

Episcopal JOURNAL

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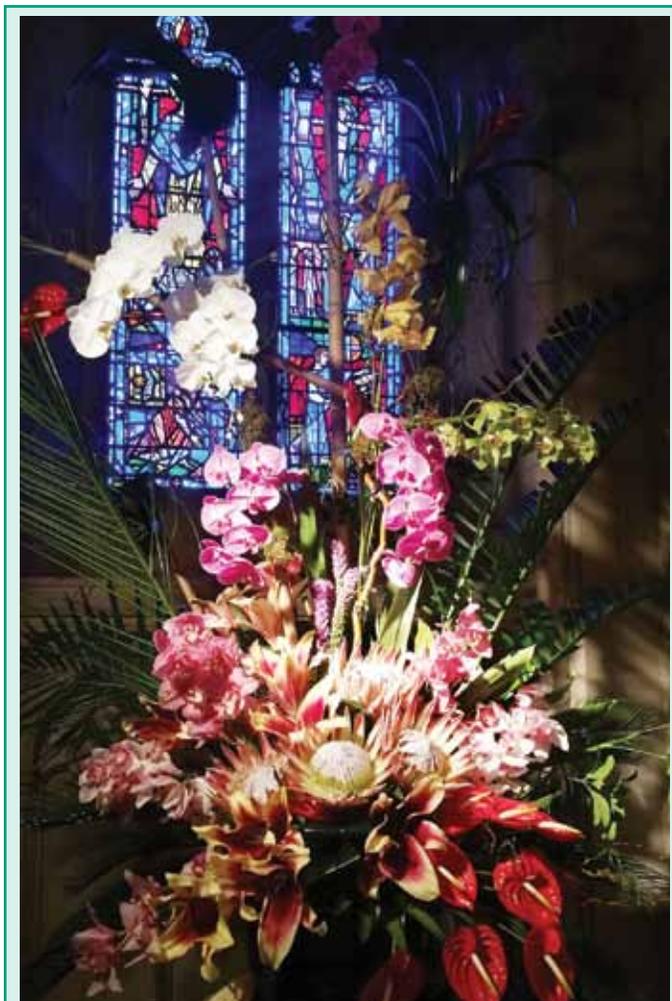
NEWS 3
Anglican talks continue amid differences



NEWS 9
Two dioceses walk path of racial justice



ARTS 12
Artist's golden icons preach 'virtual sermon'



Photo/Kevin Eckstrom/Washington National Cathedral

Colors of spring

Washington National Cathedral's 77th annual flower mart on May 6-7 celebrated a century of service by the All Hallows Guild, which cares for the cathedral's 59 acres of gardens and grounds. The cathedral also allowed visitors to climb the 333 steps of its bell tower for views of Washington, D.C. Local florists competed to create the best floral displays on the cathedral's west front.

Episcopal bishop witnesses signing of U.N. climate agreement

By Lynette Wilson
Episcopal News Service

Among the hundreds of people attending the United Nations headquarters in New York on April 22 for the signing of the world's first comprehensive agreement on climate change, California Bishop Marc Andrus stood out as the only visible religious leader, dressed in a purple clerical shirt and a collar.

"I was there as a witness," said Andrus, adding that he could not identify other "overtly" religious people in the crowd and that no one was singled out as representing the faith community. "I was the only one, and there were hundreds and hundreds of people, and so I'm so grateful for that. Then I was met with gratitude, people saying, 'I'm so happy that the church is here.'"

"I was very careful to step forward saying I'm here to represent the Episcopal Church and Presiding Bishop Michael Curry, and honored to be here partnering with you, and we are looking for ways to support this work," he said.

Andrus spoke after an EcoConfirmation service, where participants upheld their baptismal vow to "cherish the wondrous works of God and protect the beauty and integrity of all creation."

Andrus, a longtime environmental advocate, represented Curry and the Episcopal Church at the Earth Day signing of the Paris Agreement at the invitation of U.N. Secretary General Ban Ki-moon. He also joined an Episcopal delegation in December that represented Curry and the church at the U.N. Framework Convention on Climate Change, COP21, where 196 parties created the agreement that sets out to decrease carbon emissions and limit global warming to 2 degrees Celsius.

"At the COP21, we made a commitment to the earth, and this has never happened in human history, essentially for all the countries of the earth to say that they've committed to its welfare," said Andrus. The nations would not have done so without the "groundswell of people behind them," he said. **continued on page 7**

Ecuador Litoral responds to earthquake victims' needs

Episcopal News Service

Episcopal Relief & Development is working through local Episcopal dioceses to respond to a 7.8-magnitude earthquake that struck Ecuador on April 16, killing more than 650 people, injuring more than 4,600 and displacing some 30,000. An estimated 7,000 buildings were destroyed, and total damages were estimated at \$2 billion to \$3 billion. Recovery will take years.

Numerous aftershocks hampered initial response activities. With support from Episcopal Relief & Development, the Episcopal Diocese of Ecuador Litoral provided food, clothing, first aid supplies, clean water, household items and emergency repair assistance to 300 families.

"There are many victims who require our attention, and we will seek to get help to them in some way, although there are access roads affected; but with the help of the National Police or other government agencies we will find a way to reach the most needy," wrote diocesan Bishop Alfredo Morante.

In the first month after the quake, the diocese, which serves the coastal area hardest hit, surveyed communities surrounding its churches and developed a comprehensive plan to care for the short- and long-term needs of people **continued on page 6**



Photo/Edgar Giraldo/Facebook

The Diocese of Ecuador Litoral has developed a comprehensive plan to care for the short- and long-term needs of people living in communities most affected by the April 16, 7.8-magnitude earthquake that hit the South American country.

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ANGLICAN DIGEST

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

Churches press for equal representation

The Anglican Church in Aotearoa, New Zealand and Polynesia voted to press for equal gender representation in its highest decision-making bodies. Returning from the U.N. Commission on the Status of Women in New York, Archdeacon Mere Wallace of Te Waipounamu moved the General Synod motion that sets the province on track to meet the UNCSW goal of 50:50 gender representation. The motion also directs the church to ensure that women's leadership is visible in liturgical life at the highest levels. Wallace praised the Diocese of Polynesia, which last year set a goal of equal numbers of women and men in decision-making bodies across the diocese. He also noted the motion's appendix of research from the Anglican Women's Studies Centre, which reveals continuing low participation of women in provincial decision-making bodies. In supporting the motion, Bishop Helen-Ann Hartley of Waikato asked the synod to remember that women also need support once in leadership roles.

"There is still a culture of male privilege in our society," said Bishop Kelvin Wright of Dunedin. "It is demeaning, dangerous and not acceptable. This happens because we men have let women fight this issue on their own. It is time for men to make it our struggle, too. Otherwise, we miss out on the contribution of too many talented, capable women."

Anglican Taonga

Virginia suffragan to serve as Liverpool assisting bishop

Diocese of Virginia Suffragan Bishop Susan Goff was commissioned May 2 by Virginia Bishop Shannon S. Johnston and Bishop of Liverpool Paul Bayes as assisting bishop of Liverpool. Goff has visited Liverpool as part of the companion-diocese relationship between Liverpool and Virginia.



Goff

"The link with the Diocese of Virginia has been important to us in Liverpool for many years," said Bayes. "At my installation 18 months ago, it was a privilege to welcome Bishop Shannon Johnston as a guest of honor. Now, with Bishop Susan Goff's appointment as one of our assisting bishops, we are able to strengthen our bond still further. Bishop Susan is no stranger to Liverpool, and we look forward to being enriched by her wisdom as a teacher and pastor of pastors whenever she visits us."

Among Goff's first responsibilities in Liverpool, she will share in ordaining priests with Bayes in June and speak at the clergy conference in July. Goff will continue to reside in Virginia but will make trips to Liverpool, in addition to using technology, to connect the dioceses and support their ministries.

"What I most look forward to and am most excited about in this new relationship is the ways we will teach and learn from each other," said Goff. "We share many common experiences across our two dioceses, but we also have unique experiences in terms of what it means to be the church now in the beginning of the 21st century."

Diocese of Virginia

El Niño may cause African food shortages

Anglican churches are prioritizing advocacy and practical responses to El Niño's increasingly devastating impact on food security in the southern and central parts of Africa, the Anglican Alliance's facilitator in the region said.

Famine and hunger have been stalking millions of people, said June Nderitu,

African church leaders work for gender justice

A review of faith-based organizations' work on gender justice in Southern Africa has resulted in a commitment by 50 church leaders from 10 countries to work together to overcome barriers limiting the churches' response. The commitment was made at a Gender and Faith Symposium organized by Christian Aid and Sonke Gender Justice as part of the growing international Side by Side Movement.

"We really need to believe in the miracle of change," said Bishop Margaret Vertue of False Bay in the Anglican Church of Southern Africa. "We are trapped in the realities of gender inequality and gender-based violence. We look the other way or pay lip service, but we need to live out the change we want to see."

"The problem is not the problem! It's our attitude to the problem that gets in the way."

In a keynote address, the president of the Zimbabwe Council of Churches, Bishop Ishmael Mukuwanda of Central Zambia, emphasized the role of church leaders in addressing unjust relationships between men and women. "We have a role in ensuring that those with privileged positions in our churches use them wisely, taking into account that the church and its leadership are not completely innocent. The church needs to



Photo/ACNS/Side by Side

Participants at a Gender and Faith Symposium in Southern Africa organized by Christian Aid and Sonke Gender Justice as part of the international Side by Side Movement.

rediscover the Jesus of gender justice."

Mukuwanda encouraged women and men to work together and urged faith leaders to challenge teachings, beliefs and actions that cause women and girls to be treated with less respect and afforded fewer opportunities than men and boys.

Participants signed a final communiqué with commitments that included increasing regional and national coordination of efforts to address gender inequality and building greater awareness among people of faith, faith leaders and faith-based organizations of the moral and theological imperative for gender justice — and supporting them to demand this of themselves, their partners, communities and leaders.

Anglican Communion News Service

who is also on staff of Alliance partner the Council of Anglican Provinces of Africa. Drought has been the culprit in the Horn of Africa and Southern Africa, while heavy rainfall and floods have plagued other parts of the continent.

El Niño, a warming of sea surface temperatures in the equatorial Pacific, occurs roughly every three to seven years and can lead to unusually heavy rains in some parts of the world and drought elsewhere.

Last December, the United Nation's Food and Agriculture Organization underlined predictions by climatologists that the 2015-2016 El Niño would

be stronger than that of 1997-1998, currently the worst on record, and might persist until the second quarter of 2016.

While various factors have contributed to food shortages in Africa over the years, Nderitu said, the severity of this El Niño means that 2016 is proving to be especially tough.

"Climate change, such as we're observing in many areas in Africa, can make El Niño's impact more severe, further disrupting agricultural production and livestock management, and damaging crops," Nderitu said.

Anglican Alliance

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FROM THE EDITOR'S DESK

I had an eye-opening conversation with a friend today about one tiny little corner of race relations in the United States.

We are both white, and we live in the suburbs north of New York encompassed by Westchester County. He and his wife have a nice house, but no mansion, in the countryside near one of the many affluent towns here. He is also an amateur violinist and plays in a community orchestra.

Several days before, the orchestra's only black member and her son visited him at his home to discuss purchasing a saxophone for the boy. In the course of talking about issues the orchestra

member faces in our community, he made an observation.

"Every black person who has visited my house has always called before they got out of the car." I figured I knew why. He continued. "The call is always to say they've arrived and to check the address. It's basically so they don't walk up to a house and find a shotgun in their face," he said.

This is not rural Wyoming where you might expect to find a rifle over the fireplace. Leaving aside the contention that there are too many guns in this country, this wouldn't be the sort of area where you would think such fear would reside. But it does.

The encounter reminded me of a conversation I had in our church's kitchen not long ago. One of our black members said she grew up in Harlem in the 1950s. "That must have been a time," I remarked, thinking of stylish clothes and jazz clubs.

"Yes, there were a lot of places you couldn't go," she responded. My view was superficial; hers was experienced and realistic, and it opened my eyes.

There are stories on page 9 about two dioceses — Maryland and Long Island — each trying to make some sense of how the church can advance the cause of racial equality in this country. It is desperately important work. ■

NEWS

Curry joins primates' group continuing conversation despite 'deep differences' over sexuality issues

Presiding Bishop Michael Curry was named to a task group appointed to "maintain conversation" among the primates of the Anglican Communion as requested during the gathering of primates at Canterbury Cathedral in January.

