



Church Life!

The Magazine of the Episcopal Diocese of Ohio

SPRING 2013



What's INSIDE?

- Grace, Mansfield, Tries Echo Evangelism
- Let the Light Shine Again at St. John's
- Adult Formation: Try Using Virtual Engagement
- Spring Youth Gathering Brings Renewal
- Copyrights (and Wrongs) for Churches

ChurchLife!

The Magazine of the Episcopal Diocese of Ohio

Vol. 117, No. 1, Spring 2013

The Episcopal Church



In the Anglican Communion

A global community of over 80 million members in 44 regional and national member churches.
The Most Rev. Justin Welby,
Archbishop of Canterbury

In the United States

A community of more than 2 million members in 110 dioceses in the Americas and abroad.
Established 1789.
The Most Rev. Katharine Jefferts Schori,
Presiding Bishop

In the Diocese of Ohio

A community of 18,727 baptized members in 94 parishes in the northern 48 counties of the State of Ohio.
Established 1817.

Bishop of Ohio

The Rt. Rev. Mark Hollingsworth, Jr.

ChurchLife!

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Front Cover: A group gathers outside historic St. John's Church in Ohio City for an Easter vigil on Holy Saturday.



Cards, Thanks, and Clarity

ON THE WEEKEND of April 19-21, five dozen middle and high school aged communicants from 21 parishes

across the Diocese of Ohio gathered at Grace Church, Mansfield for the 2013 Spring Youth Gathering. These young Episcopalians distributed five tons of fresh produce through the parish's Food Pantry. They built raised vegetable gardens on the church grounds and planted early crops of lettuce, spinach, and collard greens. They designed and helped lead worship for parishioners at Sunday morning's service. They prayed and sang and laughed and danced in prom outfits they had made from newspaper and duct tape. And they established friendships with people they did not know before.

Many of these young Christians come from congregations where they have very few if any peers and there is not enough of a critical mass of young people to sustain any sort of youth ministry. Indeed five of them were the sole participants attending the weekend from their own parish. Some had been to diocesan youth events like this before, and had been eagerly awaiting this gathering for some time. Others came with considerable skepticism, having anxiously dreaded what sort of time they would have with a bunch of strangers at an all-weekend church event. And some came with an adolescent indifference to all things institutional and a resolve simply to endure. But all 60 left with a new or renewed enthusiasm for their companions, for their church, and for their place in it.

On Saturday evening they set up seven prayer stations, at each of which they were encouraged to spend some contemplative time focusing on a different action, word, or thought. At one of these prayer stations they were invited to think about the role and ministry of the Bishop and their relationship to me, and because it had recently been my birthday, to make a birthday card for me expressing whatever came to mind. On the following Monday the

Rev. Vincent Black, Canon for Christian Formation, delivered the cards to me, and they have been for me a focus of my own prayer.

"God can save my life."

The common theme was that of gratitude, thanking me for providing the resources that make these experiences possible. One Spring Youth Gathering returnee explained that "youth events are like a family reunion." Another young man thanked me for my support, adding, "I have met some of my best friends and had some of the best times of my life at youth events." A young woman wrote that they "are my world. Without these events I would most likely lose a lot of my trust and faith." Another confessed that "without youth events I never would have met my best and truest friend." Yet another proclaimed, "It has truly changed my life for the better."

A first-time participant wrote to me that if he had not come to this event he "would probably be in a lot of trouble." He disclosed that "something told me to come because God can save my life." When I shared his card with Vincent I learned that his friend had been shot and killed the day before the Gathering.

And one young man wrote, "I have been to many dioceses where youth aren't involved and the diocese is



Students planted lettuce, spinach, and collard greens at the Spring Youth Gathering



Five tons of fresh produce were distributed through the food pantry

struggling because of it. I am glad to be the future of the church, especially in this diocese. Thank you.”

Of course it was not me they were thanking. It was you.

You are the church that makes their gatherings a reality. This time it was in large part Grace Church, Mansfield and the many adults from that parish and elsewhere who worked tirelessly to make it safe and successful. But it was also you, whose parish giving provides the diocesan resources that underwrite these experiences, and whose participation in the Bishop’s Appeal allows me to help young people do mission work, take internships, participate in vacation Bible schools and summer camp, and have experiences that most of their parishes are simply not equipped to provide.

These cards have been a gift to me. They have brought me a clarity

“I am glad to be the future of the church, especially in this diocese. Thank you.”

I have been seeking, an answer to my own skepticism and uncertainty about the church’s ministry to and with young people. They have helped me recognize the church’s general indifference to this age group, or at least its apparent helplessness in knowing how to serve them. They have strengthened

my resolve to do something more substantive, to respond in some new and more generous way, to provide more extravagantly for them, to meet their enthusiastic commitment to God and one another with a renewed

and enthusiastic commitment to them. They have left me with a certainty that we can do better by these young people and those who will follow them in the years ahead.

I admit that it feels great to be handed a stack of birthday cards that thank me “for everything.” But

I know full well that the only reason such gratitude was heaped on me is that I represent you. It may have been my birthday, but these cards were really for you. And with them is also for you the challenge to do better, to invest more, to provide place and program and opportunity for these young people to become the church God dreams of for tomorrow. We do not know whether that investment will take the form of a new camp, a new model of youth programming, a new configuration of youth gatherings, or a combination of these things. But we do know this: The future of the church is indeed with these young and vibrant Episcopalians, and it is in our hands.

The Rt. Rev. Mark Hollingsworth, Jr.
Bishop of Ohio

For more on April’s Spring Youth Gathering, see the article on p. 14

Grace, Mansfield Tries Echo Evangelism

By Jeffrey Fowler, All Saints', Parma

THE CITY OF MANSFIELD IS LOCATED NEAR THE southern edge of the Diocese of Ohio. Many of the manufacturing jobs that once provided a comfortable income to the residents of Mansfield and surrounding Richland County have disappeared. The largest employer in town today is the Ohio penal system.

