger than any one of us."

"One of my predecessors [Edmond Browning] was fond of saying: In this church there will be no outcasts," she said. "I concur, and I challenge each one of us to consider who it is we would most like to be rid of. That person, my friends, is the image of Christ in our midst. There will be no outcasts in this church, whether because of sexual orientation or theological perspective. God has given us to each other to love and to learn from each other." ●

—Tracy J. Sukraw



Find related and ongoing coverage at www.episcopalchurch.org/elifa.

NewsNotes



PHOTO: Andre Constantini

Cathedral keeps it real

Rappers, musicians, DJs, dancing children and a bishop drew nearly 200 people into the celebration at the Oct. 12 Hip Hop Mass at the Cathedral Church of St. Paul in Boston. Bishop Gayle E. Harris was the celebrant, with support from the artists and clergy of HipHopEMass Inc., a ministry that combines hip-hop culture and Episcopal liturgy.

"The Hip Hop Mass is spiritual, it's uplifting and it's fun," Harris said. "At its core, and at its best, hip hop tells the story of freedom, community and hope. That's the story the church is trying to tell, too. There's no reason why we can't do it together."

Plans for a hip hop Easter Vigil are in the works.



Watch the video: www.diomass.org (see "Multimedia" under "News/Events").



PHOTO: Elaine Bailey

A tree grows in Ramallah

Episcopalians from Christ Church in Andover were part of a group of 30 Jews and Christians making an interfaith pilgrimage to the Holy Land in October. "It was a transforming experience for us all, stretching us in different ways, sometimes beyond our comfort zones, but showing us in the process just how very much we share with one another, in spite of our differences," reports the

Rev. Jeffrey Gill, Christ Church's rector.

He is pictured watering the olive tree that Bishop Suffragan Gayle E. Harris planted at the diocesan-supported Ramallah Housing Project back in April ("Hope Builds Bridges," Summer 2007). "Our visit to Ramallah was one of the highlights—both for the Jews and the Christians," Gill said.

"Speaking for myself, it made my experience of Christ more real, and the importance of his gospel of love, joy and peace all the more urgent," he said of the pilgrimage.



PHOTO: Courtesy of St. Stephen's Church, Lynn

'Hunger No Longer'

A wealth of ways to work toward ending global poverty was offered through "Hunger No Longer," the ecumenical half-day event hosted Oct. 27 by St. Stephen's Church in Lynn. About 75 people gathered to learn how various groups' efforts contribute to realization of the

Millennium Development Goals (MDGs), which the Episcopal Church has adopted as a mission priority. These included the Wunlang School Project in southern Sudan, presented by Franco Majok (pictured here); My Brother's Table, a feeding ministry in Lynn; Circle of Women, an agency working with indigenous women in Mexico; the efforts of the Sisters of Notre Dame to provide sustainable energy in Nigeria and Congo; and the Diocese of Massachusetts Jubilee Ministry's AIDS-relief projects in Kenya, Uganda and Tanzania.

"People reported they found the day encouraging and helpful to them as they tried to determine how to do their part in the work of the MDGs," said the Rev. Matthew Stewart, assistant rector and urban resident at St. Stephen's.

Gordon College, the Boston Faith and Justice Network, St. Mary's Roman Catholic Church and the Greater Lynn Council of Churches co-sponsored the event with St. Stephen's.

In addition to teaching about the MDGs and fostering Christian unity among its diverse participants, the day offered broader lessons about stewardship, Stewart said. "Asking ourselves what we ought to do with all we have is just another way of asking ourselves what are we called to do as followers of Jesus," he said. "And, of course, the Gospel is riddled with mandates to work for the betterment of the hungry, sick, suffering and oppressed. Following Jesus faithfully means giving generously of what we have to the needy of the whole world."

Allan Rohan Crite, a prolific artist of singular character who was often hailed over the years by a generation of local artists, historians and community activists as the dean of Boston's African-American art community, died on Sept. 6. *The Boston Globe* called him "a master of his craft and a treasure of his community." He was 97.

