

# TEPISCOPAL TIMES

FALL 2006/WINTER 2007



## SENT TO SERVE

- Bishop Tom Shaw on a Gospel invitation

- Fanfare and expectation:

Katharine Jefferts Schori takes her seat, but first she preaches peace

- Three letters, eight goals and one campaign to end global poverty
- Our 0.7 percent's worth
- Meet the Morcks and other Massachusetts missionaries
- Practicing: Three gifts of the Spirit that give special graces
- It takes Esperanza Great hope builds a good school
- Witnessing karibu Tom Barrington on the best seat in the house

# EPISCOPAL TIMES

Vol. 29 No. 3

*A publication of the  
Episcopal Church in  
eastern Massachusetts*

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There's something that happens when you sit in Washington National Cathedral—high up in the south gallery, say, at eye level with the kaleidoscope cast by the morning sunlight through the stained glass onto the giant stone pillars, the colors intensifying then dissipating as a long, grand service down below progresses into early afternoon. Perspective shifts. What's big is made small and what's small can seem big, and a service that's all about a bishop takes a turn and is suddenly not about bishops at all, but about you and me.

During the investiture of new presiding bishop Katharine Jefferts Schori (page 4), this moment came for me when silence fell, and, for a while, the cathedral church was filled with just the amplified sound of water being poured from jars into the great stone font. Then the congregation renewed the solemn promises of Baptism.

In her sermon, Bishop Jefferts Schori described shalom as a kind of homecoming that “invites all to feast until they are filled with God’s abundance,” and she said it is the vision and the mission of all the baptized.

Another way to describe this might be *karibu*, the Swahili welcome that Tom Barrington experienced in Kenya and describes (page 15) as a reminder “that God’s grace-filled welcome reaches out to whoever we may be.”

Many see it, too, in the United Nations Millennium Development Goals that the Episcopal Church has endorsed as a mission priority: three letters, eight goals and one campaign to end global poverty (page 6)—something Bishop Jefferts Schori said “is achievable in our own day, but only with the passionate commitment of each and every one of us.”

But how, when a problem is so big as to nearly overwhelm the efforts against it?

Jesus showed us how. We are reminded of this by Bishop Philip Baji of the Diocese of Tanga in Tanzania, one place where people and parishes of this diocese are responding to HIV/AIDS-related suffering through the Jubilee Ministry (page 7). Furthering Jesus’ ministry of caring for the poor and healing the sick in our own day, Bishop Baji says, is its own kind of miracle, small efforts accumulating into something big. ●

—The Editor

## Post Script

*Some things we didn't know when the summer 2006 Episcopal Times came out but are glad we know now:*

*The hands-around-the-globe mural pictured on page 6 is a reproduction of an original work painted by Michelle Mendez Hayes and children at Trinity Church in Randolph. The reproduction is enjoyed by guests of Neighborhood Action, Inc., a ministry hosted at the Church of St. John the Evangelist in Boston that provides meals and friendship to people in need.*

*“Homeless on Cape Cod” on page 7: Along with the two Episcopal parishes mentioned in the article—St. David’s Church in South Yarmouth and the Church of the Holy Spirit in Orleans—Christ Church in Harwich Port and St. Peter’s Church in Osterville also provide overnight accommodations for homeless people through the Overnights of Hospitality program coordinated by the Salvation Army in Hyannis. Additionally, the Peace and Justice Committee at Holy Spirit, Orleans received a commendation in October from the Massachusetts Coalition for the Homeless for advocacy efforts to end homelessness in Massachusetts.*

*“Practicing: Discernment First,” page 9: The group in the inadvertently unidentified “Iglesia Episcopal” photo includes members of the Christ Church, Cambridge Honduras mission team, who, member Sara Sclaroff reports, have been making trips since 2001 and, in 2004, forged an ongoing relationship with San Pedro circa del Rio. ●*

—The Editor

## IN THESE TIMES

**3 Invitation to a deeper place**  
*A message from Bishop M. Thomas Shaw, SSJE*

### Featuring

**4 Fanfare and expectation mark new presiding bishop’s investiture**

**6 Millennium Development Goals**  
*Three letters, eight goals, one campaign to end global poverty*

COVER PHOTO:  
*Washington National Cathedral*



**7 Our 0.7 percent’s worth**

**9 Meet Massachusetts mission volunteers**

### Practicing

**10 Compassion, repentance and reconciliation**

### Currents

**11 Parish partnerships bring forth School of Hope**

**12 Mission and marriage issues top convention agenda**

**13 Year’s end brings close of bookstore ministry**  
**Diocesan calendar highlights**

**14 Clergy changes and appointments**

### Witnessing

**15 Karibu: Kiswahili for welcome**  
*by E. Tom Barrington*

# An invitation to a deeper place



PHOTO: Courtesy of Society of St. John the Evangelist

**Bishop Tom Shaw in Tanzania with Bishop Philip Baji, Diocese of Tanga:**  
*“Through the story of our friends in Christ in this one place, Tanzania, perhaps we may come to understand something of a suffering world for which Jesus initiated a new day and in which we are called to proclaim Good News so that it may dawn for all.”*

## A message from the Bishop

THE RT. REV.  
 M. THOMAS  
 SHAW, SSJE

There is a practice that journalists often use to capture our attention. If a newspaper reporter, for example, is writing a story to expose the prevalence of child abuse in our society, rather than begin with sterile facts and figures, the journalist often will personalize the topic for us by introducing one abused child and telling that child's story. Once the individual story has been told, then the reader has been drawn into the seriousness of the problem and is now ready for more information.

Mark's Gospel uses this technique. In the fifth chapter, the writer of the Gospel introduces us to a woman who has been suffering with hemorrhages for 12 years. She has gone from physician to physician and spent all her money, and yet her condition has grown worse. She is so obviously alone, destitute, and the reader cannot help but be moved by the hopelessness of her situation. Through the story of this one woman our attention has been captured, and the author of Mark's Gospel then exposes to us the hunger and illness from which many people were suffering under the cruelty of Roman occupation. Jesus, he writes to the little house churches in Antioch, came to proclaim a different kind of kingdom: God's kingdom, where women and children are cared for, the hungry fed and the ill healed. Jesus of Nazareth initiated a new day in the life of the world.

All through this Gospel, Mark wants his hearers to know that the disciples of Jesus are meant to participate in the coming of this new kingdom.

They are sent out on their own to teach about the kingdom and to heal people. He wrote this Gospel to build these communities up in their mission. He wanted to show them, through the witness of Jesus and his disciples, not only what God had done for them, but also what they as followers of Jesus were meant to be doing through their communities. It's like a mission statement for the communities in Antioch. As followers of Jesus of Nazareth their mission was to change the system, to speak out against injustice and the status quo and to provide the healing so desperately needed in the world.

Do you see where Mark might be inviting us? Most of us, in one way or another, have had the opportunity to offer hope, something of the resurrection, to the disenfranchised.

We have served meals in a shelter for the homeless, providing nourishment for people and the knowledge that someone cares about their plight. We have gone on a mission trip or worked locally over a weekend to build adequate housing for a family. We have written checks to alleviate the suffering of an individual or a community affected by some disaster. All of this is a critical witness to the reality of the resurrection.

But Mark is inviting us to a deeper place. He is saying we have strength through the death and resurrection of Jesus Christ to give fullness of life not just to individuals but to whole populations. He may be speaking most immediately to those house churches in Antioch, but because Scripture is a living word, he is saying that our witness as followers of Jesus Christ is meant to change systems which oppress and impoverish whole parts of our society.

Here is a recent example of how our church has done just that: When the Anglican bishops from around the world met at Lambeth in 1998, as they do every 10 years, the issue of world debt was on the priority list of almost every one of their provinces. The Episcopal Church's Office of Government Relations in Washington produced a paper on the subject to prepare the bishops of the Episcopal Church for the Lambeth discussions. Because of the lack of accessible information on world debt for those without training in economics, the paper proved to be a valuable resource for the Anglican bishops and for a

number of other Christian denominations and non-governmental organizations interested in world debt issues.

Following the Lambeth Conference in 1998 our Office of Government Relations continued its work on world debt with three other concerned organizations: Oxfam International, the Catholic Conference of Bishops and Bread for the World. This group realized there would be no debt relief globally without the commitment of the U.S. Congress. It was a long, tedious road, and it took two years of work, educating and convincing Democrats and Republicans alike about the importance of this issue and mobilizing people in our congregations to participate in advocacy for debt relief. When the legislation was signed by President Clinton in November 2000, it was a major victory for the poor and disenfranchised of the world. The precious financial resources of the poorest countries in the world that had been serving crippling debt were now released to provide health services, education and food assistance for the poor.