The primates asked Archbishop of Canterbury Justin Welby to establish the group as part of their commitment to "walk together" despite "deep differences."

The primates requested the group "with the intention of restoration of relationship, the rebuilding of mutual trust, healing the legacy of hurt, recognizing the extent of our commonality and exploring our deep differences, ensuring they are held between us in the love and grace of Christ," they said in a communiqué issued at the end of the gathering.

Secretary General of the Anglican Communion Josiah Idowu-Fearon confirmed during the recent Anglican Consultative Council (ACC) meeting in Lusaka, Zambia, that the group had been established. It includes seven primates, a bishop suffragan, a provincial secretary and the former ACC vice chair. Idowu-Fearon will serve as secretary.

The group will meet in person at least once each year, with additional meetings held electronically. No date has been set for its first meeting.

Meanwhile, two Anglican Communion leaders and some outgoing ACC members are at odds about what exactly happened on the last full day of April's ACC-16 meeting.

Welby has said that the council passed a resolution accepting the so-called "consequences" called for in January by a majority of the primates — leaders of the Anglican Communion's 38 provinces — for the Episcopal Church's decision to allow same-sex marriage. However, some ACC members dispute that interpretation.

The latest two chapters in the continuing disagreement opened May 6 when six outgoing ACC and Standing Committee members released a statement saying the council did not accept or endorse those consequences. The statement also said that the ACC imposed no additional consequences.

"In receiving the archbishop of Canterbury's formal report of the primates' gathering and meeting, ACC16 neither endorsed nor affirmed the consequences contained in the primates' Communiqué. There was no plenary discussion or decision with respect to the primates' communiqué," the six members from the provinces of



Photo/Anglican Communion News Service

Members of the Anglican Consultative Council gather in Lusaka, Zambia, from April 8 to 19. The council meets every two or three years in different parts of the world.

Australia, Brazil, Central Africa, England, the U.S.-based Episcopal Church and Wales said in the statement. "From our perspective there did not seem to be a common mind on the issue, other than the clear commitment to avoid further confrontation and division."

Welby declined a request from Episcopal News Service to comment on the ACC members' statement. However, during the evening of May 8, Idowu-Fearon rejected the statement.

"They are entitled to express a view, but I simply do not agree with their interpretation here," he said. "The response of the ACC was clear, and its support for the primates was clearly expressed."

The disagreement centers on the interpretation of a resolution the ACC passed with no debate on April 18, the last full day of the April 8-19 meeting. The resolution says:

"The Anglican Consultative Council

1. receives the formal report of the archbishop of Canterbury [Justin Welby] to ACC-16 on the primates' gathering and meeting of January 2016; and

2. affirms the commitment of the primates of the Anglican Communion to walk together; and

3. commits to continue to seek appropriate ways for the provinces of the Anglican Communion to walk together with each other and with the primates and other instruments of communion."

The key part of the primates' communiqué, and of Welby's report on it, are the so-called consequences the primates called for in response to the 78th General Convention's decision to change canonical language that defines marriage as being between a man and a woman and to authorize two new marriage rites with language allowing them to be used by same-sex or opposite-sex couples.

The primates said in the communiqué issued at the end of their January meeting that they were "requiring" that for three years the Episcopal Church not

serve on ecumenical and interfaith bodies, not be appointed or elected to an internal standing committee, and that, while participating in the communion's internal bodies, they could not be involved in decisions pertaining to doctrine or polity.

On April 18, the ACC resolution was one of 18 on a consent calendar that was passed without debate.

A related resolution, in which the ACC would have said it "welcomes" the primates' communiqué, also had been on the consent calendar but was removed so that the council could discuss it. However, after discussions over lunch and as the afternoon session began, the

movers said they wanted to withdraw it from consideration.

Action on the two resolutions was the second of only two times that the council formally considered the so-called consequences during the Lusaka meeting. The first came April 8 during Welby's report.

He did not explicitly ask the council for its endorsement. "It is both my and the primates' desire, hope and prayer that the ACC should also share in working through the consequences of our impaired relationships," he said in his one reference to potential council action.

When Welby finished, ACC members spent about 30 minutes discussing his report in their table groups. The groups did not report in plenary session on their conversations, but a summary of the discussions was posted 10 days later, near the end of the meeting. It said a "desire to endorse the primates' communiqué and the resolve to walk together" was one of five themes that emerged.

The summary cited only four comments as evidence of this desire, but each of the 10 table groups included ACC members who neither agreed with the primates' call for consequences nor interpreted the ACC resolution as supporting them.

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EPISCOPAL LIVES

Ten-time deputy receives medal

The Rev. Robert Sessum, a 10-time deputy to General Convention from the Diocese of Lexington, was awarded the House of Deputies Medal by its president, the Rev. Gay Clark Jennings, during her visit to the Church of the Good Shepherd in Lexington on May 1.

“Bob has held an amazing array of leadership positions in the Episcopal Church and given thousands of hours of service over more than three decades,” said Jennings. “He has always been a steady hand on the wheel through stormy ecclesiastical seas. That’s true here in the Diocese of Lexington, it’s true in the province and churchwide, and it’s true in the Anglican Communion.”

Sessum, who was rector of the parish for nearly 17 years, served on Executive Council, as president of Province IV, on the Standing Commission on Anglican &



Photo/Hans Flueck/House of Deputies

House of Deputies President the Rev. Gay Clark Jennings, second from right, stands with, from left, former deputies Jan Cottrell, Bob Sessum and Brian Cole.

International Peace with Justice Concerns, on the Standing Committee on the Structure of the Church and as the Episcopal Church’s clergy member of the Anglican Consultative Council. He is a director of Kanuga Conference Center in North Carolina and a member of the board of the Archives of the Episcopal Church.

Established in 2012, the House of Deputies Medal is awarded to individuals who have given distinguished service to the House of Deputies and the Episcopal Church.

House of Deputies

Diocese of Lexington names provisional bishop

A special convention May 14 at Emmanuel Episcopal Church in Winchester, Ky., affirmed that former Diocese of Wyoming Bruce Caldwell will serve as provisional bishop of the Diocese of Lexington beginning June 1.

Since March 9, the diocese has been under the ecclesiastical authority of its standing committee since Presiding Bishop Michael B. Curry suspended Doug Hahn after learning that Hahn had a sexual relationship with an adult female parishioner and intentionally withheld this information when seeking the position of bishop.

Caldwell was bishop of the Wyoming diocese for 13 years, until 2010. Since then, he served as the interim spiritual leader of St. Mark’s Cathedral, Minneapolis, and assisting bishop in the Diocese of New York.

In May, Curry visited the Lexington diocese and attended the special convention.



Caldwell

Jefferts Schori to teach at CDSP

Former Presiding Bishop Katharine Jefferts Schori has been named the third St. Margaret’s visiting professor of women in ministry at Church Divinity School of the Pacific in Berkeley, Calif.

Jefferts Schori, who has a doctorate in oceanography, will teach a course in the fall semester on the role of religious leaders in public conversation on issues including scientific discovery, technological development, artistic creativity and public policy.

“We’ll consider how to encourage constructive and elevated public dialogue that is at once civil and earnest, evangelical and thoughtfully critical, and ener-



Jefferts Schori

getically focused on a vision of the beloved community — God’s peaceable kingdom of all creation,” she said.

Jefferts Schori received her Master of Divinity from CDSP in 1994 and an honorary Doctor of Divinity in 2001.

The St. Margaret’s professorship was inaugurated in 2014, on the 40th anniversary of the ordination of the first women to the priesthood of the Episcopal Church. The chair is named in honor of St. Margaret’s House, a Berkeley-based institution that trained deaconesses and laywomen for ministry in the Episcopal Church from 1909-66.

Canticle Communications

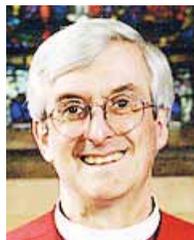
Delaware bishop to retire

Bishop Wayne Wright of the Diocese of Delaware has announced that he intends to retire early in 2017 and has called for the election of his successor.

Wright wrote in a blog post on April 27 that he had been blessed during his 19 years as bishop. “Today all of our congregations are served by a remarkable and faithful group of clergy. Our Episcopal schools, Memorial House, Camp Arrowhead and our many other ministries are also doing well. Our diocese rests on a sound financial and administrative foundation. There is a genuine sense of unity among the lay leaders, clergy and staff who do so much to support and guide our diocese.

“With so many things going well, I believe that this is the right time for me to move toward retirement and for the diocese to begin planning the election of your next bishop.”

Wright was elected the diocese’s 10th



Wright

Chinese church leader visits New York

The leader of China’s Protestant church visited Trinity Church Wall Street in New York and its subsidized housing facility while on a mid-May visit to American churches.

Elder Xianwei Fu, chair of China Christian Council and National Committee of Three-Self Patriotic Movement of the Protestant Churches in China, visited St. Margaret’s House, a 251-unit subsidized housing development in lower Manhattan, accompanied by Anglican and Episcopal leaders from Hong Kong and the United States.

The Rev. William Lupfer, Trinity’s rector, and Claire Guerette, director of St. Margaret’s House, led the tour.

The delegation included the Rev. Peter Koon, provincial secretary general of the Hong Kong Sheng Kung Hui (Anglican Province of Hong Kong); Canon Peter Ng, Asia-Pacific Episcopal Church program officer; Trinity vestry members Diane

Pollard and Paul Yang; the Rev. Canon Benjamin Musoke-Lubega, Trinity’s director of Anglican and global relations; and the Rev. Winnie Varghese, Trinity’s director of justice and reconciliation.

Fu and the delegation visited several churches in New York and Chicago on the tour to develop friendships. The visitors were interested in how Trinity has used its resources to help create and maintain ministries like St. Margaret’s House, said Ng, whose work for the Episcopal Church focuses on relations with other Anglican churches in the Asia-Pacific region. ■



Photo/Trinity Church Wall Street/Lynn Goswick

From left, the Rev. Winnie Varghese, the Rev. Peter Koon, the Rev. Dr. William Lupfer, Elder Fu Xianwei, the Rev. Canon Benjamin Musoke-Lubega and Claire Guerette meet during a visit to New York by the leader of China’s Protestant church.

bishop in February 1998 and was consecrated and installed in June of that year.

Episcopal News Service

Yale names college after trailblazer Pauli Murray

A new residential college at Yale University has been named for the first African-American woman to be ordained an Episcopal priest. Anna Pauline “Pauli” Murray also was a civil rights activist who helped shape the legal argument for the Brown v. Board of Education Supreme Court ruling that ended legal segregation in public schools and was a women’s rights activist who co-founded the National Organization for Women. She received an advanced law degree from Yale in 1965 and an honorary doctorate in divinity from the university in 1979.



Murray

“Pauli Murray represents the best of Yale: a preeminent intellectual inspired to lead and prepared to serve her community and her country,” Yale President Peter Salovey wrote in an email to alumni April 27.

Yale’s residential college system, modeled after the organization of England’s great universities, never before has included a college named for a woman or a person of color.

Murray was ordained a priest in 1977 at age 66 and celebrated her first Holy Eucharist at the same Chapel Hill, N.C., parish where her grandmother, a slave, had been baptized. She is commemorated in the Episcopal Church calendar July 1.

Religion News Service

Curry names missionary for transition ministry

Presiding Bishop Michael Curry has named the Rev. Meghan Froehlich as missionary for transition ministry. She has served as acting missionary for transition ministry for the Episcopal Church since January 2015.

“During her time as acting missionary, Meghan has been a great support to the transition officers as well as clergy and laity in transition in the Episcopal Church,” said Curry. “She is also a master when it comes to talking to computers — that’s a rare combination, and we are blessed and grateful that she is going to continue in this work.”



Froehlich

Based in Ohio, her duties include overseeing the programmatic, managerial and budgetary responsibilities for the church’s transition ministry office, working with clergy, dioceses, transition ministers throughout the church, and laity. She will also analyze church employment needs and trends to plan strategically and offer recommendations for transition-ministry programs to enhance the ministry of transition with an emphasis on spiritual health and wellness.

Previously, Froehlich was the interim canon to the ordinary for the Diocese of Kansas and has served as the rector or assistant rector of churches in the dioceses of Ohio, Dallas and Western North Carolina. She also has been a chaplain, a faculty member of Fresh Start, a consultant and executive leadership coach.

Office of Public Affairs

NEWS

GTS awards honorary degrees

General Theological Seminary conferred three honorary Doctor of Divinity degrees at its May 11 commencement ceremonies.

