

Serving The Episcopal Diocese of Pennsylvania

Vol. 1, No. 2



# CAMMINOS

Fall 2017

OUR ROAD TOGETHER



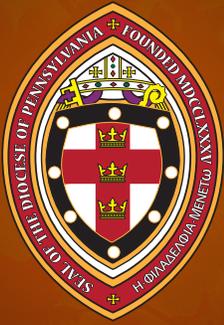
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▲ *The Renovation of  
the Jefferies Chime at  
Christ Church and St.  
Michael's, Germantown*

*Cover Photo by Henry Carnes*



# CAMINOS

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Episcopal Diocese of Pennsylvania  
Vol. 1, No. 2 • Fall 2017

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*He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together.*

**Colossians 1:15-17**

*at your  service*

My Brothers and Sisters in Jesus Christ,

**M**ost blessed fall and a hopeful expectation as we begin our season of community found in Diocesan Convention and Clergy Conference. As the community known as the Episcopal Diocese of Pennsylvania, we go forth with courage knowing that “all things are held together in Him.” Our diocese is filled with hope knowing that Jesus Christ is the beginning and the end. In large and small ways we are touching the world in the name of Christ. Our churches, small, medium and large are changing lives, one person at a time, one heart at a time, one sacred interaction at a time. Fall is a time of rejoicing and sharing in our shared work, thus, let’s celebrate and proclaim the work we have endeavored in the name of our Savior.

I am joyful to present the full production of your magazine *CAMINOS*. As Bishop, I committed to faithfulness, greater communication, transparency, and service during the first year of my Episcopacy. Over the past year, we have achieved over 200 primary goals; we have instituted best practices and processes for finances, requests, and operations. During these past 15 months, we have created a place for transparency, communication, openness, and sharing. New ministries have been established; new diocesan committees are organically formed and moving forth into the world. In short, we are living into our call of servant ministry.

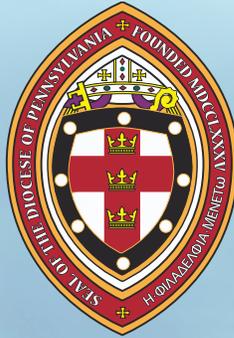
We place prayer at the center of our lives and open our hearts to the transformative power of Jesus Christ.

This magazine is a way of sharing the work of your brothers and sisters throughout the Diocese. Please read, discern, become inspired and pray. Let’s continue on this journey of faith. Let us support one another and continue to build on the work we have commenced. Let us touch all creation in His name. Know that I pray for each church and each of you daily. We are called to serve you, and I am blessed to serve as your Bishop. As we say while on pilgrimage – Buen Camino! I will see you at Convention. May we all know the embracing love of Jesus Christ.

**The Rt. Rev. Daniel G.P. Gutiérrez**  
**XVI Bishop of the Diocese**  
**of Pennsylvania**



Photos from the 2016 Convention by Henry Carnes



# DIOCESAN CONVENTION 2017

This year marks the 234th Annual Convention of the Diocese of Pennsylvania with the theme from 1 John 3:1a (NRSV), "See what love the Father has given us, that we should be called children of God; and that is what we are."

It begins on the evening of Friday, November 3rd and continues on Saturday, November 4, 2017 at the Philadelphia Episcopal Cathedral, located on 38th Street between Market and Chestnut St. Eucharist will begin on Friday, November 3rd at 6:30 p.m. Registration will begin at 7:30 a.m., Saturday, November 4th, gathering music at 8:15 a.m. with Morning Prayer beginning at 8:30 a.m.

Lay and Clerical delegates are asked to register online beforehand through the DIOPA Convention website. The

registration fee is \$75.00 per delegate. The fee may be mailed to J.D. Lafrance (Episcopal Diocese of Pennsylvania, 3717 Chestnut Street, Suite 300, Philadelphia, PA 19104) or brought with you on the day of Convention.

If you have any questions or need help with registration, please contact J.D. at [jdlafrance@diopa.org](mailto:jdlafrance@diopa.org) or 215-627-6434 x151.

In a letter sent out to the Diocese, Bishop Daniel G. P. Gutiérrez called, "to daily prayer for our Diocese and its Convention. In our prayers for our world and one another, let us give thanks that God continues to sustain the Church out of the abundance of divine love and forgiveness. Let us pray to be energized by the Holy Spirit to look forward with eager expecta-



*"See what love the Father has given us,  
that we should be called children of God;  
and that is what we are."*

tion to the mission God lays before us. Let us celebrate the promise of hope and redemption God has made to the Church and the world."

A reminder to all committees, commissions, boards and groups of the Diocese that they are invited to submit a report of their groups' activities since the last Convention, which will be posted on the Convention website. Reports should be submitted by October 20th to ensure their being posted on the diocesan website prior to Convention. Reports submitted after this date but before December 1st will be included in the Convention Journal. Reports may be emailed to [jdlafrance@diopa.org](mailto:jdlafrance@diopa.org).

If you have any additional questions, please visit the Convention website: [www.diopa.org/diocesan-convention-2017/](http://www.diopa.org/diocesan-convention-2017/) or contact Celeste Fisher ([cfisher@diopa.org](mailto:cfisher@diopa.org)) or Kristen Kelly ([kristenk@diopa.org](mailto:kristenk@diopa.org)) or you can speak

to Celeste or Kristen at the Office of the Diocese by calling 215-627-6434 during our regular business hours of Monday through Friday, 9 a.m. through 4:30 p.m.

The final Pre-Convention Meetings for the 2017 Diocesan Convention facilitated focused, in-depth presentations of the proposed 2018 program budget and proposed resolutions, which will come before convention on November 4th. All members of the Diocese were invited to attend any pre-convention meeting, and convention representatives were encouraged to participate in these important gatherings. Convention Registration is now open. to register visit [www.diopa.org/convention-2017-registration/](http://www.diopa.org/convention-2017-registration/) to register. Questions about resolutions should be referred to the Chair of the Resolutions Committee, Karen Lash, at [klash.klash@verizon.net](mailto:klash.klash@verizon.net).



# CHRIST CHURCH ST. MICHAEL'S & CELEBRATES *the* RESTORATION *of the* JEFFERIES CHIME

**A**s far back as 2015, Christ Church and St. Michael's began work on restoring the bells, known as the Jefferies Chime.

Last year, Bishop Gutiérrez met with members of Christ Church and St. Michael's, whose relationship with the Diocese needed healing, and listened to their concerns. He was moved by their desire to restore the bells and the bell tower that housed them and promised to fix them.

Over time, our Bishop worked diligently to reestablish trust with the members of Christ Church and St. Michael's, going to Standing Committee, and eventually receiving approval for the funds needed to restore the bells.

Work on the bells continued through 2016 and 2017 and they were finally played again in August! (see video: [thejefferieschime.blogspot.com/2017/08/new-page-added-playing-bells.html](http://thejefferieschime.blogspot.com/2017/08/new-page-added-playing-bells.html)) We are now building up the church, strengthening relationships, and celebrated this wondrous occasion on September 23, 2017 at Christ Church and St. Michael's.

## ABOUT *the* BELLS

The Jefferies Chime is an instrument of ten hand-rung tower bells at the corner of McCallum and West Tulpehocken Streets in the Germantown section of northwest Philadelphia. The bells were given in 1899 by Elizabeth B. Jefferies in memory of her husband, Edwin Jefferies, who had been a vestryman for 25 years at what was then Christ Church, Germantown.

Edwin Jefferies died at the age of 83 on March 28, 1899 (the day before his wife's 86th birthday). She had the chime designed, cast, and installed by Wednesday, December 13, 1899 when it was dedicated. The bells were played for the first time on Christmas Day, Monday, December 25, 1899 so the chime rang out the last Christmas of the 1800's and rang in the first New Year of the 1900's a week later.

The bells were cast and installed by the Meneely Bell Company of Troy, New York. The total weight of all ten bells is 7,672 pounds. The largest (tenor) bell weighs 2,004 pounds and the smallest (treble) bell weighs just about 200 pounds. (For comparison, the Liberty Bell originally weighed 2,080 pounds.) The Jefferies Chime has not been modified in any significant way since its installation in 1899. The bells are still hanging from the original wood framework (bellframe) and are played from the original chimestand (console).

On Palm Sunday, March 29, 2015, the playing of the bells of the Jefferies Chime honored Elizabeth Jefferies birth on March 29, 1813, two hundred and two years ago. Elizabeth Jefferies birth ties back into the founding of this country. When she was born,



The three treble bells.

signers of the Declaration of Independence were still alive, among them Thomas Jefferson and John Adams who both died on July 4, 1826 when Elizabeth was 13 years old.

Elizabeth B. Jefferies was an extraordinary woman. In addition to her longevity (she died on her 101st birthday, almost two years after the Titanic sank) she was apparently a woman of action. Her husband died the day before her 86th birthday on March 28, 1899. By December 13 of that year, the chime of ten bells had been designed, cast, and installed by the Meneely Bell Company of Troy, New York. They were in place and ready to be played to announce Christmas 1899 and welcome in the new year of 1900.

March 29, 2015 marks the 116th year since the Jefferies Chimes were installed that Elizabeth Jefferies' birth date has been commemorated.

The chimes in this tower are to be rung annually on June 20th, the anniversary of the birth of Edwin Jefferies, in whose memory they were erected, also on March 29th, the anniversary of the birth of his wife, the donor Elizabeth B. Jefferies

*“far, far away like bells at evening pealing,  
the voice of Jesus sounds o’er land and sea,  
and laden souls by thousands meekly stealing,  
kind shepherd, carrying their weary steps to thee.  
angels of Jesus, angels of light,  
singing to welcome the pilgrims of the night”*

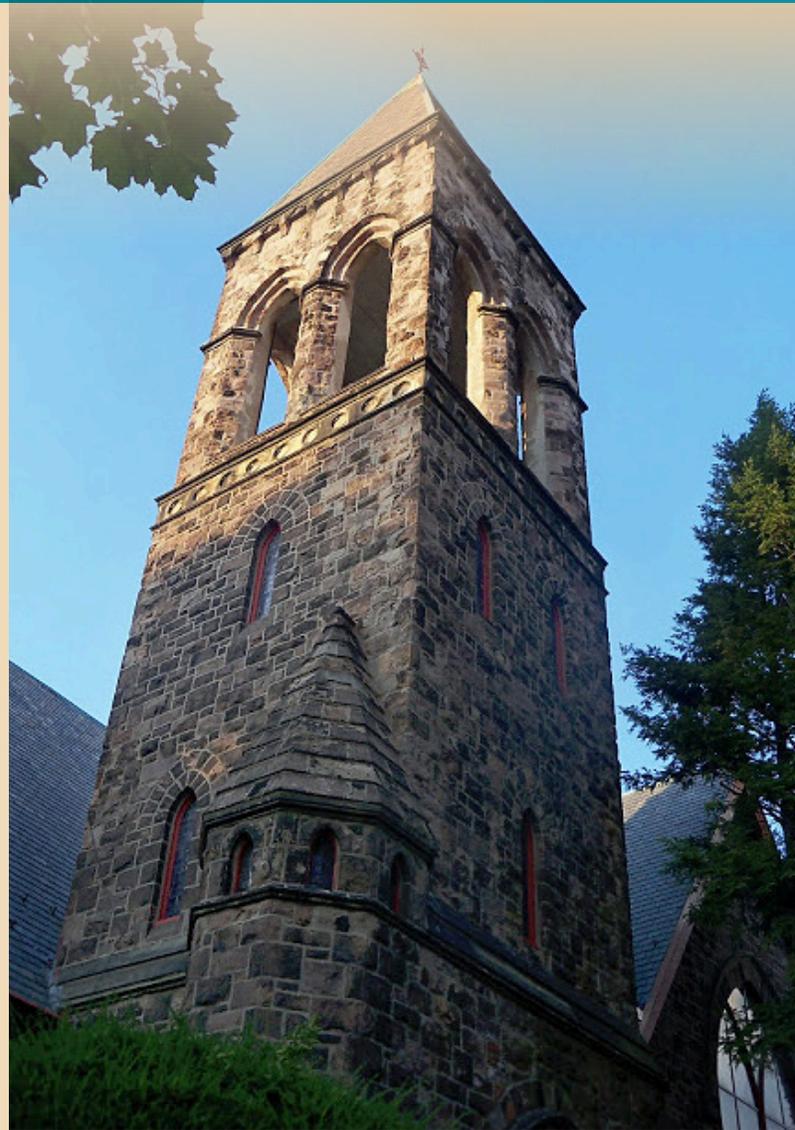
In accordance with the Meneely notation system, the bells, from the largest to smallest are numbered one through nine with the flat seventh labeled *7b*

The seventh and flat seventh handles on the chimestand each have lockout devices that can hold down the handle if it is not being used on a particular piece of music. Each bell has an inscription on it: Number one is the dedication bell and numbers two through nine are named based on “the fruit of the Spirit” passage from the epistle of Saint Paul to the Galatians, Chapter 5, verses 22 and 23:

- |                         |                      |
|-------------------------|----------------------|
| <b>2. Love</b>          | <b>7b. Goodness</b>  |
| <b>3. Joy</b>           | <b>7. Faith</b>      |
| <b>4. Peace</b>         | <b>8. Meekness</b>   |
| <b>5. Longsuffering</b> | <b>9. Temperance</b> |
| <b>6. Gentleness</b>    |                      |

Due to its relatively inaccessible location, it is difficult to see and read the dedication inscription on the number one bell, but it is probably similar to (if not the same as) the dedication on the plaque in the narthex:

“The chimes in this tower were erected by Elizabeth Jefferies to the glory of God and in loving memory of her husband Edwin Jefferies who was for twenty-five years a vestryman of this parish. MDCCCXCIX”





VISION

# THE STANDING COMMITTEE

**O**f the several positions I have had the honor to hold within this Diocese, the one that has given me the most joy and presented the greatest challenges is my service on our Diocesan Standing Committee. We meet each month to discharge our Canonical obligations, some of which are purely ecclesiastical, some financial and some that are a mixture of both. In the scores of meetings I have attended over the years, during the tenure of three different bishops, I have been continually heartened and amazed at the way in which our Diocesan Standing Committee, and each of its members, has focused carefully on finding ways to make parish life better, and to implement and support the mission of this Diocese, its Bishop and each and every parish and organization within it.

Each of our parishes likewise has a variety of Canonical obligations relating to the Church, the Diocese, its Deanery and our Bishop, but no obliga-

tions that involve the Standing Committee – with one very important exception: each parish has a canonical obligation to seek and obtain the consent of the Bishop and the Standing Committee before entering into transactions which ‘alienate’ its interest in its real property. This parish obligation is contained in both the Canons which we (or our predecessors) adopted together during our annual Conventions and in the Canons of the Episcopal Church. The fact that this obligation is in both the Church and Diocesan Canons (for thirty years in the former and forty years in the latter) to my mind underscores its importance to the life of the Church, even as it is a mandate that seems at first glance to be only indirectly related to our religious mission.

I am writing to you on behalf of the Standing Committee because from time to time we discover a parish unaware of its canonical obligations to get Diocesan consent before alienating its real property or, more commonly, a parish confused

about the who, what, when, where and how involved in obtaining the required consents. We know that each parish vestry seeking to enter into a real estate transaction does so only after having careful and serious discussions, and we can appreciate how frustrating it may be to a parish when it learns that the decision’s implementation may be delayed or, indeed, potentially barred, for a reason relating to the consent process required by both our Canons and the Canons of the Episcopal Church. We also recognize why there is confusion: the canonical rules giving rise to our process arise from the interplay of three separate Canons in three different sections of our Constitutions and Canons, none of which inform individual parishes where and how to begin the process of seeking Diocesan consents for proposed real property transactions.

Despite any confusion caused by the Canons, the Bishop and Standing Committee have concluded as a matter of good internal management that they

will not consent to any property transaction which requires Canonical consents before obtaining the recommendation of the Finance Committee. Consequently, we have asked our individual parishes to begin the consent process by submitting any proposed property transaction to the Finance Committee. That submission is the only thing a parish has an affirmative obligation to do in order to generate a decision on a request that the Bishop and Standing Committee consent to a proposed real estate transaction. Once the parish makes its submission to the Finance Committee seeking a property consent, everything that follows is automatic and open, with the Diocesan officials involved at any given point informing the parish when someone has an additional question, whether certain information is needed to assuage a concern and or participate in conversations so that the parish’s plans and needs are fully understood.

Each parish considering a real estate transaction is therefore

required to do the following:

- (1) Determine if a real estate related transaction actually requires Canonical consents; if yes, go to step 2; if you are not sure, call the Diocese and ask.
- (2) If the answer to question 1 is “yes” send a description of the proposed transaction with any relevant documents (e.g., proposed lease agreements, etc.) to the Finance Committee. You can communicate with it electronically by sending an email to [FinanceChair@diopa.org](mailto:FinanceChair@diopa.org) or [PropertyChair@diopa.org](mailto:PropertyChair@diopa.org).

The Finance Committee will add the parish request to its agenda and when it is satisfied it has the information it needs, it will discuss the matter at its next meeting and make a non-binding recommendation in writing to the Bishop and Standing Committee, which includes the reasons for its recommendation. The parish may attend the Finance Meetings where its request is discussed, may choose whether to be inactive or proactive in the process and will be informed of the Finance Committee’s recommendation and the reasons for it.

At the Standing Committee meeting following receipt of the Finance Committee’s request, the Bishop and Standing Committee will independently evaluate the parish’s request for consent. Generally, our process is intended to cause the Finance Committee to inform the Bishop and Standing Committee of information impacting the economic wisdom of a proposed transaction so that the Standing Committee and Bishop can weigh that information together with their broader task

of considering the requested transaction in terms of how it serves the best interests of the parish and Diocese, organizations with a religious mission which may or may not make decisions driven by the economic information upon which the Finance Committee has based its recommendation.

The Standing Committee and Bishop will consent, withhold consent, issue a conditional, or ask the parish to provide more information. Each person and Committee involved in this process seek to support parish decisions, to help each parish meet its needs and to help each parish accomplish its mission. Each parish seeking consent to a property transaction, in turn, should remember that the Diocesan oversight and veto authority relating to these property matters is not intended to interfere with or second guess parish decision making but to ensure that the Diocese understands why the parish has reach its decision and to ensure that the proposed property transaction is viewed not only from the perspective of the parish’s best interest, but from the perspective of the Diocese and Church as a whole.

And, not to pass the buck, it is a job that both our Bishop and the Standing Committee is required to undertake under the Constitution and Canons of the Episcopal Church. I happen to think that the Diocesan oversight of matters relating to real property is a good way to ensure the overall health of our Church but even if I held a different opinion, the Bishop and Standing Committee would still be obligated to exercise

oversight of parish property transactions and to consent to them only if they serve not only parish interests but do not impact, or serve, the interests of the Diocese and the Church. It is my hope that we are doing it in a way that offers the most help and guidance to individual parishes and that by requiring the Finance Committee to give the Bishop and Standing Committee a recommendation informed by its expertise on business and property issues, we have allowed the Bishop and Standing Committee to focus their efforts more intently on how and whether a particular property transaction relates to our overall mission.

