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INTERCHANGE

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news from the Episcopal Diocese of Southern Ohio | Award of General Excellence: 2006, 2007

'Let the little children come to me'



Presiding Bishop Katharine Jefferts Schori sits with children at Church of the Redeemer, Hyde Park. The congregation hosted the Presiding Bishop as part of its Centennial Year Celebration Dec. 13-14. Photo by Sharon Jenkins
See pages 6-7 for more about the celebration and the Presiding Bishop's visit with students at the Genesis retreat.

Deep roots: Creating holy places for a troubled world

BY THE REV. CANON KARL RUTTAN
INTERCHANGE CONTRIBUTOR

These are anxious times, and yet there are surprising seeds of hope with new opportunities emerging.

The financial turmoil is creating enormous stress, leaving many people uncertain about their future. Our culture seems increasingly fragmented. In the midst of all the anxiety around us there is in our society a deep, deep hunger for God. For all the uncertainty, there is a strong desire for authentic communities where God can be known, worshipped and served.

Something new is emerging in our world, creating great possibilities in our church. There is a great spiritual hunger in our time. People long for real encounters with the holy. Trends among young adults show an increased interest in religious activities that make a difference, actions that serve the needs of our world, and a faith that is lived deeply. They want liturgies that are faithful, holy and deeply spiritual.

PLEASE SEE ROOTS, PAGE 5

Urban Missioners: Do you feel called?

THE REV. PAULA JACKSON
INTERCHANGE CONTRIBUTOR

The Church's identity, mission, and theology were revitalized in the late 20th century among marginalized populations, by "base ecclesial communities." These local groups reclaimed the authority of the baptized to carry Christ's reconciling work into their world, proclaiming the Gospel in word and action, and reflecting seriously together on its meaning as they broke bread and prayed. Their creative energy and contagious joy have a lasting effect, even where people have heard little about "BECs."

While every congregation and gathering of our Church is called to something like this, we have a unique opportunity to develop a base ecclesial community of missioners at

our diocesan mission center in the Avondale neighborhood of Cincinnati. Home to 40,000 people, Avondale is a mixture of great promise and beauty, perseverance, anxiety, resignation and violence. It is an area of concentrated poverty, deserted by most industry and commerce yet also targeted for major upscale housing projects (with concurrent population displacement). It is a place ripe with opportunity.

The Base Community for the Avondale Episcopal Ministry has already begun groundwork, knocking on doors and talking with people in the streets in some of the most conflict-ridden blocks and buildings, just to pray with anyone who is willing to do so. (The response is surprising.) Others are seeking out partners who will help us support grandparents raising their grandchildren or to create constructive activities and academic help for

young students.

Participating in the Base Ecclesial Community as an Urban Missioner requires a serious commitment of time, talent and treasure. You don't have to transfer out of your congregation to participate, but you do commit to weekly hours of on-site community work in the neighborhood, and to weekly prayer and reflection with the Base Community. Other types of volunteers will be welcome as opportunities arise, but the Base Community will need this major commitment from its members. We ask for commitments of at least a year, up to three years.

If you would like to consider whether God might be leading you to participate for a year or more as an Urban Missioner in the Avondale Base Ecclesial Community, please contact the Rev. Paula M. Jackson at pjackson@fuse.net.

Mission Share connects congregations, the diocese

As the reality of a world-wide recession sinks in, and many individuals and congregations in our diocesan household are experiencing the effects of lay-offs, diminished income from investments, and increasing anxiety about retirement benefits, I am hearing more and more concerns raised about Mission Share.

Mission Share is our diocese's name for the contribution that each congregation is expected to make toward the support of diocesan work. Each congregation contributes on the basis of its ability, based on its income from all sources. Quite understandably, as financial pressures mount at the local level, people question why they should be sending dollars to the diocese.

This question is always valuable, because it forces all of us to think very carefully about how Mission Share dollars are spent, and to ensure that we are all on the same page about the priorities and goals that guide the creation of the diocesan budget from year to year.

It also forces us to be clear about why local congregations should be expected to support diocesan work at all.

So why should they? Here's what I think.

First of all, the diocese is not the diocesan office. The diocese is the community of all the congregations who together form the Episcopal Church in the southern half of Ohio. As your diocesan bishop, I have the great privilege and solemn obligation to visit all of these congregations regularly (ably assisted by your Bishop Suffragan, Ken Price). It would be easy to say that these visitations are meant to establish a relation between all of you and me. But that that's not really the point. When Bishop Price and I visit you, we are reminding you of your connection to all the other congregations in the diocese. We are indeed your pastors, and our relationship to you is important. But it is not our job to pastor you as members of your particular congregation – your own priests do that well and seldom need our help with that. Our job is to pastor you as part of the larger flock that is the diocese. Our job is to remind you that, as Episcopalians, it is our privilege

**BISHOP
THOMAS E.
BREIDENTHAL**



to be part of something much bigger, messier, and more full of strangers than our local parish is likely to be. What does this mean in practical terms? It means, first and foremost, that as Episcopalians we take seriously Paul's injunction that we should all "bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). Mission Share is how we take care of one another as a diocese. When a congregation is going through a rough patch, it is primarily Mission Share funds, distributed by the Commission on Congregational Life, that address the immediate need and help the local community get back on its feet. By the same token, the skills and support offered to every congregation in the areas of stewardship and development, evangelism, youth work, community service and social witness, both by our various diocesan commissions and by the diocesan staff – all come from Mission Share. This means that small congregations who have few resources on their own can, as part of the diocese, develop and extend their ministry in ways that would otherwise be possible only for our larger, potentially autonomous congregations. Again, we are engaged in an economy of sharing, as these larger congregations contribute from their abundance to undergird the Lord's work in the smallest of places. But also, if we embrace the implications of this economy of sharing, small and large, rich and poor, urban, rural and suburban, we will live ever more deeply into the common life that binds us together as a diocese. There is real spiritual power in that.

How Mission Share funds are allocated will always be open to discussion and debate, and rightly so. Diocesan Council is charged with overseeing the

Mission Share process. At its overnight retreat in December, Council was already launched into a searching and frank exploration of that process, and of the annual budget that emerges from it. But even if both the process and the budget were totally revamped, it would remain the case that every congregation should contribute significantly to the good of the whole and the mission of the whole.

We are all engaged in practicing life in the kingdom of God. At the heart of this practice is our acknowledgement that we really are all connected to each other and responsible for one another. The best and closest-to-home way we can practice being in the kingdom of God is in providing for the support of congregations in need in our own diocese, many of which may be very different from us, indeed; and in providing for the ministries and programs that bind our various witnesses into one witness. As we minister to one another, and bear one another's burdens, we will surely be better equipped to identify and bear the burdens of those who stand outside our fellowship.

So this is my plea: Let us be vocal in questioning how the diocese (that is, all of us, in our collective deliberations) spends Mission Share money, but let us not forget that, when all is said and done, Mission Share represents our commitment to the diocese (that is, all of us, in our collective commitment to Jesus Christ and to one another) as a basic unit of the Body of Christ.

May God, who has raised us up as congregations and as a diocese in this place, give us the grace and means to enter ever more closely into fellowship with one another, that together we may follow the Lamb of God further and further into the world he came to save. And may all our brothers and sisters who are suffering at this time from loss of income or job feel the close presence of God and of all of us in this challenging time. May Epiphany grace be with us all.

Contact Bishop Breidenthal at tbreidenthal@diosohio.org.



SAVE THE DATE

GOD'S WEB: CONNECTING IN THE 21ST CENTURY

The all-day workshop will provide hands-on training from Digital Faith, the architects of our new diocesan website at www.diosohio.org. The new diocesan site allows congregations and groups to nest within it and have their own websites (and url) with administrative control and free hosting. Those interested in developing their own site must attend this workshop for the training.

The day also will explore other ways of connection, including social networking, new media tools, blogging, virtual worship and companion relationships. People with all levels of technical expertise and computer comfort are encouraged to attend. The cost is \$20, which includes lunch and materials. Pre-registration is required.

Visit www.diosohio.org to register.

>> To learn more, view the video flyer for this event from the diocesan site or visit YouTube

Embracing transition with hope

The Episcopal Church



In the Anglican Communion
A global community of 70 million Anglicans in more than 160 countries

The Most Rev. and Rt. Hon. Rowan Williams
Archbishop of Canterbury



In the United States
A community of more than 2.4 million Episcopalians in 114 dioceses in the Americas and abroad.

The Most Rev. Katharine Jefferts Schori
Presiding Bishop



In the Diocese of Southern Ohio
A community of nearly 30,000 Episcopalians in 40 counties.

The Rt. Rev. Thomas E. Breidenthal, Bishop

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Deadline: Feb. 5

January 20 will be a day of transition for the United States. On that day, we will inaugurate a new president, welcome new cabinet secretaries and both the U.S. Senate and House of Representatives will have a host of new members. Regardless of how we voted in the November election, we share a common hope that this new era will bring peace and a restored economic stability in our future. One of the great things of our democratic system is that we experience transition in our government peacefully, cordially and hopefully.

Likewise, our neighbors in the Episcopal Diocese of Pittsburgh have experienced a major transition. After Bishop Robert Duncan and a majority of the Episcopalians in Pittsburgh voted to leave the Episcopal Church and affiliate with the Province of the Southern Cone, those choosing to remain loyal to the Episcopal Church put together a convention in which 27 congregations and one faith community and some 46 clergy met to elect new leaders, pass a \$700,000-plus budget and welcome a retired bishop to assist them in reorganization. There are still myriad decisions to be made regarding the property of the congregations that left and many other matters. My prayer is that these may be worked out with as much charity and goodwill as we were able to do in our own diocese recently when some members of one of our congregations, St. Matthew's, Westerville, chose to go down the same path.

Another transition in our diocese has recently occurred, and I would like to take the rest of my column this month to share it with you. On Advent Sunday, I was asked to come to Trinity, Bellaire, to liturgically mark the merger of that congregation with St. Paul's, Martins Ferry. Although we used the term merger, actually the celebration of a new congregation made up of members of both Trinity and St. Paul's is really more accurate. This new congregation will worship on Sunday at Trinity, but on weekdays, St. Paul's will continue to host a multitude of social outreach ministries that are so vital to the

THE RT. REV.
KENNETH L.
PRICE JR.



Upper Ohio Valley area in this time of severe unemployment and economic distress. Thus, the Episcopal Church will continue to be very present in both communities.

To fully appreciate this, we must go back many years. Martins Ferry and Bellaire are football rivals. Years ago, when I served in a parish across the river in Wheeling, it was well known that this rivalry spilled over into church life in various ways. But since then, the East Central Ohio Area Ministry, in which these two congregations work closely with St. John's in Cambridge and St. James in Zanesville, has changed all that. The congregations have for several years shared lay preachers and worship leaders and worked together in social and outreach ministry. The clergy move freely among the various sites.

And so it was in an atmosphere of cordial reality that the mission council of St. Paul's recognized that their basic worship community had shrunk to the point that on most Sunday mornings there were fewer than 15 or 20 in church. Were they simply to close up shop? Certainly not!

Now Bellaire is not exactly next door. It is about a 15-minute drive across the county. Yet the remaining members of St. Paul's make that drive every Sunday. On the Sunday I visited, the congregation numbered around 40, and there were four confirmations. The announcements included events and outreach work in both Bellaire and Martins Ferry during the coming week. After the lunch, I went into the kitchen and what I saw drove home how

complete that transition is becoming. Had I not known each of the individuals there, I would never have guessed from which congregation they came for they all were working together, cleaning up, washing dishes and putting things away. They were truly one unified congregation.

Has this all been smooth? Of course not. Are there still rocks in the road? Of course. Is everyone thrilled over this? Certainly not. But given the choice of sitting back and lamenting over the loss of what once was or digging in over territorial issues and openly opposing this new direction, this small but dedicated group has chosen to embrace transition, not fight it. Consideration for each other and the communities in which they live have ruled the day. For those who grew up in St. Paul's, seeing their worship site "close" is hard, but knowing that ministry continues there makes it easier. On Christmas Eve, services were held in both sites, so that out-of-town visitors could be accommodated and memories shared. At diocesan convention next November, Bishop Breidenthal and I have invited the members to share the rich history of the Episcopal Church in Belmont County, and their embracing of the possibilities of its new day.

