

FEB

3

KENNETH HUBER, PIANO

7:30 p.m., Saint John's Church, 101 South Prospect St., Hagerstown
Critically acclaimed concert pianist, and member of the piano faculty of Carlton College in Northfield, Minn. performs. For more information call 301-733-2560.

3-5

MEN'S WEEKEND

Fri 5 p.m. - Sun 11 a.m., Bishop Claggett Center, 3035 Buckeystown Pike, Buckeystown
Men will gather for small groups, fellowship and to hear the keynote speaker, David Schlafer. Cost: \$150
Information at 301-874-5147, dkerner@bishopclaggett.org or www.claggett.ang.md.org.

5

MUSIC FOR ORGAN AND BRASS

5 p.m., Church of the Redeemer 5603 N. Charles St., Baltimore
Music Director Henry Lowe is joined by Monumental Brass Quintet. For information contact Marjory Spraycar at m.spraycar@verizon.net or 410-321-5031.

19

ST. TIMOTHY'S CONCERT SERIES

3:30 p.m., 200 Ingleside Ave., Catonsville
Christine Kim, piano, performs a solo recital featuring Haydn's Sonata in C, Hob:XVI, Rachmaninoff's Variations on a Theme by Corelli, Op. 42, and other exciting works. Concert benefits the St. Timothy's Music Education Program. Tickets: \$18 (special pricing available for series subscriptions). Visit www.thevelamethod.com/concerts to purchase tickets online. Call 443-801-4488 for more information.

21

DIOCESAN COMMITTEE ON THE ENVIRONMENT

7:30 - 9:15 p.m., Holy Comforter, 130 W. Seminary Ave., Lutherville
Monthly meeting. All are welcome. For more information, contact Paulette Hammond at 410-747-3811 or email phamm001@earthlink.net.

MAR

5

CHORAL EVENSONG

5 p.m., Saint John's Church, 101 South Prospect St., Hagerstown
Saint John's Parish Choir directed by Mark King. For more information call 301-733-2560.

10

SHRIMP DINNER

11 a.m. - 7 p.m., Church of the Redemption, 1401 Towson St., Locust Point.
Fried shrimp, macaroni and cheese, cole slaw, stewed tomatoes, coffee and tea—\$10. Cake, pie, soda additional. No extra charge for carryout. Delivery available until 3 p.m. in Locust Point, Federal Hill and to the diocesan center. 410-539-8270.

21

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7:30 - 9:15 p.m., Holy Comforter, 130 W. Seminary Ave., Lutherville
Monthly meeting. All are welcome. For more information, contact Paulette Hammond at 410-747-3811 or email phamm001@earthlink.net.

26

"THE GREAT MASS"

5 p.m., Church of the Redeemer 5603 N. Charles St., Baltimore
The Redeemer's choir is joined by the Columbia Pro Cantare, Frances Motyca Dawson, director, in this presentation of W.A. Mozart's *Mass in C Minor*, KV427, under the direction of Henry Lowe. For information contact Marjory Spraycar at m.spraycar@verizon.net or 410-321-5031.

Visit the Web site for more events happening throughout the diocese:



THE JOURNAL OF THE EPISCOPAL DIOCESE OF MARYLAND

MARYLAND CHURCH NEWS

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05/06

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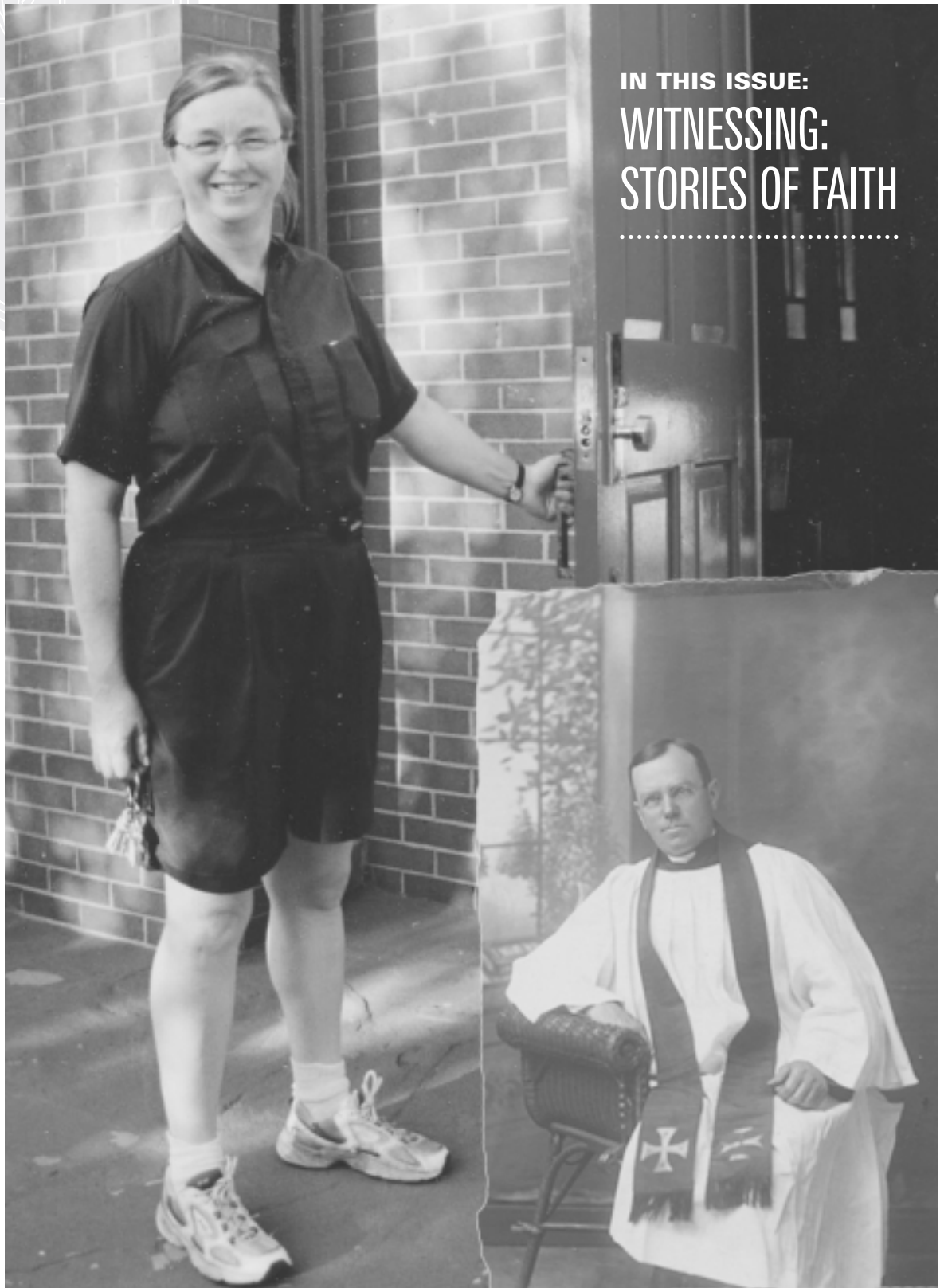
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[from the editor]

A Blood Drive of Biblical Proportions

Providing aid to support the immediate needs of disaster victims is an instinctive human response.

WITHIN HOURS, DAYS OR WEEKS, checks have been written, food has been collected and shipped, and blood has been donated. All too often, it is in the months following a disaster that needs go unmet. Donated blood has a shelf life of approximately 42 days and qualified donors may give every 56 days. The American Red Cross needs help restocking blood supplies depleted by a disastrous hurricane season and building supplies during the traditionally slow holiday season. We are responding as a diocese to this need in the form of a diocese-wide blood drive, occurring simultaneously in at least one church per region.

DIocese-WIDE BLOOD DRIVE Visit any one of 15 Episcopal churches from Calvert to Garrett counties on Saturday, Dec. 3 from 8 a.m. to 2 p.m.:

Anne Arundel

St. Philip's, Annapolis

Frederick

Church of the Transfiguration, Braddock Heights

Harbor

Cathedral of the Incarnation

Harford

St. Mary's, Abingdon (Emmorton)

North Central

St. James', Monkton

St. Thomas', Garrison Forest

Church of the Ascension, Westminster

Northeast

Church of the Ascension, Middle River

Northwest

Memorial Church, Bolton Hill

Patapsco Valley

Church of Christ the King, Woodlawn

St. John's, Ellicott City

Southern Maryland

St. Paul's Parish, Prince Frederick

Towson/Roland Park

Trinity Church, Towson

Washington

St. John's, Hagerstown

Western Maryland

St. Peter's, Lonaconing

IN ORDER TO MAKE THIS EVENT A SUCCESS, WE NEED TO SPREAD THE WORD. Invite your family, friends, neighbors and co-workers to make an appointment and donate. As they say at the Red Cross, "Together we can save a life."

Peace,



Communications Editor



Sharon Tillman

THE JOURNAL OF THE EPISCOPAL DIOCESE OF MARYLAND MARYLAND CHURCH NEWS

EPISCOPAL DIOCESE OF MARYLAND

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The Episcopal Church

THE ANGLICAN COMMUNION is a global community of 77 million Anglicans in 38 member churches/provinces (www.anglicancommunion.org), The Most Rev. Rowan Williams, Archbishop of Canterbury.

THE EPISCOPAL CHURCH IN THE U.S.A. is a community of 2.4 million members in 100 nationwide dioceses, 10 overseas dioceses and six extra-provincial territories (www.episcopalchurch.org). The Most Rev. Frank T. Griswold III, Presiding Bishop.

THE EPISCOPAL DIOCESE OF MARYLAND is a Christian community of 23,000 households in 119 congregations covering 10 counties and Baltimore City (www.ang-md.org). The Rt. Rev. Robert W. Ihloff, Bishop of Maryland, and the Rt. Rev. John L. Rabb, Bishop Suffragan.

MARYLAND CHURCH NEWS is published quarterly by the Episcopal Diocese of Maryland. Opinions expressed in this publication are not necessarily those of the bishops or editorial staff. All inquiries, news or letters should be directed to *Maryland Church News* as noted above. We reserve the right to select and edit material offered for publication. All submissions must include name, address and phone or e-mail address for verification.

To review our Submission Guide & Style Manual, please visit *Maryland Church News* at www.ang-md.org or contact the editor at the Diocesan Center.

Please submit address changes to the Diocesan Center, or by e-mail to mcn@ang-md.org.

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CORRECTION *The youths pictured on the cover of the Fall 2005 issue are from Memorial Church, Bolton Hill, not Messiah. We regret the error.*

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IN THE NEXT ISSUE:

CONGREGATIONAL DEVELOPMENT

Deadlines for spring issue:

EDITORIAL: February 3

ADVERTISING SPACE: February 3

ADVERTISING MATERIALS: February 10

Sharon J. Tillman, *Editor*

Val and Don Hymes, *Contributing Editors*

The Rev. Mary Jayne Ledgerwood,

Editorial Advisor

The Diocese of Maryland Responds

BY THE REV. MARGARET VAN AUKER, *Diocese of Maryland ERD Liaison*

This past year was marked with disasters in many parts of the world. The people of the Diocese of Maryland have responded generously. As of mid-October, Marylanders have donated nearly \$100,000 in response to the hurricanes that hit the Gulf Coast. During the first six months of 2005, Episcopal Relief and Development (ERD) received nearly \$200,000 for tsunami relief.

Hurricane Relief

DURING THE FIRST THREE MONTHS, ERD partnered with nine Episcopal dioceses in states including Louisiana, Mississippi, Texas and Alabama to respond to the immediate needs of people affected by the hurricanes.

ERD and its diocesan partners continue to conduct assessments and perform recovery work in affected dioceses while responding to the growing need for economic and long-term housing and psychosocial care.

