

The Oregon Trail *Evangelist* an edition of Episcopal Life



The Episcopal Diocese of Eastern Oregon

JUNE 2009



The Rt. Rev. Nedi Rivera, new Provisional Bishop of the Episcopal Diocese of Eastern Oregon, and newly ordained deacons Kay and Bob Totten dance to the joyous hymn *Siya Hamba -- We are marching in the light of God* Photo by Terry Joakimides

Convention welcomes Bp. Rivera

COVE--A happy, larger-than-expected crowd of about 275 Episcopalians welcomed The Rt. Rev. Bavi Edna "Nedi" Rivera with unanimous lay and clergy votes May 23 to be Provisional Bishop of the Diocese of Eastern Oregon.

Rivera will be working in the diocese about one-third time, under an arrangement with the neighboring Diocese of Olympia, where she is suffragan bishop.

She is one of four provisional bishops in The Episcopal Church. The others are Bishop Jerry Lamb, in the Diocese of San Joaquin; Bishop John Buchanan in the Diocese of Quincy, and Bishop Ted Gulick, in the Diocese of Fort Worth.

Members of Diocesan Standing Committee presented Rivera with the symbols of office, including the diocesan crozier; a pectoral cross made by Bob and Aloha Despain; a Diocesan seal, and a tippet that was presented to Bishop Rustin Kimsey at his consecration in 1980.

Committee member Amy Martinez, charged with presenting the keys, drew a roar of laughter when she admitted they could not be located "at this time."

In her homily, the bishop said the first priority is getting to know her new flock "because we are nothing if we are not together."

She promised, "God will be with us."



Nobel laureate Archbishop Desmond Tutu preached and celebrated at St. Paul's, The Dalles in May. Story, more photographs on page 5. Photo by Jeanie Senior

Presiding Bishop Katharine Jefferts Schori's schedule in Bend on Tuesday, June 9: 10:30 am retreats at Trinity for diocesan clergy and spouses, followed by Holy Eucharist and lunch; 4 pm EDEO-only gathering at the Boys & Girls Club across from Trinity; 5 pm public Evening Prayer service; 6 pm public Q & A session.

In this issue:

n Talking with Bishop Nedi Rivera 2 **n** The Despains are sending 1,000 pocket crosses to General Convention 3 **n** Convention photos, Desmond Tutu visit 4, 5 **n** Seminarian Michelle Meech on pew aerobics 6 **n** Around EDEO 7 **n** Ascension School update, Trinity Bend's Rite 13 kids 8

St. Paul's, The Dalles, blesses Seeing Eye puppy Falco as he heads off for a new mission. More on page 7



Bishop sees “amazing opportunity”

The Episcopal Diocese of Eastern Oregon’s newly-affirmed provisional bishop thinks the diocese is facing a new frontier.

“We’re moving into a new place in a part of the world where people don’t even have the foggiest idea what church is, what it should be about,” said The Rt. Rev. Nedi Rivera.

“We’ve got, in the Pacific Northwest, a second and third generation of people who have never set foot in a church, whose parents didn’t and grandparents didn’t. So how do we be church in that kind of culture? How do we do evangelism in that kind of culture, how do we do ministry in that kind of culture?”

She added, “The opportunity is amazing for us, and I think we’re on the frontlines of this, we’re just the first wave. The rest of Province 8 is going to follow us, and then the rest of the church will follow Province 8.”

Among the other questions facing this diocese, she said, are “who we are called to be together, and how are we going to do that?”

“I really do come here with no prej-

udice as to what should and shouldn’t happen in the next couple of years.”

The diocese has some beautiful buildings “and I hope we treat them well and honor our heritage and all that,” she said. “But the real treasures are the people of God—how will they be served and how will they serve in a way that makes Christ known.”

As a woman who is a priest and a bishop, Rivera is familiar with new frontiers. When she was consecrated in January 2005 as the first Bishop Suffragan in the Diocese of Olympia, she also became the first Hispanic woman bishop in the worldwide Anglican Communion.

She is a third generation priest, and a second generation bishop: her father, the late Victor Manuel Rivera, was Bishop of the Diocese of San



Bishop Nedi Rivera

Joaquin from 1968 to 1989.

Rivera, 63, grew up in Visalia, Calif., the oldest of three daughters; her middle sister is a therapist and the youngest is a California Appeals Court justice.

During her childhood, Rivera chafed because church rules didn’t allow girls to be acolytes.

