

# Episcopal JOURNAL

MONTHLY EDITION | \$3.75 PER COPY

VOL. 8 NO. 7 | JULY 2018



**NEWS** Supreme Court refuses to hear S.C. property case



**FEATURE** Churches find ways to help pets and people



**ARTS** 'Mr. Rogers' is subject of new documentary

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## Faith leaders protest family separations

*Prayer service, legislation will address immigration issues during General Convention*

By Episcopal Journal

Responding to calls from Episcopalians across the church to act on behalf of families seeking asylum at the southern U.S. border, a team of concerned leaders heading to General Convention has planned a prayer service outside the T. Don Hutto Residential Detention Center in Taylor, Texas, at about noon on July 8. The planning team, led by alternate Deputy Megan Castellan, rector of St. John's Church in Ithaca, N.Y., is working with Grassroots Leadership — a local community organizing group in Texas that has held numerous gatherings at the center.

The planned service is one of many actions taken by Episcopalians and other faith groups following revelations in June that the United States had separated approximately 2,000 immigrant children from their parents at the U.S.-Mexico border and housed them in what some called "cages."

On June 21, an interfaith gathering participated in a 12-plus-hour prayer vigil for family unity in Washington, D.C. The Episcopal Church's Washington, D.C.-based Office of Government Relations hosted the vigil in the United Methodist Building's chapel. Earlier in June, many religious leaders and groups released sternly worded statements against the new immigration policy of separating families.

Since October 2017 through the end of May, Customs and Border Protection agents detained more than 252,000 people — 32,371 unaccompanied minors and 59,113 families. In early April, the Trump administration implemented a "zero-tolerance" immigration policy aimed at prosecuting migrants crossing the border illegally and separating them from their children; 2,322 children were taken from their parents, according to the Department of Health and Human Services. The policy reportedly was meant to deter other families — many fleeing violence in Central America — from attempting to request asylum at the U.S.-Mexico border.

Under intense public pressure, President Donald Trump on June 20



Photo/Patrick T. Fallon/Reuters

Protesters outside Los Angeles City Hall hold signs opposing President Donald Trump's executive order that resulted in families being separated at the southern U.S. border.

reversed course and signed an executive order meant to keep children and parents together for an indefinite detention period. It remained unclear how the administration would implement the policy, and the order stated that the more than 2,000 children already separated from their parents would not be "grandfathered in," creating confusion in the capital and at the border.

Immigration issues are expected to be raised at General Convention in July.

"What is happening to those at our borders is monstrous," said Castellan, describing how the planned July 8 event came about. "My bishop, DeDe Duncan-Probe [of Central New York] and I were discussing how we, as a church, could respond on Saturday morning [June 16]. By evening, and with the help of enthusiastic Episcopalians across the church, the idea had taken shape and was moving forward."

The detention center is operated for Immigration and Customs Enforcement (ICE) by CoreCivic, formerly the Corrections Corporation of America, a private prison company,

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## General Convention adopts new approach to debate on Israel-Palestine issues

By David Paulsen  
Episcopal News Service



Photo/Mussa Qawasma/Reuters

General Convention's presiding officers have accepted the recommendations of a group of bishops and deputies for fostering open and productive debate on Episcopal Church policy toward Israel and Palestine during the convention in July.

Five bishops and five members of the House of Deputies served on the Israel and Palestine Working Group, formed last year by Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, House of Deputies president. Curry and Jennings have accepted the working group's three core recommendations, according to an e-mail to members of the two houses sent May 31 by the

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During the month of Ramadan, a Palestinian woman makes her way through an Israeli checkpoint while heading for Friday prayer at Jerusalem's Al-Aqsa mosque.



## ANGLICAN DIGEST

Anglican Digest is a column of news and features from churches in the Anglican Communion. The following were reported by Anglican Communion News Service.

### Letter supports Season of Creation

Archbishop of Canterbury Justin Welby has joined leaders of other Christian churches in a joint letter encouraging participation in the Season of Creation. The annual celebration of prayer and action to protect the environment emerged from a proclamation by the Ecumenical Patriarch Dimitrios I in 1989. He called on Orthodox Christians to observe each Sept. 1 as a day of prayer for creation. Many churches across the world from different traditions began celebrating a Season of Creation between Sept. 1 and Oct. 4 — the feast of St. Francis of Assisi.

In 2009, the Anglican Consultative Council called on provinces to “celebrate a liturgical ‘Season of Creation’ as an integral part of the church’s yearly pattern of worship and teaching.” It repeated the call in 2012, when it asked provinces to “consider the inclusion of a Season of Creation in the liturgical calendar.” In 2014 Pope Francis designated Sept. 1 as an annual World Day of Prayer for the Care of Creation. In 2015, he called on Catholics to join “together with all Christians” in the Season of Creation. The letter has been described as “the first joint statement of support for the season from leading authorities across denominations including the Catholic Church, the Orthodox Church and the Anglican Communion”



and as “a sign that Christian leaders increasingly see environmental protection as an essential expression of their faith.”

Environmentalists from a number of denominations have created and collated a number of resources, which are available on the Season of Creation website: [seasonofcreation.org](http://seasonofcreation.org).

### South American meeting addresses climate change

Bishops and other delegates from the six countries in the Anglican Church of South America met in early June to discuss joint action on global climate change. Presiding Bishop Greg Venables, who also is bishop of Argentina, called the meeting with the support of the Anglican Communion Environmental Network (ACEN).

“The church, for the most part, has been in denial about climate change,” he said. “And unless we respond quickly we face, not just the tragic outcome, but God’s judgment, since Scripture makes our responsibility clear. We have among us key gifted people to help us, and we pray that this will provide a much-needed point of unity as we move forward.”

Delegates to the conference in Lima, Peru, heard reports of the ongoing effects of climate change from each diocese in the province before “lively discussions” about how they can respond to the challenges together, Bishop Nick Drayson of Northern Argentina said.

Canon Jeff Gollhofer, director for Environment and Sustainable Communities at the Anglican Communion’s Office at the United Nations in New York, suggested to delegates action around five themes, including the U.N. Sustainable Development Goals; liturgy and worship — including the Season of Creation and Lenten Fasts; the “pivotal” role of women; humanitarian and disaster relief, including support for climate refugees; and regional and provincial capacity-building.

### Hong Kong province marks 20th anniversary

Celebrations to mark the 20th anniversary of the Hong Kong Sheng Kung Hui (HKSKH), the Anglican Church

## Declaration bridges Reformation divide

Representatives of five Christian denominations recently met to discuss the ongoing implications of the Joint Declaration on the Doctrine of Justification. In 1999, the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity signed the declaration, which was said to have resolved the major doctrinal dispute that sparked the Reformation five centuries earlier. Subsequently, the World Methodist Council, the World Communion of Reformed Churches and the Anglican Consultative Council (ACC) formally adopted or otherwise associated themselves with the declaration.

The signing of the declaration in Augsburg in 1999 was a milestone in Catholic-Lutheran dialogue and was built on 30 years of continuous ecumenical dialogue between the two churches.

The substance of the Declaration was “affirmed and welcomed” by the Anglican Consultative Council at their meeting in Lusaka in April 2016. In

October 2017, on the 500th anniversary of the Reformation, Archbishop of Canterbury Justin Welby presented a signed copy of the ACC’s 2016 resolution, which affirmed and welcomed the declaration’s substance, to Lutheran and Catholic officials during a service in Westminster Abbey.

Meeting in Rome in early June, representatives of the five churches agreed to hold a consultation in March next year, including include a public lecture or panel discussion about ecumenical relations.

“If the [declaration] is the key that help us unlock the core doctrinal issue from the Reformation, and the Anglican Communion, the World Methodist Council, along with the Lutheran World Federation and the Catholic Church now laid claim together to this common key, the possibilities of opening new doors of ecumenical growth and cooperation are vast,” said Canon John Gibaut, Anglican Communion director for unity, faith and order. ■



Representatives from five denominations meet in Rome to discuss the Joint Declaration on the Doctrine of Justification.

Photo/LWF



Photo/HKSKH

Thousands gather to celebrate.

in Hong Kong, got underway May 31 with a gathering of 8,000 people at Asia-World-Expo in Hong Kong. The assembly of teachers, social workers, priests and parishioners celebrated the evangelism, education, social service ministries of the church.

While the province is 20 years old, the

history of the Anglican Church in Hong Kong and Macau dates back to the mid-19th century. The first colonial chaplain was appointed in 1843. The Diocese of Victoria was established in 1849 as the Church Missionary Society began work among the local Chinese populace, in Hong Kong and South China.

The diocese was enlarged as the Diocese of Kong Yuet (South China), part of the Chung Hua Sheng Kung Hui — the Holy Catholic Church of China — the first national church organisation in China.

In 1951, the Diocese of Hong Kong and Macao became a detached diocese, which did not belong to any province until 1998, when the Province of Hong Kong Sheng Kung Hui was established. ■

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**Episcopal Journal** is an independent publication, produced by and for members of the Episcopal Church in the United States and abroad. Episcopal Journal is a 501(c)(3) tax-exempt charitable corporation, registered in the Commonwealth of Pennsylvania. **Episcopal Journal** is published monthly by the Episcopal Journal, Inc. Episcopal Journal is published monthly and quarterly in partnership with dioceses and individual churches and is distributed to individual subscribers. Postage paid at Bryn Mawr, Pa. **Postmaster:** Send address changes to: Episcopal Journal, P.O. Box 937, Bellmawr, NJ 08099-0937.

ISSN: 2159-6824

## FROM THE EDITOR'S DESK

Film producer Morgan Neville has said he made a documentary about Fred Rogers (“Won’t You be My Neighbor?”) because we need the gentle tone of “Mr. Rogers” more than ever these days.

The truth of that premise is borne out right now by the immigration crisis on our southern border and the angry reasoning that has led to the separation of hundreds of parents and children.

As Pamela Lewis notes in her review (page 12), Rogers publically convinced an initially hostile senator to release funding for public television. “I care deeply about children,” he said. It is not hard to imagine what he would be saying about this situation.

The review also mentions that Rogers was an ordained Presbyterian minister

and that his Christian faith was expressed in subtle ways in his program. The theme song, “Won’t You Be My Neighbor?” echoes the parable of the Good Samaritan as Jesus asks, “Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?”

