



Communiqué

Volume 21 • Number 3

FALL 2015

A New Board, A New Vision & A New Message

Now That the Triennial Is Over,
Where Do We Go From Here?

True Meaning of Submission:
One EpiscoMom's Story

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Communiqué

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Submissions to the *Communiqué* are from unique and diverse people throughout the world. Opinions expressed in these submissions are those of the author, and not necessarily held by members of the ECW Board.

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Communiqué is looking for writers. Share the details of your ECW chapter's latest activities, or write to a topic you would like to share with other Episcopal women.

If you are interested, or have questions, please contact: TMEditor@ecwnational.org

Submissions should be sent as 600- to 1,000-word documents, in Word (.doc) or Rich Text (.rtf) format. Send photos in .jpg or .tif format, at 300 dpi. Include a brief bio (50 words, or less) containing your name, parish, and province (and your email and website address, if desired).

A New Vision

The following is a greeting given by Lisa H. Towle to the House of Deputies on July 1, 2015, in Salt Lake City, shortly after she was elected President of the National ECW.

My name is Lisa Towle, I am from the Diocese of North Carolina, and a few hours ago I was commissioned as President of the National Episcopal Church Women. It is a great day to be an Episcopalian!

It's a great day but joy and sadness live side-by-side in me at the moment. Joy because some 300 Episcopal Church Women found the business of our Church important enough to travel far to attend the ECW's Triennial Meeting here at General Convention.

Joy because you, the Deputies, have chosen to give your time to find a better way to better our common life. Joy because standing together we all form a beloved community.

My sadness - and selfishness, I suppose - is that to do the work I've been called to do at the national level means I must give up the ECW work I've done at the diocesan level for 16 years.

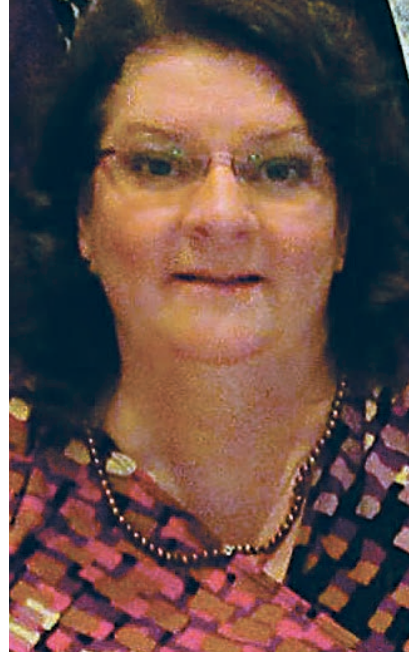
And, if that weren't enough, I will lose my beloved bishop, Michael Curry, to a higher calling. Life moves on, though, and so do we, to another beginning.

In the case of Episcopal Church Women, Resolution 101/104, co-authored by me in 2012, led to - what else, we are Episcopalians after all - an ad hoc committee whose work was facilitated by consultants.

They set about studying the subject of restructuring and recommended, via a lengthy report, ways in which the National ECW Board can help our ministry move forward in a more inclusive, "more excellent way."

Our delegates accepted this information and, after conversation and debate, gave the Board its marching orders. A large majority of delegates said, in essence, "take the recommendations of the committee, take our traditions, engage in some careful listening, and then help us, the women in parishes and missions, find a new way because it's a new day."

All this concern about governance and structure may not exactly be the "Dirty, Sexy Ministry" we hear about on Facebook, but it will, I believe, help get us to where we need to be. And where does our ministry need to be? Well, speaking in the broadest sense, we need to be a place that



Towle on Page 26

2015-2018 ECW National Board

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'And So It Begins'

"And so it begins." This is a lovely little phrase from the movie, "About Time," when the young couple gets married and a new life together begins.

I have thought of the phrase often during my time as president of the national ECW Board. Of course, there was THE beginning in 2012 at the commissioning ceremony in Indianapolis. But along the way there have been many beginnings: beginning to preside at board meetings and getting to know the other board members; beginning to address the concerns of the women of the church, and others, and develop a board response to the resignation of some UTO Board members; beginning to formulate a committee to study and make recommendations on Resolution 101/104 on Restructuring; beginning to understand more fully the plight of those trapped in Human Trafficking and learning about organizations such as GEMS in New York and Rahab's Sisters in my Diocese of Oregon; beginning to support and collaborate with Lindsay Hardin Freeman's dream to write a book about the women who speak in the Bible; beginning to engage others with the President's Blog's bi-monthly reflections on Bible Women: All Their Words and Why They Matter; and beginning to travel as president of the Board.

Besides board meetings in our eight continental provinces, my travels as president began in Minnesota. There was a desire to reinvigorate ECW in the diocese and the seeds were planted at St. David's, Minnetonka. Lindsay Hardin Freeman spoke to the women gathered together and I had the pleasure of preaching and sharing the Good News of Episcopal women's ministry in the church. The next trip was a very big beginning for me. It was the ECW Pilgrimage to the Holy Land and the beginning of my passport being used for something other than identification. It also began my love for the people who live in the Holy Land and who tend the land where Jesus walked. I have been fortunate to go on pilgrimage a second time with another ECW-sponsored

group and meet with the Archbishop of Jerusalem, definitely a first! My travels have included meeting at Camp Allen, Texas; attending a gathering in the Diocese of Spokane; leading a 2-day spiritual retreat at Kanuga, North Carolina; gaining new insights at women's leadership training in Colorado; speaking at the Honored Women Luncheon, Diocese of New Jersey; and attending and speaking briefly at the Province IX Synod Meeting, Quito, Ecuador. This spring I made visits to the Diocese of East Carolina and the Diocese of Ohio and shared what to expect at the upcoming Triennial Meeting in Salt Lake City.

All along the way I have had the privilege to meet wonderful women, just like you, who are working hard for ECW, who are questioning our role in the 21st Century, and who are shining forth the light of Christ. In each of them, in each of you, I see a child of God.

And now I should say "and so it ends." It is hard to imagine that this is really the end of my service to ECW, my love for the women of the church, my passion for the cause of social justice for women, children, and men around the world, or my concern for those living in Palestine and the complicated struggles they face. It is so difficult to imagine that I know it will not end, but only change.