The Standing Committee and each of its members are aware that some parishes who have gone through the consent process have found it to be complicated, slow and otherwise headache inducing. And we can see how this is caused in part by the fact that our Canons do not inform our parishes that they need to start the consent process at the Finance Committee, even though ultimately the consent question is answered by the Bishop and Standing Committee. Those parishes seeking approval of a transaction can expedite the process by doing what they can to begin an early dialogue with the Finance Committee or its Property Subcommittee, keeping them informed of parish plans which might result in the need for Diocesan consents. Knowing about a proposed transaction while it is being developed by the parish may reduce Finance Committee questions when it is formally presented with the transaction in order to make a

recommendation to the Bishop and Standing Committee. And, importantly, our Finance Committee is by design made up of people with expertise in business, financial and real estate matters. Our parishes may find that an early conversation with this Committee may provide it with invaluable help as it is making its plans, and the immediate recognition that the Committee’s involvement is not a hindrance but a help to our parishes in achieving their goals.

Otherwise, the complications, delays and headaches may be caused because your Bishop, Standing Committee and Finance Committee ask questions, gather information and will not act until they are comfortable they have the information they should have in hand before making a decision. This gives me confidence in our leadership and I hope it does the same for you and the occasional delay and headache will be seen as the consequence of a diocese operated by those who seek to do their jobs carefully and well.

Finally, if any of you have any suggestions regarding ways to improve our process, please take the time to pass them along to me. In fact, you may contact me anytime, if you have any questions about this process, or any other matter related to the work of the Standing Committee.

May God continue to bless you in your ministries.

Yours in Christ’s service,  
Norman M. McCausland,  
President, Standing Committee

*at your* †  
*Service*

## CANON DOUG HORNER

### CANON FOR FINANCE & BUSINESS



**T**he Canon for Finance & Business has its major responsibility for the oversight and performance of all financial, investment, budgetary and organizational duties to support the ministry of the Diocese of Pennsylvania and the Bishop of the Diocese of the Pennsylvania.

Things I am responsible for:

- The creation and maintenance of diocesan financial records
- Management of the funds of the Diocese through proper authorization of all disbursements, maintenance of adequate cash balance and timely deposit of receipts. Funds included here are operating, payroll & benefits, clergy and lay assistance and loans
- Preparation, presentation, maintenance and execution of the Diocesan budget in conjunction with the Budget Committee of the Finance Committee
- Preparation, presentation, maintenance and communication of Diocesan financial reports including analysis of performance of the Diocesan budget
- Coordinate the completion of the annual Diocesan audit by an external auditor
- Coordinate the completion, review and submission of parish parochial reports
- Receive and review annual audits prepared by each congregation
- Properly account for all designated, restricted and unrestricted endowment funds
- Ensure all grants and distributions follow fund guidelines
- Coordinate the pledge and assessment giving process with the parishes
- Coordinate and support the Diocesan group commercial insurance policy with the parishes
- Provide staff support and work closely with the Property Committee, Finance Committee, Diocesan Council, Wellness Commission and Christmas fund
- Administer the medical and ancillary benefits through Church Pension Group for the active lay & clergy of the Diocese with the help of the Assistant for Operations and Benefits Coordinator

- Administer the medical benefits through Church Pension Group for the retired lay and clergy receiving subsidy from the Diocese with the help of the Assistant for Operations and Benefits Coordinator. Be an advocate for all other retired lay and clergy receiving medical benefits.
- Supervise the activities of the staff of the Finance Office.
- Work with parishes at the direction of the Offices of the Bishop to help with any financial related matters as needed

This list is always complemented by the usual last position requirement of "other duties as assigned". I look for opportunities within the Offices of the Bishop and in the Diocese at large to lend my financial experience to address issues and help ensure the success of our mission through lending assistance where needed.

# NARRATIVE INTRODUCTION TO THE 2018 DIOCESAN BUDGET



## FOR THE **EPISCOPAL DIOCESE OF PENNSYLVANIA**

**T**his 2018 Budget for the Diocese of Pennsylvania presents the resources given by the parishes to the Diocese to support the Mission and Ministries of the Diocese, and to empower the parishes within the Diocese, all in order to build and to grow the Diocese.

This budget represents something of a transitional budget, the first full year of our new Bishop Gutiérrez. During this year, we had four major objectives that we followed:

### 1. Keeping Assessments level with those in 2017

Assessments have risen 42% in the last 3 years, and this is a burden on virtually all of our churches. We did not want to increase this burden.

### 2. Being a good steward for Administration expenditures

The Bishop held the line on staff salaries. Being a good steward of sacred gifts means watching expenses and organizing the staff to support the parishes and to grow the Diocese.

### 3. Plan for approximately level Pledging

While Pledging increased from 2012 through 2014, it declined in 2015 and 2016, with some improvement during 2017. We could not count on a significant increase in Pledging to help us maintain our Mission and Ministries. We sought to set realistic expectations as to the Pledges (Sacred Gifts)

that congregations can give to support our mutual mission.

### 4. Maintain Mission

The Bishop and we are dedicated to growing and building the Diocese. This will take some time. During this time, we felt it crucial that we invest in our churches and our ministries. This commitment can be seen in the budget. If the 2018 budget is approved as currently formulated it will reflect a 52% increase in the total investment in our parishes since 2016.

While this commitment is stronger than ever, individual congregations may sometimes show a decrease in their funding.

Such decisions are taken very seriously by the governing bodies that craft the budget and are never made in a vacuum. We always look at the congregation and its needs within the larger context of the Diocese as a whole and whenever possible, the congregations are included in the decision-making process.

As will be seen, keeping the Assessments level and planning for level Pledges results in a major deficit. We have the funds to cover this deficit, and we fully understand that the Diocese cannot run deficits for a long period of time.

## I. 2018 Administration Revenues

As always, the Administration (Episcopate) revenues are driven by the Episcopate Assessment on all the parishes in the Diocese, and income from our Endowment. This year, in an effort to clarify the costs of carrying property owned by the Diocese, we have included transfers from the Property Fund which are used to pay for the costs of maintaining our properties. In the past, such revenues and expenditures were handled off-budget; we feel that it is important to be clear on the costs involved with the property that the Diocese owns and is directly responsible for.

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>Administration Revenue</b>			
Net Administration Assessment	\$1,487,467	\$1,487,467	\$0
Net Endowment Income	\$1,769,117	\$1,685,000	-\$84,117
Net Transfers from Property Fund	\$111,000	\$450,000	\$339,000
<b>Sub-total Revenue - Regular</b>	<b>\$3,367,584</b>	<b>\$3,622,467</b>	<b>\$254,883</b>
<b>Revenue Special</b>			
<b>Sub-total Revenue Special</b>	<b>\$85,000</b>	<b>\$175,338</b>	<b>\$90,338</b>
<b>TOTAL ADMINISTRATION REVENUE</b>	<b>\$3,452,584</b>	<b>\$3,797,805</b>	<b>\$345,221</b>

As you can see, the Assessment was held level. Endowment Income actually is projected to decline by almost \$85,000, based on a changing distribution formula from the Church Foundation. We expect this distribution to be lower than planned for 2017 as well. We are reviewing the methodology used by the Church Foundation to assure that we are getting the proper distribution.

The large increase is in Transfers from the Property Fund, used to pay for property maintenance expenditures.

## II. 2018 Administration Expenses

In terms of Administration Expenditures, staff expenditures are projected to decrease slightly. Operations and Administration expenditures increase, with a more accurate budgeting of Diocesan Office rent and utilities, and some increase in travel expenses. Our new Bishop must attend the College of Bishops 3 times/year, and, given the work going on in our Diocese, is invited to share this work with other Dioceses across the country. Greater Church Obligations, including the Diocesan Pledge to the National Church, Province III Dues and Expenses, and the Millennium Development Pledge, were held flat.

The big increase is in Property Expenses for Diocesan-Owned properties. This is a very major expense, and one which the Diocese will have to come to grips with. It is funded by sales

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>ADMINISTRATION EXPENSES</b>			
<b>STAFF</b>			
Sub-Total Staff	\$2,168,455	\$2,167,535	-\$920
<b>Operations and Administration</b>			
Sub-Total Operations and Administration	\$730,220	\$826,737	\$96,517
Sub-Total: Property Expenses		\$395,956	\$395,956
Sub-Total: Conventions	\$56,000	\$56,000	\$0
Sub-Total: Greater Church Obligations	\$399,000	\$399,000	\$0
<b>TOTAL ADMINISTRATION EXPENSES</b>	<b>\$3,353,675</b>	<b>\$3,845,228</b>	<b>\$491,553</b>
<b>ADMINISTRATION SURPLUS/DEFICIT</b>	<b>\$98,909</b>	<b>-\$47,423</b>	

of Diocesan-owned property, and a recent sale of the St. Stephen Rectory will cover these expenses for 2017 and 2018.

Total Administration expenses, then, exceed revenues by about \$47,000.

It is important to note that the budgeted "Administration

expenses" include substantial expense that is in fact for Mission. These are salaries and other costs associated with having staff to support parishes and mission programs, youth program support, deployment of priests and deacons in support of our parishes, education and communication. These mission expenses are

supported by investment and assessment income – not congregational pledging.

Below you can see that these mission expenses that the staff performs total \$1.1 million, as it did in the 2017 budget. That is more than half of the total staff expense.

Staff Compensation Allocation	2017 Budget	2018 Draft Budget	Allocation %
<b>Mission</b>			
<b>Bishop</b>	\$ 208,704	\$ 208,615	10%
<b>Youth</b> (Canon for Support and Resources - City Camp, Servant Year, Youth Mission)	221,424	221,330	10%
<b>Canons</b> (Canon to the Ordinary for Evangelism & Administration, Canon for Mission, Canon for Innovation/Community Engagement)	279,502	279,383	13%
<b>Finance and IT</b>	30,008	29,995	1%
<b>Deployment, Transition &amp; Ordination</b> (Canon for Transition Ministry)	126,292	126,238	6%
<b>Support</b>	95,316	95,276	4%
<b>Property Development &amp; Maintenance</b>	96,373	96,332	4%
<b>Assisting Bishop: Michel</b>	20,008	20,000	1%
<b>Education and Communication</b>	18,635	18,627	1%
<b>Retired Clergy Chaplain</b>	14,449	14,443	1%
<b>Sub-Total</b>	<b>\$ 1,110,710</b>	<b>\$ 1,110,239</b>	<b>51%</b>
<b>Administration</b>			
<b>Bishop</b>	\$ 52,176	\$ 52,154	2%
<b>Youth</b> (Canon for Support and Resources - City Camp, Servant Year, Youth Mission)	24,364	24,354	1%
<b>Canons</b> (Canon to the Ordinary for Evangelism & Administration, Canon for Mission, Canon for Innovation/Community Engagement)	133,347	133,290	6%
<b>Finance and IT</b>	316,240	316,106	15%
<b>Deployment, Transition &amp; Ordination</b> (Canon for Transition Ministry)	53,828	53,805	2%
<b>Support</b>	151,464	151,400	7%
<b>Property Development &amp; Maintenance</b>	102,270	102,227	5%
<b>Education and Communication</b>	182,121	182,044	8%
<b>Archivist</b>	41,934	41,916	2%
<b>Sub-Total</b>	<b>\$ 1,057,745</b>	<b>\$ 1,057,296</b>	<b>49%</b>
<b>Total Compensation</b>	<b>\$ 2,168,455</b>	<b>\$ 2,167,535</b>	<b>100%</b>

The Diocesan Office has been restructured to concentrate on supporting the parishes in the Diocese. The Canons have been given position responsibilities to promote the parishes and their works:

**Canon to the Ordinary for Evangelism and Administration**

- Works to promote the mission and ministry of the Diocese
- Chief of Staff
- Ensures organizational strength and operating efficiency
- Identifies common issues facing congregations, and creates strategic initiatives to address the growth of the proclamation of the Gospel
- Together with the Bishop oversees the work of Congregational Life and Re-Development
- Supports the work of Diocesan Council and diocesan committees

**Canon for Mission**

- Combats the conditions that undermine human dignity: marginalization (issues of racism, human trafficking, sexism, disability etc.), poverty and deprivation (addictions, unemployment, poor housing and education) and neglect (food deserts, veterans, prisons)
- Works with interdenominational organizations to develop programs that speak out about these conditions
- Coordinates World Mission Programs within the Diocese
- Works with the Bishop and the Standing Committee to create and promote local and state legislation that advances the missional focus of the Diocese

**Canon for Innovation/Community Engagement**

- Help congregations focus outwards and become resources to serve the community.
- Help strategize using property, buildings and campuses in order to expand mission.
- Discern and develop ministries that go beyond Sunday mornings.
- Cultivate creative ministries to connect with populations that don't attend traditional worship.
- Facilitate sharing best practices and ideas.

**Canon for Support and Resources**

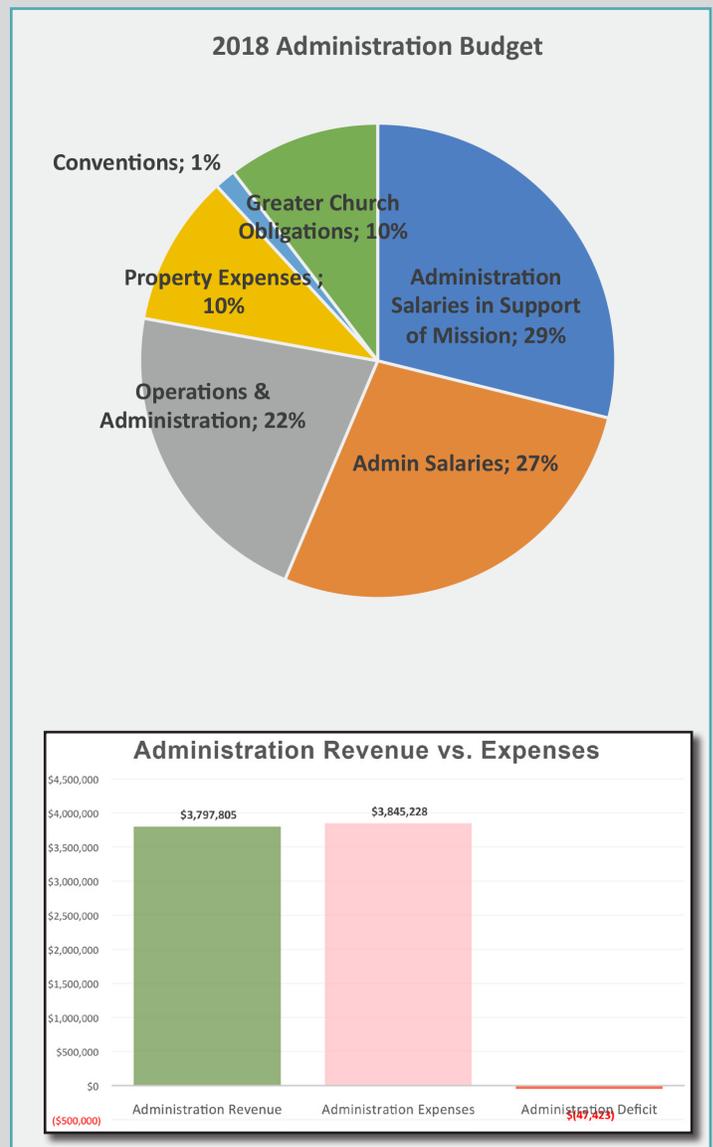
- Identify untapped resources within and outside the parish to support redevelopment
- Guides parishes through the process of redevelopment utilizing diocesan and other resources
- Connect parishes with resources that support existing viable ministries
- Oversees diocesan Family and Young Adult Ministry
- Create and implement strategic initiatives to address support, operations and youth/young adult ministry
- Plans and organizes events and other activities as they pertain to congregational support, resources, youth ministry, and young adult ministry

**Canon for Transition Ministry**

- Helps at the resignation, retirement, death, removal or health crisis of a cleric overseeing a congregation
- Makes recommendations to the Bishop for placement of Interims, Priests-in-charge, and Rectors
- Guides congregations through search process

Administration of the Commission on Ministry and the discernment process

- Actively recruits clergy who understand mission and ministry in the 21st century
- Directs Fresh Start, and manages financial aid for theological education
- Works with Bishop for placement of deacons



### III. 2018 Mission Revenue

The Mission portion of the Diocesan Budget is largely funded by Pledging from our congregations: this is where our pledges go. The goal for 2017 is too high, based on our current pledges to date. As a result, we reduced the goal for 2018, to be realistic. With some increase in Dedicated

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>MISSION REVENUE</b>			
Net Congregational Pledging	\$710,000	\$640,000	-\$70,000
<b>Total Dedicated Mission Revenue</b>	<b>\$292,002</b>	<b>\$332,722</b>	<b>\$40,720</b>
<b>TOTAL MISSION REVENUE</b>	<b>\$1,002,002</b>	<b>\$972,722</b>	<b>-\$29,280</b>

Mission Revenues, largely from the Youth Programs, we expect overall Mission and Ministry Revenues to be about \$30,000 below what is planned for 2017.

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>MISSION EXPENSES</b>			
<b>Diocesan Ministries</b>			
Anti-racism	\$25,000	\$25,000	\$0
Diocesan History Commission	\$1,750	\$2,000	\$250
Ecumenical/Interfaith Council	\$2,750	\$3,000	\$250
Absalom Jones Festival	\$4,500	\$5,000	\$500
Anti-Human Trafficking	\$7,500	\$7,500	\$0
Hispanic Ministries	\$10,000	\$5,000	-\$5,000
Veterans' Ministry Initiative	\$0	\$4,200	\$4,200
Global Mission Commission	\$0	\$1,000	\$1,000
<b>Subtotal Diocesan Ministries</b>	<b>\$51,500</b>	<b>\$52,700</b>	<b>\$1,200</b>

### IV. Mission Expenses

Three of the four areas of Mission and Ministry expenses were held flat, but the fourth showed a major increase:

#### a. Diocesan Ministries

These ministries are collective ministries which are beyond the capacity of a single parish. These expenditures were held flat.

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>Grants to Congregations</b>			
St. Stephen's, Norwood	\$10,000	\$2,500	
Holy Trinity, Lansdale	\$15,000	\$15,000	
St. Peter's, Phoenixville		\$5,000	
St. Mary's, Chester	\$15,000	\$15,000	
St. Francis in the Fields, Malvern	\$0	\$11,200	
St. Paul's, Chester	\$0	\$17,000	
St. Mary's, Hamilton Village	\$0	\$12,000	
Trinity, Coatesville	\$0	\$2,400	
St. James School and Church	\$0	\$5,000	
St. Mark's, Frankford	\$0	\$15,000	
Emmanuel Resurrection, Holmesburg	\$0	\$2,000	
Other Parishes	\$46,500	\$0	
<b>Subtotal Grants to Congregations</b>	<b>\$86,500</b>	<b>\$102,100</b>	<b>\$15,600</b>

#### b. Grants to Congregations

These grants support mission work for various parishes. These grants were reviewed and recommended by the Diocesan Council.

*(See Appendix on page 19 for detail on the grants.)*

### c. Family and Young Adult Ministries

Youth Program expenditures were held flat.

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>Family and Young Adult Ministries</b>			
Administration	\$33,025	\$9,900	-\$23,125
Youth Ministry	\$21,970	\$28,175	\$6,205
City Camp	\$133,631	\$82,766	-\$50,865
Episcopal Church Camp Scholarships	\$8,000	\$10,000	\$2,000
Episcopal Mission Center	\$47,794	\$0	-\$47,794
Campus Ministry (includes Peer Ministers)	\$13,300	\$25,075	\$11,775
Campus Ministry at Temple (program expense)	\$0	\$0	\$0
TEC and Province III (includes EYE)	\$26,910	\$6,575	-\$20,335
Servant Year	\$0	\$122,732	\$122,732
<b>Sub-Total Family and Young Adult Ministry</b>	<b>\$284,630</b>	<b>\$285,223</b>	<b>\$593</b>
<b>Sub-Total Parker Bulmer</b>	<b>\$87,000</b>	<b>\$90,000</b>	<b>\$3,000</b>

### d. Ministry for Congregations

Expenditures on Mission Congregations shows a very large increase: 38%. Some of this increase is due to the addition of two proposed new Mission Churches: St. Mary's, Chester (which had been a mission church in prior years), and St. Stephen's, Philadelphia. The increase in total for the Church of the Advocate reflects the inclusion in the Diocesan operating budget of expenses which had been underwritten by Bishop Daniel from the Nunn's Fund. The decrease in the provision for Christ and St. Ambrose reflects a different compensation arrangement for the new Rector.

