

# VIRGINIA EPISCOPALIAN

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## Faithful Abundance

*Ten approaches to faithful stewardship in unsettling times*

By Patricia Bjorling

It would be an understatement to say we are living in unsettling times. There is probably not a single segment of society—from individuals to institutions—that is not experiencing a measure of fear and anxiety about the financial future. As Christians, our response must focus both on the spiritual and the practical. The Rev. Kirk Kubicek, rector of St. Paul's, Ellicott City, Md., makes a good case for a spiritual response: "The current crisis is a spiritual crisis of amnesia, of forgetting who we are and whose we are." Giving and stewardship are a faith response, and giving and stewardship can suffer when our trust in God wavers.

Achieving better-than-normal stewardship results in less-than-normal times also requires

practical responses. We must move stewardship to the center of our lives together as Christians, and we must make sure we are constantly educating about stewardship and using best practices in how we carry out the "mechanics" of annual stewardship efforts.

Here are 10 basics for approaching stewardship during a time such as this.

**1 + Pray intentionally for generous hearts.** So frequently we approach the vital undertaking of raising funds for ministry without asking for the help of the Holy Spirit. Nothing is impossible with God's help, and if your vestry, your prayer team, your

staff and your church's members are all praying for abundant funding for the work of the church, they will open hearts, uncover new resources and reveal unexpected possibilities.

**2 + Teach abundance.** The media bombards us daily with stories of  
*/ Stewardship continued on page 6*



## The Church's One Foundation

*Diocese to convene for 214<sup>th</sup> Annual Council*

By Emily Cherry

Clergy, lay leaders and guests of the Diocese will gather for Annual Council January 23-24 in Reston under the theme "The Church's One Foundation." The Most Rev. Dr. Barry Morgan, archbishop of Wales and bishop of Llandaff, will join attendees as Council chaplain.

### Documents and Info

All Council documents and information, including registration forms, nominees submitted to date, hotel information, details on how to submit resolutions, amendments and reports, and an agenda are posted online at [www.thediocese.net/diocese/annual\\_council\\_214.shtml](http://www.thediocese.net/diocese/annual_council_214.shtml).

No paper handouts will

The deadline to submit registrations, nominations, reports, resolutions and amendments is Wednesday, January 7. After that date, all submissions must be made on-site at Council. Visit [www.thediocese.net/diocese/annual\\_council\\_214.shtml](http://www.thediocese.net/diocese/annual_council_214.shtml).

be distributed at Council. Each member of Council must print handouts from the Council Web site and bring them to Council. Please wait until you see a "Safe to Print" designation on the Web site before printing the documents. This designation should be available by January 9.

### Deadline-January 7!

The deadline for nominations, resolution and amendment submissions, report submissions

and registrations is January 7. Unless otherwise indicated, all of these should be submitted to Matthew Farr, Council registrar, at [mfarr@thediocese.net](mailto:mfarr@thediocese.net) or 110 W. Franklin Street, Richmond VA 23220.

**Registration:** All registrations should be postmarked by January 7. After January 7, all registrations must be processed on-site.

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# NEWS ⊕ OF THE DI⊕CESE

## 'Family Devotions for Lent'

Br. Leo Campos and Br. John Ogle, both of the Diocese of Virginia, have partnered to create a multi-media project called "Family Devotions for Lent." This set of audio CDs includes a recorded Gospel reading for each day of Lent plus a short meditation from priests in the Diocese, including the Rev. Bob Friend, the Rev. Tom Simmons, the Rev. David Keill, the Rev. Lynne Washington, the Rev. Rhonda Baker and the Rev. Bill Burk. The Rt. Rev. Shannon S. Johnston provides the introduction, and a companion booklet offers other readings for each day of Lent.

The participants in this project have been involved in a set of retreats that Br. Campos and Br. Ogle have conducted for the past five years at Roslyn and at different churches throughout the Diocese. They hope families or individuals will use these CDs to supplement their Lenten discipline. Learn more online at [www.brothers-in-Christ.net](http://www.brothers-in-Christ.net).

To order "Family Devotions for Lent," send your check for \$10, made payable to Different Day Productions, to Br. John Ogle, 2727 Turner Road, Goochland, VA 23063.

## Save the Date

A celebration of the Rt. Rev. Peter James Lee's 25<sup>th</sup> anniversary of his consecration to the episcopate will take place on May 30 with a silver jubilee celebration and Eucharist at Washington National Cathedral at 10:30 a.m. More details will be published in future issues of *The Virginia Episcopalian* and online at [www.thediocese.net](http://www.thediocese.net).

Mark you calendars for the following early-spring events:

**March 14:** Vestry Education Day (location TBA)

**March 16-18:** Educational Retreat for Parish Administrators, Roslyn

**March 20-22:** Shrine Mont Volunteer Work Weekend

**March 26-29:** Benedictine Retreat co-sponsored with the Friends of St. Benedict, Roslyn

## Get in-the-Know

**Interested in receiving more news of the Diocese?**

**Visit [www.thediocese.net](http://www.thediocese.net) to sign up to receive the weekly e-Communiqué electronic newsletter, as well as periodic news updates and notices from the Diocese of Virginia.**

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**Nominations:** Nominations are being accepted for Standing Committee, Virginia Diocesan Homes, Diocesan Missionary Society, Trustees of the Funds and Bloomfield. A nomination form can be downloaded online. All

nominations should be postmarked by January 7. After January 7, all nominations must be made from the floor. If you intend to make a Standing Committee nomination from the floor, please bring 700 copies of the nomination form for distribution at Council

(nominations from the floor will not be available on the Web site prior to Council).

#### **Resolution & Amendment**

**Submissions:** Guidelines on how to submit a resolution or a canonical amendment can be found online on the Council Web site. After January 7, all resolutions or amendments must be submitted from the Council floor. Council must agree to accept any resolutions or canonical amendments from the floor. If you intend to propose a resolution or amendment from the floor, please bring 700 copies for distribution at Council.

**Annual Council** is the meeting of the leadership of the Diocese of Virginia that convenes in January of each year. It serves as the legislative body of the Diocese. Council membership is made up of canonically resident clergy in the Diocese as well as elected lay delegates from each parish. Lay representation is determined by a formula, detailed in the diocesan Constitution, that provides for one lay delegate for every church and an additional lay delegate for each 300 confirmed communicants in good standing, or major fraction thereof, above the first 300 reported in the last annual report. Other members of Council include lay members of the Executive Board and Standing Committee, the chancellor of the Diocese, presidents of the regions, appointed youth and collegiate delegates and the president of Episcopal Church Women.

Typical Council business includes hearing reports from diocesan committees, commissions, task forces, leaders and governing bodies of the Diocese. Members of the Diocese may also submit resolutions, canonical amendments and nominations prior to Council, which may be voted on during the course of Council. Nominations this year include the Standing Committee, among others. Members of Council also vote to approve the annual diocesan budget.

The proceedings of Council are recorded each year in the Annual Council Journal, which is distributed in electronic format to all churches in the Diocese.

*The Church's one foundation  
Is Jesus Christ her Lord, She  
is His new creation By water  
and the Word.*

*From heaven He came  
and sought her To be His  
holy bride; With His own  
blood He bought her And for  
her life He died.*

## Mardi Gras & Live Auction



**When:** Friday, February 6, 2009  
**Where:** NRECA Conference Center Arlington, VA  
**Time:** 6:30–9:30 pm

*Honoring The Rt. Rev. John Bryson Chane, Bishop of Washington,  
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**Reports:** All diocesan committees, commissions and organizations are required to submit an annual report. The chair of your organization should file the report by January 7. This report will also be published in the Journal of Council.

**Hotel:** Council will convene at the Hyatt Reston hotel. Reservations must be made by January 7 to ensure the discounted Council rate. Make reservations online at [https://resweb.passkey.com/Resweb.do?mode=welcome\\_ei\\_new&eventID=75501](https://resweb.passkey.com/Resweb.do?mode=welcome_ei_new&eventID=75501) or by calling 800-233-1234.

**Exhibitors:** Exhibit space is limited. First preference is given to diocesan committees and commissions. All exhibitors must complete the registration process, which includes filling out a registration form for table(s) and staff by January 7. All exhibitor registrations will be handled by Stuart Meeting Management. Please contact Courtenay Altaffer with questions: 540-368-5633 or [ctaltaffer@verizon.net](mailto:ctaltaffer@verizon.net). +

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Stuart-Fisher Meeting Management would like to thank the Diocese of Virginia for allowing us to facilitate the Annual Council.

## Briefs from Around the Church

*From Episcopal News Service*

### Election Methods Due for Revision

*By Mary Frances Schjonberg*

The way in which the Episcopal Church elects its bishops could change as the result of a survey being conducted now by the Episcopal Elections and Transitions Project.

The project, sponsored by the Episcopal Church's College for Bishops, the Presiding Bishop's Office of Pastoral Development and the CREDO Institute, is attempting "to obtain insights into the existing best practices of episcopal elections and to identify possible new directions for the best-practice models of the future," according to a news release.

The Episcopal Church has revised its recommended method for the election of bishops approximately every ten years. That method takes the form of a manual of best practices to follow during the course of a search and election process which the Presiding Bishop's Office for Pastoral Development offers dioceses. (General Convention is responsible for making constitutional and canonical changes governing election of bishops.)

The Rt. Rev. Clay Matthews, who heads the Office of Pastoral Development in New York, told ENS December 5 that he or his designee meets with a diocesan standing committee prior to the public announcement of a call for an episcopal election to guide them through the manual and help the diocese create the process and its timetable. His office also offers a search consultant to work with the diocese as the process unfolds.

The anticipated revisions are meant to consider best hiring and transition practices of the field of human resources "while recognizing and insisting that [electing a bishop] is a discernment process," the Rev. Gay Jennings, a task force member and CREDO associate director, told ENS. +

### Leaders Call for Balanced Approach to Detroit Bailout

Leaders of the Episcopal Church and the Evangelical Lutheran Church in America in the state of Michigan have issued a pastoral letter calling on the U.S. Congress to consider the parable of the Good Samaritan as

it consider a financial bailout of the Michigan-based auto industry.

