On May 10, 2008, the Diocese of California met at Grace Cathedral in San Francisco in special convention to consider the results of the Beloved Community Visioning Process and to discuss and vote on proposed changes to the canons. The special convention voted on three resolutions and three amendments to the proposed canon changes. At the end of the meeting, the Rt. Rev. Marc Handley Andrus introduced the Rt. Rev. Steven Charleston, current president and dean of Episcopal Divinity School, as the new ethnic and multicultural missioner and assistant bishop for the diocese.

After opening the meeting with prayer and a hymn, Andrus delivered an address reporting on the outcomes of the Beloved Community visioning process. The process began with a diocesan-wide meeting at Grace Cathedral on May 5, 2007, and continued with four regional meetings. These five events enabled the diocese to come together as a community and envision what the future of the diocese might look like. More than 800 people participated in the process, both in person and online.

Andrus began his address by describing a number of actions taken by the diocese in the past year toward becoming the Beloved Community, including a comprehensive governance review and entering into a companion diocese relationship with the Diocese of Curitiba in the Province of Brazil. The bishop then identified five areas for the diocese to focus on over the next five years: embodied justice, church vitality, rooted spirituality, organizational development, and inclusive community.

“This is a beautiful vibrant vision,” said the bishop. “It paints a picture of a Beloved Community, one that we recognize as being both ourselves as we currently are, loved by God, and also a community yet to be, our home in the fullness of our call to be the Body of Christ.”

Andrus continued by calling for this vision to be implemented broadly through Area Ministry, the model of shared ministry being pioneered in the Diocese of California. The bishop also announced that the diocese would be developing Area Ministry teams in emergent regions of the diocese with support of diocesan staff and using formation resources developed in collaboration with Church Divinity School of the Pacific. Additional support will be used to create intentional communities to provide low-cost housing for young adults who will commit to service within area ministries.

“A life-giving shift in the flow of energy into mission rather than the demand for growth,” said Andrus.

The Rt. Rev. Marc Handley Andrus attended the meeting of the House of Bishops of the Province of Brazil in April. The Rt. Rev. Naudal Alves Gomes, bishop of the Diocese of Curitiba, Brazil, accompanied him on the trip to visit the Diocese of California’s companion diocese, the Diocese of Curitiba.
The liberating power of love

On Saturday, May 19, I confirmed, received and heard the reaffirmation of baptismal vows of 109 people at Grace Cathedral — people coming from congregations all over the Diocese of California, and including a group from the cathedral itself. The Gospel text for the service was from Luke, and describes Jesus going to his hometown of Nazareth near the beginning of his ministry. He has been moving about the region, healing and beginning of his ministry. He has been recognized as a person moving about the region, healing and being recognized as a person who has the authority of God with him.

But in Nazareth Jesus is hampered by the negative regard of people who “know him” too well (meaning not really at all)—he can do very little there in his mission. I thought about this negative power, and how there is no substituting it in our lives, how we are held back and bound by others’ narrowing, limiting images of us, and how we return the favor to them or pass the negativity on.

The Gospel text for the service was from Luke, and describes Jesus going to his hometown of Nazareth near the beginning of his ministry. He has been moving about the region, healing and being recognized as a person who has the authority of God with him.

The liberating power of love is greater. I remembered an exhibit Sheila and I saw at the Yerba Buena Center a couple of months ago, called “The Missing Peace.” It exists from around the world focusing on the meaning of the Dalai Lama, what he symbolizes to the artists and to millions of people.

As we were looking at the exhibit, Sheila remarked to me, “Think about how if a whole community believed that any child carried divine capacity for leadership, what could be unlocked within that child, abilities that God created there, but given room by the positive expectations of the community.”

And that put me in mind of a story told to me by a World War II veteran who is an active member at St. Paul’s, Walnut Creek. He was a flyer, operating out of England. Shot down, he was taken prisoner in Germany. It was near the end of the war, and the Germans decided to move the prisoners in the bitter winter. What was supposed to be a three-day walk turned into an eighty-six day nightmare as the Germans became more and more harassed by the Russians.