“I really had a sense God was inviting me in,” she said. “I never imagined that I could be a priest—until the church started really talking about it; once it was clear that the church was someday going to do this, then I went to seminary.”

She graduated from the Church Divinity School of the Pacific in 1976 and was ordained to the priesthood in May, 1979, not quite three years after a vote at the 1976 General Convention moved The Episcopal Church to acceptance of women priests.

Her father was opposed to the ordination of women priests. “We agreed to disagree, there was never a break in our friendship or our relationship at all,” Rivera said.

And by the time she was elected bishop, he had changed his mind. “He was one of my ordaining bishops, it was wonderful. He and my mom put my cope on me after the service—his cope.” Both her parents died later that year.

Rivera’s husband, The Rev. Robert B. Moore, also is an Episcopal priest. Now retired, he has what she calls “a dream job”—he works for the Seattle Mariners, leading tours of Safeco Field.

The couple have four children: his daughter Cristin, lives in the Bay Area, and the rest live in the East, including her daughter Mary, husband Jack and their 6 1/2 year-old daughter Katherine; his sons Rob, wife Sarah and their children Oliver, 3 and Lily, 1; and Jonathan, wife Jessica and 1-year-old twins, Elliot and Zachary.

“I really do feel my first year is about just getting to know who people are, what their questions are,” said Rivera, who said by late May that she had visited perhaps half of the diocese’s 22 parishes.”

She posed another question: “when we say we’ve got a congregation somewhere, is that something that is primarily for the folks who are there, or is there something that’s supposed to be transformative in the community?”

As her parish visits accumulate, the bishop said, “it’s become very, very clear to me that I haven’t the foggiest idea where this is going yet. I really do hope, and it’s my style, that it won’t be my decision, it will be something we come to together.”

The Oregon Trail Evangelist
Vol. 3, No. 3, JUNE 2009
Jeanie Senior, editor
541-386-2091 or 503-936-8835
evangelist@gorge.net

The Episcopal Diocese of Eastern Oregon, founded as the Missionary District of Oregon in 1907, became a diocese in 1970. It includes all of Oregon east of the Cascade Mountains as well as Klickitat County, Washington—some 69,000 square miles. There are 22 parishes and more than 2,600 Episcopalians in the diocese.

The Rt. Rev. Nedi Rivera,
Provisional Bishop

PO Box 1548
601 Union Street
The Dalles, OR 97058

541-298-4477
Fax: 541-298-4477

www.episdioeo.org
diocese@episdioeo.org

The Episcopal Church, organized in 1789, is a community of 2.5 million members in 114 dioceses in North American and abroad.

The Most Rev. Katharine Jefferts Schori, Presiding Bishop

Episcopal Church Center
815 Second Ave.
New York, NY 10017

The Anglican Communion is a global community of 70 million Anglicans in 37 member provinces around the world.

The Most Rev. and Rt. Hon. Rowan Williams, Archbishop of Canterbury

London, England SE1 7JU

Episcopal Life ISSN 1050-0057
USPS# 177-940 is published monthly by the Domestic and Foreign Missionary Society, Inc. 815 Second Ave, New York, NY 10017. Periodical postage paid in New York, NY and additional mailing offices. POSTMASTER: Send change of address to Episcopal Life, PO Box 20050 Voorhees, NJ 08043-8000

Diocesan Calendar

- June 5-6** Diocesan Council, Trinity, Bend
- June 9** Bp Rivera will be in Bend
- June 9** Presiding Bishop Katharine Jefferts Schori visit to EDEO, Bend
- June 10-11** Bp Rivera, Canon Kiefer at church conference, Sacramento
- June 12** Bp Rivera at St. Barnabas, Bonanza and St. Luke’s, Lakeview
- June 13** Bp Rivera at St. Andrew’s, Burns
- June 14** Bp Rivera will celebrate at St. Albans, Redmond
- June 30-Jul 1** Diocesan Commission on Ministry, The Dalles, Bp Rivera will attend
- July 2** Bp Rivera meeting with Lutheran Synod representatives, The Dalles; at All Saints, Heppner in evening.
- July 3** Bp Rivera will be in central Oregon
- July 5** Bp Rivera will celebrate at 8:30 am and 10:15 services at Transfiguration, Sisters
- July 3** Diocesan office closed for Independence Day holiday
- July 8-17** General Convention, Anaheim, Calif.
- July 30-August 2** Adult Ed Camp, Ascension School
- August 2** Ascension School board meeting, Cove
- August 13-15** Art Festival/Cherry Fair, Ascension School
- August 21-22** Diocesan Council, Diocesan Office, The Dalles