Executives of Chrysler, Ford and General Motors were on Capitol Hill in Washington, D.C. on December 4 for the second time in a month, attempting to convince Congress to give them \$34 billion to stem their slide towards bankruptcy.

Noting that the state's 9.5 percent unemployment rate is the highest in the U.S., the church leaders told Congress that "now is not the time for our country to continue walking on the other side of the road, ignoring the plight of our economically-battered workers."

"This is the time to reach out as the Good Samaritan did to care for another even at our own expense," they wrote. +

### Religious Leaders Call for Peace

*By Matthew Davies*

Presiding Bishop Katharine Jefferts Schori has joined Jewish, Muslim and other Christian leaders in advocating for urgent U.S. leadership in the quest for a two-state solution in Israel/Palestine and lasting peace in the Holy Land.

The National Interreligious Leadership Initiative (NILI) for Peace in the Middle East released a November statement, titled "A Window of Hope for Peace in Jerusalem," and wrote to President-elect Barack Obama December 4 calling for "engaged, urgent U.S. leadership for peace" as soon as he takes office.

"The United States has a unique and indispensable role which gives our nation a special responsibility to pursue peace. Israeli-Palestinian peace must be an urgent priority for President-elect Obama from the day he takes office," the leaders' statement says. "Achieving Arab-Israeli-Palestinian peace will have positive reverberations in the region and around the world. Our nation and the world will be much safer with the achievement of the peace of Jerusalem." +

### Cluett to Serve Reorganizing Dioceses

The Most Rev. Katharine Jefferts Schori has named the Venerable

Richard I. Cluett as pastoral assistant to reorganizing dioceses, serving under the supervision of the Rt. Rev. Clay Matthews in the Office of Pastoral Development.

Bishop Cluett, who hails from the Diocese of Bethlehem, will provide pastoral guidance and assistance to dioceses of the Episcopal Church that are in the process of reorganizing and reconstituting.

"I am honored to be named by the presiding bishop to this new ministry," Bishop Cluett said on his December 1 appointment. "I look forward to working with the clergy and laity of our dioceses through their transitions."

Bishop Cluett's main office will be located at the Episcopal Church Center in New York City. +

### Executive Council Prepares to Study UTO

*By Mary Frances Schjonberg*

The Episcopal Church's Executive Council is about to begin a "serious and extensive" three-year study of the United Thank Offering (UTO), the organization that has helped the church expand its mission for the last 120 years by making grants to ministries that address human needs.

The soon-to-begin study is the end result of a series of conversations that began in January 2008 and centered on the need to clarify the Domestic and Foreign Missionary Society's legal relationship with UTO. (The DFMS is the church's corporate legal entity.) Sandra McPhee, chair of the Executive Council's International Concerns (INC) Committee which suggested the study, told ENS that there is nothing in writing that spells out the UTO's relationship to the DFMS.

"This becomes a problem," Ms. McPhee said, because the UTO uses the tax-exempt number assigned to the DFMS by the Internal Revenue Service, which expects the DFMS to "control" the UTO.

She added that INC committee members and others involved in the conversations also encountered questions about insurance coverage, liability and operational procedures. They also wonder whether UTO's fundraising model and grant-making method need updating. +

## The Diocesan Staff's Next Steps

by Emily Cherry

As part of the ongoing process of episcopal transition, the Diocese, with the Rt. Rev. Peter James Lee's strong endorsement and under the Rt. Rev. Shannon S. Johnston's supervision, has retained the services of a consultant experienced in non-profit transitions to undertake a review of the existing staff structure and recommend possible organizational changes.

Sandi Scanelli is a Staunton-based consultant who specializes in systems evaluation, staffing, transition and development. In addition to working as a co-trainer for Cygnet & Associates, Ms. Scanelli's clients have included various agencies and boards of trustees and advisors, including Shrine Mont. "One of the particularly



Ms. Scanelli

strong angles in our work with her," noted Bishop Johnston, "is that she has long-standing professional expertise from her own business in staff recruitment, retention and development, and this fits perfectly with my emphasis on evaluating the transition into my becoming diocesan bishop, and its effects on the diocesan staff."

"The use of Ms. Scanelli is a sign that we are taking this transition seriously," said Bishop Lee, "and making prudent plans for the future of the Diocese."

The first step in this process has included individual interviews with each diocesan staff members. "We're looking at reorganizing with an eye toward increasing teamwork and clarity of roles, and ways to enhance further the diocesan staff's interactions directly with congregations in the Diocese," said Bishop Johnston. "Ms. Scanelli's abilities have been extremely well received by the staff and we have gathered a tremendous amount of perspective and information that bodes very well for both more immediate improvements as well as future staff development."

Look for more information on this staff development and reorganization process in future issues of *The Virginia Episcopalian*. +

## Dream about a Better World

Excerpted from an article by Kathleen Lawton-Trask

The first time the Rev. Gideon Pollach, a priest of the Diocese of Virginia, met Archbishop Desmond Tutu, he was 11 years old, singing in the choir at the National Cathedral in Washington, D.C.

"He signed my hymnal," Episcopal High School's head chaplain recalls. Mr. Pollach was moved by Archbishop Tutu's story. That meeting, he says, "was a turning point, one of the moments of my life that compelled me and propelled me towards ordained ministry in the church." The hymnal

still sits on his bookcase as one of his most treasured possessions.

This week, Archbishop Tutu visited Episcopal High School, largely due to Mr. Pollach's work.



photos: Elizabeth Watts

"To be able to give our kids that same gift" he received when he was a child was "a joy," Mr. Pollach says.

The former Archbishop of Capetown, South Africa, is a global figure and a symbol for equality, tolerance and change. He received the Nobel Peace Prize in 1984 for his work against apartheid, South Africa's oppressive system of racial segregation, through peaceful protests and the encouragement of divestment. After apartheid ended, Tutu chaired South Africa's Truth and Reconciliation Commission, which investigated apartheid-era crimes.

Speaking at a chapel service, Tutu praised the role of young people in bringing change. He recalled college students protesting so that their colleges and universities would divest from South Africa, and young Americans working all over the world through the Peace Corps.

"God uses young people," he said, citing biblical figures such as Joseph, David, Jeremiah, and even Mary. "God says, 'Help me to realize my dream, that my children will know they are members of one family: the human family.'"

The most powerful moment of the service came when the Archbishop spoke of the intrinsic value of every human being.

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(Top) The Rev. Gideon Pollach, a priest of the Diocese and chaplain of Episcopal High School, walks with Archbishop Desmond Tutu. (Bottom) Archbishop Tutu meets with Episcopal High School students after addressing them during chapel.

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economic gloom and doom, and it is only natural that people are feeling anxious. The messages of the world encourage us to focus on scarcity, and worry about not having enough makes us blind to the abundance that is all around us. A time of economic crisis is an excellent time to study anew the stories in the Bible that reveal the providential nature of God. How are we like the Israelites in the wilderness crying out for bread and water? How are we like the birds of the sky and the lilies of the field?

**3 + Be an example to your parishioners.** If the church's first response to declining revenues is to cut the budget, then the individual's first impulse may be to cut or simply not to make a pledge. In effect the church is saying to the parishioners, "We don't really trust that God is going to provide for the ministries our church feels called by God to undertake." That gives "permission" for parishioners to give in to their own fears of not having enough. Instead, if budget cuts seem the only solution, the vestry should consider gathering input from members of the congregation at a church-wide meeting. In addition to keeping members informed about your financial situation, this can be a good opportunity to highlight the ministries of your church—and of your diocese. When people understand the real impact of budget cuts on ministries they value, they will find ways to give more sacrificially.

**4 + Emphasize the act of pledging and proportional giving.** Pledging is a tangible demonstration of our personal commitment to being workers in God's field. Pledging is also a way of recalling God's abundance in our lives and reaffirming our belief that in spite of the economic circumstances in which the world finds itself, we have faith in God's love and in God's promises.

**5 + Recognize stress.** Be aware that a drop in pledge amount, or not pledging at all, may be a sign that individuals are experiencing great stress in their lives. Often people who may be perfectly willing to ask for help with family and other personal issues are too embarrassed or upset to seek pastoral care when



financial difficulties are the root of their problems. We cannot support one another as Christian brothers and sisters in times of financial distress if we don't know about the distress. It is imperative that rectors at least be given information about changes in pledging habits so that appropriate pastoral care can be initiated. Ideally, the rector—as shepherd of the flock—should have full access to pledging information. For more information on this subject, seek out the chapter in John Galloway Jr.'s book, *Ministry Loves Company: A Survival Guide for Pastors* called "Why Pastors Should Know What People Give," as well as a chapter in Stephan B. McSwain's book, *The Giving Myths*, called "Your Charity is a Private Matter."

**6 + Allow change.** Provide a graceful way for people to make changes in pledge amounts during the year if necessary. Most churches let parishioners know that pledge amounts may be changed at any time, but frequently the process offered for this requires a potentially embarrassing phone call to someone in the church office. Instead, consider creating a "pledge change form" that is always available in the church narthex. This allows "face-saving" for someone who may already be feeling badly about having to lower a pledge. And remember that pledge change forms can also be used to increase pledges during the year.

**7 + Make it easy.** Make it easier for your church members to give out of their abundance—"off the top" instead of from what is leftover. "Honor the Lord with your wealth, with the first fruits of all your crops; then your barns will be filled to overflowing, and your vats

will brim over with new wine," we are taught in Proverbs 3:9-10. By giving to God the best of what they had produced, Old Testament believers were acknowledging that God was the owner of the harvest. In our modern society our fruits tend to be financial, and it takes more discipline to give our first fruits. We can encourage first fruits giving by implementing Electronic Funds Transfer as a method of giving in our congregations. The individual simply fills out a form specifying how much he or she wishes to pledge over a period of time, and the gifts are transferred to the church directly from the individual's bank account. The cost to the church can be as little as \$4.50 a year per person for monthly pledge payments; the peace of mind and joy the individual giver experiences as a result of such first fruits giving can be immeasurable.

