

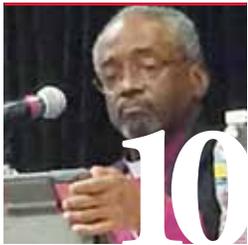
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VOL 6 NO 4 | APRIL 2016



NEWS Dublin cathedral allowed to hold Easter service



NEWS Bishops denounce harsh current political climate



ARTS Oregon cathedral explores faith through the arts

Executive Council addresses racial justice, reconciliation, evangelism

By Mary Frances Schjonberg
Episcopal News Service

The scope and structure of the Episcopal Church's pledge to address racism, practice reconciliation and become a church of evangelists has begun to be built, the Executive Council learned at its Feb. 26-28 meeting in Fort Worth, Texas. The council put some important pieces of that work into place.

During the meeting, council members "focused greatly on fleshing out how we as a church-wide community will engage the work of evangelism and racial reconciliation," Presiding Bishop Michael Curry said during a post-meeting news conference.

General Convention last July adopted a 2016-2018 triennial budget that included \$3 million for starting new congregations, \$2.8 million for evangelism and \$2 million for a major new initiative on racial justice and reconciliation.

"The Episcopal Church, meeting in a community of governance, was led to consider and embrace a different form of vocation in the life



Photo/Mary Frances Schjonberg/ENS
House of Deputies President the Rev. Gay Clark Jennings breaks bread during a Eucharist service at Executive Council's meeting in Fort Worth, Texas. The Rev. Brandon Mauai, a deacon from North Dakota and a former council member, assists at the service.

of the Episcopal Church, and that's what we're doing," the Rev. Gay Clark Jennings, House of Deputies president and council vice president, said of General Convention's actions. Now the council is "working so hard to provide infrastructure" for the convention's decision that the Episcopal Church has "a vocation to evangelism,

reconciliation, church planting." It was apparent that, while racial justice and reconciliation and evangelism efforts might be separate line items in the triennial budget, all are tied closely together when it comes to reaching a "world crying out for the good news of a God who is in the business of loving and blessing and making whole the broken people and broken systems of this world," said the Rev. Canon Stephanie Spellers in her sermon during a Eucharist service.

Spellers, canon to the presiding bishop for evangelism and racial reconciliation, outlined the emerging plans that include an "evangelism summit" that would be the first step in building a network of evangelists across the church.

There are planned initiatives in digital evangelism, including finding "ways to create meaningful links with people online [by] listening to their deepest longings and questions" and training Episcopalians in using social media for evangelism, she said. The plans envision an experiment with Episcopal

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'Women build peace,' but voices ignored

By Mary Frances Schjonberg
Episcopal News Service

For centuries and all over the world, women always have worked for peace; but their stories and abilities have been discounted and erased, even as their skills are needed now more than ever, a peacemaker told a March 16 gathering at the Episcopal Church Center in New York. The world's rules — political and otherwise — do not acknowledge the basic fact that, "when you look across time and geography, when women collectively organize as women, they don't use violence," said Sanam Naraghi-Anderlini, co-founder and executive director of the Washington, D.C.-based International Civil Society Action Network.

"We might be disrupters. We might have a level of militancy, but it's not as if you have guerilla groups of women," said Naraghi-Anderlini, also an adjunct professor at Georgetown University. Born in Iran and educated in England at Oxford and Cambridge,

Naraghi-Anderlini in 2011, was the first senior expert on gender and inclusion on the United Nations' Mediation Standby Team.

The March 16 gathering was connected to the 60th session of the United Nations Commission on the Status of Women (UNCSW), held March 14-24. Women from across the Episcopal Church and throughout the Anglican Communion representing more than 20 countries came to New York to attend the session and various parallel events such as Naraghi-Anderlini's presentation.

Her point about the peacemaking role of women was vividly described during a question-and-answer session when Claudette Kigeme, the national coordinator for the Mothers' Union in Burundi, said women in her country were crying out for peace and for the protection of unarmed people but were speaking in a country "where truth cannot be said."

Naraghi-Anderlini said that as the United Nations lives its stated mandate of peacemaking, it must begin by paying

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Photo/Mary Frances Schjonberg/ENS
Sanam Naraghi-Anderlini tells a gathering in the chapel at the Episcopal Church Center in New York that women's experiences and voices often are erased from decision-making processes and even from history.

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ANGLICAN DIGEST

Anglican Digest is a column of news and features from churches in the Anglican Communion.

Mission to Seafarers comes to Myanmar

The city of Yangon in Myanmar is home to the Mission to Seafarers' newest port facility. The Anglican mission agency's newest mission center was dedicated Feb. 28 during a service at Holy Trinity Cathedral in Yangon (formerly known as Rangoon).

The new facility is located close to the Department of Marine Administration in Yangon, which will enable Myanmar's seafarers to access it easily.

A second Mission to Seafarers (MtS) drop-in facility is planned for Hutchinson Ports' Myanmar International Terminals Thilawa. MtS hopes that this facility, serving the deep water port 16 miles south of Yangon, will open later this year.

A former deck cadet who now holds a master mariner's licence, George Ko Ko Gyi, will head the MtS Yangon Mission, assisted by Mya Min Tun. They will arrange a ship-visiting program, administer the main center and provide day-to-day support and advice for seafarers and their families.

"Yangon accounts for over 90 percent of all imports and exports to the country, and it has expanded capacity from around 1 million tons to 3 million tons since 1996," said the chairman of the Mission to Seafarers Hong Kong, Anthony Nightingale. "Formerly known as Burma, Myanmar is only just expanding its trade and international relations after many years of closed borders and civil war. This ground-breaking project

is inspired by the new energy and dynamism which has grown in the country in recent years, and I wish the new team there every success." — ACNS

Communion names communications director

The Anglican Communion has appointed former BBC journalist Adrian Butcher to succeed Jan Butter as director for communications. He will take up the post immediately after Easter.



Butcher

Butcher began his career in newspapers before joining the BBC in 1990 as a producer in its national radio newsroom, where he wrote and edited news summaries and bulletins across the range of radio networks. He also worked on television, as a producer for news bulletins, for the BBC World Service and at the parliamentary unit in Westminster. — ACNS

Future Canadian-Cuban relations uncertain

A year after the Episcopal Church of Cuba voted unanimously to return to the Episcopal Church after the normalization of relations between Cuba and the United States, it remains unclear how this will affect the relationship between the Cuban and Canadian Anglican churches, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

"[The Episcopal Church of Cuba] has this long history with the Episcopal Church, and [there is a] deep desire to return, but there's a bit of hesitation, and I think some anxiety about ... what does this mean for [their] historic relationship with the Anglican Church of Canada?" Hiltz said in an interview following the Cuban church's annual synod. Hiltz attended the synod as chair of the Metropolitan Council of Cuba, the body that has overseen the Cuban church since 1967, when it was cut off from the Episcopal Church following the political standoff between Cuba and the United States that began in 1962. The

India's Christians, Muslims protest discrimination

Christians and Muslims joined forces in New Delhi March 10 in a silent rally against continuing discrimination. In 1950, the Indian government made the Constitutional Scheduled Caste Order to increase rights and improve the lives of previously disadvantaged Dalits; but Christians and Muslims were excluded from the new benefits because both groups reject casteism.



Photo/Church of North India

Church leaders gather at silent rally.

When originally made, the 1950 order provided benefits only to Hindu Dalits. Sikhs and Buddhists were added later, but Christians and Muslims remain excluded. An estimated 70 percent of India's 25 million Christians come from the Dalit background. A protest organizer said that the exclusion of Christians and Muslims "dismantled the social, economic and educational benefits of Dalits who converted to Christianity and [Islam]."

Both groups are supported by the National Commission for Religious and Linguistic Minorities, which has stated that the non-inclusion of Christian and Muslim scheduled castes is "a discrimination based on religion and goes against the articles 14, 15 and 25 of the Constitution of India."

The general secretary of the Church

of North India Synod, Alwan Masih, said that the silent protest sent the message "we want justice" with a "roaring sound" as "thousands of Dalit Christians and Muslims [gathered] in Jantar Mantar . . . to demand their rights."

"Church leaders and people gathered at the silent rally, stood in protest with a black cloth covering their mouth signifying their silent demand that they should be granted their rights without discrimination on basis of religion," Masih said.

The protest was organized by the National Council of Dalit Christians and supported by the Church of North India, and the Church of South India, along with other Christian churches and bodies, including the Mar Thoma Church and the National Council of Churches in India. — ACNS



Hiltz

Cuban church was established as a missionary diocese of the Episcopal Church in 1901. Over the past 48 years, the Canadian church has played an important role in bridging the gap between Cuban and American Episcopalians. It also has provided the Cuban church with financial support by increasing clergy stipends, contributing to the bishop's discretionary fund and paying for two Anglican faculty positions at the

ecumenical seminary in Matanzas.

But Hiltz says that, with relations normalizing, change is "a given." And although it is not yet clear what change will look like, he said, the Episcopal Church might take up some of the responsibility for supporting Cuba financially.

Andrea Mann, the Canadian church's director for global relations, said that the ball is in the Episcopal Church's court. The Cuban church has been unequivocal in its desire to re-join the American church, but the Episcopal Church has stated that it will not be able to respond to the request until its General Convention in 2018. — Anglican Journal

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FROM THE EDITOR'S DESK

The members of the Episcopal Church's House of Bishops cover the spectrum from liberal to conservative theological and political viewpoints. It is rare, therefore, to hear them endorse a particular political statement with one voice, but that is what they did at their last meeting [see story, page 10].

Linking their statement with Holy Week and Good Friday, they said they were "troubled by the violent forces being released by this season's political rhetoric." Aspects of the current discourse, they said, make "a false idol out of power and privilege. We reject the idolatrous notion that we can ensure the safety of some by sacrificing

the hopes of others."

Subsequently, the leadership of the United Church of Christ, saying it was "concerned with the political rhetoric aimed at the marginalized people of society in this election cycle," added that it was supporting the Episcopal bishops' stand rather than write its own statement.

They did not mention any candidate's name, but, in the second story on page 10, a Catholic nun and a Methodist bishop clearly did: Republican candidate Donald Trump, who they said was "channeling anger born of fear." His appeal to Christians is "a political ploy to grab ... votes" that "diminishes the deep wisdom of our

Christian faith, and that is offensive to us."

It's always a debatable question as to whether religious leaders should make political statements; but, more and more, it looks like people of faith need to make a stand in this extraordinarily divisive election year. Let us revisit such bedrock religious principles as building bridges not walls, welcoming the stranger and honoring each others' traditions.

The bishops, referring to the baptismal covenant, got it right: "No matter where we fall on the political spectrum, we must respect the dignity of every human being and we must seek the common good above all else." ■

NEWS

South Africa's bishops move toward full LGBT inclusion

By Fredrick Nzwilli
Religion News Service

With the passage of a resolution at a meeting in the Grahamstown Diocese, South Africa's Anglican bishops took an initial step toward including lesbian, gay, bisexual and transgender (LGBT) people as full members of their congregations.

The resolution now goes to the Provincial Synod, the church's top decision-making body, which meets later this year, said Archbishop Thabo Makgoba of Cape Town.

"I believe its adoption by Provincial Synod would be an important first step signaling to the LGBT community that we ... see them as welcome members," Makgoba said in a pastoral letter dated Feb. 22.

If the synod adopts the resolution, the

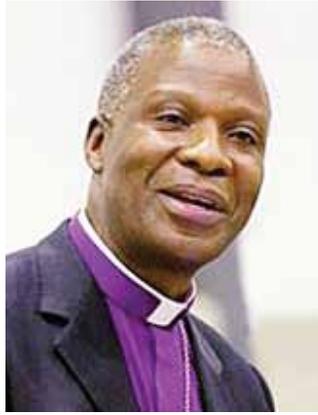
South African church will be the first African province of the Anglican Communion to welcome gays and lesbians as full members.

According to Makgoba, the resolution would open the doors for the baptism and confirmation of children of same-sex couples.

