

Episcopal JOURNAL

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NEWS Indianapolis marks historic episcopal consecration



FEATURE New York bishop finds heart in a Harley



ARTS Faith takes center stage in two plays

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Photo/Wikiart.com

Holy light

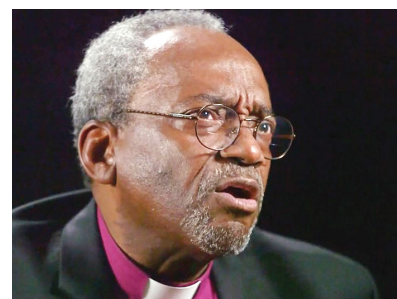
In Titian's painting "Pentecost" (c. 1545), the Holy Spirit descends upon the apostles as a dove and tongues of fire appear above their heads. "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them". (Acts 2:4) The events of Pentecost are generally considered to be the birth of the Christian church. Pentecost Sunday is June 4.

Church leaders fast to protest projected budget cuts

By Episcopal Journal

Presiding Bishop Michael Curry joined with Presiding Bishop Elizabeth Eaton of the Evangelical Lutheran Church in America in a three-day fast May 21-23 and issued a churchwide call for prayer, fasting and advocacy for the next seven months.

The two leaders said they would challenge any federal government proposals to eliminate or defund proven anti-poverty programs that give vital assistance to people both at home and abroad.



Photo/ENS

Presiding Bishop Michael Curry announces the fast in a video posted on www.episcopalchurch.org.

In a signed statement, "For Such a Time as This: A Call to Prayer, Fasting, and Advocacy," they called upon all Episcopalians and Lutherans to join them in a fast on the 21st of each month until the 115th Congress concludes in December.

"We are coming together as leaders to oppose deep cuts to programs that are vital to hungry people struggling with poverty," they stated. The 21st of each month was chosen, they said, because it is the time when many American families experience a food crisis.

"By that time each month, 90 percent of SNAP benefits (formerly the food stamp program) have been used, thereby causing the last week of the month as the hungry week in America," the statement said.

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Supreme Court justice honors Thurgood Marshall

By Keith Griffith
Episcopal News Service

Supreme Court Justice Stephen Breyer made an appeal for the importance of courts and the rule of law at an event honoring the late Thurgood Marshall. Breyer spoke on May 13 at St. Philip's Church in New York, addressing a crowd of several hundred on the 10th annual Thurgood Marshall Law Day, which honors the former Supreme Court justice who once served on the Harlem church's vestry.

Marshall, the first African-American to serve on the Supreme Court, lived in New York while serving as an attorney for the NAACP and joined the historically black St. Philip's in 1938. He retired from the high court in 1991 and died at age 84 in 1993.

The Episcopal feast day honoring his life and work, May 17, is the day he won his most famous Supreme Court argument, *Brown vs. Board of Education of Topeka, Kan.*

The program began with Evensong led by the Rev. Patrick Williams, St. Philip's interim rector. Bishop of New York Andrew Dietsche offered a blessing to kick off the speaking program.

Clutching a biography of Marshall stuffed with leaves of paper scrawled with handwritten notes, Breyer discussed the legacy of *Brown vs. Board of Education*, the 1954 case in which the court found that state laws establishing separate schools for black and white students were unconstitutional.

continued on page 7



Photo/Keith Griffith

Supreme Court Justice Stephen Breyer speaks about the role of the courts during an event in the New York neighborhood of Harlem honoring the late Justice Thurgood Marshall.

ANGLICAN DIGEST

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

Cyclone appeal launched

The Anglican Missions Board of the Church in Aotearoa, New Zealand and Polynesia has launched an emergency appeal in support of the victims of Tropical Cyclone Donna, which unleashed winds of up to 300 kmh on Northern Vanuatu in May.

Early reports from Vanuatu described damaged infrastructure and buildings along with destroyed crops and food gardens in a country still recovering from Tropical Cyclone Pam in 2015. On May 8, the government of Vanuatu estimated that 1,200 people were sheltering in evacuation centers in Torba Province and 1,000 in Sanma Province.

— Anglican Communion News Service

Sudan primate named

The Archbishop of the Internal Province of Sudan and Bishop of Khartoum Ezekiel Kumir Kondo has been appointed primate of the newly created separate Province of Sudan. Archbishop of Canterbury Justin Welby will attend the inauguration of the province at the end of July.



Kondo

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.

“It’s a welcome development that we now have another Anglican province in a predominantly Muslim country,” Archbishop Josiah Idowu-Fearon, secretary general of the Anglican Communion, said when the new province was announced. “We hope the province will stand and proclaim Christ in a way that will be meaningful in that context. Having Sudan as a separate province of the communion will benefit Christians in Sudan; now they will know they are not alone, that they are a part of the worldwide Anglican family.”

— Anglican Communion News Service

Episcopal Philippines Church elects prime bishop

Bishop Joel A. Pachao of the Diocese of North Central Philippines was elected May 10 as the sixth prime bishop of The Episcopal Church in the Philippines.

Pachao, 61, was elected on the second ballot from among three nominees. He will be installed late this year during a worship service at the Cathedral of St. Mary and St. John in Quezon City. Current Prime Bishop Renato Abibico will preside.



Pachao

Pachao was ordained a priest in 1982 after graduating from St. Andrew’s Theological Seminary in Quezon City in 1980. He served as priest in seven locations until his consecration as bishop in 1993.

The Episcopal Church in the Philippines began as a missionary diocese of the U.S.-based Episcopal Church and became an independent church in the Anglican Communion in 1998. In February, Presiding Bishop Michael B. Curry and Abibico signed a concordat on provincial companionship.

— Episcopal News Service

Seafarer mental health branded ‘a serious concern’

As part of Mental Health Awareness Week, which took place in mid-May in the United Kingdom, the Mission to Seafarers highlighted the mental-health challenges faced by seafarers and called on the industry to offer wider services that could help safeguard their well-being.

Much of the work undertaken by the Mission to Seafarers globally involves mental-health support, from offering the ability to contact families to being on hand to support seafarers struggling with depression and fatigue to supporting seafarers who have attempted suicide.

It’s not uncommon for merchant seafarers and cadets to spend between six months and a year working away from home, unable to see their families. During this time, the majority of seafarers



Disadvantaged communities in Burundi given major boost

A Mothers’ Union program has exceeded its goals in helping disadvantaged communities in one of the world’s poorest countries.

The Literacy and Financial Education Programme [LFEP] in Burundi, jointly funded by Comic Relief, has helped more than 14,000 men and women to read and write, as well as furnished many with business skills and the confidence to advocate on issues such as gender-based violence and access to education for women and young girls.

The three-year-old program has identified and trained 360

local facilitators, resulting in 14,178 men and women receiving accreditation for literacy and numeracy skills, enabling them to setup up their own businesses and take on leadership roles in the community.

“It has exceeded its original target by over 30 percent, meaning more lives have been changed and families transformed than we thought possible,” said Nicola Lawrence, Mothers’ Union Head of Programmes. “Despite the ongoing political unrest in Burundi,

we are now considering ways to extend the LFEP throughout the country.”

“Traditionally, women in Burundi have been marginalized and undervalued, but more than three quarters of those enrolling onto LFEP have been women and girls,” she said. “The in-



Photo/Mothers’ Union

The London based Mothers’ Union runs programs and training worldwide in support of families.

clusive approach we have taken has enabled many, including widows and the disabled, who have been excluded from community-based programs in the past, to take part and even to hold leadership positions within the program and wider community.”

Women have been encouraged to use their new literacy skills to participate in campaigns such as 16 Days of Activism to end gender-based violence and increase access to education.

— Mothers’ Union

are unable to rely on access to the internet to use platforms such as Skype or WhatsApp. A recent survey by the Seafarers Trust reported that as many as 77 percent of seafarers have their internet access limited to email or text, or have no access to internet on board.

Tim Tunley, a port chaplain covering Scotland, commented, “The merchant shipping industry has undeniably become more pressurized, with increasing amounts of paperwork and shorter turnaround time in ports ... Incidents of fatigue, poor internet connectivity and a lack of shore time are still prevalent.”

— Anglican Communion News Service

Female bishops meet

The seven female bishops of the Provinces of the Anglican Church Australia and of Aotearoa, New Zealand and Polynesia used their first meeting to speak out “for the well-being of girls and women across the Anglican Communion.”

The bishops have served in the Anglican episcopate for lengths of time ranging from less than two years to more than 23 years.

During the three-day meeting in the Diocese of Gippsland in Australia, the bishops addressed the history and experience of women in the episcopate and reflected on the journey of women to ordination to all three orders of ministry in their respective provinces.

They issued a communiqué from their gathering, which expressed their general concern “for the well-being of girls and

women across the Anglican Communion and the opportunities for them to live into the fullness of their humanity.”

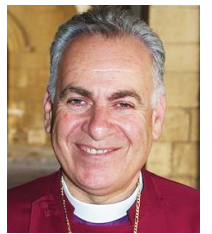
They also affirmed the statement developed by the Anglican delegation to 61st Session of the United Nations Commission on the Status of Women, which calls (among other things) for “the God-given empowerment of all God’s children.”

The Australasian bishops said that they saw “commitment to the effective inclusion of female voices in decision-making at all levels as vital for the world and the church.”

— Anglican Communion News Service

New primate elected for Jerusalem diocese

Archbishop Suheil Dawani of the Diocese of Jerusalem has been elected as the next primate of the Province of Jerusalem and the Middle East. He succeeds Archbishop Mouneer Hanna Anis, who has held the post since 2007. Dawani will serve for two and a half years. Bishop Michael Lewis of the Diocese of Cyprus and the Gulf will succeed him for a term of the same length, ending in May 2022.



Dawani

The Synod of the Province of Jerusalem and the Middle East decided on the changes during a two-day meeting in Amman, Jordan.

— Anglican Communion News Service

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Editor: Solange De Santis

Art Director: Linda Brooks

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Editorial: Send correspondence and letters to the editor at 123 Mamaroneck Ave., #616, Mamaroneck, NY 10543 or editorial@episcopaljournal.org.

Business: Michael Brooks at 111-56 76th Drive, #F7, Forest Hills, NY 11375 or business@episcopaljournal.org

Advertising:

patrick@kevinshanley.com 312-919-1306
brian@kevinshanley.com 708-308-3917

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Correction: In the May Journal, a headline gave an incorrect location for the April 20-22 conference “Unholy Trinity: the Intersection of Racism, Poverty and Gun Violence.” The conference was held in Chicago.

NEWS

How the British developed a taste for religion in politics

By Catherine Pepinster
Religion News Service

There have been some difficult days recently for a British Christian political leader — his faith the subject of news stories and sometimes hostile questioning by journalists.

Tim Farron, the leader of the Liberal Democrats and an evangelical Christian, was asked repeatedly about his views on homosexuality during the general election campaign, which began on April 17.

Farron, who has sometimes voted for LGBT rights and sometimes abstained, was asked whether he thought gay sex was a sin. After five days he said it was not.

The other Christian political leader, Conservative Prime Minister Theresa May, despite dominating the headlines, has not been subject to the same critical scrutiny about her religion.

And it is not because she hides her faith; from time to time May has acknowledged its profound influence on her life.

Indeed, just days before she took the nation by surprise by announcing a general election, May offered an Easter message, in which she spoke of herself as a vicar's daughter.

"This Easter I think of those values that we share ... values of compassion, community, citizenship," she said. "These are values we all hold in com-

mon, and values that are visibly lived out every day by Christians, as well as by people of other faiths or none."

The notion of shared values and the unity of the nation has much to do with May's brand of Christianity.

May's beliefs are not being used to trip her up, but both the interest in her views and the hostility to Farron's are evidence of a growing fascination with politicians' faith that was unheard of 50 years ago.