**8 + Invite New Approaches.** Make changes in how you "do" stewardship in your congregation. Relying on "how we've always done things" when it comes to teaching stewardship and asking for pledges is not a recipe for different results. Stellar stewardship results in the parish require an intentional year-round stewardship education that connects giving to the spiritual journey. The annual stewardship campaign requires its own plan, and such a plan is not a substitute for stewardship education throughout the year. Stewardship should not be a synonym for funding the annual budget, but rather an understanding that a Christian's life must be Christ-centered rather than self-centered. Stewardship requires a conversion of the heart that is the result of a lifelong journey—with each person at a different place on the path.

**9 + Give thanks.** Just as stewardship campaigns should begin with and be supported by prayer, stewardship milestones during the year should be commemorated with thanksgiving and praise. Does your church give God public thanks for the gift commitments received through the pledge campaign and for the specific givers? Does your church give thanks for the Holy Spirit's role in stimulating generosity of spirit? Does your church remind its members that they are richly blessed? It would be wonderful

*/ Stewardship continued on page 7*

**Increased Need, Increased Response***By Emily Cherry*

During difficult financial times, churches in the Diocese are making the extra effort to respond to an increased demand for food and support in their communities.

Grace Church, Cismont, Keswick sponsors two parish teams who deliver meals each month at the local Salvation Army. "Needs have grown remarkably in the past three months," noted Cathy Bodkin, chair of the Outreach Committee for Grace Church. In the past month alone, she noticed, the number of people seeking dinners has increased from about 100 to 150, a group that includes residents at the Salvation Army as well as the homeless. A new rule provides for "no seconds." Grace Church also started holding evening hours for their food closet, now providing food boxes to 50 families in the area the last week of each month.

The members of St. Stephen's, Culpeper also host a food closet. Recently, they've had to coordinate more closely with the human services organization to ensure that their food closet reaches those people who are most in need. "I rejoice that we are able to do this," said the Rev. Michael Gray, rector. "But it also saddens me to think that this is needed as much as it is." Each year, they contribute enough groceries to provide about 100,000 meals. Most recently, St. Stephen's has extended its outreach efforts to join with other area churches to host a heat shelter for homeless people in the area.

St. Luke's, Wellington, Alexandria works with two food banks in South Fairfax County. "Need in our area has doubled over the same time last year," said the Rev. Tuck Bowerfind, rector. In one week in mid-November, the food banks distributed 1,858 bags of groceries for a value of almost \$40,000, or 4,000-5,000 pounds of food each day. St. Luke's average monthly donation has been about 350 pounds, but for the month of November, they increased their goal to 1,000 pounds.

How will your church respond to the increased need for food, jobs and assistance when economic times get tough? Contact Emily Cherry with your story: [echerry@thediocese.net](mailto:echerry@thediocese.net).

*Stewardship continued from page 6 |*

to schedule at least four Sundays during the year for special prayers of thanksgiving for the all of resources God has seen fit to provide for the church through its members. After all, many churches send giving "statements" to their parishioners four times a year.

**10 + Ask for help.** The Diocese of Virginia can help your congregation rethink its stewardship efforts and create exciting new plans for stewardship education and your annual campaign. You can also receive assistance in thinking through how to fund new ministries, starting and building endowments, encouraging planned gifts and planning capital campaigns. All of this help is free to your congregation, is offered to you on-site and is customized to address your congregation's unique situation, history and goals.

To ask for stewardship assistance, contact Patricia Bjorling, director of Stewardship, at [pbjorling@thediocese.net](mailto:pbjorling@thediocese.net), or call 800-DIOCESE x16. +

# St. Luke's Friends of Music

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## Eleven Ordained to Priesthood



Photo: Matthew Centers

(Above) The Rt. Rev. Peter James Lee ordained (from left to right) the Rev. Ann Ritonia, the Rev. Matthew Johnson, the Rev. Sven vanBaars and the Rev. Yejide Peters to the priesthood on September 6 at St. Stephen's, Richmond. The Rt. Rev. David C. Jones also attended the celebration.

(Below) Bishop Jones (top row, from left) joined Bishop Lee and the Rt. Rev. C. Wallis Ohl of Northwest Texas at St. Paul's, Alexandria on December 14 for the ordination of (from left) the Rev. Meredith Heffner, the Rev. Denise Trogdon, the Rev. Patrick Crerar, the Rev. Mary Kay Brown, the Rev. Cathy Tibbetts, the Rev. Jared Cramer and the Rev. Daniel Lennox.



Photo: Alix Dorr

## Giving Thanks in Liberia

*A strategic plan for Bromley Mission School*

By Emily Cherry

During her most recent trip to Liberia, Kimberly Haeringer, a parishioner at St. James', Leesburg, kept busy. She helped the board of the Bromley Mission School—a boarding school in Monrovia for girls, many of whom are orphans of war—develop a strategic plan for their future. She witnessed the Nets for Life program install a mosquito net over every boarder's bed to prevent the spread of malaria. She identified potential future local sources of revenue for the school, including the palm and rubber trees on the property. She helped begin a vegetable garden that would provide the girls with vegetables while giving them an education in agriculture. And, perhaps most importantly, she made a lot of friends.

Bromley Mission School recently reopened after 13 years of civil war caused devastation and destruction throughout Liberia. Since their reopening, groups from Virginia have been traveling to Liberia to help the school, which was founded in 1905 by the Rt. Rev. Samuel David Ferguson, the first black bishop in the Episcopal Church in the United States. Earlier this year, a mission team from Virginia helped install solar panels at the school. The new strategic plan will be a blueprint, describes Ms. Haeringer, "to clarify the purpose of the school and where it wants to be in the future, and how it sees itself getting there."

Ms. Haeringer began serving as a mid-term missionary to Bromley Mission School on September 1 for a six-month term. Now that she has spent over a month visiting Bromley and helping form a strategic plan, her next focus is on fundraising for the school. St. James', Leesburg has contributed \$6,500 to the fundraising efforts. The Episcopal Church's Office for Women's Ministries and Leadership Development has already donated funds for the students' garden. Donors have also contributed \$2,000 in scholarship money for the girls. Ms. Haeringer hopes to extend support to corporate sponsorship, as well. "Now that we have the strategic plan, we have a nice document to be able to show potential corporate sponsors," noted Ms. Haeringer.



photo: Veronica Kebbie

*Kimberly Haeringer, a parishioner from St. James', Leesburg, spent a large part of her time at Bromley Mission School in Liberia bonding with the students. The photo was taken by Veronica Kebbie, a senior at Bromley who is seeking sponsorship for college next year.*

The ministry is an important one for Ms. Haeringer. "I consider it the larger work of the Holy Spirit," she said, "and I think that when the Holy Spirit opens the door it's just my job to walk through it." The following are accounts of Ms. Haeringer's recent trip to Monrovia, which she detailed in her blog, [www.liberianjournal2008.shutterfly.com](http://www.liberianjournal2008.shutterfly.com).

This past Thursday was Thanksgiving in Liberia and probably the most meaningful Thanksgiving I have spent. Thanksgiving in Liberia is all about...well, thanks. You get up. You go to church. You reflect on your blessings. You bring the fruits of your labor to be blessed and auctioned, the proceeds of which all go to the church. No turkey. No feast. We simply breathed the air that was thick with gratitude.

The Rev. Fr. Victor M. King, vicar at Trinity Cathedral, in an impoverished country where most people would find it impossible to be thankful, encouraged the congregation to do just that. He said that we all woke up and we all came to church. We were all given the gift of another day, of life.

"Life will be difficult," said Father King. "We are assured of that. But someday the light will shine! And, if we want Liberia to rise again, if we want her to shine, this cannot be accomplished without first stopping and giving thanks for what we already have!"

"Amens" resounded from a

congregation largely comprised of people who live without running water, without light, without electricity. People who live in houses where a bed is a mattress on the floor, a kitchen is a smoky room with a small pot of burning coal, where furniture, if you have any, is shredded almost beyond recognition.

Liberians echo "Amen" for a different reason. As my friend, said, "In this country, we are just so thankful for peace." She told me her personal story of escape when the rebels took her house, of losing everything, of friends and relatives taken in car trunks to executions, of being lucky enough to be packed on a fishing vessel for five days with a baby, of watching the black smoke envelop her beloved city Monrovia as she drifted out to sea, of living as a refugee, but still, of living. +

### Give to Bromley

You can now make online donations to support Bromley Mission School through the Diocese of Virginia's new giving Web site. Visit [www.thediocese.net/give.shtml](http://www.thediocese.net/give.shtml) to learn more about the different ministries of the Diocese, including Bromley, then use your credit card to make a contribution. Thank you for your support.

For more information, contact Kimberly Haeringer at 703-507-3494 or [haeringerk@aol.com](mailto:haeringerk@aol.com).

## Meeting the Most Basic Human Needs

*Diocese awards \$26,000 in grants*

*By Emily Cherry*

Since 1989, the Diocese of Virginia's Fund for Human Need has awarded grants to churches and organizations to help fulfill the most basic human needs. The fund has awarded almost \$700,000 to 150 ministry initiatives throughout its history.

On November 6, 2008, the Executive Board of the Diocese of Virginia approved Fund

awards of \$26,000 to eight projects sponsored by Virginia institutions. St. Andrew's, Arlington will use their \$3,500 grant to launch an organic vegetable garden, with the harvest donated to the Arlington Food Assistance Center. The Food Closet at St. Martin's, Doswell will benefit from a \$4,000 grant that will allow the church to purchase food to meet the increased need in the area.