What difference did it make? In Tanzania, just one of the 41 poorest nations in the world, debt relief savings have made it possible for 1.6 million children to receive an elementary school education. More than a thousand new schools were built in the two years following the passage of the legislation in Congress, and almost 18,000 new teachers have been recruited.

I specifically mention Tanzania and the impact of debt relief there because of our developing relationship with Bishop Philip Baji and the Diocese of Tanga. In August of 2005 with members of our Jubilee Ministry, and again with my brother Curtis Almquist, SSJE in March of 2006, I had the opportunity to visit and teach in the Diocese of Tanga. Jubilee has already committed to a project to help alleviate the suffering from AIDS in a rural deanery in Tanga. The Church of the Good Shepherd in Waban has given a grant which will make possible deanery offices which can be used for AIDS counseling. The Society of St. John the Evangelist is sending brothers in January 2007 to provide spiritual formation for clergy in the Diocese of Tanga, and, of course, Bishop Baji came to us with his children for our Diocesan Convention to bring some of the warmth and vitality of the Anglican Church of Tanzania to inspire our life in the Diocese of Massachusetts. God is deepening our life together in the months to come.

Through the story of our friends in Christ in this one place, Tanzania, perhaps we may come to understand something of a suffering world for which Jesus initiated a new day and in which we are called to proclaim Good News so that it may dawn for all. ●

# FANFARE *and* EXPECTATION *mark* INVESTITURE *of NEW* PRESIDING BISHOP

With three sharp knocks on the doors of Washington National Cathedral, the Most Rev. Katharine Jefferts Schori opened a new season of leadership for the Episcopal Church. Her official investiture as the church's 26th presiding bishop and primate—the first woman in Anglican history to serve in this capacity—took place amidst much fanfare and expectation on Nov. 4.

From the rising drumbeats and holy smoke of sweetgrass, sage and cedar offered by members from Native tribes and the colorful opening processions of bishops, ministers and ecumenical and international guests, through to the closing blessing delivered in Spanish by the new presiding bishop nearly two hours later, the service of investiture and Holy Eucharist was a great coming together of many parts of the church in common worship and prayer, even as it is not of common mind on issues of the day.

The 3,200 people who filled the cathedral church were joined by thousands more in congregations across the country participating via live satellite broadcast (including about 100 people at the Cathedral Church of St. Paul in Boston) and countless others watching the Webcast at home.

In Washington, anticipation mounted several hours before the service as spirited crowds bundled together against the cold morning air outside the cathedral doors, awaiting admittance.

During the service Jefferts Schori was presented with symbols of ministry—the Gospel book, water, bread and wine, healing oil and, from outgoing presiding bishop Frank Griswold, the primatial staff.

A poignant moment came when the Rt. Rev. Barbara C. Harris, retired Massachusetts suffragan, stood as a concelebrant along with the Rt. Rev. Edmond L. Browning—she the first woman to be ordained a bishop in the Anglican Communion, in 1989, and he the church's 24th presiding bishop at the time.

In her sermon, Jefferts Schori spoke of homecoming and of shalom, describing them as both the vision and the mission of all the baptized.

“You and I have been invited into that ministry of global peacemaking that makes a place and affirms a welcome for all of God's creatures. But more than welcome, that ministry invites all to feast until they are filled with God's abundance,” she said. “God has spoken that dream in our hearts—through the prophets, through the patriarchs and the mystics, in human flesh in Jesus and in each one of us at Baptism.”

She outlined how this vision is embedded in the United Nations Millennium Development Goals which the Episcopal Church has endorsed as a mission priority—“a world where the hungry are fed, the ill are healed, the young educated, women and men treated equally and where all have access to clean water, adequate sanitation, basic health care and the promise of development that does not endanger the rest of creation”—and she drew applause with her assertion that this “vision of abundant life is achievable in our own day, but only with the passionate commitment of each and every one of us.”

What keeps the faithful from “the tireless search for that vision of shalom,”



The 3,200 people who filled Washington National Cathedral were joined by thousands more in congregations across the country participating via live broadcast.



PHOTOS: Washington National Cathedral

Retiring presiding bishop Frank T. Griswold III passes the primatial staff to his successor, Katharine Jefferts Schori, the first woman in Anglican history to serve as presiding bishop and primate.

she said, are apathy and fear: “One is the unwillingness to acknowledge the pain of other people; the other is an unwillingness to acknowledge that pain with enough courage to act.”

Jefferts Schori briefly named current conflict in the church within the broader context of a call to peacemaking: “If some in this church feel wounded by recent decisions, then our salvation, our health as a body is at some hazard, and it becomes the duty of all of us to seek healing and wholeness,” she said.

At the service’s close Jefferts Schori remained at the font for another 90 minutes greeting and blessing the people.

As presiding bishop, Jefferts Schori is chief pastor to the Episcopal Church’s 2.4 million members in 110 dioceses and 16 countries. As primate, she joins in consultation with other principal bishops of the 38 provinces of the worldwide Anglican Communion. She begins her nine-year term at a time of intense dispute in the communion over issues of scriptural interpretation and authority, particularly regarding the inclusion of gay persons in the episcopate and blessing of same-sex unions.

Eight dissenting dioceses have requested the oversight of an Anglican primate other than Jefferts Schori; three dioceses still do not ordain women to the priesthood.

Demonstrating a willingness to meet issues head on, Jefferts Schori sent on Nov. 1, her first day in office, an open letter inviting four fellow primates—of Nigeria, the West Indies, Kenya and West Africa, who are among those who have said they will not recognize her or are in a state of “impaired communion”—to meet with her while in the U.S. during November.

An oceanographer and airplane pilot, Jefferts Schori, 52, was ordained to the priesthood in 1994. She was serving as assistant rector of the Church of the Good Samaritan in Corvallis, Ore., when she was elected bishop of Nevada in 2000. She and her husband, Richard Miles Schori, a retired theoretical mathematician, have one daughter, Katharine Johanna, 25, who is a first lieutenant and pilot in the U.S. Air Force. ●

—Tracy J. Sukraw

Find more photos and coverage at [www.episcopalchurch.org/presiding-bishop](http://www.episcopalchurch.org/presiding-bishop).



ENS PHOTO: Alex Dyer

*Gifts of God for the people of God: Bishop Jefferts Schori celebrates the Holy Eucharist.*

## MILLENNIUM DEVELOPMENT GOALS

*“Our vision of the reign of God in this season”*

- ERADICATE EXTREME POVERTY AND HUNGER
- ACHIEVE UNIVERSAL PRIMARY EDUCATION FOR CHILDREN
- PROMOTE GENDER EQUALITY AND EMPOWER WOMEN
- REDUCE CHILD MORTALITY
- IMPROVE MATERNAL HEALTH
- COMBAT HIV/AIDS, MALARIA AND OTHER DISEASES
- ENSURE ENVIRONMENTAL SUSTAINABILITY
- CREATE A GLOBAL PARTNERSHIP FOR DEVELOPMENT

Since the Episcopal Church’s June 2006 General Convention, Episcopalians are beginning to hear a lot about three letters, eight goals and one campaign, all aimed at ending extreme poverty.

*See pages 6-8 to learn more.*

## FROM THE CONGREGATION:

**Bud Cederholm**, *Bishop Suffragan:*

“It was a momentous day, joyful and one causing us to ponder deeply the meaning and gift of communion and community. I am hopeful and praying that the Anglican Communion and the Episcopal Church will come to know and experience what a gift Katharine is to God’s church and the gift we are to one another. I was struck by the realization in the service at the blessing of the water for the renewal of our baptismal promises, and in Katharine’s sermon, that this is not about her, us or our own agendas, but about our shared leadership as the baptized in furthering Jesus’ agenda—God’s kingdom and home of shalom, shalem, peace with justice for all. God has called us all, lay and ordained, to a shared spiritual leadership with Katharine. The world cries out for such leadership. I came away praying that the Holy Trinity will bless us with courage, humility and faith, as well as enough foolishness, to believe we can make a difference.”

**Richard Simeone**, *who participated with a congregation of 35 at St. John’s Church in Gloucester via live Webcast and concurrent liturgy:*

“It was a great experience, and I think people were really, really moved. It brought back memories of 1989 and Barbara Harris’s consecration, the kind of thing that feels like: ‘We’ll never get to that point,’ and then suddenly, here it is and it’s about to happen. For all the wonderful pomp and pageantry, it also felt extremely accessible. Katharine’s homily was powerful, and the presence she has is so remarkable. This woman has the tremendous weight of expectation on her shoulders, but I also think she can handle it. I have great hopes, and I know that a lot of people here do as well.”

**Barbara Edgar**, *Hyannis:*

“The impression I would most like to share is the tremendous joy and sense of incarnation. I appreciated Bishop Jefferts Schori’s centered presence as well as the twinkle in her eyes and her easy sense of humor. She seemed both holy and human. Leadership in the church now requires the capacity to listen and to discern, to enter into relationships generously so that reconciliation may occur.”

