The Call to Tanzania
Partnerships, relationships bring Virginians to east Africa

By Emily Cherry

There's a certain infectious quality about the Diocese of Central Tanganyika in Tanzania, particularly, it would seem, for Virginians. Since 2006, partnerships between the two dioceses have been growing at a feverish rate, and with good cause. Virginians who have traveled to Tanzania inevitably come back and speak of a trait that is hard to pinpoint, although the word “joyful” pops up again and again. But perhaps most frequently, Virginians who return from Tanzania find themselves with a passionate desire to return to the Diocese of Central Tanganyika. Now, more than ever, the people of Tanzania are in need, and Virginians are responding.

‘I Want To Go Back Now’

The Rev. David May, rector of Grace, Kilmarnock, fell in love with Tanzania after a 2008 trip there with Buck Blanchard, diocesan coordinator for world mission. The group spent time visiting several villages, but the one they really felt called to was Bankola. Today, Grace, Kilmarnock has partnered with Bankola in a unique relationship thanks to a ministry called Carpenter’s Kids. Started as a partnership between the Diocese of Central Tanganyika and the Episcopal Diocese of New York, Carpenter’s Kids supports some of the most impoverished communities in Tanzania.

Next Steps After General Convention
Episcopal Church responds, reacts to resolutions

By Lauren R. Stanley

Decisions made at July’s General Convention in Anaheim are reverberating throughout the Episcopal Church more than three months later.

Perhaps the biggest impact is at the national level, following the $23 million cut in the Church’s budget. But the reduced budget, which led to the laying off of more than 20 percent of the Episcopal Church’s staff, has not stopped the Church from having an impact around the world.

“Given the difficult economic times, budget matters were bound to be a major issue in Anaheim,” said the Rev. Dr. Ian T. Douglas, Executive Committee member and professor at Episcopal Divinity School. “The fact that the Episcopal Church unequivocally reconfirmed our commitment to the Millennium Development Goals by providing 0.7 percent of the Church’s budget for the Nets for Life anti-malarial program in Africa is an incredible symbol of our faithfulness to God’s mission around the world. “This commitment is even more significant because it came at a huge cost to our staffs and programs at the Episcopal Church Center and caused great pain for those who have now lost their jobs. Faithfulness,” Dr. Douglas said, “is never easy.”

The Rev. Dr. R. David Cox, deputy from Southwestern Virginia, said that the Convention’s decisions on global mission should be felt in local congregations. General Convention “passed some resolutions that will have long-term effects on our work around the world.”

Photo: Emily Cherry

The Carpenter’s Kids Program includes a daily meal for the neediest children in each of 95 partnered villages in the Diocese of Central Tanganyika.

/ GC continued on page 10

/ Tanzania continued on page 15
LETTERS TO THE EDITOR

Rediscovering Church at General Convention

Congratulations for the excellent reporting on General Convention 2009 in the September issue.

In addition to those things already reported, I would only add: First, the Church took the strongest stand it has yet taken against domestic violence. Second, the Church adopted the essence of a resolution passed by the Anglican Consultative Council on May 5, calling on all of us to seek non-violent alternatives to violence for the resolution of all disagreements.

Third, the Church renounced the “doctrine of discovery,” dating to Henry VII of England, under which the Church justified the claims of “Christian” sovereigns and their agents against the territory and lives of indigenous people.

Fourth, the church entered into full communion with the Moravian Church in the United States.

I was struck by the proportion of resolutions adopted by both houses that came from individual deputies. As Bonnie Anderson, president of the House of Deputies, observed in her opening remarks to Convention, “God speaks through the deputies. As Bonnie Anderson, president of the House of Deputies, observed in her opening remarks to Convention, “God speaks through the deputies. As Bonnie Anderson, president of the House of Deputies, observed in her opening remarks to Convention, “God speaks through the deputies. As Bonnie Anderson, president of the House of Deputies, observed in her opening remarks to Convention, “God speaks through the deputies. As Bonnie Anderson, president of the House of Deputies, observed in her opening remarks to Convention, “God speaks through the deputies. As Bonnie Anderson, president of the House of Deputies, observed in her opening remarks to Convention, “God speaks through the deputies. 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Christchurch or CCS?

The article, “Great Journeys Begin at the River” from the September issue of The Virginia Episcopalian is nicely done, and expresses well both the physical beauty and the educational objectives of my alma mater.

I am a 1941 graduate of Christchurch School, and also a past member of the Local Board of Christchurch School. Please note my use of the correct name of Christchurch School. The incorrect reference (CCS) is used often in this article, and unfortunately it is conditioned—even encouraged!—by administrators of the school.

The school took its name from its location near the Episcopal church (Christ Church, Middlesex) and the local post office, Christchurch, Va.

Unfortunately, the referenced article uses both Christchurch School and CCS to identify the school. It can not be both.

Hugh C. Dischinger
Ware Church, Gloucester

Editor’s Note: The Virginia Episcopalian followed the current usage that the school provided, as listed in Christ Church School’s official Style Guide. We recognize the historic “CS” as another symbol of Christchurch and appreciate the wonderful history that it represents.

Water Ministry in the U.S.

I note that Bishop Lee is from Greenville, Miss., the town with a poor water supply which President Obama promised to fix during his campaign and hasn’t done yet. Would it be a good way to give thanks for the bishop’s ministry to ensure that this is done? Perhaps by an offering of letters to Obama, or offering Episcopal expertise. We raise money for water in Africa but this country needs it too.

Rose Mary Balister
St. Paul’s Memorial, Charlottesville

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The Virginia Episcopalian is here to tell your stories: stories of mission trips, of church building renovations, of clergy and lay leaders who contribute to their communities. These are stories that help shape who we are as a Diocese. Without your assistance, we would not be able to share these stories with you. The Virginia Episcopalian needs your help.

First, we need you to let us know about your own stories. Our goal is to include news and updates from a wide variety of churches and individuals. If your church has not been featured in The Virginia Episcopalian, please let us know about your news and ideas so we can help share them with the Diocese.

Each year, the Diocese of Virginia asks churches to contribute to our communications ministry through support of The Virginia Episcopalian. We request a voluntary contribution from each church of $5 per communicant household receiving the newspaper, and we strongly encourage all households to receive a paper copy. We also ask each church to make updates to your mailing list so we can most efficiently reach all of your parishioners.

The following churches have supported The Virginia Episcopalian this year by updating their mailing lists and/or making financial contributions. We extend our heartfelt thanks to these churches for making the work we do possible.

All Saints’ Sharon Chapel, Alexandria
All Souls’, Mechanicsville
Aquia, Stafford
Calvary, Hanover
Christ Ascension, Richmond
Christ Church, Charloettesville
Christ Church, Gordonsville
Christ Church, Luray
Christ Church, Saluda
Christ Church, Spotsylvania
Christ Church, Luckett’s, Leesburg
Church of Our Saviour, Charlotteville
Church of Our Saviour, Montpellier
Church of the Epiphany, Richmond
Church of the Holy Cross, Batesville
Church of the Holy Cross, Dunn Loring
Church of the Incarnation, Mineral
Church of the Resurrection, Alexandria
Church of the Spirit, Alexandria
Cunningham Chapel Parish, Millwood
Emmanuel, Woodstock
Emmanuel Church, King George
Emmanuel, Brook Hill, Richmond
Epiphany, Oak Hill, Oak
The Falls Church, Falls Church
The Fork Church, Doswell
Grace, Bremo Bluff
Grace Church, Berryville
Grace Church, Cismont, Keswick
Grace Memorial, Port Republic
Holy Comforter, Vienna
Immanuel, King & Queen
Immanuel, Old Church, Mechanicsville
Kingston Parish, Mathews
Little Fork, Rixeyville
Meade Memorial, Alexandria
Piedmont/Bromfield Parish, Madison
Pohick, Lorton
St. Andrew’s, Arlington
St. Andrew’s, Burke
St. Andrew’s, Mount Jackson
St. Andrew’s, Richmond
St. Anne’s Parish, Scottsville
St. Barnabas’, Annandale
St. Bartholomew’s, Richmond
St. Christopher’s, Springfield
St. Dunstan’s, McLean
St. Francis’, Great Falls
St. George’s, Fredericksburg
St. James’, Leesburg
St. James’, Louisa
St. James-the-Less, Ashland
St. John’s, Arlington
St. John’s, King George
St. John’s, Tappahannock
St. John’s, West Point
St. John-the-Baptist, Ivy
St. Luke’s, Wellington, Alexandria
St. Mark’s, Alexandria
St. Mark’s, Richmond
St. Mary’s, Arlington
St. Mary’s, Berryville
St. Mary’s, Colonial Beach
St. Mary’s, Richmond
St. Matthew’s, Sterling
St. Patrick’s, Falls Church
St. Paul’s, Alexandria
St. Paul’s, Hanover
St. Paul’s, West Point
St. Paul’s Church-on-the-Hill, Winchester
St. Paul’s, Bailey’s Crossroads, Falls Church
St. Paul’s, Nomini Grove, Montross
St. Peter’s, Montross
St. Peter’s, New Kent
St. Peter’s, Port Royal
St. Peter’s, Purcellville
St. Stephen & the Good Shepherd, Port Republic
St. Stephen’s, Catlett
St. Stephen’s, Culpeper
St. Stephen’s, Richmond
St. Thomas’, McLean
St. Thomas’, Orange
St. Timothy’s, Herndon
Trinity, Arlington
Trinity, Charlottesville
Trinity, Fredericksburg
Trinity, Manassas
Trinity, Washington
Varina, Richmond
Vauter’s, Loretto, Champlain
Ware Church, Gloucester
Wicomico Parish, Wicomico Church

It’s not too late to contribute to The Virginia Episcopalian by updating your mailing list or making a financial contribution. If you would like to support The Virginia Episcopalian, or if you believe your church’s name has been mistakenly excluded from this list, please contact Emily Cherry, managing editor, at echerry@thediocese.net.
The Great Commission: Preparing for Annual Council

Go, teach, preach, baptize

The 215th Annual Council of the Diocese of Virginia will be an occasion for celebration. Not only will we continue our tradition of gathering together to worship together and conduct the communal business of our Diocese, but this year we will also celebrate the investiture of the Rt. Rev. Shannon S. Johnston, bishop of Virginia.

