You Can Change the World
Diocese Engages Millennium Development Goals

**Episcopal Charities Addresses MDGs with Partner Agencies**

Episcopal Charities and the 14 partner agencies it supports are collaborating to act on the Millennium Development Goals (MDGs) focused on reducing world poverty by one half in 2015. Each organization is examining which of the Millennium Development Goals they address in their work with those most affected by poverty in the San Francisco Bay Area. Episcopal Charities is providing the forum and facilitation for these discussions, the communication vehicles necessary for the agencies to collaborate, and its 30 years of community service expertise. Episcopal Charities’ partner agencies address the needs of many disenfranchised individuals in the Bay Area whose lives are in jeopardy. Episcopal Community Services, Berkeley Food and Housing, Tri-City Homeless Coalition, and Interfaith Hospitality Network of San Mateo County serve the homeless. Good Samaritan Family Resource Center and Canal Alliance represent newly arrived immigrant families. Ohlhoff Recovery Programs serves those struggling with substance abuse problems. Bay Area Seafarers’ Service Center serves merchant seamen from

> Bay Area: Page 4

**Note Cards Sales Benefit Education for Children in Mexico**

In June 2007, 22 parishioners (10 adults and 12 children) from St. John’s, Ross, participated in a family outreach trip to Casa Hogar de Benito Juarez Orphanage in Reynosa, Mexico. Casa Hogar is home to about 40 children, ages 3 to 21. This non-governmental facility provides a clean place to live, food, clothing, education, and access to medical care. Many of the children were dropped at the orphanage by parents or family members unable to care for them. Without the orphanage, these children would be living on the streets. The destination for St. John’s first ever mission trip for families was chosen in part due to the orphanage’s willingness to work with our group, which included children ages 6 to 15. As Christian parents, one of our foremost goals is to instill character traits in our children that will lead them to practice classic Christian values of justice, service, fortitude, faith, hope, and love. We wanted to model our faith, “walk the talk,” help them experience real service. By leaving the comfort of our homes to have our families engage in activities that involved hard work, sweat, discomfort, and even play, we were hoping to model God’s

> Mexico: Page 4

**Mapping the MDGs**

Mapping the MDGs

It might be a silly question, but what does the Diocese of California’s response to the Millennium Development Goals (MDGs) look like? Can you visualize all of the different relationships that are growing out of our commitment to end poverty, disease, and degradation of the climate? When you try to imagine it, does the problem seem way too big and overwhelming? Are all of those in need simply too far away for us to help? Well, one way to see (visually) how Episcopalians in the San Francisco Bay Area are responding to the global environmental crisis and the needs of the world’s poor might be to draw a map, and show where connections are being made: Oakland and Uganda; Walnut Creek and Honduras; San Francisco and El Salvador; and that is exactly what Kevin Jones, entrepreneurial mapper of social networks and member of Holy Innocents, San Francisco, recommends. In fact, Jones has come up with a way to show you that the problems are not insurmountable and that there are people you know who are doing great things to achieve the MDGs. The MDG Mapping Project is his solution.

The MDG Mapping Project (which will go online in the very near future at mdg.episcopalbayarea.org) uses

> Mapping: Page 5

**All Saints’, SF, Funds Water Project in Zambia**

At their Annual Meeting in February, the members of All Saints’ Parish in San Francisco voted to raise an amount equal to .7% of the annual budget they had just approved to undertake a Millennium Development Goals (MDG) project.

The MDG Working Group that formed two weeks later set as their objectives to 1) involve as many people as possible, 2) raise as much of the money as possible outside the parish, 3) minimize the burden of fundraising on individual members of the Working Group, and 4) actively seek to tie the MDG activities to our baptismal vows.

During a brainstorming session on fund-raising approaches, two members of the congregation who had spent time in South Africa offered to donate up to six dozen (72) papier-maché bowls to use for fundraising. The bowls were made by HIV positive women in one of the townships outside Cape Town as part of a local non-profit's work training and income producing project. The bowls take three days to make and are quite attractive. They come with plastic liners so they can be used for food.