The last phase of the response will address long-term development for 18 months to five years. ERD and its partners will continue assessing ongoing or unmet needs and offer necessary psychosocial and health care services. Together with its partners, ERD will support economic redevelopment in affected communities.

South Asia and Central America

ERD CONTINUES providing emergency relief after this fall's destructive earthquake in

Pakistan and India and devastating floods in Central America.

In northern Pakistan and India, the deadly 7.6 magnitude earthquake that struck on Oct. 8 killed more than 50,000 people. Through ERD's partnership with Church World Service, 6,000 families have received relief assistance such as food items and shelter kits. Supplies to set up medical camps are being organized to serve 100,000 people in affected areas with emergency medical care, including immunizations.

Flooding and mudslides caused by Hurricane Stan have devastated areas throughout Central America. ERD is working throughout the region to provide immediate relief such as food, water and plastic sheeting for temporary shelters in some of the hardest-hit communities.

"Houses throughout the country are buried by mud and rocks, and many of the inhabitants have been killed," said the Rt. Rev. Armando Guerra, Bishop of Guatemala. "Communities have lost their entire crops."

To help people affected by disasters, make a donation to the Emergency Relief Fund at www.er-d.org, or call 1-800-334-7626, ext. 5129.

Gifts can be mailed to Episcopal Relief and Development, Emergency Relief Fund, PO Box 12043, Newark, NJ 07101.

Is your parish interested in a relief project? Visit the Hurricane Relief page of the diocese's Web site to learn how you can help.



PHOTO: AP / BILL HABER

Be a Part of History

Consider how you can make history as a member of one of the Diocese of Maryland's governing bodies. With convention fast approaching, now is the time to decide how you or someone you know could best serve the people of our diocese. The committees below will have positions open for both clergy and lay nominees.



1963 CONVENTION

Diocesan Council—Conducts the business of the diocese between conventions. The council meets on four Saturdays (10 a.m. - 3 p.m.) at a different region of the diocese each meeting.

POSITIONS OPEN One clergy and two laypersons
FIRST VICE PRESIDENT Marion Glasby,
mkglasby@aacc.edu

Standing Committee—Serves as the Bishops' Council of Advice, and is involved in the ordination process and matters of diocesan property. The committee meets on the fourth Thursday of each month in the mid to late afternoon.

POSITIONS OPEN One clergy and one layperson
PRESIDENT The Rev. Stuart Dunnan,
dsdunman@stjames.edu

Compensation and Benefits Committee—Provides advice and counsel on staffing, personnel policies, compensation and benefits, and budget requirements for that portion of the Diocesan structure that supports the Bishops.

POSITIONS OPEN One clergy and one layperson
CHAIRPERSON Michael Warlow,
mikewarlow@aol.com

Ecclesiastical Court—Presides over the trial of any priest or deacon in its jurisdiction. No special legal expertise required. Those elected to the office may never be called to session, but in the event of a trial they must be available for a brief but intense period of time.

POSITIONS OPEN One clergy and two laypersons
PRESIDING JUDGE Stephen Alpern,
boya68@comcast.net

For further information on these offices or how to submit a nomination, visit the Convention 2006 web site at www.ang-md.org or e-mail the committee members listed above.

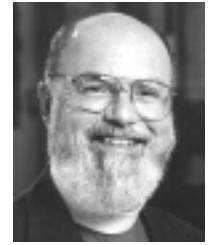
**Maryland's 222nd Annual Diocesan Convention takes place
May 5 - 6 at the Hunt Valley Marriott.**

Diocesan Endowment Grants

APPLICATIONS FOR THE DIOCESAN ENDOWMENT GRANTS are now available. Download the application from the diocese's Web site, call the Business Office at 410-467-1399 or e-mail your request to Comptroller Karen Stewart at kstewart@ang-md.org.

Applications are due in the Business Office on March 31 by 5 p.m. **For more information, please visit www.ang-md.org.**

An Alabama Pilgrimage— A Witness for Justice



Robert W. Ihloff

THE ROAD LEADING TO HAYNEVILLE is long, lonely and winding. Houses are few and far between. It is an unsettling journey and must have been even more so 40 years ago.

THAT IS WHEN A YOUNG SEMINARIAN, following the famed March from Selma to Montgomery, petitioned the seminary faculty to return to Selma to engage in voter registration in southern Alabama. The seminarian was Jonathan Myrick Daniels, now honored as a saint and martyr in *Lesser Feasts and Fasts*.

As a classmate of Jon's also caught up in the Civil Rights Movement, I eagerly read Jon's letters back to seminary. He was putting his faith into action and making a witness and a difference. I became involved in voter registration, too, but in Roxbury, Mass. There were plenty of inequities and injustice all over the country in 1965, and I imagined that it was people like Jon who were really on the cutting edge of the movement.

Jon worked through the spring and summer, and on Aug. 14 was arrested for joining a picket line and jailed in Hayneville with several college students and activists. Conditions in the jail were terrible, and on Aug. 20 the group was unexpectedly released. Four of them walked the short distance to Varner's Cash Store hoping to get a soda. Ruby Sales, a Tuskegee student, and Jon reached the screen door first. Suddenly, Tom Coleman appeared at the door with his 12-gauge shotgun. He shouted that the store was closed and ordered the four "to get off this property, or I'll blow your goddamn heads off, you sons of bitches." Jon pushed Ruby out of the way just as Coleman fired his shotgun at point blank range, ripping a hole in the right side of Jon's chest. He fell backward on the concrete apron dead. Richard Morrisroe, a Roman Catholic priest, was shot in the back and was seriously injured.

LATER THAT AFTERNOON I LEARNED OF JON'S DEATH. In the days that followed, friends of Jon tried to comfort one another and address the haunting question, "Why?" I don't remember his death being a cause for discouragement; rather, it made us even more determined to witness to the love of God for all people, to fight for equal rights and opportunities, and to combat racism. As shocking as was Jon's death, and in some ways more bitter, a few months later a jury of white men in Hayneville declared Coleman innocent.

Over the years I have often thought of Jon: bright, articulate, passionate for justice. I am sure I am not the only one of his classmates who has thought from time to time, "Jon is dead but I live; the least I can do is honor his convictions with my own fervor for God's love and justice." Justice is, after all, at the very heart of the Gospel of Jesus Christ. That was central to my education and experience in the 60s, and the guiding principle for the whole of my life since.

When the Bishop of Alabama invited me to participate in this summer's 40th anniversary of Jon's death, I didn't hesitate to say, "yes." Yet, I headed off for this Pilgrimage and Procession for the Feast of Jonathan Daniels and All Martyrs of Alabama with some sickness of heart. On some levels, I dreaded going, reopening old wounds, seeing the actual places I had only seen in my imagination.

On arriving at Hayneville Friday evening, I met a number of white people from surrounding Lowndes County, some of whom had lived there in the 60s. They were the "enemy" and I had in my mind's eye demonized them over the years. I found them to be sensitive, caring, Christians who felt deeply about the sins of their region's past, forcing me to rethink my own prejudice that all white residents had been like Coleman, who died three years ago unrepentant. He told a newspaper reporter a year before he died that he'd do it all over again given the chance. This was only the first "miracle" for me at Hayneville.

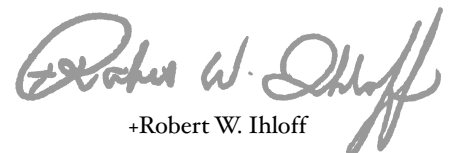
The day of the Pilgrimage in Hayneville was extremely hot and uncomfortable. We moved from the courthouse to the jail to Varner's Cash Store (now an insurance agency), back to the courthouse. A single candle stood on the concrete apron where Jon died. Ruby Sales, now an Episcopal priest, told the story. One of the Bible passages was read by the Mayor of Hayneville—a young black woman! Forty years ago, Lowndes County was one of the most repressive places in the Deep South—I know Jon is smiling in heaven! Following the readings, I knelt and kissed the concrete—like a burning coal to my lips, yet words could not describe all that was in my heart. The day was moving in many ways, and as usual with the Holy Spirit, there were a number of incredible consolations.

THE MOST MOVING THING ABOUT THE DAY was our celebration of Holy Communion in the Hayneville Courthouse. Right in the very room where Ruby Sales had testified at Coleman's trial, and had been openly threatened; right in the very room where Coleman was acquitted.

There we stood, black and white together receiving the Bread of Life. The tears of joy come even now as I think of it!

When we witness to the Lord Jesus Christ and to the love of God for all people we may not seem to be heard at that moment, yet our witness is ultimately heard! Jon's witness was not silenced on Aug. 20, 1965. What a privilege it was to participate in the 40th Anniversary of his entrance into heaven, where all injustice is righted and God wipes away the tears from our eyes.

"I knelt and kissed the concrete—like burning coal to my lips, yet words could not describe all that was in my heart."


+Robert W. Ihloff

The March of the Penguins

FOR SEVERAL YEARS I have had a tradition of giving out the venerable Rabb Award to the film with the best theological message.



John L. Rabb

I USUALLY DO THIS ON THE SUNDAY PRECEDING THE ACADEMY AWARDS CEREMONY. Some of the winners have been *A Beautiful Mind*, *Life Is Beautiful*, *Chocolate*, *Good Will Hunting* (a surprise choice) and *The English Patient* (a less than popular choice).

This year, however, I am making the award now and the winner is *The March of the Penguins*. This wonderful French documentary shows a full year in the lives of the emperor penguins of Antarctica. They can remind you of the church and, in particular, the Episcopal Church. Their yearly migration and rituals date from the earliest times of the species, and can appear rigid, unbending and antiquated. You can hear them singing in unison "But we've always done it that way!" It is clear that survival is the name of the game, and they do it well. How often have we thought we as the church are not just about maintenance but survival.

There is, however, something else about these remarkable creatures. First, it is about what tradition really is and is not. Second, it is to understand what the gifts we have all been given by the God of creative love mean. Third, is a sense of community where it is about truly being in communion, not by one's own choice, but by God's will and design. From the yearly migration of the penguins we can see the meaning of tradition, giftedness and community.

I believe a witnessing church knows the power and meaning of tradition. It is realizing that we are part of continuity, part of a greater story and part of a continuum. It knows from the depths of history and experience what gifts we have and how they have been formed and shaped. Tradition is using the best of the past in order to guide us into the future.

As Dianna Butler Bass told us so well at the *Walk in Love* gathering on Oct. 1: "Vital congregations engage and draw on their tradition." Far from being stuck in a time warp, we see in the penguins that tradition represents how we best use the experiences of the past and wisdom gained. It is arrogant for any generation to assume it has a monopoly on wisdom or on experience.

A WITNESSING CHURCH IS ONE THAT SHOWS ITS BEST THROUGH GIFTS. We owe God our best and individually and in congregations all of us have gifts! The focus of the work is not about maintenance or survival, but about giving the best of who we are to the glory of God and to God's people. Paul in *Romans 12* and in *I Corinthians 12* speaks of gifts differing. But it is about gifts that differ in specificity but are united in the intent of building up God's people as God intends.

The emperor penguins face the harshest of conditions in weather and from predators. But they draw upon their gifts in community and bring new life and new hope with each migration. When congregations seek to give the best of the gifts they have been given, then we do not simply endure hardships and calamities, but find the new life and new hope God's wills for us all.

A WITNESSING CHURCH IS ABOUT COMMUNITY, and not just where everyone is happy or feels her or his needs are being met. Being in community is where we live as God wills and see in all of our sisters and brothers the face of Christ. Community is where we truly share and even change work and responsibilities. The emperor penguins not only share the birth and nurture of the young, but they will significantly shift their roles and responsibilities so they are truly in a partnership.

The great fifth century saint Brendan the Navigator believes the wild goose more than the dove ought to represent the Holy Spirit. He noted how geese always flew in formation and rotated such that no one did all of the hard work, which is flying in the front of the formation. Watching the wild geese fly in formation rotating and sharing the work showed what the Holy Spirit had in mind at Pentecost. Had he seen *The March of the Penguins*, I think he would see them as candidates for symbols of the Holy Spirit, too.