Change is never easy. Transition always upsets the equilibrium. There is inevitably a sense of loss. But when this happens, we have a choice. We can dwell on the loss and resist the change, or we can embrace it. We currently are facing this challenge in our country, in our Anglican Communion and The Episcopal Church and even in our local congregations. I for one am glad that on an Advent Sunday of anticipation, I was able to share a holy moment with some people who, even as they live in one of the most economically depressed areas of our diocese, are facing the future with hope and embracing transition with grace. May they be an example to us all.

Contact Bishop Price at kprice@diosohio.org.

New website, e-mail addresses launched

The Diocese of Southern Ohio has a new website: www.diosohio.org. The site contains the breadth of information on the old site, but with some significant improvements in look, navigation and interaction. Working with Bishop Thomas E. Breidenthal and Richelle Thompson, director of communications, Bill Curnutte, an Episcopalian and owner of Prodigal Sons Creations, developed the design and color scheme of the front page of the diocesan site. The banner of the new site takes its inspiration from the diocesan motto, "Peace like a river." The photo is of Turkey Creek, a tributary in Scioto County. As in life, the water is not necessarily serene, but the peace comes from and through God and a relationship with Jesus.

The new site breaks down the information using the queries: Who, What, When, Where, Why and How. As you figure out where information and forms are located in the new site, use the search function. It's robust and quick.

The site adds several elements of interaction: There are news and bulletin board items

to which readers can post comments. Want to offer the bishops feedback on sermons that are posted online? Submit a comment. Interested in carpooling to a workshop at Procter? Submit a request. The comments are moderated to avoid inappropriate content and then are posted. In addition, any person in the diocese can log in to the site and have a record of events that they have registered for as well as the ability to connect to different interests or groups. (We must have your e-mail address on file for you to log in. Send your e-mail to rthompson@diosohio.org and we'll input it). You can even upload a photo. This Facebook-like component is another method of connecting people.

Digital Faith is the architect for the new site. They specialize in religious sites and host several Episcopal dioceses and congregations across the country. As part of this new site, the diocese is pleased to

offer to any congregation or commission in the diocese free hosting for websites. Those sites would be nested within the diocesan site and url (for instance, evangelism.diosohio.org). Each group appoints a webmaster or committee to post content and handle site administration (See page 2 for training information). Visit digitalfaith.org to learn more.

With the new website, the e-mail addresses for the diocesan staff also have changed (No more underscore and hyphens!). The staff addresses are consistent: They use the first initial and last name of the staff member at diosohio.org. For instance, Bishop Breidenthal's e-mail address is now tbreidenthal@diosohio.org. Don't worry – the old addresses will forward to the new e-mail accounts for a while.

Please send feedback about the new website to rthompson@diosohio.org.



Faith in Life lecturer to explore God's joy, delight

BY MIKE WERNICK
INTERCHANGE CONTRIBUTOR

Faith in Life is pleased to announce that the Rev. Mark A. McIntosh, Ph.D. will join the Diocese of Southern Ohio as a 2009 Hobson Lecturer. McIntosh holds degrees in history and in theology from Yale, Oxford, and the University of Chicago. He is the author of several books, including the new *Church's Teaching* series volume on Christian doctrine, *Mysteries of Faith*, as well as *Discernment and Truth: The Spirituality and Theology of Knowledge* (2004), and most recently *Divine Teaching: An Introduction to Christian Theology* (2008). He teaches and researches at the intersection of Christian spirituality and theology. He served for six years as a chaplain to the House of Bishops of the Episcopal Church and as canon theologian to the 25th Presiding Bishop and Primate, the Most Rev. Frank Griswald. After 16 years as a faculty member of the Theology Department at Loyola University Chicago, he will take up in the Fall of 2009 his new appointment as the Van Mildert Canon Professor of Divinity at Durham Cathedral and University, in the United Kingdom. He and his wife are the parents of two children, currently in middle school and high school.

His presentation will be a two-part talk on "Discerning God's Delight: A Theological Life of



The Rev. Mark A. McIntosh

Spiritual Discernment" including "Distinguishing the Spirits" and "Discerning God's Will." The talks endeavor to open our life as a Christian people to the mystery of God's life in which we exist and to find the deep truths of our callings. Seeing our life (including our life as Church) in all the wonder of its theological depths becomes easier and more lively when we practice attunement to God's inexhaustible

joy – discerning the spirits that animate our life now, and sensing something of that infinite goodness God intends for us to share forever. Each talk weaves together a discussion of the history and practice of these two forms of spiritual discernment with reflections on the theological context within which all discernment takes place.

The lectures will be held from 10 a.m. to 3 p.m. on Feb. 28 in Schenk Chapel at Trinity Lutheran / Bexley Hall Seminaries in Columbus, 2199 East Main St. (A large parking lot is available on the south side of the seminary). There will be time after each lecture for questions and answers. Although lunch is not provided, several restaurants are nearby. Through the Lutheran/Episcopal Call to Common Mission, Trinity Lutheran Seminary and Bexley Hall Seminary share faculty and facilities, and seminarians enjoy some classes together and take some separately specific to their Lutheran and Anglican traditions.

The Faith in Life committee oversees a program for Christian education in the Diocese of Southern Ohio, primarily sponsoring the Theologian in Residence program and the Hobson Lecture Series. Through the years, Faith in Life has organized conferences, supported the summertime Kenyon Conference and provided grants to support individual lay persons in development of their ministries.

Recently updated, the mission of Faith in Life is to "engage in and facilitate theological discussion and reflection in the Anglican tradition. Using the resources entrusted to it, the committee supports programs that provide a critical, thoughtful, and ethical framework, consonant with the baptismal covenant, to assist the people of the diocese, the wider church and the larger community to translate faith into action." To carry out its mission, the Faith in Life committee provides experiences that enliven and enlighten those with whom we engage in ways that stimulate constructive responses to critical and moral issues in life. From its inception the committee has been convinced that the need for serious discussion of theological and moral issues in a Christian context is felt by people from all walks of life.

Faith in Life is re-visiting its granting criteria. As a result, applications for new grants will not be accepted until the new criteria have been adopted and implemented. These new guidelines will be publicized in a subsequent *Interchange* article and in e-Connections. Please contact Faith in Life's chair, Mike Wernick, at filchair@angacad.org with questions.

Learn what ministry is all about

BY THE REV. CANON VICKI ZUST
INTERCHANGE CONTRIBUTOR

Those interested in seeking to discern his or her ministry, or just learn more about ministry in the Episcopal Church, whether that be ordained or lay, should plan to attend Ministry Day on Jan. 24.

Ministry Day has been designed as a ministry formation resource for all persons seeking ministry discernment. All are welcome to attend this day, but it is prerequisite for the discernment process to ordained ministry.

Anyone who believes that he or she is called to the ordained ministry should come accompanied by his or her rector, vicar or priest in charge, his or her spouse or partner and someone with whom he or she would like to reflect over the next few months. Discernment committees are not to be formed prior to coming to Ministry Day.

For those who believe they may be called to the ordained ministry, Ministry Day is the first step in a process that will involve writing a spiritual autobiography and meeting with the Commission on Ministry.

For those who believe they may be called to some form of lay ministry, it is a chance to learn a little more about some programs offered in the Diocese.

For both, it is a chance to hear more about the wide range of ministry in the Episcopal Church and what some of those ministries look like in theory and in practice.

Ministry Day 2009 will held at Procter Camp & Conference Center from 10 a.m. to 3 p.m.

Deadline for registration is Jan. 16. Registration forms are available online at <https://diosohio.wufoo.com/forms/ministry-day-registration/>

Questions: Canon Zust at 800.582.1712 or vzust@diosohio.org

Trinity Institute: Way Beyond Recycling

BY THE REV. CANON JOANNA LEISERSON
INTERCHANGE CONTRIBUTOR

Thanks to our nation's abundant resources, the American Dream is woven with material riches. But holes have appeared in the fabric of this dream. We have discovered that unbridled consumption depletes and degrades the natural world in a way that is unsustainable. Our culture of acquisitiveness has proven to be reckless and abusive. And as the recent economic crisis has shown, there is not just a "Wall Street" and a "Main Street," there is also a "dirt road" where abundance does not reach. Indeed, the beneficiaries of abundance are created on the backs of its inhabitants, the marginalized and the oppressed of the world.

Understanding this reality leads to the challenge of modern times, and that is to create radical abundance. We need to build abundant life as Jesus proclaimed for all of creation in a way that is environmentally sustainable and socially just.

Speakers for *Radical Abundance: A Theology of Sustainability* will explore ways to meet this challenge at the 39th Trinity Institute National Theological Conference, scheduled for Wednesday through Friday, Jan. 21-23. Drawing on biblical images of creation, the speakers will reflect on what true abundance means in the context of interdependence, community and justice, and God's command for us to care for the marginalized through a new theology of abundance. Speakers will include:

- Majora Carter, founder, Sustainable South Bronx
- Timothy J. Gorringer, author, *A Theology of the Built Environment: Justice, Empowerment, Redemption*
- David C. Korten, author, *When Corporations Rule the World* and *The Great Turning: From Empire to Earth Community*
- Néstor O. Míguez, author, *That You May Have*

ABOUT TRINITY INSTITUTE

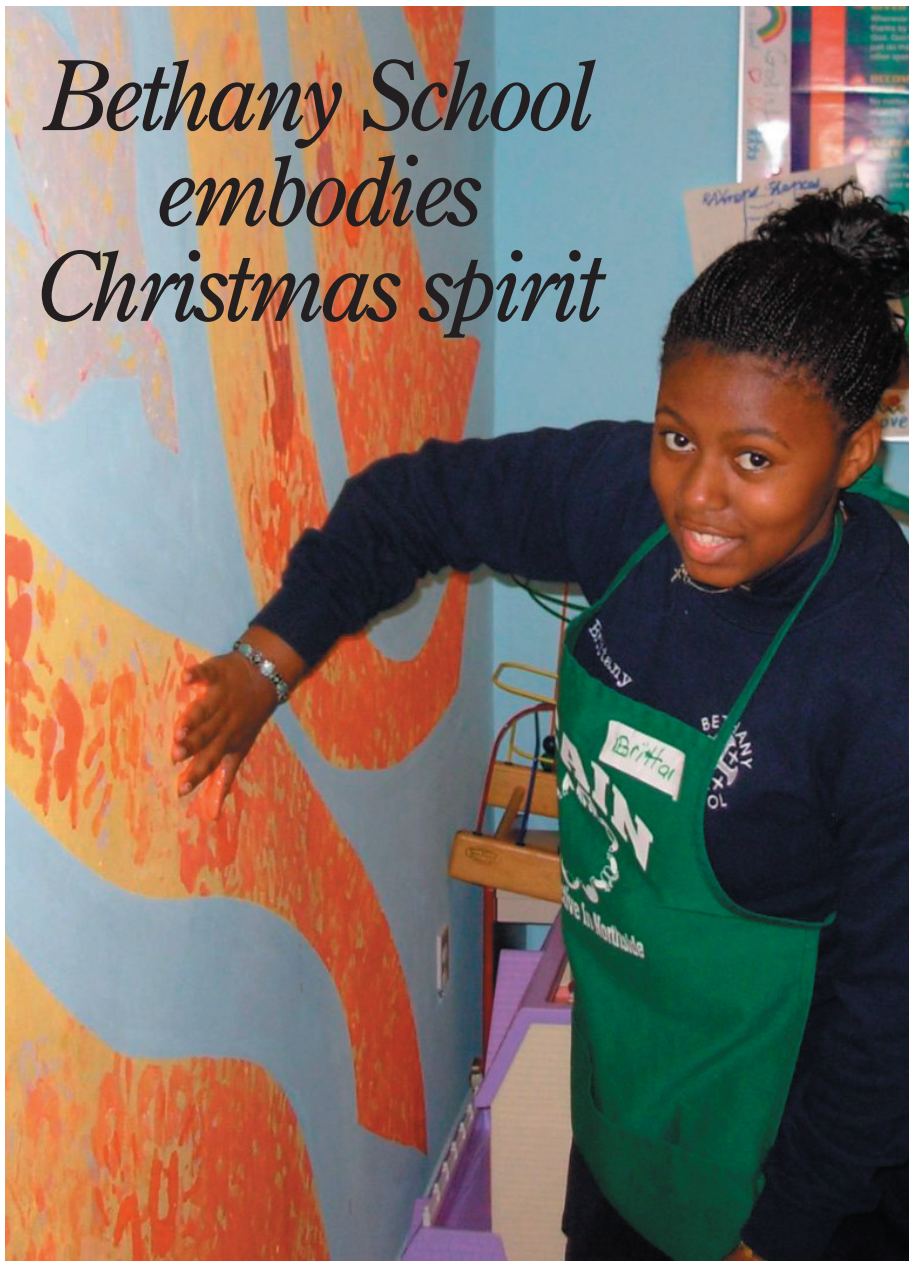
Trinity Institute is a continuing education program founded in 1967 as an outreach of Trinity Wall Street, an Episcopal parish, to equip clergy and laypersons for imaginative and catalytic leadership. The conference presents emerging and inclusive theological perspectives and engages participants in inquiry, dialogue, and reflection. Theological reflection groups are assembled both onsite and at partner sites and provide opportunities to arrive at a deeper understanding of the presentations through peer learning, reflect on how to integrate conference themes with life and work, and build community with colleagues. Participants from all faith traditions are welcomed.

