

Searching for a Missioner for the Eastern Region



**Diocese of
Northern Michigan**

The Diocese of Northern Michigan is engaged in a dynamic process of ministry development. Individuals, congregations, regions, and the diocese as a whole are discovering, developing and celebrating gifts and ministries previously unrecognized or under utilized. We seek to call a Ministry Developer who understands and embraces shared leadership.

An Overview of the Diocese

The Diocese of Northern Michigan has been at the forefront of ministry development, attracting the attention of many from throughout the Anglican Communion. We are a rural diocese of twenty-seven congregations in the beautiful Upper Peninsula of Michigan. Four persons serve in stipended positions (three Ministry Developers and the Bishop/Ministry Developer). Ministry Developers are called and compensated by the regions from funds generated by congregational apportionment and diocesan support. One hundred fifty-seven members of congregational Ministry Support Teams, including ninety-five in various unordained roles and responsibilities, thirty-three local deacons and twenty-nine local priests serve in congregations to support the ministry of all the baptized. Our diocese is organized into four regions; Eastern, North Central, South Central, and Western. Each region is composed of congregations of various sizes and configurations and differing levels of involvement in regional ministry development.

There are a number of social issues we face in the Upper Peninsula; for example, high unemployment, poverty, substance abuse, and domestic violence. The congregations of the Eastern Region work closely with tri-county social service agencies in addressing these many needs.

Eastern Region

The Eastern Region of the Diocese is made up of eight congregations located in three counties. Three of the eight congregations are open seasonally. All the congregations are committed to supporting the baptismal ministry of their members. The Ministry Developer we seek will live and work primarily with us in our commitment to supporting Baptismal Ministry.

We are excited about the possibilities and opportunities a new Ministry Developer will bring. Although we are separated geographically, we value our close relationships. We share ideas, discuss issues, and develop closer relationships with others involved in Mutual Ministry.

Our Strengths

- Commitment to Ministry of the Baptized
- Interest in lifelong faith formation and education
- Active participants
- Shared leadership is the norm
- Inclusive
- Ability to disagree without being disagreeable
- Strong ecumenical relationships
- Community involvement of individuals
- Tenacious – finding ways to “make it work”
- Optimistic

Our Challenges

- Aging populations
- Smaller winter attendance
- Potential “burn-out” of active members
- Stewardship of money
- Opportunities for education
- Geographic isolation
- Growth

More About the Congregations

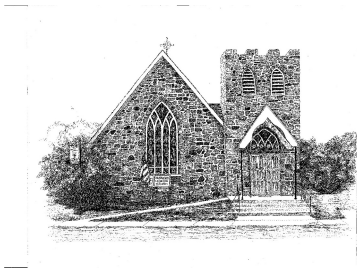
St. Jude's, Curtis

St. Jude's Church in Curtis is a summertime congregation with regular Sunday services scheduled in June, July, August. The chapel welcomes vacationers and other visitors of all ages and backgrounds in the greater Manistique Lakes area as well as permanent residents, both Episcopalians and those of other faiths. Each summer we have more walk-ins responding to our prominent sign "Don't take a vacation from God, all are welcome." To keep in touch we publish a newsletter mailed to members and guests.



St. Jude's offers a rustic yet friendly and intimate place of worship, conveniently located for people in the Manistique Lakes area in the unique waterfront village of Curtis. This chapel provides full liturgical worship services, both Morning Prayer and Holy Eucharist, with a priest presiding at the Eucharist. Services are informal, intimate, and highly motivational. Every Sunday presents a new interpretation, energy and opportunity for one-to-one counsel. Although without a full-time rector, we are extremely fortunate to have the services of visiting clergy from outside our local area. This provides a diversity of preaching styles, viewpoints and interpretations of scripture.

St. Jude's primary goal is to continue to provide opportunities of meaningful worship to Episcopalians and all others throughout the summer months. We hope to grow, and are eager to attract younger people and young families to our congregation. We could benefit by publishing our schedule and mailing it to members and visitors. We need to challenge ourselves to reach out, become involved and support our community as practical Christians through projects and publicity to let people know who we are. To this end we continue every other year with a yard sale which is eagerly anticipated by the community. Proceeds go to a local cause one year and the next year for chapel maintenance.



