

THE CLOAK

AUGUST 1, 2008



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WORDS FROM WINNIE

“Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness;

through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*” The Collect for Proper 13 *The Sunday closest to August 3 (BCP p. 232)*

What a wonderful Collect to begin the month of August. Nothing could be more appropriate for the closing of the Lambeth conference (July 16-Aug 4, 2008) than this reminder that the church “cannot continue in safety” without God’s help. I hope you have been praying these 3 weeks for the Anglican Bishops as they discern how to hold our communion in the balance of diversity of scriptural interpretation and the “continuing bonds of mutual affection and Prayer Book tradition.”

August will be a month for us to pray this prayer for St. Martin’s also, as we prepare for our own all-parish summit on **Saturday, August 23 at 1:00**

(**save the date**). At that time we will be assessing our progress towards a balanced budget and updating everyone on the work that the vestry and finance committee have done about obtaining assistance from the diocese in this process. There will be a truly exciting presentation by the vestry about a potential vision for St. Martin’s to develop a ministry team. This team would not replace a salaried seminary-trained priest but would supplement the priest’s efforts and enable us to work again with other nearby parishes if the opportunity arises.

The July vestry meeting was devoted to a presentation by the Rev. Canon Sandra Holmberg about the ministry options of this kind of team work. We learned from her that there are many ways to structure a team ministry and will begin the discussion of whether St. Martin’s is called to this kind of work. The Gospel for the first Sunday in August is Matthew’s version of the feeding of the 5000:

When it was evening, the disciples came to him and said, “This is a de-



serted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” Jesus said to them, “They need not go away; you give them something to eat.” (*Matt. 14:15-16*)

“You give them something to eat,” Jesus tells them. He has been doing healing miracles all day long, but he wants to teach the disciples to do

NOTICE:

**September Cloak
dead line
August 20th**

their part. Like the disciples, we are charged to carry out Christ's work in the world, doing the ministry of all the baptized. Will this charge lead us into team ministry work at St. Martin's? Perhaps! Pray for the guidance of the Holy Spirit and be prepared to look into your own heart to discern if you are called to be

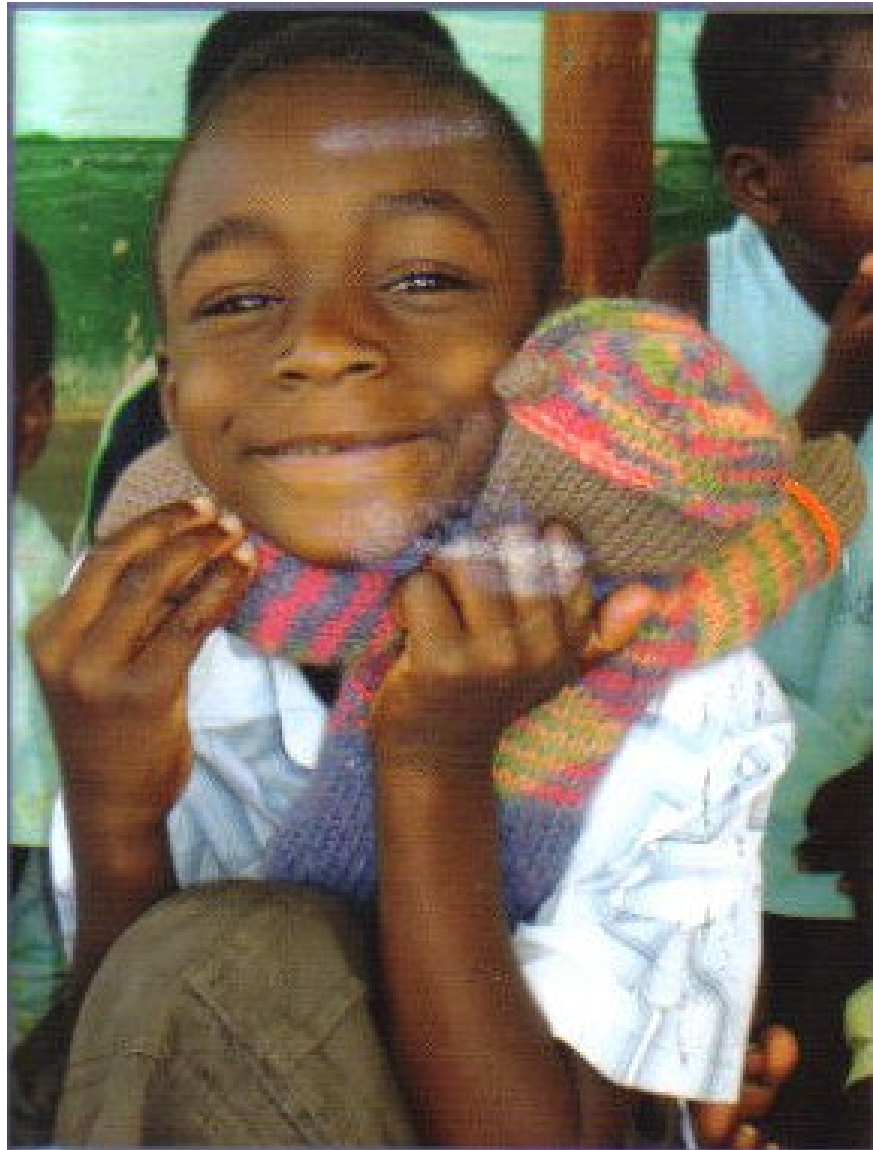
part of such a team. Come to the meeting and learn more. Meanwhile, pray the Collect for the second Sunday of August,

