

MOUNTAIN ECHOES

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The Quarterly Newsletter of Episcopal Appalachian Ministries



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Late Winter 2010

New Era for Episcopal Appalachian Ministries

By Nancy Ledford
 Correspondent for *East Tennessee Episcopalian*

As The Rev. Deacon. L. Gordon Brewer, Jr. begins his new half-time position as Executive Coordinator of Episcopal Appalachian Ministries (EAM), the official headquarters of EAM has moved from Cincinnati, OH to the offices at St. Paul's Episcopal Church located in Kingsport, TN. Brewer is a vocational deacon in the Diocese of East Tennessee and serves as deacon to St. Christopher's Episcopal Church also in Kingsport, TN.



The Rev. Dcn. L. Gordon Brewer, Jr.
 Executive Coordinator of EAM

Brewer succeeds EAM Interim Coordinator Michael Maloney, who was located in Cincinnati in the Diocese of Southern Ohio. Maloney said, "EAM is appreciative of the office space now being provided by St. Paul's."

Deacon Brewer comes to EAM with an extensive background in the human services fields of both the private and non-profit sectors. In addition to his duties as Executive Coordinator for EAM, Brewer is also in private practice as Licensed Marriage and Family Therapist in Kingsport. "My interest in EAM and the position of Executive Coordinator," Brewer says, "is that it is a 'true fit' to my calling to the vo-

calling to the vo-
 cational diaconate." Brewer went on to say, "One of my passions is that we, as the body of Christ, constantly look for ways to end the cycle of poverty both locally and in the world. Those who are poor and neglected are all around us. This is especially true here in the Appalachian Region. This region, has by far, some of the highest rates of poverty in our country. A recent statistic (2008) indicate there were 13.3 million people in the Appa-

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New home for EAM
 St. Paul's Episcopal Church, Kingsport, TN

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New EAM Contact Information

With the transition to the new Executive Coordinator of EAM, the addresses for EAM have changed.. The new address for EAM is now:

The Rev. L. Gordon Brewer, Jr.
 161 East Ravine Rd., Kingsport, TN 37660
 Phone: 423-230-1034
 Cell: 423-571-7423
 Email: episcopalappministries@gmail.com

All transactions and contact for EAM should be directed to The Rev. L. Gordon Brewer, Jr. at this new address.

Message From the President...

Dear Brothers and Sisters in Christ,

It is a pleasure to have the opportunity to write this article for the Mountain Echoes, because it gives me the opportunity to welcome the Rev L Gordon Brewer to Episcopal Appalachian Ministries, as the Executive Coordinator. Gordon joined recently joined EAM after a wonderful interim ministry of Michael Maloney, who ably guided us into a new vision for EAM. We continue to thank Sandy Elledge for the work she has done over the years, and we welcome Gordon to this new position, as EAM looks to the future.

On the Last Sunday after the Epiphany we read from the Gospel of St Luke, regularly referred to as the Transfiguration passage. Jesus, with Peter, James and John go to the top of the mountain, where the disciples witness the miracle of Jesus, aglow in a cloud, with the voice of God speaking.

The common memories of this story are the cloud – the voice – and the fact that Peter wants to contain this moment. Peter wants to remain at the top of the mountain for the glorious moment he is in.

Most of us have had the same experience as Peter. We have been to the mountain top, and we have experienced a particular spiritual moment that we want to hold onto. We want to remain there – whether it be in Church, with friends, or some other place where we know that God is most



especially present. However, Jesus not only says that they can't stay there, but upon their descent from the mountain Jesus gets right to work. He heals a young man.

Jesus and his disciples were not allowed to remain on the top of the mountain for long, but yet it was the place they needed to be, in preparation for the work they were about to do.

During this Holy Season of Lent, we are called to sit quietly and wait upon the Lord, while at the same time recognizing that being in the presence of Christ sends us out to do the hard work of ministry. In Appalachia, we know of the hard work that needs to be done.

May we have the Spirit to move from peace to action, in the Name of Jesus.

In Christ,

The Rt Rev W Michie Klusmeyer
 Bishop

Growing Community by Growing a Garden

By Meneta Deaton, Emmanuel Episcopal Church Staunton, Virginia

In the beginning, it was a project to involve our parishioners, especially our youth, in a service that would help others. Dave Rapp had been gardening



and sharing his produce with the parish family for years. Parishioners would take the produce and leave money in a jar for the discretionary fund. In recent years, Dave had been cutting back on the garden, so this was an opportunity for the Emmanuel family to help him grow the garden big again and share the produce with the parish. This time the collected funds would go to the food bank. So, we would feed ourselves and others as well. My role was to organize volunteers while Dave guided the work with his expertise. And so it began, a project to help a neighbor, grow food, feed ourselves and others. However, what really happened is that we fed our souls, grew in fellowship and com-

munity, and found new ways to love each other.

Concrete, measurable benefits of Dave's Garden were:

- 98 jars of tomatoes canned by PAX, our youth group
- Almost 700 pounds of produce donated to the food bank
- Over \$1,000 donated to the food bank through donations from the parish for the produce
- Emmanuel's first cookbook in over 20 years, put together by PAX
- Another \$1,000 for the food bank from PAX's sales of the canned tomatoes and cookbooks

While the measurable benefits are powerful and important, the less measurable benefits were the most wonderful part of Dave's Garden. Let's start with Dave and Jeanne, the owners of the farm. They have always been very active members of our parish. This was a chance for the parish to give back to them. Dave was lovingly devoted to Jeanne and cared for her in every way as her health began to decline. When any of the parishioners went to the garden, an important part of the experience was visiting with Dave and Jeanne. Jeanne always had a warm, beautiful smile for all her visi-

tors, and Dave always had stories to share. At the mid-summer garden

"While the measurable benefits are powerful and important, the less measurable benefits were the most wonderful part of Dave's Garden."

party, Jeanne absolutely glowed with happiness and love for the parish family as they enjoyed the food, the farm, and the party. By the harvest party in October, she could not join us outside, but she wanted to know if there were lots of people at the party and if they were having a good time. Although there was still some fall gardening to do, the harvest party was the concluding event.