Diocese of Alabama Assistant Bishop Santosh K. Marray was the first West Indian of East Indian ancestry to be elected and consecrated bishop in the Anglican Communion and to serve as bishop in both the eastern and western hemispheres.

He has served six dioceses in three provinces. Before coming to Alabama, he was assisting bishop in the Diocese of East Carolina.

Marray's was elected to his first episcopate, as bishop of the Anglican Diocese of



Marray



Shilling



Stevens

Seychelles, Province of the Indian Ocean, in 2005 while serving as rector of St. Philip's Episcopal Church, Jacksonville, Fla. He was the first bishop to ordain a woman to the priesthood in that province.

A. Gary Shilling is an economist and columnist for Forbes Magazine. He has served on the GTS board of trustees and is founder and chair of the board of the

Episcopal Preaching Foundation. Shilling has written several books on economic development and investment strategies and has drawn praise for his sometimes-contrarian economic forecasts.

The Rev. Becca Stevens founded Magdalene — residential communities of women who have survived prostitution, trafficking and addiction. In 2001, she founded Thistle Farms, which employs nearly 50 Magdalene residents and graduates, as well as housing a natural body care line, a paper

and sewing studio, and the Thistle Stop Café. She raises millions of dollars annually for the organizations she supports in the United States and internationally.

Stevens is chaplain at St. Augustine's Chapel at Vanderbilt University and was inducted into the Tennessee Women's Hall of Fame. In 2011, the White House named her one of 15 selected Champions of Change in the Working to End Domestic Violence category. Stevens was named 2014 Humanitarian of the Year by the Small Business Council of America.

General Theological Seminary

Applications accepted for director of government relations

The Episcopal Church is accepting applications for the director of government relations.

Based in Washington, D.C., the director represents the public-policy positions adopted by General Convention and Executive Council, as well as the ministry of the presiding bishop, to policymakers in Washington. This includes the White House, Congress, the diplomatic community, Episcopal institutions and networks, visiting Anglican and Episcopal leaders, the ecumenical community and public-interest organizations, so that the church has a direct presence and ability to advocate its positions to those who make or are concerned about governmental policy.

More information and application instructions for this position are available at www.episcopalchurch.org. The deadline for applying is June 20.

For more information, contact a member of the Episcopal Church Human Resources Team at hrm@episcopalchurch.org. ■

Austin, Texas, plans for General Convention 2018

The 79th General Convention's legislative dates will be Thursday, July 5, to Friday, July 13, 2018, at the Austin Convention Center in Austin, Texas.

"The Joint Standing Committee on Planning and Arrangements and the General Convention Office are already hard at work to plan and enhance our meeting in Austin," said the Rev. Canon Michael Barlowe, committee chair and General Convention executive officer. They hope to build on "the successful innovations" of the

last convention, in Salt Lake City, and will be "guided by the evaluations we received," he said.

Held every three years, General Convention is the church's bicameral governing body. It is composed of the House of Bishops, with upwards of 200 active and retired bishops, and the House of Deputies, with more than 800 clergy and lay deputies elected from the church's 109 dioceses and three regional areas.

For more information, contact the General Convention office at GCoffice@episcopalchurch.org. ■



Provinces urged to adopt Anglican Communion Sunday

By Gavin Drake
Anglican Communion News Service

Anglican Communion's provinces were invited to observe Anglican Communion Sunday, with a special focus of prayer for the communion, on May 26, the Sunday closest to the feast of Saint Augustine of Canterbury. The invitation came in a resolution passed by assent at the recent Anglican Consultative Council meeting in Lusaka (ACC-16). Previous ACC meetings have made similar requests, but

little progress has been made in designating a single day of focused prayer on the communion from around the provinces.

The date was chosen because Saint Augustine was sent by Pope Gregory to undertake the conversion of England. While that conversion already had begun, and Celtic Christianity existed in the British Isles before Augustine arrived, the saint became the first archbishop of Canterbury in 597. He established his seat at what is now Canterbury Cathedral — the mother church of the Anglican Communion. ■

Curry names search committee for indigenous missioner

Presiding Bishop Michael Curry has named the members of the search committee to review and edit a position description and interview candidates for the Episcopal Church indigenous missioner.

Named to the committee are:

- Judge Richard Ackley, Diocese of Fond du Lac
- Isaiah Brokenleg, Diocese of Fond du Lac
- Bishop Mark Lattime, Diocese of Alaska
- The Rev. Deacon Lewis Powell, Diocese of Northern California
- Byron Sloan, Diocese of Arizona
- Colleen Swan, Diocese of Alaska
- The Rev. Rachel Tabor-Hamilton, Diocese of Olympia

The Rev. Canon Anthony Guillén, Missioner for Hispanic/Latino Ministries, will serve as the staff liaison to the search committee, supported by John E. Colón, director of human resources, and the Rev. Canon Michael Hunn,

canon to the presiding bishop for ministry within the Episcopal Church.

The search committee will provide advice on revising the current position's job description to reflect the current and future needs of indigenous peoples in the Episcopal Church. After the job is posted, the committee will review all applications and conduct interviews, either in person or by video.

"I am grateful to all the faithful people who have applied to be members of this search committee — I wish I could have appointed every one," Curry said. "I have appointed a group small enough to work efficiently and diverse enough to be broadly representative of this important ministry. This is important work and an important position, as the indigenous missioner will serve as my primary link to the native peoples throughout the Episcopal Church."

For more information, contact Guillén at aguillen@episcopalchurch.org. ■

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Churches help plan recovery after Texas floods

Episcopal Journal

The Diocese of Texas, local churches and Episcopal Relief & Development are working together to help those affected by floods affecting Houston and surrounding areas.

As much as 20 inches of rain fell overnight on April 17-18 in northern and northwestern parts of Harris County, affecting the city of Houston and surrounding areas. Montgomery County also received heavy rainfall — as much as 16 inches in six hours — and flooding that affected approximately 280 residences.

Texas Governor Greg Abbott declared a state of emergency in nine counties in response to this event, which killed eight people, flooded more than 1,100 homes and caused upwards of \$5 billion in damage.

In the first stage of response, the diocese used spiritual-care teams to assess needs and identify survivors who might benefit from help in applying for

assistance and navigating their recovery process. Supported in part by Episcopal Relief & Development, the teams provided pastoral care and gift cards for immediate needs and offered rent assistance for temporary housing in cases where people were evacuated from their homes and unable to stay in a shelter.

The teams were organized and equipped by Archdeacon Russ Oechsel, diocesan disaster coordinator. He and the Rev. Canon Michael Bamberger, a disaster preparedness coordinator with Episcopal Relief & Development, continue to assess needs and will work on a long-term recovery plan.

“The Diocese of Texas, unfortunately, is very experienced in responding to disasters like these, having been through everything from Hurricane Ike in Galveston to the wildfires in Bastrop,” said Katie Mears, director of Episcopal Relief & Development’s U.S. Disaster Program. “The diocese brings so many gifts to this response: an experienced and highly capable diocesan disaster coordinator, a trained network of volunteers,

a wealth of knowledge and relationships they’ve developed in past disasters and a robust network of churches and ministries with excellent ties to the community. As always, we stand with our partners as they work through the response and recovery process, and we pray for them and their families and the communities they work in.”

Some residents of Montgomery County now face the challenge of having uninhabitable homes and, in some cases, no federal aid from the Federal Emergency Management Agency. President Barack Obama issued a disaster declaration for Harris, Grimes, Parker and Fayette counties making residents eligible for FEMA assistance, but Montgomery County wasn’t included.

Trinity, The Woodlands, and other churches throughout the diocese are working with Episcopal Relief and Development not only to develop a long-term recovery program but also to raise awareness of those who need help in Montgomery County. Bamberger, who also serves rector of Ascension in Sierra

Madre, Calif., said he believed residents still had a chance to be included in FEMA’s declaration through advocacy.

“Declarations get amended all the time. ... When they hear from multiple residents who are affected and who have called FEMA and registered, that’s going to put more pressure on them,” Bamberger said. “Find out who you know at the county level and start stamping your feet.”

Most Episcopal churches in the flooded areas fared well in the storm, although some had water seepage and roof damage. One clergy member had to be rescued by kayak at 4 a.m., and the rectory was flooded. Other churches responded quickly to parishioners who needed help and continue to help others as needs are shared. The Episcopal Diocese of Texas has set up a donation account to help with needs as they are assessed.

“We go door-to-door and drop off information about our organization to let people know what we do,” said Missy Herndon, president and CEO

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EARTHQUAKE continued from page 1

living in those communities. Four key congregations in the municipality of Manta, a city on the central coast, appointed parishioners to liaise with local government on planning the response in those communities. The diocese trained specialists to assist parish leadership in all affected areas to conduct needs assessments and determine how best to respond.

The diocese is preparing to provide “effective and efficient support” to vic-

tims based on the results of the survey, said Morante-España in an e-mail. That support, he said, will require significant financial resources over the next two to three years.

The diocese’s plan covers four courses of action: providing food; health and medical care; spiritual care; and reconstruction and housing improvement.

In Manta, four churches, some of them having incurred incurring significant damage, opened their doors to parishioners and community members. The central Pacific coastal communi-

ty is a three-and-a-half-hour drive north of Guayaquil, where the diocese has its headquarters,

The Episcopal Church has two dioceses in Ecuador: Litoral and the Quito-based Diocese of Ecuador Central, where the earthquake’s tremors were felt in the capital, Quito. Though the capital didn’t incur damage, one community belonging to the Diocese of Central Ecuador did and has received support from Episcopal Relief & Development. The agency provided 300 families with food, water and first aid and planned to support the reconstruction of seven damaged homes.

“This was a very big disaster for the area, with approximately 720,000 people in need of humanitarian assistance across the six provinces where the government has declared a state of emergency,” said Nagulan Nesiah, Episcopal Relief & Development’s senior program officer for disaster response and risk reduction. “I am grateful to our partners in Ecuador who have activated their local networks to help with larger assessment and relief efforts, since churches have deep knowledge of who in their communities may be most vulnerable and in need of extra help.”

During a weekly telephone call convened to discuss the earthquake victims’ needs, participants from the Diocese of Litoral said many of the people they served lived in communities not immediately reached by the national government’s aid and relief efforts.

Beyond support from Episcopal Relief & Development, the diocese has received assistance from individual Episcopalians, churches and dioceses, including the dioceses of Puerto Rico, New Jersey and Tennessee. In the upcoming weeks, the Diocese of Puerto Rico, which operates a hospital system, will send a medical team to Manta. A small group representing four churches in the Diocese of Tennessee will make a previously scheduled visit in

early June, spending a few days in Guayaquil before heading north to Manta.

“We were shocked and saddened by the destruction caused by the recent earthquake in Ecuador,” said George Kurz, a member of St. Philip’s Episcopal Church in Donelson, Tenn., a suburb of Nashville, and co-chair of the Committee for Continuing Work in the Diocese of Litoral.

“Some of our churches have had companion church relationships with churches in the hard-hit Manta area for 10-15 years,” he said. Just a couple of hours before the earthquake, St. Philip’s hosted a spaghetti dinner and silent auction to raise funds for a medical clinic that members were scheduled to run in Ecuador in June.

“Hearing about the casualties and 30,000 people left homeless, we realized that our clinics would be inadequate for those major needs,” he said.

His group discussed canceling the trip and sending the money for relief efforts rather than placing an additional load on the diocese, he said. “However, when we consulted Bishop Morante, he asked us still to come to be with our friends for companionship and spiritual support during this time of crisis.”

The bishop agreed with Kurz’s group that the clinics would not be practical this year. Rather than travel with a large group, 11 people representing four Episcopal churches will make the trip and hold two workshops focused on “the spirit of service” in regard to neighbors in a time of need.

“While we have service projects every year, we have found that, once we arrive in Ecuador, the most important thing is to be open to direction from the Holy Spirit and try to respond as best we could,” he said. ■

Episcopal Relief & Development contributed to this article.

New York diocese aids Serbian congregation

The Diocese of New York stepped forward in early May to ensure that the members of Serbian Orthodox Cathedral of St. Sava would have a place to worship each week until they have a new permanent home after fire gutted their building on May 1.

“It is particularly fitting,” Bishop Andrew Dietsche said, “that we Episcopalians, of all people, should be blessed once again with the chance to stand by our Serbian Orthodox

brothers and sisters and provide them with a roof under which to worship. Our diocese’s relationship with the Orthodox Church, and with St. Sava’s in particular, goes back over 150 years.

