

# Episcopal JOURNAL

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**NEWS** Curry's China visit builds relationships



**NEWS** Faith groups respond to deportations



**ARTS** Art wall holds Lenten reflections

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## Episcopalians differ on church's activism and mixing faith and politics

By David Paulsen  
Episcopal News Service

Politics and religion. They're the topics you're not supposed to talk about, if you want to avoid a conversation filled with fireworks. But in today's intensely polarized political climate, where policy debates often hinge on values and on how each side

views the role of government in Americans' lives, those debates are being influenced by people speaking out as Christians, from a variety of viewpoints.

Can protest be a righteous expression of one's faith? On the Christian journey, is there a risk in engaging too deeply with the secular realm? How do we know when it is appropriate to speak out in the name of Jesus? Diverse congregations across the United States are wrestling with these questions.

Episcopal involvement in political causes and demonstrations has grown in recent months. Episcopalians joined millions across the country Jan. 21 for the Women's March on Washington, D.C., and related demonstrations. Several hundred joined a March for Refugees on Feb. 4 in Baltimore, one of several cities that hosted similar marches. On March 10, Episcopal leaders joined activists in Washington, D.C., for a march in support of the Standing Rock Sioux Tribe in its fight against a North Dakota oil pipeline that the tribe says threatens its drinking water and treaty lands.

In some Episcopal congregations, talk of a church-led "Jesus movement" may coincide with continuing political activism. But not everyone thinks protests and other forms of activism naturally or easily flow from Jesus, church history and theology.

"A protest is a blunt instrument," Garwood Anderson, a New Testament professor at Nashotah House Theological Seminary in Wisconsin, told Episcopal News Service. "A protest doesn't actually encourage nuanced discourse. It encourages simplistic thinking."

Protests can be a worthwhile way to make common cause with others, to draw attention to issues and to satisfy our "desire not to passively acquiesce to things that we think are unjust," he said. He sympathizes with some the arguments being raised nationally by recent political protests, but he's wary of mixing Christian teachings with political messages because it risks blurring the meaning of those teachings, Anderson said.

If we as Christians indiscriminately attach to political protests, we may lose sight of "what is distinctly and uniquely Christian" about our political activism, such as Jesus' teachings in the Sermon on the Mount and the Beatitudes, he said.

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Photo/Wikimedia Commons/Gunnar Bach Pedersen

### He is risen

During the 15th century, the Florentine studio of Luca della Robbia in Italy developed a method of glazing terracotta sculpture so that it became more durable and could be used for both exterior and interior spaces. Andrea della Robbia (1435-1525), Luca's nephew, created this version of Christ's resurrection, now in the Bode Museum, Berlin.

## Tiny house 'village' for homeless developing with help of Montana church

By David Paulsen  
Episcopal News Service

A coalition of Episcopalians, architecture students and social-service providers in Bozeman, Mont., are working to address homelessness in the city — 155 square feet at a time.

The concept is a village of tiny houses for the chronically homeless centered on a community resource center, where residents could receive counseling, medical assistance and employment help until they were able to move into permanent homes. Organizers still are looking for an appropriate site, but most of the other pieces of the project are falling into place as other groups and individuals in the community rally behind the idea.

"Suddenly, this coalition has risen up that is excited about what we wanted to do," said the Rev. Connie Pearson-Campbell, a deacon at St. James Episcopal Church

continued on page 10



Photo/courtesy of Montana State University School of Architecture

A sketch of the proposed Housing First Village shows tiny houses grouped around a community resource center.



## ANGLICAN DIGEST

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

### WCC expresses concern over Israeli law

The World Council of Churches on March 9 expressed grave concern about a new law passed March 8 by the Knesset, Israel's legislature, that reportedly forbids granting entry visas to foreign nationals who call for economic, cultural or academic boycotts of either Israel or the Israeli settlements in the occupied Palestinian territories. The "Entry to Israel Act (Denial of Visa to Non-Residents Who Knowingly Call for a Boycott on Israel)" apparently makes no distinction between boycotting Israel proper and boycotting products of the settlements, which are widely considered illegal under international law.

"If reports of its content and intent are correct, this law is a shockingly regressive law," said WCC General Secretary Rev. Olav Fykse Tveit. "It would be a clear violation of freedom of expression that is critical for those who want to visit Israel, for those who have to live under the occupation and for those who want access to the Palestinian territories. It is also a significant violation of freedom of religion. It is precisely because of our Christian principles and teachings that we in the World Council of Churches find the purchase and consumption of goods produced in Israeli settlements in the occupied ter-



Tveit

ritories immoral, and it is for the same reason many churches and Christians around the world choose to divest from companies that profit from the illegal occupation."

Tveit observed that, if strictly applied according to its reported terms, "this new legislation would have the effect of barring representatives of many churches around the world from entering Israel, from accompanying sister churches and fellow Christians in the region, and from visiting the holy places for Christians. This potentially impacts the religious freedom of many Christians around the world and harms Christians in Israel and Palestine. It could mean that I cannot, as general secretary of the WCC, visit our member churches in Israel and Palestine anymore, nor go to the holy sites."

The WCC — whose 348 member churches represent more than 560 million Christians globally — has encouraged its member churches to consider in their own contexts appropriate non-violent means of opposing the occupation and of working for a just peace in Israel and Palestine according to their own moral principles and teachings. The WCC has a specific and longstanding policy inviting member churches to boycott Israeli settlement products and to reconsider their investments from the same perspective, and many have made statements and taken actions.

— World Council of Churches

### Scottish primate to retire

The Most Rev. David Chillingworth, primus of the Scottish Episcopal Church, will retire at the end of July.

Chillingworth has served on the standing committee of the Anglican Consultative Council and exercised leadership in Continuing Indaba, a movement attempting to establish 'honest conversation across difference in the cause of mission' across the Anglican Communion. He also serves as the Anglican co-chair of the International Dialogue between the Anglican Communion and the World Communion of Reformed Churches. His



Chillingworth

work in the Anglican Communion was recognized by the award of an honorary degree from the University of the South at Sewanee, Tenn.

Chillingworth was consecrated as bishop of St. Andrews, Dunkeld & Dunblane in 2005 and elected primus four years later. He encouraged the establishment of the "Whole Church Mission and Ministry Policy," which for the past six years has challenged the Scottish Episcopal Church to reshape its life in the cause of mission and growth.

— Anglican Communion News Service

### Sudan to become a province

Sudan will become the Anglican Communion's newest province. Currently, Sudan is an internal province within the Anglican Church of South Sudan and Sudan.

## African bishops target malaria

Bishops from Angola, Namibia, Zambia and Zimbabwe called for increased commitment to malaria elimination during a round table meeting in Victoria Falls, Zimbabwe, March 1-3. The meeting, hosted by the Isdell:Flowers Cross Border Malaria Initiative, provided a platform for religious leaders to emphasize the critical role of the Anglican Church in the fight against malaria.

The bishops were joined by government officials from several countries, including Dr. Elizabeth Chizema, director of the National Malaria Elimination Centre in Zambia.

While significant progress has been made towards malaria elimination in the region, those living in remote, impoverished communities along the countries' four borders remain at risk and continue to die from malaria. Many of these communities lack access to health care and basic infrastructure, yet the Anglican Church is present and continues to implement malaria programs that provide malaria education,

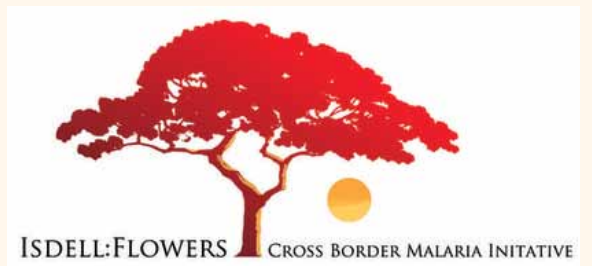
testing and treatment and bed net distribution.

Chris Flowers and Neville Isdell, co-founders of the initiative, lauded the work of the bishops and emphasized the need for collaboration across borders.

Concerning such collaboration, the bishops and other attendees discussed the need to reduce or eliminate border tariffs, including fees for the transport of bed nets and other commodities used to fight malaria.

The conference, which began with an Ash Wednesday service at the Church of the Resurrection in Victoria Falls Town, served as a rallying call for communities of faith, particularly the Anglican Church, to continue its important work in the fight against malaria.

— J.C. Flowers Foundation



Archbishop of Canterbury Justin Welby will travel to Sudan for the inauguration of the new province on July 30.

South Sudan gained independence from Sudan in 2011, which left the primate of Sudan and South Sudan, Archbishop Daniel Deng, overseeing two countries. The four and a half million members of the Episcopal Church are based mainly in South Sudan.

— Anglican Communion News Service

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## FROM THE EDITOR'S DESK

It's time to get out the "Jesus is the reason for the season" signs again as Easter, similar to the Christmas process, becomes an overwhelming mass of bunny kitsch and chocolate.

Now, I adore chocolate, but folks that don't actually attend church or want to acknowledge the religious component of the holiday perhaps should just call it Spring Festival and have done with it.

This is not to criticize "C and E" (Christmas and Easter) Christians. Church should be a welcoming place whenever one wants to come. Easter also presents a lovely time to invite friends to church. There may be special music, egg hunts for kids, a brunch.

I've invited a friend of another faith to attend with me, and she had a great and inspiring time.

When you think and pray deeply on the meaning of Easter, the concept of "resurrection" takes a powerful hold. Jesus conquered death? How can that be?

For an individual, resurrection may say that no one is to be defined by the worst thing he or she ever did. Repair and renewal spring upward. Hope beckons.

One of my personal heroes is Canadian (now-retired) Bishop Michael Ingham, who pioneered the blessing of same-sex unions in his Vancouver diocese.

According to an article in the Anglican Journal, Ingham talked about the

theology of hope at a recent interfaith gathering called "Hope amidst the politics of fear."

Biblical hope, he said, is neither a passive optimism nor unrealistic wishful thinking.

"Optimism is the belief things will get better. Hope is the faith that together we can make things better. ... It takes no courage to be an optimist, but it takes a great deal of courage to have hope," said Ingham, quoting British rabbi Jonathan Sacks.

Hope has an element of surrender, he said — not surrender to fate or despair but as an ultimate act of trust in God. To surrender in hope is the key message of Easter. ■



## NEWS

# Relationship of Episcopal, Chinese churches strengthened through visit

By Lynette Wilson  
Episcopal News Service

Building friendships and strengthening relationships characterized Presiding Bishop Michael Curry's first official visit to Asia and Southeast Asia in February. The trip included a visit to China, where he and his staff met with government officials and leaders of the Protestant Christian Church.

"At its root, the Christian way is a way of relationship in Christ. Jesus said, 'Wherever two or three gather together in my name, there I am,'" said Curry, in an interview with ENS in Shanghai, when asked why it's important for the Episcopal Church to maintain close ties with China.

"The New Testament talks about the body of Christ, not the individuals of Christ. When we talk about being one holy catholic and apostolic church, [we talk about] a worldwide network of people who are committed to and in relationship with Jesus Christ and, therefore, through him, with each other."

During his trip to Anglican Communion provincial churches and the Episcopal Diocese of Taiwan, Curry visited China at the invitation of the China Christian Council (CCC) and the Three-Self Patriotic Movement (TSPM). He attended meetings in Beijing and Shanghai, where he met with the minister of the State Administration for Religious Affairs (SARA), the Chinese government agency that oversees religious practice, and CCC/TSPM leaders, including Elder Fu Xianwei.

Peter Ng, the Episcopal Church's officer for Asia and the Pacific, now retired; the Rev. Charles Robertson, canon to the presiding bishop for ministry beyond the Episcopal Church; the Rev. David Copley, director of global partnerships and mission personnel; Neva Rae Fox, the church's public affairs officer; and Sharon Jones, executive assistant to the presiding bishop, accompanied Curry on the Feb. 15-27 trip that included stops in the Philippines, Hong Kong and Taiwan.