Council will take place January 29-30 in Richmond at the downtown Marriott Hotel. Bishop Johnston’s investiture will take place at 9 a.m., January 29 at nearby St. Paul’s, Richmond. The Most Rev. Katharine Jefferts Schori, presiding bishop of the Episcopal Church, will preach and preside as this special liturgy. Regular Council business will resume following the reception after the service.

Joining participants as chaplain for the two-day event will be the Rt. Rev. Julio Murray Thompson, bishop of Panama in La Iglesia Anglicana de la Region Central de America. Bishop Thompson has been bishop of Panama since 2000. He is a member of the Board of Directors of the Latin American Council of Churches and is vice-president of the Council of Bishops of La Iglesia Anglicana de la Region Central de America.

Details You Need to Know

Pre-Council Meetings

Pre-Council meetings will take place on January 16 at St. James’, Richmond and on January 23 at Immanuel Church-on-the-Hill, Alexandria. Both meetings will last from 9:30 a.m. to 12:30 p.m. and will be a chance to review proposed resolutions and canonical amendments, hear more about the Council agenda and meet some of the nominees for elected positions. All members of Council, in particular, should make an effort to attend one of these meetings.

Deadlines

This year, the deadline for hotel reservations at the special diocesan rate at both hotels is January 7, 2010. The deadline for registration, nomination submission, report submission and resolution or amendment submission is January 12, 2010. Please note these are firm deadlines.

Council Documents

For the third year, all Council documents will be made available online prior to Council. It will be the responsibility of each delegate to print all of the documents at www.thediocese.net under the “Print These Documents” section.

Nominations

The 2010 Annual Council will elect a new class to the Standing Committee, the council of advice to the bishop made up of six laity and six clergy. Two clergy and two lay persons will be elected. Nomination forms may be downloaded online, and should include an electronic photo of the nominee.

Exhibitors

Exhibit space is limited. First preference is given to diocesan exhibitors. Exhibitors are required to submit an annual report in writing. Each individual attendee should submit one form.

Reports

Every diocesan committee, commission, related organization, school, home and region must submit an annual report in writing. These reports should be submitted electronically to Matthew Farr at mfarr@thediocese.net.

Resolutions & Amendments

Guidelines on how to submit resolutions and amendments are available online.
An Occasion for Celebration

by Emily Cherry

On Saturday, September 19, the Diocese gathered at St. Paul’s, Richmond to celebrate 25 years of shared ministry with the Rt. Rev. Peter James Lee. Almost 550 clergy, lay leaders and other communicants of the Diocese joined in the celebratory liturgy, which featured a Service of Leave-Taking.

“I take leave of you today with gratitude, with appreciation for the many gifts which we have received from God over this quarter century together, with acknowledgement that we have made mistakes,” noted Bishop Lee in his sermon. “But most of all, I take leave of you today with the assurance that God’s sovereign love will see us through, and we can keep calm and carry on.”

State Senator Edd Houck joined the festivities to present Bishop Lee with a resolution, passed jointly by the Virginia House of Delegates and Senate in Bishop Lee’s honor. At the reception following the liturgy, Governor Tim Kaine commented on Bishop Lee’s leadership style: “The Episcopal Diocese of Virginia is so well known for the outreach—for the loving heart and the spirit of welcome that you extend both within your parish families and beyond, and that would not happen by accident, without a leader who made that a real hallmark of his brand of leadership; the ‘Good Samaritan’ trait of extending a hand to all and trying to break down the barriers that often get in our way.”

Governor Kaine addressed Bishop Lee, adding, “Virginia is a much, much better place in the last part of the 20th century and beginning of the 21st century because of your strong and principled leadership, and we will very much miss you.”

Bishop Lee is now serving as interim dean of Grace Cathedral in San Francisco.

(Left) The Rt. Rev. Peter James Lee celebrated his last Eucharist as bishop of the Diocese of Virginia surrounded by his fellow bishops, regional deans and the rector and assistant rector of St. Paul’s, Richmond.

(Right) Governor Tim Kaine honored Bishop Lee during the reception following the liturgy, noting that Virginia is a better place thanks to Bishop Lee’s leadership.

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News of the Diocese
On October 4, the Rt. Rev. Shannon S. Johnston announced the appointment of the Rev. Susan E. Goff as canon to the ordinary for the Diocese of Virginia. Ms. Goff will begin her work at the Diocese on January 18, 2010.

In her new role, Ms. Goff will oversee the day-to-day supervision of various episcopal ministries, including the discernment and ordination process for the Diocese, the transition process for clergy and congregations, including the Fresh Start Program, and misconduct prevention and response. Ms. Goff will also work closely with churches in the areas of congregational development and crisis and conflict resolution. While she will be based in the Richmond office, Ms. Goff will travel extensively throughout the Diocese.

“This is a really wonderful development, especially at the beginning of a new episcopate,” said Bishop Johnston. “It is very important to restore the office of canon to the ordinary in the Diocese of Virginia. The canon’s ministry will have a huge impact, both at the congregational level and in diocesan responsibilities. That is why I’m so proud to announce that Susan is the one to take this position. She brings deep and wide-ranging experience to this new ministry, her colleagues know her and respect her highly, and she is a person of great spirituality in addition to her professional skills.”

Ms. Goff joins the diocesan staff from St. Christopher’s, Springfield, where she has served as rector since 1994. In addition to her work at St. Christopher’s, she has served as an adjunct instructor in liturgics at Virginia Theological Seminary. Prior to her ordination in 1981, Ms. Goff spent two years as a lay minister at St. Michael’s Mission on the Wind River Indian Reservation in Wyoming, was a summer ministry intern at the Grand Canyon in Arizona, and was Camp Coordinator of Eagle’s Nest Camp in the Diocese of Newark.

Her leadership at the diocesan level includes serving two terms as a member of the Standing Committee, one term from 1993-1996 and one term that ends in January 2010. In addition, Ms. Goff has served as secretary of the Commission on Human Need and as a member of the Diocesan Human Sexuality Dialogue Group. She has supervised some 15 seminarians, been a trainer of seminarian supervisors and worked closely with postulants and the newly ordained. Her involvement in the wider Church includes serving as a deputy to General Convention in 2003, 2006 and 2009.

Ms. Goff graduated with a masters of divinity from Union Theological Seminary in New York with distinction in 1980. She received her baccalaureate degree magna cum laude from Douglass College at Rutgers University, where she majored in psychology and was elected to Phi Beta Kappa. Ms. Goff is married to the Rev. Thomas C. Holliday, an interim ministry specialist who has served numerous churches in the Diocese.

“Susan Goff’s ministry as canon to the ordinary will make a big difference in my own work as bishop of Virginia,” added Bishop Johnston. “To me, the canon occupies a unique position in a bishop’s office. We will share a special relationship of consultation and collaboration while she also takes charge of a number of critical diocesan responsibilities. I have complete trust and confidence in Susan for all of this.”

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Mardi Gras & Live Auction

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Time: 6:30–9:30 pm

Celebrating the purchase of our Northwest office by honoring those who made it possible.

Samaritan Ministry
of Greater Washington

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www.samaritanministry.org
The United Thank Offering: Building Bridges

By Anne Gordon Curran, Province III UTO Coordinator

The mission of the United Thank Offering (UTO) is “to expand the circle of thankful people,” building bridges wherever it goes. The UTO can trace its roots back to 1871, when the American Church Board of Missions authorized a Women’s Auxiliary as a bridge to include women in the mission field. In 1889, at the Women’s Auxiliary Triennial meeting, the Auxiliary made their first mission grants to help expand mission and mission opportunities for women.

Beginning with that first grant of $2,188.64 to send missionary Lisa Lovell to Japan and Alaska, the women at each Triennial continued to build bridges through the UTO by funding mission in the developing United States and in foreign countries, initially supporting female missionaries in Japan, Cuba, Alaska, Mexico, Brazil and Liberia. Women who often could not travel for themselves saw the value of supporting others who could.

Now, for 120 years, the UTO has built bridges throughout the Anglican Communion. The basis of these offerings is prayers of thanksgiving which are accompanied by a financial donation. Often, these donations come from the UTO “blue box,” a small cardboard box used to collect coins (and prayers) for the UTO.

Most recently, the UTO was the beneficiary of a special offering at the 2009 General Convention in Anaheim during a festive liturgy. This year’s offering from the congregation of 7,000 gave $28,168, a 37 percent increase from last General Convention’s offering and the largest yet received.

The history of the UTO has been a marker for the development of women in the church where a substantial bridge has been constructed and continues to strengthen as women have become active in all aspects of church life. Every penny of prayerful giving is granted now on a yearly basis.

Virginia Gives Thanks for UTO Grants

By Jeanelle Moritz, UTO Coordinator

Founded on the values of thanksgiving, generosity, mission and ministry, the United Thank Offering (UTO) has historically enriched ministry in the Diocese of Virginia. This year is no exception.