May grew up in southeast England, the daughter of a Church of England vicar at a time when much of the nation was, by default, Anglican. In the 1950s and '60s, most people were married, baptized and had their funerals in the Church of England, the established church. It was also a time when, despite the nation's Christianity, few spoke about their faith or about that of politicians.

That unspoken faith changed with the election of Margaret Thatcher, a cradle Methodist. Thatcher frequently discussed religion and fell out with bishops, including the archbishop of Canterbury, over the plight of the inner cities and the Falklands War.

By the time Tony Blair was elected to Downing Street, there was growing interest in the premier's religious beliefs. (Blair converted to Catholicism after leaving office).

When a journalist asked Blair about his faith, his press adviser, Alastair



Photo/courtesy Reuters/Toby Melville

Great Britain's Prime Minister Theresa May, right, talks with choristers after a Commonwealth Day service at Westminster Abbey in London on March 13.

Campbell, famously said: "We don't do God." But as Lord Peter Hennessy, a professor and one of Britain's leading political historians, said, "This only served to make people even more interested in Blair's faith, which was evident."

Blair's Labor successor, Gordon Brown, and May's Conservative predecessor, David Cameron, were Christians.

The reasons personal beliefs are discussed more often are complex. They include an aggressive secularism, the influx of more migrants of other faiths and fears about Islam after terrorist attacks by Islamic extremists in London in 2005 killed 52 people.

Nick Spencer, research director of the religion think tank Theos, says it is also because the old class divisions between Labor, representing the working class, and the Conservatives, representing the more affluent, are no longer the dominant characteristic of British politics.

Instead, identity — gender, sexual preference, region and religion — now matter much more.

"Society is much more pluralistic today," Spencer said. "We share our space with a wide variety of people, and we don't always believe what they believe. For many people now the default is not religion. So when we have a believing politician, many people don't know what having faith means, so they are fascinated by it."

Other major political leaders, such as Jeremy Corbyn, are not identified as believers.

Religion has, however, long played a part in the Labor Party, and it is frequently said that Labor owes "more to Methodism than Marx."

In recent times, Labor's biggest faith-linked issue has been a row involving anti-Semitism, which led to an internal inquiry after comments about Jews and

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Episcopal Church joins Anglican Communion prayer campaign

The Episcopal Church has joined the worldwide Anglican Communion in Thy Kingdom Come, a campaign initiated by Archbishop of Canterbury Justin Welby calling for prayer by individuals, congregations and families.

With a Twitter feed of #Pledge2Pray #ThyKingdomCome, the global prayer movement invites Christians to pray between Ascension Day (May 25) and Pentecost (June 4) for more people to come to know Jesus.

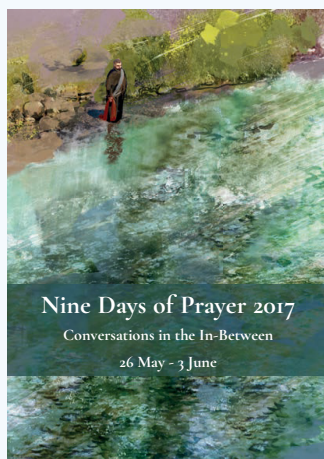
Presiding Bishop Michael Curry was scheduled to lead the first Thy Kingdom Come video message on May 25.

Participants can pledge to pray at <https://www.thykingdomcome.global/#Pledge2PrayCounter> and are invited also to join in the Let the Light Shine social-media campaign by posting a photo or video holding a candle or tealight.

• Online resources available for the prayer campaign include a prayer journal, a Facebook page and inspirational video messages featuring a different religious leader on a different theme each day: May 25 #ToJesus by Curry

- May 26 #Praise, Archbishop of Vienna Christoph Cardinal Schonborn
- May 27 #Thanks, Archbishop of Hong Kong Paul Kwong
- May 28 #Sorry, the Ven. Liz Adekunle, archdeacon of Hackney, London
- May 29 #Offer, Bishop of Cuba Griselda Delgado del Carpio
- May 30 #PrayFor, Anglican Church of Canada Archbishop Fred Hiltz
- May 31 #Help, Archbishop of York John Sentamu
- June 1 #Adore, the Rev. Roger Walton, president of the British Methodist Conference
- June 2 #Celebrate, General Bishop Anba Angelos of the Coptic Orthodox Church in the United Kingdom
- June 3 #Silence, Br. Keith Nelson, SSJE
- June 4 #ThyKingdomCome, Welby.

— Episcopal Church Office of Public Affairs



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AROUND THE CHURCH

Bishops file briefs supporting immigrants

Attorneys representing Episcopal bishops filed two friend-of-the-court briefs in support of immigrants and refugees, and in affirmation of two U.S. district court rulings, one in Hawaii and one in Maryland, in opposition to President Donald Trump's executive order restricting immigration and suspending the federal refugee-resettlement program. On March 15, a federal judge in Hawaii halted Trump's revised executive order that would have suspended the U.S. refugee program, and on March 16, a federal judge in Maryland issued an injunction saying the president's revised travel ban was intended to discriminate against Muslims. Sixteen bishops signed onto one or both of the briefs. — ENS

Voorhees inaugurates president

Calling on his students and colleagues to “think differently,” W. Franklin Evans was inaugurated April 7 as the ninth president of Voorhees College in Denmark, S.C., exactly 120 years from when educator Elizabeth Evelyn Wright opened the school for children of former slaves that grew into the college.

The daughter of an African-American

Overcoming arson attacks and sparse funding, she established the Denmark Industrial School, modeled on Tuskegee, over a storefront in 1897. It attracted the attention of New Jersey philanthropists, who in 1902 donated \$5,000 for land and a building. (The Voorhees family also established a historically Anglican institution in Vellore, Tamil Nadu, India.)

Today the Voorhees campus is listed on the National Register of Historic Places, and the College is one of the 10 members of the Association of Episcopal Colleges, the U.S. chapter of the global network Colleges & Universities of the Anglican Communion (CUAC).

Evans previously served as interim president of South Carolina State University in Orangeburg, S.C., where he also had been provost and chief academic officer, responsible for faculty recruitment, strategic planning, and re-accreditation. He has declared that boosting enrolment and encouraging greater alumni support are his two top priorities at Voorhees.

— CUAC



Photo/courtesy of Voorhees College

W. Franklin Evans is presented at his inauguration.

father and a Cherokee mother, Wright had studied at Booker T. Washington's famed Tuskegee Institute in Georgia. In 1890, she moved to rural Hampton County, S.C., and tried to start several schools for blacks despite the surge in racist Jim Crow laws in that decade.

Former Albany bishop dies

The Rt. Rev. David Standish Ball, seventh bishop of the Diocese of Albany, died April 18 at age 90.

Born in Albany, Ball served in the U.S. Navy during World War II and graduated from Colgate University in 1950. He was ordained a priest in 1953 and began his ordained ministry as a curate at Bethesda Church in Saratoga Springs, N.Y. In 1956, he became canon sacrist at the Cathedral of All Saints in Albany. He served three years as canon sacrist and two years as canon precentor and was then elected dean of the cathedral in 1960. He served the cathedral as dean for 23 years. During that time, he was elected president of the Dudley Park Housing Authority, where he helped raise \$5 million to develop a housing project in the Arbor Hill neighborhood near the cathedral.

He was elected bishop in 1983 and consecrated in February 1984. He succeeded Bishop Wilbur Emory Hogg in



Ball

October 1984. Soon after becoming bishop, he established the Step Out in Faith campaign, which raised several million dollars for the diocese. He was known for his support of hospitals, nursing homes, schools, St. Margaret's Center for Children, in addition to the poor and the homeless. A frequent sight on Albany streets was to see a homeless or poor person stop him and ask for money. Without hesitation, he always gave something. He served as bishop until he reached the mandatory retirement age in 1998.

After his retirement, he was active in local charities. The Bishop Ball Golf Tournament, a fundraiser for the Cathedral of All Saints, is named in his honor. The Doane Stuart School, on whose board he sat until mid-2008, named a trustee award for him. He continued to serve as bishop-in-residence at the Cathedral of All Saints until his death.

— Diocese of Albany

EDS to collaborate with Union seminary

Episcopal Divinity School (EDS) in Cambridge, Mass., and Union Theological Seminary have signed an agreement that will allow EDS to continue as an Episcopal seminary through a collaboration with Union at its campus in New York. Beginning in the fall of 2018, students who enroll in the EDS program at Union will earn graduate degrees from Union and also fulfill requirements for ordination in the Episcopal Church.

The two seminaries began negotiations in February after Union was chosen from among nine potential candidates that expressed interest in an alliance with EDS. The EDS board, spurred by financial challenges that were depleting the school's endowment, voted in 2016 to cease granting degrees in May 2017 and to explore options for EDS's future.

“We had three goals when we began to plan this new phase in EDS's life,” said the Rev. Gary Hall, EDS board chair, in the May 19 announcement of the collaboration. “We wanted to continue providing Episcopal theological education within an accredited, degree-granting program, deepen our historic commitment to gospel-centered justice and provide financial strength and stability for EDS's future.”

EDS appointed the Rev. Kelly Brown Douglas, Susan D. Morgan professor of religion at Goucher College in Maryland and canon theologian at Washington National Cathedral in Washington, D.C., as the first dean of EDS at Union. Douglas also will join the Union faculty as a professor.

“Kelly Brown Douglas is one of the



Photo/Washington National Cathedral

The Rev. Kelly Brown Douglas will be the first dean of EDS at Union.

most distinguished religious thinkers, teachers, ministers, and activists in the nation,” said the Rev. Serene Jones, Union faculty president and Johnston family professor of religion and democracy.

Ordained as an Episcopal priest in 1983, Douglas holds a master's degree in theology and a Ph.D. in systematic theology from Union. Her academic work focuses on womanist theology, sexuality and the black church. She is the author of five books, including “Stand Your Ground: Black Bodies and the Justice of God,” written in response to the killing of Trayvon Martin.

EDS plans to purchase a floor in a new office building being constructed at Union. The EDS campus in Cambridge will be sold after operations there cease in July, and the proceeds will be added to the school's endowment, currently valued at \$53 million.

The initial term of the EDS-Union affiliation agreement is 11 years, and both schools have the option to agree to extensions beyond that time. EDS will remain its own legal entity with its own board of trustees.

— Episcopal Divinity School

Bishop's consecration nixed

An Alabama-born priest elected bishop of the diocese of Caledonia, Canada, will not be consecrated after a ruling by the House of Bishops of the Ecclesiastical Province of British Columbia and Yukon. The bishops registered their objection to the election of the Rev. Jacob Worley under Canon 4 (b) vi “that he or she teaches or holds or within five years previously taught or held anything contrary to the doctrine or discipline of the Anglican Church of Canada.”



Worley

“The bishops met several times as a Provincial House of Bishops since the ecclesiastical election in the Diocese of Caledonia, reviewed the materials before them and met the Rev. Jacob Worley,” said the Most Rev. John Privett, archbishop and metropolitan for the province. The bishops reviewed Worley's past actions, what he had written directly to the house, and what he had said when meeting with the bishops.

“After many open and prayerful conversations, the majority of the House concluded that within the past five years the Rev. Worley has held — and contin-

ues to hold — views contrary to the discipline of the Anglican Church of Canada,” said Privett. “The view he held and holds is that it is acceptable and permissible for a priest of one church of the Anglican Communion to exercise priestly ministry in the geographical jurisdiction of a second church of the Anglican Communion without the permission of the ecclesiastical authority of that second church.”

The question of his views arose from a review of his exercise of priestly ministry when he served in the Anglican Mission in America under license from the Province of Rwanda in the geographical jurisdiction of the Episcopal Church without permission of the Episcopal Church.

The Diocese of Caledonia will now begin the process of holding a new electoral synod.

