

Episcopal JOURNAL

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NEWS Sauls sues church over dismissal as COO



FEATURE Migration ministries help refugees build new lives



ARTS Awards recognize sculptor and church architecture

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Executive Council supports Episcopal Migration Ministries in aftermath of Trump's executive order

By Mary Frances Schjonberg
Episcopal News Service

Executive Council on Feb. 8 pledged the church's solidarity with refugees in the face of President Donald Trump's executive order suspending their entry into the United States.

A federal judge on Feb. 6 temporarily blocked the order, leaving the U.S. State Department's refugee-admissions program in limbo.

The council's approach was two-pronged: financial and legal. It granted \$500,000 to Episcopal Migration Ministries (EMM) to bridge it financially during Trump's suspension of refugee resettlement and as that work presumably resumes following the injunction, albeit on a smaller scale. It also asked Presiding Bishop Michael Curry to investigate whether it is "appropriate and advisable" to defend in court EMM's refugee-resettlement ministry and the church's stance opposing religious tests for refugees.

In one of many closed-door committee and plenary sessions during its Feb. 5-8 meeting, council members questioned members of its Governance and Administration for Ministry's

Committee about the refugee resolution, which it proposed. Following substantial debate and amendments, council passed the resolution 14-9.

Council also said it wanted to convey to the Diocese of Olympia and Bishop Greg Rickett "its strong support" for their refugee ministry. The diocese, which has a resettlement agency, recently joined the American Civil Liberties Union in opposing Trump's order.

Curry, who said earlier in the day that Episcopalians must root their public advocacy work in the values of Jesus, told a post-meeting press conference that council's EMM actions were a perfect example of that rootedness. Christians believe the admonition found in the Letter to the Hebrews that, in welcoming



Photo/Episcopal Migration Ministries via Facebook

The Rev. E. Mark Stevenson, Episcopal Migration Ministries director, holds a sign listing the biblical imperatives for welcoming the stranger.

strangers, one might unknowingly be welcoming angels, he said.

"We have to stand there and stay in that work," he said. "The critical part of it is not to just talk the talk; it's walking the talk."

continued on page 7



Photo/Sharon Sheridan

Harriet Tubman, portrayed by parishioner Ayana Hartsfield, watches for slave catchers during a re-enactment of the Underground Railroad at St. James Episcopal Church in Upper Montclair, N.J.

Underground Railroad re-enactment dramatizes search for freedom

By Sharon Sheridan

Riding crop in hand, James Griffin — aka Louisiana plantation owner John Hampden Randolph — stood at the top of the chancel steps and addressed 160 people crowded into the center aisle of St. James Episcopal Church in Upper Montclair, N.J.

"You are lucky to be here," he said. "I can afford proper cabins and meals for my slaves. ... I have purchased you at great expense because the world wants cotton, and we here in Louisiana grow some of the best there is. ... The Bible says that you are mine to own and to have dominion over. ... I expect you to work hard for the money I have paid."

With that, he dismissed his new "property" to confinement in the church's bell tower. Moments later, the church's rector opened the church doors, admonishing the escapees spilling onto the front lawn to "look for your conductor, and go!" Their journey on the Underground Railroad had begun.

On Feb. 5, the first Sunday of Black History Month, a racially diverse gathering of congregants and visitors of all ages participated in a re-enactment of the secret route that escaped American slaves once followed north to freedom. Following clues and guided by railroad "conductors," groups of participants wound

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ANGLICAN DIGEST

Anglican Digest is a column of news and features from churches in the Anglican Communion. The following are credited from Anglican Communion News Service.

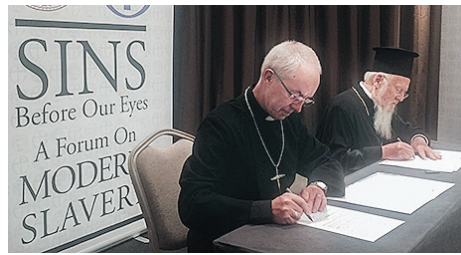
Christians, Buddhists discuss collaboration

Following an international gathering of Christians and Buddhists in January in Myanmar (formerly called Burma), a joint statement has outlined the aim of future joint collaboration on projects of common concern; intentional fostering of Christian-Buddhist dialogue at the leadership and grassroots levels; and greater engagement between Buddhist and Christian academic and religious institutions. The statement expressed the hope that the consultation would inspire Buddhists and Christians in other contexts to meet and form friendships.

The Anglican Interfaith Network initiated the gathering, the first international Anglican Communion meeting ever held in Myanmar, and the World Council of Churches was a key partner in the consultation. Representatives from more than six Asian countries took part, including Korea, Japan, Taiwan, Singapore, India and Sri Lanka. The consultation was attended by Christians from the Anglican, Baptist, Lutheran, Methodist and Roman Catholic traditions and Buddhists from the Theravada and Mahayana traditions.

Churches vow to fight slavery

Archbishop of Canterbury Justin Welby and His All-Holiness Bartholomew of Constantinople signed a joint declaration



Photo/Lambeth Palace

Archbishop Justin Welby and Patriarch Bartholomew of Constantinople sign a joint declaration on modern slavery in Istanbul.

at a forum in Istanbul, pledging to fight modern slavery in its various forms. They vowed to:

- Condemn all forms of human enslavement;
- Commend the efforts of the international community;
- Pray for all victims;
- Repent for not doing enough to curb slavery;
- Appeal to governments to implement strict slavery laws;
- Urge members of the Orthodox Church and Church of England to become educated, raise awareness and take action;
- Commit to establish a joint taskforce for modern-day slavery, looking at ways the two churches can work together.

“Slavery is all around us, but we are too blind to see it,” said Welby, reflecting on the title of the forum, “Sins Before our Eyes.”

“It is driven by human greed and those that would make a profit from excessively cheap labor,” he said. “The majority of those who find themselves enslaved come from marginalized and impoverished communities.”

The forum reflected on different dimensions of modern slavery, including in labor exploitation, supply chains, domestic servitude, prostitution, cyber exploitation and organ trafficking.

Sudan bishop appeals for aid

Sudan Diocese of Kajo-Keji Bishop Emmanuel Murye Modi has appealed for assistance amid ongoing security concerns. The situation locally has



Modi

Australian bishop urges refugee asylum

Following days of speculation surrounding a U.S. resettlement deal struck with the Obama administration last year, Bishop Philip Huggins of the Anglican Diocese of Melbourne called on Australian Prime Minister Malcolm Turnbull to bring asylum seekers in offshore detention to Australia.

Australia has refused to accept the refugees — most of whom are men from Iran, Afghanistan and Iraq — and holds them in offshore detention centers on two Pacific islands.

Huggins’ action followed a phone call between President Donald Trump and Turnbull that called the deal to bring refugees to the United States into question.

“This matter has been wounding the soul of our nation for long enough. The people on Nauru and Manus are, like ourselves, made in the divine image and likeness,” Huggins said

in a statement. “The dignity of our nation requires nothing less than such an amnesty, as does the prime minister’s own dignity.”

Under the deal, up to 1250 asylum seekers would be resettled in the United States. After the phone call with Turnbull, Trump later tweeted that he would “study this dumb deal.” Turnbull has maintained that Trump agreed to uphold the deal during their 25-minute phone conversation.



Photo/Australian Department of Immigration and Border Protection

Asylum seekers are housed in tents in Australia's offshore processing facility on the island of Nauru.

calmed after a recent spate of violence, but more than 90 percent of people in several districts had fled to Uganda for refuge, he said. More than 70 percent of the people in other local districts had sought safety within internally displaced camps.

“The church is encouraging people to stay, even if it means gathering into churches for security and other services” he said. Modi appealed to the international community for food and medical supplies for the internally displaced and the “remnants” of Kajo-Keji as well as logistical support to help the diocese be mobile around Kajo-Keji and to assist in refugee camps in Uganda.

Anglicans to sing Evensong at Vatican for first time

For the first time, Anglican Choral Evensong will be celebrated at the altar of the Chair of St Peter in St. Peter’s Basilica at the Vatican on March. The mu-

sic will be sung by the choir of Merton College, Oxford.

“The gesture reflects the deepening bonds of affection and trust between the Anglican Communion and the Roman Catholic Church,” according to a statement by the Anglican Centre in Rome. Five months ago, Pope Francis and Archbishop Justin Welby celebrated vespers together at the Basilica of San Gregorio al Celio in Rome.

March 13 was chosen as the nearest available day to the feast day of St. Gregory the Great, who has become an unofficial patron of relations between the two churches. He was the pope who sent St Augustine to England in 595 to evangelize the Anglo-Saxons and who became the first archbishop of Canterbury.

The invitation to celebrate Evensong at St. Peter’s also reciprocates the liturgical hospitality of Welby and Dean Robert Willis in welcoming Cardinal George Pell to celebrate Solemn Mass at the high altar of Canterbury Cathedral in 2015. ■

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FROM THE EDITOR'S DESK

President Donald Trump’s executive order on immigration in January proposed halting all refugee admittance to the United States for at least four months. It subsequently was stayed by a court decision, but coverage in this month’s Journal shows the widespread effect of the order on the church’s ministry to refugees — the “least of these,” in the words of Jesus.

Every nation seeks to secure its borders, of course, but let us consider some facts. As seen in the statistics on page 8, the United States admitted about 85,000 refugees last year, a minuscule number compared to the total U.S. population of 320 million. It’s 0.0003 percent.

In terms of “vetting,” refugees already must apply to the United Nations first, then undergo 18 months to two years of investigation and processing, much more than ordinary travelers receive.

The stories on page 8 and 9 show the warmth of the human spirit, in the context of Episcopal Migration Ministries and its affiliates, at its best. In mid-sized communities (not necessarily big cities) such as Lexington, Ky.; Columbus, Ohio; Boise, Idaho; and St. Paul, Minn., ordinary people are welcoming newcomers who may look different, speak another language, be from an alien culture.

Some are staff at an EMM affiliate agency; some are volunteers. They’re

human, and thus not perfect, but they are saints.

The stories also show the resilience of the human spirit and how most refugees who come to the United States are eager to contribute, from the man who loves to cook and dreams of opening a Syrian restaurant to the woman who is working toward being a sports reporter.

Look again at the box on page 8 — half the world’s refugees are children. Surely this great country, with its wealth and resources, can give a few thousand innocents a safe place to live with their families. The scandal is not that we take in so many refugees but that we don’t take in more. ■

NEWS

Olympia diocese welcomes refugees, sues to keep resettlement efforts alive

By David Paulsen
Episcopal News Service

The federal appeals court ruling Feb. 9 that blocked reinstatement of the Trump administration's temporary ban on refugee admissions was welcomed by Episcopal Church leaders in Washington state, where the Diocese of Olympia is pursuing a separate lawsuit against the president's executive order.

The diocese helps coordinate the resettlement of 190 refugees each year. Of the refugees now preparing to arrive in the Seattle area, about 90 percent are expected to come from one of the seven Muslim-majority countries singled out in President Donald Trump's Jan. 27 order, which also banned visitors and visa holders from those nations. A federal

judge in Seattle temporarily blocked the ban on Feb. 6. The three-judge panel of the United States Court of Appeals for the Ninth Circuit upheld that ruling on Feb. 9 in San Francisco.

The diocese and the American Civil Liberties Union of Washington filed a separate lawsuit Feb. 7 challenging the executive order.