“In 1865, Trinity Episcopal Chapel on West 26th St, which would later become St. Sava’s Cathedral, was the site of the first-ever Orthodox liturgy in America. Nearly 80 years later, in 1942, my predecessor, Bishop [William] Manning, oversaw the sale of that same building — the very one that ... was so tragically gutted by fire — to the recently organized St. Sava’s congregation.”

Calvary and St. George’s churches, where the Serbian congregation worshiped, together make up the parish of Calvary-St. George’s. Now under the direction of the Rev. Jacob Smith, the parish is known particularly for its connection with the foundation of Alcoholics Anonymous, to which its rector from 1925-1952, the Rev. Dr. Samuel Shoemaker, contributed most of its spiritual principles. ■



Photo/Boarder143/wikimedia commons

St. Sava’s after the May 3 fire.

NEWS

CLIMATE continued from page 1

The Paris Agreement represents the first binding, international treaty in 20 years of United Nations climate talks. The April 22 signing by 175 world leaders — representing the largest number of countries ever to sign an international agreement in a single day — is the next step toward individual nations adopting the agreement and it becoming international law.

“Bishop Marc’s attendance at the signature ceremony for the Paris Agreement on Climate Change spoke volumes. It declared to governments, the United Nations and civil society that the Episcopal Church was there with them, visibly present and supportive as a faith-based partner at this historic event,” said Lynnaia Main, global relations officer for the Episcopal Church and its liaison to the United Nations.

“Just as Episcopalians prayed and encouraged the negotiators at COP21 as they forged the agreement, Bishop Marc’s presence demonstrated that our church continued to walk in faith alongside governments and civil society at the agreement’s actual signing. This sets the stage for our partnership in the next phase, implementation of the agreement at the national level. We will need to encourage our national leaders and put faith into action in our churches and dioceses,” Main said.

Episcopalians joined climate activists and advocates and nongovernment or-

ganizations in calling for a strong agreement to reduce global greenhouse gas emissions at the climate talks in Paris.

“Faith organizations from around the world, including the Episcopal Church, pushed hard for a strong climate agreement at the COP21 last December,” said Jayce Hafner, the Episcopal Church’s domestic policy analyst who works in the church’s Washington, D.C.-based Office of Government Relations.

“The agreement that emerged in Paris was an exciting first step toward curbing international carbon emissions, yet there is still much work to be done to effectively stave off the worst impacts of climate change. Now that we have a robust international coalition of support to address our changing climate, we all need to ambitiously ramp up our domestic efforts to reduce greenhouse gas emissions, and the Episcopal Church has an important role to play,” she said.

For example, congregations can improve energy efficiency within their churches and source their energy from the renewable sector; parishioners can advocate for state and local policies that promote clean energy and sustainable, local agriculture; and church school teachers can take the kids outside and help them to experience the joy of connecting with nature, Hafner said.

“We can all work to support, strength-



Photo/Lynnaia Main

California Bishop Marc Andrus prepares to enter United Nations headquarters to witness the signing of the historic Paris climate agreement.

en, and implement the Paris Agreement.”

The agreement says that it will be fulfilled at the subnational level by subnational entities, said Andrus. He cited the city of Stockholm and the state of California as two good examples of places that are far along the path of becoming carbon neutral.

“The Paris Agreement is really about carbon, and that’s really about a complete life change,” he said, referencing the words of Morocco’s minister of the

environment, who spoke during the April 22 signing about a new civilization based on interconnectedness, and those of climate activist and actor Leonardo DiCaprio, who spoke about climate change as the “defining crisis of our time,” and the need to leave fossil fuels in the ground to save the planet.

“The goal is total revolution in the way we live our lives,” said Andrus, adding that many Episcopal churches are on the way. “Everything that we are doing to build vibrant local economies — like when we host farmers markets, when we make choices like buying fair trade organic coffee, when we source things locally, when we replace European grasses with native plants, when we install solar panels, when we make our furnaces more efficient — all these things are actually substantial steps toward a total change of life.”

The Episcopal Church’s work on climate change is guided by the Fifth Mark of Mission, “To strive to safeguard the integrity of creation and sustain and renew the life of the Earth,” and is manifest through its support of programs and ministries and its advocacy efforts.

In July, General Convention passed legislation to create a task force on climate change, which will provide resources that parishes can use to “green” their churches and educate members on what they can do to address climate change in their everyday lives. ■

ACC continued from page 3

However, Idowu-Fearon said that he understood that feedback from those table discussions had been “overwhelmingly supportive” of the consequences.

On April 19, the Episcopal Church’s three ACC members — Diocese of the Virgin Islands chancellor Rosalie Simmonds Ballentine, Diocese of Connecticut Bishop Ian T. Douglas and House of Deputies President the Rev. Gay Clark Jennings — wrote a letter to the church, providing their understanding of the events.

“Because this ACC meeting was held in the shadow of the January primates’ gathering and meeting that sought to restrict our participation as members from The Episcopal Church, we want to assure you that we participated fully in this meeting and that we were warmly welcomed and included by other ACC members,” they said. Beyond Welby’s report on the January gathering, “ACC members seemed to have little energy for answering the primates’ call for consequences, for discussing disagreements over human sexuality or for taking up the call of Anglican Communion Secretary-General Josiah Idowu-Fearon to pursue the Anglican Covenant. Yesterday, in fact, a resolution that sought to pursue further consequences against the Episcopal Church was withdrawn just before it was scheduled for debate.

“Instead our fellow ACC members and we were enlivened by our shared concerns about intentional discipleship, gender-based violence, climate change,

religiously motivated violence, food security and other issues that affect all of us across the Anglican Communion. Morning prayer, Bible study on the book of Ruth, and daily Eucharist shaped our days, and our opening Eucharist on April 10 with 5000 Anglicans from across the Province of Central Africa served as a joyful reminder that our identity as Anglicans is not primarily to be found in governing structures or documents but in our unity as the body of Christ gathered around one table.”

The three said they met informally with Welby, his wife and staff members on April 15.

“We came away from the conversation with the conviction that, while the archbishop does not agree with the actions of our General Convention regarding marriage equality, he is firmly committed to our unity as the Anglican Communion and the autonomy of Anglican provinces. He expressed fervent hope that the Episcopal Church will continue to be committed to and involved in the life of the Anglican Communion. We are grateful to Archbishop Justin for taking the time to meet with us, for his candor, and for assuring us of his respect for us and for the Episcopal Church. ... As members of ACC we are firmly committed to the Episcopal Church’s full participation in the Anglican Communion.” ■

This article was compiled from reports by Mary Frances Schjonberg for Episcopal News Service, the Episcopal Office of Public Affairs and Gavin Drake for the Anglican Communion News Service.

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NEWS

North Carolina bishops issue statement regarding controversial bathroom law

Diocese of North Carolina

The four Episcopal bishops of North Carolina called for the repeal of the state's House Bill 2 (HB2), saying it "overtly discriminates against LGBT persons and goes further by cutting back protection against discrimination for anyone in the state."

Their April 26 statement came a day after the state's United Methodist bishops released one that also called on the state legislature to repeal the controversial law.

On March 23, the North Carolina General Assembly convened a one-day special session to consider the bill, which legislators passed and Gov. Pat McCrory signed the same day. The bill, drafted in response to a Charlotte City Council ordinance granting people the right to use gender-specific facilities based on their gender identity, not only reversed the local council's action but also prevents local governments from extending anti-discrimination protections to cover sexual orientation and gender identity. Such protections are not included in the state's anti-discrimination law.

HB2 additionally prevents plaintiffs from filing anti-discrimination claims in state courts and prevents local governments from setting a minimum wage for private employers higher than the state minimum wage. The legislation drew immediate criticism and has become the subject of national debate. In early May, the U.S. Justice Department filed a civil rights lawsuit over the bill; North Carolina then countersued.

The Obama administration subsequently issued a directive telling all U.S. school districts to allow transgender students to use the bathrooms matching their gender identities. Rep. Luke Messer (R-Ind.) countered by filing legislation May 18 to protect the authority of

state and local governments to set school policy on bathrooms.

The Episcopal bishops issuing the statement were: the Rt. Rev. Anne E. Hodges-Copple, bishop diocesan pro tempore of the Diocese of North Carolina; the Rt. Rev. Porter Taylor, bishop of the Diocese of Western North Carolina. The Rt. Rev. Robert S. Skirving, bishop of the Diocese of East Carolina; and the Rt. Rev. Peter James Lee, assisting bishop of the Diocese of North Carolina

Excerpts from the statement follow:

In our baptismal covenant, we commit "to strive for justice and peace among all people, and respect the dignity of every human being." For many, this is the most difficult promise in the covenant, as it calls us to move beyond our differences, expectations, fears, prejudices and misunderstandings about other people and meet them where they are. At times, it means standing up in the world and speaking truth to power, knowing that there will be resistance. This promise takes us out of our comfort zone and into the uncharted territory of God's grace.

In the highly polarized and political environment in which we live, we may be tempted to take sides on an issue or to back off entirely and be silent. But the issue of discrimination is not partisan, nor is it secular. The practice of discrimination by a state or institution limits, even prohibits, us from respecting the dignity of another human being. It inhibits our very capacity to care for one another and to work for the common good. This affects all people.

HB2 overtly discriminates against LGBT people and goes further by cutting back on protection against discrimination for anyone in the state. HB2 does this by:

- Refusing to understand the complexity of the lives of transgender per-

sons and criminalizing nonproblematic behavior by members only of that community;

- Overturning the local passage of laws by the city of Charlotte to allow transgender persons to use the gender-specific facilities matching their identi-

‘The practice of discrimination by a state or institution limits, even prohibits, us from respecting the dignity of another human being.’

ties, and requiring all people to use facilities according to the biological sex listed on their birth certificates;

- Preventing cities and counties from establishing ordinances extending protections for lesbian, gay, bisexual or transgender persons, while making no effort to call for protection at the state level;

- Making it more difficult for people who are being discriminated against for reasons of race, age, sex, religion or disability to take legal action by making them take their cases to federal court instead of to the state;

- Discriminating against the working poor by restricting a community's ability to demand that contractors raise minimum wages to living wages and pay for vacation and sick leave.

In the weeks since the passing of HB2, other states have followed suit, putting forth bills openly supporting

discrimination against LGBT persons. Such discrimination by the state reinforces the fear and prejudices of people who do not know or understand the lives of people who are already marginalized in our society. It cultivates an environment in which we do not respect the dignity of each person but instead fight to hold on to personal power and privilege.

The response against HB2, in North Carolina and around the world, shows evidence that this bill affects the lives of more than a few people using the bathroom; it touches on the ongoing struggle for equality.

As a church, we seek to love unconditionally as witnessed in the life of Jesus and follow his example by embracing those who are marginalized by society.

We affirm that all people are created in the image of God and are loved by God.

We oppose laws supporting discrimination against anyone by race, religion, color, national origin, sex, sexual orientation, gender identity, age, political affiliation, genetic information or disability.

These are complex issues with wide-reaching ramifications. HB2 was introduced and passed into law in one day, without sufficient time to listen to the voices of all who are affected by the bill. The mounting economic losses for North Carolina show this hasty process did not leave room to consider what impact HB2 would have on our state.

Because we strive for justice and peace among all people and respect the dignity every human being, we call on the North Carolina State Legislature to repeal HB2. We encourage our leaders to listen to the experiences of LGBT citizens and to seek to understand their lives and circumstances. Furthermore, we offer our prayers and support for the LGBT community, and for all who are affected by this bill. ■

Churches rally around victims of Alberta forest fires

By Dan Bergin

As wildfires blazed in northern Alberta, churches of all denominations across Canada offered prayers and relief efforts.

By May 18, the fire known as "the beast" had consumed 423,000 hectares of boreal forest and grown by 57,000 hectares in the previous 24 hours. More than 100,000 residents of Fort McMurray had fled the inferno; most had lost their homes. The fire had destroyed an oilsands camp while racing eastward toward other industry sites.

"Even as we still are all in shock with the wildfire destruction and damage in Fort McMurray, let us give thanks to our Lord and God that, with some 60

to 70 thousand people evacuated from the community in a matter of hours, there has been no loss of life," St. Paul Bishop Paul Terrio said in a written statement.

"Really, this in itself constitutes a major achievement," he said, praising firefighters, local authorities and residents. "The people of Fort McMurray have rallied together and reached out to help and protect each other. Mayor Melissa Blake is so right when she says, 'We know how to hunker down!'"