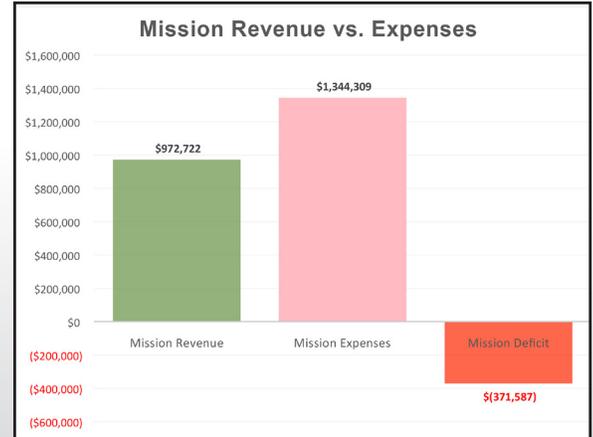
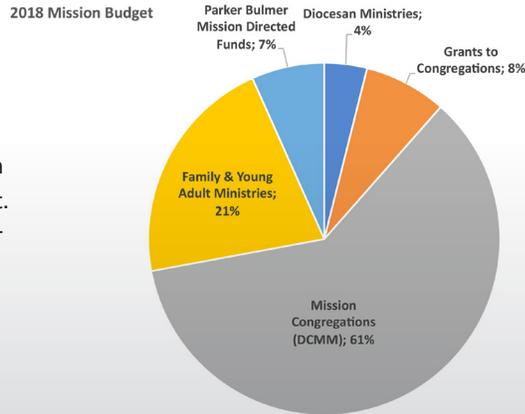
Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>Ministry for Congregations</b>			
<b>Mission Congregations (DCMM)</b>			
St. John's Norristown	\$75,000	\$61,671	-\$13,329
All Saint's, Darby Mission	\$75,708	\$88,919	\$13,211
Church of the Advocate, Philadelphia	\$149,315	\$125,289	-\$24,026
Church of the Advocate, Phila. - Lay Support		\$38,054	\$38,054
Christ and St. Ambrose, Philadelphia	\$131,282	\$117,145	-\$14,137
Free Church of St. John, Philadelphia	\$52,540	\$88,620	\$36,080
St. Gabriel's, Philadelphia	\$104,707	\$125,034	\$20,327
St. Dismas Prison Mission	\$2,550	\$2,600	\$50
St. Mary's, Chester *Pending Final Review		\$101,654	\$101,654
St. Stephens, Philadelphia *Pending Final Review		\$30,300	\$30,300
Property Upkeep for DCMM churches	\$0	\$35,000	\$35,000
<b>Sub-total Mission Congregations</b>	<b>\$591,102</b>	<b>\$814,286</b>	<b>\$223,184</b>

The remainder of the increase is due to the inclusion of property upkeep expenses for these churches, which again had previously been done "off-budget". While the Diocese is not directly responsible for

these property expenses, in the past it has supported some of these requests, albeit again "off-budget". It is clearer to include a provision directly into the budget.

**e. Total Mission**

In total, then, Mission expenditures are budgeted to rise by almost \$245,000, largely due to the increase in the Mission Churches budget. This will result in a deficit for Mission programs of over \$370,000.

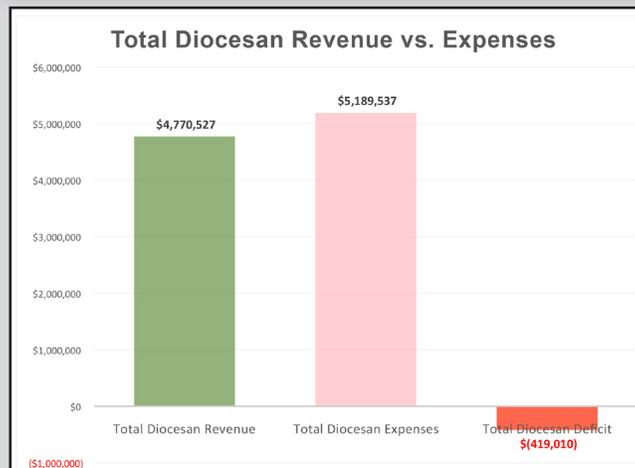


Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
Total Mission Expenses	\$1,100,732	\$1,344,309	\$243,577
<b>MISSION SURPLUS/DEFICIT</b>	<b>-\$98,730</b>	<b>-\$371,587</b>	<b>-\$272,857</b>

**v. Total Diocesan Budget**

Combining the Administration and the Mission budgets, the unified budget shows a deficit of almost \$420,000. This deficit will be financed by a transfer of Undistributed Income from our endowment.

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
Total Diocesan Surplus (Deficit)	\$179	-\$419,010	-\$419,189
Transfer from Undistributed Income from Endowment		\$420,000	
<b>Net Diocesan Expenditures</b>		<b>\$990</b>	



### VI. 2018 Budget Summary: Revenues

In summary, the total Diocesan revenues in the Unified Budget are about \$4.8 million. This is an increase over that projected for 2017, but this increase is entirely due to the inclusion of transfers from the Property Fund, used to offset property maintenance expenditures.

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>ADMINISTRATION REVENUE</b>			
Sub-total Revenue - Regular	\$3,367,584	\$3,622,467	\$254,883
Sub-total Revenue Special	\$85,000	\$175,338	\$90,338
<b>TOTAL ADMINISTRATION REVENUE</b>	<b>\$3,452,584</b>	<b>\$3,797,805</b>	<b>\$345,221</b>
<b>MISSION REVENUE</b>			
Net Congregational Pledging	\$710,000	\$640,000	-\$70,000
Total Dedicated Mission Revenue	\$292,002	\$332,722	\$40,720
<b>TOTAL MISSION REVENUE</b>	<b>\$1,002,002</b>	<b>\$972,722</b>	<b>-\$29,280</b>
<b>TOTAL DIOCESAN REVENUE</b>	<b>\$4,454,586</b>	<b>\$4,770,527</b>	<b>\$315,941</b>

### VII. 2018 Budget Summary: Expenditures

Total expenditures for 2018 are budgeted at \$5.2 million, an increase over the 2017 budget of over \$735,000. As a result, the Diocesan deficit is about \$420,000.

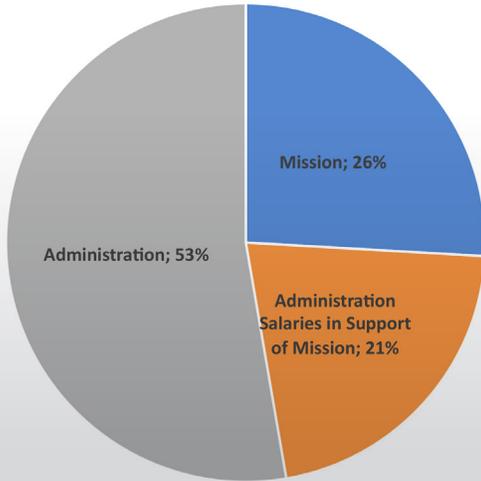
This deficit will be funded from some undistributed income in our Endowment. We recently became aware of some undistributed income in the Diocesan endowment, managed by the Church Foundation. (We are taking action to ensure clearer reporting from the Church Foundation.) These are funds that should have been paid out previously to the Diocese, but were not. While some of this income is restricted according to the wishes of the benefactors, much of this undistributed income is not, and is therefore available to the Diocese.

Categories	2017	2018	\$ Change from 2017 Budget
	Final Budget 2017	Final Draft	
<b>Administration Expenses</b>			
Sub-Total Staff	\$2,168,455	\$2,167,535	-\$920
Sub-Total Operations and Administration	\$730,220	\$826,737	\$96,517
Sub-Total: Property Expenses		\$395,956	\$395,956
Sub-Total: Conventions	\$56,000	\$56,000	\$0
Sub-Total: Greater Church Obligations	\$399,000	\$399,000	\$0
<b>TOTAL ADMINISTRATION EXPENSES</b>	<b>\$3,353,675</b>	<b>\$3,845,228</b>	<b>\$491,553</b>
<b>MISSION EXPENSES</b>			
Subtotal Mission Congregations	\$591,102	\$814,286	\$223,184
Subtotal Family and Young Adult Ministry	\$284,630	\$285,223	\$593
Subtotal Grants to Congregations	\$86,500	\$102,100	\$15,600
Subtotal Diocesan Ministries	\$51,500	\$52,700	\$1,200
Subtotal Parker Bulmer	\$87,000	\$90,000	\$3,000
<b>Total Mission Expenses</b>	<b>\$1,100,732</b>	<b>\$1,344,309</b>	<b>\$243,577</b>
<b>TOTAL DIOCESAN EXPENSES</b>	<b>\$4,454,407</b>	<b>\$5,189,537</b>	<b>\$735,130</b>
<b>Total Diocesan Surplus (Deficit)</b>	<b>\$179</b>	<b>-\$419,010</b>	<b>-\$419,189</b>
Transfer from Undistributed Income from Endowment		\$420,000	
<b>Net Diocesan Expenditures</b>		<b>\$990</b>	

We fully realize that we cannot continue for any length of time to incur substantial deficits, but we felt it important, in this transitional year with our new

Bishop, to give us a year to fully examine ways to increase our revenues and to evaluate our expenditures.

2018 DIOPA Budget



**VIII. Budget Challenges for 2019 and Beyond**

During the coming years, we shall have to address the following budget challenges:

**a. How do we support the Administration while not burdening our parishes with increased Assessments?**

The Bishop, the Standing Committee, and the Finance Committee all felt strongly that the Assessment should not be raised for 2018; significant increases in the past few years have been a burden to many of our parishes.

However, a number of the Diocesan Office expenditures are likely to increase over the coming years as the Office provides

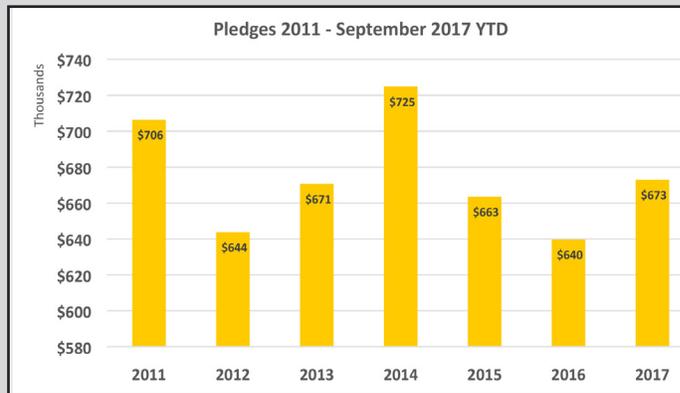
increased mission work and support to the parishes in the Diocese. We shall have to explore alternative means of raising revenues.

**b. Can we increase the level of Pledging?**

Pledging had decreased notably since 2014, perhaps due to the increasing Assessments. It has shown an increase during 2017. But, as of the end of July 2017, 22 parishes, or about 1 in 6, do not pledge. Can we persuade these churches that support of the Diocesan ministries is important, at any level of pledging? We ought to aim for 100% participation.

Pledging is the main source of support for the Diocesan Ministries, and a sign

that the parishes support these ministries. If we cannot increase pledging, it will be difficult to maintain these ministries.



**c. How much Diocesan-Owned Property can we support?**

As noted earlier, the Diocese owns a great deal of real estate, the total value of which is substantial. The Diocese spends a great deal of its funds on maintaining this real estate. Each church building owned by the Diocese costs about \$75,000/year for utilities, security, insurance, routine maintenance, etc.

The sale of St. Stephen's Rectory this year for \$675,000 will support property maintenance expenditures for 2017 and 2018. There are no other property

Church	Address	Approx. Value
St. Mary's, Warwick Historic	161 Warwick Road, Elverson	\$115,000
St. Mary's, Warwick New Church	61 Morningside Drive, Elverson	\$550,000
Church of The Crucifixion	620 South 8th Street, Philadelphia	\$850,000 - \$1,400,000
St. Stephen's Rectory	631 Lombard Street, Philadelphia	Sold for \$675,000
St. Stephen's, 10th Street	19 South 10th Street, Philadelphia	\$2,300,000
St. Faith's, Havertown	1208 Allston Road, Havertown	\$360,000
St. Philip's, Oreland	317 Oreland Mill Road, Oreland	\$1,000,000
Wapiti	North East, Maryland	\$4,500,000

sales planned at the present time. But for 2019 and beyond, either some of these properties shall have to be sold, or other

sources of support for this real estate shall have to be found.

**d. How to strengthen our Parishes?**

We are also taking steps to strengthen our parishes. One of our initiatives, approved by the Finance Committee and the Diocesan Council, is to create a **Fund for Church Buildings**. This fund would be used for one-time grants to churches for capital improvements, such as roof repair, parking lot resurfacing, handicapped entrances, repainting rooms, etc. Churches would apply for these grants

to the Finance Committee, with the support of their Dean, in amounts up to \$30,000. The fund will be created by withdrawals from the Diocesan Endowment, over our regular distribution, of \$300,000/year, for up to 5 years. Any amounts unused in the fund from year to year will be rolled over to the next year. Such grants should help a number of our parishes, which have a hard time raising funds for capital repairs. The hope is that through such

building improvements, the congregation will grow. Another initiative is a committee formed by the Bishop to review mission churches and the mission process. This committee will review the criteria for becoming a mission church and ensure parity among the mission churches. In addition, it will set standards and goals, and establish guidelines for the duration of Diocesan support.

**IX. Conclusion**

The Diocese of Pennsylvania has significant resources: a very large endowment of about \$63 million; a broad group of churches; dedicated and active parishioners and clergy; and an active Bishop. We have the resources we need to empower our parishes and to grow the Diocese.

**Appendix**

**I. Uses of 2018 Grants to Congregations**

Categories	2018 Final Budget	Grant Purpose
<b>Grants to Congregations</b>		
St. Stephen's, Norwood	\$2,500	Salary support for Director of Parish Operations
Holy Trinity, Lansdale	\$15,000	Sandwich Ministry and Youth Programs
St. Peter's, Phoenixville	\$5,000	Food Program funding
St. Mary's, Chester	\$15,000	Children's Education and Food Cupboard
St. Francis in the Fields, Malvern	\$11,200	Evangelism and Communication
St. Paul's, Chester	\$17,000	Expansion of After-School program
St. Mary's, Hamilton Village	\$12,000	Choral Scholar Program with Upenn
Trinity, Coatesville	\$2,400	Veterans' Outreach
St. James School and Church	\$5,000	Sunday Worship and Fellowship
St. Mark's, Frankford	\$15,000	Lay Missioners for Addiction Recovery Programs
Emmanuel Resurrection, Holmesburg	\$2,000	Vacation Bible School and Christian theater group
<b>Subtotal Grants</b>	<b>\$102,100</b>	

**III. Budget Sub-Committee:**

Norman McClave, Ann Booth-Barbarin, Peter Datos, Kirk Muller, Eric Rabe, Rev. Canon Shawn Wamsley  
 Ex Officio: Rt. Rev. Daniel Gutiérrez, Bishop; James Pope, Diocesan Treasurer

**III. Finance Committee:**

Norman McClave, Chair; Peter Datos, Vice Chair; Ann Booth-Barbarin, Secretary;  
 Eric Rabe, Rev. Deirdre Whitfield, Rev. Mike Rau, Rev. Charles Flood, Dana Hall, John Loftus, Rev. George Master, Rev. Sarah Hedgis  
 Ex officio: Rt. Rev. Daniel Gutiérrez, Bishop; James Pope, Diocesan Treasurer; Doug Sisk, CCCEB

# Notice of Diocesan Endowment Reports

## Soon to be Available on the DIOPA Website

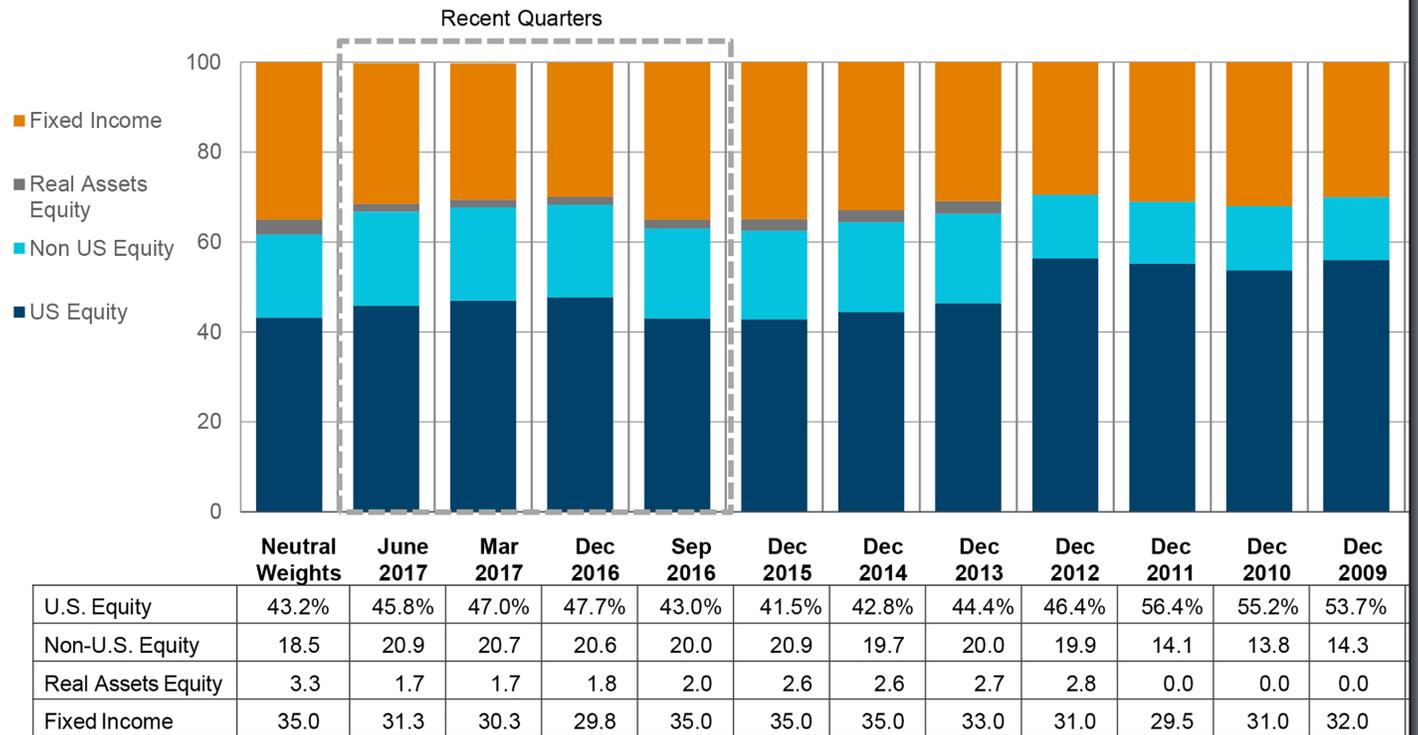
**B**eginning in October 2017 Diocesan Endowment quarterly reports will be made available on the DIOPA website.