Gone are Mansfield Tire and Rubber, Ohio Brass, Westinghouse, Tappan and the large General Motors plant that either closed or relocated. Many locally owned businesses then failed due to the loss of jobs. As a result, the poverty rate has risen and the population has declined.

Grace Episcopal Church is located near the geographic center of Mansfield. Like most mainstream churches around the country, Grace has also suffered from a declining income and a shrinking population. Since the end of the twentieth century the number of baptized members has dropped steeply. Weekly attendance is usually fewer than 100 members.

These trends trouble the Rev. Joe Ashby, rector of Grace for the last six years. "The people of Grace believe that we as a church bear a responsibility to the larger community. The question that is asked again and

again is, 'How can we sustainably reach out in service to the community when we are struggling with the same issues of viability that plague the city'?"

The answer, in Ashby's opinion, is evangelism.

"Each Christian denomination has a unique approach to evangelism," says Ashby. He believes that Episcopal congregations, however, often have difficulty finding an authentic evangelical voice that is true to their tradition and distinct gifts. "Aggressive evangelism is not generally one of those gifts" he states, "but we must evangelize to grow our numbers and strengthen our outreach – to continue to be a positive expression of Jesus and God's love in our community."

What Draws and Keeps Members

Step one of Ashby's plan is to identify the positive values that draw and keep members. Subsequent steps are to develop messages to the community that present these values and to offer public activities that manifest them.

"The step of identifying values is where many churches stumble when developing an evangelistic ministry," according to Ashby. Many believe that they already know what values and activities their



Volunteers at Grace, Mansfield's Food Pantry



Art exhibits are part of community outreach efforts

communities want from a church and craft a message that highlights these things. “When they guess wrong,” he warns, “no one comes or, even worse, if they come and do not find what was promised they don’t stay.”

The approach of Grace Church, called Echo Evangelism, is more scientific. The parish started by forming a focus group of ten individuals who either joined or returned to Grace’s congregation within the last five years. They hired a consultant to facilitate the meetings, and a psychologist attended to document emotions that were manifested in body language. The goal was to identify why they are here and what keeps them coming back week after week. The Echo Report, the product of the study, identified three positive values that were most important to the members of the focus group: liturgy, outreach, and tolerance.

At Grace, there is a sense of reverence for traditional liturgy: Rite I and Rite II services are celebrated on Sunday mornings. Members are also fond of non-traditional expressions of worship, however. It is not unusual to find, sprinkled throughout the year, worship events that use modern music or adaptations of traditional liturgy to contemporary forms.

The focus group members cited the parish’s food pantry as the most prominent example of Grace’s outreach. Established more than a decade ago, the food pantry serves approximately 500 families per week. Each family receives

breakfast, lunch, and dinner for a family of four for a day—over 350,000 meals per year.

Members of Grace try to live a life of tolerance toward others—in their congregation and with members of other faiths. A Jewish/Christian/Islamic dialogue was held up by the focus group as the leading example. The dialogue attracted over 75 people weekly. Members of each faith presented a brief synopsis of their beliefs followed by conversations that led to the discovery of commonalities. “There may soon be tangible fruits of this program,” predicts Ashby. There are tentative plans to establish an interfaith community garden nearby.

Inspired by the revelations of the Echo Report, Grace Church has put together a calendar of events to present to the public. It showcases liturgy, personal tolerance, and outreach as values of the church and invites those who share these values to join with them.

Grace Church is planning a series of special worship and music events, including a Jazz Mass on the Grass in July, an All Saints’ Day Evensong with the OSU-Mansfield choir participating, and a community-sing Messiah, planned for next year. They are also planning a Children’s Opera concert performance of Pirates of Penzance.

To encourage their commitment to tolerance and openness,

The hope of the people of Grace is that God’s spirit will use the programs created there to renew the parish.

the parish is producing a series of 3- to 4-week Sunday afternoon public programs. These include:

- *Science and Christian Belief*: April 2013
Dr. Craig Hovey, Ashland University
- Interfaith Dialogue for Jews, Christians and Muslims: May 2013
- *The Making of Medieval Church Bells*: Oct. 2013
Dr. John Thrasher, OSU Mansfield
- *Religion and Literature*: Nov. 2013
Dr. Norman Jones, OSU Mansfield
- Intergenerational program on
Taking Christmas Back: 2013

On March 9, Grace co-sponsored an event featuring Islamic Speaker Areeb Islam. The other sponsors included First Congregational Church, Emanuel Jacob Synagogue, and the Islamic Society of Mansfield. The event was well-attended and received local press coverage.

Celebration of Outreach

Grace Church also celebrates important outreach programs in the community.

More than 75 people attended the opening of an art show in honor of Disabilities Awareness month, featuring the works of individuals served by Richland Newhope Industries, Inc., an organization committed to assisting people with developmental disabilities. They are planning an AA Founder's Day Picnic in June 2013, celebrating the ministry of AA and Grace Church's role as the "Mother Church of AA" in Mansfield.

A community dinner in August 2013 will celebrate the Grace Food Pantry's ministry. And the church envisions forming a partnership with the North Central State College Urban Center, which encourages, supports, and enrolls nontraditional, first generation college students from Mansfield's inner city area.

"We are still digesting the information in the Echo Report," says Ashby. The members of the parish would like to choose a concise invitational phrase similar to

the Diocese of Ohio's *Love God. Love Your Neighbor. Change the World.* "We want a message that succinctly expresses our desire to serve the community through the exercise of our three evangelical values."

They are developing a new Facebook page to publicize the message and event schedule. A new database will help track people who attend events so they can be personally invited to attend future events. Flyers, news releases, community calendars, street banners, and other media will be used to educate the community about Grace Church and to invite them into its community of faith.