Four days later, Jeanne's body gave out and she left us for a better place. We will miss her greatly, but my heart is warmed as I remember those seven months of Emmanuel gardeners fre-

quenting the farm and visiting Jeanne and Dave. When I received the news of Jeanne's passing, it occurred to me that the timing of all the events of those seven months had been divinely perfect.

More conversations and stories were shared in the garden as we were kneeling to weed, bending over to pick beans, or reaching for tomatoes and squash. These awkward positions were where we learned about each other and shared stories about education, friends, children, snakes, spiders, and bears. As we planted, weeded, watered, and picked, we grew closer together.

How often do churches have activities in which all generations truly participate? Dave's Garden was a wonderful, intergenerational experience. From the oldest to the youngest, working together, we made the garden grow. At the same time, we learned from



and about each other. We learned each others' names and learned about the lives of people we saw every Sunday.

How often do churches have activities in which all generations truly participate? Dave's Garden was a wonderful, intergenerational experience.

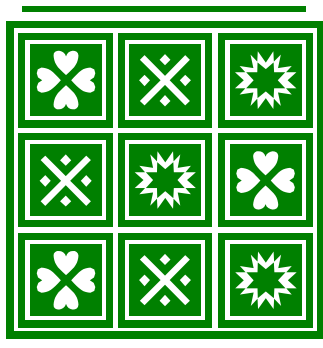
New Era.... Continued from page 1

lachian Region living below poverty line. In some counties of our region, there are poverty rates approaching 50%. My belief is that if we make people aware and offer opportunities to serve, those that 'have' will step up to the plate. It is within our means to make a difference. I feel that we have a responsibility as followers of Christ to live into our Baptismal vows by 'seeking and serving Christ in all persons...'

Brewer has a number of priorities for EAM as it begins this new era under his leadership. "There are a lot of resources we have yet to tap into as an organization" Brewer says. "It will be important for us to increase our ability to share information and resources across the organization. This can be done through many of the internet services and social networking sites out there. One of the first things I did as the new coordinator was to set up a 'Facebook Group'. We already have close to 100 people who have joined the group. This is a wonderful way to stay connected with people and share information".

Brewer is also very focused on the need to continue and expand the current EAM programs and projects. "In

my mind, the top three programs of EAM are : the summer work camps held at Grace House in St. Paul, VA., the Small Grants Initiative, and the Mountain Grace Conference." Brewer said that the most important part of our EAM's ministry is to foster relationships with the people we serve. In addition to this, Brewer says, "We need to share information and get the word out about the plight of the poor in our region. No matter how big or small the project or program is, it will make a difference. I have always felt that the 'ministry of presence' is a powerful thing. If we will just show up and be willing to do the work, God will do the rest. People can be transformed by the love of Christ working through us."



Appalachian Initiative Grants Guidelines

Size of Grants:

Grants usually range in size from \$500 to \$3,000.

Eligibility:

Grants are made to diocesan, parish, or community-based organizations in member dioceses. These organizations will serve communities in the Appalachian region or urban Appalachian communities outside the region.

Criteria:

Appalachian Initiative Grants may be used as seed money for organizations to seize opportunities of a one-time nature. On-going operating costs will not be given priority. Successful applications will usually involve helping Appalachians address regional issues such as poverty, health care, unemployment, education, cultural affirmation, or the environment through direct service.

Application Deadlines:

Applications will be accepted at any time. The Grants Committee meets in April and October. Usual project start times are July 1 or January 1. Applications for April awards are due by Feb. 28th and for October awards by August 31st.

E-mail your proposal to: episcopalappministries@gmail.com
 Then follow up with a hard copy to:
 The Rev. L. Gordon Brewer, Executive Coordinator,
 Episcopal Appalachian Ministries, 161 E. Ravine Rd., Kingsport, TN 37660
 Phone: (423)230-1034, Fax: (423)230-1036

All Saints Counseling Center Establish St. Lucy's House

by Richelle Thompson, a member of All Saints', and Communications Officer for the Diocese of Southern Ohio.

Women in southern Ohio fighting addictions to drugs and alcohol have a new place to call home, thanks to a partnership of community agencies and All Saints Church and financial support from the William Cooper Procter Fund.

St. Lucy's **Sober House for Women** is a community endeavor to provide safe, sober housing, food, and support so that women in Ohio, especially Scioto, Adams, and Lawrence counties, can receive treatment for their substance use disorders and begin a sober, productive life.

For the past 16 years, the Counseling Center, Inc., has provided treatment for substance use to women through its Stepping Stone House residential program. Despite the continued growth of the program, 50-60 women – half of whom are mothers

– remained on waiting lists to receive treatment. With the addition of the Sober House for Women, the Counseling Center will be able to provide intensive outpatient treatment and supportive recovery services, including primary health care and case management for an additional 40 to 50 women per year.