Life: Encounters with Jesus in the Gospel of John

• Sister Miriam Therese MacGillis, founder, Genesis Farm.

As a regional partner, Christ Church Cathedral is offering a live webcast of the conference's keynote speakers and panel discussions held at Trinity Church in New York. The program at the cathedral will include on-site small group reflections. The cost is \$50 and includes a light dinner on Wednesday, continental breakfasts and lunches. Scholarships are available. A downloadable registration form and conference schedule are available at www.christchurchcincinnati.org/faith/trinityinstitute. Registration brochures with complete information are available at the cathedral. To have one mailed to you or for more information, contact Canon Joanna Leiserson at 513.842.2052 or jleiserson@cccath.org.

Bethany School embodies Christmas spirit



Bethany School is an Episcopal school run by the Community of the Transfiguration in Glendale, a suburb of Cincinnati. They enjoyed several activities as they prepared for Christmas.

At left, Mary and Joseph visited Bethany for a chapel service to share their story with the students, faculty and parents. The second grade class annually prepares a Christmas story pageant, which includes audience participation with motions and songs. Starring this year as Joseph was David Labrie, Mary was played by Meilian Kurlas, and their three neighbors were played by from left in back, Holly Bates, Cortney Brooks and Shivani Reddy.

Pictured at bottom left, third-grade student Elizabeth Bunte spoke to Santa. The Student Council offers Santa pictures every year as a fund raiser. At far left, Bethany School seventh graders spent a morning volunteering at CAIN—Churches Active In Northside, of which St. Philip's is a key member. The students helped clients shop, stocked shelves, unloaded deliveries and completed other projected needed by the organization. At the conclusion of the experience, students were invited to make their handprints on a beautiful mural. Brittany Whittaker adds her handprint to those of other CAIN volunteers. Photos from Bethany School

Roots of spirituality offer vitality to hungry world

CONTINUED FROM PAGE 1

People want meaningful lives that inspire them to serve the greater good.

As Episcopalians, we are blessed with a heritage that can respond to these desires. Thomas Cranmer and the English reformers gave us the Book of Common Prayer, which is a guide to live the Christ-centered life, a manual for holiness. The English reformers wanted a worship book for all the people and so they called it “common” prayer.” They took the seven daily prayers services of the monks and presented them in the two services of Morning and Evening Prayer, encouraging regular prayer for all the people. They took the Latin liturgies and put them in the spoken English of the people. It was hoped that each parish church would be a faith community, a place of holiness like the monasteries, where busy working people could meet often, even daily, for morning or evening prayer. Holiness was no longer just for the “professional” monks and clergy but for all the people.

Today these deep roots of spirituality can be a powerful source of vitality. Our challenge in our busy world is to be prayerful people. The Diocese of Southern Ohio has made an enormous contribution to our Church and society. And God willing, it will continue to do so. But our church can only have vitality if we are rooted in faith, listening to God. From our prayerful listening, great ministries can emerge to inspire us to work for the poor and fight for justice.

In the first year of Bishop Thomas E. Breidenthal's episcopate, the bishops and leaders of our diocese engaged in a discernment and listening process, to hear how God was calling us to act and be in our time. The solid conviction emerged that formation must be at the heart of the ministry of our diocese. To that end, Bishop Breidenthal reconfigured his staff to include a Canon for Clergy Formation, a Canon for Congregational Formation and a Canon for Life Formation.

Formation is a traditional word that is being reclaimed. The word formation is used with the conviction that we are “being formed” continuously in our life. Our culture offers great opportunities for formation or deformation. As Christians, we believe that we are formed in the image of God and we hold the belief that God forms us. The prophet Isaiah proclaims: “Yet, O Lord, you are our Father: we are the clay, and you are our potter; and we are all the work of your hand.” Faith in Christ leads to transformation, which restores us to the image of God.

Formation is at the heart of all that we do in the Church. It involves learning the story of our faith as revealed in the Bible and making it the source of our identity (formation) as a living story today. Formation is central to worship, education, proclamation, prayer and even mission. Formation challenges us to engage our troubled world with our message of hope as agents of God's kingdom. Engagement in the world raises the fundamental questions of formation: Where is God in our world? Where

is God needed in our world? How can our actions bring our world closer to God's hopes for us?

Yet all that we do in the Church and in our lives must find its source in God and God's call upon us. This starts and ends with prayer. If our congregations are deeply holy, faithful communities where God is encountered, they will be centers of vitality and hope for our troubled times. Our prayers will impel us into the world to work for God's kingdom.

The bishop has invited us to reflect on our spiritual formation as people, congregations, and as a diocese to develop an intentional commitment to spiritual formation. As canon for life formation, I hope to support this reflection by working with a community of people in our diocese committed to spiritual formation.

This community will pray for the church and inviting the church and others to prayer and discernment. This group of people will pray and reflect on the church and its mission in the hopes of supporting our congregations and diocese to be holy communities where we intentionally listen and respond to God. This community of people in the diocese will offer opportunities to slow down, pray and listen to God.

If you would like to be a part of this group, please contact me. In the coming months, we will have our first gathering with a time of prayer and reflection for our diocese and our call for spiritual formation. Please e-mail me at kruttan@diosohio.org.

Redeemer celebrates Centennial Year

BY SHARON JENKINS
INTERCHANGE CONTRIBUTOR

As part of their Centennial Year celebration, the Church of the Redeemer, Hyde Park, hosted the Most Rev. Katharine Jefferts Schori for a weekend of conversation, worship and celebration. On Saturday, Dec. 13, the Presiding Bishop engaged participants in an open dialogue about the past, present and future of the Episcopal Church. She spoke of a community of believers with a long history rooted in mission that is striving to be relevant in a post-colonial world. In light of current tensions among the faithful, Jefferts Schori pointed out that even during the Civil War the Episcopal Church remained connected despite deep theological and political differences.

“Though the relationship was at times tense and uncomfortable,” she said, “the conversation never ceased. And continuing that conversation and engaging in active listening will help us meet the future of the Episcopal Church which is ‘multi-cultural, multi-ethnic, multi-lingual, and multi-class.’”

The second part of the program featured a panel discussion that included the Rev. Dr. Dick Schmidt, director of Forward Movement Publications, the Rev. Nancy Hopkins-Greene, assisting priest at Redeemer, the Rev. Petero Sabune, canon for global ministries at the Cathedral of St. John the Devine and chaplain to Sing Sing Prison in New York and Morgan Morgan, a 16-year-old parishioner from St. Simon of Cyrene, Lincoln Heights. Each panelist offered a unique perspective about the future of the Episcopal Church.

Schmidt spoke about his deep passion for the Episcopal Church and the great work he has witnessed during his ministry. Having served parishes from Alabama to West Virginia, Schmidt said, “It seems the only time we are in the news is when someone is talking about controversy. I think I know what’s going on in the Episcopal Church, and most of it isn’t about sex and schism! Most of the people I meet when I travel around the Church are willing to ask the hard questions, willing to grow and change, willing to acknowledge that there are things they don’t understand and willing to live into an uncertain future with confidence and faith and joy because they know they’ll be meeting Jesus there. They are committed to mission and service. That, I think, is the Church of the future.”

As chaplain to the infamous Sing Sing Prison in New York and native of Uganda, Sabune spoke from the heart about the importance of reaching out to others through mission. He asserted that “every congregation must focus on three key callings: mission, mission, and more mission!” He said that the Episcopal Church must look forward and not wait for change to happen.

“We need to be on the cutting edge of mission, and be there first,” Sabune said. He also called Episcopalians to remember that we are “seekers of the truth, not possessors of the truth.”

Morgan Morgan, a junior at Roger Bacon High School in Cincinnati, has participated in a variety of youth activities, including the Episcopal Youth Event and the Exodus Retreat. Her viewpoint as the youngest member of the panel was distinctive. When asked how the Church can continue to be relevant to her generation, she said, “The future of our Church is inclusion. So we offer unconditional acceptance and love to those who seek us out.”

Hopkins-Greene said that the key factor to being relevant and growing in the future is the Gospel.

“I once heard a teacher say that... we have too many possibilities. We keep thinking we need to have and do more. And what the Gospel says is none of this is where we will find happiness and meaning,” said Hopkins-Greene. “We don’t need to over-accomplish, we don’t



Above, right: the Most Rev. Katharine Jefferts Schori, the 26th Presiding Bishop of The Episcopal Church. Above, Redeemer holds a special service as part of its Centennial Year festivities. At left, Bishop Thomas E. Breidenthal celebrates the Eucharist.

need to have lots of things, we don’t need to be perfect, or perfectly dressed. The Gospel offers purpose and meaning – not in things but in giving of ourselves, in serving others. I think we are uniquely poised to share this with the world today.”

The Presiding Bishop invited questions and comments. One participant shared the following thoughts in an e-mail after the event: “I was grateful for the opportunity to listen and learn from the Presiding Bishop. This Church ... can build bridges, especially to those whose pastoral gifts have not yet been recognized and affirmed. I loved the way Bishop Katharine said, ‘Bridge-building is a focal part of reconciliation, and it’s how Episcopalians define themselves and their mission: reconciling the world in God, to God, in Christ, to Christ.’ That is our work. How wonderful it is to be a part of a Church that continues to journey, continues to birth Christ in questions, in conversations, in silence, in prayer, and in presence.”

Connecting with the future is something that is obviously important to the Presiding Bishop. After a full day of conversation with adults, she attended the evening session of the Genesis Retreat at Calvary, Clifton. Josh Chamberlain of St. Anne’s, West Chester, said that the students were very interested in getting to know the Presiding Bishop and learning about her calling to the priesthood. She shared a meal with the young people and

made them feel comfortable. “They asked a lot of questions, and she spent a lot of time answering them,” said Chamberlain. “The kids seemed particularly interested in hearing about her flying herself around Nevada!”

On the Third Sunday of Advent, the Presiding Bishop worshipped at Redeemer — celebrating the Eucharist, preaching the Gospel and even spending time on the floor with some of the youngest members of the parish. Her message was one of invitation, calling all into silent yet active listening. She also challenged the congregation to stay in conversation with all, even when it becomes uncomfortable.

Bishop Thomas E. Breidenthal presided at the final service. As transcendent music from the combined choirs of Redeemer, St. Simon of Cyrene, and St. Andrew’s, Evanston, filled the sanctuary, there was palpable joy. After it was over, the Rev. Charlie Brumbaugh, associate priest of Redeemer, said, “The Presiding Bishop encouraged us to offer our voices – prophetically, in bold acts of justice and compassion; joyfully, in glad strains of praise and song; and silently, that we might listen for the still, small voice of God. May God grant us the grace to do so!”

Sharon Jenkins is the director of communications for Church of the Redeemer. Contact her at SJenkins1@cinci.rr.com



Above: Presiding Bishop Katharine Jefferts Schori preaches during a special service. At right, acolytes pose with the Presiding Bishop. Below, left, the Presiding Bishop fields questions during an afternoon workshop. Below, right, a view down the aisle of Redeemer. Photos by Julie Murray and Sharon Jenkins.



Genesis VI: Trust

Genesis: What is it? What does it mean? What do we do when it's over?

Genesis is a retreat for students in grades 6-9. This year Terri Poxon-Pearson and I were co-design team leaders. The focal point of the retreat was trust: Trusting yourself, trusting others and trusting God.