The reports will detail and highlight the quarterly disbursements to the Offices of the Diocese and quarterly changes (gain or loss) in market value. Sharing these reports with the Diocese is part of the Offices of the our desire for transparency of all financial matters with the goal of showing the stewardship of the Sacred Gifts of our Endowment. Additionally, reports will be presented from T. Rowe Price, the investment brokers utilized by The Church Foundation for our Diocesan Endowment Funds. These T. Rowe Price reports will show the market performance and risk diversity of the entire Church Foundation portfolio which the Offices of the Diocese Endowment represents approximately 50%.

As we receive feedback from the Diocese we will endeavor to make these reports more meaningful and useful.

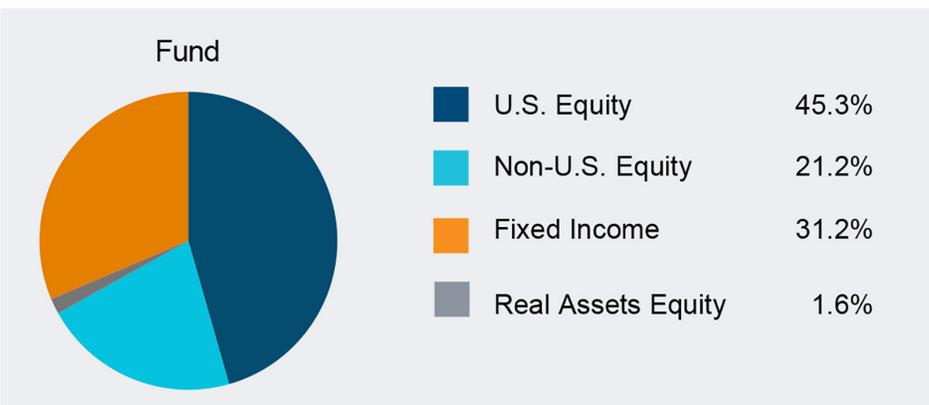
Sample report information from T. Rowe Price:

**TARGET ASSET ALLOCATION HISTORY**



**ASSET DIVERSIFICATION**

**ASSET DIVERSIFICATION**





# Delaware Deanery entering the **JESUS** **MOVEMENT**

*Faithfully in His Service and submitted by:  
The Very Rev. Deirdre Whitfield, Co-Dean  
The Very Rev. Paul Gitimu, Co-Dean*

- Christ Church
- Media; Christ Church, Ridley Park
- Church of St. John the Evangelist, Essington
- Church of the Redeemer, Springfield
- Holy Comforter, Drexel Hill
- Incarnation Holy Sacrament Church, Drexel Hill
- Resurrection Rockdale, Aston
- St. Alban's, Newtown Square
- St. James' Church, Prospect Park
- St. Michael's Church, Yeadon
- St. Mary's Church, Chester
- St. Paul's Church, Chester
- St. Stephen's Church, Clifton Heights
- St. Stephen's Church, Norwood
- Trinity Church, Boothwyn
- Trinity Church, Swarthmore
- The Darby Project

The Delaware Deanery of the Episcopal Diocese of Pennsylvania is located in Delaware county and encompasses the municipalities closest to the Delaware River southwest of the City of Philadelphia and extends to include Media, Newtown and Haverford. The county has the 5th largest population (census 2010), is the 3rd smallest in geographic area and home to 11 colleges and universities.

The deanery itself is home to 16 Episcopal Churches and is unique to this diocese in that it is accessible to both rural and urban locations including the city of Wilmington, Delaware. In terms of worship this is an important aspect of the area, particularly as families and individuals may find themselves changing jobs and youth choosing to stay closer to home after graduation. Also, there is no shortage of ministry that happens in the Delaware Deanery as several of our churches operate food cupboards while others help to support those cupboards. Other churches have day care programs, after school programs, summer camps, out of school learning programs and gardening ministries which provide fresh vegetables to food programs around the deanery.

One church, St. Alban's Newtown Square, offers a Mother's Day Out program. St. Alban's is also one of our newest ministries along with St. Michaels' Church, Yeadon, where The Rev. Mathew Dayton-Welsh and The Rev. Jordan Casson respectively, are now serving as Rectors. For those looking for another perspective on the gospel, a great place to visit is with Fr. Jonathan Mitchican, Rector of Church of the

Holy Comforter in Drexel Hill. He is featured in *Blogs Around the Diocese* on the Diopa website.

All of our churches in the deanery offer varied worship experiences in the communities including the Darby Project which is a missional ministry that serves the community of Darby Township. This collaborative ministry with Episcopal Community Serves (ECS), began in 2015, and is an important ministry in the deanery as it allows for a continued Episcopal presence where previously established Episcopal churches are now closed.

Upon the retirement of Father Michael Knight, the Delaware Deanery elected two new Deans, The Very Rev. Deirdre Whitfield of St. Mary's, Chester, and The Very Rev. Paul Gitimu of Trinity Boothwyn, who have prayerfully accepted this challenge together to help support one another, the clergy and their congregations and to build on the history of mutual ministry. St. Mary's is one of two Episcopal Churches in the City of Chester while geographically small has the largest population in the county (33,000+) and along with St. Paul's Church, strives to meet the growing needs of an economically distressed community.

Trinity Boothwyn is a rapidly growing congregation which is welcoming and has an active youth group that likes to be involved. The growing ministry at Trinity Boothwyn is a wonderful reflection of how the invitation to "come and see" is working.

The clergy meet every fourth Wednesday of the month at 12:00 p.m. to learn, plan and share information around the Diocese that benefits our congregations. Our meetings are open to parochial and non-parochial priests and deacons residing, and or providing ministry in the deanery.

A Delaware Deanery website and youth program are also planned to further expose our gifts and provide healthy fellowship for our youth. As we look to partner with the Diocese and the communities in which we serve, the Delaware Deanery looks forward to a bright future of serving God's community as we are excited about participating in the era of the Jesus Movement of the Episcopal Church! Every church and the Darby Mission welcomes a personal visit and will be happy to share what we have to offer. It is a blessing to serve in the Delaware Deanery!



# The Rev. Canon BETSY IVEY

*Canon for  
Resources and Support*

*at your  service*

**W**hen Bishop Gutiérrez called me, January 31, 2017, to ask if I would come and serve at the Diocesan Offices as Canon for Resources and Support, I said “yes’ without hesitation. I loved being the Rector of St. Simon the Cyrenian in South Philadelphia, but I knew God had called me to the Canon’s position before the Bishop did.

God has always called me to see Christ in the marginalized and disenfranchised. Although I come from a comfortable upbringing, my parents taught us never to think we were better than people who were forced to live with injustice. I thought my avocation was to serve marginalized people as an attorney, but I applied to law school five times during the course of my secular career and was turned away each time. I applied to seminary once, and was admitted immediately with a scholarship. God’s message was clear, but I had not been listening.

I began to think of my secular work for the Pennsylvania Office of Inspector General as a ministry. I analyzed law and regulations to run a fair and just program that balanced

the needs of taxpayers with the needs of under-resourced people. My ministry emerged increasingly when I enacted changes that allowed people to continue their lives as productive citizens, along with redeeming themselves. When I answered God’s call to the priesthood, never in my wildest imagination did I think I would use the tools of my secular work as a priest. Yet, as my ministry at St. Simon’s developed I saw that balancing the needs of a struggling parish with the policies of distributing the resources of the Diocese was a continuation of a ministry for which God had prepared me in my secular life. My work as Canon for Resources and Support allows me to see Christ in parishes that are trying to reimagine their ministry as a 21st century church. I am called to renewal ministry: to sit with church leadership and guide

them through envisioning how they feel about their church, and how God is calling them into their vision of ministry. Then, together, as the Offices of the Diocese and parish, we begin determining how to support the vision.

As Canon, I, also, serve as Director of Youth Ministry. My love for this ministry began when my daughters were teens. They and their friends taught me about the world they live in, and how they needed to be spiritually prepared to live in it. God is in a different place for youth of the 21st century than where we found God. When I served as the Director of Youth Ministry at St. Andrew’s in Shippensburg for two years, I learned that providing the

guidance for a relationship with God was more important to teens than their adhering to that relationship through regular traditional worship. Bishop Gutiérrez directs that Diocesan Youth Ministry will serve as that guide for parishes, and deaneries to organically grow their own Youth Ministries. The role of the Diocese is to support our youth ministries, and to bring us together once or twice a year to reflect on and to celebrate our growth with God.

I have been preparing all my life for this ministry to which God has called me. It is a joy, and a singular blessing, to answer this call as a servant to the Diocese of Pennsylvania.





# The Clinic & the Diocese

Submitted by the  
Rev. Koshy Matthews



**W**hile there may be differing opinions on whether access to healthcare is a basic human right, we Christians believe that healing the sick is a mission of the church. Healing from sickness was one of the fundamental needs of the people that Jesus addressed during his earthly ministry. As he sent out his disciples on mission, he was specific in his instructions that they heal the sick.

Heeding Jesus' call to heal, in 2001 the Vestry of St. Peter's Episcopal Church, under the leadership of the Reverend Marie Swayze, rector of the church then and Dr. Lorna B. Stuart, a medical doctor and member of the Vestry of the church, started

the Free Clinic in Phoenixville. With the financial contributions and physical labor of the members and friends of the church, the former rectory of the church was refurbished and repurposed for the Clinic to begin its operations.

As the Clinic became independent and a 501(c)(3) corporation, it started to receive funding from the community, foundations and corporations. The church limited its role primarily to being a landlord providing free use of its property for the first ten years, and now at a reduced rate of rent than the market dictates.

What started out to be a small operation, the Clinic today serves individuals and families

who are uninsured or underinsured and who come from 34 townships and municipalities surrounding the Borough of Phoenixville, which includes a substantial part of Chester and Montgomery Counties. The Clinic never turns anyone away and has provided medical care to people whose place of origin represents over 100 countries of the world. Typically the Clinic's patients do not have Medicare, Medicaid, or any other government insurance. They are unemployed or employed part-time and without medical insurance. Many are undocumented aliens. A significant proportion of patients have incomes that are at or below the federal poverty levels. Some are homeless. During 2016, the Clinic provided comprehensive medical care to over 2,260 individuals.

As a safety net provider, the Clinic's mission is to provide quality health care to the uninsured/underinsured people

in an atmosphere which fosters dignity and respect for the patients. To continue this important work in service to the community, the Clinic relies on donors to contribute and insure the mission continues into the future. The Clinic asks patients to contribute only what they can afford which averages \$17 per visit, way below the actual cost.

What the Clinic does is vital to so many people who are vulnerable in our communities. While I am proud of St. Peter's contribution to the Clinic in housing them in our limited facility, I feel that as a diocese we can play a crucial role in its operations and continuing viability into the future. Providing vulnerable people access to healthcare at a time such as now is indeed a Christian ministry, and as a diocese we must reclaim our pivotal role in our support.



# Creation Theology

## Working Group

*Submitted by Canon Kirk Berlenbach*

In 2016 a small group of clergy got together to share our mutual love of the beauty of Creation. Collectively our congregations had community gardens and bees; our harvests went to foodbanks as well as to the gardeners who grew them. We worked with our vestries and property committees to help ensure that our campuses were as green as possible. We gathered to freely share our best ideas so that each of our ministries might grow and prosper.

Since then we have met several more times with the goal of developing ways to share our experience and expertise (or more often, the expertise of our congregations) with you, the people of our diocese. In the coming months, we will be developing a directory of all the creation-affirming ministries around our diocese as well as a catalog of experts and best practices so that if you are thinking about gardening or making your parish greener, you don't have to start from scratch.

There are so many reasons to consider starting this ministry at your church. Gardens bring life and activity to your campus. They offer an avenue to connect with your neighbors and to bring those same neighbors together. And as Trinity, Coatesville and St. Paul's, Exton have shown, with some planning and organization they can produce thousands of pounds of food to feed the hungry in your community.

Indeed, we believe that with a little knowledge and love the beautiful parishes of our diocese could be made even more fruitful. In time, it is our hope that our diocese could become a center for this sacred work. For by caring for the earth and opening ourselves to the wonder of Creation, we also draw closer to God.

If you'd like information on how to start a community garden, how to make your campus more ecologically responsible, beehives or anything else related to the goodness and beauty of Creation please reach out to us. You can contact either The Rev. Claire Nevin-Field (chair) at [nevin-field@stpetersphila.org](mailto:nevin-field@stpetersphila.org) or The Rev. Canon Kirk Berlenbach (staff liaison) at [kberlenbach@diopa.org](mailto:kberlenbach@diopa.org).

*In Christ and on behalf of the Creation Theology group.*

# Servant Year 2017 IS HERE!

*Submitted by Jan Schroeder, Missioner for Missional Living*

**S**ervant Year, a member of the Episcopal Service Corps, is a program of the Episcopal Diocese of Pennsylvania, inviting young adults who have completed a college or graduate degree to spend a year discerning their purpose in life through living in intentional community; following a practice of worship, discernment and prayer; and giving time through volunteer service in urban ministry through one of our partnering social service agencies, churches or school.

We are grateful to have 7 new Servant Year Fellowes join us in service at the Church of the Advocate, St. Mark's Episcopal Church and St. James School. These young adults are a special group with abundant gifts, experience and wisdom. To be with them is to know the goodness of how God is at work in our midst, because only grace could call them here to bring this extraordinary cohort together! Each

comes for different reasons, but all of them felt called to Servant Year to discern where God is calling them in their life. Read on to meet them!

Georgianna Hicks comes to us from Harrisburg, Pennsylvania. A graduate of the Philadelphia Art Institute, this is her second year of service in the Episcopal Service Corps, having served previously at a school in Colorado. She describes herself as a "Holy Trouble Maker discerning God's call in her life". She is a ukulele enthusiast with a flair for theatrics and a love of roller derby. She has started to feel a call to ministry and is looking forward to seeing where this leads her. She will be serving at St. James School as a Co-Teacher and developing a Drama Group and a Photography Club. She is fun, enthusiastic and an outspoken visionary for social justice.

Roses Laughlin is a graduate of the University of Pittsburgh where she majored in Linguistics. Originally from Lansdale, she will be applying to Law School in a year. For this year she wanted to give back to her community by spending a year in service. She feels strongly about social



justice issues and helping others. She made a pilgrimage this summer walking the Camino de Santiago in Spain. The spirit and culture of pilgrimage has inspired her to adopt a lifelong identity as a pilgrim inviting others to join her in the journey. She will be serving at the Church of the Advocate helping Rev. Renee McKenzie develop a new community ministry. She has a beautiful quiet sense of humor and is faithful and committed to expanding her prayer practice as she discerns how her life is unfolding.

Gregory Louis is a "retired athlete searching for his calling in life." He was born in Haiti, grew up in Florida and graduated from the University of Pennsylvania. A member of the U. Penn Basketball Team for 4 years and a double major in History and Africana Studies, Greg felt a call to something more.

The opportunity to discern where his life is leading and giving back to the Black Community by serving as a Co-Teacher at St. James School where he'll be teaching physical education and religion is a good fit for him right now. A Sunday school teacher at a local church, he is discerning whether his calling is in both teaching and ministry. He is a gifted thinker with a warm outgoing personality who will no doubt challenge and inspire the students with whom he works.

Johnny Malin comes home to Philadelphia after graduating from the University of Notre Dame. A Biology and Catholic Culture major, he served as a City Camp Site Director for the Diocese this summer where he enjoyed the sense of commu-

nity. He believes he is called to medicine but wants time to discern his life's journey at a deeper level through service to an inner city community. He served in Kensington last summer with a program from his church and is excited about serving at the Church of the Advocate this year. He will be serving at the Advocate Center in their After School Program in addition to helping Rev. Renee with Campus Ministry at Temple University. A boxer at Notre Dame, Johnny will be starting a pilot boxing program for youth at the Advocate Center that he believes will help build stronger relationships within the community.

Elexus Mays was eager to come to St. James School because she felt like she would be the educator that the students could relate to culturally; someone who could connect with them in ways that others can't, someone she didn't have while she was in school, someone that young African-American students need during times like these when racial tension is high. She is a graduate of Howard University where she majored in Psychology. She plans to continue on to graduate school but wanted to give back before she continued on with her life. She comes to us with experience living in intentional community having served last year with the Lasallian Volunteers in Racine, Wisconsin. She has a passion for giving back and helping others and her open engaging style will be a wonderful fit with the students she will teach.

Max Woolley, a historian and theologian, comes to Servant Year from Durham University

in the United Kingdom. Raised in the U.S. he grew up in New Jersey and has been shaped by his experiences with Choral Music, the rural South, and the Episcopal Church. Max led a successful campus ministry program and served as a ministry intern at an inner city Episcopal Church in Newark, New Jersey. He loves to cook and engages in lively discussions with his Servant Year Fellows at St. Mark's Episcopal Church where he will be serving in Family Ministry and Outreach.

Gabriella Machado is a graduate of St. Andrews with Post Graduate studies in Religious Education from the University of Strathclyde in England. She served the ESC program in Newark, New Jersey last year and is looking forward to serving with Servant Year. A gifted educator, she recently began discerning a call to the ministry. She is scheduled to join the Fellows living at St. Mark's Episcopal Church and serve with Max in the Family Ministry and Outreach Program there.



# BEHOLD, I MAKE ALL THINGS NEW!

## THE CATHEDRAL DEVELOPMENT PROJECT

### A walk of Faith & Grit

*Submitted by the Very Rev. Judy Sullivan*

The Philadelphia Episcopal Cathedral realized an important milestone this past summer when the 26-story retail and apartment tower which it developed on its campus was sold for \$118 million. By trusting in God and by acting as faithful stewards, the Dean and Cathedral Chapter successfully converted preexisting assets of land and air rights into resources which will generate income for ongoing Cathedral ministry. The project has become a national and international model for church sustainability as so many cathedrals and parishes struggle with the challenges of aging buildings, smaller congregations, and diminished or depleted endowments. In many ways, the history of the Philadelphia Episcopal Cathedral mirrors both the histories of the City of Philadelphia and the wider Episcopal Church.

All that remained of the Church of the Saviour, now the Philadelphia Episcopal Cathedral, after a disastrous fire in 1902

were the front façade and the bell tower. The Vestry vowed to rebuild and the new, larger structure again designed by the architect Charles Burns was dedicated in 1906. With a congregation of more than 1600 families in the West Philadelphia community that was then a trolley car suburb of downtown Philadelphia, the future of the Church seemed assured. By 1966, however, the membership had contracted to approximately 10 families. Attendance and financial support had decreased dramatically as the Church's once residential neighborhood had changed. The widening of 38th Street and the physical expansion of the University of Pennsylvania and other institutions, as well as the completion of the Main Line railroad leading former members to more distant suburbs and other Episcopal churches all had a profound impact upon the vitality of the Church of the Saviour.

Despite being designated as



the Cathedral of the Episcopal Diocese of Pennsylvania in 1992 because of its large sized nave, the challenge of caring for the aging Cathedral and its campus by relying primarily upon a severely restricted and shrinking endowment was daunting. The interior was controversially reordered in 2000, correcting the collapsing floor and pews. The new interior has provided extraordinary flexibility for Cathedral worship and ministry by returning to the design simplicity of the earliest cathedrals of the Church. The Cathedral's interior has remained a model in the liturgical renewal movement and is a destination for pilgrims from around the world.