"By identifying the things that have helped bring new people to Grace recently, and then echoing them back to the community, we believe that we can draw others to our mission." Ashby will gladly share details about Echo Evangelism with interested parishes.

The Psalmist (Ps. 104:30), praising God's mercy to his people and to his creation, exclaimed, "When you



Parishoner Alta Kelly and other volunteers run the food pantry

send forth your spirit, they are created; and you renew the face of the ground." Echo Evangelism at Grace Episcopal Church is a work of creation and renewal. The hope of the people of Grace is that God's spirit will use the programs created there to renew the parish. But their hope does not stop there. They further believe that God's grace will lavishly overflow into the community, spreading God's renewing force through the city of Mansfield and beyond.

Let the Light Shine Again at Saint John's

By Alex Barton, Episcopal Service Corps

SAIN'T JOHN'S, THE OLDEST PARISH IN CUYAHOGA county, has since its closing in 2007 been a symbol of the opportunity in the Episcopal Church to rethink what it means to proclaim Christ's good news outside of the red doors. The Diocese of Ohio has invested in the preservation of the space by repairing both the exterior of the parish hall and the exterior of the church building along with investing in lights that not only make the space look great at night but also deter vandalism. A further investment was made in hiring an Episcopal Service Corps intern to manage the process of revitalizing the space. Saint John's has not had a congregation since its closing, but the spiritual vitality of the space has continued to speak and stir up activity in the near west side of Cleveland.

Since being hired in August 2012 as a part of my Service Corps experience, I have spent much of my time meeting with folks from the neighborhood of Ohio City to talk about the mission of the church and what Saint John's in particular has to do with them. From lawyers to local pastors each person has been

excited about the potential of a space they see as integral to their neighborhood. For a while the conversation was a beautiful assortment of ideas ranging from a safe space for youth to a venue for community programming. Each person passionately believed that a space that had been the final stop in the Underground Railroad and a vibrant symbol of freedom for many generations needed to reassert its energy sooner than later.

Need Focus and Passion

It became clear though that a more directed and concentrated conversation would be necessary in order to move the discussion of the space's future forward. It was very important that we involved passionate people who lived near the church before we started rolling out any programming or discussing the finer details of a business plan. So, in our hope of creating a community group, we were certain that it was more important to have motivated community stakeholders at the table before taking action. It turns out that when you have driven people who care passionately about



People gather outside historic St. John's for the Easter Vigil



Passing the peace

their neighborhood, action goes hand in hand with thoughtful conversation. Thus the eclectic community group, The Friends of Saint John's, was created.

The group has drawn in people who are concerned with the maintenance of the architectural integrity of the church, people who are concerned with its continued spiritual presence, and those who are passionately committed to a new expression of its social justice history. Along with discussing the nuts and bolts of the space at our meetings, we have also been intentional about creating events that highlight the new life at Saint John's.

On Ash Wednesday, we provided Ashes To Go across the street from the West Side Market. While praying with folks and marking foreheads with ash, we passed out cards that said briefly what was

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happening at Saint John's. It was an invitation not only to Holy Lent but to join the community in the conversation. Ashes To Go was a great success and so we wanted to do something in the actual church building from our tradition. The hope was to have a worship service centered on the hopes and dreams of a healthy community symbolized by the potential of Saint John's.

Holy week was not too far away, and we thought it would be a powerful message to hold an Easter Vigil on the night of Holy Saturday, to bring much light to a space that had been dark for a long time. So, we brought the idea up to the Friends St. John's group, which is made up of atheists, Catholics, Episcopalians, and everything in between. The overwhelming response was one of excited support. It was going to be the first time in

church in a long time for many people.

With only a couple of weeks before the actual day of the service we shortened the traditional Vigil to three readings and the gospel. We wrote prayers of the people that reflected the needs and thanksgivings of Ohio City specifically, and we picked out music that reflected the vitality of the neighborhood along with the traditional theme of light breaking into the dark. We were able to get the help of a flutist, a violist, and a singer to lead the music. And, three different florists donated time and flowers to turn the church into a very beautiful worship space indeed.

The narthex, the altar, and every window were covered in lilies and other assortments of Easter Flowers. The Friends group met for two separate days to clean the space in preparation. Layers upon layers of dust were removed along with an attempt to open the front doors.

The door jamb and the front door had warped together, and on the first day of our cleaning we tried to push it open but it would only go a few inches. A person in the group knew a carpenter who promptly showed up to help us saw open the door. I believe there is a deep spiritual metaphor buried somewhere in the experience of watching three different people saw at the top of a door to get it open for a service celebrating new life.

Sacred Space

A number of people walked in while we were hard at work including an old member of the church who told me how the space had called to her 30 years ago and how she believed the power of Saint John's was how it spoke to people telling them to come on in. In our days of cleaning it



Bishop Hollingsworth celebrates

became more and more obvious that Saint John's was alive in a way we do not always associate with churches; it draws people to it, regardless of its condition.

We had no idea how many people would come to the Vigil but we really weren't expecting very many. We were thankfully surprised to gather around the fire to light the Paschal candle with almost 90 people. There were young and old, folks from the community, and folks from nearby Episcopal Churches. As

we processed into the space without any heat the pews filled up. The Bishop celebrated, and Canon Percy Grant led us in the Liturgy of the Word in which community members did the readings. Canon Brad Purdom gave a stirring sermon about the importance of our narrative as Christians and as neighbors that the Easter Vigil lifts up as sacred. The music was lively, although the space was almost freezing.

Afterwards, a group of us met at a local restaurant to share stories and reflections with each other. The overall feeling was that it was not only a beautiful service but also a sign that the community cared about Saint John's

future. We truly celebrated the light that never sets in Ohio City this Holy Week.