"No child brought for baptism should be refused merely because of the sexual orientation of the parents," said Makgoba, warning that particular care should be taken against stigmatizing the parents or the children.

The Rev. Michael Kimindu, president of Other Sheep Africa, a multicultural ministry for sexual minorities, said he thought other churches in Africa might follow the bishops' lead.

At the same time, Makgoba said the bishops did not reach agreement on



"I believe its adoption by Provincial Synod would be an important first step signaling to the LGBT community that we ... see them as welcome members."

— Archbishop Thabo Makgoba

marrying same-sex couples in church or allowing clergy to enter same-sex civil unions.

"Most of our dioceses across Southern Africa are predominantly rural, and for many the urgent priorities of food security, shelter, health care and education crowd out debate on the issue of human

sexuality," Makgoba said.

"In some rural dioceses, responding to challenges to the church's restrictions on polygamous marriages is a much higher pastoral priority," he added.

Makgoba said the bishops were determined to avoid splits in the Anglican Church in Southern Africa. ■

Canadian church council mulls setup for same-sex marriage vote

By André Forget
Anglican Journal

When the Anglican Church of Canada's General Synod meets in July to vote on same-sex marriage, ample discussion time must be provided before the vote is taken, the working group on the marriage canon recommended in a March 13 report to the church's Council of General Synod (CoGS).

"There were conversations at some point about putting more time afterward," said the Rev. Karen Egan, one of the group's members. "But we continue to believe that this motion should be taken seriously ... so there continues to be two rounds of conversation of about 90 minutes [before the vote]."

Egan spoke in response to suggestions that, given how painful the fallout of the vote to change the church's laws to allow for same-sex marriage was likely to be whatever the verdict, a significant chunk of time should be set aside after the vote for people to work through the decision.

The 2013 General Synod charged CoGS to bring a motion to the 2016 General Synod meeting July 7-12, asking for a change to the marriage canon (church law) to allow for same-sex marriage. As part of this process, CoGS set up a Commission on the Marriage Canon, which released a report, "This Holy Estate," in September 2015. Following the release of the report, it was decided that a working group should be established to facilitate conversation around the marriage canon at General Synod 2016.

The working group had drafted a series of recommendations and was ready

to send them to CoGS at the end of January. But after a communiqué from a special meeting of the House of Bishops in February reported that a motion to allow same-sex marriage was "not likely" to pass in the order of bishops, it decided to seek more feedback from CoGS.

To this end, the working group introduced an outline of the recommendations during an initial report to CoGS on March 10, with the understanding that suggestions made over the course of the meeting would be incorporated into a final draft.

"What we have heard you say is that ['This Holy Estate'] needs to be studied," said Egan, noting that the working group had increased the amount of time allotted for discussion of the marriage commission report after hearing the council's feedback.

Greater sensitivity around indigenous people's participation was another issue Egan flagged as requiring special attention.

"The indigenous groups in this conversation need to be consulted about how they want to be a part of it," she said. "There's a will, I think, for us to hear indigenous voices, and that also needs to be measured against the will of our indigenous brothers and sisters to remain together and speak about that themselves. ... There needs to be consultation about that."

The working group's report suggested that, while members of General Synod should spend the bulk of their time — two 90-minute sessions — in "neighborhood groups" comprising two or three mixed table groups of no more than 25 people. It recommended that both times be introduced by plenaries giving detailed information on "This Holy Estate" and various legislative options for

dealing with the motion.

The "neighborhood groups" are meant to be places for "everyone to be heard and everyone's opinion to be valued," not for debates, the working group said. It also noted that the groups should be diverse in age and opinions.

This concerned Bishop Larry Robertson of the diocese of Yukon, who said that delegates from his diocese were uncomfortable about being separated from each other while discussing same-sex marriage because they felt that they were culturally different from other parts of the church.

"We do want to be together when that's discussed," he said. "With other people, fine, but together."

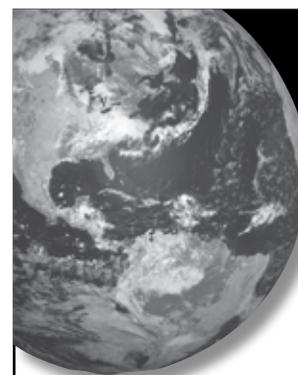
Egan assured Robertson that efforts would be made to ensure that members of General Synod would not feel ostracized or alone, noting that a need to hear different voices would be "balanced against ... a need for the groups themselves to be comfortable."

The working group also recommended that each of the dozen or so groups be led by a facilitator who is not a member of General Synod. It suggested that skilled volunteers from the Toronto area could be recruited and trained for this purpose beforehand. General Synod is scheduled to meet in Richmond Hill, Ontario, about 20 km north of downtown Toronto. ■



Photo/André Forget/Anglican Journal

The Rev. Karen Egan addresses the Anglican Church of Canada's Council of General Synod on same-sex marriage.



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NEWS

Relief agency exceeds anniversary goals



Episcopal Relief & Development announced that its 75th-anniversary celebration exceeded its goals for fundraising and engagement. During the 75-week celebration, the organization raised \$7.94 million as part of a special campaign and connected with supporters through live events, webinars, stories and a traveling photo exhibition.

"After 75 years of serving millions of people around the world, Episcopal Relief & Development and our faithful supporters had much to celebrate — and what a celebration it was!" said Neel Lane, board chair. "On behalf of our board and staff, thank you to our excellent honorary and steering committees, and to all who pledged themselves this past year and a half toward our shared mission of healing a hurting world."

The goals of the anniversary commemoration were to build awareness about the agency's work and strengthen the organization's capacity to fulfill its mission through raising \$7.5 million. The total amount exceeded the goal by nearly half a million dollars, thanks in part to a successful 2015 Matching

Gift Challenge, which raised \$979,708 and activated a matching amount of \$750,000. Support for the 75th Anniversary Campaign came from around the Episcopal Church, including a General Convention Eucharist offering, a House of Deputies campaign and many diocesan and local campaigns.

"It has been an honor to chair this fabulous effort, which has united the gifts and energies of so many people across the Episcopal Church and in the wider community," said Katy George, former board member and chair of the 75th Anniversary Celebration Steering Committee. "The support raised throughout the celebration, both in funding and in advocates who are telling the story of Episcopal Relief & Development, will sustain the organization for years to come."

The capstone event of the anniversary celebration was the International Symposium, held at New York's Harold Pratt House on Nov. 11. Presiding Bishop Michael Curry preached at the opening Eucharist, and World Bank Group President Jim Yong Kim delivered the keynote address. Four panel discussions followed, presenting case studies and perspectives

on the strengths and complexities of local partnerships, as well as the role of faith-based participants in development work. The evening concluded with a dramatic performance from actress, playwright and social commentator Anna Deavere Smith.

Two celebration-long initiatives for inviting broader participation in the anniversary commemoration were the 75 Stories Project and the traveling photo exhibition. The 75 Stories Project shared 95 stories featuring voices from Episcopal Relief & Development's staff, partners and friends, through written, video and multimedia content from the United States and around the world.

The photo exhibition provided a visual journey through more than 30 iconic photos from programs around the world. The exhibition traveled to 33 Episcopal dioceses, as well as various Episcopal Church meetings and the 78th General Convention in Salt Lake City. There, the organization hosted a celebration event with remarks from then-Presiding Bishop Katharine Jefferts Schori, Curry, House of Deputies President the Rev. Gay Clark Jennings and others.

"This was a momentous opportunity to celebrate the legacy of those whose support and dedicated action over the past 75 years has enabled this organization to carry out Jesus' words from Matthew 25: to welcome the stranger and care for those on the margins," said Rob Radtke, president of Episcopal Relief & Development. "My deep thanks go to our board, staff, donors, partners and friends whose enthusiasm and energy made this a vibrant celebration of the transformative power of faith and communities working together to create lasting change."

Episcopal Relief & Development works with more than 3 million people in nearly 40 countries worldwide to overcome poverty, hunger and disease through multi-sector programs, using the Sustainable Development Goals as a framework. An independent 501(c)(3) organization, it works closely with Anglican Communion and ecumenical partners to help communities create long-term development strategies and rebuild after disasters. ■

EPISCOPAL LIVES

Pennsylvania elects bishop

The Rev. Canon Daniel G. P. Gutierrez, canon to the ordinary in the Diocese of Rio Grande, was elected March 12 on the fourth ballot to be the next bishop of the Diocese of Pennsylvania. He is the first U.S.-born Latino to be elected as a bishop diocesan in the Episcopal Church.

Pending the canonically required confirmation by a majority of the church's bishops and standing committees, Gutierrez will be ordained and consecrated July 16.



Gutierrez

"We have numerous gifts in this diocese, and together we will build the kingdom of God, hand in hand, hand by hand," Gutierrez said. "Let's work together so the Diocese of Pennsylvania is known as the 'come and see' diocese: a place we encounter God through prayer, community, liturgy and service; where we lift the dignity of humanity and show how we love one another; a place where Christ is reflected in one another."

Since early 2013, former East Carolina Bishop Clifton Daniel III has led the diocese as its provisional bishop. The need for a provisional bishop arose after Pennsylvania Bishop Charles Bennisson retired at the end of 2012 after an often-contentious episcopate.

Gutierrez is canon to the ordinary, chief operating officer and chief of staff for the Diocese of the Rio Grande, based in Albuquerque, New Mexico. He also serves as executive director of the diocesan conference and retreat centers, and he oversees all aspects of ministry, human resources, budgeting, funds and invest-

ments, and capital campaigns within the diocese. He also provides administrative and budgetary oversight of the Navajoland Area Mission and is vice president of the Episcopal Church in Navajoland Economic Development Corp.

Previously, Gutierrez served as chief of staff to the mayor of Albuquerque and as director of the Bernalillo County Economic Development Department. Ordained a priest in 2008, he served at the Cathedral Church of St. John and at St. Michael and All Angels Church in Albuquerque. After joining the diocesan staff, he was called to rebuild two struggling parishes, serving them as vicar and rector. —ENS

SSJE names superior

The Society of Saint John the Evangelist (SSJE) has elected a new superior, Br. James Koester.

Koester follows a time of rebuilding under the outgoing superior, Br. Geoffrey Tristram.

"When I became superior six years ago, the monastery was under renovation," Tristram said. "At that time, I quoted the founder of our society, Richard Meux Benson: 'If we let people see we are living upon a truth, and loving it, they will soon catch the life.' We gave thanks to God, as we reopened the monastery doors and welcomed our friends back in and new friends joined us online. We have welcomed five men who have made SSJE their home as monks. As men of prayer, our desire is that you know you are loved by God, and that has been my daily prayer."

Koester said, "I look forward to build-

ing on my Brother Geoffrey's work to connect with and welcome the next generation of faithful in our church and new brothers in our home. At a time when our church looks for renewal, I will continue our society's mission, as it says in our Rule, to help men and women to learn to pray their lives."

Koester SSJE was born in Regina, Saskatchewan, Canada. He received a master of divinity degree from Trinity College, Toronto, and was ordained in Anglican Church of Canada in the Diocese of British Columbia in 1985. He served in parish ministry for five years before coming to SSJE, where he was professed as a brother in 1992.

Koester has served in various roles, including deputy superior and brother in charge of Emery House. During his time there, Grafton House was opened for monastic interns, men and women. He is the author of "Living in Rhythm, Following Nature's Rule" and is an avid gardener. —SSJE

Denominations share creation-care missionary

The Rev. Margaret Bullitt-Jonas has begun serving the Diocese of Western Massachusetts and the Massachusetts Conference United Church of Christ as missionary for creation care.

"Climate change teaches us that we're all in this together," the Rev. Jim Antal, conference minister and Massachusetts Conference president, said of the joint appointment. "This first-of-its-kind sharing of a staff person between the UCC and the Episcopal Church echoes this reality. By focusing on the greatest moral challenge humanity has ever

faced, this partnership of the two largest Protestant denominations in the Commonwealth will amplify the essential role people of faith must play to restore the Eden into which we were born."