Within ten years of the reordering of the interior, the physical needs of the campus had compounded: Chunks of brownstone and terra cotta were falling off; structural columns on the façade were crumbling; the bell tower, which had been more damaged by the great fire than previously realized, was in need of stabilization; and the chimney was near collapse. The two Victorian buildings

on the campus which housed the Cathedral offices, Gateson and Cathedral Houses, were in even more dire condition with electrical fires inside the walls, windows falling out of their frames on to the sidewalk, and significant structural damage and instability rendering some portions of those buildings unusable. The estimated cost for stabilizing the exteriors of Gateson and Cathedral Houses alone exceeded \$4 million without any improvements to the interiors. This was an untenable choice.

After years of exploring various scenarios for the Cathedral site, Bishop Rodney Michel and the Cathedral Chapter called Dean Judith Sullivan in July 2010 with a clear mandate to lead development of the Cathedral's property and to restore stability to the Cathedral. The goals for the project were threefold from the outset: To assure the continued presence of the Cathedral to proclaim the Gospel of Jesus Christ; to generate income for the deepening and expansion of Cathedral ministries to the congregation, the community, and the Diocese



of Pennsylvania; and to care for the historically designated Cathedral building.

The Dean acted immediately to create a Task Force of gifted individuals from across the Diocese with strong experience, Wilson Brown, Gie Liem, Norman McClave, the late Canon Stephen Price, and Eric Rabe. The Task Force, led by the Dean, initiated a review process, including representatives from the Standing Committee, Diocesan Council, and the Finance Committee, and for the selection of a developer that resulted in the choice of the Radnor Property Group.

It became clear in the fall of 2010 that the Church Foundation Board of Directors intended to sell 3719 Chestnut Street, an apartment building which it had been holding and managing for a period of years, rather than invest it as Diocesan equity in the project. Without this land the development could not proceed so the Cathedral purchased a right of first refusal to acquire the property and then obtained a bank loan to purchase it for \$2.6 million dollars in 2011. Proceeds from the sale of the tower have been utilized to pay off this debt.

Even with consolidation of the land parcel for development, pressures relating to construction costs, interest rates, federal tax credits, and the market for the tower development featured prominently. Many challenges also remained including zoning, the historical designation of Gateson and Cathedral Houses which protected them from demolition, and

project financing. Ultimately, through a protracted process, the appropriate approvals were obtained and financing was put into place. The Radnor Property Group, after assembling exhaustive and compelling market research, attracted an equity stack of \$90 million, including an investment of \$1.6 million from the Diocese of Pennsylvania, for the development of the tower. The Diocese received a return of \$2.4 million, with a gain of \$800 thousand dollars on its investment, at the time of the sale.

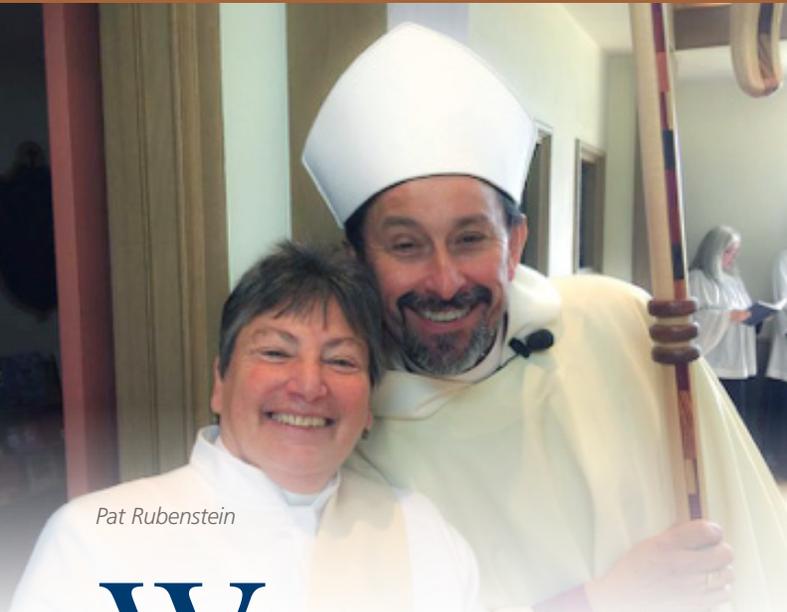
The financing for the rest of the project, developed and owned by the Cathedral alone, came from the highly competitive New Market Tax Credit program, bank loans, and individual contributions. This creative financing made possible the conversion of the

Cathedral undercroft into the Cathedral Early Learning Center which serves 100 children, the Stephanie Liem Azar Cathedral Center which currently houses Cathedral offices, and the 3719 office building where the Diocesan offices are located. All of these entities now generate income that enables the Cathedral to meet its debt service on this portion of the project while also serving and enriching the community. As a result of the project, the Cathedral building has also been stabilized.

There were many moments throughout this long process that were fraught with calculated risk and there were many times when members of the Task Force and the Chapter

joined hands and prayed fervently. By the grace of God, stabilization of the business model for the tower and the tower sale occurred years ahead of what had been anticipated. The Cathedral, with its growing congregation and deepening ministries in University City, will now fit out new offices on the second floor of 3717 Chestnut Street, thereby achieving its original goal of dedicating the entire Liem Azar Center to congregation, community, and diocesan ministry. Behold, God has done something new and the Cathedral community is profoundly grateful for the additional resources to serve God's people for many years to come.



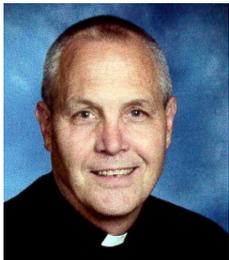


Pat Rubenstein

# TRAVELING with the Bishop

Submitted by Archdeacon Pam Nesbit

**W**hen Bishop Gutiérrez travels to parishes in the Diocese on his Sunday visitations, he takes a deacon along as Bishop’s Chaplain and as a representative of the deacons in our diocese. Deacons Dennis Coleman, Karen Kaminskas, Jeff Moretzsohn, Pam Nesbit and Pat Rubenstein take turns accompanying the Bishop. It is a wonderful opportunity to visit new parishes, to assist the Bishop, and to allow people in the parishes to see who the deacons are and what we do.



Deacon Jeff Moretzsohn

*As Deacon Jeff Moretzsohn says, “The blessing of serving as one of the Bishop’s Chaplains is magnified by the privileged of being welcomed by each parish community we visit. To be present at these days of celebration and joy-filled worship, in a diocese which represents both the depth and breadth of the Episcopal Church, is truly life giving and inspirational.”*

**Deacon Dennis Coleman speaks about what it’s like to accompany Bishop Gutiérrez:**

*“When the Bishop comes to visit a church, people often seem to be nervous in a “what will he be like,” kind of way. It is inspiring to watch the Bishop engage folks in his sincerely warm, loving, and joyful way. There is a magnetism in the way he draws us all in liturgically and with his sermons. He teaches and inspires us in his messages by sharing what we all have in common. When he celebrates the Eucharist, we are all somehow drawn into that holy mystery with him.”*

In every parish we visit, the deacon takes the opportunity to speak about the diaconate. Deacons are ordained to speak to the church about the needs, concerns and hopes of the world and to be a bridge between the Church and the World. Because many people have not seen a deacon in their parish, they may not know that they have a call to be a deacon. As Deacon Coleman puts it, “The Bishop is a champion for deacons. By choosing to always have one of us present to chaplain for him, the liturgical symbols of our order are lifted up for all. Moreover, he has made it clear what we are sent out as his scouts, looking for others who may be called to the diaconate. Many people have commented to me that they are encouraged by the fact that we, as deacons, ask of the congregation, “Are you called to be a deacon?” We do this standing side by side with the Bishop. “He must really love deacons,” they say. He does.



Photo by Tommy Thompson

Deacons Karen Kaminskas and Pat Rubenstein speak about what they have gained by traveling with the Bishop.



Karen Kaminskas

**Deacon Karen says,** *“Being a Bishop’s Chaplain has been a wonderful gift for me: to serve my diaconal calling by serving alongside the Bishop, to experience the love he has for us has really shown me what Christian love is. It is not just words in communications or in preach-*

*ing, it is a true, deep love and caring. And the Bishop has that for everyone he encounters. He has shown me that Christian love, loving the way Jesus did, is open and available to all of us. He lives what he believes. As Bishop’s Chaplains we also see the Bishop’s theology in action;*

*we hear him preach roughly once every month, and we get to visit various churches in the Diocese and experience the differences and the similarities in congregations, structures, worship. It is a true blessing to serve.”*



Pat Rubenstein

**Deacon Pat:** *“Serving as one of the Bishop’s Chaplains has been an enriching experience for me. Each time we visit a church, most of which are unfamiliar to me, I am moved anew by*

*Bishop Daniel’s genuine joy at being among the people and their equally moving delight at having him minister to them. I had a great deal of respect and affection for our bishop be-*

*fore I started this journey with him; they have been magnified tenfold as I see what a gift he is to our diocese. I appreciate the honor of having been invited to share in his travels.”*



Archdeacon Pam Nesbit

Next time the Bishop visits your congregation, know that he will be accompanied by a deacon who will serve by assisting him and by performing the diaconal liturgical acts of reading the Gospel, setting the table and sending the people out. Expect to be challenged by the question that we always ask,

*“Are you called to be a deacon?”*



Photo by Donna Tinneney Persico



Photo by Tommy Thompson

# NEW MINISTRY: *Lay Hospital Chaplaincy Program*

*Submitted by the Rev. Ken McCaslin*

Jesus said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." John 21:16

Are you "The Compassionate Visitor"<sup>1</sup>? This is the title of one of the textbooks for the Lay Hospital Chaplaincy Program, a new ministry in The Episcopal Diocese of Pennsylvania. The goal of this program is to visit every Episcopalian in every hospital in the diocese before they are discharged. The program will be managed by the Lay Hospital Chaplaincy Board, who will provide oversight and vision. We are blessed to have the board chaired by the Rev. Edward Shiley. The Board will work with the staff of each hospital to meet the requirements of that hospital's volunteer requirements and adopt the hospital's policies as they pertain to the activities that the lay hospital chaplains will be doing to care for Episcopalians.

Sometimes Episcopalians have planned their trip to the hospital, but in other cases their visit to the hospital is unplanned and no one knows they are in the hospital. And some people enter the hospital and are not connected to a parish. The Lay Hospital Chaplains will have a hospital census of Episcopalians

to be visited and when able, they will notify parishes about who is in the hospital. For those not connected to a parish, they will help them find a parish.

The program was developed by the Rev. Ken McCaslin expanding on a program that the Rev. Steve Billings ran 20 years ago with input from local Clinical Pastoral Education (CPE) programs and other lay hospital programs. The program has been reviewed by several hospital chaplains and the CPE board of Cooper University Hospital, of which Ken was a member.

Candidates for the program will need to be recommended by their parish clergy to the Lay Hospital Chaplaincy Board. Candidates will be invited to attend an in person, 8-week training program. Upon successful completion of the training, the board will promote the candidate to trainee. Each trainee will be assigned a mentor to partner with for a period of time before being appointed as a Lay Chaplain by the board. A mentor is an experienced Lay Chaplain with the designation of mentor.

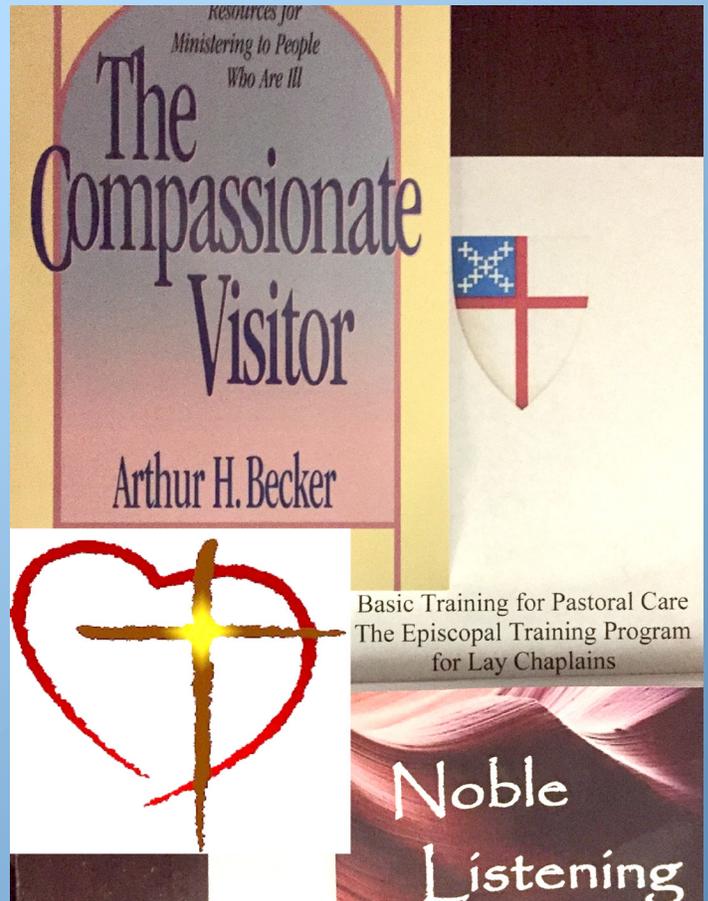
If you are a good listener, this might be the ministry for you. Our goal for the near future is to have a web page where all of this information can be easily available. So, stay tuned. For

more information, contact the Rev. Ken McCaslin, Deacon by email at [kmccaslin@stdavidschurch.org](mailto:kmccaslin@stdavidschurch.org).

The Rev. Edward Shiley is the Associate Rector at St. David's Episcopal Church Radnor.

The Rev. Ken McCaslin is the deacon at St. David's Episcopal Church Radnor.

<sup>1</sup> *The Compassionate Visitor; Resources for Ministering to People Who Are Ill*, by Arthur H. Becker ISBN: 0-8066-2094-3





## The Reverend **CANON KIRK T. BERLENBACH**

*Canon for Innovation  
& Community  
Engagement*

*at your  service*

**W**hen I announced that I was coming to work at the Offices of the Diocese, many of you reached out with words of congratulations. But in almost every conversation I was asked, "So what is it that you will do?" It's a fair question. My title, Canon for Innovation and Community Engagement isn't exactly commonplace. Nor is it self-explanatory like CPA, plumber or ER nurse.

So what do I do? In simplest terms I am a consultant. I am here to support and guide our congregations and clergy in serving their communities and in developing new and innovative ideas for ministry. In many ways these two aspects are intertwined. To be truly impactful a ministry must also meet some need of the community. Thus, while "Innovation" comes first in my title, that work can only be done in the context of community.

In that sense the most important part of my work is to help our congregations get to know and meaningfully connect with the people outside their walls. We must know who our neighbors are, what they care about and what they need. We must

also know what institutions and resources are in our community so that we can partner with them as opposed to duplicating their work.

For those wishing help in this area I will come to you. I will tour your neighborhood with you. I can connect you with programs that can help you better discern the assets of your community and needs of your neighbors. From there you will be better equipped to create a ministry that will enable you to take your gifts and passions and connect them with your community.

One of the most important assets we have to create that connection and meet those needs are our church

buildings and grounds. Learning how to get the most out of these often underutilized assets can prove to be a win-win for both the congregation and the community. If you are looking to bring more life to your campus, and maybe generate a little extra income in the process, I will work with you to figure out creative uses that meet the needs of our neighborhood. This may be a parish-sponsored activity or a rental or a new ministry that is a hybrid of both.

Coming back to the "Innovation" piece, I am also here to provide guidance for parishes who want to know how to start a new or non-traditional ministry.

That might be a community garden, yoga group or

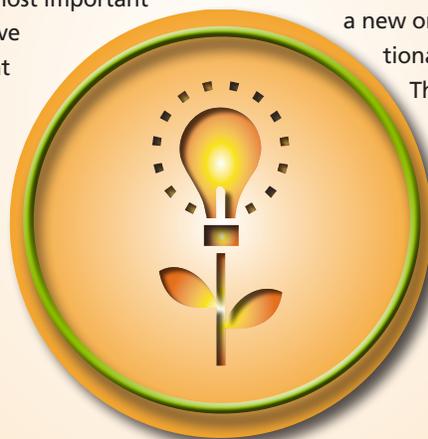
other creative idea. Naturally such ministries can sometimes require expert guidance. "Where is the best place to put the beehive?" "Can we sell the pickles we made in the parish kitchen at our flea market?" I won't always know the answer, but if I don't I will help find out who does.

Which brings me to the final aspect of my work. To start out I want to catalog the great things you are already doing to make the best use of your campus, to connect with the community and your most creative ministries. Over these first few months I will be reaching out to congregations to come and visit so I can learn first-hand what you are doing and share those ideas with the rest of the Diocese.

If you would like my assistance or if you have a success story you'd like to share please contact me at [kberlenbach@diopa.org](mailto:kberlenbach@diopa.org) or at (215) 627-6434 x191. I look forward to working with you build up the Kingdom of God here in our Diocese of Pennsylvania.

On Twitter and Instagram @canonkirk

Blogging at: [www.sothispriest-walksintoabar.wordpress.com](http://www.sothispriest-walksintoabar.wordpress.com)



*"Develop new & innovative ideas for ministry"*



# DIOCESAN ORDINATIONS Summer 2017

*Submitted by the Very Rev. Judy Sullivan*



**O**n the morning of June 17th the bells rang out at the Philadelphia Episcopal Cathedral to mark the ordinations of three vocational deacons and one transitional deacon, and the reception of a priest.

The vocational deacons included The Rev. Diane E. Faison who was sponsored by the Church of the Redeemer, Springfield and is serving at Incarnation Holy Sacrament Church, Drexel Hill; The Rev. Barbara Kinzer Tobin who was sponsored by Christ Church, Philadelphia and is serving at St. Simon the Cyrenean Church; and The Rev. Toneh Alana Williams who was sponsored by the Church of the Holy Trinity, Rittenhouse Square and is serving at the Neville Memorial Church of St. George, Ardmore. The transitional deacon is The Rev. Jo Ann Bradley Jones who was

sponsored by the African Episcopal Church of St. Thomas, Overbrook and is serving at the Church of the Redeemer, Bryn Mawr. The Rev. William Rex Moyer, Jr., previously of the Evangelical Lutheran Church, was received as a priest and is serving at Christ Church, Pottstown.

Hosting ordinations is a particular joy for the Cathedral as it fulfills its ministry role as the center of Diocesan spiritual and liturgical life. Individuals from across the wide geography of the Diocese come together to support their new priests and deacons and to rejoice in this momentous day in the life of the wider Church. For many, it is the first time that they have worshipped in the Cathedral and joined with members from other parishes from different deaneries as the Body of Christ.

The Cathedral space lends itself beautifully and dramatically to the service of ordinations as the ordinands first assemble with their presenters at the free standing baptismal font where they and the entire assembly are recalled to the promises made and God's call to us in baptism and blessed with holy water.

Later, the ordinands lie prostrate on the presbyterium before the Bishop in his cathedra, his chair, as a sign of their supplication to God and of the offering of their lives in servant ministry.