To support one another, each prisoner of war bonded with a companion on the long winter march. Our hero said that he had two great friends, both of whom lifted his spirits when he completely despairing, even of the presence of God. He suggested his friends get the strength themselves to lift their friends low-burning spirits.

This is what happened to one of them, “We were marching through a city, the guards were separating us from the passersby. There were three nuns walking by, and when they saw us, one of them pushed her way past the guards and came up to one of my friends. She took his hands, and looking him in the eyes spoke rapidly and urgently to him. My friend understood not one word she was saying, but when she let go of his hands and then cupped her hands together before him, he understood her message, “We are all in God’s hands.” It was this message of hope and love that lifted our hero’s friend up, and allowed him to give comfort and support to one who had lost all hope.

We are each given opportunities to be the messengers of God’s love in another’s life each day. God is trying to give you this same message of love, through other human lives and through all that God has made. I hope we can remember that such love takes in, comprehends, and transforms even the most limiting boundaries that seek to hem in and distort the creatures of God. The Rt. Rev. Marc Handley Andrus Bishop

Deputies comment on covenant

On May 15, the Diocese of California’s elected deputation to General Convention met to respond to the request of Bonnie Anderson of the House of Deputies to comment on the latest version (St. Andrew’s Draft) of a proposed covenant for the Anglican Communion. President Anderson seeks input from all deputations, to give those bishops allowed to attend this summer’s Lambeth Conference the mind of the clerical and lay leaders of The Episcopal Church.

A covenant is a statement of common beliefs, which in this instance includes a means of enforcing compliance. While a more detailed statement is being prepared by the deputation, our initial comments follow:

- We affirm that The Episcopal Church is a credal church, not a confessional one.
- The proposed covenant is discordant with the polity of The Episcopal Church.
- The language of the covenant is culturally conditioned so as to interpret invocations that are potentially divisive.
- The proposed covenant intends to bind the communion together. We see it as a means to change the nature of Anglicanism which would ultimately result in the exclusion of The Episcopal Church from the Anglican Communion.

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The Rt. Rev. Steven Charleston will join the diocese this summer.

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Hear what the Spirit is saying through God’s people

By Julia McCray-Goldsmith

“A conversation,” observed educational visionary Parker Palmer in the prologue to Courage to Teach, “is only as good as the questions it entertains.” With this principle in mind—and trusting that engaging good questions is as important to our community as the particular answers—the Diocese of California has been in conversation. Over the past year, over 800 people have gathered in diverse venues to wrestle with questions about vision and hope. We have listened, we have spoken, we have been heard. The series of five “Beloved Community... in Conversation” events—and the “PlayBox” resource designed to give self-organized groups access to the same conversational tools—have been the context within which our diocese has engaged in an intentional process of imagining the future together with our bishop. Of course it wasn’t all about talk. The clergy and lay leaders who designed the “good conversation” method that undergirded the Beloved Community strategic visioning process—committed Christian educators, all—know that we learn best when we bring all of our senses and our capacities to the conversation. Learning through multiple intelligences, in this case, meant listening to and learning from each other in worship, song, art and movement as well as words. We prayed and shared communion together, listened to our bishop, sang and danced and created art and poetry, and—in facilitated small groups—gave voice to our realities and our dreams.

And this is what we said. Across the diocese, using varied languages and examples, we emphasized that we are beloved community when we are personally known and able to contribute to (experienced) a Beloved Community? We identified willingness and intention to do so, truth-telling, collaboration, and joyfulness as some of the tools of our transformation. We ourselves will take part in this beloved community, we said, by taking responsibility for our own involvement. We will be a people who reach out to underserved communities, especially youth, who are faithful in practices of spiritual formation and discernment; who have a diocesan structure that facilitates involvement; who take risks; and who get to know other parishes.

congregations and diocesan structures that facilitate involvement. In response to the question What would we need to build this Beloved Community? we identified willingness and intention to do so, truth-telling, collaboration, and joyfulness as some of the tools of our transformation. We ourselves will take part in this beloved community, we said, by taking responsibility for our own involvement. We will be a people who reach out to underserved communities, especially youth, who are faithful in practices of spiritual formation and discernment; who have a diocesan structure that facilitates involvement; who take risks; and who get to know other parishes.