Worley is rector of the parish of Bulkley Valley, which includes three congregations in northern British Columbia. He was ordained a priest in the Episcopal Church in 2005 and in 2007 founded a new church in New Mexico as a missionary for the Anglican province of Rwanda. The church would later join the Anglican Church in North America, a grouping of conservative congregations that left the Episcopal Church in 2009.

— Anglican Church of Canada

NEWS

Church organist arrested in post-election vandalism

By David Paulsen
Episcopal News Service

A staff organist was arrested for vandalizing an Episcopal church in Indiana after the presidential election, county prosecutors said. The incident generated national headlines in November as a possible case of politically motivated hate speech, but prosecutors now say it instead was the act of someone hoping to mobilize others disappointed with the election results.

Nathan Stang, 26, faces a misdemeanor count of institutional criminal mischief for the damage to St. David's Episcopal Church, the congregation in Bean Blossom, Ind., 50 miles south of Indianapolis, where he serves as organist. He was arrested May 3, three days after Presiding Bishop Michael Curry came to St. David's to preside and preach at the Sunday Eucharist.



Stang

The church announced that Stang's employment had been terminated as of May 12.

It also said that on May 15, 2017, clergy met with Stang to discuss a reconciliation and restitution process. Stang agreed to participate and was "grateful for the possibility of re-employment but

at this time does not believe it is the right path forward for him," the church said.

The process is "an effort to overcome the grief, pain and anger experienced over the past 6 months," the church said.

"St. David's believes in God's love and forgiveness for all people. We hope God's message shines forth during this entire process," the statement added.

The congregation feels "like we had the rug pulled out from underneath us," the Rev. Kelsey Hutto, priest-in-charge at St. David's, told Episcopal News Service.

Earlier in the day, Hutto released a statement on the church's website saying, "Nathan is a member of our St. David's family, and naturally there is a certain amount of betrayal with this act."

"Over the coming weeks and days, we will process our emotions regarding this hurtful act. I ask that we remember what we have stood for over the past few months – love and forgiveness," she said.

St. David's was one of at least two Episcopal congregations targeted with graffiti on the weekend after Donald Trump was elected president. The graffiti at St. David's included the words "Heil Trump," a gay slur and a swastika.

Stang reported the vandalism at St. David's to Hutto on Nov. 13, saying he discovered it when he arrived that Sunday morning to prepare for services.

A statement released by Brown County Prosecuting Attorney Theodore F. Adams said Stang, when confronted with



Photo/via Facebook

"Heil Trump" was spray-painted on the exterior of St. David's Episcopal Church in Bean Blossom, Ind., around Nov. 12.

results of the nearly six-month investigation, confessed to spray-painting the graffiti himself.

"Stang stated that he wanted to mobilize a movement after being disappointed in and fearful of the outcome of the national election," Adams said, adding that investigators concluded this was not a hate crime. "Stang denied that his actions were motivated by any anti-Christian or anti-gay motivations."

Stang was arrested about a half hour west of the church, in Bloomington, Ind., and brought to Nashville, Ind., to be booked into the Brown County Jail, the Herald Times newspaper reported.

He was released after posting a \$155 bond, the paper reported. The charge carries a maximum potential sentence of one year in jail and a fine of up to \$5,000.

The vandalism thrust the Episcopal congregation into the national spotlight, along with Church of Our Savior in Silver Spring, Md., where a sign was found defaced with the words "Trump Nation Whites Only" on the same day.

Hutto told ENS in November that her congregation was trying to respond to the vandalism with a message of love and welcome.

continued on page 6

Former bishop convicted of manslaughter is denied parole

By Episcopal News Service staff

Heather Cook, formerly Diocese of Maryland bishop suffragan, on May 9 failed in her parole bid for early release. Cook is serving a seven-year prison sentence for fatally striking a bicyclist on Dec. 27, 2014, while texting and driving drunk, and then leaving the scene.

The Maryland Parole Commission denied her request after a hearing at the Maryland Correctional Institution for Women in Jessup, where Cook, 60, has been serving her sentence since October 2015.

Cook pleaded guilty in September 2015 to automobile manslaughter and three other criminal charges for causing the car-bicycle accident in suburban Baltimore that killed bicyclist Thomas Palermo, a 41-year-old software engineer at Johns Hopkins Hospital who also built custom bike frames. He was married and the father of two young children.

The charges included driving while having nearly three times the legal limit of alcohol in her blood system, texting while driving and leaving the scene of the accident. Cook originally faced 13 charges.

Under Maryland law, Cook would have been eligible for parole after serving a quarter of her sentence. She reaches that date in July.

Commission Chair David Blumberg told the Associated Press that the commission refused Cook's request outright, meaning she must serve her sentence until her mandatory release date in March 2020. However, he said, if she earns time-off credits, she would get out sometime in 2019. He said the decision of the two commissioners was unanimous.



Cook

Blumberg outlined some of the factors in the decision.

"She left the scene of the accident," Blumberg said. "The cyclist's helmet was actually stuck in her windshield. When she went home, she did

not call 911 or emergency personnel; she made two calls, one to her boyfriend and one to a co-worker. During the [parole] hearing, she did not accept responsibility. She lacked remorse. She called it 'a brutal irony.' And she did not apologize to the victim at any time. She avoided answering the commissioners' questions, and overall they felt she was definitely not worthy of a discretionary early release."

The refusal also was based partly on

this being Cook's second alcohol-related offense, he said. Cook was arrested in 2010 for driving under the influence of alcohol and for marijuana possession. She received a "probation before judgment" sentence.

After the commission's hearing, Rachel Palermo, the victim's widow, said, "To me today is really about Tom. It is also about those who continue to love him and feel his loss. And so I ask this: If you still talk on your phone or text while driving, please put your phone down. If you plan to go out and drink, please set up a ride before you go.

"I want you to think of a 6- and an 8-year-old who wish their dad was still here. I want you to think of me and my pain. I want you to think of Tom's parents and their loss. I want you to think of your own loved ones."

Ahead of the hearing, cycling advocates wrote an open letter to Blumberg asking that the commission deny Cook's request for early release.

On May 1, 2015, then-Presiding Bishop Katharine Jefferts Schori announced that she and Cook had reached an agreement that deprived her of her status as an ordained person in the Episcopal Church and ended all ecclesiastical disciplinary matters pending against her. That announcement came on the same

day that Maryland Bishop Eugene T. Sutton said he had accepted Cook's resignation from her diocesan post.

Prompted by Cook's case, the Church's General Convention in 2015 passed three resolutions meant to:

acknowledge the church's role in the culture of alcohol and drug abuse;

adopt a policy on alcohol and other substance misuse and encourage dioceses, congregations, seminaries, schools, young-adult ministries and affiliated institutions to update their policies on the use of alcohol and other substances; and

question ordinands at the beginning of their discernment process about addiction and substance use in their lives and family systems.

Attorneys for Cook and the Palermo family said during her October 2015 sentencing hearing that they had resolved any civil liability arising out of the fatal accident, according to the Baltimore Sun newspaper.

Cook addressed the Palermo family after their testimony at that hearing. "I am so sorry for the grief and the agony I have caused," she said, according to the Sun. "This is my fault. I accept complete responsibility."

Cook was taken into custody when the sentencing hearing ended. She had been free on \$2.5 million bail. ■

NEWS

Barron Trump to attend Episcopal school

Barron Trump, President Donald Trump's youngest child, will attend St. Andrew's Episcopal School in Potomac, Md., this fall.

Barron, 11, will move to Washington, D.C., from New York with his mother, first lady Melania Trump, after he finishes the current school year at Columbia Grammar and Preparatory School on Manhattan's Upper West Side. He is believed to be in fifth grade.

St. Andrew's Head of School Robert Kosasky and Rodney Glasgow, head of the middle school and chief diversity officer, wrote a letter to St. Andrew's families confirming that the young Trump will become a member of the Class of 2024, CNN reported.

The Washington Post reported that the White House wanted to announce the news after St. Andrew's ended the academic year, in part out of concern that the school might become a site of protest. However, parents started to ask questions when rumors began to circulate, and the school decided to confirm Barron's enrollment. CNN reported that the school had the Trump family's permission to do so.

Melania Trump said in a statement after the announcement that the family was "very excited" to have Barron Trump attend a school "known for its diverse community and commitment to academic excellence." She said the school's mission "to know and inspire each child in an inclusive community dedicated to exceptional teaching, learning and service" appealed to the family.

Donald Trump was raised Presbyterian. Barron was baptized in Decem-



Photo/Barry Bahler/Dept. of Homeland Security/Wikimedia Commons

Barron Trump waves during the presidential inauguration parade.

ber 2006 at the Episcopal Church of Bethesda-by-the-Sea in Palm Beach, Fla., where his parents married on Jan. 22, 2005.

St. Andrew's, about 20 miles north of the White House, was founded in 1978 and has 580 students in grades six through 12. It has a median class size of 15 and a 7:1 student to teacher ratio, according to the school's website. Tuition is just less than \$40,000 for students in grades six through eight.

The school maintains a Center for Transformative Teaching and Learning, which says its priority is to "ensure that 100 percent of St. Andrew's pre-school through 12th-grade teachers receive training and ongoing professional development (every school year) in mind, brain, and education science, the most innovative thinking being applied to enhancing teacher quality and student achievement today."

— Episcopal News Service

First black female diocesan bishop consecrated

The Rev. Jennifer Baskerville-Burrows was ordained and consecrated the 11th bishop of Indianapolis April 29, making her the first black woman to lead a diocese and the first woman to succeed another woman as diocesan bishop in the history of the Episcopal Church.

Presiding Bishop Michael Curry led the service as chief consecrator and was joined by more than 40 bishops in the service at Clowes Hall on the campus of Butler University, where more than 1,400 people participated. Diocese of Chicago Jeffrey D. Lee preached. From 2012 until her election as bishop, Baskerville-Burrows served on Lee's staff as director of networking.

"Indianapolis, you have called a strong, loving and wise pastor to be your bishop," said Lee, in a sermon that was interrupted by applause several times. "She will love you, challenge you, tell you the truth as she sees it and invite you to tell it as you do. She will pray with you at the drop of a hat and care for you in ways that will not diminish your own agency. She will empower you. She will lead. Count on it."

Among the co-consecrators was the Rt. Rev. Barbara Harris, the first female bishop in the Anglican Communion. Before the consecration, Baskerville-Burrows told the Indianapolis Star, "The first thing that comes to mind is how grateful I am to the women that have come before. Barbara Harris will be at my consecration, and when I think about what she's done for me and how I've even encountered little girls saying, 'Oh my gosh. One day, may I discern such a call?', that is just everything."

Harris retired in 2003 as suffragan bishop of Massachusetts and was succeeded by the Bishop Gayle Harris (no relation), another co-consecrator of Baskerville-Burrows. The other co-consecrators were Bishop Catherine Waynick (her predecessor), Northern Indiana



Baskerville-Burrows

Bishop Douglas Sparks, Atlanta Bishop Robert Wright and Evangelical Lutheran Church in American Indiana-Kentucky Synod Bishop William Gafkjen.

She was seated the next day in Christ Church Cathedral in Indianapolis.

Baskerville-Burrows was elected in October to lead nearly 10,000 Episcopalians in 48 congregations in central and southern Indiana. She succeeds Waynick, who led the diocese for 20 years and was one of the first female bishops in the Episcopal Church.

"Sitting at the crossroads of America, this diocese has a special call to bring healing, hope and love to a world that is too often fearful, hurting and polarized," Baskerville-Burrows said before her election. "I see the Diocese of Indianapolis as an inclusive community of hope bearing the light of Jesus Christ to central and southern Indiana and the world."