Witnessing is not about just telling what we believe, it is also about showing how we live, move and conduct all of our lives. Francis of Assisi said of preaching, "May each sister and brother preach by his or her deeds." A witnessing church will be like the community of the emperor penguins in that the use of their gifts and the way they live and work does give glory to God and show us how God wills that we be.

So this year I recommend everyone see *The March of the Penguins*. But before you go read Paul in *Romans 12* and *I Corinthians* and ask yourself is this not how the church should be? And when you are tempted to think tradition is about living in the past think of the penguins, and ask how we can use the best of who we are for God's good work.

This is what tradition is, in fact, all about.

Witnessing is not
about just telling what
we believe, it is also
about showing how we
live, move and conduct
all of our lives.

+John L. Rabb
+John L. Rabb

Teach, Listen, Learn

BY THE REV. ROSEMARY BEALES

WHEN YOU HAVE SEEN HUNGER IN A CHILD'S EYES, YOU DON'T FORGET IT. I have recently returned from the desperately poor nation of Sudan, so you may think I'm talking about physical hunger. God knows, there's plenty of that. But those eyes—that face—held hunger of another sort.



Rosemary Beales (left) speaks with two Sudanese women.

ON A DUSTY MONDAY MORNING IN JULY, I stood at the blackboard in one of two classrooms that, together with a one-room library, make up the Renk Bible College, the seminary for Southern Sudan. The faces of my students—most of them working clergy who had traveled sacrificial distances to be there—glowed with enthusiasm, as well as with the heat. I was quizzing the class on the Hebrew alphabet. As each new letter was called out by a student and written on the board, we began the chorus anew. Fifteen men and two women recited in unison: “Aleph. Beit. Gimel, Dalet, He, Vav, Zayin ...”

Immersed in my work, and trying to put my students' names with their faces, it took me a while to notice that *other* face. But slowly, I became aware that outside the classroom window, a young girl was watching intently. Dark, fluffy hair framed her features, and she wore a simple light-blue t-shirt like you'd see on a 9-year-old anywhere.

It was the eyes that set her apart. Watching, listening, she followed our lesson with a purity of concentration that's rare in any generation.

The leaders of the Episcopal Church in Sudan know that if they are to guide a traumatized

people to peace and reconciliation, *they* need to listen—listen to the wisdom that comes from God, through Holy Scripture, and listen to the people, to hear their cries *and* their wisdom. The Christian Church, though a tiny minority in this largely Muslim country, is uniquely equipped to begin healing the divisions of a 35-year civil war.

With the peace accord signed last January, there is hope at last. But a whole generation, maybe two, has known only violence, conflict and desperate poverty. Four and a half million people—nearly the population of Maryland—are “internally displaced,” a polite way of saying that they have become wanderers in their own land. Now, those who became refugees in *other* lands have begun to return, from Uganda, Kenya and the United States.

Now, says the Rt. Rev. Daniel Deng Bul, the bishop of Renk, now is the time for the church to lead, by living into the ministry we received from Jesus Christ, the ministry of reconciliation. Now is the time to teach these scattered people to come together as one. There is much the American church can, and must, do for our struggling sisters and brothers.

But do you know what they requested, when a delegation of American friends visited last summer? Not food. Not water-treatment plants. Not building materials or agricultural support or health care—though, God knows, they need all these things!

The Church in Sudan asked for the Word

Profile of the Diocese of Renk, Sudan

SINCE 1986, the fundamentalist Islamic government in northern Sudan has been waging a civil war against Christians and Animists in the south. To date, over two million people have been killed, with another four million displaced from their homes. Many of these refugees have resettled in the Renk Diocese, where they are ministered to by the Rt. Rev. Daniel Deng Bul, bishop of Renk, and his clergy. These people have suffered untold horrors in the name of Jesus Christ, yet their faith remains strong.

In April 2004, Renk Bible College, built and supported by St. Michael's Church, Barrington, Ill., was demolished by the Government of Sudan to build “Peace Highway” to the south. “This is a tactical plan to deny church education programs in the area,” according to Fr. Joseph Garang Atem, principal. In response to this tactic, St. Michael's raised \$50,000 to rebuild, and on Apr 15, classes began in the new classrooms. The chapel, still to be finished, will be called St. Michael's.

Information from www.stmichaelsbarrington.org.



Rosemary Beales (center) with two Sudanese women.

of God. Specifically, they asked the Rev. Dr. Richard Jones of Virginia Theological Seminary and Dr. Ellen Davis of Duke Divinity School to send teachers of Hebrew to that tiny seminary in Renk.

WHY HEBREW? In most seminaries, students study ancient languages so that they can get as close to the original text as possible without the extra layer of interpretation that translation imposes. Christians there must read these precious words in Arabic or English, or something other than their native tongue. The people, and the seminaries, have been too busy trying to survive to undertake such a project. Only now, with the fragile beginnings of peace, can they turn their attention to this need.

It's a need that speaks to my heart, and a need that I heard repeatedly during my senior year in seminary—over lunch, in e-mails and in chapel experiences. I found myself becoming part of a project to establish a curriculum of Biblical languages at Renk Bible College, starting with Hebrew (which is linguistically related to the Arabic most Sudanese speak and thus an easier first step than New Testament Greek). By sending teachers twice a year for two intensive weeks, the Visiting Teachers Program, a joint project between VTS and Duke, aims to raise up scholars who will outgrow the need for outside help.

It's not that I have such great prowess with this mysterious language. Like everyone, I struggle to wrap my Western mind around a



language that reads from right to left, uses a strange set of characters, and was originally written without vowels or even spaces between words! I was called to this project simply because I loved learning Hebrew and, because, grateful for the education I had received, wanted to give back.

So with high hopes and two heavy bags of books—including Hebrew Bibles that are impossible to obtain in

Sudan or even to ship—I set out for Renk in late June. By early July, I was back home, driven to my knees by my own weakness and, I'm pretty sure, some fish from the contaminated Nile.

Disappointed as I am in the brevity of my trip, I take comfort that the mission continued with my capable companions from Duke, New Testament scholar Dr. Andrew Mbuvi and his wife, Amanda Mbuvi, an Old Testament doctoral candidate. The next wave of visiting teachers will go in January, and another team next June.

And now I know that I, who had gone to teach, was really sent to learn. I learned about faith from people who appear to have nothing, and yet, exclaim countless times each day, "God is great." And you know, by the radiance of their faces, that they mean it! I learned about mercy from people like the Rev. Joseph Garang Atem, the bible school principal, who cared for me like a shepherd; Michael, Peter, Reuben and Isaac, who interrupted their studies to pray for my healing; Priscilla, who greeted me like a sister and fed me like a mother; Daniel, who came to my bedside at a clinic in Khartoum, to assure me that my short visit had not been in vain. "Your presence is a symbol," Bishop Daniel said, "a symbol that peace has come."

Though I have left the people of Renk, they have not left me. They have sent me home with a heart newly tuned to listen—to listen with the intensity of that child at the window, to listen to the words I find in Scrip-

HOW YOU CAN HELP

It takes about \$3,300 to send a teacher to Sudan, provide room and board, and make an offering to the community there. If you feel called to support the Visiting Teachers Program as a teacher or a donor; or if you would like to become a member of the American Friends of the Episcopal Church of Sudan (AFRECS), as an individual or a congregation, please contact Dr. Rich Jones at VTS—(703-370-6600 or rjones@vts.edu).

ture, and to the voices of my fellow Anglicans thousands of miles away as they speak, and sing, and live their faith.

The Rev. Rosemary Beales is assistant rector at St. John's, Ellicott City. rbeales@stjohnec.org



Sykesville Episcopalians Flood Displaced Katrina Victims With Aid

BY ROBERT RUBIN

After 38 members of a Louisiana family escaped to Prince Georges County from floods caused by Hurricane Katrina in September, a small parish responded by flooding them with donations.

ON OCT. 4, St. Barnabas' Church parishioners Diane and Aaron Hill delivered a 26-foot truck packed solid with furniture, and three days later members of the Sykesville church brought nine truckloads of clothes, household goods, toys, food, toiletries and baby items, as well as \$965 in cash, gift cards and grocery store cards. Their effort, along with that of members of the armed forces and another church from Prince Georges County, was aimed at helping the family resettle in Maryland.

On the receiving end of the drive were the Everetts, an extended family from several of the counties around New Orleans. Members of the family had escaped Hurricane Katrina with little more than the clothes on their backs and had converged on the home of Petty Officer First Class Butch Everett, who was serving at Maryland's Andrews Air Force Base.

"Butch was the only family member on dry land, so to speak, and

he became the life preserver," said Rebecca Boreczky, a St. Barnabas' parishioner who coordinated the relief drive. "His four-bedroom house became a 15-bedroom house until they could find somewhere to stay." Members of the family ranged from 1 to 91 years of age, and were ferried up to Maryland from Louisiana by way of South Carolina, Boreczky said.

Lt. Aaron Hill, who is stationed near Andrews, first learned of the family's plight and put out a call for help to the congregation of Carroll and Howard County residents. Other servicemen in the area of Camp Springs arranged for the temporary use of a vacant house on the property of a church in town for the family. The house was uninhabitable, however, and had to be gutted and renovated by the servicemen with new drywall, new flooring, new paint and new fittings.

Meanwhile, Boreczky and other parishioners from St. Barnabas' set about collecting material for the family. Bags of new and used clothing, toys, furniture and household basics soon began filling up the church's Sykesville parish house and Hill's garage.

The church's deacon, the Rev. Jon Shematek, mentioned the drive to his daughter, a teacher at Glenelg Country School, a private day school in Howard County. Before long, the entire school had been enlisted, with each homeroom "adopting" different members of the family and collecting material for them. Two buses—one filled with middle school students and another with donated goods—unloaded at St. Barnabas' parish house on Oct. 6.

Meanwhile, the Everett family was trying to cope with a new state and new situations—not an easy task.

One family member, Trianna Everett, told a local television station that the adjustment had come especially hard for her teenagers. "You wake up one morning and it's just gone, everything that you've worked for, that you've established," she said. To make matters worse, one of her sons was ambushed and badly beaten by other youths at Crossland High School in Prince Georges County.

But all those troubles seemed forgotten when the buses and trucks showed up with the donated materials at a park near where the family is staying, Boreczky said.

"Thirty-two of the family members began pouring out of four cars," she said. "It seemed as if there were more than 32 of them—as if there was no end. Trianna Everett went inside to rent a storage locker with the help of the Red Cross. We led the car and truck caravan back to a storage unit. One by one, from the 1-year old to the grandma, the family joined us at the storage unit to help us unload."

Boreczky was joined by other members of the congregation and said that the response overwhelmed her. "I was so grateful for their generosity. God always provides, sometimes more than we need."

Robert Rubin is a transplanted North Carolinian who has lived near Sykesville for six years. Her serves on St. Barnabas' vestry and sings in the choir.

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Dr. Boender is a parishioner at St. Peter's, Ellicott City.

Kromer's Legacy

BY SHARON TILLMAN

The Church of the Guardian Angel stands at the corner of Huntingdon Avenue and 27th Street near Wyman Park in Baltimore. It has been there since 1904, caring for the lives and souls of Remington residents, some for more than 70 years. Its story goes back even further than that—back to the church's beginnings as a mission of St. Michael and All Angels in 1897.

GUARDIAN ANGEL STARTED AS A MISSION, but after the Rev. George Kromer arrived in 1899, the church was on a mission. The working-class residents of Remington, regardless of religious affiliation, received what they needed when they needed it, especially during the Great Depression. During that time the church operated a food pantry, donated clothing and medicines to those in need and even kept husbands and sons out of jail.

