

# EPISCOPAL TIMES

SPRING-  
SUMMER 2008

## YOUNG FAITH ON FIRE

*‘These young evangelists’:*  
Bishop Shaw on following their example

*Church @ nite:*  
Young congregations find it’s not too late

*First person with the Micah Project:*  
What does the Lord require of you?

Diocese gets grant and relational evangelists get going

*For the love of creation:*  
Young Episcopalians lead the way

Three become one in Fall River

*Mission partners in Africa:*  
‘More than just relief’

Witnessing:  
*Rick Collins on a rock and a spoon and living the lessons of summer camp*

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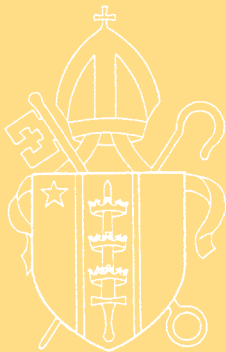
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The *Episcopal Times* was honored in April by the national Episcopal Communicators organization with the Polly Bond Award of Excellence for General Excellence among diocesan newspapers and periodicals above 12,000 in circulation. The judges’ comments cited “its distinguishing marks: sophistication and beauty in graphics and design; interweaving of global and local topics; a rich variety of story subjects and storytelling techniques; and the enhancement of virtually every story with online resources.”

Polly Bond merit awards also went to the *Times* and editor Tracy Sukraw for edito-

rial writing in a series on a single topic (“Paths to Partnership” on the diocese’s Gulf Coast hurricane relief and development work in the winter 2007 issue) and to Sukraw and designer Victoria Blaine-Wallace for front page editorial layout. Bishop Bud Cederholm’s winter 2007 column, “Put Your Whole Self In,” received an honorable mention in the theological reflection category.

Among the additional Polly Bond awards bestowed on diocesan communications efforts were excellence awards to communications director Maria Plati for news photo (“Blessing of the

Animals” [below], featuring cathedral dean Jep Streit blessing a Boston Parks Service horse); to Plati and videographer Kathy Wittman for liturgical video (“Hip Hop Mass,” available for viewing at [www.diomass.org](http://www.diomass.org) under News/Events/Media); and to Plati, Sukraw and electronic media manager Tim Kinnel in the on-line publication category for the diocesan E-News (subscribe via [www.diomass.org](http://www.diomass.org)).

Additionally, the national Religion Communicators Council recognized the *Episcopal Times* in April with its DeRose/Hinkhouse Award of Excellence in the local or regional magazine category, and with an award of merit for the winter 2007 issue.

Because these diocesan media reflect the faithfulness, commitment and passion that Episcopalians in eastern Massachusetts have for joining God’s mission in the world, these are your awards. We accept them with great gratitude for the privilege to serve among you. ●

—The Editor



PHOTO: Maria Plati

“Blessing of the Animals,” featuring cathedral dean Jep Streit blessing a Boston Parks Service horse



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IN THESE TIMES

3

These young evangelists:  
*A message from Bishop  
M. Thomas Shaw, SSJE*

Featuring

4 & 5

Church @ nite:  
*The Crossing at the  
Cathedral Church of St. Paul*

*Sunday Evening at All Saints  
in Brookline*

*Church of the Advent’s  
Theology on Tap*

6

First person:  
*The Micah Project*

Cover Photo: Shutterstock

7

*Grant launches young  
adult ‘relational  
evangelism’ ministry*

Practicing

8

*For the love of creation: Young  
Episcopalians lead the way*

Currents

9

Three become one in Fall River

Episcopalians take Holy Tuesday  
testimony to the State House

10

Missioners share hope  
with Tanzanian partners

Leadership training prepares  
missioners for ‘more than just relief’

11

NewsNotes:

Prayers take wing  
Violence is not the answer  
Building on St. Paul’s Table  
All Saints’ gets dose of Easter  
hope

Marcus Borg readies Holy Week  
evangelists

12

Calendar Highlights

13

EDS announces Lesley University  
partnership  
Clergy Changes & Appointments

Witnessing

I 4

Living lessons learned at  
summer camp

*By Rick Collins*



# These young evangelists

## A message from the Bishop

THE RT. REV.  
M. THOMAS  
SHAW, SSJE



PHOTO: Shutterstock

*"But I tell you, look around you, and see how the fields are ripe for harvesting."*  
John 4:35

Liane Marquis, a graduate student at Boston College, knows firsthand how focused and demanding graduate study can be. Like most graduate students, Liane has experienced the isolation of intense concentration in one field of study. Listening to her own experiences and those of her fellow graduate students during the past two years, she saw a field ripe for harvesting.

So with the help of her college chaplain, the Rev. Judith Stuart, Liane commandeered the Graduate Student Center at Boston College for four hours one evening. She asked a Reiki master to donate her time providing individual therapy sessions for students. She set up an aroma therapy area in the center, asked a musician to play meditative music for the evening and had another graduate student lead a guided meditation. Then, just for fun, she had a doctoral student do Zen tarot card readings. There was plenty of food. Sixty students came the first evening. They had a rare chance to relax. They talked to other graduate students outside of their fields. Quite spontaneously, they spoke to one another about their spiritual lives.

The Rev. Patrick Gray, the associate rector of the Church of the Advent in Boston, sensing a hunger for God in young adults, asks bishops, scholars, pop culture experts and priests to give lectures in a bar in downtown Boston for gatherings of young men and women launched in their first careers.

At MIT, the Rev. Amy McCreath and members of the Lutheran Episcopal Chaplaincy there provide soup and much needed comfort to 250 freshmen as they exit from the rigors of the dreaded freshman physics exam. Literally hundreds of students, faculty and staff

of MIT, longing for some connection between their critical scientific work and the world in which we live, flock to the Technology and Culture Forum sponsored by the Episcopal chaplaincy throughout the academic year.

On Thursday evenings around 6 p.m., if you look under 30 years of age and are walking down Tremont Street in front of the Cathedral Church of St. Paul, more than likely you'll be invited by a young woman or man to come inside and join The Crossing. The Crossing, a growing, progressive congregation

*They see themselves  
as disciples, the  
21st-century recipients  
of our risen Lord's  
command to go out  
everywhere teaching in  
the name of God.*

guided by the Rev. Stephanie Spellers, is centered around the common desire of these young adults to worship God.

Emily Neumeier, a senior at Boston College, after participating in the diocesan college student pilgrimage to Israel and the West Bank in 2006, saw the need for healing and understanding between faiths. So Emily started at Boston College a group called the Daughters of Abraham. Muslim, Jewish and Christian women who are students, faculty and staff between the ages of 18 and 80 gather monthly to share their faith experiences with one another.

These young people, chaplains and young adult ministers inspire me. They, like our Lord, are looking around their campuses and their workplaces and among their friends, knowing that the fields are ripe for the harvest. They know what statistics show us: that in our diocese, we have the second largest concentration of young people between the ages of 18 and 34 in the United States. Like our Lord, they are a voice of the deep spiritual hunger in this vast mission field. They seem, through their experience in the Episcopal Church—and most are relatively new in the Episcopal Church—to know what our church has to offer college students and young adults. And these college students and young adults are unafraid to experiment and boldly invite others to join their chaplaincies, churches and groups.

These young people under the age of 35 seem unafraid of being evangelists. They refuse to allow conservative fundamentalist Christians to define the word evangelism. They see themselves as disciples, the 21st-century recipients of our risen Lord's command to go out everywhere teaching in the name of God. (Matthew 28:20)

On this year's pilgrimage to the West Bank and Israel, I had hours and hours and hours on planes, in airports, on buses and at meals to listen to our college and graduate students speak of why they are committed to their chaplaincies and young adult ministries. They tell me they love our worship, our community life, the pastoral care they encounter, the way we seek to understand Scripture, how we value the mind, our inclusivity and the role of women in the church. At least half of the young adults on the pilgrimage were not officially members of our church. They came to us because another student, chaplain or young adult minister reached out to them, invited them in, and they are finding what they need with us. Consistently they spoke of how much we as a church had to offer them.

I want our diocese to offer our college and young adult ministries all the support they need to harvest this critical, vast mission field. I want us to fund our churches and chaplaincies that reach out to young adults. I want these young adults to have the benefit of experienced lay and ordained adults in our diocese shepherding these ministries and giving them the advice and support they will need to flourish in their vocations and careers.