After courts temporarily blocked the ban, refugees who had been held at airports overseas when Trump first signed the executive order began making their way to Seattle-Tacoma International Airport. Still, the legal uncertainty threatens to shutter the diocese's Refugee Resettlement Office, a scenario Bishop Greg Rickel said would run counter to the Episcopal Church's mission.

"This executive order is a violation of the foundational principles of our nation,"



Photo/Kamil Krzaczynski/REUTERS

Syrian refugee Baraa Haj Khalaf, left, kisses her father Khaled as her mother Fattoum, cries after arriving at O'Hare International Airport in Chicago on Feb. 7.

Rickel said in a statement announcing the lawsuit. "As a member of the 'Jesus movement,' I believe the United States has a moral responsibility to receive and help resettle refugees from the more than 65 million people who have been displaced by war, violence, famine and persecution. To turn these vulnerable people away and limit the flow of refugees into our country is to dishonor the one we serve."

ACLU Washington agreed to take the case pro bono and filed the lawsuit on behalf of the diocese. Two unnamed University of Washington college students also are listed as plaintiffs in the class-action lawsuit.

"A lot of the other lawsuits that have been filed against the [executive] order don't specifically address the needs of refugees," said Josh Hornbeck, diocesan communications director. Refugee resettlement is at the core of the Diocese of Olympia's lawsuit.

The diocese's Refugee Resettlement Office is one of 31 affiliates nationwide that partner with Episcopal Migration Ministries (EMM) to find homes in 27 Episcopal dioceses and 23 states for refugees escaping war, violence and persecution in their homelands. This year, 110,000 refugees were expected to arrive in the United States. EMM is one of nine agencies — more than half of them faith-based — that work in partnership with the U.S. Department of State to welcome and resettle refugees.

Those efforts were thrown into

chaos when Trump, seeking to fulfill a campaign promise to pursue "extreme vetting" of refugees, signed an executive order halting all refugee resettlement for 120 days while his administration reviewed a security process that already can take years. The order also blocked entry for 90 days of visitors and visa holders from Iraq, Iran, Sudan, Libya, Somalia and Yemen,

and indefinitely for those from Syria.

As reaction to the order played out in the United States, refugees and visa holders initially were stuck in limbo.

The Diocese of Olympia was about to welcome 12 individuals in five refugee families when the Jan. 27 ban first went into effect. Those families were left waiting at an airport in Kuwait, unable to board planes to the United States, Hornbeck said. Another 86 individuals had been vetted and were awaiting medical screenings before buying their plane tickets to Seattle, but they were prevented from moving forward.

Following the injunction against the order, the diocese's immediate efforts at resettlement resumed. Hornbeck said four of the 12 refugees who had been waiting to board planes in Kuwait were expected to arrive in Seattle on Feb. 10.

The Refugee Resettlement Office, like other EMM affiliates, works with host congregations to set up apartments for incoming refugees, and greet them at the airport and take them to their new homes. In the Seattle area, those homes typically are outside the city, in communities where housing prices are less expensive, Hornbeck said. The refugees also receive help in finding jobs and in adjusting to the new culture.

The Seattle agency receives federal money to assist with the resettlement; even a temporary ban could cause enough financial harm to cast doubt on its ability to continue operations, Hornbeck said. ■

Immigrants' fears fuel outreach at Maryland church

Episcopal News Service

A sense of unease has grown at Church of Our Saviour in Silver Spring, Md. since Donald Trump's inauguration as president. About 85 percent of the church's members are immigrants, many of them from West Africa and Latin America, and they have been alarmed by Trump's executive order restricting entry to the United States from seven Muslim-majority nations and reports of federal immigration raids in some U.S. cities, said the rector, the Rev. Robert Harvey.

"Right now, many of my members are afraid," he said. "Many of the people here realize how urgent this issue has become about their immigration status."

That urgency has led to action.

Just after Trump's election last Nov. 8, the words "Trump Nation Whites Only" was discovered scrawled across a sign and a wall at the church.

The church waited until authorities took pictures of the graffiti before removing the message and responding with messages of love and welcome.

The church has not been targeted by other acts of vandalism, Harvey said.

In response to the vandalism and the moves on immigration, Our Saviour has joined with other churches in the area, as well as synagogues and mosques, to develop an interfaith alliance seeking solidarity against religious and racial hatred. Harvey also is developing contacts with both lawmakers and immigration attorneys to assist parish members directly in documenting their legal status.

Our Saviour also is among several churches in the Diocese of Washington considering becoming sanctuary churches that offer safe haven for im-

migrants facing deportation.

"It's a very sobering time. People are organizing in a variety of ways," Diocese of Washington Bishop Mariann Budde said, adding that there is "strength in that solidarity."

"The Episcopal Church is part of a larger movement here, and that's a good thing," she said.

The diocese extends into the Maryland suburbs around the District of Columbia, including Silver Spring, just north of Washington, D.C.

Our Saviour includes members from more than 50 countries, from Sierra Leone to El Salvador, Harvey said. The multicultural congregation has grown over the past decade even as white membership has declined, he said.

About 380 people now attend one of the parish's three Sunday services, with significant growth at the Spanish-language service on Sunday afternoons.

Trump's recent comments and executive actions on immigration are concerning, Budde said. "That does nothing to calm people's fears or to assuage any doubt about the priorities of the administration. I think it's pretty obvious that, in terms of the anxiety and uncertainty that immigrants feel in this county, it's gotten worse since the president has taken office."

Such uncertainty has prompted immigrants who attend Our Saviour to take precautions to ensure their residency status is secure and their documentation is in order, Harvey said. Some are here with work permits, others have green cards, allowing them to live and work in the country permanently. Some may be married to American citizens but have not yet finished the citizenship process themselves. Others came to the country legally but may be at risk of deportation because of expired paperwork. ■

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AROUND THE CHURCH

Former executive files lawsuit against Episcopal Church, alleging conspiracy

By *Episcopal Journal*

Bishop Stacy Sauls, former chief operating officer of the Episcopal Church, on Jan. 20 filed a lawsuit in an Alabama circuit court against the church, seeking damages in connection with his departure from that position.

In the suit, Sauls alleges he was “the victim of a wrongful conspiracy via a calculated, determined, and prolonged series of acts ... as carried out by individuals employed by the church, and others outside the employment of the church.”

Thirty other defendants are cited in the suit as participating in a “scheme to elevate the stature and authority of the president of the church’s House of Deputies [the Rev. Gay Clark Jennings]” that also was calculated “to undermine the authority, stature, and leadership” of Sauls as COO.

The 30 defendants are identified only as “John Does.” The suit says that Sauls, as plaintiff, “is unable to identify the John Doe defendants and expects to be able to do so in the discovery phase of this litigation.”

The suit notes that Sauls was appointed chief operating officer in May 2011,

took office on Sept. 1, 2011, and “was terminated, on or about April 4, 2016.”

In December 2015, Sauls, Deputy Chief Operating Officer Samuel McDonald and Director of Public Engagement Alex Baumgarten were placed on administrative leave as “a result of concerns that have been raised about possible misconduct,” according to a statement made at the time from Presiding Bishop Michael Curry.

In April 2016, Curry announced that McDonald and Baumgarten had violated the church’s workplace standards in terms of their “personal conduct in their relationships with employees” and had been terminated. Sauls, the announcement also said, had not violated those standards or known of the other staffers’ actions, but nevertheless would not continue as COO.

Sauls alleges in the lawsuit that Curry told him during a private meeting between them on April 4 that “things are too broken” and that “there were people who wanted your head.” Sauls also claims Curry never discussed the



Sauls

allegations against him, McDonald and Baumgarten. He further alleges that his reputation has been damaged and he has been unable to find employment since April 2016.

On Feb. 8, 2017, Curry and Jennings jointly released a letter to Episcopal Church staff stating that they had informed the church’s Executive Council of the suit.

The letter said that, at the time of Sauls’ dismissal, “the presiding bishop, in consultation with legal counsel, tried his best to negotiate a severance,” but Sauls did not accept the offer. “The presiding bishop, as a steward of church resources,

felt that he could not go beyond that offer and explain it in good conscience to the church,” the letter said, according to the church’s Department of Public Affairs.

In the joint statement, Curry and Jennings said they would not comment on the litigation but were “united in our desire to resolve this suit as quickly and compassionately as possible” and were “committed to working together to create a church culture that follows the loving, liberating and life-giving way of Jesus.”

The suit seeks unspecified damages, back wages and other forms of relief. ■

Church seeks chief legal officer, human resources director

The Episcopal Church is accepting applications for the positions of chief legal officer and human resources director.

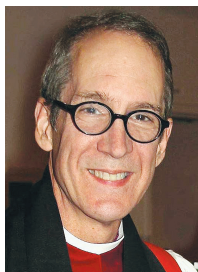
A new full-time position, the chief legal officer is based at the Episcopal Church Center in New York City. The officer will be responsible for assuring the reliable and timely provision of high-quality legal advice and services to the presiding bishop, the president of the House of Deputies, the Executive Office of General Convention, the Domestic and Foreign Missionary Society and Executive Council. The officer will report and be accountable to Presiding Bishop Michael Curry and be a senior member of his leadership team. Candidates must be a member of, or have the ability to become a member of, the New York bar within 18 months of hire.

The human resources director also will be based at the church center and report to the chief operating officer.

Information about both jobs is available at www.episcopalchurch.org.
— Episcopal Church Public Affairs Office

Bishop to leave San Diego for VTS

Diocese of San Diego Bishop James R. Mathes has announced that he plans to resign his post to serve as associate dean of students at Virginia Theological Seminary in Alexandria, Va., beginning this summer. He will be responsible for community formation and admissions and will serve as the chief chaplain to students.



Mathes

Mathes was consecrated as the diocese’s fourth bishop in 2005. Under his leadership, the diocese completed a capital campaign that established a diocesan school for ministry, created an outreach center serving San Diego’s homeless

and working poor, and seeded a clergy-development fund. In 2007, he received an honorary doctorate from VTS. In 2014, he received the Mayor George Moscone Humanitarian Award for his support of the LGBTQ community. Last year, the Muslim community recognized him for outstanding service and dedication to furthering solidarity with Muslims.

The diocesan standing committee will retain authority after Mathes leaves and will guide the diocese through the process of searching for, and electing, a new bishop.

— Diocese of San Diego

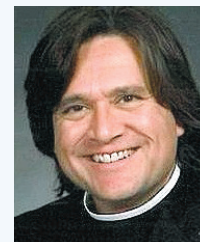
Episcopal Church names new staff

The Episcopal Church has named the Rev. Bradley S. Hauff missionary for indigenous ministries, and the Rev. Canon Bruce W. Woodcock partnership officer for Asia and the Pacific and Jeremy Tackett digital evangelist.



Woodcock

Hauff will be responsible for enabling and empowering indigenous peoples and their communities within the Episcopal Church. His primary focus will be leadership development, education and ministry development by recognizing and empowering leaders from within the indigenous community. A member of the Episcopal Church Ethnic Ministries Office, Hauff will be based in Minneapolis.



Hauff

Hauff has been rector of All Saints’ Torresdale Episcopal Church, Philadelphia, since 2012. He previously served in congregations in the dioceses of Florida, Minnesota, South Dakota and Texas. Hauff is enrolled with the Oglala Sioux Tribe, headquartered in Pine Ridge, S.D.