"In the days and months to come, as we learn of the full extent of the losses and damages, we shall all be called upon to continue and extend the tradition of families helping families and communities reaching out to communities to

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Photo/DarrenRD via Wikimedia

Flames and heavy smoke surround congested Highway 63 South outside of Fort McMurray, Alberta.

NEWS

Diocese of Maryland takes up reparations

By M. Dion Thompson
Diocese of Maryland

At its May 13-14 convention, the Diocese of Maryland took the first of what could be many small steps to engage the issue of reparations and set aside money to help heal the centuries-old wounds of slavery.

Though the resolution that anchored the conversation, known as “Reparations Investment,” was referred to Diocesan Council for further review, its appearance marked a beginning for the diocese. The eight sponsoring white clergy wrote in their explanation that the measure gave the diocese a chance “to set an example for the church at large and other congregations whose endowed wealth is tied to the institution of slavery.”

The resolution called for the diocese to give “at least 10 percent of the assets of its unrestricted investment funds to the diocesan chapter of the Union of Black Episcopalians.” The final dollar amount could reach into the tens of thousands of dollars.

The church and nation are in a “kairos” time ripe for discomfiting yet potentially healing conversation, the Very Rev. Mike Kinman, dean of Christ Church Cathedral in St. Louis, Mo., told the convention. “The nature of creation is change. The nature of Christ’s

church is change, and that can be uncomfortable.”

Since the Aug. 9, 2014, shooting of Michael Brown in Ferguson, Mo., Kinman said, he also has learned that “discomfort is a sacrament.” That shooting, and those of Eric Garner, Tamir Rice and others by police across the nation, along with the death of Freddie Gray last year after his arrest by Baltimore police, have fueled protests and given birth to the “Black Lives Matter” movement.

Yet discomfort around race is at such a high level that merely to say “Black Lives Matter” or put a sign with the slogan on church property can elicit angry responses and vandalism. A “Black Lives Matter” sign put up at St. Phillip’s Episcopal Church, Annapolis, Md., has been repeatedly torn down. Police have made an arrest in the most recent incident.

Kinman used the healing of Bartimaeus (Mark 10:46-52) to describe the evolution of his thinking as well as that of many others in the St. Louis area.

Bartimaeus cries out for help and release from his pain and misery, in much the same way the African-American community did after Brown’s death, he said.

Rather than acknowledge the pain, the crowd tries to shut down Bartimaeus. Jesus responds by putting Bartimaeus in the center of things and letting him speak. This is what has happened in St. Louis, Baltimore, and other cities where communities have responded to the police killings of young black men, said Kinman. Those who had been pushed to the margins now stand at the center, giving voice to their anger and dictating the agenda.

“I heard these voices, and I found myself becoming profoundly uncomfortable,” said Kinman, noting he had to confront his own notions of “white privilege” and how it influences his actions. “There was nothing tranquil about what was happening.”

The conversations and listening sessions that have resulted are attempts at destroying what Kinman called “the greatest heresy: The lie of ‘us and them.’ It is the greatest barrier to God’s dream of the beloved community.”

During one panel discussion at the convention, Baltimore protesters and some members of the Slate Project, a post-denominational Christian community, encouraged everyone to see Christ in new ways and to sit with the discomfort these new relationships may bring.

This will require sincere and open conversations,



Photo/courtesy Diocese of Maryland

The Very Rev. Mike Kinman, dean of Christ Church Cathedral, St. Louis, Mo., addresses the convention.

Maryland Assistant Bishop Chilton R. Knudsen said in her sermon at the convention’s opening worship service. The power of true and meaningful engagement across race, class and gender lines was embedded in the Pentecost story, where, she said, the Holy Spirit gave us the power to speak to each other and be understood.

Maryland Bishop Eugene Taylor Sutton underscored his call to confront the “unholy trinity” of poverty, racism and violence.

“What would it be like if the Diocese of Maryland was known as a community of love?” he asked, challenging congregations and members to “encounter Christ and engage God in the world around us.” ■

The Rev. M. Dion Thompson is a priest in the Diocese of Maryland.



Photo/courtesy Diocese of Maryland

Young protesters from the Baltimore uprising attend the convention.

Long Island diocese starts walking path of racial justice

By Solange De Santis

The Diocese of Long Island has moved toward seriously examining racial justice within its borders by forming a committee — but what the group should be called is turning out to be its first important step, according to chair Al Wiltshire.

It’s had the working title of Racial Reconciliation Commission. But at the group’s first meeting in April, “there was discussion of the word ‘reconciliation,’” Wiltshire said. “The definition is that you are re-uniting, bringing back together, but we felt this is the first time we are doing this.”

This kind of careful initial work is part of Bishop Lawrence Provenzano’s vision for addressing this issue.

“It’s not a one-off event,” Provenzano said. “We need to spend the time to fine tune a process and carry that through. There will not be arbitrary timelines or expectations; it’s going to be ongoing work.”

The 16-member committee is a racially diverse group of clergy and laity

from across the diocese’s four counties. Wiltshire, who is African-American, is a member of St. Luke and St. Matthew, Brooklyn, and has had wide-ranging careers in law enforcement, business and community involvement.

Last year’s General Convention identified racial reconciliation, along with evangelism, as the church’s main current priorities. Provenzano said his thinking on this issue, however, was prompted by a confrontation on the streets of Bedford-Stuyvesant about a year and a half ago.

After the killings of two police officers, Provenzano went to the area, which had also seen “Black Lives Matter” protests against police brutality. “I was in clerical attire and, as I got out of my car, a woman beckoned me over,” he recalled. “She said, ‘I hope you’re not here to cause us any trouble. You [clergy] get things riled up, say your prayers, and

our kids have to live with these police officers. It’s not helpful.”

Provenzano said he reflected that the church wanted to be a prophetic voice, but “what is the real work of the church around racial justice? How do we turn down the heat and get people talking to each other?” At the time, he said, he asked diocesan clergy not to get involved in protest marches, but to “really listen to our communities.”

He noted that Long Island is one of the most economically and racially diverse dioceses in the Episcopal Church.

“It’s not simply a black-white issue,” he said. “We have Asian communities, Latino communities. We have wealthy suburbs and challenging urban areas. Attempts to address this in the past have failed. The work became too focused on one specific racial or ethnic group, on police shooting or gang violence.”

Provenzano called for the start of the process at last November’s diocesan convention. The committee will bring its work to the next convention, scheduled for Nov. 11-12. Eventually, he hopes, the conversations will go “from convention

to the churches, to neighborhoods, to homes,” Provenzano said.

At the last convention, Wiltshire said, “you could see the racial division there — the black churches, the integrated churches, the white churches, all sitting in their groups.” After the convention, a group from the diocese in January attended the Trinity Institute, an annual theological conference sponsored by Trinity Wall Street in Manhattan.

This year, the theme was “Listen for a Change: Sacred Conversations for Racial Justice.” Activists, Episcopal leaders and artists addressed a subject that the institute called “one of the most important of our time.”

In the Diocese of Long Island, a key initial part of the process will be getting clergy to buy in and take the message to their churches and ordained colleagues, Wiltshire said.

But racial divides are complex, he said. “I don’t believe it’s entirely about racism. Part of it is economic,” with people of similar means flocking together.

Wiltshire, who has been a New York

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BLOG BUFFET

Post-earthquake lessons from Japan, Haiti and Nepal

By Rob Radtke

The powerful earthquakes in Japan and Ecuador in April caused massive damage and loss of life. These events remind us of our vulnerability and underscore the critical importance of preparedness, response and long-term recovery. Recently, I traveled to Nepal, Japan and Haiti to assess the long-term work being done to recover from similar events.



On April 25, the world observed the first anniversary of the Nepal earthquake that killed more than 8,000 people and injured more than 21,000.

March 10 was the fifth anniversary of the Great East Japan earthquake, which killed more than 15,000 people (with more than 2,500 still missing and presumed dead) and injured roughly 6,000. Because of the ensuing tsunami and nuclear meltdown at the Fukushima Daiichi Power Plant, more than 200,000 people were temporarily or permanently displaced.

We also have passed the sixth anniversary of the Haiti earthquake whose death toll is estimated at anywhere from 100,000 to 316,000 people.

While each disaster is unique and authorities' responses (or non-responses) varied, lessons can be drawn from how communities and authorities reacted to these natural disasters.

First is the critical importance of a government responsive to and trusted by the people to whom it is accountable.

Perhaps the starkest illustration of governmental collapse post-disaster was

LONG ISLAND continued from page 9

police officer, an executive with Brooklyn Union Gas and chief of staff to U.S. Rep. Ed Townes, believes that the church, with its unique reach among race and class, can be an agent of change, he said. "Love your neighbor as yourself should be our theme. Love God, love neighbor — the two great commandments. When we take Communion, it is one body."

He has lived life in multi-racial environments, and reaching out is key, he added. "Not all whites are the issue or the problem. Blacks have to reach out as well. In Bed-Stuy, I have white neighbors on either side. I have had more Jewish friends than black friends. Most people feel comfortable around their own, but we should be able to reach out and interact, think differently."

Provenzano said he believed the process might include discussing issues of employment, education, poverty, white privilege. "Who knows how it will emerge? It is work we have to be doing in service of the proclamation of the gospel. If God is up to something, we best not get in the way." ■

in Haiti, where the parliament building was destroyed and some government officials died. Governance challenges in Haiti continue to undermine recovery — for example, stymying rebuilding efforts because of spotty or non-existent records for land ownership. Is it smart to rebuild if clear title cannot be established for land ownership?

In Nepal, government inaction on issuing guidelines for rebuilding (and the risk of losing compensation if work is done without approval) has kept community members around Gorkha from constructing shelters that can withstand the harsh Himalayan winter and the coming monsoon season, prolonging their suffering.

In Japan, which has bullet trains and one of the highest standards of living in the world, the level of chaos and raw anger that continues in the disaster zone is at least partially driven by government failures. During my visit, the government-provided public radiation meters meant to reassure people that radiation levels are safe in certain areas around the Fukushima plant under-reported the actual level of radiation by a substantial degree when compared to the portable meters we brought with us. This is one small example of how faith in government has been undermined.

Second is the power of building a culture of disaster risk reduction that includes ongoing preparedness before disasters strike, coupled with strengthened investment in long-term recovery after they happen.

Although Japan's response after the triple disaster deserves criticism, its overall work to create a culture of disaster preparedness is among the most advanced in the world. Situated on the Pacific "ring of fire" and prone to earthquakes and tsunamis, Japan has driven significant advancement in construction technology and building codes to make

ALBERTA continued from page 8

rebuild and resettle," he said. "It is rumored that the St. Paul Parish church on Signal Road in the Thickwood area was lost to the flames."

Terrio advised churches to take up a second collection to support relief efforts for those left homeless.

"This fire disaster is a 'hard blow' at a time when Fort McMurray is already struggling under an adverse economic situation," he said. "But with our faith, our hope and our love for each other, we shall, as a young local evacuee said on Facebook last night, build a 'better Fort McMurray.'"

Thousands of evacuees have been put up in sports and community centers since the crisis started. Two Catholic priests were sent to St. Catherine's parish in Lac la Biche to determine the needs of the people and how best to minister to them in the days ahead.

structures more disaster-resistant, and made drills and education about what to do in a disaster part of daily life.

Yet even the most sophisticated governments and infrastructures are vulnerable to disasters. We must prepare to the best of our ability to get through an initial emergency, as well as for the years of recovery and rebuilding afterward.

Third is how local churches and local and international nongovernmental organizations (NGOs) can support community-based preparedness recovery and rebuilding.

In "Why Nations Fail" by Daron



Photo/Logan Abassi/UNDP Global/Wikimedia commons
The Haitian National Palace (presidential palace) in Port-au-Prince, Haiti, sustained heavy damage during the earthquake of Jan. 12, 2010.

Acemoglu and James A. Robinson, the central thesis is that politics and political institutions determine a nation's overall success. The more inclusive politics are, the more the political institutions will serve the populace's economic and other needs and the more a country will succeed. The inverse is true as well. There are stark warnings in this book for Haiti, Nepal and Japan. It is also rich food for thought during our own political season here in the United States.

But governments can't do it alone. There is a vital role for NGOs and for faith-based NGOs in particular.

