



# Crossroads Supplement

## Urban farming, edible landscaping help offset rising prices

By Pat McCaughan, June 09, 2008

For Alexandra McKay, 11, and Emma Dreyfuss, 10, of Angeles Girl Scout Troop 245, the best part of watering tomato plants and releasing ladybugs at Los Angeles' Holy Nativity Episcopal Church on June 8 was knowing they were helping out the environment and growing food for the hungry.

"We wanted to get involved in the community garden, because our troop meets at the church," McKay said. She pointed to ceramic tiles identifying each of 35 raised planting beds. "We helped put them in, too."

### Making a Difference

The Girl Scouts were among more than 150 volunteers, activists, environmentalists, neighbors, gardeners and parishioners who recently celebrated the dedication of Holy Nativity congregation's community garden.

"The food we grow will be donated to local food banks and soup kitchens which feed disadvantaged families and homeless people," said the Rev. Peter Rood, rector to Holy Nativity's 127 members, during the Sunday afternoon garden party.

By transforming and "re-purposing" the church's lawn and 40-year-old junipers into organic fruits, vegetables and herbs and flowers, Rood is aiming for spiritual outreach and culture change.

"We are transforming part of our city footprint from ornamental to functional land use" to raise awareness of social justice and environmental issues, community building, to take positive action and make a difference.

"We grow, organically and on-site, the flowers we use weekly for our events and services," he said. Commercial cut flowers are grown with a variety of pesticides, and importing them requires additional fossil fuels and further exacerbates global warming.

### 'Victory' gardens: a way to be 'done with hunger'

### Small and Not-so-small Congregations

Urban Farming (UF) began in 2005 with three gardens in Detroit MI, and partners with faith-based organizations like Holy Nativity and others to develop community gardens, said Joyce Lapinsky Lewis, the nonprofit agency's program development consultant.

"Now we have 500 gardens across the United States and in places like Jamaica and England. Our mission is to end hunger in our generation by planting food on unused land and space," Lewis said June 8.

In metropolitan Atlanta, Bobby Wilson has seen "the largest increase in people interested in gardening" in the 16 years he has coordinated the inner city urban

## Contents

Helping the Environment—	
Urban farming, edible landscaping help offset rising prices	1
California—Solar power: a success story	5
Small church activities—	
Small church, big heart—San Juan church members in action	2
Into the Sacred Circle—English and Navajo traditions	3
Blending traditions—Navajoland cong. worships in Diné, English	8
From Canada—	
Celebrating 70 years as a priest	4
Meeting Jake, and Primate visits remote chapel in the north—Two reports of Primates' epic journey	6
Reports—	
Episcopal Appalachian Ministries Board Meeting	4
Future of Rural and Small Town Ministries—Lutheran ministries	5
John Todd Wins \$100,000 Buckminster Fuller Award—Appalachia	7
BOOKS	8

## From the Editor

Here's a new item for our website, adding some more or less current stories that didn't fit into the printed Crossroads.

Please drop me a note with your comments on this addition. How can be made more user-friendly? What might be added? And so on.

Jane

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gardening program for the University of Georgia and served as cooperative extension agent for DeKalb and Fulton counties.

Presiding Bishop Katharine Jefferts Schori blessed a community garden at St. Thomas the Apostle Church during an April 28 visit to Dallas. At that event, the Rev. Stephen Waller, St. Thomas' rector, said the garden was developed to "fight hunger right here where we live" and to reflect the United Nations Millennium Development Goals—an Episcopal Church priority—to eradicate hunger.

Grace Church in Old Saybrook, Connecticut, gardens one-quarter acre of land, designating its produce for the local Shoreline Soup Kitchens & Pantries, thus supporting the feeding of 1,200 families monthly.

Every Sunday after the 10:30 a.m. service, many of the 88 parishioners of St. Mary's, in Cadillac, MI, take turns weeding and tending the community garden. Its harvest also goes to local food banks.

St. Paul's Church, in Kansas City, Missouri, is expanding its "Mary and Martha" garden this year to harvest produce designated for area needy.

The Chattanooga Area Food Bank in Tennessee has a diverse group of faith communities among its partners, including St. Augustine's Catholic Church and St. Alban's Episcopal Church. The agency now has

## Small church, big heart

By Ivette Linares, March 27, 2008

Church members make ministries happen in San Juan, Puerto Rico

I recently told our mission congregation of St. Francis of Assisi (San Francisco de Asís) in San Juan, Puerto Rico, that we are the small church with a big heart. I am very convinced of this. There are no “buts” in the phrase. We are not the church that is small but that has a big heart. We are the small church with a big heart.