SAINT STEPHEN'S EPISCOPAL CHURCH

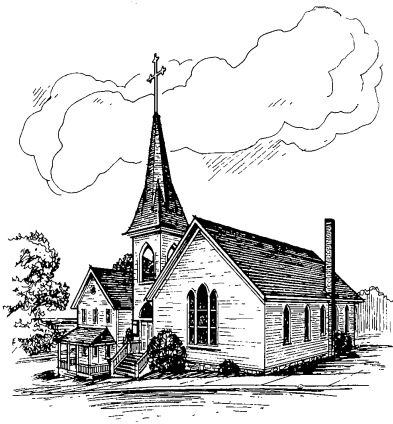
St. Stephen's Church in DeTour Village serves the communities of DeTour Village, Cedarville and Drummond Island. These are small but busy communities and are predominantly identified by the waters of the Great Lakes and by the summer homes and cabins that abound. Because of this, the St. Stephen's congregation is made up of two rather distinct groups. One consists of those who attend and support the church throughout the year and the other, those only in the summer months. The faithfulness of the permanent group keeps the church open during the winter months. Sunday attendance in the winter averages about seven a service. In the summer, average attendance is about twenty-five. Sunday worship is led by a missionary or diocesan clergy, by lay people, or one of several clergy retired in the area.

There is a good feeling of community within the congregation. We have two meetings a year where we plan for our life together, one in early June and the other in September. In addition to these two meetings and to strengthen our relationships with each other, we try to have one home communion/dinner a month during the summer months and many of us eat together after church services on Sunday at a local restaurant.

During the past several years, we have worked on maintaining and improving the church building and recently did a complete tear-off and roof replacement.

We believe we are a part of the diocesan family and are thankful for the support that helps us function as an Episcopal Church. Our hope for growth lies in maintaining year-round contact with those who attend services at St. Stephen's and by increasing our visibility in the Cedarville/Les Cheneaux area and on Drummond Island. We have discussed the need for a ministry outreach to help us do the work that Christ calls us to do and to also help us be better known in our communities. We could use guidance in discovering what this outreach might be.

Our hope is that we may find a Priest who would enjoy being an active member of our church, even if the amount of physical time spent with us would be part-time. We would hope for the Priest's support of our own individual ministries, as well as our support for pastoral duties to be performed by the Priest. The duties we would want the Priest to be a part of includes the Eucharist, marriages, funerals, and baptisms. We would also hope that a Priest would become a part of our home communion/summer potlucks. On a twelve month schedule, we would like a Priest to be an integral part of a Communion service one Sunday a month. St. Stephen's bottom line needs of a Missioner, in addition to pastoral care, are six Sunday services, including Easter and a Christmas service.



Trinity Episcopal Church

the future.

Even though we are few in number, we are able to carry out many responsibilities that enable us to keep our doors open year-round. We hope a Priest would support us in our various duties and share knowledge to guide us into

**Box 472
Mackinac Island, Michigan 49757
Phone 906-847-3798**

Most visitors to Trinity Episcopal Church, Mackinac Island, come during the six month period from April 1 to November 1. The first thing they are aware of is a full sacramental, traditional Episcopal service on Sunday morning in an historic building that has housed Episcopal Congregations since the early days of Fort Mackinac. A visit today reveals a congregation that expresses its warmth and fellowship through greeters, a welcoming eucharistic table, an after-service coffee hour and frequent potluck suppers. Trinity is a congregation that provides joy, inspiration and a variety of worship opportunities. Sunday morning announcements detail the life of a congregation that is involved in prayer, Bible study and outreach to the community.

For many years Trinity Church was the only year-round Protestant church on the Island. This has resulted in a rather unique congregation. The year-round group is made up of individuals from divergent religious backgrounds, and this is augmented by summer residents and visitors also from many other religious denominations. During the winter season there are 6-15 worshipers, as compared to 40-60 in the summer. Despite the fluidity of the congregation, there is a consistency and continuity provided by a strong year-round core group who possess diverse leadership qualities and a depth of spirituality.

A large measure of Trinity's strength lies in her diversity. This brings a wide perspective to problem solving. There is strength when people of great difference struggle with issues of Christian ministry and find consensus through the Word and Sacraments. The isolation of Mackinac Island requires a working together for the common good with perhaps more urgency than may be found elsewhere. There is a real push for inclusiveness. Our vision for the future includes continued spiritual growth, along with an increased sense of community. We would wish for an on-going educational program in the traditions of the Anglican

communion, including liturgics. This could add to the feeling of community within the group and make sense of the service for those who have no Episcopal background. We would like to see a continued strong outreach through a summer Sunday evening service and refreshments for people who come for summer employment and also through our winter movie nights, potluck suppers and study groups.