Over the past three years the Spirit has stirred up something within me and I forever will be thankful for the opportunity to serve and to learn as president of the national ECW Board.



Nancy R. Crawford

Enhancing Communications

I was baptized at St. John's Cathedral in Providence, Rhode Island, where I was born. When I was four, we moved to California. Our family church was All Saints, Pasadena, where I was confirmed. In the mid-'60s I returned to the east coast after college to work and live in New York City.

I worked at Columbia University as Director of Institutional Research and Budget Planning, resigning to attend graduate school in the 1980s. Subsequently I earned a master's of divinity degree from The General Theological Seminary.

As a member of St. Michael's Church, I am editor of the annual "Lent at St. Michael's" booklet, which is comprised of 40 reflections by the people of St. Michael's. As well I am co-chair the Saturday Kitchen's Pilgrim Resource Center. I have served as parish ECW president and UTO coordinator, a Sunday school teacher, and a member of the vestry and bicentennial planning committee. From 2001 to 2013 I served on the ECW dioc-

esan board as vice president-planning and then as president. On the ECW (2012-2015) national board I was the Province II representative.

I look forward to working with the new ECW board and the communication committee in building upon the enhancements this past triennium to the *Communiqué*, *e-Communiqué* and the website. There is much we have to share and learn from each other across all levels — parish, diocesan, provincial and national — as our commitment to God's mission and purposes continues to deepen and expand.

Ginger Lief



Commitment to the Church

I have been married to my husband, Peter, for 50 years. We have two daughters, a son and four grandchildren. I was a camp director for 18 years and also a manager of a fabric store and floral designer. I serve on the Board of the Scandinavian Assisted Living and Nursing Home.

I am a lifelong Episcopalian and come from Rhode Island. I have served in many ministries: diocesan ECW president, missions chair and deanery representative. In my parish, I have served as an usher, coffee host, 100th anniversary committee member and a vestry member on mobile loaves and fishes, a program to feed homeless men.

I believe communications is vital to the success of any

group, and I will work with the National ECW Board to bring our stories to the people. My hopes and prayers are for us to continue moving into the 21st century, using the tools available to us to further women's ministries in the church and beyond.

Linda Guest



Greetings from Your National ECW Secretary & Treasurer



I am a cradle Episcopalian, baptized, confirmed and married at St. Mary's-Holly Episcopal Church, a small county church north of Rushville, Nebraska. My husband Jerry and I have two sons and six grandchildren. I manage the laboratory at Gordon Memorial Hospital, a 25 bed critical care hospital. I work with five lab technicians that handle the lab work for the hospital, two rural health clinics, and two nursing homes. I have taught Sunday school and Bible school since I was in high school, and been a member of St. Mary's Altar Guild and ECW since I was 20 years old.

I have served on the vestry as warden, secretary and treasurer many times over the years. I am a lay reader and lay Eucharist minister. I am currently a co-dean for the Western Deanery in the Diocese of Nebraska. I served as both secretary and co-convenor for the Diocesan Women's Ministries in Nebraska and have been a delegate to Triennial three times, serving as head of the delegation twice.

During this next triennium we need to focus on the report generated by Resolution 101/104 for Restructure. We need to find a way to be accessible and known to the women in the pews. I am excited about the resolution adopted at the 2015 ECW Triennial Meeting to research and publish by 2021 the Episcopal Church Women's history — in time to celebrate our 150th anniversary.

Patricia Wellnitz
Diocese of Nebraska
Secretary

I am a wife, mother and grandmother. I am self-employed, and I have served as diocesan ECW president; province IV ECW president; diocesan president of standing committee; attended three Triennials as a delegate; and elected as a deputy/alternate to seven general conventions.

I think it is time to review the goals of the Episcopal Church Women and align the new board's commission with these goals, developing programs that unite us as one – national, provincial and women in the pew.

My hope is to have all women from the national level to the local level feel that they belong to ECW. This would involve education, empowering women and strengthening ECW as a whole.

Karen Patterson
Treasurer



Introducing: *Re-Purposed Vestments Ministry*



By Karen Reeman
Deacon Candidate 2015

Previously printed in ECW NEWS of Episcopal Church Women of the Diocese of New Jersey

Does your parish have vestments that are rarely, if ever, worn?

Think for a moment. Perhaps a chasuble, a once favorite vestment of a former rector, now relegated to the bottom of a drawer or the back of a closet because the choice of fabric or trim is no longer pleasing?

Or maybe a still beloved chasuble, that is frayed or otherwise showing signs of loving service, which no longer glorifies God as it

once did?

Not to mention a retired dalmatic (I don't think I've ever seen a dalmatic!) or maybe a well-worn stole or two?

The treatment of clergy apparel and ministerial clothing was uncomplicated in the early Christian church. In fact, the word "vestment" is derived from the Latin, and simply signifies "clothing."

The early church made no distinction between liturgical and non-liturgical garments. All members wore the com-

mon street clothing of the Roman Empire. Before long, however, liturgical garments became separate from secular clothes, the latter being retained underneath.

By the end of the 4th and up to the 9th centuries all the principle vestments were developed and the concept of "sacrales distinctive" – that vestments were distinctively sacred – was introduced.

But what is a parish to do with unworn vestments? They can't be discarded or just given away.

They are sacramental – blessed – set apart by

Vestments on Page 25

48th Triennial Meeting:

8 days of love, community, sisterhood and faith

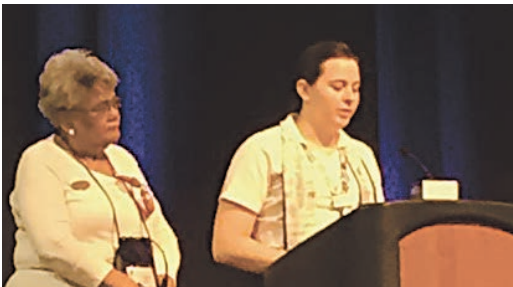
DAY 1



DAY 2



DAY 3



DAY 4



DAY 5



DAY 6



DAY 7



DAY 8



Resolving to Take Care of Business at the 48th Triennial Meeting: Restructuring for a 21st Century Ministry