I have served St. Francis of Assisi for three years now, and it has been a great and beautiful experience. I was raised in a big church. My dad’s side of the family has a long Episcopal tradition, yet I am the only one to answer God’s call to the ordained ministry.

I was baptized and confirmed in St. John’s Cathedral in San Juan and served there as an acolyte and many other things. When one of our priests started a church in his home, which was in the same area where I lived, we decided to support his work in this small mission, and I stayed there for my youth and young adult life.

Since my ordination, I served in another small congregation before coming to St. Francis of Assisi. I thank God for small congregations. There is nothing little in the life of a small congregation.

There is so much work to do—not just work in terms of looking for more people to be part of the church, but also in terms of each and every life you touch simply by offering them your time.

Maybe we don’t have the resources we need to have a Sunday school or a youth group or a musical ministry, but we have lay eucharistic ministers, readers, a seminarian, the treasurer of Episcopal Church Women, a person working with our diocesan Episcopal Social Services and members of Cursillo and Happening—or “Vivencia,” as we call it in Puerto Rico, among other ministries.

There are always the ladies that fix the breakfast, the man that fixes everything in the church, the treasurer who is very responsible with the finances, the lady that cleans, the lady that folds the Sunday bulletins and the members of the Altar Guild. Everything that has to be done is done thanks to people like this.

### Helping the young

Members St. Francis of Assisi give monthly monetary contributions to “Proyecto Vidas,” a program of Episcopal Social Services that serves children and youth through child care and a home for 12 young boys who need everything teenagers need.

This year we started a Wednesday morning service and have had a very good response. I always have an invitation for lunch from one of my members.

It is such a rich experience when you can enter the homes of your members and sit at the table in the kitchen, enjoying a very delicious lunch and wonderful company. In that informality, you talk about everything. And when that happens, I thank God that he called me and I said yes.

There is so much life in small congregations. While not criticizing our brothers and sisters who serve and worship in a big church, small congregations are the majority of missions in the Episcopal Church. We are here, too, to serve, to pray, to work and to enjoy Christ in all living things.



The vestry and leadership of St. Francis of Assisi (San Francisco de Asís) in San Juan, Puerto Rico, includes (top row, left-right) Senior Warden Uriel Hernández, Francisco Cáceres, Junior Warden Adrián Rivera, (middle row left-right) Carmen Mangual, the Rev. Ivette Linares (vicar), Secretary Zoraida Ramos, and (in front) Carmen Romero.

### Vital Statistics

*Congregation:* St. Francis of Assisi (San Francisco de Asís)  
*Location:* San Juan, Diocese of Puerto Rico, Province IX  
*Average Sunday attendance:* 30  
*Year founded:* First Holy Eucharist held June 2, 1963

*Current leadership structure/staff:* Seven-person vestry, vicar.

### Resources

Try these books and web locations for resource materials and further reading

- \* Episcopal Church’s small congregation development webpage: [www.episcopalchurch.org/smallchurch.htm](http://www.episcopalchurch.org/smallchurch.htm)
- \* Episcopal Church’s Latino/Hispanic ministries webpage: <http://www.episcopalchurch.org/hispanic>
- \* Devotional resources in Spanish: [www.forwardmovement.org/spanish.cfm](http://www.forwardmovement.org/spanish.cfm)
- \* Bible studies and small-group studies resources geared to youth: *Mission: Christmas — Youth Programs and Ideas for Advent* by Bryan Brooks (Abingdon Press: 2005)  
*Mission: Easter — Youth Programs and Ideas for Lent* by Todd Outcalt (Abingdon Press: 2005)

This is the sixth installment in a 12-month series offered by Episcopal Life, the Office of Congregational Development and the Standing Commission for Small Congregations, sharing best practices, fresh ideas and resources.

— *The Rev. Ivette Linares, vicar of St. Francis of Assisi (San Francisco de Asís), also works as the youth ministry coordinator for the Diocese of Puerto Rico and for Province IX and is the archdeacon of the diocese’s north-east deanery. She is a member of the Episcopal Church’s Standing Commission for Small Congregations*

## Into the Sacred Circle

### San Juan Mission draws together English and Navajo traditions and peoples

By Carol Tookey

San Juan Mission, also known as the New Mexico Region of the Episcopal Church in Navajoland, focuses on the ministry of the baptized, and thus all members participate in ministry.