What kind of Beloved Community does God call us to be? One clear and consistent lesson from the conversations around our diocese is that we already know the answers—they are discovered within us when we listen to each other and to the deepest longing of our hearts. The word is indeed very near to us; as the Deuteronomist pointed out almost seven centuries before the birth of Christ, “It is in your mouth and in your heart for you to observe.”

Over the next months and years, we invite you to continue to observe, listen, converse, work and pray as the five strategic priorities generated from this visioning process—

• Embodied Justice
• Church Vitality
• Rooted Spirituality
• Organizational Development
• Inclusive Community

—take shape in the particular ways that are appropriate to each of our congregations and ministry clusters. For it is in the nature of God’s lively word to move; so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. (Isaiah 55:11) ◆

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Sean McConnell, communications officer for the Diocese of California recently visited Iran with a citizen's delegation from the Fellowship of Reconciliation. He went on behalf of Bishop Marc's "Walking With Others the Path of Peace" initiative in order to build person-to-person relationships with Iranians and to improve our understanding of each other. The Fellowship of Reconciliation is the oldest faith-based peace and justice organization in the United States, and McConnell was a member of the seventh delegation that they have sent to Iran in the past four years. For more information visit www.forusa.org.

Did you know...

...there are many religious minorities in Iran. Buddhists, Jews, even Anglicans have thriving communities in Iran.

...the largest Christian community is the Armenian Apostolic Church. They worship in Armenian and maintain cultural and social centers for maintaining Armenian culture. Following the Armenian genocide in 1915, the numbers of Armenians in Iran swelled, and the Armenian people claim that the Iranian people have always made them feel safe and welcome. Armenians have been in Persia for more than 1,700 years, and Iran is the site of two important Armenian monasteries. Named for Saints Thaddeus (Jude) and Stephanos (Stephen), these two monasteries both claim direct connection to the first century martyrs who are their namesakes.

Qom, Iran, is a world apart from the rest of the country. The world center for Shi'a education, Qom is populated by seminarians and clerics; devotion to study of Qur'an is the way of life. The fundamentalist clerics who have ruled Iran since the revolution were all educated in Qom and Ayatollah Khomeini based his opposition to the Pahlavi dynasty from there.

The women of Qom do not openly challenge the covering that is a mark of the Islamic Revolution as they do in Tehran and Isfahan where most women wear their hijab on the back half of their head. In fact, the women of Qom almost all wear the more conservative chador that covers from head to toe.

I was worried that we would not make it to Qom, and I don’t think that many of my traveling companions shared my desire to go to the world’s most important center for Shi’a study. It was the last full day that we would spend in Iran and there was hope that we might have an opportunity to meet with former president Mohammad Khatami. But as we had already learned all too well, simply because our hosts told us it might happen, there wasn’t that great of a chance that it would actually happen. So, I and a few others lobbied for the opportunity to go to Qom. It was not too far from the Imam Khomeini International Airport, and there were religious studies professors there waiting to meet with us.

The visit to Qom’s Center for the Study of Religions was not a disappointment, even though just about everyone of our delegation was completely exhausted and looking forward to the end of the day when we would board the Lufthansa jet for our trip home. There was the obligatory tea with the professors telling us of the importance of the center for the study of the world’s religions. The scholars on Judaism, Christianity and Buddhism were present and they told us about the study of religions in an Islamic context, and they did a good job at dodging our group’s rather political questions.