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot

exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.* (Proper 14 *The*

Sunday closest to August 10 BCP p. 232)

Blessings upon your last month of summer fun. May it renew both your physical and spiritual and health.



ST. MARTIN'S VESTRY MINUTES

None.

Dear *Mary and the St. Martin's Guild,*
MINNEAPOLIS MN 554

Thank you for your bear(s) which arrived today. *05 JUN 2008 PM 4 L*

Soon your bears will receive a red felt heart to show they were made with love. Then we will be sending them off to children in Africa as quickly as possible. Your bears will bring comfort and hope to children affected by HIV/AIDS.

Thank you for making a difference in a child's life. ♡

Amy Berman

Mother Bear Project

Thank you for all 61 adorable bears you so lovingly knit for Mother Bear Project. We received your bears today at one of our knitting groups, and everyone was so excited to see such a wonderful variety! Soon your bears will be sent to Africa to bring many smiles and much needed



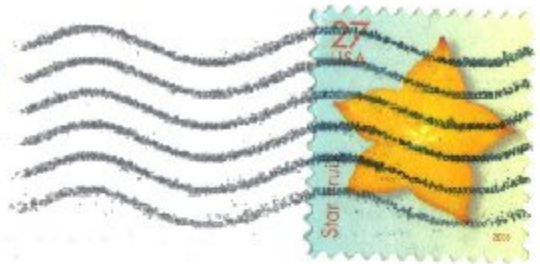
Make A Bear. Make A Difference.

www.motherbearproject.org

you will consider making more bears in the future. Thank you for the article - it was very nice

Child in Namibia

Photo by Erne Guzman



Mary Whitman

Fairmont, MN

56031

REGION 4 NEWS

Regional Meeting 4 & 5 meeting in Morton was cancelled.

EPISCOPAL COMMUNITY SERVICES



Jottings from
Jennelle

On July 1st Mother Winnie and I visited the Episcopal Community Services offices in Minneapolis. We attended a staff meeting and then visited three very diverse sites in the Minneapolis Area. The focus of the **Center for Families** is to provide for West African immigrant families. The **Ready for Success** program provides clothing for women entering the workforce. Our final site visit was in Bloomington to a newly remodeled housing project. It was interesting to see these program sites and to know that we are a part of a larger outreach project of the Episcopal Diocese of Minnesota.

On the home front, **Fairmont's ECS** office, the first Birthday Bag was delivered for a July birthday. Charlene has already shopped for one of the August recipient's. Bonnie and I will be

shopping together for the other one. Please remember to contact me if you are interested in providing a bag.

We are now entering into the **School Zone**. It is time to get supplies together for the children and young people who will be going off to school in September. Currently there are seven (7) names on the ECS list of students that need a sponsor/patron. I will post a list on the bulletin board in the Guild Hall. Sponsors are needed for students entering 1st, 3rd, 4th, 5th, 7th and two in 10th. Please consider a full or partial sponsorship.

Thank you for all you do for ECS.

The dead line for the September Cloak is **August 20th**. Your articles need to be in the Cloak mail box in the Guild Hall or emailed to cloak@smecmn.org

The
communications
Committee:
Chuck Johnson
Rev. Winnie
Mitchell
Thom Peterson
Jackie Ziemer

AUGUST 2008

SUN	MON	TUE	WED	THU	FRI	SAT
					1 ECW 1:15pm	2
3 H.E. II 10am	4	5	6	7	8	9
10 H.E. II 10am	11 Vestry Meeting 6:30 pm	12	13	14	15	16
17 H.E. II 10am	18	19	20	21	22	23 All-parish summit 1:00 _{pm}
24 H.E. II 10am	25	26	27	28	29	30
31 H.E. II 10am						

Please check the Half Cloak each Sunday for updates to the Calendar events!