Bishop Barbara C. Harris, retired bishop suffragan of the Diocese of Massachusetts, was the celebrant at the funeral service held on Sept. 15 at Trinity Church in Boston. Final committal in the columbarium of the Church of the Advent in Boston was observed on Nov. 10.

A lifelong Episcopalian, Crite was baptized at St. Bartholomew's Church in Cambridge. His neighborhood church as an adult was St. Stephen's Church in Boston.

Crite was born in North Plainfield, N.J., on March 20, 1910, to Oscar William, an engineer, and Annamae Palmer Crite, who moved the family to Boston's South End while he was still an infant. Mrs. Crite had a strong interest in the arts and, recognizing her son's early talent for drawing, encouraged him in artistic pursuits.

A dedicated churchwoman, she also fostered his devotion to the Episcopal Church.

"Both Mr. Crite and his mother spent so many dedicated years tending to dressing the altars every Sunday morning, first at St. Augustine's and St. Martin's, then later at St. Bartholomew's Church, and sometimes at the Church of St. John the Evangelist on Bowdoin Street," Crite's wife, Jackie Cox-Crite recalls.

"As a very young boy Mr. Crite walked from Dilworth Street to St. Augustine's every morning to assist with the early Mass and served with the Cowley Fathers whom he was very fond of and maintained a lifelong relationship with. He and his mother had a million and one stories and experiences with the Episcopal Church," she said, adding that he wrote most of them down in his daily diaries that date from 1923.

Art as 'a visible prayer'

In its Sept. 8 obituary, the *Boston Globe* described Crite as "a representational artist in a period increasingly ruled by abstraction. And in a century where secular subjects dominated the visual arts, he did some of his most notable work on religious themes. ... Race and religion combined in his work in the many paintings he began executing in the 1930s of biblical scenes in which the figures were black and the settings were inner-city neighborhoods."

A graduate of the School of the Museum of Fine Arts, Crite worked as a Works Projects Administration artist during the Depression, and, from 1940, was for 30 years a draftsman for the Boston Naval Shipyard, all the while making his art, never without a sketchpad, actively painting into the 1970's and producing new drawings well into his 10th decade of life.

Crite frequently described himself as a liturgical artist. "Liturgical art is a visible prayer and a meditation, and an act of adoration of Almighty God," he once said.



PHOTO: Loren Gary

Allan Rohan Crite (1910-2007) at home in 1994

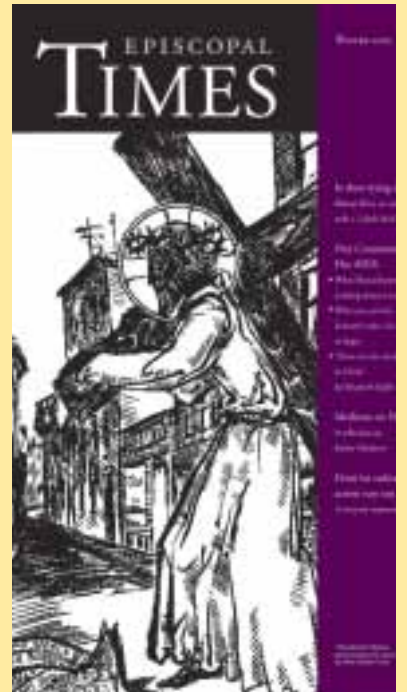
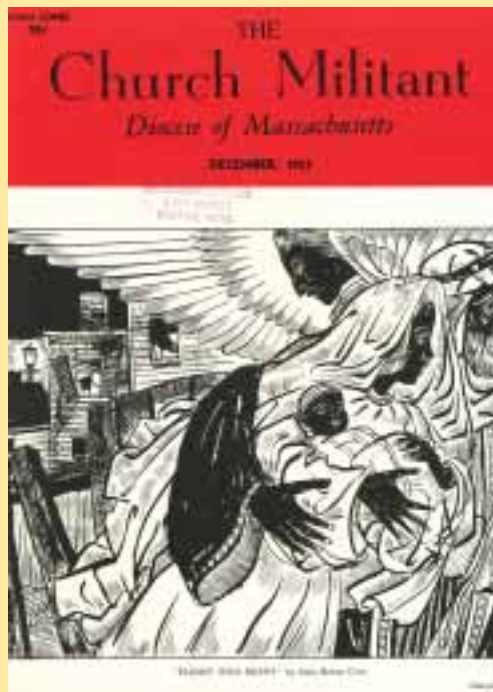
Artist Allan Rohan Crite remembered

ingly and consistently to point to the centrality of the cross of Jesus Christ: that awesome intersection of the sacred with the profane."