Other Human Need grants will make a difference in the field of

education. St. Paul's, King George will use their grant to purchase playground equipment for their new preschool. Gateway Homes, Inc. will put their \$2,500 towards a life skills training and education program

expansion efforts. Christ Church, Spotsylvania will use their grant towards start-up costs for their new thrift shop outreach ministry for the surrounding community.

Human Need grants will make a difference internationally, too. St. Peter's, Arlington will use a grant of \$2,500 towards the construction of

a new well in western Kenya that will enable 400 people to have safe access to water. "That's what the Fund for Human Need is all about," noted Patricia Bjorling, director of stewardship and development for the Diocese of Virginia. "The Fund exists to meet the most basic of human needs: food, water, health, education. These grants help bring these necessities to individuals across Virginia and the globe." +



for individuals with mental disabilities. And the St. James's, Richmond Children's Center's grant money will help benefit a computer lab upgrade for the low-income children they serve.

The Gloucester-Mathews Free Clinic in Hayes, Va., will meet the human need of healthcare with a \$3,500 grant that will enable the clinic to lead a strategic planning process that will become the foundation for future capital



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## Certainty in Christ

Dear Friends,

Of what may we be certain? Christians ask the question a different way, "Of whom may we be certain?"

We have just begun the annual telling of the Christian story, beginning with Advent expectation, the celebration of the incarnation at Christmas, the weeks of Epiphany, when the mighty works of God in Christ are remembered, and then the Lenten fast that brings us to the recollection of the Passion and death of Jesus Christ on our behalf.

The Easter-Pentecost-Ascension sequence reminds us of the solidity of our hope in the Risen Christ.

We may be certain of the promises of Christ.

Nothing else endures. Our health, for which we give thanks, remains at risk and, particularly in recent months, we have all experienced the uncertainty of the worldwide economy.

Robert Skidelsky is a biographer of John Maynard Keynes, the distinguished economist of the early 20<sup>th</sup> century. Mr. Skidelsky, in an essay in the *New York Times* Sunday magazine (December 14, 2008) wrote this:

"The basic question Keynes asked: How do rational people behave under conditions of uncertainty? The answer he gave was profound and extends far beyond economics. People fall back on 'conventions' which give them the assurance that they are doing the right thing. The chief of these are the assumptions that the future will be like the past..."

Christians are called to live with a different kind of trust in conditions of uncertainty. People who have experienced the power of the Risen Christ do not look at the future with the certainty that it will be like the past. While we can all learn from history—our own history and the history of our times—we also believe that God is always doing a new thing and we are called to celebrate that new thing and witness to its power. A time of profound economic uncertainty is a time of great promise for people of faith. We cannot trust



in our investments, in a steady stream of income, in the reliability of financial institutions to secure our future. But we can trust in Jesus Christ, his presence with us in the valley of the shadow and his victory over all forms of sin and death. And we can trust in the people whom he gathers at his table. A time of uncertainty is a particularly fruitful time for faith communities to gather people to experience mutual support and the love of the faith community.

Not long ago, I was interviewing a postulant for ordination and asked how she had found her particular parish church. She answered, "A member invited me to come." That simple answer described the kind of reaching out to another seeker that is particularly appropriate in this time of uncertainty.

You and I belong to a community of confidence and of hope and our sharing that confidence and hope with others is contagious and builds up a community of confidence and of hope.

Faithfully yours,

Peter James Lee



## 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 113 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 181 congregations, six schools, two diocesan centers, and six diocesan homes, and home to the largest Anglican seminary in the world. Organized 1785.

#### The Bishop

The Rt. Rev. Peter James Lee

#### The Bishop Coadjutor

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.

Paris Ball, Assistant Program Director	ext. 27
Patricia Bjorling, Director of Stewardship and Development	16
Buck Blanchard, World Mission Coordinator	35
Mary Anne Bryant, Administrative Assistant, Office of the Bishop/World Mission	15
Henry Burt, Secretary of the Diocese, Chief of Staff	30
Joy Buzzard, Financial Administrator	22
Matt Centers, Bishop's Clerk	38
David Charlton, President, Church Schools	804-281-7148
Emily Cherry, Assistant for Communications	21
Carolyn Chilton, Program Director	29
Marjorie Claybrook, Assistant to the Stewardship and Development Office	17
Laura Cramer, Benefits Administrator	40
Matt Farr, Assistant to the Secretary	25
Tyler Fox, Administrative Assistant to Bishop Jones	703-824-1325
Karen G. Glasco, Administrative Assistant to Bishop Lee	12
Cathy Gowen, Executive Secretary to Bishop Johnston	34
Peggy Hombs, Coordinator of the Ordination Process	11
Kim Henderson, Corporate Secretary/Assistant Treasurer,	
Church Schools in the Diocese of Virginia	804-281-7148
Wilbert "Skeet" Jones, Sexton	28
Michael J. Kerr, Treasurer	20
Mildred Lofton, Bookkeeper	21
Anna Moncure, Program Coordinator	31
Lindsay Ryland, Transition Ministry Officer	13
Karen Smith, Receptionist/Administrative Assistant	10

## Bishops' Visitations

### *Bishop Lee*

#### January 4

a.m. St. Mark's, Richmond  
p.m. Grace, Goochland

#### January 11

a.m. St. Michael's, Arlington  
p.m. Trinity, Arlington

#### January 18

a.m. The Falls Church,  
Falls Church

#### February 1

a.m. Trinity, Fredericksburg

#### February 8

a.m. St. Luke's, Remington  
a.m. Christ Church,  
Brandy Station

#### February 15

a.m. Resurrection, Alexandria  
p.m. Meade Memorial,  
Alexandria

### *Bishop Johnston*

#### January 4

a.m. Christ Ascension, Richmond

#### January 18

a.m. Trinity, Highland Springs  
p.m. Varina, Richmond

#### January 25

a.m. St. Peter's, Arlington

#### February 1

a.m. St. Paul's, Ivy  
p.m. St. Andrew's, Charlottesville

#### February 8

a.m. St. Mary's Whitechapel,  
Lively  
p.m. St. Paul's, Nomini Grove

#### February 15

a.m. Epiphany, Oak Hill  
p.m. San José, Arlington

#### February 22

a.m. Christ Church, Gordonsville

### *Bishop Jones*

#### January 4

a.m. Immanuel Church-on-the-  
Hill, Alexandria

#### January 18

a.m. St. Christopher's,  
Springfield  
p.m. Olivet, Franconia

#### January 25

a.m. Emmanuel, Brook Hill,  
Richmond

#### February 1

a.m. St. Thomas', Richmond  
p.m. St. Asaph's, Bowling Green

#### February 8

a.m. St. Paul's Memorial,  
Charlottesville  
p.m. Grace, Bremo Bluff

## Clergy Changes

+ **The Rev. Dede Duncan-Probe** has been appointed vicar of St. Peter's in the Woods, Fairfax Station, beginning in February 2009. She is currently serving as priest-in-charge at All Saints' Church in Stoneham, Mass.

+ **The Rev. Lisa A. Goforth**, assistant rector of St. Andrew's, Burke, has been called as rector of St. Paul's Church in Claremore, Okla. She will begin her ministry there in January.

+ **The Rev. C. Anne Hallmark** has been appointed priest-in-charge at Emmanuel, Middleburg.

+ **The Rev. C. Thomas Holliday** is serving as interim rector of St. Paul's, Bailey's Crossroads.

+ **The Rev. Charles A. Joy** is serving as interim rector of St. Anne's Parish, Scottsville. He retired as rector of St. Andrew's Church in Norfolk in 2007.

+ **The Rev. David P. Kendrick** has accepted the call of Christ Church in Albertville, Ala. to serve as their rector, beginning in January of 2009. He has been serving as priest-in-charge at Church of the Epiphany, Oak Hill.

+ **The Rev. Caroline Kramer** has completed her ministry at Grace Church, Alexandria.

+ **The Rev. William T. Pickering** has been appointed priest-in-charge of St. John's, Tappahannock.

+ **The Rev. Jason T. Roberts** has resigned his position of associate to the rector for service and evangelism at Grace & Holy Trinity, Richmond, to relocate to Texas. He will complete his ministry at the end of December 2008.

+ **The Rev. Carol H. Spigner** is serving as interim assistant rector at Church of the Holy Comforter, Vienna.

## Deaths

+ **The Rev. Carl D. Swanson**, a retired priest of the Diocese of Western Michigan who lived in Virginia, died on Friday, October 24, 2008. The funeral was held October 27 at Grace Church and St. Stephen and the Good Shepherd, Port Republic. Mr. Swanson served churches in Michigan, Missouri and Virginia prior to his retirement.

## January

**1-2**

**Diocesan offices closed** for New Year's holidays.

**5-7, 9**

**General Ordination Examination.**

Contact Peggy Hombs at 800-DIOCESE x11 or phombs@thediocese.net.

**8**

**Fresh Start;** Trinity, Fredericksburg; 9 a.m.-3 p.m. Contact Peggy Hombs at 800-DIOCESE x11 or phombs@thediocese.net.

**8-9**

**Shrine Mont Board Retreat;** Roslyn.

**10**

**Pre-Council Meeting;** Good Shepherd, Burke; 9 a.m.-12:30 p.m. Contact Matt Farr at 800-DIOCESE x25 or mfarr@thediocese.net.

**11**

**St. Luke's, Alexandria Twelfth Night Concert;** Sponsored by St. Luke's Friends of Music Program, and performed by the Langley Madrigal Singers. Contact 703-765-4342 or tpyoder@yahoo.com.

**15**

**Standing Committee Meeting;** St. George's, Fredericksburg; 10 a.m.

**17**

**Pre-Council Meeting;** All Saints', Richmond; 9 a.m.-12:30 p.m. Contact Matt Farr at 800-DIOCESE x25 or mfarr@thediocese.net.