All Saints has made a commitment to the recovering community. Numerous recovery groups meet at the church, including one of the oldest continuing Alcoholics Anonymous meetings in the country



Jay Hash, a member of the vestry and head of the Counseling Center's Marsh House, stands with the Rev. Jeff Queen. Jay has been a driving force in bringing St. Lucy's to fruition, applying for numerous grants. St. Lucy's recently received grants from Episcopal Community Services Foundation and Episcopal Appalachian Ministries.

which will celebrate its sixty fourth anniversary this year. The church also has hosted Recovery Sunday events for several years and offers many outreach programs to the community, including a weekly community meal, health and wellness checks and a community garden.

With the support of All Saints, the Counseling Center applied and received a grant for \$25,000 from the Procter Fund. "We are so grateful to the Diocese of Southern Ohio for this gift,"

said Ed Hughes, president and chief executive officer for The Counseling Center. "With the establishment of this sober house, we are saving the lives of women who may not have otherwise received treatment."

The Sober House for Women opened in mid-December. The facility initially will accommodate nine women who want to recover from their disease of addiction. This funding will provide for residential operating expenses. Additional grant proposals have been submitted to aid to other organizations with the operations, furnishings, and personal needs of the women receiving treatment. This will be an ongoing fundraising project to provide for household and personal needs of the clients as well as the daily operations and maintenance of the property.

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Growing.... Continued from page 2

Our youth group, PAX, learned about the canning process by enduring 3-4 hours of labor in 100+ degrees at a local cannery. Ninety-eight jars of tomatoes later, they had a new appreciation for food on the grocery store shelf and the home pantry shelf. PAX also learned some cooking lessons by cooking samples from the parish cookbook they helped put together. The cookbook was inspired by the need to "do something" with the produce from the garden.



Most parishes love to gather around food. Our parish is no exception to this idea! We had a garden party (subs, veggies, and cookies) to bring folks out to the garden and get a jump-start on planting. We learned who already had gardening skills and who needed guidance; but everyone participated...working, eating, and playing together. We had another garden party

when the vegetables were ready. The



food this time included many garden delights. This was the peak of the garden experience for Dave and Jeanne, the owners of the farm. We concluded with the harvest party, which PAX sponsored with chili, cornbread, and pumpkins grown in the garden. Young and old picked their own pumpkin and carved it. These celebrations were an integral part of creating that sense of community and appreciation for the garden and each other.

One of my favorite experiences of the garden was being the "Lettuce Lady". In the spring, as we began to thin the lettuce, I would leave the garden on a weekday evening, and head for town with boxes of lettuce. If it had been Saturday, I would have saved it for the parishioners at church on Sunday, but

I needed to give this lettuce a home quickly, as storage would be a problem. So, I took the church directory with me and would call folks to see if they wanted lettuce. Then I delivered it and became the Lettuce Lady, even when the deliveries switched to other vegetables. During these deliveries, I gave reports of the garden and of Dave and Jeanne. There is something pleasant and personal about delivering food to people's homes. I wonder if the milkman ever felt that way?

These experiences led to some interesting stories about critters and appreciation for fresh vegetables. Check out these stories at the garden blog: <http://davesgardenstories.blogspot.com> All of these benefits, measurable and not, can be derived from a little planning, a little labor, and a little sweat. Be prepared to enjoy delicious, fresh food. Dust off your recipe books. Find your old jeans and old shoes. Find your own ways to celebrate God's gracious gifts. Remember to thank God for the love, fellowship, sense of community and whatever unique results your garden produces.

Is a Parish Garden for Your Parish?

Why have a parish garden?

- Fresh Food
- Fellowship
- Feed Parish and Community
- Intergenerational Perspectives

How?

- Find land at church or amongst parishioners
- Find one experienced gardener to lead and one volunteer coordinator
- Check with food bank, food pantry, or soup/lunch program for acceptance of produce
- Gather tools, seeds, fertilizer
- Sweat and labor some
- Mix in some festivity (garden parties)

For more information on how to start a parish garden, contact Meneta Deaton, email: mpdeaton@gmail.com



Thank You! Thank You!

2009 Contributors

We are deeply grateful to all who provided monetary support for EAM during 2009. Without the support of these contributors, the work of EAM and the ministry it provides could not be done. The list below includes those who have also contributed to both the Sandy Major Elledge Scholarship Fund and the general operating budget of EAM.

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In Honor of Sandy Elledge

Alf & Barbara Andreassen
Margot & Lionel Miller

In Honor of Jane Scherlis

Lauren Scherlis

In Honor of

Michael Stewart

In Honor of

Michael Stewart



2010 Work Camp at Grace House

The three EAM sponsored work camps in 2010: July 18–24; July 25–31; and August 1–7 are mostly full! However there are a few slots that are open for individuals in some of those weeks. There is also an alternate waiting list in the event any of those that are already registered need to cancel.

Work camps are open for individuals and small groups (usually no more than six from any one congregation). Work campers must be at least rising tenth graders. There is no upper age limit.

EAM bases its work camp experiences on the last three questions of the Baptismal Covenant: "Will you proclaim by word and example the Good News of God in Christ?...Will you seek and serve Christ in all persons?...Will you strive for justice and peace among all people, and respect the dignity of every human being?" In this context, the work comes second to forming relationships between the work campers and the people who welcome them into their homes.

Morning and evening worship are included, as is group reflection time. The

work groups interact with local families as they do home rehab work. Cost per person is \$225.00, which includes food and lodging and covers a small portion of the building materials used.

Accommodations at Grace House are in bunk houses – one for males and one for females – each with a bathroom and shower.

For more information about the availability of individual slots, please contact the work camp director, Paul Buckley:

Email: paul@buckleyandassoc.com
or
Phone: 734-416-9231

Applications for the work camps can be found on-line at:

www.visit-EAM.org
Or

By emailing Deacon Gordon at:

episcopalappministries@gmail.com



ENEJ News...