The Working Group decided to use the bowls to attract attention to the MDG
SometimetheyearbeforewemovedtoCaliforniaIhadthe
topportunityattenadtaretreat
seminarledbyaprominentteacher
ofChristianprayerandspirituality.
Theattendeesswereaninteresting,
committedgroup, but withasoneman
eventsweplan, notdiverselectrically
or economically. But, less noticed
when people are looking at who is attending
such meetings in our church, the retreat
waspopulatedalmostentirelybymiddle-
agealandelderypeople.

Theleadercommentedontheage
profileofthegroup,andwentonitojustify
it, continuingatintraditionthathadan
earlyproponentinAristotle, by saying
thatcontemplation,histheme, wasthe
provenancedofthematurehuman.

Muchofwhatwassaidthatafternoon
was very fine, and helpful to me, but that
partbotheredme,givemyexperiences
of working with youth and young adults
andseeingboththeircapacityandthirst
forChristianmeditationandsilentprayer.
So, during aquestionandanswerperiod
I raisedthequestionbyusingTaizéas
anexample. Thetreadleaderofcoursetold
of Taizé, and hadperhapsbeenthere
(he didn’t say), but dismissed
myidea with asimple, “Taizé is agood place
to getabeginningexperienceofcontem-
plation so that thereal entryintcontem-
plation in the later stages of life might
come more easily.”

BeingbackatTaizétwoweekswith
agroupofyoungpilgrimsfromth Diocese
of California renewed my sense of how
wrongthisfamouspiritualleaderwason
thispoint. Bythe latterpartoftheweek
therewereover2,000youngpilgrims

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InMemorium: Janet Virginia Lee

JanetVirfiniaLee, 94, a longtime resident of Menlo Park, died May 6. Lee was
bornAugust17, 1913, in Chicago, Illinois, the daughter of James Owen Lee
and Helen Tully Lee. She studiedpublic speaking, speech, andvoice at Rockford
College,Illinois,andNorthernWesternUniversity, completingcoursesincommer-
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She workedasaphotographerin New York City during World War II. In 1945 she
became the official photographer for the Arctic Circle Exploration Company, a jade
andasbestosminingoperation,andspenttwocandyCandle,Akaska,tinysettlement
150milesnortheast of Nome. After the company dissolved in 1947, she continued
totravelintheAlaskanTerritoryforanotherthreeyears,accompaniedbyher
sled dog Penny.

Whenherfatherretiredin 1954, the familymovedfrom Illinois to Atherton, Cali-
ifornia, andJanetbecameactiveat St. Peter’s EpiscopalChurch,RedwoodCity.
Shenerolledat St. Margaret’s House in Berkeley, and, becauseofher desire to work “in
some rugged spot,” was directed to the Church Army. She was commissioned in the
Church Army of the USA on December 29, 1963. Sister Janet Lee served two years as
missionaryincharge of Eureka andAustin, twosmallcommunitiesin the Nevada des-
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Building the Beloved Community

Listening to the Diocese: Feedback from the Beloved Community

The Building the Beloved Community conference on May 5, 2007, was attended by more than 300 people participating together in worship, small group discussion, and guided reflection, marking the beginning of an intense process of envisioning the future of the Diocese of California. Faith Formation Coordinator Julia McCray-Goldsmith has carefully summarized extensive feedback from the conference, given in the form of online evaluation forms and notes taken during small group discussions, and reported the results to the Rt. Rev. Marc Andrus.

McCray-Goldsmith says of the process, “It was a privilege to be able to design an event where so many voices were invited and heard. To the extent that the Visioning Conference was a template for the diocesan strategic plan, the process matters as much as the product. It’s important to ground our self-understanding in the worship, music, and art that we make—and in listening to and learning from each other.”

Results from the diocesan-wide conference provide some clear indications about what members of the diocese value, what the diocese is good at, what things can be done better, and how participants envision the future.

Overall, attendees exhibited a great deal of enthusiasm about the visioning process, and the conference generated considerable good will in the diocese. One person said they had “an experience of wonder, awe and renewal and hope.” The conference was also important in shaping peoples’ understanding and appreciation of Andrus’ vision for the Diocese of California, demonstrated during his enactment of the cosmic walk and invocation of the communal spirit found in the word “y’all.”

The heart of the day was the small group discussion period, when people were invited to reflect on the themes raised in Andrus’ address. Facilitators used six questions that combined the wondering stance of Godly Play with Appreciative Inquiry methodology to guide the discussion.