Diocesan clergy are seated behind the Bishop on the presbyterium and those in attendance in the nave join together in singing the Veni Sancti Spiritus, a prayer for the invocation of the Holy Spirit just prior to ordination. Immediately following, our

Bishop, who stands in the line of the apostolic succession, lays his hands upon the head of each one and prays fervently that they may be made priests or deacons in Christ's one holy,

catholic, and apostolic Church, and the people respond with a resounding,

**“Amen.”**



Photos by Henry Carnes

# ALL SAINTS NORRISTOWN A HOME FOR ANYBODY

**WHO  
WALKS  
IN THE  
DOOR**

*Submitted by the Rev. Sandra Etemad*



**B**ob Penman just took down the metal Episcopal Church sign, which has gotten rusty and faded; he'll take it home, cut off the top few inches (rusty beyond repair) and touch up the rest so it looks almost new. Meanwhile, Joanne, Ginger, and Phil are painting, Rich is repairing and sanding plaster walls and Joe is over in the rectory replacing the garbage disposal. A few pizzas and a lot of elbow-grease later, they'll put their tools away. That's a typical Tuesday evening at All Saints.

All Saints in Norristown has all the same issues of other smaller Episcopal churches: an aging population, fewer families, far fewer people on Sundays than there were a decade ago. Despite all that, it's an energetic

place, a community determined to make the best of its resources and to flourish. The people of All Saints possess faith and patience and that's a good thing! The ongoing improvements and ministries at All Saints require a good dose of faith, which isn't lacking. They also require those precious commodities, time and money, so the church's motto could be "sure and steady wins the race."

If a job can be done by the people of All Saints, you'll seldom see a hired hand at work. Under the energetic leadership of Building and Facilities Committee head Ginger Banmiller, the 40-year-old carpet in the sanctuary was pulled up by parishioners so new carpet could be laid down; the Tuesday work night crews painted new lines

in the parking lot, and then, after resurfacing was done, painted them again; Joe Gelet, a 30-year-old master electrician, put in all new electric exit signs and some lighting required by the borough, and also spent hours figuring out why the balcony had gotten soaked and fixing the problem (an overflowing dehumidifier).

All of these changes have been incremental, but the total effect is remarkable. The narthex was all one shade of green, a color popular in the 70s, trim and all. Now, when people enter the front doors they see walls and wainscoting newly painted in compatible shades of gray, grayish blue and "Travertine yellow," colors recommended by an architectural historian who happens to be a member.

There's even new lighting and new ceiling tiles – all put in place by church members.

A large new "Welcome!" sign is hard to miss for the visitor coming in the doors for the first time, which fits All Saints' particular character. Hospitality is one of All Saints' core values – not just in theory, but in practice. And it shows. This is one reason the Rev. Sandra Etemad ("Mother Sandra") has stayed for seven years and has no plans to leave any time soon. "Hospitality is almost a mania for me, so finding a congregation so intent on welcoming people and making them feel at home made me feel at home!"

And although Mother Sandra did not come with any particular skills or gifts in the building

maintenance and renovation department, she came to a congregation that had been well cared for by previous long-time rector Bob Coble, along with the teams of people who cared for the place during his tenure. "This congregation has never let the place look rundown or unloved," Mother Sandra says. "When people come here, they see that it's a place that is cared for."

New people frequently remark on how welcome people make them feel when they visit or walk in to check it out. That's the job of greeters, ushers, and people in the pews, but the welcome starts before they get in the door.

The grounds and gardens are bright and tidy – all work done by members – and the parking lot is well-lit and welcoming day and night. All Saints invites neighbors to use the lot during the week, as long as they provide contact information. "We

don't want to charge people; this isn't an affluent neighborhood, and providing parking is one way we can be good neighbors and help working people who might have a hard time paying for it," says Ginger, who lives not far down the road.

All Saints has a thrift shop – the Second Time Around Shop – as well as a computer lab (formerly used for adult classes and an after-school homework program, and currently used by neighborhood preschools and a vacation Bible school) and Saturday dinners, open to all comers – hungry people, lonely people, and anybody else who wants to stop by. Teams from various other churches help with those dinners; the dinners give volunteers an opportunity to live out their baptismal covenant in concrete ways. Bread of Life Café manager Jay Petel always encourages volunteers and church members to sit



down and have dinner – it's hospitality and partnership, rather than "top-down" outreach.

In all of these ways, All Saints tries to be a presence in the community and for the community. There's a deep faith that God has this church covered – and that they can offer something to Norristown. The groups that work so hard keeping the church beautiful and hospitable create small commu-

nities of faith and support. On Tuesday evenings you can see the Body of Christ hard at work. The many talents that make up the One Body are visible in this place, whether in teaching, preaching, and prophecy or the more down-to-earth plumbing, painting, gardening. It's the house of God and a home for anybody who walks in the doors.



# MEN'S FELLOWSHIP

The Diocese of Pennsylvania in conjunction with St. David's, Radnor and The African Episcopal Church of St. Thomas, Overbrook Farms, invited the Men's Ministries and Fellowships of our diocesan Parishes and Missions to come together for conversation about deepening the ministry of men in our churches, and in our diocese, at a Saturday cook-out on the grounds of St. David's in Wayne.

As clergy we know that the Discipleship of Christian Men can be a powerful force for good in our churches. (And he said to them, "Follow me, and I will make you fishers of men" Matthew 4:19). Christian men can especially nurture men of faith through prayer, education, and mutual encouragement. Men can also play a key role in helping to raise up new generations of Christians. We hoped that representatives of the various Men's Ministries and Fellowships of our Parishes would come together to meet and greet one another in Christ and hear about some of the ministries that are going on throughout the Diocese.

If men from a particular parish were interested in starting a Men's Ministry or Fellowship we hoped that they would gain inspiration and insight from the connections made at the event. Many of our parishes have formal ministries that enliven and

empower men to exercise their various gifts and talents. Often Men's Ministries and Fellowships may be open to all men of a parish either of a certain age or of all ages and to any male guests or visitors. Men of a parish may gather for Bible study/reflection, or small group discussion on a biblically related topic of the day, or to hear a special guest speaker, or for prayer and

personal witness and mutual support and fellowship or to have conversations about faith, work, and daily life.

Men's Ministry and Fellowship annual events may include gatherings/retreats for recreation and fellowship and spiritual renewal and excursions for various sporting events. There may be outreach to diocesan congregations and the commu-

nity at-large offering volunteers for special service projects that improve our congregations and our neighborhoods. The primary goals of Men's Ministries and Fellowships are to provide spiritual growth, mutual support, and Christian outreach and evangelism. (Matthew 28:19 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit").

The men of St. Thomas and St. David's are committed to spreading the Gospel of Jesus Christ and joining others on this journey of the Episcopal Church's Jesus Movement.

*The Very Rev. Canon Martini Shaw, Rector | The African Episcopal Church of St. Thomas*

Seventeen years ago, St. David's Church, Radnor, began a Men's Fellowship to draw more men into the ministry of the church and a deeper following of Jesus Christ. Men in church have a profound impact on families and studies show two things. First, if Dad is involved in church, it means that church is important and children are more likely to have faith as a result. Second, men need friends and a Christian community is the finest place for men to make deep and lasting friendships. It has also become an important place for men to learn about and act as servant leaders, following the example of our Lord, Jesus Christ.



As we have grown and deepened as a fellowship of men, the Holy Spirit has called us to share our experience in other churches, helping them start their own fellowships and strengthening existing groups. In partnership with the Men's Fellowship of the African Episcopal Church of St. Thomas, we have a Diocesan-wide ministry to reach out and connect and share with the larger community of our diocese to build up men's fellowships in individual churches and missions and to gather together as the Diocese for outreach, learning and fellowship. It is our hope that each of our parishes and missions will have a vibrant men's fellowship or ministry or can gather together with neighboring churches to help us all grow in our faith, our following, and our commitment to Jesus Christ.

*The Rev. W. Frank Allen, Rector  
St. David's Church, Radnor*

## THE GENESIS

Father Shaw immediately recognized the potential for a productive relationship between the AECST Men's Ministry & Fellowship and St. David's Men's Fellowship. Father Shaw made the introductions and we arranged some preliminary visits. A mutual appreciation devel-

oped at once. What surprised most everyone was how similar our two groups were. As we learned about each other, we established friendships and attended each other's services and meetings. We were open, generous and respectful. Our conversations covered many diverse topics. We recognized that spirituality and faith in God was our bond. We accepted our differences as well. And we realized that all men should have the opportunity to enjoy their faith with other like-minded men. We were blessed, and we discussed how we could share our gifts with others. One Sunday morning, after a beautiful and uplifting service at St. Thomas, the idea of reaching out to other Episcopalian Churches in the area became a commitment.

We would have a cookout, and cast a wide net. We would ask Bishop Gutiérrez to invite other men in the Diocese. Father Allen and Father Shaw would lead us in prayer and we would rejoice in our fellowship. We would share our spirituality and appreciation for one another with like-minded men.

Over 100 men from sixteen different parishes answered the call. We found that other



churches had fellowships and ministries. Each group had an individual identity, yet we all found strength in our association. Not surprisingly, we came to know men from Episcopal Churches who wanted to create fellowships. That is our ministry, to share our message of faith in God and in one another.

*Austin Hepburn,  
St. David's Church, Radnor*

## TESTIMONIALS

It is our sincere hope that by launching this diocesan initiative men throughout the Diocese will build relationships between each other and strengthen the relationships between their parishes. As we go about our daily life and work we may encounter other men who are Episcopalians but without opportunities to share our faith lives we don't make those connections. This effort should in no way be perceived as rivalling chapters of the Brotherhood of St. Andrew, a worldwide ministry to men and boys in the Episcopal-Anglican Communion. The mission of The Brotherhood of St. Andrew is to bring men and youth to Christ through the threefold disciplines of Prayer, Study and Service. Once a formidable presence in the Diocese there now are only a few chapters.

Our purpose is the same regardless of the name under which the work is carried out.

*Arthur Sudler, Director - AECST  
Historical Society*

When I saw the invitation to men of the Diocese from the St. Thomas/St. David's men's group to come together for a barbecue, I was glad I could attend. I've known men in both congregations for a good while, but wasn't aware of the strong collaboration they had built together. Meeting with men from all walks of life in the context of a shared commitment to our Church is a fruitful environment for relating to each other as equals, unlike the more competitive situations where men usually encounter each other. In my experience, we also need encouragement from each other to consciously develop friendships rather than unfairly leaning on the women in our lives to make social connections. I look forward to seeing how we grow further in this venture.

*Thomas Lloyd, Director of Music |  
Philadelphia Episcopal Cathedral*





Over the last few years my friend Austin Hepburn has been actively promoting an idea he had to bring the men of our respective churches, AECST & St. David's, together for fellowship, worship, discussion and service. Often we would have breakfast together to discuss his thoughts, sometimes I would offer suggestions, many times his enthusiasm was difficult to contain. The spirit was alive!

I know Austin was committed. He spoke to countless people about this idea. He was determined. Eventually, we were joined by several other men and both our priests. Over breakfast we met for months to talk, plan, design and promote an event where men of Episcopal faith could come to get to know one another. A simple gathering of the faithful. We would discuss our goals another time.

That quiet day, over 100 men from Episcopal congregations throughout the Diocese of Pennsylvania attended. Men of all races, ages, socio-economic position, ethnicities, and marital statuses came. We fellowshiped for hours eating, drinking, sharing stories and experiences.

When the event ended, I walked across a field to get in my car as the sun began to set. As I did I looked back at the few men

remaining who were gathered under a tent that had been erected for us. The image of the tent as the sun was setting was so beautiful I used my phone to capture it as a permanent image. As I did, I wondered to myself – "Was this how the disciples got started?"

*Gregory J. Allen,  
The African Episcopal Church  
of St. Thomas*

I attended the Cookout at St. David's last year - a well-organized and well attended event (although only a few men from St. Thomas Whitemarsh attended.) To replicate the cookout would require a large area, a sizable team to cook 250 or so meals, and the needed equipment. I think it could be done at St. Thomas with a significant effort. At St. Davids the focus was entirely fellowship; eating with and conversing with men from the churches in the diocese. Not sure that homilies or program would have added much, although a brief welcome may have been in order.

*Bob Heerdt, St. Thomas,  
Whitemarsh*

## VISION FOR THE FUTURE

This summer the Men's Ministry and Fellowship of The African Episcopal Church of St. Thomas

(AECST) joined with St. David's of Radnor and an impressive array area of churches from throughout the Diocese to launch a groundbreaking service initiative. The "Men's Collective" will coordinate our efforts and resources for a series of service and outreach projects. Our initial project will be landscaping the grounds of Grace Epiphany in Mt. Airy. An important element of the project is the inclusion of St. Thomas' Boy Scout Troop 133. This project provides an ideal opportunity to continue our ongoing work with the Boy Scouts and reinforces our mutual long standing commitment of "giving back" to our communities and doing God's good work.

*Jonathan Muse, Current President  
AECST Men's Ministry & Fellowship*

I am blessed to have the privilege to serve St. David's Men's Fellowship group as its chairman this year and as I pray and discern about the upcoming program year and what God's plan for us will be, I am particularly energized and hopeful about what we can accomplish serving together with other men from across the Diocese of Pennsylvania.

St. David's Men's Fellowship group was organized over 15 years ago with the mission to be 'Fishers of Men' and to help men find a home at church and a life closer to God. By the grace of God, our group has grown and evolved over the years to become a pillar of faith, fellowship and service for the men of St. David's. Based on the tremendous success of the Men's Cookout & Conversation back in June and the momentum it's generated among men from parishes across the Diocese, it

appears the Holy Spirit is now moving us to grow as a community of fisherman as use our collective gifts, hearts and minds to become pillars of faith, fellowship and service across the Diocese of Pennsylvania.

I'm truly excited to embark on this journey and see what we can accomplish together to grow as men, as friends and as servant leaders in our churches and communities at large.

*Tom Hipp, Current President  
St. David's Church Men's  
Fellowship (Radnor)*

My thoughts on the process leading up to the Day of Fellowship at St. David's are ones of patience, persistence, and ultimately profound pride and satisfaction.

I had the honor of leading the Men's Ministry & Fellowship (MM&F) at the African Episcopal Church of St. Thomas (AECST) for 4 years. During that time we shared numerous interactions with the men of St. David's. There was always an air of fellowship and friendliness as the two parishes interacted. The Summer Cookout was something that both groups wanted to see happen, but for some reason we could never seem to get it organized. We were intentional about talking about it at MM&F meetings and as an exec. board but we never could seem to pull it off with St. David's.

As the St. David's/AECST working group met to plan the cookout, we started off planning a two parish event. As we talked, ate, and prayed, our two parish "cookout" morphed into a 15 parish event. With God's blessing, we had a beautiful day, we had everyone pitch in, we had

a lamb roasting like back in medieval days. We had great food, wine, and most importantly, we had great fellowship which in turn is leading us to service.

As I reflect on the day and its impact on all who partook, I wonder if God blocked our initial (small) two parish vision until we could imagine a bolder vision of many men coming together to fellowship, support one another and be a blessing to others.

*Joseph Wells, Past President  
AECST Men's Ministry & Fellowship*

I was reminded recently while listening to one of our rector's sermons that one of the most important questions Jesus asks his disciples is, "who do you say that I am?" (Matthew 16:13) As I pondered this question in my heart, I recalled the incredible gathering of men from across our diocese this past June at the Men's Conversation and Cookout, and what a powerful and tangible example that was of how friendship and fellowship have strengthened my faith and drawn me closer to God. I began to realize how much the encouragement, inspiration and invitations from the friends I have made through our Men's Fellowship group have transformed my life, made me a stronger leader, a more loving father and a more humble and dedicated servant to the Lord. They have helped me to come to know Jesus as my friend; and in doing so have awakened in me the desire to help others discover the transformative power of Jesus' friendship as well.

As men of the Episcopal Diocese of Pennsylvania, I believe we have an incredible opportunity to harness the energy and spirit we shared back in June and use

it to help grow Men's Fellowship and Ministry initiatives across the Diocese and to come to know each other, and Jesus, as friends. I'm excited about our next diocesan Men's event, a work project at the Grace Epiphany Church, and eager to discover what else we can do collectively to transform our lives and the lives of others through friendship, ministry and faith.

*Kipp Gearhart, Past President  
St. David's Church Men's Fellowship (Radnor)*



## PARTICIPATING CONGREGATIONS

(Alphabetical Order)

- African Episcopal Church of St. Thomas (Philadelphia)
- Church Farm School (Exton)
- Emmanuel Episcopal Church (Quakertown)
- Episcopal Cathedral of Philadelphia
- Episcopal Church of the Redeemer (Bryn Mawr)
- Episcopal Community Services
- Good Samaritan Episcopal Church (Paoli)
- St. David's Episcopal Church (Radnor)
- St. James Church
- St. John's Concord (Glen Mills)
- St. Luke's (Germantown)
- St. Paul's Episcopal Church (Elkins Park)
- St. Thomas Episcopal Church (Whitemarsh)
- The Church of St. Andrew's & St. Monica's (Philadelphia)

The list above was based on individuals from parishes who pre-registered. Men from other parishes may have been in attendance.

## REGISTRATION LINK

Register to participate in our Fall 2017 service project

**Saturday October 28**  
**7 am – 12 pm**  
**Grace Epiphany Church**  
**24 E. Gowen Ave,**  
**Philadelphia, PA 19119**

The Men of the Episcopal Diocese of Pennsylvania invite you to join us in helping to beautify the grounds of Grace Epiphany Church in Mt. Airy. The project will entail the clearing overgrowth of weeds, vines, small to medium-sized brush and undesired growth along the embankments of the church property along Ardleigh St. and Wadsworth Ave. There are a number of desirable trees and shrubs growing there that they wish to maintain, but it has been heavily overgrown. The vision is to clear the area enough for plantings, however we will focus on clearing and removal of the weeds, vines and small brush.

To register please visit [www.diopa.org/diocese-of-pennsylvania-mens-work-project-beautification-of-grace-epiphany-church-grounds/](http://www.diopa.org/diocese-of-pennsylvania-mens-work-project-beautification-of-grace-epiphany-church-grounds/)

# Rebirth at St. John's NORRISTOWN

Submitted by Jeremiah Mustered

**W**e like to say around here "Come and see." What's new at St. John's? We see an outline of our purpose, an expression of a vision, for what we see God doing and what we can see that God can do through us.

Deacon Dennis Coleman fell in love with St. John's and likes to say that St. John's never fully closed, that the four day a week feeding ministry has continued to allow outreach and ministry to happen there. Nearly a year ago, we started a monthly noon day prayers, and starting this spring we have gathered neighbors and clients from our

feeding and hospitality ministries in a weekly service. And we now are in the final phases of fully relaunching St. John's as a vibrant part of the community.

Recently, we have opened the church during the week and because of our location a vast array of visitors are delighted to discover the open doors from the street and the stunning beauty that awaits them when they wander in.

We are praying about launching a structured chapel time in the sanctuary, gathering especially our homeless and assisted neighbors, first with music, then inviting them to various

"listening stations," using all the space creatively in order to introduce and practice various spiritual disciplines, emphasizing that there is a safe place to be heard, and providing sacraments as desired. We are planning this from 10:00-11:30 a.m. each day before our feeding program opens.

We are also preparing bilingual signage, and thinking deeply about the ways we want to signal that our house is your house; "nuestro casa, es su casa." We look to intentionally reflect and modify these signs and our behaviors as we go along, as we discover who God is calling to join us weekly, and

how we can make them feel truly at home.

We believe that a powerful attraction to belonging at the new St. John's will be the invitation to get in on the ground floor, to create the church to which we have always longed to belong. This mindset will also help us see what forms and behaviors are able to hold "new wine", God's new blessings and challenges for us.

The Deanery has supported this new mission, and are offering their gifts to help make St. John's campus spring back to life. A Rota is going out to the Deanery to receive help from those who have the specific gifts of greeting, hospitality, worship, and administration, that will give Deacon Dennis and myself a chance to welcome and adopt newcomers into our family.