But most of all, I pray that those of us over the age of 35 will pay attention to them, that we will be attentive to the willingness of these young adults to leave the comfort of their traditional chaplaincies and churches and go out to where people are, whether it is in the isolation of a graduate student program, the disorienting arena of undergraduate education, in a bar, out on the street or wherever the harvest is in eastern Massachusetts, and draw people into our community of love. I want us to be inspired by their willingness to take on the mantle of evangelists. I want us all to learn from them and follow their example. ●

The Crossing

Thursdays at The Cathedral Church of St. Paul, 138 Tremont Street, Boston; spiritual practice at 6 p.m., worship at 6:30 p.m. through June and July

By Maria Plati

The Crossing, an emerging church worship community based at the Cathedral Church of St. Paul in Boston, celebrated its second anniversary on April 17 and is charting plans for future growth as part of a theological and liturgical movement that is capturing the wider church’s spirit and imagination.

The community includes some 50 people, at least half of whom call The Crossing their spiritual home, joined by visitors who come to learn about the innovative worship form to bring back to their home parishes.

“‘Wherever you are in your spiritual journey’—I heard that phrase before but I never experienced it,” said Penny Larson, a musician who grew up Lutheran, left church and found her way back via The Crossing. “Given who I am and how I grew up running from the church, it’s surprising as anything that I feel this way and that I’m this involved and finally able to be in relationship with Jesus.”

Conceived and led by a group of young adults, The Crossing is more than a young adult ministry or worship laboratory. It is a radically welcoming worship community that weaves Episcopal traditions with perspectives and cultural expressions of groups the church has often marginalized, according to the Rev. Stephanie Spellers, Cox Fellow and Minister for Radical Welcome at the cathedral and The Crossing’s priest and lead organizer.

“Think of us as the ‘margin-riders’ for the Episcopal Church,” she said. “This is where sacred meets secular, funk and

church@nite

New ways of gathering draw newcomers and young seekers



PHOTOS: Maria Plati

Everyone gathers around the altar at The Crossing, led by the Rev. Stephanie Spellers (center).

R&B meet monastic chant and the hymnal, evangelicals get progressive and progressives get evangelical, and you really hear the voices of the people.”

The Crossing is part of an “emerging church” theological and liturgical movement that has taken root largely within young, evangelical circles seeking to break from the late 20th century’s mega-church, hierarchical style. These communities are rediscovering liturgy, sacraments and ancient traditions, rediscovering the value of more intimate and transformative communities and rediscovering the Gospel’s emphasis on justice and standing with the poor and oppressed.

It has been slower to take root among mainline churches. But Spellers said it’s a natural fit for the Episcopal Church. “Everybody is shocked by how this ‘innovative’ thing actually calls us into fresh, passionate engagement with our roots. It’s definitely postmodern, definitely takes some risks with liturgy and leadership, but, frankly, it’s perfectly Anglican. What’s more Anglican than translating the Gospel and the prayers into the language of the people?”

On Thursday nights at 6:30, Crossing participants gather in the candlelit sanctuary of the cathedral, decorated to create the ambiance of an intimate living room—floor and table lamps ring the

altar, sheer veils run the length of the nave and oversized pillows provide comfortable seating on the floor. Participants sit or recline in a circle swaying to the vibrations of bass guitar and piano played by the Music Team (made up of Berklee

*“I experience the worship as  
more collaborative,  
less hierarchical and  
more accepting.”*



College of Music students). Every week, the gifts and creativity of the people are incorporated into the community’s liturgy.

“I experience the worship as more collaborative, less hierarchical and more accepting,” said Crossing member Valerie Yarashus, who works downtown and even brings her children to The Crossing. “It seems that it is part of this larger movement whose time has come, and it is cutting across different fields, from business to law to religion.”

Yarashus describes essential elements of the gathering: Everyone is welcome (“This is where I have met some of my friends who are homeless, and they are some of the most spirited participants in the service.”); co-leadership of worship that includes a lay person giving the

*continued on page 12*



**Kim Hudson** came to The Crossing expecting to experience a different, more contemporary service. “I not only found soulful music, I found a community that loves people unconditionally the minute they step in the door. It’s a place where you can bring your whole self and have that honored and loved.”



**Kirsten Wesselhoeft** moved to Boston from Oregon where she was part of the Imago Dei emerging church community. Her family is Mennonite. “I could bring a lot of my questions to other emerging church communities, so I was looking for one here. I fell in love with The Crossing, so much so that I changed my work and school schedule to be here every Thursday. It’s something really exciting and being part of leadership in the community has changed my belief about church.”



**Penny Larson** grew up Lutheran but felt she was “drowning” in a more traditional parish setting and was drawn to the fact that The Crossing is not a homogenous group. “It’s not about the rules and orthodoxy but the relationships and our relationship with God and making it work together.”



Two years ago, **Lynn Campbell** was working as a Roman Catholic campus minister at a local college and “seeking a church that would welcome me and would challenge and support me as I continued to grow into the person God was calling me to be. After that first service I was hooked!” Now she works with poor and homeless women and men at St. Francis House in Boston. “When Stephanie sends us forth with God’s blessing I feel nourished and empowered to continue the work I do each day with the homeless. And I see the new life and hope it enkindles in others who come to The Crossing.”



**Jason Long** grew up in an evangelical tradition and studied theology for five years without belonging to a worship community. “I was missing something to feed my soul and I knew I needed to reconnect with a worship community. My first night at The Crossing I left feeling connected. ‘It’s authentic here’ was my feeling and it’s still true today—it’s authentic every week. Through worship and leadership at The Crossing, I have come to a deeper appreciation of sacramentality and it has enriched my prayer life. I have a deeper understanding of Eucharist and why we need to be at that table every week.”



**Audrey O’Brien** was involved in the youth ministry at her local Episcopal church and discovered The Crossing by doing a Google search on “young adult ministry.” Since joining, she’s missed only one night. “The variety of people in this community has reminded me that I’m not in this search for the truth alone. God is this mountain we all seek to find, and we’re taking different trails but we all get there one way or the other.”



Sunday Evening  
at All Saints Parish,  
1773 Beacon Street, Brookline, 6 p.m.

By Tracy J. Sukraw

IT'S SUNDAY evening at All Saints Parish in Brookline. The doors are open to passers-by, and anyone drawn inside by the banner out front finds a small group of seekers and believers—12, or 15 or 25, depending on the week—having an alternative church experience.

Alternative, in this case, doesn't mean far-out—it's quiet and there are candles, there is Scripture and hymns and prayers, bread and wine—but it isn't traditional Sunday morning church, either. There's no loud voice-of-the-church organ music, no pomp or processions, minimal dressing up and, if you're new to liturgy, no juggling of hymnals and prayer books.

It's a straightforward service, with few obstacles to participation and lots of allowance for personal choice; you're not going to feel weird if you just want to sit there and listen.

The Rev. Leslie K. Sterling, the assistant rector at All Saints and the service's founder, says that if she were to give it a subtitle, it would be "Contemplative Worship for the 21st Century."

"My original idea was that people needed a place on Sunday evening where they could just experience an hour of quiet refreshment," Sterling said in an interview. "What is that we say, belonging before believing? We originally had students in mind, but also people who work on Sunday, people who want less formal prayer and music."

"Welcome to Sunday Evening," the service leaflet says. A bell sounds to signal the start of the service, and this week's experience is underway.

Theology on Tap:

Go to [www.friendsattheadvent.org](http://www.friendsattheadvent.org) for the series schedule.

Here's the proposition: Eat good food, drink great beer, meet excellent people, think deep thoughts. What more could you ask for on a Tuesday night? The Gospel according to Mick Jagger? OK, they've got that, too.

It's Theology on Tap, the three-times-a-year lecture series for 20 and 30-somethings sponsored by Boston's Church of the Advent at the Hampshire House bar above Cheers. This summer it's on its 15th round.

A borrowed Roman Catholic program, Advent's Theology on Tap broke its own attendance records this winter with a "Portraits of Jesus" series that brought in 200-plus to at least one of the five sessions. This summer's series will present local experts talking about "Theology and Pop Culture: The Gospel According to..." the likes of Jagger, artist Damien Hirst, the metaphysical poets and William Shakespeare.

"At the beginning we were trying to organize our young adult community, and it's come to be something people feel like they can bring their friends to. They might not be up to inviting their friends to church, but to a bar? Yeah. To an event at a bar sponsored by their church? Why not!" said the Rev. Patrick Gray, Advent's associate rector and the program's organizer. "What it tries to provide is a relaxed space for people who are intellectually curious and maybe even spiritually hungry to come and have both head and heart engaged."