In reaction to Andrus’ address, discussants reported feelings of perspective on their lives, a sense of interconnectedness, and an appreciation of Andrus’ statement that we are “y’all” in Christ.

However, reflecting on where the community is now seemed to generate some anxiety among participants. People reported feelings of isolation and struggle for individuals and parishes and expressed a need for careful discernment about our path together.

Nevertheless, participants were able to describe a number of places that they have experienced the Beloved Community. They referenced formation ministries such as Education for Ministry, Cursillo, Bible study groups, and prayer groups. Healing ministries, ministries of compassion, and music ministries were also mentioned.

In wondering what the Diocese of California would look like as a Beloved Community, people suggested that the diocese could be outwardly focused and inclusive, more intentionally anti-racist and multicultural. These were viewed as crucial for living into the Body of Christ. In order to build this Beloved Community, participants indicated the diocese would need the willingness and intention to do so, truthfulness, collaboration, and joyfulness.

When considering how each might participate as members of the Beloved Community, participants suggested that we should each take responsibility for our own involvement, and as a group we should work harder to reach out to underserved communities (especially youth) and engage in active spiritual formation and discernment. Participants encouraged a diocesan structure that facilitates involvement, encourages innovation, and fosters relationships among parishes.

Although some reported being initially unclear about the purpose of the conference, and despite some unevenness in the quality of the discussions and workshops, the evaluations of the day were overwhelmingly positive. A particular highlight was the closing Eucharist service, which incorporated the reflection activities of the afternoon. One person wrote of it, “Inspiring, uplifting, and meaningful. Absolutely phenomenal!!!”

Respondents further expressed a strong desire for the visioning process to continue by sharing the conference results and replicating the process in other settings within the Diocese of California. Text from notes taken during the small group discussions and some feedback from the evaluations can be viewed at EpiscopalBayArea.org/BelovedCommunity. Half-day regional visioning mini-conferences, modeled on the May 5 conference, are being planned for Fall of 2007 and Spring of 2008. Hosting parishes include St. Paul’s, Oakland; St. Paul’s, Walnut Creek; St. Stephen’s, Belvedere; and St. Mark’s, Palo Alto.
What One Episcopalian Can Do

**Bay Area:** From page 1

around the world. Sojourn Chaplaincy at San Francisco General, The Family Link, Clausen House, and St. Dorothy’s Rest serve those with health needs. Episcopal Homes Foundation serves needy seniors in low income housing.

The first step in determining how to work together was to take a survey of how the agencies are currently addressing the MDG’s. In addition each agency looked at the resources they could use from other agencies and the resources they could share with other agencies. Three examples are described below.

Good Samaritan Family Resource Center. This organization meets GOAL #1 by serving the critical needs of immigrant families new to San Francisco’s Mission District. Good Samaritan seeks outside help in knowledge and capacity building to help impoverished families reach self-sufficiency via economic development strategies such as jobs. They can provide other partner agencies with curriculum and program development resources for Spanish-speaking families.

Sojourn Chaplaincy. This organization meets GOAL #3, 5, and 6 by training chaplains to be sensitive to issues of domestic violence and knowledgable about local resources, by working closely with women at San Francisco General Hospital who have difficult pregnancies, and by increasing the positive self-regard of HIV/AIDS patients that are hospitalized. Sojourn seeks assistance identifying grant making agencies that they have never before used and with grant writing. They offer skill training in domestic violence awareness, assessment and referral, and active listening, with particular focus on grief and healing.

St. Dorothy’s Rest. This organization meets GOAL #7 by being more intentional about recycling, reducing energy usage, teaching campers and staff how to love and care for God’s creation, challenging campers to take this training out into the world, building organic gardens and maintaining trails, and by reducing waste. St. Dorothy’s needs water bottles, gardening and trail maintenance tools, sleeping bags, first aid supplies, and more campers referred from Episcopal agencies plus staff recruitment for summer camp season. They can provide retreat facilities for other partner agency staff and camper ships for partner agency clients.

Episcopal Charities started as the Outreach arm of the Diocese of California.