In our days of cleaning it became more and more obvious that Saint John's was alive in a way we do not always associate with churches; it draws people to it, regardless of its condition.

Ride with Us for the Eighth Annual Bishop's Bike Ride!

The Bishop's Bike Ride is not only great for your health, it is a wonderful community builder as you pedal, break bread, and socialize with other Episcopalians around the diocese. The number of repeat riders and drivers every year is testament to a fulfilling week.

The dates for this year's ride are July 2 (Tuesday morning) through July 6 (Saturday afternoon). This year the ride is a loop, starting and ending at St. Timothy's, Perrysburg. Most participants gather the night before for dinner and overnight in Perrysburg for an early start the next morning. The tentative route is as follows:

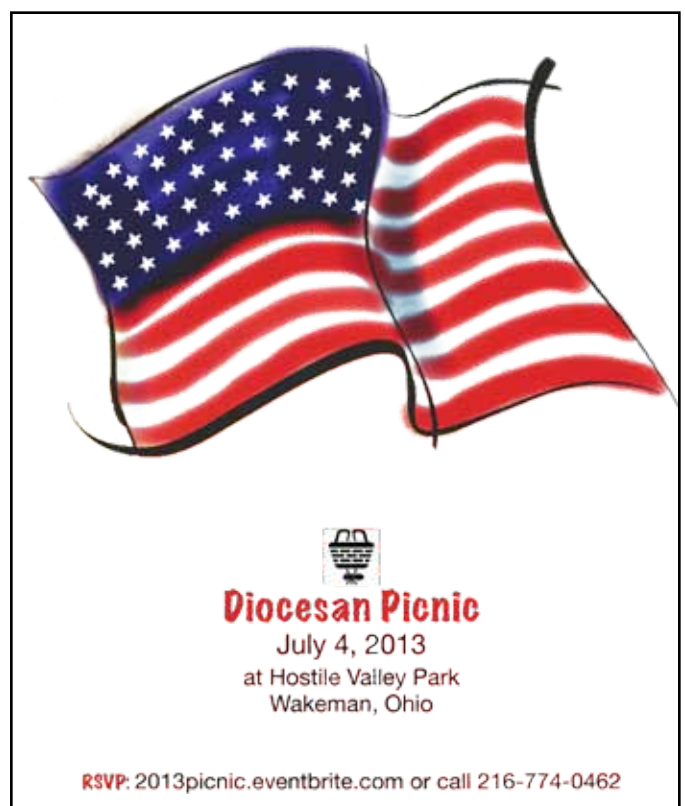
- Tuesday, July 2: St. Timothy's, Perrysburg, to St. Paul's, Fremont
- Wednesday, July 3: St. Paul's, Fremont, to Grace, Sandusky
- Thursday, July 4: Grace, Sandusky, to St. Paul's, Norwalk (with a stop at the proposed Camp and Retreat Center in Wakeman for a picnic)
- Friday, July 5: St. Paul's, Norwalk, to Trinity, Findlay
- Saturday, July 6: Trinity, Findlay, to St. Timothy's, Perrysburg

NEW this year is the opportunity for riders to choose from two routes. On Tuesday, Wednesday and Thursday, riders will have their choice of a shorter or longer trip for the day. If you've never ridden on the bike ride before, the shorter routes (usually between 25 and 35 miles) may just be the perfect introduction.

On the Fourth of July, we'll stop in Wakeman for a Diocesan Picnic. Everyone is welcome to join in fellowship and celebration of Independence Day, whether you are a part of the Bishop's Bike Ride or not. Even if you are attending the picnic only, feel free to bring a bike and ride around the scenic Wakeman area for the day. We will provide ride leaders for children and youth.

All are invited to ride any part of the Bishop's Bike Ride. You can ride one day, all five days, or anything in between. Your hybrid or road bike should be in good working order, and you should carry a few tools, at least one extra tube, and plenty of water. If you lack a bike, but would like to ride, let us know. Some of us have extra bikes in our garages that may suit you. The rest of your gear will be carried by SAG (support and gear) vehicles. Additional information on clothing to bring, safety issues, and rules of the road will be provided as the ride draws nearer. SAG drivers provide an invaluable service to the ride. They provide water and snacks, find the lost, and give rest to the weary. If you're interested in driving a SAG vehicle for the week, please contact Martha Wright at 216-774-0456.

Riders can register online at www.dohio.org. Questions? Call or email Martha Wright (216-774-0456 / mwright@dohio.org) or Karyn Calaway (216-774-0462 / kcalaway@dohio.org).



Adult Formation: Try Using Virtual Engagement

By Fred Purdy, St. Peter's, Lakewood

A TOPIC FROM THE DIOCESAN WINTER Convocation that generated quite a bit of discussion was the difficulty parishes have scheduling a fixed time for Adult Formation and producing well-attended, consistent attendance. The lack of available time in parishioners' lives, and the competition for their attention from so many directions contribute to the problem. It seems as if we are all experiencing overload and activity fatigue. New digital technologies contribute to the problem of 24/7 connectivity. But here's a thought: Can we use contemporary technology to our advantage?

My own experience might suggest a way to keep adult spiritual formation alive personally and in your parish.

When I committed to returning to church about five or so years ago, my younger sister gave me a copy of Henri Nouwen's *The Return of the Prodigal Son*. Although I did not know it at the time, the dialogue this book stimulated between us was a foretaste of a wonderfully evolving spiritual growth.

The following year she suggested that we follow a Lenten study guide from the Thomas Merton Institute: *Bridges to Contemplative Living* series, and share our learnings each week by e-mail. Since she lives in Texas and I live in Cleveland that seemed like an eminently practical solution!