Trusting yourself: On Friday night, the participants and staff branched out and got to know each other. We sang songs and played several ice breaker games. During worship, each participant was asked to open up and be honest with themselves. They were challenged to find the light within themselves and share it with others throughout the weekend.

Trusting others: Following a morning exercise routine with Richard Simmons, the kids participated in a church-wide scavenger hunt. They had to use their teamwork skills to complete stations that staff members had set up. Each activity could only be done when the group trusted and supported each other. The activities ranged from escaping Pharaoh's army across the Red Sea obstacle course to finding God's healing love through a forgiveness activity.



Presiding Bishop Katharine Jefferts Schori with co-design team leaders Terri Poxon-Pearson and Lisa Jacob. Above, the participants practice some teamwork.

After a fun day of scavenging around Calvary Church, the Genesis group was honored with a visit from Presiding Bishop Katharine Jefferts Schori. Bishop Katharine joined us for dinner and answered the participants' thought-provoking questions. It was a really neat experience to meet Presiding Bishop and hear her discuss her job, her passions and her faith. As one participant put it, "I knew she was the Presiding Bishop but I didn't know she was THE Presiding Bishop." I think it was a unique experience for each of us to meet the woman who made history and continues to make history throughout the church.

Trusting God: Later on Saturday evening, the focus of the retreat switched to trusting God. It is important to trust ourselves and rely on others for support, but above all we need to put our trust and faith in God. We set up several stations in the sanctuary that focused on strengthening our relationship with God. To me this was one of the most powerful aspects of the retreat.

When a retreat like Genesis is over, it is important to go back to the "real world" and bring God's light to others. Remember to always trust yourself, trust others and above all, trust in the Lord.

Lisa Jacob is a senior at St. Ursula Academy in Cincinnati. Her home church is St. James, Westwood. Contact her at LisaJacob@fuse.net



Icon: i·kon (ī'kōn'): a. A work of sacred art.
b. A representation or picture of a sacred or sanctified Christian image.

“The icon is God’s silent, boundless mercy. The icon is God’s poem and song without words. The icon is God’s touch, a kiss, and then the empty place that calls forever after to us – the icon is the echo of God’s incarnation once and for all time upon the earth. The icon is a rest stop on the way home, a small sanctuary, a protection, a moveable feast that makes us tremble.

Blessed be the Name and Form of the Holy One. Blessed be all that God has made. Glory, glory, glory in it. Amen.”

Megan McKenna in the foreword to *The Bride* by William Hart McNichols and Daniel Berrigan



BY KELLY KAGAMAS TOMKIES
INTERCHANGE WRITER

Icons are much more than paint on wood. “Sacred icons are images of God and the kingdom of God,” says the Rev. Dr. Elizabeth Lilly, a retired priest of the Diocese of Southern Ohio. “It is the Greek word for image. The Bible says that human beings are created in the image of God. When we look into, and pray in the presence of an icon, we are praying in the presence of the one depicted. It is a window into heaven and a companionship with God.”

Preparing for a seminar about Taizé worship led Lilly to her vocation as a creator of icons. In the late 1990s, she was developing a five-part seminar on Taizé worship, contemplative worship that is sung Scripture and prayer, simply set in a context of voices and instruments. Often votive candles are lit, which illuminate icons. As Lilly prepared for the seminar, she realized that she didn’t have any icons -- especially the Taizé icon of the Crucified Savior. Since the icon wasn’t available in the U.S., Lilly felt a strong compulsion to use her skill of painting -- and copied the icon. She knew it was illegal to copy pictures but later found out that faithful iconographer indeed copy the icons in order to keep the tradition. This set her free to finally use her skill.

“I don’t make up the subjects of my icons,” says Lilly, who lives in Columbus and paints often at Trinity, Capitol Square. “They come from the masters over many centuries, who copied the icons from the masters before them. It felt very bold to just do this, but I soon knew it was the Holy Spirit’s boldness. It [her first holy icon] has since been blessed by the Taizé Community of France.”

With God’s help, Lilly says, she made two icons, one of the Christ and one of the Madonna and Child. She took an eight- by four-foot board and cut it into the proper shape. She enlarged a four-inch picture of the Taizé icon, then sketched it on the board and began painting. In her third week, while painting Christ’s torso, Lilly says she began to experience the power and beauty of this work. Overcome with holy fear, she stopped. She told painters in her art class that she felt like the women going to the tomb, only she was anointing Jesus. The class encouraged her to continue.

“They said that, especially as a priest who handles the Body of Christ in celebrating the Eucharist, I must go on. This experience rightfully shook my confidence in myself and transferred it to the Spirit. That was how it got started, and after 12 years, I now say, ‘I know I can’t do anything so beautiful. God does it. I pray and beg; God paints!’”

A year or so after Lilly first started painting icons, she studied with a Russian master icon

Icons: PRIEST PAINTS A ‘WINDOW INTO HEAVEN’

painter and has now studied with five more masters. Icons are common in Russian Orthodox churches, she says. The Diocese of Southern Ohio helped Lilly travel to Russia where she could see hundreds of icons in churches and museums.

“You really feel that you’re in the midst of the Communion of Saints,” she says. “In churches, you look up and the icon of Jesus is overhead with open arms to you. The icons bring us into their presence.”

Creating icons is a liturgical experience, says Lilly. They belong in churches and home

prayer places. Since retiring from active parish ministry four years ago, this has been her vocation. “From the cutting of the wood and sanding to the completion of the icon, there are prayers that go with each part of the process -- all of it is symbolic,” says Lilly.

Icon observers will also notice differences between icons created in the Western and Eastern parts of the world. The Western art uses more free imagination and concentrates more on showing the realistic human and emotional meaning, while the Eastern emphasizes the transfiguration of humanity by the presence of God -- often shown in stylized features. The figures and even scenery may lean toward the Icon of the Holy One. Their eyes and noses are small, Lilly says, because when we’re with Jesus we don’t need our senses. We have gone beyond them.

Another interesting aspect of icons is that the perspective is opposite that of traditional art forms, not from the viewer to the background, but from the icon into the viewer. Also, they are always two-dimensional, because the third dimension in icons is heaven. “Any background is heaven and it is open in front so a person looking at it is invited to join with the icon,” Lilly says. “It comes out to us and calls us to heaven, to the cosmic meaning of life. And it comes into us to give us its blessings. Every home and church should have them.”

Today more than 20 icons adorn her home, and she takes them with her for presentations. Lilly also does commissions both for individuals and churches, and spends time helping people decide which icon. She also prays for the people in the process.

“I must be sure within myself that they are going to be appreciated for what they are: the presentation of the scriptural teaching and theology of the Christian religion,” Lilly says, “and above all, the presence and invitation of the heavenly beings to join them in the Kingdom of Heaven. I have a lot of books full of the images, and as we’re looking at them, something will draw the person to a particular icon.”

Completing each icon can take as little as a few weeks or as long as a few months, depending on its size and complexity. Someday she would like to do a set of icons for a church.

Despite the beauty of the icons, Lilly doesn’t view herself primarily as an artist but as a preacher.

“As I paint, I am not a creative artist making up my own images, but more like a manuscript writer who transcribes the scriptures with paint in traditional images from antiquity. My job is the same as that of the icon, preaching the Gospel through line and color. Every time someone contemplates or commissions an icon, he or she is learning about the kingdom,” she says. “This is the way that I have been called to help make it happen: ‘Thy Kingdom come, Thy will be done, on earth as in Heaven.’”

“It is a blessed thing to glorify God in this way with my life.”

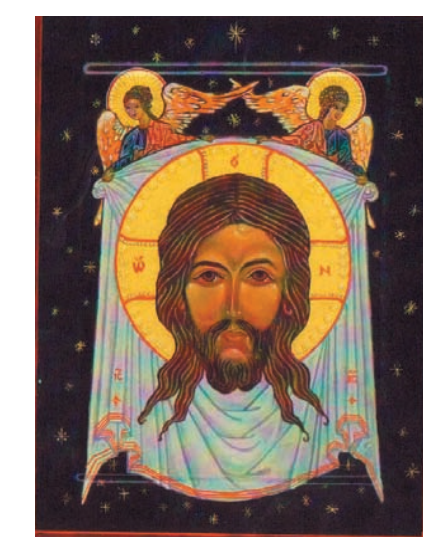
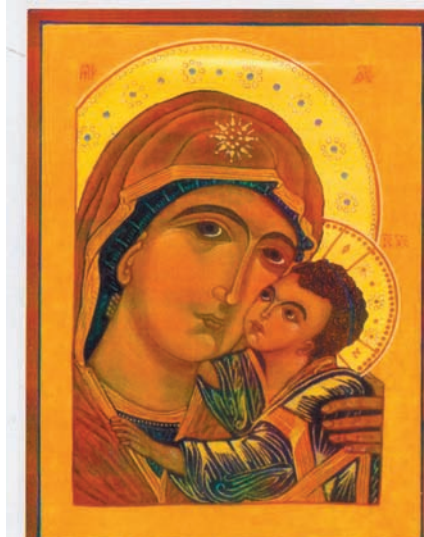
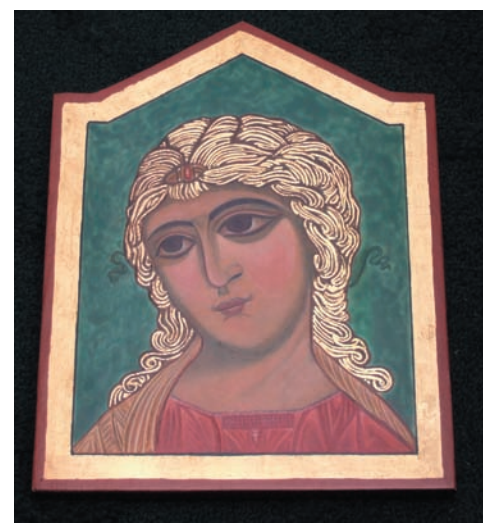


About the artist

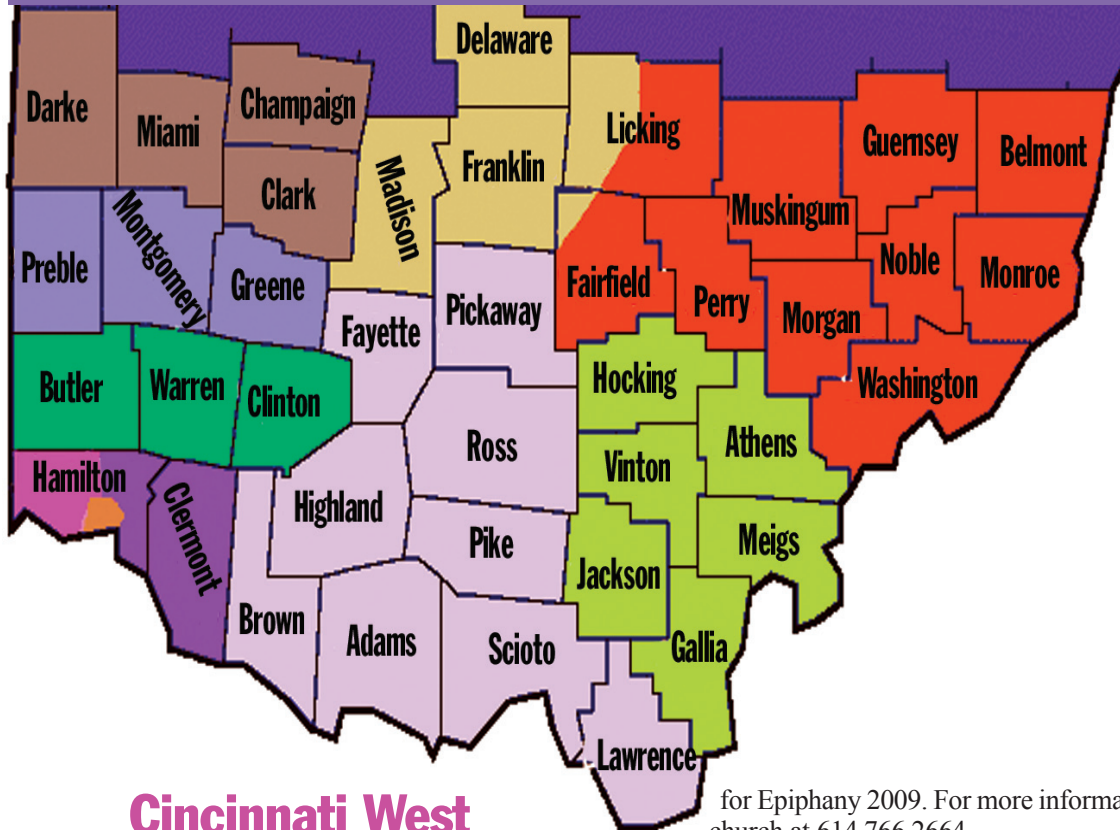
Elizabeth Lilly’s journey to creator of icons was as meandering and unexpected as her path to the priesthood. In 1976, Lilly was the first woman deacon ordained at Trinity Episcopal Church in downtown Columbus. She was among the early women seeking ordination in the Episcopal Church. But her call to serve occurred much earlier.