Thirty years later we continue to ask the question in our mission statement, “How can we most effectively support new and existing nonprofit agencies in their efforts to make a crucial difference in the lives of poor, oppressed and endangered individuals in need in the San Francisco Bay Area, regardless of their religious affiliation or practice.” We believe that by collaborating with our partner agencies to address the Millennium Development Goals we are taking that first step to make our world a better place. By choosing to do something we are awakening our community to the possibilities for change.

Episcopal Charities and its partner agencies’ combined goal is to find a way that we can make an impact on the poverty in the world. Our answer is to leverage the power of charity from a community of Episcopal and business givers to a community in need and to use this leverage to build cross-cultural relationships. We believe that by providing this forum for Episcopal-related social welfare agencies we can have a bigger impact on local and global poverty. By harnessing the power of our own commitment to solve the poverty crisis locally we can address the questions of global poverty.

**Mexico:** From page 1

love and Jesus’ teachings through our actions. As part of St. John’s fundraising efforts on behalf of the orphanage, we were given note cards from the Department of Faith Formation. We sold these lovely four-color sets of 10 cards to families and friends at parish events. In support of millennium Development Goal #2: Achieve Universal Primary Education, all proceeds (approximately $750) will directly benefit the education programs at Casa Hogar through the purchase of needed school supplies and uniforms. A generous donation of 50 new Jansport backpacks for the children was secured by one of the mission participants. School supplies and gently used dress-up clothes (a huge hit with the children) were also collected from parishioners. A supply of books in both English and Spanish was greatly appreciated and enjoyed by adults and children alike.

In addition, a parish Cinco de Mayo luncheon, a grant from our outreach committee, and individual donations raised $3,500 to provide roofing materials for a new building at the orphanage.

While the parents in our group did the heavy demolition and construction work, we were also able to join our children engaging in the real work of the trip—playing with the children at the orphanage. The smiles on everyone’s faces as we played games, read books, gave hugs, and just enjoyed each other’s company was proof to everyone that our trip was truly a success.

MDG training offered at Point Seven Now!

Eradicating extreme poverty for millions of men, women, and children seemed an impossible dream during the twentieth century. Yet at the dawning of the new millennium, a startling assertion was made: if the developed nations of the world each donated .7% of their national budgets, this grinding, dehumanizing poverty could be healed.

Advocacy is the call, not only charity. Governmental commitment, not just church compassion, is central to the Millennium Development Goals (MDGs).

We are joining with the Roman Catholic Archdiocese at a Town Hall style meeting with members of Congress (or their representatives), and a broad spectrum of faith communities to ask Congress to put .7% of our national budget for the MDGs on the agenda in the coming year. A strong showing by faith communities makes an impression. This is the United Nations Convention, but worth the time if you have the interest.

Workshops on a variety of related topics will also be offered, including a basic introduction to the MDGs, case histories of parish MDG activity, and “toolkits” for organizing parish-level giving and advocacy.

The 2nd Annual “Point Seven Now!” Conference takes place on Saturday, October 27, from 9 a.m. to 5 p.m. at St. Mary of the Assumption Cathedral, San Francisco (at Geary and Gough). If you have question, please contact the Rev. Shari Young, St. James, San Francisco, at 415.751.1198.

Members of St. John’s, Ross, sold greeting cards from the Department of Faith Formation in order to offset the educational costs of orphans in Mexico.
Mapping: From page 1
Google’s maps and blogging software to show connections, to tell the stories of people in need and the stories of people responding to that need. When asked how both maps and blogs together can help Episcopalians help others, Jones says “A map, when it’s tied to a story, can help answer a couple of the biggest objections people have about getting involved in MDG work: that the problems are too big, and too far away.”

In response to the objection that these problems are simply too grand in scale, Jones says, “the best way to make a complex story simple is by visualization.”

Jones is no stranger to mapping — in fact, he has spent most of his career mapping complex systems and helping others easily see points of entry. During the early stages of the dot.com boom, Jones began mapping how emerging electronic markets were using the internet as an intermediary to bring together fractured groups of sellers and buyers. At the same time, he found it was important to tell the stories of innovators in this new marketplace, and a newsletter called Net Market Makers was born. Net Market Makers was later sold to media giant Jupiter Media Metrix.

