

INTERCHANGE

September 2008
Volume XXXVI, No. 8
www.episcopal-dso.org

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

P Celebrating youth ministry: PASSING THE TORCH



Youth from across the diocese gathered in mid-August to honor the ministry of Roger Speer, the diocese's youth director since 2002, and to celebrate the new leadership of Rob Konkol, the interim director. Speer accepted a position as missionary for children, youth and young adults in the Diocese of the Virgin Islands. He left in August. Konkol took the reins of the diocesan youth program and also will serve as the summer camp director in 2009. Pictured at right, Speer looks through a scrapbook created for him by some of the youth. Above, youth lay hands on Konkol as he begins his new ministry. Photos by Julie Murray



Anderson challenges laity to live into baptismal covenant

BY RICHELLE THOMPSON
INTERCHANGE EDITOR

Taking seriously the unique promise of the baptismal covenant set the foundation for a series of appearances Aug. 22-24 by Bonnie Anderson in the Diocese of Southern Ohio.

Anderson, president of the House of Deputies, challenged different groups from throughout the diocese to live out their baptismal covenant, both within their church communities and into the world. At the invitation of the Episcopal Community Services Foundation, Anderson served as the keynote speaker at a Saturday conference for social justice advocates and grant seekers. Anderson also met with youth of the diocese in Columbus on Friday and preached at Christ Church Cathedral in Cincinnati on Sunday.

Within the Anglican Communion, The Episcopal Church is the only province "with a baptismal covenant," said Anderson. "Our baptismal covenant brings us to an understanding of the gifts of laity that isn't really understood in the same way by the rest of the Communion [In the Book of Common Prayer] the catechism

PLEASE SEE COVENANT, PAGE 24

Convention: Opportunities to get involved

Nearly 500 delegates from across the diocese will gather Nov. 7-8 in Columbus for the 134th Diocesan Convention, but now is the time to get involved and to have your voice heard. Consider stepping up for election to one of the leadership positions within the diocese. Craft a resolution, asking delegates to put the collective weight of the diocese behind a certain issue. Plan to be a part of the Saturday morning mission projects – even if you're not a delegate.

The theme of the World in Christ will guide the business of convention. The Rt. Rev. Charles Jenkins, bishop of the Diocese of Louisiana, will be the guest preacher for Saturday's Eucharist at Trinity, Capitol

Square. Bishop Jenkins has overseen major mission work as the region continues its recovery from Hurricane Katrina. Delegates, spouses and guests will choose from more than 20 mission opportunities on Saturday – a chance for convention members to take action in the world and to learn and connect with social justice and public policy programs in the diocese. Prayer, table discussion and administrative functions, as well as an address by Bishop Thomas E. Breidenthal will round out the convention agenda.

Take advantage of these opportunities to experience the World in Christ.

- Richelle Thompson

Acts of convention

Sign up for the mission opportunities with convention registration. A full list is online at www.episcopal-dso.org, Convention.

Resolutions, Nominations

Deadline:
Sept. 22
Send to: convention@episcopal-dso.org

Goodie bags

New this year: Each delegate will receive a bag with items from vendors, committees and other groups. If you'd like to learn more or contribute to this bag, contact Kay Sturm at 800.582.1712 or kay_sturm@episcopal-dso.org

Committees

Are you interested in serving on one of the diocesan committees? Submit your name and interest to convention@episcopal-dso.org.

Lambeth: ‘Talk was the action’

The Lambeth Conference has come and gone, and already the pundits are making their final pronouncements. For many, the verdict is “all talk, no action.” Here’s my view: the talk *was* the action. I have always said that all sides in the debate about homosexuality need to sit down together to pray, then talk.

That is just what happened in Canterbury. We prayed, and we talked. This was not (as some have suggested) simply a matter of creating fellow-feeling in the moment. The design of the conference forced all who were willing to participate to air differences and challenge perceived errors. The indaba groups were not comfortable arenas. Out of that sometimes painful and exposing discipline, powerful new insights emerged for everyone.

I learned, as did many of my colleagues from economically advantaged nations, that the actions taken by the Episcopal Church and the Anglican Church of Canada in support of gay and lesbian Christians created grave difficulties for our colleagues in other parts of the world, particularly Africa and South Asia. I am referring, of course, to the consent given to the consecration of Gene Robinson, as well as the Canadian Church’s move to permit the blessing of same-sex unions. For many African, Indian and Pakistani bishops, our actions exposed them to ridicule and contempt, both from hostile governments and from competing religious groups, both Christian and non-Christian. In some cases, their very lives were put at risk.

At the same time, these bishops had something to learn from us, too. First of all, most of these bishops did not realize that gay and lesbian persons are endangered every day. Several such bishops in my indaba group expressed genuine surprise when one American bishop said that one out of five of the involved people in his diocese is gay or lesbian. They also were surprised to hear that these persons were committed followers of Jesus Christ.

This did not fall on deaf ears. When the vulnerability, faithfulness and integrity of the gay and lesbian persons in our own dioceses were laid before them, these bishops took our pastoral concern and respect for the gay and lesbian community seriously. It may take time for the presence and discipleship of gay and lesbian Christians to sink in, but it will sink in, because the hearers are (as I have learned) genuinely devoted to truth, and to the full reach of the Gospel.

Nevertheless, this change will not come easily. There remain many areas in our Communion (and no doubt in our own church) where it remains acceptable to vilify gays and lesbians. Many of us remember when it was acceptable to vilify Jews and African-Americans. As long as we cling to the notion that we are better than others, we will not be free of the sin of defining one or more groups as contemptible. As we take up the cause of our brother and sister Episcopalians who are gay and lesbian, I pray we will not forget that we ourselves are not free of sin.

Less importantly, but worthy of note, most bishops, however sympathetic or unsympathetic they are with the Episcopal Church, completely misunderstand how we Episcopalians operate. On the one hand, they assume, quite mistakenly, that bishops run the Episcopal Church. Thus they have held us American bishops collectively accountable for Bishop Robinson’s consecration, and even more so for not bringing the Episcopal Church more efficiently and effectively into compliance with the demands of the Communion as a whole. On the other hand, they have assumed that the consecration of Gene Robinson

BISHOP
THOMAS E.
BREIDENTHAL



means that the question of same-sex unions is settled in the Episcopal Church. This is hardly the case. As most Episcopalians know, not all bishops who consented to the consecration of Gene Robinson did so because they approved of having a partnered gay bishop in the American church. Some consented purely on the basis of their conviction that a duly elected bishop should be accepted, out of respect for the decision and autonomy of the electing diocese. This reflected a concern for local autonomy that is deep-seated in the Episcopal Church, and which goes hand in hand with our nation’s long-standing and sometimes violent tension around states’ rights. In our church, dioceses started out as states. I do not think our partners in the Anglican Communion understand this tension, and the deep history which underlies it.

So where do we go from here? The way forward, it seems to me, is by way of the same spiritual disciplines that characterized this Lambeth Conference: praying together, listening attentively to Scripture together, attending carefully to one another’s personal witness as followers of Jesus, and identifying the common ground we share already. At Lambeth, a hunger for social justice and for holiness of life emerged clearly as common ground. There is profound disagreement in matters relating to sexuality, but equally profound agreement that the Millennium Development Goals reflect central Gospel imperatives. By the same token, the Church’s struggle over sexuality – despite the prejudice that all too often goes hand in hand with it – is rooted in the conviction that Christians are called to holiness in every aspect of our lives, including how we use our bodies. This is why the debate over the blessing of same-sex unions is not a distraction from or an alternative to the Millennium Development Goals. We will only truly be able to yield to the movement of the Spirit on both these fronts if we recognize that justice without holiness soon grows hollow, while any attempt at holiness that ignores systemic injustice will surely end up being self-centered and ineffective. The passion for justice and devotion to Jesus are one and the same.

As we move forward, the challenge for the Episcopal Church will be to hold fast to this equation. This will only be possible as we find a way to translate the disciplines of Lambeth into our common life. Someone remarked to me the other day that she wished everyone in the Episcopal Church could have the opportunity of going to Lambeth. I know how extraordinarily privileged Margaret and I were to experience this event, and I think it is worth asking why only bishops and their spouses should enjoy this privilege. At the same time, it seems to me that Lambeth can occur whenever any group of Christians takes the time to stand at the foot of the cross together.

It’s hard to imagine how we shall find that time and that opportunity in the rough and tumble of next summer’s General Convention, but if it could happen in Canterbury, perhaps it can happen in Anaheim. But we can confidently work on “continuing Lambeth” as a diocese. Indeed, by God’s grace we were already embarked on that work prior to Lambeth. We have already identified formation and mission as two sides of the same coin: that is, we have embraced the crucial

importance of taking the time to pray, study and listen together before we act and while we act. As we continue to explore the implications of proceeding in this manner, we may well discover that God is working directly through us (as through countless others) to renew the Anglican Communion from within.

We will soon have two opportunities to join prayer with action.

On Thursday, Sept. 25, the United Nations will be considering current progress toward achieving the Millennium Development Goals by 2015. Progress has been slow indeed, and in some areas, there has been scarcely any progress at all. As you know, we marched in London to draw attention to this problem and to demand that political leaders live up to the pledges they have made. There was a strong feeling that this witness should extend to Sept. 25, so a group of bishops is organizing an Anglican witness at the UN on that day, and we have all been asked to support that action with prayer and other expressions of support in our home dioceses. We will inform you via e-Connections and the website of our own plans to observe this day, as they continue to unfold. (Also, see page 15).

On Saturday, Oct. 4, the Presiding Bishop will lead a service at which she will make a formal apology on behalf of the Episcopal Church for its complicity in the institution of slavery. This service will take place at historic St. Thomas’ Church in Philadelphia, founded in the 18th century by Absalom Jones, the first African-American priest in the Episcopal Church, and a former slave. Southern Ohio will be officially represented at that service by Standing Committee member Debby Stokes and the Rev. Canon Vicki Zust. I will lead a special service of Noonday Prayers in Christ Chapel at the Procter Camp & Conference Center on that day. The Rev. Bill Gartig, our diocesan historiographer, has been hard at work for several months researching our own particular involvement in slavery. His report will be presented at our diocesan convention in November.

There is a strong link between our commitment as a diocese to the Millennium Development Goals and our participation in a national discussion of slavery and its ongoing repercussions. We recognize that as part of the Body of Christ, we are part of the community of all Christians throughout the world. We also recognize that in Christ we discover our connection with every other human being, since it was the whole of humanity, not just a part of it, that the Word of God entered into in the Incarnation. Commitment to the MDG expresses our awareness that every human being in the world is our brother and sister, and we are responsible for the least of these. Acknowledging our complicity in slavery expresses our awareness that we continue to be caught up in systems of division and exploitation that deny our connection as brothers and sisters.


I am asking that the Diocese of Southern Ohio observe the period from Sept. 25 to Oct. 4 as a special time of prayer for the Episcopal Church, as we recommit ourselves to stand by and with all those – far and near – who have less power and privilege than we do, and as we confess our own complicity in institutions that promote inequality and exploitation. The Rev. Canon Karl Ruttan, our Canon for Life Formation, is preparing readings and prayers for use on each of these days. These will be made available through e-Connections and the website.

Contact Bishop Breidenthal at
bishop_breidenthal@episcopal-dso.org.


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

Interchange
(USPS 020-933)

The official publication of the Episcopal Diocese of Southern Ohio covers news, features and opinions about the congregations and programs of the diocese, the Episcopal Church and the Anglican Communion.
www.episcopal-dso.org

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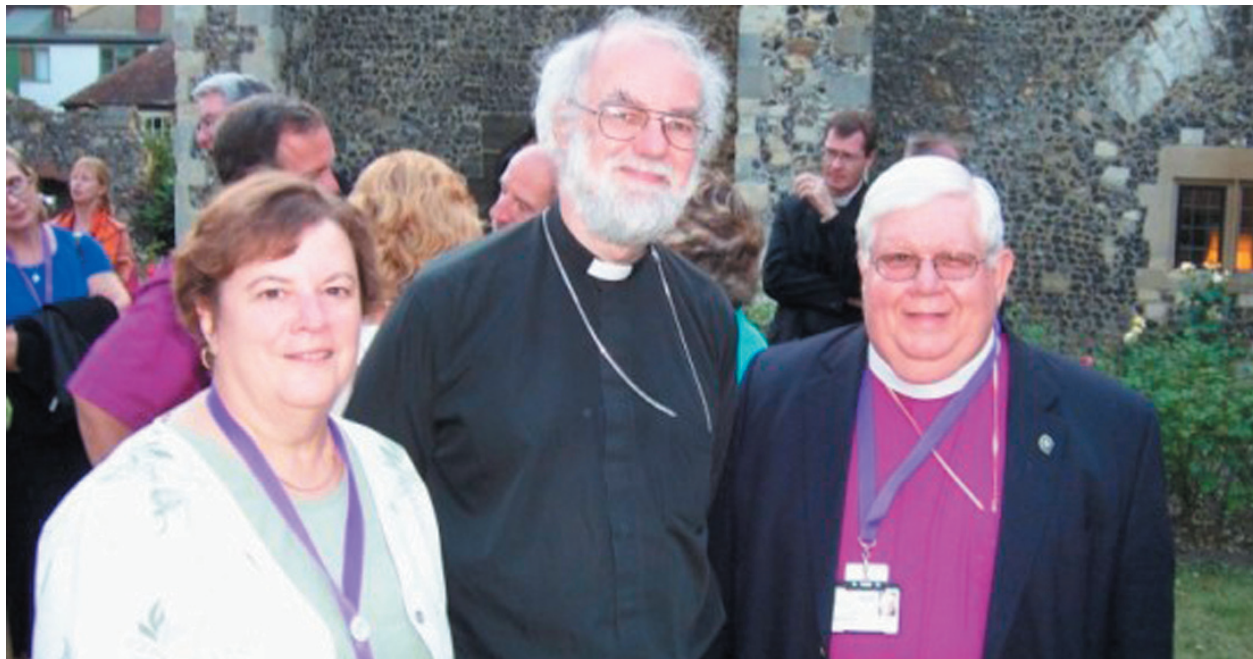
Interchange encourages the submission of articles and pictures. We reserve the right to select and edit material offered for publication. All submissions must include name, address and phone or E-mail for verification.

Interchange is published monthly (except August and October) by the Episcopal Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179. Periodical postage paid Cincinnati, OH. This newspaper is sent to all members of Episcopal congregations in the Diocese of Southern Ohio and is funded by mission share payments to the diocesan operating budget. Other subscriptions are \$10 annually.

POSTMASTER: Send address changes to *Interchange* c/o Episcopal Diocese of Southern Ohio, Addresses, 412 Sycamore St., Cincinnati, OH 45202-4179.

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Deadline: Sept. 15



Bishop and Mariann Price with the Archbishop of Canterbury.

Taking you all with me to Lambeth

After a six-hour delay in the Gatwick Airport, the Prices and Breidenthals finally touched down in Cincinnati on Aug. 5 about 8:30 p.m. Nothing looked as good as Julie Murray who was there to meet us and take us to our cars, which had been living at Diocesan House while we were in England. For the Prices, it had been a full month away. After a day to recover from jet lag, it was good to gather on Aug. 7 with our clergy and lay leadership family to debrief our Lambeth experience. How gratifying that almost 200 came out in the middle of summer for us to share our experience.

THE RT. REV.
KENNETH L.
PRICE JR.



This was not our first sharing. We had written letters back home most evenings while we were on the campus of the University of Kent. One thing that we bishops tried to remember was that we were not at Lambeth alone. We took our dioceses with us. Writing back home every evening made that more real. I tried to mention people I ran into who had a connection with people back in Southern Ohio. (I was so grateful that I was able to send greetings from his many friends to Al Laughery just days before he died.) Our circle of friends is indeed very global.

But more to the point, as we discussed the many subjects of Lambeth, from environment to sexuality, I always kept the faces of those back home firmly in mind. As our African brothers told of the horrors of starvation, drought and extreme temperatures in their dioceses, I recalled how flooding affects us back home and how Herman Adams watched his daughter and family be swept away by the floods. When we talked about homosexuality, some wanted to treat it as if it were an academic subject. But I always kept in mind the faces of the tremendously productive gay and lesbian laity and clergy in our diocese whose ministry is so rich, and I tried to tell stories of the vitality of their ministry. This constant reminder that we brought our whole dioceses allowed us, as we shared in our indaba groups, to personalize our discussions. When stories are about real persons, others listen more intently and lines of communication are more open.

Since I have been back, I have read many reports of how little we did at Lambeth. True, we wrote some letters and produced a 42-page overview of our discussions, but we passed no resolutions nor did we vote the proposed Anglican covenant up or down. Now each of us is back in our own provinces, with our cultural and theological differences. For us in The Episcopal Church, we already are looking toward Anaheim in 2009 when General Convention meets. At that convention -- which by its nature will produce resolutions and policy -- we will, I am sure make decisions that will not be popular

with the majority of other provinces in the Anglican Communion. However, after this Lambeth, I am not as concerned that such differences will split the Communion apart as might have been the case before the bishops spent time together in England.

It is true that there is already a split. Some 130-150 bishops already made the decision to walk apart when they stayed away from Lambeth. I am not sure how they see themselves in relation to the Anglican Communion now. But those of us who were there came away with a renewed commitment to struggle together even in the midst of our differences.

In September, the bishops will gather in Salt Lake City to debrief Lambeth and to look toward Anaheim. In the coming year, we will share our experiences with our deputies. It is never easy to truly relate as moving an experience as Lambeth to those who were not part of it. But we will try.

Many bishops were not looking forward to Lambeth. Some remembered past meetings when our women bishops were treated badly. Some feared that we would be treated with hostility because of our views and actions in the area of sexuality. Some were just not looking forward to the intense level of discussion that Lambeth invites. In the end, most of those fears were not realized. This was a kinder and gentler Lambeth than the last one I attended, and when Archbishop Rowan Williams called for us to be generous with one another, there was a genuine desire to do just that.

Being generous, however, does not mean selling the farm. We are not going to backtrack on the direction our church is going. For a while, we are going to have to live with the tension of that direction being very different from the majority of the communion. But after Lambeth, I am confident that we can live together in those differences and all remain Anglicans in the process.

Since our return, the time has been some of the busiest I have had since 2005 when we postponed our election. My September calendar is booked solid with meetings -- some diocesan, some for the larger church. In August, the President of the House of Deputies was with us. In October, our Presiding Bishop will be here to receive an honorary degree from Bexley Hall Seminary.

In spite of all this busyness, I have been able to schedule several opportunities to be in congregations to share our Lambeth experience, and I relish this when it is possible. Since all of you were with me when I was in England, it only seems right that I try to bring Lambeth back to you. It may take the full year, but hopefully together we can use the experience of Lambeth to become stronger as part of a global communion, committed in our interdependence to making Jesus Christ more evident in this world. Thank you for your prayer support of us while we were at Lambeth. It truly made a difference.

Contact Bishop Price at bishop_price@episcopal-dso.org.