All Saints, Newberry

All Saints has been actively engaged in Mutual Ministry since the 1990's with the first covenant group commissioning and ordination in 1997. The second generation commissioning and ordination was in 2002. The discernment process began for the third generation in 2005 with one person becoming a postulant in 2006. With the death of Bishop Kelsey in 2007 and the loss of the ministry developer the following year the covenant group dissolved.



Our membership has dwindled over the years primarily due to the inevitable effects of old age along with some moving elsewhere. About one-half of the congregation are senior citizens. The number of winter “snow birde” had increased resulting in an attendance of about eight to ten. During the winter, we have Morning Prayer twice and Holy Eucharist twice each month. In the summer, with the return of the snow birds and a few summer residents and visitor, attendance goes up to fifteen to eighteen. We have Holy Eucharist more frequently in the summer as our retired priest returns and we have another retired priest who summers in the area.

Our major outreach project is the Samaritan House, the former rectory, which temporarily houses families who need housing due to loss of home by fire or who have no where to live. We receive funding for the Samaritan House from the Savation Army.

We feel our strengths are:

- our inclusive church family
- we can disagree without being disagreeable
- our facilities are well maintained and inviting
- the congregation is motivate to prvide resources to meet our needs

We would like to:

- see growth in ourselves
- see growth in our congregation
- be known as an inviting, welcoming church to all
- strengthen our relationships with the diocese and within the region
- explore outreach opportunities in our community given our limited resources

Our expectations of the Ministry Developer:

- can provide or guide us to resources we need for spiritual growth
- can encourage and draw out the best in us in our personal spiritual lives
- can help us to be creative in our liturgies and worship
- can help us identify those with special gifts and encourage their development
- be a good listener and reflector

St. Matthias Episcopal Church Pickford

February 1, 2011



St. Matthias Episcopal Church was built in the late 1920's in a rural community that was a farming area in the town of Fairview. The church was built with the center of the church being built on the property lines. The logs were donated by lumber company and the church was built with donated labor in true pioneer spirit. The church was originally called Maltas Memorial Church in memory of the Rev. William Maltas who first ministered at the church as well as traveling to various churches ministering much as is done now. When small post offices were closed the address became Pickford.

The members of St. Matthias still believe in that same pioneer spirit of helping friends and neighbors in need. We come to church from as far as thirty miles or more away; therefore finding evening meeting hard to schedule. We have grown maybe not in large numbers, but have gained some new people. We average about 12 people per Sunday. We are a very special and unique group who want to keep our church active and afloat, and work very hard to do that.

We would hope a Ministry Developer could spend time with us after service during our coffee hour to get to know us. In the past, the Ministry Developer had the service and would rush off to get to St. Stephen's and DeTour Village. We want a Ministry Developer who would be local enough to perform home and hospital visits, marriages, funerals, baptisms, Bible Study, and be involved in our communities. We would want him/her to support and advise us on all we do in the church, and help us grow as Christians. We want a Ministry Developer and spouse that wants to be here with us; not a stopping place waiting for a higher paying position somewhere else or almost ready to retire. We would hope we could have communion at least monthly.

As a group and as individuals we do outreach to various organizations volunteering our time and talents. We use our Birthday Bank fund to help other help-based organizations.

Our buildings are well kept up, and in excellent repair.

A HISTORY OF THE EPISCOPAL CHURCH OF THE TRANSFIGURATION

Pointe aux Pins, Michigan
1905-2005



The development of an Episcopal church presence on Bois Blanc Island began in the waning years of the 19th century. Soon after Rev. William Bulkley arrived in Cheboygan in 1889, while establishing mission churches in Northern Michigan, he came to the island with his college classmate Rev. Paul Ziegler. The first service in Transfiguration's history and the first marriage ceremony were held September 10, 1890. By 1893 regular Sunday services occurred at the Pines Hotel and its Recreation or Columbian Hall. In 1901 the mission progressed to a groundbreaking ceremony for a church to be constructed on the lot next to the Hall. Dr. C. J. Thacher, cottager in the Pines, gave the address.

During the 1903-05 years of construction, by Wilfred Fox and crew of Cheboygan, the nascent church's life appeared as numbers and names in Paul Ziegler's diaries and the *Cheboygan Democrat*. One diary entry reports, "Ten people at Sunday School this a.m., collection \$1.10. Sunday evening service attendance 24, collection \$3.00." Ziegler also wrote that all the initial Sunday School officers were members of his and Bulkley's families. News items mention that the rehearsals of "Professor Thompson, of Toledo," who "trains choirs," were "almost as popular ...as dancing." Throughout the 1904-05 summer seasons, as construction proms, the *Democrat* tracked the "long expected chapel windows" being created by Friedrich & Wolfram in Detroit: "Some have arrived" and "the building...will soon-lose its barnlike appearance" (August 1904). "Wilfred Fox is still busy on the new church" (September 1904). "The remaining windows ...are on the way..." to "...the only exclusively summer church in the [Episcopal] Diocese of Michigan." (1905).