More recently, Jones has taken on projects that help socially conscious investors recognize where their money might do the most good. As a principal at Good Capital (which was featured in the April 23, 2007 issue of Forbes Magazine; www.goodcap.net), and founder of xigi (pronounced “ziggy,” www.xigi.net) Jones and his partners help others see where socially conscious investors and entrepreneurs are making connections and changing the world; they do this by mapping relationships and explaining the connections between social entrepreneurs, their partners and investors.

The technology used to achieve both the mapping and storytelling of MDG work might sound overwhelming — like you might need an engineering degree in order to use the MDG maps. Not so, says Jones. “If you can cut and paste a block of text in a Microsoft Word document, you can use the MDG Maps.”

The idea is that if you are doing work that helps to achieve one of the goals of Millennium Development, you can go online and easily map the connection and then blog about why this work is important, who is involved, and how others can be involved. And the storytelling is two-way. In other words, not only can Episcopalians in the Diocese of California go online and tell their stories, but people on the ground in developing countries working in AIDS clinics in Honduras or digging wells for clean water in Zambia can make entries to the MDG Map as well.

“We want the information to be bidirectional,” says Jones. “We live in a postcolonial world, and that will be illustrated through a two-way platform.”

The Diocese of California is partnering with Episcopalians for Global Reconciliation (EGR) to bring the MDG Map to the broader church. According to the Rev. Mike Kinman, Executive Director of EGR, the MDG Map helps people get past the questions: What can one person do? What can one congregation do?

“One of the things that I’ve found in the Church as I travel around,” says Kinman, “is that there is so much fabulous ministry going on, and so much of it is happening in isolation. People just don’t know what’s out there. The MDG Map solves that problem.”

And perhaps more important for Kinman is that the MDG Map can be inspirational. “The way it can spark ideas is really important. The mapping lets people know that there is a lot that they can do because there are people already doing it.”

So, start watching DioBytes (the eNewsletter of the Diocese of California), or the diocesan website for information about the launch of mdg.episcopalbayarea.org.

Zambia: From page 1
project because they were tied to issues of HIV, the empowerment of women, eradication of poverty, and environmental sustainability. To avoid sales tax issues, the bowls were given as a thank you gift for donations of $20 or more.

The next and harder step was to decide what to do with the money. The parishioners who had donated the bowls mentioned meeting a husband and wife in Cape Town who operated a non-profit that built wells in Zambia while providing HIV education to the villagers. Their fee for constructing a well happened to be the same amount as our MDG goal. Further, this idea connected with a story that came out of the TEAM meeting (Towards Effective Anglican Ministry) in Africa where Bishop Marc met the liberal Bishop of Northern Zambia in a discussion of global partnerships. The idea of funding construction of a well in northern Zambia gained traction and was endorsed by the Vestry soon after the fundraising began.

Rector Kenneth Schmidt dedicated six Sundays to a congregational focus on the MDGs. We launched our fundraising project on Sunday, May 6, and exceeded our goal more than a week before our target end date of June 10—Corpus Christi. Each Sunday we included bulletin inserts for two MDG goals using leaflets from the National Church’s MDG web site. Sermons each Sunday incorporated MDG issues, themes, and references.

By offering donors papier-maché bowls made by HIV-positive women in South Africa, members of All Saints, San Francisco, were able to raise the funds needed to begin a safe water project in Zambia.

One of our associate pastors put a bowl on the wall of his cubicle with a sign saying “Ask me about this!” When people inquired, he gave them a flyer that discussed the well project and outlined the eight MDGs. In this way he raised funds outside our congregation and raised awareness of the MDGs.

One of the members of our Youth Coop (incorporating teens from All Saints’, St. Aidan’s and St. James’) developed a slide show on the MDGs that incorporates material from the National Church’s MDG Guide for Youth. Having received an enthusiastic reception at All Saints’, he will be taking his show to other parishes beginning in August.

We are approaching Bishop Chama of the Diocese of Northern Zambia with an offer to fund a “water project” of their choosing. We want to support a project that is a physical “concrete” development that we can display on our web site and around which we can build relationships with a community somewhere in Bishop Chama’s diocese.

Since the MDGs are broad and ambitious, members of our congregation really like the idea of being able to “accomplish” something that addresses an immediate need and builds capacity for future progress.