Each year a diocese may submit two grant applications, one to be used within the diocese and one to be used overseas in a diocese connected in some way to the sponsoring diocese. At the Episcopal Church Women Triennial this summer, UTO granted a total of $2,065,472.43 in grants—$53,134 of which went to Virginia recipients.

This year, the parishioners of St. John’s, West Point return to their historic church building for a homecoming liturgy. This year marked a particularly special celebration, as the congregation celebrated the building’s 275th year. Built in 1734 as a church in St. John’s Parish, the building fell into disrepair after the Revolutionary War, when the congregation disbanded. A new congregation reformed in the present St. John’s building in West Point in 1882, and the vestry purchased back their historic building in the early 1900s. The Old St. John’s Restoration Association took a somewhat flexible approach to historical accuracy in providing some renovations to the building, including electricity, heating, air conditioning and new pew boxes. On Sunday, September 27, the Rt. Rev. Shannon S. Johnston celebrated the anniversary of the historic building with the congregation during his visitation.
The Piedmont Singers, a musical outreach ministry of Emmanuel Church, Middleburg, was selected as the visiting choir at Canterbury Cathedral, August 4-10, 2009. Under the direction of Wendy Oesterling, music director at Emmanuel Church, the 35-voice choir sang daily Evensong and Sunday Holy Eucharist. The Piedmont Singers was formed in 1999, inviting singers from area churches to present sacred concerts for the community. The group included travelers from Emmanuel, Middleburg; St. Peter’s, Purcellville; Church of Our Redeemer, Aldie; Grace, The Plains; Christ Church, Winchester; St. James’, Warrenton; St. James’, Leesburg; St. John’s, Tappahannock; and 11 other churches outside the Diocese of Virginia. Barbara Verdile, music director at St. Peter’s Purcellville, was principal organist for the residency.

“Singing daily Evensong and being part of the life of the Cathedral for the week was a great honor for us, especially coming from a small Virginia parish” said Ms. Oesterling. “Adding our voices to the 900+ year continuing tradition of choristers at Canterbury Cathedral was an unforgettable experience.” A singer described it as “one of the spiritual highlights of my life.” The choir sang music by 11 American composers, including the “Middleburg Evening Service” composed for the Piedmont Singers’ residency at Wells Cathedral in 2007 by Dr. James Laster, former music director at Trinity Church, Upperville, and professor emeritus of music at Shenandoah University, Winchester. Many of the musical selections had not been sung at Canterbury Cathedral before.

The dean of the Cathedral, Robert Willis, a long-time friend of the Rt. Rev. Peter James Lee, asked Ms. Oesterling to convey his warm greetings to his friend. The choir also had a joyous reunion with the Rt. Rev. Marc Andrus, bishop of California, and his wife, Sheila. Bishop Andrus was rector of Emmanuel from 1997-2001, having supported the founding of the Piedmont Singers. He and Sheila, who sang with the choir for its first three seasons, joined old and new friends for Evensong and dinner.
All the boys sat at one table, leaving the other two for the girls. That was the only way this meal resembled an ordinary sixth-grade class lunch. Since this summer, when every student at Stuart Hall School read Three Cups of Tea, classroom activities have been a little out of the ordinary.

Sue Appleby's sixth-grade literature class got more than words on a page when they studied the story of Greg Mortenson, a man who tried to climb a mountain in remote Pakistan but ended up building schools in the country — and bridges across cultures.

Ms. Appleby shared more than the many lessons of that book. She shared the tea as well, and a homemade Pakistani meal. The menu? Balti butter chicken, pulao, red beans and peas, chapati, kheer and, of course, po cha (butter tea).

The project started, as all good ones do, in someone's heart.

Upper School Director Cindy Patton's son is serving with the Army National Guard in Afghanistan, not far from the Pakistani border. With her child in harm's way in a foreign land, she did all she could do: Learn as much as possible about the place where he was serving as an engineer. A friend suggested Ms. Patton read Three Cups, and Mr. Mortenson's message inspired not only the heart of this mother, but her educator's mind.

She took the book to the group planning the school's 2009 summer reading program. The book, written in three versions for all age groups, began to inspire teachers and students.

The title comes from a Pakistani saying about the fellowship that comes with sharing the warm beverage. The first cup with Haji Ali, chief of the village that took the ailing Mr. Mortenson in, is between strangers. With the second cup, it is between friends. With the third cup of tea, the newcomer becomes family.

With the Pakistanis' generous hospitality, Mr. Mortenson regained his strength, but it took several weeks before he could head home. He could not ignore the poverty, the lack of basic necessities we take for granted and the gnawing hunger for knowledge the village children carried. The impression bit into Mr. Mortenson, a man of little means, and he promised he would return to build schools.

He did and he still does.

And halfway around the world, children in a school in Staunton read his words and meet the people he's met. The themes of mission, global awareness and sacrifice were perfect for Stuart Hall students. So the summer reading assignments went out — and teachers were asked to figure out how these themes could play out in their classrooms.

In art classes this year, students draw or paint scenes from the Pakistani culture. In music class, sounds of Pakistani music open hearts. In history classes, current events tie what they read and hear in history books with the violence in that area to the people in a school in Staunton.

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At the Friday lunch, the menu did not go over without questions.

Butter? In tea? That wasn't the only shock to the students' taste buds. As in any culinary cultural visit, the palate needs some adjustment. Quite a few even went for seconds. Giford Duncan and Elle Wood were among them. Both appreciate food from different cultures.

I left Stuart Hall School feeling better about the world. I'd eaten Ms. Appleby's delicious food, and I had a cup of tea, not enough according to Haji Ali's statement to be family, but enough to know that when we share knowledge, friendships naturally follow. And I couldn't forget the words of a young girl who no doubt gets it.

"We should be surrounded even more by tastes and flavors," Giford told me.

That's from a sixth-grader, after she read a book about a man who wants to teach children who are trapped in poverty and are hungry to learn. That's from a sixth-grader who enjoys the best of America, but is touched by those who have so much less.

"It expands our horizons," she added.

Oh yes, it does, Giford. And it makes a huge, confusing and often angry world much smaller and much more accessible.

That and a cup or three of tea is a very good thing. +

Excerpted with the author's permission.

New Web Resources for Churches, Committees

The Diocese of Virginia has contracted Web Solutions, a company based out of Connecticut, to host and help redesign our diocesan Web site. Our goal is to create a diocesan site that provides better Web and IT services to our churches. With that goal in mind, we've contracted Web Solutions to offer template Web sites and technical support, two things that we weren't able to provide before. Web Solutions will host our churches’ Web sites for the low fee of $10/month. The monthly fee includes the following.

• A simple template that the Diocese will customize for you with your choice of colors and logo
• 5 e-mail addresses and unlimited e-mail aliases
• News Module
• Events Module
• Contact Form Module
• Driving Directions Module
• Additional modules (donations, blog, photo gallery and more) available for a fee

Please visit www.thediocese.net for more information, as well as a list of frequently asked questions about the transition process. Questions? Contact Emily Cherry at echerry@thediocese.net. +

Pakistani butter chicken, pulao, red beans and peas, chapati, kheer and, of course, po cha (butter tea). The impression bit into Mr. Mortenson, a man of little means, and he promised he would return to build schools.
Musard Seed Dollars at Work at St. Asaph’s

St. Asaph’s, Bowling green recently celebrated the groundbreaking of a new handicap accessibility project.

Made possible in part thanks to a grant from the diocesan Mustard Seed Fund, the project includes construction of an elevator that will make all parts of the church, including the undercroft, accessible to the handicapped. An “Elegant Evening” event, featuring a silent auction, also helped raise money for the project.

Pictured at the groundbreaking are, left to right, Linda Sullivan, Ray Piland, Elizabeth Ferrer, Pat Piland, Deborah Howard, Joyce Goforth, Patrick DeCrane, Michael Thomas and Sherry Gravatt.
A Theology of Community

Dear Diocesan Family,

It was so gratifying to receive many enthusiastic notes and comments about last month’s special edition of The Virginia Episcopalian. Generally, people said that they felt that they knew me better, both personally and in my thinking. Great—that is just what we were trying to do. Now, as we work together making this transition into my leadership as your diocesan bishop, I want to continue this theme of helping you to know me better. To do this, I’d like for us to think about community.

Much of my theology is founded on the premise that Christianity is a faith that is inherently and necessarily communal. I know full well that this runs against the grain of our current culture, which is very much oriented toward the “me-and-mine.” So be it. (I also believe that the community that is the Church is most often at its best when it must be counter-cultural; much of our history, from ancient times to the present day, confirms this.) The meaning of the word that first described the Church was “gathering.” Virtually every aspect of our worship acts out the communal nature of Christian faith and life. As our Lord Christ gathers us together to be His earthly body through baptism, we find ourselves to be people who are interrelated by our faith. At every level of church life, in a congregation, as part of a Diocese and as the Episcopal Church, we are part of something larger and more embracing. This is true even of the Anglican Communion itself, as it is a part of the One, Holy, Catholic and Apostolic Church. This great universal reality begins with one—you as a disciple of Jesus.

Just as was true for those original disciples, faith in Jesus is anchored in a group, a community committed to one another. In our tradition, to be wholly faithful each one of us must be committed to living our faith communally. Pondering honestly those times and circumstances when we have broken this personal covenant of commitment to our brothers and sisters in Christ, we have some repenting and healing to do. Praying for the grace to do just that is a good place to start.