Faith communities often are the only reliable social institutions in remote and underserved areas. As such, they have an increased connection to and responsibility for the people for whom they care —

whether members of the faith community or not. If governments want to do their job, improving opportunities and quality of life for their constituents, they must interact with and support local institutions to understand the context and collaborate on long-term solutions. They also must appreciate the position of local faith institutions in community life and the trust our presence engenders.

On my final day in Japan, one woman shared her story with me. She was a Buddhist who had lived her entire life at the bottom of the hill where the local Episcopal church was located. She had never visited the church.

When the earthquake struck, she was doing errands. Once the tremors stopped, she raced home to check on her family. As she arrived, tsunami warnings had begun to be broadcast.

Initially, she and her neighbors dismissed them. Apparently they are quite common and most often don't come to anything. However, as she turned towards the ocean and saw the huge tsunami coming, she immediately ran up the hill to the church, where she sought sanctuary. She watched from the churchyard as her entire life was swept away.

She is deeply grateful for all that the church did for her that day and continues to do. Thousands of people have still not returned to their homes or relocated to new permanent homes, and the Episcopal Church in Japan, the Nippon Sei Ko Kai, has a vibrant and important ministry among them.

I am grateful to our partners in Japan, Haiti, Nepal and elsewhere who are providing much-needed relief and helping communities to recover and become more resilient. May we all recognize our vulnerability and take action together, ensuring that we can be a source of strength and welcome in the face of disaster.

Rob Radtke is president of Episcopal Relief & Development. ■

Archbishop Richard Smith of the neighboring Edmonton archdiocese requested special collections at Masses over the May 7-8 and 14-15 weekends to support the people of Fort McMurray. Edmonton parishes are also collecting goods and clothing to donate to displaced residents, many who escaped with only the clothes they were wearing. A call has also gone out for personal toiletries, diapers and bottled water.

Other dioceses also are stepping up, including the Archdiocese of Toronto, which is accepting donations to help victims.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, sent out a call to pray for the people of the stricken city and pledged financial support.

"This is a terrifying time for the residents," he said. "I think particularly of how stressful this is for those who are critically ill and those who tend them

under these very difficult circumstances."

Mgr. Luigi Bonazzi, apostolic nuncio to Canada, relayed a message from Pope Francis to those affected by the fires.

"The Holy Father was saddened to learn of the destruction and distress caused by the extensive fires around Fort McMurray, and he assures you of his prayers for all the displaced, especially the children, who have lost their homes and livelihoods," he said. "He asks God to bless civil authorities and those coordinating evacuation and shelter for the homeless, as well as for strength and perseverance for all who are battling the fires."

"Upon those affected by this ongoing disaster, the Holy Father invokes the Lord's blessing of patience faith and hope." ■

Sources: Dioceses of St. Paul, Edmonton and Toronto, CBC News and the Vatican Press Office.

NEWS

Church provides HUB to keep urban cyclists pedaling

By Stephen Bentley

As a frequent cycling commuter around the city of Stockton, Calif., I ride a bicycle built specifically for that purpose, allowing me to pedal to my destination with reliability. I also work part-time for a bike shop in the city after spending a number of years working in recreational equipment retail and assisting in bike repair. So, I know a little something about



Photo/Narciss Watan

Helping the HUB project in the Diocese of San Joaquin get underway are, from left, the Rev. Linda Huggard, Bishop David Rice, Deacon Stephen Bentley.

the two-wheeled endeavor and sport.

In my many years on the road and my more recent experiences of riding downtown, I have noticed that a bicycle is the most important source of transportation for people with low incomes. Like a car for those who can afford it, the bike can get people to their jobs, to shopping, to health and benefit resources.

Some of the bicycles I've seen are rather creative — held together with whatever parts and tinkering the riders managed to get their hands on.

At St. John the Evangelist Episcopal Church, keeping bikes in workable maintenance in the downtown Stockton area is becoming a ministry that appears to be making a difference to those who need reliable transportation.

By providing and repairing bikes for the people who rely on them, we are giving new hope to those seeking independence. Called the HUB, or Helping Urban Bicyclists, the ministry's goal is to create a place to:

- assist those in need in maintaining their bikes for reliable transportation;
- build and provide bicycles for the Stockton Shelter for the Homeless for those seeking to make a better way of life;
- provide safe parking for recreational riders visiting the downtown area, where they can enjoy the nearby movie theater and eateries; and
- To provide training and instruction in bicycle repair.

Of course there are the obvious benefits for biking: physical fitness and a lower carbon footprint in the environment. But for some having a reliable bicycle simply translates to personal independence.

Receiving new wheels recently made a big difference in the life of one St. John's member. As a homeless person, his only means of getting to necessary resources was seeking bus fare through handouts, walking or using a ragtag bike that might or might not be operational. Through connections with the bike shops, we were able to exchange the bike he was riding with something more reliable, thus giving him greater independence. Since receiving the bike, he has been able to reach resources with the county for his personal concerns and has secured a place to live and work.

Another bike was given to an elderly man whose bike was stolen. He recently had purchased a new bike because it was

the only thing he could afford, and he needed it to exercise his aging body.

Since the launch and blessing of HUB in April by Bishop David Rice, we have provided 40 bikes that are beginning to change people's lives.

"As we continue to grow into who we are 'called to be,'" Rice said, "and as we join with what God is already doing in our cul de sacs, lanes, neighborhoods, towns

and cities, we put ourselves 'out there' to hear the stories [and] thus the needs of all of God's people, and we respond. HUB is precisely that type of response. HUB is a growing example of our missiological path into the days before us." ■

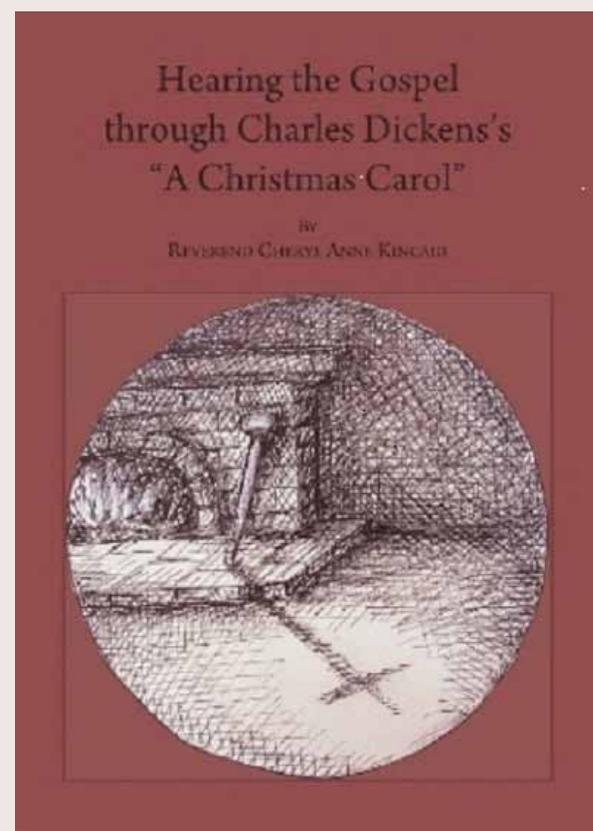
The Rev. Stephen Bentley is a deacon at St. John the Evangelist Episcopal Church, Stockton, Calif.



Photo/courtesy Grace Church

Grace Church in Nutley, N.J. has held a "Blessing of Motorcycles and Holy Roller Run" since 2007. It initiated the bike blessing because several parishioners, including Rector Pamela Bakal's husband, ride motorcycles. The Rev. Audrey Hasselbrook, Grace Church priest associate, blesses a biker.

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Photo/Valeria Jara

Rolling with the Spirit

The Cathedral of St. John the Divine in New York held its annual Blessing of the Bicycles on April 30 "to celebrate the lives and journeys of the city's intrepid bike riders, whose emissions-free, fitness-building transportation is ever more praiseworthy," the church said in a written statement. After the blessing, a rider-less bicycle was brought forward during a moment of silence in remembrance of those who died in cycling accidents during the past year. The morning closed with a raucous ringing of bicycle bells in celebration of the cycling season to come.

FAITH AND THE ARTS

Iconography: art of prayer and reflection

By Jerry Hames

Regan O'Callaghan prefers to be called an iconographer or an icon writer rather than a painter or artist.

"Just as I would write a sermon to preach verbally on a Sunday, so I write an icon to preach visually, because an icon is basically a visual sermon," he said. "However, icon writing is a creative process with rules you have to respect."

Some Orthodox iconographers would not consider his work true icons, he said, because, first, he is not a member of the Orthodox Church (he was ordained a priest in the Church of England in 2001) and second, because he adds visual elements and sometimes works with contemporary themes.

O'Callaghan is in the midst of a three-month residency in the Diocese of Long Island, teaching children, youth and adults in a series of workshops about the art of prayer and reflection as they create icons.

"When I come into my studio, I start with a prayer and I finish with a prayer," he said. "Icon writing is a process of prayer for me more than anything else, and I underline this point when I teach. When people come to my classes, I say, 'This is not an art class, it is a class in prayer more than anything; it is a spiritual discipline. You must be focused and able to leave your troubles and worries behind and focus on the present and on what is good.'"

His relationship with icons is deeply personal. They are about your relationship to the divine, are windows into the divine, into heaven, he tells those at his workshops. "They should not just be left on a wall, but you should develop a 'liturgical' relationship with them. You do not see people walking around with an oil painting and hugging it, but this happens with icons."

While an artist-in-residence at St. Paul's Cathedral in London some years ago working on an icon of St. Paul, he was given a room reached from a winding staircase. "I really developed a relationship with the icon I was writing" — so much so that he would greet it in the morning and say goodbye when he left later, he said. By doing so, he said he gained a greater understanding of St. Paul in the process.

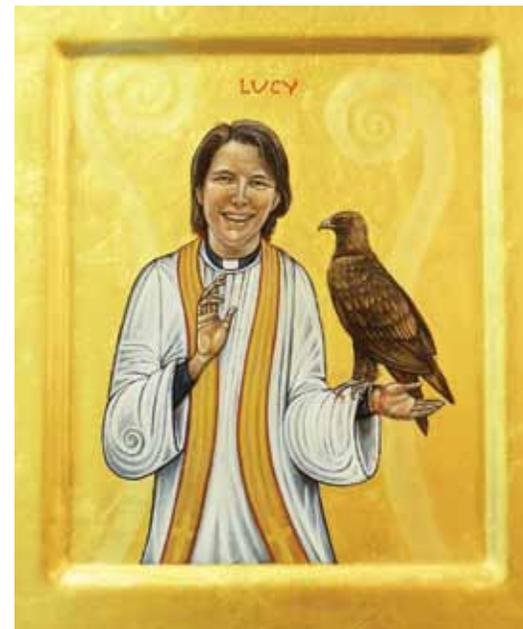
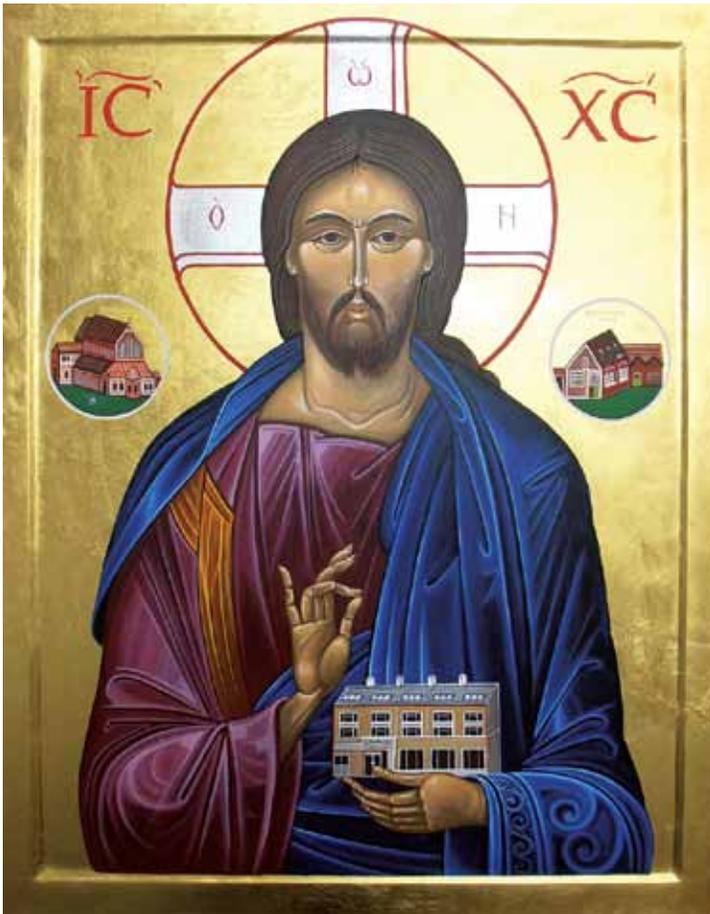
"In icon writing you learn about virtues, humility and other characteristics of the saints you are portraying," O'Callaghan told young men at a weekend retreat at Campe DeWolfe, Long Island's Episcopal camp and conference center, on the last weekend of April. There, he led various activities, including an icon-writing workshop and a meditation on the beach focusing on the theme "Who are you?"