Addressing environmental degradation from a Christian vantage point became Bullitt-Jonas' central ministry in January 2014 when she accepted the call to serve as missionary for creation care for the Episcopal diocese at the request of Bishop Doug Fisher.



Bullitt-Jonas

Since then, she has been active in organizing public witness, communicating the most current information, and representing people of faith in the conversation to preserve, protect and cherish the earth. She seeks to inspire and support a wave of religious activism to address the climate crisis, deepen reverence for God's creation, and create a more just and sustainable society.

Fisher, who has been deeply engaged in deepening the shared ministry of the Episcopal Church and the Evangelical Lutheran Church of America, said he was very excited about her appointment in the United Church of Christ.

"Climate change threatens the future of nothing less than God's creation on this planet," he said. "Of course religious denominations and faith traditions should come together in common cause to work for the gift of life God has given us. With great gratitude for my friends, Margaret Bullitt-Jonas and Jim Antal, I rejoice in this mission of collaboration and embrace the hope that we will inspire our society to care for the generations that follow us."

— Diocese of Western Massachusetts



Koester

NEWS

United Thank Offering grants awarded



United Thank Offering (UTO) grants to 10 young adults and five seminarians were awarded by the Episcopal Church Executive Council at its February meeting in Fort Worth, Texas, following the recommendation by the United Thank Offering Board.

UTO is a ministry to promote thankfulness and mission in the Episcopal Church. UTO grants are awarded for projects that address human needs and help alleviate poverty, both domestically and internationally in the Episcopal Church.

Funding for the 15 grants was derived from the ingathering of donations at General Convention 2015. The one-year grants are for \$2,500 each and are based on the Five Anglican Marks of Mission.

The 10 Young Adult Grants are:

Diocese of Hawaii: Matthew Lukens

To shift the church from an empty building during the week to a resource to the community, involving the use of the church building and garden as a co-working space as an alternative to a coffee shop, while also hosting weekly meal preparation time in the church's kitchen.

Diocese of Iowa: Joseph Nastruz

To provide a free meal to 50-75 people once a month at a local restaurant, Chef D's, in Des Moines, Iowa. This is a collaborative project between Chef D's and Breaking Bread, a eucharistic young adult group.

Diocese of Kentucky:

Erendira Jimenez-Pike

To promote racial reconciliation in the Diocese of Kentucky by facilitating an opportunity for diocesan leaders to understand injustices firsthand.

Diocese of Minnesota: Steve Mullaney

To assist two Episcopal faith com-

munities in North Minneapolis — St. Andrews Episcopal and Circle of the Beloved Episcopal Service Corps — to seek deeper relationships with their neighborhood and neighbors, especially around the issues of young-adult employment and food justice.

Diocese of Northern Michigan:

Shelby Marter

To expand a Canterbury House student-led English as a Second Language tutoring program for students from two area universities with high concentrations of foreign students.

Diocese of San Diego:

Hazelruth Adams

To bring young people from late teens to 30s to a conference addressing the relationship between fear and bigotry in the community and how our faith encourages us to approach our own fear and others' fear.

Diocese of Southern Ohio:

Melanie Williams

To create a community garden at the site of Near East House in Columbus, Ohio. This is a collaborative project between the residents of Near East House and St. Phillips' Episcopal Church.

Diocese of Southwest Florida:

Rachel Schnabel

To design, outfit and implement a new computer and information technology course to be offered to the students at the Centro Social Angliano in Pedregal, Novo Gama, Brazil.

Diocese of Virginia: Grace Aheron

To host a weekend retreat led by Circles and Ciphers, a group of young men who have had gang, prison and court related experiences and who foster open communication and racial healing through hip-hop music and art.

Diocese of Western Michigan:

Kellan Day

To offer young adults the opportunity to create a project/publication that could help explain why young adults want to reinvent church.

The five Seminarian Grants are:

Church Divinity School of the Pacific:

Teresa Mary Wakeen

To develop a new congregation in a poor, underserved area of Detroit in partnership with several other Episcopal organizations.

General Theological Seminary:

Alexander Doyle Barton

To provide a program for residents of St. Mary's Shelter in New York to enable immigrants and asylum seekers to express their own story and artistic interests through photography, writing and spoken word.

General Theological Seminary:

Valerie Bailey Fischer

To build a portable atrium to be used as a teaching and learning area by seminary residents and their children, the new Christians.

Seminary of the Southwest:

Gregory Warren

To provide an opportunity for a student to travel to the Dominican Republic and learn how to improve Hispanic ministries.

Virginia Theological Seminary:

Taylor Poindexter

To support the expansion of the prayer/mediation garden on the seminary grounds to grow flowers for altar arrangements in the chapel and support the Communion wheat plot. ■

Young adult, campus ministry leadership conference slated

Nourish: Young Adult and Campus Ministry Leadership Conference, a conference from the Episcopal Church designed for leaders in ministry with young adults on and off college campuses, will take place June 26-29 at the Maritime Institute near Baltimore.

"We hope this gathering will be a time when Episcopal leaders who are new to this work, as well as those who have longstanding roots in this ministry, will meet and connect with one another in order to be nourished and nurtured in ministry with young adults," said the Rev. Shannon Kelly, Episcopal Church missionary for young adult and campus ministries.

The conference will feature plenary speakers, workshops and guided conversations. Applications are being accepted for the conference's various design teams: program, worship, social times, hospitality, promotion, and logistics. "We are inviting those who feel called to help shape this event to apply to be on the design teams," Kelly said. Design team information and application is available at the online information page.

More conference information and registration, as well as design team information and applications, are at www.episcopalchurch.org/page/nourish. For more information, contact Kelly at skelly@episcopalchurch.org. ■

Curry provides update on suspensions

Presiding Bishop Michael Curry, in a Feb. 24 letter, updated Episcopal Church staff concerning the ongoing investigation of three top officials.

"I anticipate the investigators will complete their interviews in the next three to four weeks. Following that, they will share their findings and conclusions with me. I will then consult with the officers of the [Domestic and Foreign Missionary Society] and legal counsel regarding appropriate steps forward," Curry wrote.

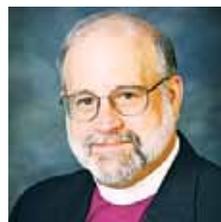
(The Domestic and Foreign Missionary Society is the legal name of the Episcopal Church.)

"Once the course of action is clear and it has been properly shared with those on administrative leave, I will share with you with as much transparency as is appropriate, protecting confidentiality, and the ways we will move forward from that point.

"I am deeply committed to our all working together on healing, building trust and nurturing a culture reflective of the life and teachings of Jesus of Nazareth as we move forward to help the church to serve the world in his name," he said.



Baumgarten



Sauls

Last Dec. 11, Curry announced that Bishop Stacy Sauls, chief operating officer; Samuel McDonald, deputy chief operating officer and director of mission; and Alex Baumgarten, director of public engagement, had been placed on administrative leave.

"This is a result of concerns that have been raised about possible misconduct in carrying out their duties as members of senior management ... My decision should not be confused with a finding of fault, but is necessary to allow us to find clarity," he said.

On Dec. 18, Curry announced that the church had engaged the law firm of Curley, Hessinger & Johnsrud LLP, of New York and Philadelphia, to carry out an independent investigation of "the concerns" that led to the suspensions. ■

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NEWS

Navajoland presents need for help

By G. Jeffrey MacDonald
The Living Church

Bishop David E. Bailey of the Navajoland Area Mission visited Executive Council in hope of extending a \$150,000 line of credit. Navajoland is one of the poorest judicatories of the Episcopal Church. What he encountered rankled him to the point that he pushed back from a committee-room table and walked toward the exit.

Bailey's area and others with significant indigenous populations were expected to report on decreasing their reliance on financial support from the Episcopal Church. It will take more time, council members heard, and subsidies might be part of the picture for the foreseeable future.

Amid pushback from members of the Joint Standing Committee on Finance for Ministry and Mission, Bailey decided he had heard enough: "I am withdrawing my request, and we will take care of our situation by other means." He was nearly out the door when a chorus pleaded with him to return.

"Excuse me. Wait a minute, bishop," called committee Chair Tess Judge of the Diocese of East Carolina. "Bishop, please come back."

"David, please," said Diocese of Pennsylvania Provisional Bishop Clifton Daniels III, a committee member.

"I have had it up to here, guys," Bailey said, gesturing to the top of his head. "I have been busting my butt, and I don't feel I'm getting the cooperation I need to make it work."

He returned to the table and provided background for new members of the committee.

Formed in 1978 from portions of the dioceses of Arizona, New Mexico and Utah, Navajoland aims to unite people of Navajo heritage. Since its inception, the mission has not re-

ceived sufficient tools to become a full-fledged, self-supporting diocese, the bishop said. It consists of 12 congregations and is building modest revenues from start-up business ventures, including soap production and honey-bee wares. Some council members said a new line of credit would not work.

Episcopal Church Treasurer N. Kurt Barnes said he would need more



Photo/G. Jeffrey MacDonald

Bishop David Bailey of the Navajoland Area Mission speaks to Executive Council.

accounting oversight, which would require more access to budgets and book-keeping. The Rev. Canon John Floberg of the Diocese of North Dakota said he thought Navajoland was supposed to be repaying a bridge loan from last year; Bailey said that was not so.

Ultimately, Bailey indicated he was satisfied with the resolution. Rather than extend new credit, Executive Council will let Navajoland tap the remainder of its \$1 million, three-year grant this year. Navajoland reserves the right to petition for more help before the triennium concludes.

"My big concern was having protection moving forward," Bailey told *The Living Church*. "The Navajo people that I serve finally believe that there's hope. So my frustration is: Don't let anything get in the way that's going to stop us. [The committee] said, 'We're all in this together, and we're walking with you.'" ■

COUNCIL continued from page 1

revivals that would, in part, "train local teams to practice relational evangelism and deep listening with their neighbors, schoolmates, friends, co-workers," she said.

The council also heard how Curry, Jennings, the vice presidents of the House of Bishops and House of Deputies, several staff members and other leaders throughout the church met earlier this month to begin developing a plan for racial reconciliation work rooted in listening.

The council helped to set in motion plans to expand the church's efforts in church planting and developing new ways of building and nurturing faith communities.

The council passed a 2016 budget that included allocations for many of the new initiatives. That budget is due to be posted online soon.

"We covered an amazing amount of ground and learned about the wide variety of potential ministries before us," the Rev. Susan Snook, chair of council's committee on local mission and ministry, said during her report.

In other action, the council:

Elected its representatives to the Evangelical Lutheran Church in America and to the Anglican Church of Canada. Steven Nishibayashi of the Diocese of Los Angeles will be the council's representative to the ELCA's Church Council. Noreen Duncan of the Diocese of New Jersey will represent the council on the Canadian church's Council of General Synod. Currently, the Rev. Stephen Herr, pastor of Christ Evangelical Lutheran Church in Gettysburg, Pa., is the ELCA liaison to Executive Council, and the Very Rev. Peter Wall, dean of Christ's Church Cathedral in Hamilton, Ontario, represents the Anglican Church in Canada.

Agreed to a proposal from the Diocese of Texas that came via the church's Joint Standing Committee on Planning and Arrangements to attempt to raise \$100,000 to pay for a larger worship venue for a special Eucharist during the

2018 meeting of General Convention in Austin, Texas. The churchwide budget already provides for a 3,000-seat worship space expandable to 5,000 in the Austin Convention Center. However, the council was told that the diocese senses a wider opportunity for evangelism by having a Eucharist in the Palmer Center, about a mile away. Jennings, a member of the planning and arrangements committee, said that the diocese hoped to have between 5,000 to 6,000 members of the diocese attend the Eucharist. That number would be in addition to the large number of convention participants who normally participate in the daily Eucharist. "It was very clear that the budget could not stretch to accommodate this and those in that diocese are willing to look for the funds to pay for it," she said. The Rev. Stan Runnels, a council member from the Diocese of West Missouri, cast the sole vote against the authorization. He told the council before the voice vote that agreeing to raise this money was "adding gasoline to the fire" that burns in some parts of the church over whether General Convention should meet in a diocese that does not pay the full asking to the churchwide budget. The Episcopal Church currently asks dioceses to contribute 18 percent of their incomes annually to the churchwide budget. It will drop to 16.5 percent for the 2017 budget and 15 percent in 2018. Each year's annual giving in the three-year budget is based on a diocese's income two years earlier, minus \$150,000. Jennings told the council that the Diocese of Texas currently gives 13.3 percent of its income and recently has been increasing that percentage. In 2013, Texas had pledged 6.7 percent (\$463,959 of its then \$7,094,500 in eligible income). The deadline for reserving the Palmer Center is March 25, according to the resolution that the council approved, and signed commitments for the full cost must be received before any contract is signed.