"At this church and in this service we welcome everyone to receive..." : The Rev. Leslie Sterling gives an open invitation to Sunday Evening Communion. PHOTO: Chuck McVinney

SUSAN SPILECKI has been an Episcopalian for one week. "Telling you about myself would also tell you why I'm coming to this service," she explained during a conversation just before the start of worship. It is the Sunday after Easter, and Sterling would preach that night about Thomas, who needed to see and touch for himself Jesus' crucifixion wounds in order to believe in the resurrection. She would home in not on Thomas's doubt but instead on how Jesus sees and responds to the need in his disciple's disbelieving heart.

Spilecki described growing up Roman Catholic and going through years of struggle with institutional church issues. Finally, four years ago, when St. Ann's, the Boston parish where she had been active in a vibrant music program, was closed, she went searching. A friend recommended All Saints, within walking distance of home.

She recalled her encounter during her first Sunday Evening service a year ago with two particular songs that she knew from her past: "It was just like, I don't

*"I stopped closing the door to  
God, maybe that's the way to  
put it. Maybe that's what  
good liturgy does."*



know, having two sets of families that I remember being there with me." She's been coming ever since, and at Easter, was received into the Episcopal Church.

She said she finds invitation, recognition and comfort in the diverse music and contemporary liturgical language that are part of the Sunday Evening experience.

"While I was searching for churches, either Catholic or Episcopalian, it was very difficult. I really felt alone, and something about the combination here of the people and the liturgy they make together just made for a conduit. I stopped closing the door to God, maybe that's the way to put it. Maybe that's what good liturgy does."

ONE WAY to describe Sunday Evening is that it's a faithful Episcopal prayer book service comprising some surprising elements. It is lightly, sometimes unexpectedly, instructional.

When you arrive, a greeter hands you a blank card and a pen along with the service leaflet. "Listening to a sermon is an active process," the leaflet reads. "If questions, insights, disagreements or 'random' thoughts come to mind, you may want to make note of them." You can take your handiwork home to reflect upon, or place it as a prayer in the basket that sits on the chapel altar all week.

At the "Affirmation of Faith," you read this note: "Say only those words which are true for you." Sterling hopes this gets people thinking: Are these words true? For me?

The Lord's Prayer is in traditional language; the Prayers of the People are not: "God of justice and mercy, we are bold to pray big prayers and we want to be sure that you will answer. We believe, help our unbelief."

The Communion table is open to all. Sterling throws her arms open wide when she makes this announcement. "People have said that is very moving to them. They see it printed and they hear



Boston Herald PHOTO: Matthew West



*"What changes people is relationships, and that applies to all work of the Kingdom."*

In the end, numbers aren't really the object, and no one is pretending this is church, either. "Come on. We're in a bar," Gray said. But it is a relational tool, he added, one that builds community and might make it just that much easier for young newcomers to show up at church, knowing they're likely to see someone there from Theology on Tap.

"The important thing is the people," Gray said. "What changes people is relationships, and that applies to all work of the Kingdom. We plant the seeds and water them, but God gives the growth, soon or later, you never know."

—Tracy J. Sukraw

continued on page 7



## First person: The Micah Project



PHOTO: Courtesy of the Micah Project

*This year's Micah Project interns (clockwise from bottom left): Sam Taylor of North Carolina, who worked with Clean Water Action; Lara Kuratko of Texas, who worked with the Beth Israel Hospital Chaplaincy; Lauren Banks of Alabama, who worked with the Ecclesia homeless ministry; and Hal Carter of Washington, who worked at the Cathedral Church of St. Paul in Boston.*

# On fire with big questions



“What does the Lord require of you but to do justice, love mercy and walk humbly with God?” (Micah 6:8)

The Micah Project, a ministry of the Diocese of Massachusetts since 1999, each year invites four young adults to ask themselves this question during a nine-month internship of service, Christian community and discernment. Working in an urban parish, a college or hospital chaplaincy or a peace and justice program, young adults discern God's call to lay or ordained ministry. With the support and discipline of an intentional Christian community, participants, in residence together, explore their gifts for leadership and refine their understanding of the spiritual life.

Here, former and current interns and the project's director talk about what it's like, in former intern Adam Shoemaker's words, “coming to know that you can be young and Christian at the same time.”

### What's it all about?

*The Rev. Margaret K. Schwarzer, founding director of the Micah Project:*

“Young adults are on fire with life's biggest questions: What will I do? Who will I love? What goal or community is worth a personal commitment from me? The joy of working with them comes from engaging their fearless integrity. They are willing to suffer to find their authentic calling and their true identity. When our Micah interns engage urban ministry, chaplaincy work or peace and justice programs, they throw their entire selves into the community they serve. They tend not to distinguish the personal from the professional in the way those of us in our 30s and 40s do. In their Micah year, we confront the brokenness of our society—racism, classism, sexism, violence—and we engage the balm of justice-seeking, mercy-making gospel communities.

“Every year, four young adults are chasing after God in earnest, and our parishes and ministry sites take the plunge with them. In the process, God transforms us all. Many interns have gone on to seek holy orders; others have claimed a Christian vocation in lay ministry. The interns learn about the intimacy of God's calling to them. We are reminded that spiritual authority does not depend upon age or dress. A young adult with a nose piercing or a tattoo can have important wisdom about the living God, and we will miss it if we aren't paying attention.”

### This year I've seen...

*Sam Taylor, Micah intern from North Carolina:*

“I have spent the year at Clean Water Action working on environmental justice issues surrounding drinking water. This includes everything from working to reduce lead in the drinking water for everyone regardless of race or socioeconomic status to helping communities protect the rights to their source waters. As far back as the story of Jacob and Esau folks have had rights that they've sold away for next to nothing. This year I've seen that little has changed, and that it is our duty as followers of Christ to be wary of anyone offering a bowl of lentils in exchange for what the Lord has given us.

“It is an exciting time to be a young person in the Episcopal Church. I am not a cradle Episcopalian, but am in the process of being confirmed through Trinity Church in Boston. What first drew me was the reality of being welcomed. It was like being in a bookstore and reaching for a novel at the same time someone else does, then talking with that person

about the various merits of the book, and perhaps building a friendship on nothing more than a chance shared interest and experience.

“I have been blessed in that I have been able to take part in the Micah Project. Here it's not only like finding a friend at the bookstore, but also like being invited into a community library where not only are the other folks partially responsible for the ideas and beliefs provided there, but where you are also invited into the process of building and maintaining a collection of ideas. These ideas not only show your perspective, but also interact with the ideas brought by the rest of the community so that there is always a unique and dynamic body of sources.”

### What can the church at its best offer?

*The Rev. Adam Shoemaker, former Micah intern at St. Stephen's Church in Lynn and a newly ordained priest serving at Christ Church in Andover:*

“The church continues to struggle in its ability to communicate the faith, in a meaningful and relevant way, to young adults. As a result, a young person who takes the Christian faith seriously enough to commit to regular worship and other spiritual practices is still far more uncommon than it should be. For those of us young people that remain, the church can frequently feel like a very lonely place to be.

“A young Christian will often find it hard to remain within the church because of feelings of both isolation and the increasing pressure to turn away from institutional religion amongst his or her peer groups. It can be challenging to find a supportive and helpful environment from which to discern just what sort of person God is calling us to become. It is incumbent upon the church to create safe spaces by which young people can encounter other young people for worship and faith sharing.

“The Micah Project helped me to find the community of peers that provided the support that I needed, just after college, to grow more fully into my identity as a Christian and, ultimately, to accept a call to the priesthood. The community life that is so central to the Micah experience, structured around ministry, worship, prayer and spiritual companionship, was invaluable. Micah gave me the gift of coming to know that you can be young and Christian at the same time.” ●

*More information about the Micah Project is available from the Rev. Sara Irwin, priest-in-charge at Christ Church in Waltham, a former Micah Project intern and current chairperson of the Micah Project's board (781/891-6012 or [revsara@christchurchwaltham.org](mailto:revsara@christchurchwaltham.org)).*



# Diocese receives grant to launch young adult “relational evangelism” ministry

An ambitious ramp-up of the Diocese of Massachusetts’ campus and youngadult ministries is getting underway, thanks to a three-year, \$200,000 grant from Trinity Wall Street Grants.

The initiative, as described in the grant proposal, will be a diocesan-level internship program to help campus and young adult ministries grow at established sites.

How it will do this is based on an evolving “relational evangelism” concept that, according to the proposal, “acknowledges a new reality: that the current generation of young adults is more inclined to seek meaning and authenticity through engagement with individuals, not institutions.”