It was during Kromer's 57 years as vicar of Guardian Angel that the church established itself as far more than a house of worship. Part spiritual, part educational, part practical; Guardian Angel supports the Remington community to this day.

Fast forward to 2005: The current rector, the Rev. Alice Jellema, and Carla Ryon, a community builder with Episcopal Housing Corporation (EHC), are giving an interview about the church. Ryon is a full-time presence in Remington, bringing in housing- and youth-based resources. With a knock at the rectory door, Jellema's off to the doctor with a man from the neighborhood and it occurs to me that Kromer is alive and well in Remington.

"It's always been about hospitality to the neighborhood here. Helping those in need and giving people a place to feel needed. That hasn't changed," Ryon remarked as the front door closed.



Brianna Crawley, age 10, paints faces during Guardian Angel's Back to School block party. Kids from all over the neighborhood received new backpacks filled with school supplies to start the new school year right.



Kenneth Lockett, age 14, shows off his painting from the Guardian Angel Summer Art Camp.

Modern Struggles

BUT TIMES HAVE CHANGED AND NEEDS HAVE BECOME MORE COMPLEX. No longer a white working class neighborhood; Remington is now a racially and economically diverse close-knit community. Today,

residents young and old need help navigating city assistance programs and housing issues and maintaining their homes.

"Baltimore City offices have moved out of the neighborhood, so in a very real sense we are Remington's community center," Jellema said. "The Remington-Guardian Angel Partnership looks at the use of the church's space for the benefit of the neighborhood. Together we identify needs, resources and the best way to provide services, classes or a place for people to celebrate. We don't just talk about what is needed, we take action."

When residents were faced with rising energy costs and a daunting Maryland Energy Assistance Program (MEAP) application process, Jellema and Ryon stepped in. They created a knitting club with snacks and coffee and a private space where Ryon could work with residents on their MEAP applications. The success came from creating a welcoming and trusting environment, and as Jellema said, "relationships are critical to how this all works." When the program ended, residents had saved an average of \$800 per person for a total of more than \$20,000 through grants.

Dignity to the Receiver

THERE ARE MANY MORE STORIES LIKE MEAP, and many others who make things happen. This summer, graduate students Alex and Eric from the Maryland Institute College of Art held a six-week art camp as part of their course work. Alex and Eric continue to mentor neighbor-

hood kids. Black & Decker donated \$5,000 worth of tools to the church's Tool Bank, where residents can borrow what they need for household repairs and yard work.

Guardian Angel's Deacon, Jane O'Leary, specializes in congregational development and has a background in social work. The diocese supports the church's work with EHC and lay urban ministries through grants. And then there's the Tri-Parish Coordinating Committee.

Volunteers from three suburban churches, Church of the Redeemer, Baltimore; Epiphany Church, Dulaney Valley; and St. Andrew's, Glenwood, work closely with Guardian Angel, providing funding, supplies and people. Epiphany's Jim Mangels, a mortgage professional, teaches home buying and mortgage workshops. Members of St. Andrew's complete home repair projects for elderly residents. Redeemer hosts an annual Thanksgiving Supper for the neighborhood, cooking and serving the food and eating with the residents.

All three churches plan events and outreach projects, including holiday parties, community meals and kids' activities that give suburban church members and Remington residence a chance to work, play and celebrate together. According to Jellema, sometimes it is hard to tell who benefits more, the giver or the receiver.

"Part of our purpose as a church community is to be hospitable to suburban churches that want to minister in the city. I'm the liaison because it can be difficult to move across class, race and education barriers. We take things slow, build trust and relationships and provide residents with meaningful opportunities. Our programs give dignity to the receiver and present challenging questions that are valuable to spiritual growth," explained Jellema.

It's All About the Kids

BY KATHARINE ARMENTROUT

Donte, a serious 12-year-old boy, sits at the computer, trying to find information about the country of Namibia on the Internet. He is working with two other boys to create a presentation for a group of middle-school children at the Martin Luther King After-School program located at St. James', Irvington.

HE IS ONE OF THE MANY CHILDREN IN IRVINGTON, a beautiful but economically challenged community in west Baltimore. Like all children, they are hungry for opportunities to learn and excel in the world, and are eager to experience spiritual and educational growth. But many of them have very limited resources.

St. James', situated in the heart of the community, has long been reaching out to the children of west Baltimore, creating a safe, nurturing place to come and learn about God and a place to expand limited horizons. But St. James' is a small parish and cannot do it alone. So two years ago a number of churches began to work together to find ways to nurture this ministry.

The churches, working in different combinations, seek to support the children in achieving their full potential in a variety of ways.

The first step was to provide a food ministry. A hot meal is now served after the 10:30 a.m. children's service at St. James'. For many of the children, this is the only hot meal they will have over a weekend. St. John's, Ellicott City; St. Peter's, Ellicott City; Church of the Holy Apostles, Arbutus; and St. Bartholomew's, Ten Hills, now rotate each Sunday of the month, bringing not only food but fellowship. Relationships with children seem to spring to life over ham, sweet potatoes and cake.

After-School Program

THIS FALL THE ACADEMIC POTENTIAL OF THESE CHILDREN has been the focus of the co-op. The Martin Luther King After-School program for middle and high school students was started, resulting from the collaboration of St. James' and St. Bartholomew's Churches with an after-school institute at Harvard University. The program provides computer skills with the rich academic content of the *Africana Encarta*, a CD-ROM encyclopedia about the history and culture of Africa and of people of African descent.

The linkage of computer skills with structured academic lesson plans is designed to be an exciting way for the children to increase their academic performance and to provide cyber skills for further academic and career success. Its funding comes from the two churches, a diocesan grant, and from corporate sponsors working with the institute at Harvard.

An adjunct to the program will be the opportunity for each child to build and own his or her own



Phillip Davis, a teacher with the Martin Luther King After School program at St. James', Irvington, teaches life-long computer skills.

computer, through the Maryland State Phoenix Program. Volunteers from St. Bartholomew's and St. John's are assisting the teachers of the program.

Peace Park

ANOTHER IMPORTANT ELEMENT has been the development of a Peace Park. The beauty of God's creation needs to be an integral part of the lives of all children, especially those who have suffered either directly or indirectly from violence. Thus, with Jill Sarbanes from St. James' leading the way, a Peace Park is being developed on land near the church.

A garden labyrinth is planned for walking meditation. It will also become a place where the peace theme is developed through community art projects, worship, music, play and theater events.

Work has already begun, with children and adults from the community, as well as volunteers from St. James' and St. Bartholomew's, clearing the land of debris and preparing it for the labyrinth. The children have shared communal suppers and the celebration of Compline in their park several times this summer. It was a cherished time of quiet, sunlit reflection, both for the children and the volunteers.

Bright Future

A STRATEGIC PARTNERSHIP HAS EMERGED from all this exciting work among St. James'; St. Luke's, Carey Street, and St. Bartholomew's (all are within three miles of one another), with support from St. John's. The partnership aims to expand this shared ministry to the children of west Baltimore, using all three campuses to offer a variety of faith-grounded educational, arts and recreational opportunities. At the center of this partnership will be vibrant, youth-centered worship, a tradition that St. James' has fostered for many years. This partnership, sharing parishioners, clergy, resources, and imagination, is committed to making the Kingdom of God a reality to the children in west Baltimore.

Katherine Armentrout is a Deacon of St. Bartholomew's Church, Ten Hills.



Two volunteers clean up to make way for the Peace Park.

The Importance of Allocations

BY EDWARD WOODWARD

Allocations. Stewardship. Pledging. It is through your parish's individual allocations that we take up the challenges our Lord asks us to face in this world as a diocese. To relieve poverty, to feed and clothe the homeless and less fortunate, to give counsel to the bereaved and orphaned, to inspire in each one of us the works our Lord has given us to do with our time, talents and resources.

YOU MAY ASK YOURSELF, how is our parish's allocation determined? It is derived from a simple formula that the national church uses. Once a parish's parochial report comes into the business office, then the formula shown below is used to find out the allocation.

After all the calculating is complete the notices are then sent out. You may think, can my parish afford to pay this much for our allo-

cation? It may well be that it can not. It is possible to reduce your current allocation by appealing it to the appeals committee, a hard-working group of volunteers. It is their task to discern whether or not the parish is able to pay the full allotment or is granted a reduction for the coming year.

Over the last few years a record number of parishes have taken this route, which has affected the diocesan budget as a whole.

When a parish refuses to pay the full assessment, then the matter is handed over to the discretion of the bishop. It may come down that the parish will lose both voice and seat at the convention, silencing that parish in all matters

relevant to the diocese for that year.

It is important for parishes to pay allocations for two reasons. One is that we are required to by canonical law. The more compelling reason is this: we are all called to be Christ's disciples here on earth and we each have the responsibility to look out for and help our brothers and sisters in need.

When you bake bread during a snow-storm for neighbors who were not able to get to the store, then you are doing God's work. When you deliver meals to the homebound elderly and AIDS patients and spend quality time with them, then you are doing God's work. When you give your weekly offering to your church, which in turn goes toward the betterment of the church and the greater community, then you are doing God's work.

By paying your weekly pledges on time and in full, it allows your parish to do the same with its own allocations. You are not just handing your financial resources to the diocese lightly. You are helping to not only maintain current missions and organizations in the church, but also helping to give life to visions as yet unseen. We are helping to make a better life for our brothers and sisters not only now but also in the future.

Edward Woodward is a member of Church of the Advent in Baltimore. He serves on the Diocesan Council as a representative of the Harbor region.

ALLOCATION CALCULATION FORMULA

The lesser of the following:

1. 18% of your church's three year average net operating income less 4% of your 2004 net operating expenses less the credit of \$2,860
- OR
2. 18% of your church's 2004 net operating income less 4% of your 2004 net operating expenses less the credit of \$2,860

EXAMPLE Your Church

INCOME		EXPENSE	
FISCAL YEAR	OPERATING INCOME	FISCAL YEAR	TOTAL NET OPERATING EXPENSE
2002	100,000	2004	150,000
2003	120,000		
2004	150,000		

OPTION 1

18% 3 Year Average NOI	22,200
Less: 4% of NOE	(6,000)
	28,200
Less: Credit	(2,860)
Total Allocation calculation #1	25,340

OPTION 2

18% of 2004 NOI	27,000
Less: 4% of NOE	(6,000)
	33,000
Less: Credit	(2,860)
Total Allocation calculation #2	30,140
Your Church Allocation 2006	25,340

Definitions

NET OPERATING INCOME (NOI)

- All unrestricted income. Income is considered to restricted when the donor or Vestry has specified the use of the funds for non-operating purposes. Restricted funds designated for operational use are still included in this category regardless of the fact use is restricted.
- Money paid by the Diocese for operating expenses such as salaries and other support is considered to be part of your net operating income

Examples of restricted funds:

- Capital Campaign and building fund
- Gifts restricted for use in outreach programs such as soup kitchens, pantries, after-school programs, etc.
- Transfers—money donated to the church that will be 100% transferred to another organization, i.e.: UTO, Episcopal Relief and Development

NET OPERATING EXPENSES (NOE)

- All operating expenses paid for with unrestricted, Vestry designated, or restricted funds.
- Non-operating expenses include purchase of buildings/land, building additions, capital improvements or improvements that lengthen the life of the asset. Expenses paid for by restricted funds that are non-operating income such as soup kitchens, pantries, after school programs, etc are considered to be non-operating and therefore should not included in your net operating expenses.

Faithful Stewards

BY JASON HOFFMAN, *Associate Director of Development & Communications*

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. 1 Pet 4:10

THE PAST YEAR brought us many natural disasters that led to untold human tragedy: the Asian tsunami, the devastating hurricane season and tragedies in Asia and South America. The people of the Diocese of Maryland responded generously by giving nearly \$300,000 to Episcopal Relief and Development's disaster relief funds. We have a responsibility as Christians to give generously of our resources and we heartily thank those who have sacrificed and given so generously.