Before her work in Chicago, Baskerville-Burrows was rector of Grace Episcopal Church in Syracuse, New York, where she also served as Episcopal chaplain at Syracuse University. She holds a bachelor's degree from Smith College, a master's degree in historic preservation planning from Cornell University and a master of divinity from Church Divinity School of the Pacific in Berkeley, Calif. She and her husband, Harrison, met at her ordination to the priesthood in 1998 and married in 2003. Their son, Timothy, 6, is a kindergartener at St. Richard's Episcopal School in Indianapolis.

— Diocese of Indianapolis

'Beloved Community' materials released

Following a year of listening, consulting and reflection, Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Clark Jennings and officers of the House of Bishops and House of Deputies are inviting Episcopalians to study and commit to using "Becoming Beloved Community: The Episcopal Church's Long-term Commitment to Racial Healing, Reconciliation and Justice."

"You're not looking at a set of programs," Curry said. "You're looking at a path for how we, as the Episcopal branch of the 'Jesus Movement,' can more fully and prayerfully embody the loving, liberating, life-giving way of Jesus in our relationships with each other."

"Becoming Beloved Community" stems from a 2015 General Convention calling on the church to create a vision for addressing racial injustice. Church leaders say it is designed as a strategic path through distinct phases that lead to personal and structural transformation:

1. Telling the Truth about the Church and Race, via a census to determine church demographics and a racial-justice audit to study the impact of racism on the church's leadership, organizations and bodies.

2. Proclaiming the Dream of Beloved Community, via a series of regional public listening and learning engagements, starting with a partnership at Washington National Cathedral.

3. Practicing the Way of Love, via a churchwide story-sharing campaign, multilingual and multigenerational formation and training, pilgrimages and liturgical resources.

4. Repairing the Breach in Institutions and Society, via advocacy for criminal-justice reform, re-entry collaboratives shaped by people moving from prison back to community, and partnership with Saint Augustine's University and Voorhees College (the historically black university and college associated with the Episcopal Church).

For more information, contact Heidi Kim, staff officer for racial reconciliation, at hkim@episcopalchurch.org or 206-399-7771; the Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation, at sspellers@episcopalchurch.org or 212-716-6086; or the Rev. Charles "Chuck" Wynder, staff officer for social justice and advocacy engagement, at cwynder@episcopalchurch.org or 646-584-8112.

— Episcopal Church Public Affairs Office

ORGANIST continued from page 5

Stang has served for about a year in the paid position of organist while he attends Indiana University in Bloomington.

Hutto told ENS that she was unaware he was a suspect in the vandalism until the morning of his arrest.

Hutto also confirmed that Stang played the organ at the April 30 Sunday service, when the presiding bishop visited after presiding at the ordination and consecration of Indianapolis Bishop Jennifer Baskerville-Burrows, the Episcopal Church's first black female diocesan bishop.

Stang had confessed to police two days earlier, according to court documents, which reveal that police identified the organist as a suspect early in their investigation by tracing his location through cell phone records.

On April 28, he told a Brown County sheriff's detective that he "felt scared and alone because of the election results," the court documents say. He said he wanted

to "mobilize a movement" but had not expected the intense media attention that the vandalism generated, the documents say. He later told police he regretted his actions, they say.

"I suppose I wanted to give local people a reason to fight for good," he said in a written statement to police. "I, of course, realize now that this was *not* the way to go about inspiring activism."

Baskerville-Burrows issued a statement May 3 saying the news saddened her.

"This was a hurtful, dishonest and profoundly misguided action that stands against the values of the people of this diocese and the Episcopal Church, and we will continue to cooperate with the authorities who are pursuing this case," she said. "We are living now in a political climate that is so divisive and highly charged that people from all across the political spectrum are making thoughtless and hurtful choices that they believe are justified by the righteousness of their causes. As people who follow Jesus, we must find a different way." ■

NEWS

FAST continued from page 1

Domestically, Americans throughout the country struggle with poverty, and many government-funded programs allow them to care for and feed their families, the bishops said.

The two leaders, whose churches are members of the World Council of Churches, also highlighted the importance of government assistance and humanitarian relief to other countries.

"As we look overseas, we must acknowledge that foreign assistance and humanitarian relief can help to address regions confronting famine and food insecurity, including [in] South Sudan, Somalia, Yemen and Lake Chad Basin," they said.

Other churches and organizations, such as Bread for the World, have pledged to join the program throughout



Photo/ELCA

Presiding Bishop Elizabeth Eaton of the Evangelical Lutheran Church in America talked about the fast in a video posted on www.elca.org.

the 115th Congress, during which time some elected representatives have indicated they would make deep budget cuts to food-assistance programs.

"We fast to fortify our advocacy in solidarity with families who are struggling with hunger. We fast to be in solidarity

were very proud," said parishioner Mark G. Barksdale, who works for Newark as director of the Department of Economic and Housing Development. "It was a great honor for the church and the diocese."

Barksdale, a lifelong member of St. Philip's, was a child when Marshall was on the church's vestry. He reminisced with the co-chair of the church's Cultural Committee, Beverly Brown, about when Marshall coordinated the annual St. Philip's Day celebrations in the room where they now stood.

"We were running around in the undercroft with the other kids, while the adults were doing what we're doing now," said Brown, laughing.

Senior Warden Charles Williams III said that it was important for the church to host speakers from outside the Episcopal community, such as Breyer, who is Jewish.

"The church is supposed to spread its word and bring the outside in," said Williams. "We've always had the idea to bring, quote, 'non-religious' people in because we are part of the community and the community is part of us. And you never know, some people may hear something that they connect with."

St. Philip's does have a connection with Breyer, as his daughter Rev. Chloe Breyer is an associate priest for the congregation.

"It's not often you get a Supreme Court Justice, especially in a church," Williams said, noting that Marshall intentionally became less involved in church life after taking his place on the high court, to avoid any potential sense of bias.

John W. Watkins, an attorney with the Brooklyn District Attorney's office, helped plan the event, which drew a large student contingent from the John Jay College of Criminal Justice.

"The message the justice gave was really on point," Watkins said. "He really helped redirect my feelings about the current state of things from rage to reason." ■

Keith Griffith is a New York-based freelance journalist. He is a member of St. Mary's Episcopal Church in Harlem.

with neighbors who suffer famine, who have been displaced and who are vulnerable to conflict and climate change," the Episcopal and Lutheran presiding bishops stated.

"We fast with immigrants who are trying to make a better future for their families and now face the risk of deportation. We fast in solidarity with families on SNAP, who often run out of food by the last week of the month."

Curry and Eaton underlined the importance of prayer. "Prayer accompanies

and undergirds the disciplines of fasting and advocacy. It roots our actions in our total reliance on God's loving grace and mercy," they said. "Turning to God in prayer shapes our advocacy and informs our fasting, grounding our actions in God's call to love and serve our neighbor."

Individuals and congregations who participate in the fast can receive prayer and advocacy opportunities by signing up for information from the Episcopal Public Policy Network at advocacy.episcopalchurch.org. ■

Food Insecurity in America

- 1 in 8 households was food insecure in 2015.
- 7 million households in which at least one member missed meals because of lack of resources to buy food.
- SNAP benefits do not sustain families nutritional requirements through the end of the month.
- 27% increase in hospital admissions at the end of the month compared to start of the month because of low-blood sugar in low income adults.
- Children receiving SNAP benefits show diminished performance on standardized tests at the end of the month.

Source: White House Council of Economic Advisers, World Hunger Education Service

Atlanta walk raises funds to fight hunger

The Episcopal Community Foundation for Middle and North Georgia has announced \$26,000 in anti-hunger grants

from proceeds of its 33rd Annual Hunger Walk/Run, held in partnership with the Atlanta Community Food Bank and local faith organizations.

More than 450 Episcopalians walked, ran or volunteered for the Diocese of Atlanta on March 5, with 34 teams formed in support of the foundation. Before the 5K, more than 120 youth and adults attended a Eucharist at nearby Emmaus House.

"The need is great," said Lindsey Hardegree, foundation executive director. "More than 25 percent of Georgia children face food insecurity, and Georgia is seventh in the nation for senior citizens facing hunger."

— Diocese of Atlanta



Photo/courtesy Diocese of Atlanta

Churches throughout the diocese participate in the drive to raise funds for anti-hunger programs.

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NEWS

Episcopalians support protecting God's creation

By Lynette Wilson and David Paulsen
Episcopal News Service

Episcopalians from across the United States joined tens of thousands of people on April 29 for the Peoples Climate March in Washington, D.C., and for hundreds of sister marches in cities around the world.

Braving sweltering heat in the nation's capital, marchers rallied for action against climate change amid fear that the White House will reverse progress made on the issue under former President Barack Obama. Episcopalians were part of a large, diverse faith-based group of marchers who saw it as their role to make the moral case for protecting God's creation.

"What really impressed me ... was the incredible passion of the people, of all ages," said McKelden Smith, who helped Church of the Heavenly Rest in New York organize a bus trip to Washington to participate in the march. "It felt like an unstoppable moral force in the streets, and that was very moving to me."

The climate march came one week after the March for Science, which followed the Native Nation's Rise march, the Women's March and other prominent marches and demonstrations joined by Episcopalians since the inauguration of President Trump.

On April 29, many Episcopalians who participated in the march joined Keepers of Faith, one of several subsets of marchers as grouped by the march's organizers. Among Keepers of Faith were Buddhists, Muslims, Jews

and Christians of all stripes, said Shantha Ready Alonso, executive director of Creative Justice Ministries.

Alonso's organization works with 38 Christian denominations, including the Episcopal Church, to provide resources and guidance for activism on environmental justice issues. The number of Christians who lent their "moral voice" to the Saturday march was overwhelming and inspiring, she said.

"That was extremely heartening to see how many people were willing to pray with their feet and put their bodies on the line in 91-degree weather to show that we care," Alonso said, adding that she expected parishioners and congregations to turn this energy into action back in their home communities.

The sense of urgency is high among activists. As President Donald Trump was taking the oath of office in January, references to "climate change" and "global warming" disappeared from the White House website. Trump has threatened to withdraw the United States from the Paris Agreement to combat climate change. He appointed Scott Pruitt, a climate-change



Photo/The Rev. Margaret Bullitt-Jonas

Esther Powell, left, and Dawn Tesorero hold a banner of the Diocese of Massachusetts' Episcopalians Caring for Creation during the Peoples Climate March on April 29 in Washington, D.C.

sent a critical perspective in this climate effort through highlighting the intersections of poverty and the environment and bringing new partners to the table," Hafner said.

"While marching is important, it is only the beginning of how we — as Episcopalians — can mitigate

climate change. Our next step should be undertaking robust policy advocacy at local and national levels and calling on our elected leaders to pass climate change legislation," she said.

The Office of Government Relations represents the policy priorities of the Episcopal Church to the U.S. government. It also represents the church as a leader in ecumenical, interfaith and secular coalitions dedicated to mitigating climate change and addressing poverty and environmental-justice issues in the United States. It is a member of Creation Justice Ministries, the U.S. Climate Action Network and the We Are the Arctic campaign. It co-organizes the presiding bishop's annual delegations to United Nations climate negotiations. The office also provides Episcopalians with advocacy tools.

crease carbon emissions and limit global warming to 2 degrees Celsius. Andrus also had participated in the previous Peoples Climate March, held in 2014 in New York. At this year's march, "there was a similar spirit of a lot of hope and positive energy," he said. "I felt a lot of determination and resolute spirit from the enormous crowds."

At the Church World Service vigil, Andrus identified three important reasons he said the Episcopal Church would be at the forefront of a movement to solve climate change. First, it is part of a world body, the Anglican Communion, and therefore "poised to be in a position, along with partners, to uniquely address the world's climate change." General Convention also has identified environmental justice as one of the church's three primary issues in the current triennium.

That emphasis can be seen in the Eco-Justice Weekend his diocese planned to host May 19 and 20 with Presiding Bishop Michael Curry's participation.