The lawyer’s question prompting the parable — “Who is my neighbor? — should be asked by all (not just Christians) as we regard the two dimensions of the immigration issue.

The political dimension should prompt vigorous debate on all sides over such questions as what border security means, what this country’s principles should be regarding immigration and asylum, who we want to “let in” and who we want to keep out. If you agree with the Episcopal Church’s positions on im-

migration, you can access resources for engaging in the political process through the Office of Government Relations at [www.episcopalchurch.org](http://www.episcopalchurch.org).

About the human dimension there should be no debate. No matter what our politics are, as Christians — as human beings — we are bound to see if we can help the mothers, fathers and children currently in need.

We can become involved in local church efforts, since migrant children are being sent to centers far from the border. We can support Episcopal Migration Ministries, which helps refugees resettle in the United States. We can keep looking for more ways to help.

Let’s not be the two who passed fearfully by the injured man until the Samaritan came along. ■



## NEWS

# More landmark churches charging admission fees

## *Old North, National Cathedral among those asking tourists to pay*

By David Paulsen  
Episcopal News Service

Planning for a half million people a year to step foot in your church may seem like a rector's foolish pipe dream. In reality, though, Old North Church is one of Boston's most popular tourist destinations, and it doesn't maintain itself.

"That's a lot of wear and tear on the building," the Rev. Stephen Ayers said. His church, while remaining free for all who come to worship and pray, began on May 1 charging admission to most of its hundreds of thousands of annual visitors. "We've managed as long as we can by cutting corners, but that's not enough to keep the place going," Ayers said.

In a city steeped in Revolutionary War history, Old North Church's historical stature stems from its pivotal role in Paul Revere's famous ride on April 18, 1775, as the site of signal lanterns hung to apprise him of British troop movements. In Longfellow's famous poem, the signal was "one if by land, and two if by sea."

Old North Church, 243 years later, is still home to a small but active Episcopal congregation. Its ministries range from Bible studies to a feeding program, but historic preservation isn't a central theme. "We want the congregation to have its own identity," Ayers said.

Still, there's no denying that Old North Church's connection to the past puts it in rare company, he said. "It's a pretty small group of churches that find themselves as being historical attractions as well."

Landmark Episcopal churches make up an even smaller group, and some already have set up ticket counters for the paying public. Trinity Church in Boston, popular for its architecture, art and central location on Copley Square, has charged admission for more than a decade, except on Sunday mornings and at other worship times.

"A lot goes into greeting the public and welcoming them," said the Rev. Patrick C. Ward, associate rector at Trinity. The costs of maintaining the building add up, and "the only people taking care of it are the people in the parish."

In New York, the Cathedral of St. John the Divine created a \$10 admission fee in September 2017. It had promoted a suggested donation for decades and also charges for guided tours of the 125-year-old building, one of the world's largest cathedrals.

"We do not, nor will ever, require a fee from anyone coming here for private prayer, attending a worship service or seeking respite or sanctuary," Isadora Wilkenfeld, St. John the Divine's programming and communications man-

ager, said in an email. "However, we've always relied on the contributions of visitors, supporters and the wider community as a major source of revenue."

St. John the Divine, through a long period of research and discussion, found that an admission fee was in line with the policies at other cathedrals in the United States and Europe, including Washington National Cathedral, which began charging tourists and sightseers \$12 per person in 2014.

"We wouldn't be able to keep our doors open on a daily basis if it weren't for people paying a nominal fee," said Patricia Hurley, Trinity in Boston's director of communications. The \$7 fee helps cover the estimated \$35,000 a week it costs to keep the lights on and staff the building, including security.

The congregation is much larger than Old North Church – about 750 people attend the five Sunday services at Trinity. Though lacking Old North's historical pedigree, it still draws up to 100,000 visitors a year. Named as one of the most significant buildings in the country by the American Association of Architects,



*New York's St. John the Divine Cathedral now is charging admission to visitors, but not for worship.*

Trinity's design represents the birth of a now commonplace architectural style, Richardsonian Romanesque, pioneered by H. H. Richardson.

"It's not merely about surface prettiness. Beauty draws us out of ourselves," Ward said, noting the connection between art and spirituality. "People coming into it from all faiths, or no faith, will say things to me like, 'I feel embraced by this building.'"

If faith has called someone to a church, whether the building is historic or not, church leaders are committed to removing financial barriers to entry.

"Sundays and worship services are always free, as is private prayer," said Kevin Eckstrom, communications officer at Washington National Cathedral. "If someone comes to the front desk and



Photo/Old North Church

*Visitors tour Boston's Old North Church, which is now charging visitors up to \$8 a person for admission.*

says they want to light a candle or say a prayer, they can come in."

The cathedral draws about 275,000 visitors a year, typically attracted by its historical connection to the nation's capital, its Gothic architecture and its spiritual significance as "a place where people can encounter the sacred in a very secular city," Eckstrom said.

It costs an estimated \$40,000 a day to keep the building open and running. After an initial adjustment period,

Eckstrom said, visitors have grown accustomed to paying the admission fee, which includes a half-hour, docent-led tour.

"Part of our mission is to open the space to whoever wants to come in and hopefully have a transcendent experience that you would not get in any other place in the nation's capital," he said.

And whether it's a quarter million people visiting National Cathedral or a half million people visiting Old North Church, those kinds of numbers are "great problem to have," he said.

"We've done a good bit of local PR about it. Most of the response has been good," said Ayers, whose congregation typically numbers 80 to 90 people at its two Sunday services.

The church previously suggested donations of \$3, though that revenue typically averaged only \$1 per visitor, Ayres said. Adult visitors now pay \$8, with discounts for military members, seniors and students. Kids younger than 5 still will get in for free, as will anyone who

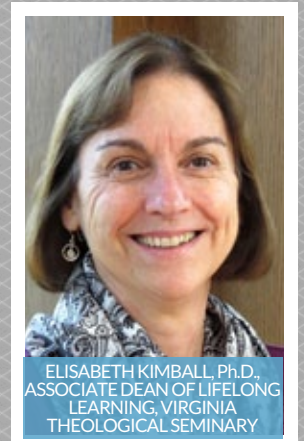
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Photo: Virginia Theological Seminary

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## AROUND THE CHURCH

### Haiti bishop elected

The Ven. Joseph Kerwin Delicat, dean of Holy Trinity Cathedral in Port-au-Prince, Haiti, was elected June 2 as bishop coadjutor of the Diocese of Haiti.

Pending canonically required consents, Delicat will succeed Bishop Jean Zaché Duracin, who is retiring after serving as bishop since 1994. The ordination and consecration are set for Jan. 5.

The election comes just more than a year after Duracin, Presiding Bishop Michael Curry, Suffragan Bishop Ogé Beauvoir and the diocesan standing committee entered into a covenant that “seeks to address and resolve many of the issues of conflict that have been burdening the diocese.”

— Episcopal News Service

### Cathedral names dean

Bishop Clifton “Dan” Daniel III has been named 10th dean of the Cathedral Church of St. John the Divine in New York. Daniel has served as interim dean since the spring of 2017, following the resignation of Dean James Kowalski.



Daniel

“It is our expectation that he will serve in this capacity for three to four years,” Diocese of New York Bishop Andrew Dietsche said in a letter to the diocese.

Daniel served in parish ministries in the dioceses of North Carolina, Ohio and Rhode Island before being elected bishop of the Diocese of East Carolina in 1996. He served there until 2013, then served three years as provisional bishop in the Diocese of Pennsylvania.

— Diocese of New York

### Communication roles, staff to change

With the election of the Rev. Michael Hunn, canon to the presiding bishop for ministry within the Episcopal Church, as bishop of the Diocese of Rio Grande, the canon’s role is being re-defined and the Office of Communication will transition to reporting through the Rev. Deacon Geoffrey Smith, chief operating officer.

Hunn will retain responsibility for communication work through General Convention as Smith comes up to speed on the work and needs of the department. Smith will begin work to reimagine the role or roles needed for a public affairs officer and director of communication. Neva Rae Fox recently departed as Episcopal Church public affairs officer.

On June 22, the Office of Communication announced that Nancy Davidge has been named interim public affairs officer. During General Convention, Davidge will manage the media room and host daily press briefings.

— Episcopal Church Public Affairs Office



Hunn

### Bexley Seabury Seminary names new president

The Rev. Micah T.J. Jackson is the new president of Bexley Seabury Seminary in Chicago, succeeding the Rev. Dr. Roger Ferlo, who retired in the fall of 2017. “Micah brings a strong commitment to innovative theological education at a time when the needs of the church are changing. His vision is a good fit with Bexley Seabury Seminary’s non-

### Ministry leases convent to expand services

Saint Francis Community Services, an independent Episcopal ministry in Wichita, Kan., has leased the former convent of the Roman Catholic Sisters of the Congregation of St. Joseph and is readying the 68,000-square-foot building to accommodate an array of early-childhood development, independent-living, health-care and life-skills programs for children in foster care, their families and newly resettled refugees. The building and operations will be known as Saint Francis at The Mount and will include community partnerships with Early Head Start and Head Start, among others.

Nearly 40 Sisters of St. Joseph have moved into a recently built 57,000-square-foot center at the south end of the property. The sisters, many of whom are retired teachers, administrators and nurses, will be active volunteers and mentors in Saint Francis’ programs, especially those involving infants and children. Additionally, youth in independent living at The Mount may have the opportunity for employment with the congregation.

Saint Francis has begun Phase I of its transition into The Mount and will continue in three phases to be completed by 2021.

— The Saint Francis Foundation



Photo/Courtesy St. Francis Community Services

*Saint Francis Community Services will offer programs at a former convent.*



Jackson

board of directors chair.

Previously, Jackson was the Bishop John Hines associate professor of preaching and director of comprehensive wellness at Seminary of the Southwest in Austin, Texas. He is the author of a forthcoming book from Church Publishing: “Preaching Face to Face: An Invitation to Conversational Preaching.”

— Bexley Seabury Seminary

### Compline on app

“OSH Compline” is a free mobile app created by the Order of Saint Helena (OSH), an Episcopal monastic community for women. It is available by download from the App Store (iPhone and iPad) and from Google Play (Android devices.)