**23-24**

**214<sup>th</sup> Annual Council of the Diocese of Virginia;** Hyatt Hotel, Reston.

**24**

**Standing Committee Organizational Meeting;** following Annual Council.

**27**

**Week of Prayer for Christian Unity Service;** Resurrection Lutheran Church, Arlington; 7:30 p.m.



January 5-7, 9



January 11



January 23-24



February 13-15



February 15



February 21

## February

**5**

**Grant Writing Workshop;** Trinity, Fredericksburg; 6:30 p.m. Contact Patsy Bjorling at 800-DIOCESE x16 or pbjorling@thediocese.net.

**9**

**Stepfamily Conference;** St. Giles Presbyterian, Richmond; realistic solutions for common stepfamily issues; 8:30 a.m.-5 p.m. Visit www.cctcinc.org or call 804-358-1343.

**12**

**Fresh Start;** Trinity, Fredericksburg; 9 a.m. Contact Peggy Hombs at 800-DIOCESE x11 or phombs@thediocese.net.

**13-15**

**Diocesan Discernment Retreat;** Richmond Hill. Contact Peggy Hombs at 800-DIOCESE x11 or phombs@thediocese.net.

**15**

**St. Luke's, Alexandria Mid-Winter Concert for woodwinds and piano;** sponsored by St. Luke's Friends of Music Program. Contact 703-765-4342 or tpyoder@yahoo.com.

**21**

**ECW Quiet Day;** St. Matthew's, Richmond; 9:30 a.m.-12 p.m. Contact Mary Holly Bigelow at 804-285-2598.

**23**

**Diocesan Missionary Society Board Meeting;** Trinity, Fredericksburg; 10 a.m.-12 p.m.

**25**

**Ash Wednesday.**

**28**

**National Church Library Association Meeting;** Good Shepherd, Burke; 9 a.m. Call 703-323-5400.

## Confianza en Cristo

Estimados amigos:

¿De qué podemos estar seguros? Los cristianos hacen la pregunta en una forma diferente: ¿En quién podemos estar seguros?

Recién hemos comenzado a relatar nuevamente la historia de la Navidad, comenzando con las expectativas del Adviento, la celebración de la Encarnación en la Navidad, las semanas de la Epifanía cuando las poderosas obras de Dios en Cristo son recordadas y luego el ayuno cuaresmal que nos acerca al recuerdo de la Pasión y muerte de Jesucristo por nosotros.

La secuencia de Pascua-Pentecostés-Ascensión nos recuerda de la solidez de nuestra esperanza en el Cristo Resucitado. Podemos estar seguros de las promesas de Cristo. Nada más puede perdurar. Nuestra salud, por la cual damos gracias, siempre está en riesgo y, particularmente en los meses recientes, todos hemos experimentado la falta de seguridad en la economía mundial.

Robert Skidelsky es un biógrafo de John Maynard Keynes, el distinguido economista de principios del Siglo XX. Mr. Sidelsky, en un ensayo publicado en la revista dominical del New York Times (14 de diciembre de 2008) escribió lo siguiente: “La pregunta fundamental que Keynes hizo fue: ‘¿Cómo se comportan las personas racionales en situaciones inciertas?’ La respuesta que dio fue tan profunda que se extiende más allá de la economía. La gente recurre a ‘convenciones’ que les aseguran que están haciendo lo correcto. La primera de estas convenciones es que el futuro será igual al pasado.”

Los cristianos estamos llamados a vivir con una diferente clase de confianza en situaciones de inseguridad. Quienes han experimentado el poder del Cristo Resucitado no contemplan al futuro con la seguridad de que será igual al pasado. Aunque siempre podemos aprender de la historia – nuestra propia historia y la historia de nuestra época – también creemos que Dios siempre está haciendo algo nuevo y somos llamados a celebrar esta novedad y a ser testigos de su poder. Una época de profunda incertidumbre es una época de grandes promesas para un pueblo de fe. Para asegurar nuestro futuro no podemos confiar en nuestras



inversiones, en un constante flujo de ingresos, en la confiabilidad de las instituciones financieras.

Pero podemos confiar en Jesucristo, en su presencia con nosotros en este valle de sombras y en su victoria sobre todas las formas de pecado y de la muerte. Y podemos confiar en el pueblo que se reúne alrededor de su mesa. Una época de incertidumbre es particularmente fructífera para que las comunidades de fe reúnan a personas para sentir el apoyo y el amor de la comunidad de fe.

No hace mucho tiempo, entrevisté a un postulante para la ordenación y le pregunté cómo había llegado a su parroquia. Ella me respondió: “Uno de los miembros me invitó.” Esta sencilla respuesta demuestra la clase de

aproximación hacia quienes están buscando que es particularmente apropiada durante estos meses de incertidumbre.

Ustedes y yo pertenecemos a una comunidad de confianza y de esperanza, y cuando compartimos esta confianza y esperanza con otros es un acto contagioso y edifica una comunidad de confianza y esperanza.

Cordialmente,

Peter James Lee



– Traducido por el Rvdo. Thomas Mansella.



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## Fall Camp Stops the Hunger

By Emily Cherry

Over 140 Virginians packaged over 19,600 meals over four days in Shrine Mont this past October. Sponsored by the Tri-Diocesan Council on Aging, a group made up of members from the Dioceses of Virginia, Southern Virginia and Southwestern Virginia, Fall Camp is a chance for older adults to gather together for a time of retreat and fellowship. This year, the Camp also featured a time of outreach.

Stop the Hunger Now provides participants with rice, dehydrated vegetables and plastic bags to create meal packets, which are then sent to impoverished countries. “We keep talking about Millennium Development Goals (MDGs) and all we do is reach into our pocket and come out with dollar bills,” noted the Rev. Marian Windel, chair of the diocesan Committee on Aging. “Here is a way to do something tangible to help meet the MDGs. When you’re packaging up food that’s going to a third-world country, you’re helping to eradicate poverty.”

The group started the Stop Hunger Now project with the goal to package 15,000 meals over the four-day retreat. They ended up collecting enough donations to surpass their goal by almost 5,000 meals. These meals were sent to Haiti.

The Fall Camp attendees raised money to pay for the meals—which cost just 25 cents per bag—and formed an assembly line to fill and seal each meal bag. Some funneled rice into the bags, while some weighed the contents or added drops of flavor and nutrients. “It was a real community building activity, as well, elbow-to-elbow with other folks who they don’t know or don’t see on a regular basis, working on a project that had meaning,” said Ms. Windel.

Author and speaker Phyllis Tickle served as keynote speaker for the event, while the Rt. Rev. Shannon S. Johnston served as chaplain and his wife, Ellen Johnston, served as musical



Photos: Ken Cook

(Above) Fall Camp participants fill plastic bags with rice, dehydrated vegetables and nutrients in an assembly line at Shrine Mont to help the Stop Hunger Now project. The 19,600 meals they packaged will be sent to Haiti.



(left) Attendees weigh the plastic bags to ensure that each bag meets size requirements.

coordinator. In addition to the outreach project, participants attended different workshops, with subjects ranging from the emergent church to storytelling and even *tai chi*.

Fall Camp started over 20 years ago as a meeting of older adults from the Diocese of Virginia. “Then, about six or seven years ago, the Diocese of Virginia decided that this was too good to keep for ourselves, and there was a lot of expertise in the other two dioceses in Virginia that we certainly could use,” said Ms. Windel. “So the [diocesan] Council on Aging was instrumental in getting the Tri-Diocesan Council on Aging started, and they took over Fall Camp.” And the Stop the Hunger Now project might even become a tradition like the Camp itself: some Council members have already asked to repeat the project next year. +

### Senior Connections Faithlink

Senior Connections is a Richmond-based organization that works with local faith communities to provide training, resources and guidance to seniors and caregivers. Catherine Hendrickson, a Grace Church, Bremono Bluff parishioner and wife of vicar the Rev. Thomas Hendrickson, helps coordinate the Senior Faithlink program. “Since all churches have older members and/or people caring for older adults,” writes Mrs. Hendrickson, “They will truly benefit from having some essential resource information that they can pass along to parishioners.”

### Want to learn more?

Contact Catherine Hendrickson, Grace Church, Bremono Bluff parishioner, at 804-651-5503 or visit [www.seniorconnections-va.org](http://www.seniorconnections-va.org).

## Liturgical Corner: Vestments 101

By Patricia Bjorling

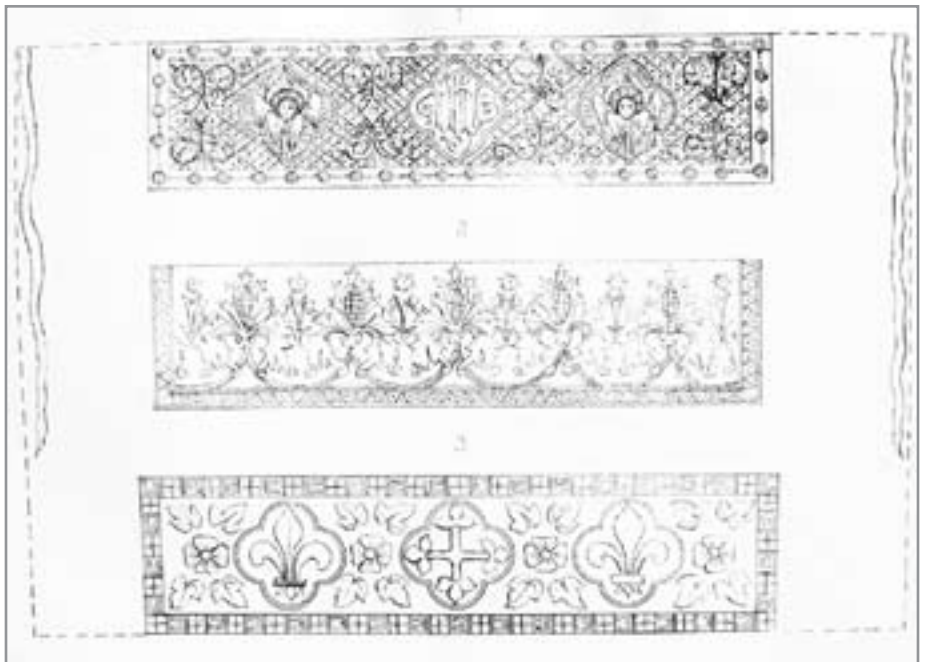
THIS ARTICLE IS THE FIRST IN A TWO-PART SERIES CONCERNING THE VESTMENTS WORN BY CLERGY IN THE EPISCOPAL CHURCH. PART II WILL EXAMINE MORE CLOSELY VESTMENTS UNIQUE TO BISHOPS.