The Episcopal Network for Economic Justice has hired Martha Gardner as its interim coordinator. Gardner will replace Michael Maloney of Cincinnati who has served as ENEJ staff since 2001 and was also the previous interim coordinator for EAM. Gardner took up the coordinator position February 1st. She serves the Episcopal Church as a member of the Executive Council.

"This job is perfect for me," says Gardner who has worked as a part time consultant to Peace and Justice Ministries of the Episcopal Church from 1996-2008. ENEJ monitors and engages in economic justice issues, promotes model ministries, and publishes resources to help Episcopalians understand the issues and develop economic justice ministries. Resources are available at www.enej.org.



Standing Commission for Small Congregations Report

According to the Standing Commission for Small Congregations 2009 General Convention Blue Book Report, some Episcopalians may be surprised to learn that we are a church of small congregations. According to figures released late in 2008, more than one half of Episcopal congregations are classified as small churches, with an average Sunday attendance of fewer than 70 persons. Of the 7,044 congregations who reported attendance figures in 2007, 3,573 churches had 70 or fewer attendees on Sunday.

In addition, the median average Sunday worship attendance in 2007 was 69, down from 72 in 2006. There were 288 congregations reporting an average Sunday attendance of 10 or fewer in 2007.

There are many reasons why these churches are small. Many of these churches are in small communities or rural areas. Some are ethnic congregations where culture and language in-

Continued on page 5

A Place in this World for “Hobos”....

By The Rev. Tim Jones, St. John's Episcopal Church, Asheville, NC

One of the wonderful things about Appalachian culture is how we gently, but firmly hold on to our heritage. The instinct to preserve our past runs deeply through the Appalachian Mountains. When it comes to the issues surrounding homelessness, all I have to do is look out from my office window for a visual reminder of how our reverence for the past can be a mixed bag. I oversee the daily operations of a homeless shelter in a medium sized town in the mountains of Western North Carolina. I often joke that I have



“When people talk about ‘Hobo’ culture today they usually conjure up images of boxcar adventures and freedom from the conventional rules of society.”

a historic view from my window. My office sits directly across from an old red caboose and an old train depot.

Like so many old train depots in the mountains, ours has been beautifully restored and turned into a local tourist attraction. Unfortunately, many of our cultural ideas and prejudices about the homeless also belong in that museum because they are hangovers from a different era and no longer correspond to modern realities.

Over a century ago there were several daily passenger trains that connected my town to the rest of the world. Some of my ancestors arrived here in that station. They all used that station for travel. My grandparents and great grandparents bid farewell to relatives as they went off to both world wars from that station. Some returned home there. Some did not. The Depot has a nostalgic coat of bright yellow paint that I am told is in keeping with the

original. However, there was an underside of railroad travel that was not so bright and sunny. The story of the railroads is also narrative about the brutal facts related to the world of homelessness in the last century. It's not by accident that my homeless shelter is located across the street from the old train depot. A migration of unemployed men started during the Great Depression. The birth of “Hobo culture” centered on the rails. When people talk about “Hobo” culture today they usually conjure up images of boxcar adventures and freedom from the conventional rules of society. It's strange how our nostalgia often causes us to gloss over reality that way. No one talks about the horrors of people freezing to death in boxcars or losing life and limbs from the dangers associated with such travel. The fact is there was a time when most homeless people in this country did travel the rails, but it was hardly an easy life. It was a dangerous, transient lifestyle that only faintly resembled its later modern depictions in print and in film.

People rarely travel that way now. Only an occasional freight train now lumbers down the tracks in front of my office and no passenger trains come this way at all. Even the notion of hitchhiking that was so popular in my father's generation has fallen on hard times. People who stay at my homeless shelter tell me that one would have a death wish to travel the country that way now. Times have changed. Some people say that alcohol helped fuel the great hobo migration sixty to seventy years ago. Social critics say that a whole new generation of illegal drugs changed all of that. I have to



concur that the intense addiction to certain types of street drugs does form a sort of local prison for people now. If the social critics are correct then the hobo era met its inglorious end at the

Continued on page 6...

Small Congregation Report...

Continued from page 4

fluence the number of members. Some are in areas where the population is declining. Some small congregations are healthy and vital, while others are in decline. Some are new congregations and some are re-starts. Still, others have existed for many years. Each congregation has its unique challenges and opportunities, and each, in its own way, exists to further the reign of God.

Because churches are small for a variety of reasons, their needs and challenges are different. Some of the groups and organizations involved in the collaboration to support these churches are: the Church Deployment Office, Congregational Vitality, Native and other ethnic ministries, Episcopal Appalachian Ministries, the Center for Baptismal Living, the Ministry Developers Collaborative, the Church Pension Fund, the Living Stones Partnership and many others.

Many small congregations are challenged to find clergy who can serve among them. A good number of positions in small congregations are part-time, pay poorly, in geographically isolated communities and are in ethnic congregations with distinct language requirements. These positions are not always easy to fill.

In some situations, clergy are ill-prepared to serve small congregations. However, some retired clergy have very effectively served these congregations. With the option for early retirement, there are younger retired clergy available, who are interested in this specialized part-time service.

There are other strategies at work, as well. Some dioceses have chosen min-

istry development (sometimes known as mutual ministry, total ministry or baptismal ministry) as a path toward supporting and strengthening small congregations. Ministry teams are formed in which congregations identify members with gifts for specific ministries. Those identified are formed and educated for their ministries and then commissioned or ordained. Most often, the teams are supervised or coached by a ministry developer or missionary, who serves churches in a region.