Hauff served on the The Task Force for Reimagining the Episcopal Church Board of Examining Chaplains in the dioceses of Florida and Pennsylvania; and the board of trustees and as adjunct faculty member at Seabury-Western Theological Seminary, Evanston, Ill. In Minneapolis, he was the director of the Adolescent Program for the Domestic Abuse Project.

Woodcock will be responsible for nurturing Episcopal Church relationships with Anglican Communion partners in the Asia-Pacific region and working with the church’s office for Ecumenical and Interreligious Relations. He will serve as a resource for parishes, dioceses and institutions and as a bridge in nurturing and promot-

ing relationships with this region.

He has served in the Peace Corps in Sierra Leone and has worked on refugee and community-development programs in Asia,

Africa and Latin America. Now interim pastor at St. Mary’s-in-Tuxedo, Tuxedo Park, N.Y., he has served congregations in the Diocese of Newark. He previously worked for the Church Pension Group and at the Episcopal Church Center in New York as deputy to the senior executive for mission operations; deputy director of the World Mission Overseas Development Office; and assistant secretary for legislation for General Convention. He was named a canon of Trinity Cathedral, Monrovia, Liberia, in 2008.

Woodcock begins his new position, as a member of the Episcopal Church Global Partnerships, on March 1 and will be based in Nyack, N.Y.

Tackett assumes a new full-time position, with duties including strategizing efforts for building relationships, creating community and foster-



Tackett

ing an aspirational online social presence by managing and implementing the Episcopal Church’s growing digital evangelism ministry. Most recently, Tackett was director of communications at Christ Episcopal Church, Raleigh, N.C. Previously he was coordinator of publications at the University of Pikeville in Kentucky.

A member of the Office of Communications, Tackett will be based in Raleigh and will report to the presiding bishop’s canon for ministry within the Episcopal Church.

— Episcopal Church Public Affairs Office

NEWS

Course offered on Latino ministry

Episcopal Latino Ministry Competency, a nine-day intensive course designed for diocesan staff, clergy, lay leaders and seminarians to learn cultural competency and ministry to the country's Latino/Hispanic population, is open for registration.

Offered by the Episcopal Church Office of Latino/Hispanic Ministries in partnership with Seminary of the Southwest, the course will be offered June 18-27 at the seminary in Austin, Texas. It will be taught by seminary faculty, lay church

leaders and clergy with extensive experience in Latino and intercultural ministry.

"The purpose of Episcopal Latino Ministry Competency course is to provide a hands-on, cultural competency of the history, culture, socio-demographic and religious aspects of the Latinos/Hispanics in the United States," said the Rev. Canon Anthony Guillén, Episcopal Church missionary for Latino/Hispanic ministries.

This course provides foundational tools necessary for diocesan staff, lay leaders, clergy and seminarians to be

able to discern and explore the type of Latino/Hispanic ministry that best fits a congregational setting and its context."

Guillén added, "This multi-faceted, intensive course also exposes students to the general profiles and ministry distinctions between the immigrant/first generation Latinos and the U.S-born, multi-generational Latinos, which require more of a bicultural, bilingual or English-dominant ministry and evangelization."

Enabled by General Convention 2015, the course will combine academic learning with hands-on experience to

provide foundational tools for church leaders to gain a deep understanding of ways of welcoming and serving Latino families and sharing spiritual, sacramental and community life together.

The course will be conducted in English; bilingual faculty will interpret as needed, from Spanish to English.

Registration is available at www.episcopalchurch.org. Early-bird registration deadline is April 7. Registration deadline is May 5. For more information, contact Guillén at aguillen@episcopalchurch.org. ■

Grants presented and offered

Executive Council awards Constable Fund Grants

Executive Council, at its February meeting, approved \$380,000 in Constable Fund Grants for seven projects.

The Constable Fund funds mission initiatives not provided for within the budget of the Episcopal Church as approved by General Convention.

The review committee assessed 16 applications according to their focus on religious education, potential impact, cost-effectiveness and budget clarity, level of collaboration, and consistency with the priorities of General Convention and the church.

These projects received grants:

- Building Bridges (Province VII): Support for creative multi-diocese anti-racism project, \$29,000.

- Red Shirt Table (Province VI): Support for convocation on Pine Ridge Indian Reservation with Presiding Bishop Michael Curry, \$40,000.

- Province IX Youth and Young Adult Event Leadership Development (with Episcopal Church Office of Formation): Support for project to create Spanish-language Episcopal Youth Event in Province IX, \$40,000.

- Province II Forming Christians (with Diocese of New Jersey): Support to create web-based interactive Christian formation videos for use in homes, \$50,000.

- Love God, Love Neighbor (Episcopal Migration Ministries): Support for regional educational training designed to empower Episcopalians to be agents of reconciliation in the world as allies, advocates and ambassadors for refugees, \$60,000.

- Episcopal Asset Map (Episcopal

Church Office of Communications): Support to continue work of the map through rebuilding the site, in partnership with the Episcopal Church and Episcopal Relief & Development, \$60,000.

- Our Stories Speak of God (Episcopal Church Office of Evangelism and Reconciliation): Support for collaborative churchwide project to grow faith and relationship through stories of evangelism and reconciliation, \$101,000.

The grants were named for philanthropist Mary Louise Constable, who made a grant to establish the fund in 1935.

UTO student, young adult grants awarded

Executive Council approved the 2017 United Thank Offering grants for seven seminarians and four young adults at its February meeting.

Seminarian Grant Awards

- A Good and Joyful Thing: Meaningful Eucharistic Liturgies for Children and Families at Berkeley Divinity School at Yale, New Haven, Conn.; Emily J. Garcia, Diocese of Massachusetts, \$1,210.

- The Episcopal Church Resource Center on Second Life, at Berkeley Divinity School at Yale; Cheryl McFaddin, Diocese of East Carolina, \$2,500.

- Journey Together at the Abundant Table Farm (JT@theAT), at Episcopal Divinity School; Lisa Devine, Diocese of Los Angeles, \$2,500.

- Shared Struggles; Collective Liberation: A Holy Land Pilgrimage, at The

School of Theology at the University of the South, Sewanee, Tenn.; Kevin-Antonio Smallwood, Diocese of Western Massachusetts, \$1,997.97.

- Equipping Episcopal Seminarians to Nourish Children Spiritually through Godly Play, at Seminary of the Southwest, Austin, Texas; Reagan Gonzalez, Diocese of Montana, \$2,400.

- Capturing the Beauty Way, Hozho, at Virginia Theological Seminary, Alexandria, Va.; Leon Sampson, Navajoland Area Mission, \$2,500.

- If You Really Knew Me: A Series of Conversations Tilted Towards Reconciliation, at Virginia Theological Seminary; Kathleen Walker, Diocese of Southeast Florida, \$2,500.

Young Adult Grant Awards

- Evangelism Intern to the University of Arkansas; Samantha Haycock, Diocese of Arkansas, \$2,500.

- Cheii's Web Development; Ryan Sam, Navajoland Area Mission; \$2,330.07

- The Episcopal Church Stands with Standing Rock; Patrick Kelly, Diocese of North Dakota, \$2,500.

- Young Adult Leadership Development – Union of Black Episcopalians; Darius Jenkins, Diocese of Southern Ohio, \$2,500.



Historical Society grants available

The Historical Society of the Episcopal Church invites individual scholars and academic and ecclesiastical groups to apply for grants to support significant research, conferences and publications relating to the history of the Episcopal and Anglican churches in North America, the worldwide Anglican Communion, and the Church of England. Grants generally are for \$1,000-\$2,000, though more or less may be awarded depending on number of awards and amount of funds available. Typical grants include travel to archives, collections or resources; dissertation research; and seed money for larger projects.

For complete information, visit hsec.us/grants.html. Submission deadline for 2017 grants is April 1. ■



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Episcopal
JOURNAL

NEWS

UNDERGROUND continued from page 1

through the church campus, stopping at “safe houses” to meet historical figures including escaped slave and legendary conductor Harriet Tubman, escaped slave and abolitionist Frederick Douglass, and abolitionist Quakers Abigail Goodwin of Salem, N.J., Sarah and Angelina Grimke, and Angelina’s husband Theodore Weld.

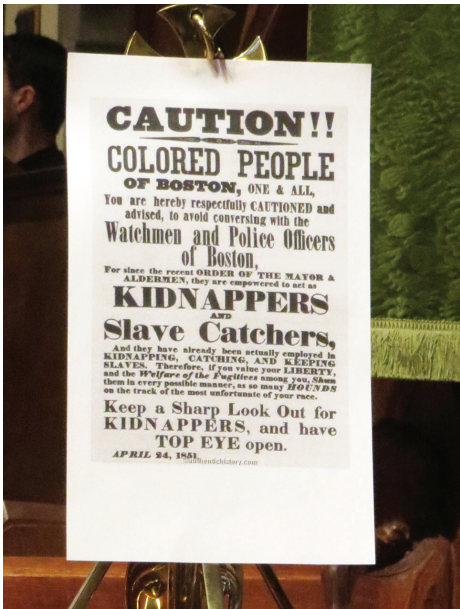
Griffin and several others patrolled the halls, returning recaptured “slaves” back to the bell-tower “holding cell,” from whence they quickly escaped again.

Ultimately, all participants reached freedom in “Canada,” the church’s nave. The program concluded with an opportunity for them to reflect on the experience, followed by everyone singing “We Shall Overcome,” hand in hand.

Participants included 20 minority teens from Newark’s Christ the King Preparatory School for economically disadvantaged students. At one point, Griffin insisted on entering the home of Frederick Douglass, portrayed by Wendell Bristol, and led away a recaptured “slave.”

“That’s the principal!” said one student. “No school on Monday!”

Despite such lighter moments, the



A sign on the font helps set the scene for the re-enactment of the Underground Railroad.

re-enactment was not a game, but a sober reminder of a dark piece of American history and what happens when we make people “the other,” said the Rev. C. Melissa Hall, St. James rector.

“In slavery, we made ‘the other’ of an entire race of God’s people,” she said in a sermon in the worship service preceding the re-enactment. “Othering” is part of our human behavior, certainly not the best part. It is in the act of ‘othering’ when I no longer see you as a person, when your face and personhood disappear, when you are not human to me, but rather an object. Once I ‘other’ you, objectify you, I can do anything to you, and it gives me license to hate anyone I wish.”

“We ask this day, as you experience the Underground Railroad and what it is like being the ‘other,’ that you also ponder when we have been complicit ... in



Photos/Sharon Sheridan

the ‘othering’ of the Native Americans, the ‘othering’ of 12 million lost in the Holocaust and the disgraceful ‘othering’ in the internment of the Japanese Americans here in the U.S during World War II — just to name a few.

“And, in a quiet moment,” she said, “please ask yourself: ‘Who are we “othering” in the world today? Who will be the next brother or sister that we will make less than? Who will we stop seeing, stop feeling, and what terrible price will we pay for doing such a thing to God’s people?’”

The church was complicit in perpetuating slavery, justifying it by Scripture, she noted in an interview before the event.

With the Underground Railroad, added the Rev. Audrey Hasselbrook, assistant rector, “we forget that, hundreds of years before the abolitionists, slaves and freed slaves were finding their own freedom.”