Clerical vestments help us recall the historical and spiritual continuity of the Church throughout time. Vestments serve as references to the God who Christians have always worshipped, reminding us that as we gather as communities of faith, we do so because we are God's chosen and called people. They remind us that though we labor in God's field in the 21<sup>st</sup> century, it is the same field in which our Christian forebears have labored before us. In fact, the clothing worn by clergy of all orders has its earliest origins in garments of Roman antiquity and the formation period of the Christian church.

Vestments can also help cover over the identity of the people wearing them; wealth, status and personal idiosyncrasies can disappear behind the Lord they serve. "In worship, our Lord must increase, we must decrease" (John 3:30), and vestments can help us to focus on the liturgy and the message, rather than on the individuality of the worship leader.

Customs related to vestments in today's Episcopal Church not only have roots in the early Church, but they also have been shaped by the history of Anglicanism. After the Church of England was established, a decidedly less formal and ceremonial form of vesture was initially prescribed—the so-called choir dress—which at its most basic level consists of cassock and surplice. Soon, though, rules related to ornamental vestments were relaxed, permitting the cope, chasuble and tunic along with the surplice and alb.

The **cassock** is an ankle-length robe that may be worn by deacons, priests and bishops. The Anglican version is double-breasted, buttoned on the shoulder rather than up the front. Black cassocks may be worn by clergy, but a bishop's cassock is usually purple. The plain clerical shirt worn today by the clergy and bishops is a remnant of the longer cassock. Cassock comes from the Persian word *kazhaghband* meaning a "padded silk robe." The **alb**



(Top) Priests in albs. (Bottom) Amice designs.

(from Latin *albus*, or white) was the basic garment worn in the Roman Empire. It is a simple ankle length white robe. The alb resembles the white robe given to the newly baptized in the early Church as a symbol of having their sins washed away and the new life in Christ. The child's baptismal gown is a remnant of that custom.

An **amice** (from Latin *amicere*, "to wrap around") is a large square of rectangular white cloth with strings attached. It is worn over the alb as a hood, or over the shoulders or collar. The priest places it around his neck, covering the clerical collar, and then ties it by crisscrossing the ribbons in his front (to form a St. Andrew's cross), bringing them around the back, around the waist and tying them in a bow. The practical purpose of the amice is to conceal the normal clerical

clothing of a priest, and to absorb any perspiration from the head and neck. In the Greco-Roman world, the amice was a head covering, oftentimes worn underneath the helmets of the Roman soldiers to absorb sweat. The theological grounding of the amice is to commemorate St. Paul's admonition: "Take the helmet of salvation and the sword of the spirit, the Word of God" (Eph 6:17). The former vesting prayer was "Place, O Lord, the helmet of salvation on my head to resist the attacks of the devil."

The **cincture** refers to anything worn around the waist to hold up clothing. Rope or cloth is typically used as cinctures for vestments. Spiritually, the cincture reminds the priest of the admonition of St. Peter: "So gird the loins of your understanding; live soberly; set all

*/ Vestments continued on page 17*



(Top) Chasuble of the early Christians. (Right) Chasuble of St. Thomas of Canterbury. (Bottom) The deacon's stole.



*Vestments continued from page 16 /*

your hope on the gift to be conferred on you when Jesus Christ appears. As obedient sons, do not yield to the desires that once shaped you in your ignorance. Rather, become holy yourselves in every aspect of your conduct, after the likeness of the holy One who called you" (I Pt 1:13-15).

A **chasuble**, which is referred to in 2 Tim 4:13, is the poncho-like garment

that may be worn by the celebrant during a Eucharistic service. Over the centuries, various styles of chasubles have emerged. Derived from the Latin word *casula* meaning "little house," the chasuble in the Greco-Roman world was like a cape that completely covered the body and protected the person from inclement weather. Today's chasuble is an ornate circular garment with a hole in the center for the wearer's head. When worn it reaches to the wearer's wrists, so that if the wearer holds both arms out straight, the chasuble forms a semi-circle when viewed from the front and back.

The chasuble is always worn with a stole, which is worn under the chasuble. The chasuble reminds us of the seamless garment Jesus wore on his way to the cross. (John 19:23, 24). As the bishop or priest wears the chasuble it reminds us that they are our vicars—they vicariously and symbolically enact on behalf of Jesus the eucharistic action of taking bread, blessing it, breaking it and giving it to the people of God until his coming again.

The stole is a long cloth which may be secured at the waist by the cincture. Stole is a Greco-Latin word meaning "garment" or simply "cloth," which may be the origin of the phrase "man of the cloth" in reference to ordained clergy. Rabbis wore prayer shawls with tassels as a sign of their authority.

During the Roman Empire, the stole was the insignia of magistrates and governors, and was worn at the Imperial court and public ceremonies to signify both power and public servanthood. Before the sixth century the priest's stole was referred to as an orarion (Latin *orare*, "to pray"), in reference to priests' roles in leading the prayers in public worship. As a contemporary vestment, then, the stole reminds us not only of authority and dignity, but also of the priest's duty to preach the Word of God with courage and conviction. Wearing the stole symbolizes the taking on of the yoke of Christ's service (Matthew 11:29-30).

Another stole-like vestment is the tippet. Traditionally black in color and usually wider than a stole, the **tippet** originated as a scarf of squirrel or bear fur to keep clergy warm. The fur is now gone but the black color remains. The tippet is sometimes referred to as a preaching scarf, because it is worn by bishops and priests for liturgies of the Word and preaching.

The second article in this series will continue in the March 2008 issue of *The Virginia Episcopalian*, and will explore those vestments that are unique to bishops. +

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## Water, Water, Anywhere?

By Emily Cherry

### The Ecumenical Well

In the late 1980s, when the Rev. Gayl Fowler, a Baptist minister, visited a young boy from her church choir on the Northern Neck who had recently had a kidney removed, she made a startling discovery: his family was without water and without transportation. They lived miles from a laundromat, and were operating on a very slim social services budget. This family provided the inspiration for Ms. Fowler to join with other community leaders to address the problem of water supply. And so started SAIF—Safe, Affordable, Investigated, For All—Water Wells, Inc., a non-profit, faith-based organization that seeks to provide safe water for the residents of Lancaster and Northumberland Counties.

Ms. Fowler estimates that between 3-4,000 homes in the Northern Neck area still have the antiquated, sometimes hand-dug wells that provide no protection from bacteria. An estimated 800 homes in the area are without indoor plumbing entirely. SAIF addresses this basic need by partnering with a well-established outreach mechanism: local churches.

St. Mary's, Whitechapel started partnering with SAIF at its inception. In 2000, St. Mary's obtained a grant from the Jesse Ball duPont Fund to further its work with SAIF. But it's not just Episcopal churches that are doing their part. "It's a very ecumenical movement," noted Ms. Fowler. "Most of the churches in the area contribute in different ways."

Most recently, the parishioners of St. Stephen's, Heathsville have contributed to the water ministry effort. When the members of St. Stephen's started re-imagining a vision for their Episcopal church after a majority of the membership left the Episcopal Church, they were determined that outreach and mission would play a large role in that new vision. "But our primary priority," explained parishioner Sandy Kirkpatrick, "would be local needs." Aside from benefiting the community, St. Stephen's realized that local outreach could benefit the congregation, as well. "This would give us a chance to get to know people in communities different from our own," explained Mrs. Kirkpatrick. The congregation's next



Photo: Sandy Kirkpatrick

St. Stephen's, Heathsville parishioner Lynn Hower delivers water to needy households in the Northern Neck as part of her church's outreach ministry.

step—amidst electing a new vestry and finding a worship space—was to apply for a Mustard Seed Grant from the Diocese to help seek out their best outreach ministry.

Since then, St. Stephen's has instituted a bottle water delivery service as part of its ministry plan. Currently, teams from St. Stephen's deliver water to 14 homes. But, notes Mrs. Kirkpatrick, "We're the kind

of people who know perfectly well that this is a Band-Aid. We have been learning through Gayl [Fowler] about the problems with wells down here."

The problems with wells are complicated ones. "The research on it is tough," said Ms. Fowler. "There can be so many different complications in the water. What works in one house might not work across the street." The shallow, surface wells are plagued with pollution, which can cause high levels of bacteria and nitrates in the water. The alternative to the shallow well is the artesian well, which is more expensive, and does not come without its problems. "Artesian well water is extremely high in sodium," explained Ms. Fowler. "In many cases, the state program has come in and put in artesian wells where they are doing housing rehab. Blood pressure skyrockets. We have a huge education problem on the local level."

It's on the education level that St. Stephen's hopes to expand its ministry. "We want to get educated for the long-term political issues for water use, and to push for a ground water management plan," said Mrs. Kirkpatrick. In addition, St. Stephen's hopes to educate the public—and themselves—about installing filters and cleaning out wells, making

*/ Water continued on page 19*

### Terminology

**Artesian Wells** run 400-900 feet deep, and are constructed by well companies. They are usually visible as pipes about four inches in diameter sticking out of the ground.

**Shallow Wells** have a large, concrete curb above ground and a cover. These wells usually run about 20-feet deep.

Visit [www.saifwater.org](http://www.saifwater.org) for more information on wells and well safety.