By Lisa H. Towle
President

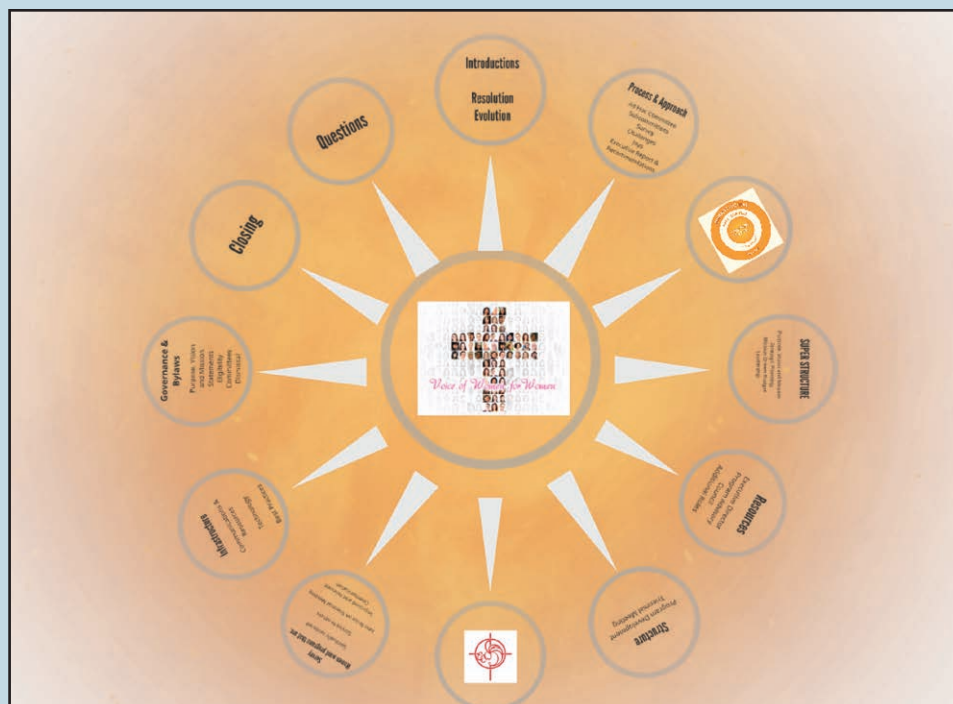
Of the four resolutions presented for vote to the Triennial Meeting 2015 delegates in Salt Lake City, Utah, three have long-term implications for Episcopal Church Women. Each of these will be discussed in turn in upcoming issues of the *Communiqué* magazine.

First, let's take a look the resolution related to the work of restructuring the ECW. That work had its roots in a resolution passed at the Triennial Meeting in 2012, so a bit of background is important.

THEN

In July of 2012, at the 47th Triennial Meeting of the Episcopal Church Women, Resolution No. 101/104, co-authored by Jenny Ladefoged and me, was adopted. In short, it called for the study, research and review of the present function and structure of the ECW National Board, and the mission and purpose of the ECW.

In 2013, the 2012-2015 National Episcopal Church Women Board established a committee to address Resolution 101/104. The committee, known as the Ad Hoc Committee for Restructure, was comprised of nine women, each representing a province of The Episcopal Church. (The process of creating a committee began with province representatives to the national ECW Board recommend-



ing candidates for appointment.) fact, it remains on the website.)

To help ensure a diversity of viewpoints, the committee members had different levels of familiarity with ECW. Further, the Board hired Crystal Brook, a consultancy that has worked with a variety of for-profit and non-profit organizations nationwide, to coordinate and facilitate the work of the Ad Hoc Committee for Restructure.

The committee and Crystal Brook produced a final report and set of recommendations related to the restructuring of the National ECW. After review and comment by the NECW Board, the report and recommendations were posted to the Triennial Meeting 2015 section of the NECW website for all to read. (In

NOW

Last June, at the 48th Triennial Meeting, two of the three members of the Crystal Brook Consulting team explained to delegates the process used by the Ad Hoc Committee for Restructure to meet the mandates of Resolution 101/104. They, along with several members of the Ad Hoc Committee, also answered questions about information and recommendations contained in the 60-page report.

While the committee and consultants had recommended changes to the NECW bylaws, the 2012-2015 National Board had also proposed alternative *Restructure* on Page 25



A Passion for Justice: 48th Triennial Meeting Social Justice Presentation

Rachel Lloyd founder and CEO of Girls Educational and Mentoring Services (GEMS) spoke first telling the 2015 Triennial gathering of the lack of understanding she had experienced as a victim of sex exploitation. It was, she said, her recognition of the potential of those whom she recognized as likewise victimized and “tossed with tempest” that led to the creation of GEMS.

There are many risk factors that lead to vulnerability in the first place of which she would like to get to the roots. To address the marginalization of victims, Lloyd said she has been working to get the conversation in the public eye.

She wants to raise consciousness and show others options of love, nonjudgment and trauma awareness. Girls Educational and Mentoring Services (www.gems-girls.org) was the recipient of the 2015 Triennial Meeting Unified Gift.

Mark Manazer, Chief Operating Officer of Volunteers of America Utah, spoke next. He shared that VOA reaches out to lift up all people. Families, he related, can get stretched and fall apart; have no inkling of a positive future; no easy access to a spiritual community or healthy interaction with caring adults.

As a VOA officer Manazer seeks out this population. In speaking with those he finds, he gradually gains their trust— enabling acceptance of his or

ganization’s services and programs.

Volunteers of America Homeless Resource Center, Salt Lake City (www.voaut.org) was the recipient of the 2015 ECW Triennial Meeting Community Connection Gift.

Abigail Nelson, Senior Vice President-Program Episcopal Relief and Development (ERD), the last speaker, described the strength based approach practiced by her organization.

Change is possible she stated as long as we work together. ERD has learned that supporting women and programs at their own community levels — putting the power in their own hands — empowers them and supports their community.

Episcopal Relief and Development (www.episcopalrelief.org) is celebrating the 75th anniversary of healing a hurting world. Our President (2012-2015), Nancy Crawford, served on the ERD Board as the Episcopal Church Women’s representative during her term in office.

The fund-raising goal for both the Unified gift and the Community Connection gift was \$25,000 each. (The post-Triennial Meeting donation totals were not known at press time.)