The re-enactment was part of a continuing series of parish educational programs on racism and other instances of “othering” and on addressing them as people of faith. After a presentation by First Friends of New York and New Jersey, the parish began providing financial assistance to the nonprofit, which supports detained immigrants and asylum seekers, and one parishioner volunteered as a French translator and detention-center visitor.

Leading up to the re-enactment, Hasselbrook provided age-appropriate curricula for the church school classes and information for parents.

On Feb. 5, many families participated together. Afterward, some parents spoke of feeling fear if they got separated from their children, even knowing it was part of a drama. For many, embodying runaway slaves and historical figures proved powerful.

“I think that I was inside the shoes of an actual slave person,” said Christ the King sophomore Tia Bradley.

“There’s a difference between teaching black history and feeling black history,” said senior Jarad Collymore.

Ayana Hartsfield, who portrayed

Harriet Tubman, said she was startled by the loud knocks at her door by the “slave catchers.”

“I’m in this room by myself,” she said. “It’s a little nerve-wracking,” hearing the knocks and thinking, “Are they going to capture me?”

“I would say, the first two knocks, I thought I was going to cry. I guess I didn’t expect the knocks to be so intense. I knew it would be immersive,” she said. But actually entering the re-enactment, “you do really get that chill.”

For some, the re-enactment proved empowering.

“The experience told me that, even if you’re labeled an ‘other,’ you can bring yourself out of it and you can open the eyes of others to the light that is within you,” said Christ the King junior Deladem Dag-Sosu.

For others, the history hit close to home. The historical re-enactors researched their roles and created their own character portrayals. Griffin modeled his role after his great-granduncle, owner of Nottoway Plantation in Louisiana.

“It really struck a chord in my heartstrings,” said Montclair University junior Alyssa Clauhs of Mt. Pleasant, S.C., who said she wished the re-enactment could be brought as an educational program to

her home state.

Hall and Hasselbrook coordinated the St. James re-enactment based on a program conceived many years ago by the Rev. Karen Eberhardt, a deacon in the Diocese of Newark. Hall said she hoped it would serve as a platform for further education and “lead to more honest discussion and thought.”



“We’re a divided country on so many levels. This event can’t be a one-off,” she said. “This experience acknowledges our responsibility for our past, which we cannot change; but we are responsible for how we continue to contend with those behaviors in our present time.” ■

Sharon Sheridan is Episcopal Journal copy editor and an Episcopal seminarian at Drew Theological School, Madison, N.J.



Deladem Dag-Sosu, a junior at Christ the King Preparatory School in Newark, N.J. describes how he felt portraying a runaway slave following the secret route to freedom in Canada.

NEWS

EMM continued from page 1

The council “had the courage” to continue to support its nearly 80-year-old ministry to refugees in a new way even though it will cost much more money than expected, Curry said. When the Episcopal Church advocates for refugees with policymakers, he said, “We can say we’re not asking you to do something we’re not doing ourselves.”

The temporarily suspended executive order, still being litigated, halts all refugee resettlement for at least 120 days and imposes further restrictions on potential refugees from seven Muslim-majority countries after that time. Under a resumption of resettlement, 50,000 refugees can enter the United States instead of the anticipated 110,000 this fiscal year, Trump said.

If this takes effect, EMM will need financial support from the churchwide budget because most of its income comes from contracts with the federal government to cover the costs of resettling refugees approved for entry to the United States. The federal contract directly ties

money returns to the government.

“This is not a money-making venture,” Stevenson told ENS.

The concern extends beyond the Episcopal Church Center-based work of EMM. The resettlement agency collaborates with a 31-member local affiliate network in 23 states, along with 27 dioceses plus faith communities and volunteers, to resettle refugees. Those organizations receive money via EMM from the federal contract and would have no income if no refugees enter the country. Affiliates then would have to rely on cash reserves, fundraising and whatever support EMM could give them to pay their employees, pay leases and cover other operating expenses.

Stevenson told the council that EMM must be able to sustain its ministry during any suspension. This means the church must financially support EMM’s national office and find ways to help sustain its affiliates so that they are ready to resume resettling refugees in what he predicted would be a slow restart.

Newly arrived refugees’ needs include housing, health care and education

‘The critical part of [the work] is not to just talk the talk; it’s walking the talk.’

— Michael Curry

that money to refugees’ arrival. Thus, if refugees cannot enter the United States, EMM does not receive money.

In the 2016 fiscal year, which ended Sept. 30, 2016, EMM resettled 5,762 refugees to the United States from 35 countries, including the Democratic Republic of Congo, Burma, Afghanistan and Syria. This fiscal year, before Trump signed the order Jan. 27, EMM had welcomed 2,400 refugees and anticipated resettling 6,175 more.

Structurally and fiscally, EMM is a unique ministry of the Episcopal Church. While not separately incorporated, as is Episcopal Relief & Development, it receives very little money from the churchwide budget.

EMM anticipated \$14.2 million from the U.S. State Department and \$6.2 million from the federal Department of Health and Human Services (HHS). The State Department money covers the arrival and placement costs for each refugee’s first 90 days in the country. The HHS money funds a matching grant to provide 180 days of services to some, but not all, refugees. Those services include extended English as a Second Language classes, job training and cultural orientation.

Some funding for EMM’s national office is guaranteed through March 31, Stevenson said, but the pre-refugee funding would halt during the suspension outlined in the executive order.

A total of 99.5 percent of the contract money directly goes to resettling refugees, Stevenson said. EMM retains about \$2 million for administrative costs, including all staff salaries. Any unused

about life in the United States. If the local affiliates are unprepared to meet those needs, refugees will enter the country but be resettled into poverty and vulnerability, he said.

“This is gospel work that we are about,” Stevenson said, citing both the Old and New Testaments’ insistence on treating “the alien as our neighbor.”

Besides bridge funding of as much as \$500,000 this year, the council left open the door to giving EMM additional money in 2018, if needed. The ministry must provide a “definitive sustainability plan” for using the money, the resolution the council passed said.

In the legal context, the council asked Curry investigate whether it is “advisable and appropriate to file, or intervene in, litigation as appropriate in order to defend the refugee resettlement ministry of EMM,” according to the resolution.

Moreover, the council asked Curry to do the same exploration of efforts “to contest the imposition of any religious test upon any refugee, asylum seeker, or other person seeking residence, asylum or lawful entry into the United States.” The resolution says, “such tests are contrary to our faith and contrary to a good faith construction of the U.S. Constitution and governing federal law.”

The council directed Curry to consult with the president of the House of Deputies, the church’s chief legal officer, the council’s Executive Committee, EMM’s director and the Office of Government Relations as he considers any such actions. It also asked the chief legal officer to report confidentially to its next regular meeting about the progression of that



Photo/Episcopal Migration Ministries

The Episcopal Church first formally became involved in refugee-resettlement work in the 1930s, resettling people fleeing Nazi Europe. The Presiding Bishop's Fund for World Relief, the predecessor of Episcopal Relief & Development, grew out of this movement. A poster, dating from 1938, uses an iconic image referenced in Matt. 2:13-16 of the Holy Family fleeing into Egypt to avoid King Herod.

contract. By federal law, refugees only may enter the country under the auspices of one of those agencies.

The term “refugee” has a specific legal meaning. The United Nation High Commissioner for Refugees vets an individual’s application and designates him or her a “refugee” if he or she is fleeing persecution, war or violence. The U.N. agency then refers the refugee to a specific country. If that

country is the United States, another vetting process begins, which is “very rigorous, one might even say extreme,” Stevenson told ENS. Syrian refugees received an added layer of scrutiny, he said.

The U.S. State Department then works with the nine agencies to decide which one will resettle that person. It takes a few months for the paperwork to be complete so that the person can enter the country.

‘Resettlement process’

The entire vetting process, Stevenson said, takes between 18 and 24 months.

EMM is one of nine U.S. agencies that resettle refugees under government

■

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FEATURE



Offering hope and help to the most vulnerable

Two years ago, Episcopal Journal marked the 75th anniversary of Episcopal Migration Ministries by highlighting stories of former refugees now resettled in the United States, finding new hope and building productive lives. The Journal again offers several of these stories, along with new profiles.

ABDULLATIF A SYRIAN KITCHEN

For Abdullatif Dalati, hospitality runs in the family. When he was a child, his father owned a restaurant in Syria, their home country. Dalati later took over ownership, eventually owning four restaurants in Aleppo and Alrka.

In 2014, Dalati, his wife Fatima and their six children fled Syria for Turkey. They applied for refugee status with the United Nations and requested resettlement through the U.S. State Department.

Kentucky Refugee Ministries, an affiliate of Episcopal Migration Ministries, welcomed them to Louisville. Members of the Muslim Community Center joined with the affiliate to co-sponsor a team to support the family.

Before the Dalatis arrived, the team gathered furnishings and household items for their home, including lots of kitchenware for the former restaurant owner. In Kentucky, to find the ingredi-



ents they need for their traditional Syrian recipes, the family sometimes visits multiple grocery stores.

People are encouraging Dalati to open a Syrian restaurant in Louisville. "This is one of my goals," Dalati said. "I need to be financially stable first."

He has begun his first job in the United States, working full time at Ingram Micro, an electronics company. His third-shift hours allow him to help his family of eight.

Meanwhile, Dalati invites new friends to his home to share a meal. He cooked for more than 30 at a Syrian community gathering and prepared food for another event at the Westport Road Islamic Center. "Eastern food, Western food... I can prepare this! It is a victory for me, seeing how happy people are with the food," Dalati said.

GHILAIN LEARNING LANGUAGE

When Ghilain Masudi arrived in Lexington, Ky., in July 2015 with his family as Congolese refugees after living in Burundi, he faced an extra hurdle in adjusting to life in the United States: He is deaf.

With only some literacy in French and Swahili sign language, he found communicating with anyone outside his family very difficult. After working with Kentucky Refugee Ministries, an affiliate of Episcopal Migration Ministries, Masudi and his family decided he should attend Kentucky School for the Deaf in Danville, about 60 miles from Lexington. He enrolled in September 2015 and now lives in Danville at school during the week, coming home to Lexington on weekends and holidays to be with his family.

Melissa Cantrell, the director of special education at the school, has watched Masudi's transformation. "His language [skills have] already exploded," she said. "His personality is coming out more ... He was quiet and reserved at first."

The school created a program to meet one of his special needs — acquiring American Sign Language (ASL). For the first few weeks, Masudi had one-on-one instruction on the basics of English and ASL. He started full-time classes in November 2015.

As the school's first refugee student,

Masudi has thrived. "I hear nothing but great things. He seems really happy," said Cantrell.

Now that he has communication skills in English, French, and Swahili, Masudi's teachers hope that he will be able to graduate. On a recent visit to the refugee ministries office, he used his developing ASL skills.

"I go to school at [Kentucky School for the Deaf], learning English, playing with and laughing with other deaf students all together," he signed. "I play basketball. Playing and talking makes me smile."

SINGLA A SPECIAL GIFT

After living in a refugee camp for 23 years, Singla moved to the United States from Nepal at age 61 to start a new life with her family.

Not long after her arrival, she was diagnosed with lung cancer. Since then, she's endured chemotherapy treatments, doctor appointments, hospital visits, mountains of paperwork and the loss of her hair.



But Singla is not alone on her journey. She has her family — and a new skill.

Singla cannot read or write in her native Nepali. After being deprived of education previously, however, Singla has learned to write her name in English. Now she can sign medical forms needed for her cancer treatments.