And it happened: 100 years ago today, the Church of the Transfiguration officially opened for services conducted by the Reverends Bulkley and Ziegler on its namesake Holy Day. The *Democrat* reported, "...Holy Communion, Sunday School, morning song, three baptisms and evening song with a Sermon by Rev. Mr. Wylie of Iowa City made a gala day."

The line of Transfiguration's ministerial leader begins simply and grows complex. The Church Register notes that W.H. Bulkley as "minister" served from 1890-1918 and as "acting minister" thereon until his death in 1932. Other records show that Paul Ziegler and W. H. Poole officiated as "assisting ministers"(whenever Bulkley, "the Missionary of the North," was visiting his other charges). W.W. Wilson was the "assisting minister and technically rector" throughout those last 14 years of Bulkley's tenure. From 1932-1937 Paul's son, Winfred, was designated "officiating minister" (before becoming the fourth Bishop of Wyoming). Meanwhile another Ziegler son Carl is titled "rector" from 1932-50 and as "summer minister" (for pension purposes) through 1967. The direct line of Zieglers is evident today in the person of Pines resident and former senior warden Edward Sandell, his daughters and grandchildren.

Beginning simply, names and backgrounds of serving ministers multiply. During much of its history, special events clergy (for baptisms, weddings, funerals, etc.) and more recently summer vicars have brought with them a variety of perspectives, training, and careers. Presbyterian and Baptist ministers are noted in the 'ster. Since the 1970's, numbers of vicars have been called for one- to four-week residencies (and often revisited subsequent year). A minister may have come to the Island in retirement, "on vacation" as a seminarian, seminary professor, or administrator, as a missionary, missionary, or canon; as a cathedral dean or bishop. Most have come from Midwest locations but also from other regions and countries.

Whatever the length of tenure or the type of training of its ministers, and likewise the church going history of the congregations, Transfiguration's purpose has been consistent: to build, maintain, and use wisely a suitable structure that serves (as the Book of Common Prayer proposes for itself) "every sincere Christian-without prejudice or prepossessions."

Besides the original builders, window fabricators, and the line of clergy, many others have contributed funds, structures, furnishings, skills, and time-more than can be listed in this overview. Endowments appear early in church records and are in place today (with special contributions of the Hoover Family), helping to improve, maintain, and sustain Transfiguration. Early parishioners supplied the stained glass side windows; today's parishioners support skillful restoration by the West End's Phyllis Brown The Rose Window above the entrance was designed and the center portrait painted by Eustace Ziegler (another of Paul's sons); bringing it ass the lake and inserting it "taxed the efforts of everyone" in 1906. A 1913 news clipping kept in the Register reported the parish had "\$200 in hand" to purchase a bell and erect a tower. Other information is elusive, currently, except for an undated handwritten note: "Purchased from a French R. C. congregation on mainland. The bell now in use," signed Dorothy Bulkley.

Some early gifts to the church arrived from other congregations. A lectern built by soldiers from the fort came from Mackinac Island's Trinity Church, which also later donated its gas lamps when that island gained electricity. An altar from Lexington, Michigan's Church of the Good Shepherd, a chancel bracket from St. James, Cheboygan; other furnishings from Ishpeming, Michigan, and Morgan Park, Illinois made their appearances early. Secular donors were Philadelphia's Church Periodical Club (Bible) and the Elgin Watch Factory, Chicago (metal for candle holders). The history of the window above the altar is also elusive. The Register briefly notes it as (a donation?) from the Mariner's Church of Detroit, a parish served by Paul Ziegler. Other sources are sure it was made from bottoms of bottles collect from a tavern (in the Upper Peninsula or Cheboygan or downstate), thus its "bottle window" name. In 1906, pews, "stately pews instead of chairs" arrived; the pews' origins seemed unimportant to - W.H. Bulkley (in a 1911 article). Their arrival allowed Transfiguration to turn a favor by passing the chairs on down the road to "the little mission of St. Savior" at the Walker's Point Lifesaving Station, also served by Pines ministers who walked or boated to this charge. These same missionaries as reported in 1913 also began Sunday activities at the Sand Bay mill camp, where (presumably without prejudice or prepossessions) they served "a Full blooded Indian Girl, n. Georgia Mountaineers, interesting young people, earnest Methodist workers."