One key point in a theology of community is mutual submission. This means that every person is willing to yield self-interest for the sake of others. This is a concept that is grounded in St. Paul. Nonetheless, we’d have to admit that for us it is idealistic, even naïve (have you ever seen it?). But how sad that this is so. Just think what it would mean in Christian community if this vision were realized. I remember speaking to someone about this and he countered by saying that the result would be that nothing would ever get done—there would be only this constant “yielding” to the others. Far from it. In mutual submission, when each person is protecting the interests of another we would end up with the transformation of us all. Any decision or result that comes forth would be one that could not have even been imagined before. I can’t help but long for the day when we could really give this a try. “But that isn’t democracy!” No, it isn’t—at least, not as we have been practicing it in the Church. “But our polity is democratic.” Yes, it is—but I might argue that democracy in the Church doesn’t have to look like the dominance of sheer voting power.

Of course, I can’t cover all the angles of “community” in this letter (and certainly not so for the theology of mutual submission!). At least, I hope that I’ve stirred something in hearts and souls about who we are to one another. And when a broken, cynical, polarized world (or Church?) sees that Christians are marked by commitment to each other—a commitment that doesn’t have to mean “agreement”—then the people will see the presence of Jesus in this life (or Church?) that they’ve longed to see.

Blessings to you,

[Signature]

Who We Are

In the Anglican Communion
A global community of 73 million Anglicans in 38 member provinces.

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

In the United States
A community of 2.2 million members in 110 dioceses in the Americas and abroad. Organized 1789.

The Presiding Bishop
The Most Rev. Katharine Jefferts Schori
Episcopal Seat: The Washington National Cathedral

In the Diocese of Virginia
A community of more than 80,000 baptized members and 424 clergy in 38 counties of central, northern and northwestern Virginia, serving the world through 190 congregations, six schools, two diocesan centers, and six diocesan homes, and home to the largest Anglican seminary in the world. Organized 1789.

The Bishop
The Rt. Rev. Shannon Sherwood Johnston
The Bishop Suffragan
The Rt. Rev. David Colin Jones

The Mayo Memorial Church House: 110 W. Franklin Street, Richmond, VA 23220-5095
804-643-8451, 800-DIOCESE, FAX 804-644-6928.

Episcopal Seat: The Cathedral Shrine of the Transfiguration, Orkney Springs

How to reach the Diocesan Staff
Call 800-DIOCESE (346-2373) or 804-643-8451.

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Mary Anne Bryant, Administrative Assistant, World Mission 15
Henry Burt, Secretary of the Diocese, Chief of Staff 30
Joy Buzard, Financial Administrator 22
Frances Catwell, Director of Development and Stewardship 16
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Wilbert “Skeet” Jones, Sexton 28
Michael J. Kerr, Treasurer 20
Mildred Loften, Bookkeeper 23
Anna Moncure, Program Coordinator 31
Lindsay Ryland, Transition Ministry Officer 13
Karen Smith, Receptionist/Administrative Assistant 10
November

7
Town Hall Meeting, Holy Comforter, Vienna, 10 a.m.

Town Hall Meeting for Youth, Holy Comforter, Vienna, 2 p.m.

Music from the Chancel; St. Barnabas’, Annandale; 4 p.m. Free will offering; reception to follow.

12
Fresh Start; Trinity, Fredericksburg; 9 a.m.

Joint Meeting of Executive Board, Standing Committee, Deans, Presidents; St Andrew’s, Burke; 10 a.m.

13
Committee on Priesthood/COM Postulancy Interviews; Roslyn; 9 a.m.

13-15
PYM Sixth- and Seventh-Grade Retreat; Shrine Mont. Contact Paris Ball, pball@thediocese.net.

14
Alternative Giving Fair; All Saints’, Sharon Chapel, Alexandria; 9 a.m.

Ordination to the Transitional Diaconate; St. Mary’s, Arlington; 10:30 a.m.

15
Bloodmobile; All Saints’, Sharon Chapel, Alexandria; 9 a.m.

16
Diocesan Missionary Society Meeting; Trinity, Fredericksburg; 10 a.m.

Virginia Theological Seminary Fall Ministry Conference.

16-19
Clergy Respite at Roslyn. Contact info@roslyncenter.org.

19
Pohick, Lorton’s Annual Christmas Mart; 10 a.m.-2 p.m. Handmade arts and crafts, baked goods; free and open to public.

21
Town Hall Meeting; St. Paul’s, Ivy; 10 a.m.

Town Hall Meeting; St. Stephen’s, Culpeper; 2 p.m.

December

6
Ordination to the Priesthood; St. John’s, McLean; 4 p.m.

10
Fresh Start; Trinity, Fredericksburg; 9 a.m.

Executive Board Meeting; Mayo House; 10 a.m.

16
Roslyn Retreat Center Open House.

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Episcopal News Briefs

Executive Council Living into Discernment

At its October 5-8 meeting in Memphis, Tenn., the Episcopal Church’s Executive Council divided its work into five new standing committees called Local Ministry and Mission (LMM), Advocacy and Networking for Mission (ANM), World Mission (WM), Governance and Administration for Mission (GAM) and Finances for Mission (FFM).

Interfaith Letter on Sudan Peace Delivered to White House

The Rt. Rev. David C. Jones, Bishop Suffragan of the Diocese of Virginia, and Alexander Baumgarten, interim director of government relations for the Episcopal Church, joined faith leaders from Christian, Muslim and Jewish traditions for a meeting at the White House October 2 to present a copy of a letter urging “efforts that will bring peace to millions” in the Sudan, signed by more than 1,400 clergy from across the United States.

Is Virginia Theological Seminary the right place for you? Here’s a chance to find out.

Be our guest at a one-day Fall Ministry Conference on Monday, November 16, 2009 at the VTS campus in Alexandria, Virginia. Hear about our programs, talk to faculty and students, go to classes, have lunch, and tour the campus.

To register for the Conference: Registration forms are available on our website: www.vts.edu/admissions

For further information:
Email us: admissions@vts.edu
Or call 703-461-1706

VIRGINIA THEOLOGICAL SEMINARY
3737 Seminary Road, Alexandria, VA 22304
Bishops’ Visitations

**Bishop Johnston**

November 1  
*a.m.* All Saints’, Richmond  
*p.m.* Fork Church, Doswell

November 8  
*a.m.* St. Andrew’s, Arlington  
*p.m.* St. John’s, Arlington

November 15  
*a.m.* St. Stephen’s, Culpeper  
*p.m.* St. John’s, Columbia

November 22  
*a.m.* Lynnwood, Port Republic  
*p.m.* Good Shepherd of the Hills, Boonesville

December 6  
*a.m.* St. Barnabas’, Annandale

December 13  
*a.m.* St. Anne’s, Scottsville  
*p.m.* St. Luke’s, Simeon

December 20  
*a.m.* Emmanuel, Harrisonburg  
*p.m.* Emmanuel, Rapidan

**Bishop Jones**

November 1  
*a.m.* All Saints’, Sharon Chapel, Alexandria

November 8  
*a.m.* St. Mary’s, Goochland  
*p.m.* Incarnation, Mineral

November 15  
*a.m.* St. Matthew’s, Sterling  
*p.m.* Meade Memorial, White Post

November 22  
*a.m.* St. Peter’s, New Kent

November 29  
*a.m.* St. Dunstan’s, McLean

December 6  
*a.m.* Emmanuel, Alexandria

December 13  
*a.m.* St. Timothy’s, Herndon

December 20  
*a.m.* St. Bartholomew’s, Richmond

**Visiting Bishops**

**Bishop Creighton**

November 8  
*a.m.* St. Paul’s, Owens, King George  
*a.m.* St. John’s, King George  
*a.m.* Hanover with Brunswick, King George

Clergy Changes

+ The Rev. Joseph G. “Jody” Burnett, a transitional deacon from the Diocese of Mississippi, began serving as assistant rector at Church of the Holy Comforter, Vienna on July 1.

+ The Rev. Geoffrey D. “Geoff” Coupland has been called as rector of Church of the Holy Comforter, Richmond. He began his ministry there on October 4 after serving as interim rector of All Saints’ in St. Louis, Mo.

+ The Rev. Robert G. Hetherington has joined the staff at St. James’s, Richmond as interim associate rector. He is the retired rector of St. Paul’s, Richmond.

+ The Rev. C. Lynn Holland completed her ministry at Kingston Parish, Matthews at the end of August.

+ The Rev. James C. McCaskill has been called as rector of St. Paul’s, Bailey’s Crossroads. He has been serving as priest-in-charge of St. Mary Magdalene Church in Lundwood, England since 2004. He will begin his ministry at St. Paul’s on the first Sunday of Advent.

+ The Rev. Anna M. Scherer has joined the staff of St. Dunstan’s, McLean as assistant rector. She is a transitional deacon canonically resident in the Diocese of Southern Virginia and began serving at St. Dunstan’s in September.

+ The Rev. Fletcher M. Wells has joined the staff at St. James in Wilmington, N.C. as assistant rector. He completed his ministry at St. George’s, Fredericksburg at the end of August.

+ The Rev. Dr. Ann Bagley Willms has joined the staff of St. Paul’s Memorial, Charlottesville as assistant rector. She is a transitional deacon canonically resident in the Diocese of East Carolina.

+ The Rev. R. Ellen White has been appointed as priest-in-charge at St. Anne’s Parish, Scottsville as of September 1. She returns to the Diocese of Virginia after serving as priest-in-charge at St. Mark’s, Adams, in the Diocese of Western Massachusetts.