Singla also has a beautiful, hand-knit hat that she wears with pride to cover the loss of her hair. These two seemingly small things are tokens of another gift that Singla received when she came to the United States.

Singla was matched with a volunteer English as a Second Language tutor through the English at Home Program



SEEKING REFUGE ACROSS THE GLOBE



There are more than **65.3 million** refugees, asylum seekers and internally displaced people vs. 51.2 million in 2013 and 37.5 million in 2003.

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In the United States, 84,995 refugees and 12,271 Special Immigrant Visa recipients were resettled in 2016.

In 2016, Episcopal Migration Ministries resettled 5,761 refugees from 35 countries in 30 communities in 26 dioceses (3,226 adults and 2,535 children).

Source: UNHCR and Episcopal Migration Ministries

www.episcopalmigrationministries.org

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FEATURE

EMM continued from page 8

with New American Pathways, an Atlanta affiliate of Episcopal Migration Ministries.

Each week, tutors Carol Hamilton and Cheryl McIntosh came to Singla's home to work with her and her daughter-in-law, Sukmati, on their English. In the months before Singla's diagnosis, Carol helped Singla learn the English alphabet, how to introduce herself and how to write her name.

The tutors became close friends of the family, and McIntosh knit the hat for Singla. "The teachers are like family," Singla said.



SOWDO TO FOLLOW A DREAM

In Somalia, said Sowdo, "people don't want women to be journalists. They think we should just sit home, get married and have a bunch of kids." Sowdo's love of soccer led her to dream of being a radio sports reporter. She got a job calling games on a sports radio show (she was the only woman doing such work there) and interviewing players. "I loved it. But some people didn't. I got threats. People don't want women to speak. In Somalia, people will try to kill you for speaking out," she said. After two of her colleagues were killed in a car bombing, Sowdo decided she had to leave. Resettled in Columbus, Ohio, she received help from EMM affiliate Community Refugee & Immigration Services. "To be a journalist in America, you need a resumé, so I have to start at the bottom again and work my way back up. It can be difficult, but that is why I am here, to work hard and make a place for myself. I couldn't do it without the people I've met."

WAHAB FEELING SAFE

The United States invaded Iraq in 2003. After troops were withdrawn several years later, Iraqis such as Abdulwahab Alabid, who worked for a U.S. government contractor, received death threats. "Nobody wants to flee his country," Wa-



hab said. "When you feel danger, it's like your house is burning. You leave your house from a window or from the door." Wahab believed he had to get his family to safety. They were resettled in Chattanooga, Tenn., with the help of EMM affiliate Bridge Refugee Services. Through the Bridge office, Wahab found a job in an Amazon.com fulfillment center and his family worked to fix up a house. "My daughter wants to be an engineer. My [older] son is doing a GED [high school equivalency diploma] and wants to go to university. My little son has picked up the language [English] very fast. It's great to remind people that the American dream is still alive. It's just how far you want to reach for it," Wahab said.

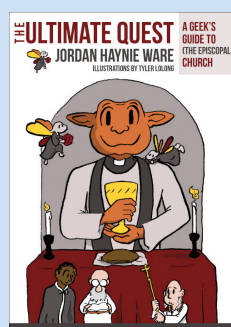
SERGIO A NEW START

After war between ethnic factions in the former Yugoslavia broke out in 1991, teenager Sergio Plecas fled with his mother from refugee camp to refugee camp. "My family lost everything. Being homeless for so many years, I was starting to lose hope. I literally didn't belong anywhere," he said. After four years, he and his mother received permission to emigrate to the United States, where they settled in Chattanooga, Tenn., and received help from EMM affiliate Bridge Refugee Services. Since Plecas had training as a videographer, Marina Peshterianu of Bridge accompanied him to job interviews at local television sta-



tions. He found work as a creative director at WTCI, the local PBS affiliate, where a documentary he filmed on wild mustang horses won an Emmy award. "His work is second to none," said WTCI president Paul Grove. In 2008, Plecas became a U.S. citizen. He married, and he and his wife had a baby boy. "He received his birth certificate. He belongs [somewhere] from the start," said Plecas. ■

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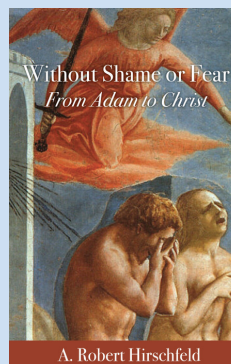


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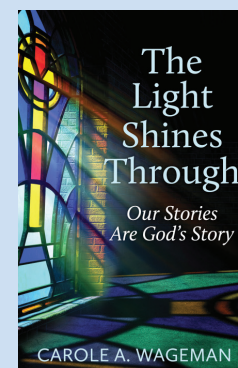
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COMMENTARY

Confronting the stranger

By David W. T. Brattston

In a nation descended mostly from people who came as immigrants within the last 300 years, current U.S. political events express animosity toward Latin Americans and Muslims. As they try to continue the immigration process, they face fears of American job losses due to illegal immigration and fears of terrorism.



Let us examine the Bible to learn its attitudes toward minorities, especially those of foreign birth or dark skin. To assist in this study, this article includes the context surrounding the Scriptures for the light it sheds on original Christianity, both in the culture in which they were written, and among the first heirs of the gospel.

Any article on attitudes to racism in the Christian church's foundational period would be necessarily short. There simply were none. The matter was far different for foreigners and strangers in general.

Racism was absent in the earliest church and in the non-Christian society surrounding it. Christians and other subjects of the Roman Empire simply did not make distinctions based on race. In fact, mentions of a person's skin color are so rare as to be insignificant.

For instance, the Christian Bardesanes in early third-century eastern Syria mentioned the fact that people come in different colors as an example of what everyone agreed was inconsequential.

Jews divided the world into themselves and Gentiles, while for Greeks the distinction was between themselves and "barbarians," i.e., people who did not share Greek language or culture. The Romans divided people between citizens and non-citizens, and then among various economic classes of citizens. The main Roman xenophobia was of hostile peoples outside the Empire.

In each case, however, individuals could cross the divides by joining the preferred group through financial or military achievement or changing religion. Any antipathy was cultural, not ethnic, and was directed most against "oriental cults" or "superstitions," of which Christianity was one. There is only one ethnic slur by a Christian in the whole of the New Testament, and even that is a quotation from a member of the maligned group ("It was one of them, their very own prophet, who said, 'Cretans are always liars, vicious brutes, lazy gluttons.'" Titus 1.12).

On the other hand, Scripture and other ancient Christian writings say much about how to regard individuals new to a community, whether they come for employment, business opportunities or to escape conditions in their homelands. The term "immigrant" nowhere appears in the early literature, because strict separation into nation states, with its restrictions on

travel, employment and trade, did not yet exist. The ancients did not generally think much about the reasons why newcomers, other than military invaders, had come.

The use of the term "stranger" in the early Christian period was thus wide enough to include all people new to a locale. Christian writers before 200 C.E. encouraged welcoming and generous treatment of immigrants and other strangers.

The earliest instruction about strangers is Christ's preaching that they be welcomed and protected, and that whoever does so to the least of strangers does it to Jesus himself (Matt. 25:34-45). One apostle wrote that Christians are loyal to God when they render any service to newcomers (3 John 5).

A description of Christianity for heathens written around 125 C.E. in Athens reported that it was the Christian custom to take strangers into one's home and rejoice over them as if they were brothers and sisters. A similar book by a Christian teacher who was martyred in Italy around 165 C.E. records that local Christian congregations used their funds to provide for orphans, widows, the sick, the needy and strangers. It also details that, among the effects of conversion to Christianity, was that "we who hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live familiarly with them."

In showing how elevated Christian ethics were, a bishop in France in the

180s C.E. encouraged giving lodging in one's own home to "the roofless stranger" and giving "rest to those that are shaken," which would cover a newcomer experiencing culture shock from moving to a new country. About the same era, the bishop of Antioch in western Syria wrote similarly. Both clerics quoted Zechariah 7:10 ("do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another") in support.

Clement of Alexandria in Egypt was dean of the world's foremost Christian educational institution from 192 to 202 C.E. He praised hospitality, which he called "akin to love ... being a congenial art devoted to the treatment of strangers."

Christian morality, wrote Clement, obliges us to love strangers not only as friends and relatives, but also as ourselves, both in body and soul.

These authors lived so early and were so geographically widespread that their sentiments could have originated only with Jesus himself. Because they predate the division into present-day Christian denominations and racism and immigration being subjects of controversy, and well before Christianity was a state religion, their comments are relevant to Christians of every shade and hue today. ■

David W. T. Brattston of Lunenburg, Nova Scotia, Canada, writes on early and contemporary Christianity and is author of the four-volume "Traditional Christian Ethics."

NEWS

Virginia church condemns white supremacy

Episcopal News Service

An Episcopal church in Virginia is speaking out against white supremacy after a key figure in what is known as the "alt-right" movement took up residence blocks from the church in the historic Old Town Alexandria neighborhood.

Members of Christ Church Alexandria joined other local churches in January in a peaceful protest outside the apartment where Richard Spencer is reported to have set up shop, and another protest was planned for late February.

The suburban Washington, D.C., church, meanwhile, issued a statement making clear it stands against white supremacy and supports inclusiveness, echoing similar statements made by Alexandria city officials.

"We, the vestry and clergy of Christ Church Alexandria, hereby reaffirm our baptismal covenant to respect the dignity of every human being," the statement reads. "In alignment with the Episcopal Church of the United States, the Episcopal Diocese of Virginia and the community of the city of Alexandria, we reject white supremacy in all forms. White supremacy is a sin and is antithetical to the

teachings and example of Jesus Christ. We will continue to strive through our ministries and our worship to love our neighbors as ourselves."

The church's statement doesn't specify motivation or name Spencer, but the Rev. Noelle York-Simmons, the church's rector, confirmed Spencer's presence in the community was part of the context in which the statement was written.

"We decided we needed to voice what we believe theologically about who we are and who and how we welcome," she said, adding that white supremacist views "don't reflect ... American values."

Spencer has been described by The New York Times as a "white-nationalist leader who is a top figure in the alt-right movement, which has attracted white supremacists, racists and anti-immigrant elements." His profile rose after the presidential election when he led attendees at a Washington, D.C., conference in a chant of "Hail Trump!" that drew national



From left, David Hoover, the Rev. William Roberts and the Rev. Heather VanDeventer represent Christ Church, Alexandria, Va., at a protest outside a townhouse where white nationalist Richard Spencer recently set up shop.

headlines for its echoes of Nazi salutes.

His move to Alexandria appears to have been reported first by The Atlantic, which said on Jan. 12 that Spencer was interested in "setting up a headquarters in the Washington area."

Spencer and cohort Jason Jorjani "imagine the space as a kind of office-salon hybrid for the alt-right, a private space where people in the movement can make videos, throw parties (there's an outdoor patio) and work on the nascent website," the article said. Spencer planned to live

in the top level of the townhouse, it said.

Reaction from Spencer's new neighbors was decidedly negative, according to AlexandriaNews.org. In response to calls to city offices, Alexandria Communications Director Craig Fifer released a statement, saying, "There is no place for hate or intolerance in Alexandria. The mayor and City Council have consistently reaffirmed that diversity and inclusiveness are integral to our community." He cited a

November 2016 "statement on inclusiveness" issued by city leaders.

