



# Ministry Portfolio

Full Portfolio (last updated Mar 31, 2016)

**St. Augustine of Canterbury, Benton Harbor MI, Western Michigan**  
1753 Union Street, Benton Harbor, MI 49022,

Contact:

Rector / Vicar / Priest-in-Charge | Receiving Names until 06/10/16.

Weekly Average Sunday Attendance (ASA) <b>53</b>	Number of Weekend Worship Services <b>1</b>	Number of Weekday Worship Services <b>1</b>	Number of Other per Month Worship Services
Current Annual Compensation	Cash Stipend	Housing / Rectory Detail	Utilities
SECA reimbursement	Compensation Available for New Position <b>\$59000</b>	Housing Available for	Pension Plan <b>We're in compliance with CPF requirements.</b>
Healthcare Options <b>Clergy+1</b>	Dental	Housing Equity Allowance in budget	Annual Equity Amount
Vacation Weeks <b>4</b>	Vacation Weeks Details	Continuing Education Weeks <b>2 (standard)</b>	Continuing Education Weeks Details
Continuing Education Funding in budget	Sabbatical Provision	Travel/Auto Account <b>Yes</b>	Other Professional Account <b>Yes</b>

*includes salary and housing*

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Describe a moment in your worshipping community's recent ministry which you recognize as one of success and fulfillment.

Our annual Christmas cantata is a good representation of who we are as a faith community. Our parish choir is joined by singers from neighboring Episcopal parishes and the larger community as well as our youngest and members of the parish who aren't regularly participating choir members. The cantata benefits Consequential Minds, a drop-in center for people who need mental, emotional and relational healing. So our Cantata happens because we tear down walls and join in worship to serve others. Another example of deep fulfillment is our beginning to engage in a capital campaign to become barrier free, while we are in transition. This acceptance of risk and openness to trust is also indicative of our parish DNA.

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How are you preparing yourselves for the Church of the future?

It's too late to be preparing for something that we already are. We expect sermons that are preached by priests that have the Bible in one hand, and a newspaper in the other. We take church outdoors and onto the streets by offering rites that meet 21st century needs and longings, such as our Gay Pride Mass, Multi-Faith Climate Justice Vigil, and beginning steps toward offering Dinner Church. We incorporate our youngest into every level of worship and service. We are entering into deep partnership and mutuality with our neighboring parishes. The capital campaign that we started during transition will allow us to be barrier free.

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Please provide words describing the gifts and skills essential to the future leaders of your worshipping community.

compassionate, kind, inclusive, open, approachable, caring

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Describe your liturgical style and practice for all types of worship services provided by your community.

Our liturgical style at our one Sunday Eucharist is Broad Catholic Rite II/Enriching Our Worship Service music is intentionally multicultural, and hymns come from both the Hymnal 1982 and LEVAS II. Healing prayers occur once a month, during the Eucharist, and at the end of the service, the congregation joins in blessing prayers for birthdays, travellers, wedding anniversaries, and other major life events. Sermons are expected to be relevant both to current events, to stimulate intellect and spirit, and to salve broken, hungry hearts and souls. Our liturgical ministers represent the diversity of the congregation, young and old, gay and straight, black and white and all genders. Our organist and music director of 50+ years leads a small but vibrant choir. Wednesday evening Eucharists are both more informal and innovative, substituting the homily for a lectionary discussion. In the absence of a priest, Evening Prayer is said. The First Sunday of the month is "Kids' Mass", when our youngest are the ministers for the Liturgy of the Word, and fully co-preside during the Liturgy of the Table. Our practice is to invite all to receive Communion.

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How do you practice incorporating others in ministry?

We are richly blessed by the ways in which we are ministered to by others. Our youngest minister to us by praying, reading, co-presiding at Kid's Mass and putting the Gifts of God into our hands with great care and dignity. The poor minister to us by allowing us to feed them at our Food Pantry and Soup Kitchen and by fostering team spirit and can-do attitude among us as we volunteer together. The LGBT community ministers to us by calling us to continue our heritage of unconditional welcome. Our pets minister to us by letting us bless them during our St Francis Day Eucharist and through their barking and meowing of a new song to the Lord. Disabled people minister to us by calling us to greater generosity of spirit in our capital campaign to become barrier free. The not yet baptized minister to us by joining us at God's Table and by challenging our notions of initiation. Our fellow parishioners minister to us by blessing our life events, and by standing in line with us to receive healing prayers. Our sisters and brothers who can no longer join us at church minister to us by inviting us into their homes, turning them into a road to Emmaus, where we encounter the Risen Christ in the sharing of the Bread and Cup.

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As a worshipping community, how do you care for your spiritual, emotional and physical well-being?

We have healing prayers once a month during the Eucharist. In a culture where the canned response to the question "How are you" is "Great, fantastic, never been better," it is liberating to admit publicly that everything isn't Okay, that we need help and healing. We celebrate our birthdays, wedding anniversaries, coming out of the closet anniversaries, and travellings by a blessing during the Eucharist. Our Prayer Shawl group prepares sacred mantles which are blessed and which bless ourselves and those whom we love. Our growing team of LEMs are active in solidarity with those unable to attend services, and cards signed by the congregation are delivered to them as well. Wednesday Eucharist is a safe place to listen, learn, and practice conversation with God, without judgment. Coffee hour is a continuation of the Eucharist for us, as we laugh and eat and share with each other.

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How do you engage in pastoral care for those beyond your worshipping community?