In other words, instead of waiting for students or young adults to visit a church or chaplaincy site before ministering to them, the relational evangelism program will send interns out to build relationships with their young adult peers and invite them in. Sharing faith stories and learning from others’ experiences are part of the approach.

“If we’re going to see the church grow, we need to be in relationship with those on the margins of our mainstream, which is mostly older adults,” the Rev. Arrington Chambliss explained in an interview. “We’ve got to put specific attention to it. We can’t assume it’s just going to happen.”

Chambliss has been hired as the new program’s director and begins work at the end of June. She said the selection of residency sites and interns, along with training and organizational work, will take place over the summer to prepare for the program’s fall start-up. A five-month pilot program conducted by the Rev. Patrick Gray at the Church of the Advent in Boston has paved the early way.

Chambliss comes to the program after five years as the associate rector at St. Andrew’s Church in Marblehead. She is the founder of No Ordinary Time, an organization devoted to helping young people integrate the contemplative aspects of faith with their practice of social activism.

“I love working with young adults because they are at one of those rich turning points in life, asking big questions and trying to manifest for themselves big dreams,” she said. “It’s such an amazing time for the church to be present in their lives, and it often isn’t. It often doesn’t do a good job of paying attention to post-modern reality, that our language and structures don’t always translate to those who didn’t grow up in church.

“So I’m excited to get to be part of a broader mission with others

of trying to figure out the challenging but worthy conundrum of how to bring the best of what the church has to offer to young adults where they are. What I bring is a commitment to organizing, connecting passions with places and people to broaden the network and to support and deepen what others are already doing in different communities and contexts around the diocese,” she said.

In fact, the insights and experiences gleaned from innovative and evolving ministries with young adults in the diocese—such as The Crossing at the Cathedral Church of St. Paul and the Church of the Advent’s young adult programming in Boston (see pages 4-5)—have been a driving force in the creation of the relational evangelism program. Once underway, its reach is intended to extend beyond the Boston area to other sites where young adult ministries are taking hold.

Campus ministries also figure into the plan. (The grant proposal cites Boston as having the second highest concentration of young adults in the U.S.—more than 400,000 in the Greater Boston area, 260,000 of them students at 75 different schools.) Episcopal chaplaincies are currently in place at Boston University, Harvard, MIT, Northeastern, Boston College and Framingham State. Individual parishes also provide various kinds of outreach to students at nearby schools, including the multi-campus ministry “A New Day” offered by Trinity Church in Boston.

The challenges these ministries face in generating participation and growth, the grant proposal reports, mirror those facing the Episcopal Church nationally: Fewer young adult Episcopalians and an increasing number of young people coming from evangelical or Pentecostal traditions, or no faith tradition at all; a low level of church engagement by young adults raised in the Episcopal Church; and ineffectiveness within the Episcopal Church as an institution when it comes to young adult outreach and evangelism.

“It’s really important that we be in conversation with others who have traditionally done this work, because we have a lot to learn from mainline evangelical Christians about being willing to be out there, showing our passion for God,” Chambliss said. “Our approach will also be about listening deeply to the cares and concerns of the people we seek to be in relationship with.

“What this work is about, really, is discovering together what it is we need to do to recognize young adults who could find a home in the Episcopal Church and for them to recognize us,” Chambliss said. ●

—Tracy J. Sukraw

## All Saints continued from page 5

it said and they know it is for them,” she said.

CHRIS JONES, who grew up Baptist, has been coming to All Saints for about two years and usually goes to the Sunday morning service. But when his work with parish youth keeps him away, or if he happens to oversleep, he said, “Then the six o’clock is my time to worship. It’s a great way to end a Sunday,” he said.

“There’s a lot of time built in for reflection,” he said, “and we’re a small group so you really get the sense that you’re all praying together.”

Fellow worshiper Colleen Sexton said she is drawn to the contemplative nature of the service and its intimacy, too. And, she had a confession to make. When the service was temporarily moved this winter from the church sanctuary to the parlor-like Guild Room as a heat-saving measure, “I was afraid that might affect my experience with the service, because I love that church,” Sexton said. “And I have to say that it hasn’t affected it at all. It just goes to show that it is about the prayer. It is about the community. It’s not necessarily about where you are.”

Sexton, who comes from the Roman Catholic tradition, has been a member at All Saints for several years and started coming to the Sunday Evening service pretty much since its beginning. “I come to hear the Gospel and see what I can take from it for my life today. I really look forward to it,” she said.

AS SUNDAY Evening comes to its close, Sterling sends her congregation out with what she calls her signature blessing: “My brothers and sisters, live without fear!” she exclaims. “For your creator has made you holy, has always loved you and will never leave you or forsake you, even unto the end of the age.”

“I want people to leave remembering that one thing, that’s the attitude I give it,” Sterling later explained. “Live without fear! That’s the message people are not getting anywhere, not even in church half the time. It acknowledges that people are in transition, that life is all about transitions. That’s the reason the companionship of Jesus is so important.”

She gives the dismissal: “Because the tomb is empty, our lives can be full!”

“Alleluia!” everyone responds, and then they head back out into the night. ●

www

www.allsaintsbrookline.org

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



PHOTO: Shutterstock

# FOR THE LOVE OF CREATION

## YOUNG EPISCOPALIANS LEAD THE WAY

By Mary Downes

The Youth Leadership Academy's 2008 class members are all about putting their faith into action. Their goal? Save creation. It's a daunting objective, but spend a few minutes in conversation with these young people and you, too, may well come to believe it can be done.

Meet Billy Lin Zhang, 16, of Newton, Hattie Wilkinson, 15, of Medfield and Sara Clendenning, 15, also of Newton. They are among 17 current Youth Leadership Academy (YLA) members. This year, instead of pursuing individual projects in their home parishes, the class members decided to work collaboratively on a single issue they all care deeply about: environmental stewardship in the face of global climate change.

"The kids and youth of our world need to take charge on this issue of global warming," Hattie Wilkinson said in a recent interview. "Because it's going to be our generation and our children that will be suffering from this if we don't try to change now. If the youth can take the charge to help educate the adults around their parishes and communities that global warming is an issue we have to deal with now, we can all make a difference together."

Starting in their own homes, YLA members—with counsel and training from Massachusetts Interfaith Power and Light—assessed their own households' carbon footprint and took action to significantly reduce it. They then turned to their home parishes to calculate and reduce the carbon footprint of church facilities. Finally, each student presented a "Global Warming Café" at church, using a national model which guides attendees through calculating their carbon footprint and implementing specific changes.

As a result, Billy Lin Zhang's home in Newton has undergone an energy transformation. "We replaced all of our light bulbs and we got a new energy-efficient fridge and we stopped using our dryer and we hang everything out on a clothesline. I feel like my family has really done a lot to stop using so much energy," he said. Has this transformation been hard for Billy's family? "They're penny pinchers," he said, laughing. "If they can save money, they're happy."

Sara Clendenning pointed out that assessing the carbon footprint of large facilities such as churches is more complex and difficult than tracking energy use at home. "There's so much to factor in," she said. In fact, the 2006 Diocesan Convention called upon all congregations in the diocese to conduct energy audits of their facilities as a first step toward improving energy consumption; about a third of them responded.

Hattie, who attends the Church of the Advent in Medfield, said she understands that raising environmental consciousness is not easy. "It is a new way of living and a new way of thinking for a lot of people. There are definitely more things churches can be doing, like replacing light bulbs and looking at more energy-efficient heating and cooling systems. But it's not going to happen quickly. It will take time for people to change their whole lifestyle to help the world function in a better way."

Organizing and presenting the Global Warming Café at their home parishes has been both challenging and rewarding, the students said. Sara's Global Warming Café at Grace Church in Newton was a spirited gathering. "We wanted people to show up and talk and share their stories. People were going back and forth and arguing, mostly about their realistic and not-so-realistic ideas for solutions... but I was prepared for that," she said. Even small steps are important, she said. "I think that Jesus would agree with taking one step at a time, because that's all people can really do." (Publicity posters for the event, Sara pointed out, were printed on 100-percent post-consumer paper.)

For Billy and his church family, the Boston Chinese Ministry, the Global Warming Café was a revelation. More than 50 people turned out for the event at the Cathedral Church of St. Paul. "Our congregation is really close. And they were really excited about our project. The thing that hit me most was that so many people from our congregation were so supportive."

Another element of the YLA project is to encourage "green" improvements at the Barbara C. Harris Camp and Conference Center in Greenfield, N.H. "I go up to the Barbara Harris Center a lot," Hattie said. "It's kind of like a second home to me! We made it part of our project to not really force changes [there] but to spread the word to the staff. We do have recycling bins up there now."