LETTERS FROM LAMBETH

Of note: Bishop Thomas E. Breidenthal and Bishop Kenneth L. Price Jr. wrote to the diocese nearly every day during the Lambeth Conference. These are excerpts of their letters. Visit www.episcopal-dso.org, Lambeth, to view all of the letters.



Through the “Hospitality Initiative,” every bishop and spouse who was registered for the Lambeth Conference was invited to be the guest of an Anglican diocese in England, Scotland, Wales and Ireland. Hundreds accepted the invitation and spent from five to seven days in one of 57 dioceses. For those of us from the United States, it was one more example of being able to do more than just meet when we gather.

For the most part, invitations were either made to bishops of partner dioceses or (as in my case) where a previous relationship had been formed. The Rt. Rev. Anthony Priddis and I were in the same Bible study group at Lambeth in 1998 and have exchanged visits in the past. Also staying in Hereford were bishops from Burundi, Tanzania, Canada and New Zealand. Mariann and I stayed at the Bishop’s Palace along with Bishop John and Marion Patterson from Auckland, New Zealand. John is currently the president of the Anglican Consultative Council and is the former primate of New Zealand where Southern Ohio used to have a partnership, and so we had much in common.

My preaching assignment on Sunday was for Evensong at the annual Flower Festival at All Saints, Claverly. This church was founded in the 7th century, and the building dates from the 11th century. The flower festival is a five-day, major fund raiser, and there were more than 30 extremely elaborate arrangements in the church, centered around the theme of the Great Exhibition and building of the Crystal Palace in 1857. I managed to connect the Great Exhibition, the founding of the diocese of Ohio and Kenyon College and the sailing of Mariann’s ancestors from Hereford to America with the lessons for the evening and even threw in a comment on the flowers. Seriously, it was thrill for me to realize how many centuries that worship had been going on in that building and how many clergy had stood where I did and preached God’s word.

+Ken Price



In the [opening] service, I realized that the preparation we bishops have all made together in the last few days, as we listened, prayed, ate and were silent together in retreat in the many-layered beauty of the cathedral has brought us to a point where we can begin the hard work that faces us. This hard work is the work of deepening relationships as we identify common ground and struggle to expand it.

My particular role in this work is to be an indaba group leader, or animateur. There are 16 indaba groups, groups of 40 or so bishops who come together daily to discuss issues facing the Anglican Communion, ranging from the progress of the Millennium Development Goals to matters of human sexuality. The indaba groups are the basic work unit of the conference – not only engaging in conversation and trust-building, but also providing the raw material out of which a document stating the mind of the Conference will be produced. This crucial work, so risky yet so promising, began this morning and will continue for two weeks.

+ Tom Breidenthal



The conference is designed to allow us to discuss issues that have little controversy in the first few days as our trust level grows. First, we have about 90 minutes in Bible study groups of eight. Then, we combine five groups into indaba groups of 40 and have a different topic for each day.

For openers, we began with the topic of what it means to be a bishop, with sharing from our different cultures making for a rich discussion. As you know, Bishop Breidenthal is an indaba leader and indications from some friends in his group is that he is very skillful. My leader is Bishop Victoria Matthews, recently of Canada and in two weeks, moving to Zealand. Victoria and I were in Bishop’s School together back in 1994, and it has been good to reconnect. As an icebreaker, we all lined up in order of our consecration. In our group, Don Wimberly, Bishop of Texas, was the oldest, having been made a bishop in 1989, but frighteningly, Victoria and I were third and fourth in line respectively.

Another light moment in our group occurred when we divided into groups of five, and each group was asked to appoint a recorder. I am host to an ecumenical participant from the Seventh Day Adventist Church. Anthony Kent is a delightful addition and volunteered to be a recorder. It was a Kodak moment to look over and see him writing on newsprint, on his knees on the floor at the feet of five bishops. If only they had laid hands on him, they could have effected the church merger of the century.

+Ken



We are well into the main body of the Lambeth Conference now, and I am convinced that the Holy Spirit is at work at every level of this gathering. I want to give you a sense of the profound diversity that makes up my indaba group of 43 bishops. We represent India, the Philippines, Australia, England, the Sudan, Ghana, Mexico, the United States, Wales, Ireland, Canada and South Africa, among others. We span the economic spectrum from great privilege to abject poverty, from extreme liberalism to extreme conservatism, from a sense that the church is moving in the right direction to a fear that we are in danger of losing our grounding in Christ. Some of us think that the full inclusion of gay and lesbian persons is a Gospel imperative; others think that the Bible prohibits homosexuality in any form. Most of us are glad to be here; some have come more out of a sense of obligation than desire; a few have risked their positions -and in some cases, their lives - to be in attendance.

How do we hold all this together? Here’s how we did it yesterday: All the indaba groups discussed the church’s role in the area of economic and social justice, with particular reference to the Millennium Development Goals.

It is a humbling experience to discuss the Millennium Development Goals in the presence of fellow bishops who are on the front lines of the struggle against starvation, infant mortality and HIV/AIDS. For them, preaching the Gospel is inextricably linked to serving those in need. But for those of us who live and work where food and water are plentiful and the roads are good, it is easy to forget that the advantages we enjoy come at a cost for our brothers and sisters in the developing nations. In my group, we agreed that the Anglican Communion plays a crucial role in connecting Anglicans across all the divides of nationality, culture and economic status, and in so doing creates a network of relationships and mutual commitments that can address global problems with a truly global response. In my view, this shared desire to serve the global community is the glue that will hold the Anglican Communion together.

+Tom



After the bus ride to London, Mariann, Margaret, Bishop Tom and I joined more than 600 others in a Walk of Witness against global poverty. We walked for more than a mile through the streets of London. People on sidelines watched respectfully. Some clapped; there were no jeers. When we arrived at Lambeth Palace, the Archbishop addressed us followed by Prime Minister Gordon Brown. Both speakers were eloquent, but the Prime Minister was especially strong, first in his praise for this example by the faith community, and then in his urging of everyone there to implore their governments to increase their efforts to meet the Millennium Development Goals, pointing out that if we continue at our present pace that it will be 200 years before this could happen.

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Bishop Tom and Margaret Breidenthal and Bishop Ken and Mariann Price have tea with the Queen of England, topped of course by the requisite hats.

+Ken



I learned from a member of my indaba group that the word *saranam* indicates sacrifice of oneself for the other. When the whole communion meets, that concept comes to life: All of us here have heard and given witness to people in every corner of the world who are sacrificing in various ways for other people.

In response to our experience walking in support of the Millennium Development Goals, the indaba group of which I am part expressed a desire to do something concrete to witness to the United Nations as it meets on Sept. 25, in emergency session, to address the question of world poverty and the immediate problem of hunger. My sense is that this represents a movement in the conference as a whole. I am interested to see how this plays out over the next week. For me, the march embodied the true reality of the communion united in a common witness in the name of Christ for the poor. This is a truly global challenge that we must all face together.

+Tom

LAMBETH CONFERENCE



Today, we will enter our last full week with discussions on the more controversial subjects of human sexuality and the proposed covenant. Even though there are many who are anxious for us to move toward some resolution regarding the differences between the American and Canadian churches and much of the rest of the Communion, the Archbishop stated clearly and firmly at Evensong that we are not going to rush to any solution and will continue to stay the course we have set for reasoned, civil and honest discussion using the indaba process.

This method has served us well thus far and has, I believe, made this Lambeth far more open and cohesive than the other one I attended. I know that rougher seas are looming ahead, but I am more convinced than ever that no one is looking to throw anyone out of the boat.

+Ken



Just as I was beginning to worry that the spirit of indaba was not really central to this conference, three amazing events reassured me. First was the presentation by Rabbi Jonathan Sacks, Chief Rabbi of the United Hebrew Congregations of the Commonwealth. Rabbi Sacks argued that there are two kinds of covenant: the covenant of fate and the covenant of faith. Both are essential. The covenant of fate is the natural bond of affection and mutual support that arises whenever human beings are thrown together by tragedy or hardship. This is the covenant that constantly binds us together as human beings in the face of adversity. By contrast, the covenant of faith moves on to bind us in particular ways to God. But we cannot enter into the covenant of faith without first entering into the covenant of fate: the one is the foundation of the other. This means that no faith is genuine which denies solidarity with the whole human race, and avoids the rock-bottom acknowledgement that we are all in the same boat.

Rabbi Sacks' words speak directly to the Anglican Communion, as we consider the extent to which we truly are a communion. Are we a covenant of fate? Most assuredly. Are we a covenant of faith?

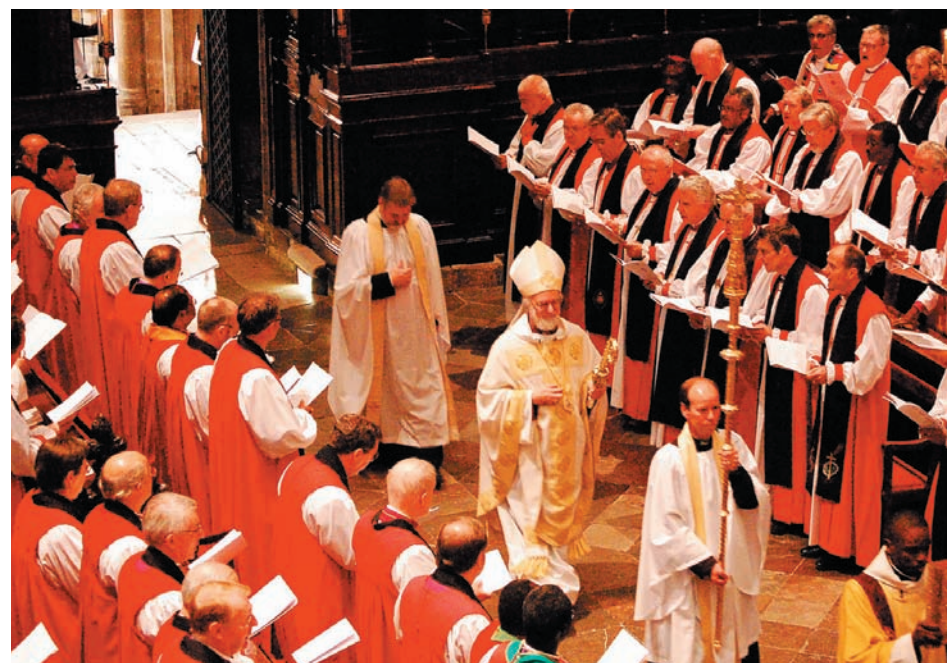
The second amazing event occurred this morning, when the Spouses' Conference and the Bishops' Conference met in joint session to consider domestic violence, particularly violence against women. We read and talked about 2 Samuel 2: 1-22: the story of the rape of Tamar by David's eldest son, Amnon. Women were seated on one side of the Big Top (the huge blue tent in which daily Eucharists, Evening Prayer, and plenary sessions are held); men sat on the other. We worked our way own into this painful text in small groups and in plenary discussions. This was true indaba.

Finally, we heard this evening from Rowan Williams, who depicted very accurately the voices of the two sides of the crisis that faces us as a Communion. He portrayed the voice that fears that the West is abandoning the authority of Scripture in order to accommodate secular culture's embrace of homosexuality. He also portrayed the voice that embraces gays and lesbians, in the conviction that it is obeying the Gospel imperative to treat all arguments for exclusion with suspicion. Archbishop Williams challenged both sides to consider how they might respond generously to one another.

+Tom



The Archbishop of York was in my small sharing group. He is a very wise man with his finger firmly on the pulse of both the English and African churches. Sure, we differ on our interpretation of some key parts of Scripture, but we came to the conclusion that when those specific topics that divide us (such as sexuality) are removed from the mix, the way we approach and preach on Scripture is really very similar across the Anglican Communion. We often hear that it is our interpretation of Scripture that is dividing us, but



Archbishop Rowan Williams processes during the opening service of the Lambeth Conference at Canterbury Cathedral. Bishop Breidenthal is pictured in the right corner.



Bishop Breidenthal awaits the beginning of a worship service. Photo by Richard Schori

our discussion today and our experience here is leading us to conclude the divisions we are facing today are more about power and less about Scripture. But since that is harder to admit, Scripture often becomes the scapegoat.

I am very hopeful. Forgive the labels, but both those who are ultra-liberal and those who are ultra-conservative are convinced that we are headed for disaster, but I do not believe this is the case. The Holy Spirit is blowing strongly here. In the end, I believe God's will will prevail.

+Ken



In our indaba group, we tackled the subject, "The Bishop and human sexuality." However, before the session even began, the bishop from Zimbabwe asked to speak. Earlier we had offered prayer support for him as he spoke on BBC (British television) of the violence in his country, knowing that speaking so freely could mean he might not be able to return home at the end of the conference. As the room got quiet, he stated calmly but forcefully that although he knew human sexuality and the proposed covenant were important subjects, that if we ended the Lambeth Conference without addressing how the Anglican Communion can and must speak out again the violence in his country and others in Africa, it would be hard for him to return home. This statement put our whole gathering in perspective, and we agreed to reschedule our time to address this subject, and to ask other indabas to do the same.

By the end of our time, we were ready to move on, and today we will be addressing the more critical issues raised by our brother from Zimbabwe. There were predictions that our differences over the issue of human sexuality would tear us apart, but today we dealt with this head on and not only did it not tear us apart, but in our indaba group at least, it also took a distant back seat to the more pressing issues of violence, disease and poverty that are daily companions for many of our brother bishops.

+Ken



Lambeth is drawing to a close. You can smell it in the air. Coach schedules to Heathrow and Gatwick airports have been posted, and in the Bible Study and indaba groups, there is a crescendo of camera poses and the circulation of e-mail lists.

For me, these last few days have been a journey through mountains and valleys. On Friday, my indaba group entered fully into a discussion of the Communion's response to the presence of gays and lesbians in its midst. Two weeks of ever-deepening sharing bore fruit in a very candid and deep exchange.

I must tell you that we are nowhere near agreement. Some of us minister in contexts in which homosexual orientation continues to be viewed as a choice or, at best, an unsought-for-course. Others have come to Lambeth bearing stories of brave and faithful same-sex partnerships that have transformed local opinion on this matter.

I was glad we were able to speak so openly with one another. Some bishops candidly admitted that they had come to Lambeth at some risk, having been told that by their attendance they would seem to be wrongfully lending their support to the full inclusion of gay and lesbian persons in the life of the church. These bishops came here anyway, not because they approve of same-sex unions, but because they want with all their heart to preserve the Communion. Nevertheless, they need to take something back home with them that justifies their attendance.

Whether this conference can give them what they need is not yet certain. We are working on this, but I must say that rejecting full inclusion of gay and lesbian persons is not, in my view, an option. At the same time, the bonds of affections and respect that have developed over the course of the conference seem to transcend these differences, and we are unanimous in our desire to work together to combat poverty, HIV/AIDS and global warming.

+Tom

INDABA GROUPS



One member of our indaba rose to say that he had been transformed by our experience together. As a bishop of the global south bitterly opposed to the consecration of Gene Robinson, he had intended to avoid all contact with American bishops during the conference. He went on to say that this plan fell apart very soon, as he was forced to be in conversation in his Bible study group, and in the indaba group, with fellow bishops who felt differently from him, but whose Christian faith was evident to him. He said he was no longer able to regard the full inclusion of gay and lesbian persons as something to be rejected outright.

This transformation, and others like it, was the direct result of the time we have been blessed to share with one another, praying, debating, worshipping, eating, studying. But transformation is a two-way street. We American bishops now get it that our action in 2003 created a missional crisis of huge proportions for our fellow bishops in Africa and South Asia. Why? Not so much because they were unsympathetic to the gay and lesbian community – I have learned that in many instances they were not and are not unsympathetic – but because the societies and governments they are working with are deeply homophobic. Thus, our action made it easier for the enemies of Anglicanism to attack it, branding the Anglicans as the “gay church.”

My, first reaction to this was to say, ‘so what’s so bad about being labeled this way? Are you not called to identify yourselves with the marginalized?’ (I would still ask that question today, but I am now more aware of the context in which my African and South Asian colleagues are ministering.) What I did not realize was the extent to which our sister churches in the global south really do regard the Anglican Communion as a single church. So when we consecrated Gene Robinson, they felt responsible for this decision, even though they had not been consulted. They then took the brunt from all sides: the Muslim community, the Pentecostal movement, and politicians (e.g. Mugabe in Zimbabwe).

So where do we go from here? The document we have produced out of our indaba process offers a basic blueprint for our work together as a communion, and I commend it to you for your careful consideration. The main thing is to stay connected. One way we can do that is to establish a diocesan link to one or more dioceses overseas. Our Commission on National and World Mission is already beginning to tackle the question of whether we should have a companion diocese, and if so, what criteria should guide us in making such a decision.

I have no immediate answers to these questions but am looking forward to being with you again soon, so we can wrestle with these questions together.

+Tom



Photo by the Rev. Fergus McPherson

There was a lot of talk about the indaba groups. So what’s indaba – and what does it have to do with the Lambeth Conference and the Anglican Communion?

Indaba is an African word meaning, literally to “chew upon.” In Africa, indaba is a mediation style designed to encourage people on different sides of issues to come together for conversation, relationship and trust building. At Lambeth, the indaba groups were the basic work unit of the conference. About 16 indaba groups comprised of 40 or so bishops met daily during the conference to discuss a variety of topics, from the environment to formation to human sexuality. Bishop Breidenthal was one of the indaba leaders, or animateur. Each indaba group also had a rapporteur, a recorder of the conversation. Their reports helped form the 42-page reflection from Lambeth, *Equipping Bishops for Mission and Strengthening Anglican Identity*. (Read it online at www.episcopal-dso.org, Lambeth Conference)

To get an understanding of the diversity of the groups, here is a list of members of Bishop Breidenthal’s indaba, along with the diocese or province.

Back row, left to right:

Nedi Rivera (Olympia, The Episcopal Church)
James Langstaff (Lynn/Norwich, Church of England)
Brian Castle (Tonbridge/Rochester, Church of England)
Daniel Sarfo (Kumasi, Ghana, West Africa)
Thomas Breidenthal (Southern Ohio)
Stephen Conway (Salisbury, Church of England)
Paul Butler (Southampton/Winchester, Church of England)

Middle row, left to right:

Renato Abibico (Northern Luzon, Philippines)
Francis Quashie (Koforidua, Ghana, West Africa)
Dean Wolfe (Kansas, The Episcopal Church)
K. G. Daniel (East Kerala, South India)
Tom Wilmot (Perth, Australia)
Abraham Ackah (Wiawso, Ghana, West Africa)
Carolyn Irish (Utah, The Episcopal Church)
Joseph Atem (Renk, Sudan)
Brian Farran (Newcastle, Australia)

Matthias Medadues-Badohu (Ho, Ghana, West Africa)
Caleb Lawrence (Moosonee, Canada)
Mazwi Tisani (Pretoria, Southern Africa)
Larry Robertson (Arctic, Canada)
Joe Burnett (Nebraska, The Episcopal Church)
Laura Ahrens (Connecticut, The Episcopal Church)
Joannes, Orthodox Bishop of Thermopylae

Seated, left to right:

Marc Andrus (California, The Episcopal Church)
Martin Shaw (Argyll and the Isles, Episcopal Church of Scotland)
Mark Lawrence (South Carolina, The Episcopal Church)
Alapayo Manyang Kuctiel (Rumbek, Sudan)
Pradeep Kamble (Amritsar, North India)

Not pictured:

John Otoo (Sekondi, Ghana, West Africa)
James Leftwich (Northern Queensland, Australia)
Gary Lillibridge (West Texas, The Episcopal Church)

Resources

>> A series of 10 video journals featuring more than 30 bishops from around the world attending the 2008 Lambeth Conference of the Anglican Communion are now available for viewing at Trinity Wall Street’s website at www.trinitywallstreet.org or on the Lambeth Daily section of the Anglican Communion website www.aco.org.