Since the 8th MDG is about building global partnerships, we want this project to be a vehicle for bringing us into relationship with the suffering or disadvantaged to whom the MDGs are addressed. There is even buzz about possible pilgrimage to our project in the future.

Finally, since we are a parish rooted in the Anglo-Catholic tradition of the Social Gospel, we want our efforts to be continuously linked to our commitment to live out our Baptismal vows, which is also why we chose a well.
Episcopal Schools Emphasize Building Community

By Monica Burden

I n the San Francisco Bay Area, where public school space is doled out by lottery and private school space is at a premium, it seems that every school puts on their best possible face. From the outside, many independent schools — a term used by some to avoid the elitist stigma of “private” schools — may look alike. Every school promises to provide the best education possible to turn your child into a successful adult. Operating in this climate are three Episcopal grade schools in the Diocese of California — Cathedral School for Boys in San Francisco, St. Matthew’s Episcopal Day School in San Mateo, and St. Paul’s Episcopal School in Oakland.

To find out how being affiliated with Episcopal churches makes these schools unique, we interviewed the Canon Headmaster at Cathedral School for Boys, Michael Ferreboeuf; the Head of School at St. Matthew’s, Mark McKee (who began his term on September 1, 2007); and the Head of School at St. Paul’s, Karan Merry. In addition to a pledge of academic excellence, we found a genuine dedication to community that seems to spring from the nature of Anglicanism itself.

These three schools share a common value that all baptized Episcopalians share — a commitment to “seek and serve Christ in all persons,” and to “strive for justice and peace among all people.” In our Episcopal schools, this commitment to universal justice begins by educating children about local leadership and responsibility in programs that promote community service inside and outside the school.

Merry believes that working in the local community is important for cultivating a lifelong desire to learn. “We see ourselves as all being a part of that community,” she says. “So unlike some private schools where you can sort of separate yourself from what’s going on in the public, we believe that’s an integral part of who we are and a part of the excellence that we offer in the school.” McKee says that including community service in the grade school curriculum leaves a lasting impression. “We find when you build service into students’ education as a habit, that it really does become something that they do, like breathing, just as a matter of course.”

At Cathedral School, younger students have been collecting items such as small shampoo bottles for the Episcopal Sanctuary homeless shelter in San Francisco and selling books to raise funds for Bayview Mission. Every Thursday morning older students are taken outside of the school for community service, visiting with senior citizens or tutoring at public primary schools.

St. Matthew’s students have toy drives, organize food drives, and make sack lunches for Samaritan House, a non-profit health and human services agency. They also spend an intensive month on community service in religion class, focusing on a specific area of service such as caring for the environment or addressing poverty and hunger, including hands-on work.

At St. Paul’s, where students are immediately visible to neighbors in the community as they walk from building to building and eat lunch in the park, sixth graders clean Lake Merritt, third graders conduct a bird census for the Rotary Nature Center and California Department of Fish and Game, and second graders assist at the senior farmer’s market in the parish hall. Beginning in kindergarten, all St. Paul’s students serve in community projects as part of a service learning program that has received 9 national awards over the past 15 years. But there is more happening at these schools in terms of community-building than just service to the community at large. What happens inside the schools is just as important. According to Ferreboeuf, students at Cathedral School reflect on their community service through journaling and discussion with the chaplain in religion class. “We think it’s important that you just don’t do it, but that you start understanding about the purpose of your responsibility, and what it does for you as well as for others in the community.” St. Matthew’s students also reflect in class with the chaplain on why service is important to people of faith and how those who serve are changed.

McKee identifies small class size as a community-building feature of independent schools, because students are “much more likely to feel like they are, even within the community of an individual classroom, that they are a member of a community. They’re not just an anonymous person in a large classroom, but they have a role and a contribution.”

At St. Paul’s, a major focus of community building is diversity. The school’s founders sought to include students from different racial, socio-economic, and cultural backgrounds reflecting the diversity of Oakland. Now, roughly half those enrolled are students of color, and about one-third receive tuition assistance. But the commitment to diversity at St. Paul’s is not merely a way to provide a decent education to those who otherwise might not get it. As Merry puts it, “It isn’t so much that we’re giving someone something, but we’re getting the privilege of getting to know them and learning and benefiting from them as they are benefiting from us.” This, she says, is what it means to be a “private school with a public purpose,” making the lives of all the students richer by serving others.