The collaborative nature of this year's project has helped the class to recognize their collective power as a group, working for positive change. "I really like that idea of teens in my area showing a leadership position," Hattie said. "Not just one person but our whole group leading this idea to the adults in our diocese."

The diocesan director of youth ministries, the Rev. Robert Bacon, believes that the 2008 YLA experience has been empowering for the entire class. "I think that this group now truly believes that young people can make a difference—that they

### What is the YLA?

The diocesan Youth Leadership Academy (YLA) develops and fosters leadership skills and Christian faith formation among high school students, with the primary goal of deepening their commitment to Christ, the church and their local communities. The program provides students with a variety of opportunities to learn and practice leadership.

Each YLA class is in session for one year, beginning with a summer camp week of team-building activities. During the year YLA students commit to daily prayer time, attend retreats and complete a project to benefit their home parishes. The experience culminates in a mission trip.

WWW

Learn more at [www.diomassyouth.org](http://www.diomassyouth.org).

### 'If we don't, who will?'

The 2006 Diocesan Convention called on congregations to conduct energy-use audits and report on their plans to address deficits in their local environmental stewardship. According to the resulting report, "Environmental Stewardship November 2007":

- 61 of 185 parishes and missions responded.
- The 185 locations spent nearly \$3.2 million for utilities.
- That utility use creates about 28.8 million pounds of carbon dioxide annually. To offset this use, nearly 2.1 million New England trees would need to be planted (28 trees per parishioner).
- Per square foot per hour of use, houses of worship are the biggest energy wasteful in the U.S.

WWW

Learn more at Massachusetts Interfaith Power and Light's Web site: [www.mipandl.org](http://www.mipandl.org).

The non-profit, which promotes renewable energy use and helps congregations reduce their energy consumption and operating costs, was founded by Tom Nutt-Powell of All Saints Parish in Brookline and Steve MacAusland of St. Paul's Church in Dedham following an act of Diocesan Convention in 2000. When it comes to churches and environmental stewardship, they say: "If we don't, who will?"

*continued on page 12*



# Currents



The Rev. Pat Gober, interim priest of the Church of the Ascension, signs the covenant, while Bishop Bud Cederholm (left) and the Rev. Wallace Gober, interim priest of St. John's-St. Stephen's Partnership, look on.

## Three become one in Fall River

Three of Fall River's four Episcopal churches took a significant step toward merging into one parish when they signed a covenant agreement on April 6 during a joint worship service held at the Church of the Ascension.

Bishop Bud Cederholm was there to preside as representatives of each of the three merging churches stepped forward to sign the agreement. It has been more than two years in the making. "They were ready to celebrate their decision," the Rev. Pat Gober, Ascension's interim priest, said.

In addition to Ascension, the merger includes St. Mark's Church on Mason Street and the St. John's-St. Stephen's Partnership on Middle Street. A fourth Fall River Episcopal parish, St. Luke's Church on Warren Street, will remain independent.



Fall River Herald News PHOTOS: Jack Foley

Bishop Bud Cederholm accompanies an especially spirited exchange at The Peace. "They were ready to celebrate their decision," the Rev. Pat Gober said of the April 6 covenant-signing service.

Once the merger has been officially recognized by Diocesan Convention in November, the property and assets of the three churches will be transferred to the newly created parish. It will make its home at the Ascension church building at 160 Rock Street but with a new name: Church of the Holy Spirit.

"Everyone felt we were becoming a new

creation and needed a new name," Gober explained. Members, including home-bound parishioners, had a chance to vote for the new name by ballot last fall.

Until they officially become one, the three congregations will continue to worship together and conduct their joint ministries from the Church of the Ascension as they have been doing since March. Together the three form a congregation of about 150 people.

"The merger increases our numbers and available hands to minister," Gober said, emphasizing that in the merger deliberations, members felt outreach was an important reason to continue as an Episcopal Church presence in Fall River. St. John's-St. Stephen's has an extensive ministry with senior citizens that will continue. And Ascension's two weekly feeding programs are being supplemented by the soup kitchen operated by St. Mark's.

"The merger is bringing new life and energy to all these ministries," Gober said.

The merger grew from seeds self planted as early as February of 2006, when the St. John's-St. Stephen's Partnership—itsself a 1998 merger of two parishes—charged itself with initiating talks with the other Fall River parishes to seek out ways to work together.

The St. John's-St. Stephen's and Ascension vestries had some frank discussions about the problems facing

each of their parishes—mainly high heating expenses and maintenance of large aging buildings by small aging congregations (though, Gober pointed out, new families have been coming over the last couple of years). They invited St. Mark's and St. Luke's to join their dialogue, formed an interparish council and hired a consultant to guide their study of different church formation

models. Meanwhile, the congregations started worshipping together once a month at each church while still carrying on with their individual outreach programs.

By February of 2007, all but St. Luke's were ready to proceed with a merger. (Regrowth toward viability within a cluster model can take three to five years, and without an initial outside subsidy, Gober explained, clustering the congregations under shared clergy leadership would not have adequately reduced operating costs. "One heating bill of \$13,000 is far better than three heating bills of \$10,000," she said. "That frees up resources to do outreach in the community. All the participating churches felt outreach was a very important part of their ministry.")

With guidance from diocesan business and property consultant Julian Friede, the Ascension property was chosen as the merged church's home, both for its central location and because the upgrades needed to house a larger congregation

were fewer there. The buildings of St. Mark's and St. John's-St. Stephen's eventually will be sold.

The clergy of the merging churches—Gober, the Rev. Wallace Gober of St. John's-St. Stephen's (Pat Gober's husband) and the Rev. Richard Reid of St. Mark's—have been serving in an interim capacity and will remain through June, when a search will begin for permanent clergy leadership for the new Church of the Holy Spirit.

Parish histories suggest that this merger is a sort of homecoming: Ascension, established in 1836, was the first Episcopal church in Fall River. Ascension's clergy supported St. Mark's as it established itself in the city's Flint section around 1876, and St. John's started meeting in 1878 as a mission of Ascension. In turn, St. John's clergy instigated the formation of St. Stephen's in 1896 to meet the needs of its rapidly growing south end neighborhood. ●

—Tracy J. Sukraw



PHOTO: Maria Plati

## Episcopalians take Holy Tuesday testimony to the State House

Episcopalians were a visible presence at the State House on Holy Tuesday, March 18 during legislative committee hearings on both Criminal Offender Record Information (CORI) reform and casino gambling.

Bishop M. Thomas Shaw, SSJE (pictured) preached about healing broken systems during the Holy Tuesday service at the Cathedral Church of St. Paul, then hours later carried the message to the State House in testimony supporting reform of the CORI system. CORI records can block individuals' access to housing, education and employment, in some cases, for misdemeanors, non-convictions and dismissed cases.

"I reminded those present this morning, and I remind you now, that it's not only the physically ill among us who need restoration and care, but also those who suffer inwardly because of mistakes they have made or crimes they have committed," Shaw told the Judiciary Committee.

Later in the day, the Rev. David Fredrickson of the Church of the Good Shepherd in Wareham testified against the casino gambling bill that would go on to fail in the Legislature. Fredrickson was among those who put forward a successful resolution opposing local expansion of casino gambling at last November's Diocesan Convention. The Massachusetts Council of Churches had waged a two-and-a-half-year campaign against such legislation.



Testimony from both hearings is available at [www.diomass.org](http://www.diomass.org). Click on News/Events/Media.





PHOTOS: The Rev. Maggie Geller

Chris Munro, a Mission Leadership Program traveler from Christ Church in Swansea, is surrounded by new young friends. Thousands of children in Tanzania are orphans because of poverty's effects and limited access to health care.

### Missioners share hope with Tanzanian partners in the face of 'unimaginable' need

Six Massachusetts and Ohio Episcopalians traveled together in March to the Diocese of Tanga in Tanzania, where they witnessed poverty and need, hospitality and courage—all in great measure. Both dioceses have past and ongoing mission relationships in Tanga, and the travelers' task was to strengthen those ties while exploring ways to join in good work that will make a difference there.

The travelers included the Rev. Ted Gaiser, a deacon and coordinator of global mission partnerships, the Rev. Maggie Geller, a deacon and co-leader of the diocesan Jubilee Ministry, and two who were completing diocesan Mission Leadership Training: Chris Munro, a chef and parishioner from Christ Church in Swansea, and Karen Harvey-Wilkes, a neonatologist and parishioner from St. Andrew's Church in Methuen. The Rev. Paul Board and Brian Murphy joined the group from the Diocese of Ohio.