And, Andrus said, if the Trump administration withdraws from the Paris Agreement, many of the agreement's goals still could be met through the work of "subnational" bodies, from cities to churches, and the Episcopal Church likely would be deeply involved in such efforts.

Individual Episcopalians can make a difference, too, not just by participating in marches but also by advocating policy changes, said Jayce Hafner, the Episcopal Church's domestic policy analyst in the Washington, D.C.-based Office of Government Relations.

"It's incredibly inspiring to see so many Episcopalians engaged in the Peoples Climate Marches across the United States. We Episcopalians repre-



Photo/courtesy of Bullitt-Jonas

A group from Grace Church in Amherst, Mass., participates in the April 29 Peoples Climate March. They are, from left, Chris and DeAnne Riddle, Lucy and John Robinson and the Rev. Margaret Bullitt-Jonas.

denier, to head the Environmental Protection Agency, an agency gutted in his proposed budget. Trump has made it easier for oil companies to drill in national parks. On April 25, Trump signed an executive order that could open national monuments to drilling, mining and logging.

One view of climate change says that the effects can be seen across the United States: droughts in the Southwest, loss of land to sea-level rise along the Gulf Coast, wildfires in the Northwest and the Rockies and an increase in the occurrence and severity of hurricanes on the East Coast.

Church World Service held a vigil April 29 at the United Methodist Building across from Capitol Hill before the start of the march. Among the speakers was Episcopal Diocese of California Bishop Marc Andrus, who in December 2015 was part of a delegation that represented the presiding bishop and the church in Paris at the U.N. Framework Convention on Climate Change. At the convention, known as COP21, 196 parties created the agreement aiming to de-



Photo/courtesy of Marc Andrus, via Twitter

Diocese of California Bishop Marc Andrus participates April 29 in the Peoples Climate March in Washington, D.C. Andrus also spoke at a Church World Service vigil before the march.

"I strongly encourage Episcopalians to sign up for the Episcopal Public Policy Network to receive regular alerts on key advocacy opportunities and educational resources that equip congregations to raise their voices to lawmakers," Hafner said. "This way, action in the streets can be supported and supplemented by critical conversation and relationship building with decision-makers — we need demonstration and dialogue to move the needle, and, as Episcopalians, we're well-equipped to undertake both." ■

FEATURE

New York bishop finds her spiritual center atop a motorcycle

By David Paulsen
Episcopal News Service

Central New York Bishop DeDe Duncan-Probe isn't the kind of Harley-Davidson rider who publicly promotes her love of motorcycles. Riding, for her, is like a form of personal prayer, not a Sunday sermon. But on a recent ride through upstate New York, she had stopped for water at a store, and some men walked in and asked whose cool, new motorcycle was parked outside.

"That's mine," she said, striking up a conversation with the men. Eventually, their questions turn to what she does for a living.



Duncan-Probe

So she told them: "Bishop of the Episcopal Diocese of Central New York." Much to her delight, the conversation turned to the topic of faith, a discussion as lively as the one about the Harley Softail Slim. Her motorcycle had become a tool for evangelism.

"It's given me opportunities to share the love of Christ in ways that are wonderful and include other people," Duncan-Probe told ENS. "I've just been blessed with conversations that wouldn't

have happened otherwise."

Duncan-Probe, 55, planned to drive home the power of two-wheeled evangelism on May 13 when she presided over the annual Blessing of the Bikes event at Christ Episcopal Church in Jordan, a town to the west of Syracuse. Weather permitting, she then planned to hop on her Harley to participate in a group ride.

Duncan-Probe became the first female bishop of the diocese in 2016. When asked during her "walkabouts" how she stays spiritually centered, she described the spiritual feeling she gets riding a motorcycle down country highways with the wind hitting her face.

"When I get out on the motorcycle, I feel in touch with God in a way," she told ENS. "It's very centering. It's just a real sense of renewal for me."

After just a few minutes on the bike, she added, she feels like she's 15 again.

That's how old she was when she first



Photo/Diocese of Central New York.

Bishop DeDe Duncan-Probe of the Diocese of Central New York laughs while sitting on her new Harley-Davidson Softail Slim, which she planned to ride at a Blessing of the Bikes event May 13 in Jordan, N.Y.

started riding motorcycles in her hometown of Fort Worth, Texas. Her brothers offered to let her ride behind them on a Yamaha 100, but her father insisted that she learn to ride on her own. She earned a motorcycle license before she learned how to drive a car.

She rode motorcycles off and on through high school and college. But when she moved to California to pursue graduate studies, she mostly gave up riding.

About five or six years ago, after being

to honor military veterans and those lost at war The sound made her think about how much she missed riding.

She and her husband, Chris Probe, who rode dirt bikes in his youth, decided to take a motorcycle-safety class with their oldest son. Then, a few years ago, Duncan-Probe bought a used Harley. This spring, her husband bought her a new Harley, the Softail, for her birthday.

They are mindful of safety precautions, riding only during daylight hours

continued on page 11

Cathedral repairs begin

Saint Mark's Episcopal Cathedral in Seattle began a \$10 million construction project in April to secure its structural integrity and to improve accessibility. The building's exterior walls will be sealed and clad with limestone. The project also will replace all the cathedral windows with energy-efficient models designed to match the old ones in style and color; repair the roof; create a more-inviting east façade and entry; and install an elevator.

Construction of St. Mark's began in 1928 but was halted after the stock market crash of 1929, and never fully completed. The enormous concrete walls were never meant to be exposed to the elements, and the cheap Depression-era glass windows were not meant to be permanent. In 2012, chunks of concrete began to break away from the exterior walls, posing a safety risk, and it became urgent for Saint Mark's Cathedral to address the deteriorating state of the walls and windows.

Saint Mark's began a capital campaign for this project in fall 2014, and has raised more than \$8.2 million for the project. The cathedral held a ceremonial groundbreaking for this phase of the construction, expected to be completed in December, at a May 13 Cathedral Day celebration.

— St. Mark's Cathedral



Photo/Wikimedia Commons

Interior of St. Mark's Cathedral nave.

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NEWS

Episcopal-Methodist group releases full-communion proposal

By Mary Frances Schjonberg
Episcopal News Service

A group of Episcopalians and Methodists has released its proposal for full communion between the two denominations.

Full implementation of the proposal will take at least three years. General Convention and the United Methodist Church General Conference must approve the agreement, which culminates 15 years of exploration and more than 50 years of formal dialogue between the two churches. General Convention next meets in July 2018 in Austin, Texas. The General Conference's next meeting is in 2020.

The 10-page proposal, titled "A Gift to the World, Co-Laborers for the Healing of Brokenness," says it "is an effort to bring our churches into closer partnership in the mission and witness to the love of God and thus labor together for the healing of divisions among Christians and for the well-being of all."

Montana Bishop Frank Brookhart, Episcopal co-chair of the dialogue, and Bishop Gregory V. Palmer, United Methodist co-chair, wrote in a recent letter that "the relationship formed over these years of dialogue, and the recognition that there are no theological impediments to unity, pave the way for this current draft proposal."

In the coming months, there will be opportunities for feedback, regional gatherings and discussions on the proposal, according to a press release.

"We encourage you to reach across denominational lines to establish new relationships and deepen existing



Photo/Mary Frances Schjonberg

The Episcopal Church-United Methodist Dialogue Committee meets in April in Charlotte, N.C.

relationships by shared study of these materials and mutual prayer for the unity of our churches," Brookhart and Palmer wrote. "We believe that this proposal represents a significant witness of unity and reconciliation in an increasingly divided world and pray that you will join us in carrying this work."

The Episcopal Church defines "full communion" to mean "a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith." The churches "become interdependent while remaining autonomous," the church has said.

The Episcopal Church-United Methodist Dialogue Committee, which developed the proposed agreement, says the two denominations are not seeking a merger but that they are "grounded in sufficient agreement in the essentials of Christian faith and order" to allow for the interchangeability of ordained ministries,

among other things.

The Episcopal-Methodist proposal also benefited from the fact that Anglicans across the communion and Methodists elsewhere in the world have an ongoing dialogue, the group said. The dialogue launched a report in 2015, "Into All the World: Being and Becoming Apostolic Churches,"

describing its progress. The launch highlighted a then-new new relationship of full communion between Irish Anglican and Methodists churches, and the historic concrete steps towards an interchangeable ministry.

The Episcopal-United Methodist full-communion proposal acknowledges that the United Methodist Church "is one of several expressions of Methodism" and notes that both denominations have been in dialogue with the historically African American Methodist churches for nearly 40 years. They also have worked with African Methodist Episcopal Church, African Methodist Episcopal Church Zion, and Christian Methodist Episcopal Church in various ecumenical groups.

The Episcopal Church and the United Methodist Church have taken interim steps toward full communion in recent years. In 2006, they entered into Interim Eucharistic Sharing, allowing clergy of the two churches to share in the celebration

of the Lord's Supper under certain guidelines. In 2010, the dialogue group issued a summary of its theological work called "A Theological Foundation for Full Communion between The Episcopal Church and The United Methodist Church."

The proposal for full communion outlines agreements on the understanding of each order of ministry. The ministries of laity, deacons, Episcopal priests and United Methodist elders or presbyters (elder is the English translation of presbyter) would all be seen as interchangeable yet governed by the "standards and polity of each church."

Both churches have somewhat similar understandings of bishops, according to the proposal, which says, "We recognize the ministries of our bishops as fully valid and authentic."

The denominations would pledge that future consecrations of bishops would include participation and laying on of hands by at least three bishops drawn from each other's churches and from the full-communion partners they hold in common, the Moravian Church and the Evangelical Lutheran Church in America.

The Episcopal Church is in full communion with the Evangelical Lutheran Church in America; the Mar Thoma Syrian Church of Malabar, India; the Old Catholic Churches of the Union of Utrecht; the Philippine Independent Church; the Church of Sweden; and the Northern and Southern Provinces of the Moravian Church. It also is engaged in formal bilateral talks with the Presbyterian Church (U.S.A.) and the Roman Catholic Church via the U.S. Conference of Bishops. ■

POLITICS continued from page 3

Israel by two of its MPs and outspoken criticism of the party by the country's chief rabbi, Ephraim Mirvis.

So far, anti-Semitism has not played a major role in the British general-election campaign, but Islam has been placed firmly on the electoral agenda by the UK Independence Party, a right-wing party that wants to ban the burqa. So far, there is little evidence that the party's hard-line attack on Muslims is winning support.

While the most successful Muslim politician in Britain, Sadiq Khan, the mayor of London, is a Labor member, other successful Muslim politicians have been Conservative.

Baroness Sayeeda Warsi, who was co-chair of the Conservative Party during Cameron's premiership, recently published "The Enemy Within: A Tale of Muslim Britain," in which she criticized her own party's government for failing to promote social cohesion. She described life for Muslims in 2017 Britain as being defined by religious identity more than racial identity. Warsi also has highlighted what she sees as an "intolerant secularism" in Britain that affects all people of faith, not just Muslims.

Her fellow Conservative Muslim, the Cabinet minister Sajid Javid, has taken

a different line, stressing Britain's traditional religious identity.

"I think we should recognize that Christianity is the religion of our country," he said.

Indeed, most surveys show that about half the population still describes itself as Christian.

And if polls are right and May is ahead, the next prime minister will be Christian in all the traditional ways.

According to Jenny Sinclair, founder of the emerging movement Together for the Common Good, there is clear evidence of the communitarian flavor of Catholic social teaching in May's thinking and rhetoric, which is shared by the prime minister's long-standing allies and joint chiefs of staff, Nick Timothy and Fiona Hill. Hill is Catholic, and Timothy has cited interest in Catholic social teachings in his blog.

"May doesn't flaunt this religion, but she gives you a sense of it," said Hennessy. "Whereas Tim Farron is at the evangelical end; he is a preacher by temperament."