That theme was incorporated into his teaching. Participants were given images of saints ranging from early church fathers and mothers to contemporary men and women like Martin Luther King Jr., said Patrick Kangrga, the diocese's youth and young adult missionary. "With each stroke they were drawn in to contemplate the depth of God and reflect upon the image of God in their icon, as well as the way in which they themselves reflected the image of God to the world."

O'Callaghan also led a children's workshop at a Brooklyn church. More will follow throughout June at other parishes and at the Cathedral of the Incarnation in Garden City, N.Y.

"The children's classes are very similar to the adult classes," he said, "although I often find children less inhibited than adults when it comes to being creative. The prayerful discipline of icon painting is also shared, and I place the same emphasis on this as I do with the adults."

"The children's classes are very similar to the adult classes," he said, "although I often find children less inhibited than adults when it comes to being creative. The prayerful discipline of icon painting is also shared, and I place the same emphasis on this as I do with the adults."



Photos/Regan O'Callaghan

Above, "Lucy," egg tempera and gold leaf, 2015.

Left, "Jesus of West Hampstead," egg tempera and gold leaf, 2013.

Below, "3 Mothers," egg tempera and gold leaf, 2007.



Left, students learn to make egg tempera at Church of the Nativity, Brooklyn, N.Y.



Photo/Graham Lacado

Regan O'Callaghan at St Paul's Cathedral London, in 2015.



Photo/Kimberlee Auletta

"The children love using egg tempera as well as the gold leaf. I often do warm-up exercises with children like you would before you play sports. I also talk about the eggs we use and how I use organic eggs. If a chicken is happy, then we will have a happy egg, which means a better quality egg, which is good for binding the pigment."

"There is also a free-trade gold mine in Peru which I speak about, and that the pigments used were all once upon a time sourced locally and made from minerals, plants, shells, crushed beetles. This is to remind children of where our materials come from."

While participants across the diocese have expressed enthusiasm for the opportunity to deepen their

"Faith is expressed not only, and perhaps not even best, in words," said McGinty. "Feelings, colors, form — beauty in all its aspects; these things, too, communicate and strengthen faith."

"For Regan O'Callaghan, a writer of icons, this is less a work of art than it is an experience of prayer, and that means it is an experience of God. Not talking about God. Talking with. And not even talking. Being with God."

"Regan is opening the door to that experience with people, younger and older. I think he is going to leave us a more prayerful, spirited, people. He's going to leave us knowing that we can actually experience God, and become more by that experience." ■

COMMENTARY

Is it time to banish Shylock from our literary canon?

By A. James Rudin
Religion News Service

When the world commemorated the 400th anniversary of William Shakespeare's death on April 23, 2016, he was celebrated as the greatest writer in the English language.



The Bard's linguistic power and beauty permeate his 38 plays and 154 sonnets, works unsurpassed for their keen insights and nuanced characters, including Hamlet, Lady Macbeth, King Lear, Ophelia, Othello and many others.

But one play, "The Merchant of Venice," and one character, Shylock, have cast a shadow over Shakespeare for more than four centuries. At the center of the play, first performed in 1605, with its frothy romance, hints of homosexuality and cross-dressing, lurks the venal Shylock, the stereotypical Jewish moneylender.

The actual "merchant" is the Christian Antonio, who defaults on a loan from Shylock and calls his Jewish creditor a dog and twice spits upon him.

Many historians believe it unlikely that Shakespeare ever met a Jew because King Edward I expelled Jews from Britain in 1290 and they were not allowed to

return until 1656.

Life in 16th-century Venice, the scene of the play, required Jews to live in a confined fetid area that gave the Italian word "ghetto" to the world. Jews were not allowed to travel after dark and were grudgingly tolerated because they performed a vital service: Christians in that era were forbidden to lend money at interest. But if Venice was to remain a prosperous city-state, someone had to do it. That unpopular task fell to the Jews.

Shylock lends money to the "Merchant" with no interest, insisting instead on extracting a pound of Antonio's flesh along with the repayment: a reference to the anti-Jewish blood libel canard. Shakespearean scholars debate whether Shylock truly wanted to commit such a grisly act.

The plot intensifies when Jessica, Shylock's daughter, converts to Christianity, steals her father's jewels and money and weds a Christian.

Seeking his pound of flesh, Shylock appeals to the Duke of Venice. But thanks to a series of legal gymnastics, the Jewish "alien" loses his property and faces death for physically threatening Antonio's life.

For 400 years, Shylock's toxic character has poisoned Christian-Jewish relations, inflicting pain and contributing to mass murder during the Holocaust.



Portrayal of Shylock in a 1911 Italian-French film.

Shakespeare demythologized the anti-Jewish stereotype of Shylock and made him into a sympathetic human being.

But critics point out that "Shylock" entered our lexicon long ago to describe the wicked traits supposedly inherent in Jews. They remind us that Nazi Germany had nearly 50 productions of "The Merchant of Venice" on stage, screen and radio between 1933 and 1939 to "prove" the vengeful nature of Jews and their parasitic greed.

"The Merchant of Venice" is artistically radioactive. For 400 years, Shylock's toxic character has poisoned Christian-Jewish relations, inflicting pain and contributing to mass murder during the Holocaust. As a result, there often are calls to ban the teaching of "Merchant" in schools and to boycott performances on stage.

Ironically, in 2012 there were attempts to bar Habimah, Israel's National Theater, from presenting a Hebrew-language version of "The Merchant of Venice" at London's famous Globe The-

atre. Critics of Israel, including recent Oscar-winning actor Mark Rylance, denounced Habimah for staging plays in the disputed West Bank. But Rylance's group failed to block the Israeli performances in London.

In his book "Shakespeare and the Jews," Columbia University Professor James Shapiro wrote that "censoring the play is always more dangerous than staging it. The 'Merchant's' capacity to illuminate a culture is invariably compromised when those staging it flinch from presenting the play in its complex entirety."

I agree with Shapiro. "Merchant" can provide a "teachable moment" if the play's historical context is fairly presented. My suggestion? A note of caution before each performance and a panel discussion after the play ends. ■

Rabbi A. James Rudin is the American Jewish Committee's senior interreligious adviser. His latest book is "Pillar of Fire: The Biography of Rabbi Stephen S. Wise," published by Texas Tech University Press. He can be reached at jamesrudin.com.

NEWS

Anglican council chair addresses seminary

Church Divinity School of the Pacific

Archbishop Paul Kwong, primate of Hong Kong Sheng Kung Hui and bishop of the Diocese of Hong Kong Island, spoke at the 122nd commencement of Church Divinity School of the Pacific in Berkeley, Calif., on May 20. Kwong and two retired CDSP faculty members, the Rev. Linda Clader and Donn F. Morgan, a former dean and president, received honorary doctorates at the ceremony.



Kwong

Kwong, who was elected chair of the Anglican Consultative Council in April, was ordained a priest in 1983 and became bishop in 2007. He was brought up in an Anglican family in Hong Kong, and his great-grandfather was one of the first Chinese Anglican priests in the 19th century. Kwong holds a bachelor degree from Lingnan College in Hong Kong, a Master of Divinity from CDSP and a Ph.D. in theology from the University of Birmingham in the United Kingdom.

Clader, the first ordained woman on the CDSP faculty, holds a Ph.D. in classical philology from Harvard and taught classical languages at Carleton College in Northfield, Minnesota, from which she holds an A.B., for 20 years. In 1988, she received her Master of Divinity from CDSP, and in 1991, she returned to the seminary as professor of homiletics. She also served as dean of the chapel for several years and as academic dean for a decade. She retired from full-time teaching in 2013, but continues to offer occasional preaching courses.

Morgan taught Old Testament at CDSP from 1972-2013 and served as president and dean from 1995-2010. He also taught biblical studies, Christian education, homiletics and other multidisciplinary courses and topics. He holds an A.B. from Oberlin College in Ohio, a B.D. from Yale Divinity School and an M.A. and Ph.D. from Claremont Graduate School in California. He is editor of "The Oxford Handbook of the Writings of the Hebrew Bible." ■

Shylock is presented a choice: Convert to Christianity or die. He chooses the baptismal font to save his life.

Scholars and actors have struggled to portray Shylock in a positive way to prove Shakespeare was not an anti-Semite. They cite Shylock's famous lines of compassion and empathy:

"I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? And if you wrong us shall we not revenge? If we are like you in the rest, we will resemble you in that."

It is argued that Shylock's noble speech, which frequently brings tears to an audience when contrasted to the disgusting behavior of Antonio and other Christians in the play, reveals Shakespeare's humanity regarding Jews as well as his opposition to prejudice and bigotry. They believe

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NEWS

Charismatic movement makes gains in England

By Trevor Grundy
Religion News Service

Church closings are nothing new in Great Britain. In the past six years, 168 Church of England churches have closed, along with 500 Methodist and 100 Roman Catholic churches.

“Christianity in Britain has seen a relentless decline for over 100 years,” said Linda Woodhead, a sociologist at Lancaster University.

Visitors to Britain often are shocked when they see the state of some of this nation’s once-proud church buildings.

But for every Anglican church that has closed over the past six years, more than three Pentecostal or charismatic churches have taken their place, according to an analysis by *The Times* of London.

These Pentecostal and charismatic churches are drawing young, black, Asian and mixed-race people.

Pentecostalism is one of the fastest-growing movements in world Christendom, with an estimated 500 million followers.

“A century ago the face of European

Christianity could have been labeled as white, but now it is increasingly becoming multicolored,” said Israel Olofinjana, a Nigerian-born minister in London told *The Times*.

While aging Church of England congregations decline, charismatic churches thrive.

Hillsong Church London holds four services, attended by 8,000 people, every Sunday at the Dominion Theatre.

“It feels like God’s nightclub, with love songs to Jesus,” said one young African after attending an evening service.

Christians from Eastern Europe, especially Poland, where Catholic roots run deep, are among the participants. And their enthusiasm is contagious.

“There’s been a seismic shift,” said Robert Beckford, a professor of theology at Canterbury Christ Church University. “Christianity in Britain has become much more ethnically diverse as a result of migration from West Africa, Eastern Europe and, to a degree, Latin America.”

Elizabeth Oldfield, director at Theos, one of England’s leading think tanks, told *The Times*: “Church structures have to take immigration much more seriously. They’re having to listen to people on the



Photo/courtesy of Hillsong Church London

Hillsong Church London holds four services, attended by 8,000 people, every Sunday at the Dominion Theatre.

ground that are joining the churches in quite large numbers, speaking a different language, perhaps coming from different forms of worship and working to bring change. It is shaking the church up.”

The Pentecostal growth is bringing renewed hope to many.

“I am optimistic that we will see this

nation come back to God,” said Pastor Agu Irukwu of the Redeemed Christian Church of God. The group, founded in Nigeria, now has 600 congregations across England. ■

Trevor Grundy is an RNS correspondent based in Canterbury, England.

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Day of Celebration
Graduating students at Holy Innocent's Episcopal School in Atlanta stroll toward the commencement location at the school gym. As spring commencement gets underway, Episcopal Journal presents a gallery of photos from Episcopal schools marking these momentous occasions. See page 8.