Our primary engagement is the act of feeding through our Food Pantry and our frequent participation in the Benton Harbor Soup Kitchen as well as our Union Garden, which provides produce for our friends from Pantry and a fundraising tool for our youngest, who donate the proceeds to the charitable organization of their own choice. We also participate with First Presbyterian, Benton Harbor in preparing meals at the Benton Harbor Soup Kitchen. Our Christmas Cantata benefits a local drop in center, Consequential Minds. Our friends there also help in our street clean up. In events like our Gay Pride Mass and Multi-Faith Climate Justice Vigil, we provide ancient and time-honored ritual framework to meet 21st century needs of people who may or may not ever enter our red doors. We provide a model of advocacy for peace and justice that is based on living into the dream of God, thereby transcending partisanship.

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Describe your worshipping community's involvement in either the wider Church or geographical region.

We're at the very beginning of a truly exciting collaboration with the three other parishes along the southernmost shore of Lake Michigan. Our first joint effort was a multi-faith climate justice vigil in support of Pope Francis' visit to America in 2015. We've begun cross promoting events, and we will attempt to pool resources and programs as part of a multi-faceted, yet united Episcopal presence in South Western Michigan.. We also participate in a Social Justice Coalition which includes other mainline congregations and the local Buddhist Sangha. We've become a Peace Partner Parish of the Episcopal Peace Fellowship and we are a Believe Out Loud congregation. We are committed to participation in our Deanery, and the Diocese. We're excited that our Diocese has become a signatory to the Michigan Good Food charter, and look forward to the ways that will enhance our primary ministry.

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Tell about a ministry that your worshipping community has initiated in the past five years. Who can be contacted about this?

Our monthly Kid's Mass is a source of great strength and joy. On the first Sunday of the month, our youngest lead us in worship as co-presiders. Although the service follows the Book of Common Prayer, the collect, readings, Prayers of the People, and Eucharistic Prayer are presented in a way that is accessible to our youngest. They also distribute Communion. For us, this is not only a way of obeying Jesus' teaching regarding children, it is a way to ensure that our youngest are fully incorporated into the work and life of the community, and it also allows us to experience the Sacred Mysteries in new and unexpected ways. Our Union Garden is another new ministry. Founded in conjunction with the local LGBT OutCenter, the produce of the garden is offered to our friends at Food Pantry, and the produce is also sold by our youngest members so that they can donate the proceeds to a service organization of their choice.

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What is your practice of stewardship and how does it shape the life of your worshipping community?

Our practice of stewardship is to respond with extraordinary generosity in the gift of our time, talent and treasure. The overwhelming majority of our parish is actively involved in at least one ministry. In 2011, when the vestry called our former rector to a full-time position, giving went up by over 25%, and we recently started a capital fund campaign while in transition. After six months, we're over 75% of our way toward the goal. Having said that, our process is in the need of almost complete overhaul. We need more active participation from parish and leadership. We need a more year-round approach, and we need to see stewardship in a way that allows us to be strategic about growth in addition to balancing a budget and responding to specific one-time needs.

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What is your worshipping community's experience of conflict? And how have you addressed it?

Our worshipping community has not experienced major conflicts within recent history. According to the Congregational Assessment Tool, 77% of our parish agreed or strongly agreed that we have an extremely healthy tolerance of differing opinions and beliefs. And roughly the same percentage of the congregation did not feel there was disturbing conflict in the parish. However, differences of opinion arise from time to time. We discuss minor issues as they arise and generally resolve them ourselves. Recently this has played out during our Barrier Free discussions. Although there were differing opinions as to how to move forward, or whether to move forward, those differences, rather than creating inertia, allowed the project to move forward, without hurt feelings, because of the belief by the majority that becoming Barrier Free is the one way to survive and thrive as a parish. For many in our parish, we are willing to forgo our own opinions at times when supporting the common decision is more beneficial to the whole.

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What is your experience leading/addressing change in the church? When has it gone well? When has it gone poorly? And what did you learn?

We welcome and embrace change, and we fear and resist change. Change can be painful and it can be rewarding. In leading change, we have learned that success depends on preparation, communication and buy in. In our recent history we can point to success and failure in leading change, and the outcome is always related to the presence or absence of those factors. Our transition process has been a powerful example of addressing change. We collectively stepped up to the plate, exercised "ministry muscles" we didn't know we had and were able to sustain giving and attendance at levels similar to those before the transition. More importantly perhaps, we learned to distinguish between the unchanging essentials of our parish life such as hospitality and diversity, and the varying forms that those values take in response to our moving forward.



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### Prior Incumbents

Name	Position Title	Date Begun	Date Ended
Daniel Scheid	Rector / Vicar / Priest-in-Charge	2006-06	2015-03

Name	Position Title	Date Begun	Date Ended
R. Wayne Hutson			

Name	Position Title	Date Begun	Date Ended
Charles Granger			

Church School	Number of Teachers/Leaders for Children School	Number of Students for Children School
	2	5

Number of Teachers/Leaders for Teen/Young Adults School	Number of Students for Teen/Young Adults School	Number of Teachers/Leaders for Adults School	Number of Students for Adults School

Day School	Number of Students for Day School	Number of Teachers for Day School	Number of Total Staff for Day School



Office for  
Transition  
Ministry

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Worshipping Community Web site: [staugustinebh.com](http://staugustinebh.com)

Media Links:

Online References:

Languages Significantly Represented:

Provide Worship or Classes in:

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### References

Bishop:

**The Rt. Rev. Wayne  
Hougland**

Diocesan Transition Minister

269-381-2710 x 11 [wspaid@edwm.org](mailto:wspaid@edwm.org)

**The Rev. Cn. Wiliam Spaid**

Current Warden/Board Chair

Previous Warden/Board Chair

Search Chair

Parish/Institution

Local Community Leader