As in all of the Navajoland Area Mission, San Juan functions under the philosophy of the Hooghan Learning Circle: a formation program for people of all ages that seeks to bring together the Episcopal Christian tradition with the tradition of the Diné (Navajo) people. This means including both English and Navajo languages and traditional Navajo image in worship, and discussing the sacred stories of both traditions. As Bishop Mark MacDonald says, the aim is to bring the gospel into the Sacred Circle of Navajo culture and tradition.

San Juan dates from 1917, when a mission was established in the area of Farmington, New Mexico, by what then was called the Missionary District of New Mexico and Southwest Texas. The mission began as a health clinic and grew into the first hospital for Navajo people in New Mexico. As needs changed, the ministry changed. It has functioned as a children's shelter and ministered to people with addictions.

St. Luke's in the Desert in Carson Post—about 30 miles southeast of Farmington—was built in 1930 of logs hauled from the La Plata Mountains of Colorado and stone quarried near Carson Post to serve as a mission outpost.

It serves the communities of Huerfano Chapter House and Dzilthna-oh-dithle. Since the 1970s, it has been led by Lay Pastoral Minister Inez Velarde. She ministers to a far-flung congregation of people living on the margins in remote areas.

In the 1950s, St. Michael's congregation in Upper



Formerly the hospital at the San Juan Mission outside of Farmington, New Mexico, this building now houses the Navajoland Area Mission offices and the San Juan Mission Chapel. The building was completed in 1923

Fruitland, seven miles west of Farmington, was added. Other mission congregations have come and gone in the region, based on the movement of people and needs for ministry.

Today, All Saints' Chapel, located outside the city limits of Farmington, has a mixed Navajo and Anglo congregation with an active Sunday attendance of 30 to 50 people. St. Luke's is a smaller congregation. St. Michael's discontinued services for a while but now holds a monthly service for elders who can't get to Sunday worship and who largely are Navajo-speaking.

Both All Saints' and St. Luke's are largely young congregations with lots of children, so ministry focuses on children and youth, helping young people to learn about both cultural traditions and how to become effective church leaders. The mission has been developing Sunday school programs and Vacation Bible School programs. The Hooghan Learning Circle, for example, created a lectionary-based children's curriculum that includes Navajo traditions and stories along with the gospel lesson for each Sunday.

More information is available on the Navajoland Area Mission's website.

— *The Rev. Carol Tookey is administrator of the Navajoland Area Mission and regional vicar of the New Mexico Region of Episcopal Church in Navajoland. From Episcopal Life article, May 15, 2008*

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#### EDIBLE, from page 1

a waiting list for those who wish to participate in a newly-created 2,000-square-foot community garden. "I've seen real movement, real awareness in the past few months to develop community gardens," said Lewis. Urban Farming's "Include Food! when planting and landscaping" initiative seeks to create awareness by establishing gardens in any healthy environment, including churches, planters, on rooftops, in corporate landscaping, at schools, hospitals, and vacant lots.

"The gardens are modeled after the victory gardens created during World War II, when 20 million people grew 40 percent of the country's produce and they did all that with a poster campaign," she said. "... imagine what we can do with the Internet and television!"

**Planning for Holy Nativity's garden** took several years and involved a lot of hard work by people like

parishioner Rafael Ramirez, who built the planter boxes and the fence surrounding the 1,250-square-foot garden. Other volunteers dug trenches, helped develop the irrigation system, distributed compost and planted fruits, vegetables, spices and flowers. Local businesses, including Starbucks and Home Depot, joined with the L.A. Conservation Corps and Ocean View Farms and many others to contribute financial and other resources to the inter-faith project.

The garden will yield about one ton of food per year, a significant difference for area food banks when fresh produce is increasingly expensive to buy.

For more information on community gardening, visit [www.holynativityparish.org](http://www.holynativityparish.org) OR [www.urbanfarming.org](http://www.urbanfarming.org).

*The Rev Pat McCaughan is Episcopal Life Media correspondent for Province VIII dioceses, based in Los Angeles.*

## Episcopal Appalachian Ministries Board Meeting

At its Spring meeting, EAM's Board of Governors elected Bishop Charles von Rosenberg of East Tennessee as President, the Rev. Theresa Kelley of St. Luke's on the Island, Wheeling, WV, as Vice-President, Mary Berl of the Diocese of East Tennessee as Treasurer and Pam Fleming of Memorial Church in Baltimore as Secretary. Michael Maloney will continue to serve as Interim Executive Director on a consultant basis. "My role," said Maloney, "is to help EAM through this time of transition and then turn it over to the next generation."