In response to Resolutions D048 and D057, have begun productive conversations with the Church Pension Fund to explore ways to make it possible for more clergy to serve in small congregations. We hope that the result of these conversations will be positive next steps that can be implemented and shared at General Convention.

There is a strong desire to share “best practices” for small congregations. Some of this information is available in a handbook for small congregations, created and updated periodically by Church Center staff (also available online). At a conference at Kanuga in 2007, which was coordinated by the Rev. Suzanne Watson of the Church Center staff, ministry models for small congregations were presented. Much of the content from that conference is available on the DVD “Creative Models of Sacramental Leadership in Small Congregations.”

A copy of the full report can be found: http://www.episcopalchurch.org/smallchurch_4299_ENG_HTML.htm

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Prayer Calendar

A Prayer for Appalachian Ministry
(Written by The Rev. T. Scott Allen)

Gracious Creator God, we thank you for the rich texture of our land — for the hollows, rivers, tree-covered mountains and rolling hills. We bring before you those who, for reasons of injustice, cannot share in the riches and bounty you provide in these hills. Send your Spirit to nourish, strengthen and guide us to be helpful companions with those who thirst for righteousness, justice and peace. Where we can find the way, with whom we can make a difference, we seek your guidance. All this we ask through Jesus, on whom your Spirit rested in all power to proclaim release to the captives, the recovery of sight to the blind and freedom to the oppressed. And in all that is before us, help us to remember that *this is the year of The Lord's favor.* AMEN.

Please remember the following in this cycle of prayer:

March 7	Those who work for justice and peace
March 14	The Diocese of Maryland
March 21	The Diocese of Atlanta
March 28	The Diocese of West Virginia
April 4	The Resurrection of our Lord
April 7	The Diocese of Tennessee
April 14	The Diocese of Southwestern Virginia
April 21	The EAM Board Meeting Apr. 25-27
April 28	The Diocese of Central Pennsylvania
May 5	The Diocese of East Tennessee
May 12	The Diocese of Bethlehem
May 19	Those who work for reconciliation
May 26	The Diocese of Lexington
June 2	The EAM and Grace House team preparing for work camps
June 9	Those who are unemployed or under-employed
June 16	The Diocese of Southern Ohio
June 23	The Diocese of Lexington
June 30	The Diocese of Western North Carolina

“Hobo” ...

(...continued from page 5)

end of a crack cocaine pipe. The “hobo era” is long gone, but many of our attitudes toward the homeless in Appalachia still draw on those same social constructs. We still tend to use expressions like “drifters” and “transients” to describe the homeless as outsiders to our region and culture. Media portrayals of “bag ladies” and the chronically homeless lull us into thinking that homelessness is a problem only in major urban areas far away from our peaceful, rural communities.

However, I have a different perspective. Rural homelessness is an increasing problem as small Appalachian communities often lack adequate resources to deal with the homeless crises that result from cutbacks to state mental health budgets, unemployment

“However, I have a different perspective. Rural homelessness is an increasing problem as small Appalachian communities...”

and the lack of affordable housing. The crystal meth epidemic that has exploded across small, mountain communities means that homelessness resulting from drug addiction is no longer a problem limited to bigger cities outside of Appalachia. Over the last decade or so the new face of homelessness that has emerged is very different from the middle-aged male travelers of the hobo era. Today my shelter seems to stay overwhelmed by women and children. They did not just drop into town. Most of them were already here. The other exploding category is the throngs of young men who are 18-25. Sometimes when I walk through the dorms of the shelter at night, I think I am walking through a college dormitory. Many of them have aged out of foster care and quite

a few never had many family connections to start with. The system says they are legal adults, but what is legal and what is moral is unfortunately not always the same thing. They do not look like the typical homeless stereotypes. You would never be able to pick



them out of a crowd. I have watched as many of them checked into the shelter on their 18th birthdays. That was their present: they were finally old enough to be able to check in without a legal guardian.

Times have changed. The Depot on the corner stands as a reminder of a different time in our society. The homeless in Appalachia no longer roll in on those rails. They do not need to. They are already here. They are already us. ▲▲▲



The Rev. Tim Jones is a vocational deacon at St. John's Episcopal Church, Asheville, NC in the Episcopal Diocese of Western North Carolina. Rev. Jones is also the Operations Director of the Hendersonville Rescue Mission

Around the EAM Coalition...

Diocese of Lexington - Since 1978 St. Agnes' House has provided a ministry of hospitality to patients and their caregivers, predominantly from Appalachian counties in Kentucky and neighboring states, coming to Lexington for medical treatment. The Sisters of St. Margaret, and the amazing Sister Esther, were the first caretakers of this important hospitality ministry of the Diocese of Lexington that continues to this day. To honor the memory of Sister Esther, who died this year of this year, St. Agnes House is establishing the Sister Esther Memorial Fund. Sister Esther left a profound mark on the life and ministry of St. Agnes. St. Agnes' House runs at full or nearly full capacity every night. However, the nightly fee of \$7 per person does not come close to covering the cost of providing this ministry to those who so desperately need it. The generosity of donors is a substantial component of keeping this ministry strong and viable. To make a gift in thanksgiving for the ministry of Sister Esther, and

St. Agnes' House, please send your donation to St. Agnes' House, P.O. Box 610, Lexington, Ky. 40588, indicating “Sister Esther Memorial Fund.” To volunteer, make “in kind” donations, or become involved in supporting St. Agnes' House in some other way, please contact Susan McDonald, director, at (859-254-8325, simcdond@diolox.org). If you know of someone who might benefit from the ministry of St. Agnes' House, please have them contact Susan as well.