The council next meets June 8-10 at the Oak Ridge Hotel and Conference Center in Chaska, Minn. ■

Higher education: CDSP receives gift, St. Augustine's adds grants

Seminary receives grant for solar panels

The Church Divinity School of the Pacific's plans for the largest solar installation of any seminary in the United States took a big step forward in January when the institution received an anonymous gift of \$250,000 over five years toward the project's \$560,000 cost.

"At CDSP, we believe that moral accountability in our relationship to the environment is an essential component of quality theological education," said the Very Rev. W. Mark Richardson, dean and president. "We strive to be good stewards of the resources we have been given and, with this generous lead gift for solar energy, we will be able to reduce CDSP's carbon footprint and model sustainable living as a Christian community."



CDSP committed to reducing its global warming pollution by 50 percent by 2030 when it signed the Paris Pledge developed by Interfaith Power and Light, an anti-global warming advocacy network. The pledge was launched at the United Nations-sponsored Paris Climate Change Conference in December 2015, which Richardson attended as a representative of the Episcopal Church.

The planned installation of more than 400 solar panels on three buildings is a key part of the seminary's plan to fulfill the Paris Pledge.

In January, CDSP's solar panel plan was given a boost by the California Public Utilities Commission, which voted to allow solar-panel owners to sell the excess power they generate back to their utility at full retail rate. Solar advocates see the practice, known as net metering, as essential to making solar installations affordable because it allows solar users to

get credit for the excess energy they generate in the daytime and draw on that credit during peak usage times when solar energy is not being generated.

The solar installation project is now being reviewed by the City of Berkeley, and CDSP hopes to begin work this spring. — CDSP

College offers grants

Saint Augustine's University is offering three institutional grants for new students for the 2016-2017 academic



year. A renewable grant worth \$8,945 annually, which represents a 50 percent discount off the annual tuition and fees of \$17,890, will be awarded to students in three categories: Children and grand-

children of Saint Augustine's University graduates (Legacy Tuition Grant); Episcopal students (Absalom Jones Tuition Grant); and community college graduates from Vance-Granville and Wake Tech Community Colleges and other select community colleges (Community College Tuition Grant).

"We recognize that many families struggle with the costs associated with higher education," said President Everett B. Ward. "If we can responsibly remove a financial barrier to provide prospective students access to a quality education, we have a responsibility to do so."

A historically black college, Saint Augustine's University, established in 1867, is a four-year liberal arts university in Raleigh, N.C. founded by the Episcopal Church. Additional information about the grants is available through the admissions office at admissions.st-aug.edu.

— St. Augustine's

NEWS

Anglican Consultative Council meeting set for Zambia

Anglican Communion News Service

Anglican bishops, priests and laity from across the world are scheduled to gather in Lusaka, Zambia, April 8-19 for the 16th meeting of the Anglican Consultative Council (ACC-16). Members will discuss a range of issues around the theme “Intentional discipleship in a world of difference” — how Christians can be faithful to the gospel in all aspects of their lives in the different cultures and situations that Anglicans find themselves in.

However, the archbishop of Uganda, Stanley Ntagali, has indicated that his province will not send any representatives. This follows a decision of the Anglican Church of Uganda’s Provincial Assembly that it would not participate in the formal structures of the Anglican Communion until what it considered to be “godly order” was restored after the

Episcopal Church authorized same-sex marriage liturgies at General Convention last July.

In January, Anglican Communion leaders gathered at the Primates’ Meeting in Canterbury requested that the Episcopal Church not participate in ecumenical and interfaith relationships for three years due to its approval of same-sex marriage. The majority of primates also asked that, while participating in the internal bodies of the Anglican Communion, the Episcopal Church “not take part in decision-making on any issues pertaining to doctrine or polity.”

The Episcopal Church has said it intends to send its three representatives to ACC-16.

The ACC facilitates the cooperative work of the 38 autonomous but interdependent national and regional churches and the six extra-provincial churches and dioceses that are in communion with the

archbishop of Canterbury. Through the ACC, churches of the Anglican Communion exchange information and coordinate common action. The ACC also advises on the organization and structures of the Anglican Communion, and it seeks to develop common policies on world mission and ecumenical matters.

Prayer, worship and Bible study underpin the work of the ACC, and this year’s meeting will begin with Morning Prayer in the Cathedral of the Holy Cross before the first in a series of Bible studies on the book of Ruth.

The draft program will be finalized by the ACC’s Standing Committee immediately before the meeting gets underway. Many of the issues the council will discuss will develop from discussions around emerging themes and priorities emanating from the provinces.

There will be extended discussions on environmental issues — a major concern for many Anglicans, especially those in parts of their world where their survival is threatened by the effects of climate change.

Participants also will discuss significant recent developments in ecumenical relationships, including the final report of the Anglican-Methodist dialogue, “Into All the World: Being and Becoming Apostolic Churches”; the report of the Anglican-Orthodox dialogue, “In the Image and Likeness of God: A Hope-Filled

Anthropology”; and the report of the Anglican-Oriental Orthodox dialogue, with its agreed statement on Christology.

As the 500th anniversary in 2017 of the Lutheran Reformation approaches, the Inter-Anglican Standing Commission on Unity, Faith and Order will propose that the ACC welcome and affirm the substance of the Joint Declaration on the Doctrine of Justification of the Lutheran World Federation and the Roman Catholic Church.

The host province for ACC-16 is the Anglican Church of Central Africa, which includes Botswana, Malawi, Zambia, and Zimbabwe.

One day of the meeting will be a conference when members of congregations from parishes in greater Lusaka will join ACC members to discuss “Following and Proclaiming Jesus in a World of Differences.”

Before the conference, an international gathering of young people from across the Anglican churches of Central Africa and Southern Africa will gather for a conference on leadership for discipleship. During the five-day advocacy training for environmental ministry and intentional discipleship, based on the Micah Challenge “Change Makers” program, participants will have a chance to hear from and speak with Archbishop of Canterbury Justin Welby. ■

Easter returns to Dublin cathedral

Anglican Communion News Service

Dublin’s Christ Church Cathedral was scheduled to hold an Easter Day service after all, following discussions between diocesan officials, the government and the Irish police service, An Garda Síochána. It previously had been announced that security around commemorations of the centenary of the Easter Rising would make the service impossible. Six city-center churches were to remain closed.

“The Eucharist will be celebrated

memorate the 1916 Easter Rising, an armed insurrection against British rule that eventually paved the way for the creation of an independent Irish nation.

During that service, “the congregation will pray for the country and its leaders and remember those who died during the rising” while a commemorative parade passes the cathedral, the leaders said in their statement.

“The cathedral will then close for a short period and reopen its doors when the parade finishes and the crowds disperse, allowing pilgrims and tourists to visit.”

Up to half a million visitors were expected to descend on Dublin on Easter. Security officials imposed a ban on all vehicles entering the city center from 6 a.m. to 8 p.m. The Garda Síochána previously had asked that the front gates of Christ Church Cathedral remain locked for the day.

The new arrangements did not affect access restrictions to the six other Anglican churches in the center, which were to remain closed on Easter Day.

“We in the Church of Ireland are very happy with the outcome of the negotiations with government and An Garda Síochána to ensure that worshipers have the option to attend Christ Church Cathedral and St. Patrick’s [Roman Catholic] Cathedral for Easter celebrations,” the church leaders said. “The archbishop and senior clergy continue to feel that it is not practical to have every Church of Ireland church in the city open on Easter Day, given that the majority of the parishioners do not live in the vicinity of these churches.

“The expectation remains that there will be a very large volume of people to watch the parade. Consequently, the decision of the affected clergy to provide alternative places to worship remains as previously stated.” ■



Photo/Wikimedia Commons

Sackville Street, now O’Connell Street, Dublin, is shown after the Easter Rising.

at a said service in the cathedral at 10 a.m.,” Archbishop of Dublin Michael Jackson said in a joint statement with the archdeacons of Dublin and Glendalough and the acting dean of Christ Church Cathedral.

“Clergy, staff and congregation will be facilitated in such a way as to allow them through the outer security cordon and park in a designated area near the cathedral. A shuttle bus will bring them from there to the cathedral where they will gain access through the West Door.”

Besides the Easter Day service, the cathedral was set to hold a special service at midday using a special bilingual liturgy prepared by the province’s Liturgical Advisory Committee to com-

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NEWS

Presiding bishop visits refugee-resettlement agency to learn process

Syrian family shares its experience

By Lynette Wilson
Episcopal News Service

In 2012, Ahmed (not his real name) and his family abandoned their lives in Homs, Syria, and fled across the border to Jordan where, without the ability to work and dependent on international aid for food, they struggled to survive.

Today, Ahmed, his wife, his parents and five additional family members, including a 2-year-old boy, are rebuilding their lives in Denver with the help of the refugee and asylee programs offered by Lutheran Family Services Rocky Mountains, one of 30 refugee-resettlement affiliates partnered with Episcopal Migration Ministries (EMM) in 26 dioceses nationwide.

The family arrived in Colorado in December 2015. On Feb. 24, Ahmed and other family members met with Presiding Bishop Michael Curry, members of his staff, Colorado Bishop Robert O'Neill and Bishop Jim Gonia of the Evangelical Lutheran Church in America-Rocky Mountain Synod.

Curry was in Denver for the annual conference of the Consortium of Endowed Episcopal Parishes.

At the Lutheran Family Services' office, he learned about the resettlement

process and how the current political climate affects the process. "Those we call refugees are people who have lost their home, and they've had to come to a country where the culture is different, the language is different and everything is different," said Curry after the visit. "Through Episcopal Migration Ministries and other organizations like it, the church reaches out and welcomes them and makes sure that they can find a home here, and that is God's work."

The Episcopal Church's refugee-resettlement agency is one of nine agencies working in partnership with the U.S. Department of State to welcome and resettle refugees in the United States.

"We're very excited that Bishop Curry was able to join us today to learn more about the work of Episcopal Migration Ministries and to hear firsthand from refugee families who are being resettled here, including the Syrian family who just arrived just a few months ago, to hear not only their stories of struggle in being resettled to the U.S., but also what their dreams for the future are now that they have a place to live in safety," said EMM



Photo/Lynette Wilson/ENS

From left, Presiding Bishop Michael Curry, Colorado Bishop Robert O'Neill and Jim Gonia, bishop of the Evangelical Lutheran Church in America-Rocky Mountain Synod, listen to Jim Barclay, president and CEO of Lutheran Family Service Rocky Mountains, as he talks about refugee resettlement.

Executive Director Deborah Stein.

Located in western Syria about 100 miles north of Damascus, Homs served as a base for some of the early uprisings against Syrian President Bashar al-Assad at the start of the country's civil war, which has killed an estimated 250,000 people and forcibly displaced more than 11 million more. Ahmed and his family members said they preferred their real names be withheld for the safety of family members still living in the region.

The family lived in Jordan for three-and-a-half years before being resettled in the United States.

One thing they feared coming to the United States is how Americans would perceive them based on their religion and the atrocities being committed by radical Islamists in the name of Islam, Ahmed explained. But since they arrived in Denver, they've felt safe and have found Coloradans to be friendly, he said in Arabic through an interpreter.