### Have Presentations, Will Travel

Part of EAM's work has always been that of telling the story of Appalachia and of our work in this region. The EAM Board has reaffirmed that this work should continue and be expanded. A new DVD presentation, highlighting our current work will be available in September. EAM has other media presentations and training materials on poverty, the environment, history and culture, mission opportunities, small church ministry and other topics. We can also provide a display or speaker for diocesan conventions or other meetings.

For more information, contact Michael Maloney at meamon@aol.com

or call the EAM office at 800-956-2776

### Small Grants Program

EAM will use funds from the Appalachian Initiatives funding approved by the 2006 General Convention to make small grant for ministry in Appalachia communities. We expect to be able to grant about \$14,000 in 2008 and \$24,000 in 2009. An allocations committee and criteria will be established this summer and grants should be available for the fourth quarter and beyond. If you would like to receive information on these grant possibilities when details have been finalized, please contact Michael Maloney at meamon@aol.com or call the EAM office at 800-956-2776.

### Elledge Scholarship Fund

The EAM Board established The Elledge Scholarship Fund last fall to honor retiring Executive Coordinator, Sandy Elledge. Reflecting her deep commitment to small congregations, the fund is to be used to make it possible for members of small Appalachian congregations to attend national or regional conferences or training events that will enhance their ministry/ministry development.

Any small congregation in an Episcopal Appalachian Ministries diocese is eligible to apply. Write to Mike Maloney, 5829 Wyatt Ave., Cincinnati, OH 45213, or email to him at meamon@aol.com. The request will be reviewed by the Executive Committee and funds granted accordingly. A request should be made at least four weeks in advance of the event, and

## Celebrating 70 years as a priest

Archdeacon Thomas Leadbeater, 92, celebrated the 70th anniversary of his ordination on March 23 by preaching at an Easter Sunday service at Pine Lake Anglican Church in Red Deer, Alta., an occasion that was attended by his family, friends, and the bishop of Calgary, Derek Hoskin.

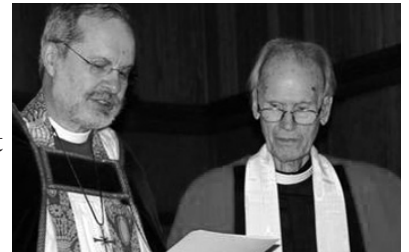
"At my age it's not too bad. The congregation's just thrilled," chuckled Mr. Leadbeater when he told the Anglican Journal that he still officiates at services at the beautiful church overlooking the lake.

A native of England, Mr. Leadbeater arrived in Canada in 1934, at the age of 18, to study at St. Chad's Theological College in Regina. Ordained in 1938, he was assigned to St. George's in Moose Jaw, Sask. Later he was sent to All Saints, Weyburn, Sask, and in 1939 was appointed sub-warden at St. Chad's Theological College. For four years he taught classes in Old Testament Scriptures and also cared for five country churches around Regina.

In 1945, he and his wife moved to Victoria when he became assistant at Christ Church Cathedral. Three years later, he was installed as dean at St. Saviour's Pro-Cathedral in Nelson, B.C. and was in charge of St. Andrew's Church on Kootenay Lake. Next he was called to St. Barnabas Church in Calgary.

Mr. Leadbeater said that his ministry has concerned about three things: the value of visiting parishioners in homes and hospitals, the importance of preaching ("good preaching never drove people away") and religious education for all.

*From article by Marites N. Sison, staff writer  
The Anglican Journal, May 1, 2008*



Calgary's Bishop Derek Hoskin with Archdeacon Thomas Leadbeater at the 70th anniversary of his ordination on Easter Sunday.

the application letter include a short description of the event to be attended, a description of the role the applicant plays in the local congregation and how he/she feels this event will be beneficial to the life of the congregation.

In addition, the budget for expenditures (registration, meals, lodging, travel) must be included with the request. At least one-third of the cost of attending the event is expected to come from the congregation and/or diocese. Applicant should already have made a request for scholarship aid and/or from continuing education funds from the diocese.

A letter of support from the rector/vicar/missioner or congregational leader must also be included with the request. Wherever possible, preference will be given to congregations seeking to send more than one person (a team) to the event.