Then I got to spend some time in the library – this was why I really wanted to visit Qom. Two students worked with me to try to find the texts I was looking for, but after a very short time, our host came and told me that the bus would soon be leaving for a mosque.

I said my goodbyes to my new friends. (Mahmoud was studying Christianity and he asked if he might be able to email questions to me. I said “Of course.”) Exchanged email addresses and they walked me to the bus, saying goodbye with the traditional three-cheek kiss.

As I was the last one on the bus, there was already discussion about our next stop. One of our delegation members was reading the description of the mosque to the group from her Lonely Planet guide. She tells us that the Jamkaran Mosque is revered as a very holy place in Shi’a Islam and it is said that the Imam Mahdi (the twelfth Imam, or the messianic figure of Shi’a Islam) is said to have visited the site on which the mosque sits. Millions of faithful visit the mosque each year, and on Tuesday nights as many as 300,000 will visit for prayers.

Driving the back roads out of eastern Qom, we see incredible mosques along the way. Each one raises the hope that it must be our destination. One mosque -- all lit in green -- is on top of a very high hill. As the sun is about to set, we see groups of people (including women in chador) climbing the rather steep trail to...
reach the mosque. But no, the bus keeps going past this, and several other spectacular sites, until we see a huge mosque on the horizon. As we get closer, it looms above the landscape and we can see that there is new construction for an even larger set of minarets and a massive dome. This is it - the Jamkaran Mosque.

As we disembark, we are greeted by Afzali, our guide. We are told to stay with the guide and not to wander off. As we note the size of the complex and the crowds of people, no one has any desire to break away from the group, and we comply (albeit for the first time all trip).

The call to prayer has begun. It is a beautiful lilting chant. With this aural backdrop, Afzali tells us briefly about the history of the Jamkaran Mosque.

He also tells us that the mosque is a popular spot for the faithful because their prayers are answered here. “If on your first visit to Jamkaran, you ask for something with a pure and faithful heart, Allah will grant it to you.”

Soon we are walking across the great complex to the front of the mosque and the chant on the loud speakers changes to the takbir, stated as “Allah Akbar” (God is the greatest). There are two voices: a tenor repeats the takbir and a baritone is making longer prayers. The women are separated from us and taken to their own entry into the mosque. We sit on the steps and remove our shoes. Then we are ushered into the great mosque.

The Jamkaran is already full and I see the origin of the two voices for the first time. Two men stand at podiums at the front of the gathering of men. As I listen closely to what I am recording, I am struck by the different levels of vocal participation.

There are parts of it that sound like the chanting of the prayers of the People, and how different people respond to the opportunity to make their petitions out loud. Some mutter, some speak in audible tones. As I look around, I am struck at how the others in my group are completely mesmerized by the moment.

Then I decide to turn off my reporter mode and simply be in the moment. I stop, sit quietly, and begin to go into a trance. The previous two weeks come rushing over me like a waterfall of experiences. Meeting with Armenian Christians in Tehran and Isfahan, attending Orthodox Synagogue in Tehran, walking along the muraled wall outside the former American Embassy, listening to Peston and Afzali tours in Qum, and attending an Ortho- 

The Jamkaran Mosque on the outskirts of Qom, Iran, is one of the world’s holiest sites for Shi’ites. the world’s oldest hotel, walking the streets of an ancient Zoroastrian village, visiting Khomeini’s home, touching the tomb of Hafez - all come rolling over me in a wash of experience like an ablation from all of the assumptions that I arrived in Iran with.

To find out about all of these things, I invite you to visit the links below. To hear the sounds from outside and inside the Jamkaran Mosque, be sure to tune in to my podcast at episcopod.com.

Blog: edoc.vox.com
Photos: flickr.com/photos.diocal
Podcast: episcopod.com
If you would like to invite Sean McConnell to come speak to your congregation about his experiences joining an interfaith citizens’ delegation to Iran, email him at seanm@diocal.org.