And so we began. The impact on both of us was stunning, week-by-week and in total. We vowed to continue. For the ensuing year we agreed to use a lectionary-based guide from the Catholic series, *Open our Hearts*. As friends and family shared examples of our shared meditations and insights, heard us describe our incredible expansion of growth and understanding, and observe how cherished this communication had become, they were naturally attracted by it. Our group began to grow!

Expanding the Group

I approached a long-time client of mine—who, like my sister, was a seminal influence in my return to faith—to see if she would like to join us in our Lenten

GETTING STARTED

WEB SITES:

- The Merton Institute (mertoninstitute.org)
- Ave Maria Press (avemariapress.com)
- Episcopal Bookstore (episcopalbookstore.com)
- Henri Nouwen Society (henrinouwen.org)

INTERNET SEARCH ENGINES:

A search for "Commentary on (fill in the Bible passage)" will yield a large number of published exposition and commentary from a wide range of sources. Reading just a few can expand your knowledge, trigger new insights and suggest topics for further consideration. Google images may yield pictures or diagrams that can be inserted into your response to illustrate an idea.

ARCHIVING:

You have several options for storing and accessing your shared communications. (You can leave them in your inbox, but that doesn't really work very well!) Print them out and collect them in a folder or binder. Create a folder on your desktop with the course title (e.g., Lent 2013). Then create a separate folder for each week and move the files to that folder. It may also help to alter the title of the document with the name of the author (e.g., Sally's Response Week 1) or similar.

journey. She agreed, and the addition of her voice was wonderfully enriching to our experience. In 2012, my wife joined us, as did another former client who re-emerged after nearly 20 year's absence. This year, my older sister, a lay minister in her home church, asked if she could participate, and a close friend of my younger sister hesitatingly considered adding her voice.

The format is quite simple: A group of people agrees to explore a topic over a specific time. They select readings for all the participants who then engage in reflection, meditation and further readings at their own discretion. Thoughts are captured in written form and exchanged by e-mail or through an online community. The initial exchange opens up the possibility of continuing dialogue: a secondary round of response to any of the other writings is possible, and can be exchanged either privately or with the entire group. This may trigger adding to one's own writings before going on to the next readings.

An important group dynamic that drives participation and commitment is the sense of connection. The experience should be a conversation among friends (new and old), family, kindred spirits. The size of the group may vary by the topic. It might be advisable to limit group size so as not to dilute the interpersonal aspect of the experience or allow it to become too unwieldy.

Towards that end, use the Internet to introduce each other as necessary during formation, and certainly to welcome new participants. Have a sponsor help

introduce them, provide some introductory information about the rest of the group to the new participant, and open up the possibility of some direct communication one-on-one via e-mail or phone if they care to do that. It helps immensely to make personal connections before exposing innermost thoughts and feelings.

The structure of the group is

The impact on both of us was stunning, week-by-week and in total. We vowed to continue.

flexible. While it may be helpful to designate a leader, it can work perfectly with or without one. The virtual nature of the meeting makes it possible to participate when time is available, rather than at a predetermined time and place, an invaluable aid to participation for those with already busy lives. Responses can filter in over a 2- to 3-day period, and there are no penalties! Although diligence is desired, there is no imperative to write or respond if life dictates otherwise.

This format has been successful for Lenten studies, in part because of the structure provided by the specific time frame and the availability of published booklets and guides designated for that

purpose. There is no reason, however, that it be confined to Lent, nor is there any reason that other types of spiritual and educational content could not be presented using this technique. It is truly a blank template, available for adaptive use.

Participation is not dependent upon depth of knowledge, educational level, or writing ability. Responses can be expository (reflections directly from the readings); theological/academic (learnings from further readings, research or prior teachings); or experiential (using personal experience, parallels in our lives, new understanding or perspective, emotions that are stirred, and hopes or paths of action for future growth). The list is endless. There is no proper response. Insights from living and shared emotions are as valuable as esoterica and "inside baseball."

There are no formal standards. The only expectation is that all will share, because the value is in the sharing, in listening to different voices, and in openness and receptivity. It is a wonderful gift!

A Ready Audience for Dialogue

The practice of reading, reflection and writing that develops during guided studies may lead you to follow this path when stimulated by readings from the Daily Office, the Lectionary, a sermon, a song, or a work of art or poetry. Knowing that there are others out there who might be receptive creates a ready audience for continued, spontaneous dialogue, offering closeness in a truly meaningful way.

Spring Youth Gathering Brings Renewal

THE DIOCESAN YOUTH Event, which takes place in the Fall, and the Spring Youth Gathering are Diocesan-sponsored Christian formation events for youth in grades 7 through 12. The Spring Youth Gathering recently met at Grace Church, Mansfield.

Thank You from Grace Church

Sixty plus teen agers, fifteen adults, 400 meals, 2,000+ cookies, sleeping bags all over the building, guitar music replacing the organ and dancing down the aisle at the end of worship—and you expect us to be thankful? Actually we are truly thankful!

Hosting the Spring Youth Gathering at Grace Church was a blessing to us. As a medium size parish without a large youth presence that is located on the edge of the diocese where it is sometimes easier not to engage or participate in Diocesan activities, it is tempting to forget that we are part of a larger body and to become somewhat discouraged about the future of the Church. But it was impossible



Youth made salsa, pizza, and Communion bread

to be discouraged last weekend. As Grace Church Youth Leader Eric Saterfield put it, “Yes, it was a lot of work, and I am tired after sleeping on floors for 2 nights but this is what it is all about. When you see these teenagers excited about the Church and God, it is more than worth it! This is great!”