*Submitted by Sandy Elledge*

## Environmental Action

### CALIFORNIA: SOLAR POWER INSTALLATION A SUCCESS STORY FOR WALNUT CREEK PARISH

With solar power now on line at St. Paul's Church in Walnut Creek, California, the Rev. M. Sylvia O. Vasquez reminded her parishioners that they are making an immediate impact on the environment.

The project's peak power capacity of 23 kilowatts provides nearly all the electricity for the main church buildings. And while there will be no immediate savings to the parish, none of the \$187,000 cost for the 135 solar panel installation came from the parish budget.

David Mattern, chair of the environmental committee at St. Paul's, proposed forming a limited liability company which could take advantage of federal tax credits available for solar power systems. "The best thing about the project," from the perspective of Mattern, a civil engineer also skilled in tax preparation, "is that our idea for financing worked."

Sonlight Solar LLC, as it came to be called, takes advantage of state incentives and other tax benefits. Initially the church is paying Sonlight for the power generated. Sonlight, from benefits and income, pays about half the initial system cost.

The remainder was raised from loans from parishioners and friends of the parish. Those wishing to make a loan completed a bid form stating how much they would loan, when they wanted it repaid, and the rate of interest they would like.

"We averaged around 5% on the bids we accepted," says Mattern. "That's better for our investors than they would get on a savings account ..."

"The parish should begin saving money on the cost of energy in 10 years or less," said Vasquez. "And then the savings should continue for another 20 years or so," added Mattern, who hopes St. Paul's can inspire other congregations to use this model for funding.

Showing of the Al Gore movie "An Inconvenient Truth" in October of 2006 got members thinking again about what they might revisit the solar idea that had been shelved in the late 1990s. Mattern's financing idea came into play: It was not easy to explain why and how a company would work, but the more he explained it, the more people caught on, until a broad base of support and agreement had been developed.

The congregation was able to capture the vision of immediate environmental impact and future economic benefit to the congregation.

"Any congregation attempting such a major project" should have a broad base of agreement," says Vasquez. While Mattern developed the explanation of the financial strategy, Vasquez preached about responsibility for the environment: "The rationale must be theological."

An added benefit was providing experience for participants in SolarRichmond, a training program for underemployed workers. When risers were erected on

### Future of Rural and Small Town Ministries

*Sandra LaBlanc, Director of Rural and Small Town Ministry, updates us on happenings in her ECLA programs.*

We hosted a "Future of Rural and Small Town Ministry" meeting in Chicago that included 40 people: mission directors, bishops, synod staff, church-wide staff and rural and small town people. In the 8 1/2 years I've been in this call, I've seen a great many positive changes in rural and small town ministry—especially in terms of a change in mind-set from a theology of scarcity to more of a theology of abundance.

From this meeting, eight central issues regarding rural and small town ministry surfaced. From those, four task forces were formed to provide recommendations for action within 4-6 months on four main topics:

- \* Immigrant experience/multi-cultural ministries,
- \* Ministry in context: tension between stability and change,
- \* Shared ministry best practices, and
- \* Leadership development.

### Lutheran Ministries

Plans [at time of writing] were finalizing for the "Celebrating Rural Life Gathering" July 16-19, 2008 at Midland Lutheran College in Fremont, Nebraska, co-sponsored by the Nebraska Synod. All worship services were to be multi-cultural; and the meeting focused on health of mind, body and soul (a Reike expert and massage therapist was on hand); keynote speakers were the Rev. Kathryn Love on evangelism and the Rev. Harry Wendt on spirituality from a biblical perspective. The Board of Pensions booth offered wellness minutes during the gathering.

*Adapted from article in Lutheran Rural Life*

the office wing roof and the solar panels mounted on them, interns from SolarRichmond worked side by side with more experienced installers from Real Goods, project contractor.

"When we were weighing the decision, many people on the vestry and committee were concerned about the bottom line, but many others were excited about the additional benefit of working with a program that would benefit people as well. In the end we got both," says Vasquez.

Now that solar power is finally on line, says Vasquez, St Paul's Environmental Committee can turn to a broader range of projects. Recycling is already in place, and parish events use real crockery whenever possible. When it isn't, they use compostables.

"Now we compost through the efforts of members," says Vasquez, "but we have plans to compost on site." One of St. Paul's many ministries is a program with homeless people, Fresh Start, based in their Fellowship House. "They will be developing an herb garden which includes parish composting."