PCN in Iran

...Anglicans have not fared as well as other Christian groups in Iran, but according to some sources the situation for Anglicans is changing for the better and the new Anglican Archbishop Azad Marshall is improving relations between Anglicans and the government of Iran. Problems sprang up in the earliest days of the Islamic Revolution when it became apparent that a great number of Muslims had been converted to Christianity by the Anglicans. According to reports, there was an Anglican hospital for the blind in Isfahan, and the children who were being brought there for a residential treatment program were being converted during their stay. Some say that if you are looking for an Anglican in Isfahan, look for a blind person. Shortly after the revolution, the Anglican hospital and a few churches were confiscated by the government. Archbishop Marshall is working closely with the government to assure that Anglicans will be able to continue practicing their faith in Iran, and the highest levels of government have given him their promises of support.
Curitiba: From page 1

For instance, Andrus said that churches south of Market Street in San Francisco “might want to consider the mission demands of a higher infant mortality rate in the Bayview neighborhood and enter into dialogue around that.” Reducing child mortality is the fourth MDG.

The idea is that both dioceses can learn from one another, sharing their own mission creativity with each other. In so doing, the two dioceses will grow deeper in understanding and relationship.

“The Diocese of Curitiba is an exciting partner for the Diocese of California,” said Andrus. “Californians are going to find Anglican friends who are both deeply like them and who will help us see new ways of being Anglican.”

The Diocese of Curitiba is a relatively young diocese. It was created by the approval of the Brazilian General Synod on May 31, 2003. It is made up of the Brazilian state of Paraná in the southern part of the country. Curitiba is the capital city of Paraná and is known for being one of the best planned and most ecologically sound cities in the world. According to the Brazilian Institute of Geography and Statistics, Paraná’s population is just under 10.5 million. The Diocese of Curitiba counts 1,500 members in six parishes, four missions, and six preaching points. Curitiba is the largest city in the southern region of Brazil. The name “Curitiba” comes from two Tupi words that mean “many pines” because the region is filled with Tupi words that mean “many pines”.

Around the Diocese

Companion Diocese Committee organizes

By Ted Thompson

Over 20 clergy and laypeople met with the Rt. Rev. Marc Handley Andrus on April 29 to further our diocesan companion relationship with the Diocese of Curitiba.

After hearing Bishop Marc report on his March visit to Curitiba for their House of Bishops meeting, as well as reports on trips to our companion diocese by the Rev. Don Fox and Br. Richard Jonathan (SSF), the committee organized the development of our relationship with Curitiba into five categories.

The committee invites you to engage your congregation or institution in the developing relationship with Curitiba and pass along this contact information to anyone interested. Stay tuned for more details about work in each of the following categories as well as news from Curitiba.

Worship and Spirituality—Plans include a prayer cycle for our congregations and exploring Curitiba’s interest in creative liturgies.

Contact: The Rev. Amber Sturgess, asturgess@smn.com

Education—Plans include a preparatory course to be designed with our committee chairperson, Ted Thompson. A web link for our diocesan website is under development. The Englist translation of Curitiba’s website can be viewed at dac.ieab.org.br/text-in-english/

Contact: The Rev. Leslie Nipps (temporary), hlnipps@gmail.com

Mapping project seeks to understand scope of diocesan outreach

By Jasper Goldberg

This summer, the Diocese of California will begin collecting information on parish ministries for inclusion in the Millennium Development Goals map under the direction of the Rt. Rev. Marc Handley Andrus. Even though the framework of the map is still under construction, the diocese wants to begin collecting stories and ministries for the map.

The Millennium Development Goals (MDG) Mapping Project will provide a global storytelling platform to show the local and global connections that are already being made. The MDG maps will provide a scalable application where one can see ministry projects both large and small, both local and international, and find ways to become further involved in the ministries of the Episcopal Church. The maps will look like spider webs and will highlight our growing network of relationships making the global feel local. When people use the MDG maps to see what others are doing, it will help them know that they are not working alone, and that people they know and trust are engaged and can provide advice and support.