[The group was following on the heels of January mission travelers in Tanzania led by brothers of the Society of St. John the Evangelist and including Colin Johnstone of All Saints Parish in Brookline, Robert Lambe of Grace Church in North Attleboro and Elisabeth Keller, co-leader of Jubilee.]

"We packed a lot into 12 very busy and hot days," Geller said of the March group's experience. "We saw breathtaking landscapes—Tanzania is a beautiful country. But we were surrounded by poverty, unimaginable conditions that are just too common in this world of abundance. Many of our destinations were miles and hours away, up into the mountains, remote villages all but cut off from the rest of the world because of bad roads and difficult terrain, no electricity or running water. Everywhere, there were children, many of them orphaned by the effects of poverty and limited access to health care."

For Geller, the trip was an opportunity to check up on the home-based health care program that Massachusetts' Jubilee Ministry supports. The program serves about 450 patients in six parish communities by sending trained volunteers into homes.

For Chris Munro, it was a chance to see how far a very few resources can be made to go. "It was impossible to not have complete admiration for the Jubilee-funded programs. It was inspiring to see our money at work being so well used," she said. "We had the pleasure of meeting a home-based care worker named Therezia. She provides care to thousands of people in remote villages with little more than a motorcycle and a few medical supplies. What she mostly provides is compassion and hope to those who are unable to access care for themselves," Munro said.

Geller said the home-based health care program needs money to buy more motorcycles and bicycles, so that workers can travel between villages and visit the sick in their homes. Jubilee will soon be considering a proposal, she said, to fund a mobile counseling and treatment center so that health care can reach more people in remote villages.

### Turmoil in Kenya disrupts orphan feeding program

The orphan feeding program and mobile health care clinic that the diocese's Jubilee Ministry supports in the Diocese of Maseno North in western Kenya had to be temporarily suspended in January. The outbreak of violence following that country's flawed December presidential election—which left more than 1,000 people dead and forced hundreds of thousands of Kenyans to flee their homes—made it too dangerous to gather groups of children, especially in the presence of food.

Nan and Gerry Hardison, Episcopal Church missionaries in Maseno, were evacuated for a time from the area, but were soon able to return and resume their work at the Anglican Mission Hospital and St. Philip's Theological College.

An emergency appeal from Bishop M. Thomas Shaw, SSJE for prayer and donations brought in \$18,000 in relief funds for the Maseno programs, which resumed in February.

Thirty-eight of Maseno North's 44 parishes have orphan feeding programs

*continued on page 13*

### Leadership training prepares missioners for 'more than just relief':

For Mission Leadership Program trainees Chris Munro and Karen Harvey-Wilkes, the March Tanzania trip was a chance both to continue their formation as mission leaders and put what they've learned so far to work on the ground.



Tanga's bishop, Philip Baji, helps distribute some of the 1,000 insecticide-treated mosquito nets procured through the fundraising efforts of Massachusetts Mission Leadership Program members.

Munro said it was about more than providing relief to those in need. "Mission, for myself, was a true journey into my own spiritual and personal growth," she said. "The Mission Leadership Program provided me with practical and spiritual training I needed to feel confident in both participating in mission and, hopefully, being able to someday lead missions of my own."

Diocesan mission strategy challenges every congregation to develop a relationship with another congregation or organization in the Anglican Communion, and mission trips are one way that congregations develop those relationships. Since every church may not be able to send out a mission team on its own, the Mission Leadership Program was created to help churches sponsor a missioner for training and travel who can then return with new knowledge, skills and contacts to share with others.

Participants develop cross-cultural awareness and learn about spiritual needs; they also learn about fundraising and how to manage administrative and practical issues related to world travel.

A new cadre of trainees is preparing for an August mission trip to Ecuador, while last year's group that went to El Salvador is now involved in a number of projects back at home: planning church-based mission trips, raising funds to support partners in El Salvador, developing their language skills and creating Spanish-language Sunday school materials for a Salvadoran church partner.

Information about the Mission Leadership Program is available from the Rev. Dr. Ted Gaiser, a deacon and coordinator of global mission partnerships (617/782-1577 or [tgaiser@diomass.org](mailto:tgaiser@diomass.org)). He is available to preach in congregations, make presentations on global mission and consult with parish mission leaders. ●

—Tracy J. Sukraw



NewsNotes



PHOTO: Paul McGeary

Prayers take wing

When parishioners walked into **St. John’s Church in Gloucester** on Pentecost, May 11, they encountered what the Rev. Dick Simeone, Rector, described as a “jaw-dropping” sight: a canopy of 350 brightly colored paper doves ascending the apse, bearing handwritten prayers on their wings.

Simeone credited St. John’s music director Mark Nelson and administrative assistant Catherine McGeary for getting the idea going back in January. Inspired by a similar project at St. Paul’s Church in Greenville, N.C., and with the help of several others, they distributed a dove outline on heavy colored paper, on which parishioners, community members and friends could write a prayer. The week before Pentecost, many hours were spent stringing the cut-outs onto nylon fish line for hanging. The installation also included six swags of netting suspended over the congregation—100 yards in all. The result? “Stunning,” said Bishop Gayle E. Harris, who made a visitation there that day (pictured, at right, with Simeone, getting a first look at the doves). “What they are doing there liturgically is incredible. It’s a total experience, engaging all the senses.”

The doves stay airborne through June 29, when Gloucester celebrates its St. Peter’s Fiesta. St. John’s is open on weekdays Monday through Thursday.

WWW

See more photos at [www.stjohnsgloucester.org](http://www.stjohnsgloucester.org).



PHOTO: Carol McKenzie



PHOTOS: Maria Plati

‘Violence is not the answer...’

Youth from the afterschool program at St. Stephen’s Church in Boston took their anti-violence campaign to the State House on May 2. Carrying posters covered with appeals from their peers, they lobbied legislators for more funding for summer

jobs for youth. Bishop Gayle E. Harris described the teens’ effort in the *Boston Herald* as carrying out the prophet Jeremiah’s call to “seek the welfare of the city...for in its welfare you will have welfare.”

“They are doing the work of faith,” Harris said. “They are looking to transform the city.”

The young lobbyists stopped off at the diocesan offices to share word of their work. Pictured from left are: Angel Gutierrez; Liz Steinhauser, director of youth ministries at St. Stephen’s; the Rev. Greg Jacobs, diocesan staff officer for urban ministry development; Crystal Rosa; Victor Mejia; Adelvia Gomez and Shanasia Bennett.



Building on St. Paul’s Table

During an April 19 visit to St. Paul’s Church in Brockton, Bishop M. Thomas Shaw, SSJE took a walking tour of the neighborhood and served lunch to guests of St. Paul’s Table. The program has been serving meals to the hungry for 25 years.

St. Paul’s recently announced plans to open a new hospitality center for the city’s poor and homeless as an outgrowth of St. Paul’s Table. A survey of the lunch program’s guests revealed their need for additional services. “The guests spoke compellingly of wanting a place where they could socialize, learn work skills, access resources and eventually move on to more productive lives,” Ellie Wentworth of St. Paul’s Community, the nonprofit established by the church, explained in a prepared statement.

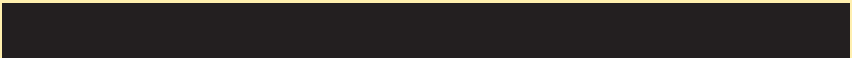
St. Paul’s hopes to open the center soon in its underused parish hall, building on the St. Paul’s Table model of using community volunteers with professional oversight.



departure of former clergy and members to start an Anglican-affiliated church in Amesbury. This was the remaining Episcopal congregation’s first Easter celebration since the break. Hannah is the daughter of Windy Dayton (kneeling right) and Brent Was (standing left).

All Saints’ gets a dose of Easter hope

Hanna Maeve Was (center) gets some help filling her Easter basket during the community egg hunt held after the Easter Day Eucharist at All Saints’ Church in West Newbury. All Saints’ is in discernment about its future and potential for growth following last fall’s



PHOTOS: Tim Kinnel

Marcus Borg readies Holy Week evangelists

Some 400 people gathered at Boston University on March 15, the eve of Holy Week, to hear New Testament scholar Marcus Borg talk about how to talk about Jesus.

“The story of Jesus is the most important story I know, and it matters greatly how we tell it,” Borg said. “An understanding of Christianity that was very common a generation or two ago has become unpersuasive to many people in our time.”