*From article by Phina Borgeson, February 21, 2008  
Episcopal News Service*

## Meeting Jake

By Fred Hiltz

Under a magnificent blue sky in March, Bishop Mark MacDonald and I traveled over ice roads from Muskrat Dam in northern Ontario to Magiss Lake. There we were to meet Jacob Sawanas and the congregation of St. Thomas Church.

Upon arrival, we had to wait as a path was cleared to Jacob's property. Given the amount of snow the plow itself got stuck at one point! We then boarded a toboggan kind of rig to be hauled by snowmobile the rest of the way. Jacob, known as "Jake," built the church and is its custodian, organist, and licensed lay reader for the congregation - about seven or eight.

In every respect, the church is a labour of love – for God, his ancestors, and generations not yet born. The sanctuary is complete with altar, lectern, pulpit and prayer desk, all as I recall painted white. In the main body of the building there are benches for the congregation and the chorister whose choir robe hangs on the wall above.

On the wall behind the altar is a large wooden cross. On either side several hunks of cardboard on which Jake has written in syllabics the texts for the ascriptions of glory and praise to Jesus Christ at the reading of the Holy Gospel: and the opening sentence of the Aaronic blessing, "The Lord bless you and keep you."

He also has the text for a much-loved hymn for personal renewal: "Spirit of the living God/fall afresh on me!" Jake sings this hymn as he daily reads the Scriptures and prays.

In this wonderful sacred space warmed by a wood burning stove in its midst, several men and women from the community gathered. Jake put on his lay reader's robe and medallion but requested that on this occasion Bishop Mark and I lead evening prayer. He had chosen the hymns and said he would lead the singing. Each of us was asked to give a short reflection on the readings, which focussed on trust in the Lord's loving kindness. Prayers were offered for the church and the world, for all who suffer and those who care for them, and for ourselves that our lives be good and holy.

Jake came forward asking for prayers for him and his wife, Harriet. Only later did I learn that it was 19 years to the very day that one of her twin daughters had taken her life. Little do we know what pain people bear when they come seeking prayers for comfort and strength.

After the vestry book had been duly signed, I noticed a couple of old and tattered Anglican Church of Canada flags hanging over the rafters. Jake smiled and pointed out that last summer he had put up a new flag-pole. I looked out the door and sure enough there at the top was a brand new flag flying against that blue sky.

We then went to Jacob's house nearby where he and Harriet had prepared food and drink for us all – my

## Primate visits remote chapel in the north

By Solange De Santis, Staff Writer

Two Anglican church leaders ended a cross-country tour about native issues on March 12 by visiting one of the most unusual chapels in Canada – a wooden structure on the shore of a northern Ontario lake hand-built by an Oji-Cree elder, flying the Anglican Church of Canada flag.

"It was the perfect way to end the tour," said Archbishop Fred Hiltz, primate of the Canadian church, who made the trip with Bishop Mark MacDonald, the national indigenous bishop.

After a flight from Winnipeg to the Oji-Cree First Nations community of Muskrat Dam, Ont., the travelers were driven over a road plowed on frozen lakes to the Magiss Lake hunting camp of Jake and Harriet Sawanas, some 700 km northwest of Thunder Bay, Ont.

"(Mr. Sawanas) was an amazingly fit person in his late 60s, who looked 20 years younger. He had built this chapel out of hand-hewn logs, with an altar, pulpit, pews, even a sound system and an electric organ," said Bishop MacDonald in an interview.

The two bishops were accompanied by Muskrat Dam Chief Vernon Morris, Nishnawbe Aski Nation Grand Chief Stan Beardy and Rev. Morris Fiddler, an Anglican priest.

"The chapel is dedicated to St. Thomas and Jake said he built it to the glory of God and his ancestors. There were hymn texts on pieces of cardboard on the walls in (Oji-Cree) syllabics. I remember he said number 783 – Spirit of the Living God, Fall Afresh on Me – was his personal hymn," said Archbishop Hiltz in an interview after he returned.

Archbishop Hiltz and Bishop MacDonald led a prayer service in the chapel and both delivered short homilies. "I spoke about the journey through Lent and finding healing and reconciliation through Christ," said Archbishop Hiltz.

The visit to the chapel was prompted by an invitation from Mr. Beardy, who visited the church's national office in late January to urge support for native treaty rights. Nishnawbe Aski Nation, based in Thunder Bay,

See REMOTE, page 7

first time to eat beaver! Moose heart was also available – maybe another time ...