Clerical Stoles: *Travel Around the World*

By Nancy R. Crawford
Former President

During this past triennium the national ECW Board received a gift of nearly 20 hand woven priestly stoles created by Andrea Williams of Exeter, Maine.

Andrea is the owner of Crystal River Weaving located in Hampton, New Hampshire. Andrea's friendship with Marilyn Rishkofski, former NECW Board member and fellow artist, introduced her to ECW, which the two women thought would be a good vehicle for distribution of the stoles.

The idea was to give the stoles to clergy who do not have the resources or ability to purchase

their own stoles. And with that, the stoles began to find new homes.

The first three stoles were given to a priest to take to Angola, which is one of the poorest countries in the world. Marilyn had worked on a committee to build a school for village children and she was well aware of the needs of all, including the clergy.

One stole was given to Bishop John T. Tarrant of South Dakota, who presented it to a priest serving on a Dakota Indian reservation. In Province IX two students at the seminary in the Dominican Republic, Centro de Studio de Locio, received their stoles to be worn following their ordinations.

In Province IV P. José D Sierra, Vicario de Iglesia el Buen Pastor, Durham, North Carolina, received a stole. And in Province I, the stole was presented to a priest at the Church of the Advent, Coventry, Rhode Island. Church of the Advent is an "incubator church", a place open to groups and worshipping communities seeking to try something that might encounter resistance or compete with other groups in an existing congregation. Within the church Rhythms of Grace can be found, a ministry of the diocese serving the autistic community with a specialized worship service.

One of the first stoles to be presented was given at the Diocese of Maryland Annual Convention to the Rev. Margarita Santana. Margarita+ is from the Dominican Republic originally and serves as the Latino/Hispanic Missioner for the Diocese of Maryland. She is also the Vicar of La Resurreccion Episcopal Church, Baltimore.

The NECW Board members were delighted to meet her when she served as celebrant and preacher for a meeting held in Maryland and she in turn is grateful for the love and support given to her by the women of the church. Margarita+ presented a



The Rev. Martha McKee speaks following receipt of hand-woven stole.



Spanish language workshop on Sowing Justice at the Salt Lake City ECW Triennial Meeting.

Priscilla Kalani Holokai of Good Shepherd Church, Wailuku, Maui will receive her stole following her ordination to the diaconate. This gift is significant because it shows the challenge deacons face in gathering a variety of stoles and other vestments needed within the liturgical year. Not only are deacons seldom paid for their work in the church, a deacon's stole is shaped differently from a priest's stole, and there are fewer to find at convention exhibit halls or on-line catalogues. And so, many deacons receive a priest's stole and then do some alterations to make it fit. Kalani gratefully will receive the beautiful Andrea Williams stole and will wear it at her small church on a small island, far from the deep pockets of wealthy islanders and visiting tourists.

The Rev. Martha McKee was presented her stole at the October 2014 Honored Women Luncheon hosted by the Diocese of New Jersey ECW. In October 2012,

immediately following the devastation of Super Storm Sandy, Martha responded to the needs of her congregation, Holy Spirit in Tuckerton, where she serves as vicar, and to the needs of the wider community.

Feeding was organized and donated goods were requested and managed. Martha also fed the soul, attending foremost to the emotional and spiritual needs of the survivors. Her leadership has been a key component in the efforts to rebuild homes and lives in Southern Ocean County, efforts that continue to this day.

From Hawaii to the Dominican Republic, from South Dakota to Angola, Africa Andrea's hand woven stoles are a part of the clergy's ministry in the church. Her stoles add to the sacredness and beauty of liturgy, be it at the joy of baptism or the sorrow of burial, with the community around the altar or with one who is in the hospital. We are all grateful for Andrea Williams' gift of her talented hands and the generosity of her loving heart.



The True Meaning of Submission



By Kristen Pratt Machado

In March, the St. Timothy's ECW meeting focused on Chapter 27: Women Who Speak in John from Bible Women. I am grateful to the author, Lindsay Hardin Freeman and National ECW President the Rev. Deacon Nancy R. Crawford for bringing this book to my attention.

Women and their role in the church, the Bible, and in society on a whole remain a source of controversy. While the Episcopal Church has been ordaining women as priests since 1976 and installed its first female bishop in 2006, the Church of England just recently introduced its first female bishop with many male members of the discernment process expressing disdain for the elevation of a woman to this high post.

In truth, Episcopalians and Anglicans remain ahead of the curve. Catholicism still bars women from the priesthood, and one of the fast growing religions, the Church of Jesus Christ of Latter-Day Saints prohibits women from leadership, recently electing to excommunicate member Kate Kelly due to her efforts to provide equal opportunities for women within the Mormon church.

Evangelical Christianity has its own relationship

with misogyny, with many denominations purporting the idea that women must submit to their husbands in order to lead Christian lives. I had a very personal experience with this idea when I tried to address an aspect of my life that remains a struggle — the fact that I don't get much exercise. While perusing Facebook, I had seen some information about a health and fitness group located in my area that also incorporated Christian faith into the program.

The three dynamic women leading this group were, of course, extremely fit, but also seemed accessible and inspiring. The program offered healthy eating guidelines, recipes, online workouts, and a private Facebook page where members could ask questions and the leaders would post their takes on living healthy, as well as holy lives. This sounded perfect to me.

I could do the workouts at home and I would have support from a group of women on this fitness journey. I enthusiastically paid the fee and started what I hoped would be the path to a healthier me.

And then I began noticing that some of the leaders' posts were alluding to their husbands as the "leaders" of their families and the im-

portance of submission.

Now these women are highly educated entrepreneurs who are clearly motivated go-getters. I struggled to reconcile this type of talk with the power these ladies emitted. And then one of the leaders wrote a post about how she had struggled mightily against the Christian doctrine that called for her, an accomplished businesswoman and health care provider, to submit fully to her husband. She spoke about how she realized that until she allowed her husband to be the sole decision-maker in her family, she was not following Christ.



This line of thinking deeply disturbed me and I decided that this was not a path to health and wellness that I cared to follow.

The idea that Christianity requires the submission of women to men is, of course, not new. But I was curious about where it originated. The most interesting take I have come across is from Sarah Bessey, a Canadian charismatic Christian, who wrote the book *Jesus Feminist* (which I highly recommend).