The Washington Post also reported on reaction in the neighborhood to Spencer's move, in a column headlined, "For one Alexandria neighborhood, the 'alt-right' is all wrong."

Christ Church was one of several congregations to act, holding a peaceful protest outside the building on Jan. 29. David Hoover, one of the protest's organizers and a member of Christ Church, held a sign saying, "God loves all." ■

FEATURE

Reorganized Diocese of Fort Worth is ‘participating in resurrection’

By Mary Frances Schjonberg
Episcopal News Service

For Episcopalians who think of “church” as a place to go rather than a thing to be, the Diocese of Fort Worth has some stories to share.

They are stories of more than reorganizing — or even resuscitating — a diocesan and congregational structure after a majority of former clergy and lay leaders voted in November 2008 to leave the Episcopal Church. They are stories of resurrection — of Episcopalians reinventing church and, in the process, themselves.

“We’re not trying to rebuild an old church,” says Fort Worth Provisional Bishop J. Scott Mayer, who is also the bishop of the Diocese of Northwest Texas. “We are trying to participate in resurrection to become a new body.”

Those people have built new ministries and, in the process, are developing new ways of being the church as they serve their communities.

And, when they “go to church,” some Fort Worth Episcopalians are worshipping in unconventional spaces such as a theater and a strip mall. In one instance, the Wise County Episcopalians are worshipping in a building that began its life as the Episcopal Mission of the Ascension in 1889 and during the intervening years has been a mattress factory and, most recently, a wedding chapel.

Even the bishop’s office is different. While the model of a provisional bishop is being used elsewhere in the Episcopal

Church, it is still a relative rarity but one that Mayer says illustrates how dioceses could pool their resources.

He notes that Diocese of Northwestern Pennsylvania Bishop Sean Rowe, who is also the bishop provisional of the Diocese of Bethlehem in the eastern part of that state, points out that in the 1960s the Episcopal Church had fewer dioceses but now has more dioceses and fewer people.

“That may not be a sustainable model for all of us,” Mayer said. While he is not necessarily advocating combining dioceses, the church may need to find new ways to share diocesan resources, he said. “And, in this case, the resource to share would be the bishop.”

Mayer is Fort Worth’s fourth provisional bishop. The first was then-Bishop of Kentucky Edwin F. “Ted” Gulick Jr. He was followed by retired Northwest Texas Bishop C. Wallis Ohl Jr. and then retired Texas Bishop Suffragan Rayford B. High Jr.

Fort Worth has 17 congregations, including a Lutheran congregation pastored by an Episcopal priest. Since the split, the diocese has seen a 19.3 percent increase in members and an 11.9 percent increase in operating revenue. Since reorganizing in 2009, Fort Worth has annually paid the full amount asked of it by the Episcopal Church to support the churchwide triennial budget. It is the only one of the six dioceses in Texas to do so.

Transforming the way the Episcopal Church ministers in the 24 counties of north central Texas comes out of neces-

sity, in part, as the Episcopal Church and the diocese seek to recover property and other assets still controlled by those who left. The Texas Court of Appeals is considering the case after hearing oral arguments in the case on April 19, 2016.

“It is anticipated, however, that the decision of this court will be appealed to the Texas Supreme Court by whichever party the ruling goes against at the Court of Appeals level,” Fort Worth Communication Director Katie Sherrod told Episcopal News Service.

The wider Episcopal Church has supported the diocese’s reinvention. Executive Council, which has met in the diocese twice since the split, in June offered a combination of a direct grant from the church-wide budget, money raised by the church’s development office and the presiding bishop, and grants for church planting and Mission Enterprise Zone development.

The funding, being matched by the diocese and its congregations, is helping to support clergy in charge of fast-growing faith communities.

The 4 Saints Food Pantry, an effort to respond to the needs of and to build relationships with hungry people in a food desert on the east side of Fort Worth, has received a \$20,000 Mission Enterprise Zone grant. The ministry will use the money to begin buying equipment required for a licensed food pantry.

The pantry will operate out of St. Luke’s in the Meadow Episcopal Church, Fort Worth. Eventually, it will formally partner with the Tarrant Area Food Bank.



Mayer



Photo/courtesy Episcopal Church of Wise County

The Episcopal Church of Wise County, Decatur, Texas.



Photo/Mary Frances Schjonberg/Episcopal News Service

The Little Free Library in front of St. Stephen’s Episcopal Church in a shopping area in Hurst, Texas, has become an unexpected outreach ministry.

The four “saints” partnering in the ministry are: St. Luke’s; St. Martin’s, Keller-Southlake; St. Stephen’s, Hurst; and St. Alban’s (worshipping in Theatre Arlington).

Other grant requests, including one to plant a church on the fast-growing west side of Fort Worth, are in process, Sherrod said. ■



Photo/Cynthia Black

Immigrant support

Clergy and laity from the Diocese of Newark, N.J. and other faith communities accompany undocumented immigrant Catalino Guerrero, center, who faces possible detention and deportation to Mexico, from Grace Episcopal Church, right, to an interview at the Peter W. Rodino, Jr., Federal Building in Newark on Feb. 8. The interfaith group prayed for him, marched around the federal building and held a press conference to support Guerrero, who has lived in the United States for more than 25 years, and to protest the treatment of undocumented people. During the demonstration, Guerrero exited the building after his U.S. Immigration and Customs Enforcement interview but was told to return to the office later in March. Speakers at the press conference included Newark Bishop Mark Beckwith, far right, and Grace’s rector, the Rev. J. Brent Bates.

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FAITH AND THE ARTS

A sculptor and a parish receive international recognition

By Jerry Hames

A Virginia sculptor renowned nationally for her work and an Episcopal church nestled in California's Carmel Valley have received international recognition for outstanding creativity and design in this year's Religious Art and Architecture Design Awards program.

The two Episcopal award winners were chosen from among 135 entries worldwide that included submissions from Christian, Jewish and Muslim architects, artists, liturgical designers and students from North and South America, Europe, Africa, the Middle East and Asia.

Faith & Form Magazine and the Interfaith Forum on Religion, Art and Architecture, a knowledge community of the American Institute of Architects, co-sponsor the award program.

A new interpretation

"My first reaction was 'wow!'" said Margaret Adams Parker of St. Mary's Episcopal Church in Alexandria, Va., whose sculptures often deal with social-justice themes. Her work is in the collection of the U.S. Library of Congress, on the grounds of Washington National Cathedral and Duke Divinity School, and in



Photos/B. Cayce Ramey

Margaret Adams Parker at work on the sculpture "Mary as Prophet" in a neighbor's heated studio in early 2015.

"Mary as Prophet," a Margaret Adams Parker sculpture on the grounds of Virginia Theological Seminary, won an international honor for its novel depiction of the visitation of Mary and Elizabeth as described in St. Luke's Gospel.



many churches, including St. Mary's.

"Once I had absorbed the news, I was, and continue to be, immensely grateful," she said. "I feel blessed to be called to this work of interpreting Scripture visually, work that I compare with the task of the preacher. I am conscious of standing in a long tradition of the visual arts as a handmaid to faith, a tradition that I honor and hope to carry forward."

Parker's work, "Mary as Prophet," offers a new interpretation of the Visitation, the meeting between Mary with her cousin Elizabeth as recorded in the Gospel of Luke. The sculpture depicts Mary tense with prophecy, her focus turned inward. Elizabeth moves toward Mary, bending and reaching forward to support her.

Mary and Elizabeth, shown as African women, embody the ties of Virginia Theological Seminary, which commissioned the sculpture, with churches in Africa. The depiction of Mary and Elizabeth as ordinary, rather than idealized, women reminds viewers of the church's call to "lift up the lowly."

The award's citation — "This sculpture takes a radically different approach to the story of Mary and Elizabeth and moves the narrative in a new direction" — underscores Parker's interpretation. She will receive the award in April at the annual meeting of the American Institute of Architects in Orlando, Fla., where an exhibition at the Orange County Convention Center will showcase the award-winning projects.

"St. Mary's is delighted that Peggy has been recognized for her work, which echoes the church's prophetic mission to 'fill the hungry with good things,'" said the Rev. Andrew T.P. Merrow, rector of St. Mary's. "We are thankful for the seminary's commitment to commission such public works of art that have the unique ability to move, impassion and uplift."

Situated on a terrace against the preserved walls of the seminary's 1881 chapel and within view of the 2015 chapel, the figures are a significant presence on the campus. Their prominent location underscores one of Dean Ian S. Markham's goals for the commission — to honor women's ministries.



Photo/Sherman Chu

Opus 94, a tracker-style pipe organ custom-built for St. Dunstan's Episcopal Church in Carmel Valley, Calif., is installed in the newly renovated chancel. The church received an international award for church furnishing.

California recipient

St. Dunstan's Episcopal Church in the heart of California's Carmel Valley, a center for the arts, received a liturgical-furnishings award in recognition of the installation of a new pipe organ created by Dobson Pipe Organ Builders and of the refurbishing of its worship space. The organ includes 23 stops and 1,008 pipes. It took nearly a year to build it by hand in Lake City, Iowa. Then it took the builders five weeks to assemble Opus 94 on site and another two months for the pipes to be tuned and voiced, John A. Panning, Dobson's vice president and tonal director, wrote in a recent issue of *The American Organist*.

"Never intended to house a pipe organ, St. Dunstan's had been served by an increasingly cranky electronic, whose speakers front and back broadcast a confusing wash of sound. Fitted with carpet, inadequate lighting and pews stained the color of asphalt, the church was not the most visually or aurally welcoming space," Panning said.

"Our design for an organ standing front-and-center, with recommendations from an acoustic technician, encouraged the parish to beautify its worship space by removing the carpeting and staining the concrete floor, refinishing the pews and installing new LED lighting."

The revised altar platform, now deeper and constructed of solid concrete rather than plywood, is sheathed in sedimentary stone quarried near Jerusalem in which fossils can be seen. A new Communion rail and an ambo by liturgical artist Jeff Tortorelli complete the chancel.

To learn more about Parker and for additional photos, go to MargaretAdamsParker.com.

To learn more about St. Dunstan's and watch time-lapse video of the installation of the organ, visit saintdunstanschurch.org/organ/. ■

FAITH AND THE ARTS

Connecticut artists evoke nature, spirituality

By Pamela A. Lewis

“Time is a very elusive thing,” says Sister Jo-Ann Iannotti, OP, organizer of the “Sacred Moments” art exhibit in Litchfield, Conn. “But when we look back at time, we realize that time is really the result of sacred moments being threaded together that we only appreciate in retrospect.” In their unique creations, Ashby Carlisle and Lisa Bell capture the elusive so that we may see the sacred that dwells within.

“Sacred Moments” features 36 works by Connecticut artists Ashby Carlisle and Lisa Bell at the Marie Louise Trichet Art Gallery, where Iannotti is art and spirituality coordinator. The gallery is on the grounds of Wisdom House, an interfaith retreat house and conference center that began as a center for spiritual development for the Roman Catholic Daughters of Wisdom community. They committed their lives to living simply and spiritually, and to caring for nature, which they saw as the locus of wisdom that permeates all reality.

The works of Carlisle and Bell reflect this ethos of nature and spirituality.