En route back to Muskrat Dam for a feast with the community and a eucharist at St. Matthew's Church, I thought about Jake – his holiness and his humility, his love and his loyalty. My thoughts turned to prayer that the church may never be destitute of people so devout as this faithful servant of Christ. Meeting Jake was a blessing.

Archbishop Fred Hiltz is primate of the Anglican Church of Canada.  
ANGLICAN JOURNAL MAY 2008

## JOHN TODD WINS \$100,000 BUCKMINSTER FULLER AWARD

In the quest for coal, over a million and a half acres of Appalachia have been strip-mined, whole mountains removed, trillions of gallons of toxic slurry left behind, and communities devastated. Not exactly a promising place for a new green economy to arise.

Or maybe it is.

For his startling and bold proposal, "Comprehensive Design for a Carbon Neutral World: The Challenge of Appalachia," John Todd, a research professor at Rubenstein School of Environment and Natural Resources at the University of Vermont, was chosen as the winner of the first annual Buckminster Fuller Challenge. The \$100,000 prize from the Buckminster Fuller Institute will be given in a NY City ceremony in June 2008.

### SUCCEEDING WITH SUCCESSION

Todd proposed "biological processes to restore degraded coal lands in Appalachia and use the process to return atmospheric carbon to the soil," wrote jurors.

In his proposal, Todd drew on the concept of ecological succession. Over time, damaged land can rebuild soils, support pioneer plants and grasses, then shrubs, fast-growing trees, and finally a mature forest. Todd has taken this classic idea of ecology and applied it to the human economy.

"Deep in Nature's operating instructions is a model of future economic development," he said, "and these instructions can guide us as we seek new ways of living," in the mountainous coal-laced region that extends from Pennsylvania to Alabama.

### STAGES OF RECOVERY

Four stages of recovery and development are outlined. In the first, **healing** is the primary focus. Drawing on his extensive experience with biological technologies that echo natural systems to produce clean water and cleaner environment, Todd foresees plant-based systems that will detoxify the vast lagoons of coal slurry in the region, build new healthy soils, and yield raw products for economic purposes. "Coal miners and some of their machinery could be employed in the process," he notes.

In the second stage, **reforestation** begins. Some reclaimed land will be dedicated to short-rotation fast-growing woody crops to be harvested for biomass. Other long-standing forests will capture carbon from the atmosphere, slowing global warming.

In the third stage, the **economic benefits** of the biomass emerge. "Already suitable Appalachian wind sites have been discovered to provide competitive sources of energy," Todd writes, "paired with another renewable energy source like woody biomass from willows and poplars, a viable energy system can be developed." ...

In the fourth stage, **succession** is at work not just in the land but in human communities and in land management.

Initially, philanthropic organizations would purchase damaged sites and shepherd their recovery. The restored lands

REMOTE, from page 6

Ont., is a political and territorial organization representing 49 First Nation communities in northern Ontario.

After a lunch of bear, moose heart and fried pickerel, the visitors signed a document reaffirming relations between native people and the Anglican Church of Canada. The last view of Jake Sawanas' chapel was an Anglican church flag flying on a hand-made pole "against a blue sky," recalled Archbishop Hiltz.

Before the journey north, the two bishops had been on a four-city trip with other church leaders to draw attention to the federal government's upcoming Truth and Reconciliation Commission, which will hear stories of the troubled native residential school system.

After the trip to the chapel, the leaders visited with residents of Muskrat Dam, some of whom had attended the residential schools, said Archbishop Hiltz. "Mark and I gave some reflections at an evening service at St. Matthew's church, a brand new, beautiful church in Muskrat Dam," said Archbishop Hiltz.

"Stan (Beardy) pointed out how critical it was for the message (that churches are participating in the Truth and Reconciliation Commission) to get out to far flung places, to people like Jake who are amazingly loyal to the church. It was a powerful way to expand what we were doing on the TRC tour," said Bishop MacDonald.

ANGLICAN JOURNAL MAY 2008

### Appalachia Challenge

A working economy within  
ten years ...  
a sense of alternative  
hope

would be passed along to new capitalized corporations to develop forestry and other businesses there. Following their mandates, these companies would then divest the land to employees and qualified land stewards, restoring an ownership culture to the communities. By this means, a succession of lands could be restored.

Then begins a carbon-neutral post-coal future for Appalachia that could have a working economy within a decade. As this struggle proceeds, John Todd believes that his proposal can "inject into the process a sense of alternative hope," he said.