“God has been steadily calling me in various ways since my early teen years, both to serve in my church and in the world around me. For half of my life, that service was as a happy layperson,” says Lilly. “Since the priesthood was not open to women, ordained ministry did not occur to me then.”

Lilly was a Christian education leader and also served as a Girl Scout leader and trainer for 30 years before starting her formal ministry training. “My call to ordained ministry happened to come in the 1970s, right in the middle of the church’s struggles over the revision of the Prayer Book and the ordination of women, when they really didn’t know what to do with us,” she says. “So I applied for what was legal for me, which was the diaconate; and, with the blessing of my rector, I started seminary. Two years into my study, I was ordained a deacon. After perceiving my further call to the priesthood (when it had been canonically approved by the Convention), I applied. And after eight long years of testing, study, and proving that women could do it, including doing street ministries and being vicar of two congregations, I was priested in 1984 in the midst of my own congregation. It was glorious!”



AROUND THE DIOCESE



NOTABLE

Cincinnati West

Grace Church, College Hill, celebrated the first year of their hip-hop mass and started into their second year with a Hip-Hop bang. K-Drama, a Cincinnati-based Christian rap artist performed at the November service, bringing the congregation to its feet several times during the mass. The Hip-Hop mass continues to look for new ways to engage young people in the service and to let them share the talents that God has blessed them with and express these gifts in a positive and affirming way for themselves and the community. Input from the young people involved has prompted moving the service from the sanctuary to the Great Hall so that an open mike can be included in the service. Suggestions for more innovations include skits based on stories from the Bible, a prayer box for prayer requests, poetry, praise and Hip Hop dance and, of course, rapping. After the service, refreshments and music are offered so dialogue and conversation can continue. The Hip-Hop mass is held on the first Saturday of each month at 5 p.m. For more information, call the church at 513.541.2415 or visit the website at www.gracecollegehill.org.

Cincinnati East

The 2009 Luther Tucker Seminar at **Indian Hill Church** will be held Feb. 20-21. This year's seminar is "Past, Present and Future of Healthcare: The Next Economic Meltdown." On Feb. 20, Dr. Donald Harrison, senior vice president and provost for Health Affairs Emeritus at the University of Cincinnati, will discuss healthcare practice, education and research drawn from his 50 years of experience. On Feb. 21, several national leaders in healthcare will discuss future prospects. For more information about the Luther Tucker Seminar or to register, call the Indian Hill Church at 513.561.6805.

Columbus

A four-week class, "Four Decades of Episcopal Church History," will be offered on Wednesday evenings Jan. 28 – Feb. 18 at **St. Patrick**, Dublin. The Rev. William Doubleday of Bexley Hall Seminary repeats this very popular 2008 Lenten School course

for Epiphany 2009. For more information, call the church at 614.766.2664.

The **St. Mark**, Upper Arlington, Coffeehouse series presents "Nativity in the Square," an award-winning liturgical drama about how a homeless person explains the meaning of Christmas, on Jan. 18 at 5:30 p.m. in the parish hall. Coffeehouse events begin with a brown-bag dinner. Bring your own meal and a second bag of non-perishables for the Mid-Ohio Food Bank. For more information, call the church at 614.486.9452.

St. Luke, Granville, hosted the 3rd Annual Granville Turkey Trot on Thanksgiving Day. More than 720 runners and walkers registered for the 5K walk/run, an increase of more than 200 participants from the previous year. As a result, Turkey Trot Committee Chair Bruce Westall was able to present a check for \$11,800 to the Food Pantry Network in Licking County. The larger number of participants, as well as corporate sponsorships from several Granville businesses made the amount given nearly double the amount contributed in 2007! As one of the churches involved in the formation of the Food Pantry Network in 1981, St. Luke's continues to be a solid supporter and in three short years, the Turkey Trot has quickly become a Thanksgiving morning tradition in Granville.

Dayton

The **St. George**, Washington Township, annual Spaghetti Supper will be held on Sunday, Jan. 25 from 5 to 7:15 p.m. Stop by for a great dinner and a helpful boost to their fundraising efforts. For more information, contact the church at 937.434.1781.

The Healing Ministry at **St. Christopher**, Fairborn, is offering a new healing service. The Healing Service of the Long Goodbye includes special prayers for those who find their lives drastically changed because of lengthy recovery or terminal illness of a loved one. This is not only for the ill person but also for the caregivers, family and concerned friends. Prayers of healing also are offered for any who are in need of healing. The Healing Service of the Long Goodbye is held the first Tuesday of every month at noon and 5:30 p.m. For more information, call St. Christopher's at 937.878.5614.

The Voice of Your Customer, a marketing consulting firm owned by **Crystal Kendrick** of St. Andrew, Evanston, was named a 2008 Minority Business Enterprise of the Year by the South Central Ohio Minority Supplier Development Council.

The Rev. Stephen Smith, rector of St. Patrick, Dublin, recently was "arrested" for the Muscular Dystrophy Association. A bond payment of \$500 was raised for MDA for his release.

Congratulations to **Sarah Hobbs**, Trinity, Columbus, and **Megan Murray**, St. James, Westwood, who were both state qualifiers in the girls OHSAA Division I Cross Country championship in November. Hobbs' Upper Arlington team ended their season ranked fourth in the state and Murray's Oak Hills team was ranked sixth.

Miami River

A Day of Prayer and Healing, centered on forgiveness, will be offered at **St. Anne**, West Chester on Saturday, Jan. 17. Gather in the nave, from 9 a.m. to 1 p.m., for a time of prayer, praise, teaching and meditation that will offer opportunities and tools for leaving behind the unforgiveness that drags us down and prevents us from enjoying the freedom and joy God intends for the life of God's children. The day will conclude with a celebration of the Eucharist. For more information, contact the church at 513.779.1139.

The **Holy Trinity**, Oxford, Social Justice Commission will present a program on both the historical nature of immigration in the United States and the local area as well as modern issues regarding immigration. Featured speakers will be Dr. Drew Cayton, professor of history at Miami University and Dr. Shelly Jarrett Bromberg, professor of Spanish and Portuguese. The program will take place on Jan. 14 at 7 p.m. in the church undercroft. For more information, call Holy Trinity at 513.523.7550.

Northwest

A meditation group from **Trinity**, Troy, is meeting on the first and third Thursday each month at Harmony Farm. The focus of the group is to create silence and stillness in their lives while blending that with personal sharing support and community. The group is led by Don Kramer, Ph.D. Kramer is a clinical psychologist whose special interest is integrating spiritual practice with psychological intervention. Meetings are held from 7 to 8:30 p.m. For more information about the meditation group, call Trinity at 937.335.7747.

Ohio River

Missioners from **Redeemer**, Hyde Park, will travel to Tegucigalpa, Honduras, on Jan. 16-24. Their task is to finish paving a new dormitory at El Hogar. The dormitory must be ready for the start of the Honduran school year in February. Another Redeemer group will travel to Honduras for a second mission trip in April.


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Town of Bethlehem rests more peacefully this Christmas

BY MARY FRANCES SCHJONBERG
EPISCOPAL NEWS SERVICE

The peaceful images evoked by the Christmas carol “O Little Town of Bethlehem” have not always reflected the current reality in the birthplace of Jesus, but this year there are reasons for hope.

Palestinians and Israelis are hopeful this season will sustain an increase in tourists to the region, according to an Ecumenical News International report. This year has also seen a decrease in violence for the first time since the outbreak of a Palestinian uprising known as the second intifada, which began in September 2000.

An Arabic version of “Silent Night” playing in the background on Manger Square heralded in the beginning of the Christmas season in the Holy Land at the eighth annual Bethlehem Christmas market on the weekend of Nov. 30-Dec. 1, ENI reported.

On Dec. 1, Father Pierbattista Pizzaballa, the Franciscan Custos of the Holy Land, officially started the liturgical celebrations that lead up to Christmas with his solemn entry into the city. Pizzaballa, who is the major superior of the Friars Minor in the Middle East, used the light at the crib in the grotto of the Nativity to light the first candle of the Advent wreath.

While Bethlehem historically was a largely Christian town, over the past century it has become a Muslim-majority city. At midday, the Muslim call to prayer from the mosque on Manger Square drowns out the recorded Christmas

carols, and the tape is turned off until the end of the chant.

The National Cathedral and Bethlehem have long had a special connection. The cathedral’s cornerstone, laid in the Bethlehem Chapel in 1907, came from a field near Bethlehem and was set into larger piece of American granite. Bethlehem Chapel was the location for the first services in the cathedral while it was under construction.

In Bethlehem, giant inflatable Santa Claus figures have been placed in front of restaurants and stores along the main road leading up to Manger Square, in front of the spot where the birth of Jesus is said to have taken place. Agence France Presse reported Dec. 16 that Bethlehem’s mayor, Victor Batarseh, said at a news conference that there has been a “clear improvement in the situation of tourism since the beginning of the year.” He predicted that 1 million tourists would visit the town 5.5 miles south of Jerusalem in the coming weeks. Some 5,000 hotel rooms in the town are fully booked for Christmas week, Batarseh said.

Still, Bataresh, a Palestinian, criticized the Israeli blockade of the town that includes the controversial West Bank barrier that encircles Bethlehem on three sides and which Israel says is meant to keep out Palestinian militants. Tourists entering Bethlehem go through a military checkpoint with barbed wire and watchtowers.

Meanwhile, Bethlehem community groups organized exhibits of Palestinian art, music, folkloric dances and theater on Christmas Eve. And on Christmas Day tourists and locals visited homes in impoverished areas, followed by Christmas caroling and a candlelight procession.

SCHOLAR’S CORNER

I know we say “Christ has died, Christ is risen, Christ will come again,” but honestly I say the third part of that without any sincerity because the ideas of associated with the Second Coming – the Antichrist, Armageddon, people on Judgment Day being sent (some of them) to burn in a lake of fire forever – all these things just turn me off completely, and I cannot whip up any enthusiasm or desire for the Second Coming. It all seems unreal – far from reality as I know it –and frankly frightening and unappealing. Can you help me make peace with the belief in the Second Coming and find something positive about it?

That Jesus will come again to our world, this time in glory instead of in weakness and humility like the first time, and will make everything right, has been a core Christian belief from the beginning of the Christian Movement. The most likely translation of the early Christian Aramaic saying “Maranatha” is “Our Lord, come!”

Now you may be put off by the traditional imagery of the Second Coming—the picture of Christ, sword in hand, leading an army of similarly armed angels down from the sky and defeating all the evil people of the world in a bloody battle to be followed by Judgment Day, with Christ serving as the Judge and all people who have ever lived be sent to heaven or hell, depending on their deeds. These traditional mental pictures may not appeal to you, yet they have brought comfort to thousands over the years.

Pain, sorrow and injustice are inescapable facts of life, and the thought that someday all your acts of kindness and love will be appreciated and rewarded and that heartless men of violence will

no longer be able to hurt the weak and defenseless—these thoughts have sometimes been the only things keeping people going during great suffering.

The belief in the Second Coming of Christ among other things means that all our efforts for God—despite setbacks and apparent failures—are worth it. In the end, goodness will prevail and all our efforts will have not been for naught. The Second Coming therefore is about hope, that however bleak things may look now, we can continue in our service of God because we believe that ultimately, somehow, things will turn out right. When we get tired or discouraged, we sometimes need that note of hope to keep going.