McKee focuses on leadership training as an important feature of community building that goes on in independent schools. He says, “I feel a calling and an obligation to educate [our students] so that they can have … an impact on society for the good that ends up being far greater than the mere numbers attending independent schools would suggest.” But leadership does not necessarily mean a powerful political or economic position. “We need leaders who … are leading quiet daily lives of contribution in their community,” he says. “We need leaders who are thoughtful people of purpose and integrity and goodwill, and I think that’s something that independent schools are very much about creating.” Ferreboeuf seconds the idea that leadership training is a communal endeavor. “It’s not about beating the other student or getting ahead, or being competitive, it’s about learning, again, in community.” At Cathedral School, community building is facilitated by music. Some boys become part of the Cathedral Choir of Men and Boys; others participate actively in the robust music program the school offers. The Friday hymn-sing service with the choir is an important community event that parents routinely attend. “I think there’s something about music that bonds a community even more so. There’s something different about sitting together, talking together, and singing together.”

Despite the different emphases, all three heads of school are clear on one thing — spiritual grounding is a crucial ingredient of building community in their schools. All three schools work intentionally to cultivate students’ spirituality. Affiliation with the Anglican tradition — complete with the three-legged stool of scripture, tradition, and reason — provides a framework for considering spiritual values alongside traditional academic subjects. The heads of school view this as a blessing of freedom. McKee says, “What that means for a family who enrolls a child in an Episcopal school is that they recognize that they are being given access to this tremendous tradition and being given permission and responsibility to find their way in it through their own reason.” Merry says, “I think the spiritual component gives a context for learning, and goodness, and kindness, and diversity, and service learning.”

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Of course, non-Episcopal schools work to foster the “moral values” of their pupils, but the unique claim of the Episcopal tradition seems to be a spiritual grounding in multiple viewpoints. This enables Episcopal schools to be religiously affiliated institutions that are comfortable for students from a wide variety of faith backgrounds. (By McKee’s estimate, three-fourths of Episcopal school students might not identify as Episcopalian.) Ferreboeuf says his predecessor used to quip, “If someone is a Buddhist, we want them leaving as a better Buddhist.”

Ferreboeuf says his predecessor used to quip, “If someone is a Buddhist, we want them leaving as a better Buddhist.”

Chaplains, indispensable shepherds for the spiritual lives of these schools, help to keep the academic and the spiritual in balance. The Rev. Mehrdad Abidari at Cathedral School and the Rev. Stacy Williams Duncan at St. Matthew’s not only help lead chapel and conduct Eucharist about once a month, but also teach classes on religion and coordinate service learning programs. St. Paul’s is currently searching for a chaplain and director of service learning.

A close association with the Episcopal Church clearly informs how these schools provide spiritual guidance, and that guidance is a vital part of their identities. As Ferreboeuf puts it, “The spiritual piece just runs through the fabric of everything.”

Continued from page 6

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On Sept 13, Bishop Marc will walk on water

InFormation

Time for the Indoor Voice
By Julia McCray-Goldsmith

W

When my children were small, I used to admonish them to “use their indoor voices” when the mayhem became overwhelming. It’s not like I expected—or even wanted—my children to be quiet all the time. It’s just that I wanted them to know that there are rhythms of quiet and noise, and places and times appropriate to each. And, well—that I might welcome a little peace and quiet myself!

Honoring times and places of quiet has been a Christian practice, at least since Jesus went into the desert to pray. Christian contemplative practice might be thought of as turning down the “noise” that comes from trying to speak louder than each other, trusting that in the quiet, we might just hear the voice of God.

Throughout the centuries, our tradition has recognized prayerful contemplation and action for compassion and justice as being integral to the Christian life. While few of us in the Diocese of California maintain the strict ascetic disciplines of, for example, the desert ammas and abbas of the fourth century, most of our prayer traditions are bequeathed to us through the witness and example of historically contemplative Christian communities. Arthur Holder, Academic Dean of the Graduate Theological Union and Assisting Priest at St. Mark’s in Berkeley, observes that “there is a strong Benedictine influence on Anglicanism due to the Benedictine role in staffing many English cathedrals, and Cranmer’s intention, in the Book of Common Prayer, to make the rhythm of the daily office available to the laity.”