The CCC and TSPM form the official, government-sanctioned Protestant church in China. "Three-Self" stands for self-governing, self-supporting and self-propagating. TSPM serves as a liaison between churches and government, while CCC focuses on church affairs.

SARA serves as a bridge between religion and the central government and coordinates relationships among religions to make them all equal. Besides overseeing the TSPM, SARA oversees an additional four sanctioned religious groups: Muslims, Roman Catholics, Buddhists and Taoists.

During a meeting at SARA's headquarters in Beijing, Minister Wang Zuo'an said maintaining "religious harmony" as religion grows was one of his

department's priorities.

Modern mainland China has no history of religious conflict; politics and religion have been kept separate, and no one religion has been "more powerful" than another, said Wang. In today's world, with its increased focus on nationalism, increasing competition for resources, religious conflict and extremism, "how they can stay in harmony and work together is a big challenge," he said, speaking in Mandarin through an interpreter.

Another challenge, said Wang, is the U.S. government's inclusion of China as a "special attention" country in an annual report on International Religious Freedom.

"I sincerely hope the presiding bishop could use his influence to make a positive push for constructive dialogue between the two governments," he said.

Wang also cited concern over an executive order on "religious freedom" expected from President Donald Trump's administration.

"China and U.S. relations are going from good to bad, and this matters to the whole world," said Wang. While it's expected that countries the size of the United States and China will have differences, they should engage on issues of common interest, he said, citing religion as potentially one such issue.

"We should take religion as a good thing for our two countries, not a problem," he said, adding differences concerning religion preceded the Trump administration. It's also his sincere hope, he said, that the churches "can have a normal, healthy relationship."

Curry responded with a promise that the Episcopal Church and the CCC/TSPM would continue to work together.

"My conviction for us to continue to live together when Clinton, Bush and Obama were president, and it is still true with President Trump," said Curry.

Wang replied, "It's only through conversation that we can understand each other better."

Christianity is growing faster than seminaries can train theologians, said Wang, and it's in that respect that the Protestant Christian Church in China needs continued support from the Episcopal Church.

In a country of 1.4 billion people, the number of Protestant Christians has grown an average 10 percent annually in China since 1979. Though Chinese Christians are "post-denomination," they still identify as Protestants and Roman Catholics, the latter of which has the government's Chinese Patriotic Catholic Association, not the pope, as



Photo/Lynette Wilson/ENS

Presiding Bishop Michael Curry and Elder Fu Xianwei, chair of the National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China, embrace following a gift exchange.

the supreme authority.

Christianity first reached mainland China in the seventh century during the Tang dynasty but didn't begin to flourish until the 19th century. In 1949, Mao Zedong banned the religion. It didn't resurge until after his death in 1976 and the end of the Cultural Revolution. Now, with the communist central government's sanction and oversight, Protestant Christianity is on the rise.

For example, explained Fu of the CCC, the Protestant Christian church baptizes between 400,000 and 500,000 new believers annually, and approximately 60,000 congregations are served by 57,000 pastors (an average of one pastor per 700 members) and 200,000 lay leaders. In recent years, the church has attracted professionals, doctors and lawyers, which has led to a demand for higher quality pastoral care.

Even though the church is non-denominational, the liturgy reflects influences from Anglican to Seventh-day Adventist, said Fu.

The Episcopal-Chinese church rela-

tionship started with Bishop K.H. Ting, who trained in the Anglican tradition at Union Theological Seminary in New York. He served as long-time principal of the board of directors of Nanjing Union Theological Seminary and in 1955 became the bishop of Zhejiang until the Cultural Revolution. In 1980, he became the president of the CCC. In 1985, he helped found the Amity Foundation, one of the first nongovernmental organizations and the first faith-based one established to address society's social needs. The foundation also includes Amity Printing Co., which prints 4 million copies of the Bible and various spiritual and devotional books annually.

Despite changes in religious practice since the opening of China, some people still default to the Cold-War narrative.

"Americans remember Christians smuggling Bibles into China and behind the Iron Curtain in Eastern Europe ... all of that was a story at one time. Now they're printing more Bibles in China than probably anywhere else in the world," said Curry. "At Amity, they are printing Bibles and religious literature to teach and educate and form their folk; it's extraordinary."

Since the United Kingdom's 1997 handover of Hong Kong to China, the Anglican Province of Hong Kong, Sheng Kung Hui, has worked to strengthen relationships with Protestant Christians on the mainland and has worked with the Episcopal Church to strengthen its relationship with Protestant Christians in China, said Canon Robertson.

The Chinese church receives support from the Anglican Province of Hong Kong, which has helped to train the faculty at the seminary in Nanjing, whose students have studied in Hong Kong.

That relationship continues, said the Rev. Peter Koon, provincial secretary of the Anglican Province of Hong Kong. ■

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## AROUND THE CHURCH

### Bexley Hall donates rare books to library

As part of the recent consolidation of Bexley Seabury in Chicago, the seminary has donated the Bexley Hall Rare Book Collection to the Newberry Library. Bexley Seabury, a federation of Bexley Hall and Seabury-Western Theological seminaries, is one of 10 accredited seminaries of the Episcopal Church. Until July 2016, Bexley Seabury operated from two campuses, in Chicago and in Columbus, Ohio.

"As one of Chicago's richest centers for scholarship and culture, the Newberry is the ideal home for the Bexley Hall Collection," said Bexley Seabury President Roger A. Ferlo. "We are delighted to enhance the already impressive archive on the history of religions at the Newberry Library."



The Bexley Hall Collection consists of more than 325 titles and more than 120 bound volumes containing approximately 1,200 19th-century pamphlets. Among the books in the collection are early Bibles and Books of Common Prayer, early printings of works by Erasmus and works of theology, philosophy and travel. The collection includes more than 25 16th-century imprints and books from the presses of distinguished early printers and presses such as Plantin, Elzevir, and Froben.

The history of religions has long been a great strength at the Newberry, which has received donations of several seminary libraries in recent decades.

— Bexley Seabury

### New Community Clergy and Lay Conference set for July

Registration is open for the Episcopal Church New Community Clergy and Lay Conference, slated for July 19-22 at Camp Allen, Navasota, Texas. The theme is "Affirming Life, Liberty and Justice."

Sponsored by the Episcopal Church Ethnic Ministries Offices, the conference is a gathering of Asian, black, Latino/Hispanic and Native-American clergy and lay leaders that will provide a safe place to explore mission in ethnic ministries in the context of being the "new community."

The conference will take place against the background of current issues such as the deportation of undocumented immigrants, the banning of refugees based on religion, the Standing Rock Reservation and the Dakota Access Pipeline, Black Lives Matter, mass incarceration and human trafficking.

"The New Community Clergy and Lay Conference is a venue for us to learn from one another as we strive to live together as the beloved community," said the Rev. Canon Anthony Guillen, Episcopal Church director of the Ethnic Ministries Department.

The conference will include plenary sessions and workshops addressing current issues, ethnic-specific meetings, inter-ethnic and cross-cultural conversations, and multicultural worship.

Registration is available at [www.episcopalchurch.org](http://www.episcopalchurch.org). Deadline is June 7.

For more information, contact Angie Cabanban at [acabanban@episcopalchurch.org](mailto:acabanban@episcopalchurch.org).

### Investment to support renewable-energy loans

The Church Pension Fund (CPF) served as an anchor investor in the Developing World Markets' \$60.8 million Off-Grid, Renewable and Climate Action (ORCA) Impact Note. CPF and Wespeth Benefits and Investments, a general agency of the United Methodist Church, each invested \$30 million.

The impact note will provide renewable-energy finance loans to social businesses in the developing world. It consists of 11 underlying loans made to inclusive financial institutions and operating companies. These organizations support renewable-energy creation and services in nine countries across three continents: Ecuador, Guatemala, India, Kazakhstan, Kenya, Mongolia, Nicaragua, Rwanda and Tanzania.

"The Church Pension Fund was pleased to serve as an anchor investor, which helped bring other investors to the table to provide renewable-energy finance loans to

social businesses in the developing world," said Roger Saylor, CPF managing director and chief investment officer.

This transaction follows two previous socially responsible investments with the Cheyne Social Property Impact Fund and the Avanath Affordable Housing Fund from earlier in 2016. CPF currently has socially responsible investments in 23 countries, bringing its current total commitment to socially responsible investing to nearly \$1 billion. With these investments, CPF targets women- and minority-owned firms; economically targeted initiatives, including urban redevelopment, affordable housing, sustainable agriculture and microfinance; and environmental-related programs that invest in sustainable forestry, clean technology and green buildings. On an ongoing basis, CPF works with external investment managers to identify and evaluate additional opportunities for SRI.

— Church Pension Fund

## TRANSITIONS

### Armed Forces canon named

The Rev. Leslie Nunez Steffensen has been named canon to the bishop suffragan for the Armed Forces and federal ministries, Bishop Carl Wright. Based in Washington, D.C., she will assist him in recruiting, supporting and caring for Episcopal priests who serve as federal chaplains in the Armed Forces, Veterans Affairs hospital centers and Federal Bureau of Prisons.

After graduating from Officer Candidate School and completing studies at the Navy and Marine Intelligence Training Center in 1989, she was on active duty for four years as a naval aviation intelligence officer. Steffensen later served as an Episcopal Volunteer for Mission. She was the academic dean and instructor of theology and biblical studies at Msalato Theological College in Dodoma, Tanzania.

Most recently, she was assistant to the rector at Grace Episcopal Church in Alexandria, Va. Previously, she was administrative coordinator for the Center for Anglican Communion Studies at Virginia Theological Seminary.

For the Episcopal Church, she served on the Bishop for Armed Forces and Federal Ministries Interviewing Committee; the Disciplinary Committee, Diocese of Virginia; and as co-editor for *"The Wiley-Blackwell Companion to the Anglican Communion."*

— Episcopal Church Public Affairs Office



Steffensen

### Creation care director named

The Rev. Melanie Mullen, downtown missionary at St. Paul's Episcopal Church in Richmond, Va., has been named the Episcopal Church director of reconciliation, justice and creation care. Based in Washington, D.C., she will lead the church's work



Mullen

on domestic poverty and Jubilee Ministries, and shepherd the work of Episcopal Church staff in relation to racial reconciliation and justice, domestic poverty, stewardship of creation and the United Thank Offering. She also will partner closely with the Advisory Council on Stewardship of Creation to develop and support eco-justice sites and networks. She will report to the Rev. Canon Stephanie Spellers, the presiding bishop's canon evangelism, reconciliation and creation.

Previously, Mullen was the interim missionary for youth ministries for the Diocese of Washington; assistant director of community for Camp Richmond Hill; and the director of communications and development for Lutheran Volunteer Corps. During her years in the nation's capital, she also worked in campaign fundraising and develop-

ment and raised more than \$10 million for leadership PACs, the Congressional Black Caucus, and U.S. congressional and gubernatorial races from Louisiana to Connecticut. She also served as development associate for the National Law Center on Homelessness and Poverty, with a focus on poverty advocacy.

— Episcopal Church Public Affairs Office

### Cowart to direct SIM

The Society for the Increase of the Ministry (SIM) has appointed Courtney V. Cowart as executive director. The society's current executive director, Thomas Moore, will serve with Cowart until his retirement on SIM's 160th birthday, Oct. 2.

Part of Cowart's work at SIM will focus on long-range and strategic planning. She comes to SIM from the School of Theology of the University of the South, Sewanee, Tenn., where she has served as associate dean and as director of the Beecken Center, where she developed educational resources and networks for delivering resources for vocational discernment, leadership formation and church renewal.