Diocese of East Tennessee— Annual Appalachian Pilgrimage Eighteen pilgrims who met in Knoxville, TN for the seventh annual day-long Appalachian Pilgrimage. On the trip were Bob Wadley of Ascension, Knoxville (also driver of the bus carrying 15 of the pilgrims); Megan Alden, Harry Chase, Patty Chase, and Tupper Morehead (EAM Board Member) of St. James Knoxville. John Hicks and

Continued above...

Around the Coalition... continued from below

Cathy Hicks, from Christ Church, Rugby also came along, as well as Ruth Prince, Lola Estes, Barbara Lopes, Cameron Ellis, Betsy Ellis, Mary Rhoades, chair of the Appalachian Ministries Resource Team, all from St. Stephen, Oak Ridge, Bishop Charles vonRosenberg and Vikki Myers. Fred Fields, accompanied by fellow St. Francis, Norris, parishioner Jess Anne Cole. Bill Fryar of St. John, Johnson City, met the group at its first stop. The annual tour is a function of the diocesan Appalachian Ministries Resource Team. The bishop, team members and guests travel each year to learn about aspects of life and ministry within the Appalachian region. This year, Bill Fryar arranged for the group to tour three sites in the Upper East area of the diocese.

Diocese of Southern Ohio—



The Rt. Rev. Kenneth L. Price, Bishop Suffragan of Southern Ohio, begins his new ministry as Provisional Bishop of Pittsburgh. Bishop Price said, “I know the power of prayer and am empowered by knowing those prayers will be sustaining us in Pittsburgh as we seek to rebuild the church there.” He went on to say, “But by far, the most appreciation comes when I share with my new diocesan family that we are all being held up in prayer by 25,000 Episcopalians in Southern Ohio. This reminds us that we are not just 28 isolated congregations, but part of another 82 back in Southern Ohio, who also represent thousands of others all over the Episcopal Church.”

Bishop Price went on to say, “Southern Ohio has a rich history of seeking out parts of our church that are in need and linking up with them for support, prayer and mutual ministry. Over the years, we have had rich formal partnerships and are currently exploring another with Liberia. But in addition to these formal partnerships, this diocese has consistently stepped up to the plate to live out what it means to be an inter-dependent part of the Body of Christ. This reaching out to our sister diocese across the Ohio River is just the latest example.”

Diocese of West Virginia— It is with great joy and pleasure that the Diocese announces the visitation of the Presiding Bishop Katharine Jefferts Schori to the Diocese of West Virginia. She will be arriving September 30th and traveling the diocese. On September 30th the Diocese will host a dinner, service and conversation at Blessed John XXIII Pastoral Center in Charleston. P.B. Katharine will be traveling to HEP for a service at St. Luke's, Welch, followed by a luncheon and conversation the people of the Diocese before moving on to Oak Hill where she will meet with the people of New River Episcopal Ministries. Later she will move on to Wheeling, where she will tour the area prior to meeting at Lawrencefield Parish. She will then be at Christ Church, Fairmont on Sunday, October 3rd, where she will be the celebrant and hold another conversation. The good Lord willing, we will also provide her with a meal before she needs to leave for Trinity Church, Shepherdstown. Here we will hold the final service, dinner and conversation with her prior to her departure.

▲▲▲

I want to be a part of the Episcopal Church mission and ministry in Appalachia...

Enclosed is my gift:

\$10 \$25 \$50 \$100 \$500

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I pledge \$_____ to Episcopal Appalachian Ministries to be paid: monthly, quarterly, annually

Name _____

Address _____

Phone: _____

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Mail to: Episcopal Appalachian Ministries
161 E. Ravine Road
Kingsport, TN 37660

What is Appalachia?

Taking another look at the Appalachian Region...

By The Rev. L. Gordon Brewer, Jr., Executive Coordinator for Episcopal Appalachian Ministries

What is Appalachia? According to the Appalachian Resource Commission (ARC), the Appalachian Region is the 205,000-square-mile region that follows the spine of the Appalachian Mountains from southern New York to northern Mississippi. It includes all of West Virginia and parts of 12 other states: Alabama, Georgia, Kentucky, Maryland, Mississippi, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, and Virginia. Forty-two percent of the Region's population is rural, compared with 20 percent of the national population.

The Region's economy, once highly dependent on mining, forestry, agriculture, chemical industries, and heavy industry, has become more diversified in recent times, and now includes a variety of manufacturing and service industries. In 1965, one in three Appalachians lived in poverty. In 2000, the Region's poverty rate was 13.6 percent. The number of Appalachian counties considered economically distressed was 223 in 1965; in fiscal year 2010 that number is 82.

These gains have transformed the Region from one of widespread poverty to one of economic contrasts: some communities have successfully diversified their economies, while others still require basic infrastructure such as roads and water and sewer systems. The contrasts are not surprising in light of the Region's size and diversity. The Region includes 420 counties in 13 states. It extends more than 1,000 miles, from southern New York to northeastern Mississippi, and is home to 24.8 million people.

Currently, 82 counties qualify for distressed county status on the basis of low per capita income and high rates of poverty and unemployment.