Personally, “the Benedictine approach of rhythmical moving back and forth between contemplation and action, in an orderly way, is what works for me,” says Arthur, “but that isn’t necessarily going to work equally well for everyone. Different strokes for different folks, but the end result is the same: following in our daily lives Jesus’ model of loving attention to God and God’s reign.” Indeed the two—contemplation and action—need each other. Contemplative practices refresh us for doing God’s work in the world, and at the same time accustom us to the discipline of attentiveness that allows us to hear God’s call for us to act.

That same child who once had to be reminded to use his indoor voice, my now 16-year-old son Amos, just returned from ten days of pilgrimage with Bishop Marc and a group of youth and young adults from the Diocese of California. They spent time supporting local ministries in New Orleans and also with the contemplative Taizé community in France. There Amos’s indoor (contemplative) voice would have been heard in chant. But when I met Bishop Marc and the youth at Charles De Gaulle Airport in Paris, the Bishop reported, “Amos taught us a few things,” and held a finger up to the air. I was startled for a moment and then laughed in recognition. He was pantomiming Amos’s singular skill for spinning all manner of things—pillows, plates, books—in the air. A reminder that a Christian life rich in contemplation and action will also permit plenty of time for humor and play!

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Walk In Love: Episcopalians Walk for a Cure

By Sean T. McConnell

On Sunday, July 15, 2007, almost 140 Episcopalians from throughout the Diocese of California joined Bishop Marc and more than 25,000 other participants for AIDS Walk San Francisco. AIDS Walk has been one of the premiere fundraising events benefiting HIV/AIDS charities for 21 years, and it is an annual event in San Francisco, Los Angeles, New York, and Fort Lauderdale.

Episcopalians gathered at 9 a.m. for a pre-walk Eucharist at the edge of Kezar Drive in San Francisco’s Golden Gate Park. Positioned at a major thoroughfare for those walking, the Eucharist centered the day’s events. Episcopalians gathered at the pre-walk Eucharist, and Bishop Marc and other clergy led a prayer service before the walk. The prayer service included a reading of the Gospel lesson on the Good Samaritan, and Bishop Marc shared a message with the walkers about the importance of compassion and love in the face of the AIDS epidemic.

"It was a gift of time," Bishop Marc said after the event, "that the Gospel lesson for day was the Good Samaritan, and all the action of that parable takes place on a road – people walking. And the heart of that parable is not why some people didn’t stop to help but the compassion of the person who proved to be neighbor. It would be important for the Diocese of California to be neighbor to all those people who struggle with the pandemic of AIDS."

At the offertory, Bishop Marc told the gathering, "Never has this been more appropriate: Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God."

Following the Eucharist, the Episcopalians joined the throngs of other walkers, wearing shirts that said "The Episcopal Church Walks With You." Some walkers wrote the names of friends and loved ones who have died from AIDS or AIDS related illnesses on their shirts, while others decorated their shirts with art and messages of love and solidarity.

One of the organizers of the Episcopal Churches of the Bay Area team, Melissa Ridlon, said that many of the other walkers were lured into conversations about the Episcopal Church with Episcopal team members. "One man who wasn’t on our team told us that he was an Episcopalian," Ridlon said, "and that he didn’t know that Episcopalians were walking together, and he said that he was thrilled that the Episcopal Church was walking together as a diocese."

Ridlon also met two women along the walk who had recently moved to San Francisco from Alabama, one of whom was an Episcopalian. After a brief conversation, Ridlon and others helped the women identify the Episcopal church closest to their home.

"The Spirit was really working in and through us. It was amazing," Ridlon said.

Richard Patenaude and David Heusdens from Holy Cross, Castro Valley, and Ridlon who attends All Saints, San Leandro, did a wonderful job as the coordinators of the Episcopal Churches of the Bay Area team.

The Episcopal Churches of the Bay Area team raised more than $17,000 in pledges for the 2007 AIDS Walk. Overall, this year’s AIDS Walk San Francisco collected more than $4.5 million for AIDS related charities in the Bay Area.