**Randall Chase Jr.**, *Director of Alumniae and Church Relations, Episcopal Divinity School:*

“I was impressed with a sense of new intentionality of having the church’s liturgy actually reflect what we say we believe, and the deep sense of joy and movement of God’s Spirit throughout. I would hope that Katharine’s vision of homecoming and shalom will be reflected in how we respect and treat each other at our diocesan and local levels. I would hope that those dioceses most at the fringes will experience a new sense of connection and hope, so that if they still decide to leave the Episcopal Church, they realize what type of church they are leaving, one that is clearly following the Gospel mandates reflected in the Millennium Development Goals and the inclusive mandate of Jesus that all are welcome at God’s table.”

**Gayle E. Harris**, *Bishop Suffragan:*

“‘Behold I do a new thing. Do I not tell you of it?’ That’s what the day said to me. There was a sense of desire about getting back to the Gospel mandate as found in the Beatitudes and the public ministry of Jesus, of people talking about the Millennium Development Goals and how we live out our baptismal promises, respecting the dignity of everyone, especially women and children, and not of our unhappy divisions. There was powerful use of a diversity of expressions in liturgy—in the music, language, visual and performing arts, in the colors of people and colors around us—that felt like the whole people of God were celebrating together. One powerful moment was to look up at the time of renewing the baptismal covenant and to notice that the bishops standing there with Katharine to bless the water were bishops that had also been candidates for the office of presiding bishop. It demonstrated that what we have in Christ is more powerful than anything any one person can claim.” ●

**WWW** Visit the diocesan photo gallery from the event at [www.diomass.org](http://www.diomass.org). Click on “News.”

*“I came away praying that the Holy Trinity will bless us with courage, humility and faith, as well as enough foolishness, to believe we can make a difference.”*

# MDGs: THREE LETTERS, EIGHT GOALS, ONE CAMPAIGN TO END GLOBAL POVERTY

Since the Episcopal Church's June 2006 General Convention, Episcopalians are beginning to hear a lot about three letters, eight goals and one campaign, all aimed at ending extreme poverty.

Commonly known as the MDGs, the eight United Nations Millennium Development Goals were identified in 2000 when 191 nations, including the United States, agreed on a plan to cut extreme global poverty in half by 2015.

At a time when little could be agreed upon on other fronts regarding the Episcopal Church's place in the Anglican Communion, the MDGs emerged as a unifying force at the General Convention. During a press conference in the first hours after her election as the church's new presiding bishop and primate, Katharine Jefferts Schori was asked by a reporter how the church could be a vehicle of the reign of God.

"When I think about the reign of God," she answered, "I go back to those grand visions in Isaiah, one of which Jesus reads in his first public act of ministry in Nazareth, where the poor are fed, the poor have Good News preached to them, those who are ostracized or in prison are welcomed and set free, the blind have their sight restored and the ill are healed. One of the great actions of

this General Convention has been to name justice and peace, particularly in the form of the Millennium Development Goals, as the first priority of the Episcopal Church, and I think that's going to be our vision of the reign of God in this season."

The Episcopal Church's General Convention had already endorsed the MDGs in 2003, but this time around, lay and clergy deputies, together with the church's bishops, voted on June 18 to make the MDGs a mission priority of the

Episcopal Church over the next three years, urging each diocese, congregation and parishioner to give 0.7 percent of their income—seven-tenths of one percent—toward the goals by July 7, 2007.

Since the General Convention, three church organizations have announced how they are working toward achievement of the MDGs in different but complimentary ways:

ONE Episcopalians is a grassroots partnership between the Episcopal

Church and the ONE Campaign to rally Episcopalians to the MDGs cause. The campaign cites to date a coalition of two million individuals and more than 70 non-profit, advocacy and humanitarian organizations in support of the belief that allocating an additional one percent of the U.S. budget toward meeting basic needs like health, education, clean water and food would transform the future for a generation of people in the world's poorest countries. ONE does not ask for donations; instead, it encourages advocacy. It asks individuals to sign a declaration, spread the word about the campaign and ask their elected officials to do more to fight global AIDS and extreme poverty.

Episcopal Relief and Development (ERD) is the international relief and development agency of the Episcopal Church. It relies on donations to provide emergency assistance at times of crisis and disaster and devotes resources to long-term development in areas such as food security and health care. ERD recently announced that all of its international programs are designed and assessed, at least in part, by how well they address the MDGs.

*continued on next page*



PHOTO: Courtesy of the Society of St. John the Evangelist

**REDUCE CHILD MORTALITY:** Every three seconds a child under the age of five dies. The majority of these deaths are preventable through a combination of clean water, sanitation, improved nutrition and medical treatment.

## The Millennium Development Goals and What You Can Do

### Eradicate extreme poverty and hunger

One billion people live on less than one dollar every day. One person dies from hunger every 3.5 seconds. Each one of them is a child of God.

*What you can do:* Give 0.7 percent of your household income to the elimination of extreme global poverty. Donate that money to organizations that fight extreme poverty and hunger.

### Achieve universal primary education for children

More than 100 million children are not in school today, and 70 percent of them are girls. Educated children have better access to economic opportunities, are less vulnerable to disease and contribute more to society.

*What you can do:* Create a bulletin board about children of the world who are unable to attend school: child soldiers, AIDS orphans, refugees and displaced children. Place it in a high traffic area of your church and update it often.

### Promote gender equality and empower women

Women have an enormous impact on the well being of their families and societies; yet often, many never realize their potential. Empowered women die less often during child birth, develop healthier and better-educated children and become leaders in their communities.

*What you can do:* Form a prayer circle using the Anglican Cycle of Prayer as a guide. Investigate the challenges women face in the communities you pray for each week. Research micro-credit programs that provide women with small loans to start a business and help them become self-sufficient. Choose a specific project to support.

### Reduce child mortality

Every three seconds a child under the age of five dies. The majority of these deaths are preventable through a combination of clean water, sanitation, improved nutrition and medical treatment.

*What you can do:* Fast for a day. Limit your water use. Build awareness about clean water, nutrition and their effects on child mortality.

### Improve maternal health

Every year more than 500,000 women die from complications of pregnancy and childbirth. In some parts of the world, expectant mothers are as likely to die in childbirth as they are to live to see their baby.

*What you can do:* Give some part of your 0.7 percent to prenatal and postnatal care programs. Learn the stories of transcendence and triumph that come as people help one another.

### Combat HIV/AIDS, malaria and other diseases

Preventable diseases like HIV/AIDS, malaria and tuberculosis destroy families every day. Health education, proper sanitation, access to clean water, mosquito nets and inexpensive medications can save millions of lives.

*What you can do:* Dedicate your time and talents to the global fight against disease. Increased donations and advocacy are needed. Join the Episcopal Policy Network ([www.episcopalchurch.org/eppn](http://www.episcopalchurch.org/eppn)) and link with advocacy networks.

### Ensure environmental sustainability

Be a steward of God's creation. Clean water and sanitation can work together to save lives and create productive, thriving societies.

*What you can do:* Small, simple lifestyle changes such as recycling and curtailing consumption of plastic and paper can make a difference worldwide. Learn more about how the church is engaged in environmental issues and how you can work in your community.

### Create a global partnership for development

The success of the MDGs depends on everyone: rich and poor alike, churches, corporate institutions and governments. Fair trade, increased international aid and debt relief for developing countries will help the goals be realized.

*What you can do:* Find out about diocesan companion programs. Encourage members of your parish to take a service learning trip. Examine how fair trade and debt forgiveness can aid particular societies. Pledge to share your experience with at least three other friends and congregations when you return. ●

*Adapted and reprinted with permission from the Episcopal Relief and Development brochure "The MDGs and You," produced by ERD, Episcopalians for Global Reconciliation and the Episcopal Church's Office of Government Relations*

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Episcopalians for Global Reconciliation (EGR), another grassroots network, describes itself as an “organization resourcing the movement of spiritual transformation emerging around the MDGs in the Episcopal Church.” EGR works at all levels of the church to encourage MDG-related ministries, and it sees the 0.7 percent giving challenge as the primary way to engage the MDGs.

“I think the question of what one person can do to achieve change on a global level and help to achieve the Millennium Development Goals can be a very overwhelming question,” said Alexander Baumgarten, a policy analyst in the church’s Office of Government Relations, in an interview broadcast Oct. 13 on the Episcopal Church’s Web site.

Citing successful collective movements for social change in the recent past—against apartheid, for debt cancellation—Baumgarten said that “there is no better catalyst for social change than average people working one by one in their local communities and making their voices heard.”

But bringing those voices together to speak as one—Episcopalians through the ONE Episcopalian Campaign and Lutherans through the ONE Lutheran Campaign connected with other ONE advocates—is especially important, Baumgarten said.