Diocesan Cycle of Prayer

- June 7** For All Saints Episcopal, Hope Lutheran, Heppner
- June 14** For St. John’s, Hermiston
- June 21** For Church of the Redeemer, Pendleton
- June 28** For all campers attending youth camps at Ascension School
- July 5** For the 76th General Convention of the Episcopal Church
- July 12** For all who serve on diocesan commissions, committees and boards.
- July 19** For the Northwest Convocation
- July 26** For St. Mark’s, Hood River
- August 2** For St. Paul’s, The Dalles
- August 9** In thanksgiving for Adult Education Camp and for individual growth and formation in our faith
- August 16** For members of diocesan staff
- August 23** For the Southwest Convocation
- August 30** For St. Luke’s, Lakeview



Cross Makers

1,000 of Bob and Aloha Despain's handmade pocket crosses will be given to delegates at General Convention in Anaheim in July.



Deputies to the 76th General Convention of The Episcopal Church, held in Los Angeles this July, will take something from the Diocese of Eastern Oregon home with them: one of Bob and Aloha Despain's pocket crosses, hand-made of Oregon juniper.

The Despains, members of All Saints, Heppner, started work on a thousand crosses for convention about 18 months ago, soon after they got the request. Friends offered to

help but Aloha Despain, who is 80, said they considered the convention crosses a special ministry that, if possible, they wanted to do themselves. They made their deadline, despite health issues--Bob Despain, 85, is being treated for prostate cancer, and she's had a painful bout of carpal tunnel syndrome.

They also provided Provisional Bishop Nedi Rivera with 250 crosses for the May 23 diocesan convention, but they accepted Jim Mosier's offer

to make 100 in the interest of time.

The Despains never charge for the crosses; instead, they suggest donations to Ascension School's scholarship fund.

Bob Despain started making the crosses in the late 1980s, after they sold their auto parts store in Heppner. Her best guess is that they've produced about 22,000 since then.

That's an amazing total, given that there's nothing like an assembly line involved, except maybe for the template that he's used from the very beginning to cut out the crosses.

"Sometimes we have to go to the mountains to get juniper, sometimes people will bring us some," she says. He cuts the wood into boards of the correct thickness, does a preliminary sanding, then cuts out the crosses. The crosses come into the house from his shop for the finish sanding, then she rubs in a coat of wax.

Their technique has refined over the years-- "I've still got one of those original crosses but I wouldn't want to show it to anybody," he jokes. Each satin-smooth cross is unique--the size and shape varies slightly, the wood grain and color are individual.

Aloha Despain says that "You will get the biggest blessing when you give one away." Still, she says she's likely to keep the cross she wears on a gold chain around her neck: it's juniper, centered with the outline of a red heart.

After he found that piece of wood, her husband said, he looked without

success for more wood with the same mark.

Former EDEO Bishop Rustin Kimsey keeps a supply of the crosses on hand to give away. So does Diocesan Chancellor Jim Foster.

Aloha Despain says they often get requests for the crosses from people dealing with illness or grief. Soldiers carry them into war zones, and in Kosovo, a pocket cross deflected a bullet. They sent the soldier a replacement, she says.

About General Convention

WHAT: 76th General Convention of The Episcopal Church, July 8-17

WHERE: Diocese of Los Angeles, Anaheim, Calif.

WHO'S GOING FROM EDEO:

Bp. Nedi Rivera
Elected lay deputies include John Adams, St. Paul's, The Dalles, chair of deputation; Amy Martinez, St. Paul's, Nyssa; Josh Kingsley, St. Mark's, Hood River; Peggy Ziegler, Trinity, Bend; Jean Gillespie, alternate, Trinity, Bend.

Elected clergy deputies are The Rev. Jan Kozak, St. Mark's, Madras; The Rev. Nancy Sargent Green, All Saints of the Cascades, Sunriver; The Rev. Richard Landrith, St. Luke's, Lakeview; The Rev. Dcn. Stephen Schafroth, St. Paul's, The Dalles. The Rev. Alison Dingley, St. Paul's, Klamath Falls, is the clergy alternate.

WHAT TO EXPECT: Long hours, lots of legislation, about 550 deputies. This will be Adams' fifth General Convention, Martinez's second, a first-time experience for the rest of the EDEO deputation.

QUOTE: from Adams: "At General Convention you will see the best of the church and you will see the worst."



Bob and Aloha Despain, in the porch swing he built and installed at Founders Hall at Ascension School.