In January of 2014, Bessey wrote a blog post in response to the controversy surrounding actress Candace Cameron who included this gem in her book, *Balancing It All*:

My husband is a natural-born leader. I quickly learned that I had to find a way of honoring his take-charge personality and not get frustrated about his desire to have the final decision on just about everything. I am not a passive person, but I chose to fall into a more submissive role in our relationship because I wanted to do everything in my power to make my marriage and family work.

Mmm...this is from a woman in her 30s who has earned her own money, achieved success in the entertainment industry, and then somewhat re-

tired to devote herself to motherhood and family (a noble endeavor to be sure).

Then why the need for submission? She espouses that the Bible teaches Christians that there is only one God and there can only be one leader in the family – the man.

Men submit to God, women to their husbands, which, in turn, is also submitting to God. Now, this seems like a lot of hogwash made up by men and I was inspired to read Bessey's eloquent and informed writing about the topic:

The idea that a man is the head of the home has its roots in secular ancient culture, not in the Word of God or the created order of humanity. And the idea that, as a wife, I would need to 'become passive' or smaller or somehow less in order to make my marriage work is damaging and wrong... But don't get me wrong: I believe in submission. I just don't believe that our call to submission in marriage is restricted to me. I submit to my husband. And he submits to me, too. And together, we submit to Jesus.

Amen, Sarah Bessey! I highly recommend you read her remarks in their entirety on www.sarahbessey.com. But what does this discussion mean for women of faith who refuse to buy into this patriarchal idea of what a relationship between men and women should be?

Feminist on Page 24

Getting to Know Your Representatives

Province I

It gives me great pleasure to be elected to use my gifts and talents as Province I representative to the National Episcopal Church Women Board.



I look forward to the next three years of working together with women from the other eight provinces who are also using their gifts and talents to carry out God's work among the wider church. I firmly

believe in affirming Jesus' love and spreading the good news of God's mission in the wider community.

As we go forward, my hope is that we will continue the mission of helping to empower women to carry out Christ's ministry in the world.

We will also serve God and the church by using our vision of becoming a vibrant blend of women of all ages and color, coming together as peacemakers, healing part of the church. I will also continue to promote the mission of Province I.

Province I's mission is to further the work of and deepen relationships in The Episcopal Church in New England. The Province accomplishes this by coordinating the interdependent ministries of the seven dioceses in a spirit of mutual responsibility.

The Executive Director of the Province of New England works with diocesan staff and congregational leaders to coordinate efforts, communicate information, share resources, and make connections to work for God's mission in the world, restoring people to unity with God and each other in Christ.

Province I consists of the seven New England dioceses of The Episcopal Church: the Diocese of

Connecticut, the Diocese of Maine, the Diocese of Massachusetts, the Diocese of New Hampshire, the Diocese of Rhode Island, the Diocese of Vermont, the Diocese of Western Massachusetts. Province I can be found via: Website, Facebook, YouTube, Twitter: @province1_tec

-- Gloria Rogers,
Province I Representative

Province II



Province II encompasses multi-cultural and unique dioceses. From the warm waters of the Caribbean to the banks of the St. Lawrence River in Northern New York State, from the shores of the Great Lakes in Western New York and across the Atlantic to the European continent, we dwell on tropical

islands, in cities large and small, on lake and river shores, and surrounded by flourishing farmlands.

We celebrate our diversity while unified in our faith and belief in Jesus Christ and our work and mission as Episcopal Church Women.

Our nine dioceses include six dioceses in New York State: Western New York, Rochester, Central New York, Albany, New York and Long Island; two in New Jersey: Newark and New Jersey; two in the Caribbean: Haiti and the Virgin Islands; and across the Atlantic, as the Convocation of Episcopal Churches in Europe, there are principal congregations in Belgium, France, Italy, Germany and Switzerland.

Province II has close ties to the beginnings of Episcopal Church Women, originally called Women's Auxiliary, which had its first home in New York

City situated in a room in the former Bible House directly across the hall from the Domestic and Foreign Missions Committee. In addition, the first United Offering, now the United Thank Offering, was collected at the former Church of the Holy Communion in New York City at the sixth Triennial Meeting in 1889.

Today the original wooden altar used for this first UTO presentation is at Church of the Holy Communion in Lake View, located in the Diocese of Western New York.

As I look ahead to the next three years, I hold in my heart hopes and dreams of re-imagined and renewed organization of Episcopal Church Women. I am blessed to represent all the women of Province II.

I look forward to working with extraordinary women from across this great church of ours, as we seek to encourage and support all the women in our parishes, dioceses and province in their various and multi-faceted ministries with prayer, vision and listening hearts. I ask all of you to hold this National Board in your hearts and prayers as well.

-- Jennifer Kenna,
Province II Representative

Province III



Greetings, I am Margaret Hammond Gordon, a member of the Episcopal Church of Our Saviour in Silver Spring, MD, in the Diocese Of Washington, and the new Province III Representative to the Episcopal Church Women (ECW) National Board.

Province III comprises 13 dioceses in the Middle Atlantic States. Its interdependent ministries are coordinated in a spirit of mutual responsibility.

The province has miles and miles of mountains and beaches, and is the home of Virginia Theological Seminary, the nation's Capital and the Na-

tional Cathedral. I am delighted to be the Province III representative to the National Episcopal Church Women Board.

Upon my arrival in Salt Lake City on Saturday 27 June, to be installed in this office, I was filled with joy as I was greeted at the airport with the news that we had elected a new Presiding Bishop on the first ballot. If this was an omen, I was going to have a memorable trip, and so it was.

I have been an active participant in Province III for many years and I am truly delighted to be your representative to this body. It is my hope that we can work together to continue the good relationships that have already been established by my recent predecessors, L. Meigan Chan and Dottie Arthur, and to build new ones in areas they were unable to reach during their tenure.

I envision this ministry as a collaborative one, working together we can do much good. My contact information is included elsewhere in this issue.

Please do not hesitate to call upon me if you have questions or if I can help you in any way. Together, let us continue to build up the body of Christ, through the work of the ECW.

-- Margaret Hammond Gordon,
Province III Representative

Province IV



Province IV is known as the Sewanee Province; The School of Theology of the University of the South is located in our province.