ARC uses an index-based classification system to compare each county in the nation with national averages on three economic indicators—three-year average unemployment rates, per capita market income, and poverty rates. Based on that comparison, each Appalachian county is classified within one of five economic status designations—distressed, at-risk, transitional, competitive, or attainment. Distressed

counties are those that rank in the worst 10 percent of the nation's counties.”(Source: <http://www.arc.gov>)

EAM's Role

Episcopal Appalachian Ministries, or EAM as we call it, is the organization within the Episcopal Church that is a coalition of dioceses that serve the Appalachian region. EAM's mission is to support those doing ministry in Appalachia, both urban and rural, through a broad program of education, advocacy and mission. It serves as a clearinghouse for those seeking mission opportunities in the region. EAM is funded by the General Convention of the Episcopal Church, but also by the member dioceses and individual donations. The ministries supported by EAM are grassroots and hands-on.

Responding to the Needs

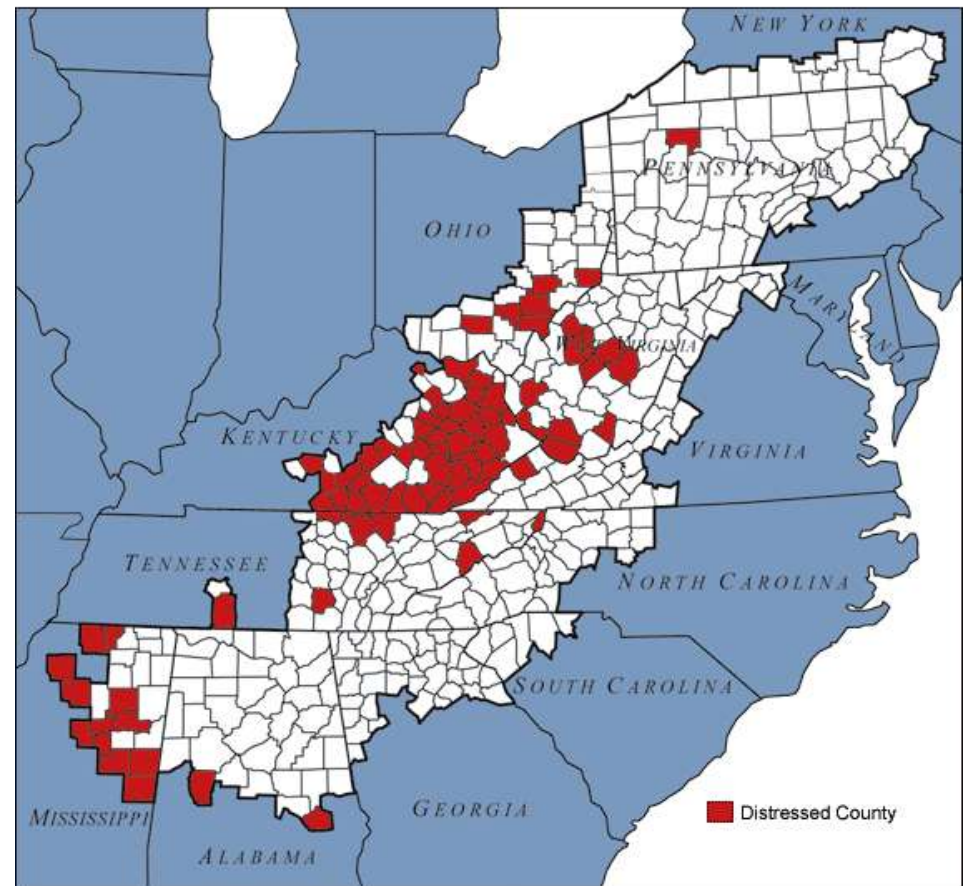
There is a culture and heritage present in Appalachia that is very rich. Many of us place a high value on the arts and crafts of the mountain people; the quilts, the bluegrass music, the dance forms, and the literature from Appalachia that enrich our American experience. But despite the rich culture, arts, music, natural beauty and abundance of natural resources, the Appalachian region remains as one of the most poverty stricken regions of our country. There are many contradictions in how we view these beautiful mountains and the people who live there. We allow the natural beauty of the mountains to be destroyed by such practices as mountaintop removal mining and the clear cutting of forests. The stereotype of the “Appalachian Hillbilly” is still present. Even in my own community, you do not have to go far to find people who speak with a distinctive Appalachian accent and people tend to respond by treating them as if they are

“Currently, 82 counties qualify for distressed county status on the basis of low per capita income and high rates of poverty and unemployment.”



Photo source, “The Living End” website: <http://thelivingend.wordpress.com/2009/01/22/youth-mission-trip-to-appalachia/>

ARC-Designated Distressed Counties, Fiscal Year 2010



Prepared by the Appalachian Regional Commission

Data Sources:
Unemployment data: U.S. Department of Labor, Bureau of Labor Statistics, 2005–2007
Income data: U.S. Department of Commerce, Bureau of Economic Analysis, 2006
Poverty data: U.S. Department of Commerce, Bureau of the Census, 2000

lacking any sort of intelligence or formal education. Most folks have tendency to devalue people like these by making them the butt of a thousand jokes about laziness, ignorance, and incest. And, as we well know, Jesus calls us to respond in a much different way.

The cycle of poverty found in many of the rural and urban areas of Appalachia is a complicated issue to say the least. Many of the people in Appalachia who are living in poverty come from several generations of family members who have experienced the same plight. The problem is systemic in that there are pockets of communities throughout the region where people either fall through the cracks of the government run social welfare programs or live just above the cutoff for receiving aid. There are several thousands of people who are considered the “working poor”, who work at minimum wage without medical benefits. These are the folks that are just one illness or accident away from either losing their job, home or both.