The family's fear also was grounded in anti-immigrant, anti-refugee rhetoric in the United States. After terrorist attacks in Paris last November killed 130 people, at least 30 U.S. governors spoke against resettling Syrian refugees in their states, citing a concern for public safety, and city councils have proposed measures aimed at keeping Syrian and other refugees from resettling in their communities, said Stein.

That's not the situation in Colorado, however, where Gov. John Hickenlooper has opened the state's doors to Syrians. The Colorado Council of Churches commended Hickenlooper for his stance.

Lutheran Family Services, too, experienced some upset in the aftermath of the Paris attacks, when its offices received "angry, hateful" calls from citizens reacting out of fear, said James Horan, vice president for refugee services.

But by Thanksgiving the calls "took a turn," and people began wanting to know more about the plight of refugees and how they could become engaged, he said. In fact, since early December 2015 the number of people interested in volunteering increased to the point that

there is now a waiting list.

Part of that has to do with the news coverage of Syrian refugees risking their lives to make it to Europe. Even though the majority of refugees remain in the region, many more have attempted the dangerous journey by boat to Greece to try to reach other parts of Europe, where the crisis is becoming increasingly politicized.

In addition, Germany (which has received the most refugees), Canada and the United States have pledged to admit more Syrian refugees.

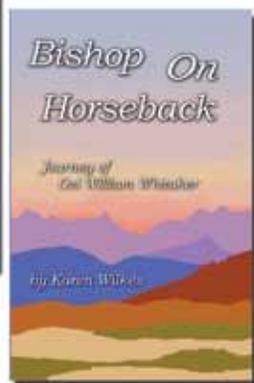
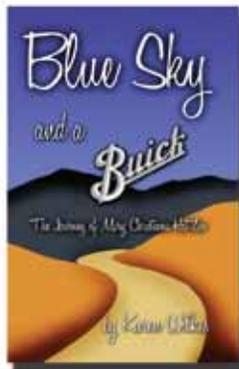
Since the start of the Syrian civil war in 2011, the United States has received 2,800 Syrian refugees, said Jim Barclay, president and CEO of Lutheran Family Services Rocky Mountains.

Lutheran Family Services Rocky Mountains became an affiliate of Episcopal Migration Ministries last October. For the fiscal year ending Oct. 1, 2015, the Lutheran agency resettled 627 refugees from places as diverse as Iraq, Eritrea, Somalia, the Democratic Republic of the Congo, Bhutan and Cuba. This fiscal year, it plans to resettle some 850 refugees.

"We're very excited now to be affiliated with Episcopal Migration Ministries and for the opportunity to engage their congregations with access to the refugees and to this welcoming ministry," said Barclay. "And it really cannot be ministry without the people from the churches stepping up and acting on their faith to embrace newcomers."

The resettlement agencies provide refugees with assistance, including cultural orientation, instruction in English as a second language and job readiness, and individual case management.

The resettlement agency provides services and referrals to other agencies, "from the day the refugees arrive at the airport until they are self-sufficient," said Damir Basic, Lutheran Family Services' division director overseeing the refugee and asylee programs. Most refugees, many of whom arrive at the airport with limited skills and unable to speak English, have jobs within 90 to 120 days, he added. "To take them from point A to point B is a tremendous amount of work." ■



Books by Nevada author, Karen Wilkes

"Blue Sky and a Buick" - Read this as a remarkable biography, as a detective investigation into the life of a fondly remembered teacher, as an image of what it was like to live, work and worship in the rural West... mid-19th to mid-20th centuries... **Katharine Jefferts Schori**

"Bishop on Horseback" is the biography of Ozzie Whitaker. He was called by the American Church Missionary Society in 1863, to minister to the wild and woolly miners of Virginia City, Nev., as they picked and shoveled their way through the biggest gold discovery in history.

Paperback and Kindle versions available on Amazon.com

NEWS

Detroit's St. Matthew's Church added to Freedom Network

By Pat McCaughan
Episcopal News Service

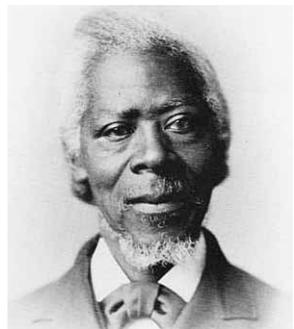
Before Harriet Tubman escaped slavery, before Abraham Lincoln was elected to Congress and before Harriet Beecher Stowe wrote "Uncle Tom's Cabin," members of St. Matthew's Episcopal Church were helping slaves escape across the Detroit River to freedom in Canada.

Founded in 1846 above a blacksmith's shop, St. Matthew's is among the oldest historically black congregations in the Episcopal Church and in the nation, and was a center of local abolitionist activism and community organizing.

Yet that aspect of the church's past went relatively unrecognized until 2015, when the National Park Service added St. Matthew's to its National Network to Freedom.

"We found that it [St. Matthew's] makes a significant contribution to the understanding of the Underground Railroad in American history ... [and we] commend you on your dedication to this important aspect of our history," Diane Miller, network national program manager, wrote in a June 4 letter announcing the award of the designation.

For fourth-generation St. Matthew's parishioner Dr. Richard E. Smith, who applied for the status, the quest to highlight the church's storied past was a labor of love for long-overdue recognition. For



William Lambert was the senior warden and founder of St. Matthew's.



The Rev. William Monroe helped organize St. Matthew's as a mission congregation.

nearly two decades, he wove together details of its proud history of community service and social activism.

"We always heard bits and pieces about the church's history, but there was no written record," Smith told the Episcopal News Service.

A time capsule offers a glimpse

The unearthing of a time capsule in 1998, planted by church members some 70 years earlier at the site of the congregation's second location at St. Antoine and Elizabeth streets, yielded a written record of what previously had been oral history passed among generations, he said.

It also offered a glimpse into the city's past. Those documents became part of the permanent collection of the Charles Wright Museum of African American History in Detroit, Smith said.

"As a doctor, I deal in facts," said Smith, an obstetrician-gynecologist and vice president of Henry Ford Hospital Physician Outreach. "I began gathering information to put into a timeline



Photos/Courtesy ENS

From left, Senior Warden Philip Carrington, the Rev. Canon Robert W. Alltop, Dr. Richard E. Smith and Junior Warden Rudolph Markoe at St. Matthew's.

for the church, along with family history and other information."

Among other significant events, Smith's timeline reveals that:

Nine years after Michigan became the 26th state in the union, 13 years after slavery was abolished in Canada and nearly 40 years after slavery was abolished in Michigan, St. Matthew's was organized as a mission congregation by the Rev. William Monroe and local businessman William Lambert, who served as warden.

Two years later, Lambert was elected a delegate to the National Convention of Colored Citizens held in Cleveland, at which Frederick Douglass was elected convention president. The same year, a city lot at the corner of St. Antoine and Congress was purchased to build the church, and taxes of \$2.22 were paid to the state and county for the church.

Over the next decade, nearly 40,000 fugitive slaves would pass through Detroit under the support and guidance of Lambert and others, including other churches in the city. "Everyone was working together, helping one another," Smith said.

Roy Finkenbine, vice chair of the Michigan Freedom Trail Commission, said St. Matthew's was one of three churches in Detroit's pre-Civil War black community that actively aided freedom-seekers.

Lambert, known as "the father of St. Matthew's," founded the Colored Vigilant Committee, "essentially an all-purpose organization to help freedom-seekers get to Canada," he said.

"It was all black in membership. They worked with select whites in the city and on the fringes of the city who would filter people to the committee. They did everything from raising funds to feeding [and] clothing people, providing medical care, hiding them in barns on the east side [and] getting them across the river late at night in skiffs hidden under the docks. They even offered legal representation.

"It was an illegal activity and one that was particularly dangerous after 1850,"

he said.

A surprising revelation for Junior Warden Rudolph Markoe, a second-generation and lifelong St. Matthew's member, was finding out "that we didn't actually have a building for a stretch of time because many people left for Canada and California because of the threat of kidnapping and arrest."

That was after the government passed the 1850 Fugitive Slave Act, another in a series of federal laws allowing for capture and return of runaway slaves and imposing harsh penalties against recaptured slaves and anyone who helped them. Enforcement of the law often facilitated kidnapping and enslaving free people of color, prompting many to flee to Canada. The Rev. William Monroe emigrated to Liberia to establish an Episcopal mission. During that time, remaining St. Matthew's members met at Christ Church Detroit, and their building was sold to a Jewish congregation, Shaary Zedek. The St. Matthew's Mission Fund was established, pooling money to assist newcomers and later to build the next church.

Other highlights of the church's history include:

In 1855, James Holly was ordained a deacon at St. Matthew's. He was the first of six clergy associated with the church to become bishops in the Episcopal Church, said Smith. Holly was consecrated the first black bishop in the Episcopal Church and founded the Episcopal Church in Haiti, the largest missionary diocese in the Episcopal Church. Others include Bishops G. Mott Williams, Quintin Primo Jr., Orris Walker Jr., Arthur Williams and Irving Mayson.

The mission revived in the 1880s at another site near downtown Detroit and became "the center for improvement and service clubs," Smith said. By 1906, St. Matthew's was so popular it had to limit participants, he said. A year later, the church attained parish status.

After the turn of the century, the Detroit chapter of the NAACP was established at and met at St. Matthew's.

During the 1920s, then-rector the Rev. Evard Daniel continued as a trendsetter, developing a relationship with automaker Henry Ford and facilitating the

hiring of many African Americans for factory work during "the Great Migration" of blacks from the South. Located in Detroit's "Paradise Valley," a business and entertainment hub, the church had 800 communicants, with 300 children in its Sunday school, according to a Dec. 11, 1926, Detroit Free Press article.

Donors included Clara Ford, spouse of the automaker and an occasional worshipper at the church.

In 1926, Marian Anderson performed her first Detroit concert at the Nov. 1 dedication of St. Matthew's new parish house; the time capsule was placed in the cornerstone. The famed opera singer returned in 1939 for a repeat performance at St. Matthew's, after being barred from singing at Constitution Hall by the Daughters of the American Revolution.

Markoe also underscored the church's involvement as an early meeting place for the NAACP and its social activism in the 1925 landmark trial of Dr. Ossian Sweet, whose wife, Gladys Mitchell, was an active St. Matthew's member.

"They sponsored fundraisers to raise money for Clarence Darrow to come and defend Sweet," he said. In a case considered to be one of the most important civil rights trials of that decade, Darrow successfully defended Sweet, a black medical doctor, against murder charges after a crowd threatened to eject Sweet from the all-white neighborhood where he had purchased a home. During the scuffle, someone in the crowd was shot and killed.

Sweet's acquittal was considered a milestone decision in asserting the rights of blacks to defend their person and property.

In 1940, the Rev. Ricksford Meyers was called as rector of the church. His wife, Dr. Marjorie Peebles-Meyers, became the first African-American woman to graduate from the Wayne State University Medical School and to integrate many local hospitals.

Urban renewal, a new location and a merger

Sweeping urban renewal and social change affected the congregation over the next several decades. New freeway construction displaced Detroit's Paradise Valley; church membership dwindled.

Yet the tradition of social activism remained intact; clergy participated in 1960s civil rights demonstrations locally and nationally. In 1971, because of declining membership and economic challenges, St. Matthew's merged with and relocated to St. Joseph's Church in the mid-city area of Detroit.

"It was a melding of two communities of faith, each with their own unique identities that worked together and made it a fascinating place," said the Rev. Kenneth Near, who has served at the church. St. Joseph's was a center of anti-Vietnam War activism, he said.

In 1998, the former church building was razed to make way for the construction of Ford Field, the home of the Detroit Lions professional football team.

continued on page 16

NEWS

Episcopal bishops criticize 'this season's political rhetoric'

By *Episcopal Journal*

The House of Bishops, meeting in retreat March 11-15 in Navasota, Texas, unanimously issued "A Word to the Church" about the current political climate in the United States.

The statement, identified as being for Holy Week, began with a quote: "We reject the idolatrous notion that we can ensure the safety of some by sacrificing the hopes of others."

