

# Koinonia

Episcopal Diocese of West Virginia

Spring 2014



Dear Brothers and Sisters in Christ:

Over the past number of years, we have certainly seen the Church being criticized for a variety of reasons: lawsuits, division, and declining membership, just to name a few. But, even in the face of adversity and criticism, the Church remains the Church.

Recently I re-read the classic The Wounded Healer by Henri Nouwen. In the early chapters, he makes the statement that modern persons (this was written in 1972 but is relevant today) feel disconnected from the past and see no hope in the future.

*"When we wonder why the language of traditional Christianity has lost its liberating power for nuclear man, we have to realize that most Christian preaching is still based on the presupposition that Man sees himself as meaningfully integrated with the history in*

*which God came to us in the past, is living under us in the present and will continue to liberate us in the future. But when man's historical consciousness is broken the full Christian message seems like a lecture about the great pioneers to a boy on an acid trip."*

The Book of Common Prayer states (pp.854-855): *"The Church is the community of the New Covenant. The mission of the church is to restore all people to unity with God and each other in Christ. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love. The Church carries out its mission through the ministry of all its members."*

No matter how bad it may look for the Church, it remains the changeless responsibility to witness to the love of Christ - to proclaim the love that we have experienced to others so that they too might find God and have their lives transformed. Recent surveys have indicated that more than 50% of the population, while maybe acknowledging a religious identity, is actually unchurched. We are the Church, and we have a Christian responsibility to speak out by word and deed.

Many years ago I saw a program with Tony Campolo. He mentioned that he knows people who say they are afraid to talk about Christ in their lives, and so they have decided to witness to Christ by their lives...by their exemplary lifestyle. The image this conjures up for me is one of a person walking down the street, being accosted by people who are converted on the spot, just by this person's presence. People throwing themselves at this individual, because his charisma just radiates the Joy of Christianity. Not very convincing, actually.

If you are like the rest of us...you need to speak about Christ, so that others won't look at your lifestyle and see the disconnect between faith and action. We need to speak to others about Christ, so that they might have the opportunity to know God.

John Westerhoff says, "the Church has a story to tell, a vision to share, Good News to proclaim." We are the Church. We have a story to tell. We have a vision to share. We have Good News to proclaim!

May God give us the grace and courage to perform the ministry which he has entrusted to each of us.

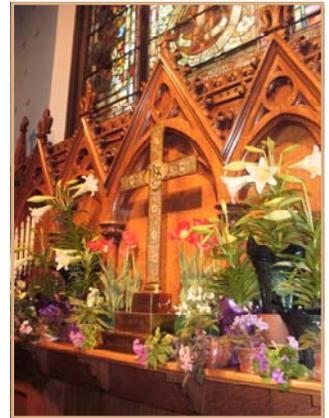
Faithfully,

The Rt. Rev. W. Michie Klusmeyer  
Bishop

# News from Around the Diocese



Bishop Klusmeyer and Landon Palmer, Thurifer, are shown on Easter morning at **St. John's, Charleston**. At right, is a close-up of the church's altar.



Father Mike Hadaway reports that **Trinity Church, Morgantown**, and Canterbury WVU joined with St. Paul Evangelical Lutheran Church and the Lutheran Campus Ministry WVU for Holy Week services this year. They shared Tenebrae at the Lutheran Chapel on campus, Maundy Thursday at Trinity, and Good Friday Proper Liturgy at St. Paul. They then had a joint celebration of the Great Vigil of Easter beginning with the kindling of the new fire and the ministry of the Word at the Lutheran chapel and then a candlelight procession to Trinity for the ministry of the Table. This is a continuing part of living into 'Called to Common Mission' in both their common life on campus and in the city of Morgantown.



In the photo at left, Canon Faith Perrizo is showing Autumn Tusing how to make palm crosses in the fellowship hall after the Palm Sunday service At **Mt. Zion, Hedgesville**.

**Mark your calendar now for  
Diocesan Convention  
Charleston Marriott  
October 24-26, 2014  
Registration material  
available soon!**

Becky Szabo, our UTO liaison, reminds us that the **United Thank Offering** has always been about prayers! Emphasizing God's goodness through each day is powerful, even when things aren't necessarily going our way. Our prayers and a few coins dropped into the UTO Blue Box will impact many people worldwide. Two Ingatherings, Spring and Fall, are suggested and held in many churches. Checks need to be forwarded to Becky (not the Diocese) as soon as collected but **ALWAYS** before mid-December so they can be sent in before the year's end. Checks should be mailed to Becky Szabo, 1328 Main Street, Follansbee, WV 26037. Boxes and envelopes can be ordered online or through Becky. Contact her for information at 304-527-2537, 304-479-3567, or Becky8910@aol.com. Please consider actively promoting UTO in your parish. If your church has not participated, speak with your priest or ECW about starting now!



## To E-Give or Not to E-Give: That is the Question

By Kim Javins (St. Matthew's, Charleston)

What is E-giving? E-Giving is short for electronic giving. It is an automatic transfer program that allows you to make contributions to your church without the hassle of writing checks. Payments can be made using ACH (Automatic Clearing House) or credit cards. By using ACH, the funds are transferred out of your checking or savings account and deposited into the church's account. This is how many people pay their utility bills and mortgage payments. Many E-giving programs (including the one at St. Matthew's) also allow the option of giving by credit card. For me, this option was a no-brainer. In today's world, I write very few checks and try to use my credit card (which earns airline miles) for as many transactions as possible. My husband and I even tried to purchase our last car on my credit card!