+ The Rev. Dr. Boyd Hickman May Jr. died on Tuesday, September 22. Dr. May was a priest in residence at the Church of the Holy Comforter, Richmond, for over 20 years. He was ordained in the Diocese of Southern Virginia and served as assistant rector at Christ and St. Luke’s, Norfolk, from 1974-1982. Dr. May was also a practicing anesthesiologist.

He is survived by his wife, Patricia, and his children Laura Condrey, Susan Bland, Thomas May and the Rev. David May, rector of Grace, Kilmarnock. A funeral took place on September 26 at Holy Comforter, Richmond.

+ Mrs. Margaret Duff Pratt, widow of the late Rev. George Lyon Pratt, died on Monday, August 17. Mr. Pratt was the former rector of St. Michael’s, Arlington.

A funeral is took place at Christ Church, Gordonsville.
Apreciada familia diocesana:

Ha sido muy reconfortante haber recibido muchas notas y comentarios sobre la edición especial de nuestro periódico *The Virginia Episcopalian*. En general, me han dicho que les ayudó a conocerme mejor, tanto personalmente como en mi forma de pensar. ¡Muy bien! Esto era lo que estaba tratando de hacer. Ahora nos dedicaremos a continuar de una transición hacia algo más permanente como su obispo diocesano, quiero continuar conversando sobre este tema para que ustedes lleguen a conocerme mejor. Para hacerlo, hablemos de comunidad.

Una gran parte de mi pensamiento teológico está basado en la premisa de que el cristianismo es una fe que inherentemente y necesariamente es comunitaria. Yo sé muy bien que esto va en contra de la corriente de nuestra cultura contemporánea, que está orientada hacia “yo y lo mío.” Está bien. (También creo que la comunidad que es la iglesia está en su mejor momento cuando se hace contracultura; así lo confirma una gran parte de nuestra historia, desde los tiempos antiguos hasta el momento presente.) El significado de la palabra que describió la primera reunión de la iglesia es “asamblea.” Virtualmente cada aspecto de nuestro culto surge de la naturaleza comunitaria de la vida y fe cristiana. Puesto que nuestro Señor Cristo nos incorpora en su cuerpo terrenal por medio del bautismo, podemos descubrir que somos un pueblo interrelacionado por nuestra fe. A cada nivel de la vida de la iglesia, en una congregación, en la diócesis y en la Iglesia Episcopal, somos parte de algo más grande y más integrante. Se puede decir lo mismo de nuestra Comunión Anglicana como una parte de la Iglesia, Una, Santa, Católica y Apostólica. Esta gran realidad universal realmente comienza con una persona: usted como discípulo de Jesús.

Tal como fue cierto para los primeros discípulos, la fe en Jesús se afianza en un grupo, una comunidad comprometida entre unos y otros. En nuestra tradición, cada uno de nosotros para ser completamente fiel debe comprometerse a vivir nuestra fe comunalmente. Reflexionando honestamente sobre los tiempos y las circunstancias que han quebrantado este deber de compromiso personal hacia nuestros hermanos y hermanas en Cristo, nos damos cuenta que necesitamos tener actos de arrepentimiento y sanación. Orar por la gracia de hacerlo es una buena forma de comenzar.

Un punto clave en una teología de la comunidad es la sumisión mutua. Esto quiere decir que cada individuo está dispuesto a rendir su interés personal por el bien de los demás. Este es un concepto que está fundamentado en San Pablo. Sin embargo, tendríamos que admitir que esto es un poco idealista o, peor, simplista (¿alguien lo ha visto?) Qué triste que sea así. Piensen en lo que podría pasar si en cada comunidad Cristiana esto se hiciera realidad. Recuerdo haber hablado con alguien sobre este tema y me contestó diciendo que el resultado sería que nunca se podría hacer nada, excepto “rendirse” constantemente unos a otros. Pero no es así. En la sumisión mutua cuando cada persona protege los intereses de los demás el resultado sería la transformación de todos. Cualquier decisión o resultado debería ser uno que no podría haberse imaginado de antemano. Ansí por el día cuando nosotros podamos hacer la prueba. “Pero esto no es democrático.” No, no lo es. Por lo menos en la forma en que lo hemos practicado en la Iglesia. “Pero nuestra estructura es democrática.” Sí; es así. Pero podría argumentar que la democracia en la Iglesia no tendría que ser el dominio de la superioridad numérica.

Naturalmente, no puedo cubrir todos los aspectos de “comunidad” en esta carta... y mucho menos sobre la teología de la sumisión mutua. Por lo menos, espero haber producido cierta inquietud en corazones y almas sobre quiénes somos, los unos para los otros. Y cuando un mundo fracturado, polarizado y cinico (¿o iglesia?) vea que los cristianos están caracterizados por el compromiso de los unos por los otros (y compromiso no tiene que significar “acuerdo”), entonces el pueblo contemplará la presencia de Jesús en este mundo (¿o iglesia?) que tanto ha deseado ver.

Bendiciones,
children by seeking to pair each of its 200 parishes with partners. These partners typically commit to providing 50 of the village’s most vulnerable and needy children with uniforms, school supplies, soap, socks, a daily hot meal and emergency care for five years. The need for such a project in Tanzania is immense. The high rate of HIV/AIDS results in a large number of orphans, and although primary school is government-funded, students must have their own uniforms and supplies in order to attend.

The parishioners of Grace, Kilmarock have rallied around their Carpenter’s Kids village in creative ways, sponsoring a “Living Gift” program at Christmas in which parishioners could purchase a certificate for $70 to support one Carpenter’s Kid. The certificates sold out immediately. “The mission is clear, the relationships are so enduring,” said Mr. May. “I just find it really clarifying. Here’s why we’re doing what we’re doing. Here’s why I love God.” And it’s something special about this place in particular, too. “I want to go back now,” added Mr. May.

It Takes a Diocese

One reason that Carpenter’s Kids has gained such popularity in the Diocese of Virginia is that it has identified and conquered many of the obstacles common in such partnership programs. They’ve developed committees that select the most vulnerable children who might benefit from Carpenter’s Kids; they’ve created a system to provide for food and clothing distribution on a regular schedule. The well-run nature of the program is thanks, in part, to a remarkable diocese.

The concept of a diocese is different in Tanzania than it is in Virginia. Here, a diocese is a resource center for clergy and congregations, for transition ministry and outreach. In Tanzania, a diocese is all of that plus a social services agency. The diocesan offices in the capital city of Dodoma house an emergency health care clinic and physiotherapy office alongside the accounting and human resources offices. Their programs run the gamut, from Bugiri, the first-ever school for the blind in Tanzania which, in recent years, placed 57th out of 12,200 primary schools in Tanzania in national examinations for graduating students, to Msalato Theological College, where students study theology, prayer and spirituality alongside courses in AIDS education and awareness.

The priorities and ministries of the Diocese of Central Tanganyika are broad, all-encompassing and overwhelming: provide adequate teaching for children and teachers; support youth; promote equality and dignity in the lives of women; provide preventative and curative health programs; support development programs. It’s priorities such as these that have drawn Virginians to this diocese.

Making Children a Priority

Carpenter’s Kids is known for meeting challenges with results. A private donor has created an initial fund for Carpenter’s Kids to attend secondary school, which is not paid for by the government. But the number of qualified students will soon outstrip available funds. This particular obstacle is a mark of success: in the village of Mwitikira, as the Carpenter’s Kids program progressed, so did the number of students passing their qualifying secondary school exams, rising from 25 students in 2007 to 45 in 2008. Mwitikira is where St. Paul’s, Richmond found its second home. When they decided to support the village in 2007 as part of a commitment to the Millennium Development Goals (MDGs), they probably didn’t realize that it would be the start of a relationship that would call numerous parishioners across oceans and continents to visit with their partner village.

Mwitikira has been a Carpenter’s Kids success story thanks to a number of factors. The first is the Rev. Enasto Ndahani, who came to Mwitikira three years ago to serve as rector. His leadership is supported by a group of hard working and dedicated villagers, who have set priorities for their village and have contributed physical labor. And then there’s the partnership with St. Paul’s, Richmond, who felt called to support 136 of the village’s most vulnerable children instead of the usual 50 that the Carpenter’s Kids partnership calls for. “By becoming partners through the Carpenter’s Kids, we have also become like family,” said Fr. Erasto. “The relationships go well beyond monetary support; there is now friendship and love.” In addition to supporting the children, St. Paul’s has committed to supporting the village itself through the development of a three-phase water development project. Their efforts were led by Roger Whifflet, a longtime parishioner and retired chemical engineer, but the villagers performed the labor themselves, most recently digging over three miles of trenches for a new water distribution site. “If you want education to be accessible, the best thing you can do is make water accessible,” noted Suzanne Johnson, a St. Paul’s parishioner who is also the diocesan mid-term missionary to Tanzania. Ms. Johnson has made four trips to the Diocese of Central Tanganyika in an effort to build up even more relationships with Virginia.

“From St. Paul’s experience as a partner with the Carpenter’s Kids, I feel I have great Good News to share with others,” said Ms. Johnson. “Every time I go to Mwitikira, I see how we are helping to make a significant difference in the lives of children, and indeed in the whole

Tanzania continued from page 1

| World Mission | 15 |

Tanzania continued from page 1 /
Tanzania continued from page 15

...village.” But the relationship is far from one-way: “I failed to consider how profoundly the partnership would change us at St. Paul’s,” she added. “Our hearts have expanded to include in daily prayer, concern and love people with names and faces we cherish in a place so far away... We are family—with the joy and sorrow, concern and responsibility—being family opens us up to.”