She helped manage the ministry of St. Paul's Chapel at Ground Zero in New York; spent five years in New Orleans in the aftermath of Hurricane Katrina overseeing the largest domestic grant ever made by Episcopal Relief & Development; and worked for the Fund for Theological Education to create curricula for theological education programs and deliver them to the church on a national scale.

SIM invests in theological education of Episcopal seminarians and in their formation as leaders. Since its founding in Hartford, Conn., in 1857, it has supported more than 5,000 seminarians with more than \$6 million in scholarships.

— Society for the Increase of the Ministry

### New dean joins CDSP

The Rev. Andrew Hybl will become Church Divinity School of the Pacific's dean of students in May when the Rev. L. Ann Hallisey retires.

Hybl has served as director of admissions and recruitment at CDSP since 2014. In his new role, he will serve as pastor to CDSP's students, foster student community on campus and among low residence students, and oversee initiatives to connect CDSP students with students across the Graduate Theological Union. He will also oversee admissions and recruitment strategy.

Before joining CDSP, Hybl was curate and associate at St. Peter's Episcopal Church in Conway, Ark. He is a Navy veteran who served in the Iraq War.

— Church Divinity School of the Pacific



Hybl



## NEWS

## Board of Transition Ministry invites dialogue

The Episcopal Church Board for Transition Ministry is inviting Episcopalians “to think out loud about how we bring ordained leaders to our churches.”

“We invite dialogue in the many and diverse ways we have available: conversations on social media, at church gatherings such as meetings of diocesan transition ministers, diocesan conventions, the House of Bishops and other leaders in our church,” the board said in a recent document.

“These invitations to ponder about clergy transitions might seem like a very ‘churchy’ endeavor,” the board said. “But

we are reminded that the church exists not for itself but for the glory of God and the transformation of the world. We are the Episcopal Branch of the ‘Jesus movement’ that is out to change the world from the nightmare it is for so many, into the dream God has for it. God’s will is to be done ‘on earth as it is in heaven.’ We are to develop disciples that go out into the world and ‘turn it upside down’ (Acts 17:6) -- which our presiding bishop tells us ‘is actually right side up.’ The church exists to fulfill the mandate of Matthew 25.”

The document explores topics including: the aging church; dual-call couples;

energy beyond the parish; diversifying clergy; interim ministries; part-time clergy leadership; full-communion partners; diversity is reality; and “calling” is not “hiring”.

“I have used this document as a ‘discussion starter’ in several venues already in our diocese - with my staff, the Commission on Ministry and Diocesan Council,” said board member Bishop Douglas Fisher of Western Massachusetts. “Last week I had the opportunity to share it with Province I bishops, and that led to a very fruitful discussion



about the recruiting of bivocational priests and their formation. Transition ministry is in transition, and it is my hope that dialogue about it in many different settings will lead to insight, creativity and exploration of God’s imagination for developing leadership for Jesus’ mission.”

The board encourages everyone to converse around these topics within parishes, dioceses, provinces, and interdenominationally. Feedback may be sent to board Chair Judy Stark at [btmboard@gmail.com](mailto:btmboard@gmail.com). ■

### Curry urges support for Good Friday offering



Presiding Bishop Michael Curry is asking Episcopalians to continue a tradition of supporting the Province of Jerusalem and the Middle East, which is part of the Anglican Communion, through a designated Good Friday offering.

“The ‘Jesus movement’ is manifested through opportunities like the Good Friday offering to stand in solidarity with our sisters and brothers throughout the Province of Jerusalem and the

Middle East,” he wrote in a Good Friday letter to all congregations.

“The Good Friday offering is our opportunity to add some of the substance of our lives to the substance of our prayers,” Curry wrote. “The ‘Jesus movement’ is about the journey we share with a world desperate to see examples of the love of God lived out in each one of us to empower compassion and mercy for all people in all places.”

For more information, contact the Rev. Canon Robert Edmunds, Episcopal Church Middle East partnership officer, at [redmunds@episcopalchurch.org](mailto:redmunds@episcopalchurch.org). ■

### Youth event’s theme: Path to Peace

The 2017 Episcopal Youth Event (EYE17) will focus on the theme Path to Peace, based on Matthew 5:1-12.

The theme was developed by the EYE17 Mission Planning Team, which discerned a call to focus on peacemaking and the ways each member of the “Jesus movement” can pursue a path to peace.

Drawing hundreds of youth from throughout the Episcopal Church, EYE17 will be held on July 10-14 on the campus of the University of Central Oklahoma in Edmond in partnership with the Diocese of Oklahoma.

“Path to Peace represents both the inward and outward actions we are called to engage as members of the ‘Jesus movement,’” said Bronwyn Clark Skov, presiding bishop’s staff officer for youth ministry. “Embracing this theme,

the 2017 Episcopal Youth Event will focus on helping participants identify how they can engage peacemaking and reconciliation in their communities.”

Based on the theme, the planning team’s Evangelism Committee developed a logo designed by team mentor Christoph Herpel. An art director at Gerasch Communication in Darmstadt, Germany, Herpel lives in Germany and has been active with Youth Across Europe, a program of the Convocation of Episcopal Churches in Europe.

For more information, contact the Rev. Shannon Kelly, officer for young adult and campus ministries for the Episcopal Church, at [skelly@episcopalchurch.org](mailto:skelly@episcopalchurch.org).

Registration for EYE17 occurs at the diocesan level. ■



### General Convention 2021 to meet in Baltimore

The 80th General Convention of the Episcopal Church will be held in July 2021 at the Baltimore Convention Center (Diocese of Maryland).

“There were three outstanding finalist cities, each with compelling histories of mission, work toward racial reconciliation and a strong desire to welcome the General Convention. It was a most difficult decision,” the Rev. Canon Michael Barlowe, convention executive officer and Joint Standing Committee on Planning and Arrangements chair, told Executive Council at its February meeting.

“An important factor in the decision was that the city of Baltimore’s incentives for our 2021 gathering offered the church the most economical plan. The Baltimore Convention Center offers superb facilities and services, is located on the Inner Harbor and is well-served by regular train and air connections.”

As required by canon, the decision on

where General Convention meets must be approved by Executive Council, the majority of the presidents and vice presidents of the House of Bishops and House of Deputies, and the presidents of the ecclesiastical provinces. The majority of the other consents have been received, Barlowe told the council.

The General Convention is the governing body of the Episcopal Church that meets every three years. It is a bicameral legislature that includes the House of Bishops and the House of Deputies, composed of bishops and deputies from each diocese. Between triennial meetings, various committees, commissions, agencies, boards and task forces created by the General Convention meet to implement its decisions.

The 79th General Convention will be held July 5-13, 2018, at the Austin Convention Center in Austin, Texas (Diocese of Texas). ■



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## NEWS

ACTIVISM continued from page 1

The church's diversity on issues appeals to the Rev. Noelle York-Simmons, rector at Christ Church Alexandria in Virginia.

"You can find a place that answers your spiritual and/or political and/or theological and/or social needs," she said.

York-Simmons saw the "ethos" of her parish at work in the vestry's decision in early February to release a statement opposing white supremacy, a response to an uproar in Alexandria after a prominent white nationalist, Richard Spencer, moved to the neighborhood and set up shop.

Some members of the congregation also have joined in peaceful demonstrations outside Spencer's new headquarters, and the congregation occasionally has helped mobilize members to protest. Their message is: "Our city and our neighborhood are not places that are going to quietly allow that kind of hatred to fester and live in our area," York-Simmons said.

She sees this kind of activism as part of being a Christian, not contrary to it, she said. "If we are going to follow our baptismal vows, then we are by nature going to occasionally need to stand up against injustices that we see."

Scott Bader-Saye, professor of Christian ethics and moral theology at Seminary of the Southwest in Austin, Texas, tries to get students thinking about what it means to flourish as a human being created in God's image, he said. "To be spiritual in the way of Jesus is to be engaged with what we think of today as political questions."

Our answers to those questions need to be distinctively shaped by who we are as Christians, he said, and spirituality also must shape the means we use to work toward those ends. Bader-Saye pointed to Martin Luther King Jr.'s adherence to nonviolent protest as an example of a tactic informed by his Christian faith.

Since President Donald Trump's election, Bader-Saye said, he sees even more reason for Episcopalians to speak out on the issues of the day, as they and the Episcopal Church test the urgency of this moment for spiritual and political engagement.

"Right now, I feel like, if a gathering of the church doesn't feel like an act of resistance, we're doing something wrong," he said.

Recent political issues taken up by the Episcopal Church include refugee resettlement, immigration, the Standing Rock pipeline and health-care reform and whether the United States should move its embassy in Israel to Jerusalem. What Bader-Saye calls "corporate protest," as opposed to individual Episcopalians' political activity, is guided by the resolutions passed by General Convention. It falls to the presiding bishop,

the president of the House of Deputies and Executive Council to determine how such guidance should inform the church's stance on the issues of the day.

In one recent example, Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Clark Jennings were the lead signers on an amicus brief filed March 2 by 1,800 clergy and religious leaders in a U.S. Supreme Court case involving transgender-bathroom use policies. The court on March 6 said it wouldn't hear the case, a setback for the transgender teen whom Curry and Jennings were supporting.

The Rev. Michael Battle, professor of church and society at General Theological Seminary in New York, said he saw recent examples of Episcopal activism as part of a profound change in the church since it first came to America in the Colonial era.

"The Episcopal Church has moved from the church of the establishment to a church of advocacy," he said, identifying 2003 and the ordination of the church's first openly gay bishop, Gene Robinson, as one key pivot point.

As the church's perspective changes, from one of power to one advocating for the powerless, it parallels with the black church as an institution serving the oppressed, Battle said.

Battle was influenced by his time



Photo/courtesy of David Hoover

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

serving in South Africa with Archbishop Desmond Tutu in the early 1990s. Tutu was politically vocal in opposing apartheid, but he also displayed a deep Christianity that informed all he did in the public sphere, Battle said.

"He always said his prayers every day. He always had habits that kept him grounded in Jesus," he said. A lot of activism lacks that kind of spiritual depth, which can fuel it beyond this or that protest, Battle said.

Using that spiritual depth as a source for the church's actions in the world is at the forefront of what Curry sees as the "Jesus movement," and he has not shied away from political and social issues. In September, he visited the site of the Standing Rock protests in North Dakota to show the Episcopal Church's solidarity with the tribe, out of what he said was a Christian calling to stand up for human dignity and environmental



Photo/Diocese of Maryland via Facebook

Maryland Bishop Eugene Taylor Sutton (foreground, second from right) leads a March for Refugees in February in Baltimore.

justice. Episcopalians have been on the front lines of demonstrations there since August.

"We are always presented with issues and concerns in the public sphere. That's life. And we who follow in the ways of Jesus must engage the public," he said in February in remarks to Executive Council.

### 'Calling us to prayer and to public witness'

Christian values also have brought depth to Bishops United Against Gun Violence, a group of 80 Episcopal bishops that has taken root and continues to pursue its mission years after it was formed in the aftermath of the December 2012 school massacre in Newtown, Conn., and other high-profile shootings.

Jim Curry was suffragan bishop in the Diocese of Connecticut at the time of the Newtown shooting. He and two other bishops in the diocese wanted to do something that would invite Christians to a ministry of prayer while also bearing public witness on the issue of gun violence.

They organized a Way of the Cross walk through the heart of Washington, D.C., in March 2013 during Holy Week, adding contemporary meaning to the traditional re-enactment of Jesus' journey to Calvary and the tomb. The procession was joined by about 400 Episcopalians, including 30 bishops.

It wasn't "confrontational protest," but it brought the Christian tradition of the Stations of the Cross into a public setting to provoke "solemn reflection on gift of Jesus" as well as "the brokenness of our lives," Curry said.