Sinclair has noticed that certain secularists are voicing disapproval of faith playing a major role in the public square. And the prime minister is responding to it.

"In saying she is Christian, I don't think she is triumphalist," Sinclair said.



Photo/courtesy Reuters/Eddie Mulholland

Two weeks after an attack on Westminster Bridge, London Mayor Sadiq Khan takes part in a Service of Hope at Westminster Abbey on April 5.

"Within the secular narrative in Britain there is the idea that believers are odd, but from a global perspective they are not."

But there may yet be more scrutiny of May's personal beliefs. This week the left-leaning New Statesman focused on May's faith, questioning the extent to which it influenced her thinking. It cited her track record on LGBT issues — the very topic that tripped up Farron.

So far, though, May is winning public approval from a nation whose chief concern is Brexit (pulling out of the Eu-

ropean Union). Before becoming home secretary and then prime minister, May was most famous for criticizing her own party, when it had been out of office for five years, as being "the nasty party" — a party that many people considered narrow and lacking in sympathy.

May looks as if she is making the Conservatives electable. She also seems to have made it acceptable to most voters that a political leader can be a person of faith — albeit a very English form of understated belief. ■

NEWS

Pilgrims gather at Manzanar in memory of Japanese-American internments

By Dick Snyder

There was a convergence of anniversaries, and memories, on the last weekend of April.

It was the 48th annual observance of the Manzanar Pilgrimage and the 25th anniversary of Manzanar — a World War II internment camp for Japanese Americans — being designated a National Historic Site. It also was the observance of the 75th anniversary of Franklin Roosevelt's signing of Executive Order 9066, calling for the internment of more than 110,000 people of Japanese descent. And it was the 100th day of the Donald Trump presidency.

Roosevelt signed Order 9066 about five months after the Japanese attack on Pearl Harbor. Manzanar, the first of 10 internment camps, held 10,000 internees on a 6,200-acre site.

On April 29, an estimated 2,000 people gathered for the annual pilgrimage to the site. This year's theme was "Never Again, to Anyone, Anywhere!"

Most of the participants came from the Los Angeles area, about a 4½ - hour drive. Manzanar is located on the east side of the Sierra Nevada Mountains, along US 395 between the towns of Lone Pine and Independence.

The participants included survivors of the camp and some born at Manzanar. It also included significant numbers of college-age students of Japanese descent from several California universities. Some called it a time to reunite with family spirits.

Parallels between the attitudes 75 years ago and today are "stunning," said Bruce Embrey, co-chair of the Manzanar

Committee.

Asmaa Ahmed of the Council of American-Islamic Relations agreed. "There is a parallel between the incarceration of 110,000 Japanese and presidential action banning immigrants from



Photo/Dick Snyder

Participants in the Manzanar pilgrimage gather around an obelisk in the cemetery. Banners from the 10 internment camps were carried by internees, or their descendants, from the camps.

seven predominately Muslim countries," she said. "It is the same formula — fear."

Civil rights activist Alan Nishio, who was born at Manzanar, was given the Sue Kunitomi Embrey Legacy Award.

While Japanese-American citizens were being incarcerated during World War II, he said, "those who knew better chose to remain quiet. Except for the Quakers.

"This is a time when things matter," he said.

His words sounded similar to a teaching by the late Presiding Bishop Edmond Browning: "The church's greatest sin is complacency."

Keynote at the event was Warren Furutani, a former member of the California Assembly and co-founder of the Manzanar Committee. His grandparents and his father were forced to leave their home for the camp with 48 hours' notice during World War II.

He recalled the living conditions in the camp. Reconstructed barracks at

Manzanar provide a glimpse of that — thin wooden walls to protect as they could from the cold winds and the heat.

"Feel what it must have been like," he said. Family privacy within the barracks "depended on the sheets" hung to divide the living spaces.

The euphemistic titles for the camps don't do justice for them, he said. "They were not relocation camps, and they were not internment camps. They were concentration camps."

A replica of a guard tower has been constructed at the site.

Furutani noted the wording on the brass plaque that was placed at the entrance to Manzanar by the State of California in 1973. The plaque is now located near the site's visitor center.

It cites the executive order that authorized the incarceration of Japanese-American citizens into "relocation centers."

It then says, "Manzanar, the first of 10 such concentration camps, was bounded by barbed wire and guard towers ... May the injustices and humiliation suffered here as a result of hysteria, racism and economic exploitation never emerge again."

The April 29 ceremony took place on the east side of the camp boundary, near the cemetery. Approximately 135 people died at Manzanar during the war. The

remains of most of them were sent to their hometowns when Manzanar closed.

The ceremony each year includes an interfaith service that some years involves Episcopal clergy. This year, the leaders were of Shinto, Buddhist and Christian denominations.

A large obelisk is located on the cemetery grounds. Each family in the camp is reported to have contributed 15 cents to purchase cement for the memorial, constructed by the camp's residents in 1943.

The characters on it translate to "soul consoling tower" or, more generally, to "memorial to the dead."

The entire site is now maintained by the National Park Service. Last year, 105,000 people visited the site — a record that looks like it will be surpassed this year, said Bernadette Johnson, superintendent of the site.

Patricia Biggs, a park ranger, called Manzanar "an intense place to work."

In an article for the Manzanar Committee, she wrote that "every day, at least one visitor (usually more) tells me that he/she is worried that the same racist, knee-jerk reaction discriminating against a minority group is happening again."

More information about Manzanar National Historic Site can be found at www.nps.gov/manz/index.htm.

More information about the Manzanar Committee can be found at www.ManzanarCommittee.org. ■

The Rev. Dick Snyder is senior correspondent for Episcopal Journal. He is a prison chaplain in Carson City, Nev.

MOTORCYCLE continued from page 9

and avoiding rainy days, she said, and she prefers the country roads outside of Syracuse to city streets or freeways. There is a "prayerfulness" to those rides, she said, something she missed during the years she had given up riding regularly.

She also feels drawn to the community of riders, she said. "It has opened up an opportunity for connecting with people I wouldn't normally have connected with,"

On a trip to a local Harley dealership to pick up a part, she encountered a large group of riders and was struck by how they all came from different backgrounds but were united in their love of

motorcycles, she recalled. "As we started talking there was such hospitality and community and life, and I found it very humbling, because they welcomed me as I was."

She sees parallels with the Episcopal Church, she said. "God welcomes all of us as we are and into this community of faith."

Now that her passion has become more public, she's not interested in being known as the "biker bishop," she said. Rather, she encourages all Episcopalians to embrace what centers them in their faith — "those things that really connect us with God" — whether it be prayer, meditation, gardening, hiking or riding a Harley Softail along the scenic shores of New York's Finger Lakes. ■

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FAITH AND THE ARTS

Congregation's play aims to bolster support for recovery

By David Paulsen
Episcopal News Service

St. Luke's Episcopal Church in Jamestown, N.Y., wanted to help to combat the prevalence of opioid addiction and overdose deaths in Western New York, but the congregation was wary of duplicating the work of well-established health and social service organizations.

So, St. Luke's, which has a theater ministry, chose to support the cause by staging a play.

"Least Resistance" is based on dozens of interviews conducted with people in the Jamestown area affected by drugs addiction, from an injured war veteran to grandparents forced to take custody of their grandchildren. The congregation's hope is that, by revealing the humanity behind the headlines, the production will pull the community together in support of neighbors who are recovering from similar crises, said the rector, the Rev. Luke Fodor.

"This is a way to tell the story in a positive way ... that recovery is possible, that the community has all these people who are working hard," said Fodor. "We need to own that story."

The play, which debuted in late April and was performed over two weekends, grew out of conversations Fodor had with local religious and civic leaders after he arrived at St. Luke's about three years ago. Drug addiction was a common topic as Jamestown and Chautauqua County lost more and more residents to drug overdoses.

It is a trend that has caused alarm around the country. Opioids, including heroin, fentanyl and some prescrip-

tion painkillers, are now blamed for more than six out of 10 drug overdose deaths in the United States, and the numbers of opioid overdoses has quadrupled since 1999, according to the Centers for Disease Control and Prevention.

New York state reported 2,754 drug-overdose deaths in 2015. In Chautauqua County, with a population of about 135,000, the most recent state data show 15 opioid overdose deaths that year, as well as 88 emergency-department visits or hospitalizations related to opioids.

At St. Luke's, several parishioners had theater backgrounds and about five years ago had formed the Winged Ox Players, named for the traditional symbol of St. Luke, Fodor said. The productions typically focused on a thought-provoking work or social issue, with proceeds donated to a related cause.

Fodor and Players Artistic Director Steven Cobb had started looking for a play that addressed the drug addiction after Cobb, a recovering addict, shared his own story during a Sunday service at Fodor's request.

"I had always kind of known the power of recovery stories," said Cobb, 51, citing his experience with 12-step programs. Cobb grew up in Jamestown



Photo/Danica Olson-Walter

Sean Jones and Willow Fodor play grandparents who adopt their granddaughter after she's been abandoned by her drug-addicted mother in St. Luke's Episcopal Church's production of "Least Resistance" in Jamestown, N.Y.

but left to attend college in New York, where he got hooked on crystal meth, he said. The addiction eventually left him homeless and jobless, and he decided to move back to Jamestown to improve his chances of staying clean, he said. He has been in and out of recovery for more than 15 years and sober the last seven, he said.

Telling his story brought the reality of addiction and recovery to people in the congregation who had no personal experience with that struggle, and it helped remove the stigma of addiction, Cobb said.

That, too, is part of the mission of "Least Resistance," the title of which refers to an addict's successful path to recovery.

"What we need to do is create a safe space where people in recovery can feel normal in their recovery," Fodor said.

Searching for an appropriate play, they found works that glamorized drugs, seemed out of date or simply weren't appropriate for a family audience. Then they met Richard Olson-Walter.

Olson-Walter, 32, a native of Great Britain, had moved to Jamestown in 2015 after marrying his wife, an American woman who worked as director of youth and children's ministries at St. Luke's. Though he was working for a technology firm, Olson-Walter had experience writing plays. Fodor and Cobb drafted him to write for Winged Ox Players.

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One preacher's kid plays another in 'Crusade'

Interview by Christian Paolino

God, gays, and guns collide in "The Crusade of Connor Stephens," a play written and produced by Dewey Moss that will premiere off-Broadway in June after an award-winning workshop run last summer. I caught up with former Dell computer pitchman Ben Curtis, who will reprise his role as Jim Jr., a gay man whose adopted daughter's death puts him at odds with his firebrand minister father "Big Jim" and thrusts the family into the media spotlight. Curtis hails from Chattanooga, Tenn., where his father was rector of Grace Church from 1979-1994. Besides acting, he operates a yoga and wellness practice with his fiancée and performs in various musical groups.

Q: I was proud to hear you identify as an Episcopalian in your recent interview with ESPN. Given your work helping others with their own health and spiritual journeys, how does the church fit into who you are and what

you believe?

A: Well it certainly formed some of my earliest beliefs as a Christian and my roots in spirituality. The church provided education, structure and community that I needed as a young wild rebellious PK [preacher's kid]. It also helped me develop my early ideas of faith. Our parish and the Episcopal Church in general [are] so open-minded and accepting of all people, so that really instilled my core feelings as a child that all people are equal and all are loved by God. I still believe that today, and my father, while he was the rector of our parish, walked the walk.

Q: How did growing up as a "preacher's kid" help you portray Jim Jr.?

A: Well, it certainly helped me understand the pressures of being in the spotlight of the church. I was a satisfied customer of the Episcopal Church, so I was involved as an acolyte or in the choir. Nevertheless, if I made a mistake or got in trouble, you can be certain

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Photo/Russ Rowland. All rights reserved. Used with permission.

The cast of "The Crusade of Connor Stephens" by Dewey Moss.