What is new, and what is also old at St. John's, are the daily opportunities for prayer and sacrament, healing and reconciliation through God's covenant love. Not a day goes by that we are not calling on the name of Jesus for a neighbor, teaching and reminding one another of his love and power. Since the Bishop came to bless the grounds on the eve of Pentecost, the testimony of this hope and actual transformation in individual lives has greatly multiplied. Numerous pastors



and colleagues in the borough are deeply thankful the Diocese is committed to this new life in Christ. They remember and see anew that St. John's founded the town and is in so many ways in the center of its life. They know the great need for spiritual ministry among all who live there, and refer to us as the parish church in Norristown, and those who work here as the pastors of Norristown. It can be a hard thing to measure, but

the spirit of the work taking place in the sanctuary, in the feeding program, and in the hospitality center has materially changed. The love of God is being poured into our hearts.

This beautiful image is a close-up of the exquisitely carved rood screen, depicting the beloved disciple's adoption into Jesus' family at the foot of the cross. It summarizes all we hope to be, a place where all types

and conditions of humanity will be baptized and reborn into God's family. In a stunning house of stone, wood, paint, and glass, it may be the most arrestingly beautiful thing. It grabs our attention daily and focuses our hearts on our mission. We do this all within the embrace of our rich Episcopal tradition, renewing and reforming it so that all can approach and have a chance to find sanctuary here.

Please continue to pray for us, for the spirit of adoption to reign in our hearts, and for the openness and courage to really strive to see what God is doing new in our midst. We relaunched Sunday services on September 24th, 2017.





# Building a **CIRCLE**

Submitted by R. Muriel Rains,  
Chairperson, Anti-Human  
Trafficking Commission

**H**uman Trafficking is known as “modern day slavery”. There have been slaves in the world as long as written history and there are more now than ever before. It holds 20,000,000 to 36,000,000 men, women and children in captivity. The average child abducted into slavery is less than 12 to 14 years old. The crime of human trafficking is the second largest criminal enterprise in the world, soon to surpass the drug trade. As an enterprise, it negatively affects our own national economy and security. It is a major support of other criminal activity and terrorism at home and around the world.

When the women meet for meditation, they stand with their arms crossed and around each other in a circle. They pray for each other and for other women who are still lost. They light a candle for the lost women to find their way home to the circle. They end the meditation praying the Serenity Prayer with a line added.

*God grant me the serenity to accept the things  
I cannot change;  
The courage to change the things I can change  
And the wisdom to know the difference.  
Just for today.*

Thistle Farm staff makes a circle during the company's morning devotion. Thistle Farms, the Nashville based organization that employs women who are survivors of addiction, trafficking, violence, and extreme poverty has undergone a major \$3 million expansion this year as the organization turns 20.

Love fills the room. You may never have seen so much love freely exchanged. There are hugs all around. Everyone then begins the rest of their day. This is how the day starts at Thistle Farms in Nashville, Tennessee.

On November 22, 2014, The Anti-Human Trafficking Committee (now a Commission) held

a conference at the Philadelphia Episcopal Cathedral. At that time, The Reverend Dr. Becca Stevens from Nashville, Tennessee and one of her Thistle Farms graduate trafficking survivors were the main speakers. Survivors run the Thistle Stop Café, make natural body products and other items and sell shared-

trade items from around the world. Survivors receive emotional support, medical support and training to enable them to graduate and return to healthy, happy normal lives. Their main motto is “Love Heals Everybody.” Their work has spread to “sister organizations” all over the nation.



R. Muriel Rains, Deacons Donna Lima-Monteiro, and Joan Wylie, traveled to Nashville, Tennessee in October for three days to attend a workshop to learn about the Thistle Farms' program and again in June to their national Conference to learn as much as possible about some of the "sister" programs. Each time we were highly impressed with the work done to transform the lives of the graduates. In addition, we made connections with several people willing to help us make our plans.

Thistle Farms is funded by The Thistle Café, grants, individual contributions and sale of the products. They receive no government funding. Relationships among the survivors and staff are built to grow based on trust and shared values. The most important value is, "Love is the most powerful force for change in the world." It has been their experience that building such healthy relationships usually takes a minimum of two years.

In the process, Thistle Farms is continuing to help develop "sister organizations" in other cities. These organizations share a desire to work together and support each other's shared vision. Thistle Farms Magdalene ask their partners to work towards:

1. **Developing long-term rent free housing (18-24 months) + stipends for the first months of a resident's stay. This commitment ensures enough time for women to begin the long journey of physical, mental and economic well being.**
2. **Offering radical hospitality and love to residents by not having a live-in staff which allows women to take some control over their lives and claim the place where they live to truly be home.**
3. **Networking within their cities to provide addiction recovery and trauma informed care which addresses childhood abuse.**
4. **Providing for the organizations master's level professionals who are willing to provide case management.**
5. **Creating innovative solutions such as social justice enterprises to help achieve independence.**
6. **Supporting the life and work of other organizations that are part of the shared trade alliance to help use the economic leveraging of the whole to support the individual efforts of small social justice enterprises within our understanding of this collegial model.**
7. **Branding in a unique way that shows the particular spirit that highlights the local nature of our work within these common bonds.**

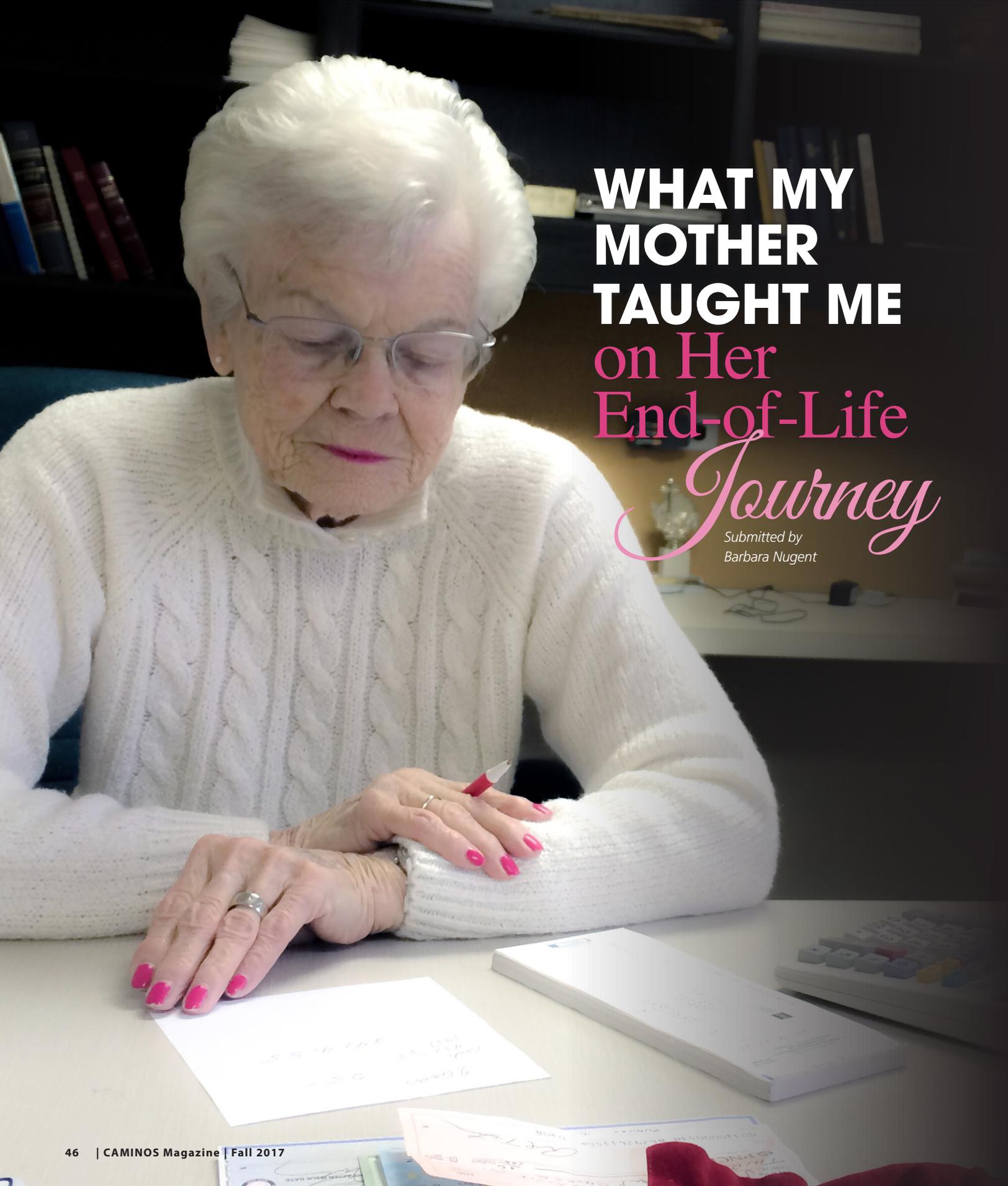


The Rev. Dr. Becca Stevens founded the Thistle Farms Magdalene in the rear of a small "a-frame" chapel with four women making candles. Thistle Farms is a "Social Justice Enterprise of loving care for women who have escaped the pain of trafficking, addiction and prostitution. They are greeted with "What has happened to you?"

How can we help you?"

The Anti-Human Trafficking Commission originally created as a committee of the Diocesan Council of the Diocese of Pennsylvania. We will always be a part of that community. We are committed to also be included in the larger community of "sister organizations" of Thistle Farms.

The stories told by survivors are of broken systems of family and community which lead to the pain and suffering then ending with healing and hope. One woman is now happily married. She suffered for a period with cancer and sees that as a blessing. Following her bout with cancer, she has given birth to two beautiful children.



**WHAT MY  
MOTHER  
TAUGHT ME**  
on Her  
End-of-Life  
*Journey*

Submitted by  
Barbara Nugent

**M**y mother, Lorraine Nugent, was a long-time lay leader of St. Andrew's in-the-Field, in the Somerton section of Philadelphia. For most of that time she served as Rector's Warden and was serving in that position when she died in October 2015 at 82. What my mother taught me in her final months is the subject of a series of fall workshops being conducted by St. Andrew's-in-the-Field in partnership with Holy Redeemer Health System. Entitled "Navigating Your Healthcare Journey" they are designed to share the life changing lessons my mother and I learned as we navigated her final healthcare journey together.

### *Making your wishes known:*

#### *The importance of advance directives*

One morning in April 2014 I arrived at my mother's home and found her non-responsive. Paramedics rushed us to Holy Redeemer Hospital for what was to become the start of our final journey together.

I began to realize how dire her situation was when the ER doctor asked me if my mother had an advance directive. She did but in the rush to get her to the hospital I had not thought to retrieve it from her files. Thankfully, having assisted Mom in preparing it, I clearly knew her wishes and was able to share them with the doctor in those critical first moments at the hospital. But what if I had not? I realized at that moment how vital it was to my mother's

treatment, indeed to her recovery, to know what her wishes were. One of three workshops being offered at St. Andrew's this fall will teach us how to have that conversation with our loved ones to make our own wishes known, and to make sure we know theirs, before a health crisis strikes, to ensure those wishes are carried out.

### *How to be a "patient navigator": The importance of being a "voice" for your loved one*

Over the course of the next 18 months as I navigated my mother's healthcare journey alongside of her through the maze of our current healthcare and health insurance systems, the myriad of doctors and ever-changing list of medications, additional medical tests and trips to the hospital, I learned the importance of always being there, to be Mom's voice, when she was too ill to speak for herself. I also learned, the hard way, the importance of compiling and keeping with us at all times, a well-organized and up-to-date file of all my mother's medical records, appointments, test results, evolving list and dosages of medications, copies of her advance directive and final wishes, and contact information for all her doctors and specialists. I learned that as Mom's health deteriorated and doctor visits become more frequent and new specialist doctors join the effort, I often was the only one who had the full, "holistic" picture of Mom. A second workshop will show attendees how to compile and

organize for yourself or your loved one of all medical records and other important documents so you have them at your fingertips as you navigate your healthcare journey and can advocate effectively for your loved one when they are unable to do so themselves.

### *The end of the journey: Making the most of our final days*

Our third and final workshop will introduce us to a relatively new concept to most of us; palliative care, what it is and what it isn't. I learned during Mom's journey that our healthcare system is not well equipped to help us through the final stages of our end of life journey. Hospitals and doctors are focused on "fixing" or "curing" us and hospice is there for our very last days to help us pass on to the next life as painlessly as possible. But what about our time in between? When there is no "cure" but we have precious time, days or months, remaining and we want to spend it doing what we love with those we love...in short "living" rather than waiting to die.

Lorraine most definitely wanted to live! She fought back from the brink that morning in April 2014 and after three days on a ventilator in ICU I arrived the next morning to find her sitting up in bed ready to dictate orders to me for our church secretary for the coming week. She was doing just that a short while later when her ICU doctor heard the voices coming from her room and came to investigate. He asked what on earth she was doing and she

informed him in no uncertain terms that "it [was] Holy Week, the busiest week in the church year and [she] had a church to run and since he wouldn't let her go home, she was doing it from [there]!" He was astounded but instantly realized that this was the REAL Lorraine. Not the frail, little lady of 81 who had entered his ICU moments from death a few days before, but the energetic and enigmatic Lorraine, life-long servant of Christ and erstwhile Senior Warden of St. Andrew's-in-the-Field who had been running the business end of her beloved church for most of my lifetime. As you can see from the photo of Lorraine back at work at her desk at St. Andrew's a few weeks later, this was the real Lorraine, my mother, doing what she loved.

By October 2015 my mother's health had significantly deteriorated and we entered what would become the final steps along Mom's journey. Mom was given a choice, to go home and sit in her chair, essentially waiting to die or to be transferred to a Center City teaching hospital to undergo a challenging procedure that, if successful would improve her quality of life and enable her to return to running St. Andrew's, or if not, could kill her in the process. Before I could assimilate it all, my mother answered immediately, saying it was really no choice at all, she wanted to live, not exist. So off we went together in the medical transport to try.

But it was not to be. On what would be her final days of our journey together, Mom's health

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declined too much to withstand the procedure and doctors began offering her extraordinary measures to simply prolong her life.

Lorraine, true to form, steadfastly refused. She died shortly after giving me her final wishes for her memorial service and reminding me to make sure the Altar Guild remembered to order the candles for the Advent Wreath and to change the seasonal banners in the church for the start of Advent, the new church year. Lorraine died as she had lived, on her own terms as a faithful servant of Christ and steadfast leader of her beloved little church, St. Andrew's-in-the-Field.

### *Making lemonade out of life's "lemons"*

Shortly before she was transferred out of Holy Redeemer on what was to be her final journey, the CEO of the health system had asked my mother if she would share with him and his team her experience as a patient with an incurable illness, what Holy Redeemer had done well to assist her and what they may be able to improve upon to enhance the care and experience of other patients in a similar condition.

Mom whole-heartedly agreed, but died before she had the opportunity to share her experiences. To honor my mother's wishes, I shared her story with the Holy Redeemer leadership and out of my mother's experience, they have developed new programs to address the needs of patients and families who are experiencing an incurable illness, including adding patient navigators and palliative care doctors.

Our workshops at St. Andrew's grew out of my mother's desire to share her experience so that others could benefit and learn the important end-of-life lessons we learned the hard way while navigating her final journey together. So, I invite you to join us for any or all of the upcoming workshops to learn how to navigate your own healthcare journey for yourself or your loved ones. All workshops are free and will be hosted at: St. Andrew's in-the-Field Episcopal Church, 500 Somerton Avenue, Philadelphia, one block south and west of the intersection of Bustleton and Byberry roads.

### *Navigating Your Healthcare Journey – Overview*

Starting the conversation about what to expect when dealing with a critical illness and begin to answer the questions you may have about how to navigate the process. Barbara Nugent, Senior Warden of St. Andrew's in-the-Field Episcopal Church shared the personal story of her mother, Lorraine's final healthcare journey. There was an overview of the three main topics: How to be a patient navigator, understanding palliative care, and how to make your wishes known.

### *How to be a Patient Navigator*

Individuals and their families learned how to navigate the complex world of our healthcare system, how to work with caregivers and physicians and to keep a record of important information – advance directives, test results, medication lists, diagnosis, doctor contact information, visits and more.

### *Understanding Palliative Care – What it is and isn't.*

We learned what palliative care is and when it is an appropriate choice to provide patients with an incurable illness an opportunity to improve the quality of their remaining time for both the patient and their family. We left with a good understanding of what options are available and how to obtain palliative care for yourself or your loved one.

### *How to Make Your Wishes Known*

**Tuesday, November 14th, 12 to 2 p.m. and 6-8 p.m.**

Individuals and their families will learn how to start the conversation with your loved ones about making them aware of your wishes and how to put them in writing before a health crisis occurs to make sure your wishes are followed and bring peace of mind to you and your family if you are unable to communicate your wishes when a health crisis starts. Leave with the key documents you need to make sure your wishes are known and carried out.

There is no charge for the workshop, however space is limited. For more information or to register for the workshops visit [www.holyredeemer.ticketleap.com/navigating-your-healthcare/](http://www.holyredeemer.ticketleap.com/navigating-your-healthcare/) or call Holy Redeemer Health System at 1-800-818-4747.





# Episcopal Church Foundation 2017 FELLOWS

**T**he Episcopal Church Foundation (ECF) has named five 2017 Fellows - Renee McKenzie-Hayward, Jennifer Adams-Massmann, Stewart Clem, Ashley Graham-Wilcox, and David Peters.

The Fellowship Partners Program is ECF's longest running program and has supported emerging scholars and ministry leaders across the Episcopal Church for more than fifty years. Established in 1964 to identify academicians who intended to teach in seminary classrooms, the program continues to support emerging scholars and ministry leaders who have a passion for forming the next generation of leaders in the Episcopal Church.

ECF President Donald Romanik extended his congratulations to the 2017 Fellows saying, "The Fellowship Partners Program embodies ECF's vision for the future of the Church, fostering theological formation and ministerial leadership, while supporting innovative scholars and leaders as they bring their passionate vision to life. This year's Fellowship recipients are involved in a variety of

initiatives that will help the Church move into exciting, new directions. We look forward to partnering closely with them over the next three years."

The five recipients' scholarship and ministry projects demonstrate a Church that is actively engaged with the world. The 2017 Fellows are addressing the value of truth-telling in an age of fake news, developing an understanding of congregational life through the lens of trauma, strengthening veterans' ministries, researching the role of women in ecumenical history, and expanding key Episcopal institutions' access to and interest in a more diverse Church. Read more about each of their projects below.

### The 2017 Fellows are:

**Renee McKenzie-Hayward:** Renee is the Vicar of the George W. South Memorial Church of the Advocate located in Philadelphia PA within in the Episcopal Diocese of Pennsylvania; she has served this congregation as well as Temple University as the Episcopal Chaplain since 2011. Renee received her PhD from Temple University in 2005 with

a concentration on Womanist Thought and the Philosophy of Religion. The Church of the Advocate sits at the center of a historically black community, adjacent to Temple University. As an established community hub offering a variety of social service programs, the Advocate is a central place for the community to organize for social justice. Generational and sudden trauma extracts a great toll on this community. Renee's project will develop a Trauma Informed Ministry that understands the human cost of Post Traumatic Slave Syndrome and informed by Womanist and Liberation Theologies. The proposed project will enhance the Advocate's work by organizing the ministry under a framework of healing trauma. Trauma Informed Ministry will be the lens that informs relationships and services offered with and among congregation members and community. Staff and congregational leaders will better understand the manifestations of trauma, allowing the traumatized to heal via a holistic approach to wellness addressing the needs of the mind, body and spirit.