And he was right: It was great. It was great to watch the Church being renewed in front of our eyes as the youth joined in sharing and enhancing the ministries of this parish, in modeling real fellowship and acceptance of all, and real, deep and joyful praise of Jesus. It was great to see the looks of surprise and excitement in the eyes of our neighbors as they received 10,000 pounds of food from the teens, and it is great to look at the lawn in front of the Christian Education building and see the plants growing in the raised beds the youth constructed and know that this food will also feed our neighbors this year. But mostly it was and is great to be reminded that the Church is larger than our weekly experience, that the Body of Christ is present throughout northern Ohio and

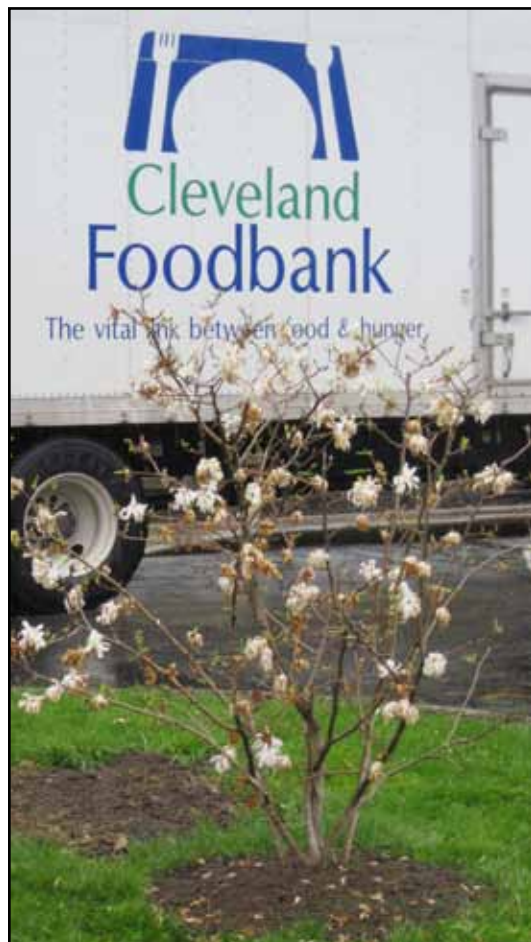


Seven finalists in the Episco-prom Outfit Contest: Ben Clark, a senior from St. Mark's, Canton took first place

beyond as the people of God of all ages come together to worship and serve.

So we say Thank You. Thank you to the Diocesan Youth Leadership for inviting us to host this event - thank you to the youth for coming and sharing your infectious life and faith with us, thank you to the adults who give their time to support and share life with the teens, thank you for renewing us and opening our eyes to see God at work in ways we do not often experience. And thank you for the tangible gifts you left behind: the beautiful star magnolia tree which we have planted at the entrance of our parking lot as a visible welcome to all who enter, the raised gardens and planted saplings, and maybe even a renewed Youth presence in our midst. In fact plans are already being made for joint activities of the youth who attended from the South Central Mission Area.

– *The Rev. Joe Ashby and the People of Grace Church, Mansfield*



In gratitude for the weekend hospitality, the youth presented to the people of Grace Church a Magnolia Tree to be planted in the parish garden.

To the people of the Church I want to thank you for bringing me into your wonderful home and feeding me your food.

I just want to thank you for bringing me here and treating me like family and telling me about our loving Father.

Thank you so much for allowing us to sleep, pray, eat, love each other and meet new people in this lovely church. We are very grateful and I'm sure we all had a awesome time.

Thank you so much for letting us be here this weekend. It was a great experience to help serve the people and give them food. I would like to talk to my church about doing the same. It's a wonderful way to serve the community and give people something to look forward to. Thank you again.



Youth Gathering participants wrote notes of thanks and sketched.

Copyright (and Wrongs) for Churches: The Fair Use Doctrine and the Religious Services Exception

By David Posteraro

This is the second of a three-part series of articles on copyright law and the Church.

The fair use doctrine allows people to use copyrighted materials in order to critique, (e.g., copying a painting to illustrate the artist's technique), to educate (e.g., copying a portion of a poem in a book about the poet's life), and to create new and original work (e.g., building your own Mona Lisa out of Legos). Originally existing only as common law in the United States, the fair use doctrine was codified into statute in the Copyright Act of 1976.

As set forth in the Copyright Act, the fair use of a copyrighted work "for purposes such as criticism, comment, news reporting, teaching . . . , scholarship, or research, is not an infringement of copyright." The act then lists four factors which determine whether the use made of a copyrighted work in any particular case is a fair use: These factors are:

1. The purpose and character of the use (eg., whether it is for commercial enterprise or nonprofit educational purposes);
2. The nature of the copyrighted work and whether it is factual or creative;
3. The amount and substance of what is used relative to the copyrighted work as a whole; and
4. The effect of the use upon the potential market for or value of the copyrighted work.

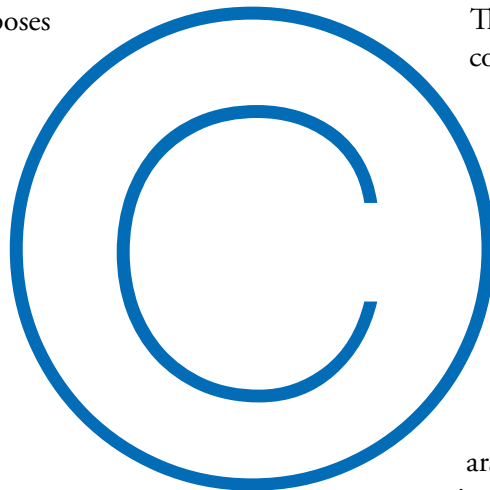
Each of the four factors must be considered and balanced against the others to determine if a particular use is an unlawful infringement or a permissible fair use. Of course, as noted by the Copyright Office, "[t]he distinction between what is fair use and what is infringement in a particular case will not always be clear or easily defined."

When use is for nonprofit, educational purposes, the copying is more likely to be a permissible fair use. A use for educational purposes, however, can still be an infringement if unacceptably large portions of the copyrighted work are lifted. So, for example, the newly revised curriculum for Education for Ministry (EfM) offered at many Episcopal churches cannot copy the entirety of Diarmaid McCulloch's *Christianity: The First Three Thousand Years*, even though EfM's purpose is solely nonprofit education.