BOOK REVIEWS

Here's a summer reading list for grown-ups

By Kimberly Winston
Religion News Service

Summer vacation is almost here, and with that comes the “suggested reading list” kids bring home from school. Here is our suggestion for the grown-ups — fiction and nonfiction titles in which religion and spirituality play a role, but without proselytizing or offering self-help platitudes.

FICTION

“The Book of Joan”

by Lidia Yuknavitch

Post-apocalyptic novels are all the rage, but the reviews for this book promote it as an instant classic of speculative fiction. The year is 2049, and the earth is beset by global warming and a band of space marauders who siphon off its waning resources. Enter a potential savior, a young woman from the countryside who can unite the surviving creatures to fight back. Her story is told by Christine Pizan, who tattoos Joan's saga on her own body as a form of protest.

Faith factor: Joan is a futuristic Joan of Arc on a spiritual quest, this time across the world, not just France. The character of Christine Pizan is drawn from the 16th-century Italian writer Christine de Pizan, a contemporary of Joan of Arc's who wrote a famous biographical poem about her.

What the critics say: The book must be better than it sounds reduced to two sentences. Writing in The New York Times Book Review, Jeff VanderMeer (whose own novel, “Borne,” is being hailed as one of the year's best) called it a “brilliant and incendiary new novel, which speaks to the reader in raw, boldly honest terms” and said it was “radically new, full of maniacal invention and page-turning momentum.”

“All The Rivers”

by Dorit Rabinyan

Ah, the eternal enticement of the Romeo and Juliet story. This one is between Liat, an Israeli, and Hilmi, a Palestinian, who meet while visiting post 9-11 New York. Can their love survive the conflict between their two countries?

Faith factor: The book, translated from Hebrew by Jessica Cohen, focuses

much on the cultural and political conflict between the two characters. The protagonists' different religions are present in the backdrop to their story. The author has said of the story, “My real subject was Liat's fear that her Jewishness would dissolve into her partner Hilmi's Arab identity.”

What the critics say: Author Amos Oz called the book “astonishing” and said, “Even the (asymmetrical) tragedy of the two peoples does not overwhelm this precise and elegant love story, drawn with the finest of lines.” Some Israeli readers were less ecstatic — the book was banned in Israeli schools.

“Exit West”

by Mohsin Hamid

Another pair of star-crossed lovers, Nadia and Saeed, populate this novel, which takes place among refugees in

an unnamed city in the midst of war and unrest. Allegory alert: There are magical doors that open between people and places. Nadia and Saeed step through one together, entering new lives in new places that will threaten their relationship.

Faith factor: The main characters are Muslims, but religion is something they take on and off, like a garment. Saeed thinks prayer is “a ritual that connected him to adulthood and to the notion of being a particular sort of man, a gentle man, a man who stood for community and faith and kindness and decency, a man, in other words, like his father.”

What the critics say: Michiko Kakutani, chief book critic for The New York Times, said, “Hamid has created a fictional universe that captures the global perils percolating beneath today's headlines, while at the same time painting an unnervingly dystopian portrait of what might lie down the road.”

“The Yoga of Max's Discontent”

by Karan Bajaj

Max, a young man with a tragic past, reaches Harvard and Wall Street. But when his mother dies, he questions the meaning of life and gives everything up to

journey to India and find the answers.

Faith factor: Yogic spiritual practices are key to Max's enlightenment. The author is a Hatha Yoga instructor who lives in an Indian ashram.

What the critics say: Reviews have been mixed. “Bajaj is best at balancing the tensions of place and practice: India's privilege and poverty, Max's mind and body, yoga's mix of the spiritual

and the terrestrial,” Publishers Weekly said. Kirkus Reviews concluded, “Do not try this at home.”

NONFICTION

“The Road to Jonestown”

by Jeff Guinn

There are already enough Jonestown books to fill a library. But in this one, Guinn, a former reporter, draws on his investigative skills to literally retrace the Rev. Jim Jones' footsteps from Indiana church pastor to jungle madman.

Faith factor: Jones was a Disciples of Christ pastor before he was a mass murderer. Many of his followers thought he was Jesus, while others thought his religious faith was a tool. But they all followed him into the jungle.

What the critics say: Jim Jones Jr., the surviving son of the Rev. Jim Jones, said, “The level of research and detail in ‘The Road to Jonestown’ is the best ever, and really lets readers understand, not only what happened, but how and why.”

“The Islamic Jesus”

by Mustafa Akyol

Jesus is revered as a prophet by Muslims. In this book, Akyol, a Turkish journalist and a Muslim, takes the non-Muslim reader through Jesus' life and times as told in the Quran.

The faith factor: Did we mention it's about Jesus and Islam?

What the critics say: The book has received glowing reviews, with a few quibbles. Most critics have focused on the last chapter, titled “What Jesus Can Teach Muslims Today.” In it, Akyol says of Jesus, “The three great Abrahamic religions of our battered world, despite all the past and present tensions between them, come together. ... Whether we are Jews, Christians or Muslims, we share either a faith followed by him, or a faith built on him, or a faith that venerates him.”

“Organ Grinder: A Classical Education Gone Astray”

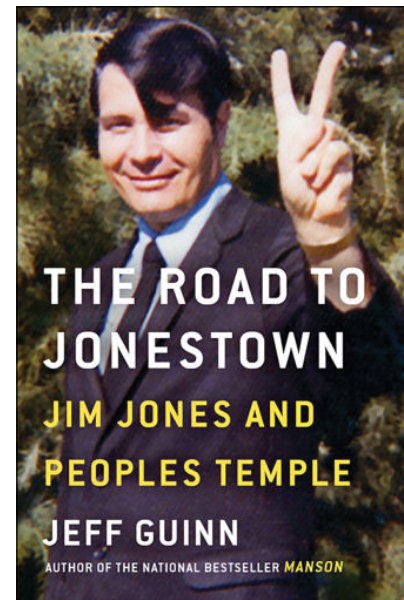
by Alan Fishbone

What if a biker got a master's degree in the classics and philosophy and wrote a memoir? Spoiler alert: He does.

Faith factor: Fishbone drives off into explorations of the nature of the soul, weighing faith against skepticism. Oh, and he hears voices, which may or may not be God talking to him.

What the critics say: “Fishbone's mental mazes, irrepressibly personal, sexed-up, funny philosophical, and unconventionally spiritual, make for thought-provoking, entertaining reading,” said Annie Bostrom in Booklist. ■

What the critics say: “Schivone's



account nicely lures Pilate out of the shadows, albeit briefly, even providing a measure of rehabilitation,” Randall Balmer said in The New York Times Book Review.

“The Sound of Gravel”

by Ruth Wariner

Growing up in a fundamentalist Mormon enclave, the author had 41 siblings and underwent beatings, neglect and sexual abuse. Happy ending alert: She and three of her sisters escaped, and Wariner be-

came a high school Spanish teacher. Faith factor: Wariner's father, the founder of a break-away Mormon sect, was considered a prophet, and her mother felt she was “anointed” by their marriage.

What the critics say: “Spare, precise prose lifts what could have been a mawkish misery memoir — about a wretched childhood in a fundamentalist Mormon redoubt — into an addictive chronicle of a polygamist community that bred helplessness, dependency and fear,” said Boris Kachka in New York magazine.

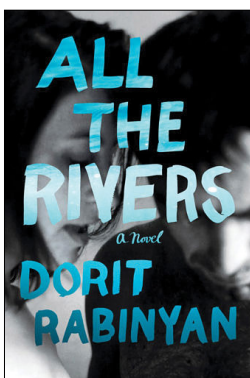
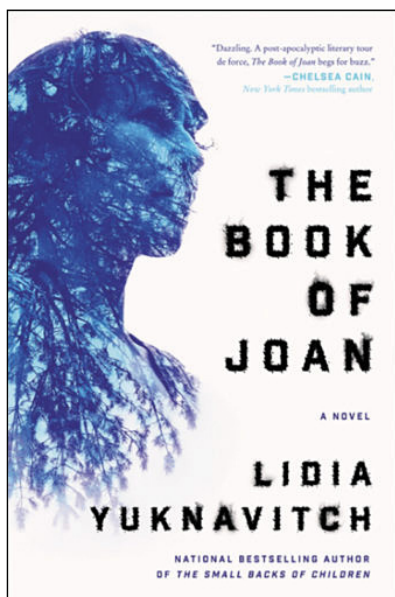
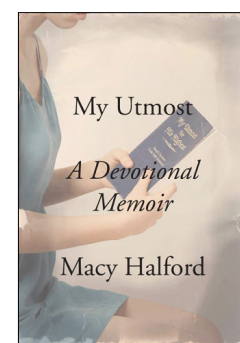
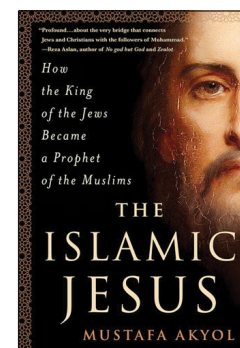
“My Utmost: A Devotional Memoir”

by Macy Halford

Halford grew up reading the Christian classic “My Utmost for His Highest” by Oswald Chambers and found it a great comfort as an adult navigating New York. Here, she explores Chambers' life, the story behind his perennial book and its effect on her own life and work.

Faith factor: Halford grew up a Southern Baptist. Chambers became a minister.

What the critics say: Writing in The New York Times Book Review, Carlene Bauer said the book would be most enjoyed by those who share Halford's background as well as “those who struggle, or struggled, as Halford did, to reconcile the person who wants to believe with the person who wants to think.”



BOOK REVIEWS

A wry look at aging

Review by Shelley Crook

When Did Everybody Else Get So Old? is ostensibly a memoir of middle-age, more specifically the arc of the author's life between the ages of roughly 40 and 50, and yet it is far more than a predictable foray into sagging, eyeglasses and illness. I was bracing for the usual, lame mid-life jokes, ("Whoops, there goes the colonoscopy wand!") and yet, to my great relief, Jennifer Grant does not succumb to the usual pitfalls and clichés of the topic. Rather, she takes us on her personal journey with unflinching honesty, teasing out universal wisdom along the way. This is a sometimes funny, sometimes painful book, but it is always radiant.

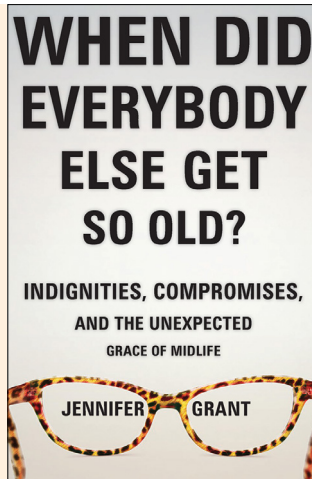
While Grant does indeed delve fearlessly into the "indignities, compromises and the unexpected grace of midlife," she does much more. The terrain is deliciously unpredictable. There are the expected stopping-off points of marriage, motherhood, empty-nest syndrome, sickness and death, but also detours into art, flight attendants and the spiritual potential of time spent on jury duty. Grant moves between dark and light, the religious and the secular, the tragic and the hilarious (I laughed out loud in several places; I cried in two) and yet the shifts in gear are always smooth. On one page she segues seamlessly from sex to Karl Barth to paid employment.

Grant is at her most compelling when she is tackling the most difficult topics. In the essay "Coyotes and Shadow Selves," she muses on a shocking real-world event -- an incident of child abuse -- and, after some tortured self-reflection, comes out at a place of mercy, rooted in her baptismal covenant. Similarly, two essays that illuminate the troubled life and death of her sister manage to be shockingly honest, yet full of grace. Reading this book is like spending an evening in conversation with your most honest, witty and wise friend, whose wisdom and kindness is ultimately rooted in faith.