St. John’s, West Point has also maintained a lasting relationship with the Diocese of Central Tanganyika. Past projects have included sending toothbrushes to a needy parish in the diocese. The Very Rev. Beth Palmer, rector, also spent time teaching at Msalato. Most recently, Ms. Palmer returned from an August 2009 trip where she did some groundwork for a new outreach program. As part of its commitment to be a ONE Parish—a church that supports the MDGs by dedicating .7 percent of its budget to those goals—St. John’s will help support the preschool located on the grounds of Msalato. Ms. Palmer spent time with the 42 students there on her most recent trip, taking pictures of all the students so they could be included on a prayer cycle back in Virginia. Contributions from St. John’s will help complete much-needed renovations to the preschool building. Regarding her plans for the future, Ms. Palmer answered the question before it was even asked: “Yes, I plan to go back.”

The Phenomenon Spreads

Leslie Steffensen, administrative coordinator for the Center for Anglican Studies at Virginia Theological Seminary (VTS), knows firsthand the effect that Tanzania can have. After spending a year teaching at Msalato, Ms. Steffensen returned to Virginia committed to building support in our diocese for their diocese. Her home parish, St. Andrew’s, Burke, recently committed to a five-year partnership with the village of Chlolo as a way to support the diocese of Central Tanganyika. Past projects have included sending toothbrushes to a needy parish in the diocese. The Very Rev. Beth Palmer, rector, also spent time teaching at Msalato.

Despite existing challenges, Carpenter’s Kids is looking toward new and exciting adventures. Two Carpenter’s Kids villages are currently taking part in a pilot health education program in which volunteer villagers take a survey of basic sanitation and hygiene practices and use the results as the basis for an education program. In villages which are typically situated far from any major hospitals and where the only medical aid is under-funded government-run dispensaries, health education can go a long way in improving quality of life.

“I Can’t Wait to Return”

Si Wofford is a member of St. Paul’s and a senior at St. Christopher’s Episcopal School in Richmond. His first trip to Mwitikira took place in June 2009 when he, his mother and other members of St. Paul’s spent a month teaching English in the village. When he came back to Virginia he brought with him a new passion for a new group of people. “It is an amazing place full of love and laughter, fun and faith,” said Si.

On their most recent visit to their partner village of Mwitikira, members of St. Paul’s spent three weeks teaching primary school students. Pictured with two village mothers are (top row) Suzanne Johnson, left, and Sandra Whitfield, middle, and (bottom row) Trudy Bryan, far left, and Sarah Canfield, far right.

“The people there were so friendly and they accepted me immediately into their family.”

“But one thing that troubled Si was news of the impending famine in east Africa. Due to a dry rainy season, the next several months will bring deep famine to the people there.”

Si and the St. Paul’s youth decided to get involved by leading a fundraising effort for famine relief.

“I started the fundraiser to save and feed my new friends in Mwitikira,” said Si. “I had to help.” All told, the $20,000 raised by St. Paul’s and St. Christopher’s will feed over 900 children—not just the Carpenters Kids, but all the children in the village school—three meals a week from October through March. St. Christopher’s plans to make their own trip to the Diocese of Central Tanganyika in 2010, and Si will be on that trip. “I can’t wait to return,” he said.

Getting Involved

For many, a five-year commitment of $4,000-$5,000 per year is not feasible. But that’s where...
Bienvenido a San Marco, Richmond

By Lindsay Ryland

On September 13, the members of St. Mark’s, Richmond opened their doors to the Hispanic community of Richmond with its first service in Spanish. In the weeks before, the rector and parish members had walked around the neighborhood with flyers and handouts, letting all know of the warm welcome they would receive at St. Mark’s. The Rev. Margaret Watson, rector, celebrated the Eucharist and preached in Spanish, with parishioner Ron Merrell serving as lay reader. The music was led by Pete Lagato with guitar accompaniment.

The congregation of St. Mark’s was joined by a neighborhood family and members of the diocesan Latino Task Force, who provided the hymnals and prayer books to St. Mark’s, for the first service. “Richmond is a dynamic community, and the call to serve the spiritual needs of its diverse population keeps changing,” noted Dr. Merrell. “The growth in the number of Spanish speaking people in our city urges us to include them in our parish life and learn more about their needs. I like the approach at St. Mark’s where the service is really a part of our overall parish life. I hope to see the service grow until the Spanish speaking part of our parish has its own clear voice in our direction and mutual journey in Christ’s work.”

Services in Spanish are held at St. Mark’s at 12:30 p.m. every Sunday at 520 North Boulevard, Richmond, VA 23220. The congregation also has a Spanish version of their Web site, www.stmarksrichmond.org.

Efm Mentors Gather for Training at Roslyn Conference Center

By Wendy Gayle, EfM Coordinator for the Diocese of Virginia

Education for Ministry (EfM), a theological education program for laity administered by the School of Theology of the University of the South at Sewanee, includes both individual study and group work in seminars under the guidance of trained mentors.

Training of new mentors and regular in-service training for current mentors maintains the quality of the EfM program and assures students that mentors are well-prepared and able to facilitate a group effectively. Mentors must undergo training every 12 to 18 months in order to maintain their status as mentors.

As the new EfM coordinator for the Diocese of Virginia, my first task was to plan the annual training event from July 27-29, 2009. The annual EfM Mentor Training at Roslyn Conference Center always draws a record crowd and this year was no exception. Fifty-five participants from Virginia, North Carolina, Maryland and Washington, D.C. worked intensively with certified trainers from Sewanee for 18 contact hours over the three days in small groups. The Diocese of Virginia offers an EfM mentor training event at least once a year and it is one of the largest EfM training events in the country.

Currently, there are 47 active EfM groups in the Diocese of Virginia. Parishes interested in finding out more about EfM or individuals interested in finding an EfM group should contact awgayle@aol.com for more information.

Tanzania continued from page 16

creativity and flexibility come in. Churches or regions can join together to sponsor a village. And the partnerships are not limited to church organizations. Buck Blanchard, the diocesan world mission coordinator, joined with some college friends to partner with Carpenter’s Kids. Friends From Colorado, as they’re known, sponsor two villages and 300 children.

For churches and organizations looking for a smaller commitment, there’s the Holy Cow Project. $750 purchases one cow, whose milk goes to create the Carpenter’s Kids’ daily meal. That cow’s first-born then goes to the parish priest as a retirement gift.

If you’re interested in exploring Carpenter’s Kids partnership opportunities, or in joining with another church to undertake a sponsorship, please contact Suzann Johnson at 804-377-9738 or suzclarkjo@gmail.com.

There are two Swahili words that are essential to any traveler in Tanzania: asante and karibu, or “thank you” and “welcome.” They are repeated regularly in conversation, in greetings, in everyday life. And they are the words, too, that help define the people of the Diocese of Central Tanganyika: people marked by a deep sense of thankfulness and welcome, two traits that will continue to call Virginians to Tanzania.

Emily Cherry, communications officer for the Diocese of Virginia, recently traveled to the Diocese of Central Tanganyika with a group from St. Paul’s, Richmond (including Trudy Bryan, Sarah Canfield, Suzanne Johnson, Sandra and Roger Whitfield and David Wofford).
New Building for the Building Fund
Episcopal Church Building Fund moves to Richmond

By Sarah Reiners Bartenstein

In early October, St. Stephen’s, Richmond welcomed two new faces to its offices when the president and vice president of the Episcopal Church Building Fund took up residence in the parish house.

St. Stephen’s is the new location for the 129-year-old organization, which had been at the Episcopal Church Center in Manhattan for more than 30 years, and in Philadelphia before that.

Much like Virginia’s own Diocesan Missionary Society, the Building Fund lends money to and advises churches engaged in building or rehabilitating church structures. The staff move comes as part of a re-visioning of its mission and its desire to be in closer touch with the churches it serves.

“We are excited about the forward-looking and creative leadership of the ECBF,” said the Rev. Gary D. Jones, rector of St. Stephen’s, “and we look forward to a mutually beneficial partnership in serving the larger Church.”

Fund President Julia M. Groom-Thompson is looking forward to “collaborating with the staff, even if it’s on an informal basis…what they’re doing, what they see out there, what their challenges are. We want to get out to other churches, too, learning more about them.”

It was that desire that led the fund’s leadership to consider housing its two-person staff—which also includes Vice President Sally O’Brien—at a church, bringing them in closer touch with parishes and their day-to-day lives.

The organization’s basic mission has been to lend money to congregations for constructing or rehabilitating a church building, a rectory, a school or other church-related structure. While their plan is to continue to lend the money they have, Ms. Groom-Thompson said, “We don’t have hundreds of millions of dollars.” ECBF’s desire to re-think the organization’s focus was an opportunity to consider how the location could support an expanded mission.

“We are at this very exciting time,” she said, with the Fund now looking not only at bricks and mortar, but at issues related to buildings and grounds that are mission-focused—how to use resources in ways that will strengthen the church locally and beyond.

The ECBF is also happy to be in the Diocese of Virginia: “We talked to a lot of people … everyone had great things to say about what was going on, and the direction of the Diocese. People who understand how we want to reinvent ourselves said [the Diocese] would be a place we could do it.”

Sarah Bartenstein is communications director at St. Stephen’s, Richmond.

Discounts for Your Church on Copy Needs

This fall, the Diocese has partnered with FedEx Office (formerly Kinko’s) to extend our discounted pricing on copying, printing and general business services to our churches and schools. The Diocese has maintained a contract with FedEx Office, and has recently been able to negotiate to extend the discounted benefits of that contract to other members of the Diocese.