Our diocesan family has collectively given more than \$100,000 to the 2005 Episcopal Appeal, our annual campaign in support of ministry. These funds help support the many ministries of the diocese, including the Samaritan Community Counseling Project, Campus Ministry, Camp Excel, Rainbow Camp, and Harford Family House (formerly known as Holy Family House).

On a wider scale the Appeal provides financial support for parish-based outreach programs through grants from the *Areas of Most Need* fund. As the Episcopal Appeal enters its eighth year, it has become a lifeline for many beneficial projects throughout the diocese. Your gift is critical to continuing the work of these ministries.

As the Christmas season approaches, every gift makes a difference in the lives of our neighbors: \$5 buys lunch for a child in day camp; \$35 provides nutritional snacks for one month for a child at the Copley Kids

after-school program; \$50 provides the reading and math curriculum material for one child at the six-week Camp Excel Summer Program; \$150 sends a developmentally delayed adult to a four-day vacation camp at the Bishop Claggett Center; \$250 provides a scholarship for a young person affected by HIV or AIDS to Rainbow Camp.

If we work together as a family, we have tremendous power to uplift and support our communities. We ask for your continued prayers for the Appeal, the ministries and those who labor for ministry throughout our diocesan family.

Your help is needed

THIS ISSUE of *Maryland Church News* contains an Episcopal Appeal gift envelope. Please remember those in our community and help us "work for the good of all."

Your gifts to the Episcopal Appeal are sent directly to our community and parish-based programs. You may choose which funds or ministries to support.

The Areas of Most Need

Provides grant funds for new parish or community programs and ministries.

New Church Starts

Lays the groundwork for future parishes and reaches out to emergent communities.

Ministry of Community

Provides resources for parish-based programs that address the social, educational and cultural needs of children and adults.

The Bishop Claggett Center

Funds programs at our diocesan camp and conference center.

The F. Garner Ranney Archives

Helps safeguard the historic legacy of Maryland's Episcopal churches and the Diocese of Maryland.

Ministry at Johns Hopkins Hospital

Provides the resources to minister to the sick and those who care for them.

Episcopal Relief and Development

These funds will be sent to ER&D to be used to provide global disaster relief.

We encourage you to reach out to those within our diocese who are in need in addition to the victims of 2005's ruinous natural disasters. To learn more about the Episcopal Appeal, the programs it supports, or to help support our programs and ministries, please call me at 800-443-1399 or e-mail development@ang-md.org.



"Prom Night" at Claggett for seniors of all ages.



Copley Kids learn computer skills after school.

Let's Pass It On!

BY ELLEN CHATARD, *Director of Development & Communications*

When was your parish established? Who were the founding members? Every Sunday you take a seat in a pew, which you will occupy for a fraction of the time your parish has been, and with your help will be, in existence.

WE ALL OWE A DEBT OF GRATITUDE to those who came before us. Now is the time to honor our church heritage by making sure the Episcopal Church will be available to future generations.

How can you help insure the future viability of your own parish and the Episcopal Church? By creating a legacy, which extends beyond your own lifetime, you can pass on the incredible gifts of mission and ministry that your predecessors have passed to you.

The ministry of planned giving gives each of us the opportunity to let our families, friends and fellow parishioners know what is important to us in our lifetime. Planned giving can take several different forms.

Creating a gift through a bequest in a will (either a percentage of your estate or a specific dollar amount) can easily be accomplished

through a codicil—an addendum to your will. For many people this is an opportunity to tithe to their church.

For others, a life income gift might be more appropriate. In exchange for a gift (usually \$2,500 minimum), a life income gift provides income to the donors during their lifetime. Upon the death of the last income beneficiary, the assets are distributed to the Episcopal entity designated by the donor. The Diocese of Maryland works with the Episcopal Church Foundation to offer a variety of gift planning options to benefit your parish or any Episcopal institution you would like to support.

To encourage planned giving in all parishes of the diocese, the All Saints' Legacy Society has been created to thank all those in the Diocese of Maryland who have remembered an Episcopal entity in their estate plans. Through the end of 2005, you can become a founding member of the All Saints' Society by notifying the Development Office that you have remembered the church in your estate plans.

To join the All Saints' Society or to request more information about making a planned gift contact me at 1-800-443-1399 or echatard@ang-md.org. Please join the many generous Episcopalians that came before us to preserve the wonderful heritage that is the Episcopal Church in Maryland.

To request more information on gift planning please fill in your contact information on the enclosed Episcopal Appeal envelope and check the box requesting information about life income gifts. Thank you!

Digging Deeper

BY MIKE AND IZZY WINN

In 1975, shortly after the birth of our children, my wife and I prepared our first wills. While we had few assets, our primary concern was the care of our children in case something happened to both of us.

WE LIVED IN CLEVELAND, had a friend who was an estate planning attorney with a major law firm, and turned the job over to him. The wills he prepared had little to do with planned giving, instead specifying guardians for our children.

In 2003, 28 years later, with our children well beyond the age of majority and having lived away from Cleveland for 16 years and our wills in a vault at a law firm that had changed significantly, we decided we had to make other arrangements.

We had been blessed. Our house in an Annapolis waterfront community that we purchased in 1987 had greatly increased in value and we had invested and inherited well. Our children had finished college and were living on their own. And the church was playing a bigger and bigger role in our lives.

We had always been a part of a church. Izzy is a cradle Episcopalian and she brought me to the church at the time we were married. However, it was not until we made our Cursillo in 1989 and heard the JOG Talk (Joy of Giving) that we ever thought of digging deep. We dug deep (for us at the time) to support Cursillo and started digger deeper in support of our parish, St. Margaret's, Annapolis. We began to see more of the church as we traveled to Tokyo in 1990 as part of the then-companion diocese relationship with Tokyo and our companion parish, St. Gabriel's, Nerima.

From there we both served on the vestry of St. Margaret's and got more involved with the diocese. Over the years Izzy served on, and then chaired, the Diocesan Council and I served on the Board of the Bishop Claggett Center. When it came time for the capital campaign *Building on Faith for the Future*—Izzy co-chaired while I was on the Claggett board—we dug deeper than we ever thought possible. And we began to double-tithe—half to St. Margaret's and half to other churches and charities that were near and dear to our hearts.

Back to 2003 and time to update our wills. We met over a period of several months with an Annapolis attorney who specializes in estates and trusts and developed our plan. With his guidance we set up a series of trusts and designated one half of our assets to pass equally to our children. The other half will be divided equally between St. Margaret's

Church, the Bishop Claggett Center, and the Episcopal Diocese of Maryland for peace and justice issues.

The bequests are undesignated and the only requirement to receive the bequests is that the institutions exist at the time of distribution. From time to time we struggle with keeping the bequests undesignated. Still, we know that undesignated gifts often have the greatest value to the recipients. We would like to think that our bequests will enable St. Margaret's, Claggett, and the diocese to do things not otherwise possible. At the same time, we have been in the trenches with all three institutions and understand that repairs, maintenance, and debt relief may be the most valuable use for our bequests.

Establishing these bequests and the manner of distribution does not mean that we have abandoned in any way our annual giving. Instead, we feel even more a responsibility to continue to support our parish, Claggett, and the diocese both financially and with whatever talents we may have.

Working with an estate attorney that we trusted and who understood what we wanted to accomplish was invaluable. We would love to talk with others who are considering similar steps to set up bequests as their means of planned giving.

Mike and Izzy Winn are founding members of the All Saint's Legacy Society.

A Great Cloud of Witnesses

BY THE REV. CARL W. REHLING, *Diocesan Liaison for Justice and Peace*

As I prepare to write on the subject of “witnessing for Justice” for this issue of *MCN*, I find myself in mid-September, just after reviewing three defining moments in our national history: Hurricane Katrina, the memorial of 9/11, and the UN summit meeting in New York, which focused on the Millennium Development Goals (MDGs). These three events are truly ones that reflect the need for the witness of God’s Justice to all people and by all people. The faith community, working as community, must lead the way in this witness.

GOD’S JUSTICE COMES IN MANY FLAVORS: social justice, economic justice, racial justice, systemic justice, legal justice, environmental justice; and on and on in all aspects of our actions in our dealing with our fellow man, in the attempt to promote the common good for all.

Of the three historic moments I listed above, those with the widest application for our nation to witness to justice are the Millennium Development Goals. I am sure many of you are familiar with the concept of the MDG’s (I hope I’m right) but for those that are not, I will give a quick rundown.

In 2000 the UN planned the concept of the MDGs. The idea basically relies on the more wealthy nations to give 0.7 percent of their Gross Domestic Product to eliminate extreme poverty in the world by 2015. There are eight specific goals:

- [1] Eradicate extreme poverty and hunger.
- [2] Achieve universal primary education.
- [3] Promote gender equality and empower women.
- [4] Reduce child mortality.
- [5] Improve mental health.
- [6] Combat HIV/AIDS, malaria and other diseases.
- [7] Ensure environmental sustainability.
- [8] Create a global partnership for development

These eight goals are not going to return us to the Garden of Eden or even to some form of Utopia. The accomplishment of these goals would, however, supply to a large percentage of the world’s population the resources needed to survive. It would also enable the poor of the world to take their share of God’s blessings and allow them to be a part of God’s plan for his creation. If these goals are successfully carried out they could be the foundation of the beginning of a world at peace.

I believe Christians everywhere would agree that these goals are pretty well covered by Matthew’s version of Jesus’ *Sermon on the Mount* and Luke’s version of his *Sermon on the Plain*.

However, as of the time of this writing, our nation under the current administration, has introduced amendments to the MDG’s that negate the purpose of the goals and undercut the possibility of success.

One of the definitions of WITNESS in our dictionaries reads: “*Public* affirmation by

word or *example* of religious faith or *conviction*.

Show your conviction by example and call your president—(202)456-1414, or e-mail president@whitehouse.gov and tell him the world needs the Millennium Development Goals—all of them.

To close I am going to quote part of a message by the Rev. Dr. Ian T. Douglas, who is the President of Episcopalians for Global Reconciliation (EGR). Your diocese works closely with this organization and it is a division of Episcopal Relief and Development.

“History provides defining moments. By our actions and inactions we embrace them as blessing, or allow them to become a curse. Dedicating the tremendous resources of this great nation toward the achievement of the Millennium Development Goals would have written a legacy that would assure our status as a beloved world leader for generations to come. Instead, we write a legacy not of triumph, but of shame.

“There is still time to change course. Still time to turn back and embrace the claim of a higher destiny. But despite this hope, today we have little claim to supremacy—moral or otherwise—and little cause for pride.

“As children of God and as citizens of this most generous of nations, we owe humanity, our children, and the founders of this republic more than a missed opportunity and a fearful shrinking back from this challenge. We owe the best measure of ourselves as people of freedom, generosity, and compassion. Greatness demands nothing less”.

Witness your faith and conviction—call the president.

History provides defining moments. By our actions and inactions we embrace them as blessing, or allow them to become a curse.



Diocesan DisAbility Ministry Wants to Hear from You

Have you ever noticed the central role that people with disabilities play as witnesses in the Gospel message?

It is undeniable that Jesus spent significant amounts of time and energy associating with people who, in today's parlance, we might call the disability community.

THE GOSPEL IS FILLED WITH STORIES of people whose faith in Jesus helped them overcome disability and live more complete lives in the community. In these powerful stories of healing, many of the people involved subsequently step forward to forcefully bear witness to the power of faith and redemption in their lives, thus strengthening the faith of the entire community.

The Diocesan DisAbility Ministry believes that in many respects, what was true then is true now. We are hoping, with your help, to develop a network of people throughout the diocese who have disabilities, are family members of people (adults or children) with disabilities, or who would simply like to be involved. We hope to promote the sharing of faith stories of people affected by disability, and, in the sharing, to strengthen us all. We hope to help reduce many of the barriers that we know people experience both in our society and in our faith communities. We would also be very interested to hear from any parishes that have (or might be interested in having) programs geared to improving access for people and increasing awareness about disability issues.