Individuals' generosity also began early and continues today, usually commemorating loved ones; prayer books, hymnals, altar furnishings and hangings, communion service sets, more (electric) lights, kneeling pads, vestments, and more; all demonstrate the personal involvement and devotion of congregation members.

The church's second half-century has required replacing and adding to the efforts and contributions of earlier congregations. The current altar, lectern, and pulpit were designed by Shirley Owens and constructed by Luke Gibbons from island wood at the bequest of the Morrison and Hoover families. The old pump organ was electrified in 1970 and memorialized Shirley Morgan Poole, the church's first regular organist. The present organ was installed in 2003, acquired by funds from the once active Women's Guild and from Miriam Hoover and Michael Leppen to commemorate the Guild, and Island musicians George Arson and Walter Lynn. (Other organists included Bunker Clark, Melissa MeLaury, Greg Peccon, Jean Westcott; and Howard Ziegler, with Marje Williams serving since the late 1980s.)

Structural elements have histories too. The first steeple, designed by Chicago architects in 1936, was donated by Mrs. Frank Hoover in memory of her husband. Deteriorating irreversibly, it was replaced by a copper version in 2000, erected by Pines resident Richard Card's Port Huron Company. Two other highly visible additions developed in the 1960's. One complex set was necessary to keep Transfiguration standing, the much earlier installation of interior turnbuckles proving insufficient. Gene Babcock and the wish necessarily had to be creative engineers with materials both affordable and attainable. Hence, outside in addition to cables extending from the back of the church into the woods, are the flying X buttresses. Inside are long 2x10's at the level of the eaves, and panels of stress-managing plywood in a zigzag ceiling support system and in the diagonal design covering front and back walls. Unorthodox? The church is still upright and beautiful. An earthly transfiguration.

The second complex addition required making better use of the roadside lot for both community and parish purposes. Columbian Hall was long gone, perhaps because both parish lots were essentially swampland. Thus, truckloads of local gravel had to be hauled in and shoveled (by Mike White, Sr., Victor Babcock et al.) under Gene Babcock's supervision. Raising the ground level under the church became more necessary also. Local laborers had to lie on their sides to sling the gravel in a very trying ritual. By 1967, nevertheless, the community/parish structure, designed by Shirley Owens and constructed by Gene Babcock and his local crew, was ready for use. It commemorates H. Earl Hoover and contains many elements dedicated to others listed on a plaque inside, in the tradition of the Island and parish.

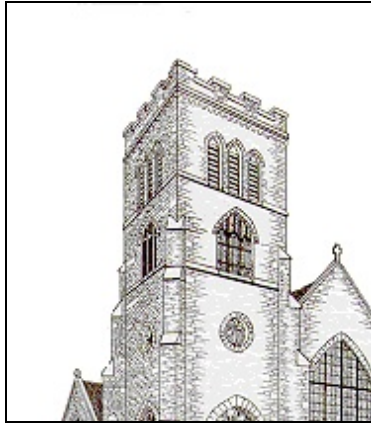
During the past five years, the vestry, with the devoted leadership of Donald Card and Miriam Hoover, and with the skills of RA. Card Construction, Inc., the vestry has Prepared the Vicarage, Community Building, and Transfiguration for the beginning of a second century. Landscaping, siding; all windows but the gable windows, steeple, walkways, ramps, plumbing, floors, and pews have been refurbished, renovated, or recently installed. The parish now has the opportunity to be watchful of its setting, rather than straining to catch up to all needs at once. A building, however, is merely a building. People and purpose must be the focus.

As O.T. Corson reminded his listeners during the church's twentieth anniversary celebration in August 1925:

In this church, all who revere God and are enlisted in the Master's Service, regardless of denomination [must] always find a cordial welcome.

PARISH PROFILE – 2011

ST. JAMES' EPISCOPAL CHURCH 533 Bingham Avenue



Sault Ste. Marie, MI 49783
906-632-2451 FAX 906-632-1553
Email: stjames@sbcglobal.net
Website: www.stjamesaultmi.com

Sault Ste. Marie and Community

Sault Ste. Marie is located on the St. Mary's River between Lake Superior and Lakes Michigan and Huron. Sault Ste. Marie has been a settlement for over 300 years. This city of over 15,000 people is located at the terminus of I-75, on the Canadian border, in the beautiful Upper Peninsula of Michigan. The International Bridge over the St. Mary's rapids and lock system connects Sault Ste. Marie, Michigan (commonly known as the "Soo") to Sault Ste. Marie, Ontario, Canada, a larger community of approximately 80,000 people.