The second factor asks whether the copyrighted work is "factual" in nature, such as technical or scientific presentations of data, or "creative," such as works of fiction, poetry, photographs, or paintings. The more "creative" the work, the greater the copyright protection and the less likely to be exempted by the fair use doctrine. McCulloch's *Christianity*, therefore, is a work of considerable scholarship and creativity, and, as such, enjoys more protection than a simple list of books on the Cleveland Public Library's website that discuss the history of Christianity.

With respect to the third factor, only a small or unsubstantial portion of a work may be copied, and then only for the purposes of criticism, comment, scholarship or education. According to the Copyright Office, however, "[t]here is no specific number of words, lines, or notes that may safely be taken without permission." So, for purposes of our example, I am free to copy these opening words from McCulloch to help explain the limits of the fair use doctrine:

"In seventeenth-century England, there lived a country parson called Samuel Crossman. A rather reluctant Anglican of Puritan outlook, he spent



most of his ministry in a small Gloucestershire parish, whose chief hamlet is delightfully called Easter Compton, though briefly at the end of his life he was dean of Bristol Cathedral.”

I am not free, however, to copy the rest of McCulloch’s Chapter One, even in the guise of criticism, comment, or scholarship.

Finally, the fourth factor looks at the economic harm that the copying may do to the owner of the work. So, if I were teaching an EfM class, I could not make a PDF of *Christianity’s* chapters and post them to my course’s webpage for my students to read since that would reduce the market for McCulloch’s work. Similarly, any commercial (i.e., fund-raising) activities by a church that involve wholesale or substantial copying are likely not protected by the fair use doctrine, no matter how noble the cause. For example, charging the public an admission fee to view “Ben Hur” would likely constitute an unlawful infringement, even if the proceeds all went to charity. When in doubt, always obtain the permission of the copyright holder to use any copyrighted work in connection with such income-producing activities.

Infringement in New Work

Direct copying is not the only form of infringement. Infringement may also occur, and most often does, when portions of one work

are used in a new work. In these cases, courts must not only use the four-factor test, but also ask whether the new work “transformed” the copyrighted material. In 1994, Supreme Court Justice Souter, in *Campbell v. Acuff-Rose Music*, stated that the central purpose of the fair use investigation in these cases is to determine whether the new work adds something new, “with a further purpose or different character, altering the first with new expres-

sion, meaning, or message; it asks, in other words, whether and to what extent the new work is ‘transformative.’”

A transformative work is one that is substantially different from a derivative work. The Copyright Act grants to the

creator of the original work the right to prepare derivative works based upon the author’s original. A movie version of a theatrical play would be a derivative work. A parody of the same play would likely be seen as transformative.

While not directly applicable to churches, the “Agreement on Guidelines for Classroom Copying in Not-for-Profit Educational Institutions with Respect to Books and Periodicals” offers valuable guidance on the lawful use of copyrighted works in educational settings, such as Sunday School or other programs offered by the church. The Guidelines are freely available from a variety of sources on the internet. Also of help is the

“Code of Best Practices in Fair Use for Academic and Research Libraries,” available at www.arl.org.

The Religious Services Exception

Section 110(3) of the Copyright Act provides a very specific and narrow exception to infringement for churches and religious institutions, known as the “Religious Services Exception”. This section exempts churches from liability for the “performance of a nondramatic literary or musical work or of a dramatico-musical work of a religious nature, or display of a work, in the course of services at a place of worship or other religious assembly.” The legislative history for the exception states what the drafters of the law had in mind and is useful in understanding both the exception and its limitations:

The exemption . . . applies to dramatico-musical works “of a religious nature.” The purpose here is to exempt certain performances of sacred music that might be regarded as “dramatic” in nature, such as oratorios, cantatas, musical settings of the mass, choral services, and the like. The exemption is not intended to cover performances of secular operas, musical plays, motion pictures, and the like, even if they have an underlying religious or philosophical theme and take place “in the course of [religious] services.”

It is important to bear in mind that the exception applies to the performance only, and not to the copying of religious music or to the

[T]he Religious Services Exception protects only those live performances made “in the course of services at a place of worship or other religious assembly.”

playing of pre-recorded music since such copying or playing is not a performance.

It is also important to remember that the Religious Services Exception protects only those live performances made “in the course of services at a place of worship or other religious assembly.” Again, the legislative history is informative:

To be exempted under section 110(3) a performance or display must be “in the course of services,” thus excluding activities at a place of worship that are for social, educational, fund raising, or entertainment purposes. . . . Since the performance or display must also occur “at a place of worship or other religious assembly,” the exemption would not extend to religious broadcasts or other transmissions to the public at large, even where the transmissions were sent from the place of worship. On the other hand, as long as services are being conducted before a religious gathering, the exemption would apply if they were conducted in places such as auditoriums, outdoor theaters, and the like.

This requirement raises interesting questions about a church’s liability for podcasts or other broadcasts of religious services. If your church’s Sunday or evensong service is podcast, and the service contains copyrighted music, the broadcast of that music would not be protected under the Religious Services Exception.

In the final article for the next *ChurchLife*, I will discuss the relationship between the author and his employer, the Work-Made-For-Hire doctrine, and the question of who owns the sermon.

*When in doubt,
always obtain
the permission
of the copyright
holder to use any
copyrighted work
in connection
with such income-
producing
activities.*



David Posteraro is the Junior Warden of Trinity Cathedral, Cleveland, and Vice President of the Consortium of Endowed Episcopal Parishes. He is a partner in the law firm of Kohrman Jackson & Krantz PLL in Cleveland specializing in intellectual property law.