Suppose you want to do your part to feed the hungry. Where can you volunteer? Suppose you want to combat HIV/AIDS in Africa. Where can one go to find out who in the Diocese of California is working on this issue? Or perhaps your congregation has expressed an interest in working on environmental sustainability. Your congregation wants to install solar panels, but how? Once completed, the Mapping Project will provide the answers to all of these questions.

“Episcopalians are only just beginning to understand the profound impact that working on the MDGs can have on a suffering world,” says Cary McCullough, who has spent nearly a year building the map, along with Kevin Jones, Rosa Lee Harden, and other members of the MDG mapping team. McCullough says, “The world’s problems can seem distant and daunting; they’re too big and it’s often unclear what an individual or church community can do. Yet alongside this sense of being overwhelmed, people are actually taking individual and collective action.” The MDG map will provide a central resource for collaborative action throughout the diocese.

While major progress has been made on the mapping tools, the data still must be collected. Unlike a city map, where data are the locations and points of interest, along with the pathways that connect them, the data for the MDG Mapping Project are the churches and individuals, along with the outreach programs and volunteer efforts that connect them. Before the MDG map can be published, all of this information must be recorded.

Jasper Goldberg, a high school intern for the diocese, will begin the effort with a small group of churches using a three-tiered approach. Once the approach has been tested on a small number of churches, the MDG working group envisions expanding the collection efforts to the rest of the diocese and even to other parts of the country.

The first step of data collection will be an individual conversation with the rector of the parish to discuss the “big picture” of the church’s involvement. Goldberg and the rector will discuss the major programs, events, and focuses of the parish.

Following that meeting, Goldberg and the outreach and youth groups of the parish will meet to focus in on more of the details of the church’s outreach work. During this conversation, the magnification level of the “MDG microscope” will be increased, and the participants will talk about the specifics of the church’s outreach programs and events.

Finally, Goldberg and members of the church’s youth group will set up a station during coffee hour and conduct interviews with parishioners to learn more about their individual efforts. At this level, the conversations will be about individual Episcopalians and how their individual efforts fit in to the broader themes that the rector and outreach/youth groups have identified. These individual stories will form the links within the MDG map, “spider web.” Special care will be taken to avoid posting anything online that could impair a parishioner’s privacy.

The goal of the three-tiered approach is to provide the diocese with several levels of information. Each level will eventually be incorporated into the network maps and made available online. For more information on the data collection process, contact Jasper Goldberg at 415.869.7819 or jaspegr@gracecathedral.org.

m2ss.org

ministry to straight spouses

m2ss makes no recommendations about the validity of relationships or of marriages. It has been put together by people who have lived with these issues and healed. It simply shares what has been been useful to others in this situation.

m2ss.org
Darby Betts leaves a legacy for seniors

By Sally Coates

In your senior years, how will you live your life if your income is limited? How will you stretch your budget to cover the most basic expenses of housing, food, transportation, and health care?

Too many of our seniors today are confronted with the rising costs of housing, medical care, prescription drugs, utility bills while living on small fixed incomes. Seniors face tough choices between purchasing food or their prescription medications. For those adults who live alone, they often feel isolated and suffer from depression. According to US Census Data, approximately 80 percent of seniors have at least one chronic health condition and 50 percent have at least two. Arthritis, hypertension, heart disease, and respiratory disorders are some of the leading causes of activity limitations among older people.

In 2005, the Diocese of California, in partnership with Episcopal Senior Communities, created a fund to help parishes, city agencies and nonprofit organizations address these troubling issues. The Darby Betts Fund, named for the Rev. Darby Betts, honors his legacy while supporting senior service programs in three Northern California dioceses: the Dioceses of California, Northern California and El Camino Real. Darby Betts was the beloved and respected Rector of St. Paul’s, Oakland, for 11 years before becoming a founder of Episcopal Senior Communities. Thanks to his leadership and guidance, Episcopal Senior Communities has grown to include five Life Care retirement communities serving over 1,500 seniors, three affordable housing communities which serve close to 350 seniors, an affiliation with Lytton Gardens Senior Communities which serves over 500 low-income seniors in independence living, affordable housing and skilled nursing, and community based services which benefit close to 2,500 seniors from Monterey County to Solano County to Butte County.