To learn about how to enroll in this program, please visit www.thediocese.net or contact Emily Cherry at echerry@thediocese.net.

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When Joanita Senoga was a child growing up in Uganda, her parents and grandparents taught her an important lesson: “Education can take you places.” It’s a lesson that she put to good use when she helped start the Circle of Peace School, a nursery and primary school in central Uganda.

Although her story starts in Uganda, Ms. Senoga’s story is one that has taken her to the Diocese of Virginia. Ms. Senoga left Uganda in 1996 and found herself in the Oregon Hill neighborhood of Richmond, where on a chance encounter she met St. Andrew’s then-rector the Rev. David May (now rector at Grace, Kilmarnock) who quickly issued an invitation to worship. St. Andrew’s helped Ms. Senoga find not only a church home, but also employment at the church, and an apartment. Before long she was sending money back to the Circle of Peace School.

As a Sunday School teacher in Uganda in 1993, Ms. Senoga decided to establish the Circle of Peace School as part of a national effort to enroll children in nursery schools. Before long, her entire family—including her mother, six sisters, four brothers and many nieces, nephews and cousins—was in on the effort, and Circle of Peace grew from a nursery program to a school for nursery through 7th graders, with about 200 students. Today, many students are orphans of AIDS/HIV, and 40 students are boarders. In addition to an education, students receive uniforms and a daily meal.

Why the name “Circle of Peace”? Because students came from homes where they “thought they had no hope,” explained Ms. Senoga. “When they came to school, you could see the peace in them.” It’s a sanctuary of learning, she added, a sanctuary from the turmoil of life, a refuge where students can flourish.

Today, as Ms. Senoga continues to support the school from Virginia, her involvement in the Diocese of Virginia has increased. She works part-time at Roslyn Retreat Center on the weekends, in addition to a full-time job at the University of Richmond Library. Her sister works at St. Andrew’s, where they both continue as members.

Recently, Circle of Peace has partnered with Ahead Energy, a non-profit organization based out of the University of Rochester that works for practical energy solutions for schools and clinics in Africa. Improvements have included the construction of a new kitchen and cook stoves, as well as the installation of solar panels.

Ms. Senoga and her family have high hopes for the future of Circle of Peace, including expanded dormitories, a library, an infirmary, a computer lab and guest quarters.

To learn more about Circle of Peace School, contact Ms. Senoga at jsenoga@richmond.edu.

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**Share Your Voice with the Diocese**

This fall marks a time of discernment for the Diocese as we join together in a series of Town Hall Meetings to explore future mission and vision priorities for the Diocese, now and for the next two to three years. Already, the Rt. Rev. Shannon S. Johnston has hosted three Town Hall Meetings across the Diocese, providing the opportunity for youth and adult members of the Diocese to hear from the bishops and to work in small groups to discuss their vision for our work together. There are four more opportunities to take part in a Town Hall Meeting. All are welcome. Please make every effort to attend one of these meetings.

Saturday, November 7,
Holy Comforter, Vienna, 10 a.m.

Saturday, November 7,
Holy Comforter, Vienna, 2 p.m.
Youth (14+) and Youth Ministers Only

Saturday, November 21,
St. Paul’s, Ivy, 10 a.m.

Saturday, November 21,
St. Stephen’s, Culpeper, 2 p.m.
For All the Saints: Richard Hooker
An occasional glimpse into the great “cloud of witnesses”

By Matt Farr

Richard Hooker’s feast day immediately follows All Saints’ and All Souls’ Days in the Church Calendar. While the timing could be seen as coincidental (Hooker died on November 3), the celebration and commemoration of the life and work of Hooker could not more appropriately follow any other day.

Hooker was born in 1553 near Exeter in Devonshire to a modest family. Through family connections and with the help of John Jewel, bishop of Salisbury (who, with Hooker, was one of the most famous Anglican apologists), Hooker attended Corpus Christi College, Oxford. From there he entered ordained ministry in 1581 and, upon moving to London, found himself close to the religious debates of the Elizabethan Church. The Puritans’ bitter attacks on the several aspects of Anglican worship and organization led Hooker to write his most famous work, Of the Laws of Ecclesiastical Polity, which is a strong defense of the episcopal structure of government and worship that so angered Puritans but was the foundation for Anglicanism in America and throughout the world.

Many Episcopalians have heard of the famous three-legged stool of Scripture, tradition and reason, an image drawn from Hooker’s position that Scripture can only properly relate to the worshipper through the harmonious balance of reason and tradition as applied to any reading of the Bible. What is perhaps more important for the Diocese of Virginia and the Episcopal Church today is that we always remember the spirit in which Hooker wrote and preached. He lived in a time more contentious than our own; the disputes of his day would eventually play a part in the English Civil Wars. Despite the bitterness of debate in the Elizabethan Church, Hooker was able to engage in arguments with grace and spirit, so that he was known as a man “of moderate, patient and serene character,” and even the pope is said to have admired Hooker’s works. Hooker’s Anglicanism allows for a large room, filled with all the saints, living with differences but living those differences together and able to worship in the same Spirit-filled room.

Sources: Lesser Feasts and Fasts as well as Philip B. Secor’s Richard Hooker: Prophet of Anglicanism

Saving the Planet, Saving Money
Portfolio Manager software helps churches with energy savings

By Susan Midland

Your church could save precious dollars every month by reducing energy and water costs. The energy use for lighting, cooling, office equipment and other systems can be identified, measured and analyzed using an online tool called Portfolio Manager. While Portfolio Manager has been previously available for other building types, its use in houses of worship was introduced for the first time at the diocesan Stewardship Conference at St. John’s, Richmond on September 12. Jerry Lawson and Steve Bell, developers of the software, demonstrated the steps to set up and implement the program to track energy consumption, performance and comparison with other churches.

Portfolio Manager is the second step in a three-step process for guiding churches in saving energy. At the meeting, Rocco Tricarico, chair of the Stewardship of Creation Committee and member of St. Stephen’s, Heathsville, explained the three-step process for starting an energy savings program. The first step is an inspection of the church using the “Energy Savings Tips” list compiled by the Stewardship of Creation Committee. This list of tips can be found at www.thediocese.net/stewardship_creation.shtml. As many tips as feasible should be implemented before moving on to step two.

Step two requires data collection from survey and fuel consumption questions which is submitted to Portfolio Manager. The software will analyze the data and rate energy performance on a scale of 1-100, with a rating of 75 or higher eligible to earn the ENERGY STAR designation. The rating also signals when a church needs to continue to step three, which entails auditing specific energy issues such as lighting and HVAC.

Church in Action
Under the guidance of Ann Eddins and Shelley Smith, young gardeners from Buck Mountain, Earlysville outside Charlottesville learned how to plant, water, weed and harvest a small plot of vegetables and flowers. As each crop ripened throughout the spring, summer and fall, each child took home bags of spinach, peas, beans, lettuce, radishes, beets, carrots and cherry tomatoes. The children are now enjoying their first crop of pumpkins and watching their fall flowers bloom. The project has been so successful that the garden has expanded to grow extra food for the church’s food pantry.

Gardeners of all ages participated in the planting of the children’s kitchen garden at Buck Mountain, Earlysville.

/Planet continued on page 21
Examining Your Own Life’s Journey

By the Rev. Canon J. Fletcher Lowe Jr.

The Invitation: In Dialogue with Jesus; John Dannemiller and Irving Stubbs; Credo House Publishers, 2009.

I just finished watching “The National Parks: America’s Best Idea,” Ken Burns’ incredible six-series, 12-hour documentary about our country’s national parks. With magnificent photography, personal stories and the ever present tension and conflict of preservation with use and development, Mr. Burns provides a deeply moving experience of the great gift we have as a nation in our parks. And what it all triggered in me was my own experience in some of those parks: Yosemite, the Great Smokeys, Mesa Verde, Yellowstone, the Lincoln Monument—all personal experiences that have added significantly to my own life’s journey.

So a relevant question to ask, after watching such a story, might be, “How can I relate this experience to my own life’s journey?” That same question is at the core of the stimulating book which John Dannemiller and Irving Stubbs bring to us in The Invitation: In Dialogue with Jesus. The authors invite us into a journey with Jesus, to enter into 32 significant encounters he had with his contemporaries, with Mark’s Gospel as our guide. The format for each of the “Jesus events” consists of a relevant paraphrase from Mark, seven penetrating questions on that event for individual reflection or small group dialogue and an open space for journaling. With every event comes the concluding question: “How can you relate this experience to your own life’s journey?”

The authors’ invitation is for “anyone who would like to know Jesus better or who thinks Jesus is someone worth getting to know better.” It’s an invitation to enter into dialogue with Jesus, with one’s self and with others, as each of these events unfolds.

The book relives such key events as the calling of Peter and Andrew, the healing of blind Bartimeaus, the three disciples on the Mount of the Transfiguration, the conflict with the religious authorities, the disciples at Gethsemane, Mary at Golgotha and Joseph of Arimathea offering his tomb. Take, for example, Jesus’ trial before Pilate. The authors ask: “If you were granted an interview with Pilate in the days following Jesus’ trial, what questions would you ask him?” “Have there been times when you resisted the prevailing sentiment to stand up for what you believed was right? How? When? If not, are there times you wished you had?” And then, as always, “How can you relate this experience to your own life’s journey?”