New deacons are moving to coast

When Bob Totten, an actuary for Blue Cross Blue Shield, and Kay Totten, a nursing instructor, moved from Boise to Baker City a few years ago, she says, "we thought we were retiring."

They bought a house in Baker City, and joined St. Stephen's.

And then God started speaking to them--first to Bob, then to Kay.

Add in a few years of advanced schooling and note Bob's graduation from Church Divinity School of the Pacific in Berkeley on May 22, as well as Kay's completion of a two-year vocational deacon program through the Diocese of Utah. Mark May 23 and their ordination to the diaconate by Bishop Nedi Rivera.

Bob already has been called to be vicar of St. Andrew's, Florence, in the Diocese of Oregon. They've bought a house on the coast. Kay, who has been working as a chaplain at St. Anthony Hospital in Pendleton, is exploring possibilities for her next post. She may work at the small Episcopal church in Gardiner, which

has no clergy.

They are saying goodbyes, including a service on May 24 at Redeemer, Pendleton, with The Rev. Frank Moss, who mentored both Kay and Bob "and solidified Bob's call to parish ministry," Kay says.

St. Andrew's offered the job to Bob three days after he interviewed with them. "It was like a God thing--heartbreaking but we still have to let go," she says. "This is very painful for us, to let go staying in the diocese of eastern Oregon."

He will start work in early July. Before that, the formerly-retired Tottens are taking a couple of weeks off and going to Ireland.

"We need a vacation," Kay says. "His graduation and our ordination were so close, we need time to process. It will just be a time to say, What really happened to us?"

Kay says the church in Florence is a healthy one with a hvery active membership that includes many musicians. "I think we were meant to be over there."



Holding hands, Bob and Kay Totten away their ordination to the diaconate on May 23 in Cove.



Convention in Cove, May 23, 2009

Clockwise from top: Lay delegates raise their credentials to vote to receive The Rt. Rev. Nedi Rivera as Provisional Bishop of Eastern Oregon; The Rev. Archdeacon Jim Mosier, The Rev. Deacon Jane Dey, The Rev. Deacon Ruth Brown and Kay Totten, about to be ordained to the diaconate, gather in front of Ascension Chapel before the procession to Cove High School; Bp Rivera leans forward to receive the crozier from The Rev. Janis Johnson, a member of Standing Committee; Bp. Rivera consecrates Bob Totten, kneeling, to the diaconate.



Senior Warden Ellie Luba carries the banner for All Saints of the Cascades, Sunriver, in the procession from Ascension School to Cove High School. Following are clergy and parishioners from Transfiguration, Sisters; St. Thomas, Canyon City; St. Paul's, Klamath Falls; St. Patrick's, Enterprise; St. Paul's, Nyssa and St. Paul's, The Dalles.



Before he preached and celebrated Holy Eucharist at St. Paul's, The Dalles on May 3, Archbishop Desmond Tutu and his wife Leah spent time with the children who prepared a book of drawings for them; above, right, the Tutus wave at one of the young artists.



Desmond Tutu delights The Dalles

Many small acts of good can come together to create change, Archbishop Desmond Tutu said when he visited St. Paul's, The Dalles on May 3.

"We can do a great deal, because the good that we do, even when it seems ineffectual, doesn't just disappear into the ether," Tutu, 77, said.

In Oregon to give Ecumenical Ministries of Oregon's 40th annual Collins Lecture, Tutu, wife Leah and their son-in-law came to The Dalles to visit old friends: former EDEO Bishop Rustin Kimsey and his wife Gretchen.

About 350 people attended the St. Paul's service, including other longtime friends, former Presiding Bishop Ed Browning and his wife Patty, who live in Hood River.

The 1994 end of apartheid in South Africa happened because of

collective actions, including those of "many who have thought their contribution was miniscule," he said. "Nothing is lost," said Tutu, who won the Nobel Peace Prize in 1984. "You make your contributions where you are."

The son of a teacher, Tutu was admitted to medical school but his family lacked the money, so he trained to be a teacher. Leah Tutu "who had been my father's star pupil" also was a teacher. When the South African government "introduced a form of education for black people that was deliberately inferior, both of us felt we could not collaborate in this travesty; we both resigned."

At that point, Tutu said, he asked his Anglican bishop "if I would have any avocation for the priesthood. He was so persuaded."

"Thank God!" Kimsey said.

Is it all just a bunch of pew aerobics?