To honor and continue Betts’ inspiring work, a Program Planning Committee was formed to administer the Fund. Each year they may grant up to $100,000 to support programs serving seniors in the three dioceses. Two representatives from Episcopal Senior Communities and two representatives from Episcopal Charities oversee the administration of the grant process. Each January a Request for Proposal (RFP) is sent to all of the parishes of the three dioceses as well as the commissions and partner agencies of the Diocese of California. Grant applications are returned and reviewed by the committee with grant decisions made in May of each year. The Program Planning Committee awarded its first set of grants in 2006 in the amount of $53,000. In 2007, grants in the amount of $73,000 were awarded. In 2008 that amount grew to $84,000 with the Diocese of California receiving $23,500 in grants, El Camino Real receiving $30,500 in grants, and Northern California receiving $30,000. The programs funded through the 2008 grant money address needs including transportation, programs for incarcerated seniors, outreach and services to homebound seniors, expansion of senior abuse prevention programs, and emergency food and housing programs to elderly indigent seniors. Disbursements were given to the following agencies and programs:

- Berkeley Food and Housing Project to expand case management to low income seniors.
- Carmel Foundation/All Saints Episcopal Church to expand the transportation services for seniors.
- Church of the Incarnation, Santa Rosa, for the parish nurse program.
- Correctional Institutions Chaplaincy (CIC Ministries) for programs for incarcerated seniors.
- Colusa County Senior Meals/ St. Stephen’s Episcopal Church to provide hot meals to seniors.
- Eldergivers to provide high quality art education experiences.
- Episcopal Lutheran and Episcopal Church to establish a senior produce market.
- Episcopal Community Services to provide food and housing programs through the CHEFS program.
- Faith in Action in Solano County to provide respite services to frail elders.
- Holy Spirit Episcopal Church to provide outreach and services to low income homebound seniors.
- Lytton Gardens Senior Communities to expand the senior abuse prevention program.
- River City Community Services to provide emergency food and housing programs to elderly indigent seniors.
- Senior Resources Oakland to implement an intern program for graduate students in gerontology.
- South Coast Seniors to expand their nutrition, health and well-being programs for seniors.

The Darby Betts Fund exists to aid parishes, agencies and other nonprofit programs in helping seniors live with dignity and respect; supporting independence and building self-worth; and encouraging intellectual, physical, social and spiritual growth. If you have a program that supports the well-being of seniors and you are located in one of the three dioceses served by Episcopal Senior Communities and have a tie with the Episcopal Church, YOU are eligible to apply for a grant from the Darby Betts Fund. Contact Tracy Powell (tpowell@ehf.org) or Sally Coates (scoates@episcopalcharities.org) to be put on the mailing list for the 2009 grant cycle.

In Memoriam

The Rev. James Vevea

The Rev. James Vevea died Monday, April 28 in Seattle after a two year battle with cancer. Vevea served as rector at Church of the Incarnation, San Francisco, from 1970 to 1981. Vevea attended Church Divinity School of the Pacific and served as an assistant pastor at St. Paul’s, Walnut Creek, before being called to Incarnation in 1970. Vevea also served the diocese as chair of the Assessment and Appeals Committee and vice chair of Diocesan Council. After 11 years at Incarnation, he was called back to his native Washington to serve at St. Timothy’s, Yakima. He is remembered as a man with intelligence, common sense, and a sense of humor.