"That is the place of the church, to be calling us to prayer and to public witness," said Curry, now retired. "And we did that through the depths of our own tradition, but with the hope that the wider community can see in that witness both hope and possibility."

Like Battle, he said he thought the

Episcopal Church was right to incorporate more advocacy in its mission, an evolution that he dated to the civil rights and antiwar movements of the 1960s and 1970s. It's worthwhile, he said, for the church to stand as a moral leader on political questions, though that advocacy must be grounded in the faith. But, he cautioned, "It's the responsibility of church leaders not to go so far out in front of the community that they lose sight of their responsibilities to be shepherds of the whole flock."

Christians hold differing opinions on how political Jesus was. Biblical and theological scholars tend to agree he was a political figure, though "politics" in Jesus' time meant something different from what it means today in the United States.

"It's sort of anachronistic to talk about protest in biblical times," when the political systems weren't democratic and didn't accommodate protest like we know it today, said Bader-Saye, the Seminary of the Southwest professor. Today's protests and political activism are intended to sway public opinion, but ultimately the goal is to influence how elected officials vote on certain bills, he said. That kind of power structure "just didn't exist in Jesus' day."

But Jesus' words and actions could be seen as political in how they brought him into conflict with the powers of his time, as seen in his journey into Jerusalem at the end of his life, he said. That journey is analogous to some of the great protest marches of our time, from the civil rights march from Selma to Montgomery in 1965 to the Women's March this year, he said.

But Anderson, the Nashotah House professor, cautioned politically active Christians not to expect Jesus to provide precise spiritual justification for present-day political causes.

"Jesus as we know him in the Scriptures becomes like a talisman for causes we're already committed to," Anderson said. But by reading socio-political implications into his teachings, we may be clouding his meaning with partisan baggage, he said. "Sometimes Christian engagement in political affairs actually misshapes the distinctively Christian character toward our desired political ends." ■



## NEWS

# Episcopalians join natives in nation's capital to protest pipeline

By Mary Frances Schjonberg  
Episcopal News Service

Episcopalians were among the people of faith who marched through a cold rain in Washington, D.C., on March 10 in the Native Nations Rise demonstration and rally as part of a traditional pattern of prayer and action.

North Dakota Bishop Michael Smith opened a nearly two-hour prayer service at Washington National Cathedral on the eve of the march, outlining the pattern.

"For people of faith, working for justice includes both prayer and action. We pray and then we act, and then we pray again and we act, and we pray again and we act, until the Creator God, who has made all that is, brings about that for which we work," said Smith, an enrolled member of the Potawatomi Nation of Oklahoma.

The next day, the Rev. Phyllis Manoojian, a deacon and Diocese of California missionary to Guatemala, joined the march as it started from the U.S. Army Corps of Engineers' headquarters. She traveled to Washington, D.C., from the rural village near Antigua where she teaches indigenous women and their children, she said, because standing with the Standing Rock Sioux Nation epitomizes the call of the "Jesus movement."

"I think the Episcopal Church has been on the tail end of many social issues, and I think it's important that we



Two men in a group of drummers and singers from the Standing Rock Sioux Nation participate in the "Standing as Stone: Indigenous Nations and Allies Gather at the Washington National Cathedral" service.

step up and be leaders, not followers," she said as the protesters rounded the corner near the Federal Bureau of Investigation headquarters and moved down the block to pause at the new Trump International Hotel. "It's part of the Christian ethos to care for others and to be good stewards of the earth and to love our neighbor."

The march and rally drew hundreds of people from Arizona, New Mexico, Illinois and New York, as well as the Dakotas. As native protesters and their allies marched, Energy Transfer Partners was at work back in North Dakota. Bolstered by a favorable court ruling on March 7, the company planned to start pumping oil the following week through the

last section of the 1,172-mile, 30-inch diameter pipeline. It recently punched that section under the Lake Oahe section of the Missouri River, a half-mile from the Standing Rock Reservation.

A large Episcopal contingent joined the march in D.C. Laity, priests and seminarians from nearby Virginia Theological Seminary carried signs and joined in call-and-response shouts proclaiming that they stood with Standing Rock and that children could not drink oil.

The group included bishops with indigenous roots or ministry with indigenous peoples. Besides Smith, Diocese of South Dakota Bishop John Tarrant, Diocese of Montana Assistant Bishop Carol Gallagher, Diocese of Navajoland Bishop David Bailey and Diocese of Alaska Bishop Mark Lattime marched.

The two-mile route ended in Lafayette Square across Pennsylvania Avenue from the White House. Opponents stood in the street under the watchful but noninterfering eyes of police. At least two black-clothed people watched the crowd from the White House roof.

As speakers at the rally voiced opposition to the pipeline, the Rev. Cornelia Eaton, a Navajoland priest who is in her second year at VTS, said that the Baptismal Covenant makes protecting water an essential job for Episcopalians.

"[The Baptismal Covenant] speaks to the spirit of who we are and how God has called us into living in this place of brokenness and challenges," she said.

Episcopalians and indigenous people need to continue building relationships so that they begin to learn about each other and move into what her culture calls the "harmony way, the blessing way" of living with each other and the world, she said.

The pipeline is designed to carry up to 470,000 barrels of oil a day from the Bakken oil field from North Dakota to Illinois for shipping to refineries. 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. Texas-based developer Energy Transfer Partners said it would be safer and better than transporting oil by truck or railcar.

On Feb. 8, the U.S. Army Corps of Engineers, which manages parts of the Missouri River and the surrounding land, gave Energy Transfer Partners permission to drill the pipeline's final stretch. Permission came at the prompt-



Photo/courtesy of Trinity Wall Street

Clergy and staff from Trinity Church Wall Street, New York, and the Diocese of New York participated in the Native Nations March on March 10 to support the Standing Rock Sioux Tribe's protest against the Dakota Access Pipeline.

ing of President Donald Trump who, in one of his first presidential actions, told the corps to move the pipeline forward.

Judge James Boasberg of the U.S. District Court for the District of Columbia on March 7 rejected a tribal request to stop construction temporarily of the last section of the pipeline on religious grounds. Now, the Standing Rock and Cheyenne River Sioux tribes must wait

for Boasberg to rule on the substance of their lawsuit, a ruling that may not come until April.

The Standing Rock Sioux Nation, the Indigenous Environmental Network and the Native Organizers Alliance organized the Native Nations Rise march and the activities that preceded it. Those activities included a March 9-10 encampment of teepees in the shadow of the Washington Monument; speakers and cultural workshops; and the ecumenical and interfaith "Standing as Stone: Indigenous Nations and Allies Gather at the Washington National Cathedral" service the evening of March 9. Solidarity events happened around the country.

Roman Catholics, Episcopalians and members from at least 11 Protestant denominations and affiliated groups supported the march and rally. Standing Rock Sioux Chairman Dave Archambault II asked the Rev. John Floberg, priest-in-charge of Episcopal congregations on the North Dakota side of Standing Rock, to lead the religious community's solidarity activities.

The Episcopal Church has advocated with the Sioux Nation against the Dakota Access Pipeline's route since the summer of 2016. Local Episcopalians have provided a ministry of presence in and around Cannon Ball, N.D., the focal point for groups of "water protectors," or pipeline

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# MOVING?

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## NEWS

# Religious groups, leaders respond to new deportation policies

By Kimberly Winston  
Religion News Service

Religious organizations and leaders swiftly reacted to new Trump administration policies that will widely expand deportations of undocumented immigrants.

“These policies are destructive to families,” said Bishop Dwayne Royster, political director of the PICO National Network, an interfaith organization that provides services to immigrants. “The president, with malicious intent, is attempting to destabilize our nation and communities by breaking up families through deportation and detention.”

The policies, laid out in a memorandum released Feb. 21 by the Department of Homeland Security, are the result of an executive order signed by President Donald Trump on Jan. 25. They will expand Obama-era laws to allow “expedited removals” of any undocumented immigrant who has been in the United States for less than two years anywhere within the country.

The Obama administration’s policy had been limited to two weeks and with-

in 100 miles of a U.S. border.

Under President Barack Obama, expedited removals — detention and deportation without an appearance before a judge — were limited to those convicted of serious criminal offenses. The new policy also allows expedited removals of any undocumented immigrant who has committed “any criminal offense.” It does not specify if that includes minor offenses such as traffic violations and jaywalking, nor does the new policy require a conviction for deportation.

That has some religious leaders active in the immigrant community very worried.

“From the way it is written, that



Photo/courtesy of Heather Wilson/PICO National Network  
*People with Faith in New Jersey, part of the PICO Network, pray around Catalino Guerrero, center right, an immigrant from Mexico who fears deportation.*

could be any infraction,” said the Rev. Jon Pedigo, a Catholic priest in San Jose, Calif., who runs the local diocese’s social-ministry programs. “We are really, really, deeply — I don’t know another word besides deeply — fearful, and we are expecting the worst.”

Some organizations lauded the new policies. “Trump promised to take strong action against illegal immigration, and he is,” conservative activists John and Andy Schlafly, sons of the late Phyllis Schlafly, said in a statement. “We applaud these significant steps forward by the Trump administration.”

Phyllis Schlafly, who died in 2016, founded the Eagle Forum and was a leader in the anti-abortion movement.

An estimated 11 million undocumented immigrants live in the Unit-

ed States. About 820,000 undocumented immigrants have been convicted of crimes, according to the Migration Policy Institute. About 690,000 of the 820,000 were convicted of felonies or serious misdemeanors.

The new policies also revive a program that requires local police forces to assist federal Immigration and Customs Enforcement (ICE) officials to locate, detain and deport undocumented immigrants. Law-enforcement officials in

so-called sanctuary cities have declared they will not help ICE officers to identify, locate or detain undocumented immigrants.

Peter Pedemonti, director of the New Sanctuary Movement of Philadelphia, an interfaith organization that advocates for undocumented immigrants, said ICE had conducted six raids in Philadelphia in the previous three weeks. When a raid is reported, New Sanctuary Movement organizes a vigil outside the location of the raid or local ICE headquarters.

“What we are hearing from some of our immigrant members is [that] this is violent,” he said, referring to the new policy. “They are being terrorized; they are being persecuted. The feeling is it is this administration and these policies ...

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## Episcopal Migration Ministries launches fundraising campaign

Office of Public Affairs

Episcopal Migration Ministries, the refugee-resettlement agency of the Episcopal Church, is seeking donations to “Stand To Support Refugees,” a fundraising campaign to maintain a strong, viable ministry network to welcome those fleeing war, violence and persecution.

On March 6, President Donald Trump signed a revised executive order with elements that include: suspending refugee resettlement for 120 days; cutting the previously determined number of refugees to be resettled in the United States for the current year from 110,000 to 50,000; and prohibiting entry for most nationals from Iran, Libya, Somalia, Sudan, Syria and Yemen for at least 90 days.

Like other agencies that resettle refugees and assist them with housing, job training and other services, EMM receives the bulk of its funding from federal grants. As a result of the executive order, funding is being dramatically reduced for the remainder of 2017, potentially resulting in significant negative impact to core ministries offered by EMM, said its director, the Rev. Canon E. Mark Stevenson.

“The Stand To Support Refugees campaign will fund ministries and will lay the groundwork for a strong future,” Stevenson said. “At a time when the world is facing the largest refugee crisis since World War II, the United States can and should welcome more refugees, not less.”

“The executive order will disrupt the promise of hope and safety for the most vulnerable children, women and men,” Stevenson said.

“Episcopal Migration Ministries is committed to embracing the command of Jesus and his definition of neighbor. We recognize that there is little to fear from those who have themselves fled violence for fear of their lives. We respect and value the dignity of every human being. Our interest is only in being ‘neighbor’ to those who need to know peace and comfort.”