There are 30 churches in the Sault representing many denominations. In addition, there are four small Episcopal churches within one hour of the Sault area. The Cathedral and Synod office for the neighboring Canadian Diocese of Algoma along with four other Anglican churches are also located across the river in Sault Ste. Marie, Ontario.

The Sault area school system consists of seven elementary schools, two middle schools and a high school (plus an “alternative” high school). The Skill Center for vocational training at Sault Area High School has been highly acclaimed and the recipient of numerous awards.

Lake Superior State University’s 115 acre campus overlooks Sault Ste. Marie, the St. Mary’s River, and the famous Soo Locks. LSSU’s James Norris Physical Education Center is a modern facility open to the public for swimming, tennis, racquet ball, weight training, and ice skating. The facility is also the home of the “Lakers,” NCAA hockey champions. The University provides numerous opportunities for cultural development. Included in its curriculum are two Masters, 64 Bachelors degree and 21 Associates degree programs. LSSU is also home to a 674 seat state-of-the-art Fine Arts Center which opened in 2005. This facility is available on a per event fee basis to many area organizations which might not otherwise be able to accommodate a large number of people. It includes classrooms, study space, orchestra and dance recital space as well as graphics and 3-D art studios.

The Bay Mills Indian Community also has an accredited community college which offers a number of degree programs in specialties which are culturally and demographically relevant.

The Sault area also offers a variety of fine arts and cultural opportunities. Several performing choirs gather and practice regularly. The Sault Symphony Orchestra calls Sault Ste. Marie, Ontario home; however musicians from the wider geographic area offer their talents in many venues on both sides of the border. In addition, the Sault Theatre Arts Resource Studios (STARS) offers classes in music, dance, and fine arts. The Chippewa Theatre Guild is also active in our community. Productions are offered on a regular basis, and open auditions invite community members, young and old, to participate.

Major employers in the area are Lake Superior State University, The Sault Tribe of Chippewa Indians, U.S. Army Corps of Engineers, U.S. Coast Guard, Michigan Department of Corrections, The Department of Homeland Security, U.S. Postal Service, U.S. Customs and Border Protection Agency, War Memorial Hospital, U.S. Weather Bureau and State of Michigan Department of Natural Resources. Tourism is a main economic thrust as the natural beauty of the area and the famous Soo Locks continue to attract numerous visitors. Several state, national, and provincial parks (Canada) are all within a 100 mile radius. Our community is also home to a number of creative people. Many artists, quilters, photographers, spinners, and musicians enrich our community with their talents.

Opportunities abound for the out-of-doors enthusiast in the Sault and surrounding area. Fishing, hunting, boating, swimming, hiking, snowmobiling, snowshoeing, and skiing are but some of the recreational activities available. The State of Michigan Department of Natural Resources manages the Algonquin Cross Country Ski Trail. During the snow season a portion of this trail is lighted for evening skiing. This popular facility is a short drive from the downtown area of

the Sault and is available for year round use. The City of Sault Ste. Marie Parks and Recreation Department operates The Seal Recreation Area which features some excellent tubing runs along with sledding, snowboarding, and downhill ski runs. A cross country ski trail is also available.

There are three public boat launches, three marinas, and several public parks, one of which has a nice beach, playground, campground, and picnic area where visitors and residents alike can watch the freighters pass by as they head into Lake Superior or into the Soo Locks.

History of St. James' Episcopal Church

The Episcopal Church had its beginnings in the Sault area in 1832 when a mission was established. A few years later all missions were discontinued and there was no Episcopal service in the area for about forty years.

In 1880, the Rt. Rev. S. S. Harris, Bishop of Michigan, visited the Sault area and arranged for the first service to be held in the school rooms at Fort Brady.

Later that summer a permanent mission was organized. A new building opened on Christmas Day in 1881. It was the barest of structures and was built on property near the present location of War Memorial Hospital.

The congregation soon outgrew its original church building and the construction of the present building was begun. Stone from the power canal excavation was donated for the construction of this church building. Rough lumber and timber were also donated as were the memorial stained glass windows.

The first service was held in the new church building on April 12, 1903. In 1906 chimes, consisting of eleven bells, were given to the city by Chase S. Osborn. These bells are located in the tower of St. James' because it was the only structure in the city large enough to hold them. They are still in use today and can be heard each Sunday morning.