Please join us in this important work. We are not asking you to join a committee, travel or attend meetings, but rather just to share your stories and be a point of contact with us so your voice and the voices of others can be heard.

For more information on this ministry, call Carol Honeycutt, a member of St. Andrew's, Glenwood, at 410-489-9502 or reach her through e-mail at cwak301@comcast.net.

Reflecting on Racism

BY THE REV. WALTER EARL MULLINS

Last year during Lent, St. Barnabas' Church, Sykesville, held a Wednesday evening Lenten study series on racism entitled, "Seeing God in Each Other," led by Carrie Brown and the Rev. Harry Brunett and sponsored by our diocesan Task Force on Racism. They led a creative, in-depth, thoughtful and sobering exploration of racism and ethnic prejudice both in ourselves and in the world.

This is a subject our parishes and diocese consider to be of crucial importance in an increasingly diverse society, where cultures meet and too often collide. At St. Barnabas', we found this study series to be a mirror of light held up to our individual and corporate lives as a people of God, teaching us once again that one of the greatest gifts God has given us is the gift of one another.

It calls upon each of us to reflect upon how we too often use "difference" as occasions of separation and division rather than opportunities to weave back together the torn fabric of humanity. The shadow of sin and evil always seeks to divide, separate, and fragment the very things that God has brought together.

When we open ourselves to "difference," God can creatively use our differences in opening our hearts, minds and lives, using them as instruments and conduits in bringing together the whole of creation. Theologically, this is central to our understanding of the Doctrine of Creation: God needs every part of creation for the whole to be fulfilled.

It was one of the best study series I have experienced in my 30-year ministry, and one I heartily recommend to you and to your parish.

The Rev. Walter Earl Mullins is the rector of St. Barnabas', Sykesville.

"As you did to the least of his, you did to me."

MARK YOUR CALENDARS

SATURDAY APRIL 1

PRISON MINISTRY CONFERENCE

ST. JOHN'S • ELLICOTT CITY

"Today's Inmate; Tomorrow's Neighbor"

Children who have one parent behind bars stand a 70 percent chance of going to prison themselves.

The diocese and the Prison Ministry Task Force will try to break that cycle for 25 children by sending them to the Bishop Claggett Center next July. An October meeting was hosted by Bishop Ihloff.

The camp will be directed by the Rev. Eddie Blue with James Bradner and the Revs. Tammy Wooliver, William H. C. Ticknor and Jackie Means. To sponsor a child or volunteer, contact valhymes@aol.com.

Making Disciples

BY KLARA TAMMANY, *Missioner for Christian Education and Formation*

“You can’t proclaim or teach that which you do not know.” I am not sure where that phrase came from; maybe I made it up, but I use it all the time.

I T SEEMS PERTINENT TO THIS ISSUE of the *MCN* with the theme of “witness” and certainly evangelism or witness, and education and formation (especially of adults), are inextricably tied. Jane Regan, author of *Toward an Adult Church* in her vision of faith formation states that the clear call to fulfill the Church’s mission to evangelize serves as the fundamental mandate for a renewed focus on adult faith formation.

There is a simple little book that has been on my shelf for some time—*Good News People: An Introduction to Evangelism for Tongue-Tied Christians* by Harold Percy. I picked it up recently to help me ponder again the idea of “witness.” The author suggests that there are five key areas of congregational life that we need to address if we are to become effective witnesses to Jesus Christ in our world today. Percy says that in order to become an evangelizing community that moves from maintenance to mission, we need to take a good hard look at ourselves and prayerfully and intentionally:

- [1] Practice transformational leadership
- [2] Reclaim the ministry of making disciples
- [3] Help congregations become communities
- [4] Give pastoral care back to the people, and
- [5] Develop celebratory worship.

Not a bad list! It is the second item that is the focus of my work. In that section Percy says that we have generally ignored the important work of making mature disciples. He points out, “Unless this work of teaching the faith and equipping people for ministry is taken seriously, the people of the church will understand neither the urgency nor the rationale for evangelism.” He also suggests that our work of evangelizing falls into three categories: outsiders (those whom we want to help become insiders), beloved insiders (people we need to help grow in faith), and forgetters (those who have lapsed away), and that it is the evangelizing of the latter two that may



Klara Tammany

We have generally ignored the important work of making mature disciples.

be our most important task.

In my travels this fall I have encountered several places where the work of education and formation of adults is being taken very seriously. One is in our cluster of parishes in Allegany County where Mutual Ministry is taking root. They have a quarterly catalogue of courses being taught in the region, and every adult in the cluster is expected to take at least one class. Another is Trinity, Towson, where the parish has committed to using the book *Equipping the Saints* by Sara Covin Juengst and the program *Via Media*. Their plan is the result of

a year-long effort on the part of the congregation and their “Open Door Task Group” to engage evangelism and the formation of new Christians. Two other parishes, All Saint’s in Reisterstown and Good Shepherd in Ruxton, are focusing on the practices of faith using the writings of Richard Foster.

These churches are all committed to making disciples. My guess is that it will transform who they are, and that they will grow in both depth and numbers. If you are already doing this work of forming mature adult disciples, let me know so I can support you and share your Good News. If not, I urge you to do so. Give me a call. I am eager to help.

RESOURCES

a.k.a. Lost: Discovering Ways to Connect with the People Jesus Misses Most by Jim Henderson (Waterbrook Press, 2005)

Good News People: An Introduction to Evangelism for Tongue-Tied Christians by Harold Percy (Anglican Book Center, 1996) Includes a study guide by Michael Knowles.

TO CONTACT CFC

Klara Tammany: 800-793-1687
ktammany@ang-md.org

Resource Center: 800-443-1399
resource@ang-md.org
www.education.ang-md.org

CLAGGETT CENTER

Prepare to be a Witness to the World

Register now for upcoming programs at the Bishop Claggett Center for youth and adults. Taking time away from the world’s business and living in a loving Christian community for a few days will leave you inspired, refreshed and renewed.

December 29-31

WINTER JUBILEE

Grades 6-12

January 6-8

KIDS’ KALEIDOSCOPE

Grades 2-5

January 13-15

WOMEN’S WEEKEND

Theme: “Discover the Fountain of Joy!”

January 14

ART BARN SATURDAY

January 20-22

WOMEN’S WEEKEND

Theme: “Come to the Well:

The Lord Will Supply Our Needs”

February 3-5

MEN’S WEEKEND

Theme: “Creating a Holy Crisis”

June 16-18

FAITH & ARTS RETREAT

September 1-3

FAMILY WEEKEND

For more information contact:

www.claggett.ang-md.org

info@bishopclaggett.org

301-874-5147

Bishop Claggett Center

P.O. Box 40, Buckeystown, MD 21717

CLAGGETT CENTER

2006 SUMMER CAMP DATES

DATE	ACTIVITY	AGE
Jun 18-23	Senior High Week	Grades 9-12
Jun 25-28	Mini-Week	Grades 2-4
Jun 25-28	Camp Sampler	Grades K-4 with adult
Jun 25-30	Youth Camp	Grades 4-5
Jul 9-14	Middler Camp	Grades 6-8
Jul 16-21	Middler Camp	Grades 6-8
Jul 23-28	Adventure Camp	Grades 6-8
Jul 30- Aug 4	Ultimate Adventure Camp	Grades 7-10
Jul 30- Aug 3	Special Challenge Week	Adults

Holy Households: *Blueprint for Faith at Home*

BY THE REV. ADRIEN DAWSON

One of the children at Trinity Church in Towson asked his parents on the way home one Sunday morning, "If the church is God's house, then where is God's car?"

HIS PARENTS TOLD ME THE STORY and we laughed about the ways children challenge us to answer their faith questions. That evening, it hit me—I wonder if that little boy knows that God lives in his house, too? How many families practice their faith at home? Or does God only live at church?

The idea for the Faith and Family Retreat: "Holy Households" (Sept. 2-4) was born out of these experiences and a desire to offer an intergenerational retreat at Claggett. The youth and children come to Claggett for camp; there are women's and men's retreats. But there are few retreat experiences for the whole family. We decided to focus our retreat on the basics of practicing faith at home: praying together, creating a sacred space, and creating rituals full of meaning during the week.

For the first time in my ministry as mother and priest, I had the profound experience of being able to be both at the same time. Normally, I feel a bit divided between leading the liturgy on Sunday morning and being a mother in my family. I have to will myself to focus on one or the other. But at this retreat, surrounded by families of all shapes and sizes and ages, the two roles came together. I found myself able to embrace the words of worship and the child on my hip and my husband at my side. We all fit together seamlessly at Christ's table.

Several families shared with me their frantic efforts to gather everyone and everything in the car, running late and almost turning around and giving up on their way to Claggett. But once they arrived and set their burdens down, a sense of peace came over them. They said it was transformational and just what they needed. They said it felt great to be able to worship and pray and laugh and learn and just be all together as a family.

I think that during our Faith and Family Retreat we discovered that Christ is a part of our family and we are part of Christ's family. Christ is with us at church. Christ is with us in the car. Christ is with us in our homes. Christ is a part of our everyday lives and when we slow down and recognize his presence, we then discover the holiness in our own homes.

The Rev. Adrien Dawson is mother to Cameron, a wife to Sean, and a priest to the parishioners of Trinity Church, Towson. To relax she quilts, hikes, reads, or rides her motorcycle.



The early morning hike, which included picking blackberries, was a favorite activity of both children and parents at the Family & Faith Weekend.



The new Claggett banner is displayed by participants of the Faith & Arts Retreat at the Sept. 18 celebration.

Ready?

BY DONNA KERNER, *Claggett Program Coordinator*

Some of you who have visited our home at Claggett may remember that we have decorated with roosters throughout the house. This collection began after my Cursillo Weekend in 1987 when I clearly heard the Lord teaching me about hope.

THESE ROOSTERS ALSO REMIND ME OF PETER, who experienced the pain of hearing the rooster crowing three times and later wrote in 1 Pet 3:15 *"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have."*

In an "Upper Room" devotion, a man from Estonia writes, "We are not all blessed to be famous evangelists, but each of us has a special story about how our hope and faith in Christ has changed us. God gives us opportunities to share the Good News; our responsibility is to share the hope we have."

How do we prepare to be able to share our faith? Having a personal faith and relationship with God, knowing him better by studying the Bible, and spending time with God in prayer and worship can help us to be ready. We can practice telling others about how God is apparent in our own lives so we can be responsive when someone asks us a question about faith.

In the book of Philemon, Paul wrote, *"Prepare a guest room for me, because I hope to be restored to you in answer to your prayers."* After Paul brought Philemon to Christ, Philemon opened his home as a meeting place and a place for Paul to stay. Hospitality in those days included looking after a guest's every need.

Today in a similar way, the staff at the Bishop Claggett Center provides a place to meet and a place to stay for thousands of people in the diocese and beyond. Their gift of hospitality is to provide for every need of the guests. As they offer hospitality each is a witness to the love of Christ.

Youth Missions 2006

BY THE REV. WES WUBBENHORST, *Youth Missioner for the Diocese of Maryland*

"This was the first time being out of the country, in Honduras, and at El Hogar. My experience from being here has influenced me in many ways. This trip has made me realize how lucky I really am to have what I have back in the United States. The home visit really impacted me about that. I realized how much love the boys from El Hogar and the Institute had to give. They were always smiling and would offer help on many occasions. From coming on this trip I made many friends and have a different perspective of life, and for that I am grateful. I hope to return to El Hogar next year, and will never forget my first time being here." —*Youth Missioner 2004*

BEING A MISSIONER is always a two-way street. As this youth mentions, they suddenly realized what they have and what the Hondurans have. Witness means to speak of your faith in words and actions as well as listening and living with others of the world-wide community. We each are a part of God's creation and we need to live up to God's call to us to love and serve each other.