And this replication process could extend far beyond Appalachia, presenting a method for increasing carbon storage in soils around the world and a model for reclaiming "coal-fields from Afghanistan to areas of Poland and Eastern Europe where coal has been extracted in devastating ways," the selection jury wrote.

From article by Joshua Brown, University of Vermont,  
23 June 2008

## Blending traditions

Liturgies combine English and Diné languages,  
songs and prayers

**A**t the Good Shepherd Mission, also known as Church of the Good Shepherd, we merge the gospel with our Diné traditional belief.

In many instances, Christian teachings and our Diné traditional teachings are similar. My grandmother, a medicine woman who performed the Beauty Way Ceremony for restoring good health, happiness and harmony in one's life, instilled in me the belief that, whether we pray in a traditional way or a Christian way, we all pray to the same God. There is no other God, but one.

Our traditional ceremony was given to us as Diné, and other Natives were given their own way to pray to the one God we all serve.

The Diné Way is embraced more and more within the church, with Navajo and Bible stories in Christian education, Bible studies, Eucharist and songs and prayers in both the Diné and English languages. Sunday morning liturgies are conducted in both languages. Some elders do not understand English, so Pauline Dick translates the sermon into Diné. Other laity read from Scripture in Diné. We sing Navajo hymns as well as English ones. Sunday school and summer Vacation Bible Schools do parallel teachings of the gospel.

The Navajoland Area Mission covers parts of Arizona, New Mexico and Utah, near the "Four Corners" where four states meet. The first Episcopal service was conducted in Fort Defiance in 1889. In 1897, the hospital mission opened to serve the Diné people. The Good Shepherd Mission became an orphanage and boarding school for rural children who attended public school.



Good Shepherd Mission, based in Fort Defiance, Arizona, and part of the Navajoland Area Mission, was built in 1955 to replace the first building dating from 1908. The new building was designed by renowned Southwest architect John Gaw Meem, incorporating Navajo craftsmanship and symbolism.

Navajoland Area Mission Bishop Mark MacDonald, who is also national indigenous bishop of the Anglican Church of Canada, is very supportive and positive in our effort to engage the gospel and Navajo tradition.

Our vicar, the Rev. Richard "Red" Stevens, visits smaller churches, including St. Mark's Episcopal Mission in Old Coalmine, Tse Bonito NM, 7 miles east of Fort Defiance. Many elders come there to worship; again services are in English and Diné.

He also visits some home churches, known as St. Joseph's Episcopal Mission in Many Farms AZ, 82 miles northwest of Fort Defiance, and St. Paul's home church along the south rim of Canyon de Chelly, 68 miles northwest of Fort Defiance. Representatives of the Episcopal Church Foundation and Bonnie Anderson, president of the House of Deputies, have visited St. Paul's. Having Holy Eucharist in a hooghan is quite an experience for them.

*From Episcopal Life article by Maggie Morris Brown, May 05, 2008*

*— Maggie Morris Brown is a lay reader, assistant minister and member of the Episcopal Church in Navajoland Executive Council and Standing Committee. She also serves on the Episcopal Church's Standing Commission for Small Congregations.*

### Books

#### **Celebrating the Eucharist:**

A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers

from Church Publishing, Inc., by Patrick Malloy, 218 pages, paperback, c. 2007, \$25

**F**irst new Eucharistic customary in nearly 20 years presents a clear, illustrated guide for the presider and other leaders of the liturgy. Contemporary approach based on ancient and classic principles of celebration. The author begins with a concise theology of the liturgy that underpins all of his specific directives in the book.

Contents include Theological & liturgical principles; Liturgical ministry & liturgical ministers; Liturgical space; Vesture, vessels, other liturgical objects; The liturgical year; The shape of the liturgy; The sung liturgy and singing during the liturgy; The order of the Eucharist (the 'heart' of the book); and The celebration of Baptism during the Eucharist.

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Or visit your local Episcopal bookseller at <http://www.episcopalbooksellers.org>, or other online bookseller

#### **Noah's Ark**

from Random House, Inc., winner of the Caldecott Medal, illustrated by Peter Spier, 48 pages, paperback, c. 1978, \$7.99

**T**he story of Noah and his ark, his family, and all their many guests is here retold almost entirely in pictures of great charm and intricate detail. The bee and the fox, the sheep and the ox — two of each kind trudged aboard Noah's famous vessel. Peter Spier uses his own translation of a seventeenth-century Dutch poem about this most famous menagerie.