The authors’ hope is that quality time spent in such dialogue with Jesus will lead to new insights, deepened commitment and transformation, all of which lie at the heart of real dialogue. “Dialogue is the opposite of ‘small talk,’” they write. “It is ‘big talk,’ a heart to heart sharing that has the power to transform both parties to the ‘transforming conversation.’” To encourage small group dialogues in churches, neighborhoods and offices, they provide guide lines for discussions and for facilitators.

Woodcuts and illuminations of Gustave Dore, the great 19th century German artist, plus maps and diagrams of Palestine and the Temple Mount significantly enhance the book, which is the first of five in the Living Dialogue series. The others, yet to be published, are the Journey with Paul via Romans, the Law with Moses via Exodus, the Marriage with Hosea and the Transformation with Jesus via John’s Gospel.

John Dannemiller, the former CEO of a Fortune 500 company, is a leading spokesperson on leadership, ethics and moral values. Irving Stubbs, a Presbyterian clergyman and resident of Westminster-Canterbury, Richmond, has focused his ministry on consulting with corporations and organizations on leadership, values and ethics in the workplace.

Canon Lowe is the rector emeritus at Church of the Holy Comforter, Richmond.

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Planet continued from page 20 / systems. The first two steps can be accomplished at no cost by in-house committee members. The third step is done by an outside source and can often be expensive so it is wise to complete steps one and two as completely as possible.

Recognizing methods for saving energy not only promotes environmental stewardship but also represents a responsible act for careful spending of parishioner’s tithes. The 2008 Annual Council authorized the creation of the Lee-Atkinson Energy Savers Award to recognize the church that makes the most significant progress in energy savings during a one-year period. Representing over 18 years of work, the Lee-Atkinson award stems from Resolution 1991-A195 which was passed at the 70th General Convention which placed environmental stewardship as a matter of “highest urgency.”

The most recent General Convention, held in July in Anaheim, updated Resolution 1991-A195 with the passage of the national interfaith campaign known as the “Genesis Covenant” (www.genesiscovenant.org). This new resolution encourages all parishes to take steps to reduce greenhouse gases by 50 percent in all faith-based facilities within the next 10 years.

Managing energy use makes good financial sense for your church as well as helping the environment. According to ENERGY STAR, if America’s houses of worship cut energy use by 10 percent, they could save nearly $300 million for congregations’ missions and other priorities, in addition to saving over 1.8 billion kilowatt hours of electricity.

If you have any questions about the program or steps in getting started, please contact Rocco Tricarico at norneck@hughes.net or Susan Midland at smydland@gmail.com. Please contact Mr. Tricarico if you would like to be considered for the Lee-Atkinson Energy Savers Award.
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Why is young adult ministry so important? “Ministry to any age group is important,” noted Paris Ball, acting program director, “but it’s crucial to reach out to young adults in particular because many are in the process of relocating, of discernment, of finding new church homes.”

“There is real energy in the Diocese for this ministry,” added Ms. Ball, who attended the Young Adult Summit in October at Camp Mikell in the Diocese of Atlanta, in an effort “to help create better connections between our dioceses, but also to help our Diocese learn best practices and new opportunities for young adult ministry.” Future diocesan plans include a retreat for young adults as well as a mission trip to the Episcopal Diocese of Haiti.

St. Mary’s, Arlington, not only has a healthy 20s and 30s ministry of its own, but also participates in a regional 20s and 30s ministry. St. Mary’s, St. George’s Arlington and St. Peter’s, Arlington formed a communal ministry group known as Trivium. Each individual church sponsors certain opportunities ranging from social events to Bible studies. The 20s and 30s ministry at St. Mary’s is currently readdressing its mission, hoping to build upon the program’s strengths and pursue additional areas for growth and ministry.

With a new rector in his 30s (the Rev. Wallace Adams-Riley), St. Paul’s in downtown Richmond recently began the process of rejuvenating a ministry for young adults. Mr. Adams-Riley and the education staff see young adult ministry as another way of building relationships both within the parish and in the broader Richmond community. The new “eightfifteen” group for 20- and 30-somethings offers a variety of social events. To join the “eightfifteen” mailing list, contact Leslie Choplin, St. Paul’s minister of Christian formation, at lchoplin@stpauls-episcopal.org or 804-545-5418.

Interested in learning more about young adult ministry?
Contact Paris Ball at pball@thedioocese.net.

The People You Meet in Haiti

By Paris Ball and Cathy Gowen

The Diocese of Virginia is organizing its first diocesan-wide young adult mission trip in February 2010 to Gonaïves and Bayonnais, Haiti, based on information gathering done during a previous trip by St. James’, Richmond. Diocesan staff members Paris Ball, Cathy Gowen and Buck Blanchard took a preliminary trip to the area in September 2009, thanks to the generosity of an individual donor.

When telling people that you have just returned from a mission trip to Haiti, the questions that follow often betray some of our preconceived ideas about mission work there. Did you see any voodoo? Did you feel safe? How was the food? (For the record, no, yes and amazing!) As friends look through pictures from the trip, most are surprised by the breathtaking beauty of the countryside, which admittedly matched our own reactions when first driving out of Port au Prince. Yes, Haiti is the poorest country in the western hemisphere, but it is beautiful. And the people are gracious, resilient and kind.

But the toughest question by far has been, “What did you do?” A simple question by American standards, but as anyone who has been on a mission trip knows, it misses the point. Yes, we had a goal for our trip – to lay the groundwork for a continued partnership with the young adults of the Diocese of Virginia and the people of Gonaïves and Bayonnais. Still, the “work” that we accomplished was in the relationships we began to form, experiencing the breadth of the Church through the people we met.

The Very Rev. Accimé Max, or Père Max, is a dignified and quiet priest, wearing his black clergy shirt and collar despite the intense heat and caring for his three widely dispersed parishes and schools: Gonaïves, Bayonnais and Petit-Rivière. Père Max started our visit with a tour of the Episcopal School in Gonaïves, a city of 300,000 located on the coast. As we went from classroom to classroom, we were greeted by enthusiastic students and teachers, eager to make us feel welcome and to show off their hard work.

Père Max also took us to the more remote village of Bayonnais, where the young children shared with us the simple pleasures of blowing bubbles and playing kazoos and rushed to hold our hands as we walked down the street. We talked with the manager of the goat project, a breeding program which fosters nutrition in addition to providing an economic stimulus for families. He explained to us the details of the work using a series of precise and understandable drawings he had created for the villagers who cannot read (which also helps with the visiting Americans who don’t speak Creole).

On Sunday morning, we attended church in Gonaïves. Following the service, we sat down with 25 young adults from the congregation who were so eager to develop a relationship with us that one man who couldn’t attend the meeting sent his father as his representative. We shared with this group our plans to return next year with young adults from the Diocese of Virginia to continue to get to know each other, and we assured them that this is only the beginning of a new connection within the larger Church. In a symbol of our ongoing friendship, we ended the meeting with a newly-learned Creole phrase, Na ve anka: See you soon. Their response was clear and full of hope. N’ap tann ou: We’ll be waiting.

N’ap tann ou – the people in Gonaïves and Bayonnais are counting on us to return. Come with us as we walk alongside the people of Haiti and show each other what it means to be part of the Church.

For details on participating in the first diocesan-wide young adult trip in 2010, please contact Paris Ball at pball@thedioocese.net.
Michaux House: Space for Community

By Emily Cherry

St. James’s, Richmond has reason to celebrate, and that’s exactly what they did on Wednesday, September 23 during the Feast of Blessing at the new Michaux House.

Michaux House is 27,900 square feet of space with a lot of potential. Named in honor of Dick and Julia Gray Michaux, whose generous gift to St. James’s helped jumpstart the project, the new building is one that blends in with the rest of the historic neighborhood. Taylor and Parrish, the contracting company, built onto an existing house located on the corner to the east of the church building. From the street, the facility looks like a string of three row houses, which inside are all connected and accessed through one central doorway.

From a library and well appointed parlors to an expanded parish hall and classrooms for adult learning, Michaux House was a necessary space to meet the needs of the growing congregation, whose 2,400 baptized members regularly see 100 new members each year.

The house also includes a teen-friendly room for use by the youth group, a state of the art kitchen to help prepare the 15,000 meals made at St. James’s each year and some multipurpose space.

But the part the Rev. Randolph Marshall Hollerith, rector, is most excited about is the finished basement. The expansive room—earmarked as “outreach space”—is space that the church never had before. One potential use for the basement is for CARITAS, a Richmond winter housing and feeding program. Bathrooms equipped with showers will help make such outreach possible.

“We were really anxious to build something not just for us but for the community, as well,” said Mr. Hollerith.

One of the biggest challenges in the project, Mr. Hollerith described, was the discernment process: deciding what form an expansion would take, and what priorities parishioners wanted from the expansion. Parishioners quickly rallied around the project and got involved in its leadership. Project leaders include Jim Goggins, chair of the Building Committee; Sarah Cann, chair of the Interiors Committee; and Eric Burfeind, chair of the Kitchen Committee. The committees all worked to ensure that “green features,” from recycled materials to energy efficient appliances, were used in the renovation whenever possible.

The renovations are the result of years of brainstorming and planning. The “Fan the Flame” campaign, which started formally in November 2006, raised almost $8 million for the two-phase project. Phase two, already underway, includes renovations to the current activity areas to create improved space for use by the Children’s Center, Sunday School and music programs. The anticipated completion date for phase two is early 2010. A future bequest of $1.1 million will provide an endowment for building maintenance.

Fifteen years ago, the St. James’s sanctuary burned to the ground in a disastrous fire. Today, the parish not only continues but grows and thrives, in a space that is a blessing to the parishioners and the surrounding community.