By Michelle Meech

A part of any spiritual practice is developing the “observer,” that part of yourself that notices things. A keen observer begins to notice patterns in how we respond to our practice. Observations like this can then be very helpful when we begin to apply the same technique to life outside our practice in our interactions with God’s creation.



As a spiritual practice, dance gives me plenty of opportunity to develop my observer because I find that my body naturally responds to the music in ways that I can see patterns. For example, when music comes on that feels like praise music or has a gospel feel, I find that my hands will instinctively reach upwards towards the sky. It’s interesting to think what this might mean. Am I responding that way because I have seen countless numbers of people raise their hands skyward in praise? Or has the instinct to raise our hands toward the sky truly become an instinct over centuries of genetic coding? Or do I really think God is in the sky?

In fact, I do not think that God is in the sky. But I also do not think that raising my hands skyward in praise is an inappropriate gesture.

Being at church is a lot like dancing. Not because there is music, but because we are always responding to

something that’s happening in the liturgy. Many people call this “pew aerobics. Most of the gestures I learned came from watching other people respond to certain points in the liturgy. But it’s confusing because different people do different things. And the more I learn in my liturgy classes here at CDS, the more I realize that there is good reason for my confusion.

Why do we bow before entering the pew? Why do we genuflect when we leave the pew to receive communion? Why do we cross ourselves when the Trinity is invoked? Why do we cross our forehead, lips and heart when the gospel is read? Why do we kneel at the altar rail? Why do we stand at the altar rail? Why do we stand during the Eucharistic prayer? Why do we turn to face the gospel book when the deacon reads the gospel or are we supposed to be facing the cross? Why do we bow when the cross goes by?

Yikes!

Louis Weil is my liturgics professor here at the Church Divinity School of the Pacific (CDS) and has been teaching people about liturgy for a very long time. As one of the foremost liturgists in the country, he’s one of those “founts of information” about which you’re always hearing.

Louis tells us that while there are meanings behind gestures and while he certainly has an opinion about how they are used or not used in our practices today, he also tells us that the most important thing is not some

are right while others are wrong (mostly). Rather, the most important thing is that we think about what we are doing and why we are doing it.

I’m quite sure that he would say doing cartwheels down the aisle during confession is not a “proper” response. But when we talk about things like bowing towards the altar when you enter the church, it’s not a simple decision of what’s right or wrong. As a matter of fact, of all the gestures from which we have to choose, there is very little that can be labeled as right or wrong. It comes down to personal piety. It comes down to your prayerful consideration of the question, What is the way I am called to respond to what is happening?

The word liturgy has its roots in Greek where it was a word that described the work of the people. Today, the word carries more of a connotation of ritual, but we would do well to remember that liturgy is the work of the people in our response to God’s call. It is an answer to the question, How are we being called to respond?

I think it’s really important to reflect on our bodily response because I think the way in which we respond to God while we are inside the church building has implications for how we respond once we leave the church building. The liturgy continues as we live our daily lives. Our response to God never stops.

After further reflection about why I raise my hands to the sky in praise

even though I don’t think that God is “up there,” I recognize that the gesture is really about joy and gratitude. I feel those things when I raise my hands to the sky. And the gesture is what helps me to feel them.

The same holds true outside of my practice. I often catch myself avoiding eye contact with homeless people on the streets of Berkeley. When I reflect, I realize that gesture is about being scared. Averting my eyes makes me feel protected. But what is God calling me to do? Is God calling me to be scared of someone just because they don’t live in a place that has a roof? Or is God calling me to something else? Everything shifts when the gesture shifts. When I don’t avert my eyes I feel connected, even if they aren’t looking back at me. The gesture itself evokes the feeling.

So, what do these gestures mean? What do they say about how we see God? Or how we see ourselves in relation to God? What kind of response are we offering to God? And reflecting on our gestural responses during our church services may just open up questions about how we respond to God outside the building. How are you being called to respond to God?

This fall Michelle will be a third-year seminarian at Church Divinity School of the Pacific in Berkeley, CA. She is a candidate for Holy Orders sponsored by Trinity, Bend.

“I will never be exactly the same...”

By Vicki Kelsey

On August 10, 2008, I jumped from a platform into a lake in Mexico, hit the surface of the water awkwardly, and broke my back. One vertebra was crushed and two others were simply broken. I was taken by ambulance to a Mexican hospital and eventually flown by air ambulance to St. Vincent’s Hospital in Portland, where I had two surgeries to repair the damage, as much as it was possible. I was in pain and frightened about what the future held for me. I lay in my bed and thought “My God, what have I done?”