>> Meanwhile, in addition to Episcopal Life Online’s daily written coverage and image galleries of the Lambeth Conference, more than 80 video reports and streams of all the news conferences are archived for on-demand viewing www.episcopalchurch.org.

>> Produced for the Lambeth Conference by Trinity Wall Street, the video journals were

shown at the outset of each conference day, introducing participants to the daily thematic focus. The journals portray the personal experiences of bishops and spouses as they relate to that day’s theme and include segments which capture the life of conference.

>> Videos run approximately five minutes in length and address topics ranging from evangelism, social justice and the environment to engagement in a multi-faith world and the abuse of power. To download the 42-page reflections on the Lambeth Conference and indaba process, visit www.lambethconference.org.

Additional resources can be found on the diocesan website, www.episcopal-dso.org, Lambeth Conference.

Spouses Conference offers opportunities to talk, connect

While the bishops convened this summer for the Lambeth Conference, spouses from around the world also came together for their own gathering. They tackled topics such as the environment, vocation and women's issues. Worship and Bible study played a central role in the spouses' conference, just as it did for the bishops' gathering. Also key was the building of relationships and connections made across the globe.

Margaret Breidenthal and Mariann Price shared their reflections on the spouses' conference.

Set the scene for us. What did Canterbury look like, feel like and sound like when you first arrived?

Margaret Breidenthal: We came by train from Oxford. When we arrived, our bags were whisked away and taken to our dorms. We were surrounded by all kinds of bishops and bags and people.

Spouses didn't gather until the first day of the conference. We met in the sports arena of the university. There were eight spouses to a table. I tried to sit with people I didn't know and who weren't from the United States. That venue was not only very hot but also could get very loud. We started every morning with a little worship service led by the spouses' chaplain. She invited us to help with the singing, which I did for a few days. Then I went back to sitting at the table so I wouldn't miss out on the table fellowship.

We began with gathering time for two days, then engaged in a program called, "The Many Parts of Me." After that we had a program on the environment, "My Place in God's World." Each day we would talk about these different topics, then break up into our separate Bible studies. My Bible study was led by a Pakistani woman and had two Japanese ladies who had a translator, a Brit and a Scot, and another American who joined later in the conference.

After Bible study, we had lunch and self-select groups. You could choose to go on excursions, walks, workshops or informational sessions.

Mariann Price: It was a return visit for us so most of the sights and sounds were familiar. This time, we were housed in dorm rooms, rather than student apartments. Our dorm rooms had private bathrooms, but they were very, very small -- about the size of a shower stall. Our complex had laundry facilities, a bar and an Internet café. We were more centrally located this time too. At the last conference, our room was almost a mile away. Once you got to a meeting, you stayed there!

What were your expectations for the conference?

MB: I hoped that I would be able to represent the American church and the diocese as a reasonable person. I went with some apprehension about what the rest of the world thought about the American church. I also wanted to meet as many people as possible from all over the world.

Some of the conversations were very difficult, but I think I did a reasonable job of showing that I was someone with many similar beliefs, like the creed and the immaculate conception. It was a real learning experience.

Some people were upset with us, to be sure, but everyone was very reasonable. There was no nastiness or outbursts. We really focused on trying to get to know each other and on the Millennium Development Goals, which we all have in common.

MP: My expectations were kind of low. For the most part, I had such a great experience last time. I was very fearful that because of recent issues the American church would not be welcomed. I was afraid that we would constantly have to be defending our position, and that was not the case. Everyone was immensely friendly -- even people that you would not expect. I think the week of hospitality before the conference was very helpful in setting the tone for people.

What was it like getting to know so many diverse spouses?

MB: I was so impressed with the work that so many of them are doing -- the sheer bravery of these women. So often their husband is appointed bishop, and the women have to give up everything and just go. I was also impressed by the amazing handcraft abilities.



Margaret Breidenthal shared her Lambeth experiences with clergy, spouses and partners in August at the Procter Camp & Conference Center. Photo by Julie Murray.

Women were willing to be so open in sharing what their life was like ... from Africa, the Global South and all over the world. I was encouraged that maybe someday I could be that revealing.

Most of the spouses at the conference were women. Is there a particular role for women in the Anglican Communion?

MB: I went to one of the workshops given by Cardinal Kasper, who spoke to the conference on behalf of the Pope. I looked around and thought, "This is planet of the guys." It was really weird to me to not see hardly any women. There was a time when I would have thought that was normal. Having women in the church brings a balance to our worship and to our legislative activities. We are more balanced when there are women there -- when the whole human family is a part of the Church.

MP: I'm convinced that it's different for different parts of the world. The women from other countries have a different status and persona. There are more role expectations than we're used to in the American church. The conference really opened our eyes to that ... It was helpful to see and observe how people respond and carry out their ministry under those expectations.

What surprised you about the experience?

MB: One of the things that was surprising was that there was such an atmosphere of respect and kindness.

I also was surprised at how beautiful it was in Kent: the daily vision of the cathedral floating down below you in the valley was just amazing.

Mariann, you were a Bible Study leader. Talk about that experience.

MP: I felt very inept because I'm not a Bible scholar. The challenge for me was that I had done it last time, and things got very volatile. My goal this time was for that not to happen again. I knew there was potential for some fireworks because of the issues facing the church. I was very concerned about respecting everyone's opinion and not letting my own opinions come through the Bible study. It ended up being a very good experience.

One of the really moving moments came when our Bible study pulled together to help one of the spouses. Her husband, a bishop from the Indian Ocean, was called back home because of a death in the family. His wife stayed in England. Then there was no money for him to return. So we prayed about it together and decided that we would work to get him back to the conference. I talked with Jane Williams about the situation. She was able to tap into some resources set aside for emergencies, and we were able to bring him back.

How was the tea with the queen -- and did you worry about the hat?

MB: I worried about the hat until I bought it, then I didn't worry about it. It was labeled 'packable' -- and it was. It was very sunny that day, so my chief memory of the hat was that I was glad to have it to keep me in the shade. We did see the queen from a distance.

The highlight for me that day was the walk from Whitehall to the Lambeth Palace to bring attention to the Millennium Development Goals. That was a very moving experience.

MP: I didn't worry so much about the hat this time but I was worried about having the appropriate shoes to walk in the march that would still look good for the tea.

The march was very powerful. But of course, we felt pretty wrung out by the time we got to the luncheon and tea party. The Queen and Prince Philip looked better than they did 10 years ago, and she was very hospitable.



Mariann and Bishop Ken Price pose with Jane Williams, wife of Archbishop Rowan Williams, and convener of the Spouses' Conference.

CONTINUED ON NEXT PAGE

Mariann Price: Getting back to her roots

Of note: Bishops and spouses were invited to come early and spend a week with a diocese in England, Wales or Scotland. This Hospitality Initiative was designed to forge relationships between visiting spouses. For the Prices, it was a chance to re-connect with friends, as they visited the Diocese of Herefordshire where Bishop Anthony Priddis serves. For Mariann Price, the visit also was an opportunity to dig into her family tree.

I have always known my maternal family roots were in Herefordshire, thanks to

MARIANN PRICE



a well-documented family Bible. When we visited parish cemeteries there in 2005, I found many familiar names (Farrs, Palmers, Prichards, Prossers) but I could not make a connection to any of my ancestors whom I knew had

settled in Huron County, Ohio in 1872. When I got home and reviewed my notes, I learned my maternal great-grandmother had five children before she left England. Her fourth child, Annie Farr, died before she was a year old, and was buried at Michaelchurch, Herefordshire, one of the cemeteries I had visited three years ago. The Farrs, including grandparents, other family members and a few friends from nearby villages arrived in the United States exactly one year to the day of Annie's death. I thought it was so sad that no one remained to put flowers on her grave. When I learned Ken and I had been invited to visit Hereford again as part of the Church of England's Hospitality program, I knew I had a mission!

My great-grandmother had another child within two years after arriving in Ohio, and then her husband died, leaving her with five children under



Mariann Price places flowers on the grave of her distant cousin, Annie Farr.

the age of 10. Two years later, she married John Palmer, who was also from Michaelchurch and had traveled with them to Ohio. He raised her children as his own and together they had three more children, one of whom was my grandfather.

To this day, it is still confusing as to who is a Farr and who is a Palmer!

After our visit three years ago, I did some follow-up genealogy on the Internet and left a posting on the Palmer Family Message Board on Ancestry.com. I never got a reply until last February, when I heard from two women in England who were descended from John Palmer's two brothers. One of these women was more Internet-skillful than me and was able to find much information about the early Palmers in Herefordshire.

On this visit, during our one free day, Bishop Priddis took us to Michaelchurch, where we met the church warden. He opened parish records for me and showed us Annie Farr's grave, which the vicar and his son had located only the night before we arrived. Many of my ances-

tors were stone masons, and this tiny grave was exquisitely carved with her name and a scripture verse. Being flat, it had been covered by grass and moss for decades until this newly found cousin from America came looking. I placed some lovely pink roses from the cathedral garden on her grave, and as I did, we realized the very next grave had the same scripture verse carved on it. To my surprise, it was the grave of the 7-year-old daughter of one of the Palmer brothers! This child had not shown up in any of our research. These two children were both related to me but not to each other. I had been told that my Ohio ancestors had corresponded with the English relatives for many years. I feel certain that in some of these letters they shared their grief and gave each other comfort in knowing these two little girls were now cousins in God's care.

I continued my genealogy search through three more church yards and spent an afternoon in the Hereford Records office. John Palmer's mother's maiden name was Margaret Prosser,

which happened to be my mother's married name. His father, also John Palmer, had two previous marriages, according to early English census. (We are not very creative with names in our family!) One previous wife was Prudence Palmer who died of King's Evil in 1843, which I learned was a convulsive disorder only cured if you were touched by the King. As I searched for Prudence at our next cemetery, Ken and Bishop Priddis went inside the church. Unknown to me at the time, Ken said a little prayer: "Let Prudence be known to us." I was not successful in finding her, and we decided to head back to Hereford. Bishop Priddis wanted to show us a beautiful, 11th-century Norman church at Kilpeck. As they went inside to look at the architecture, I wandered around the church yard a bit, not looking for anything in particular. Then a distant grave caught my eye – PREWDENT Palmer, wife of John Palmer. All the other details matched. Prewdent had made herself known.

The communications director for the Diocese of Hereford had written an article about my search for their diocesan paper prior to our arrival. The local newspaper ran a follow-up story after we found Annie's grave, and I was interviewed about my search on the local BBC radio station. For the remainder of our visit, everywhere we went people wanted to know more about my search. Even the Queen's Lord Lieutenant of Herefordshire and Lady Dunne, whom we met at the cathedral service asked me about it.

Family was among the many topics emphasized at the Lambeth Spouses' Conference. I learned that all families have their mysteries and their complexities. A side benefit of this trip for me was uncovering some of the mysteries in my family and perhaps helping to preserve a bit of history for future generations.

Mariann Price is the wife of Bishop Ken Price. If you happen to know any Palmer, Prosser or other family history – or just want to talk genealogy, contact her at mapricemsw@aol.com

SPOUSES: CONTINUED FROM PREVIOUS PAGE

What will you carry with you from your experience of this conference?

MB: When something happens in the world, I can picture the spouse of that bishop. It's much more real. I think of that person and hope they're safe. I have a greater sense of the world and the Anglican Communion within it. I think we are kind of provincial and isolated in this country. To be honest, I was surprised that it mattered to people in other parts of the world that we had elected Gene Robinson.

MP: I think the whole experience helps remind us that

we are part of the bigger church. We are indeed global citizens, and everything we do impacts the larger world and our actions should reflect that. Sometimes we become very defensive and see ourselves as very insular when indeed we are part of a bigger communion. It was an important time for us to come together and experience that.

How did it change you?

MB: It heightened my sensitivity to the rest of the communion. I think it has deepened my faith in God and in Jesus and in the whole enterprise of trying to be the church because I saw so many people of good will working very hard.

Anything else you would like to share?

MB: I wish I could completely convey the sense of congeniality, the ready smiles, the friendliness of everyone.

MP: With Ken and Tom writing back each day, we got feedback from the diocese, which helped us connect what we were doing there to our ministry in Southern Ohio. We knew people were praying for us, and that was a great comfort and support.

Someone told me that they had been praying for us, that we would all be of one mind at Lambeth. I think the prayer was answered in a wonderful way. We left, not of one mind, but of one heart.

St. Tim's sets the stage for *The Upwoven Life*

BY DEACON MOOYDEEN FREES
INTERCHANGE CONTRIBUTOR

Roberta Nobleman, a well-known actress, director and playwright, along with veteran actress Janet Beddoe will perform *The Upwoven Life*, an original, interactive, dramatic reflection about life, ruts and prayer. The performance, sponsored by the Ohio-Kentucky Chapter of the Society of the Companions of the Holy Cross, is at 3 p.m. on Oct. 26 in the church sanctuary at 8101 Beechmont Ave.

Faith issues are seen through the eyes of two turn-of-the-20th century women – Emily Morgan and Vida Scudder – founding members of the Society of the Companions of the Holy Cross and early Anglican disciples. It traces their response to the Spirit's call in very different ways: one through mystical self-denial, the other through social and political activism.

The conflict in their story coincides with a literal weaving inside the church sanctuary, where *The Upwoven Life* is performed with audience participation and hymns. Nobleman says: "The play starts with an empty stage on which there is

a bare loom, from which the warps hang down. Shuttles with various colored fabric are propped against the loom. When we finish the show, you'll see a great tapestry."

Themes portrayed are from a Forward Movement publication by Gilbert P Symons, *The Disciple's Way*, and include turning, following, learning, praying, serving, worshipping and sharing.

Trained at the London Professional Theater School and The Sorbonne, Nobleman travels internationally, presenting plays on spiritual themes with contemporary appeal.

"I am an actor: I act in churches, not theaters," says Nobleman. "On every stage where I perform, there's an altar. The way that theater takes the ordinary and makes it extraordinary is not unlike what happens in sacred liturgy. Both good liturgy and good theater point to the truth."

Her repertoire is filled with performances of Julian of Norwich, St. Teresa of Avila, the initiators of religious orders, Susanna Wesley, mother of Methodist founder John Wesley, and Ignatius of Loyola. There is no charge for the performance. A reception will follow. To learn more, contact St. Timothy's at 513.474.4445.



Roberta Nobleman

Episcopal Church Women awards scholarships

The Board of the Episcopal Church Women has announced the names of recipients of Book of Remembrance Memorial Scholarship awards for the 2008-9 academic year. These grants are given annually to qualified women of Diocese of Southern Ohio congregations to assist with the expenses of graduate study in seminary, church-related occupations, or helping professions. A candidate may qualify for a maximum of \$3,000 per year for up to three years of graduate study.

For 2008-09, eight scholarships totaling \$22,200 were awarded. Recipients are the Rev. Abeoseh M. Flemister, St. Matthew, Westerville, seeking a Doctor of Ministry degree at Methodist Theological School, Delaware, Ohio; Anne Strothman, Christ Church, Springfield, seeking a Master's in Education at the University of Dayton; Susan LeVesconte of St. George, Dayton, studying for a Master of Divinity (M.Div.) at Earlham School of Religion in Richmond, Indiana; Hilary Drew Pitstick of Christ Church, Springfield, seeking a doctorate in Social Work at Ohio State University; Kay Fraley, Church of the Ascension, Middletown, studying for a M.Div. at Church Divinity School of the Pacific, Berkeley, CA; Kristine Lowry of St. Anne, West Chester, studying for a Master's in Education at Xavier University, Cincinnati; and two students attending Bexley Hall in Columbus seeking an M.Div.: Antoinette Azar, Church of the Good Shepherd, Athens and Linda Young, St. Barnabas, Montgomery.

Funds are still available for short-term, non-degree programs with a maximum of \$500 per course. Application for short-term grants may be submitted at any time. Applications for graduate level scholarships for the 2009-10 academic year will be accepted through March 1, 2009. Book of Remembrance scholarships are supported by contributions to the Book of Remembrance Trust, which was established to honor the memory of Episcopal women of the Diocese of Southern Ohio. Names of the women to be memorialized are inscribed in the Book of Remembrance and read at a Eucharist during the Annual ECW Conference held in the fall at Procter Camp & Conference Center.

For information on scholarships or grants, or to request forms for submitting names for the Book of Remembrance, please contact Judy Keim, 7680-104 Scioto Ct., West Chester, OH 45069; email: jwkincinci@fuse.net; phone: 513.759.0727.

ECW hosts conferences, supports MDG

BY DEACON IRENE RADCLIFF
INTERCHANGE CONTRIBUTOR

Join Sister Paula Gonzalez, environmentalist; Roxanne Qualls, former mayor of Cincinnati and a current city council member; Patty Welty, crafts leader and others at the annual Episcopal Church Women conference as "Women Empowered and United to Save the Planet."

The conference will take place at Procter Camp & Conference Center on Oct. 25 from 9 a.m. to 4:30 p.m. Registration fee for the conference is \$25. Deadline for registration is Oct. 20.

You may register online or download a registration form from the diocesan website, www.episcopal-dso.org. Mail forms and checks payable to: "Episcopal Church Women Diocese of Southern Ohio" and mail to: Milicent Eason, 2135 Schenley Drive, Columbus 43219.

Attendees who require overnight accommodations are responsible for making arrangements with the Procter Camp & Conference Center staff. Contact: Robin Kimbler at robin_kimbler@episcopal-dso.org.

Contact: Deacon Irene Radcliff at imradcliff@yahoo.com or 614.267.2145 or Milicent Eason at 614.252.1916 or easonmilicent@sbcglobal.net

Support for Sisters

In support of the Millennium Development Goals, the Diocesan Board of the Episcopal Church Women of the Diocese of Southern Ohio has resolved to support spiritually and financially the Centro Buen Pastor work of the Sisters of the Transfiguration. The Centro Buen is located in San Pedro de Macoris, Dominican Republic. At the Centro Buen Pastor clinic, school and chapel, the

sisters operate and offer primary health care services, nutrition programs, religious instructions and educational programs, pre-school through the sixth grade. Currently, the Sisters are remodeling the old school building and constructing a new building for the addition of seventh and eighth grades. If the Sisters are to be successful in the completion of the building project, funds are needed. Funds also are needed for scholarships, medical supplies, medicines, food and school supplies.