Crite's work is held locally in numerous Episcopal churches and in the collections of the Museum of Fine Arts, the Boston Athenaeum, Harvard's Fogg Art Museum, the Boston Public Library and the Museum of the National Center of Afro-American Art, as well as nationally in the permanent collections of the Museum of Modern Art, the Smithsonian Institution and the Corcoran Gallery of American Art, among others.

The Allan Rohan Crite Research Institute and Library has been established and an advisory committee recently appointed to oversee its mission of conserving and preserving Crite's collections, serving as a private reference library and offering traveling exhibition series, according to Jackie Cox-Crite.

"We understood and agreed that young people in our various neighborhoods



'Liturgical art is a visible prayer and a meditation, and an act of adoration of Almighty God.'

Over the years Crite generously contributed drawings for the covers of the Episcopal Times, and its predecessor, The Church Militant. Above: "Flight into Egypt" (The Church Militant, December 1953) and "The Second Station—Christ carries his cross" from 1954 (Episcopal Times, Winter 2005).

A wide assortment of his stations of the cross in more than 10 different media are used in Anglican, Catholic and Orthodox churches and seminaries around the world. For nearly 35 years, he created weekly pen-and-ink drawings for use by churches across the country as Sunday service bulletin covers.

In 2004, Virginia Theological Seminary presented him with an honorary doctorate, whose citation called the great scope of his art—spanning seven decades and including paintings, lithographs, etchings, drawings, art books and illustrations of spirituals—a coming together in "one great canvas...[of] the human story through the medium of images. Through your art and your faith you continue vibrantly, surpris-

needed to be continually supported, stimulated and successfully encouraged to seek alternative forms of knowledge and training," she explained. Toward that end, she said that the institute also is committed to providing job and educational opportunities for youth.

Joint memorial exhibitions of Crite's work are underway through January 2008 at the Boston Athenaeum, the Boston Public Library and the Museum of the National Center of Afro-American Art. More information is available at www.criteresearchinstitute.org. ●

—Tracy J. Sukraw

Gulf Coast

continued from page 4

Episcopal Church initiative to build 150 units of affordable housing in the Central City neighborhood, is managing to outpace the city and state governments' response to housing needs.

"It comes back to that exit sign: 'You are entering your mission field,'" Cederholm said.

Twenty people from 10 parishes made the trip last June with Cederholm and the co-chairs of the diocesan Task Force on Gulf Coast Partnerships, the Rev. Robert Trache and Eliza Trache of the Parish of the Epiphany in Winchester. Part work service and part fact-finding mission, it was the first diocesan-organized trip to New Orleans.

Until now the task force's efforts have been largely focused on Mississippi's Gulf Coast, where a partnership exists with the Church of the Redeemer in Biloxi. Now, with ready would-be partners in New Orleans, the task force sees ways to extend its outreach, Cederholm said.

"This most recent mission trip was to do some rebuilding work, but also to learn about and make connections with groups in the Diocese of Louisiana that are working on systemic issues that existed before Katrina and are making the task of rebuilding New Orleans harder," Cederholm said.

"What's next is that we hope to nurture some of these potential partnerships between our own congregations and with congregations we have met, and also learn how we might apply some of the learnings from New Orleans to our own urban situations."

Some 1,000 Massachusetts Episcopalians have made work trips to the area in the two years since Hurricane Katrina—many inspired by Cederholm's own personal commitment to the cause. He's made a half dozen

mission trips of his own to the region.