His conclusion: “While the churches will be forever committed to meeting unmet human need in the world, through efforts like Episcopal Relief and Development’s MDG programs, the thrust of the church’s mission of reconciling people to one another and to God is to bring us to a place where the structures of the world reflect God’s will for them so that charity and response to poverty that kills, disease that kills, hunger that kills, is no longer a basic necessity in the world.” ●

— Tracy J. Sukraw



PHOTO: Loring Conant

*Bishop Philip Baji makes a pastoral visit to a mother and her children in a rural village of his Tanga diocese in Tanzania. Improving maternal health is among the Millennium Development Goals toward ending global poverty.*

## OUR 0.7 PERCENT’S WORTH

The Episcopal Church has made the United Nations Millennium Development Goals a mission priority, urging each diocese, congregation and parishioner to give 0.7 percent of their income by July 7, 2007, toward the goals.

The Diocese of Massachusetts has been doing this since 2000—a jubilee year when the Bible calls for debt forgiveness, human liberation and renewed

stewardship of creation. The diocesan Jubilee Ministry formed in answer to the Anglican Communion’s bishops when they met in 1998 and called on dioceses to set aside money for international development at a recommended level of 0.7 percent of their annual income

(the amount that nations of the Organisation for Economic Cooperation and Development had made a commitment to set aside from their GNP for international development).

Massachusetts was among the first dioceses to answer the Lambeth call; by action of Diocesan Convention in 1999, the diocese the following year began devoting 0.7 percent from its operating budget for relief and development work, primarily in Africa.

To date, these annual contributions add up to nearly \$326,000 in diocesan funds, with an additional \$262,000 contributed to Jubilee by parishes and individuals. The Jubilee Ministry administers the funds and has been charged with implementing the diocese’s more recent mission commitment to AIDS relief, education and prevention efforts in Africa. The goal is to develop and support model, sustainable programs by working with local partners.

For 2006, Massachusetts’ 0.7 percent contribution is \$51,100, supplemented by an additional \$89,000 in gifts (as of September) to Jubilee from parishes and individuals.

**Here’s how Massachusetts’ 0.7 percent is being put to work:**

### HOME-BASED CARE IN TANZANIA

In Tanzania, Jubilee partnered two years ago with Pathfinders International and the Diocese of Mt. Kilimanjaro and completed a project to train 30 community volunteers as home-based care providers for those affected by HIV/AIDS. This year, Jubilee is funding a similar program in the rural Maramba deanery of the Diocese of Tanga in Tanzania. Additionally, the Church of the Good Shepherd in Waban has paid for a plot of land there and is raising money to build a clinic.

Tanga’s bishop, Philip Baji, made a visit to Massachusetts in late October for Diocesan Convention, and explained in an interview that in a diocese like his where lack of both infrastructure and transport is a major hindrance to outreach, the strategic placement of health services in rural areas results in quicker, more efficient care.

His diocese already operates three hospitals and several dispensaries, as well as a polio center that provides rehabilitation and training to increase affected young people’s prospects of becoming contributing community members. Working with the government, Baji has also opened his diocese to two malaria research programs—a disease he calls “the greatest killer”—and he expected to have study results upon his return home.

Baji said he is convinced that this is the work of the Gospel. “We preach the Gospel about ‘Living Water,’ and here we have people drink-

*continued on page 8*

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Episcopal Church  
Public Policy Network:  
[www.episcopalchurch.org/eppn](http://www.episcopalchurch.org/eppn)

continued from page 7

ing dirty water and getting diseases from it. We cannot preach the Gospel and then leave the people hungry. So, we are fully engaged," he said.

When it comes to HIV/AIDS, he said, "We are seeing some progress, but there is still a serious amount of work to be done to do away with this disease. It requires a multifaceted approach by many different groups. The government cannot do it all. The church has to take part. That's what Jesus did. He showed us how. He reached out to the poor and he cared for them. He reached out to the sick and he healed them. By our hospitals and health services, we have another way of furthering Jesus' healing ministry, you see, and this is a miracle in a different way."

**By embracing the  
MDGs and committing  
ourselves to joining  
others around the  
globe, we are saying,  
'We cannot allow this  
suffering to continue.'**

#### FOOD AND MEDICAL CARE FOR ORPHANS IN KENYA

Working with the Mother's Union in the Diocese of Maseno North in Kenya, Jubilee provides one high-protein meal per week to approximately 3,000 orphans and other vulnerable children in five parishes.

"Teachers and family members tell us of the tremendous difference this one meal makes, improving nutrition, concentration and school performance," explains the Rev. Maggie Geller, a registered nurse and the deacon who coordinates Jubilee along with Elisabeth Keller of St. James's Church in Cambridge. "Our dream for this program is to be able to offer meals to more children and possibly expand the program to twice weekly," Geller said.

Four-thousand dollars a year provides a weekly meal for 500-600 children. St. Christopher's Church in Chatham and St. Anne's-in-the-Fields Church in Lincoln have each made a five-year sponsorship commitment. And, St. Paul's Church in Brookline contributed more than \$2,500 toward a goat program for the Mother's Union as a way to raise the standard of living for those



PHOTO: The Rev. Maggie Geller, RN

#### COMBAT HIV/AIDS, MALARIA AND OTHER DISEASES:

*Dr. Gerry Hardison operates a mission hospital and the Massachusetts-funded Orphans Health Initiative in the Diocese of Maseno North in Kenya.*

who participate, providing them with a protein source as well as income.

Jubilee also supports the work of Nan and Gerry Hardison, Episcopal Church missionaries from the Diocese of San Diego. Nan runs St. Philip's Theological College; Gerry, a medical doctor, is director of the Anglican Mission Hospital in Maseno. It operates on donations and with very basic supplies. Concerned about people's limited access to medical care, Dr. Hardison started the Orphans Health Initiative, funded solely by Massachusetts' Jubilee. Its weekly mobile clinic, in parishes where the orphan-feeding programs are conducted, provides basic care to as many as 300 people on a Saturday, many of whom have no other health care access.

#### EDUCATION FOR ORPHANS IN UGANDA

Jubilee pays school fees for 500 children through its support of the Bishop Masereka Christian Foundation. The foundation sponsors orphan feeding and education programs and a new medical clinic in the Diocese of South Rwenzori in southern Uganda. "The orphan education program is entirely funded by Jubilee," Geller explained. "We are now able to offer direct connections to the education program, where for about \$250 per child, individuals and congregations can sponsor secondary education for one year."

#### BIKES, HIKES AND LEMONADE

Massachusetts congregations have organized all kinds of fundraisers over the past year to support these efforts in East Africa.

The youth of Christ Church in Plymouth organized a Cape bike ride. Youth from St. Peter's Church and St. James's Church in Cambridge teamed up to host an outdoor banquet, with music provided by a local

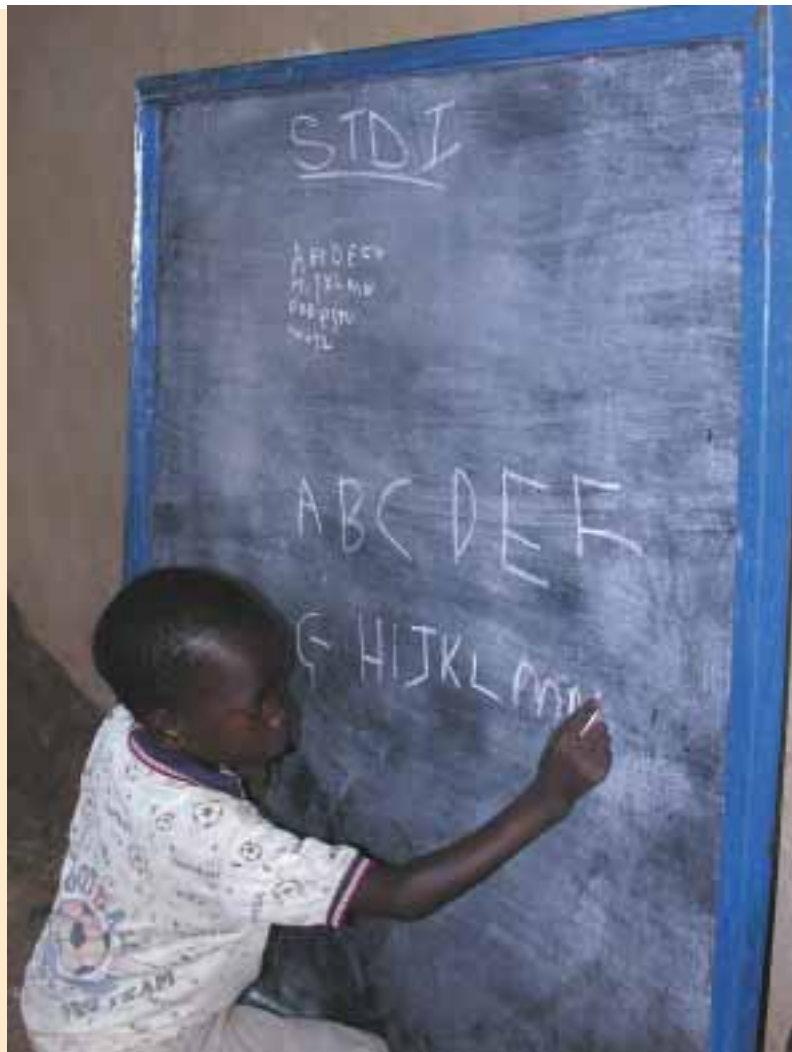


PHOTO: Loring Conant

**ACHIEVE UNIVERSAL PRIMARY EDUCATION:** *Educated children have better access to economic opportunities, are less vulnerable to disease and contribute more to society.*