We consist of all and part of nine states: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina and Tennessee, and have 20 dioceses.

I am honored to represent the women of Province IV on the Episcopal Church Women National

Board. Whether you are a “Martha” or a “Mary” you can be part of the ECW events. There is something for everyone! Blessings.

-- Mary Beth Welch,
Province IV Representative



prior to the General Convention in the spring.

The Episcopal Church Women meet at the same time and elect officers. In the time between Synods, the business of the province is handled by the Provincial Council. ECW business is conducted by that elected board.

Province V



Province V consists of 14 dioceses and is often referred to as the Diocese of the Midwest.

It is comprised of the states of Ohio, Michigan, Indiana, Illinois, Wisconsin and a small piece on the eastern side of Missouri including St. Louis. The dioceses are diverse. Many are small

and scattered over a large area geographically without any major metropolitan area.

Others have major population centers and a heavy urban culture. They are also diverse in the presence of organized women’s groups, though we did have representation from 11 of the 14 dioceses at Triennial Meeting 2015.

Communication is my top priority for the next three years and I look forward to that challenge as I learn about all the dioceses and meet the women there.

-- Connie Ott,
Province V Representative

Province VII

The Province of the Southwest, has twelve dioceses across the states of Arkansas, Kansas, Missouri, Louisiana, Oklahoma, New Mexico, and Texas.

The Province is guided by Canons, or rules. These must be in accordance with the Canons of TEC. Our Canons may be changed at Synod. The Province meets every three years at Synod to handle the business of the province. Synod is held the fall

All Officers are elected at Synod for three year terms.

The Ministry of the Province is carried out largely through the Ministry Networks. Province VII has 12 active Ministry Networks:

- Christian Formation
- Youth
- Commission on Ministry
- Prison and Restorative Justice
- Higher Education
- Young Adult
- Episcopal Relief and Development
- Companion Diocese
- Multi-cultural Relations (formerly Anti-Racism)
- Ecumenical
- Episcopal Church Women
- Older Adult Ministries

The Episcopal Church Women are represented on the Province Council by the ECW Province President. For 2015-2018, that is JoAnn Rachele of the Diocese of NW Texas. The Province’s website is www.Province7.org

-- Jackie Meeks,
Province VII Representative

Province VIII

We are the province of the Pacific, the province of the sea and sky, reaching across the Pacific from Taiwan, Micronesia, and Hawaii to rise up out of the sea into the sky in the Alaskan frontier. From tropics to deserts, and from glacial peaks and tundra to the rich heritage of Navajoland, farmlands



and fishing villages, we encompass 17 dioceses, one area mission and 900 congregations.

Province VIII encourages collaboration amongst its dioceses and congregations in overcoming the challenges of distance, monies, language and the delightfully diverse cultures which the Episcopal Church as a whole embody.

My hope for the next three years is that we remember Presiding Bishop Katherine Jeffert Schori's words that: we are not dead yet, and her words coupled Presiding Bishop elect Michael Curry's to: Go!...Get up and Go!

That, yes, as Episcopal Church Women we will boldly embrace God's mission together for the next three years.

Women of the church who listen and discern, mentor and lead, living into the body of Christ.

-- Evita Krislock,
Province VIII Representative

Province IX



Durante las reuniones del Trienal en los meses de junio/julio, tuve la humilde oportunidad de relacionarme con las hermanas participantes de la IX provincia que incluye siete diócesis: Diócesis de Colombia, Honduras, Puerto Rico, La Republica Dominicana, Ecuador Central, Ecuador Litoral y

de Venezuela.

Esta ocasión era útil, pero también crucial teniendo en cuenta las altas prioridades que deben darse para el intercambio de información

y mantener contacto para el propósito del viaje colectivo que nos embarcamos durante la próxima Trienal.

Compartiendo informaciones, incluyendo coordenadas personales, es muy importante porque para mí esto nos ayudara para estar conectados de manera más eficiente y poder construir una relación de trabajo más fuerte.

Durante la reunión de ECW me sentía agradecida de recibir un folleto de mi predessor y hermana de la Republica Dominicana que contiene todos los programas, retiros generales y convenciones que han tenido lugar durante la Trienal de 2012 hasta 2015.

Para el 2015-2018 periodo de la IX provincia seguirá dando alta prioridad al desarrollo de programas que afectan tanto a mujeres episcopales, así como la comunidad general, abordando: La educación de las mujeres (incluyendo adultos formación espiritual y bienestar), el abuso y la protección de las mujeres.

También se prestara atención a las madres jóvenes que han abandonado la escuela y el empleo juvenil.

Los principales objetivos del programa son empoderar a las mujeres (jóvenes), reducir la pobreza y ayudar a vivir en un medio ambiente más saludable.

En la ejecución de estos programas que esperamos ayuden a las mujeres jóvenes y a las niñas para que reciban un mayor acceso a la educación y los distintos niveles al mundo laboral.

Mientras que los programas centrados en las madres jóvenes que han abandonado el sistema educativo, deben tener el propósito de dar inspiración y aliento para ser involucrados en el trabajo para crear nuevas oportunidades de la vida.

En conjunto espero con interés trabajar colectivamente y proporcionar y tener a medida la hoja de ruta para los próximos mese y crear mas detalles sobre los programas respectivos. Esta hoja de

Provinces on Page 25

Frankly, we need to work harder to ensure the equality of women across all facets of society. Regardless of the tremendous gains made in the fight for gender equality, women remain economically disadvantaged. Female workers earn 78 cents for every dollar earned by their male counterparts.

Out of the nation's minimum-wage workers, 68% are female. Jobs traditionally performed by women are still lower paid than similar positions held by men, even when the required skill set is comparable. Shamefully, the United States remains the only developed nation without mandated paid maternity leave.