With at least 200,000 hurricane and flood survivors still waiting to return to their homes, mission trips focused on rebuilding efforts are still important, Cederholm said.

"The more time we've spent in the region, though, the more we understood that there are deeper, longer lasting needs that call for an evolving response," Cederholm said.

Last January, the Rev. Jane Bearden, a Massachusetts priest and Louisiana native, was appointed to a two-year residency at the Church of the Redeemer in Biloxi.

Contributions from more than 30

congregations, along with a grant from Episcopal Relief and Development, funded the first year of her residency; second-year fundraising is ongoing.

As the Diocese of Massachusetts' person-on-the-ground, Bearden coordinates the ongoing flow of mission trips into the area and fosters partnerships between congregations in Massachusetts and hurricane-affected areas.

"Jane's ministry is a powerful witness to how dioceses can work together. Her presence on the ground keeps us informed about needs and what we can do, and it keeps us partnered," Cederholm said.

Mission partnership opportunities are numerous, he said, and don't all require travel.

"People on the Gulf Coast need our prayers, they need our presence, they need partnerships, they need political advocacy and they need prophetic witness. The wonderful thing would be for people to hear some of these stories and recognize themselves in some way as potential partners." ●

Tracy J. Sukraw is associate director of communications for the Diocese of Massachusetts and editor of the Episcopal Times.

Diocesan Calendar Highlights / Winter 2008

- Jan. 12:** Ordinations to the Priesthood, Trinity Church, Boston, 10:30 a.m.
- Jan. 21-23:** Trinity Institute National Theological Conference, "Religion and Violence: Untangling the Roots of Conflict," featuring James Carroll, James Cone, Tariq Ramadan, Susannah Heschel and Katharine Jefferts Schori. Local downlink site at MIT in Cambridge, hosted by the Episcopal Ministry at MIT. To register, go to <http://web.mit.edu/tac> or call (617)253-2983.
- Jan. 29-31:** Clergy Pre-Lenten Retreat, Notre Dame Mission Center, Ipswich
- Feb. 2:** Ministry Discernment Day, Cathedral Church of St. Paul, Boston, 8:30 a.m.-2 p.m.
- Feb. 8:** Senior High Youth Retreat, Barbara C. Harris Camp and Conference Center, Greenfield, N.H. See www.diomassyouth.org.
- March 7-9:** Province I Stewardship, Evangelism and Congregational Development Conference, Doubletree Hotel, Westborough. See www.province1.org.
- March 15:** **Diocesan Spring Learning Event, "Sharing Jesus: Talking the Talk," with historical Jesus scholar Marcus Borg as guest speaker, George Sherman Union at Boston University, 9 a.m.-12:45 p.m. Offering in lieu of a registration fee; advance registration at www.diomassevents.org.**



Learn more about these and other diocesan events at www.diomass.org (see "News & Events").

Post your congregation's events and learn about services, forums, concerts and outreach projects offered at an Episcopal church near you. Go to www.diomass.org and click on "News & Events."

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"The Baptism" from "Epiphany Triptych" by Kathrin Burleson, 2007 (watercolor on paper 8" x 10"). Reprinted with permission.

Seven questions that saved my spiritual life

BY BRUCE
ROCKWELL

Bruce Rockwell is the financial officer and assistant to the bishop for stewardship in the Diocese of Western Massachusetts. He also serves as president of the board of directors of TENS—The Episcopal Network for Stewardship.

It was a moment of real spiritual awakening for a guy who had gone to church all his life but never really understood what spiritual health and maturity was all about.

It happened during the Eucharist at a stewardship conference I was attending. The Gospel had been the story of the rich fool, the parable Jesus told about the person whose crops were so abundant that his barns were not large enough to store his harvest, and who was obsessed with building larger barns to hoard the crops. During the homily, I became aware that the preacher, the Rev. Dr. Thomas H. Carson, was asking several questions of the congregation.

“Do you ever worry about money? About having enough? About keeping what you have?”