“By making a donation to Episcopal Migration Ministries, we can continue to care for and welcome our newest neighbors,” Stevenson said. “Reach out to refugee or immigrant groups in your community and tell them that you are happy that they are here, that you are available to help — or simply that you are willing to be a friend. Pray for the victims of fear, jealousy and self-interest. And pray for those who do this work.” ■



## Miami refugee resettlement office to close

After more than three decades serving as a model for successful refugee resettlement and integration into the United States, the Episcopal Migration Ministries’ satellite office in Miami will close at the end of July 2017.

The closing is due largely to changing Cuban migrant policy within the United States, said EMM Director the Rev. Canon E. Mark Stevenson. “Episcopal Migration Ministries-Miami began in 1980 in response to the Department of State’s request for assistance in processing Cubans arriving to the United States during the Mariel boatlift.”

Under the direction of Charlande Michel, the office was approved by the United States government in 1987 to participate in the refugee-resettlement program and since has resettled more

than 3,300 refugees from Cuba, Haiti, Colombia, Venezuela, Kosovo, Bosnia, Vietnam, Iraq and Myanmar (formerly called Burma).

The office also has provided immigration legal services within the South Florida community.

“Michel’s vision and leadership, along with her incredible staff, has helped thousands of refugees, asylees and over 27,000 immigrants establish new lives in the United States,” Stevenson said. “Episcopal Migration Ministries is thankful for the work of these dedicated professionals over the decades.”

The Miami office employs eight staff. A ministry of the Episcopal Church, EMM is one of nine national agencies responsible for resettling refugees in the United States in partnership with the government. It has 31 affiliate offices in 23 states. ■



## NEWS

# Episcopal churches express values on immigration and refugees

More than 50 clergy signed a statement “of shared values about immigration and refugees,” crafted by the Episcopal Church of the Heavenly Rest in New York, as of March 15. For a full list of signers and to read the statement in Spanish, go to [www.heavenlyrest.org/sharedstatement/](http://www.heavenlyrest.org/sharedstatement/).

## Perfect love casts out fear

A statement of shared values about immigration and refugees

Scripture and tradition call us to welcome the immigrant and the stranger. Abraham and Sarah’s travels in Genesis, including their hospitality to three strangers by the oaks of Mamre, and the Holy Family’s flight into Egypt in the Gospel of Matthew remind us that God protects those who seek safety in foreign lands. Scripture also calls people of faith to provide refuge:

“The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt” (Leviticus 19:34).

The undersigned clergy of the Episcopal Church are making a shared statement of values about the presence of immigrants and refugees in our communities.

Our congregations are diverse. We are high church and low church, big and small, from red states and blue states. Our parishioners hold points of view across the political spectrum.

We share a common commitment to honor immigrants, refugees and neighbors from different religions, and we are deeply disturbed by the current

swell of fear and scapegoating which seeks to criminalize and unfairly deport undocumented immigrants in our communities.

We are a nation of immigrants, and immigrants are important to the future of our country. They face problems particular to their status, but they are deeply connected with our wider communities. They are long-time friends, neighbors, colleagues, students, service providers – and taxpayers. Statistics show that immigrants support a growing economy and that the crime rate among immigrants is lower than the general population.

But data is secondary to our unshakable biblical conviction that every person reflects the image of God and deserves to be treated with dignity. In Jesus Christ, there is no “they;” there is only “we.”

Immigration policies are not hypothetical questions for us. Many of our congregations include immigrants, and our ministries work with refugees in our neighborhoods. Many of our communities have already been raided by immigration officials. Families are being separated and children left stranded. Our neighbors have reason to be afraid.

We commit to build relationships with immigrants and refugees in our communities, to know their stories and understand how our congregations can be in solidarity with them.

We stand together to witness to the gospel of Jesus Christ: Those who love God must love their brothers and sisters also (1 John 4:20).

At this moment in our national life, we proclaim: Perfect love casts out fear (1 John 4:18).

## DEPORTATION continued from page 8

are criminal.”

A state-by-state breakdown by the Public Religion Research Institute found that a minority of Americans favor mass deportations, even in states Trump won in the 2016 election.

The Rev. Daniel Schultz, pastor of a rural Wisconsin United Church of Christ congregation that runs a food pantry serving immigrants, said the new policy was unclear on whether so-called sensitive locations such as schools and churches could be targeted.

“Are we going to have to worry about ICE agents swooping down on our clients on distribution day?” he said. “What if my congregation chose to offer sanctuary to an immigrant facing deportation? Would we have to worry about immigration officers and sheriff’s deputies kicking down our front door?”

At least 10 of the 100 congregations in the Episcopal Diocese of Newark in New Jersey have parishioners affected by the new policies, said Bishop Mark Beckwith. He described a heightened sense of urgency as his diocese investigated what its collective response should be.

“What is so upsetting about this is we

don’t know what a safe space is,” he said, citing uncertainty about whether the traditional status of churches as sanctuaries would be respected. “We need to move as fast as these executive orders are moving. That’s the challenge. We are grounded in our biblical faith, and we need to respond.”

Rabbi Jordan Ottenstein, whose Reform synagogue in Fort Worth, Texas, encounters undocumented immigrants through several interfaith programs, said the new policies put him in mind of the Jewish poet Emma Lazarus, who composed the words at the base of the Statue of Liberty: “Give me your tired, your poor.”

“She was keenly aware of the text in our tradition that reminds us we know what it is to be strangers, for we were strangers in the land of Egypt,” he said. “We need to live that way, and we need to act that way rather than showing these people the door.”

Royster of the PICO Network said he had one question had been running through his head since he read the new policies.

“I keep asking: Where are God’s borders?” he said. “If Jesus was a Mexican, would Donald Trump deport him?” ■

(Partial list of signers)

The Rev. David Anderson, St. Luke’s Church, Darien, Conn.

The Very Rev. Stephen Carlsen, Christ Church Cathedral, Indianapolis

The Rev. Matthew Heyd, Church of the Heavenly Rest, New York

The Rev. Julia Whitworth, Trinity Church, Indianapolis

The Rev. Neil Alan Willard, Palmer

Memorial Church, Houston

The Rev. N. Luke Back, Heavenly Rest, Abilene, Texas

The Rev. Vicki M. Davis, Grace & Holy Trinity Cathedral, Kansas City, Mo.

Dean David Allard duPlantier, Christ Church Cathedral, New Orleans

The Rev. Kirsten Snow Spalding, Episcopal Church of the Nativity, San Rafael, Calif. ■

## Director of migration ministries responds to judges’ actions

### Episcopal Migration Ministries

The Rev. E. Mark Stevenson, director of Episcopal Migration Ministries, on March 16 issued the following statement in response to two federal judges’ actions to block President Donald Trump’s travel ban limiting entry to people from six predominantly Muslim countries:

On behalf of Episcopal Migration Ministries, I give thanks that the courts have once again acted in defense of refugees and immigrants by restraining the implementation of the recent executive order to ban certain nationalities, cultures and religions from entering this country. Refugees, in particular, are among the most vulnerable children, women and men in the world, and the actions sought against them would have been yet more persecution in their already violence-ridden lives. We recognize that the struggle to walk the moral path is far from over, but for today we rejoice that America will continue to welcome those in great need to a place of safety and opportunity.

Episcopal Migration Ministries strives to live into the divine callings of loving our neighbor and welcoming the stranger. I pray that hearts and minds will be opened all across this land to the plight of refugees so that as a nation we might be known as a place of fulfilled hope for those who have been forced to flee from their homes for fear of their lives.

“Lord, when was it that we saw you a stranger and welcomed you ...?’ ‘Truly I tell you, just as you did it to one of the least of these, you did it to me.’” (Matthew 25:38,40) ■



Photo/Neale Adams/Anglican Journal

### Standing together

People of many faiths meet in Vancouver, British Columbia, to celebrate diversity and take a stand against acts of hatred, in reaction to concerns about an upsurge in anti-Semitism, Islamophobia and other forms of social conflict that seem to have accompanied the inauguration of the new U.S. presidential administration. A gathering in March at Or Shalom Synagogue, sponsored by the synagogue and the Anglican Diocese of New Westminster, featured talks, chants, songs, meditation and dancing from a wide variety of faith traditions.



## NEWS

HOMELESS continued from page 1

in Bozeman who is one of the driving forces behind the planned Housing First Village.

Sara Savage, housing director at Human Resource Development Council, or HRDC, called Pearson-Campbell a “PR hurricane” in drumming up support for the project. HRDC, a nonprofit community-action agency, brings years of experience providing shelter and services to the local homeless population.

Montana State University is the third key player in the coalition. The School of Architecture created a course last fall in which students designed the tiny houses. Courses this year will help move the project through the regulatory and construction phases.

“We realize it’s probably a couple of years, or at least a year, before we’d be able to move the first units onto a site,” architecture professor Ralph Johnson said. “These things don’t happen overnight. But we’re moving faster than most of the communities” that have attempted similar projects.

Tiny houses are a big trend in the home-building world and in popular culture. Multiple reality-TV shows have popped up to feature these small living spaces, prompting some in the tiny house industry to debate whether such shows are good or bad for the “movement.”

In that context, tiny houses are seen as a hip way to downsize your living space. But some communities, such as Seattle and St. George, Utah, have shown that tiny houses can be tools for outreach to homeless or low-income populations.

The Episcopal Church has its own share of examples. St. James Episcopal Church on the Standing Rock Reservation in North Dakota used a United Thank Offering grant to build tiny houses for students.

St. John’s Episcopal Church in St. Cloud, Minn., built a tiny house to accommodate one homeless person on its



Photo/courtesy of Montana State University School of Architecture

*Residents will be able to receive counseling, medical assistance and employment help until they can move into permanent homes in Bozeman, Mont.*

property.

In Bozeman, Pearson-Campbell and St. James represent one leg of a three-legged stool supporting a mission that came together almost by accident.

About 150 people are estimated to be homeless on any given night in Bozeman, and 30 percent are considered chronically homeless, a condition often tied to mental illness, substance abuse or other challenges, Savage said. Survival on the streets can be precarious, especially in Montana’s harsh winter months, and six homeless people were reported to have died in 2016 in Bozeman.

The HRDC had been housing about 10 people at a time at a transitional living space called Amos House, but it was forced to close it last July after losing a federal grant. In response, St. James offered an unused home on church property, called Canterbury House, allowing HRDC to convert it to housing for up to four homeless women.

“I have to say, having one of our local faith-based partners look within their own resources ... was so powerful and really made a direct impact on homeless women within a month,” Savage said.

Separately, Pearson-Campbell said she heard last summer from a friend about a tiny houses project in Detroit.

“I took one look at that and thought,

‘Oh my gosh, I think we can do this in Bozeman,’” she said.

She raised the idea in a meeting with the city planning director in August. On her way out, she passed Johnson, the Montana State professor, who was on his way in to talk to the planning director on an unrelated matter. After they were introduced, a tiny-house partnership to address Bozeman’s homelessness quickly formed.

Johnson took the idea back to the university and, with two other professors, created the course in which 12 students designed the tiny houses.

“I knew that within the School of Architecture there’s a strong moral ethic among students,” he said. “And so, based upon Connie’s personality and her aspirations, I offered a class in small shelters for the city of Bozeman.”

The result was two models, each just 155 square feet or a bit larger. One was designed to be accessible to people with disabilities. Each model featured a single bed, storage area, a shower and toilet, a compact refrigerator, a microwave, a sink and space for a chair.

### Tiny houses in Bozeman

The students then created full-scale mockups from cardboard and tested them, including by inviting members of

the homeless community inside. The semester concluded with an open house in December. More than 100 people came to see the models and learn about the project, Johnson said.

Six students will build the first of the tiny houses in a new course this semester that also will address some of the regulatory hurdles. Bozeman’s building code, like building codes in many cities across the country, includes restrictions on lot usage, dwelling size and home layout that don’t easily accommodate tiny houses, Johnson said. His students will research options that can be presented to city officials.