Anglican Consultative Council discusses 'consequences' for Episcopal Church
Episcopal News Service
Anglican Consultative Council members at their April 8-11 meeting in Lusaka, Zambia, committed to working with Archbishop of Canterbury Justin Welby and the primates in the aftermath of the latter's gathering, during which they called for "consequences" for the Episcopal Church. However, it was unclear at least initially exactly what that commitment entailed or if all of the ACC members understood it the same way. Welby reported to the ACC members on the primates' January gathering, saying, "It is both my and the primates' desire, hope and prayer that the ACC should also share in working through the consequences of our impaired relationships." A majority of the leaders of the communion's 38 provinces — known as primates — called for three years of "consequences" for the Episcopal Church in response to the 78th General Convention's decision to change canonical language that defines marriage as being between a man and a woman (Resolution A036) and authorize two new marriage rites with language allowing them to be used by same-sex or opposite-sex couples (Resolution A054). continued on page 6

DNA tests reveal archbishop of Canterbury's biological father
Welby's father was British diplomat, Sir Winston Churchill's private secretary
By Mary Frances Schjonberg
Episcopal News Service
Archbishop of Canterbury Justin Welby on April 9 informed members of the Anglican Consultative Council that he had learned the true identity of his biological father. In Britain, the Telegraph newspaper reported April 8 that, while Welby always had assumed he was the son of Gavin Welby, who was married briefly to his mother Jane Williams, a recent paternity test showed that his father was instead the late Sir Anthony Montague Browne, Sir Winston Churchill's last personal secretary. "This comes as a complete surprise," Welby said in a statement read before the council's daily Bible study by Bishop of Lambeth Nigel Martin. "In my life and in our marriage, Caroline and I have had far worse," he said. The Welbys' seven-month-old daughter was killed in a car crash in France in 1983. "I know that I find who I am in Jesus Christ, not in genetics, and my identity in him never changes," he said. "Even more importantly, my role as archbishop makes me constantly aware of the real and genuine pain and suffering of many around the world, which should be the main focus of our prayers." Welby called his experience in learning about his biological father "typical of many people." "To find that one's father is not what one has imagined is not unusual," he said. "To be the child of families with great difficulties in relationships, with substance abuse or other matters, is far too normal." The Telegraph said that it had pieced together information pointing to Browne as Welby's father and discussed that evidence with the archbishop, who then decided to take a paternity test. The paper reported that Welby's mouth swabs were compared with hair samples from Browne and showed a 99.9779 per cent probability that they were father and son. Lady Montague Browne, who worked as personal secretary to Churchill, was widowed in 2013, suspected her husband was Justin Welby's father because of the unmissable resemblance between the two, according to The Telegraph. Shelagh Montague Browne still had some of her husband's hairbrushes, which contained some of his hair on them, thus providing evidence for a DNA test. Anthony Browne served in the Royal Air Force during the Second World War.

BOOK REVIEW

Tracing the all-too-human apostles

By Emily McFarlan Miller
Religion News Service

Tom Bissell says he doesn't know many non-Christians who enjoy reading the Bible as much as he does.

A journalist and fiction writer, Bissell enjoys it enough to spend three years studying the stories of the Twelve Apostles and traveling around the world, from Jerusalem to Kyrgyzstan, to find their tombs. Now he's written a book about it: "Apostle: Travels Among the Tombs of the Twelve."

The author shared with RNS what he learned about the "lunkheaded and cowardly" crew Jesus first called to follow him and, later, to go and make disciples of all nations.

"I don't think there's ever a case where God himself picks 12 people who turn out to be so disappointing, and I find that really one of the most fascinating aspects of apostolic lore," Bissell said.

(The interview has been edited for length and clarity.)

Q: You write at the start of the book, "I have long believed that anyone who does not find Christianity interesting has only his or her unfamiliarity with the topic to blame. I think, in some ways, I wrote this book to put that belief to the test." Did it pass the test?

A: It did. I think the way Christian tradition gets taught to us as children doesn't really do anyone any favors. The average Christian thinks of the apostles as these people who, the minute Jesus ascended, looked at each other and said, "Let's go start Christianity! You go here, and I'll go there," and they all marched off and founded Christian churches all over the world.

Of course, the real story is much more complicated and much more interesting.

Q: What made them so compelling and interesting to you?

A: In my 20s, I got the crazy idea to write a novel about the Apostle John.

While I was working on that book, I read that John's tomb in Selcuk, Turkey, is the only one that is empty. His remains went missing at some point in medieval times, and I thought, "Well, that's interesting." Then I joined the Peace Corps in Uzbekistan, and I read some Russian archaeologist in next-door Kyrgyzstan had discovered the supposed reliquary of Matthew, and I thought, "Gosh, that's interesting, too." Then one day in 2006, I was thinking, "What travel book should I write next?" And the thought popped into my head: An apostolic travel book.

Q: You start with Judas. You note the way Christians have thought about Judas has changed over the years. How?

A: Judas is a perfect window into Christian understanding of salvation. I write about Origen, who came up with the idea of "universal reconciliation," which held that all people will be redeemed in Christ eventually — even Judas. Of course, that changes as Christian theology develops. By the time Augustine is writing a couple hundred years later, Judas is the father of all evil.

And then in the last 100 years or so, you see a much different Judas take shape. Nikos Kazantzakis' novel "The Last Temptation of Christ," in which Judas is the hero of the book, presents us finally with the Judas I think we as people today are most comfortable with — Judas acting out of misplaced dedication to the cause of running the Romans out of Palestine.

We search for motives for Judas because he's such a complicated figure and what he does is so theologically complicated. If Christ knows that Judas is going to betray him, is it really a betrayal? I've never really

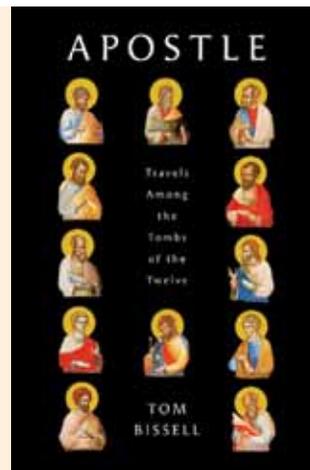
Apostle: Travels Among the Tombs of the Twelve

By Tom Bissell

Penguin Random House,
432 pp., \$28.95



Photo/Joanna DeGeneras
Bissell



come up with a good answer to that.

Q: Was there an apostle you particularly resonated with or were surprised by?

A: The story in the Gospel according to John about Thomas' doubt is super fascinating. Just think about that: He refuses to believe even though all his friends claim they've seen Jesus. In fact, he

won't believe until he's put his fingers in the holes of his master's hands, and then his master shows up: "Here I am! Touch the holes." Despite him wanting proof of touching Jesus' wounds, he doesn't do it when he gives him the opportunity, and I find that really interesting.

His name means "twin," and "twin" and "doubt" have an etymological relationship in a lot of languages — including Greek, including English. "Doubt" and "double" belong to the same cognate. This apostle named "Twin" because of the etymological idea of doubt is also the apostle who doubts Jesus.

Q: What did you learn about the apostles by going to the tombs and meeting the pilgrims and people there?

A: I call these apostolic sites "rationality cease-fire zones." Most of the apostles have more than one resting place. That fact alone leads me to believe that in almost every case these bones do not be-

long to Galilean followers of Jesus. It kind of reaffirmed my sense that a huge part of what drove Christian relic collecting and relic honoring was, for lack of a better word, tourism.

The one tomb where I really felt a gust of almost holiness was Peter's tomb under the Vatican, and that may be my residual Catholicism.

Q: You seemed particularly disappointed by your experience walking the 500-mile pilgrimage route to the Santiago de Compostela, the burial place of the Apostle James in Spain. But was your experience as a whole writing this book transformative?

A: When I started this book, it was filled with a lot of angry invective against biblical literalists. Once I let go of that angry atheist jet fuel that I had in my tank, [I had a] sense of wonder and sense of appreciation for Christian storytelling and its ability to affect even people of no particular faith like myself and to lay the groundwork for basically our entire civilization's foundational story.

Without becoming a Christian, which I don't think I'm capable of becoming at this point, I feel like there's a hugely rich middle ground for people to appreciate these texts as basically the central stories to our entire way of thinking about things and learning to love them as complicated and weird and hard to understand. I wish we could all come to a place of better empathy and understanding for each other, believer and nonbeliever alike. ■

Emily McFarlan Miller is a national reporter for RNS.

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NEWS

Episcopal Church posts videos on Thursdays

Office of Communications

"Thursdays at 2" is a weekly preview of Episcopal Church innovative ministries. Every Thursday at 2 p.m. Eastern time, a new video illustrating the work of congregations and individuals will be posted on the Episcopal Church's Facebook page and YouTube Channel.

Produced by the church's Office of Communications, previously posted videos featured:

- "Re-membering and Re-Imagining," a report from the House of Bishops;
- Mobile Loaves and Fishes, a food-truck ministry in the Diocese of Rhode Island;
- "Double Down on Love," an origi-

nal song from the Thad's Band in Santa Monica, Calif.;

- The Slate Project, an Episcopal, Lutheran and Presbyterian congregation that exists online and in person;

- the Rev. Canon Stephanie Spellers, the presiding bishop's canon for reconciliation and evangelism, providing an update on recent church-planting meetings; and

- the Rev. Scott Claasan of St. Michael's University Church in Isla Vista, Calif., reflecting on how music and surfing led him back to church.

Future videos will feature:

- Church on the Square, an Episcopal and Lutheran church plant celebrating its first year in Baltimore, and



Video screen shot/ENS

Mobile Loaves and Fishes food truck

- the Abundant Table, whose mission is to connect the land with spirituality and community in the Diocese of Los Angeles. ■

For more information, contact Mike Collins, Episcopal Church manager of multimedia, at mcollins@episcopalchurch.org.

NEWS

Seattle church wins environmental award

St. Andrew's Episcopal Church, Seattle, in April received a \$1,000 cash prize for being a Renewable Role Model in a national contest called the "Cool Congregations Challenge." St. Andrew's was singled out for its successful use of solar panels to reduce its carbon footprint. The contest was sponsored by the nonprofit Interfaith Power & Light (IPL) and judged by a panel of experts from IPL, EPA's Energy Star and the U.S. Green Building Council.

St. Andrew's installed solar panels in April 2015. In the year since then, the church has saved \$1,400 or 29 percent of its electric bill. The church also reduces its carbon footprint by purchasing credits through the Diocese of Olympia's partnership with the Episcopal Diocese of the Southern Philippines.

"I have been so inspired by the deep commitment by St. Andrew's not only to relate the gospel to the care for creation, but even more to make their actions match that belief," said Diocese of Olympia Bishop Gregory H. Rickel. "Solar is only part of their intentional practice of creation care. I am so grateful for their leadership in the care of God's creation."

St. Andrew's has steadily increased its energy efficiency over the last eight years. In 2008, the church replaced its boiler, thermostats and windows to improve energy efficiency. This led to measurable results.

"Using the EPA's Portfolio Manager for Houses of Worship, we know St. Andrew's has reduced its annual



Photo/Mac McKellar

Members of St. Andrew's Episcopal Church celebrate the one-year anniversary of the solar panel installation and a national award as a Renewable Role Model.

carbon emissions by over seven tons of carbon a year, from 63 tons to 56 tons, an 11 percent reduction from our baseline," said parishioner J.B. Hoover.

The solar panels were funded by donations from parishioners. St. Andrew's also receives production incentives from Seattle City Light and received a \$500 grant from the Bishop's Committee for the Environment of the Diocese of Olympia. This committee helps parishes make improvements that align with the 2009 Genesis Covenant, a national commitment by the Episcopal Church to reduce its carbon footprint for every facility it maintains by a minimum of 50 percent within 10 years. ■

FLOODS continued from page 6

of Interfaith of The Woodlands and of Interfaith Community Clinic. "So far we have placed 17 people into shelters and have helped 30 families."

Interfaith of The Woodlands also held an April 29 "shopping day" at the South County Community Center to let flood survivors pick up needed items: diapers, clothing, towels and housewares.

St. Mary's, Cypress, organized work days for people of all ages to help their neighbors by clearing debris, moving furniture, making sandwiches, handing out Wal-Mart gift cards and providing assistance, prayer and a safe place for all to be welcomed.

Among Montgomery County's flood survivors, Carlos Rincón Gallardo lost just about everything from his Timber Lakes subdivision home. The night of the storm, he went back to bed when the power went out, only to wake with water rising in his home.

"We lost the power ... so I decided to go back to bed. When I touched the floor it was wet. I woke up my wife, everybody. I managed to get the cars out. No more than six minutes passed and the water came up to here," he said, pointing to his waist. "I have a baby. When I came out of my house, I was holding the baby [up in the air], and it was still raining on us. We only managed to save the cars, and that's it."

Despite losing almost everything after being flooded three times, Gallardo said he was blessed. He advised others: "Get insurance through FEMA if you know ahead of time you are living in an area prone to flooding. Or don't stay in a house that could flood. It is better to live in another place. It's not worth it to lose it all just to live in that house." ■

Sources: Diocese of Texas, Episcopal News Service, Episcopal Relief & Development



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