Using a welding torch, a kiln and a laser printer, Carlisle of New London creates three-dimensional, mixed-media landscapes inspired by and evoking the natural world. She finds inspiration, she said, in Old Lyme, considered the birthplace of American Impressionism, where she spent childhood summers with her grandfather (who started the Art Department of Old Lyme University) and where she lived for 30 years. The area has “wonderful, magical light that floats all over the marshlands” and “black-ink silhouettes of bare vines and trees that dance across the vista,” she recalled. “There is also the breeze, the gifts of the wind, which are threads throughout my work. I am aware of this all of the time because of the patterns they create.”

Carlisle, who has been sculpting since the 1960s, said she particularly was drawn to

vines for their “strength and tenacity, despite man’s trying to tame and eradicate them.” In her piece

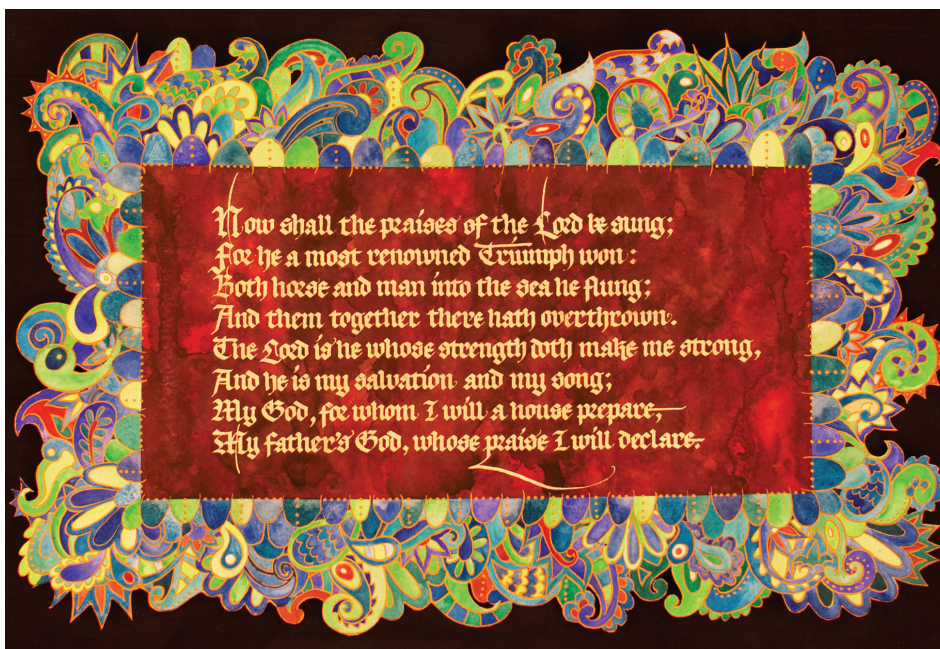
“Dancing,” tendril-shaped wires bend in the breeze against a pastel-green, yellow and orange-pink paper background on which Carlisle copied various languages (such as Sumerian), representing humans’ utterances throughout history, that crisscross the sky and intermingle with the twisting and turning plants.

Creating her pieces is a time-intensive and technically demanding process. Not a fan of painting, she prefers “putting things together, manipulating materials and solving problems,” she said. This involves incorporating handmade paper, clay, metal and wood; printing and dyeing paper; firing and glazing clay; constructing wood boxes; and applying the various finishes each material needs. Clay shows up frequently in Carlisle’s work because of its tactility: “It is the earth through which life comes,” she explained.



Left, “A Secret Place” and, below, “Marsh Grass” by Ashby Carlisle.

Photo/ Ashby Carlisle



Above, “The First Song of Moses” and, right, “The Tree of Life (Psalm 1:1-3)” by Lisa Bell.

Photo/Alex English

Carlisle cited the intricate paintings of Swiss-German artist Paul Klee and works by the Impressionists, watercolorist Charles Burchfield and Leonore Tawney, who specialized in fiber art and collage, as strong influences on her work.

Although not affiliated with religion since adolescence, Carlisle sees nature as “nonverbal” and “a place of healing,” where the viewer can be “transported from the secular to the spirituality of nature,” she said. “A piece is successful when I step back and experience the same harmony I feel within myself and my surroundings each morning at first light.”

Pratt Institute graduate and Hartford resident Bell combines her studies in painting and the history of art and early Christian and medieval art into works on paper, dominated by strong fields of color, with illuminated manuscripts and texts taken from liturgy, music and Scripture.

She included text in Latin and English from Psalm 1 in “The Tree of Life,” created in watercolor, gouache and colored pencil on collaged paper. It was inspired by the Shaker gift drawings, depicting visions of diverse heavenly treasures, including trees, associated with the Cross, growing in fertile ground. The pairing of the dense, painterly image of a fruit-bearing tree and precisely written calligraphic text (done by Bell) is characteristic of her creations.



Photo/Andrew Harrington

In “Tantum ergo,” the text from Isaiah 55 represents Christ’s presence that hovers over the altar (made of red embroidery thread), and gold dots, frequently used in medieval art to symbolize the Holy Spirit, shower from above. Death and desolation receive central position in the almost monochromatic “Adoramus te,” where Bell placed on Golgotha’s withered grass a looming

Celtic cross with a skull and bone at its foot, flanked by two smaller and outward-leaning ones. Saint Paul’s words of hope in the resurrection that appear beneath Calvary’s hill impose a contrasting message of solace.



Photo/ Ashby Carlisle

“The First Song of Moses,” a piece with jewel-like colors and geometric forms, features an illumination depicting the rectangle-enclosed word of God (a paraphrase of Exodus 15 by 17th-century composer George Wither) that remains unharmed within the roiling waters of the Red Sea that overtake the Egyptians.

Bell tries to imbue her works with her deep connection with God, which society also longs for, she said. Using a New Orleans term, she calls herself a “tipsy” artist, swaying between the secular and the mystical worlds.

She does not decide what text to incorporate into her paintings, she said. “The text chooses me rather than the other way around. I am the empty vessel, and the Holy Spirit leads me to these places.”

The exhibit runs through April 8. For more information, call 860-567-3163, e-mail programs@wisdomhouse.org or visit www.wisdomhouse.org. ■

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

NEWS

Forma celebrates 20 years of grassroots support for Christian educators

By Pat McCaughan
Episcopal News Service

Sustainability, “scrapy” churches, “funeral-home” churches and New York Times best-selling author and church planter the Rev. Nadia Bolz-Weber were all part of the recent 20th-anniversary celebration of Forma in Garden Grove, Calif.

About 300 Episcopal, Lutheran, Presbyterian and other Christian educators from around the country joined the grassroots Episcopal-linked organization’s Jan. 25-27 celebration, unofficially themed “meeting the church where the church is,” said Executive Director Bill Campbell.

“We are obviously closely tied to the Episcopal Church but consider it part of our mission to reach out in ecumenical fashion and offer resources for the church,” said Campbell. The organization, which supports and advocates for Christian education leaders, has about 400 members in 60 dioceses.

The theme emerged from a common concern of how to “get out beyond the walls of the church and encounter God’s people,” he said.

The gathering offered workshops, networking opportunities and a presentation by the Rev. Canon Eric Law, founder of the Los Angeles-based Kaleidoscope Institute. He described for conference-goers

a “Stewardship-365” online curriculum to expand visions of yearly stewardship campaigns to include year-round explorations of, beyond money, currencies such as relationships, truth, wellness, gracious leadership, time and place.

Guest speakers inspired the gathering with stories of “church in a funeral home” and “scrapy church” and Bolz-Weber, a Lutheran pastor who offered a “don’t worry, be church” message.

Funeralhomechurch.com

Andrea McKellar told the gathering she lost her job at Old St. Andrew’s Parish and the building in Charleston, S.C., in a single vote, but rediscovered church in a funeral home and beyond.

McKellar, currently ministry developer for the Episcopal Diocese of South Carolina, had been volunteer director of Christian formation when Old St. Andrew’s voted in 2013 to leave the Episcopal Church.

She and about 30 others opted to remain. “I chose to be an Episcopalian because the church accepts you for who you are right now,” she said. “What we do in the streets is as or more important than how we pray on Sunday morning.” That includes standing against racism, gun violence and discrimination and for environmentalism, she said.

Quickly, donations of money, hymnals

and prayer books arrived. After meeting in living rooms, the newly created St. Francis Episcopal Church “found our current location at Stuhr’s Funeral Home in Charleston. We began on Easter morning; it was quite fitting for a resurrection story,” she said.

St. Francis sets up and tears down after services every week. The altar is a folding table. Hymnals and prayer books reside on rolling carts. Just about everybody has a job to do. McKellar, who blogs about the experience, said she jokes that she is the only church school director who deals with dead bodies on Sunday morning.

Church has evolved from worries about leaky roofs and mortgages to meetings in coffee shops, blessing animals at local dog parks and partnerships with other congregations and with the community.

“We adopted a school. We feed people. We do outreach projects with children and families and remember first responders and others on Christmas Eve and partner with other local churches to fight for justice,” she said. A traditional tithe, 10 percent of the church’s income, automatically is allocated for outreach, “and then



Photo/Sarah Yoe
New York Times best-selling author, church planter and Lutheran pastor the Rev. Nadia Bolz-Weber speaks during the Forma conference in Garden Grove, Calif.

we do the rest of our budget,” she said. One of the lessons the congregation learned was to embrace death and dying as part of life, she said. “Now, it has been sterilized. We whisk the bodies away for others to prepare. We shield our children from these realities.”

Although not always easy, McKellar said the upside of founding St. Francis includes a deepened prayer life, a commitment to helping others and that “every Sunday gets to be Youth Sunday,” with a tenth to a third of the congregation typically being younger than 18. ■

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Trump inaugural events end in prayer at Washington cathedral

President ‘called to lead all of us, not just a narrow few’



By Mary Frances Schjonberg
Episcopal News Service



Photo/Gavriel E. Thomas/Washington National Cathedral
On left, President Donald Trump, his wife Melania, Vice President Mike Pence and his wife Karen participate in the Presidential Inaugural Prayer Service at Washington National Cathedral.



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NEWS

Standing Rock camps face another deadline due to melting snow, changing tactics

Local Episcopalians join tribe's call for march on Washington, D.C.

By Mary Frances Schjonberg
Episcopal News Service

Standing alongside the road in Solen, N.D., on Feb. 17 and looking out over the Cannonball River, the Rev. John Floberg declared the weather too hot.

"It's 43 degrees," he said during a telephone interview. The day before, the temperature was above 50.

Weather like that is enough to speed the melting of the more than 40 inches of snow that have fallen on the Standing Rock Sioux Nation this winter. It prompts predictions of impending ice jams in the Cannonball River. It's enough to hasten the cleaning up and breaking down of the Oceti Sakowin protest camp that has been filled with people there to protect the waters of the Missouri and Cannonball rivers from what they see as the threat of pollution from the nearly complete Dakota Access Pipeline.

The Episcopal Church has advocated alongside the Sioux Nation about the Dakota Access Pipeline since last summer. Local Episcopalians have provided a ministry of presence in and around Cannon Ball, the focal point for groups of "water protectors" that gathered near the proposed crossing. That work and everything else that followed, Floberg said, "is our vocation as Christians." Floberg is priest-in-charge of Episcopal Church congregations on the North Dakota side of Standing Rock.

The work does not come without risk, he said. "There is a risk to the reputation to our congregations in predominantly white communities around the state — how they will be viewed because of the actions we take here on Standing Rock."