A live Webcast made it possible for small groups to participate in the annual diocesan spring learning event from remote viewing sites organized in places as varied as Falmouth, Hanover, Bath, Maine, and Biloxi, Miss.

The day’s offering of \$9,514 was designated for the Diocese of Jerusalem’s St. Andrew’s Housing Project in Ramallah.

WWW

Read the full story and see more photos at [www.diomass.org](http://www.diomass.org) (click on News Archives under News/Events/Media).



## Diocesan Calendar Highlights/Summer 2008

**June 22:** Fifth anniversary celebration for the Barbara C. Harris Camp and Conference Center, Greenfield, N.H., activities begin at 11 a.m.

**June 27-29:** Family Weekend at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.

**June 29-Aug. 9:** Summer camp in session at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.

**June 30-Aug. 8:** B-SAFE (Bishop’s Summer Academic and Fun Enrichment Program) in session. *Forty parishes partner with St. Stephen’s Church in Boston to serve 460 city youth at six sites in and around Boston.*

**July 16-Aug. 4:** Lambeth Conference of Anglican Communion bishops, Canterbury, England *New England dioceses to keep prayer vigil. See [www.diomass.org](http://www.diomass.org) for prayer and more details.*

**Aug. 3-9:** Choir Camp at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.

**Aug. 10-17:** Youth Leadership Academy mission trip to El Salvador

**Sept. 16:** Clergy Day at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.

**Sept. 27:** Diocesan Resource Day, Bentley College, Waltham



Learn more about these and other diocesan events at [www.diomass.org](http://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](http://www.diomass.org) and click on “News & Events.”

### Crossing *continued from page 4*

sermon or reflection each week, with time for response (“Everyone is very respectful of other people’s beliefs, but people are not afraid to say ‘I have trouble with that’ or ‘I see it another way.’”); “Open Space” time when people can move to different parts of the church, create art, stay seated and listen to music, join a prayer circle or take part in continued group reflection on the week’s message; everyone gathers around the altar and participates in giving Communion to each other, no matter their denomination or even if it’s their first time in church (“There is music playing in the background and one of my friends commented that some people are dancing around the Communion table!”).

The experience doesn’t end there. The Crossing fosters relationship building, much of it coming during the post-worship social time at a nearby restaurant, where people bond over food and deeper conversation.

A small group also gathers on two Monday evenings a month for “Scripture Chat,” a relaxed Bible study at Grendel’s Den in Harvard Square, and members have organized other small groups, including a faith-sharing group in the fall and a discernment committee this spring for a leader pursuing ordination. Others get involved in ministries with homeless people through the cathedral’s Monday Lunch Program and at the nearby St. Francis House. Once a month, the leadership team gathers for a mix of ministry area “check-ins,” community issues and planning.

As they celebrate two years of development, Crossing members are planning for the next phase of growth, working to become an increasingly autonomous, self-supporting congregation at the cathedral. The Crossing recently received a grant from the Calvin Institute for Christian Worship, to fund the creation and sharing of music and worship resources and the development of lay leadership, and Spellers has been named an Episcopal Church Foundation Fellowship Partner, which includes a grant for her work with The Crossing.

“It’s a huge undertaking, but everyone said ‘yes’ to it together,” Spellers said. “We truly believe this ministry is not our own but an expression of the very dream of God.” ●

*Maria Plati is director of communications for the diocese. The Rev. Stephanie Spellers contributed to this article.*

### Creation *continued from page 8*

can not only effect change, but that they can lead the church,” he said.

And what will the YLAers carry forward from this experience? “I think God gave us this earth to protect it and care for it,” Billy said. “And I don’t think we’ve been doing a very good job of doing that. So by spreading the word, holding Global Warming Cafés and telling people what they can do to be more energy efficient, we can help keep the earth clean for future generations.”

For Sara, love is the key. “When we pray together and individually, we pray for us all to take care of what God has made for us and gave us and not take advantage of it, which is what we’ve been doing. To love your life, love those you are with and love what’s around you is obviously something that will contribute to solving global warming.”

“Most importantly I will carry a love for the earth that God has made us,” Hattie said. “All of the YLAers will carry this in their hearts: that God made this awesome world for us and we need to make it last. We need to make it last for the people who will be coming after us.” ●

*Mary Downes is a freelance writer who lives in Scituate. “I have renewed faith in the future of the planet,” she said after interviewing YLA members for this story.*

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PHOTO: Courtesy of Episcopal Divinity School

## EDS announces Lesley University partnership; president and dean Steven Charleston to resign

Facing a changing theological education landscape and some of the same hard financial realities that are challenging seminaries nationwide, Episcopal Divinity School (EDS) in Cambridge announced on March 6 plans for a shared future with neighboring Lesley University, a school that specializes in teacher education.

The arrangement includes the sale of seven EDS buildings to Lesley for \$33.5 million and plans to share library and dining facilities. EDS will retain ownership of 13 buildings on its eight-acre campus, located along Brattle Street near Harvard Square.

The deal was described in an EDS news release as a “partnership” that is “part of a larger strategic plan developed by EDS designed to ensure the long-term viability of the seminary.”

Through a purchase and sale agreement signed by both institutions, EDS and Lesley will become two members of a condominium association governing much of the EDS campus while maintaining their individual identities. The seven buildings to be owned by Lesley include residence halls and the dining facility. Lesley will also provide some student services for both schools and collaborate on potential new academic offerings for EDS students through Lesley’s two graduate schools. Lesley and EDS will share ownership of Sherrill Hall, offering library services tailored to meet the needs of both schools’ students.

“This partnership anchors the financial foundation of EDS while releasing our creative energy as never before,” EDS’s president and dean, Steven Charleston, said in the news release. “Through this partnership, we’re positioned to grow in vital areas like faculty development, student financial support, learning technologies and community life, enhancing our capacity to train future leaders for the church and the world by securing our future in this place.”

The partnership announcement came on

the heels of news that Charleston will resign as EDS’s president and dean as of June 30.

In a Feb. 28 letter to the EDS community and graduates, Charleston wrote: “The time has come for me to say farewell to EDS and let others carry on with both the hard work and the exciting times to come. After almost a decade at EDS, I see that our school has become one of the brightest lights in the Episcopal Church. Now I need to bring my tenure at EDS to a close so new leadership can carry out the next phase of growth for our school.”

EDS plans to launch a search process for Charleston’s successor soon; an interim president and dean, to be named, is expected to begin work on July 1.

With an increasing number of students unable to easily access the traditional residential seminary model, EDS, as a small independent school, has been working against financial challenges for several years, exploring and rejecting various options before striking a deal with Lesley. Those included selling the campus and moving to another location, partnering with other schools or transforming the school into a think tank or foundation.

The deal with Lesley, EDS’s news release said, is part of a strategic plan that includes market research to help the school further adapt its programs to current church needs; strengthening of EDS’s core program of theological education, formation and community life; increased financial aid for students; building its development capacity toward a capital campaign; fiscal discipline relative to operations; and the possibility of selling or leasing additional property.

Two other Episcopal Church-affiliated seminaries announced major changes in their operations in recent months. Seabury-Western Theological Seminary in Evanston, Ill., announced on Feb. 20 that it would no longer offer its Master of Divinity degree and was suspending recruitment and admissions to its other

degree and certificate programs while it comes up with a plan for its future. And Bexley Hall has announced the closing of its satellite campus in Rochester, N.Y., in order to concentrate its operations at its main campus in Columbus, Ohio, shared with Trinity Lutheran Seminary. ●

—Tracy J. Sukraw

## CLERGY CHANGES AND APPOINTMENTS

**The Rev. Elizabeth Berman** completed time as interim at Emmanuel Church in Wakefield and was appointed priest-in-charge of the Church of the Advent in Medfield as of Jan. 27.

**The Rev. George Chapman** retired as rector of St. Paul’s Church in Brookline as of Jan. 6.

**The Rev. Maribeth Conroy** resigned from Trinity Church in Boston as of Feb. 10 to serve as interim at Ascension Church in Pueblo, Colo.

**The Rev. Margot Critchfield** has been called as rector of St. Stephen’s Church in Cohasset, effective March 1.

**The Rev. Daniel Crowley** completed his appointment as interim at St. Paul’s Church in North Andover, effective Nov. 30.

**The Rev. Noah Evans** was appointed priest-in-charge of Grace Church in Medford as of March 3.

**The Rev. Kim Hardy** resigned as rector of All Saints’ Church in Stoneham as of Jan. 1 to become director of administration and liturgy for the Clergy Leadership Project sponsored by Trinity Church, New York City.