The Rev. Jack Schanhaar

The Rev Jack Schanhaar died peacefully in his sleep May 18 after three years in a board and care home following the death of his partner of more than 30 years. Schanhaar was priest in charge at Redeemer for many years, as well as having served as vicar at St. Aidans, San Francisco, interim at Holy Innocents, San Francisco, and occasional supply at St. Francis. Schanhaar came from St. John the Evangelist, where he also served after his ordination. He was a former Benedictine monk who led many pilgrimages to monasteries in England, France, Italy, Spain. He was the founder of the Benedictine Experience at the Bishop’s Ranch, started in 1985 and now in its 23rd year. Schanhaar was a gentle, grace filled person, and remained so even when he had difficulty understanding what was happening. In his last days, it seems as if he was preparing himself, since reports are that he seemed more at peace in his surroundings. Information about a memorial service was not available at press time; please see diocal.org for updates.

Diocesan Calendar

June/July

Sunday, June 1
- Bishop’s Visitations: St. Michael and All Angels, Concord; St. Lukes, Walnut Creek

Tuesday, June 3
- DYYA Commission Meeting, 6:30 p.m. to 8 p.m.

Friday, June 13
- General Ordination for Transitional Diaconate, Christ Church, Alameda, 7 p.m.

Saturday, June 14
- General Ordination, Grace Cathedral, San Francisco, 11 a.m.

Sunday, June 15
- Bishop’s Visitations: St. Paul’s, Oakland; Good Shepherd, Berkeley

Tuesday, June 17
- Justice, Peace, and Integrity Commission Working Group, Dio House, 2 p.m.

Sunday, June 22
- Bishop’s Visitations: St. Albans, Albany; Holy Trinity, Richmond

Friday, July 4
- Independence Day, Dio House closed

Friday, July 5
- Diocesan Picnic, The Bishop’s Ranch, Healdsburg

Tuesday, July 8
- The National Episcopal Youth Event (EYE), San Antonio, Texas (ends July 13)

Wednesday, July 16
- Lambeth Conference, England (ends August 3)

See the diocesan calendar at www.diocal.org for more.
Youth begin Save Darfur campaign

By Wendy Cliff

The "Confirm not Conform" students at St. John's, Ross, were required to do a final project to develop an outreach/social justice campaign and present it to the vestry. Led by Associate for Youth Ministry Wendy Cliff and working with parishioner John Leonhardt, a member of the Save Darfur organization, they created a project that demonstrated how the genocide in Darfur is an issue of faith.

After reviewing how the events in Darfur tied to the vows in the Baptismal Covenant, and being inspired by the ONE Campaign's work in support of the Millennium Development Goals, they created a project to raise awareness of the situation in Darfur. The students and their mentors worked together to erect and decorate the tent.

In addition, they wrote a script and shot a YouTube video about their plan. The video is online now and currently has over 600 hits (search YouTube under "One Tent"). The Vestry granted the group permission to erect the tent on the church lawn for two weeks, sleep in it for one night using the "Not on Our Watch/Nightwatch" angle, and try to attract media attention. Once the group has slept in the tent, they will look for another youth group to carry on the campaign. For more information, contact St. John's, Ross, at 415.456.1102.

Blessed solar panels in Walnut Creek

By Pat Smith

At 6 p.m. on May 15, a very, very warm evening in Walnut Creek, the Rt. Rev. Marc Handley Andrus climbed a ladder to the roof of the parish office wing and blessed the 137 new solar panels at St. Paul's. Joining Andrus on the roof was the Rev. M. Sylvia O. Vásquez, St. Paul's rector; Dave Mattern, a member of St. Paul's and solar project manager; and Angela Greene, one of the solar panel installers from Solar Richmond. The risk management conscious staff of St. Paul's made sure Andrus was outfitted properly by presenting him with a purple hard hat decorated with the Episcopal shield.

Save the date

Saturday, October 11, 2008
Walk-a-thon

Walk with the Bishop in San Francisco

Episcopal Charities

See first-hand what Episcopal Charities and its partner agencies and parish outreach ministries are doing to address poverty issues.