In the spirit of helping to make a difference in the lives of some of God's children, please join the ECW by financially investing in the work of the Sisters of the Transfiguration. Please make checks payable to Episcopal Church Women for Centro Buen Pastor and mail to Kathy Mank, ECW Treasure, 9559 Kelly Drive, Loveland 45140.

Contribute quilt square

The ECW is creating a diocesan quilt, and it is their desire to have every church and mission in the Diocese of Southern Ohio represented by a square.

The plan is to have the quilt completed by June 15, 2009. To complete a square, please use the following directions:

The square is to be no longer than 10 inches by 10 inches (this allows enough fabric to square the square) and the design no longer than 8 inches. If the design is larger it will be caught in the seam allowance. Use any kind of artistic design, cross-stitching, embroider, paint, appliqué or anything imaginable for the square. Make sure the name of the church and city is included in the design. Mail the completed squares to: Deacon Irene Miller Radcliff, 1094 Oakland Park Ave., Columbus 43224. A list of congregations that already have submitted their square can be seen on the diocesan website.

Mama Ruth: Thanks for the memories

A swan song for Mother Goose.... or perhaps this should read a swan song for Mama Ruth!

These past six years at camp have truly been an incredible experience for me. As camp nurse, chaplain and most recently as director, these years have been vastly seminal in my spiritual journey as well as in my formation.

How can one express the thanks that need to be given? How does one measure the value of growth that one obtains from such life journeys? Words cannot do justice to the blessings I have received at Procter, and the value is priceless. I certainly learned from all of my experiences: the good, the bad and the ugly. At times, I was unexpectedly delighted, other times not so much. But I did learn a lot, and I am truly

a better priest and person for this.

THE REV.
RUTH PAULUS



As many of you have heard during my closing comments at camp, I have received far more from the campers than I ever gave to them. They grounded me spiritually with their unadulterated, fresh and unencumbered theology. Spiritually, our youth “get it” – something that we lose as we become adults because so much other stuff gets in the way – this is more the pity!

They look at the Divine as a given, pure and simple, wide and vast. No politics, no cynicism, no pre-conceived premises. They ask hard questions in hopes of finding answers which make sense to them in the world they encounter. They have depth and breadth that we do not readily give them credit for “because they are just kids, don’t cha know?!”

It certainly would behoove us to look to these youth for what works in our church, for where hope lies for the church in years to come. These campers are not stuck in the muck of we’ve always done it that way, and they are not willing to continue in ways that have become fossilized. They are a generation that is media savvy, and this is their norm, where their expectations lie. My dinosaur generation continues to lumber along trying to make what was once useful for us, relevant to this generation. It is nearly a “never the twain shall meet” situation. The last 50 years have moved faster than we can modify the old ways to fit. We’d best take note before we become extinct! Oh I can hear it now... supposing I have cooked my own goose with these words. But hey, the handwriting is on the wall. Let’s get out our bifocals and take note before there are no more walls to write on!

My prayer is that all of the campers, past, present and future will become what God has authentically created them to be, in their fullness and wonder. I pray that adults in their lives will honor this becoming and not squelch the Spirit at work in the Church. As parents and guardians, kudos to you! You have raised some fine children! It is truly a gift and honor to have had the opportunity to get to know them and share in their unique giftedness. They have enriched my life and my world to no end.

The Rev. Ruth Paulus is the rector of St. Christopher’s, Fairborn. Contact her at rbpaulus@yahoo.com.



Postcards from Summer Camp

Scenes from the 2008 season of Procter Summer Camp
View more at photobucket.com,
Album: procter2008





Left: Lindy Gamble of St. Philip's, Northside, walks with a child from the Russian orphanage in Sablino.

Below: The unfinished fence – the beginning of relationship.



In Russia, building fences and good neighbors

BY THE REV. DAVE HALT
INTERCHANGE CONTRIBUTOR

There is an unfinished fence out there. There are probably many more, but there is one specific unfinished fence. It is in Sablino, Russia and it means a lot to me, there in all its unfinished glory.

In June I had the honor of leading 15 youth and eight adults from the Miami Valley Episcopal Russian Network to Sablino on a pilgrimage with a mission.

We spent several days in St. Petersburg soaking up the culture and history of northern Russia: the Hermitage, Orthodox Pentecost in the Cathedral of our Lady of Kazan, and a visit to the walled city of Novgorod. It was a whirlwind tour and left our heads spinning with details and images, and people we will never forget.

The highlight of the trip was our sojourn among the people of St. Nicholas Parish in Sablino. It was here that we began to get our hands dirty and our muscles aching. More importantly, here we began to develop relationships with our Christian brothers and sisters. Here we worked together, learned together, shared together. This was our pilgrim mission.

When I hear the term “mission trip” I think of suburbanites traveling to exotic locations, doing something for others that we think they cannot do for themselves. That work is important, but there is more.

We were on a “pilgrimage-work” trip. Working with and alongside our Russian brothers and sisters to build, clean up and improve the facilities of the Sablino Orthodox Youth Center, our relationships with each other and our hosts and our own faith and understanding. This was our “pilgrimage-work,” and by the grace of God, it was phenomenal.

We worked—and worked some more. Over nine days, we helped run a half-day youth camp as both participants and leaders in art, music, theatre, wood-carving and sports. We turned the second floor of the Youth Center into a classroom, cleaning out several inches of dirt and sawdust. We moved rocks (big rocks!), leveled ground and moved tons of gravel to

make a parking lot. And we built a fence from rough lumber.

It was joy, pure joy, to see American youth holding hands and walking with Russian children, and these same Russian children dragging me through trick fountains at Peterhof.

Each morning when we arrived at the Center, the teachers tried to keep the children behind the line until we got off the bus. They couldn't, and we were mobbed by children's smiles and hugs. It was a blessing to watch as each group worked through the language barrier, laughing together, playing together, working together – and praying together.

Ask any of us if it was easy to leave Sablino – if we have the same thoughts, feelings, and faith we had before we left. We are changed.

Before we the trip, I told the travelers, we were going to build relationships, not things. But I was disappointed because it rained and our fence (my fence), the thing, was uncompleted. But as I walked the grounds on that rainy day, recalling our purpose, I realized that the unfinished fence was a metaphor—a glorious metaphor.

We left the fence, unfinished and wet in the rain. Too often in life we are too focused on our greatness and the accomplishments we leave behind. We forget that the important parts of our life are not accomplishments but our relationships with God, family and our brothers and sisters in Christ. We need to remember that it is a blessing for the people following us, saws and hammers in hand, to continue the work that God had us begin.

I came in from the rain and walked through the rooms of the center. I watched the young people preparing for the closing ceremonies, working, laughing and learning together.

Our work had progressed just fine; they understood what I had forgotten. We knew we could not go home thinking that our work was finished. The relationship building continues; the communal prayer continues; the beginning continues.

There is a sacred fence in Sablino, waiting to be completed.

The Rev. Dave Halt is rector of St. James, Westwood.
Contact him at revhalt@fuse.net.

To Russia and back, with love

Our trip started in St. Petersburg where we spent four days touring the city and getting the touristy things out of the way. We even went to a Russian Orthodox service at the Cathedral of Our Lady of Kazan. However, we would not stay in St. Petersburg for long.

Monday was the day that the real work began. For the next week and a half, we were working together with the Russian kids of the day camp in Sablino, improving the building and grounds in the morning and bonding in classrooms in the afternoons. Although experiencing St. Petersburg was neat, I think that this was what everyone came for -- to connect with kids from a different culture and learn more about themselves and others.

For me, this truly was a life-changing experience in so many different ways. For starters, this trip expanded my view of the world. Having grown up in Cincinnati for 17 years without ever leaving the country, I did not know what to expect in Russia. What I found was that these people were exactly the same as us. Although we speak different languages and come from two different cultures with very diverse histories, everyone was still able to find common ground and connect in some way. This served to erase any prejudice and bias I may have held toward this country and its people and also made me more aware of my own judgmental attitudes.

Attending the church services in the Cathedral of our Lady of Kazan in St. Petersburg and in St. Nicholas' Church in Sablino also was an enlightening experience. I learned how strong the Russian faith is and how it has gotten the Russian people through so many hard times. This in turn motivated me to strengthen my own faith, learn more about the Episcopal Church and get more involved in my church and community.

Spending two-and-a-half weeks away from home was an experience in itself as well. I will be going to college next year so this was an educational opportunity. It strengthened my belief that I would be fine going to college out of state. At the same time, being away from my family and hometown showed me just how much I love them and resulted in my questioning whether or not I really want to get out of state for college. Traveling to Russia and witnessing how little the kids of Sablino have while still being perfectly happy made me more aware of my own excess and made me more grateful for what I have.

All in all, the To Russia With Love Trip was a resounding success. I learned an amazing amount about myself, God, and the wider world, and I forged new friendships that will hopefully last a lifetime. I would greatly recommend this trip to anyone who is thinking about going, and I await an opportunity to return.

Eric Taber is a member of St. James, Westwood, and a high school senior. Contact him at eric.taber@gmail.com.

A MISSION MINUTE

At the recent service ordaining deacons, the preacher used the word “go” as the theme of his sermon.

In reflecting on this, the word “go” should be part of every action vocabulary, since the interpretations are many.

“Go” as a mission focus tells us that it is important not only to talk and think about action, but to plan for it so that we can understand more clearly the sameness and differences in this wide Anglican Communion. It is important that in our lifetime, we try to visit an Anglican partner, to fully integrate ourselves in another culture, at the same time realizing we share the same love of Jesus Christ across the barriers of time and space.

Trips give Mountain TOP experiences

St. Thomas makes 28th trip to Tennessee

By KYLE ROBERTS
INTERCHANGE CONTRIBUTOR

Mountain T.O.P. was an awesome experience... If you have not been to the Mountain the experience can be life changing. No matter how many times one has attended each year is different and special.

Mountain T.O.P. – Tennessee Outreach Project – makes a profound impact on the people of the Cumberland Mountains. The best way to describe that impact is to introduce you to Stephanie, a young woman whose trailer my group painted. When we pulled up to the trailer on Monday morning, I didn't have time to survey how beat up, rickety and old the structure was. Stephanie was on her porch waving, welcoming and thanking us already. After we prayed with her, she brought out her Mountain T.O.P. scrapbook. She had a list of every group who had helped her, including photos and letters. The shed, chicken coop, porch and wheelchair ramp were all constructed by volunteers. This was only the beginning of Stephanie's story.

Our job was to paint the outside of the trailer. As we began to strategize how to approach the project, I asked Stephanie where I would find an outside faucet so we could clean the brushes when we were done. Without any hesitation or embarrassment, she told me that she didn't have any running water and just recently was able to get electricity. Whoa! How can someone live like this? She said that she got her water from the surrounding neighbors who are family and also from the local school. Behind the trailer was a wash bin and drying rack on a table where she cleaned the dishes. She was thrilled that she now had a TV and didn't need kerosene lamps to see in the evening. With a twinkle in her eye, she explained how she loved to bake and was hoping to buy a big ol' toaster oven from the secondhand store so that she could bake some of her grandma's cookie, cake and pie recipes.

In between conversations, we continued to paint the



A group from St. Thomas, Terrace Park, painted this trailer during their mission trip this summer.

front of the trailer. Late in the morning, a staff member from camp stopped by for our daily devotion. Stephanie joined us and told us more about her life and how the Lord was instrumental in who she is today. You see, Stephanie was a meth addict. She told the teens in our group how she got involved with the wrong crowd, trying alcohol and drugs. Then someone offered her some methamphetamine. Just one time, yes, one time, and she was addicted. She gave away beautiful rings for a bag of meth. She wasted away to 85 pounds. Her teeth were ruined from the drug.

When Stephanie finally wanted out, she didn't use a 12-step program. She did it by herself with the help of the Lord. She prayed to God for 20 angels to protect her, and the Lord sent 40. When she was looking for a church family, some didn't accept her because she was skinny, "ugly" and looked like a drug addict.

She separated herself from all her old "friends" in order to continue to live a clean and sober life. There is more to Stephanie's story. Her husband suffers from severe migraines due to carbon monoxide poisoning and cannot work. Her brother is in jail because of drugs. Her mother has suffered several strokes and lives with her in the trailer. And her father committed suicide a year

and half ago because of dementia. But do not feel sorry for Stephanie! She is beautiful – a happy and contented woman.

When she was a little girl, she remembers attending the day camp held at Camp Cumberland Pines, another Mountain TOP location. Someone planted the seeds of God's love years ago, which she drew upon when she needed it the most.

Needless to say we didn't finish painting the trailer that day. We were in awe of this lady's story. My group requested that we return on Friday to finish the job. When we returned, Stephanie was waiting and we were greeted like family. That day her husband was free of his migraine. He wandered around the yard with some of the teens, showing off the chickens. Two grandsons were visiting, 18-month-old Silas and 4-year-old Jake. While Stephanie tended to her mother inside, I laid down on a blanket under a shade tree with young Silas. I rubbed his back and sang lullabies until he fell asleep. We finished painting the trailer and prayed with Stephanie's family. Before we left, we gave them our lunch and all the water that we had not used.

Kyle Roberts is a member of St. Thomas, Terrace Park.
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Stephanie and her grandson Silas.

Bike 4 Youth 2 Mission!

Put a big star on your calendar for Oct. 5. Plan to join a merry caravan of cyclists who will be riding that day to raise funds to help youth go on mission trips in 2009. Volunteers with the diocese's National and World Mission Commission are busy planning routes along some of Ohio's beautiful forest and river bike trails just in time for gorgeous fall foliage. Local churches will be hosting picnics after the rides.

Here are the ride locations.

- Cincinnati West Side: Miami Whitewater trail, picnic at St. James, Westwood
- Cincinnati East Side: Little Miami Trail, picnic at St. Thomas, Terrace Park
- Dayton area: Little Miami Trail at Corwin, south of Waynesville
- Columbus: Olentangy Bike Trail, picnic at Trinity, Capitol Square
- Granville: St. Luke's

- Athens: Hockhocking Adena Bikeway, picnic at Good Shepherd

All proceeds will go for scholarships for which any Episcopal middle or high school student in this diocese is eligible to apply. Thanks to great support from donors to the Youth-2-Mission Gala last year, the National and World Mission Commission was able to award more than \$16,000 in scholarships to 70 young people going on trips from Appalachia to Russia.

Riders of all ages are welcome to participate! Most rides will include both a shorter and longer route. The entry fee for individual riders is \$20 or \$50 maximum for a family. Fees are waived for individuals raising at least \$100 in contributions or the family raising \$200.

For more information about the ride schedule and location, contact National and World Mission Chair Paul Rank at 513.528.0931 or paulrank@cinci.rr.com.



A view of the Little Miami Trail, one of the sites for the Bike 4 Youth 2 Mission on Oct. 5.

EYE: An experience, not just an 'event'

By LINDY GAMBLE
INTERCHANGE CONTRIBUTOR

EYE... "Episcopal Youth Event"

Why did it have to be called an event?? Why wasn't it called "Episcopal Youth Extravaganza?" Or "Episcopal Youth Evangelization" or even "Episcopal Youth Experience?"

None of EYE seemed like an event to me. All of it was more of an experience than an event because six youth from the Diocese of Southern Ohio and two youth from the Diocese of Ohio joined forces for the experience of a lifetime.

San Antonio, Texas, is usually known for its heat, along with the Alamo... remember? Well, forget the Alamo for a moment and think about these eight youth who went to San Antonio to represent the Southern Ohio and Ohio youth internationally. That's right, I did say internationally.

Did you know that the Episcopal Church stretches as far as Paris, Puerto Rico, Guam and other U.S. territories??

Worship services were held each morning at 10 a.m. Sometimes they were spoken in English; other times they were in Spanish or Hawaiian. Workshops were held in the afternoons, open to everyone. My favorite workshop was salsa dancing, taught by the Puerto Rican youth. Second would have to be let's visit Hawaii, taught by the Hawaiian youth. They taught us how to make jewelry out of a



Youth from the Diocese of Southern Ohio at the Episcopal Youth Experience.

Hawaiian tree leaf.

Thousands of Episcopalians in one place... think about it.

In the evenings, there were activities. My favorite, which four of us did as a group, was Murder Mystery Theater. Provided for our entertainment was a fictional story of an EYE reunion during which a participant was murdered. It was our job to come up with the verdict of who, in fact was the murderer. My group came very close – we had our evidence correct, but the name we chose was, unfortunately, not correct. We had fun anyway.

This was our daily routine for a week. We became very

accustomed to it – nothing hard to do. Well, maybe getting up at 7:30 every morning was a bit of a bummer but not too tragic.

Besides having to wake up at such an absurd hour of day, we were fortunate enough to be blessed with the presence of our presiding bishop, Katharine Jefferts Shori.

She told the story about the sower sowing seeds in the fields. Following her story, she encouraged us: "Shed your shells and let your seeds sprout into beautiful plants. This is one of the many ways you can minister to others."

As she was speaking, assorted youth in the building began to eye the small packets of sunflower seeds she had handed out.

When you put all of this together, does it sound like an event... or an experience??

I still say that it was an experience, not an event. There is a difference:

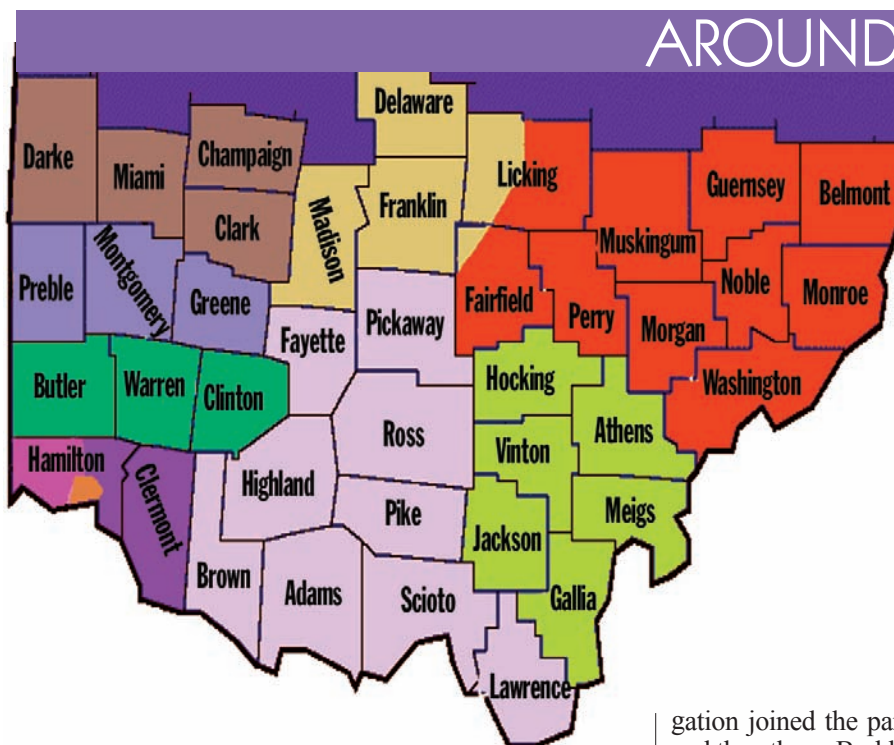
Experience – a particular instance of personally encountering or undergoing something

Event – something that happens or is regarded as happening; an occurrence, esp. one of some importance.