Our sins catch up with us sooner or later, and I blamed myself for what had happened. I told myself that the injury was the result of pride, of trying to prove to everyone that I was fearless, strong, able to do anything. Pride, pride. What had I been thinking? Why didn’t I stop before I almost killed myself?

The gospel writers tell us that in the desert Satan tempted Jesus to do three things, one of which was to jump from the pinnacle of the temple and land unharmed on the stony courtyard far below. If Jesus had done so, it would have astounded all the onlookers. It would have proven beyond doubt that Jesus was a special person, that he could do things no one else could do, and that he was better than everyone else. It would have been the ultimate in showing off. Wisely, Jesus decided not to jump. How I wished that I too had resisted the temptation to show off and had decided not to jump.

Lying in my hospital bed, I was done with pride. Whatever help was available, I knew I needed it, so every day I asked to have a chaplain come see me, and over 2 1/2 weeks I met many of them. Every day I repeated the story of what had hap-

pened and how I blamed myself for my shortcomings that had culminated in this terrible outcome. Very slowly, with the help of the chaplains, I came to some acceptance of my new condition and could realize that what had happened was just a horrible accident.

When I told one chaplain my story and why I blamed myself, she did not disagree with me. She simply said “God forgives you.” That was what I needed to hear. I could not change the past or wipe it away, but I could have a fresh start.

Many years ago I had a children’s book that retold in verse the gospel story about four friends who lowered a paralyzed man on a litter down through a hole in the roof so that he could get close to Jesus. I don’t remember much of the text except one line: Jesus saw “the sad and worried look” on the man’s face and said “Your sins are forgiven.” That phrase had stuck in my mind because I was aware that the gospel writers did not mention the sad and worried look, and I had always wondered why the author put it in. Now I understand; I have been there. Like me, this man was sad and worried. Like me, he had lain on his bed, blaming himself over and over for whatever accident had caused his paralysis.

Twenty days following the accident, and after five days at the Providence Acute Rehabilitation Center learning to walk again, dress myself, and generally function at a minimal level, I went home. I wore an armpits-to-hips hard plastic clamshell brace. I was weak, scared, and overwhelmed by the challenges of just getting through the day.

Although I had escaped paralysis, there was some spinal cord damage with annoying neurological symptoms, and complications from my first spinal surgery that led to a two-day stay at Hood River

Hospital a month later. After that time, I slowly started to get better.

Recovery has been a long-term lesson in patience, humility, and acceptance of limitations. It is humble daily obedience to my doctor’s prescribed regimen. It is surrender to God’s

timetable; before each every-three-months X-ray, I think “Thy will be done.”

In April, my surgeon allowed me to gradually cease use of the hard plastic brace; by early May it and the electronic bone-growth stimulator device were things of the past. By June 8 I will be back to work.

Of course I will never be exactly the same as I was a year ago (and which one of us is, even absent a serious accident?), but I have come back much farther than I ever dared to hope for, in the dark days and weeks after the accident.

One might think that recovery from a serious accident or illness is a matter of doctors and scalpels and pills, but that is only half of it. It is equally a matter of having the will to live and to keep on living, and this comes from the support of people who may not have scalpels in their hands but do have love in their hearts. My family, my church family, and my work family all kept my mind grounded on the real world, and my eyes focused on the future. I don’t see how I could have done it without them.

Repentance is not very valuable unless it’s followed by amendment. The repentance part is easy; in fact, it’s sometimes instantaneous. The amendment part is harder, a daily concentration on changing attitudes, changing behaviors, an effort that never ends.

Vicki Kelsey, a registered nurse who works at Providence Hood River Memorial Hospital, is a long-time parishioner at St. Mark’s, Hood River, where she is a member of the Vestry.

News from eastern Oregon parishes



The Rev. Jim Mosier (center) archdeacon at St. Matthew's, Ontario, cuts the ribbon at the opening of the Four Rivers Community Garden, next to the church.



The Rev. Dcn. Janet Warner, St. Andrew's, Prineville; (above, left); Gabriella Whitehead, Tyler Mann distribute Mother's Day posies at St. Mark's, Hood River.

The Rev. Archdeacon Jim Mosier wielded a pair of supersized scissors at the ribbon cutting for the Four Rivers Community Garden, adjacent to **St. Matthew's, Ontario**. Also on church property: the Next Chapter Food Pantry, in a building that formerly housed a thrift shop.

A nonprofit community group, aided by a Ford Foundation grant, helped to clear the land, lay pipe and build garden beds and paths. Water is provided by a well owned by St. Matthew's.