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*Water continued from page 19 /* semi-useable wells fully useable. “It’s been really exciting to see so many people at the church involved in this mission,” said Ms. Fowler.

### Bringing Water to Africa

The parishioners at St. Peter’s, Arlington are looking at their water ministry through an international lens. Eighteen months ago, the church launched the Kenya Safe Water Project, with the goal to improve the health of residents of Kuluoch, a village in western Kenya. “The lack of safe drinking water remains a nagging problem in this region, causing disease and early death,” noted St. Peter’s parishioner Sheridan Collins. “Frequent droughts plague the area.”

St. Peter’s partnership with Kuluoch actually grew from a friendship with a Kenyan priest, the Rev. Samuel Otieno Sudhe, who was a student at Virginia Theological Seminary from 2005-2007. Mr. Sudhe also worked as a priest associate at St. Peter’s, and has now become the overseer of the Safe Water Project.

St. Peter’s has partnered with three churches in Kulouch to create water catchment systems, which consist of gutters that filter water into 10,000-liter tanks to catch runoff from rain. While St. Peter’s contributed financially to these projects, the churches that benefited contributed the labor.

Grace Church, Cismont, Keswick has also dipped their toes in the international water ministry pool. While investigating how to support the Millennium Development Goals—a set of eight goals developed by the United Nations and supported by the Episcopal Church to halve world poverty and increase world health—the church decided to partner with the local Rotary Club and the University of Virginia Engineering School to help 11 villages in the community of Wum, Cameroon develop a clean water system. “The infant and adult mortality rates in Wum are staggering,” said Cathy Bodkin, chair of Grace Church’s outreach committee. “Currently, the children and women must walk three to four kilometers daily to get water.”

The team from Virginia developed a four-stage plan: first, planning and surveying; then



photos: Tom Dunnells



Workers from 11 villages in Wum, Cameroon pitch in to help work on the water project that is sponsored, in part, by Grace Church, Keswick.

developing the site and reservoir; next, piping water to distribution points; and finally, teaching the local community about how to maintain the new water system. The new system will be a gravity-fed design with a water reservoir in the mountains piping water into each village.

Grace Church hopes to develop their efforts in Cameroon beyond water ministry: “We hope to continue our relationship beyond the water project, perhaps to include a clinic, microenterprise development and more visits here and abroad,” said Ms. Bodkin. They’re also making it a church-wide effort: this past summer, children attending Bible School wrote letters to their peers in Wum, in addition to making and selling cranberry sauce to raise funds for the water project.

Recently, Tom Dunnells, a retired IBM executive from the Charlottesville Rotary group, was in Cameroon to work on the project. It’s a ministry, he explained, that is made possible not only by volunteers, but by the residents of Wum, as well. The following is an

excerpt from Mr. Dunnells’ account of his experience in Cameroon as he traveled to the work site for the water system.

At exactly 6:30 a.m., Peter honked his horn to urge me on to hurry up. While driving to town I noticed the now-all-too-common experience of hundreds of students, walking to school in their blue uniforms, but something was different. As we drove by the mud brick homes, I also saw all the windows and doors were shut, as if everyone had left on vacation. As we drove through Wum, all the stores were closed, even the church. However, there were a few people walking on the streets

carrying shovels, picks and digging sticks. This gave me some relief, as I said to myself, “Well, at least a few of them showed up for community work.” Then, as we turned the corner and headed down the road to the site, I could see a greater maze of people stretching down the road as far as I could see. Old, young, women, men, chiefs, mayors, elders, everyone—no matter rich or poor—was digging.

At that time, we were about halfway down the line when we stopped and greeted Honorable Kuchta. I jumped out of the truck, and as I approached him I said, “I cannot believe you did this! How did you ever get them mobilized?” He replied, “This is our community, and we know how much clean water means to our people.” There were 11 villages represented, with the village chiefs supervising their people. In amazement, I said, “How many people are here?” “Well,” he said, “Each chief has reported the number of workers, so there are between 3,800 and 4,000 now. But more are coming.” I could not comprehend what I saw or what he had just said. I then hopped back in the truck and we proceeded further down to the end of the line. Still, no matter how many rises I went over, there was the same thing: hundred and hundreds of people digging the trench. Truly, I have never seen anything like this in my life.

I am humbled by the people of Wum and their desire to improve their lives and the lives of their children. They do not want a handout. They just want a little help to get what they want done. +

## Meditating Life's Journey

By Lindsay Ryland

*LIKE TREES WALKING: IN THE SECOND HALF OF LIFE*; BY THE REV. JANE SIGLOH; COWLEY PUBLICATIONS, 2007.

I never thought that I would say “I couldn’t put down” a book of meditations—especially one on the subject of aging. When I read a book of meditations, I feel like I have made progress reading one or two chapters a day, but not so with *Like Trees Walking*. Author the Rev. Jane Sigloh, a priest under license in the Diocese of Virginia, engages readers from the first chapter, “Starting with Yes,” to the last chapter, “It Is Finished,” with wisdom and insights about life’s journey. She captures the impacts that people have had on her life—her grandchildren, her grandparents, her parents, her children, her spouse, parishioners and her neighbors and friends—often in ways of which they were unaware.

Ms. Sigloh weaves stories from the everyday to the ethereal, incorporating poetry, the Bible, the movies, theology and current writings on the process of aging. This may sound like some heavy reading, but her tone is more that of an author sharing stories over a cup of tea rather than preaching or teaching. I laughed out loud as I read about her slipping backwards into a stream wearing a heavy backpack—(I had a similar experience once with a backpack in the London Underground)—and the sensation of “turtling,” or being on one’s back with feet in the air, not able to get up without help. Although humorous, this story leads to the serious subject of being dependent on others as we age.



Ms. Sigloh addresses some real and pressing issues that people of all generations are facing, if not for themselves, then for their parents and grandparents: downsizing house and home, moving to a care community, loss of mobility and declining mental and physical health. You don’t

have be “of a certain age” to be blessed by the reading of this book.

The blind man from Bethsaida said after Jesus healed his blindness, “I can see people, but they look like trees, walking.” Jesus laid his hands on him and he then saw clearly. After reading these meditations, you may see more clearly what lies ahead and perhaps feel better equipped with the courage to face future challenges with that same spirit of acceptance and humor with which Ms. Sigloh writes. +

## Community Spirit in the Mountain Missions

By Bob Mares

The Mountain Missions of the Diocese of Virginia have a deep tradition, stretching back for over a century, of reaching out to those who find the holiday seasons of Thanksgiving and Christmas times of difficulty and need, rather than times of celebration and plenty. That ministry continues today. The Mountain Missions are small churches who serve the ministry of the Church in big ways. Both McIlhany Parish, Albemarle and St. Paul’s, Shenandoah continue this powerful tradition today.

The members of the McIlhany Parish hosted a Harvest Festival to support the local Charlottesville Emergency Food Bank. The event was held at McIlhany’s Good Shepherd, Hickory Hills, a few miles south of Charlottesville.

The late afternoon event began with evening prayer, led by the Rev. Genevieve Murphy, vicar of McIlhany. In her greeting to the assembled, Ms. Murphy spoke of the Harvest Festivals of her youth in England, where people would bring the fruits of their labors to share with the community.

During the Festival, attendees brought a collection of food while

members of the Charlottesville Municipal Band’s Flute Ensemble entertained the crowd.

The donated food covered the length of the communion rail, and was blessed for the use of those in need.

For McIlhany Parish, this work is a year-round effort. At other times during the year, McIlhany engages with local congregations to feed the poor by sorting and distributing food in southern Albemarle County.

On the other side of the Blue Ridge, St. Paul’s, Shenandoah, hosted a week-long yard sale to raise money for outreach efforts in rural Page County.

In the 1930s and 1940s, St. Paul’s, which is nestled in Steam Hollow just off the South Fork of the Shenandoah River, was where local residents came to find clothes and support. St. Paul’s is an original Mountain Mission church and

played a large role in the life of a railroad town named Ingham—a town that no longer exists.

These outreach efforts of the last century were described by a mission worker who was there:

“So on a Saturday we had the sale, just like a regular yard sale. And we would put a price on them. But if it did not go at that price and the person needed it, it was given to them after the sale. If there was a little child after the sale that needed it, they got it.”

Today that spirit of generosity still springs forth. All unsold clothing items from the yard sale were donated to Page One, a charity serving Page County. Besides the yard sale, the small church community has hosted bluegrass concerts, bingo parties and church dinners. Locals who have known each other all their lives still come and participate in these community events. +

### What Are the Mountain Missions?

The Mountain Missions were a group of over 40 churches, hospitals, sanatoriums, schools and mission homes in the Blue Ridge Mountains of Virginia. Originally the churches of the Mountain Missions were served by deaconesses. Today, Good Shepherd of the Hills, Boonesville; McIlhany Parish (Grace, Red Hill and Good Shepherd, Hickory Hill); St. George’s Stanley; and St. Paul’s, Shenandoah remain as active Mountain Missions.

## St. Matthew's Vestry Disassociates from AAC, Network

By Doug LeBlanc

The vestry of St. Matthew's, Richmond voted on October 14 to disassociate St. Matthew's from both the American Anglican Council (AAC) and the Anglican Communion Network. The decision follows a pattern in both national organizations of encouraging separation from the Episcopal Church. The Rev. Chuck Alley, rector of St. Matthew's, wrote to the Rt. Rev. Peter James Lee on the day after the vestry's vote to inform him of the decision.

"My call and that of my colleague, [the Rev.] Mario Gonzalez del Solar, has always been to be a priest and voice within the Episcopal Church," he wrote. "The congregation of St. Matthew's, as represented by the various vestries over the years, has also come to recognize its call to be a voice in the Episcopal Church and the Diocese of Virginia. In acknowledgement of that call, and in recognition of the present trajectory of the [the Network] and AAC, the vestry voted at its meeting of October 14,

2008, to disassociate from both organizations."