In the end, every single one of us wanted to stay and start from the beginning. So, on behalf of everyone who went from the state of Ohio... I am writing.

Lindy Gamble is a member of St. Philip's, Northside, and a high school student. She is pictured second from right.

AROUND THE DIOCESE



NOTABLE

Cincinnati West

Parishioners at **Ascension & Holy Trinity**, Wyoming, enjoyed Lemonade Hour instead of the traditional Coffee Hour this summer. Weather permitting, hosts served lemonade and light snacks in the outdoor Gathering Place.

St. James, Westwood, is partnering with Westwood First Presbyterian and other local congregations in sponsoring Walk Thru the Bible, a six-hour study of the Old Testament that is active, participatory and fun. Anyone who has ever wanted to know more about the Bible is encouraged to attend and grow in their knowledge of the Old Testament. The seminar is lead by Tim Doughty, director of Campus Crusade for Christ at Illinois State University and lead instructor of Walk Thru the Bible. It takes place Sept. 20 from 8:30 a.m. to 3 p.m., cost is \$25 and covers materials, breakfast goodies, lunch and childcare. For more information, call St. James at 513.661.1154.

Columbus

The **St. Patrick**, Dublin, Dinner with Friends ministry held the first annual St. Patrick's Grillin' Festival and Chili Cook-off in August. Participants in the cook-off were instructed to label their chili as hot, very hot or very, very hot and in blind judging were rated on several characteristics: texture, flavor, consistency, spice and taste, aroma and color. Since creation of great chili is a science, the first-ever prize-winning "chili scientists" were Kevin Tucker and Jodi Wilbur (tie for 1st place); Larry Zalewski, second place and Brian Kemerling and Dwight King tied for third place. A good selection of grilled foods and beverages also were on hand along with games and other fun activities.

An interfaith exhibit, Children of Abraham, will be open for viewing Sept. 13-14 at **St. Mark**, Upper Arlington. Learn more about the origins of Islam, Judaism and Christianity and their holy texts, shared beliefs and sacred spaces. An open house will be held from 7 to 9 p.m. on September 13 to view the exhibit, and a luncheon and panel discussion will take place from 11:30 a.m. to 1 p.m. on September 14. The exhibit is sponsored by the Ohio Humanities Council and presented by the Interfaith Association of Central Ohio. For more information, call St. Mark's at 614.486.9452.

St. Andrew, Pickerington, hosted a Labyrinth Retreat in June. Dale R. Sparlin, Minister of Music at St. Andrew's, organized and led the five hour retreat. Two different labyrinth patterns were laid out in the nave and in the parish house. Two guests from outside the congrega-

tion joined the participants; one is a spiritual director and the other a Buddhist. Sparlin is active in several local and national labyrinth organizations and leads both teaching and meditative retreats.

Dayton

Parishioners at **St. Mark**, Dayton, enjoyed an outing to Young's Jersey Dairy in Yellow Springs in July. Everyone gathered at the Dairy Store for lunch and ice cream, and then went out to participate in the many activities at the Dairy, including petting young animals in the barn, feeding the goats and playing miniature golf. A great day of fun and fellowship was had by all.

Miami River

An Emotionally Free Seminar will be offered at **St. Francis**, Springboro, on Oct. 24-26. The Emotionally Free course offers teaching that the grace of the Lord can help heal the effects of emotional wounds that they have received over the years and encourages participants to invite the Lord's presence and healing grace into their painful times and experiences. Recognizing that the past still remains, the current affects can be healing by the Lord's grace, when God is invited into the picture. For more information about the Emotionally Free seminar, contact St. Francis at 937.748.2592.

Northeast

Trinity, Newark hosted a two-day prayer vigil to coincide with the planned elections in Zimbabwe in June. The initial vigil was planned as a response to the growing violence in that country, as well as reports that the government had cracked down on the Anglican Church as part of efforts to limit any organization outside of government activity. The vigil invited participants to pray in solidarity with Anglicans around the world, to pray for those who had no sanctuary for themselves, and to pray for peace. Those organizing the vigil decided to proceed even after the opposition candidate pulled out of the election. The consensus emerged that "Zimbabwe still needs prayer." A number of people offered prayers on both days of the vigil, which utilized the peace vigil liturgy from the Episcopal Peace Fellowship.

St. James, Zanesville, helped out fellow deanery partner **St. John**, Cambridge, by holding a diaper drive for St. John's Operation Dry Bottoms ministry. Operation Dry Bottoms is a diaper distribution ministry started by members of St. John's nearly three years ago and is supported by monetary and diaper donations from members of St. John's and other ECO congregations. The ministry serves more than 50 Guernsey County children each

Faith Patterson, longtime community leader and arts activist in Yellow Springs and member of Christ Church, Xenia, has been selected by the Ohio Arts Council to be an Ohio Heritage Fellow in Community Leadership. The Ohio Heritage Fellowships were created in 2003 to honor the state's living cultural treasures. Patterson is co-founder of the African American Cross-Cultural Works and the driving force behind the hugely popular AACW Blues and Jazz Fest. Her organization also hosts the annual Yellow Springs Kwanzaa celebration.

Molly Scruta, a recent Valparaiso University graduate and member of St. Anne, West Chest, has been chosen for the prestigious Fulbright Award to work in Spain in the upcoming academic year. She will teach English at a primary school in the Madrid metropolitan area. Scruta is interested in learning how Spain's school system is absorbing a recent influx of immigrants from Africa. In addition to teaching English, she plans to spend some time working with local non-profit and non-governmental organizations to gain a better understanding of the county's educational situation.

month and the need continues to increase. Several dozen packages of diapers were collected by St. James and delivered to St. John's.

St. Paul's, Martins Ferry, reports a very successful first half of 2008 at the St. Paul food pantry. The pantry served more than 300 families in the first six months, providing more than 6,200 meals to nearly 700 individuals. Blessings to all the folks at St. Paul's who work so hard to help serve their neighbors in Martins Ferry.

Northwest

St. James, Piqua, will be featured in an upcoming documentary about Piqua! In 1957, the Piqua Chamber of Commerce created a mini-documentary entitled *Our Town: A Walking Tour of Piqua, Ohio*. The film highlighted various businesses, municipal institutions and churches in the area. Fifty years later, a new documentary is being made with the same title. St. James will not only be featured in the documentary, but also will serve as the central meeting area for the creators of the film. And as an extra bonus, St. James parishioner and Piqua Police Chief Wayne Willcox is narrating the film.

Trinity, Troy, held a kids Fishing Derby at Shaw Farm in Sidney in July. The day began with a pancake breakfast. Kids of all ages were invited to participate, and extra poles were provided. Bait was provided as well, but no word on whether someone else put it on the hook for you.

Ohio River

Calvary, Clifton, will hold its first annual Dream Auction and Talent Show on Sept. 26. An all-you-can eat spaghetti dinner will be followed by Bid & Buy tables and an auction, and the evening will conclude with a talent show put on by Calvary parishioners and friends. Dinner is \$5 per person or \$10 per family and begins at 6:30 p.m. All proceeds will support local, national and international Christian missionaries. For reservations or more information, contact Calvary at 513.861.4437.

In June, **Calvary**, Clifton, co-sponsored a five-day youth chamber music festival that provided opportunity for young musicians to collaborate with and be mentored by nationally and internationally-acclaimed professionals in an encouraging, intimate and relaxed setting. Howard Helvey, organist and choirmaster of Calvary, and Kirsten Smith, Calvary's Organ Scholar, served as faculty members for the festival. The daily schedule for the festival included individual lessons, group/chamber masterclasses, introduction and discussion of the pipe organ and many performance opportunities. The event culminated with a final festival concert.



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'Day of Repentance' to apologize for participation in slavery

(ENS) A two-day solemn observance has been planned for Oct. 3-4 at the historic African Episcopal Church of St. Thomas in Philadelphia, Penn., where the Episcopal Church will take a monumental step and publicly apologize for its involvement in the institution of transatlantic slavery. Presiding Bishop Katharine Jefferts Schori will serve as celebrant and preacher at the Oct. 4 service of repentance. "This gathering is of vital importance because this is a stain on the church that's been around for a long time," said John Vanderstar, Executive Council member and author of a resolution passed at the 2006 General Convention which called for the occasion. "I strongly believe that the church needs to confront its past and change its future."

The 2006 General Convention resolution A123 declared that the institution of slavery in the United States and "anywhere else in the world" was and is a sin, and mandated that the church acknowledge and express regret for its support of slavery and for supporting "de jure and de facto segregation and discrimination" for years after slavery's abolition. The resolution also asked the Presiding Bishop to call for a "Day of Repentance and Reconciliation" and to organize a service.

"[By publicly apologizing] it will show that this is not an Episcopal problem, this is not a Christian problem, this is a human problem that we have marginalized and oppressed others, that we have not regarded every one as God's equal creation but we're not going to be that way anymore," said the Rev. Jayne Oasin, program officer for Anti-Racism and Gender Equality for the Episcopal Church.

"To say that we are in the midst of change is to understate the case," said the Rev. C. David Williams, president of the Union of Black Episcopalians. "When we factor in the Obama phenomenon in this country and around the world, and couple it with the Congress of the United States as it prepares to give apology for the nation's part in the heinous human crime of Slavery, the Presiding Bishop's call for this "Day of Repentance" is extraordinary."

Presentations and displays

The gathering will open on Oct. 3 with three presentations entitled "Revisiting the Past," "Taking Action in the Present" and "Charting a Course for the Future." The day also will include archival displays and handouts.

The event will culminate with a Service of Repentance on Oct. 4 when Jefferts Schori will serve as celebrant and preacher.

Reaffirming the importance of Jefferts Schori's presence, Oasin said it is "fitting that she be the voice and the face" that the world sees as she "acknowledges our history and then pledges us to a new course."

"The fact that we repent of our sin of slavery and the racism that has continued on at the first African American Episcopal church, the church of Absalom Jones, is significant and very much in keeping with the spirit of the day," said the Rev. Chuck K. Robertson, canon to the presiding bishop and primate.

"People said, 'Why do we want to dig up this history and cause

a lot of pain?' and my answer is that there's an inconvenient truth to history in that it is always there whether you dig it up or try to ignore it," said Vanderstar. "As far as the pain is concerned, it's obvious that the pain is there. The best way I think to deal with such things is to go back into the past and confront it and acknowledge it. Not to make people feel guilty but just to show them the depth and the background of the problem of racism in the church and in the larger society."

"This weekend is not a one-shot deal," said Rushing. "It is the beginning of finding ways for the Episcopal Church to address the issue of slavery both from its theological aspects in that it is a sin, and was a sin, and from its political and economic aspects as part of the formation of what we know as the United States of America because you can not define America without a discussion of slavery in the invention of America."

Oasin said it's difficult to say what people will take from the experience because "all of us bring in our own history" and all of us will have "our own reasons for being there."

"Nonetheless, I hope people get hope. What I want for people is to come out of there saying that this institution that has integrity is not afraid to say we were at fault and we pledge to follow a new course of action, and invite others to travel this new road with us," she said.

For more information, call Oasin at 800.334.7626, ext. 6053 or Scott Rands at 800.334.7626, ext. 6054.

MDG: Day of fasting, prayer on Sept. 25

The provinces of the Anglican Communion have called for a day of prayer and fasting and witness on Sept. 25 when there is a special session of the United Nations to discuss the Millennium Development Goals. The idea of setting aside this day for a global response came from the indaba groups during the Lambeth Conference. Comprised of about 40 bishops each, those groups were designed to encourage discussion and foster relationships.

In solidarity with people of faith throughout the world and in response to the Anglican Communion's call, Episcopalians for Global Reconciliation is asking people to respond on Sept. 25 in three ways:

+Pray. Say prayers with special intention for the extreme poor throughout the world.

+Fast. Skip at least one meal in solidarity with the nearly 1 billion people who go to bed hungry each night. (As possible, depending on health ... consult your doctor if in doubt)

+Witness. Participate in an online advocacy action promoting the U.S. government's fulfilling its promises to achieve the Millennium Development Goals.

Sign up at www.sept25.org to receive e-mail reminders and information about the day. Also on Sept. 25, Episcopalians for Global Reconciliation is sponsoring a World Blogging Day for the MDGs to raise awareness about the goals and the moral imperative of the nations' to keep their promises to achieve the goals.

The Diocese of Southern Ohio is planning local activities to coordinate with these observances. The Rev. Canon Karl Ruttan and staff are preparing for a nine-day period of study, reflection, prayer and fasting leading to the Day of Repentance on Oct. 4. This period of preparation will begin with a day of Prayer, Fasting and Witness for the Millennium Development Goals on Sept. 25. On this day and the nine days following, the bishops and staff invite the diocese to observe a time reflection on reconciliation and justice. Prayers and scripture passages will be available for meditation each of the nine days leading to the Day of Repentance. Bishop Thomas E. Breidenthal will preside at a special noonday prayer service on Oct. 4 at Christ Chapel at the Procter Camp & Conference Center. Lunch will be provided following the service for those who register online at www.episcopal-dso.org or by calling Kay Sturm at 800.461.8424. Materials will be available online for congregations to use during their Sunday services on Oct. 5. For more information, contact the Rev. Canon Karl Ruttan at karl_ruttan@episcopal-dso.org.

CALENDAR

September

1 – Diocesan offices closed for Labor Day holiday

2 – Audits due to Diocesan House by close of business (4 p.m.) Contact: Chris Stires at 800.582.1712.

5-7 – Southern Ohio Lay Leaders Initiative weekend at Procter Camp & Conference Center. Contact: Kay Sturm at 800.461.8424.

6 – Sexual Misconduct/Child Abuse prevention training at Church of St. Edward, 214 Fairway Blvd. in Whitehall, and St. Peter's, 541 2nd Ave in Gallipolis, 9 a.m. to 3 p.m. Pre-registration and pre-payment are required. The cost of the 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 under Administration, Misconduct prevention. Make checks payable to the Diocese of Southern Ohio. Training is required of all clergy, employees of a church, youth ministers, Stephen Ministers, Eucharistic Visitors, counselors, volunteers and any lay person that interacts or has care of children. Contact: Deacons Fred or Diana Shirley at 614.882.9038.

8 – Stewardship Commission meeting at Procter Camp & Conference Center, 6 p.m. Contact: Dick Tuttle at 740.374.8508.

8 – Diocesan staff meeting at Procter Camp & Conference Center, 10 a.m. to 2 p.m.

9 – Deadline for Constitution & Canonical Changes. Contact: Joseph J. Dehner at 513.651.6949 or jdehner@fbtlaw

10 – Commission on Congregational Life meeting at Procter Camp & Conference Center, 10 a.m. Contact: Pat Ellertson at 740.826.4270.

12-14 – Deacons' school at Procter Camp & Conference Center. Contact: Kay Sturm at 800.461.8424

12 – Dinner buffet to kick off Mountain Grace V, Ohio University Inn, 64 University Terrace, Athens. 6 p.m. Register online from the homepage. Contact: Mike Maloney at 513.531.8799.

13 – Mountain Grace V, Athens Community Center, 701 E. State Street, Athens, 9 a.m. to 4 p.m. Registration begins at 8:30 a.m. Register online from the homepage. Contact: Mike Maloney at 513.531.8799. See page 23 for more information.

13 – Lay Preachers Training, Procter Camp and Conference Center. Contact: The Rev. Canon Karl Ruttan at karl_ruttan@episcopal-dso.org.

13-14 – Cathedral youth event, Christ Church Cathedral, 318 E 4th St, Cincinnati. A diocesan wide senior & junior high youth gathering in the heart of Cincinnati. Drop-off from 2 to 3 p.m. Saturday with pick-up after the 10 a.m. service on Sunday. Contact: J.J. Engelbert, Youth & Young Adult Minister at jjengelbert@cccath.org or 513.842.2079.

15 – Diocesan committee and commission reports for the convention journal due. Contact: Richelle Thompson at 740.355.7964 or e-mail to dsocommunications@yahoo.com

18 – Episcopal Community Services Foundation Board, 6 to 8 p.m. at Procter Camp & Conference Center. Contact: the Rev. Dave Halt at revhalt@fuse.net or 513.661.1154.

19-20 – Level I Catechesis of the Good Shepherd training at Christ Church, 409 E High St, Springfield 45505. Catechesis of the Good Shepherd is an approach to the religious formation of children, 3-12 years of age, that honors the spiritual potential of the child. The Level I training course begins with this retreat and then will meet one Saturday a month over the next year. The cost of the training course is \$550. Contact: the Rev. Jane Gerdson at 937.278.7345 or jane.standrews@sbcglobal.net.

20 – Interchange deadline for convention issue. Contact: Richelle Thompson at 740.355.7964 or dsocommunications@yahoo.com.

20 – Faith in Life Hobson lecture at Christ Church Cathedral, 318 E 4th St, Cincinnati 45202. 9 a.m. to 5 p.m. Prof. Miroslav Volf, the Henry B. Wright Professor of Systematic Theology at the Yale Divinity School will speak as part of a day of reflection and prayer. Contact: Mike Wernick at filchair@angacad.org. See page 19 for more information.

22 – Deadline for nominations for diocesan convention. Contact: the Rev. Steve Cuff at 513.871.2090.

22 – Deadline for resolutions for diocesan convention. Contact: Contact: Jim Heathcote at 937.446.2108.

25 – Standing Committee meets at Diocesan House, 12 p.m. Contact: Chet Cavaliere at 513.271.9630.

27 – Fire Up for Formation Conference at Procter Camp & Conference Center, 9:30 a.m. to 3:30 p.m. Contact: Melissa Shirley at 614.433.0395. See page 18 for more information.

27 – Sexual Misconduct/Child Abuse prevention training at St. Thomas, 100 Miami Ave., Terrace Park. See info above.

See page 1 for more convention news

October

2 – Dispatch of Business, 10 a.m. to noon at the Bishop's Center, 125 E Broad Street, Columbus. Contact: Jane Dupke Curry at jane_curry@episcopal-dso.org or 800.461.8424.

3-5 – Deacons' School at Procter Camp & Conference Center. Contact: Kay Sturm at kay_sturm@episcopal-dso.org or 800.461.8424.

4 – Treasurer Advisory training at Procter Camp & Conference Center, 10 a.m. to 3 p.m. Register online at www.episcopal-dso.org. Contact: Heather Windle at heather_windle@episcopal-dso.org or 800.582.1712. See page 24 for more information.

5 – Youth-2-Mission Bike Ride at various locations around the diocese. Contact: Paul Rank at paulrank@cinci.rr.com. See page 13 for more information.

5 – Episcopal Retirement Homes East Region fundraiser at Cambridge Heights Apartments, 1525 Elm St., Cambridge 43725. 2 to 4:30 p.m. Contact: Jeffrey Wise at jwise@erhinc.com

6 – Stewardship Commission at Procter Camp & Conference Center, 6 to 9 p.m. Contact: Dick Tuttle at 740.374.8508 or rtuttle@suddenlink.net.