"Imagine," wrote parishioner Fran McLean. "More local food for families in need. A gardening space that serves as both learning center and gathering place. And a beautiful showcase for the gardening skills of our dedicated friends and neighbors."

The youth group at **All Saints, Heppner** and **Hope Lutheran** raised \$728 in pledges for the local MS Walk, and earned \$243 in donations with their Easter breakfast, with proceeds donated to the Heifer Project and Nets for Life. All Saints and Hope now are seeking leaders for a middle school group. According to the churches' newsletter, "the high schoolers would appreciate it if the middle schoolers had their *own* group!" The newsletter added, "Having youth who want to be in a youth group is something for which we have prayed. And now that we have prayed, we have an answer."

There were some tears and a lot of fond smiles when **St. Paul's, The Dalles** recently sent a faithful member out into the world to do new ministry. Falco, a golden retriever-yellow lab mix, has been the constant companion for about a year of John Adams, who received him from Guide Dogs for the Blind when he was two months old.



The Rev. Janet Fullmer, John Adams, and Falco

Falco now is at the Guide Dogs' facility in Boring, where he will receive six to nine months of intensive training and health checks; if he passes, he will be given--not sold-- to a new owner who is blind. Falco is the third Guide Dog puppy Adams has raised--and just one of several Guide Dog puppies trained by Episcopalians in The Dalles.

Adams' first puppy, Lindy, had what the nonprofit calls a "career change" because of allergies and now lives with The Rev. John and Harriet Langfeldt in The Dalles. His second puppy, Terra, graduated as a guide dog and went to live with a stay-at-home mother in West Jordan, Utah.

The Rev. Dcn. Janet Warner of **St. Andrew's, Prineville**, who was ordained to the diaconate seven years ago, began a nine-month sabbatical on May 1.

She is studying First and Second Thessalonians-- "Self-care, silence and service speak to me--a slowing down time for listening, learning and loving of self, the Holy and all others!" she wrote in the *St. Andrew's Announcer*.

The youth at **St. Mark's, Hood River** led Morning Prayer on Mother's Day, May 10, as a special present to the parish, and especially to the mothers in the church. Children ushered, acolyted, did the readings and led the prayers; they also passed out flowers to all the women in the congregation.

Parishioner Pravin Rajamoney, who helped the kids put together the service, drew on his experiences at the Anglican church where he grew up, St. George's in Georgetown, Penang Island, Malaysia. Young people in that parish often take part on Sundays, he said.

Below, a couple of photographs from the European tour that the choir at **Transfiguration, Sisters**, along with other parishioners, took in February and March. They visited, and performed in, historic venues, and joined a mass choir performance of The Messiah. More photos are posted on the church website: www.episcopalchurchsisters.org



ASCENSION UPDATE: Camping season is here

Ascension Schedule 2009

Senior High Camp June 23-
July 3 (grades 9-12)
Discovery Camp July 9-13
(preK-grade 2, plus adult)
Beginners Camp July 12-18
(grades 3-5)
Junior High July 19-25
(grades 7-9)
Intermediate July 26-Aug 1
(grades 5-7)
Adult education Aug 6-9
Art Festival/Cherry Fair
Aug 13-15 (all ages)
Reunion Camp Sept 4-7
(adults 23 - 40)

Ascension School Camp and Conference Center, 85 years old in 2009, is heading into summer with a new green curriculum--Handle With Care--and plans for more outdoor activities that take advantage of Ascension's proximity to rivers, meadows and mountains.



Because the faltering economy has dealt a blow to investments that usually yield scholarship money, the camp's board of directors is urging local parishes to focus on fund-raising for scholarships.

An increase is expected in the num-

ber of campers participating in the second year of the Caring and Sharing program, provides scholarships to the children of persons who are incarcerated in an eastern Oregon prison.

Parishes in central Oregon alone are hoping to raise \$6,000 to send some 20 children to camp.

There's a new camp session for 2009, from Sept. 4-7.

Reunion Camp is aimed for former Ascension campers between the ages of 23 and 40.

Adult education camp, Aug. 6-9 will be led by The Rt. Rev. Mark L.

Macdonald, the Anglican Church of Canada's first National Indigenous Bishop.

Macdonald was Bishop of Alaska 1997-2007 and remains the Assisting Bishop of Navajoland for the Episcopal Church.

As a priest he had parishes in both Canada and the U.S., is the editor of the book *Ritual and Inculturation: Reclaiming Native Tradition in Christian Liturgy*.