Then there is the challenge of finding an appropriate site for what eventually could be dozens of tiny houses and the community resource center. Savage doesn’t have any definite timeline for securing a site. Factors include cost, zoning and proximity to other residences.

“Should the right parcel become available, we’d be able to move rather quickly,” Savage said. “But it will require some alignment of the stars, as it does with any major project like this.”

As for construction costs, the materials needed to build each tiny house are estimated at \$10,000 – or less, if any materials are donated.

St. James has committed enough money to build one house. One of Pearson-Campbell’s tasks is to enlist more churches and community groups to give money or assemble one of the houses as a service project. Johnson’s students eventually hope to develop assembly instructions, similar to an IKEA furniture kit, that will make it easy for those groups to build the houses themselves, Johnson said.

The moral ethic Johnson sees in many of his students often materializes as a desire to build energy-efficient buildings, but this project is built on a sense of social responsibility, he said, “If this can give those who are homeless an opportunity to resolve the issues that place them in a homeless circumstance, we owe it to them to give them that opportunity.” ■

PROTEST continued from page 7

opponents, that gathered near the Lake Oahe crossing. Those gatherings drew together members of close to 300 tribes.

Organizers had three goals for the March events. The first was that Trump meet with tribal leaders to hear why the U.S. government must respect tribal rights. The second was to make the point that tribes must give their consent to such infrastructure developments as the Dakota Access Pipeline. Consultation with developers and government officials is not enough, they said. The third goal was to have a strong turnout of tribes and their allies in a show of support for tribal sovereignty aimed at protecting their homelands and the environment for future generations.

The night before the march, indigenous drumming and song filled Washington National Cathedral. The smell of sweetgrass smudging hung in the air throughout the prayer service.

The service symbolized Christian churches’ efforts to reconcile with na-

tive people, said the Rev. Brandon Maui, a deacon in the Diocese of North Dakota and former member of Executive Council.

“Every denomination has shown some support in trying to reconcile with the people,” he said, adding that activism surrounding the pipeline has spurred those efforts.

“We — the church — will continue to work for the rights of the people, the original people of this land, for the rights of all people.”

Balancing Sioux spiritual traditions with those of the church are always hard, Maui said.

He has been on both sides, witnessing the trauma inflicted on indigenous people in the name of spreading Christianity and then serving on church governing bodies trying to decide how best to reconcile with those harmed by that legacy, he said.

Worshippers experienced the embodiment of part of the Episcopal Church’s long association with the Sioux nations in the person of Faith Spotted Eagle, a relative of Vine Deloria Sr., a Standing



Photo/Mary Frances Schjonberg/Episcopal News Service

*Six teepees, erected by Native Nations Rise, sit on the northwest grounds below the Washington Monument in Washington, D.C. The March 7-10 symbolic encampment (there was no overnight sleeping) featured cultural presentations and speakers.*

Rock Sioux and the first tribal member ordained an Episcopal priest, and his son, Vine Jr., a noted theologian and author of “Custer Died for Your Sins: An Indian Manifesto.” Until the day of the service, Spotted Eagle only had heard of but never seen the statue of the elder Deloria, one of very few Americans included in the reredos of the cathedral’s high altar.

When the Episcopalians first came to the Sioux reservations, Spotted Eagle told the congregation, the native people recognized some commonality because both they and the Episcopalians appreci-

ated ceremony. In the Episcopal Church, she said, the Sioux found a spiritual practice to stand alongside their traditional beliefs and practices — beliefs and practices that had gone underground when some Christians forced them to choose between the two.

“Our ancestors have done some work together”, to bring together native people and their allies, said Spotted Eagle. “I’m sure that the ancestors are going to be celebrating” as they see people marching together through the streets of the capital. ■



## NEWS

# Panel: Faith groups can help female survivors of violence

By Solange De Santis

Religious organizations and faith leaders have key roles to play in helping women who are survivors of violence — including sexual assault committed in conflict situations — according to a panel of social activists at the U.N. Commission on the Status of Women meeting in New York.

The discussion was hosted on March 18 by We Will Speak Out, a movement of faith groups dedicated to ending silence and stigma concerning sexual and gender-based violence, and Side by Side, a network of people of faith committed to removing barriers to gender justice. It was a side event at the UNCSW's 61st meeting, held March 13-24.

The theme — “Leaving no one behind” — linked women's social and economic empowerment to recovery from gender-based violence.

Kikala Isobel Thomas, who is from Angola, talked about her work with the Savings with Education program — small, local, savings and lending groups supported by Episcopal Relief & Development.

“Women are behind men in access to credit. Survivors of violence are unemployed. They care for children and sick people and don't have time to look for economic opportunities,” said Thomas, a community-development coordinator in the Anglican Diocese of Angola with the Mothers' Union, a worldwide organization that developed within the Anglican Communion and supports families.

Savings with Education groups pool funds, then make loans to small businesses, often women-run. Giving assault survivors the means to support themselves and their families helps “break the silence” around sexual violence, Thomas said.

Angola experienced a 27-year civil war that ended in 2002. Thomas said she was a survivor of violence who found new hope. “My life was difficult. I was not able to have a house. I had a personal goal. I wanted to reach my children higher. From a violence survivor, I am now a provider.”

We Will Speak Out launched in 2011 as a response to a report from Tearfund, with then-Archbishop of Canterbury Rowan Williams hosting the launch, said the panel's moderator, the Rev. Amy Gopp, vice president of external relations with IMAWorldHealth. Tearfund is a British-based anti-poverty charity.

Panelist Maggie Sandilands, who works for Tearfund on humanitarian responses to sexual and gender-based violence, said faith groups could help minimize the social stigma surrounding sexual assault. Husbands and families often reject survivors, driving them into poverty, she noted.

In the Democratic Republic of Congo, a 16-year-old survivor was rejected by her family. “Volunteers took Mary into their home, but the pastor of the local church is also a volunteer. He is influential. He talked to the family, and they are reconciled,” Sandilands said.

“Faith groups need to be part of the response. That is what survivors are asking for ... they want [faith groups] to be a safe place. They want to turn to faith leaders for help,” she said. For many survivors, she noted, religious leaders have contributed to the stigma.

Another panelist, the Rev. Javier Marquez Acosta, said that his country, Colombia, had seen armed conflict for 60 years, with eight million survivors of violence. “We don't talk about it that much, so one of the key roles of the Catholic Church is to point out it is a huge problem and we need to do something about it.”

The church can help make the issue visible, help women regain their dignity and even provide physical protection, said Acosta, director of the Social Pastoral Secretariat of the Colombian Bishops Conference in the Roman Catholic Diocese of Montelibano, Córdoba. “An important role for the church is to be a bridge for survivors with other organizations that could support them, where the government does not have much credibility due to corruption.”

UNCSW is the principal global intergovernmental body exclusively

dedicated to promoting gender equality and women's empowerment. ■



Photo/Solange DeSantis

Fr. Javier Marquez Acosta, translator Tanya Haque and Kikala Isobel Thomas discuss helping women who are survivors of violence.

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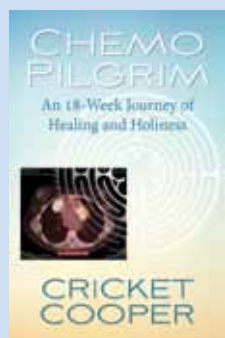


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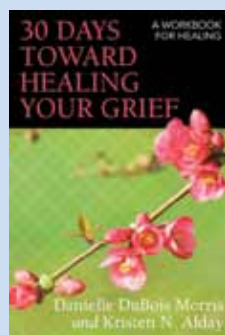


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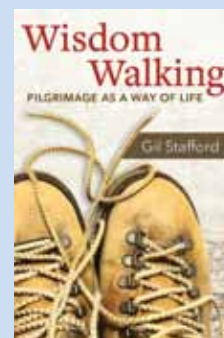
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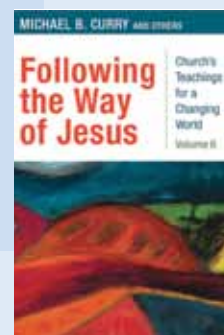
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## FAITH AND THE ARTS

# Exhibit explores Israeli artists' complex relationship with Jesus

By Noga Tarnopolsky  
Religion News Service

At the center of the Israel Museum's exhibit "Behold the Man: Jesus in Israeli Art" is a life-size photograph of a woman draped in black caressing the head of a small baby asleep on her lap.

Micha Kirshner's 1988 image "Aisha El-Kord, Khan Younis Refugee Camp" may evoke the politics of Israeli-Palestinian conflict, but it just as powerfully conjures the pietà, or the Roman Catholic tradition of painting and sculpture in which the Virgin Mary holds the dead body of Jesus on her lap or in her arms.

"That's the genius of the Catholic Church," Kirshner said recently, "in adopting universal symbols like a mother cradling a suffering child and making them its own."

But while the photo may be a reference to the pictorial Christian tradition, Kirshner himself is Jewish.

Capturing that image was "a spontaneous decision," he said, arising from his desire to convey the struggles of a mother in a Palestinian refugee camp and perhaps of his own personal history (Kirshner was born in an Italian refugee camp as his parents awaited permission to travel to Israel in 1947).

"People see in it the Palestinian pietà," he said. "I imagine there is a Jewish pietà, a Buddhist pietà and, if Michaelangelo is who I think he is, it wouldn't have bothered him that non-Christians saw themselves in his pietà."

Kirshner's photo and the 150 other works alongside it represent what may

be the first exhibit devoted to exploring Jewish artists' complex relationship with Christian symbols. While these artists' works comment on Christianity via its own symbols, they don't emerge from a Christian faith. Instead, the artists insist they are appropriating universal symbols from the world's largest faith and its charismatic icon, Jesus.

The exhibit opens with a few examples of 19th-century depictions of Jesus by European Jewish artists. Without exception these works were meant for gentile eyes, and they plead for the humanity of Europe's beleaguered Jews.

Marc Chagall's "Yellow Crucifixion," painted at the height of World War II, is a case in point. Jesus hovers in an uncertain sky bathed in yellow light — possibly a reference to the yellow Stars of David that Jews were forced to wear under Nazi rule — next to a Torah, in bright green.

Left unanswered is whether Christians who saw this and other images more greatly felt humanity's tug at the reminder that Jesus was a Jew or felt affronted by the suggestion.

"I found it significant to note how much Jewish artists think with Jesus," said Marcie Lenk, director of Christian leadership programs

at Jerusalem's Shalom Hartman Institute. "Particularly in Israel, Christianity is often felt by Jews to be very far away and even insignificant. Yet what this exhibit shows is how deeply affected we are by some of the profound ideas and symbols of Christianity. We see here how relevant these symbols and these ideas are for Jewish artists."

The show, curated by Amitai Men-



Photo/courtesy of the Israel Museum, Jerusalem  
**Marc Chagall's "The Crucified,"** 62.2x47 cm, was created with gouache and graphite on paper in 1944.



Photo/courtesy of the Israel Museum, Jerusalem  
**Adi Nes' untitled chromogenic print of Israeli soldiers suggests Michelangelo's "Last Supper."**



Photo/courtesy of the Israel Museum, Jerusalem  
**Micha Kirshner's "Aisha el-Kord, Khan Younis Refugee Camp,"** 1988 gelatin silver print, reminds many of the Christian pietà.



Photo/courtesy of Sigalit Landau  
**Sigalit Landau's "Standing on a Watermelon in the Dead Sea,"** 2005.

delsohn, the head of the museum's department of Israeli art, makes a powerful argument for Israeli artists as a native part of the canon of Western art. But it also subverts the idea that Christian art is a tool of religious devotion.

As Mendelsohn pointed out, allusions to Jesus in this show are unlikely to spring from a religious impulse, and they may not even relate to Christianity.