The bishops noted that "on Good Friday the ruling political forces of the day tortured and executed an innocent man. They sacrificed the weak and the blameless to protect their own status and power. On the third day Jesus was raised from the dead, revealing not only their injustice but also unmasking the lie that might makes right."

"In a country still living under the shadow of the lynching tree, we are troubled by the violent forces being released by this season's political rhetoric. Americans are turning against their neighbors, particularly those on the margins of society. They seek to secure their own safety and security at the expense of others. There is legitimate reason to fear where this rhetoric and the actions arising from it might take us.

"In this moment, we resemble God's

'We reject the idolatrous notion that we can ensure the safety of some by sacrificing the hopes of others. No matter where we fall on the political spectrum, we must respect the dignity of every human being.'

children wandering in the wilderness. We, like they, are struggling to find our way. They turned from following God and worshiped a golden calf constructed from their own wealth. The current rhetoric is leading us to construct a modern false idol out of power and privilege. We reject the idolatrous notion that we can ensure the safety of some by sacrificing the hopes of others. No matter where we fall on the political spectrum, we must respect the dignity of every human being and we must seek the common good above all else.

"We call for prayer for our country that a spirit of reconciliation will prevail and we will not betray our true selves."

After the statement was released on March 15, the leadership of the United Church of Christ, saying it was "concerned with the political rhetoric aimed

at the marginalized people of society in this election cycle," spoke out in support of and solidarity with the Episcopal bishops' statement.

The UCC national officers and Council of Conference Ministers, "in testimony to the ecumenical relationship between the two churches," expressed gratitude to the Episcopal Church for "the courage to speak, and for granting us the kindness of joining them in this statement."

"This clear, powerful statement written by our friends and partners in the Episcopal Church expresses something that we, too, feel very strongly about," said the Rev. John C. Dorhauer, UCC general minister and president. "Rather than write our own statement, we affirm the unity of our vision and voice and join them in making our feelings known.

What we are seeing unfold across the landscape of America in this election cycle frightens us and requires those of us with the agency to do so to lift up those concerns and remind ourselves that our faith asks bigger things of us."

"In the eloquent and faithful word from the Episcopal bishops, the UCC Council of Conference Ministers discerns a prophetic and gospel-based message with which we resonate," said the Rev. Rich Pleva, Iowa Conference minister and chair of the Council of Conference Ministers. "The CCM is deeply concerned that a spirit of division and disparagement in public discourse threatens the fabric of our diverse society. We are especially mindful that as people of faith — particularly Christian faith — we are enjoined to attend to the welfare of 'the least of these.'"

Episcopal Presiding Bishop Michael Curry and his staff — the Rev. Margaret Rose and Canon Chuck Robertson — said they appreciated the affirmation.

"In this 'Word to the Church,' I believe that we are speaking as followers of the way of Jesus and as those who love this country and the deepest and most noble values of it," said Curry. "Times of great testing, times such as these, must summon forth not the lowest and the worst within us, but the highest virtues and the 'better angels' of our nature." ■

COMMENTARY

Nun, Methodist bishop blast Trump for using faith as a 'ploy to grab votes'

By *David Gibson*

Republican presidential front-runner Donald Trump convincingly won the Nevada caucuses but is still struggling in what might be called "the Pope Francis primary."

In a joint op-ed in the Feb. 24 edition of *The Hill*, the first Hispanic woman elected as a bishop of the United Methodist Church and a Catholic nun who is an outspoken Washington lobbyist for social-justice causes blasted Trump for the views he expressed in his fight with

the pontiff over what it means to be a Christian.

"Mr. Trump cannot defend that which he does not seem to understand," Bishop Minerva Carcano of Los Angeles, an immigration-reform advocate, and Sister Simone Campbell, leader of the "Nuns on the Bus" tour, wrote of Trump's pledge to be the "greatest representative of the Christians they've had in a long time."

Trump's rhetoric against immigrants and minority groups — Mexicans and Muslims in particular — has drawn sharp rebukes from many faith leaders even as his bluster seems to have buoyed him with GOP primary voters.

The New York businessman also periodically has rapped the pope for his comments and actions on behalf of the poor and marginalized, and he sharply criticized Pope Francis earlier this month for the pope's decision to celebrate Mass near the U.S.-Mexico border during a visit to Mexico — a liturgy aimed at highlighting the plight of migrants.

Asked about Trump's criticisms, the pope later said

someone who espoused positions attributed to Trump was "not Christian," a comment that further angered Trump, who called the pope's remarks "disgraceful."

"What is disgraceful is Mr. Trump's xenophobic zeal," wrote Carcano and Campbell. "Stirring up fear of immigrants by calling them rapists and then offering a giant wall as a solution is anything but a solution."

They continued:

"Mr. Trump is executing a political strategy that has been around for millennia: channeling anger born of fear. He is not the only candidate to do so, but his microphone seems to be the loudest and the angriest. We understand that much of this fear is coming from those who see their majority status — white and Christian and male — changing. They have not felt that they have someone standing alongside them. But Mr. Trump's promise to defend their Christianity is merely a political ploy to grab their votes. It's not just manipulative and cynical, it diminishes the deep wisdom of our Christian faith, and that is offensive to us."



Photo/RNS/Adelle M. Banks

United Methodist Bishop Minerva Carcano of Los Angeles spoke at a rally before more than 100 protesters were arrested in front of the White House on July 31, 2014. They sought to halt deportations and aid immigrants living in the United States illegally.

The bishop and the nun conclude by widening their critique to include "holier-than-thou claims by presidential candidates wearing Christian costumes."

"It will take more than holding up a false placard declaring that one understands what it is to be Christian." ■

David Gibson is a national reporter for RNS. He assisted Sister Simone Campbell in writing her 2014 memoir, "A Nun on the Bus: How All of Us Can Create Hope, Change, and Community."



Photo/courtesy of Network

Sister Simone Campbell speaks during 2012 "Nuns on the Bus" tour.

NEWS

New York ministry helps Native Americans apply for Sandy relief

By Solange De Santis

More than three years after Hurricane Sandy, St. Andrew's Community Center in Mastic Beach, N.Y., helped Native American residents of the Poospatuck Reservation apply for recovery funds to rebuild or acquire housing.

Located at St. Andrew's Episcopal Church in the Diocese of Long Island and supported by Episcopal Ministries of Long Island (EMLI), the center was established as a response to Sandy, which devastated the Caribbean and East Coast of the United States in October 2012.

In Suffolk County alone, more than 13,000 housing units were damaged by Sandy, according to federal reports. That includes about 108 on the reservation, which occupies part of a peninsula on the Forge River on the southern shore of the county, near Mastic Beach, and is home to about 250 members of the Unkechaug Nation.

"There was major damage from wind, flooding, rain and some damage by falling trees. People were waist-high in water," recalled Wendy Samuels, who is Unkechaug and the outreach coordinator of the community center.

Since the disaster, the center has coordinated efforts to organize volunteer groups to repair homes, provide meals at the center, distribute groceries and supplies to families and develop a youth-mentoring program, said Mary Beth Welsh, executive director of EMLI.

Two years ago, Samuels became aware that Poospatuck residents could have applied for rebuilding funds under the New York Rising Community Reconstruction Plan, a \$650 million program of the state of New York — but the deadline had passed.

Case workers from Catholic Charities and other agencies who were meeting at the center to work on Sandy recovery had asked Samuels why the Unkechaug weren't applying for New York Rising funds. "I said, 'Because we are a sovereign nation and we don't pay taxes,'" Samuels said.

The New York Rising application needed certain land-ownership documentation, but the Unkechaug tribe owns the land while individual residents have deeds to their homes, Samuels said. The housing doesn't appear on county tax records.

Deciding that it wouldn't hurt to try, Samuels went door-to-door on the reservation, explaining the program to people in their living rooms and urging them to come and get more information. "We went in the daytime; we went on the weekends. We made a flyer that told them what the program was about. When we had a caseload of 30 or more, we called in the New York Rising team," she said.

Part of the process was helping residents overcome skepticism about the program and helping the New York Rising representatives at the Patchogue office understand the tribe's land-ownership situation, she said.

"New York Rising had shut down that program, but they opened it up again

when they saw that this population had been overlooked," Welsh said.

About 60 people came to the community center last August and were guided through the process of filling out the preliminary form and the 36-page main form, Samuels said.

As a result, New York Rising has approved funds for about 30 homes at a cost of \$100,000-\$130,000 each, Samuels said. Homes on the reservation are a mix of manufactured homes and frame houses.

So far, said Unkechaug Chief Harry Wallace, five homes have been rebuilt. "The project ... is now beginning to make

some significant inroads into repairing and restoring the damage done to homes here on our territory," he said.

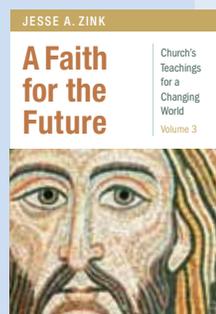
The St. Andrew's Community Center has been key. "We have a great relationship with St. Andrew's ... They have opened their doors to us unlike any other," he said. Facilitating the application process was "all hands-on work," Wallace said. ■



Photo/Jonathan Cajas

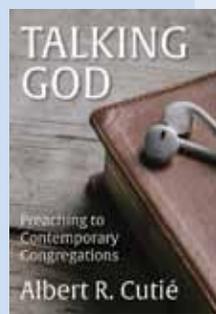
Houses on the Poospatuck Reservation.

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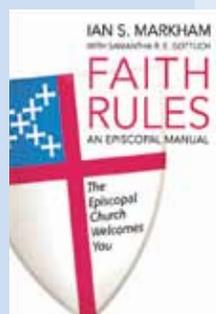
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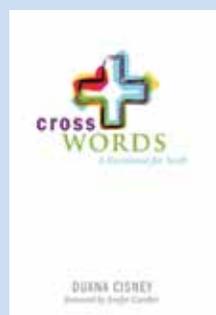
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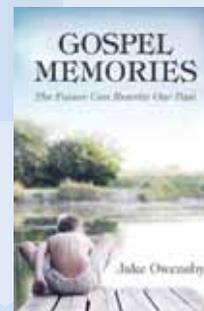
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FAITH AND THE ARTS

Arts are essential to Oregon cathedral's mission

By Molly Gordy

When the public school system in Portland, Ore., eliminated much of its art curriculum over the past decade due to budget cuts, Trinity Episcopal Cathedral tried to pick up some of the slack, offering children in the congregation the option of taking free classes in drawing, painting, silk-screening, calligraphy or pottery. To the church's dismay, few responded.

So the congregation offered the same classes to adults, with a requirement. To qualify for free instruction, each would-be student had to bring at least one child to class. The program took off. Scores of parishioners attended, from 10-year-olds to octogenarians, and the program continues today.

"We have had difficulty engaging youth groups with the traditional model, and this is a way we've succeeded in becoming cross-generational," said Dean Nathan LeRud, leader of the 1,500-member congregation. "Parents come with kids, grandparents come with grandkids, or someone brings a kid who lives on their block."

Building community through the visual arts is nothing new to Trinity. Fifteen years ago, the church founded an exhibition called Artists Among Us to showcase parishioners who lacked the time or opportunity to show at a gallery. The show started with 15 amateur artists who exhibited 32 works. By 2012 it had expanded to 130 artists, attracting professionals from all over Portland.

While many of the professionals had no previous ties to Trinity, "many of them took the amateur artists under their wing and gave them valuable advice on technique and about marketing their work," said Barbara Bracken, a Trinity parishioner who founded the show. The church earned a 30 percent commission off all sales, which helped it through a budget crisis during the 1990s and created a nest egg for future programs.



Photos/Lee Garrett

Above, children view the multimedia installation "Cauldron" by Shelley Socolofsky.

Right, Chris Ambrose and Steve Isaacson attend the Artists Among Us exhibit.

There were no selection criteria for exhibiting at Artists Among Us, nor insistence on religious themes. "It was kind of 'bring any kind of art you want,'" said Alan Oliver, a retired gallery owner and parishioner. "We filled every available space in the community hall with art, from floor to ceiling."