high school jazz band. The Cathedral Church of St. Paul in Boston collected mite box offerings during Lent and dedicated them on Easter Day to Jubilee work in Tanzania. The Alewife Deanery organized its second annual June Jubilee pledge walk, with more than 100 walkers from 22 parishes in four deaneries raising some \$30,000. The Church of Our Saviour in Arlington presented its second annual Gift of Art for AIDS, a juried art show and calendar sale. The Church of the Advent in Medfield hosted a Mother's Day plant sale and a fall piano concert. Young entrepreneur D.J. Lemieux, a sixth-grader from Calvary Church in Danvers,

set up his "Lemons for Love" lemonade stand on the church lawn for a second year, earmarking his profits for the children in Maseno North.

"The problem is so big as to nearly overwhelm us," says Geller, "but we can and we are making a difference by caring for the sick, feeding the orphans and supporting education, and by inviting people of our diocese to join us in strengthening our connection.

"By embracing the MDGs and committing ourselves to joining others around the globe, we are saying, 'We cannot allow this suffering to continue.'" ●

—Tracy J. Sukraw

## Some 2006 statistics

Almost two-thirds of all persons infected with HIV are living in sub-Saharan Africa; 2.1 million AIDS deaths there represent 72 percent of global AIDS deaths.

Tanzania is one of the most-affected countries in the world, with 1.4 million infected there by the end of 2005.

Women bear a disproportionate part of the AIDS burden: they are more likely to be infected and also more likely to be caretakers of others who are infected.

Less than one-fourth of the estimated 4.6 million people in need of antiretroviral therapy are receiving it.

The "dying out" of the population aged 25-40 diminishes the workforce and children are pulled from school to work and care for relatives.

Source: December 2006 UNAIDS Epidemic Update

**MDGs # 6 & 7 COMBAT HIV/AIDS, MALARIA AND OTHER DISEASES  
& ENSURE ENVIRONMENTAL SUSTAINABILITY**

## SENT TO SERVE : MEET MASSACHUSETTS MISSION VOLUNTEERS

Some have just departed, and some have just returned, but whether coming or going, all have broadened perspectives on God's mission in the world to show for it. They are modern-day missionaries, sent to serve through the Episcopal Church's Office of Anglican and Global Relations.

Locally the diocesan Volunteers for Mission (VFM) Committee assists those who sense a call to serve as missionaries, helping them in their discernment and connecting them with the Episcopal Church's mission personnel deployment office or a voluntary agency for training and placement. Says the Rev. Clifford Brown of the VFM Committee: "We as a diocese are blessed through the ministry of our partners in mission." Meet some of them here:

### THE MORCK FAMILY: Chris, Trish, Claire and Isabel of St. James's Church, Cambridge

**Mission assignment:** Departed in October on a three-year appointment to Quito, Ecuador, serving jointly with the Diocese of Central



Ecuador and the Latin American Council of Churches. Chris is serving, in part, as a counselor and mediator; Trish is working as a translator and editor for church newspapers. They also have been asked to start a sponsorship program for students who can't afford the monthly tuition at the diocese's only Episcopal school.

**Discerning the call:** "Through the four years that we had lived in Honduras we developed a desire to

**"Through the conversations and relationships, we have experienced something of the life that is created as we come together to seek out God's action in our lives and communities."**

continue to work in Latin America. This was tested more during the last three and a half years in the Boston area and through the last year and a half of discernment with mission personnel of the Episcopal Church and our home parish, St. James's. The opportunity opened up for us to go to Ecuador after Bishop Wilfrido Ramos-Orench was elected [from Connecticut] and invited us, and meeting him really affirmed the decision to do this."

**Giving and gaining:** "Something we give up as we go is the close physical presence and relationship of family and friends. Something we gain are the new relationships with the people we'll be working with and the many, many things we have to learn from them."

**Gospel in action:** "In our preparations to leave we have had opportunities to talk together with people, and some parishes, not only about our involvement in Ecuador but about mission and living out the Good News. We feel that we have seen the Gospel ourselves through these people, hearing what they are doing and how that intersects with the needs of the world. Through the conversations and relationships, we have experienced something of the life that is created as we come together to seek out God's action in our lives and communities."

**Lasting fruit:** "We hope that this time in Ecuador will produce real partnership between us and people in the Diocese of Central Ecuador and the Latin American Council of Churches that can produce understanding, healing and growth in all of our lives."

### Tom and Linda Waddell of Christ Church of Hamilton and Wenham

**Mission assignment:** Completed in June 2005 three years of service in Cochabamba, Bolivia, serving in the Diocese of the Anglican Episcopal Church of Bolivia.

**Best discovery:** "We were very impressed with the vitality of the Anglican Church in the Southern Cone and especially the dedication of the bishop and diocesan clergy in Bolivia to the declaration of the Gospel of Jesus Christ."

**Discerning the call:** "Before Tom finished his studies at Gordon-Conwell Theological Seminary, God impressed on his heart a call to missionary service. While such a call was neither sought, expected nor wanted, God in His time united our



hearts with a deep conviction of the certainty of His calling."

**Giving and gaining:** "While we grieved over leaving our children and grandchildren, God more than compensated for that loss by seeing His work in and through us as we ministered to orphans, street girls, church

members in the diocese and other evangelical pastors. These are relationships that we cherish to this day."

**Gospel in action:** "In one particular

**"Our ministry in Christian microenterprise development sought to be holistic in addressing both the material and spiritual needs of these young women."**

example, the Lord opened doors for us to minister to street girls and girls at risk at a mission called Mosoj Yan. Our ministry in Christian microenterprise development sought to be holistic in addressing both the material and spiritual needs of these young women. Thus, we saw the Gospel at work in word and deed, as lives were transformed, young women were reconciled to the families and the girls were equipped with business and life skills that would not only improve their economic livelihoods but also help them to experience the fullness of living in the kingdom of God."

**Lasting fruit:** "We have been able to maintain contact with the mission and many of the girls with whom we worked. We developed and left behind resource material that we trust will be useful and transformational in all its dimensions. We learned much from our experience in Bolivia and are now taking this ministry throughout the Anglican Communion."



### Adam Shoemaker of St. Stephen's Church, Lynn, postulant for ordination to the priesthood

**Mission assignment:** Completed in July 2006 a one-year assignment in Paroquia de Cristo Rei (Parish of Christ the King) in the *favela* Cidade de Deus (City of God) in the Episcopal-Anglican Diocese of Rio de Janeiro.

**Best discovery:** "I was very happy to discover that Brazilians like to eat huge meals when entertaining. This meant that I frequently enjoyed Brazilian hospitality in the form of enormous quantities of delicious *arroz e feijao* (rice and beans) with plenty of barbecued meats, another Brazilian classic."

**Discerning the call:** "I discerned my call to serve through the process of interacting with various communities of friends and mentors. This included my classmates and professors in divinity school, my own worship community of St. Stephen's Church and my sponsoring priest, Jane Gould, as well as an uplifting two-week missionary orientation at the Episcopal Seminary of the Southwest provided for all those discerning a call to serve the church as a missionary. I felt truly supported and 'sent' off as a missionary—out of my faith community—when I finally made the decision to serve."

**Giving and gaining:** "A mission partnership with others requires that you give up a great deal of control. You need to be extremely flexible and adaptable to the context and culture into which you are sent. So many of the assumptions we have about the world, and about God, will be expanded and stretched through service with and to a community that is different from one's own."

**Gospel in action:** "I experienced that Gospel in action each and every time that our parish community gathered together with others from the wide community of our *favela* in order to discuss ways in which our social projects could be used to provide a more hopeful world for the people of the City of God. I saw the Gospel lived

**"I hope that, in time, I can find creative and constructive ways in which to share my experience for the good and service of our mission and ministry here in the U.S."**

out in these community gatherings that would inevitably break open new possibilities even in the face of the danger of violent retribution from the drug traffickers of our *favela*. Each individual in these meetings came with their own ideas and their own passions and, through our time together, the good of the whole was almost always enriched."