The app is intended to make praying the daily office easily accessible. OSH plans to offer all four daily offices in a future release.

“OSH Compline” is based on the sisters’ breviary, or daily office book, which, along with their psalter, is available in PDF at [www.osh.org/breviary/](http://www.osh.org/breviary/). The *Saint Helena Psalter* is available in print from Church Publishing.

— Order of St. Helena

### Senior staff position open

The Episcopal Church is accepting applications for the position of canon to the presiding bishop for ministry within the Episcopal Church.

The job description is for a visionary leader who, as a senior member of the presiding bishop’s staff, will be the primary implementer of ministries within the church as established by General Convention and the presiding bishop.

Deadline for applications is June 29. For more information, contact Episcopal Church Human Resources at [HRM@episcopalchurch.org](mailto:HRM@episcopalchurch.org).

— Episcopal Church Public Affairs Office

### OBITUARIES

#### Bishop George Councill

The Rt. Rev. George Edward Councill, 68, bishop of the Diocese of New Jersey from 2003 until he retired in 2013, died May 21 from complications from a recent stroke.



Councill

Councill presided during a time of conflict in both the Episcopal Church and the diocese. He encouraged recognizing and giving voice to marginalized communities within the church. As bishop, he allowed his clergy permission to officiate over same-sex marriages in their churches in 2013. He also made the dismantling of structural racism a priority within the diocese.

Councill was ordained a priest in 1975 in the Diocese of Los Angeles. Among other positions, he served as rector of the Church of the Holy Spirit, Lake Forest, Ill., from 1995 to 2003 and as canon to the ordinary in the Di-

ocese of Western Massachusetts from 1986 to 1995.

After retirement, Councill served as resident chaplain of Doane Academy, an Episcopal college preparatory school in Burlington, N.J., where he taught courses on ethics and world religions.

— Diocese of New Jersey

#### The Rev. L. Paul Woodrum

The Rev. L. Paul Woodrum, 77, died in New York on May 22. Ordained in the Diocese of Northwest Pennsylvania in 1966, he served parishes there and in the dioceses of Newark, New York and Long Island. He was active in Integrity from its early years and served as its national treasurer.

Woodrum was co-owner with his husband, Victor Challenor, of Challwood Studio in Brooklyn, N.Y., which provided vestments for the ordinations of the Episcopal church’s first female bishop, Barbara Harris, first openly gay bishop, Gene Robinson, and first female presiding bishop, Katharine Jefferts Schori.

— Diocese of Newark and Kim Byham

### Girls’ Friendly Society

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## AROUND THE CHURCH

# Supreme Court refuses to hear South Carolina property case

## Breakaway group vows to continue legal fight

By Mary Frances Schjonberg  
Episcopal News Service

A South Carolina court property-dispute ruling in favor of the Episcopal Church will stand after the U.S. Supreme Court on June 11 refused to hear an appeal by a group that broke away from the Episcopal Church.

The court refused to hear a petition by the breakaway group asking it to review a state court ruling that said property, assets and most of the diocese's parishes must be returned to the Episcopal

Church and its recognized diocese, the Episcopal Church in South Carolina.

The petition for a writ of certiorari from the breakaway group asked the court to consider "whether the 'neutral principles of law' approach to resolving church property disputes requires courts to recognize a trust on church property even if the alleged trust does not comply with the state's ordinary trust and property law."

The breakaway group said in its Feb. 13 petition that the majority of the South Carolina Supreme Court justices did not take the "neutral" approach.

The U.S. high court justices discussed

the case during their June 7 conference and denied the request without comment on June 11.

Episcopalians in South Carolina have been reorganizing since late 2012, after then-Bishop Mark Lawrence and a majority of clergy and lay leadership said that the diocese had left the Episcopal Church. The breakaway group disagreed with the wider Episcopal Church about biblical authority and theology, primarily centered on the full inclusion of LGBT people in the life of the church.

The breakaway group filed a lawsuit in 2013 seeking to control diocesan and parish properties, and a Dorchester County court found in their favor in 2015. The state Supreme Court overturned that decision in August 2017. It was the latter ruling that the group asked the U.S. Supreme Court to review.

"We are grateful for the clarity that this decision offers, and hopeful that it brings all of us closer to having real conversations on how we can bring healing and reconciliation to the church, the body of Christ, in this part of South Carolina," Episcopal Church in South Carolina Provisional Bishop Gladstone B. Adams III said in a statement after the denial. "Our path continues to be one of reconciliation and love, for love is the way of Jesus."

The decision does not immediately change the physical control of the properties because the state court must enforce the ruling, said diocesan Chancellor Thomas S. Tisdale Jr.

The breakaway group, which calls itself the Diocese of South Carolina, has vowed to continue the legal fight. "The diocese remains confident that the law

and the facts of this case favor our congregations," the group said. "We plan to continue to press both to their logical conclusion, even if that requires a second appearance before the South Carolina Supreme Court."

In the same statement, Lawrence expressed disappointment, but added, "Our hope remains steadfast in our heavenly father."

"There are many unresolved legal questions which remain before the State Court as well as matters for prayerful discernment as we seek to carry out the mission to which we are called in Jesus Christ. We shall seek his guidance for both."

The Episcopal Church in South Carolina said in its statement that it and the Episcopal Church asked the state court May 8 to place diocesan property and assets under control of local Episcopalians, hand over ownership of property of the 28 affected parishes to the Episcopal Church and the Episcopal Church in South Carolina, and appoint a special master to oversee the transition.

The Episcopal Church has been hoping to engage with leaders of the breakaway group since the state Supreme Court ruling in August, according to the statement. Adams and other diocesan leaders have been seeking direct contact with people in the affected parishes, offering a "Frequently Asked Questions" publication and arranging individual meetings to work with those who want to remain in their home churches as Episcopalians. ■



## Missioner to aid returning South Carolina congregations

Bishop Skip Adams has appointed the Rev. William Coyne as missioner for returning congregations for the Episcopal Church in South Carolina. He fills a new diocesan staff position to assist parishes and missions returning to the Episcopal Church after a former bishop and other church members left the church.

Coyne will report directly to the bishop, while developing teams and support systems around the diocese for the successful return of churches to the diocese in eastern South Carolina.

At least 28 parishes in the region are returning to the Episcopal Church in South Carolina under a South Carolina Supreme Court ruling in August 2017 in a lawsuit filed by the breakaway group. Before 2012, all the parishes were operating as Episcopal churches in the then-unified Episcopal Diocese of South Carolina.

The transition moved into a new phase on June 11, when the U.S. Supreme Court declined to review the decision. The 1st Circuit Court of Common Pleas is now responsible for implementing the final ruling, a process which may take several months.

Coyne will be the chief diocesan

contact for every returning parish and mission, meeting with their leaders and identifying what is needed for an orderly return to the diocese. He will help them to assess their clergy and staff needs, determine their financial position and establish their governance and bylaws in accordance with church law.

One initial goal is for every congregation to be able to continue to worship on Sunday mornings without interruption through the transition period.

Coyne has served in the diocese since August 2015, when he was called as interim rector of St. Stephen's Episcopal Church in Charleston. In August 2017 he was named priest-in-charge of The East Cooper Episcopal Church, and will continue in that role alongside his new responsibilities.

Before coming to Charleston, he served for 15 years as archdeacon of the Diocese of Western Massachusetts, where he was responsible for congregational development for 65 congregations. After retiring from that ministry in 2013, Coyne served in two interim positions in Western Massachusetts before moving to Charleston.

— Episcopal Church in South Carolina



Adams



Coyne

FEES continued from page 3

lives in Boston.

The historic site is set up as a separate nonprofit organization, with support from the Episcopal congregation. During the height of the summer tourist season, Old North Church has about 50 people on its staff catering to visitors. Many of them are graduate students studying history who spend the season as educators or first-person interpreters dressed in Colonial costumes.

Old North Church prides itself on offering a comprehensive experience detailing Colonial life, Revolutionary War history and even 18th-century chocolate

making. "It's not just come and recite 'one if by land and two if by sea' and leave," Ayers said. "Freedom was not just kicking the British out of North America."

While tourism companies now will have to pay to stop at Old North Church on their bus tours and cruises, Ayers said he didn't expect them to change course. Old North conducted a study that concluded an admission fee would not dramatically decrease the number of annual visits.

If you only have time for a few stops while visiting Boston, "you're going to pick the ones on your bucket list," he said. "The Old North is on everybody's bucket list." ■

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## NEWS

# Virginia church reaches out to Latinos, creating a Spanish-English congregation

By Amy Sowder  
Episcopal News Service

**A** Puerto Rican corporate entrepreneur-turned-priest wasn't the obvious answer for a church with no permanent home in Leesburg, Va., where attendance had dwindled to 20 people.

English is the Rev. Daniel Vélez-Rivera's second language, and St. Gabriel's was an Episcopal church where English was the first — and, for the most part, only — language spoken by its Anglo congregation.

Yet the congregation's unlikely choice has been a catalyst for growth and ministry expansion. An expert in startups as

both a layperson and a church-planting priest after being ordained 12 years ago, Vélez-Rivera introduced efforts that have drawn 98 people to Sunday services since he arrived in 2012. The church has been a flurry of activity — with challenges and rewards — bolstered by its first New Church Start grant of \$100,000 awarded during the 2013-2015 budget cycle, followed by a recent \$75,000 renewal grant in the current triennium, Vélez-Rivera said.

Today, the priest leads a single congregation with two Sunday services: one in English, the other in Spanish. Membership is about 50-50 English- and Spanish-speaking, he said.

"Serving God's children is messy. It's

not just liturgy and services. Starting churches the way Peter and Paul did, it's not easy; it's not comfortable," Vélez-Rivera said. "It might fail, it might not flourish, but you have to try — like startups."

Leesburg is in Loudoun County, one of the wealthiest, fastest-growing counties in the United States, with an annual median income of \$125,672, according to a 2016 U.S. Census Bureau survey. It's a Washington, D.C., com-

continued on page 11



Photo/courtesy of St. Gabriel's Episcopal Church

*St. Gabriel's parishioner and volunteer teacher Luz Margery Quiceno-Spencer leads an Educating with Love class for children, teaching them how to read and write in Spanish, which they speak at home while learning English reading and writing at school.*

## IMMIGRATION continued from page 1

and is about a 40-minute drive from the Austin Convention Center where General Convention will be held.

Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies, will attend the event, which is open to all who are committed to praying for an end to inhumane treatment of those seeking asylum in the United States.

A former medium-security prison, the Hutto center has been the target of frequent lawsuits over issues including harsh conditions, poor food and sexually abusive guards. Originally a family detention center, the facility, since 2009, has housed only female immigrants and asylum seekers.

The planning team, which includes several clergy and parishioners of the Diocese of Texas and the Association of Episcopal Deacons, is considering follow-up advocacy activities.

## Washington vigil

At least 150 people attended the vigil in Washington, and 20,000 people tuned in on Facebook Live. It began with a morning prayer service, where Western New York Bishop William Franklin preached about the role of the first presiding bishop, William White, the first chaplain to the Continental Congress. He saw two authorities for Christians — the Bible and belief in Scripture, and reason.

"We are called by Scripture to be compassionate, and reason compels us to see that the administration's policies do not make us safer or more secure, and that it is possible to have a just and humane immigration policy," said Rebecca Linder Blachly, director of the Office of Government Relations.

"We are moved and energized by the passion and the compassion we are seeing. We are committed to praying and to acting and to stopping this outrage," said Blachly. "From a political standpoint, we have seen that politicians from both par-

ties have spoken out against this cruelty — we know that the trauma inflicted on children spans to the next generation."

People of all faiths dropped in and out of the chapel for prayers, stories, testimony, hymns and fellowship during the vigil, which ended with Compline.

The Rev. Grey Maggiano, rector of Memorial Episcopal Church in Baltimore and a former State Department employee who worked on prison reform in Afghanistan, said he never thought he'd see mothers and children kept in detention centers in the United States.



Photos/Lynette Wilson/ENS

*U.S. Rep. Jim McGovern (D-Mass.), left, and, U.S. Rep. Jim Clyburn (D-S.C.) speak at the Washington, D.C., prayer vigil.*

He said that it wasn't unusual in Afghanistan to see boys fleeing sexual violence, girls seeking protection from child marriage and mothers with their children escaping domestic violence held in detention centers for their protection, but still it was under horrible circumstances and had a traumatizing effect on everyone. "It's like a bad dream ... seeing all the things you never thought would happen here, seeing what's possible in our country coming to fruition in real time."

The border crisis has drawn international condemnation, bipartisan criticism and outrage from American citizens and religious leaders, particularly after Attorney General Jeff Sessions and other Trump administration members used Scripture to defend the family-separation policy. [See story, page 14.]

"Our country has been in the midst of a great, profound moral debate over keeping families together," Curry said in a video promoting the vigil. "Whether

children should be separated from their mothers and from their families, while there appears to be some sense of resolution about that immediate issue, the broader concerns about detaining families continue. The ways that we implement our immigration concerns, the ways that we secure our borders, need not be separated from our compassion and our human decency."

## Widespread condemnation

In the days leading up to Trump's announced policy reversal on separating families, many religious leaders and groups spoke out against the policy. The U.S. Conference of Catholic Bishops issued a statement that the policy impeded individuals' "right to life." One Arizona bishop suggested the church enact ecclesiastical penalties on Catholics who take immigrant children from their mothers.

Other religious groups, from the African Methodist Episcopal Church to the Evangelical Lutheran Church in America, also denounced the policy. The Southern Baptist Convention, which is generally politically conservative, said it favored "a pathway to legal status with appropriate restitutionary measures, maintaining the priority of family unity."

On June 18, Eric Hawkins, a spokesman for the Church of Jesus Christ of Latter-day Saints, issued a statement saying the church long had "expressed its position that immigration reform should strengthen families and keep them together. The forced separation of children from their parents now occurring at the U.S.-Mexico border is harmful to families, especially to young children. We are deeply troubled by the aggressive and insensitive treatment of these families. While we recognize the right of all nations to enforce their laws and secure their borders, we encourage our national leaders to take swift action to correct this situation and seek for rational, compas-

sionate solutions."

Numerous non-Christian groups such as the Islamic Society of North America, the Union for Reform Judaism and Buddhist leaders also blasted the policy.

In early June, Curry signed an ecumenical and interfaith statement expressing concerns over the recent U.S. government policy "calling for more stringent enforcement of federal immigration laws." The policy, the statement said, likely would result in an increase in family separations — a prediction that proved prescient.

"I really appreciated that Bishop Curry signed the statement ... decrying the separation of families in faith-based terms," said longtime immigration advocate Sarah Lawton, who chairs the House of Deputies' General Convention Social Justice and International Policy Committee and is a lay deputy from the Diocese of California. "I appreciate that he recognized that we, as Christians, as Episcopalians, respect the family as one of the fundamental building blocks of society and recognize that in our own sacraments."

That the United States would deploy a punitive policy separating families at the border — taking children and not telling their parents where they are going in some cases, not allowing them to say goodbye — to deter asylum seekers is unimaginable, she said.

"It's so cruel, depraved really. They don't need to do that. ... Under international law, they have the right to make an asylum claim," said Lawton. "We should all be on the phone — out in the streets — calling our legislators. U.S. policy has been in crisis for a long time; it has intensified under Trump and has become more racist. The administration is going after the low-hanging fruit, families that are registered [in government tracking systems]. It's a terror that's descending on families. As a church, it's our duty to protect the dignity of every human being." ■

*This article is compiled from House of Deputies, Episcopal News Service and Religion News Service reports.*



## NEWS

ISRAEL continued from page 1

Rev. Michael Barlowe, General Convention's executive officer.

"Members of the working group were not asked to guide General Convention in any particular way on the underlying issues, about which members have various points of view," Barlowe said. Instead, they issued recommendations to enable "a prayerful, thoughtful and respectful engagement that facilitates genuine discernment."

All members of the House of Bishops and House of Deputies are encouraged to review a resource list assembled by the working group. It includes suggested reading on issues related to Israeli-Palestinian relations and background about the Episcopal Church's past engagement on those issues.

Each house will take up these issues through a "special order of business," which will allow hearings and discussions to take place early in General Convention and ensure debate isn't sidelined by procedural barriers.

The House of Deputies will be the house of initial action for each resolution pertaining to Israel and Palestine.

Beginning the debate in the House of Deputies, which is a larger and more diverse body, will help ensure a broader debate, said the Rev. Brian Grieves, a deputy who served on the Israel and Palestine Working Group.

Underlying the working group's deliberations was: "How could we have a discussion that is open and respectful and transparent in the process?" Grieves said. "Because there have been concerns in the past that it has not been. Things got bottled up in committees."

General Convention has voted in support of Middle East peace for decades, but the question of whether to apply more forceful economic pressure on Israel for its occupation of the Palestinian Territories has been a hot-button issue in recent years. In 2012, the bishops joined deputies in approving a resolution in favor of "positive investment" in the region as part of a show of support for peace among Jews, Muslims and Christians in the Holy Land, but the two houses were unable to agree on a second resolution calling for greater engagement in corporate social responsibility through the church's investment portfolio.

At General Convention in 2015, a resolution calling on the church to divest from companies engaged in certain business with Israel failed in a vote of the House of Bishops, which meant it never made it to the deputies for consideration.

The church already participates in corporate engagement related to Israel and Palestine based on a 2005 report by what was then known as the Executive Council's Social Responsibility in Investments committee, said Grieves, a member of the Stewardship and Socially Responsible Investing legislative committee in the House of Deputies. That report was endorsed by Executive Council, and the results can be seen this year in church-backed shareholder resolutions seeking to influence Motorola and Caterpillar, two companies that have contracts with

**“These are important issues, and we should be able to speak to them and not feel afraid to say something.”**

— Sarah Lawton

the Israeli government.

"I think corporate engagement has been very good, but I do think here may be a point where we as a church would end our complicity in continuing to work with these companies," Grieves said. "I don't know when that point should be reached. I think we need to do some careful thinking about that, and that's part of the discussion that's going to happen at convention."

Numerous General Convention resolutions are expected on topics related to Israel and Palestine by the time the gathering gets underway on July 5 in Austin, Texas. Of those already submitted, one proposed by the Diocese of California pushes for divestment from "those companies that profit from Israel's occupation of Palestinian lands or whose products or actions support the infrastructure of the occupation."

Two additional proposed resolutions call for greater attention to the plight of Palestinian children, including those being tried in Israeli military courts.

The Israeli-Palestinian conflict eventually should generate a greater diversity of resolutions at this General Convention, said Sarah Lawton, who chairs the Social Justice and International Policy committee for the House of Deputies and was a member of the working group. That variety is related to the number of big developments in the region in recent years, from the breakdown of the peace process to global outrage at the Trump administration moving the U.S. embassy from Tel Aviv to Jerusalem.

In the past, General Convention has sometimes debated single larger resolutions addressing multiple aspects of the conflict together, making it difficult to move forward on individual measures, but this time should be different, Lawton said. "It's not just one big resolution going forward but a number of them."

Bishop Barry Beisner, another member of the working group, submitted a resolution seeking to reaffirm the church's stance in support of Jerusalem as an open city, where Christians, Muslims and Jews have free access to the city's holy sites. He said he didn't expect that resolution to generate much controversy, but "there's a broad spectrum of opinion on any number of related issues."

Beisner emphasized the value in the list of resources to help General Convention participants prepare for those discussions. And the bishops aren't giving up their voice by agreeing to start deliberations in the House of Deputies, he said.

"It will help to expedite the consideration of these resolutions to have them all under that one tent initially," said Beisner, who serves on the Social Justice and International Policy committee.

With so many issues at stake, Lawton said, people on all sides of these debates have an interest in avoiding the procedural pratfalls that can lead to inaction.

"We've had a hard time with this

conversation [about Israel and Palestine]. One of the ways that it was hard was played out in the process," she said. "These are important issues, and we should be able to speak to them and not feel afraid to say something."

In an e-mailed statement, Curry said, "I am so grateful to the task force for their work. Their work will make it possible for the convention to have a thoughtful, prayerful discussion and consideration of the humanitarian concerns in Israel Palestine. In so doing, may we pray and

work for the peace of Jerusalem."

Jennings alluded to the challenges ahead in a written statement.