Ideas about the Second Coming and Judgment Day, the Millennium of Peace, and so on are expressions of the conviction that despite all the wickedness and injustice, God is good, God is loving, God is just. We don’t know exactly why the universe is the way it is—with so much pain and death and a lack of justice, rhyme or reason—but the doctrine of the Second Coming expresses our deter-

**THE REV.
WILLIAM G.
GARTIG**


mined hope and conviction that sorrow and pain and death are not the last word. Somehow, somewhere, someday things will be as they ought to be. Will it happen in our lifetime? Probably not. But we live in hope, hope that some-

day what Verna Dozier called “the Dream of God” for humanity will come true.

Another thing the Second Coming reminds us of is that we ought not to think too highly of our accomplishments, that we have created a perfect world or a perfect Church. The Church is not the Kingdom, despite the repeated reemergence of Christian triumphalism. The Return of Christ comes against our self-satisfied patting ourselves on the back that we have gotten things right where other groups of Christians have gotten things wrong, against every “realized eschatology” that says we have “arrived.” I am reminded of the “Manifest Sons of God” Pentecostal group that believed they had already experienced Resurrection and were already living in their glorified bodies. According to the tract of theirs, if they had enough faith, they would never get sick and never die. Nice idea, but not

very realistic.

A final thought: the Kingdom is “not yet” and always remains “not yet” also means that God has something better for us than the existence we experience. The world is not enough. The belief in the Second Coming says, “This is not all that God has in store for you.” We are not satisfied with things the way they are, with all too much suffering and injustice. Well, the Second Coming of Christ means God is not satisfied with the way things are either. It is not O.K. that there is so much suffering, so many tears, so much heartache. No, this is not how things should be. God, we believe, cries with us when we suffer grief and other hurts. God is not less compassionate than we are, less moved by human suffering than we are. God is as outraged by injustice and misery as we are—probably more so.

From this perspective, the Second Coming of Christ is all about looking forward with hope and optimism because we have a future, God’s future. Someday, somehow, we will get to the Promised Land. We are a people of hope who are always looking forward. That is what the Second Coming of Christ is all about.

Questions about the Bible or other religious subjects may be sent to 2146 Cameron Ave, Apt. 5, Cincinnati, OH 45212-3631 or at gartigwg@episcopal-dso.zn.com.

CALENDAR

January

- 1-2 – Diocesan offices closed for New Year’s holiday
- 2 – Deacon/priest canonical exams at Procter Camp & Conference Center. Contact: the Rev. Canon Vicki Zust at 800.582.1712.
- 2-3 – Retreat for postulants and candidates at Procter Camp & Conference Center. Contact: the Rev. Canon Vicki Zust at 800.582.1712.
- 8 – Interns meeting at Procter Camp & Conference Center. Contact: the Rev. Canon Vicki Zust at 800.582.1712
- 10 – Lay preacher training, 10 a.m. to 2 p.m. Contact: the Rev. Canon Karl Ruttan at 800.582.1712.
- 13 – Executive & program staff meets at Diocesan House, 10 a.m.
- 13-14 - Preaching to the Uninterested, Unconvinced & Unimpressed, Preaching Conference sponsored by the Episcopal Preaching Foundation and the dioceses of Ohio and Southern Ohio. Cost \$70. Contact: the Rev. Canon Vicki Zust at 800.582.1712.
- 16-18 – Deacons school at Procter Camp & Conference Center. Contact: Kay Sturm at 800.582.1712.
- 21 - Commission on Congregational Life meets at Procter Camp & Conference Center, 10 a.m. Contact: Pat Ellertson at 740.826.4720.
- 21-23 – Executive staff retreat.
- 23-25 – Southern Ohio Lay Leadership Initiative weekend at Procter Camp & Conference Center. Contact: Kay Sturm at 800.582.1712.
- 24 – Ministry Day at Procter Camp & Conference Center. Contact: the Rev. Canon Vicki Zust at 800.582.1712.
- 26-27 - Ohio Ministries Convocation, sponsored by the Ohio Council of Churches. University Plaza Hotel in Columbus. The theme of this year’s conference is “The Next Church: Envisioning Christians of the Future.” For more information or to register, visit the Ohio Council of Churches website at <http://www.ohcouncilchs.org>
- 29 – National and World Mission Commission meets at Diocesan House, 1 p.m. Contact: Paul Rank at 513.528.0931.
- 31 – Anti-Racism training at Procter Camp & Conference Center. Anti-racism training consists of four parts: reading to be done prior to training, the training day at Procter Camp & Conference Center, work to be completed after training day and a follow-up meeting that will be scheduled on training day. This is an anti-racism workshop and not a diversity or multi-cultural workshop. Cost is \$10 for lunch. The registration deadline is Jan. 22. For more information, contact Debbie Stokes at 614.933.8715. Register online at www.diosohio.org.
- 31 – Safe Church training at St. Mark’s, 2151 Dorset Road, Upper Arlington 43221. 9 a.m. to 3 p.m. Pre-registration and pre-payment are required. The cost of training is \$15, which includes lunch and materials. Payment should be mailed to Geri McDaniel, Diocese of Southern Ohio, 412 Sycamore St., Cincinnati 45202 or register online at www.diosohio.org. Make checks payable to the Diocese of Southern Ohio. The Diocese requires Safe Church Training for all clergy, wardens, full-time employees of the church, volunteers who regularly work with or around children or youth, volunteers licensed by the Bishop as Eucharistic Visitors and volunteers who have the authority to begin new programs of the congregation which involve children or youth. Contact: The Rev. Fred Shirley at 614.882.9038.
- 31 – Safe Church training at Church of the Good Shepherd, 64 University Terrace, Athens 45701. See registration info above.

February

- 3 – Executive & program staff meets at Diocesan House, 10 a.m.
- 6-7 - Deacons school at Procter Camp & Conference Center. Contact: Kay Sturm at 800.582.1712.
- 12 – Interns meeting at Procter Camp & Conference Center. Contact: the Rev. Canon Vicki Zust at 800.582.1712.
- 13-15 – Exodus VI. Contact: Rob Konkol at 800.582.1712.
- 14 – Lay Preacher training, 10 a.m. Contact: the Rev. Canon Karl Ruttan at 800.582.1712.
- 18 – Retired clergy and spouses day with bishops at Procter Camp & Conference Center. Contact: the Rev. David McCoy at davidmccoy@yahoo.com.
- 18 - Commission on Congregational Life meets at Procter Camp & Conference Center, 10 a.m. Contact: Pat Ellertson at 740.826.4720.
- 21 – God’s Web: Connecting in the 21st Century at Procter Camp & Conference Center. Registration begins at 8:30 a.m. Cost: \$15. Contact: Richelle Thompson at 800.582.1712. Register online at www.diosohio.org.
- 24 – Executive & program staff, 10 a.m.
- 28 – Hobson Lecture Series; Faith in Life hosts “Discerning God’s Delight: A Theological Life of Spiritual Discernment.” Speaker is the Rev. Mark A. McIntosh, an author, longtime chaplain to the House of Bishops and in 2009, professor at Durham Cathedral and University in the U.K.

REST IN PEACE

Jane Ruhmkorff, wife of the late David Ruhmkorff, a priest of the diocese who died last year, died Dec. 17 in Cincinnati. Survivors included her children, Samuel, Benjamin and Anna; step-children, Katy Wegner and Paul Ruhmkorff; brother John, grandchild and step grandchildren and others. The funeral mass was held at Bellarmine Chapel, Xavier University, on Dec. 20.

Ginny Stires, the mother of Chris Stires, chief financial officer of the diocese, died Dec. 15. She was 81. Mrs. Stires volunteered for the Cincinnati Marlins amateur youth swim club for nearly three decades. Born in New York City, Mrs. Stires was a graduate of the University of Cincinnati. She taught at Summit Country Day and Springs Montessori schools. She was a volunteer at Pro-Seniors, Hospice of Cincinnati, Senior Link and St. Saviour Church. Other survivors include four sons, Greg, Jeff, Dave and John, and six grandchildren. The funeral mass was Dec. 22 at St. Saviour Church. Memorial gifts are suggested to St. Xavier High School Education Endowment Fund, 600 North Bend Road, Cincinnati 45224; or the Cincinnati Marlins, 616 North Bend Road, Cincinnati 45224.

CLERGY/CONGREGATIONS

St. Mary’s, Hillsboro has called **the Rev. Judy Wiley** as rector. Wiley was serving in Luverne, Minn. She began Jan. 1.

St. Matthew’s, Westerville has called **the Rev. Jennifer West** as priest-in-charge. West is from the Diocese of Rhode Island. She begins in early February.

EXPLORE THE NEXT CHURCH: ENVISIONING CHRISTIANS OF THE FUTURE.

The Ohio Council of Churches’ annual convocation will explore the church’s future, with keynote speakers presenting creative and exciting ways to attract new members and to energize congregations. The convocation, entitled “The Next Church: Envisioning Christians of the Future” will be held Jan. 26-27 at the University Plaza Hotel, Columbus. Keynoters include:

- **Michael Buckingham**, founder and creative director of Holy Cow Creative. His company strives to merge strategic church communications with design to develop messages that have impact.

- **Rich Nathan** is senior pastor at the Vineyard Church of Columbus. Nathan taught business law at the Ohio State University for five years prior to pastoring full time and has served on the National Executive Board for Vineyard for more than a decade.

- **Gary Gibson**, a pastor at the Florence United Methodist Church in Ky., recently led the Disciple Making Initiative for the Kentucky Annual Conference of the UMC. He also is a frequent speaker on the topic of the emerging church.

Visit <http://www.ohcouncilchs.org> to learn more or to register.

VISITATIONS

January

4	Bishop Breidenthal	Grace Church, College Hill
11	Bishop Breidenthal Bishop Price	St. Andrew, Cincinnati St. Peter, Delaware
18	Bishop Breidenthal Bishop Price	St. Francis, Springboro All Saints, New Albany
25	Bishop Breidenthal Bishop Price	St. Patrick’s, Lebanon Trinity, Columbus

February

1	Bishop Breidenthal Bishop Price	St. Mary Magdalene, Maineville St. Patrick, Dublin
8	Bishop Breidenthal	Christ Church, Xenia
15	Bishop Breidenthal	St. Timothy, Anderson Township
22	Bishop Breidenthal Bishop Price	Redeemer, Hyde Park St. Cyprian of Carthage, Columbus

MDG grants distributed, help offered

BY THE REV. NANCY HOPKINS-GREENE
INTERCHANGE CONTRIBUTOR

Beginning in 2007, the Diocese of Southern Ohio has allocated .07% of its annual operating budget to organizations that support the Millennium Development Goals. At Diocesan Convention in November, the budget included \$26,394 in 2009 for this purpose. The National & World Mission Commission of the diocese is responsible for reviewing and allocating these grants. The following Millennium Development Goals grants were made in 2008 to international ministries supported by individuals and congregations in the diocese:

>> **Project:** Health Care – Honduras Outreach

Requesting Agent: Nurse Christian Fellowship

Grant: \$1,950

This group teaches CPR and other nursing strategies. Two midwives and their nurse midwife students manage labors, deliver babies and teach nursing and neonatal care to patients, nurses and Honduran resident physicians. The team supporting this project comprises of about 30-40 health professionals.

>> **Project:** Pharmacy construction to relieve clinic overcrowding

Requesting Agent: Healing Arts Missions

Grant: \$3,500

The Bethel Clinic of Dumay, Haiti is a full-service clinic serving 10,000 people a year. A wide range of acute and chronic conditions are treated at the clinic. In conjunction with the Haitian department of health, weekly vaccination clinics are held for both children and adults.

>> **Project:** Providing homes and education for poor children of Honduras

Requesting Agent: El Hogar Ministries

Grant: \$3,500

El Hogar Projects provides a loving home and education in a Christian environment for abandoned, orphaned and hopelessly poor children, enabling them to fulfill their ultimate potential as productive human beings in Honduras. El Hogar has grown from a home for five boys in 1979 to three residential schools serving 240 boys and girls from both urban and rural parts of Honduras.

>> **Project:** Chickens for Health

Requesting Agent: Church of the Good Shepherd, Athens

Grant: \$2,200

This project provides chickens and coops to a poor, rural population in Honduras. Chickens will be raised and sold to provide supplies for medical workers. By the end of the current year, more than 40 trained health workers will serve in 15 rural villages. The project also will fund regular continuing education, replenishing of supplies and training local teachers for future classes if needed.