In 1919, after much effort by its members and with great help from the community, the remaining debt of St. James' Church was paid off and the building was consecrated in April of that year.

In the mid-1920's, it became evident that the organ purchased in 1886 for the old church would have to be replaced. The 316 pipes of the old organ were cleaned and revoiced to become a part of the echo division of the new organ. The new organ, built by the Wicks Pipe Organ Company, has 2,200 pipes, was installed in 1927 and is in use today.

At the time of its 50th anniversary in 1952, an extensive remodeling, relighting and redecorating program was undertaken. Many memorials were given toward the refurbishing of St. James Church, including the cathedral red carpeting.

The needlepoint kneelers for the communion rail and Acolytes, plus the wedding kneeler and kneeler for the Litany Desk were designed and fashioned by church members. In each kneeler there are approximately 240,000 stitches.

The building is of Gothic Revival design patterned after English parish churches of the late medieval period. The typically Gothic hammer beam ceilings and the Tiffany stained glass windows are some of the notable features of the interior. The Resurrection window over the High Altar and the beautifully hand carved figures of the four Evangelists on the reredos are of special interest. The spectacular west window is the third largest stained glass window in the state. The window in the south chapel depicts the Ascension, and the one in the north chapel depicts the Nativity.

St. James was placed on the National Historic Register in 1998 and in 2000, the windows were added to the Census file for the Michigan Stained Glass Census through Michigan State University.

Episcopalians and many other residents of Sault Ste. Marie are proud of this beautiful church building.

Our Facilities

St. James' Episcopal Church is located in downtown Sault Ste. Marie, at the corner of Bingham and Carrie Streets. The nave, which seats approximately 350 people, is the focal point of the church building. Also located on the main floor is the church office, the sacristy, and rooms for the pipe organ. The lower level of the church building houses the undercroft—our parish social hall—as well as a fully equipped kitchen, the Centennial Room for meetings, several classrooms, the nursery, Ministry Support Team Office, and the boiler room.

The facilities at St. James' have been enjoyed by many, both from within and outside the parish family. In addition to the regular worship services, fellowship, and faith formation classes, the church has been used by a variety of community groups and currently serves as a meeting space for the Sault Area Garden Club. Club members have been instrumental in helping beautify the church grounds and we also have a Memorial Garden which offers a quiet setting and is used much of the year by parish members and area residents alike.

In 2009 a parish lending library was established which currently contains over 300 volumes covering a variety of fields and topics such as theological study/reference works, history, Bible commentaries, and self help titles.

Life at St. James'--Who We Are

Reflecting its historic location, our church community is rooted in tradition and blessed by a long-standing, beautiful building for worship, fellowship, and community. Despite this tradition, however, our parish members express a diversity of spiritual attitudes—seeking very conservative to more liberal paths of religious expression. It is out of this diversity that we discover challenges that spur personal and spiritual growth.

In 2001, St. James' vestry, members of the congregation, and facilitators from the diocese embarked on a gifts discovery process to identify and call people to form a Covenant Group. This group engaged in a period of prayer, discernment, and study on the way to becoming a Ministry Support Team. In May of 2006, St. James' commissioned and/or ordained its first Ministry Support Team and this team continues to nurture, encourage, support, and affirm the call of all baptized members to active ministry. This ministry is not just contained within the walls of the church, but rather, is an integral part of daily life. The Ministry Support Team works in collaboration with the Vestry, the Episcopal Church Women (ECW), and other parish committees to plan for worship, pastoral and sacramental care, outreach, and fellowship activities. We are actively engaged in the process of growing into a ministering community rather than a community gathered around a particular minister. In the summer of 2010, St. James' began another gifts discovery/discernment process to call a "second generation" Covenant Group. Our journey continues.

We see our building as a beautiful gift, one truly conducive to worship and fellowship. Yet, it remains a real challenge to maintain. It is large for our present congregational needs, (average Sunday attendance is 30-50 persons between the two services), and the need for financial support to maintain and renovate the structure is ever present. We are currently exploring and researching how we might make our building barrier free. This is a challenge due to both the age of the building and its status on the National Register of Historic Places. This is a long term goal given the projected costs for installing an elevator or lift of some kind.

Looking ahead for the next five years, we envision continued exploration of who we are, and who we are called to be as faithful people of God. We strive to create an environment that will nurture and support all people, realizing that a spiritual hunger exists in our geographic area that Christ wants to feed. We accept the challenge of change, recognizing the need to make transitions in liturgies and our communal life that will make us more effective ministers in the present day culture.