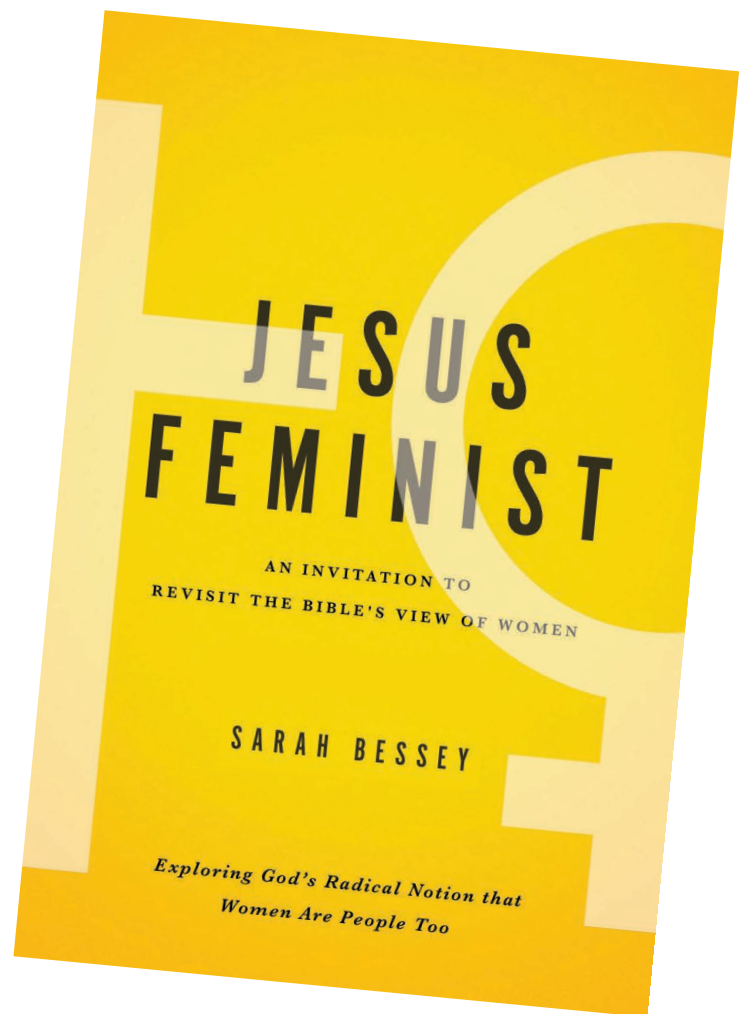
As Christian women, we need to be unafraid in embracing the credo of feminism, which means, "the advocacy of women's rights on the grounds of political, social, and economic equality to men."

And we need to educate our children on the importance of gender equality. March 8 was International Women's Day and the Women's Fund of Winston-Salem, of which I am a member, made a huge effort to bring light to the importance of day in which we celebrate the accomplishments of women and encourage advocacy.

As the assistant leader of my daughter's Daisy Scout troop, I decided to mark the occasion by asking each girl to bring in a photo and share about a woman whose accomplishments she found impressive. The women chosen by the young scouts ran the gamut.

Rosa Parks was represented, as well as Amelia Earhart, Taylor Swift, and Misty Copeland. Some that surprised me included Lou Henry Hoover, a first lady as the wife of Herbert Hoover, but who had also served as president of the Girl Scouts, and Sia, an Australian singer who overcame stage fright to achieve a successful career in the performing arts.

Several of the girls chose family member—from a great grandmother who was an emergency-department physician to a mother who made people happy with her beautiful singing voice. In all of these stories of women and their accomplish-



ments, there was recurring theme, someone had told them they couldn't.

The girls were quite astute in their assessment of this theme and vociferous in denouncing the naysayers. We talked about what advocacy means and why it's important.

As I listened to this group of smart, talented 6- and 7-year-old girls, I wondered what obstacles they will face as they make their way, but I was also so hopeful! It is girls like these who will end the wage gap, who will ask for that raise they deserve, who won't be afraid to stand up for what they believe in. But, we must show them the way. As women of faith, we must be unafraid in our insistence that women serve as equal partners in the church, in the home, and in the workplace.

We all need to reach out to the girls in our lives and our churches. We need to talk about the women who inspire us, from those who have been lauded

Vestments from Page 9

the Church for the exclusive use of ordained clergy in performance of their sacred duties.

What is the solution? Up-cycling!

Stoles and appliqués made from re-purposed vestments are rich with meaning and uniquely beautiful.

Trendy secular mail-order catalogs such as “Uncommon Goods” regularly offer up-cycled clothing and accessories made from Indian sari fabric.

And as her distinctive artistic signature, innovation fabric artist Holly Howard (Ilex Designs) incorporates exotic kimono fabric into her liturgical stole designs.

Re-purposing unworn vestments for up-cycled stoles makes sense for the church. Up-cycling



provides a dignified use for these beautiful and sacred garments, opportunities for sewing and other ministries, and is socially conscious.

Help the ECW support this worthwhile ministry. Prayerfully consider if your church has any unworn vestments they would like to donate – chasubles, stoles, even a dalmatic. Who knows! Please email any questions, or lists of vestments to be donated, to me at kbreeman@juno.com

Restructure from Page 14

wording to some of those recommendations. A lively discussion ensued.

More about the specifics of these bylaw changes as well as bylaw changes unrelated to the restructuring report will appear in the next issue of *Communiqué*.

Finally, delegates considered this resolution submitted by women from the Diocese of Tennessee (a similarly worded resolution had also been submitted by women from the Diocese of Los Angeles):

Be it resolved that the 48th Triennial Meeting commend the 2014 Ad Hoc Committee for Restructure report, and request that the 2015-2018 Episcopal Church Women (ECW) National Board implement the Ad Hoc report.

This resolution passed with more than two-thirds of the vote. The message sent to the new Board was clear.

Much work and many opportunities lay ahead. We will let you know how things are progressing.

Provinces from Page 23

ruta será objeto de proporcionar una evaluación periódica.

En representación de la ECW de la IX provincia será un gran honor, un privilegio y también una oportunidad para el crecimiento, y así esperar con mucho interés la próxima Trienal que nos embarcamos en este viaje de trabajo duro y de unión.

For the English version visit <http://www.ecwnational.org/provinces/province-ix/>

-- Juditta Ellis,
IX Province Representative

Towle from Page 3

shows, with words AND actions, how we are inclusive and embracing of all our sisters.

We are headed in the right direction. At our Triennial Meeting just concluded, women aged 20-something to 90-something actively participated in all proceedings. It was a multi-cultural, multi-ethnic assembly. Many of those present were newcomers to Triennial Meeting and General Convention. It was a gathering that stirred up the spirit. It was Church, in the best use of that word. Let me tell you another little story about Church, or more to the point, becoming churched. This was shared with me by a dear friend who, knowing I was preparing for events here in Salt Lake City, sought to inspire me with a daily thought or prayer or story.