To the contrary, he said, if Christian symbols are central to Western art, they are by necessity also central to Israeli art.

"The question is complex, because Jesus was a Jew," Mendelsohn said. "A Jew from here. The symbol of Christianity is not Apollo or Zeus or any gods distant to Judaism, but a Jew."

But, he said, the gaze of a Jew or of an Israeli on the figure of Jesus is different. For one, religious Jews and many other Israelis associate Christianity with anti-Semitism. "They have a fear of paganism or of cruelty," he said. Yet the Israeli gaze upon Jesus is intriguing.

"Today it's not the gaze of fear like you saw in the past, when there was anti-Semitism," he said. "The idea of the exhibit is to arouse curiosity. If a Christian deals with Christianity, it's no big deal. But when a Jew does, it's fascinating."

The exhibit, on view until April 22, closes on what appears to be an incongruous note. A video of a nude woman floating in bluish-green waters is seen from below. The woman perches on a floating watermelon the shape of a heavily pregnant belly, her arms stretched out like Jesus on the cross, her toes painted Dior red.

The work by Sigalit Landau is titled "Standing on a Watermelon in the Dead Sea."

Landau considers the subject of the suffering artist, specifically the suffering

female artist, "the image of the artist in the 20th century."

She is also powerfully influenced by motherhood and the Judean desert — both of which come together in the figure of Mary, the mother of Jesus, she said.

"I'm almost crucified on the watermelon," she said of the video self-portrait, made when she was 35. "It is clear I am Maria. If women are mothers and men are the Son of God, it becomes very obvious that this is a story about men."

Her video is part of a video series of burst or broken watermelons — "wounded watermelons," in the words of Landau, who compared them to "the wounds on the body of Christ."

But in the clip for this show, the watermelon is perfectly intact. ■

Correspondent Noga Tarnopolsky lives in Jerusalem.



## BOOK REVIEW

## Sacks examines 'altruistic evil' and oppression of the 'Other'

Review by John Arkelian

“When religion turns men into murderers, God weeps. ... Too often in the history of religion, people have killed in the name of the God of life, waged war in the name of the God of peace, hated in the name of the God of love and practiced cruelty in the name of the God of compassion,” writes Rabbi Lord Jonathan Sacks in “Not in God’s Name: Confronting Religious Violence.”

The poisonous persistence of man’s inhumanity to man is inextricably rooted in our propensity, eagerness even, to see the world in terms of “Us” and “Them,” he said. In his new book, Sacks examines “altruistic evil”: “evil committed in a sacred cause, in the name of high ideals,” which turns “ordinary people into cold-blooded murderers of school-children.” Hatred motivated by religion, he says, may be the most pernicious: It encourages us to demonize the other and to do monstrous things in the name of the good.

A distinguished scholar, Sacks writes about the three great monotheistic religions that claim common lineage to Abraham. It’s an apt canvas to reflect on the psychological and sociological origins of evil — and to propose “a theology of the Other,” which posits that violence done in the name of religion is sacrilege and that we are instead called upon by our Creator to love not just our neighbor but also the stranger.

“It is not difficult to love your neighbor as yourself because in many respects

your neighbor is like yourself,” Sacks says. “He or she belongs to the same nation, the same culture, the same economy, the same political dispensation, the same fate of peace or war. ... What is difficult is loving the stranger.”

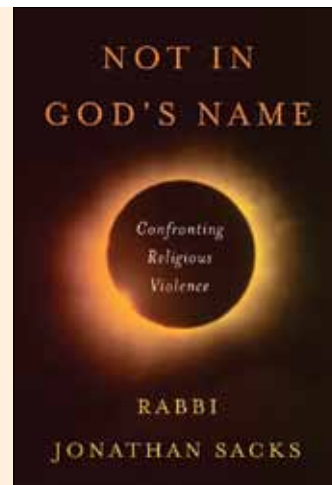
Why are we so prone to fear and hate the stranger? Man’s loyalties originally attached to his blood kin, to his tribe, then to ever larger units, leading up to the state. The glue that bound such large number of people together was, historically, often religion. But, in the 20th century, we introduced modern substitutes — allegiance to a nation, race or political ideology — secular idols that spawned the wretched, murderous likes of Nazi Germany and Communism.

Today, we try to dampen the craving for tribalistic identity by embracing either universalism (we are all part of the family of man) or individualism (which seeks to dethrone ‘the group’ entirely). Neither alternative provides satisfying answers to the questions “Who am I? Why am I here? How then shall I live?” But “radical, politicized religion” offers easy answers to those questions: hence its return with a vengeance, and its appeal to those who crave “identity and community.” We live in a time of rapid change, which brings disorientation and a sense of loss and fear that can easily turn into hate. And “the Internet... can make it contagious,” Sacks says.

**Not in God’s Name: Confronting Religious Violence**

by Jonathan Sacks

Schocken Books  
320 pp., \$19.68



Sacks’ book covers a great deal of territory, exploring topics like “dualism” (a pathological conviction that “we” are good and “they” are bad), scapegoating and “mimetic desire,” which is “wanting what someone else has because they have it.”

The theme of sibling rivalry looms large, with lengthy digressions into Old Testament accounts (Isaac & Ishmael, Jacob & Esau, Rachel & Leah, Joseph and his brothers, Cain & Abel) which seem to depict one sibling displacing another, but which actually have a profoundly deeper meaning: that we are to seek God not only in the faces of our neighbors (those who are like us) but also in the faces of strangers (those who are different from us).

In this cause, Sacks says, the Jews have an advantage: They have “memory and history” to remind them “that we were once on the other side of the equation. We were once strangers: the oppressed, the victims. ... In the midst of freedom

we have to remind ourselves of what it feels like to be a slave.”

The best path to seeing God (and ourselves) in the face of the purported Other is to have been the Other — enslaved, despised, and oppressed — ourselves: “for only one who knows what it feels like to be a victim can experience the change of heart... that prevents him from being a victimizer,” Sacks writes.

On this point, he ignores the elephant in the room, with nary a mention of the State of Israel’s protracted armed occupation of Palestinians against their will. Despite their terrible suffering in the Holocaust, Jews are nevertheless themselves capable of oppressing the Other. And, so, the fires of mutual antagonism are fueled.

Sacks tackles these big subjects from a scholarly, occasionally somewhat esoteric, approach. But, even in the midst of his close theological interpretation of biblical stories, he never loses our rapt attention. This is a deeply fascinating look at a subject that’s (sadly) in the news daily.

Sacks’ message is one that all people of faith should embrace: “Civilizations are judged not by power but by their concern for the powerless; not by wealth but by how they treat the poor; not when they seek to become invulnerable but when they care for the vulnerable.” We must never forget that “we are loved by God for what we are, not for what someone else is. We each [neighbor and stranger alike] have our own blessing.” ■

John Arkelian is an author and journalist based in Canada.

## FAITH AND THE ARTS

## Participatory art installation provides opportunity for reflection

By Genevieve Razim and Torie Ludwin

For the season of Lent, Christ Church Cathedral in downtown Houston, Texas, mounted a participatory art installation with permission from artist Candy Chang titled “Before I Die ...”

While grieving a loved one, Chang bought an abandoned house in New Orleans in 2011. She covered the sides with ply-board, painted them with chalkboard paint and then stenciled row after row of the following prompt:

“Before I die I want to...”

She set out baskets of colored chalk

and walked away. Soon the boards filled with hundreds, and then thousands of responses scrawled in chalk: Before I die I want to... *see my daughter graduate, abandon all insecurities, get my wife back, eat all the candy and sushi in the world, be a YouTube sensation, straddle the International Date Line, tell my mother I love her, be completely myself.*

Since then, 1,000-plus Before I Die walls have been created in more than 35 languages and more than 70 countries, including Kazakhstan, Iraq, Haiti, China, Ukraine, Portugal, Japan, Denmark, Argentina and South Africa.

At Christ Church Cathedral, chalkboard panels were installed outside the church’s gates along Texas Avenue, one of downtown Houston’s major thoroughfares, accompanied by buckets of chalk.

Parishioners and passersby were invited to reflect on their mortality and then respond by adding their hopes and aspirations to the wall. While the panels



Photos/Kevin Thompson

Passersby used colored chalk.

filled quickly, rain washed away messages and left room for people to write anew.

The participatory artwork provided an opportunity for Lenten self-reflection and created a way to connect with downtown neighbors and residents. ■

The Rev. Genevieve Razim is canon for welcome and evangelism and Torie Ludwin is minister for communication at Christ Church Cathedral in Houston. A version of this article originally appeared in the March 2017 issue of *The Bulletin of Christ Church Cathedral*.



The wall offers opportunity for reflection.



COMMENTARY

# Let the first lady pray!

By Greg Laurie  
Religion News Service

“Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven.”

So goes the first part of the most well-known Christian prayer in the world, the Lord’s Prayer, given to us 2,000 years ago by Jesus himself. Who would ever think this beloved prayer — said by billions of people, for thousands of years — would be considered controversial?

But apparently it is. Especially when prayed by the first lady of the United States at an event organized by and for her husband, President Donald Trump.

At the Melbourne, Fla., rally on Feb. 18, Melania Trump walked up to the presidential podium, thanked the crowd and, with her husband by her side, said something I can’t remember any first lady or president doing in recent memory. She said simply, “Let us pray,” and then read the Lord’s Prayer in its entirety.

At first the crowd didn’t seem to know what was happening, but then it quieted down. Many closed their eyes and joined her in praying. When she was done, the crowd erupted in spontaneous applause.

Yet, so many have chosen to criticize and politicize it.

When I posted a link to the video

of the prayer on my Facebook page, more than 750,000 people viewed it and thousands left comments. As usual, many comments were positive; however, others were negative, and some were outright hostile:

- “How come she had to read it? .... Hmmm”

- “I saw it, WHAT A MOCKERY. The Lord’s Prayer is not a tool to be used for political gain”

- “Fake! Very sad how they use God. Brainwashing people to the fullest.”

Don’t you think it’s time to hit the pause button, folks? There are moments that call on us to put politics aside.

Our first lady, shouldering the new weight of her title and position, took a courageous stand and led 9,000 people in a prayer for God’s help and assistance in our nation. To me, it was beautiful, and I would say the same if it had been first lady Laura Bush or first lady Michelle Obama standing at that podium.

I recently had the privilege of praying for our military and first responders at the Washington National Cathedral the day after the inauguration.

Also during that service, the first lady was similarly moved by our Christian faith when a young lady named Marlana



Photo/courtesy of Reuters/Kevin Lamarque  
**President Trump and first lady Melania Trump arrive at a “Make America Great Again” rally at Orlando-Melbourne International Airport in Melbourne, Fla., on Feb. 18.**

great thou art, how great thou art.”

VanHoose’s song was met with tears from the first lady, who rose to her feet, first among a crowd of hundreds. The standing ovation that followed will be cemented in the memory of many who attended that service.

Our nation’s pundits ought to have more grace, and if they refuse to treat the first lady’s office with common decency, then they ought to at least honor the prayer she prayed.

While there are thousands of other examples, I especially remember how that same prayer brought strength and courage to a particular American hero, Todd Beamer.

His courage on Sept. 11, 2001, will go down in the annals of history. A record-

ing recovered after VanHoose sang the hymn “How Great Thou Art.” VanHoose, who is blind and has cerebral palsy, delivered the most unforgettable moment of the service.