6 – Sexual Misconduct and Child Abuse Prevention training will be held in two evening sessions on Oct. 6 and 13 from 6 to 9 p.m. at Indian Hill Church, 6000 Drake Rd., Indian Hill 45243. Attendance at both sessions is required to complete the training. See registration info above.

REST IN PEACE

Sue Goldsmith, a long-time member of Trinity Church, Bellaire, and a member of the Society of St. Simeon and St. Anna, died on July 7. She was 78.

She was retired from the West Virginia Department of Welfare and West Virginia Department of Human Services. At Trinity, she was a member of St. Mary Martha Guild; the Daughters of the King; the Mission Council; junior warden and member of the East Central Ohio Cluster Ministries council. She also was very involved in the Eastern Star and a lifetime member of the Belmont County Animal Rescue League.

Memorial contributions to Trinity Episcopal Church, 553 43rd Street, Bellaire, OH 43906.

The Rev. John Weaver, formerly of this diocese, died on July 5 at the age of 97. He was born in Dayton and began his ministry at Trinity, Troy, before going on to serve as chaplain to the Archbishop of Canterbury, dean of St. Paul's Cathedral in Detroit and Archdeacon of the Diocese of California.

He married Jean Sawyer of Glendale in 1948, and they had five daughters, Mardie Daul, Liza Brickey, Jean Farmer, Linda Maloney and Sarah Jones. A chaplain during World War II, Fr. Weaver preached at Westminster Abbey on VE Day and was an Honorary Member of the Most Excellent Order of the British Empire. He also was awarded the Legion of Merit for distinguished service to the United States Government.

Memorials to The Bishop John T. Walker School in Washington DC. Contact Project Director James Woody at 202.257.9020.

The Rev. Harold Deeth, a retired priest of the diocese, died July 27. He was 95.

He spent much of his adult life working for a Toronto-based mining company that he helped start in 1935. But while a member of St. Mark's, Upper Arlington, he answered the call to priesthood and graduated from Bexley Hall Divinity School at Kenyon College in 1965, at the age of 57. He served four years as assistant at Christ Church, Dayton. He also served at St. Patrick's, Lebanon and St. Mary's, Waynesville before his retirement. He continued his post-retirement ministry in local congregations in Texas and Florida, returning to Ohio in 1997 where he served part-time at Grace Church, Pomeroy for two years. After their return to Columbus, Harold and his wife Mildred worshiped for several years at St. John's, Worthington, before moving to First Community Village in Upper Arlington and returning to St. Mark's. His wife died in 2001 and was buried from St. Mark's.

CLERGY/CONGREGATIONS

Clergy:

The Rev. Kimberly Knight, formerly the assistant and chaplain at St. Mark the Evangelist, Fort Lauderdale, Fla., is the new chaplain at Bethany School in Glendale. Send a note of welcome to knight@bethanyschool.org

The Rev. Claire Hunkins has accepted a call in the Diocese of Southern Virginia. Her last Sunday at Trinity, London was in July.

The Rev. Fred Engdahl has accepted a call in the Diocese of Michigan. His last Sunday at St. Luke's, Marietta will be August 10.

Congregations:

St. Andrew's, Washington Court House, has called a new vicar, the Rev. Gayle Browne, rector of St. Luke's, Knoxville, Tenn. She begins in mid-September.

St. Andrew's, Pickerington, has called a new vicar, the Rev. Paul B. Williams, formerly rector of Christ Church, Bloomfield/Glen Ridge, New Jersey, and senior assistant rector at Church of the Holy Trinity, New York City. The installation and celebration Eucharist is Sept. 14 at 3 p.m. with Bishop Breidenthal presiding and preaching. Clergy are invited to vest: red stoles. A reception will follow. Send a note of welcome to FrPaulOH@aol.com.

The Standing Committee has approved the request for **St. John's**, Lancaster, to move to the Hocking Valley Deanery. The move makes geographic sense for members of Lancaster and also gives the deanery a second full-time rector.

Diocese undergoes renovations, plans innovations

From hammer and nails, paint and carpet to construction in the virtual world, the diocese is undergoing some significant renovations. Diocesan House at 412 Sycamore Street in Cincinnati is nearing the completion of a much-needed facelift on the first floor. Bishop Thomas E. Breidenthal has moved his office to the former trustees' room and had a bay of windows installed to brighten the space. At the same time, the hallways and some other rooms on the first floor have been painted and new carpet installed. In the midst of the project, workers discovered asbestos tiles, which were remediated by an environmental clean-up crew. This is the first time in several years that the area has undergone such renovation.



New windows on the corner of Diocesan House.

The communications department is overseeing a three-phase technology upgrade that began in late 2007 with the diocese contracting with NextStep Networking, a Cincinnati-based company, to serve as information technology consultants. In addition to upgrading the hardware, this first phase included the installation of software that allows staff to connect to the diocesan servers remotely, giving more flexibility for staff to travel and offer assistance across Southern Ohio.

The second phase of the technology update was completed at the end of August, with the installation of a fully interconnected phone system. (The old phones were so old that they were out of production, and equipment had to be scavenged to make repairs). The new system uses voice-over internet protocol, which means that it transmits calls through the Internet rather than traditional phone lines. In addition to setting the stage for better teleconferencing

abilities and saving money in monthly expenses, this system gives diocesan staff greater flexibility to receive calls in the field and also connects the diocesan offices through a central receptionist. What that means for you is that you only need to remember one number—and you can reach anyone on the diocesan staff, regardless of where they are located! The number is a familiar one—800.582.1712, the current toll-free number for Diocesan House. Don't worry, all the other numbers are still functional, so if you are used to calling Diocesan House, the Bishop's Center or Richelle Thompson at their current numbers, you still can. But don't be surprised when receptionist Erick Williams answers the phone! He can connect you to any staff member with just the click of a mouse. (Procter Camp & Conference Center will continue to have its own line, as their satellite Internet connection cannot reliably

support this system.

An added bonus—anytime that you call the diocesan offices and are put on hold, the music that you hear will be from diocesan musicians. Julie Murray is collecting recorded music from church choirs, organists and other musical groups from around the diocese for use in various audio/visual projects. The music also will play on our "hold" system for callers to enjoy. To submit your music, mail your CD (sorry, we cannot use tapes at this time) to Julie Murray at Diocesan House at 412 Sycamore Street, Cincinnati 45202 or contact her at 800.582.1712 or julie_murray@episcopal-dso.org.

This fall, the communications department will launch the third phase of the technology renovations with a new diocesan website that will be more interactive, offering features such as blog and comment capabilities, forums and a facebook-type of social networking. The site will target different audiences with new navigation and content management systems. In addition, the diocese will be able to offer any church, committee or group free websites and hosting through templates offered by Digital Faith Community. This Atlanta-based company specializes in providing web services for the Episcopal Church and other denominations. Training for local webmasters will be provided later this fall. Please contact Richelle Thompson if you are interested in being one of the first groups to develop a website on this system. Contact her at 800.582.1712 (and Erick Williams will transfer you to Portsmouth – or directly to wherever Richelle is that day) or by e-mail at dsocommunications@yahoo.com

VISITATIONS

Of note: As part of the diocese's ongoing efforts to be good environmental stewards, the visitation list is posted online and in *Interchange*. It was not sent by snail mail to all of the priests and congregations. These visitations may change, so please visit the diocesan website at www.episcopal-dso.org for the most up-to-date list.

SEPTEMBER

7	Bishop Breidenthal	St. Andrew, Washington Court House
	Bishop Price	St. Paul, Logan and Epiphany, Nelsonville
14	Bishop Breidenthal	Trinity, Newark
	Bishop Price	St. Paul, Chillicothe
21	Bishop Breidenthal	St. Peter, Gallipolis and Grace, Pomeroy
	Bishop Price	Holy Trinity, Kenwood
28	Bishop Breidenthal	Christ Church, Glendale
	Bishop Price	St. Christopher, Fairborn

OCTOBER

5	Bishop Breidenthal	St. James, Zanesville
	Bishop Price	St. Luke, Granville
12	Bishop Breidenthal	St. Mark, Upper Arlington
	Bishop Price	St. Andrew, Dayton
19	Bishop Breidenthal	St. Margaret, Trotwood
26	Bishop Breidenthal	St. Philip, Circleville
	Bishop Price	Good Shepherd, Athens

NOVEMBER

2	Bishop Breidenthal	St. John, Cambridge (ECO Cluster)
	Bishop Price	St. Matthew, Westerville & ERH Central Event
9	Bishop Breidenthal	St. James, Westwood
	Bishop Price	St. Mary, Waynesville
16	Bishop Price	Good Samaritan, Amelia
23	Bishop Breidenthal	St. John, Lancaster
	Bishop Price	Holy Spirit, Forest Park
30	Bishop Breidenthal	Trinity, Troy
	Bishop Price	(ECO Cluster) Trinity, Bellaire and St. Paul's, Martins Ferry

DECEMBER 2008

7	Bishop Breidenthal	St. James, Clintonville
	Bishop Price	St. Stephen, Cincinnati
14	Bishop Breidenthal	Ascension, Middletown
	Bishop Price	St. Simon of Cyrene, Cincinnati
21	Bishop Breidenthal	St. Philip, Columbus
	Bishop Price	Christ Church, Dayton
28	Bishop Breidenthal	Calvary, Clifton

JANUARY 2009

4	Bishop Breidenthal	Grace, College Hill
	Bishop Price	(NMVEC Cluster) at Epiphany, Urbana
11	Bishop Breidenthal	St. Andrew, Cincinnati
	Bishop Price	St. Peter, Delaware
18	Bishop Breidenthal	St. Francis, Springboro
	Bishop Price	All Saints, New Albany
25	Bishop Breidenthal	St. Patrick, Lebanon
	Bishop Price	Trinity, Columbus

FEBRUARY

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

MARCH 2009

1	Bishop Breidenthal	St. Mark, Dayton
	Bishop Price	St. Stephen, Columbus
8	Bishop Breidenthal	St. Mary, Hillsboro
	Bishop Price	St. Philip, Cincinnati
15	House of Bishops, Kanuga	
22	Bishop Breidenthal	St. Andrew, Pickerington
	Bishop Price	St. Barnabas, Montgomery
29	Bishop Breidenthal	St. Alban, Bexley
	Bishop Price	Ascension & Holy Trinity, Cincinnati

APRIL 2009

5	Bishop Price	Trinity, London
11	Bishop Price	Christ Church, Springfield
12	Bishop Breidenthal	Christ Church Cathedral
	Bishop Price	St. John, Worthington
19	Bishop Breidenthal	St. Paul, Oakwood
	Bishop Price	St. Paul, Greenville
26	Bishop Breidenthal	St. George, Dayton
	Bishop Price	St. Luke, Saylor Park

MAY 2009

3	Bishop Breidenthal	St. Thomas, Terrace Park
	Bishop Price	St. James, Piqua
10	Bishop Breidenthal	Trinity, McArthur
	Bishop Price	General Convention mtg. - Los Angeles
17	Bishop Breidenthal	College for Bishops
	Bishop Price	Advent, Cincinnati
24	Bishop Breidenthal	St. Luke, Marietta
	Bishop Price	Indian Hill, Indian Hill
31	Bishop Breidenthal	All Saints, Cincinnati
	Bishop Price	St. Anne, West Chester
		3 p.m. Christ Church Cathedral (confirmations)

JUNE 2009

7	Bishop Breidenthal	Christ Church, Ironton
	Bishop Price	Holy Trinity, Oxford
14	Bishop Breidenthal	Our Saviour, Mechanicsburg (NMVEC Cluster)
	Bishop Price	Trinity, Hamilton
21	Bishop Breidenthal	St. Edward, Columbus
	Bishop Price	All Saints, Portsmouth
28	Bishop Breidenthal	St. John, Columbus
	Bishop Price	Our Saviour, Cincinnati

Expert to speak on Blue Collar Ministry

Tex Sample, former oil-field roustabout, community activist and social theologian, will deliver the NewSource Fall Forum address in Dayton on Oct. 26. Sample, a homespun storyteller, activist and researcher, served as theologian-in-residence for the Diocese of Southern Ohio in 2001. On this return visit, he will share stories about the unique opportunities for ministry with “hard-living people” and people living on the economic edge. The forum is underwritten by a grant from the Ohio Council of Churches.

His message is a timely one as cities and towns throughout southwest Ohio suffer an increase in layoffs and plant closings. People affected directly by this economic downturn sit in the pews week after week. The experience and culture of working-class Americans can both inform and enrich the mainline church.



Tex Sample

“We need to understand and appreciate the practice of working people and join them as witnesses to the Gospel,” says Sample. “No matter what color they are, working people approach life and faith differently. It is a cultural or class distinction, not a racial one.” Sample, a United Methodist minister, lives and works in the Phoenix area, where he is active in community organizing around the issues of medical care, job training, and neighborhood safety. He is a member of the area’s largest interracial and intergenerational congregation.

Coordinator of the Network for the Study of U.S. Lifestyles, Sample has conducted more than 100 studies for a variety of denominations including Disciples, Presbyterians, Episcopalians, United Methodists, and American Baptists. His books include: *Blue Collar Resistance and the Politics of Jesus*; *Blue Collar Ministry*; and *Hard Living People and Mainstream Christians*, among others.

Blue Collar Justice: Ministry with the Working Class will take place from 7:30-9 p.m., Sept. 26, at Grace United Methodist Church, 1001 Harvard Blvd., Dayton. Following the presentation, there will be a reception with book signing in the church Parlor. Tickets for the event are \$20 for NewSource subscribers and \$25 for all others. For more information and to make reservations, visit www.nstcm.org or call 937.278.0400.

NewSource lowers subscriber fees and offers online access

Episcopalians play key roles as consultants

BY ARIEL MILLER
INTERCHANGE CONTRIBUTOR

NewSource, one of Southwest Ohio’s resources for Christian education and congregational ministry, has launched online access and lower annual fees to give more churches access to free planning help and the use of its large multimedia lending library. With a 17-year history serving Southern Ohio, it passes cost savings onto subscribers by ending its affiliation with Parish Resource Center, Inc., Lancaster, PA., and changing location from a shopping center to a church. NewSource is now based just one mile off I-75 at Mack Memorial Church of the Brethren, 1717 Salem Ave. in Dayton.

Subscribers are entitled to borrow materials including curricula for all ages, books, videos, music, seasonal liturgical banners and other accessories, and Sunday school props such as Godly Play figures. NewSource consultants, expert in various aspects of congregational ministry and Christian education, are on call to give free planning advice and help subscribers zero in on materials that fit their program goals.

“Our entire catalogue is online,” says Lead Consultant Karen Francis, a member of Christ Church, Dayton. “There is a little shopping cart so people one can reserve materials in the middle of the night, if they want to. Then we arrange with them for either pick their order up or have it mailed.

“We are doing more and more consultations by phone or e-mail,” adds Francis. “With gas prices being what they are, it’s a very good way to save money and time.”

As an affiliate of Parish Resource Center, the program previously had to set subscription fees according to the church’s listed number of members, which priced it out of reach for many congregations. NewSource now sets annual subscriptions based on the average

Sunday attendance, which is often lower. “We have a very low rate of \$150 a year for churches with interims or first-call pastors, special rates for chaplains, and a seminarian rate of \$25/semester,” says Francis.

In addition to the services covered by subscription, NewSource offers affordable workshops on a variety of topics throughout the year. Examples include curriculum for small congregations, welcoming the guest, and an upcoming program on the pastoral paradigm shift, which applies the model of stages of spiritual development to both individual and congregational formation. Another workshop offered by Francis is team ministry development, which moves beyond the traditional committee or commission structure to build shared leadership drawing on the specific spiritual gifts of the members.

NewSource consultants can provide in-depth individualized consultation on the congregation’s specific needs, such as strategic planning, teacher training, and vestry retreats. Consultants meet with the pastor and church leadership team to identify goals, then design and facilitate programs for a fee based on half day, full day or overnight.

NewSource services are geared to serve any mainline denomination, but three of the four permanent staff are Episcopalian. Like Francis, Maureen Boyles, director of subscriber relations and business administration, is a member of Christ Church, Dayton. Janice Baldwin, NewSource expert in children’s ministry, belongs to St. Paul’s, Oakwood, as does Mike Miller, president of the NewSource board.

To find out more about NewSource, call Karen Francis or Maureen Boyles at 937.278.0400. The hours are Tuesday from 11 a.m. to 7 p.m., Wednesday or Thursday from noo-6 p.m., Friday from 10 a.m. to 2 p.m., or Saturday by appointment. NewSource also has a website: www.nstcm.org.

Educators: ‘Fire Up for Formation’

The Christian Formation Commission invites you to a day of sharing resources and connecting with other Christian educators. The second ‘Fire Up for Formation’ conference is scheduled for Sept. 27 at Procter Camp & Conference Center. The conference will run from 9:30 a.m. to 3:30 p.m. The conference is open to anyone interested in Christian Formation for any age group, especially directors of religious education, church school directors, clergy, vestry and other Christian educators.

Bishop Breidenthal will again be the keynote speaker at this year’s conference. Sharon Pearson, Curriculum Specialist with Morehouse Publishing will offer just one of the workshops available. The commission hopes to build on the success of last year’s conference. “You receive great value through exchanging information with your colleagues in ministry. New ideas come to fore, new collaborations are born and your commitment to share the faith with others is renewed,” said the Rev. Cricket Park, assistant rector at St. Patrick’s, Dublin.

“As a parish priest, I found (last year’s) conference to be formative in its own right. Bishop Breidenthal’s opening remarks encouraged a

comprehensive understanding of formation as a broad, Christ-centered enterprise involving spiritual, moral, and intellectual disciplines and habits. The workshops I attended were also exciting, as skilled practitioners shared from their experience in different ministries that are working to form and equip disciples,” added the Rev. Bill Carroll, Rector at Good Shepherd, Athens.

“This conference provided me with a wonderful opportunity to share ideas and experiences with other Christian formation leaders from around the diocese. I came away from the afternoon energized by the dialogue, and excited to start the church school year with fresh ideas and a feeling of connection to other congregations,” said Diane Goodney, St. Alban’s, Bexley.

Registration for the conference is \$12 to those who register before Sept. 8 and \$15 after Sept. 8. Registration will be available on the diocesan website, www.episcopal-dso.org. For more information, contact the Christian Formation Commission chair, Melissa Shirley, at shirley.37@osu.edu



Trinity, Hamilton, will be holding their second Faith Alive weekend in October. Faith Alive is a prayer-driven ministry lead by lay people from all walks of life. Trinity’s first Faith Alive in 2004 (pictured here, with lay folks leading a song) saw a reawakening of the Holy Spirit throughout the congregation. As a result, several Trinity members have gone on to attend Faith Alives at other churches. Trinity also has seen an increase in membership and more participation by the entire parish. Members now conduct a mentoring program for their inner-city community, contribute to many neighborhood outreach programs, have greater participation in their mission work in Navajoland, enjoy more Bible study classes and have an overall closeness among the congregation. We ask that all Episcopalians pray continually for the success of this upcoming Faith Alive.