**Lasting fruit:** "As I am still so fresh off my experience in Brazil, I will say that it is still very hard to know how my missionary experience will shape and form my identity as a person, a Christian and a priest in the church. My hope, however, is that, in practical terms, my cross-cultural experience and by ability to speak Portuguese will enable me to serve as a missionary of sorts to our own diocese and to the Episcopal Church at large. I hope that, in time, I can find creative and constructive ways in which to share my experience for the good and service of our mission and ministry here in the U.S." ●

## COMPASSION, REPENTANCE AND RECONCILIATION

*I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance.*

2 Corinthians 8:13-14

The human longing for restoration to right relationship with God and to a condition of goodness and plenty is a current that runs deeply through the Bible. The Bible opens in Genesis with the abundant goodness of creation and ends in Revelation with a vision of the New Jerusalem, where the tree of life produces leaves that heal the nations (Revelation 22:2).

From beginning to end, the Bible teaches that ours is a generous and loving God who gives us all we need: a whole world entrusted to our stewardship, for us to protect, nurture and honor. However, as Paul says in the passage [above], God did not intend us to keep this abundance for ourselves. It was given us to share with others, to meet the needs of others.

The magnitude of the suffering caused by global poverty and the complexity of the task of addressing it are often overwhelming. What spiritual resources are available as we consider how to respond? Jesus shows us three particular gifts of the spirit that provide special graces for us in this path: compassion, repentance and reconciliation.

First, Jesus' radical hospitality calls us to enter into relationship with those who suffer. Across all boundaries of race, class, religion and gender, Jesus' miracles of healing and feeding formed new communities grounded in love and mutuality. Through prayer, reflection, worship and service we are called into relationship with people who look and sound, dress and act like strangers. We are called to soften our hearts toward those whose poverty makes their lives look so different from ours. We are called to see their humanity and their belovedness in the eyes of God. We are called to see how we are more like them than unlike them. Jesus broke down social barriers that separated the people of his time from one another. He called them to their higher selves and showed them how to love each other, because they were first beloved by God. He told his disciples they would see his face in the faces of those they served in his name.

This is the grace of compassion. It is the first step, and we often resist it,

perhaps because it hurts our hearts to feel the suffering of others.

Second, Jesus' critique of the political and religious systems and leaders of his time challenges us to ask how



"Revelation 22:2" mixed media by Linda Privitera, from the cover of 2006 Gift of Art for AIDS Calendar. To order 2007 calendars call 781/648-5962.

we now benefit from things as they are. Jesus saw the world from the perspective of the poor, because he was one of them, and he called religious leaders to lighten the burdens of the poor, not to make them heavier.

Jesus' example calls us to ask how "things as they are" demean and hurt the poor and powerless. How do they benefit, enable and assist the powerful? How do these structures and systems separate us from one another?

This is the grace of repentance. It is the second step, and we often resist it, perhaps because we don't trust that God has good things for us that will replace what we are afraid to give up.

Third, Jesus called individuals to take specific action. He told a rich

ruler to sell everything and give his money to the poor (Luke 18:18-25). He hailed Zaccheus' pledge to repay the excess taxes he had collected (Luke 19:1-10). His disciple Paul instructed people in the churches he

founded to place the welfare of the community above their own personal desires (1 Corinthians). We are each called to take specific and concrete actions, in response to the promptings of the Spirit and as possible within our scope of power, to restore what is wrong and put us back into right relationship with those who suffer because of our direct or indirect actions.

This is the grace of reconciliation. It is the third step, and we often resist it, perhaps because we enjoy our unearned privilege and fear the consequences of letting go.

The rhythms of these three graces—compassion, repentance and reconciliation—interweave with one another, in different order and sequence, throughout our faith journeys. Over the course of our lives, as we deepen in faith, through worship, prayer, service and study of the Scriptures, God both calls us forward and gives us what we need to respond. ●

*Reprinted with permission from "Eradicating Global Poverty: A Christian Study Guide on the Millennium Development Goals," authored by Lallie B. Lloyd (lallie.lloyd@aya.yale.edu) and published by the National Council of Churches of Christ in the USA.*

*The guide is available for purchase from Friendship Press, 7820 Reading Road, Cincinnati, OH 45237 (800/889-5733). Additional information is available by contacting the National Council of Churches at 475 Riverside Drive, Suite 880, New York, NY 10115; globalpoverty@nccusa.org or www.nccusa.org/globalpoverty.*

### REFLECTION:

Think of a personal experience with compassion, repentance or reconciliation that changed you. Give thanks to God for this grace in your life.

How do we feel as Christians about our ability to meet the challenge of eradicating extreme poverty?

What opportunities present themselves to you? How can you and others support one another in your, perhaps differing, responses to eradicating global poverty?

*Adapted from "Eradicating Global Poverty: A Christian Study Guide on the Millennium Development Goals"*

# Currents



PHOTO: Susan Van Etten

*Esperanza Academy students recite the Pledge of Allegiance during assembly on their first day of school, Sept. 6, with head of school Laurie Bottiger at right.*

## Parish partnerships bring forth 'School of Hope'

Earlier this year, when Esperanza Academy was still under construction at Grace Church in Lawrence, Alejandra, a middle-school-aged girl touring the site, told a visitor, "We should have a chance to have a school like this, especially for the girls."

It would make a big difference, she said.

Sixty percent of the people in Alejandra's city are of Hispanic or Latino origin, the 2000 U.S. Census says; 31 percent are foreign born and 64 percent speak a language other than English at home.

If she is typical of Esperanza's North Common neighborhood in Lawrence, one of Massachusetts' poorest cities, then Alejandra comes from an area where the median household income for a family of four is just over \$16,000 a year, in a city where the cumulative school dropout rate is at 48 percent and it is common for girls in ninth and tenth grades to be having their first child. (A 2001 Massachusetts Department of Public Health report ranked Lawrence second, behind Chelsea, in a list of Massachusetts cities with the greatest number of births to teens ages 15-19.)

Also typical are Serina, Analie, Gabriella, Rosa, Zobeida, Emily and Dranny. When they grow up, they want to be, respectively, an author, a veterinarian, a chef, a nurse, a pediatrician, a translator and a computer engineer. In the face of poverty's great challenges, they hold great hopes.

They are Esperanza girls.

Esperanza Academy, a new tuition-free Episcopal middle school for girls in Lawrence, opened its doors on Sept. 6 to its first 42 students.

An independent school in the Episcopal tradition, Esperanza is committed to nurturing the spirit as well as the mind and body. There is a daily chapel assembly, and on the first morning, the girls heard words from Jeremiah 29: "For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you a future with hope."

"There isn't anything in this world that any one of you girls can't accomplish," their head of school, Laurie Bottiger, told them. "Every one of you can set goals and work hard—and work hard and work hard!—and

achieve them."

Esperanza's operations model the Roman Catholic Nativity schools that typically serve students from low-income families in urban communities. They are tuition-free, faith-based and offer small class size, an extended-day, extended-year program, family involvement and graduate mentoring.

Esperanza girls go to school 11 hours a day, 11 months a year. They eat their meals at school, they do their homework at school and their adult family members must volunteer at the school two hours a week.

"Our school is tuition free but commitment heavy. It's a partnership," Bottiger explained during a Sept. 11 tour of the new school.

In return the girls and their families get the school's never-give-up-on-a-child philosophy. "We may have to try things a variety of ways before they work, but we're going to try them as many ways as we can," Bottiger said. A national search brought her to Esperanza from Kansas City, Mo., where she was the middle school principal at St. Paul's Episcopal Day School.

"More change happens during the young adolescent developmental period than at any other time in the human development cycle, other than prenatally," Bottiger explained.

"The National Middle School Association would say it's our last best chance. So, to be able to be a guide on the side, and take the girls in when they are concrete thinkers and get them ready to become abstract thinkers, and support them all along the way, is awesome. It's work that's meant to be done," she said.

The school's board and supporters raised just more than \$2 million before opening day and completed a thorough renovation of Grace Church's well-used Garden Street facilities: new lighting and paint, accessibility improvements, an upgraded commercial kitchen, a new science lab and bathrooms, a refurbished gym with locker room and nine wireless classrooms with Internet-connected SmartBoards. Each girl has use of a laptop.

Adding a new fifth grade class each year, Esperanza's eventual capacity will be 80 girls—20 in each of the

*continued on page 13*

## Mission partnerships and marriage issues top convention agenda

The Diocese of Massachusetts, meeting in its 221st annual convention Oct. 27-28, 2006, at Trinity Church in Boston, focused attention on mission partnership initiatives that are part of the diocese's multi-year mission strategy.