### Additional Recipients are:

**Jennifer Adams-Massmann:** Jennifer is a PhD candidate in American religious history at the University of Heidelberg in Germany and an Episcopal priest.

**Stewart Clem:** Stewart is a John Templeton Foundation graduate scholar and doctoral candidate in Moral Theology & Christian Ethics at the University of Notre Dame.

**Ashley Graham-Wilcox:** Ashley is Director of Communications for Episcopal Camps and Conference Centers, the nationwide network of the summer camps, retreat centers, and conference centers that serve as a front line of welcome of the world to the Episcopal Church.

**David Peters:** David enlisted in the Marine Corps in his teens, finished college and seminary, and went to work as a youth minister in a suburban church in Pennsylvania.

# VETERANS MINISTRY INITIATIVE

Submitted by Rev. Toneh Williams, Deacon



**T**his year marked the beginning of the Diocesan (DIOPA) Veterans Ministry. It was created not just to address veteran needs but to help all recognize the church is a member of the community. It is more than a place of worship; it is a viable resource in partnering with the rest of world in the ongoing fight for social justice. There are a copious amount of veteran based organizations that offer services to address needs, but it is rare church is considered a member of that circle of resources.

As a social worker, I worked with homeless veterans. This included holding focus groups with veterans in shelters to get their perception of the cause(s) of homelessness. The majority of the veterans identified relationship issues as the immediate cause. Not just relationships romantic in nature, but trouble with family or with old friends. Society addresses their needs in fragments (homeless services here, behavioral health services there, medical services on another floor, but what about a place where they can just be. The DIOPA veteran's ministry is focused on helping veterans feel they will be embraced as they are and that church is a reliable place in their community

for comfort. For church, this means becoming comfortable engaging beyond the monetary donations, clothing drives, and meals. All important and absolutely still needed, but ministry entails supporting the whole person; body, mind, and soul.

Veterans are very much aware of the stereotype society gives them (brave, hero, resilient, Etc); so when a veteran initiates asking for help or discretely shares whatever burden they are laden with, and the response is "there, there".... "Here are some numbers to call" or a lame but simple "you'll be ok"....there is a large chance that veteran will not seek help again. In their mind, they have shown a sign of "weakness" once and that's enough. Giving counsel and interacting with parishioners in distress is not a new concept for clergy.

In Philadelphia, from time to time, having someone step up for Eucharist who is either: talking to themselves, disheveled, or possibly coming down from a high is not shocking. We sit, we talk, and we give comfort, but for some reason when a veteran is the one standing before us seeking confession or stepping up for Eucharist who seems in distress, we tend to feel we are out of our comfort

zone:" Veterans are members of our community...they are human beings with the same need to have their spirit and mind at peace. The U.S. Department of Veteran Affairs states: "Since 2001, U.S. adult civilian suicides increased 23%, while Veteran suicides increased 32% in the same time period. After controlling for age and gender, this makes the risk of suicide 21% greater for Veterans"

The Veterans Mental Health First Aid training (provided by the department of behavioral health) provided basic information on how to recognize signs and symptoms of veterans who may be experiencing psychosis, addiction problems, or thoughts of suicide. More importantly it gave feedback on how to respond and engage.

The Moral Injury Conference conducted by the chaplain department of the Philadelphia V.A. addressed the moral conflict veterans' face. The Bible clearly states thou shalt not kill, it condemns thoughts of harming others...but what if it's a part of your job? What about veterans that experienced Military Sexual Trauma? How

do you comfort that soul? This conference included a healing ceremony that can be used in any parish at any time. It begins with veterans (as they are willing), sharing whatever thoughts, feelings, memories, troubles they carry from being in the military. In the end two circles are formed (inner circle of civilians and an outer circle of veterans). The outer circle symbolizing unity in protecting the inner circle all while reciting a desire to come home....these circles then switch places. The outer circle (Civilians) surrounds the inner circle (Veterans), takes responsibility to share the burden veterans' face and recites a desire to welcome them home. A meaningful and powerful healing ceremony.

The mission of this DIOPA ministry is to be more than a place of worship; be a place of healing for Veterans and their families. Become a force in the community that advocates for, collaborates with, and empowers Veterans. It is a mission that requires all parishes and even other denominations to partner together.

# CREATING A PLACE TO COME TO: Bringing Saint Stephen's Episcopal Church **BACK TO LIFE**

*Submitted by The Rev. Peter Kountz, Ph.D*

**T**he English theoretical physicist, Stephen Hawking, reminds us that we must look up at the stars and not down at our feet if we are ever to discover mystery and wonder. It is no accident that when one walks into Saint Stephen's Episcopal Church on 10th street in Center City Philadelphia, one not only looks up naturally but one also looks around. The first time I was in Saint Stephen's, I not only looked up and around but I looked all over, and as I looked I was totally memorized, drawn into a landscape of mysterious beauty and wondrous silence.

And when I came to Saint Stephen's as Interim Vicar in February, 2017, charged with bringing the church back to life, I felt taken into a building that spoke without having to say anything and into a place that was palpably sacred; a place that was intimate and enveloping; a place of wonder and serenity; a place that seemed fully present. A diocesan colleague I admire and respect very much, often talks about what a church building is "called to do," suggesting that its calling may not be what we think church buildings ought to be about or ought to be doing. In the four months I have been at Saint Stephen's, I have learned more about it as a place that has a unique calling, a calling that is grounded in the 1823 building itself. And this unique

calling has to do with my sense that Saint Stephen's is "a place to come to" for the nurturing of the spirit, the care of the soul, and an encounter with a religious sensibility.

Saint Stephen's sits on a small site (comparatively) in the middle of a block on 10th street between Market Street on the North and Chestnut Street on the South. The church seems perfectly centered as it "opens out" into a vibrant and teeming urban block, where pedestrian traffic is the norm and where automobile traffic is often so thick it is brought to a standstill, so while there are lots and lots of people walking, there are also lots and lots of people waiting. This notion of "waiting" is an important signpost in that both the idea and the reality can invite reflection and repose, invite imagination and wonderment, and can be an important point on a cultural map. Going further, this idea of waiting can generate an opportunity to create a place where a natural synthesis of spirit, soul and religion can occur. Pierre Teilhard de Chardin has explained this idea with simplicity and depth: We are not human beings having a spiritual experience. We are spiritual beings having a human experience. In entering Saint Stephen's, we recognize instantly that we are spiritual beings and that the experience we have in the

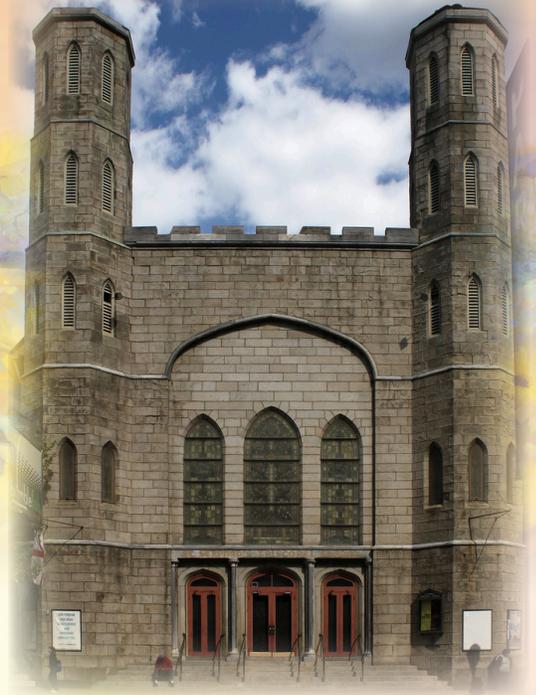
intimacy of the space is both powerfully spiritual and profoundly human.

Much of what I and Sharon Derstine, the Building Administrator, are doing in these early months is attending to the physical needs of our building and this involves a structural assessment, a systems assessment, an acoustic evaluation and an evaluation of what restoration might need to be done. In addition, we have commissioned two experienced church archivists to evaluate and organize the substantial Saint Stephen's archives and recommend how they can be used in a reasonable and productive way, not only for Saint Stephen's but for the Diocese of Pennsylvania, as well, and where the archives might be housed. This is all part of what it means to bring the parish back to life.

Then there is the design of the model we are building, a model that has several primary components: (1) A dailiness in liturgy and worship grounded NOT in Sunday liturgy but in weekday services; (2) A rich and vital spiritual arts program that includes music, drama, dance,

and the spoken word; (3) A synergy between the liturgy and spiritual arts as a complementary route to spiritual insight and experience; (4) A place to be seen and experienced as a pastoral and spiritual "resource center" in the Episcopal tradition for all pilgrims seeking to strengthen their relationship with God and to nourish their souls; (5) In all that we do as a sacred place that represents the Episcopal Diocese of Pennsylvania, to practice compassion, intelligence, kindness, learning, openness, serenity, silence, wisdom, and wonder.

In these early days of putting pieces together and building and rebuilding anew, we are trying to live and work in and be guided by the Spirit and to remember Emily Dickinson's exhortation that "the soul should always stand ajar." We believe this is how pilgrims can find their way to our "place to come to" that is Saint Stephen's. We will welcome them.





# Henry Carnes

DIRECTOR of  
& EDUCATION  
COMMUNICATIONS

*at your service* 

**A**s Director of Communication I am responsible for the design, production, and maintenance of the Diocesan website, mobile app development, Spanish language translation, publication of the *Episcopal News Weekly*, event coordination, photographing, videotaping, and live streaming Diocesan events, drafting diocesan email notices, providing training with multi-media equipment, publicity of diocesan and parish events as well as oversight of the Communications and Administrative assistant who publishes DioPa Connections, the Convention Journal, the Intercessions Prayer Calendar, maintains of our social media presence (Facebook, Twitter, Instagram), and assists with maintenance of the website.

As Director of Education, I administer the diocesan online

Safe Church Training Program and represent the Diocese on the Anti-Racism Commission and the Anti-Human Trafficking Commission, and facilitate access to stewardship resources through The Episcopal Network for Stewardship (TENS).

These two diverse areas provide a context for being of service to the Bishop, staff of the Offices of the Diocese, and clergy and laity throughout our faith community. Over the 15 years I have served here I have been blessed to get to know many of the faithful in diverse areas from North, South, West, Northeast and North West Philadelphia, as well as in the surrounding areas from Chester to Bucks County. Each parish has its own unique character and demographics but we are all united in our faith in Jesus Christ and our call to serve him with the gifts and talents God has given us.

One of the blessings of this position has been the diversity of requests we receive from support for events, safe church training, serving as a resource for connections with the staff of the Episcopal Church Center in New York and more. Our recent Communications Conferences provided an opportunities to share skills and resources with those throughout the Diocese who have responsibilities for website design, social media, video production, and crisis communications.

We stand ready to assist clergy, staff, and laity with any of their communications needs while providing an increasingly robust diocesan communications program. All diocesan staff serve at the pleasure of the Bishop but the Communications Department has been particularly blessed by his gift for perceiving needs and initiating

creative solutions in the areas of communications. As a result we re-designed the diocesan website, developed the Diopa-Connect and Diopa Bible apps, re-formatted the former *Parish to Parish Weekly* to become *Diopa Connections*, initiated regular Constant Contact email notices, and more. Never in my tenure in the Diocese have our communications been so extensive and accessible.

We are always open to suggestions from our community of faith regarding how we could communicate better and welcome submission of your upcoming events and articles about past events and programs that could prove to be inspirational models for other parishes. We are always available to listen to your needs and provide support as able.



# & DIOCESAN COMMITTEES & COMMISSIONS 2017

ADDICTION RESOURCE RECOVERY  
COMMITTEE

AID TO THEOLOGICAL STUDENTS  
FUND COMMITTEE

ANTI-HUMAN-TRAFFICKING  
COMMISSION

ANTI-RACISM COMMISSION

CATHEDRAL CHAPTER

CENTRAL AMERICAN REFUGEE  
COMMISSION

CHRISTMAS FUND

THE CHURCH FOUNDATION

CHURCH TRAINING AND  
DEACONESS HOUSE BOARD OF  
MANAGERS

COMMISSION ON CLERGY  
COMPENSATION AND EMPLOYEE  
BENEFITS (SALARIES & PENSIONS)

COMMISSION ON MINISTRY

COMMITTEE ON CLAIMS OF  
CLERGY TO SEATS

COMMITTEE ON CLAIMS OF  
LAITY TO SEATS

COMMITTEE ON CONSTITUTION  
AND CANONS

COMMITTEE ON ELECTIONS

COMMITTEE ON EXPENSES

COMMITTEE ON INCORPORATION

COMMITTEE ON RESOLUTIONS

COMMITTEE ON THE CHURCH  
AND THE DISABLED

COMMITTEE ON THE DISPATCH  
OF BUSINESS

CONGREGATIONAL LIFE AND  
REDEVELOPMENT TEAM

CONTINUING EDUCATION/  
SABBATICAL LEAVE COMMITTEE

CONVENTION ARRANGEMENTS  
COMMITTEE

CONVENTION OFFICERS

CREATION THEOLOGY COMMITTEE

DEACON'S COUNCIL

DEANS

DEPUTY TO PROVINCIAL SYNOD

DIACONAL FORMATION

DIOCESAN ANGLICAN COVENANT  
COMMITTEE

DIOCESAN COUNCIL

DIOCESAN DISCIPLINARY BOARD

DIOCESAN HISTORY COMMITTEE

DIOCESAN LITURGY COMMISSION

DIOCESAN MISSION PLANNING  
COMMISSION

DIOCESAN REVIEW COMMITTEE

EDUCATION FOR MINISTRY

EPISCOPAL BLACK CLERICUS

EPISCOPAL CHURCH WOMEN

EPISCOPAL CLERGY ASSOCIATION  
OF PENNSYLVANIA

FINANCE COMMITTEE

FINANCIAL ASSISTANCE  
COMMITTEE

FRESH START

GENERAL CONVENTION DEPUTY

GIRLS FRIENDLY SOCIETY

GUATEMALA COMPANION  
DIOCESE COMMITTEE

HEALTH MINISTRIES COMMITTEE

HISTORY AND ECONOMIC  
DEVELOPMENT COMMITTEE

HISPANIC/LATINO MINISTRY  
TASK FORCE

MENTORSHIP COMMITTEE

MIDDLE EAST STUDY GROUP

MISSIONS COMMITTEE

NOMINATIONS COMMITTEE

PROGRAM BUDGET COMMITTEE

SPIRITUAL GROWTH RESOURCES  
COMMITTEE

STANDING COMMITTEE

STEWARDSHIP COMMITTEE

UNION OF BLACK EPISCOPALIANS

UNITED THANK OFFERING  
CUSTODIANS

VETERANS AND FAIR SHARE  
COMMITTEE



# EPISCOPAL DIOCESE OF PENNSYLVANIA



**The Rt. Rev.  
Daniel G.P. Gutiérrez**  
**DIOCESAN BISHOP**



**Ms. Celeste Fisher**

**EXECUTIVE ASSISTANT TO THE BISHOP**

- Bishop's schedule, travel and visitation
- Administrative support to the Bishop
- Record keeping for the Bishop
- Communications for the Bishop



**The Rev. Canon  
Shawn Wamsley**

**CANON TO THE ORDINARY**

- Chief of Staff
- Evangelism Initiatives
- Administration and Operations



**Mr. Henry Carnes**

**EDUCATION AND  
COMMUNICATION**

- Safe Church and Eucharistic Visitor Training
- Website and Apps
- Video Production & Photography



**Canon Doug Horner**

**CANON FOR FINANCE  
AND BUSINESS**

- Financial Administrator
- Finance Committee
- Investments
- Benefits Administration



**Canon  
Jill Mathis**

**CANON FOR  
TRANSITION MINISTRY**

- Clergy and Congregational Transitions
- Supply clergy and Interim
- Coordinates COM and Ordination Process
- Recruitment and Fresh Start



**Mr. J.D. Lafrance**

**ASSISTANT FOR COMMUNICATIONS  
& ADMINISTRATION**

- Social Media Contact
- Oversees Promotions
- DiopaConnections
- Database manager
- Supports Communications



**Mr. Troy Hardy**

**SENIOR ACCOUNTANT**

- Accounting for Endowment and Perpetual Trusts
- Assists Account Manager in the daily operations
- Does Monthly Reports.
- Support of Business Administrator



**Ms. Marcia White**

**ASSISTANT FOR  
ORDINATIONS & TRANSITIONS**

- Supports the Ordination Process
- Supports COM
- Supports Fresh Start and Continuing Education
- Ministry Support



**Ms. Jennie Paddy**

**ACCOUNTS PAYABLE MANAGER**

- Processes Payroll
- Accounts Payable/Receivable
- Cash Receipts



**Mr. Sean McCauley**

**PROPERTY MANAGER**

- Sale and Operations for closed churches
- Advises parishes on property issues
- Vendors and utilities management
- Permits and leases



**The Rev.  
Lloyd Winter**

**CHAPLAIN TO THE RETIRED  
CLERGY & WIDOWS**

- Assist those transitioning into retirement
- Pastoral care to retired clergy and their spouses
- Facilitate continuing education
- Develop a retiree resource network



# ORGANIZATIONAL CHART



*at your service* 



**The Ven. Pamela M. Nesbit**  
**ARCHDEACON**

- Liaison to the Deacons
- Assists Bishop to Recruit and Deploy Deacons
- Coordinates Deacon formation and pastoral care



**The Rev. Canon Kirk Berlenbach**  
**CANON FOR INNOVATION & COMMUNITY**

- Helps congregations to reach and serve community
- Strategize uses for property
- Development of ministry beyond Sunday
- Creative ministry to non-attenders



**The Rev. Canon Betsy Ivey**  
**CANON FOR RESOURCES & SUPPORT**

- Identifies resources for development
- Oversees family and young adult ministry
- Strategic planning for ministry development
- Provides Congregational Support



**Missions**  
**CANON FOR MISSION**

- Focus on marginalized and neglected communities
- Coordinates with interdenominational and world missions
- Promotes mission to diocese and congregations



**Ms. Jan Schroeder**  
**MISSIONER FOR MISSIONAL LIVING**

- Director of Servant Year
- Support Youth and Young Adult
- Support Ministries



**Mr. Roberto Morales-Velez**  
**ASSISTANT FOR YOUTH MINISTRY**

- Operations for City Camp
- Associate Youth Coordinator



**Congregational Support**  
**ASSISTANT FOR CONGREGATIONAL SUPPORT**

- Support for Canons
- Support for Congregations
- Office Support
- Ministry Support

**Mr. Mark Davis**  
**IT SUPPORT MANAGER**

- Network Management
- Desktop Support
- Oversees Quality Assurance



**Mr. Jeremiah Mustered**  
**ASSISTANT FOR OPERATIONS & BENEFITS COORDINATOR**

- Benefits Database Administrator
- Diocesan Calendar and Events
- Administration and Operations Support
- CPG, CCCEB and Christmas Fund



**Mr. Peter Moak**  
**DIOCESAN ARCHIVIST**

- Point of Contact for researchers
- Conducts research for the Diocese
- Maintains records



**Ms. Kristen Kelly**  
**RECEPTIONIST**

- Phone and email greetings
- Supports the Executive Assistant
- Assisting Bishops Visitations
- Wapiti Reservations



**CAMINOS**  
OUR ROAD TOGETHER

#diopaLOVE

3717 Chestnut Street  
Philadelphia, PA 19104

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Marcia White	Asst. for Ordinations & Transition Ministry	111	
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