NEWS NOTES

Faith in Life hosts Hobson Lecturer

On Sept. 20, Professor Miroslav Volf – the Henry B. Wright Professor of Systematic Theology at the Yale Divinity School – will come to Cincinnati as this year's Hobson Lecturer. He will speak at Christ Church Cathedral as part of a day of reflection and prayer. His lectures will be the development of his thoughts from his book *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace*, which was the Archbishop of Canterbury's Lenten book for 2006.



Volf is a member of the Episcopal Church in the USA and the Evangelical Church in Croatia. At Yale, he is also the director of the Yale Center for Faith and Culture, whose mission is to promote the practice of faith in all spheres of life through theological research and leadership development. A native of Croatia, he has forged a theology of forgiveness and non-violence in the face of the horrendous violence experienced during the 1990s in Croatia and Serbia. While he maintains active interest in many aspects of faith's relation to culture, his primary work has focused on theological understandings of work, the church, the Holy Trinity, violence, reconciliation and memory.

The Hobson Lectures are sponsored by the Faith in Life Committee of the Episcopal Diocese of Southern Ohio, whose mission 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."

Please pre-register at www.episcopal-dso.org and plan to arrive and park early, as several other events are scheduled downtown that day. The event begins with registration at 9 a.m. and runs through Evening Prayer at 4 p.m. For more information, please contact the committee through filchair@angacad.org.

Explore men's issues and spirituality

St. Paul's, Dayton, invites all interested men to a special seminar on Oct. 5 from 12:45 to 3:45 p.m. Led by Kent Ira Groff, "Journeyman: Men's Issues and Spirituality" explores the problems and promise of men's spirituality for everyday life and work. Drawing on the leader's book, *Journeyman: A Spiritual Guide for Men* and scriptures, participants will gain insight and practical methods of prayer and meditation to help with stress, health, and vocation. The leader's presentations will include film clips, small-group conversations, quiet times and music to connect body, mind and spirit.

Groff is a spiritual companion for journeymen and leaders, a writer and retreat leader living in Denver, Colo. He leads seminars at retreat centers and faith communities in the U.S. and abroad. He is founding mentor of Oasis Ministries, Camp Hill, Pa., and is an ordained Presbyterian minister also active in the Episcopal Church. There will be no charge for this event, but donations at the door will be gratefully and graciously received. Please register in advance by calling the church office at 937.293.1154 or sending an e-mail to judith@stpauls-dayton.org.

St. Paul's holds Italian festival

Come and join St. Paul's, Chillicothe, for its first Festival Italiano. This three-day event from Oct. 3-6, will start off with a celebration of Italian Music. The Rev. Edward T. Payne, former baritone at the Metropolitan Opera and Professor of Music at Ohio University and Lee Hoffman, soprano, professor of vocal music at Central State College, will perform "An Italian Recital" at St. Paul's Church, Chillicothe.

The second day of the festival will focus on an Italian Dinner Party, which will include roaming singers and musical fare in the Great Hall at St. Paul's. Strolling singers will serenade throughout the evening. Tickets will be sold in advance – no sales at the door, and they must be purchased at least one week ahead of time. The Italian Dinner is Oct. 4 at St. Paul's Great Hall. The menu includes antipasto, wine, spaghetti, bread, Caesar salad, iced tea/water, desert and coffee. Cost is \$25 per person.

The final day of the festival will be a Blessing of the Animals.

For more details, please contact St. Paul's at 740.772.4105.

St. John's holds chili fest

St. John's, Columbus, heats up for the Fourth Annual Great Episcopal Chili Cook-Off on Saturday, Oct. 18. The event involves all the Columbus deanery congregations in a light-hearted competition that raises funds for St. John's community ministries. The evening includes samples of more than 25 chili recipes, a silent auction, and the rockin' sounds of Rev'd Up featuring the Rev. Stephen Smith and friends.

In 2007, Katharine Burnett from Trinity, Capitol Square, won in the Best Chili competition, with Drew Smith of All Saints, New Albany, taking second place, and the Rev. Lynn Carter-Edmands coming in third. Defending their People's Choice Award this year is Trinity, Capitol Square. Deacon Irene Radcliff took the Best Decorations honors and Bernie Beck won for Best Costume.

Entries are due by Sept. 26. No more than three individuals from any congregation may enter. Clergy are particularly encouraged to try their hands at making chili. Tickets are only \$5 each for all the chili you can eat. For information call St. John's at 614.848.4236.

Priest celebrates at Honduras Cathedral

The Church of the Redeemer, Hyde Park, sent a team of 12 missionaries to El Hogar de Amor y Esperanza in Honduras in June. During the trip, the work team attended Sunday services at Iglesia Episcopal Santa Maria, the Cathedral in Tegucigalpa, the capital city of Honduras. When the Rev. Gerardo Alonzo Martinez was called away suddenly for a parish emergency, the cathedral found itself without an ordained priest to celebrate the 10:30 a.m. Eucharist.



Unshaven, wearing sneakers and without his reading glasses, the Rev. Charlie Brumbaugh, associate rector at Redeemer, expected to be sitting in with the house rock band, but instead, he donned vestments at the last minute to celebrate the Eucharist – in Spanish. In the words of team member Bob McGonagle, "I wish you could have witnessed Charlie celebrate the Eucharist in a Spanish-only speaking church. He lifted his hands to the Heavens, looked to the Book of Common Prayer (in Spanish), took a deep breath, dug deep for his college Spanish, and ace'd it! I got goose bumps just writing this down!" Pictured above, Brumbaugh was assisted by Deacon Maria Consuelo Cartagena de Arevalo of Honduras (left) and Deacon David Kendall-Sperry now of St. John's, Worthington, who was at El Hogar for a month prior to his ordination on June 28. Brumbaugh, who does not speak Spanish, expressed his gratitude for the Book of Common Prayer, which allows Episcopalians to worship together in any language! Dios es muy bien!

– Carolyn Martin

Presiding Bishop to receive Bexley Hall honorary degree

The Board of Trustees of Bexley Hall Seminary in Columbus will award three honorary Doctor of Divinity degrees at a special service on Oct. 8 in the Gloria Dei Chapel at Trinity Lutheran Seminary. The service begins at 10 a.m. and is open seating. The recipients include Presiding Bishop Katharine Jefferts Schori, the Rt. Rev. Stephen Lane, bishop-coadjutor of the Diocese of Maine, and Robert van Niel, chairman of Bexley Hall's Investment Committee.

Presiding Bishop Jefferts Schori also will preach at a Festival service of Choral Evensong at Trinity, Capitol Square, on Oct. 8 at 7:30 p.m. Trinity was the site of the election in 2006 of Jefferts Schori as the 26th Presiding Bishop. A bronze plaque commemorating that event will be dedicated during this service.

The Rt. Rev. Thomas E. Breidenthal, bishop of Southern Ohio, will officiate at the service. The Rt. Rev. Kenneth L. Price, bishop suffragan of Southern Ohio, the Rev. Richard A. Burnett, rector of Trinity Church as well as numerous other clergy and ecumenical partners will be in attendance. Choral music of Aaron Copland, Everett Titcomb and T. Tertius Noble will be offered by the Trinity Choir led by Kevin N. Wines, director of music and liturgist of Trinity Church.

All are invited to attend, and a reception in the undercroft will follow the service.

Information: Bexley Hall Seminary: 614.231.3095; Trinity: Kevin Wines 614.221.5351 or k-wines@trinitycolumbus.org.

Deacons hold statewide meeting

The Columbus Deanery Deacons are hosting a day-long dialogue on Oct. 18 on the diaconate in Ohio. Deacons from both the Diocese of Ohio and Diocese of Southern Ohio are invited and welcome. While the discussion and focus will be on vocational diakonia, all are invited to attend. The event will be at Andrew's House, 39 West Winter Street, Delaware (next to St. Peter's Episcopal Church) on Oct. 18 from 9 a.m. to 3:30 p.m. Cost is \$15, which includes lunch.

Contact: Deacon Douglas Argue at douglasargue@cohhio.org

Saving homes and neighborhoods: Strong networks building across Ohio

BY ARIEL MILLER
INTERCHANGE CONTRIBUTOR

For years, fostering home ownership was the primary mission for most housing advocates.

“Since 2006, our number one mission has been to preserve it,” said Tina Kumuotsos of Neighborhood Housing Partnership in Springfield during an Aug. 8 statewide teleconference on foreclosure.

A swiftly growing group of Ohioans are battling to save their communities from the widening housing crisis. From local coalitions to the governor and major state agencies, the effort is bringing together non-profits, lenders, lawyers and mediators in initiatives that have won national praise. The landmark housing bill passed by Congress in July will provide a major infusion of dollars and tax credits to reverse blight and expand the supply of affordable housing.

“Policy Matters Ohio found one foreclosure filing for every 60 housing units in Ohio in 2007,” wrote Good Shepherd Athens parishioner Jane Forrest Redfern, rural policy director for the Ohio Department of Job and Family Services, who organized the teleconference. According to RealtyTrac, Ohio’s foreclosure rate for the first quarter of 2008 is the eighth highest in the country, said Redfern. Ohio’s biggest cities are among the top 50 in the number of foreclosures, she said.

“There are substantially more foreclosures coming,” warned Don Lenz, a member of Christ Church Cathedral and one of Greater Cincinnati’s leading experts on community development. “The rate of failures in prime mortgage loans is increasing. But equally important is dealing with what happens after foreclosure.”

In addition to the equity lost to both owners and lenders, empty houses have a devastating impact on their communities by lowering adjacent home values, unpaid and falling property tax revenue, and increased expenses in crime and law enforcement.

Here is an overview of resources already in place for Ohio communities, plus the major provisions of the new law.

- Preventing foreclosure: The Ohio Department of Development has set up a toll-free hotline (888.404.4674) and website called www.savethedream.ohio.gov. These resources help people understand their rights and learn about available resources, including HUD-approved housing counselors, free legal advice, how to negotiate with lenders and how to protect against predatory lenders and rescue scams. The website includes an interactive map that connects to specific resources in each county.

- The Save the Dream hotline and website also includes a calendar of Borrower Outreach Days throughout the state

to bring together people at risk of foreclosure, lenders and counselors to make sure homeowners can connect with all available tools to prevent the loss of their homes.

The biggest challenge is overcoming the shame and fear that keep too many people from seeking help before it’s too late. St. James, Piqua hosted a foreclosure workshop this summer, with front page publicity in the local paper. No one came.

“We’re used to operating a food pantry, but the homeowners facing foreclosure are a different constituency,” said the Rev. Rob Baldwin, St. James’ rector. “It was eye-opening to see that there are real challenges developing trust to the point that people would not come in and discuss their financial hardships and failures with us.”



Jane Forrest Redfern



Don Lenz

The Save the Dream hotline and website provide a confidential way to connect with the appropriate help.

- Preventing blight: The Housing and Economic Recovery Act will provide a tremendous infusion of new resources to the country’s hard-hit cities and rural areas, starting with the \$3.9 billion neighborhood stabilization fund which will be distributed to states via community development block grants. This money will go for the purchase and rehabilitation of vacant properties.

- Increasing the supply of affordable housing: The new federal law also includes provisions that will significantly boost the development of affordable housing. Changes to the low-income housing tax credit program are designed to stimulate a major influx of new investment in this sector, reversing decades of loss of affordable rental units. The bill creates a new Housing Trust Fund that will use dedicated revenue from profits of Fannie Mae and Freddy Mac (not

taxes) specifically to preserve and expand the supply of rental housing for extremely low-income families.

This legislation comes as a giant relief to urban and rural communities enduring economic decline and shrinking budgets to address the housing crisis.

“This bill represents the first significant increase in federal dollars for affordable housing since the War on Poverty,” says Lenz. “It represents a whole new recognition on the part of Congress that housing matters need to be addressed and are an urgent matter.”

The federal department of Housing and Urban Development (HUD) is going to develop regulations and state allocations swiftly. For more information on advocacy at the federal and state level, visit the website of the National Low-Income Housing Coalition, www.nlihc.org or contact the Coalition on Homelessness and Housing in Ohio (COHHIO) at 614.280.1984.

To read more about the Housing and Economic Recovery Act, visit the website of the Local Initiatives Support Corporation, a national resource for technical assistance to non-profit community development organizations (www.lisc.org)

Four crucial steps to prevent foreclosure

Michelle Pearson, Director of Community Education for Ohio State Treasurer Richard Cordray, lists top four strategies for keeping your home:

- >> 1. Call your lender. Fifty percent of foreclosures can be prevented if you call your lender when you are starting to get into difficulty
- >> 2. Choose a HUD-approved counselor
- >> 3. Open your mail – crucial notices or information may arrive by mail, including notices to “John Doe” or “Resident” to tenants of buildings under foreclosure
- >> 4. Stay in your home. Many loan workouts are available for those still in their homes, but once the home is abandoned the foreclosure process becomes almost impossible to stop. To learn more about the foreclosure process and connect with a counselor who can give personalized and confidential advice and referral, call the Ohio Department of Commerce’s Save the Dream Hotline, 888.404.4674. The website is full of user-friendly links to resources in the state and your county: www.savethedreamohio.gov.

**SEE PAGE 21
FOR MORE HOUSING NEWS.**

Rescuing homes and families' credit: What Episcopalians can do about the housing crisis

BY ARIEL MILLER
INTERCHANGE CONTRIBUTOR

Greenville banker Tim Burns called a couple in their late 50s who were getting ready to file bankruptcy.

"They were losing their home because a predatory lender jacked up their mortgage payments, and the mortgage company wouldn't work with them," Burns said. "I couldn't wait to give them the good news that they had qualified for a land contract to move into a new home. They were both so excited that they broke down in tears."

Long before the foreclosure crisis hit the national news, Burns, a vestry member at St. Paul's, combined his professional skills and compassion to tackle it in rural Darke County. Eight years ago he created a family business, Burns Enterprises, LLC, to apply the same kind of remedies specified in the landmark federal housing bill passed in July: preventing blight, counseling people through credit woes and getting them into decent houses at a price they can afford.

"This comes from his Christian heart – he is realistic about people but wants to see the best in them," says his parish priest, the Rev. Vanessa Clark.

"The foreclosure crisis didn't start yesterday, but literally years ago," says Burns, who manages the Greenville loan office of Mercer Savings Bank. "I see so many good people who have walked into the door wanting to buy a home, who just don't qualify."

In addition to predatory lending, Burns cites three major factors that are wrecking people's credit: "divorce, job loss – which we are seeing a lot of – and medical bills leading to debt not just in the hundreds but thousands of dollars."

"We haven't seen the worst of it," he stresses. With more stringent lending requirements being put in place in response to the growing mortgage crisis, the number of people who qualify for a conventional loan is shrinking.

"This is out of the control of the bank: banks face increasingly stringent limits on what loans they can make. As a loan officer, more and more I am listening to people who are good people, with jobs, their feet back on the ground, who can't qualify."

Burns Enterprises is for-profit, but its primary mission is to offer a lifeline to families and neigh-



Tim Burns, left, stands with a couple in Greenville whom he helped to move into a new home. They nearly filed for bankruptcy before Burns stepped in to provide assistance.

borhoods in peril. Burns buys houses that have been repossessed or are distressed – ripe to drive down neighborhood property values and lead to blight. His goals are to restore the house and to put together a short-term loan for a family who can't qualify for a commercial mortgage.

The process begins with plenty of sweat equity – one reason the house will be affordable when it's back in excellent condition.

"God gave me not only financial talents but the ability to use my hands," Burns says. "I love gutting houses, painting, landscaping. My four children (ages 18 to 8) are all involved too – hauling out carpets, painting, working in the yard." Burns brings in subcontractors as needed, including a fabulous Amish crew who come from 45-50 miles away. (The Amish carpenters hire a driver so that they don't have to violate the prohibition on using cars.)

Once the work is done, Burns gets an independent appraisal. Then the house is offered for sale "for what it's appraised for – no predatory loans – to families with ruined credit."

The buyer applies for a land contract offered by Burns LLC at an interest rate half a percent above the mortgage he has taken out to buy the property. The contract typically includes a down payment of \$1,000-\$2,000 – not much more than what the borrower would have to pay upfront to get into an apartment.

But that down payment becomes equity, and the monthly payments include principal as well as interest. The buyer is also responsible for taxes and utilities. Success in making timely payments is part of rebuilding their good credit. Burns coaches buyers on other steps that can change their profile, such as applying for a small line of credit from a retail company and accumulating written proof of at least six months of on-time payments to that firm as well as other monthly bills such as telephone, utility, and insurance.

"The land contract lasts for one to two years – about the time it takes to rebuild credit," says Burns. "There is risk. Twenty to thirty percent of the loans fail. But even in those cases, most of the people don't beat up the property, so I can fix it up and sell it again."

Currently Burns Enterprises has about 20 houses under land contract, with five to six being offered for sale a year. There is such a demand for this kind of financing that the houses typically sell within two weeks of going on the market.

This is a win-win enterprise for Darke County and for the Burns family – both materially and spiritually. "One of my goals was to help pay for our children's college education and my retirement some day," Burns explains. The children's enthusiastic volunteering brings both immediate and long-term rewards. "A lot of times they get to meet the people they are helping," Burns says. As for the college fund: "They've earned it – they worked for it!"

And the spiritual component? "The fact that I can thank God for the blessings he has bestowed on me," says Burns, "the time, the talent, and the blessing of being able to give someone a second chance."

If you or fellow parishioners have banking or home repair expertise, or access to capital, why not try this in your town? Tim Burns would be glad to talk to anyone thinking of starting a similar project. You can reach him at Burns6@bright.net

Snapshots of mission

More than 500 individuals and 70 congregations supported ministries throughout Southern Ohio by giving to Episcopal Community Services Foundation. In 2007, 40 different ministries aided by ECSF grants provided meals, shelter, clothing, tutoring and other support for needy families and children.

Here are two vignettes about ECSF-funded initiatives in the diocese. Watch for more stories about grant successes in coming issues of *Interchange*.

Christ Church Springfield, Interfaith Hospitality Network: A single lady who had been living with relatives, entered our shelter the last of March. When she entered, she was in a state of depression but was determined to do what was necessary to get her life back on track. She obtained employment after completing many applications. We moved her into our transitional housing program in May. The transformation has been wonderful. She loves her job and the transitional apartment is the first time in her life that she has had her own home. The smile and glow on her face is heartwarming.

– Dixie Schmid

St. James, Piqua Choice Pantry: A man who had been coming to the pantry for about a year has felt increasingly welcome and started to volunteer, especially on food delivery days as a handyman. He is now part of the Sunday worshipping congregation and has even joined the Prayer Shawl team. While they knit, he works on other crafts and enjoys the prayer and conversation.

– Phyllis Shively

Knitters gather at Christ Church

BY LOUISE BOWER
INTERCHANGE CONTRIBUTOR

Knitting ministries have been springing up in many places throughout the country as well as in the Diocese of Southern Ohio. Recently, Comfort and Joy, the knitting ministry at Christ Church, Glendale, hosted a gathering of knitters that drew people from six different parishes - as far away as Pickerington and Xenia.