"We've got some hard conversations about the Holy Land ahead of us at General Convention," she said. "I'm grateful to the deputies and bishops of the Israel and Palestine Working Group for recommending a structure that will help us have those conversations in ways that are respectful, substantive and representative of the wide range of Episcopalians' experiences and opinions." ■



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## GENERAL CONVENTION



# General Convention continues ‘virtual trend’ of going paperless

By Mary Frances Schjonberg  
Episcopal News Service

General Convention used to conduct all of its legislative business on paper — approximately 1.2 million pieces in 2012. No more.

Each deputy, alternate deputy and bishop arriving in Austin, Texas, for the 79th General Convention will get a loaner iPad to use as a “Virtual Binder.” The iPads being used during the July 5-13 gathering are newer and faster than the ones the General Convention office rented in 2015.

Replacing each actual binder with the digital system will save the cost of those estimated 2,400 reams of paper, which amounted to about six tons, plus the copying costs. Convention veterans recall an actual binder that they gradually filled with their copies as the gathering progressed, often to the point where some used wheeled bags to transport their binders. “Click time” was

set aside in each house for bishops and deputies to update their binders. Tracking the progress of resolutions was impossible for people who did not attend convention.

This year, not only have the Virtual Binder’s functions been improved and expanded for greater access across the church, but the system has made the Episcopal Church and the General Con-

vention a leader in the business of legislation tracking. The legislation-tracking system’s basic architecture potentially could be shared and licensed to other groups.

The Virtual Binder is an app that runs on the bishops’ and deputies’ iPads and can be accessed online. Those without a General Convention iPad can consult [www.generalconvention.org](http://www.generalconvention.org). That latter version mirrors the

app running on the iPads and changes along with it in real time.

No matter how it is accessed, the binder enables users to track the progress of convention resolutions. It also includes each house’s daily agendas, calendars for each day and journals (a list of messages sent between the houses informing each other of actions taken), committee calendars and reports. It contains tabs for checking on current action and floor amendments in each house.

“The most important thing is that, within the budget constraints, which is what everybody in the church has to operate on, the new features are all in response to the questions and the feedback we received after the last General Convention,” said the Rev. Michael Barlowe, executive officer of the General Convention in an interview with ENS.

The 2018 edition of the binder includes major changes.

An expanded resolutions search function will give users more information about a resolution’s status. Reports of committee actions on each resolution will be available, as will postings of when a committee or a house is due to consider a resolution. Resolution texts will be updated as committees or houses make changes. Text-based documents (as opposed to PDFs) being used during debate or announcements in text form will be available in the binder, along with house-to-house communications.

The binder also includes the church’s Constitution and Canons.

The binder is the public-facing portion of a multilayered system known as the Legislative Processing Online System that the General Convention Office de-

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Photo/Nina Nicholson/Diocese of Newark

Diocese of Newark deputies the Rev. Joseph Harmon and the Rev. John Mennell show off the loaner iPads assigned to all deputies and bishops for the Salt Lake City meeting of General Convention in 2015.

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# GENERAL CONVENTION

PAPERLESS continued from page 8

veloped with the help of E-accent, a software developer, said Twila Rios, manager of digital information systems in the convention office.

“There’s not a lot of legislative software out there. There’s a limited set of vendors and a limited number of customers,” she said, explaining that government entities are the main users.

The General Convention Office took “a high risk that paid off” to make the switch to digital systems in the runup to the 2015 convention, Barlowe said. “We actually invented this. No one had done anything like this in the legislative world.”

E-accent “took our ideas and created this thing,” he said, calling his staff the architects and the software developer the engineers.

The Virtual Binder and all of the other systems that mesh to make convention run

smoothly require a lot of bandwidth. The Episcopal Church’s director of information technology, Darvin Darling, and his staff have helped his office with some “innovative ways that we can do more within the same bandwidth,” Barlowe said

Both at the Salt Palace in Salt Lake City, where convention met in 2015, and now at the Austin Convention Center, the buildings’ technical-support people, he said, “were fascinated by what we were doing, too.”

“That’s a really tip of the hat to the Episcopal Church and the General Convention Office is that even in a place like Austin, which is pretty cutting-edge technologically, techies are interested in what we’re doing,” Barlowe said.

The app and its connected systems are what Barlowe called an exercise in “ethical software.” Its developers don’t exploit their workers, and General Convention meets or exceed U.S. and Euro-

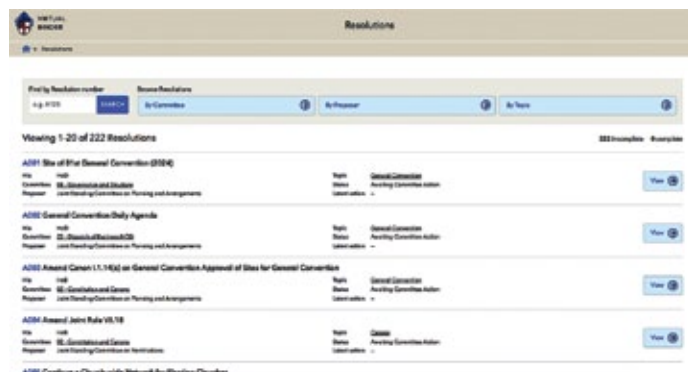


Photo/Julie Murray/Diocese of Southern Ohio

*The last time bishops and deputies used actual binders to keep track of General Convention legislative action was in 2012.*



*Top, the Virtual Binder for the 79th meeting of General Convention features new search possibilities and ways to track legislation in both houses.*



*Bottom, current versions of every resolution to be considered by General Convention are available via the virtual binder.*

Photo/Mary Frances Schjonberg/ENS

pean privacy rules, he said.

“The longer term hope” is that the General Convention Office can find ways to share the systems with dioceses and other denominations, Barlowe said. There have been conversations with the Evangelical Lutheran Church in America, for instance.

If the church has been an innovator in software, it also has led the market in the type of hardware convention needs. When Rios was looking to rent 1,200 tablets before the 2015 convention, she discovered it was an unusual request. Also unusual was her request that the iPads be “custom imaged” with the General Convention’s apps.

“We were a new thing to the vendors,” she said.

The vendor, Meeting Tomorrow, now

uses the idea of “custom imaged” iPads as part of its sales pitch. And E-accent, which will have staffers at General Convention, uses its work for the Episcopal Church to showcase its business.

A free General Convention app is available for anyone using a smartphone or tablet running Android 4.4 or IOS 8.0 or later. The app contains General Convention schedules, maps, vendor information, daily orders of worship services and other materials. (Complete orders of service for convention’s daily Eucharists are also included on both the iPads, thus eliminating the need to print hundreds of worship booklets daily.)

Users can download the app from the App Store or Google Play, then enter the code 79GC when prompted. The app also can be used on a computer. ■

## Convention to be streamed live

By *Episcopal Journal*

General Convention will be shared throughout the wider church through a comprehensive “media hub” that is accessible on home computers via the internet. The hub features numerous live streaming and on-demand features of the convention. The URL address is: [www.episcopalchurch.org/general-convention-2018-media-hub](http://www.episcopalchurch.org/general-convention-2018-media-hub).

The church will share the legislative sessions in both the House of Bishops and the House of Deputies in the media hub. The General Convention Office, the Episcopal Church web, IT and communications experts along with the Public Affairs Office have designed the hub to bring complete coverage of how the church conducts its business to Episcopalians throughout the world.

General Convention also will highlight a new feature called “TEC Conversations,” which are inspirational addresses given in joint sessions. They

will be live-streamed and available on demand for later viewing.

This is “how the joint sessions, an older legislation tool, can be remixed for the contemporary needs of our church and its leaders,” said the Rev. Michael Barlowe, executive officer of General Convention.

The convention will also live-stream each daily worship service. The Diocese of Utah webcasting team will staff the cameras and direct the webcast of the daily Eucharist services.

Additionally, a special House of Bishop’s listening session will be live-streamed on July 4 at 5:15 CDT, a day before the start of General Convention. That listening session invites reflections on incidents of sexual abuse, harassment and exploitation. Confidential reflections may be sent to [pastoralresponse@episcopalchurch.org](mailto:pastoralresponse@episcopalchurch.org).

General Convention runs from July 5-13 in Austin, Texas. A complete schedule of events of is at [www.generalconvention.org](http://www.generalconvention.org). The media hub also is available in Spanish. ■



Photo/courtesy of Craig Wirth

*The Diocese of Utah webcasting team rehearses new equipment for live-streaming worship services for the General Convention media hub. Team members, from left, are Craig Wirth, diocesan director of communications, David Skorut, diocesan technical support, and Halee Oliver, Diocesan webcast director.*

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## FEATURE

# Pet ministries offer support to owners and their four-legged companions

By David Paulsen  
Episcopal News Service

God's smaller creatures are getting a helping hand from Episcopal congregations around the country offering pet outreach in their lineup of ministries.

In Roswell, N.M., St. Andrew's Episcopal Church maintains the Four Paws Pet Pantry. In Danvers, Mass., All Saints Episcopal Church offers Perfect Paws, with services ranging from pet food drives to a therapy-dog program in local schools. St. Paul's Church by-the-Lake in Chicago provides a monthly food pantry called AniMeals that doubles as a basic pet clinic, with local veterinarians donating their time.

Such outreach serves the needs of human members of the congregations' communities who struggle financially with taking care of their pets. AniMeals, for example, was created about 20 years ago out of concern for older and low-income residents forced to decide between self-care and pet care.

"Instead of buying food for themselves, they were buying food for their animals and depriving themselves of that nutrition," said the Rev. John Heschle, longtime rector of St. Paul's. The AniMeals "pet food café" draws 15 to 25 pet owners every third Saturday of the month.

One of the simplest pet ministries can be found in Episcopal churches across the country: annual services offering pet blessings, typically are held in early October around the Feast Day of St. Francis of Assisi, patron saint of animals. Such

services were relatively new in metro Chicago in the late 1990s, when St. Paul's held its first pet-blessing service, which soon grew into the AniMeals ministry.

Some churches take pet outreach a step further. The Episcopal Church Asset Map shows at least a dozen congregations offering a dedicated pet ministry,

**"Instead of buying food for themselves, they were buying food for their animals and depriving themselves of that nutrition."**

— The Rev. John Heschle

from the pet supplies collections led by St. Andrew's Episcopal Church in Waterford, Mich., to the fundraisers that St. Jude's Episcopal Church in Niceville, Fla., holds to support a local no-kill shelter.