So when St. Matthew's Church offered e-giving, I jumped at the opportunity to use my credit card. The naysayers said, "But the church will incur a fee if you use your credit card!" My response, "I'll increase my donation to cover it." And that's just what I did.

### Q – Why should I use E-giving?

A – Convenience! No more writing checks or getting behind on your pledge.

### Q – What if I only want to give on a monthly, quarterly, or annual basis?

A – You have the option of choosing these frequencies on your own.

### Q -What can I use to put into the collection basket when it comes around to me?

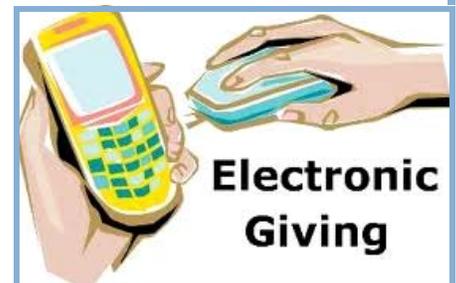
A –At St. Matthew's, we have laminated cards in each pew that simply say, "I give through e-giving."

These can be put in the plate when it goes around (they are red and *advertise* e-giving!) or you may print out your acknowledgement page or the email that you receive when your transaction is processed and put that in the collection plate.

### Q – What if I try it and don't like it?

A – You can cancel your automatic deductions at any time. E-giving may not work for everyone but it definitely works for me.

Could it work for you?



Available soon on the  
Diocesan website!

## Children's Ministries Teleconference with Catherine Saxe

Children's Sunday School is an important and integral part of our church life. An active Sunday School is key to the spiritual health and growth of not only our children but also the adults in our congregations.

Sunday School gives children the opportunity to explore the Bible, to ask questions about life and faith, and develop their faith as they grow. It also gives kids the opportunity to develop relationships with their peers and their Sunday School teachers. But starting a new Sunday School program or revamping an existing one can be overwhelming. The sheer number of curriculum available, the diverse age range of children, and a struggle to recruit volunteers can be difficult hurdles to overcome.

If your parish is wrestling with these issues, join Catherine Saxe, our Director of Children's Ministries, August 5 from 7:00-8:30pm for a teleconference to discuss these issues and more! Contact her at [csaxe@wvdiocese.org](mailto:csaxe@wvdiocese.org) for more information.



## The Diaconate: Called to be a Servant

By Canon Faith Perrizo



Diaconal Retreat, May 2014

During Holy Week many of our churches include in their Maundy Thursday services the ancient rite of footwashing, a reminder of the action Jesus did for his disciples on their last night together. Jesus said, *I am among you as one who serves*. The rite of footwashing underscores our call to follow Jesus in the ministry of servanthood, to love one another as Jesus loved us.

Early on in the ministry of the church, the office of Deacon was established. *Diakonos* is the Greek word for servant. The diaconate is mentioned in I Timothy 3, and it is the tradition of the church to claim

Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, as the first Deacons ( Acts 6), assisting the apostles in carrying out the servant ministry of the new church. The essential work of Deacons is in serving others, especially the poor, weak, sick, and the lonely, and in leading and training lay people in such service. Diaconal ministries take many forms but often include work in feeding programs, homeless shelters, outreach to veterans, persons suffering from or recovering from addictions, and advocacy for children in the court system.

Currently, there are four Deacons actively serving in the Diocese of West Virginia—the Rev. Deacon James Morgan (Trinity, Huntington), the Rev. Deacon James Kelley (St. Luke’s Wheeling-Island), the Rev. Deacon Al Prichard (St. Thomas à Becket, Morgantown) and the Rev. Deacon Nancy Martin (Ascension, Hinton). Sponsored by the Commission on Ministry, the Diocese of West Virginia held a retreat in early May for those interested in learning more about the diaconate. During that time, Nancy Martin led reflections on the major themes of the diaconate: Compassion, Passion, Humility, and Empowerment/Sending Out, while Al Prichard and his rector, the Rev. Julie Murdoch, spoke of how the Deacon functions in the liturgy and in the overall ministry of the parish community. On the last day, the Bishop joined the retreat and spent time with participants explaining the special relationship that the Deacons have with the Bishop as his right hands in the world.

The Deacon is often referred to as the “bridge” between the church community and the world, making the needs of the world known to the church and the church known to the world. The liturgical actions of the Deacon reflect this role. They are often in charge of either leading or finding leaders for The Prayers of the People. Some churches have their Deacons work with a committee that writes specific Prayers of the People for special occasions. Secondly, they are the ones who read the Gospel/Proclaim the Word. Reflecting the servanthood aspect of their ministry, they set and clear the altar before and after communion. And, finally, the Deacon is the one who proclaims the dismissal, sending the congregation into the world to serve Our Lord.

For further information on the history and character of the diaconate, recommended reading includes: The Diaconate (Barnett), Servanthood (Booty), and Many Servants (Plater). For information regarding discernment of a possible call to ordination, contact the Diocesan Office of Ministry Development (The Rev. Canon Faith Perrizo, 866-549-8346).

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