>> **Project:** Sea Container Shipment

Requesting Agent: SACSL (Society for the Advancement of Culture and Welfare in Sierra Leone)

Grant: \$1,600

Based on needs determined by contacts in Sierra Leone, SACSL collects items and packs them into a 40-foot long sea container. A large amount of these goods are obtained through the organization Matthew 25 Ministries, which collects and stores

materials discarded by industry. At a cost of \$14,000, SACSL delivers goods with 18 times that value to people in Freetown who desperately need them.

>> **Project:** Sablino Youth Center, Sablino, Russia

Requesting Agent: MVERN (Miami Valley Episcopal Russian Network)

Grant: \$3,500

This youth center was established approximately four years ago by Father Nikolai Aksenov, Rector of St. Nicholas Russian Orthodox Church, MVERN's partner parish in Sablino. More than 60 Russian youth, ages 7-17, gather after school, on Saturdays and for summer camp to study music, art, English, religion and sports in addition to education about alcohol, drugs and AIDS.

>> **Project:** Cuttington University (CU)-Nurses Training and Rebuilding of Medical Clinic

Requesting Agent: Harcourt Parish Episcopal Church

Grant: \$3,500

This project includes the training of nurses and the rebuilding of CU Medical Clinic, which suffered massive damage along with other campus facilities during the civil uprising under the leadership of Charles Taylor.

Three grants supported the ministry of Dr. Anita Dohn & Dr. Michael Dohn, medical missionaries from the Diocese of Southern Ohio working in the Dominican Republic:

>> **Project:** Maternal/Child Health Manual

Requesting Agent: Episcopal Church of the Advent, Cincinnati

Grant: \$1,384

This project produces manuals about maternal and neonatal health to be used in health promoter training. Training health promoters in the issues related to maternal and neonatal health lessens childhood illness and improves survival. Promoters use manuals to educate people during home visits to assigned households in their communities.

>> **Project:** HIV Oral Health & Nutrition Workshop

Requesting Agent: Holy Trinity Episcopal Church - Oxford

Grant: \$2,874

This grant helped to fund a workshop on oral health and nutrition focused on the issues facing HIV-infected people. Poor oral health (and dental problems in particular) can accelerate the clinical deterioration in HIV/AIDS and result in poor nutrition.

>> **“Rescued By Saints” Ministry**

Requesting Agent: All Saints Episcopal Church, Portsmouth

Grant: \$2,500

The high number of HIV patients in the Dominican Republic results in high health care cost to its citizens. This grant goes to an account to aid in funding ancillary tests and medications to improve the care and treatment of patients seen by the Dohns and their team of health care workers.

The commission solicits evaluations from grantees following completion of the various projects. These evaluations confirm the use of funds and share the results of various projects. Many of these already have been received from the grantees. The funds granted by the Diocese of Southern Ohio have been well used by worthy recipients and are much appreciated.

For more information on the Millennium Development Goals grants, see the diocesan website or contact the Rev. Trevor Babb, grants chair, stsimonsrector@aol.com.



Rudig chosen as Episcopal Church Communications Director

The Diocese of Southern Ohio continues to raise up leaders for the wider church with the Presiding Bishop's announcement in mid-December that Anne Rudig of St. Thomas, Terrace Park, will be the new director of communications for The Episcopal Church.

Rudig, an advertising and marketing executive was recommended to Presiding Bishop Katharine Jefferts Schori by a nine-member search committee of communication professionals and representatives from across the church. The search committee included Richelle Thompson, Southern Ohio's communication director. Rudig has been most recently Vice President and Creative Director of Northlich in Cincinnati and was responsible for managing integrated teams for print, broadcast, online publishing, public relations and copywriting efforts for print, online and broadcast projects. The clients she worked with include Birds Eye Foods, Western Southern Financial Group, Totes, and Hamilton County Foster Care.

She was co-founder of boombiz, a discipline within Northlich of brand planning, public relations and media strategy targeting baby boomers. In a previous position, with Wells Rich Greene/B.D.D.P., NYC, she played a major role in developing the Prevention of Drunk Driving campaign (Friends Don't Let Friends Drive Drunk) for the Ad Council. Rudig has a B.A. in Studio Art from the University of California at Berkeley,



a B.F.A. in Communication Design from Parsons School of Design, graduating first in class. And she has attended Ad School portfolio classes at the School of Visual Arts, NYC.

Rudig has served on the communications committee of the Diocese of Southern Ohio where she helped create award-winning ad strategies and evangelism campaigns.

She will be based at the Episcopal Church Center in New York City and head the Office of Communication, which is developing a comprehensive communication strategy that will include public relations, media relations, multimedia production, digital media publishing, the Episcopal Life print and online national publication, and the official website of the Episcopal Church as well as distribution and retail sales of church related educational resources through Episcopal Books and Resources (EbaR) and a bookstore at the Church Center. And, she will serve as the liaison with diocesan communicators, editors, and website publishers, and the Standing Commission on Episcopal Church Communications.

Rudig is married to Charles Anthony Rudig, and they have a son, Charles Jr., 18, and a daughter, Beth, 15. Rudig begins her work at the Church Center in January. Her e-mail address is arudig@episcopalchurch.org

2008 Election: A new dawn arises

All that morning I received e-mail alerts from *the New York Times*. The day had finally arrived. Election Day 2008 was finally here. Because I had voted several weeks earlier, I

MERELYN
BATES-MIMS



was ready to follow the Times' admonishment to have "the popcorn popped and to be on the couch by 7 p.m." That was at 2:02 p.m. early afternoon of Tuesday, Nov. 4, 2008.

Another e-mail asked readers to type in the one word expressing

their mood of the day: hopeful, tired, and sassy were among the replies.

By 7:59 p.m., I received another alert, Nightline's titillating "The next president...so who will it be? Who will win the race toward the magical 270 electoral votes?"

Less than an hour later, at 8:48 p.m., Breaking News proclaimed Sen. Barack Obama as the victor in Pennsylvania. And the big announcement followed at 9:29 p.m. with Obama winning Ohio! By 11:08 p.m., the projections morphed into the bold statement, "Barack Hussein Obama will be elected the 44th president of the United States, sweeping away the last racial barrier in American politics with ease..." Moments later, Sen. John McCain conceded the race.

Just after midnight, Barack Obama and his family appeared before 250,000 people gathered at Chicago's Grant Park. "It's been a long time coming," he declared to the world, "but tonight change has come to America."

And in my house, the dancing and phone calls and e-mails began. From D.C., my son Dwight bellowed, "Mom! You up?" as he instructed my stay-up-late grandchildren to shout their joyful greetings to grandma. The phone instantly rang again. "Grandmother! You watching TV?" the eldest of my granddaughters simultaneously forwarded emails as she talked from Portland, Oregon. "YES WE CAN, YES WE WILL, YES WE DID!" Phoebe's e-mail declared, engendering "Wow!" from my young D.C. cousin, and "Praise



A view of the Ohio River and downtown Cincinnati the day after presidential election.

God from whom all blessings flow!" from my daughter in Baltimore. Network TV cameras visited historic Shiloh Baptist Church, founded in slavery, where on election night in D.C., my mother, sister Jeanie and other Bates kin awaited the results.

By 8 a.m. Wednesday, Cincinnati newspaper vendors had sold out all the printed editions. And at my favorite bookstores, I was forced to pre-order my reserve purchases of upcoming special editions of *Time* and other magazines. One email contained several electronic front pages: the *Washington Post's* "Obama Makes History: U.S. Decisively Elects First Black President;" and the New Orleans *Times Picayune's* "The 44th President: In Historic Run, Obama Wins the White House." The *Picayune's* front page was unique for its pictorial display of all the previous U.S. presidents -- all white -- then adding brown-skin Mr. Obama as the latest. *The Chicago Sun Time's* full page of Barack Obama's face was simply labeled "Mr. President."

I did not go to bed at all on election night. At daybreak, the sun rose in the skies over the Ohio River. My camera captured the spectacle of the low-hanging clouds following the twists and turns of the river banks as it wended its way past the Underground Railroad & Freedom Center in downtown Cincinnati. While third-grade "science" of warm air in contact with cold water surfaces easily

explains the cloud-formation phenomenon, science cannot recreate such beauty.

The country had chosen a black man as president, creating an unprecedented symbolic moment in the nation's history. A black man as a viable candidate having the possibility of a win was heretofore unthinkable. At the start of the campaign, most blacks were skeptical and many grumbled their doubt both of Obama's "black enoughness" and white voters' willingness to put aside old biases and customs of race. Congressional Black Caucus members, too, were split in their support and Civil Rights veterans distant in their whisperings of such "upstart" candidacy.

Yet Barack Obama won Ohio, Pennsylvania, New Mexico, Oregon, Washington, Iowa, Virginia, Maryland, New Hampshire, the District of Columbia and others, totaling 365 electoral votes.

"If there is anyone out there who still doubts that America is a place where all things are possible, who still wonders if the dream of our founders is alive in our time, who still questions the power of our democracy, tonight is your answer...change has come to America," he said.

That moment authenticated the worth, the value of my family's history.

My beloved paternal grandfather, Papa Ed, born in 1860 to Virginia slavery to Roberta. Papa's father, Samuel, in the witnessing eye of his fleeing family, was mortally wounded by a frightened mule's kick and drowned in the James River near Richmond. Ma Bettie's mother, Flora Kenney, born in 1850 Arnaudville, La. Flora's parents, William Kenney and Mary Overton. Bettie's father, Robert Davis, born in 1845 in Mississippi. Maternal great-great-great grandfather John Owens, the father of Henry, who was the father of Emma, the mother of Mama Cora. David and Easter Johnson, the parents of Grandpa Junius Kellogg.

These are they. Their mislaid lineages born in pre-history. At unknowable places and dates.

At early dawn of Wednesday, Nov. 5, 2009, the sun over Kentucky reached a brilliance that the eyes could hardly tolerate. And a dense, moving cloud meticulously trailed its way down Ohio River toward the Freedom Center.

Despite historic election, impact of slavery continues

Diocese researches its role in slavery, aftermath

BY THE REV. CANON VICKI ZUST
INTERCHANGE CONTRIBUTOR

The General Convention of 2006 directed each diocese to research the extent of its complicity in the institution of slavery and its aftermath.

The Rev. William Gartig, archivist for the diocese, has completed an initial review of the history and archives.

There is no evidence of Ohio Episcopalians owning slaves either within the bounds or outside of the State of Ohio, but it is an open possibility.

Two other questions remain open:

- Where did the money of the early settlers of Ohio come from? Many Ohio settlers migrated here from slave-holding states. Did they bring money earned by slave labor with them and was any of it used to found and build churches here?

- To what extent were Episcopalians in Ohio complicit in the slave economy either by purchasing the raw materials

produced on plantations or by selling goods to plantations? To what extent were funds generated by these activities used in the founding and building of Episcopal churches?

One of the ways in which the Episcopal Church in Ohio was complicit in slavery is by its silence. The Diocesan Conventions of 1818, 1822, 1823, 1849 and 1850 make no mention of slavery, abolitionism or indeed any reference to people of color at all.

The clergy, vestries and the church at large also were silent in the face of anti-black and anti-abolitionist violence in Cincinnati and other areas of the state.

Only 2% (7 people) of the American Anti-Slavery Society were Episcopalians (1833-40). There is no evidence that Episcopalians were involved in the Underground Railroad. Other than Salmon Chase, a prominent leader of Ohio and the nation and an outspoken abolitionist, there is no record of Ohio Episcopalians taking abolitionist stands or even speaking out against the slave trade.

Several groups were outspoken against slavery -- and could

have been easy allies for the Episcopal Church. For example, in 1833 the Congregationalist church founded Oberlin College in Ohio as an abolitionist institution. The college accepted black students even before the start of the Civil War.

Another question is the complicity of the diocese and congregations in the aftermath of the slave trade -- that is the sale of black prisoners from the southern states to work in northern farms, mines and factories and the profit generated by the labor of these virtual slaves.

The next step in this process is to research the founders of our early congregations, where the funds that were used to found those congregations came from, to what extent those funds were the proceeds of slave labor and to what extent the purchase of forced labor from the South between the end of the Civil War and World War I benefited our congregations.

If you are interested in helping with the next phase of the research please contact the Rev. Canon Vicki Zust at vzust@diosohio.org

Love Song : Googling Hasbrouck

Now and then I go online and Google the name of friends from years past. It's amazing. I hadn't seen my buddy Gus since I left the Air Force in the 1950s. It had been longer still since I talked with my boyhood friend Tim.