Several churches run their own pet-food pantries.

"There's a whole lot of us there that are big pet lovers, and we saw the need in Roswell," said Enid Smith, who helps organize the Four Paws Pet Pantry. "People were having to decide if they could keep a pet or not."



Photo/courtesy of All Saints Episcopal Church

*The Perfect Paws Pet Ministry at All Saints Episcopal Church in Danvers, Mass., hosts a meeting of the West Highland White Terrier Club.*

The pantry was created about two years ago and now serves 70 to 80 pet owners on the third Wednesday each month. Beyond congregational support, the pantry benefits from local school groups that volunteer to help as service projects.

"I just feel like it's both community and church," Smith said. "We're really helping a lot of people in the community."

St. Aidan's Episcopal Church in Alden, N.Y., created its Pet Food Cupboard

days, "and pretty soon people started asking for it."

Now the pet ministry has grown to serve 70 people or more on the second Saturday of each month. Wojcik estimates they give out up to 300 pounds of cat food and 200 pounds of dog food a month. They also sometimes distribute cat litter. They don't have any income or residency requirements for recipients, and no one is denied the pet supplies.

Their typical clients "just desperately need help feeding the animals," he said.

Clients of AniMeals in Chicago's Rogers Park neighborhood can get more than just food and supplies. Its volunteer veterinarians also will spay or neuter pets, as needed, and even offer micro-chipping in case the pets get lost.

St. Paul's requires pet owners who visit AniMeals to meet income requirements showing financial need. Clients don't need to be a church member or Episcopalian, although some return to attend attending church services.

"That's not our primary reason for doing this," Heschle said. "It really was to meet sort of a need that we saw in the neighborhood."

These ministries often are driven by the congregation members' love of animals. Perfect Paws in Danvers hosted a presentation on dog body language for owners of white terriers.

Heschle's congregation also sets out food and water in dishes between the rectory and church building for any feral cats roaming the neighborhood. Those cats are then trapped so they can be spayed and neutered.

Wojcik and his wife have two dogs of their own, a hound and a boxer, both shelter dogs.

"We always have been pet lovers," he said. But he sees a greater purpose in the Pet Food Cupboard at St. Aidan's, he said. "It's like the letter of James: Faith without good works is kind of hollow." ■



Photo/courtesy of St. Andrew's Episcopal Church

*Cat and dog food repackaged in gallon plastic bags is stacked for distribution at St. Andrew's Episcopal Church in Roswell, N.M., for the church's Four Paws Pet Pantry.*

about four years ago and runs it out of the church basement. The congregation, directly east of Buffalo, chose the name "cupboard" to clearly differentiate it from its food pantry, said James Wojcik, who organizes the cupboard with his wife, Christine.

"We were volunteering for the food pantry here at the church, and every so often a veterinarian or some people who were donating things would donate some pet food," said Wojcik, 78. They began offering the pet food on pantry



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## NEWS

LATINOS continued from page 6

muter city where the Latino population is burgeoning as a result of that growing economy — filling jobs in construction, landscaping and farming — but they can't afford to live in Leesburg.

In a county where almost one-quarter of its population is foreign-born, St. Gabriel's had to look outside itself for the key to survival.

That's the point of the New Church Start grants.

The 2015 General Convention called for the new and continued funding of church plants and Mission Enterprise Zones.

The zones are designated geographic areas, congregations or dioceses with a mission focused on serving under-represented groups, such as young people, poor and less-educated people, people of color or those who never, or hardly ever, attend church.

St. Gabriel's is a study in contrasts that complement each other: It is both a newly planted Latino congregation and the restart of an Anglo congregation founded by the Rev. Jeune Cunningham in 2002-2003 as a mission plant and daughter church of St. James Episcopal Church in Leesburg. Membership dwindled after Cunningham left.

When Vélez-Rivera arrived to be vicar of St. Gabriel's in 2012, it was almost like he needed to plant a whole new church with the remaining members.

The priest had some tough lessons ahead, despite his business experience



Photo/courtesy of St. Gabriel's Episcopal Church

**Children are taught to celebrate their cultural heritage, one of the ways that the Rev. Daniel Vélez-Rivera gathers into the congregation members whose first language is Spanish.**

lowed by a meal and Bible study. Once a month from June to October, members from both services unite for a joint, bilingual service outdoors at Chapel in the Woods. The family of a St. James' parishioner honored her will and gifted to St. Gabriel's almost 12 acres of land, where the chapel is located. The outdoor altar and benches are made from the land's timber, milled by the family.

Once zoning and other administrative issues are figured out, Vélez-Rivera plans to build a permanent St. Gabriel's structure for everyone to meet and worship. And by everyone, he means the community at large. "I'm so psyched," he said.

It's an example of how the old guard is welcoming and blending with the new.

"One of the primary learnings from St. Gabriel's is that kind of work is lonely work for any leader, especially for an outspoken Puerto Rican prophetic leader like Daniel," said the Rev. Tom Brackett, the Episcopal Church's manager for church planting and mission development. "He has struggled to bring along an aging congregation and engage them in ministry with people unlike themselves, and he has done it beautifully."

Bob and Lisa Cusack have been members of St. Gabriel's for 14 years. The older, Anglo members and newer Latino members mingle at special services, such as the Easter service and Feast of Our Lady of Guadalupe, they said. At the annual St. Gabriel's retreat at Shrine Mont in the Shenandoah Valley, they unite at meals, bonfires and hikes.

Communication isn't much of a prob-

lem, they said, because there's always someone around who can help translate if necessary, especially the children. To collaborate better, they recently added two people from the 3 p.m. service to the vestry, said Bob Cusack, also the senior warden. Longtime parishioner and volunteer music director Peter Schweitzer takes a leading role in the music for the English service and participates in the music as a choir member and flautist at the Spanish service.

"When you're a church that's lived out of a box for 14 years, you become a very tight-knit community. Everybody contributes," Bob Cusack said. He and his wife laughed. "And there's a lot of food, which needs no language. It's very relaxed. Everybody's just trying to learn from everybody else."

Lisa Cusack, who teaches church school, agreed: "We share our faith, and that's the most important thing, and that brings us together."

The goal is to be as welcoming and accessible to all people as possible, Vélez-Rivera said.

At a recent barbecue fundraiser with music and games, tickets were sold on a sliding scale. The same goes for the children's summer camp fees. When school has an extended break, St. Gabriel's in collaboration with Backpack Buddies and Loudoun Hunger Relief sends food home for schoolchildren who qualify for the free and reduced lunch programs.

"We are serving the people that other churches don't serve: the marginalized, the poor, the Latinos, not the traditional Episcopalians you think of when you think of the Episcopal Church," Vélez-Rivera said.

St. Gabriel's growth in the last few years is not just because of the ability to worship in Spanish but also because parishioners can receive pastoral care and support for issues affecting their everyday lives, said Aisha Huertas, director of mission, outreach and diversity for the Diocese of Virginia.

"More and more churches should follow the example of congregations like St. Gabriel's by creating and nurturing congregations that do not ignore the language, cultural diversity and challenges of the communities that surround them, but rather live into God's call to love our neighbor," Huertas said. "It is hard to show our neighbors a Jesus kind of love if we do not meet them where they are."

Where are they? In this case, crowded in apartment complexes. To solve transportation issues and provide the comfort of home turf, St. Gabriel's was granted access to one of these apartment building's community rooms to operate Educando con Amor, or Educating with Love, part of the church's social justice ministry.

In that program, Eva María Torres Herrera teaches the U.S.-born, English-speaking children of immigrants how to read and write in Spanish so they can become fully bilingual. The hope is that they'll be able to get into better colleges and be more marketable for better jobs.

Sarah Ali Svoboda is the director of Educando con Amor's adult ESL (English as a Second Language) program,

teaching practical life-skills literacy in English. She helps each adult with his or her goals, whether it's tailoring a resume toward management positions, helping someone shop at the grocery store, explaining what to say at a bank or using role-play to practice sharing symptoms with a doctor and making a medical appointment by phone. One language-learning technique that reduces anxiety is a ball-toss game, in which whoever catches the ball must say something in English.

"It's a safe space where no one is going to ask them for papers, and they can learn English without feeling embarrassed," Svoboda said. "There are no handouts. It's really about giving them skills so they can help themselves, get jobs and thrive in this country." ■

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Photo/Eva María Torres Herrera

**In the children's classes of the Educando con Amor program, part of St. Gabriel's social-justice ministry, young students enhance their bilingual speaking, reading and writing skills to improve their college and career prospects.**

in startups. Sunday attendance dropped from 20 to 15 people in those early days. He listened to concerns and logistical issues that people expressed and worked on growing the English-speaking congregation first. Then Vélez-Rivera spent time getting to know the Latino community and its needs better — at grocery stores, soccer games and festivals.

On his first Spanish-language Easter service, only one person showed up.

"I cried on the way home. It was so hard. They said the place was hard to find. That's when I stopped, full-stop, to think," Vélez-Rivera said. He turned to the parent church of St. James, which offered its space on Sunday afternoons.