Bishop Philip Baji of the Diocese of Tanga, Tanzania, preached at the convention Eucharist and brought news of the fruits of partnership between the two dioceses devoted to home health care and AIDS relief. Convention fundraising activities went toward the purchase of a tractor to help the sisters of the Community of Mary maintain their farm in Tanzania.

The convention endorsed a consolidated set of mission strategy goals that includes continued AIDS prevention

and relief work in Africa, planting new worshiping communities and new campus and young adult ministries, sending clergy assistants to urban congregations, creating a program to fund parish capital campaigns and commitment to social and economic justice advocacy.

Diocesan bishop M. Thomas Shaw, SSJE called for a special convention in March 2007, to focus on developing progress measures for the goals, as well as to provide congregations with resources for growth and measure of their own vitality and viability.

"We have seen what our love is doing in our diocese and beyond, from the Gulf Coast to Kenya, Tanzania and Uganda. We have heard how God is calling us to express that love in the future," Bishop Shaw said. "This next convention will be the opportunity for us to explore the friendship we have with one another in Christ, how we live as friends in dependence and accountability to create that Spirit-filled moment we call community."

During its business session the convention approved three resolutions on marriage issues.

One was a substitute measure calling for study and dialogue about Christian and civil marriage. It replaced a resolution that, as originally submitted, would have expressed the convention's sentiment "that beginning January 2008, Episcopal marriages be presided over by an agent of the state" and that the clergy's role "be limited to the blessing of the union as a holy act"—essentially separating the civil and religious functions.

In presenting the substitute, the Rev. Margaret "Mally" Lloyd of Christ Church in Plymouth said that after listening to much pre-convention discussion generated by the original resolution, its proposers realized "more listening and theological debate in different forums" was necessary before decisive action could be taken on the issue.

The convention went on to approve resolutions asking the church's General Convention to authorize rites for same-sex marriage in civil jurisdictions where it is permitted and to amend the church's marriage canons accordingly; and to urge the Massachusetts Legislature to defeat a ballot initiative amending the state constitution in order to ban same-sex marriage.

Also approved was a resolution on creating a diocesan environmental stewardship action plan. It calls on congregations to conduct energy-use audits and report on their plans to address deficits in their local environmental stewardship. It also asks

the feasibility of financial incentives in the 2009 diocesan budget" for congregations that have made significant progress in addressing environmental stewardship, and requests a long-range plan "that sets goals and strategies for measurable improvements in sustainability and environmental stewardship" at the diocesan offices in Boston and in all congregations and diocesan properties.

A more strongly worded amendment failed for lack of specifics. It would have set a goal of "climate neutrality"—100 percent elimination of fossil fuel consumption and resulting greenhouse gases. Delegates voiced support for the amendment's principle but wanted to know how such a goal would be accomplished and paid for.

Also approved were:

A balanced \$7.5-million budget for 2007;

A resolution calling for "a task force to study the practice of Communion of the unbaptized at the parish level and to report its theological and pastoral findings" to the next convention;

A resolution adding to the calendar a May 17 feast day for Andronicus and Junia for diocesan trial use; and

First reading of a constitutional amendment entitling each congregation to two convention delegates (dispensing with the current method of computing congregational representation which results from year to year in varying numbers of delegates).

The Rev. Manuel P. Faria III of St. Peter's Church in Beverly was elected to the Standing Committee. ●

—Tracy J. Sukraw

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Texts of resolutions and more photos are available at [www.diomass.org/convention](http://www.diomass.org/convention).

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Deputies and clergy approve the 2007 diocesan budget during a business session at Diocesan Convention, hosted by Trinity Church in Boston.



Above PHOTOS: Maria Plati

Convention's special guest, Bishop Philip Baji of the Diocese of Tanga, Tanzania, speaks with the Rev. Tom Barrington of All Saints' Church in Chelmsford during a reception raising funds for a tractor to help the Community of Mary maintain its farm in Tanzania. See Tom Barrington's "Witnessing" reflection on page 15.



PHOTO: Julia Slayton

Also honored at convention for their years of service and leadership were Sylvia Slayton of St. John's Church in Newtonville and Brett Donham of St. Paul's Church in Brookline.

## Year's end brings close of bookstore ministry



PHOTO: Tracy J. Sukraw

Staff members dedicated their last days in the store to an inventory and packing of remaining stock. Going with the gratitude of the diocese, they are (from left): manager Cheryl Cristina; Dick Vanderlippe, providing staff and closing support; and booksellers Brian Liberge, Laura Liberge and (not pictured) Dan Myles.

The Cathedral Crossing bookstore, its familiar red awning over the 28 Temple Place entrance to the diocesan and cathedral offices in Boston for 16 years, has closed.

Declining sales in a changing retail book environment was cited as the reason for the Sept. 9 decision made by the bishops and Diocesan Council that the diocese could no longer support the bookstore ministry. It had received a diocesan subsidy since being acquired from the Society of St. John the Evangelist in 2001.

Cathedral dean Jep Streit will convene a group representing the Cathedral Chapter, Cathedral Council and diocesan and cathedral staff to explore options for future use of the store space, which is cathedral property.

"The diocese is grateful to bookstore manager Cheryl Cristina and to her staff for their gift of hospitality to members of the diocese and visitors alike," said Helen Netos, Chief Operating Officer. "Many people have walked into the store with a deep yearning for God and have gone away with not only a book but a glimpse of the path before them."

The Resource Center will remain in operation on the second floor of the diocesan offices. Coordinator Amy Cook is available to meet with clergy and lay leaders to review Christian education materials for all ages, as well as other resources for parishes. She can be reached at 617/482-4826, ext. 645 or [acook@diomass.org](mailto:acook@diomass.org). ●

## Esperanza

*continued from page 11*

fifth through eighth grades.

The partnership between Episcopal parishes that brought Esperanza into being is an important part of the school's story.

The Rev. Jeffrey Gill, a member of the school's board and rector of neighboring partner parish, Christ Church in Andover, recalls how several years ago Christ Church found itself in a period of discernment.

"We were looking at where do our gifts and our strengths intersect with the deep hunger of the world, the classic definition of a vocation," he said. They soon identified a passion among them for education. "People care deeply about their own children's education, moved to Andover because of great schools, public and private, and three miles away was a decertified public high school in Lawrence. We said, Why don't we look at ways to become partners with our neighbors in Lawrence?" Gill said.

The Catholic Bellesini Academy for boys in Lawrence and the Episcopal Epiphany School in Dorchester set them good examples to follow, and, after two years' worth of preparatory work, an independent board was in place and site and head-of-school search committees began their work.

"I want to be really clear that it started with Christ Church and Grace Church, but it has become much larger than that," Gill added, citing board membership representing St. Augustine's Church in Lawrence, St. Paul's Church in North Andover, Trinity Church in Topsfield and St. Peter's Church in Cambridge, along with a host of other Episcopal parishes involved in all kinds of ways, from providing volunteers, to donating supplies, to making financial gifts.

"When people see the school, they fall in love and become involved," Gill said. "We just hope that more will, because we need more people to catch the vision."

One ongoing challenge will be to raise the school's \$1 million annual operating budget.

"I think schools like Esperanza allow people to put their faith to work, and if each of us contributes time, talent and treasure, I can't think of a reason this can't work without taxing anyone too heavily," says Bottiger. "We would invite people to come spend time with us and see." ●

—Tracy J. Sukraw

## Diocesan Calendar Highlights / Winter 2007

- Feb. 9-11:** Senior High Youth Retreat at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H. See [www.diomassyouth.org](http://www.diomassyouth.org).
- March 10:** Special Diocesan Convention at Boston University
- March 16-18:** Province I Conference on Stewardship, Evangelism and Congregational Development at the Doubletree Hotel, Westborough. See [www.province1.org](http://www.province1.org).
- March 27:** Episcopal City Mission Lobby Day at the Cathedral Church of St. Paul (138 Tremont Street) and the State House, Boston. See [www.episcopalcitymission.org](http://www.episcopalcitymission.org).


### 2007 Pre-Confirmation Retreats at the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.:

- March 2-3:** Boston Harbor, Merrimack Valley, Concord River and South Shore deaneries
- March 23-24** Cape and Islands, Mt. Hope-Buzzards Bay, Neponset River and Taunton River deaneries
- March 30-31:** Alewife, Charles River, Mystic Valley and North Shore deaneries

**WWW** Find more information about these and other diocesan events at [www.diomass.org](http://www.diomass.org).

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## CLERGY CHANGES AND APPOINTMENTS

**The Rev. Joel Almono** has been appointed urban resident at Grace Church in Lawrence, effective July 1.

**The Rev. Katharine Black** has been appointed priest-in-charge at the Church of St. John the Evangelist in Boston, effective Dec. 1.