**The Rev. Edward Kienzle** completed his appointment as interim at St. Stephen’s Church in Cohasset as of Feb. 14.

**The Rev. Susan Lederhouse** was called as assistant at the Church of the Holy Spirit in Orleans as of Feb. 1.

**The Rev. Thomas Mayers** resigned as rector from St. Mark’s Church in Dorchester as of Dec. 31.

**The Rev. Terry McCall** was appointed interim at St. Paul’s Church in Brookline as of Feb. 3.

*Jubilee continued from page 10*

but only 15 are funded, mostly through Jubilee, reports the Rev. Maggie Geller, the ministry’s co-leader. The recent upheaval made it clear to all involved that the orphan feeding efforts needed to be revamped so that more of the programs could be supported with a strategy for their long-term sustainability in place.

With Jubilee’s support, the Hardisons are working in coordination with Maseno North’s bishop, Simon Oketch, to provide local Mother’s Union leaders with training and start-up loans for viable income-generating projects.

Though the violence has mostly died down with the establishment of a coalition government, the Hardisons recently reported that the Kenyans they work among remain fearful and are now hard pressed to provide for their families.

“Drought and the devaluation of the dollar have caused prices for food and basic supplies to skyrocket, and so they need our help even more than ever,” Geller said. ●

—Tracy J. Sukraw

*For information about the Jubilee Ministry and its diocesan-supported projects in Tanzania, Kenya and Uganda, contact the Rev. Maggie Geller at 617/482-4826, ext. 351 or [mgeller@diomass.org](mailto:mgeller@diomass.org).*

**The Rev. Michael McKinnon**, former rector of the Church of the Holy Trinity in Marlborough, was removed from ordained ministry in the Episcopal Church as of Nov. 1.

**The Rev. Janet Gooltz** (formerly McWalter) retired from pastoral care ministry at Mt. Auburn Hospital in Cambridge as of Dec. 31.

**The Rev. Anne Minton** was appointed interim at Emmanuel Church in Wakefield as of Feb. 3.

**The Rev. Wanda Pizzonia** resigned as rector of the Church of the Advent in Medfield effective Nov. 5.

**The Rev. DeDe Duncan Probe** was appointed priest-in-charge at All Saints’ Church in Stoneham as of Jan. 20.

**The Rev. Pamela Werntz** was appointed priest-in-charge of Emmanuel Church in Boston effective Feb. 24.

**The Rev. Stephanie Chase Wilson** was called as rector of St. Paul’s Church in North Andover effective Dec. 2.

Correction: **The Rev. Kenneth Campbell** is the interim (not priest-in-charge) at Christ Church in Harwich Port.

*This report is provided by the Office for Transition Ministries (formerly the Office for Congregational Development and Clergy Deployment); it reflects changes between November 1, 2007, and February 24, 2008.*

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# LIVING LESSONS LEARNED AT SUMMER CAMP

By Rick Collins

I remember receiving my first real lesson in the Christian ideal of placing the interests of others before your own as a skinny 11 year old attending summer camp at Briarwood, the diocese's former camp and conference center on Cape Cod.

The boys' and girls' cabins were set back a short distance in the woods, with a circular dirt path connecting them to the main roadway and a bathhouse separating the boys' side from the girls' side. But whereas most of the path consisted of

The message was received loud and clear. As much as we boys enjoyed unleashing a bit of energy by throwing a rock, doing so had repercussions. And our fellow campers' right to walk between their cabin and the bathhouse without getting smashed in the head by a rock was much more important.

To an 11 year old, this was a basic lesson in why it's wrong to throw rocks. But as I grew older, it grew into a personal allegory on how the rights of the community should take precedence over the rights of the individual. Not only is this a decidedly Christian value, but as I'd learn in political classes, it is also one of the cornerstone values that our American society is based upon.

Christian community: this was Briarwood's primary life lesson. On the surface, it was in many ways a typical summer camp: a week in the woods, hours spent enjoying the Buzzards Bay locale, arts and crafts and, of course, fleeting summer romances. (As a matter of fact, I met my soon-to-be wife as a 16-year-old Briarwood camper.)

But over the years, first as a politics and history undergrad, later as a journalist and now as a political aide, I've realized Briarwood at the core was about practicing good Christian values in a community setting.

Camp sessions were only a week long, meaning there wasn't time to let a natural community dynamic evolve; it had to be assumed immediately. We were taught that we all had a role to play in the maintenance of the community.

Every camper was assigned to a group, and every group had a daily responsibility, whether it was setting up for meals, cleaning the meeting spaces or taking out the trash.

We also learned about the need to accept those with different backgrounds, life experiences or points of view. For example, I was a kid from Brockton who attended a blue-collar parish in Quincy. At Briarwood, I met fellow Episcopalians who attended private schools I had never heard of.

Perhaps most important, attending camp provided for a deeper awareness and understanding of my own spirituality. It was at Briarwood that I learned there was more to being an Episcopalian than fidgeting my way through three lessons, a sermon and the seemingly stilted and impersonal language of Rite One. It was the first place that I ever meditated, practiced quiet self-reflection or experienced an outdoor service. Our Prayers of the People were often very personal, emotional and public. I learned that Episcopal priests, underneath their vestments, were just regular people, only

with a deeper faith in and understanding of Christianity.

Camp was also one of the first settings where I felt fully accepted as a person. While the school year may have been filled with awkwardness and self-doubt, Briarwood was an annual respite, where I was able to develop and replenish shaky reserves of self-confidence. It's where I discovered leadership abilities that I didn't even know existed.

I'm now 30 years old and it's been 13 years since the last time I attended Briarwood as a camper. Yet the lessons I learned then continue to guide me today: respecting the rights of others, believing in the basic goodness of people, the value of personal reflection, the need for social justice and the importance of stewardship in everyday life.

It was heartbreaking to hear of the diocese's decision back in 1999 to sell the Briarwood property, although not entirely surprising: Main House had become a bit rundown, the grass around the Studio was all but gone and water runoff had carved deep gullies into the main dirt roadway. But the spirit of Briarwood, to me and, I'm sure, the thousands of campers over the years who had looked out over Buzzards Bay from the dock, or been awoken in the middle of the night by a train, is still pristine.

As of writing this, I am actually days away from my first-ever visit to the diocese's current camp and conference center in Greenfield, N.H. Although it may never hold the same place in my heart as Briarwood, I am hopeful that any camper who attends will be afforded the same experiences I enjoyed, the same freedom to explore faith, the opportunity to develop self-confidence and leadership skills and, most of all, a chance to experience what it means to live as a true Christian. ●

*Rick Collins is a member of Christ Church in Quincy and works as a legislative aide at the State House.*



PHOTO: Shutterstock

dusty, dirt trail, the area in front and around the bathhouse was layered with rocks—specifically, small stones that fit perfectly into the concave side of a spoon.

For reasons clear only to 11-year-old boys, we found it fun to sneak stainless steel spoons out of the camp dining hall for the sole purpose of flinging rocks through the air, often in the direction of the girls' cabins. We were warned not to do it, of course, by camp counselors and staff. But the lure of seeing a spoon-launched rock streak across the summer sky proved to be too much temptation.

Until the day a fellow female camper slowly walked into the Studio for a group activity holding an ice pack on the side of her forehead near her eye. When she removed the ice pack, she revealed a large red welt. It was from a rock, we were told. Counselors didn't know who had flung the rock, and they weren't looking for tattletales; rather, they hoped the teary-eyed girl served as an example. (I swear I didn't do it—I'm pretty sure I was actually being treated for taking a Frisbee to the face at about the same time.)



## High five!

The diocese's Barbara C. Harris Camp and Conference Center in Greenfield, N.H., celebrates its fifth anniversary this summer. Members of the diocese are invited to join the bishops at the camp on Sunday, June 22, rain or shine, for a day of celebration that will include activities, lunch, music and fellowship.



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Sally Fisher, SCHC
- June 20-22**   **Awakening the Sleeping Giant**  
Bonnie Anderson, DD, SCHC  
The Rev. Mary Frances Schjonberg
- July 10-13**   **School of Prayer**  
Robin Antonia Hendrich, SCHC  
Paula Tanzi, SCHC
- July 15-16**   **You Shall Be My Witnesses**  
The Rt. Rev. Barbara C. Harris
- July 18-20**   **Sing Your Song**  
Joan Cannon Borton, MEd
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For more information, please contact Lynd Matt, Director of Development, at 617-879-6370 or [lmatt@diomass.org](mailto:lmatt@diomass.org).



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