Worry about money?!!! I thought to myself just how much I worried about money, about keeping to the budget and about saving for retirement. There never seemed to be enough.

“Do you sometimes envy what others earn, have inherited or have been able to do because of money they have and you don’t?”

I thought about our neighbor, Bill, and the spiffy BMW he had just purchased. Next to it, our Ford seemed quite plain and ordinary. I admitted to myself that I envied my neighbor’s BMW.

“Do you ever get anxious about what inflation has done to depreciate your savings and your preparation for retirement?”

I thought about how much I worried about the balance of our savings account and about the value of our investments. I thought about how much I worried about the rainy day tomorrows. I thought about how hard I was working to build up a retirement nest egg.

“Do you ever equate your value as a person with what you earn?”

At this point I pondered my career. I was a banker and had steadily climbed the career ladder, acquiring more responsibility and more impressive titles. I was working long hours, often at the expense of Cris, the woman to whom I am married, and Jennifer, our daughter, to get ahead at the bank. I wondered if my slavish dedication to my career was motivated by the larger salary that came with each promotion, or whether I was not also motivated by the fact that friends and acquaintances would think I was really someone significant.

“Is bill paying stressful for you?”

I thought about the times the balance in the checking account was not large enough to cover the bills, so that I had to take money out of savings. I worried that we were falling behind.

“Has money ever been the source of an argument or misunderstanding with a loved one?”

I thought, painfully, of all the times I had seen something on the credit card bill that did not accord with the family budget as I understood it. I would enter into what I always hoped would be a neutral inquiry of Cris about the expenditure. Those neutral inquiries never went the way I hoped they would. My voice always seemed to get louder as I got more excited, more anxious. So I was indeed thinking about the times money was causing me to hurt the woman I loved so much.

“Do you ever spend more time thinking about money in any one day than you do in prayer?”

Now I thought the preacher was meddling. I did not think this was a fair question at all. I spent a lot of time thinking about money. After all, I’m not only a banker, I thought to myself, I’m a numbers kind of guy. I’m like the Count on “Sesame Street”: I like to count things. But, deep in my heart, I knew that my prayer life needed a lot of work! My excuse was that I thought I was too busy to find time to pray.

After posing these questions, Dr. Carson said: “If you have answered ‘yes’ to some of these questions...”—Some of these questions! I exclaimed to myself. How about to every single one of these questions, to all of them!—“...if so, you may be having an affair with money, and this affair is buying your soul...”

An affair with money! At that moment, I felt as if Dr. Carson was preaching only to me. I was oblivious to everyone else around me. I felt as I imagine the woman at the well must have felt when Jesus told her everything she had ever done. (John 4:4-42)

I wanted a deep, wholesome, loving relationship with God. I could not have it with my current attitude about money. It had become an idol.

The Parable of the Rich Fool (Luke 12:13-34) tells the story of a farmer who thought that by building bigger barns to hoard his abundant crops he would find fulfillment and satisfaction. But then, Jesus tells us, God said to him, “You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?” And Jesus goes on, telling his disciples (and us) not to worry about our lives, what we will eat, or about our bodies, what we wear. He describes the ravens, which neither sow nor reap, and the lilies, how they neither toil nor spin, and Jesus assures us that if God cares for them, God will indeed provide for us.

continued on next page

Through this parable, Dr. Carson helped me see that everything I was calling mine was a gift from God. I was beginning to understand that stewardship is everything I do after I say: "I believe." Stewardship, I now realized, was the way I use the gifts our loving and generous God entrusts to us. I was learning that we are created in the image of God, and that God is truly generous.

From that time forward, with new-found commitment to offer God a tithe of the monetary wealth God was entrusting to me, I began acting like a believer for the first time. And belief followed action. With the commitment to offer a tithe of money entrusted to me, I also committed to offer myself to God in ways that continue to unfold.

I believe the reason that God gives us the gift of the tithe is that God knows we need it as a spiritual discipline. Without making meaningful offerings to God, we are merely takers of all the good things God is giving us. Without making loving offerings to God, there is no real relationship with God.