**The Rev. William Blaine-Wallace** has resigned as interim at the Church of Our Saviour in Arlington, effective July 14, and has been called as chaplain at Bates College in Maine, effective Aug. 1.

**The Rev. Ann Bonner-Stewart** has been called as the associate rector at St. Paul's Church in Greenville, N.C., in the Diocese of East Carolina, effective July 2006.

**The Rev. Ann B. Bonnyman** has been called as rector of Trinity Church in Boston, effective Oct. 10.

**The Rev. Ann Chaplin** has been appointed priest-in-residence at St. Andrew's Church in Belmont effective Sept. 1.

**The Rev. Joyce Caggiano** has been appointed interim at the Church of Our Saviour in Arlington as of July 16.

**The Rev. Susan Esco Chandler** has been appointed priest-in-charge at St. James's Church in Amesbury, effective Nov. 1.

**The Rev. Harold Garbarino** has announced his retirement as rector of the Church of the Good Shepherd in Reading, effective Dec. 31.

**The Rev. Steven Godfrey** has resigned as priest-in-residence at the Church of St. John the Evangelist in Boston as of July 24, and has been called as assistant at St. George's Church in York, Maine, effective Sept. 3.

**The Rev. Sara Irwin's** title has changed; she is now priest-in-charge at Christ Church in Waltham.

**The Rev. Beulah Koulouris** has been appointed interim at Christ Church in Harwich Port, effective Sept. 10.

**The Rev. Ranjit Mathews** has been called as assistant at St. Michael's Church in Milton, effective Sept. 10.

**The Rev. Shariya Molegoda** has resigned as interim at St. Mary's Church in Provincetown, effective Sept. 10, and has been appointed interim at St. James's Church in Cambridge, effective Oct. 1.

**The Rev. Sherry Osborn** has resigned from St. Michael's Church in Marblehead and has been called to St. Mark's Church in Springfield, Vt., effective Sept. 1.

**The Rev. Terry Pannell** has been called as rector of the Church of St. Mary of the Harbor in Provincetown, effective Dec. 1.

**The Rev. John Perris** resigned as rector of Christ Church in Harwich Port on Aug. 13 and has been called as rector of St. James's Church in Upper Montclair, N.J.

**The Rev. Tim Rogers** resigned as rector of St. Peter's Church in Salem, effective Sept. 4, and was appointed priest-in-charge at St. John's Church in Newtonville, effective Sept. 5.

**The Rev. Stephani Schatz** resigned as assistant at All Saints Parish in Brookline, effective Sept. 1, and has moved to Manchester, England.

**The Rev. Katharine Stebinger** has been called as curate at St. Barnabas's Church in Falmouth, effective in July.

**The Rev. Mark Templemann** of Georgia has been called as rector at the Church of the Holy Name in Swampscott, effective Sept. 17.

**The Rev. Mary Scott Wagner** has resigned as rector of Calvary Church in Danvers, effective Oct. 1 and has been called as rector of St. Andrew's Church in Marblehead, effective Oct. 10.

**The Rev. Diane Wong** resigned as assistant of St. Paul's Church in Nantucket to serve as an assistant at the Church of the Good Shepherd in Taipei, Taiwan, for three years.

www

Go to [www.diomass.org](http://www.diomass.org) for information regarding parishes in search (see "Clergy Deployment" under "Governance and Administration").

This report is provided by the Office for Congregational Development and reflects changes between April and November 2006.

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# KARIBU:

KISWAHILI FOR WELCOME

By The Rev. E. Tom Barrington

THE REV. E.  
TOM BARRINGTON  
is the rector of  
All Saints' Church  
in Chelmsford

This past summer I was privileged to spend two months in western Kenya. While there I experienced the sacramental dimensions of *karibu*—welcome. I was reminded that God's grace-filled welcome reaches out to us no matter who we may be. When I visited homes, I found *karibu* was always offered. It did not matter if it was the home of a wealthy businessman or a young widow's mud hut with only three standing walls—I was greeted with *karibu*. Whether they expected me or not, they offered welcome as they directed me toward the best seat in the room.

As a parish priest here in Massachusetts, I have often found it hard to visit members of my congregation. If I drive around and drop in, most often I will not find anyone at home. When I call first to arrange an appointment, at least half of the time I am politely turned down. I am told, "You do not have to come." Or, "I do not want to be a bother." I will try to call on someone who is sick only to be told to wait until they are feeling better. I silently pray for them from a distance and wonder if it is a comfort. I think it is partially our New England sensibilities and independence that makes us uncomfortable sharing the intimacy of a visit. So I drive by the perfect lawns, the symbols of perfect homes, and hope that the grace of our Lord abides within.

I think of my visit to Joash and his family. He is a newly ordained deacon in the Anglican Church of Kenya. He is one of the farm workers at St. Philip's Theological College in Maseno where I stayed. Only later did I learn that he is a graduate of the school and that he is also serving a parish with four congregations in the hills high above the town. He invited me to visit one of his congregations, to offer his people "a word of encouragement." It took about an hour and a half to reach the church, a half-hour bicycle ride as far as the road would go, and then an hour-long hike up into the hills. All of the land was taken up by small subsistence farms. It was beautiful—the bright blue equatorial sky, the lush greens and the occasional glimpse of Lake Victoria in the distance.

As we hiked up the trail Joash explained that they were going to tear down the old church that day. It had mud walls and the insects had eaten through the timbers, so

it was no longer safe. They had begun a new church building made out of bricks. They had laid the foundation a year before, but the walls were now only 10 feet high. They were hoping to raise more money to finish it. It is expensive to build a building when all of the materials have to be carried up a mountain by hand. When we arrived about two dozen of the parishioners welcomed us. We had a short service in which I spoke about the parable of the sower, of a God who sows the Word irrespective of the ground's ability to receive it, such is

the nature of God's grace. We waited for an elderly priest to arrive and lead the prayers of deconsecration. The young men could finally demolish the unusable church. After the prayers we were welcomed into the home of the lay evangelist for a meal. Even with the sadness of seeing their church being torn down and facing the monumental task of building the new church, there was *karibu*.

Toward the end of my stay in Kenya, my wife and I visited Joash's home. We met his wife and three small children. We were welcomed and invited to sit in the best chairs. In the corner of the room was a four-foot-high pile of newly harvested maize. In the day it would be laid out in the sun to dry and then stored. I wondered how long it would last. Joash's

wife then brought out two bottles of soda and some biscuits. They had sent their son to buy this for us using a good portion of a day's wage. We sipped the warm soda and nibbled cookies while we talked. I knew that this was a luxury they would rarely have themselves. They then prayed for us and our journey home, hoping that we would be able to visit again. They made us feel like truly honored guests.

In Jesus Christ, God welcomes us. Arms stretched out on the hard wood of the cross invite us into God's embrace. That embrace is made flesh when we offer or receive welcome. Upon returning to Massachusetts I was especially aware of the welcome home I received. I pray that I may remember these gifts of *karibu* and offer them back freely. ●

I was reminded  
that God's  
grace-filled  
welcome  
reaches out  
to us no  
matter who  
we may be.

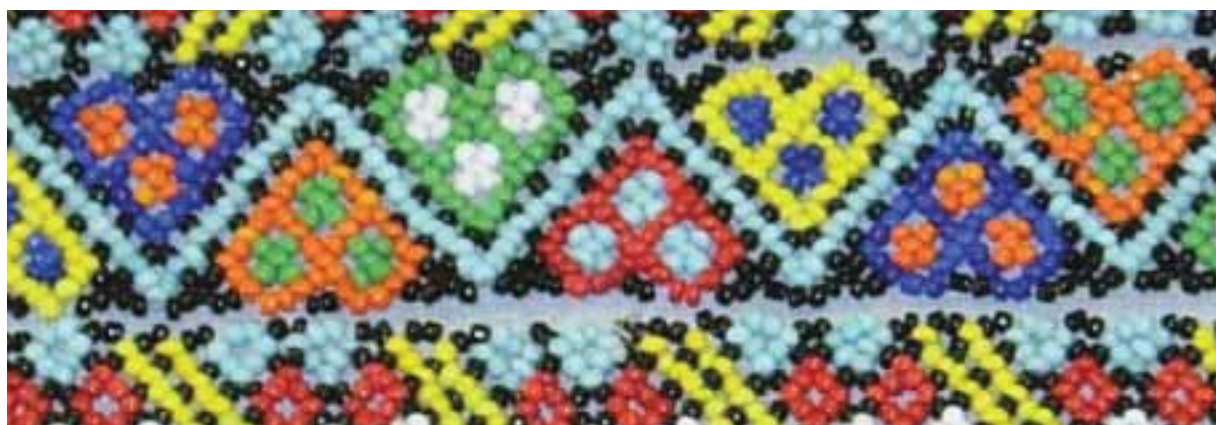


PHOTO: The Rev. Maggie Geller, RN

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