On Sundays, the English service is at 10 a.m. in a middle school, and the Spanish service is at 3 p.m. at St. James, fol-



## FAITH AND THE ARTS

## ‘Won’t You Be My Neighbor?’

*Documentary examines the hero in a zippered cardigan*

By Pamela A. Lewis

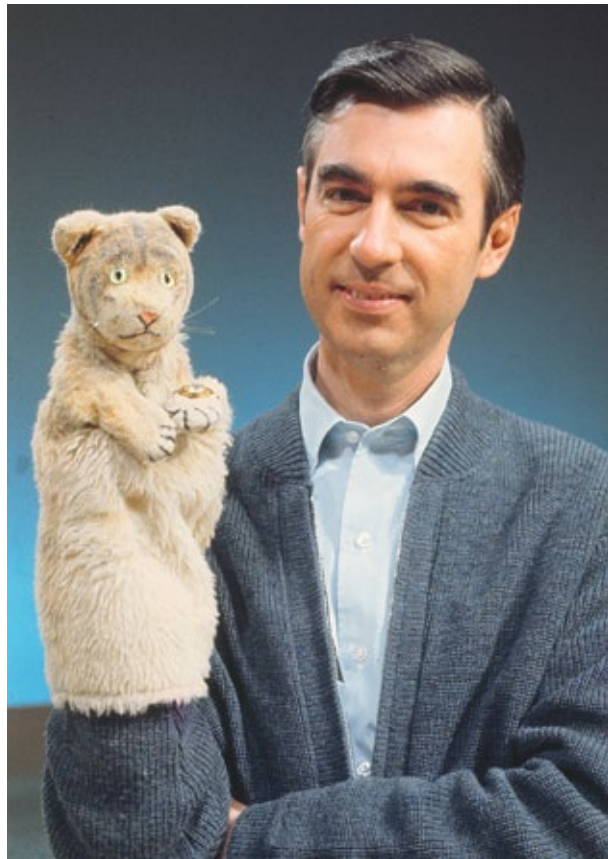
Fred Rogers hated television. That is, he hated the kind of television where, in the first TV show he had ever seen, it had “something horrible on it with people throwing pies at one another,” he once recalled.

It was into this television programming environment that “Mister Rogers’ Neighborhood” made its debut on WQED-TV, Pittsburgh (later PBS), on Feb. 19, 1968. In “Won’t You Be My Neighbor?” the touching, respectful and carefully crafted documentary that honors the 50th anniversary of the beloved program, Director Morgan Neville explores the ideas of the man who transformed children’s television.

Rather than unfurling a year-to-year biography of his subject, Neville emphasizes the philosophy that informed “Mister Rogers,” first alluded to as the film opens with a grainy black-and-white clip of Rogers composing a tune on his piano. Turning to the camera, Rogers explains that, as in music, where one key modulates to another, children need help moving through life’s different and sometimes difficult modulations.

Trained in music (he held a B.A. degree in music composition from Rollins College in Winter Park, Fla.), Rogers composed and performed many of the songs on “Mister Rogers’ Neighborhood” (most notably its famous theme). Although Rogers wonders aloud whether his idea is “too philosophical,” this musically based outlook on childhood development lay at the show’s core.

Neville’s mission is to show what manner of man Rogers was and continued to be, beginning from his early life until his death in 2003. A striking example of this occurred on May 1, 1969, when an obviously nervous yet quietly determined Rogers, then 41, appeared before the U.S. Senate Subcommittee on Communications requesting \$20 million to help support funding for PBS and the Corporation for Public Broadcasting. Like a gentle rain wearing down stone, Rogers succeeded in convincing the initially condescending subcommittee chair Sen. John O. Pastore (D-RI) to provide the funding.



Fred Rogers with the puppet Daniel Stripèd Tiger.

Photos/courtesy of Focus Features

actual children talking about their fears, angry moments and doubts with the puppets, who empathize and encourage, Neville highlights Rogers’ point that “feelings are mentionable and manageable.”

Celebrities often showed up on “Mister Rogers.” Some of the film’s most affecting moments include conversations between Rogers and the famous (or soon-to-be), such as the then-very young trumpeter Wynton Marsalis, violinist Yitzhak Perlman and cellist Yo-Yo Ma. Neville adds more personal touches through on-camera interviews with Rogers’ wife, Joanne, as well as with their two sons, John and James, who share cherished memories of a beloved husband and father.

Ordained in 1962 as a minister in the United Presbyterian Church, Rogers put his faith and seminary training into action in front of the camera and directly into his young viewers’ hearts while combating what he called the “bombardment” of animated television. In the words of his friend the Rev. George Smith, Rogers displayed the “spiritual dimension without specifically identifying it.” But in a brief clip, Rogers faces the camera and asserts forthrightly the Christian ethos, saying: “Love is at the root of everything; all learning, all relationships; love, or the lack of it.” Love was arguably the banner that flew over “Mister Rogers,” signifying that everyone was loved and capable of loving.

Rogers intrepidly, yet delicately, ad-

moved along its track into a tunnel that led to the Neighborhood of Make-Believe. Familiarity and formality, activity and repose, and reality and make-believe were some of the major themes “Mister Rogers” presented throughout its 895 episodes. Neville’s frequent references to these contrasting aspects suggest that they are as important to him as they were to the show’s creator. Rogers’ familiar entrance through the door of his “home,” where he removed his formal outer clothing and loafers and donned his iconic cardigans and sneakers, subtly communicated the importance of respecting the demarcation between work and home lives. And the red trolley car, endowed with its own distinctive tune,

While Rogers was the star (a label he would have scoffed at) of the show, he was surrounded by a host of human neighbors and friends. In the documentary, they reminisce about working with Rogers, as well as alongside adorable fuzzy and felt-clad puppets he made, which actually were alter egos of Rogers himself. Characters such as Daniel Stripèd Tiger, Henrietta Pussycat and King Friday XIII embodied an array of human behaviors and emotions that often baffled and challenged young viewers, while also showing how to contend with them. Through footage of



Fred Rogers, right, addressed the country’s racial tensions by sharing a footbath on his show with “Officer Clemmons,” played by François Clemmons.

dressed the thorny social and political issues of the 1960s and 1970s, and Neville honors this facet of “Mister Rogers.” At a time when the country was in the grip of racial tensions, Rogers rose above those conflicts in his typically quiet way.

In one episode, he invites François

continued on page 13

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## FAITH AND THE ARTS

## A call to artists focuses on care of God's creation

By *Episcopal Journal*

Episcopal artists are asked to portray the effects of changing weather and climate in the next online exhibition planned for this fall by Episcopal Church & Visual Arts.



Titled “The Fragile Earth,” the exhibition will display artwork that creates “a visual conversation regarding our fragile earth and our stewardship of all with which we have been blessed,” said curator Kathy Thaden, a Colorado artist.

“In Genesis 1, humanity is given dominion (stewardship/responsibility) over every living thing,” she wrote in her invitation to artists. “Regardless of the word we use, God’s pleasure in creation — ‘And God saw that it was good’ — leads me to a deep desire to care for the gifts we have been given.

“For me, that is not just about the earth and nature, but others as well. When we must speak the truth about the effects of changing weather and climate we do so out of love not only for our sisters and brothers globally, but for all those yet to come. What if our attention to the planet and its resources moved from an environmental or economic issue to one of compassion?” Scripture is clear about caring for our neighbor, said Thaden, who creates mosaics from stone, discarded items or scrap glass, teaches mosaic workshops and leads mosaic retreats across the Southwest. “Our own Baptismal Cove-

*In her “Fragile Earth,” a 12x15-inch mosaic, left, Thaden uses raku, wood, slate, smalti, muscovite mica, abalone, paper, turquoise, orange howlite, sandstone and twigs on hand-formed substrate. A second mosaic, above left, is titled “Earth in Pieces.”*

nant asks these two questions: ‘Will you seek and serve Christ in all persons, loving your neighbor as yourself? Will you strive for justice and peace among all people, and respect the dignity of every human being?’

“How do we as Christians discuss the impact of environmental issues — on our natural surroundings and the rest of humanity as well — with those both within and outside of the church?

The role of artists is to determine how they can participate in the conversation and contribute to the narrative of healing

and restoration, Thaden said. Drawing from the Book of Common Prayer’s Eucharistic Prayer C and its imagery of “the vast expanse of interstellar space, galaxies, suns, the planets in their courses and this fragile earth, our island home,” she said Episcopalians were called to participate actively in God’s work in the world.

Criteria for submissions can be found on the Calls to Artists page of the organization’s website, [www.ecva.org](http://www.ecva.org). The deadline for submissions is Aug. 15. Submissions should be sent by e-mail to [entry@ecva.org](mailto:entry@ecva.org). ■

## The curator

Kathy Thaden of Golden, Colo., a member of the Society of American Mosaic Artists, creates abstract and sculptural mosaics. She has been a member of the Episcopal Church and Visual Arts exhibitions since 2006, when her work was part of the Visual Preludes exhibition at the 75th General Convention of the Episcopal Church.

“As an artist, I try to link my art to my faith — expressing awe at creation and the Creator. As a mosaicist, I find working with glass to be transforming,” she said.

“In our ‘throw-away’ culture, I am often inspired to reinvent glass scraps or found objects into sacred art. It is important to me that nothing be wasted — finding beauty in what was once broken.”

Thaden’s mosaics range from abstracts to liturgical wall hangings and commissioned works. Her interest in art followed a 25-year career as a television art director, animator, and graphic designer during which time she won numerous honors for design, including seven Emmy Awards. Her work can be viewed at [www.thadenmosaics.com](http://www.thadenmosaics.com).



*Kathy Thaden, curator for the coming Episcopal Church & Visual Arts exhibition, teaches mosaic art in workshops and leads retreats for mosaic artists throughout the Southwest. Her work was included at the “Soul by Southwest” gallery by the Center for Writing & Creative Expression at the Seminary of the Southwest in Austin, Texas, in May.*

ROGERS continued from page 12

Clemmons, an African-American actor and singer who played a policeman on the show, to share a foot bath on a hot day. Minutes later, Rogers dries Clemmons’ feet, evoking Christ’s action toward his disciples that is re-enacted

in the Maundy Thursday service. Preceded by a chilling 1964 clip of a white motel manager pouring acid into a swimming pool to make black and white integrationists leave, the Rogers-Clemmons pool scene makes a powerful visual statement.

Rogers had his share of debunkers,

and Neville gives them their space, more in the interest of fairness to the opposition rather than out of shared conviction. These critical voices (ostensibly from the conservative and right-wing press) decried what they saw as Rogers feeding children a narcissistic myth of their specialness, which they believed engendered a sense of self-centered entitlement. Neville also includes comedians such as Eddie Murphy, who made Rogers the butt of send-ups on “Saturday Night Live” and other shows — bits that ranged from affectionate to tasteless.

In this 50th year since the lilting theme music of “Mister Rogers’ Neighborhood” first played, those old enough to remember the show concur that the zeitgeist is such that we need Mister Rogers — or anyone who could be a Mister Rogers — more than

ever. Neville’s film succeeds most by reminding us how one person can make a difference, especially when it is a truly good person who does that.