Wes Wubbenhorst

We are all called to be witnesses in the world, and next summer the diocese will be offering three mission opportunities to go out and serve as God's Witnesses. We hope that young people from all parts of the diocese will be able to find the time, energy, and love to speak out about their faith and communicate God's presence in their lives.

Youth Missions 2006

Honduras

JULY 1-8

We shall be in Tegucigalpa, Honduras, at El Hogar de Amor y Esperanza, an Episcopal orphanage. We will be doing light construction projects and playing with the 90+ young children there.

Eligibility High school students having completed ninth grade

Openings 14 spaces available

Commitment Monthly meetings for preparation

Cost \$835
(youth are encouraged to seek assistance from their parish)

The Rev. Wes Wubbenhorst will be the on-site leader and coordinator.

Appalachian Mission

JULY 23 -29

We shall be working with EAM, Episcopal Appalachian Ministries. There will be light construction projects and interaction with people living in Appalachia.

Eligibility High school students having completed ninth grade

Openings 10 spaces available

Commitment Monthly meeting for preparations.

Cost \$275
(youth are encouraged to seek assistance from their parish)

The Rev. Henry Sabetti will be the on-site leader; the Rev. Wes Wubbenhorst will coordinate meetings and logistics.

Urban Mission

MIDWEEK JULY DATE TO BE DETERMINED

We shall be working in Baltimore City with neighborhoods. There will be light construction and projects to be completed. Interaction with the urban environment. A three-day, two-night event.

Eligibility High school students having completed ninth grade.

Openings To be determined

Commitment Monthly meetings to prepare for the work.

Cost \$200
(youth are encouraged to seek assistance from their parish)

The Rev. Chuck Messer will be the on-site leader; the Rev. Wes Wubbenhorst will coordinate meetings and logistics.

Youth Calendar

Dec 16

Young Adults Winter Solstice—A trip for the college crew to see one of the most fantastic programs and productions in New York City. An inspiring and unique evening.

Jan 7

Junior High Nightwatch—The diocese will sponsor a Nightwatch for junior high teens. A wonderful program and weekend in New York City.

Mar 25

Senior High Nightwatch—The senior high students will get their chance to go to New York City and spend time at St. John the Divine. .

Jun 13-22

General Convention—Maryland will be sending a delegation to General Convention in Columbus, Ohio, joining youth from throughout the Episcopal Church at this triennial event.

For more information about these programs please contact the youth missioner's office.

The Rev. Wesley Wubbenhorst

1-800-443-1399 / wwubbenhorst@ang-md.org



El Hogar Institute



A market in Honduras.

Young Adults Gather at National Meeting

BY BILL SLOCUMB

A major thrust of the new initiative allocation from General Convention 2003 has been to develop a network for young adult ministries. This began with a meeting in Atlanta of 28 dioceses in October 2004.

THE SECOND YOUNG ADULT MINISTRY NETWORK (YAMN) meeting convened in Denver in September. Every diocese was invited to send a representative and the Diocese of Maryland sent Tom Bauer, a youth leader from the Bishop Claggett Center.

As the new intern at Claggett, I met Tom for the first time at the Up, Up and Away event in September. I too was attending the YAMN meeting, representing my home diocese of Dallas, so Tom and I decided to check in with each other at the event. Here is a day-by-day account.

FRIDAY The meeting started with introductions, including a video welcome from the Most Rev. Frank T. Griswold III, presiding bishop, who was attending the House of Bishops meeting. After introductions we had dinner with the 148 in attendance, representing 68 of the 111 dioceses. The planning team defined the YAMN as a communication tool to express Young Adult Ministry in our church. Our meeting sessions were to be split into three working groups: Advocacy, Relationships and Resources.

SATURDAY A whole group meditation started the day with focus, followed by the first session with designated working groups. In the last session of the day, everyone met for a town-style meeting, where each one of the three groups gave a presentation of their work for the day. Questions and comments closed the day's session.

SUNDAY The next day we met in our three working groups to work toward attainable goals and assign people to work on them. The YAMN meeting ended with a Eucharist service, with the homily coming from the three groups, and was well received. Overall it was a great working weekend where many ideas were created, relationships formed and the Holy Spirit abounded.

Please e-mail me with any questions about YAMN or the meeting at billrslocumb@hotmail.com.

Bill Slocumb is an intern at the Bishop Claggett Center with experience from two other Episcopal Centers and Campus Ministries in Los Angeles.

ST. MARK'S / LAPPANS Youth Mission Trip 2005

BY LEAH BEACHLEY, AGE 15

This year's mission trip was held in Norwalk, Connecticut, July 3 - 9. It was run through a foundation known as Group Work Camps. Workcampers were paired into "work crews" of about six or seven people, including one or two adult leaders.

EACH MORNING the workcampers departed to their worksites at about 8 a.m. Worksites were houses, owned by people who could not physically or financially afford to fix up their homes, or those who just needed the job done.

Some work crews were required to build a wheelchair ramp, while others painted the outside or inside of a house. No matter what the project was, the residents were very appreciative of all the work that was done for them. One family showed their appreciation by taking their work crew to Starbucks and buying them well-deserved coffee. Others were more subtle, but the work crews knew how much it meant to them.

Every evening there was a program in the school auditorium with a slideshow of the work being done and time to worship God. Work crews had a chance to share "God Sightings," things that happened during the day that were influenced by God. God was certainly working through all the campers in their actions. Everyone found Wednesday night's program to be especially spiritually renewing. Many stations were set up that evening for workcampers to visit and give thanks for their blessings or for self-reflection.

The theme of the workcamp was "Fruit of the Spirit," and each church youth group made a model of a fruit basket to represent their church. On the last day, youth groups traded their artwork and took

home the work of another church. Workcampers were encouraged to live life "inside out," showing what's inside to the outside world.

By the end of the week, it was difficult to say goodbye to the other members of one's work crew. Although it was only a week long, everyone had become so close it seemed they had known each other forever. Not only had they grown closer to each other, but also to God.

Although all the workcampers had gone their separate ways by early Saturday morning, the mark they left on Norwalk will remain for as long as those are around to tell about it. As for the workcampers, Norwalk has made a lasting impression in their hearts.

Workcampers were encouraged to live life "inside out," showing what's inside to the outside world.



Kneeling, front row: Greg Hart, Rio Ferrario. Back row: Andy McGinley, Colleen Bradley, Leah Beachley, Kayla Ferrario, Pat Barger.

Panama Mission

BY THE REV. KAY RICE

Several years ago the Frederick Regional Council of Episcopal Churches (FRC) entered into a long-term partnership with the Episcopal Diocese of Panama and then into a relationship with FRC's sister region, the Grand Region. This relationship, now entering its third year, has taken on a life and passion of its own.

AS THE 2005 PANAMA LEADERSHIP TEAM began planning the August medical and construction mission, it became clear that medical services had to be expanded to meet the specific needs of the Grand Region identified in 2004. To satisfy those needs, the mission focused on a program entitled From Your Family to Theirs.

The spirit of partnership has continued to grow over the past two years, both within the FRC and within the Grand Region. The generous outpouring of support from the FRC Home Missionary Support Network was unparalleled. Mounds of soap, towers of wash cloths and piles of toothbrushes, along with other supplies too numerous to count were packed by intergenerational teams from the FRC. At the Arenosa Medical Station in the Grand Region, teams of local adults and youth alike partnered with the FRC Medical team to manage the clinic. This inclusive team lovingly saw 1,200 people in three days.

Nearby the construction team continued its partnership with local craftsmen to near completion of the work begun in 2004 at the Iglesia Episcopal San Andrés. The structure was scheduled to be completed by the end of October. When the FRC first embraced the call to partner with its brothers and sisters in Panama, the mood could be characterized as joyful tentativeness. This year the focus shifted from tentativeness to the more affable spirit of brothers and sisters who share a common love of God and each other.

FRC participating members: All Saints', Frederick; Catocin Parish, Thurmont; Church of the Transfiguration, Braddock Heights; Grace Church, Brunswick; Grace Church, New Market; Saint James', Mount Airy; The Gathering, Walkersville.

Kay Rice is a deacon at All Saints' Parish, Frederick, and director of the FRC 2005 Panama Mission.

Valuable Lessons

BY ROBERTO VELA

St. Timothy's Episcopal Church and School is proud to announce its Music Education Program. The program provides subsidized services to at least 20 underprivileged youths over a period of several years. The roster already includes students from inner-city Baltimore that will benefit greatly from such an opportunity.

THE CURRICULUM is designed to dramatically enhance each student's opportunity for growth and personal development. A successful teaching method has been adopted and a dynamic staff contracted to motivate the youths to love great music, to play it well and to reap the many benefits of a musical education.



Roberto Vela

Most important, however, the program has been designed to ensure that lack of access to resources will not keep these youths from experiencing music. Students are loaned instruments, provided materials and enrolled in instrument lessons and supplementary classes. Currently, instruction in violin, viola, cello and guitar are offered.

To help secure funding for this worthwhile initiative, St. Timothy's presents a Sunday afternoon concert series featuring a variety of classical artists. (See the *DateBook* for concert information.) Proceeds from ticket sales along with tax-deductible contributions will sponsor part or all of a student's tuition (each student will represent a cost of \$1,420 for this year's 10-month program). Visit www.thevelamethod.com/timothy to order tickets.

For more information about these programs, or to inquire about St. Timothy's additional music education services (including our private music school), please contact Roberto Vela, program coordinator, at 443-801-4488 or via email at rvela@thevelamethod.com.

Roberto Vela is the organist of the Tres Santos Reyes Congregation and one of the organists of St. Timothy's Congregation in Catonsville.



The expanded services offered this year included the distribution of 237 Home Health Care Kits or "Botiquins" to families like this and visits to the homebound by an integrated cross-cultural team, lead by JoEllen Nutter, R.N.



PHOTO BY SHARON TILLMAN

Small-Church Clergy

Apply now for *The Summer Collegium*, an ecumenical project of Virginia Theological Seminary's Center for Lifetime Theological Education. This is a nine-day conference for 25 small-church clergy (fewer than 100 average Sunday attendance) and their spouses/partners. Small-church experts from a variety of denominations come to the Alexandria campus for education, encouragement, refreshment and renewal. The conference includes a Small Church Religious Arts Festival on June 24, showcasing the arts and crafts of local congregations. *All transportation, housing, meals, books, and other expenses are paid by the seminary* through a grant from the Lilly Endowment Inc.

For more information and for applications, visit www.vts.edu/education/collegium, e-mail SummerCollegium@vts.edu, or call 703-461-1752. Completed applications must be received by Dec. 15.

Spiritual Writers' Network

A small group of lay and clerical persons from the Diocese of Maryland is forming an association of "spiritual" writers. The Rev. Frank Fortkamp, rector of Grace Church, Brunswick, is leading this effort.

A blog or web site will be set up where anyone who wishes to publish an article, story or poem or whatever might fall into the wide category of what is commonly called "spiritual writing" can be published. Periodically (quarterly, semiannually, or annually) the best of these writings will be published in some suitable format. An editorial board of Spiritual Writers' Network members would select "the best" and decide on a format.

More definite information about the network will be disseminated as the formative stages progress. Meanwhile, ideas, comments, and suggestions are most welcome.

Contact Frank Fortkamp, Grace Episcopal Church, 112 East A St., Brunswick, MD 21716 or 301-834-9148 or franke.fortkamp@verizon.net.