The culture and people of Appalachia are unique and our ability to minister to the needs of these, our neighbors, has to be much more hands-on. The good news is that there are numerous ministries and programs reaching out to the folks of Appalachia. As we see in this issue of Mountain Echoes, the response to the needs across the region is very hands-on and grass-roots..

I am reminded of the story about a person on a beach where thousands of starfish had washed ashore. They were diligently taking starfish, one by one, back to the ocean. Another person walks up and says, “What are you doing?! You can't get all of those starfish back in the ocean. There are too many! You won't even make a difference.” The person taking the starfish kept on putting them back in the ocean and said as they dropped one starfish in the ocean, “I made a difference for that one...”

Our baptismal vows call us to seek and serve ALL persons and to strive for justice and peace among all people and respect the dignity of every human being. We do this by building relationships with the people in need through our work camps, feeding programs, reading programs, after school programs, health clinics, street Churches and all the other ministries occurring in our various dioceses and parishes. We have to continue make a difference “one starfish” at a time.

The Peace of the Lord Be With YOU!
Deacon Gordon



The Rev. Dcn. L. Gordon Brewer, Jr.
Executive Coordinator
Episcopal Appalachian Ministries

VTs Announces Recipient of 2010 LPWE Award to Harry

Alexandria, VA – The Virginia Theological Seminary has awarded the 2010 Lettie Pate Whitehead Evans (LPWE) Award to Mr. Harry G. Chase from the Diocese of East Tennessee. This award celebrates the vitally important ministry of the laity in the church and beyond.

“We warmly congratulate Mr. Harry Chase and thank him for the crucially important ministry he is providing,” said the Very Rev. Ian S. Markham, the Seminary’s dean and president. “It is thanks to people such as Mr. Chase that the Church has the impact it does in society.”

Chase was selected by the LPWE Committee because he has dedicated his life to volunteering as an independent family advocate with rural communities in the Central Appalachia, supporting families through a range of programs and a summer camp. Since retiring from business in 1998, he has worked hard to break the cycles of “generational poverty” which trap and isolate children, often times just outside official organizations reach.



**Mr. Harry Chase
St. James Knoxville, TN
Recipient of the 2010
LPWE Award**

“I remain independent,” explains Chase, “because it detaches me from the formalities and history attached with formal establishments. Over the years groups and individuals have

come in, tried to solve a problem, and left without achieving their aims. Cycles of coming in and backing out have created a wall of distrust of outsiders and residents. There continues to be a lack of knowledge about the gravity of the social problems that exist.”

“There continues to be a lack of knowledge about the gravity of the social problems that exist.”

According to the Rector of Chase's nominating parish, the Rev. John Mark Wiggins of St. James Episcopal Church in Knoxville, Tennessee, “One of Chase’s many accomplishments includes the creation of the Maple Tree Learning Center in Jellico, TN, the only licensed day-care center in Campbell County Tennessee.” Added Rev. Wiggins, “Currently Chase drives

60 miles one-way to work at the Center, because of lack of funds to pay another employee.”

Established in 1999, the award honors the legacy of Lettie Pate Whitehead Evans, an Episcopal laywoman, philanthropist and friend of Virginia Theological Seminary. In selecting a recipient for this award, advisory council members considered those who “affirm in their lives that Christian ministry is not limited to the ordained and that the people of God all have crucial roles in witnessing to God’s kingdom.”

Candidates for the award are active laypersons in an Episcopal congregation and must live in Alabama, the District of Columbia, Florida, Georgia, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, Virginia or West Virginia. Nominees for the 2011 award must be submitted to the advisory council by December 15, 2010.



Transforming Church Workshops

Register now to attend one of the five “Transforming Church” workshops being held in the Diocese of West Virginia in the coming weeks. Canon Donald Vinson has scheduled the workshops in several convenient locations so that long travel and overnight stays are not necessary for participants. Attend the one that works best for you!

All of our congregations need a breath of fresh air! Workshop participants will discuss alternatives for worship that may appeal to people in your community who are NOT already Episcopalians or even

practicing Christians. This is your opportunity to let us hear what you think will work for YOUR church. YOU decide, with the help and encouragement of others, how to breathe some new life into your congregation! This is NOT meant to replace what is already working with your present congregation, nor is it an effort to imitate what other denominations are doing. The purpose here is for us to discuss how we can present our strengths and unique witness in ways that are appealing to people in our community who have never thought of the Episcopal Church as

offering anything beneficial to them. There is no set expectation or outcome from this workshop – the discussion alone will be beneficial to your congregation!

For each congregation/entity, there should be a priest represented (if you have one) and at least one lay leader with some interest and responsibility for worship and program.

To register or for more information, contact: Molly Bailey, Diocese of WV, email: mbailey@wvdiocese.org

Workshop Dates and Locations:
(All workshops are on Saturday.)

April 10: Trinity, Parkersburg, WV
April 24: Ascension, Hinton, WV
May 1: Christ Church, Clarksburg, WV

Time: 9:00 a.m. until 4:00 p.m.

Registration Fee: \$10
(This fee includes lunch and snacks.)

Mountain Echoes

Is the newsletter of Episcopal Appalachian Ministries. It is published to affirm and support those involved in ministering to the needs of Appalachian people living in both rural and urban settings.

This newsletter serves to inform the Church at large about the social and economic issues that affect Appalachia.



Your letters, articles, pictures and stories are always welcome. Submission deadline for the next issue is May 15.

**The Reverend
L. Gordon Brewer, Jr.
Editor**

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Save the Date!

Mountain Grace VII

*“Building the Body of Christ through
Community in Appalachia...”*

Conference on Appalachian Ministry

October 8-9

Washington State Community
College

Marietta, OH