Life at St. James'—Activities

St. James' is busy with a myriad of activities during the year. In November the Women of St. James' hold an annual bazaar which is well attended and supported by the wider community. From September thru June monthly pancake breakfasts

offer another opportunity for good food and conversation. Donations are accepted and proceeds are used to support our parish youth outreach ministry during the holiday season.

In addition, during the months of July and August, St. James' participates with other area churches in tours and programs which highlight the art, history, music, faith and worship traditions of our respective faith communities as part of a program sponsored by the Chippewa County Historical Society.

Good Shepherd, St. Ignace

Town

- Population-2900 in winter
- Gateway to the Upper Peninsula
- Main industry is tourism
 - Summer is biggest season
 - Popular for snowmobiling
 - Hunting season is big
 - Pond Hockey Tournament
 - A casino has increased year-round tourism



Where are we now?

- We are a small congregation
- We increase in number during the summer months.
- We are an close knit and friendly group
- Outreach is important to us
- We would like to begin a second covenant group

More about the Upper Peninsula of Michigan

Michigan's Upper Peninsula comprises nearly 29% of the state's geography but only 3.3% of its population.

The U.P. is greater in size than the four states of Massachusetts, Connecticut, Delaware and Rhode Island combined. It is larger than Belgium or Switzerland. It is comprised of 16,538 square miles and has a population density one-half that of Texas. In it reside slightly more than 313,915 persons, which figures out to be 18 per square mile. The U.P. is 384 miles wide, from Drummond Island on the east to Ironwood on the west. It is 233 miles from Menominee on the south to Copper Harbor on the north. Approximately one-half of its southern border joins the state of Wisconsin and, at the same time, this Upper Peninsula is separated from the Lower Peninsula by five miles of water at its narrowest divide at the Straits of Mackinac. It has 4,000 inland lakes, 12,000 miles of streams and 1,700 miles of Great Lakes shoreline. The historic Soo Locks, located in Sault Ste. Marie, are the longest in the world.

One of the deepest mine shafts in the world is in the Upper Peninsula's "Copper Country." The city of Ironwood is as far west as St. Louis, Missouri. The city of Hancock is farther north than Montreal, Canada. The 1844 discovery of iron ore at Negaunee was of greater importance to the economic and industrial development of American than the California gold rush of the same era. Over 90% of the land in the U.P. is forested. The Mackinac Bridge ("Big Mac"), the five mile link which connects the two peninsulas of Michigan, has been designated by the American Institute of Architects as one of the seven man-made wonders of the world. Our heritage consists of Native Americans, French Canadian, English immigrants (including Cornish), Finnish, Swedish, Italian, Greek, Croatian, and others. Roman Catholics and Lutherans (including the ELCA, Missouri and Wisconsin Synods, and Apostolic Lutherans) are the predominant Christian affiliations.

The Upper Peninsula has four distinct seasons of the year, with winter lasting from mid-November until April most years. The U.P. has a reputation for having an abundance of snow (from 60-200 inches in some areas) fueling a vigorous winter tourist season. Roads are well maintained and travel is rarely prohibited. Except for a 50 mile stretch of I-75 (from Sault Ste. Marie to St. Ignace) most U.S. and state highways have two lanes, but usually with wide shoulders. Tourism is a major seasonal employer, especially in summer, autumn and winter.

Like the rest of Michigan, the Upper Peninsula is in the Eastern Time zone except for the four counties which border Wisconsin and are on Central Time.

The counties covered by the Eastern Region have a diverse economy: tourism, government services, health care, forestry and wood products, paper making,

casinos, prisons, and agriculture. The Ojibwa and Sault Ste Marie Tribes are part of the Native American community in the Eastern Region. In addition to public primary and secondary schools, Lake State Superior University is the chief institution of higher learning in the Region. A variety of medical institutions serve the area as well, including hospitals in Munising, Newberry, the Soo, and St. Ignace. The region offers a wide array of recreational possibilities, including four-season outdoor sports (such as fishing, boating, camping, skiing, snowmobiling, dog sledding, and hunting), arts and cultural programs as well as small town volunteer and service opportunities.

Application Procedure

Please submit your personal resume and the names of three references to the address listed below:

Mail to: The Episcopal Diocese of Northern Michigan
131 East Ridge Street
Marquette, MI 49855

Telephone: 1-906-228-7160
Fax: 1-906-228-7171