Oliver has been taking the program in a new direction since succeeding Bracken as chair of the church's art commission in 2012. Last year, the church replaced its traditional art show with a three-day festival that included performance as well as visual art, and explored religious motifs.

"The theme was 'A Wrinkle in Time,' the classic novel by Madeleine L'Engle, who is a renowned religious writer," Oliver said. A theater group performed a play of the work, a puppeteer performed a version aimed at children, and musicians led them in song. A pop historian

gave a power-point presentation on heroism in science fiction. Two multimedia artists created interactive works that engaged the congregants with light, music and sculpture.

Artist Shelley Socolofsky filled the community hall with "Cauldron," a pool of water mixed with white dye in a 6-by-6-foot basin, with images projected onto it of the stained glass from the church. A soundtrack of sacred organ and trumpet music provided an audio backdrop to the piece.

Prof. Emily Ginsburg of the Pacific Northwest College of Art created "If You Felt The Same" for the

church sanctuary. She kept track of her emotions on a mood ring and photographed the colors for a 12-minute video loop that was projected onto the pipes of the pipe organ. The church organist played a meditative piece by Olivier Messiaen during the video. LeRud gave a sermon during the Sunday service that featured this presentation, focusing on art and creativity.

"There is a broad understanding here that creativity is a pathway to the Creator," said LeRud. "That there is something inherently spiritual in the creative act, whether or not it is explicitly religious; that the practice can help us connect more to God and to each other."

"How we interact with God, what it means to pray, suffering in the world, beauty in the world — those are questions that theologians have wrestled with for centuries, and I believe art does that also," he said. "What does it mean to be a human being and a spiritual being?"

LeRud described the Pacific Northwest as "famously unchurched," with many Oregonians finding God in nature or art rather than in religious worship. In that context, he said, "We want to bring the outside inside the church walls, and artists are one of the key ways we can do that."

"A lot of people we bring in as artists are not explicitly Christian, but they are consciously spiritual, and we believe that enriches our experience." ■



Church enlarges loft and music offerings

Episcopal Journal

Grace Episcopal Church in Alexandria, Va., has expanded its music program as a result of a remodeled choir loft.

The loft's square footage was enlarged by 30 percent to accommodate more choristers, musical instruments and a three-manual pipe organ, according to information supplied by the church.

Made of stained oak, with a wrought-iron rail, the expanded loft extends out over the sanctuary's main entryway. The design was meant to fit into the rustic wood-and-stone architecture of the church's Gothic-style interior.

The platform now holds 35 to 40 people, up from a "tight 25," and allows greater flexibility for arrangement of singers and musicians, said Jeff Aaron, director of parish operations. "It's hard to tell the expanded section was not part of the original structure." The designer was Cole & Denny Architects of Alexandria.

The loft also expands sight lines for communication between choristers and conductor.

"We are better able to see each other," Music Director Richard Newman said. "As a result, I now have more flexibility with musical arrangements and choristers during special services."

Additional balcony space, along with a new open railing, allows the

organ to project more "tonal transparency" for the sanctuary, which provides the congregation with a better listening experience, Newman said.

Originally designed in 1948 by Alexandria native Milton L. Grigg, the current sanctuary is home to a parish that dates back to 1855, when it spun off from the city's historic Christ Church. Directly above and behind the original loft is a large stained-glass window depicting the parish's 160-year history. Even with an expanded loft, parishioners have an unobstructed view of the window. ■



Photos/Allan Oliver

Left, Adia Jones works on the textile collage. Right, Michael Pickrell silkscreens a shirt.



Photo/Anice Hoachlander

In Alexandria, Va., Grace Episcopal Church's larger choir loft is improving its music program.

FAITH AND THE ARTS

Can the 'greatest religious painter of the 20th century' make a comeback?

By David Van Biema
Religion News Service

What can a nearly forgotten set of 58 masterful etchings by a man once called one of the great artists of the 20th century tell us about the state of religious art in America?

At a rare showing in St. Louis of "Miserere et Guerre" ("Mercy and War"), a bleak but compelling series by the idiosyncratic French modernist Georges Rouault, the pious and the curious will have a chance to judge for themselves.

Rouault completed his expressionist landmark in the 1920s. New York's Museum of Modern Art (MOMA), among other top-notch museums, owned one of its 450 initial copies and repeatedly celebrated an artist it called "the greatest religious painter of the 20th century."

Yet the Parisian's reputation has faded drastically in the course of a few decades. His last American big-museum exhibit was in 1979. Not one of MOMA's many Rouaults is up on its walls. Rouault's entry in the standard text "Janson's History of Art" shrank from a page and a half in 1971 to nothing by 2007.

Some see this as a consequence of the contemporary art world's distaste for explicit religious images.

St. Louis University's Museum of Contemporary Religious Art shows its copy of the series every four or five years. The current exhibit runs through May 8.

Although St. Louis University is a Roman Catholic school, the museum, founded by the Rev. Terrence Dempsey in 1993, is eclectic, having exhibited Protestant, Jewish, Muslim and Buddhist works, among others — as long as it's not a satire or a critique, but a genuine engagement with faith, Dempsey said.

The school's Jesuit identity, however, was the reason it was given a set of the Rouault series in 1956 by a brother of a Jesuit priest.

The 2-foot-high etchings march down eight walls, a cavalcade of stylized sorrow interspersed with austere hope. The work's great topic is the poor and downtrodden: the dreary dead-end grind of Paris' industrial suburbs that Rouault, who was from the working-class redoubt of Belleville, called "the old district of Long Suffering."

He portrayed threadbare laborers, hard-pressed families and the sick; the jollity of itinerant clowns and prostitutes; and a stream of refugees — from where, it is never clear. The trauma of World War I appears retrospectively in the form of skeletons with soldiers' hats.

But although Rouault's subjects are stripped of vanity, he gave them great dignity. A contemporary called him "a vivid and brutal draftsman, infinitely rich despite the closely spaced variations of his selected themes." Apprenticed to a glazier in his teens, Rouault translated the thick lead outlining of stained glass into a powerful, muscular line and invented new etching techniques to make his compressed black-and-white figures glow from within.

None glow more so than Jesus, whose image recurs, in foreground or background, 16 times in the series. It's not Jesus triumphant, but Jesus mocked and debased, often on the cross, his downward gaze echoing that of the poor.

According to William Dyrness, professor of theology and culture at Fuller Theological Seminary in Pasadena, Calif., the work originally included a Resurrection plate. But Rouault canceled it. The finished series' final image is of Jesus' head crowned with thorns, labeled by Rouault: "It is through his wounds that we are healed."

This reflected his faith. The title for another panel is a quote from the polymath Blaise Pascal: "Jesus will be in agony until the end of the world." This emphasis on Jesus as eternal co-sufferer and of suffering's redemptive aspect is part of mainstream Roman Catholic theology. But in his writing, at least, Rouault drifted toward a philosophy known as Dolorism that elevated suffering into the only truly ennobling experience.

The hint of this in "Miserere" may help explain its fall from popular grace. Sandra Bowden, an artist and collector who rents out her own full set of the series, alludes to the museum world's issue with modern religious works: an attitude with distant roots in the Enlightenment, but more recently a kind of knee-jerk hypersecularism.

"You can't deny that a strong and visible faith was at work in the production of Rouault's art," she says. "And that's not PC [politically correct]." She adds, "The other thing is, the work is dark." Passion theology has never been that

big a part of Protestantism, the base coat of American religion; and, Mel Gibson notwithstanding, its more fervent mystical expressions have receded in American Catholicism, except during Lent, the approximately six-week period of penance and fasting preceding Easter, the Christian celebration of Jesus' Resurrection.

But there are some signs that, for whatever reason, interest in Rouault and his "Miserere" is rekindling.

Jean-Yves Rouault, the artist's grandson and chair of the Georges Rouault Foundation, writes from Paris, "There are definitely more 'Miserere' exhibitions than 20 years ago." In the U.S., he reports, the foundation communicates with several collectors who bought Rouault works "in the last few years. We are confident that there will be more activity in the near future."

It may be that Rouault's long decades of art-world exile are over. Dempsey certainly hopes so as he points out Rouault's acute social vision at a time when "there's so much suffering on the global scene."

"All I can think of when I look at his refugees is those Syrian migrants coming in from Turkey and Greece."

And then there is Dempsey's personal connection. Decades ago, after his mother received a diagnosis of Alzheimer's, Dempsey sat before one of the artist's heads of the suffering Christ.



Images © Artists Rights Society (ARS), New York/ADAGP, Paris

Above, Georges Rouault, *L'aveugle parfois a consolé le voyant*. (Sometimes the blind have comforted those that see.), c. 1927.

Below, "De profundis ..." ("Out of the depths ...") Psalm 130:1, 1927

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FAITH AND THE ARTS

Religious broadcasters take a peek at Museum of the Bible collection

By Heidi Hall
Religion News Service

Hundreds of visitors attended a preview of the Museum of the Bible collection, opened for the first time Feb. 24 in Nashville, at the National Religious Broadcasters International Christian Media Convention.

Divided from the event's bustling exhibition hall by heavy black drapes and dim lighting, the preview featured one room of sturdy cases holding Bible-era tools, coins and tablets and another featuring models of biblical sites. A costumed worker representing a resident of first-century Nazareth explained the items to onlookers.

Backed by the Green family, owners of the Hobby Lobby craft store chain, the museum is set to open late next year in Washington, D.C. At eight floors and 430,000 square feet, it's a massive building to be packed with antiquities that are drawing increased attention from scholars.

Museum President Cary Summers, who shook hands and held meetings in a VIP room away from the exhibit floor, said the collection was acquired by Hob-



Photo/Museum of the Bible

This Jewish prayer book is believed to be the oldest ever found and will be on display at the Museum of the Bible.

by Lobby and donated to the museum.

Museum officials offered a mini-preview of some of the items during the pope's visit to Philadelphia in September, but they chose to hold a full preview at the National Religious Broadcasters' Nashville conference mostly for its timing, Summers said.

Even though the conference is known for its evangelical bent, that doesn't mean liberal Christians, Jews and others can't appreciate the museum, Summers said. Among the museum's advisers, 20 percent are Roman Catholic and 20 percent are Jewish. The remaining are Protestants, including Lutherans, Presbyterians and Mennonites.

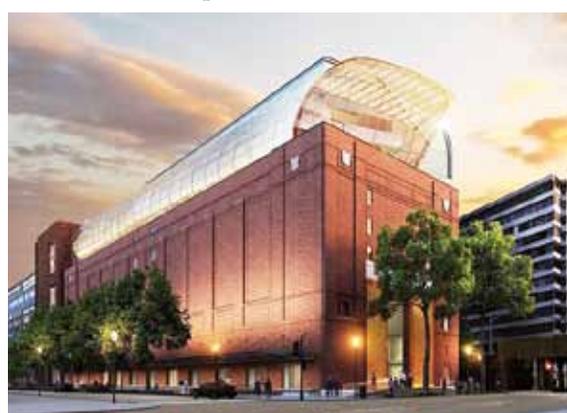
The result, he said, is an informative mixture of ancient artifacts supplemented by state-of-the-art technology in a building designed for easy updating as new items and technology become available.

Preview visitor Andrew Salinski of New York said he agreed with that description. Salinski was raised Lutheran but isn't particularly religious. "There's nothing here that's trying to push someone to believe one way or the other, which is good," he said. "That's what museums should do, inform rather than persuade." ■



Photo/Heidi Hall/RNS

Above, Daniel Stenger, a costumed guide in the Museum of the Bible Collection preview, poses in front of a replica of a cart from first-century Nazareth.



Photo/Courtesy Museum of the Bible

Left, Architect's rendering of the 430,000-square-foot Museum of the Bible. The renovated 1920s building previously was a refrigerator warehouse.