Patty Olson Lindsey

Info: www.coveascensionschool.com

An appreciative view of Ascension School and its offerings

By Katy Nesbitt

The spring youth retreat at Ascension School, April 24-26, reflected this year's camp theme, "Handle with Care," which focuses on the biblical mandate to be stewards of creation.

On Saturday morning, campers prepared raised garden beds for seed planting, and painted wooden cut outs to decorate the gardens.

"We hope to grow a lot of the food we serve our campers," explained Cori Brewster, Summer Program Director, a former camper and camp counselor and a faculty member at Eastern Oregon University in La Grande.

Most of the kids at the retreat also come to summer camp. "It is like my second home," explained Saryna Horace, a freshman from Irrigon who has come to Ascension since she was five. Calen Holmes, Ontario, echoed her comment.

At the retreat, new counselor Sarah Burton admitted to campers, "I need to learn the songs. I only recognized two last night."

Jessi Swain, a junior from La

Grande, who has been attending Ascension since she was pre-school age, retorted, "That's because we made most of them up, like the Lobster song and the Quail song."

One song, The Cove Hymn, is a tradition that campers over the ages share. Written by Bishop William Remington, the camp's founder, it is sung every night directly before bedtime at Circle, when campers encircle the campfire, arms crossed, hands linked and sing their final prayer.

The heart of all activity is Ascension Chapel, constructed during a wave of Northeastern Oregon Episcopal Church building in the 1860's and 1870's. Listed on the National Historic Registry as well its rectory, Barton House, it sets the tone for this idyllic camp setting.

In 1882, a local farmer gave 100 acres adjacent to the church to build a ladies boarding school. Ascension Episcopal School for Girls opened September 4, 1884. The entire school burned to the ground in 1892, except for the carriage house, now Morris Hall.

The land was unused until 1924

when Bishop Remington opened a summer camp, which now has run continually for 85 years.

The accommodations of the first camp were tents, a few rustic cabins, and the former carriage house, which had been converted into a kitchen and dining hall. Morris Hall now houses Ascension's administrative offices.

A 1983 event at Ascension lives in the memories of Episcopalians and locals alike: a visit from Bishop Desmond Tutu. Still living under apartheid, Bishop Tutu's permission to travel was not granted until his departure day, so his appearance was uncertain until almost the last minute.

During one of his talks that year he described celebrating mass over their garden fences with people who were under house arrest.

In 1998, Ascension School honored much-loved Bishop Rustin Kimsey by naming its new state-of-the-art, adult conference center after him. Kimsey Commons houses 22, with a dining hall and kitchen that can serve up to 50

Kimsey Commons makes possible year round camping and conferencing. The same weekend as spring youth retreat, a quilting group from Washington's Tri-Cities rented the Kimsey Commons; it's an annual tradition that started in 1992.

"It is so serene here we keep coming back, we love seeing wildlife and hearing the coyotes," said Fran Murray of the Tri-Cities Quilters Guild. "We brag about our retreat center all the time."

Katy Nesbitt wrote a longer version of this piece for the Diocese of Oregon newspaper, introducing Ascension School to Episcopalians in western Oregon.

Katy's father, The Rev. John Nesbitt, was ordained by Bishop Kimsey in 1987; he served at St. Luke's, Lakeview, and retired this spring from St. David's, Portland. She moved back to Oregon from Colorado, where she worked in food aid non-profits. She lives in Minam, where she manages the Minam Motel, and writes.



Trinity, Bend's intentional move to commit money and time to a developed program for youth recently marked a milestone.

With special liturgy and a celebratory lunch, the church honored the nine members of the Rite 13 group for middle schoolers, four of whom turned 13 this year.

Overall, church school numbers at Trinity have more than doubled in the last year, said Mary Wells, family ministries coordinator. "A low Sunday for us now is 25 kids; it used to be we maybe had eight."

When Trinity set out to expand its offerings for kids, "one of the things that made it doable is the church itself; it wasn't just a few people," Wells said. "They raised money to do it, so that is a huge piece." The God's grace part, she said, includes the the people who have gotten involved, including 26 Sunday School teachers who share duties for classes from primary through high school.

Rite 13 participants include (clockwise from far left) Joy Tooley, Family Ministries Coordinator Mary Wells, Tristan Helmish, Will Griffiths, leader Peter Boehn, Cate Cuthbert, Emma Paulson, Nicole Cuddihy and Janelle Maguire. Not pictured, Nathan Wissing.