Here's the story: "Once upon a time, group of villagers decided to pray for rain. On the day that had been designated for prayer, all the people of the village gathered. Only one came with an umbrella." Now that's faith! So I say, come, stand under our umbrella. It's big enough to cover all.

Come, let's share the faith, and help us serve God's beloved. Come, and in the words of the ECW prayer, "join us in making Christ's love known throughout the world." Most importantly, come, Lord. Be among us and remain with us always.

Thank you for sharing your time and for your kind welcome.

Blessings to all.

Lisa Towle



Feminist from Page 24

for their achievements to the everyday unsung heroes we all know, we need to step up and as Sarah Bessey writes:

A man is most truly 'helped' when women are walking in the fullness of her anointing and gifts and intelligence and strength, not when she reduces herself out of a misguided attempt at righteousness.

Let us all be called to submission to God and Jesus' teachings that we love other as ourselves. In this, we become true followers of Christ.

Kristen Pratt Machado is the executive editor and director of publishing operations at a California-based publishing company that specializes in dentistry. She is a member of St. Timothy's Episcopal Church in Winston-Salem, North Carolina, and co-president of the church's ECW. She is also a member of the Women's Fund of Winston-Salem, which is dedicated to furthering the lives of women and girls in Forsyth County and active in City with Dwellings, an organization that works to end homelessness. She lives in Winston-Salem with her husband and two children.

Did you know?

Diocesan, Province, Parish/Congregation and individual contributions provide ongoing support to the ECW National Board to continue its ministry. Even the smallest contributions add up and make a world of difference.

How does your contribution help?

Aid to Delegates

Contributions defray the cost and enable delegates to attend the Triennial Meeting (TM) who could not otherwise afford it. Applications are made to the Treasurer within 4 months of the TM. Up to \$1,000 may be awarded to a continental US delegate and up to \$2,000 to a delegate residing outside the continental US.

Triennial Meeting (TM) Endowment Fund

Originally formed as the *Dollar Endowment Fund* in 1991, this fund's objective is to always have sufficient resources for the ECW National Board to host the TM. If every Episcopal church woman had given \$1 in 1991, the fund's objective would have been met. The fund balance today is approx. \$514,000 (which fluctuates with the market) and generates roughly \$20,000 in income annually. Contributions are much appreciated to ensure a resource to host TM.

Scholarship Fund

A newly established Scholarship Fund for women pursuing graduate study for ordination or the helping professions. The Finance Committee coordinates the application process and makes award recommendations based on need. The ECW National Board contributed \$50,000 to establish the fund. Contributions from individuals, dioceses, provinces and others are welcomed in memory of, or in honor of church women who are or have been special in their lives.

Unified Gift

Each Triennium the Social Justice Committee of the ECW National Board selects a Unified Gift. The ministry or cause supported by the organization chosen should be broad enough in scope for ECW's at all levels (churchwide, province, diocesan, and congregational) to join in a fundraising, service, or advocacy project on the same theme. For TM 2015, the Unified Gift selected is GEMS, Girls Education and Mentoring Services, an advocacy and training organization, that addresses human trafficking.

Women to Women

Formerly a grant program, the Women to Women gifts support women and families trapped in a cycle of poverty, disease and hopelessness. The gifts are designed to enable women to learn skills that will enable them to start small businesses or become employable in similar fashion to micro-lending. An application process is coordinated by the Social Justice committee of the ECW National Board. The application requires bishop verification of the need represented. Contributions by individuals, ECW, and outreach committees provide seed money for projects.

Communiqué

Our magazine, *Communiqué*, is published nationally three times per year by the ECW National Board and costs approximately \$10,000 per issue to produce.

ECW National Board Contribution Form 2015-2018

Copy this form for contributions from individuals, parishes or dioceses.

****This form is not used for United Thank Offering or Church Periodical Club donations.****

Name of Donor or Organization: _____

Address: _____

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<input type="checkbox"/> Annual Pledge	_____	<input type="checkbox"/> Unified Gift	_____
<input type="checkbox"/> Aid to Delegates	_____	<input type="checkbox"/> GEMS	_____
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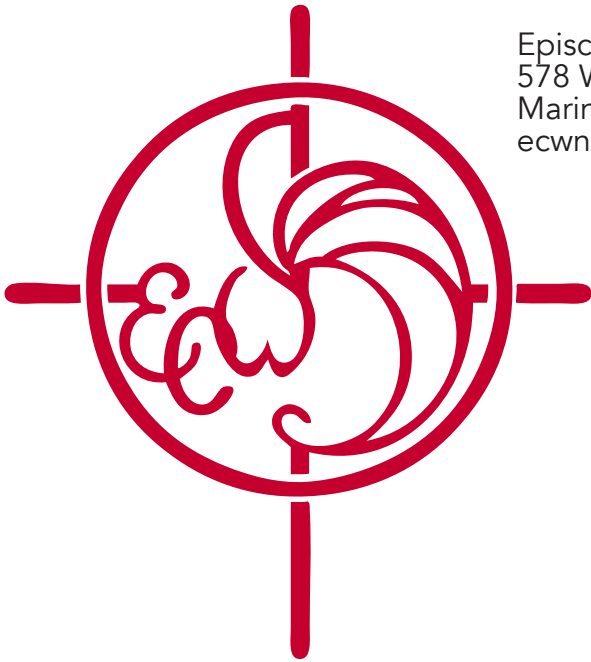
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For: _____

An acknowledgment may be sent to: (Name and address)

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Karen O. Patterson, National ECW Treasurer
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Make checks payable to:
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Communiqué

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Calendar of Events

Do you have something coming up in your dioceses that you would like to share with the rest of the ECW? Information for this calendar comes from Episcopal Church Women throughout the Church. If your group or diocese has plans for meetings, special events, special missions or other happenings, please send all pertinent information for inclusion in the next edition of *Communiqué* to: TMEditor@ecwnational.org

Communiqué is looking for writers. If you are interested or have questions, please contact TMEditor@ecwnational.org