Then there are the practical implications of that risk. For instance, an engineer from the local power cooperative



Photos/Oceti Sakowin Camp via Facebook

The majority of the northeastern portion of Oceti Sakowin Camp has been cleaned up, and many sections of the camp have been cleared. "We are cooperatively working together to clean camp up in a good and timely way," organizers said.

Moreover, Floberg said, the Episcopal Church's longstanding ministry to, among and with the people on Standing Rock has paid a price. "There's only so many hours in the day, so who's not getting visited in the hospital?" he said. "What else is not being accomplished or attended to that otherwise would have been?"

Floberg said he continued to be grateful for the support the local Episcopal community had received from the wider church in both solidarity and donations.

The work of the Episcopal Church and local Episcopalians is taking place against the backdrop of a constantly changing legal and political landscape.

The Army on Feb. 17 formally ended a month-old environmental-impact study of the pipeline's disputed crossing. That study was eight days old when newly inaugurated President Donald Trump

called for a rapid completion of the pipeline. The Army had given Texas-based developer Energy Transfer Partners permission for the crossing on Feb. 8.

The remaining work on the pipeline involves pushing pipe under the Missouri River at Lake Oahe just north of the Standing Rock Reservation. The pipeline company set up a drill pad very near the proposed crossing point, upstream from the tribe's reservation boundaries.

The tribe has water, treaty — guaranteed fishing and hunting rights in the lake. Workers have drilled entry and exit holes for the crossing and filled the pipeline with oil leading up to the lake in anticipation of finishing the project, according

to the Associated Press.

The Standing Rock and neighboring Cheyenne River Sioux also are fighting the pipeline work in court, with the next hearing set for Feb. 28. Standing Rock officials have been saying for weeks that they must wage the fight against the pipeline in the courts, not on the land in North Dakota.

"Don't confuse the camp with the movement or its goals," Floberg said in a Feb. 16 Facebook post. "Keeping the camps open was never the goal. Keeping clean water is the goal. In this particular place and time, respecting treaty obligations is the main road to that goal."

Standing Rock has called for a March 10 march in Washington, D.C. Organizers are working out the details but, the plan is for people to gather on or near the National Mall and march to a place near the White House.

Floberg is amplifying the tribe's call by asking Episcopalians to join that march. He has established a Facebook page, Standing Rock Rocks the Mall, where details will be posted. Floberg is also organizing a prayer service for the night before the march at Washington National Cathedral. Advocacy in congressional offices is also part of the plan.

The 1,172-mile, 30-inch diameter pipeline is poised to carry up to 470,000 barrels of oil a day from the Bakken oil field in northwestern North Dakota — through South Dakota and Iowa — to Illinois, where it will be shipped to refineries. The pipeline was to pass within one-half mile of the Standing Rock Reservation, and Sioux tribal leaders repeatedly expressed concerns over the potential for an oil spill that would damage the reservation's water supply and the threat the pipeline posed to sacred sites and treaty rights. Energy Transfer Partners says it will be safe and better than transporting oil by truck or railcar.

Federal and state officials, as well as the tribe, set Feb. 22 as the latest date for the camps established by pipeline opponents to close. Reducing the size of the camps, or relocating them, has been a multi-week effort. Tribal officials earlier had said that the harshness of the winter made the camps unsafe. In mid-February, they worried about the safety of the several hundred still camped as the snow melts and the Missouri and Cannonball runs high. They also worried that floodwater would sweep debris from the camps into the rivers, polluting them when the ultimate goal of the encampment was to prevent pollution. And they worried about talk of last stands and people staying until the bitter end.

Oceti Sakowin residents, however, have been cleaning up the land, following a systematic plan. Camp residents and officials who wanted access to the camp to judge how much cleanup remained held a tense meeting Feb. 16. Floberg and others were concerned about this next round of attempts to shut down the camps, hoping for a peaceful reaction from both officials and residents. What some call an over-militarized law enforcement response and instances of provocation by self-described water protectors at times have marred the months-long encampment.

Oceti Sakowin was flooded in mid-February, with water standing on the camp's frozen ground.

Also on Feb. 17, CalPERS, the \$300 billion California public-employee pension fund, said it joined more than 120 other investors in calling on banks funding the pipeline to get it routed away from Native American land.

The list of banks and investors includes four New York public-employee pension funds and a number of religious groups. In all, the signatories control a total of \$653 billion in assets. ■



Oceti Sakowin camp spreads out along land near where the Missouri River meets the Cannonball River. North Dakota Highway 1806 runs across the top of the photo.

has been slow to help Episcopalians install an array of solar panels purchased with a United Thank Offering grant because he is "upset with the Episcopal Church for having gotten involved in this protest."

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NEWS

Ghana reconciliation pilgrimage a 'homecoming,' presiding bishop says

Pilgrims repent the church's and America's complicity in the trans-Atlantic slave trade

By Lynette Wilson
Episcopal News Service

Most Episcopalians and Americans know the United States' history of slavery, and how Union and Confederate soldiers fought a bloody civil war opposing and defending it. But lesser known is the horrific story that preceded slaves' journey to the New World, from Africa to plantations and cities in the Americas and the Caribbean.

In late January, Presiding Bishop Michael Curry led a reconciliation pilgrimage for bishops and Episcopal Relief & Development friends and supporters to Ghana. They visited cities and sites critical to understanding the trans-Atlantic slave trade then and the agency's partners and programs working to improve Ghanaians' lives now.

Curry described the pilgrimage as akin to going home.

"I was really thinking of it as a kind of 'homecoming' for me as an African-American, as someone born and reared in the United States. Whenever I've come back to Africa, whether east, central or west, I've often had that strange feeling like I was coming to a land that knew me before," he said, while standing in the courtyard of Elmina Castle, a castle the Portuguese built in 1482.

"But this time, knowing we were coming to the place of [initial] enslavement, of embarkation, where the slaves began their journey through the middle passage ... knowing that was like returning to the roots of who I am."

From Accra, Ghana's capital, the pilgrims flew north to Tamale and boarded a bus that took them further north to the Upper East Region. There, they spent a morning walking the paths of Pikoro



Photos/Lynette Wilson/Episcopal News Service

Presiding Bishop Michael Curry led an Episcopal Relief & Development reconciliation pilgrimage to Ghana in January. Here, the group poses for a photo after a Eucharist at the Cathedral Church of the Most Holy Trinity in Accra.

There, they were held in dungeons, standing and sleeping in their own excrement, before their captors loaded them onto ships bound for the New World. The pilgrims traced that journey, as well, flying back to Accra and boarding a bus bound for the coast.

"In so many ways, this pilgrimage has birthed reconciliation for those of us who participated as we've been reconciled with one another and been formed in beloved community," said the Rev. Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation. "Reconciliation with our history and with the slave trade and the ways that so many were implicated in it and suffered because of it, and reconciliation because [of] what we've seen through the work of Episcopal Relief & Development, that history does not have to define the way as we as church show up today in Ghana and around the world."

The Church of England and the Episcopal Church were complicit in the slave trade, with many Episcopalians owning slaves and profiting from the slave trade and its ancillary trade in raw materials — rum, sugar, molasses, tobacco and cotton. The "middle passage" worked as a triangle: Ships sailed from Europe with manufactured goods to Africa, where the goods were exchanged

for slaves that were captured in other African countries. Those slaves were sent to the Caribbean, where some worked on plantations. Others were taken to North and South America, along with sugar and molasses, where they again were sold. Ships then carried commodities, such as coffee, rum and tobacco, to Europe to sell and process, then sailed back to Africa, where slave traders swapped

goods for more slaves and continued the triangular journey.

The Portuguese, the Dutch and the British, all at one time or another, occupied the castles and controlled the trans-Atlantic slave trade. An estimated 12 to 25 million Africans passed through Ghana's ports to be sold as slaves in the United States, Latin America and the Caribbean.

Britain abolished the slave trade in 1807 and in 1834 declared owning slaves illegal. U.S. President Thomas Jefferson in 1808 signed a law prohibiting the importation of slaves, but slave ownership continued until 1865 and the passage of the 13th Amendment to the U.S. Constitution.

Even though Anglican and Episcopal churches later participated in and sometimes led the abolitionist movement, the churches and individual Anglicans and Episcopalians benefited from the slave trade. The 75th General Convention in 2006 sought to address the church's role in slavery. In 2008, the Episcopal Church formally apologized for its involvement in slavery and the trans-Atlantic slave trade.

Slavery's legacy is "not only race," said Curry, but the contradiction that the American republic was founded on democratic principles and the idea that all are created equal while practicing slavery.

When Jefferson wrote "that all men are created equal" in the Declaration of Independence, he owned slaves, as did other Founding Fathers. President George Washington owned slaves, and slaves served presidents James Madison, James Monroe, Andrew Jackson, William

Henry Harrison, John Tyler, James Knox Polk and Zachary Taylor. Slave labor helped build the White House.

"Bearing the language of the equality of humanity, though not fully living into it yet, that was a living contradiction ... America has struggled to resolve. A civil war happened because it was unresolved," Curry said. "And all the struggles after that — Reconstruction, the rise of Jim Crow segregation, the emergence of the civil rights movement ... a lot of the tensions and divisions that you see in American society now, some of their origins are traceable to the fact that in our [nation's] originating DNA, the issue of freedom and slavery, was not resolved, human equality was not fully resolved. Although they [the Founding Fathers] were headed in the right direction, they weren't quite there."

Today, the church's racial-reconciliation work seeks to address that continuing, contradictory legacy. In 2015, General Convention passed a budget emphasizing racial reconciliation, something Curry has focused on and has asked the church to work on since his installation

as presiding bishop in November 2015.

Slavery's legacy is also something Upper South Carolina Bishop Andrew Waldo, who grew up in the Jim Crow South and has studied his family's history, grapples with.

"I come from a family that has been in this country for a very long time — many generations of Virginia, South Carolina, Mississippi slaveholders, probably two dozen Confederate officers, naval

infantry, cavalry," said Waldo in an interview at Cape Coast Castle, a slave castle not far from the one in Elmina.

Waldo discovered how deeply involved his family was in enslaving people while studying his family's genealogy. Ancestors owned plantations in Virginia and southern Mississippi, and his great-great-grandfather likely attended an Episcopal church alongside Jefferson Davis, president of the Confederacy during the Civil War.

"I realized that if I was going to be faithful to God's call to me as a reconciler, then I couldn't let that history just lie there, that I was going to be somebody finding ways to heal, to repair, to reconnect," said Waldo, adding that the reconciliation pilgrimage added a sense of urgency to his work. ■



The courtyard at Cape Coast Castle, where slaves occupied the dungeons, soldiers the next level and officers the upper level.

Slave Camp, the same paths walked by an estimated 500,000 enslaved people between 1704 and 1805. Newly captured slaves from Mali and Burkina Faso were brought to the camp, where they were chained to trees and ate one meal a day from bowls carved into rock.

Slaves were marched 500 miles south from Pikoro to one of 50 castles on Africa's west coast, 39 of them in Ghana.



Captured Africans from Mali and Burkina Faso were held at Pikoro Slave Camp in Ghana's Upper East Region before being marched to the dungeons of one of the many castles along the Gold Coast. Here, Aaron Azumah, a guide at the camp, demonstrates how slaves were bound and made to sit on "punishment rock."