Birthdays and Anniversaries:

7 Pat Gimm
8 Sally Lester
9 Andy Luedtke
14 Mr. & Mrs. Eugene Borowiak
16 Mr. & Mrs. Jim Simpson
22 Tom Hawkins
Mr. & Mrs. Fred Krahrmer
27 Dick Gimm
29 Caitlin Krahrmer

August 3rd

Head Usher: Chuck J.
Lector: Gail I.
Intercessor: Rob L.
Chalice: Thom P.

August 10th

Head Usher: Leena D.
Lector: Pat G.
Intercessor: Bob L. Jr.
Chalice: Connie K.

August 17th

Head Usher: TBD
Lector: Bob L. Jr.
Intercessor: Thom P.
Chalice: Sheryl C.

August 24th

Head Usher: Doug W.
Lector: Les H.
Intercessor: Les H.
Chalice: Michi D.

August 31st

Head Usher: Gail I.
Lector: Fran S.
Intercessor: Pat G.
Chalice: Les H.

If you are unable to serve please find a replacement.

DIOCESEN NEWS

**Diocesan Shoe Drive Boxes To Be Delivered Next Week**

To honor 150 years of mission and ministry of the Episcopal Diocese of Minnesota, the 150 communities and organizations that make up the Episcopal Diocese of Minnesota are partnering with [Soles4Souls](#) to collect new and gently used shoes. *Sometime next week, every congregation and organization in the diocese will receive a donation box and instructions for the shoe drive.* Please incorporate this important project into your fall mission programming. Donations will be gathered at the opening Eucharist at Diocesan Convention, October 24. To begin promoting this important project, bulletin inserts and flyers are available on the [shoe drive website](#). If you have additional

questions, call (612-870-3303) or [e-mail Wendy Johnson](#), Communications Director for the Diocese of Minnesota. **Diocesan Shoe Drive Boxes To Be Delivered Next Week**

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A LETTER FROM THE BISHOP OF MINNESOTA, PART 4

Dear Friends,



Physically, I have been at the Lambeth Conference since last Wednesday afternoon, which means I have been here for five full days, beginning the sixth at

this hour. However, as with any spiritual journey, Moses and the Hebrew people in the wilderness 3,000+ years ago, or the journey following Jesus the Christ into the heart of God, journeys are not about arrival at destinations, they are about what happens along the way--the sights you see (like a burning bush or a pillar of cloud), the people you meet (whether royalty or servant, bishop or teen-

age "steward"), and those moments in which you feel a tug, a push, a challenge, a confrontation or an affirmation, and so I am going to continue to call this series of reflections, "On the way to Lambeth," because this is not about what I do or what I want, it is about who we become and how we respond to God.

I do not read what the press is saying about us. Our American press is

usually ill-informed and not willing to work hard enough to be better, and the British press is probably the most malicious and salacious in the world (how's that for an attitude!). Nevertheless, I cannot help but hear the press being quoted over lunch or dinner or on the way to our various gatherings, and thus far everything I have heard from my colleagues is a statement by the Archbishop of Canterbury or one of us

bishops taken out of context and put in the most dire context. It sells papers. And it makes the Church look bad. Given Britain's lack of participation in worship and the life of the church universal over the past forty years, it is hard to imagine how any individual reporter or editor has been wounded badly enough to want to take such vengeance. But anger loves company even more than misery, and so we are reported at the mercy of unresolved angers--for whatever reason.

Today was our second "ordinary day," with no excursions to change the schedule I have earlier described. Our bible study on John's gospel goes quite well, and I am learning to appreciate that gospel more than I have in the past. It doesn't hurt that the Bishop of Chester has a doctorate in that area, and while he does not pontificate, he does share some wonderful insights at particular times. The Maronite bishop of Jerusalem and Jordan, a Lebanese man, and one of our ecumenical visitors, adds a dimension of history and current social issues and dimensions to our reflections. To this add in the Bishop of Colombia, who reflects on the degree of violence and poverty in his country, the Bishops of Guatemala and Panama who add their own versions and chapters, and the rest of us--Australian, English and from the USA--all contribute our own responses and reflections, with far less catastrophic elements but no less meaning. Have

we become one in our bible study? Not yet. Are we feeling each other out? Of course. Are we beginning to hear what motivates, challenges, frightens and nourishes us? Yes.