God gives us each day as an opportunity to be good stewards of all that

God entrusts to us. God gives us each new day as an opportunity to strive to be more faithful. And while I know that each day I fall short of the mark of truly being the person God created me to be, I know also that God hears my pleas for forgiveness. I have faith that out of God's love for me and God's generosity I will be given yet another new gift, another day, another opportunity to strive to be more faithful. With that assurance, the stewardship journey—the spiritual journey—continues. ●

This article is a modified excerpt from the booklet *"Spirituality and Money: 7 Questions That Saved My Spiritual Life,"* published by The Episcopal Network for Stewardship (TENS), and is printed here by permission.

The booklet contains a study guide for adult study groups, vestry retreats, parish stewardship ministry team training and other uses. Copies may be ordered in bulk by contacting TENS at: 800/699-2669 or TENS@TENS.org / <http://TENS.org>.

Help line

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the volunteers explained, is to listen carefully, and then to help callers connect with community services already in place.

"There are a lot of services available, but a lot of people don't know about them," Corporán said.

The Rev. Ennis Duffis, Grace Church's priest-in-charge, credits the effort's design to the Rev. Joel Almonó, who is serving as Grace's diocesan-appointed urban clergy resident.

"We want this to be a bridge between parents and the community and social programs," Almonó said. He has a big, rich voice, and he uses his weekly radio program on Spanish-language WNNW (800 AM) to get out the word about the help line.

"The idea is that this is not just for Grace Church but for the entire community," Duffis said.

To that end, volunteers have been drawn from other churches and the wider community. City officials,

including the mayor and police chief, also have been supportive, Duffis said. "They believe the church has a way to reach out to young people, that people trust the church with what their children are going through. What is incredible is that it is all being done by volunteers. It is one of the few times we've gotten partners from the Roman Catholic and Pentecostal churches."

Like a lot of church-based community efforts, this one is being run on a shoestring; money for the phones and training came from fundraising dinners.

Grace Corporán said that the network needs more volunteers and more money to sustain what they've started: "Any help that anyone can give, they should call Father Joel."

Said Migdalia Méndez, "There is a lot of get-go, a lot of heart, spirit and soul to do this." ●

—Tracy J. Sukraw

Grace Church is located at 35 Jackson Street in Lawrence (978/682-6003).

CLERGY CHANGES AND APPOINTMENTS

The Rev. Robert Anthony was appointed interim at St. Peter's Church in Osterville as of Oct. 1.

The Rev. Robert Appleyard Jr. retired as rector of St. Barnabas's Church in Falmouth as of Sept. 30.

The Rev. Cynthia Bell retired as associate rector of St. Gabriel's Church in Marion as of Aug. 29.

The Rev. Andrew C. Blume resigned as curate of the Church of the Advent in Boston as of Oct. 8, to accept a call as rector of St. Ignatius Church in New York City.

The Rev. Joyce Caggiano was appointed part-time interim at St. Paul's Church in Peabody as of Sept. 16.

The Rev. Kenneth Campbell was appointed priest-in-charge at Christ Church in Harwich Port as of Sept. 1.

The Rev. Timothy Cherry resigned as rector of St. Peter's Church in Osterville as of July 31, to accept a call as rector of the Church of the Holy Cross in Paris, Tex.

The Rev. Thomas R. Cook resigned as rector of Grace Church in Medford as of Aug. 19, to accept a call as rector of Trinity Church in Swarthmore, Penn.

The Rev. Sarah Conner was appointed interim at St. Peter's Church in Buzzards Bay as of Aug. 26.

The Rev. Marc Eames was called as assistant at the Church of the Redeemer in Chestnut Hill as of June 18.

The Rev. Mark Edington was called as rector of St. Dunstan's Church in Dover as of Sept. 1.

The Rev. Robert Edson retired as rector of the Church of St. John the Evangelist in Hingham as of Sept. 30.

The Rev. Patricia Eustis was appointed interim at St. Barnabas's Church in Falmouth as of Nov. 1.