The letter continued: "We do this with not a sense of joy, but with one of peace. We know that this is the proper path of our obedience to God, even as we mourn the loss of valued connections to those with whom we share so much and have partnered in ministry for so long. However, our God is the God of the resurrection and in that event is our hope, and through that hope there comes a bright anticipation of God's future work among us."

The AAC emerged from a meeting of Episcopal bishops, clergy and laity in December 1995 called the Briarwood Consultation. Led in its early years by the Rt. Rev. James M. Stanton, bishop of Dallas, the AAC established chapters throughout the United States, including one in the Diocese of Virginia. The AAC's chief executive officer and president, David C. Anderson, is a bishop in the Convocation of Anglicans in North America.

The Network launched in January 2004 with the backing of 13 Episcopal bishops. Ten dioceses eventually joined their bishops in affiliation with the Network. At its founding, the Network chose the Rt. Rev. Robert Duncan, then the bishop of Pittsburgh, as its moderator.

In mid-September the Episcopal Church's House of Bishops deposed Bishop Duncan. On October 4, a majority of Diocese of Pittsburgh's annual convention voted to separate the diocese from the Episcopal Church and to align instead with the Anglican Province of the Southern Cone, which is based in Buenos Aires, Argentina. Majorities of the dioceses of San Joaquin, Fort Worth and Quincy, all of which are Network members, took similar actions earlier this year.

The St. Matthew's vestry sent letters to notify the AAC and the Network of its disassociation, vowing to pray for both ministries "and for the future of Anglicanism in the United States." +

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## For All the Saints

By Matt Farr

THIS NEW SEGMENT OF *THE VIRGINIA EPISCOPALIAN* WILL BE AN OCCASIONAL PIECE PROVIDING A SNAPSHOT INTO THE LIVES OF THE "COMMUNION OF SAINTS." THESE INDIVIDUALS SHARE A COMMON PIETY AND MISSION AND ARE COMMEMORATED BY THE CHURCH. THEIR EXAMPLES CONTINUE TO INSTRUCT ANGLICANS WORLDWIDE.

### Julia Chester Emery, January 9

Born in 1852 in Dorchester, Mass., Julia Chester Emery served as the secretary of the Woman's Auxiliary of the Board of Missions. For 40 years, Julia strove to bring social issues, educational programs and the role of women in the Church to the forefront. During her long tenure as secretary, she traveled across the United States, visiting every diocese and encouraging missionary activity. Following the Pan-Anglican Congress in London in 1908, she embarked on a mission tour across China, Japan, the Philippines and Hawaii. Through her efforts, the Woman's Auxiliary grew and prospered, and the United Thank Offering is just one of the ways Julia influenced the mission of the Episcopal Church. +

*Tutu continued from page 5 /*

“God tells us that none of us is an afterthought, none of us is an accident,” he said. Human worth, he said, is “intrinsic. It is not something you earn, not something that is bestowed on you—it is something that, as it were, comes with the package. And so it is universal.” Those who discriminate on the basis of color, nationality or other differences are falling prey to “a horrific irrelevance...it was on this basis that so much suffering was visited on God’s children.”

EHS student Billy Hackenson was amazed by the visit. “I never would have thought I’d be in the presence of a man who changed the face of the world and the path we take.”

Mr. Pollach agrees. “Not often do we get to meet a living saint, and I think everyone who came in contact with him could see the light of God flowing through him. He shone with the very light of God that inspires and enlightens the world.” +

## Share Your Story with *The Virginia Episcopalian*

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In 2008, we touched on Christian/Muslim relations; the interaction of faith and science; the continuing congregations; churches that sponsor free clinics for their local communities; and mission work in Sudan, Liberia and in our own backyards, just to name a few.

In 2009, we’ll continue to offer you a wide array of stories and articles to further our goal of informing, educating and inspiring. But we need your help in meeting these goals. Let us know your interests and ideas so we can bring you the best newspaper possible.

Upcoming story topics for 2009 include:

- Innovative Music Programs
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If you can contribute to one of these story ideas—or if you have a new idea that you’d like to share—please contact Emily Cherry, managing editor, at [echerry@thediocese.net](mailto:echerry@thediocese.net).

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## Operatic Episcopalians

By Emily Cherry

What do you get when you take a well-known musical involving a phantom, toss in a handful of singing waiters, a sharp-witted emcee and the hijinks of a creative congregation? You get a Night at the Fork Church Opera. Held October 25 at the Fork Church “Opera House” (more commonly known as the Parish Hall), the event built on a similar evening that had been held many years ago.

Parishioners Jim and Boo Smythe, who created the Fork Church Opera Company 12 years ago, decided it was time to revive the group. The evening’s entertainment promoted fellowship and raised over \$2,000 for Fork Church’s youth mission trips. The middle school youth group will be going to the Heifer International Ranch in Arkansas. Heifer International is a non-profit organization that works to end hunger by providing needy families with sustainable donations—from honeybees to chickens. The Heifer Ranch provides an educational opportunity for participants to learn more about Heifer from a hands-on approach. Fork’s high school youth will return to the church in Mao in the Dominican Republic where they worked in 2007. +



Photos: Kelly Aderhold

Members of the Fork Church Opera perform the opening act: (l to r) Debbie Murphy, Earl Griffin, Lindsey Gill, Mary Anne Griffin, Maddie Miles, Scott Smythe, McKenzie Licata, Walker Smythe and Skylar McDonald.



Gondolier Jesse Gordon is in for a big surprise when a Valkyrie (Paul Newell) bursts onto the stage.

## Virginia Diocesan Homes

by Bill Fetsch

Virginia Diocesan Homes (VDH) is a board that provides oversight of the several retirement communities affiliated with the Episcopal Church through the Diocese of Virginia. The board searches for opportunities to encourage the development of new facilities for seniors across the spectrum of residential needs.

The VDH resulted from an effort in 1954 “to study the needs of older persons in the Diocese,” and the resulting establishment of an Episcopal home in Richmond with a Board of Trustees. From that

beginning progressively ensued the founding of four Continuing Care Retirement Communities (CCRCs) and two low cost, subsidized housing facilities. These refined and comfortable CCRCs and the subsidized housing units are nearly fully subscribed, and are alternative living options in this Diocese that seniors and their families should consider while their health and interests qualify them for admission. It is never too soon to contemplate and plan for the future.

Recently, the VDH recognized that there may be a need in this

Diocese for housing for seniors who cannot afford the cost of moving to a CCRC but whose moderate income renders them ineligible for subsidized housing. To examine whether it could nurture housing projects to fill this need, the VDH wants to hear from potential sponsoring groups, parishes and individuals interested in developing moderate cost independent or assisted living communities

For more information on Virginia Diocesan Homes, please go to our updated Web site at [www.thediocese.net/homes.shtml](http://www.thediocese.net/homes.shtml). +

## Native American Ministry: Virginia and Beyond

by Emily Cherry

Native American Ministry Day, sponsored by the Diocese of Virginia and Christ Church, Alexandria on All Saints' Day, was a chance for members of the Diocese who work with the Native American community—or who are interested in developing such a ministry in their own church—to meet, share their stories and use each other as resources.

The Very Rev. Ian Corbett led the day's discussions. Mr. Corbett served in the Diocese of Manchester, England and later spent many years in several countries in southern Africa. For the last 10 years, Mr. Corbett has been working with Native Americans in Utah and the Canadian province of Saskatchewan. Since 2001, he has been vicar of the Utah Region - Navajoland Area Mission, a part of the Episcopal Church that functions much like a diocese, with more direct oversight from the Presiding Bishop and the House of Bishops. Most recently, Mr. Corbett spent several months at Virginia Theological Seminary, working on a book about his mission experience.

Representatives from 14 churches in the Diocese (St. Mark's, Alexandria; St. George's, Fredericksburg; Grace, The Plains; Christ Church, Winchester; Calvary, Front Royal; Christ Church, Alexandria; St. Timothy's, Herndon; St. Peter's, Arlington; St. Mark's, Richmond; St. Luke's, Wellington, Alexandria; Leeds Church, Markham; Immanuel Church-on-the-Hill, Alexandria; Immanuel, Old Church; and St. Peter's, New Kent) attended. Many of these churches have visited the Rosebud Lakota Sioux and the Pine Ridge



photo: Emily Cherry

*Members of the Diocese of Virginia join representatives from the Pamunkey Tribe at the Pamunkey Indian Museum to learn more about the life and culture of this Native American group.*

Reservations in South Dakota, as well as the Navajo Reservation in Utah.

Much of the day was spent networking and sharing powerful stories of the ministry each had experienced in Native American communities. There was a broad display of materials and pictures of their common work in mission.

A recognized need from Native American Ministry Day was continued efforts to seek the best ways to minister to Native Americans in the Commonwealth of Virginia. In the Diocese of Virginia, there are eight tribes recognized by the Commonwealth. None are currently federally recognized, although some continue to seek such recognition. With that in mind, 20 members of the Diocese visited the Pamunkey Reservation, adjacent to King William County, on December 15, 2008 to learn more about the tribe's culture and reservation.

The Pamunkey Reservation contains 1,200 acres of land, and

is home to 31 families. Diocesan representatives toured the Pamunkey Indian Museum, where they saw examples of tools used by the Pamunkey for fishing, hunting, cooking and pottery. The reservation is home to a pottery studio, built in 1932 with the assistance of the Virginia State Board of Education. Today, potters are making an effort to revive the traditional art.

The reservation is also home to a turn-of-the-century one-room schoolhouse that was used until the 1950s, as well as a fish hatchery constructed to help improve the Pamunkey River's shad population.

To learn more about Native American mission and ministry in Virginia and across the United States, visit the exhibit booth at this year's Annual Council. Questions? Contact Buck Blanchard at 800-DIOCESE x35 or [bblanchard@thediocese.net](mailto:bblanchard@thediocese.net). +

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