Our "indaba" groups (for background see my first writing, which is archived on the website) are in the second day, and the Bishop of Panama, a wonderful spirit with great energy, hopefulness and skills at summary and feedback, is leading us very well. We have very important things to respond to in these very brief gatherings, and there are some who are already complaining that it will not have enough depth or theological framing when we print and publish our reactions and responses. They are probably right, but I do not believe we are doing a theological document. I think we are about gathering the heartfelt responses of each of us based on our ministries, the cultures in which we do them, and the persons we are. If we come up with something more refined and elegant and theologically sophisticated than that, it will be a true miracle. I am not looking for the spectacular as a manifestation of the Holy Spirit. I am looking for hope, for unity without uniformity, for a communion that is what it is on God's terms rather than our own narrow and particular definitions of what is good enough. We shall never be good enough to suit the tastes of whoever would judge us, but will we be living and acting in the

Holy Spirit?

This afternoon I went to a "special interest session." I chose the one on the Anglican-Orthodox dialogue, led by clergy from both traditions. They discussed the recent report, THE CHURCH OF THE TRIUNE GOD, and it was very interesting. As theologians, they all knew why the other was wrong and were quite capable of saying so, and so that was not what I was listening for. What has come out of this dialogue is the very interesting summary of the early church's best thinkers on when is something heresy; who/what can call someone(s) a heretic; and when is heresy so profound that schism (the breaking apart of the Body of Christ, the Church) is preferable to staying in relationship with someone with whom you have strong and even vast disagreements.

Much of the issue was framed in the context of the ordination of women and heightened by the Church of England's decision a few weeks ago that women could serve in the episcopate. While homosexuality was mentioned, there is a way that is too new a subject to be a major part of the present debate. (However, you can bet that it was in a lot of people's minds.) The gist of the conversation was that the controversies over the ordination of women and homosexuality may not really say anything contrary to the two primary dogmas of the Church universal, the Trinity and the

divine and human natures of Jesus the Christ (the Incarnation). And if that is the case, to sever ties, to refuse communion to or with one another may be more grievous sins than whatever error there is or may be in the (newer) view.

The discussion was interesting, and it focussed a lot on "reception"--when something new that is experienced and urged by one part of the Church becomes universally accepted. That may give you an idea of why it takes so long for something like the ordination of women to become common across the various branches of the historical Church Catholic (Roman Catholic, Orthodox and Anglican and some smaller but very ancient groups in historical succession of the episcopate). Reception has meant acceptance from all of these groups, so you may imagine that this takes a very long time (say 200 years). With the ordination of women, the various orthodox theologians and branches of the faith are coming to the place where, after almost thirty years of "no discussion," some are saying, "there may be something to talk about here." [I hope I am not boring you here, but I want you to get the feel and the flavor of how the larger Church comes to understand, to accept, to RECEIVE something.] What is interesting is that this is the framework within which other parts of the Communion and the Church Universal will assess our actions as The Episcopal

We are on the web

Smecmn.org

AUGUST 1, 2008

**ST. MARTIN'S EPISCOPAL
CHURCH**

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Mailing Address Line 1
Mailing Address Line 2
Mailing Address Line 3
Mailing Address Line 4
Mailing Address Line 5

Church in ordaining +Gene Robinson and in wanting to bless same-sex relationships. {Side note: it was absolutely fascinating to hear one of our ecumenical visitors, an Orthodox patriarch, saying he might understand the caring for relationships, but he and his people could never call it marriage. That is not a direct quote, so do not quote me, but it is the gist of what he said--revolutionary!} I hope this paragraph gives you a sense of the dimensions of the discussions we are having.

I also met separately with bishops from England, Scotland, Kenya, Rwanda (more on him later--Minnesota ties), and several other places for some very wonderful conversations about The Episcopal Church and how we are perceived by them and elsewhere. We have been tarred by a very dirty brush as being really cruel to people who are not of the majority opinion. We are seen by the theologically inclined as shallow in our thinking. And there are few whom I have met who really understand the sacrifice we made at the last

General Convention in order to try to communicate to the Anglican Communion that we do care and want to be in relationship. The immediate responses by some of the Primates who have not come here that we "did not do enough," and "did not really respond to what was asked of us," was picked up by the press around the world, and many understood that as reality or "the truth," rather than seeing the enormity of our willingness to put something profoundly important to us as a matter of faith on hold. The conversations I

and other bishops are having bring some clarification, and may give us the possibility to continue the dialogue without being written off. I hope you have some idea of both how difficult and how important this is.

Keep us all in your prayers, as we keep all of you.

In Christ,



James L. Jelinek
London, 22 July 2008

St. Martin's is a reconciling community of Christian people striving through worship, love and service to be a family in God and to bring others into the fellowship.