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Bringing church to the people: Ashes, ashes everywhere
By Pat McCaughan
Episcopal News Service

Risen triumphant
In Andrea Mantegna's "La Resurrezione," completed in 1459, a radiant Christ steps out of his tomb, outwitting the soldiers keeping guard. It was originally one panel of an altarpiece made for the Basilica of San Zeno in Verona, Italy.

Safety fears force Easter closure of Dublin churches
By ACNS staff

NEWS

UNCSW continued from page 1

attention to the people of its member states rather than to the governments of those states, to whom the organization currently “kowtows.” And that attention must be paid in a coherent way that does not let other countries claim to be poised to help a trouble country when they are pursuing their own agenda, she said.

Those in authority often will try to distract women from their goals, Naraghi-Anderlini said. “What I see all the

time is that they try to depoliticize us because this is really about women getting into the most exclusive male spaces” — the spaces of military men and high-level male politicians who “are making decisions for the future of the lives millions of people,” she said.

“And, as women, we are saying: ‘Excuse me; we want to have a space at the table.’ And they try to depoliticize us and throw us back into those social issues” and away from “the big decision-making spaces” where major political

and security decisions are weighed.

In her wide-ranging presentation, Naraghi-Anderlini also discussed what called the tensions inherent in living in a world that is more pluralistic than it ever has been, and where communications technology does not allow countries to hide conflicts between their stated values and their actions.

As nations struggle to build a common identity amid growing diversity in which many groups practice identity-based politics, “a minority of extreme,

exclusionary, violent groups is filling the void that others have not,” she said.

“Extremism has gone mainstream,” Naraghi-Anderlini said. “And in this country we have to watch out because we’re seeing it in our election campaign that, when you start saying stuff about people and demonizing them, you don’t know what that will do.”

The UNCSW promotes women’s rights in political, economic, civil, social and educational fields, and makes recommendations on urgent problems regarding women’s rights. The conference has convened annually or biannually since 1946; it reached a turning point in Beijing in 1995 when it adopted a global policy framework for gender equality and the empowerment of women that identified 12 areas of critical concern.

The theme for the 60th annual UNCSW was “Women’s empowerment and its link to sustainable development.” The “review theme” carried over from the 57th session is “the elimination and prevention of all forms of violence against women and girls,” which includes a framework for addressing, preventing and responding to violence against women and girls.

The session’s theme follows the 2015 endorsement by world leaders of the 2030 Agenda for Sustainable Development, which includes 17 new Sustainable Development Goals and 169 targets that aim to end poverty, combat inequalities and promote prosperity while protecting the environment. The SDGs build upon the eight Millennium Development Goals adopted in 2000.

During the UNCSW, Anglican and Episcopal delegates were scheduled to participate in ecumenical women’s advocacy, including participating in training, ecumenical worship and visits to permanent missions at the United Nations and then continuing advocacy upon return to their local communities. ■

ANALYSIS

New data shows female clergy earn 85 to 90 cents for a man’s dollar

By Tobin Grant

Religion News Service

Until recently, national data on the clergy pay gap was unavailable or unreliable, in part because of the relatively few numbers of female clergy.

But in January, I reported on data from the Bureau of Labor Statistics (BLS) that found female clergy receive 76 cents for each dollar paid to their male counterparts. Specifically, the bu-

reau reported that in 2014 male clergy earned \$1,007 per week; female clergy earned only \$763. This is a \$12,000 difference in annual earnings.

Data from 2015 now shows earnings by male clergy were virtually unchanged (\$1,021), but the median earnings by women rose to \$924.

But it’s unlikely that female clergy actually experienced a 21 percent raise in pay.

The change reflects the sensitivity of the estimates caused by the relatively few female clergy in the data. There are enough to make a report, but there is less stability in the figures than for other groups.

The 2015 BLS numbers are consistent with data from the 2014 U.S. Census American Community Study.

I analyzed the 3,997 clergy in the ACS survey. The average yearly income for male clergy was \$44,164. For women, the average was only \$38,533.

Because women are more likely to have skewed toward lower incomes, the pay gap is larger when comparing average (mean) incomes and median in-

comes. Using median incomes, women received 93 cents per dollar paid to men. For mean income, the figure is 87 cents.

Perhaps the most surprising finding is that the pay gap does not diminish (and may grow wider) when we take into account education and experience. Women in the clergy tend to be better-educated than their male colleagues. As a result, when we take into account age, years of schooling and having a theology degree, the number becomes 85 cents.

In other words, female clergy really do earn less for the same education and experience.

Bottom line: There is a gender pay gap among clergy that is not explained by education or experience. The amount is narrower than first reported but remains between 85 and 90 cents for each dollar that male clergy earn.

Note: In analyzing the American Community Study, I used only full-time clergy. These are clergy who worked at least 35 hours a week for 50 to 52 weeks a year. Some are full-time volunteers (earning zero despite working full time). Eliminating these workers had no effect on the earning differences between men and women. ■

Tobin Grant blogs for RNS at Corner of Church and State, a data-driven conversation on religion and politics. He is a political science professor at Southern Illinois University and associate editor of the Journal for the Scientific Study of Religion.



Photo/RNS/Adelle M. Banks

The Rev. Ginger Gaines-Cirelli, pastor at Foundry United Methodist Church in Washington, D.C., gives the benediction on July 27, 2014. She stands with the Rev. Theresa S. Thames, associate pastor, left, and the Rev. Dawn M. Hand, executive pastor, right.

reau reported that in 2014 male clergy earned \$1,007 per week; female clergy earned only \$763. This is a \$12,000 difference in annual earnings.

New data from the BLS and the Census confirms that there is a gap in

Georgia’s bishops denounce campus-carry bill

Georgia’s Episcopal bishops issued a joint statement denouncing legislation allowing guns on the state’s public college and university campuses.

House Bill 859, approved recently by state representatives, conflicts with Christian values and would be bad public policy, bishops Robert C. Wright of the Diocese of Atlanta and Scott A. Benhase of the Diocese of Georgia said.

“This bill is not consistent with either God’s vision for a community built on respect for human life and love of neighbor or with responsible gun ownership,” Wright and Benhase said in a Feb. 23 statement to some 400 Episcopal clergy throughout Georgia. “Having more guns in more places on our state’s campuses will

not make them safer, as proponents of the bill suggest. Instead, reputable studies have shown that this will increase the likelihood of gun owners accidentally shooting and wounding — sometimes killing — others.”

The bishops said HB 859 also would add significant additional costs for security and screening to a system that already has been forced to make cuts at the expense of education.

“There are better ways to increase safety for our state’s students, professors and staff at our state’s schools. We ask that the state’s educational leaders be allowed to identify and put in place measures that safeguard all on our campuses,” the statement said.

The bishops asked their clergy to encourage the some 75,000 members of

Georgia’s 180 Episcopal Churches to join them in calling upon state senators to reject HB 859.

“Please call or e-mail Lieutenant Governor Casey Cagle and your state senator today expressing your opposition to HB 859 and Campus Carry,” the bishops said. “Tell your elected representatives in the Senate that passing HB 859 is a step away from common sense law and a step toward a more violent society.”

The bishops also opposed legislation in 2014 to expand the number of places where guns may be carried. After the bill was changed in the Senate to require churches to “opt in” to allow guns in churches, the bishops banned guns from all Episcopal churches, schools and other ministries. ■

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NEWS

ST. MATTHEW'S continued from page 9

The time capsule was removed and opened. Also removed was a city-designated historic plaque.

Receiving the National Park Service Freedom Network designation “for something like the Underground Railroad says something, particularly in the case of churches, about who and what an organization wants to be,” Finkenbine said. “The fact that people were taking a chance to assist people in need, that they were willing to put a higher law above the national law, says something about those folks. The desire to recognize that as part of your heritage says something about the institution today and how the institution wants to operate and to work with issues today.”

St. Matthew's continues “hands-on ministry” with a Sunday-morning breakfast program that feeds about 60 and other ministries “geared toward assisting or lending a hand or step up to people who, for whatever reason, have fallen on hard times or can't quite navigate through life's problems,” Markoe said.

He said he learned the church's history “in doses through the years,” through the work of others, such as the late Lillian Southern, the church historian who died in January 2015, and through Smith.

“It makes you feel a certain pride ... a certain responsibility to keep that tradition going because people long before me saw a need and were committed to changing it.”

Union of Black Episcopalians National President Annette Buchanan said, “St. Matthews stands in the great tradition of our historically black churches, many of whom were born out of the struggle for racial justice.

“On Feb. 13, as we commemorated the feast day of blessed Absalom Jones, our first black priest, and his founding of our first black Episcopal church, St. Thomas African Episcopal Church, we appreciate the foundation that he laid of community outreach, advocacy and evangelism which St. Matthews has proudly perpetuated.

“The Black Episcopal Church has been and will continue to be the conscience of our denomination reminding us of our baptismal covenant to respect the dignity of every human being.”

It is extremely important, Finkenbine said, to have historically African-American churches recognized on the Network for Freedom “because all too frequently nothing of them remains in local communities. Many institutions have disappeared off the landscape over the 150 years since the Underground Railroad ended. Those churches which are still active and exist like St. Matthew's have to carry the water, be symbolic of all that

larger area of work that black communities and black churches did to help bring freedom.”

Smith agreed. His quest to uncover and to gain recognition of the St. Matthew's story intersected with the stories of his own and other families, he said.

“My family is one of the oldest in Michigan; we were a part of a family group of freedom-seekers, black settlers who left Fredericksburg, Va., about 1845,” he told ENS. “For as far back as I remember, I heard stories of the Underground Railroad.”

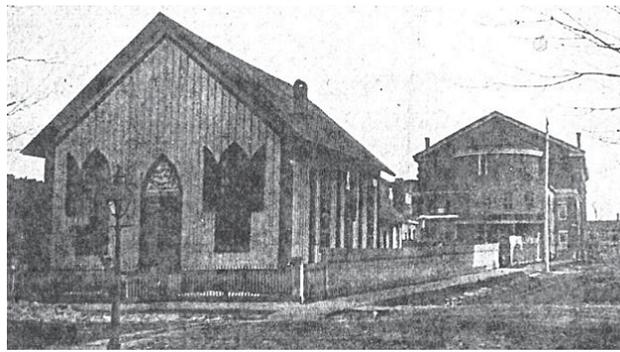
His interest peaked after a relative gave him the family's “original 1803 ‘free papers’ from Virginia,” he said. “In my efforts to document our history, I also researched the stories I heard about St. Matthew's early history. I was further

energized with the opening of the time capsule from the church building on St. Antoine.”

During his research he was inspired to press on by the words of co-founder Lambert:

“We hold our liberty more dearly than we do our lives, and we will organize and prepare ourselves with determination: Live or die, sink or swim, we will never be taken back into slavery.

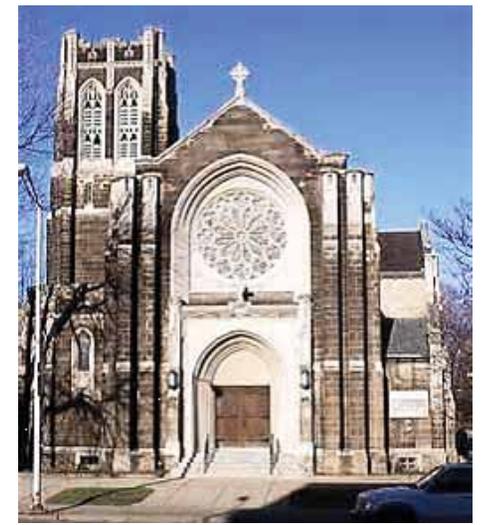
“We will never voluntarily separate ourselves from the slave population in the country, for they are our fathers and mothers, and sisters and brothers; their interest, their wrongs and their sufferings are ours. The injuries inflicted on them are alike inflicted on us. Therefore, it is our duty to aid and assist them in their attempts to obtain their liberty.” ■



Photos/courtesy ENS

Above, the original St. Matthew's Church, built in 1851, stood at the corner of St. Antoine and Congress streets in downtown Detroit.

Right, St. Matthew's and St. Joseph's merged in 1971 and to become what is affectionately called “Matty-Joes.”



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