The Rev. Carol Flett completed her term as priest-in-charge at St. Paul's Church in Newton Highlands as of June 17, and accepted a call as rector of St. Bartholomew's Church in Laytonville, Md.

The Rev. Stephen Fregeau retired as of Oct. 1.

The Rev. Anne Gardner is serving as Sunday deacon at St. Peter's Church in Weston as of Sept. 9, and continues as director of community service and chaplain at Endicott College in Beverly.

The Rev. Lance K. Giuffrida, former rector of All Saints' Church in Attleboro, was removed from ordained ministry in the Episcopal Church as of Oct. 22.

The Rev. Wallace Gober will retire as of Jan. 1, 2008, and will continue in interim ministry.

The Rev. Edgar Gutierrez-Duarte was appointed priest-in-charge at St. Luke's/San Lucas Church in Chelsea as of Aug. 16.

The Rev. Kenneth L. Jones retired as of Aug. 13.

The Rev. Thea Keith-Lucas was called as rector of Calvary Church in Danvers as of Sept. 1.

The Rev. Gerald Lawrence retired as rector at Trinity Church in Rockland as of Nov. 1.

The Rev. William C.B. Lowe was removed from ordained ministry in the Episcopal Church as of Oct. 22.

The Rev. Terry McCall and the **Rev. Susan Richmond** were appointed co-interims at St. James's Church in Cambridge as of Sept. 16.

The Rev. Janet McWalter will retire as of Dec. 31 from pastoral care ministry at Mt. Auburn Hospital in Cambridge.

The Rev. Shariya Molegoda resigned as interim of St. James's Church in Cambridge as of Sept. 16, to accept a call as rector of Grace Church in Jefferson City, Mo.

The Rev. Michael Morse, former assistant at All Saints' Church in West Newbury, was removed from ordained ministry in the Episcopal Church as of Sept. 14.

The Rev. William Murdoch, former rector of All Saints' Church in West Newbury, was removed from ordained ministry in the Episcopal Church, as of Sept. 14.

The Rev. John Potter will retire as rector of St. John's Church in Franklin as of Dec. 31.

The Rev. Laurie Rofinot resigned as associate priest of St. James's Church in Cambridge as of June 24.

The Rev. Gail S. Smith was called as part-time assistant rector of St. Christopher's Church in Chatham as of Sept. 1.

The Rev. Andrea Taylor resigned as assistant at the Church of Our Redeemer in Lexington as of Aug. 30, to accept a call as associate rector of St. Boniface Church in Sarasota, Fla.

The Rev. Peter Tierney was called as curate of Christ Church in Needham as of Sept. 5.

The Rev. Christopher Wendell was called as assistant rector of St. Andrew's Church in Wellesley as of Sept. 1.

The Rev. Peter Wenner was appointed interim at the Church of St. John the Evangelist in Hingham as of Oct. 1.

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



Go to www.diomass.org for information regarding parishes in search.



Gifts to the **Diocesan Annual Fund** make possible ministries like:



INVITING

Urban Residents Program

Newly ordained priests are serving city parishes in Salem, Lynn, and Lawrence, bringing their creativity and passion to these communities, **INVITING** people to **COME AND SEE** what the church offers them.



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Ministries with young people **ENGAGE** them in their questions of faith and vocation during this transitional time in their lives, **FORMING** them into vital church leaders of today and tomorrow.

FORMING



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The Diocese encourages every parish to be in partnership with another church or diocese in the global Anglican Communion, by **SENDING** groups to stand with our brothers and sisters in regions such as Palestine, El Salvador, and the Gulf Coast, and by **OFFERING** training and support for parish mission teams.

SENDING

AIDS Relief
Jubilee Ministry provides relief to AIDS-ravaged areas of Kenya, Uganda, and Tanzania, **SERVING** children and families who suffer from this pandemic, **OFFERING** them compassion and hope.



SERVING

A remittance envelope is included in this edition of the *Episcopal Times*. For more information, please contact Lynd Matt, Associate Director of Resource Development, at **617-879-6370** or lmatt@diomass.org.

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EPISCOPAL TIMES

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