I learned Gus was a lawyer, and he learned I was a priest. We didn't have a lot more to talk about.

Tim lived in Los Angeles and had a lot to say. He lived across the street from me when we were kids. Tim was past retirement age but financially pinched and unable to stop working. He also told me a story about something that happened when we were neighbors. Tim hadn't talked about it at the time. One day when he was 9 or 10, he came in from school to find packed suitcases at the front door. His father, not long home from WWII, was leaving his mother—and Tim and his older sister. Tim said he burst into tears of grief and rage and begged his father not to go, but he went. Nearly 60 years later, Tim's pain was still strong. We talked occasionally off and on for several months and then lost touch again, and I haven't been able to find him.

One day I Googled Hasbrouck, a classmate from high school. Don't know why. Though it was by today's standards a small class in which you could know everyone, I didn't know him. I'm not sure anyone did. We knew of him, but Hasbrouck kept to himself, or moved in other circles. And we knew something about him: in math, he was way beyond the

THE REV.
BOB HORINE



the Harvard Book Award, given to a student leader and scholar. I was at or near enough the top of my class in studies, active in several scholarly—and other—organizations, president of the student council and co-editor of the newspaper.

The award went to Hasbrouck. I'm not proud of this, but I grumbled. In class after the ceremony, my Latin teacher sharply silenced me with the words, "You were considered." I had not yet grasped the concept of grace.

Google found Hasbrouck, partner in a CPA firm in Atlanta. I didn't call or write. I guess I could have congratulated him on winning the Harvard Book Award. Would he remember getting it? Is it too late to be gra-

teachers. There were whispers of something called calculus. I never saw him after graduation. At class reunions, someone might ask, "Whatever happened to Hasbrouck?" No one knew. I never quite forgot him, and here's why.

In our school, there were two big awards for seniors. One was the Yale Cup, given to an outstanding athlete and scholar. I wasn't an outstanding athlete, so I had my eye on

cius?

Anyway, at the time I thought the decision was unfair. In childhood we learn about fair and unfair and how to apply it, often shamefully to our own advantage: "No fair. That's not fair. Yes, it is! No, it isn't!" Then, into our world that values and uses these labels, comes Jesus to upset the system.

The last shall be first and the first shall be last.

If you try to save your life you will lose it; if you lose it you will save it.

Love your enemies, do good to those who persecute you and despitefully use you.

Forced to go a mile? Go another.

His yoke is easy and his burden is light.

Leaving the 99 to look for one who is missing.

Father orders a party for his returning no-account son while his respectful son is out working.

One might wonder how such an odd religion has flourished for two millennia. There must be something to it. I guess it's time to let the Harvard Book award go.

By the way, I got the Enoch Grehan Journalism Award but had to split it with my co-editor.

The Rev. Bob Horine is a retired priest in the Diocese of Lexington and a former senior editor of Forward Movement Publications.

Lay theologian: The clue I've been looking for

One of the blessings of a good Baptist upbringing was that I came through adolescence knowing the 23rd Psalm by heart, in King James' English. This was fortunate. For adolescence is a valley of the shadow of death.

Even at the lowest moments, though, I knew that "the LORD is my shepherd" and that "He restoreth my soul." I knew that I need "fear no evil," and that "I will dwell in the house of the LORD for ever."

I underlined every verse of the 23rd Psalm in the two bibles of my adolescent years, one from my junior year in high school, and the other from my sophomore year in college. Every word.

Now I pray the psalms as part of the Morning Office – and I have come to appreciate my earlier ignorance of most of them. There is some awful stuff in there, I have often thought. Leaving aside the troublesome question why this resentment and vengefulness are in Holy Scripture, why did the people who scheduled the Daily Office Lectionary make us read this stuff, over and over?

To my great surprise one morning, I came upon a clue. I had challenged myself to find and designate a favorite psalm, so I broke free of the Lectionary cycle of psalms and, two or three at a time, morning by morning, recklessly followed my own rule. And I started a list of my favorites.

That line in the 23rd that for some reason hadn't bothered me before, about God honoring me in front of my enemies, now seemed important. I had earlier focused on the image of the table set before me, rather than on the envy it would hopefully provoke. The 23rd didn't make the cut.

DR. DON REED



I came eventually to Psalm 139, and it was wonderful. Well, until about three-quarters of the way through, when it was ruined like so many others I'd cut from the list, in this case by an overt expression of hatred. The translation in the Psalter in our Prayer Book states it this way:

Do I not hate those, O LORD, who hate you?

and do I not loathe those

who rise up against you?

I hate them with a perfect hatred; they have become my own enemies.

A perfect hatred. Wow. This psalm is used rarely in the Eucharistic Lectionary, and never in full. These verses are always excluded.

Nonetheless, in the first verse of the portion left out of the Eucharistic Lectionary, I found the clue.

Oh, that you would slay the wicked, O God!

You that thirst for blood, depart from me.

I reread. I had read it correctly. An expression of bloodlust is followed immediately by the demand that the bloodthirsty be gone.

I happened to be having one of my early mornings in which there are hours before dawn. There in the middle of the Office, I consulted as many commentaries as I could put my hands on in Charlotte's library. No one seemed to notice this reversal. Was I mistaken? I ordered more commentaries.

When they came, I found more concerning the structure of the psalm, but similar insights about the offending verses, amounting essentially with some variations to this: The psalmist not only expresses loyalty to God, in hating those who hate God, but also voices indignation toward those who are wicked. We must take care that our own deeds do not amount to acts of oppression of the sort that provoke the psalmist's ire.

As C.S. Lewis suggests in his *Reflections on the Psalms*, the indignation can be refreshing in the context of modern shoulder shrugging about heinous inhumanities. But Lewis also hinted at something else. The resentment may serve to remind us of our own resentfulness.

Indeed, in its breathtaking reversal, from a death wish for the wicked to a wish that the death-wishers would be gone, the voice of the psalmist illustrates wickedness – in a psalm whose beautiful initial three-quarters and final two verses are about how God knows us and we cannot escape God's presence. In recognizing the psalmist's wickedness, as God surely would, we have a mirror to our own.

I read 139 now, and the spiteful lines in other psalms as well, and I think, I'm like that, aren't I? God has searched me out and known my heart and my restless thoughts. God has looked well "to see whether there is any wickedness in me."

What possibly can I do? On my own, all too little.

So it is a good thing that the LORD is my shepherd.

Don Collins Reed is a member of Christ Church, Springfield, and is professor of philosophy at Wittenberg University. Contact him at dreed@wittenberg.edu.

ECSF wins grants

BY ARIEL MILLER
INTERCHANGE CONTRIBUTOR

The Episcopal Community Services Foundation has received \$7,500 in grants to aid churches' response to poverty in Southwest Ohio and to showcase the successes of volunteer-led ministries through a web feature called "Try This At Home."

The Josephine Schell Russell Trust, a regional foundation, awarded ECSF \$7,000 through the PNC Charitable Grant Review Committee. This money is to be used for

2009 grants for emergency assistance and self-sufficiency programs in Hamilton, Butler or Clermont counties. This money will provide desperately-needed funds for food, utility and rent assistance through Episcopal programs such as



A hopeful visitor to an Episcopal emergency services program.

Advent's Open Door and the St Andrew's Food Pantry, as well as ecumenical ministries with strong Episcopal support and volunteer involvement (InterParish Ministry, CAIN, the Caring Place and Valley Food and Clothing). The funds also will go into Open Door's case management to prevent chronically mentally ill people from losing their homes and to aid homeless families in the Interfaith Hospitality Network to get back into affordable permanent housing.

The Jubilee Ministries Office of the Episcopal Church also awarded ECSF \$500 for a project called "Try This At Home." The goal is to make short YouTube videos showcasing the work of Episcopal volunteers in responding to human need. The videos will be posted on the ECSF website. Our goal is to showcase innovative and effective responses to a variety of issues, illustrating how churches of different sizes and settings can make an impact. Anyone who would like to nominate a volunteer to be featured should contact ECSF trustee Paul Clever at pclever2@yahoo.com

ECSF is thrilled to receive these two grants to strengthen local churches' capacity to respond to the devastating impact of the recession. Thanks to Bishop Thomas E. Breidenthal, the Rev. Canon Karl Ruttan, diocesan treasurer John Harris and finance officer Chris Stires for their help in connecting ECSF with these funders.

Ariel Miller is executive director of Episcopal Community Services Foundation.
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Notes from the mission front



Venus Augustine, a seamstress by trade, puts the sewing notions and cabinet legs to her "new" sewing machine into her truck. Her previous machine was lost to the flood waters of Hurricane Katrina in New Orleans. She received one of five machines delivered to the Office of Disaster Response's St. Paul's Homecoming Center in Lakeview. The mother of four children, Augustine was elated to be "back in business" with this gift from the Diocese of Southern Ohio.



Gloria Serafin looks at the box of colorful threads and other notions that came with the sewing machine she received as a gift from the Diocese of Southern Ohio. Serafin, a tenacious, independent single woman and stalwart cancer survivor, continues to supervise the ongoing repair of her house in the Lakeview area of New Orleans following the flooding from Hurricane Katrina three years ago.

'Sewing' seeds of help, hope

After a call from the Diocese of Louisiana for sewing machines, the Diocese of Southern Ohio sent the first batch of five sewing machines and sewing supplies.

A mission group from Calvary, Clifton, and Christ Church, Glendale, delivered the machines and supplies when they traveled to New Orleans during a November mission trip. In addition to information from the Diocese of Louisiana, Margaret Breidenthal and Mariann Price made a special plea for donations of sewing machines to clergy spouses and partners during diocesan convention.

Ann Ball, a caseworker for the Episcopal Office of Disaster Response, writes, "God bless all you Buckeyes for making some folks in New Orleans very happy this Advent/Christmas season."

'A joyful Christmas'

'One week before Christmas Day. Here on the Gulf Coast, the temperature feels moderate to us, birds sing through out the day, and we are enveloped by thick, pea-soup fog morning and night. Most of our group has been working in Picayune on a house renovation. I've been working with a small group of young women from Mount St. Aloysius College in Pennsylvania. We have been working on two houses in WaveLand. One was a "re-build" that is nearly complete. We met the owner, who is excited about his new home and anxious to move out of the trailer where he has been living for the past three years. At this house we have been doing the final construction cleanup before he moves in. The second house where we are working belongs to an elderly woman. We have been working on her kitchen. We've "sheet rocked", mudded, sanded in a small space that will be her kitchen. Both of the owners are hoping to have the work done by Christmas or at least have Christmas dinner in their homes.

This morning campers from Pennsylvania left after three days of work here. Tomorrow the Mount St. Aloysius group will leave, so the St Stephen's group will be the only volunteers here and working. We hope to accomplish much that will help the homeowners have a joyful Christmas.'

- Except from osuepiscopalians.blogspot.com, written by the Rev. Pam Elwell, deacon of St. Stephen's, Columbus. A group of nine students and members of St. Stephen's campus ministry traveled to Camp Coast Care in Long Beach, Miss. From Dec. 15-19. This Mission to Mississippi is St. Stephen's second trip to Camp Coast Care during 2008. In June, a group of 10 people from St. Stephen's Campus Ministry helped rebuild a home that had sustained severe damage from Katrina. During the week, people worked on the roof, insulated the house and installed wallboard on all the ceilings and walls.

'An amazing group of people'

'We are all working at the same house and are hanging sheetrock, ceilings first. The owner of the house, a sweet little lady named Hortense, was victimized by a local scam artist who took her money, did only a little work, then left with the money in hand. Yesterday we pulled out the insulation he installed wrong, removing ceiling, shoring up cross beams, etc. Today we finished the ceilings in 2 1/2 rooms, got insulation back in, and tomorrow we will hopefully finish the ceilings and move on to the walls. All of the group is working as an effective team - good spirits prevail. We will be returning in two waves - some coming home Friday, but our van will travel on Saturday, leaving in the morning. Anyway, we are all fine, working hard and feeling good about what we are doing. This is an amazing group of people - I am blessed to be part of their group.'

- Except from katrinabusters.blogspot.com, written by the Rev. Carol Callahan, deacon at Good Samaritan, Clermont County. Callahan and the Rev. Tim Borah, a deacon at Church of Our Saviour, Mount Auburn, organized the trip with 10 people, including members of Good Samaritan and St. Mary Magdalene, Maineville.