The day began in the small chapel off the main nave at Christ Church. Deacon Theophilis Borden, a lifetime knitter and part of the knitting ministry at Ascension & Holy Trinity, Wyoming, gave a short meditation on knitting as prayer and lead the group in a short prayer service. Following that, some knitters lingered in the chapel for some quiet, prayerful knitting. Others went immediately to Olivia House where the Christ Church knitters had set up coffee and snacks.

Eventually, everyone joined the group upstairs. David Vanderpool, a Christ Church choir member, brought his spinning wheel and demonstrated how he creates the yarn he uses for knitting shawls. Comfort and Joy had a display of their materials as well as a scrapbook with the history of the group and many touching thank you notes received from shawl recipients. The day ended with brown bag lunches and more sharing of stories.

This gathering was a great opportunity to see just how much of an impact this ministry has had on so many lives, as well as enriching the lives of the knitters. Knitting turns out to be powerful prayer and prayer greatly enriches the knitting that has been both 'comfort' and 'joy' to so many.

This litany, created from one of the original prayers of the knitting ministry, was used by Deacon Top Borden during the prayer service. The response was "Lord, hear our prayer."

I knit a mantle of caring
Lord, hear our prayer.
I knit a mantle of protection
I knit a mantle of wholeness,
I knit a mantle of strength,
I knit a mantle of healing,
I knit a mantle of patience.
I knit a mantle to enfold you,
I knit a mantle to encircle you.
I knit a mantle to empower you.
In the name of God: the creator, the give of life, the holder of timer.
In the name of Jesus: the savior, the healer, the lifter of pain.
In the name of the Spirit: the comforter, the counselor, the sustainer of life.

Art supports African missions

BY SALLY JOHNSON
INTERCHANGE CONTRIBUTOR

The fourth annual Art Affair on the Square in Urbana July 19 showcased the work of more than 50 artists from five states and Africa.

The African component was the contribution of the Church of the Epiphany. Handsome wood carving, distinctive jewelry, textiles, nativities and hand-painted soapstone collectibles were on display in its parish hall turned gallery during the one day show-and-sell festival.

High humidity and 90-degree temperatures slowed the pace, but the near tropical conditions were cheerfully viewed as adding authenticity to the African theme.

Epiphany's participation was doubly motivated. The African work not only added an intriguing international dimension to Art Affair's juried, invitational artists' market but also served as an outreach to the community for the benefit of orphans and refugees in East Africa.

This African mission is ongoing at Epiphany and is part of its contribution to the Church's work toward the achievement of the Millennium Development Goals. These were established by the Millennium Development Project, commissioned in 2002 by the United Nations Secretary General, "to reverse the grinding poverty, hunger and disease affecting billions of people."

Artifacts for the Art Affair exhibit were secured through a non-profit group by LuAnn Channell and proceeds from their sale were earmarked for that organization, a non-profit collaboration of Episcopal, Methodist, Lutheran and Presbyterian churches in this country and East Africa. The group provides funding for impoverished schools, literacy programs, orphanages and sponsorship of individual children in Kenya, Uganda, Tanzania and Rawanda.

As a result of artwork sales and cash donations during Art Affair, Epiphany was able to send more than \$1,000 to support programs in Africa. All project expenses were met by donations from members of the Cluster, so every dollar raised that day could be sent to Africa.

Although Epiphany had offered the distinctive African handwork to church members many times, early this year, the vestry approved a proposal to give the African work and mission wider exposure by participating in Affair on the Square 2008.

Art Affair is a community event sponsored annually by the Monument Square District, Inc., a non-profit organization, which promotes Urbana's central business district. The event attracts artists and patrons from all over Ohio and adjacent states and temporarily swells the county's basically rural population by several thousand.



Above: Ardrith Mast helped staff the exhibit, which included African animals hand-carved from native woods.

Left: Sam Zook and other Epiphany organists provided interludes of music for Art Affair visitors.

From 10 a.m. until 6 p.m., the signature white tents of the artists' market filled Monument Square and the 100 block of North Main Street. Performing, culinary and literary artists added their specialties and hands-on art projects at the Children's Corner attracted youngsters and their parents.

Two blocks from the Square, a white tent on the church lawn identified Epiphany as part of the artists' market, and a fair number of patrons braved the heat to walk to the African exhibit.

They were treated to a full measure of Epiphany hospitality. In addition to the opportunity to enjoy and purchase original African art, festival patrons were offered free bottled water, iced tea and bags of homemade cookies from the kitchens of Gladys Spencer, Janet Baer and Cathy Bowden.

Church historian Janet Rees welcomed visitors to the air-conditioned sanctuary and made available information about Epiphany's past, its 19th century architecture and current programs as well as facts about the Episcopal denomination.

The performing arts also were underway in the sanctuary where Epiphany organists Sharon McCall, Helen Morris and Sam Zook entertained Art Affair patrons with music from Bach to Broadway.

The African project was planned by Jim Boian, administrative assistant to

Rev. Timothy West, missionary, Northern Miami Valley Episcopal Cluster, Dawn Ivy, LuAnn Channell, Ardrith Mast, Emily Simpson and Sally Johnson.

They designed, set up and staffed the exhibit, tapping personal, church and community resources for props, signage and supplies: tent, tubs and tables, banners and bags, handouts and hardware.

In addition, volunteers Jack Ivy, Heather Angus, Becky West, Meredith McGill and Ed Hardin greeted guests and helped staff the exhibit.

West was on duty all day, too, lending a hand where needed, greeting visitors, encouraging volunteers and providing a pizza lunch for the workers. He was pleased with the effort and the outcome. "It's our most successful outreach in years," he said.

"In addition to the more than \$1,000 that was raised for African ministries, we raised the visibility of our parish and let everyone know that, at Epiphany, there are people who are willing to sacrifice on behalf of others.

"Visitors were impressed by our generous spirit," West said. "When I saw how we welcomed each one, how we focused on each person, I knew that the King of Love himself was definitely at work that day. I look forward to new opportunities to bring Jesus' saving love into sharper focus for our community."

Lay Theologian: Letting go

When I was nine, my family drove west across Kansas, out to visit my mother's family near Denver. On one of our day trips with my grandparents, we went to Estes Park in the Rocky Mountains. There at a tourist picnic area were dozens of chipmunks accustomed to being fed by the visitors. They were so accustomed, in fact, that they would eat right out of your hand.

I found this very exciting. With some persistence, I caught one in my hands. My grandfather happened to have a wire cage in his trunk, and I got to keep the chipmunk!

Before returning to Arkansas, we drove to Colorado Springs to visit my mother's aunt. My chipmunk stayed in the car when we went in. When we returned to leave, we discovered my chipmunk dead, from the summer heat trapped in our closed car.

I was devastated. I sulked most of the two-day drive back. Tame as it had seemed, though, eating out of my hand, it would never really have been a pet. I could cage it, but I could never have domesticated it. Better to have let it go.

When Caldwell was little, he showed interest in drawing and painting. I encouraged him. I saved all his paintings for the day he might like to have them, to see his earliest development as an artist. Caldwell resisted, but I continued to snatch up and store his work. I would protect him from his carelessness. And then one day he simply quit. If I was going to refuse to let his paintings be his, he was just not painting.

DR. DON REED



At first I didn't realize how serious he was. But soon it was clear what I had done. I'd tried to manage his explorations in a way that made them mine rather than his. I should instead have kept the painting materials flowing, and the encouragement, and let his art be his. But I hadn't.

During senior high camp at Procter this year, where

Slocumb was a counselor and Caldwell was in his final year as a camper, Charlotte and I had an introduction to the empty nest. By the end of the week, I was remembering the good times before we had children, in our early bonding years, talking together about our lives and the future, walking to the frozen yogurt store after dinner – not playing mind games with our two sons trying to trick them into revealing bits of their lives to us, which they have been protecting for some time.

Then one weekend in mid-July, when the guys were at Procter working on set-up for outdoor adventure camp, and Charlotte was at an altar guild luncheon, something strange happened. It hit me. And I came undone. I wept for about an hour, catching my breath occasionally, wiping my eyes and nose.

I walked around the house looking at their photos from various stages in their lives. I re-watched the PowerPoint

slideshows I had made for their graduation parties, with pictures from their births on. And, indulging a passion Caldwell and I share, I went on a major fresh blueberry binge.

In third grade, Caldwell began piano, from his own interest. Before long, he was composing at the keyboard. As an early adolescent, he learned to write his compositions in musical notation. We urged him to keep writing, to get all his compositions recorded. I was going to save them for posterity, to show him one day! And I would have, but for the memory of his paintings, there on the mental ledger of my failures as a father.

Even today his compositions are not all written down, which bothers me. But they are his. And they are so hopeful. They also keep changing. A new shift of mood complicates an earlier melody, and a formerly cliché ending becomes a tentative and delightfully open final phrase.

In a very few days, we'll help him move away to college. I wonder whether I can keep my composure, as the anxiety and pride and hardwired, parent-protective instinct flood into all the feelings I'll try to control.

What will be my parting fatherly advice? How will I sum it all up, to say just the right thing so that his first quarter goes well?

Contrary to all my instincts, perhaps I should just let go.

Don Collins Reed is a member of Christ Church, Springfield, and is professor of philosophy at Wittenberg University. His e-mail address is dreed@wittenberg.edu.

Perspective | A view of spirituality and practice of abundance

While reading my July issue of the *Interchange*, I was struck with the phrase “the spirituality and practice of abundance” found in an article about the Mountain Grace V event planned to take place at Good Shepherd, Athens. My day job and my passion is promoting and supporting breastfeeding through the Women, Infants and Children (WIC) Supplemental Nutrition Program.

I started thinking about the above phrase as a wonderful example of the spirituality and the practice of God's abundance through breastfeeding. In this country, mother's milk is the most underutilized food source freely given to us by our Maker. The composition of human milk contains exactly what human infants need to grow normally. The marvelous mechanism of how the human body produces milk is a perfect example of “ask and you shall receive.” As long as milk is removed regularly (asked for) from the lactating breast by the baby or breast pump, milk will continue to be made (received). What other system do you know of that provides so freely for our needs? What other human activity can so spiritually bond a mother and baby? What other system can guarantee that the newborn has a safe food source even in time of disaster?

However, Ohio ranks near the bottom at 44th in the nation in breastfeeding initiation and the Appalachian region of Ohio ranks lowest in the state. Why is this? Why do our Appalachian

mothers and their families choose not to breast-feed? Well, I have been puzzling over this question.

I call East Tennessee home. I started working in the WIC program in East Tennessee. I have come to admire and respect the resilience, family loyalty and yes, even the stubbornness of the Appalachian people. However, these very strong traits that hold families together also place a barrier to choosing health practices different from what has always been done in the past. It will take a cultural shift and the support of all community partners, including churches, to reverse the trend of using expensive, artificial baby milk in place of mother's own perfect milk.

Some of you may be saying, “I was raised on formula milk, and I'm OK.” Well, so was I, but I am convinced that unless there is an overwhelming reason, that all human infants should receive human milk. I believe our nation could save billions of healthcare dollars if more babies were raised on human milk.

Governor Strickland proclaimed August Breastfeeding Awareness Month in Ohio. The theme was Mother Support: Going for the Gold. Please do all you can to encourage mothers and their families to choose breastfeeding

Ann Twiggs is a member of St. Stephen's, Columbus. She works with the Women, Infants and Children (WIC) Supplemental Nutrition Program. Contact her at atwiggs@sbcglobal.net.

MOUNTAIN GRACE V

Members from at least six dioceses are expected to participate in this year's Mountain Grace conference on the life and witness of Episcopalians in Appalachia. Being Church/Being Appalachian is this year's theme, transcending the stereotype of the Episcopal Church as alien to Appalachian culture.

Good Shepherd, Athens, will host Mountain Grace V in the heart of a rural and coal mining region where Christians are combining spirituality, environmental science and innovative economics to move from poverty to abundance.

An optional banquet on Friday night extends the fun, making Mountain Grace even more of a family reunion. Participants also will have the chance to see an exhibit of art quilts at Athens' famous Dairy Barn gallery.

The conference includes workshops on sustainable community development, environmental advocacy and Appalachian music. The fee for Saturday's events, meal and workshop is \$35. The total cost for Friday banquet plus Saturday sessions is \$70, not including lodging. Scholarships are available for Saturday conference fees by request to the Episcopal Community Services Foundation (ECSF). Information: Contact Ariel Miller at ecsfsouthernohio.org.

Anderson: 'Take the authority of your ministry seriously'

CONTINUED FROM PAGE 1

says that the ministers of the church are lay persons, bishops, priests and deacons – in that order. And so we are called by God to do the work we are given.”

Make voices heard

Part of that work is to believe in the power of people in all orders of the church to make a difference, said Anderson. She urged the group of 30 youth and adults gathered at St. Stephen's, Columbus, to express their opinions, to make their voices heard within the church and in their communities.

“Take the authority of your ministry seriously,” she said. “Insist that other people take you seriously as well.”

Too often, she said, “We give our authority away.” Anderson urged the group to dismiss the preconceived, triangle model of ministry, with the bishop at the top and the lay people at the bottom. In reality, she said, ministry is a circle, and lay people should look to clergy and bishops to help – not tell – laity how to discern gifts and carry out ministry.

“To be a lay person does not mean you need to do only ministry in the church,” she said. “Use your primary vocation – living for God – to ground you in your life and in your secondary vocation.” Recognizing others’ gifts and affirming their ministry is “the perfect example of what it means to be a lay person.”

Remember that most of the acts of



Bonnie Anderson, president of the House of Deputies, preaches at Christ Church Cathedral about the journey toward truth and the importance of building relationships. Photo by: www.wangnews.net

Christ were performed within the context of a community, said Anderson.

“We are called to recognize gifts and affirm gifts,” she said. And “we must make decisions and choices every day how to do this.”

Build relationships

Part of the responsibility of living in community is building relationships. That may

mean connecting with someone who has a different set of beliefs or cultural standards. That may mean, as the Gospel reading for Sunday suggested, that the pursuit of truth is not about the end product of defining truth but about the journey together.

“Does one person, like the Archbishop of Canterbury, for instance, have a ‘corner on the truth market?’” asked Anderson in her sermon. “Has one particular group

been given the gift of pure truth and the rest of us just can’t hear it?”

“I don’t think so. Right now the how of coming to the truth is as important as getting to the truth. Right now, the way in which the Anglican Communion goes about the search for the elusive truth is as important as the truth itself.”

Through relationships characterized by intimacy and vulnerability, “we come to know the truth,” said Anderson. The relationships between bishops that were forged and fostered at the Lambeth Conference are an important beginning to this journey for truth. But laity, priests and deacons all must be a part of building relationships and making connections so that the truth of Christ can be made known to the world.

Anderson challenged each group to live into the baptismal covenant.

“Find out about your baptism,” she told the youth on Friday evening. “Who was there? What it was like? Find the baptismal certificate, frame it and hang it on your wall.

“Use it to remember who (you) belong to,” she said.

“Listen to yourself, trust your insights,” Anderson added. “Your primary job is to represent Christ in this world.”

And her last challenge: “Pray to see the work of God in everything.”

Julie Murray, Greear Frischmuth and Marjorie Fox contributed to this report.

Resources | Diocesan formation events

Treasurers' Workshop: spirituality, policies, resources

If you serve as a treasurer or finance committee member in your congregation, you're invited to the diocese's free workshop on the vital ministry of financial administration. Held on Oct. 4, the day will include:

- Bible study led by Bishop Thomas E. Breidenthal and the Rev. Canon Karl Ruttan
- fiduciary responsibilities and good governance at the congregational level
- breakout sessions to address practical issues germane to different sizes of congregations
- valuable sources of funding and technical assistance from the diocese and The Episcopal Church.

“This conference is a response to the call for transparency, leadership and connection – TLC – that Bishop Breidenthal has named as key themes in the spiritual life of this diocese,” says Diocesan Treasurer John Harris. Shared Bible study and discussion of technical aspects of the work underline the vital importance of the financial leadership of lay parishioners.

Chet Cavaliere, finance chair of the Standing Committee, Finance Officer Chris Stires and Harris will lead the discussions.

Breakout sessions will provide people from congregations of comparable size the opportunity to compare notes – building connection - and focus on specific issues germane to that type of congregation. For example, smaller churches tend to have an entirely volunteer-run financial administration, while larger churches often have paid financial staff.

Harris and Stires have been researching resources that can significantly aid congregations. Participants will get a handout full of useful leads and will have the chance to ask questions. These range from funding sources to affordable professional services such as fundraising or managing congregational endowments. The packet also will clarify standards on clergy and lay compensation. (Harris and Stires are working on ways our congregations can provide fair benefits to both at an affordable cost). The resource packet also includes information on Total Ministry, which is a process for raising up and equipping lay and clergy leadership teams for the local congregation.

Please sign up early, as space is limited! You can register on the diocesan website, episcopal-dso.org or by calling 513.421.0311 and asking for Heather Windle.

Worship leader training

A workshop will be held for Worship Leader Training on Oct. 25 from 9:30 a.m. to 4 pm at Procter Camp & Conference Center. This workshop will provide instruction in the preparation and leadership of the prayer book's offices of Morning and Evening Prayer. It also will offer teaching on the prayer book in general and its various liturgies. The role of clergy and laity in these services will be discussed. Guidance will be given on how to prepare liturgies for visiting clergy. An instructed Eucharist also will be included.

This training is required for all persons who seek licensing as Worship Leader in their congregation. The Worship Leader license allows a person to be the officiant at Morning and Evening Prayer when it is used as a principle Sunday service or for other feast days. It also allows a person to prepare for liturgies for visiting clergy in congregations where there is no regular priest available. This license is not required for lectors (persons who read lessons in worship) or leaders of Morning and Evening Prayer held on weekday services. Instruction for these ministries is to be done in the local congregation.

Licenses that are currently issued for Worship Leaders are valid until Advent of 2009. Persons licensed after that date will be required to participate in this one-day training session and be nominated by their priest. Additional training sessions will be offered each fall for those seeking licensing. Register online at the diocesan website. For more information, call Kay Sturm at the Anglican Academy at 800.582.1712. Cost for the training is \$10, which includes lunch.

Total Ministry Workshop

The Rt. Rev. Todd Ousley, bishop of Eastern Michigan, will lead discussion of Total Ministry at the Procter Camp & Conference Center Oct. 10-11. Total Ministry is a new paradigm of looking at the ministry of all members of a congregation -- lay and ordained. It calls for the discernment of ministry gifts within a congregation by the congregation. The meeting on Friday evening, Oct. 10, will be with staff and members of the Commission on Congregational Life. On Saturday, Oct. 11, from 10 a.m. to 2 p.m., Bishop Ousley will hold a public presentation for all of the diocese about Total Ministry.

There is no cost to attend the Saturday workshop, but pre-registration is required to obtain an accurate lunch count. Register online or by contacting Pat Haug at 800.582.1712 or pat_haug@episcopal-dso.org.