*Special thanks to Kohrman Jackson associate **Melissa Yasinow** who assisted in the preparation of this article.*

GRANTS AVAILABLE!

Did you know that several grants are awarded each year in the Diocese of Ohio? Congregation-based service programs, community and ecumenical projects, youth mission trips, and summer programs are all partially funded by grants in our diocese.

Episcopal Community Services (ECS) offers grants to Episcopal congregations for ecumenical projects and collaborative community initiatives that provide service programs responding to poverty-related issues such as hunger, homelessness, healthcare, education and youth services, and employment or vocational training needs.

The Diocese of Ohio also has grants, which are awarded to parishes that collaborate with each other, to send youth ages 13-19 on mission trips that provide human or social services.

The Bishop’s Annual Appeal supports outreach programs that are driven by youth and young people or enrich their lives. Vacation Bible School, reading camps, and similar programs are important youth outreach events that need funding, and the Bishop’s Annual Appeal is used for this purpose.

Visit the Missions page at www.dohio.org for the details. Perhaps your outreach efforts can reach farther and wider than you imagined. Or, maybe, you’ll be able to start a program that you never thought could get off the ground.

Around the Diocese

Episcopal Church Women

The Episcopal Church Women, Diocese of Ohio, are pleased to announce that members and friends can now access for the first time ECW information online through the diocesan web site.

The information can be found at www.dohio.org/ministries/organizations/episcopal-church-women

You will find information about ECW including by-laws and standing rules, as well as annual meeting reports, minutes and other documents on the page. The directory is available and password protected for ECW members. Documents are available in PDF format for download using the links provided. Clicking on a link will open the file in Adobe PDF reader.

For questions, please contact Susan Quill at planetquill@roadrunner.net.

The Bishop's Easter Retreat

Join Bishop Hollingsworth for a day of quiet reflection, prayer and conversation on May 18 from 9:30 am to 3:00 pm. In a lovely park setting at St. Andrew's Church, Mentor, you will have an opportunity to take a closer look at what it means to be living members of the Body of Christ. You can register online at <http://2013ber.eventbrite.com>. The cost is \$20 with continental breakfast and lunch included. In person registration begins at 9:00 am. St. Andrew's is at 7989 Little Mountain Road in Mentor.

St. Luke's, Cleveland, Offers 12-Step Liturgy

Since January, St. Luke's, Cleveland, has offered a 12-step liturgy at 9 am on the first and third Sundays of each month. According to the Rev. David Bargezi, rector of St. Luke's, the parish already provides space for 12-step programs, and its congregation has an active recovery community. Noting that the 12 steps come out of a Christian tradition, he believes using them as part of the Eucharist is a natural fit.

"It allows Christians to combine two disciplines that are life-giving to them," he says. "Even those who are not in 12-step programs are amazed at how they [the 12 steps] fit into the liturgy." The parish also saw the liturgy as a way to give additional support without pressure to recovery programs that rent space from St. Luke's and other Episcopal churches.

CAMP CEDAR HILLS 2013

A week at Camp Cedar Hills provides an opportunity for children to discover important community values, grow in personal character and confidence, and explore the importance of faith in daily life. With a blend of recreational and educational activities, campers often develop friendships at camp that last a lifetime.

Session I: July 7-12

Senior Experience 1: Grades 9-12

Children's Camp 1: Grades 3-5 (all week)

Children's Mini Camp A: Grades 3-5 (July 7-9)

Children's Mini Camp B: Grades 3-5 (July 10-12)

Session II: July 14-19

Camp for Grades 7, 8, 9

Session III: July 21-26

Camp for Grades 5, 6, 7, 8

Session IV: July 28-August 2

Camp for Grades 5, 6, 7

Session V: August 4-9

Senior Experience 2: Grades 9-12

Children's Camp 2: Grades 3-5 (all week)

Children's Mini Camp C: Grades 3-5 (August 4-6)

Children's Mini Camp D: Grades 3-5 (August 7-9)

Registration forms are available online at dohio.org.

Contact Cedar Hills for additional information:

**phone 440-352-6363
email cedarhills@dohio.org**

ChurchLife!

Trinity Commons
2230 Euclid Avenue
Cleveland, Ohio 44115-2499

calendar HIGHLIGHTS

May 3-4

Diocesan ECW Annual Meeting

Twinsburg.

May 7-9

Clergy Conference

Geneva Conference Center, Geneva.

May 18

Bishop's Easter Retreat

St. Andrew's, Mentor.

May 27

Diocesan offices closed for Memorial Day

May 31- June 2

Youth Leaders' Training

Cedar Hills, Painesville. This is an event to train youth from around the diocese in Christian leadership.

July 2-6

Bishop's Bike Ride

July 4

Diocesan offices closed for Independence Day

Bishops' Visitations

May

5 St. Paul's, Akron

(Hollingsworth)

5 St. John's, Cuyahoga Falls

(Persell)

5 St. Hubert's, Kirtland Hills

(Williams)

12 St. Michael's in the Hills, Toledo

(Hollingsworth)

19 Harcourt Parish, Gambier

(Hollingsworth)

19 St. Timothy's, Perrysburg

(Persell)

26 St. John's, Napoleon

(Hollingsworth)

June

9 Good Shepherd, Lyndhurst

(Williams)

9 St. Paul's, Norwalk

(Hollingsworth)

16 St. Timothy's, Macedonia

(Hollingsworth)

23 St. John's, Youngstown

(Williams)

23 St. Luke's, Niles

(Hollingsworth)

September

8 St. Paul's, Marion

(Hollingsworth)

8 St. Mark's, Wadsworth

(Williams)

15 St. Paul's, Medina

(Hollingsworth)

15 St. Augustine's, Youngstown

(Williams)

29 St. Paul's, Canton

(Hollingsworth)

For the complete
calendar of events visit
www.dohio.org