She sang the words powerfully and with great conviction. She could not see us, but we will never forget seeing her that morning proclaiming “Then sings my soul, my Savior God, to thee, how

This is what I thought of when I heard the first lady boldly pray again the powerful words of Jesus. ■

*Greg Laurie is senior pastor of Harvest Christian Fellowship in Riverside, Calif., and hosts the nationally syndicated radio broadcast “A New Beginning.”*

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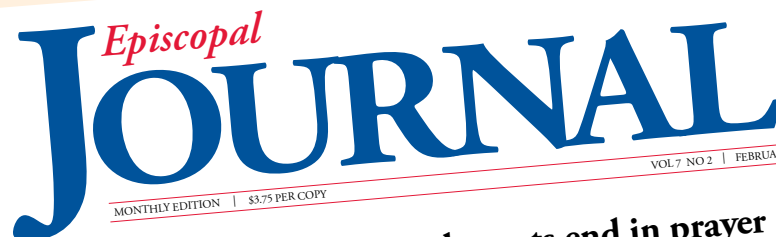
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**Trump inaugural events end in prayer at Washington cathedral**  
*President ‘called to lead all of us, not just a narrow few’*

By Mary Frances Schjonberg  
Episcopal News Service



Photo:Caroline E. Thomas/Washington National Cathedral  
**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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# Executive Council funds 20 new ministries

At its February meeting, the Executive Council awarded \$821,000 to fund the start of 20 new ministries.

The grants are for church planting and Mission Enterprise Zones, which are evangelistic ministries with populations that are under-represented in the church. The 2015 General Convention authorized the funding as part of a “Jesus movement” priority to build a capacity for church planting.

The Genesis Group — the advisory group of Executive Council’s Joint Standing Committee on Local Ministry and Mission — received and reviewed 35 grant requests. The council approved \$821,000 in matching grants for:

- \$510,000: six new church starts
- \$85,000: one renewing ministry (started in the last triennium)
- \$100,000: two Hybrid/Mission Enterprise Zone grants
- \$100,000: five new Mission Enterprise Zones
- \$26,000: six discernment grants

## Grant recipients are:

### New Church Starts

*Episcopal Church Parker County, Diocese of Fort Worth – \$100,000.*

This ministry will plant an Episcopal Church in the middle of the largest new community being built in the United States (projected population of 50,000).

*Comunidad Latina de San Dunstan, Diocese of Oklahoma – \$100,000.*



This grant funds a Latino Mission Developer Team for St. Dunstan’s in Tulsa, Okla., where a new Spanish-speaking faith community has begun to grow. This community is now larger than many Anglo congregations. The plan is to form a mission team made up of clergy, lay missionaries, Christian educators and musicians.

*Misa Magdalena, Diocese of Washington – \$100,000.*

The vision for this new Latino Hispanic ministry in the Aspen Hill community of Washington, D.C., emerged from the ministry developer’s relationships with community leaders. This is to be a sacramental, bilingual neighborhood church in a community with one of the highest concentrations of Latinos in the area.



*Sudanese Congregation at St. Paul’s, Diocese of Central New York – \$50,000.*

This new ministry serving those resettled from Sudan addresses a growing and under-represented part of the Episcopal Church. The Diocese of Central New York and local congregations are keen to support the Rev. Rebecca Amour, one of the first female priests ordained in the

Episcopal Church of South Sudan.

*Senor de la Misericordia, a partnership between the Episcopal Churches and the Lutheran Churches in Iowa – \$100,000.*

Señor de la Misericordia is a new Hispanic church community being planted within Trinity Episcopal Church in Denison, Iowa, in partnership with the Western Iowa Synod, Evangelical Lutheran Church. Denison’s Hispanic population has grown to nearly 50 percent of the town’s population. The Rev. Filemon Diaz, an ELCA pastor with a track record of developing new Hispanic congregations, has been called to lead this new faith community.

*Two Cultures, One Body in Christ, Diocese of New Jersey – \$60,000.*

The diocese is launching a Latino Hispanic church-planting initiative in Monmouth County. It builds on a successful pilot program in which their missionary planted two new Hispanic/Latino congregations in partnership with two existing non-Hispanic congregations (All Saints, Lakewood, and St. Thomas, Red Bank). A third church plant at Christ Church, Toms River, is in progress and demonstrating similar success.



### Renewing ministry

*Church on the Square, Diocese of Maryland – \$85,000.*

The faith community known as “Church on the Square, Canton,” has made great progress in these last two years, forming a faith community in full partnership with the ELCA Maryland Synod. Since funded in the last triennium, the leaders have rehabilitated the sanctuary that Lutheran partners offered and established themselves as the “heart of the community.”

### ‘Hybrid’ ministry starts

*Latinos Pa’lante St. Mary’s Latino Ministry, Diocese of Massachusetts – \$60,000.*

This will be a Latino Hispanic faith community, sponsored by St. Mary’s Episcopal Church (Dorchester, Mass.) and the diocese.

*The Divine Office, Diocese of Los Angeles – \$40,000.*

This is an ecumenical sacred co-working community for young adults who work independently, especially spiritual seekers and those who self-identify as “spiritual not religious.” The Divine Office integrates spiritual practices of monastic communities with the secular phenomenon of creative co-work spaces, becoming a day monastery of sorts for freelancers, entrepreneurs and remote workers. It will be located



on the campus of St. Augustine by-the-Sea Episcopal Church in Santa Monica, Calif., on the far west side of Los Angeles.

### Mission Enterprise Zones

*St. Luke’s Ministry Interns, Diocese of Olympia – \$20,000.*

This will be a residential community of graduate-level theology and psychology interns focused on contextualized ministry in a church and neighborhood with a significant population of hungry and unsheltered folks. Their ministries will be focused on the Ballard neighborhood of Seattle. The congregation reflects the significant diversity of the neighborhood in income, ethnic makeup and age.



*Between the Ridges, Diocese of Spokane – \$20,000.*



Between the Ridges will coordinate a new monthly worship service at Noah’s Ark Homeless Shelter in Wapato, Wash., on the Yakima Reservation. This new worship service will be shepherded by Episcopal volunteers and a diversity of ecumenical partners who support Noah’s Ark, with the goal of developing leadership among the homeless.

*The Center for Mission and Ministry at St. Paul’s, Diocese of Kansas – \$20,000.*

The center will be a dynamic association of ministries united under one roof, sharing a common vision, congruent values and resources. This Kansas City ministry unites three Episcopal institutions in one location: St. Paul’s Episcopal Church, Episcopal Community Services and St. Francis Community Services.



*Franklinton Cycleworks, Diocese of Southern Ohio – \$20,000.*

This project was born in response to a material need within the community of Franklinton, Ohio, and a shared longing for connectedness. The leaders are helping people overcome transportation barriers by helping them fix and maintain their bicycles, teaching bike maintenance skills in the process.

*Proyecto para una panadería y pastelería, Diocese of Ecuador – \$20,000.*

This new ministry will offer healing and hope to the community by founding a bakery at the back of the church. Participants will sell a variety of baked goods and other products while freely sharing the gospel. As bread is a dietary staple in the Ecuadorian diet and as good bread is in great demand, this initiative will offer work for the young people and women attending the church as well as those unemployed.

### Discernment grants

(offered to assist with the costs of developing a ministry plan)

*Two new Latino Hispanic Church Starts, Diocese of Dallas – \$5,000.*

This is to discern the possibility of two Latino Hispanic church plants in the Diocese of Dallas.

*Christ Church Bayfield, Diocese of Eau Claire – \$3,000.*

This is an opportunity to partner with the Diocese of Eau Claire and with Native-American Ministries. This discernment grant is to assist with the assessment, training and coaching of leadership in the re-start of a church in Bayfield, Wisc., adjacent to the Redcliffe Reservation.

*Diocese of Newark – \$5000.*

This supports the Diocese of Newark as it plans to develop a new faith community.

*Diocese of Olympia – \$3000.*

This supports the Diocese of Olympia as it plans to develop a new faith community.

*Diocese of Iowa – \$5000.*

This supports the Diocese of Iowa as it develops a new faith community focused on racial reconciliation.

*Diocese of Arkansas – \$5000.*

This supports the Diocese of Arkansas as it plants a church focused on local food and farming.

For more information, contact the Rev. Thomas Brackett, Episcopal Church manager for church planting and mission development at [tbrackett@episcopalchurch.org](mailto:tbrackett@episcopalchurch.org).

At its October 2016 meeting, Executive Council approved the first round of grants totaling \$1,797,000 for church planting and Mission Enterprise Zones, funding 34 new communities and initiatives. ■

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## NEWS

# Washington cathedral continues to debate Lee, Jackson windows

By Heather Beasley Doyle  
Episcopal News Service

The aftermath of a hate crime has focused attention on two stained-glass windows at Washington National Cathedral in Washington, D.C.

On the evening of June 17, 2015, Dylann Roof shot 12 people, killing nine, during a Bible study at Emmanuel African Methodist Episcopal Church in Charleston, S.C. The racially motivated violence prompted many institutions to take down Confederate flags. At Washington National Cathedral, then-Dean Gary Hall called for the removal of two windows commemorating Confederate generals Robert E. Lee and Thomas “Stonewall” Jackson. Both were inlaid with a small Confederate flag.

Roof “surrounded himself in these Confederate symbols,” said Rev. Kelly Brown Douglas, canon theologian at the cathedral and professor of religion at Goucher College in Baltimore.

The cathedral’s chapter (its governing body) formed a task force to recommend a way forward, rather than simply removing the windows. In a report last June, the task force proposed leaving the windows in place for now, saying that they “provide a catalyst for honest discussions about race and the legacy of slavery

and for addressing the uncomfortable and too-often avoided issues of race in America. Moreover, the windows serve as a profound witness to the cathedral’s own complex history in relationship to race.” The report further urged the chapter to resolve the matter by June 2018.

The chapter decided that, while the windows should stay, the inlaid Confederate flags could not. It had them replaced with two clear glass panels, one blue and one red.

Cathedral leaders haven’t always believed that the Confederate legacy clashes with Episcopal principles. The cathedral accepted an offer from the United Daughters of the Confederacy to fund a memorial to Lee, an Episcopalian, in 1931. Twenty-two years passed before the windows were installed.

Many think the windows should stay at the cathedral as a reminder of the Episcopal Church’s past.

“By getting rid of the windows we [would] throw away the memory, and if we throw away the memory, we’re going to repeat [our mistakes],” said retired parish priest the Rev. William Thomas Martin of Williamsburg, Va. “The Confederate flag is a symbol of our original sin, I think. It reminds us of our own fallibility and our need for God’s grace.”

Doug Desper, an Episcopalian in Waynesboro, Va., disagrees.



Photo/Washington National Cathedral

*The Daughters of the Confederacy donated a stained-glass window dedicated to Confederate Gen. Robert E. Lee to Washington National Cathedral in 1953.*

“I don’t think that battle flags of any sort belong” in a house of worship, he said. More importantly, he doesn’t like “the criminal South versus the virtuous North” feeling he gets from the discussion, he said. That trope ignores the complexities of mid-19<sup>th</sup>-century

American life, he said.

Desper advocates a reconciliation window to replace the Lee-Jackson windows, but “I don’t think we need to keep apologizing. I think what we need to do now is to look at how far we’ve come from where our ancestors were.”

The point that Lee and Jackson were as complex as any men, the nuances of their life stories larger than stained-glass windows, isn’t enough to put him at ease about the windows, said the Rev. Delman Coates, senior pastor at Mt. Ennon Baptist Church in Clinton, Md.

“For me as an African-American, those are symbols of a very painful, horrific past,” said Coates, who participated in the cathedral’s panel discussion “What the White Church Must Do” last July. Leaving the Lee-Jackson windows, he said, would “make it difficult” for him to feel fully welcome at the cathedral.

Former cathedral task-force member Riley Temple said he wanted the cathedral to beef up its efforts around the windows. The events to date have been intellectual to a fault, failing to address the array of emotions at play, he said.

“No one’s thinking about our level of discomfort and the continued injury and assault of the windows,” he said. ■

*Heather Beasley Doyle is a freelance journalist based in Massachusetts.*

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