Groundbreaking Event

The official groundbreaking for the Pimlico Road Arts & Community Center (above) was held on Sept. 28. The neighborhood event included African drumming and dancing, a colorful procession to the site led by children of the neighborhood, and a home-cooked community supper. The Rev. Dr. Victoria Sirota, former vicar of Holy Nativity, and her partners in the Holy Nativity/St. John's Development Corporation (HN/SJDC) have spent five years raising funds and awareness for this much-needed center in Park Heights. (See *Building the Village*, MCN, summer 2005.) Pictured are (l-r): Ellen Frost of Episcopal Housing Corporation; Sirota; the Rev. T. Gregory Knepp, rector of St. John's Evangelical Lutheran Church; and Karen Heyward-West, vice president of HN/SJDC.



PHOTO BY DEBI FROCK

Cursillo Goes Back to Africa Gail Morton, St. Margaret's, Annapolis, blows bubbles for village children during the second Maryland Cursillo trip to the Anglican Diocese of Accra, Ghana, West Africa. The group returned to Ghana to see the completion of the school they funded, which now serves as a community center, a study center, and Epiphany Anglican Church. Besides Morton, the Accra #2 team included Debi Frock, Ascension, Westminster; Bill Ticknor, St. James', Lothian; Pat and Jim Hall, St. Margaret's; and Bruce Neumann, St. John's, Hagerstown.



Holy Trinity, Essex, will hold its fifth annual Christmas Dinner and visit with Santa on Dec. 10. Five years ago a small group of dedicated parishioners organized Trinity's first free community dinner, serving about 150 neighbors with a hot meal, toiletries, hats and mittens and gently used clothing. Last year 250 meals were served meals and more than 100 children received presents.—Denise Thatcher, senior warden. Photo by Wesley Thatcher.

Clergy Moves

Called to the Church of the Holy Cross, Cumberland
Deacon-in-Charge, the Rev. L. Rowland Bonadie

Called to St. Paul's Church, Poplar Springs
Rector, the Rev. Ann Boyd

Called to St. Mary the Virgin, Baltimore
Rector, the Rev. Gerald S. Collins

Called to St. John's Church, Kingsville
Rector, the Rev. Michael Hadaway

Called to Church of St. Andrew the Fisherman, Mayo
Rector, the Rev. James Isaacs

Called to All Saints' Church, Sunderland
Rector, the Rev. Kenneth Phelps

Called to St. Mary's Church, Woodlawn
Rector, the Rev. Barbara J. Seras

New Deacons
Kristen Looney
David Showers

KNITTING TOGETHER

BY JILL COLEMAN

The plan to knit a blanket for Habitat for Humanity developed out of two needs. St. Thomas' Church, Garrison Forest, brings together many diverse worshippers. Some have ancestors from eight or ten generations under the tombstones inside the stone wall. Others are new to Baltimore. Some are new to the Episcopal Church. There was a need to bring these diverse people to some new communal activity.

THE OTHER NEED was to get people involved in Habitat for Humanity. St. Thomas' volunteers have worked with the Church of the Good Shepherd, Ruxton, for several years and have rehabbed six houses in Baltimore. What could people do for Habitat if they don't have the time or talent to hammer and saw?

Knitting a blanket for the new Habitat owners was immediately recognized as a satisfying blend of these two needs. All that was needed were 54 eight-inch squares. The Rev. Ann Copp, assistant rector, announced the project in church. The Habitat house was due to be blessed in four weeks.

This project produced so much more

than a blanket. Few squares were really just right. Some were tightly knit, and some perilously loose. Some were too long and thin, a bit too small, or a bit too large. A few were pieced together out of two colors. They appeared to be an unpromising batch, like us humans, perhaps. "After all," someone said, "we're only human." After all, they are only squares. They are not meant to be perfect. They represent many loving hands; not professional excellence. The stronger squares were placed around the edge and the big ones next to the little ones.

All laid out together on the big library table, unharmonious colors harmonized.

When they became one blanket, it took on the vibrance of an impressionist painting or a stained glass window. And when the blanket was unfurled over the balcony for the congregation to see, the gasp of admiration was audible. It was simply magnificent. Just the way we diverse people come into being as God's magnificent creation.

Meanwhile, it was learned that the Habitat recipient had a 6-year-old daughter. And, by the end of the third week, there were 150 knitted squares. They just kept pouring in. The pastel squares were separated and sewed up a small blanket for the daughter. A great sense of caring and hoping for that little girl was sewn into her very own blanket.

The blanket was finished in three weeks, a whole week ahead of schedule. People learned to knit and learned the names of the people they'd never really spoken to in years of sharing pews. Barriers of age and reticence melted away. As a social dynamic, it was wonderful to watch and be part of.

To learn how the knitters of St. Thomas' made the blanket, visit www.ang-md.org.

DEC

3

A BLOOD DRIVE OF BIBLICAL PROPORTIONS

8 a.m.-2 p.m.

Visit any one of 15 Episcopal churches from Calvert to Garrett counties to donate blood to the American Red Cross. Donation appointments can be scheduled through the Red Cross at www.givelife.org or by calling 1-800-GIVE-LIFE. For more information visit www.ang-md.org.

10

ANNUAL CHRISTMAS BAZAAR

10 a.m.-2 p.m., Church of the Messiah, 5801 Harford Road, Hamilton

Two levels of holiday shopping, featuring an entire floor of crafters, a silent auction, Messiah's crafts and famous fresh-made candy, baked goods, gently used books, and live greenery. Take a shopping break with lunch at Aunt Millie's Cafe!

11

ST. TIMOTHY'S CONCERT SERIES

3:30 p.m., 200 Ingleside Ave., Catonsville

An Afternoon of Chamber Music featuring Debussy: Sonata for Flute, Viola, and Harp and Brahms: Trio in A for Clarinet, Cello, and Piano, Op. 114. Concert benefits the St. Timothy's Music Education Program. Tickets: \$18 (special pricing available for series subscriptions). Visit www.thevelamethod.com/ concerts to purchase tickets online. Call 443-801-4488 for more information.

13

CAROLS AND BRASS

7:30 p.m., St. James', 5757 Solomons Island Rd., Lothian
Caroling with Salvation Army brass preceded by pot-luck supper at 6:30. Call 410-867-2838 for more information.

18

FESTIVAL OF ADVENT LESSONS AND CAROLS

10:15 a.m., Saint John's Church, 101 South Prospect St., Hagerstown
Saint John's Parish and Youth choirs, Mark King, director
For more information call 301-733-2560

A CHRISTMAS NOËL

4:00 p.m., Memorial Episcopal Church, 1407 Bolton Street, Baltimore

The Columbia Pro Cantare Chamber Singers will perform their eighth annual concert of Christmas music, some familiar, mostly sung a cappella, featuring Britten's delightful Ceremony of Carols for harp and chorus. Be inspired by the sound of 30 voices selected from the Pro Cantare for their musicianship and vocal blend as well as the settings, especially chosen for their fine acoustics. Tickets: Advance: \$15, \$13 for seniors/students. \$2 more at the door. www.memorialepiscopal.org or 410-669-0220.

CANDLELIGHT SERVICE OF LESSONS AND CAROLS

5 p.m., Church of the Redeemer, 5603 N. Charles St., Baltimore

The nine lessons of the Christmas story will be read by parishioners in the candle-lit church, interspersed with choir anthems and congregational singing of traditional carols. The 50-voice Adult Choir and the church's accomplished Youth Choir will be accompanied by harp, flute, trumpet, percussion and organ. For information contact Marjory Spraycar at m.spraycar@verizon.net or 410-321-5031.

29-31

WINTER JUBILEE

Thu 7 p.m. - Sat 11 a.m., Bishop Claggett Center, 3035 Buckeystown Pike, Buckeystown

Grades 6-12. Theme: "Bread for the Journey"
Friends, fun, sharing, games, activities, spirited worship and the chance to hold Jesus' claims up against the things we see in our world today. Cost: \$100 for two nights, four meals, program and activities. Coordinator: the Rev. Becki Neumann, St. Thomas', Towson. Information at 301-874-5147, dkerner@bishopclaggett.org or www.claggett.ang.md.org.

JAN

6-8

KIDS KALEIDOSCOPE

Fri 7 p.m. - Sun 1 p.m., Bishop Claggett Center, 3035 Buckeystown Pike, Buckeystown
Grades 2-5. Theme: "Into the Wardrobe"—Be a part of a team that designs the wardrobe and encounters some of the

core teachings of C.S. Lewis' Narnia. This weekend will be filled with crafts, games, fun and worship. Cost: \$85 for two nights, six meals and activities. Coordinator: the Rev. Becki Neumann, St. Thomas', Towson. Information at 301-874-5147, dkerner@bishopclaggett.org or www.claggett.ang.md.org.

13-15

WOMEN'S WEEKEND

Fri 5 p.m. - Sun 11 a.m., Bishop Claggett Center, 3035 Buckeystown Pike, Buckeystown

Theme: "Discover the Fountain of JOY"
Women from around the diocese will gather for speakers, small groups, relaxation and worship. Cost: \$140
Information at 301-874-5147, dkerner@bishopclaggett.org or www.claggett.ang.md.org.

14

ART BARN SATURDAY

9 a.m. - 5 p.m., Bishop Claggett Center, 3035 Buckeystown Pike, Buckeystown

Artists will gather to create through painting, drawing, stitching or other visual arts. Optional lunch \$9.50
Information at 301-874-5147,

dkerner@bishopclaggett.org or www.claggett.ang.md.org.

17

DIOCESAN COMMITTEE ON THE ENVIRONMENT

7:30 - 9:15 p.m., Holy Comforter, 130 W. Seminary Ave., Lutherville

Monthly meeting. All are welcome. For more information, contact Paulette Hammond at 410-747-3811 or e-mail phamm001@earthlink.net.

20-22

WOMEN'S WEEKEND

Fri 5 p.m.-Sun 11 a.m., Bishop Claggett Center, 3035 Buckeystown Pike, Buckeystown

Theme: "Come to the Well: The Lord Will Supply Our Needs"
Women from many parishes will participate in singing, praying, sharing and worship. Cost: \$140
Information at 301-874-5147, dkerner@bishopclaggett.org or www.claggett.ang.md.org.

22

ST. TIMOTHY'S CONCERT SERIES

3:30 p.m., 200 Ingleside Ave., Catonsville
Ahreum Kim, violin, performs Bach: Partita in E, Ysaye:

Sonata Op. 27 No. 3 and Brahms: Sonata in d minor, Op. 108. Concert benefits the St. Timothy's Music Education Program. Tickets: \$18 (special pricing available for series subscriptions). Visit www.thevelamethod.com/concerts to purchase tickets online. Call 443-801-4488 for more information.

CHORAL EVENSONG

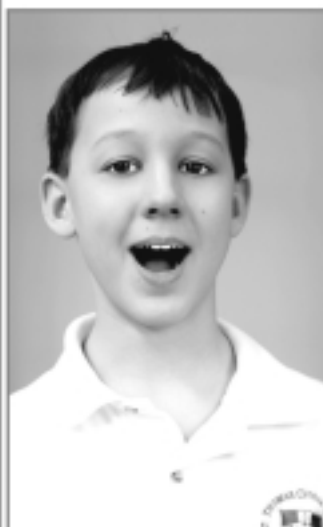
5 p.m., Church of the Redeemer 5603 N. Charles St., Baltimore
Choral Evensong in the chapel. For information contact Marjory Spraycar at m.spraycar@verizon.net or 410-321-5031.

30—Feb 1

THE ANATOMY OF RECONCILIATION: FROM VIOLENCE TO HEALING

Trinity Church, Wall Street, N.Y.
Trinity's 36th National Conference explores the meaning of reconciliation as it relates to polarizing conflicts. For information on viewing a Web cast of this event, visit www.trinitywallstreet.org.

Do you know a boy who loves to sing?



Each year, the acclaimed St. Thomas Choir School seeks exceptional boys to form the entering fourth grade class at the only church-affiliated boarding choir school in the United States. A traditional curriculum, grades four through eight, is taught by a dedicated faculty who understand their roles as educators and mentors. The boys sing five services a week, a concert series, and tour domestically and abroad. Tuition is modest and scholarships are available.



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