The film inspires a deep nostalgia for a program that was enjoyable, caring and honest, but also proved that it was possible for television to be a medium in the service of the good. As Rogers explained, we are called to be “tikkun olam” — Hebrew for “repairers of creation.” He understood what that involved, and Neville’s film is all about how he did that so well. ■

“Won’t You Be My Neighbor” is rated PG-13. Church group bookings can be arranged by contacting Group Sales at 877-399-7474, by e-mail to [Mr.Rogers@2656Marketing.com](mailto:Mr.Rogers@2656Marketing.com) or via [www.mrrogersgroups.com](http://www.mrrogersgroups.com).

*Pamela A. Lewis writes about topics of faith. She attends St. Thomas Episcopal Church, New York.*



*Fred Rogers meets a disabled boy.*



NEWS

# More than 600 United Methodists file formal church complaint against Jeff Sessions

Religion News Service

**M**ore than 600 United Methodist clergy and laity signed a formal denominational complaint against Attorney General Jeff Sessions, a fellow United Methodist. They condemned his role in the Trump administration's "zero-tolerance" policy of separating children from their parents along the U.S.-Mexico border. The charges include child abuse, immorality, racial discrimination and "dissemination of doctrines contrary to the standards of doctrine of the United Methodist Church."

The complaint was sent June 18 to two churches, one in Alabama and the other in the Washington, D.C., suburbs, said to be affiliated with the chief lawyer of the U.S. government.

"We, the undersigned laity and clergy of the United Methodist Church, issue a formal complaint against fellow United Methodist layperson Jefferson Beauregard Sessions," reads the letter, which was provided to Religion News Service.

"While we are reticent to bring a formal complaint against a layperson, Mr. Sessions' unique combination of tremendous social/political power, his leading role as a Sunday School teacher and former delegate to General Conference, and the severe and ongoing impact of certain of his public, professional actions demand that we, as his siblings in the United Methodist denomination, call for some degree of accountability."

Dave Wright, an ordained United Methodist elder and chaplain at the University of Puget Sound, is the chief author of the letter. He said he hoped the complaint would result in pastoral conversations between Sessions and church leaders.

**'My ideal outcome is that his pastors ... will speak with him, and that in those conversations he will be challenged to think through the level of harm he is causing and have a change of heart.'**

— Dave Wright

"My ideal outcome is that his pastors in church leadership who know him will speak with him, and that in those conversations he will be challenged to think through the level of harm he is causing and have a change of heart — which is about as Methodist as you can get," Wright said.

Of the four charges against Sessions, the first three — child abuse, immorality and racial discrimination — are in reference to the border policy. The last, regarding the dissemination of doctrines against Methodism, follows Sessions' attempt to defend separating families during a speech June 14 in which he rebuked "church friends" who criticized the policy by insisting its enforcement is biblical, citing Romans 13.

Sessions did not publicly respond to



Photo/AP/Pablo Martinez Monsivais

Attorney General Jeff Sessions and his wife Mary leave a church service at St. John's Episcopal Church across from the White House in Washington, D.C.

the UMC complaint.

No Methodist politician has been similarly charged in a letter of complaint in recent history — at least not "of this nature," said Kenneth J. Collins, a professor at Asbury Theological Seminary, pointing to the sheer number of people who signed on to the complaint against Sessions.

Former President George W. Bush and former first lady Laura Bush are United Methodists, as is former Secretary of State and Democratic presidential nominee Hillary Clinton. Both Laura Bush and Clinton have spoken against the border policy.

The complaint is just the latest in a deluge of faith-based pushback against the policy of separating families along the border. A slate of other faith groups have issued statements or had their lead-

ers sign on to letters blasting the policy. Only United Methodists, however, can threaten the attorney general with spiritual discipline as well as opprobrium.

Ted A. Campbell, professor of church history at the Perkins School of Theology at Southern Methodist University, said he could think of only one instance when a lay member had been removed from church membership. In the 1970s, he said, a member of a "fundamentalist" church had joined a small United Methodist congregation in Tennessee with the intent to convert its members to his beliefs.

"Apparently, the guy was so obnoxious they couldn't get rid of him, so they dusted off that part of the Book of Discipline and actually went through the process of a trial of a church member and removed him," he said. ■

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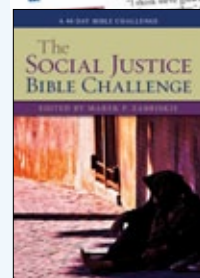
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## FEATURE

# Dental-care ministry rooted in Tennessee cathedral's outreach

By David Paulsen  
Episcopal News Service

Sometimes outreach can take on a life of its own. That's the case at St. John's Episcopal Cathedral in Knoxville, Tenn., where the congregation's decade of support for the local YWCA sprouted a dental-care ministry that has grown into a nonprofit organization with a model that leaders hope can be replicated around the country.

"There's not much in the way of free dental care in this country," said Pattie Thiel, a member of St. John's and one of the lead volunteers with Smiles for Hope. "There's free health care if you need it, but not free dental care."

The nonprofit Smiles for Hope started with the idea that dental care was nearly as important as medical care for people living on the economic margins. In a little over two years, the ministry has provided an estimated \$200,000 in pro bono dental work -- from routine cleanings to tooth extractions and dentures -- to women living in transitional housing at YWCA Knoxville. Those dental services have expanded well beyond the outreach that initially was supported by St. John's, but the underlying spiritual mission still inspires Smiles for Hope's volunteers.

"I'm convinced that this is something that is meant to be," said Dr. Smita Borole, the dentist who now is the driving force behind the program. Borole is from India, where she was raised in the Hindu faith but also attended a Catholic school.

"The mission is so important," and it makes a big impact on people's lives, Borole said.

St. John's connection to the YWCA began through a group of lay members that call themselves St. John's Friends. They began by offering dinners for the women living at the YWCA. Over the

years, congregation members have led Christmas craft projects, donated movie passes and gift cards to the women and worked to provide items from wish lists created by the YWCA.

"The Y is just a block from our cathedral, so they are our neighbors," said Zulette Melnick, who has volunteered with the St. John's Friends. "It kind of started on that premise."

That kind of outreach "really means the world to our residents," said Emma Parrott, social-services coordinator with the YWCA. "We just really appreciate their involvement with us."

The YWCA's 58-bed facility opened in 1925 and since then it has offered transitional housing for women struggling with challenges such as homelessness, the threat of eviction and domestic violence. The demand is great, and the YWCA's waiting list for rooms is long, Parrott said.

St. John's offers a grant program to help the women pay part of their \$140 move-in fees. Residents must have some form of income and can stay up to two years in the single-occupancy rooms, with the average stay being a little more than a year. "The goal is to get them into something more permanent," Parrott said.

YWCA officials gather the women once a month for meetings that provide guidance, support and connections to other services. At each meeting, the women are offered dental screenings and invited to make appointments with Smiles for Hope.

The dental-care ministry had been underway for a few years, at Thiel's instigation, before it became known as Smiles for Hope. Thiel, now 77, previously worked as a dental assistant. After retiring about 10 years ago, she began looking for volunteer opportunities. At the same time, she was wrapping up participation in the Education for Min-



Photo/courtesy of Smiles for Hope

Volunteers assist with Smiles for Hope, led by Dr. Smita Borole, wearing red scarf. The nonprofit ministry providing free dental care in Knoxville, Tenn., grew out of outreach by St. John's Episcopal Cathedral to the YWCA.

istry program. In the church bulletin, she spotted an opening for a volunteer dental assistant at Knoxville's Volunteer Ministry Center, which supports homeless people.

"It was kind of like, 'OK, well, I guess that's God saying I need to do something about this,'" she said.

Thiel volunteered to help the Volunteer Ministry Center's three-chair dental clinic to serve the chronically homeless. Thinking of the women staying at the YWCA, who wouldn't qualify for the center's services but still would benefit from free dental care she approached the dentist working with the center and asked if he'd treat the YWCA residents on one Saturday a month, when the dental clinic otherwise wouldn't be in use. He agreed, and a new ministry was born.

After a few years of that work, the clinic received a visit from Borole, who was interested in volunteering. She joined the team and took on more of a leadership role.

Under Borole, the ministry incorporated as the Smiles for Hope nonprofit in October 2017 and continues to sched-

ule appointments once a month. Borole attends the YWCA's meeting with its residents on the first Wednesday of every month and schedules women for appointments over four hours on the following Saturday. The clinic typically serves a dozen or more women each month. Borole and Thiel are supported by several other volunteers, such as hygienists, dental assistants, a lab technician and people who handle paperwork and the intake process.

Some patients receive root canals, fillings or crowns. Dental cleanings are common. Borole's team also often handles more intensive procedures, such as removing multiple teeth at a time to outfit the women with dentures. Many of the patients have had little to no dental care in the past, either because of the expense or lack of an opportunity to see a dentist, so their teeth are decaying or already missing, Borole said.

The goal is to get as much dental work done at once, so the women don't have to keep coming back for follow-up visits. "They're leaving that day with a smile," Borole said. ■

## Church founded by former slave celebrates 150 years

On July 15, a Michigan church founded by former slave Lisette Denison Forth will celebrate its 150th anniversary with a worship service at its historic Carpenter Gothic-style building, followed by a catered brunch along the Detroit River.

Diocese of Michigan Bishop Wendell N. Gibbs Jr. will preside at the service at Saint James Episcopal Church in Grosse Ile Township, Mich. Guest preacher will be the Rev. Shannon MacVean-Brown.

A Michigan Women's Hall of Fame inductee, Forth was born into slavery, escaped to Canada, sued for her freedom and became a pioneering woman of color, owning property, stocks and even shares in a steamboat company. It is said she was the first female black landowner in Michigan

and perhaps in the country. In her will, she left her life savings of \$1,500 to build an Episcopal church where rich and poor alike could worship together.

"To this day, we structure our missions to support Lisette's vision for this community, which is really Christ's own mission and the mission of the church," said the Rev. Phil Dinwiddie, rector. "I hope and believe she would be very proud to see how far we've come."

Saint James supports 22 local, national, and international benevolences, including El Hogar De Amor Y Esperanza in Honduras, the Spirit of Hope Soup Kitchen in Detroit, CROP hunger ministry, the Grosse Ile Food Pantry, Jerusalem Peace Keepers and Alternatives for Girls.

— Saint James Episcopal Church

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