Ah yes, faith. Grant loves Ecclesiastes and references it often. Too often. Such a heavy reliance on that least "religious" of texts, which barely chafes against secular culture, feels like a cop out. Grant is a self-proclaimed practicing Episcopalian; I wanted the Gospels! And when she does dare to engage with the New Testament, as in the essay "The Bridesmaids and the Oil," she may be slightly less sure-footed, but she still writes engagingly and convincingly on Scripture. I was left wishing she'd tethered her own narrative to the grander Christian narrative more often; the book as a whole would have been the richer for it.

When Did Everybody Else Get So Old? Indignities, Compromises, and the Unexpected Grace of Midlife

By Jennifer Grant
Herald Press
192 pp., \$29.50



"When Did Everybody Else Get So Old?" would make for a perfect book-club selection — and it's not just for the gray and paunchy. It would be a waste if this book only reached the 40-to-50 set. It provides fertile ground for discussion on many themes. Plus, as Grant handily indexes a varied and robust group of writers and thinkers from David Sedaris to Jung, it provides a plethora of jumping-off points for further reading.

I hope Jennifer Grant continues to write on faith, as the church needs honest, intelligent, lay voices such as hers. Despite the title, what she brings to the table here is more than an entertaining memoir on aging; her voice and her wisdom are, in fact, ageless.

Shelley Crook is a New York-based writer.

Pentecost, for young people

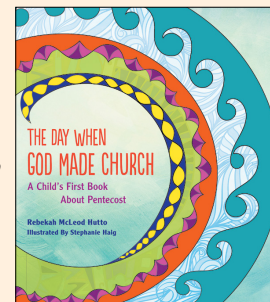
Rebekah Hutto, a Presbyterian minister, seeks to introduce this often overlooked Christian observance to children and their families.

This book celebrates the miraculous events that occurred on Pentecost and how the Holy Spirit shaped, and continues to shape, the people of God's church. In this book, children can learn the story of Pentecost: the sights, the sounds and the people that began the community of the church. They can discover who the Holy Spirit is and how God calls each of us to follow Jesus.

At the end, parents, educators, and ministers can brainstorm to discover ways to celebrate Pentecost with their children in their own churches and families.

The Day When God Made Church: A Child's Book about Pentecost

By Rebekah McLeod Hutto
Paraclete Press
32 pp., \$15.99



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By Mary Frances Schonberg
Local News Service



though she used to be in grade six, Ayesh, who fled to Turkey from the Idlib region, does not attend school. Diocese of New Hampshire; Ascentria Care Alliance in Westfield, Mass. (Diocese of Western Massachusetts). Following President Donald Trump's ex- ment agencies to pla refugee admissions i EMM and the agencies that work

(Episcopal Journal is a 501(c)(3) tax-exempt charitable corporation registered in the Commonwealth of Pennsylvania.)

FAITH AND THE ARTS

‘Soul of a Musician’ series mixes songs and faith

Christine Havens

On Sunday mornings, music at St. Matthew’s Episcopal Church in Austin, Texas, involves a traditional organ, choir and hymns. But on Sunday nights, Rector Merrill Wade heads for a Tex-Mex restaurant to explore the intersection of blues, rock, country — and faith.

Five years ago, led by his and the St. Matthew’s community’s combined passion for music, Wade started a series called “Soul of a Musician.” It aimed “to support and appreciate musicians and all they mean to Austin and to the church,” according to Soul’s mission statement.

The program runs September to December and March to June, turning the lounge at Iron Cactus North into a relaxed, welcoming space where the secular and the spiritual connect through music and fellowship.

There’s no shortage of acts in Austin, home to the state legislature, the University of Texas and a legendary music scene that spans every genre.

Wade books the artists for the series, looking for a wide variety. The current season has hosted Latin-inspired indie rock, honky-tonk, blues and old-school 1970s soul. St. Matthew’s pays the musicians and promotes the shows. The outreach is supported by the parishioners, supplemented a couple of seasons by grant money from the Diocese of Texas.

Iron Cactus North also got into the spirit, providing space for the shows and free meals for the musicians.

The family-friendly, free shows begin



Photo/Christine Havens

Audience members listen to Warren Hood, left, and Marshall Hood play a lively instrumental at the “Soul of a Musician” series in Austin, Texas.

at 6:30 p.m. and last for about an hour. Wade and Associate Rector Christian Hawley hold faith-based conversations with the musicians at the midpoint of the show, asking about one or two of the songs performed. Audience members get to ask questions, too. The artists then play a few more songs before the show wraps up with the opportunity for audience members to thank the artists personally and to buy CDs or other merchandise.

One evening, Los Angeles-based singer/songwriter Johanna Chase sang a poignant song grounded in “God’s love

— agape,” as she explained to Hawley afterward. An audience member asked her about the connection for her between creativity and spirituality. Chase said that she considered her music “very much a spiritual practice — sharing music with people everywhere, farmer’s markets in L.A. to clubs.” Chase added, “Music is a space for people to find themselves.”

Frank and Jane Baxter Lynn attended the early Soul Series shows and are now active members of St. Matthew’s and regular audience members. They also serve as greeters of sorts at Iron Cactus North.

“The sense of community at both Soul and St. Matt’s hits you in the face,” Jane Lynn said. “Some folks come who are not members, but have their own churches, yet spread the word about St. Matt’s.”

Laura Lucas, a regular at the shows for two years, is not a churchgoer, rather describing herself as “inter-spiritual.” She loves coming to Soul and often brings friends, she said, because “the format is unusual and incredible, tying the creative arts with the spiritual.”

The artists who perform are largely from Texas and have a relatively small fan base compared to big names like Willie Nelson.

“The dream used to be the Grammys and the big tour buses,” said Warren Hood, an indie country-rock performer who plays fiddle and recently performed at Soul. But having seen that lonely life, he said, all he wants is to “play enough gigs to make a living in Austin and have a family life.”

This might mean 40 gigs a month in small, noisy venues where people are talking and drinking, not paying attention to the performers. At Soul, he said, he appreciates the opportunity to “be in a place where folks are engaged — talking and listening.”

R&B singer-songwriter Ray Prim, who has been making music for 25 years, posted on Soul of a Musician’s Facebook page after the April 2 show: “Man, I had a great time at Merrill Wade’s Soul of a Musician Series tonight. Loved the format, and the crowd was actually there to enjoy the music. Thanks to Nikki [a series newcomer] for buying 25 CDs and giving them out to the rest of the audience. Amazing! Definitely go check out one of the shows if you get a chance. I think you’ll love it!”

Christine Havens is the communications coordinator at St. Matthew’s Church, Austin, Texas.

To learn more about the Soul of a Musician series, go to www.stmattsaustin.org/Music/4soul-of-a-musician-series.html.

INTERVIEW continued from page 12

Because Olson-Walter had no experience with addiction and recovery, Cobb, who works as associate director of Mental Health Association of Chautauqua County, helped arrange for him to interview local people affected by the drug epidemic.

More than 30 interviews later, “Least Resistance” was born. The play features 14 scenes over two acts, a mix of monologues and staged conversations, as well as a few scenes intended primarily to provide information on addiction. Twenty-one actors brought the characters to life.

Some of the characters are based on individuals Olson-Walter interviewed, with their names changed, while other characters are composites of multiple people. All the scenes incorporate real-life examples, with some dialogue taken word for word from the experiences shared by Jamestown residents.

One character is an Army veteran who, after being wounded in Afghanistan, was prescribed powerful painkillers. When he returned home, he realized he was addicted. Another scene portrays grandparents who have taken custody of a granddaughter abandoned by a drug-addicted mother. That scene draws on the experiences of multiple grandparents

interviewed.

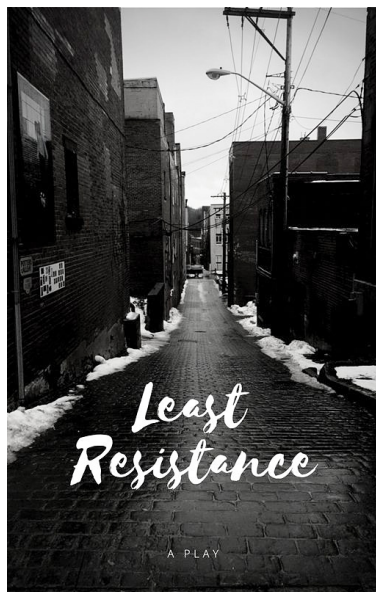
“We wanted to try and make sure we could show as many viewpoints as possible,” Olson-Walter said.

The play also features a character based on Cobb’s story of addiction and recovery.

“I’ve worked very hard to accept my story and understand my story,” Cobb said. Seeing a version of himself on stage helped him confront his own lingering discomfort and even shame about his past, he said. He added

that he hoped the play would be helpful and cathartic for other recovering addicts, some of whom attended the first weekend’s performances.

“I’ve noticed they have been very happy to know that their story is being told to the wider community, so that the community knows of the struggles and knows of the hope,” Cobb said. “It seems to be validating to the people in recovery that the larger community is getting an honest and accurate point of view.”



A poster advertises the play “Least Resistance.”

After the show concluded its local run, the congregation has been in talks to stage the production in the Buffalo area later this year. Excerpts were to be performed May 16 at an annual event in the Jamestown area called Hope & Healing for Chautauqua. Money raised through the play will be used to support United Christian Advocacy Network City Mission, which provides transitional housing to homeless people and those dealing with substance abuse.

Churches in Georgia and Connecticut also have contacted the congregation about staging their own productions of “Least Resistance,” Fodor said. In that way, the play can grow and evolve organically, with each production incorporating some of its own community’s stories of addiction into the work, he said. “My hope is the play itself becomes a tool, that people can utilize it as a springboard to launch them in to more research on the matter.”

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FAITH AND THE ARTS

‘Jonah’ swims into theaters June 3

“Jonah: On Stage!” — a musical production filmed live in a 2,000-seat theater — will return to movie screens across the country on June 3.

The show, an adaptation of the Old Testament Book of Jonah, was produced by Sight & Sound Theater and filmed in Lancaster, Pa. The family-friendly show first played in 600 cinemas across the nation on May 2.

The film tells the story of the prophet Jonah, who defies God’s order to preach to the people of Nineveh and attempts to flee to the port of Tarshish. When the ship he has boarded is tossed by a storm, the crew throws Jonah overboard (at his request), where a great fish swallows him. In the belly of the fish, he repents, and God offers him a second chance.

The production features dance, moving buildings, a ship, live animals and an “underwater” sequence with a 40-foot whale that moves over the stage theater audience.

The production is presented in movie theaters by Fathom Events, which brings live stage productions and classic movies to cinemas. Sight & Sound, a family-owned, family-led organization founded in 1976, has been creating stage epics out of Bible stories for four decades. The organization describes itself as the largest faith-based live theater company in



Photo/courtesy of Sight & Sound Theater
A scene from “Jonah: On Stage!” — a musical about the biblical story of Jonah and the whale, set to appear in movie theaters June 3.

the country and says it draws millions of people each year to its two theaters, in Lancaster and in Branson, Mo. More than a million people have seen “Jonah: On Stage!” the company said.

For locations, tickets and more information, visit JonahOnStageMovie.com. ■

CRUSADE continued from page 12

that everyone knew about it. However, unlike Jim Jr., my father did not force me to think one way nor tell me that I was going to hell if I thought a different way.

Q: The Episcopal Church has been vocal about LGBT justice, as well as gun violence, both themes that the play explores. How did being an Episcopalian help shape how you see these issues?

A: I feel blessed to have grown up in a church very different from the one that Jim Jr. did, which sounds very oppressive. I have friends who grew up in churches like that and who were put in conversion therapy, which of course is never effective.

I am very grateful to have grown up in such an accepting environment that allowed me to form my own ideas of God and spirituality. I feel sorry for people who are told by their church or pastor that being a Christian is black-and-white: “You’re either saved or you ain’t.” I believe our God is a loving God and Jesus was a great prophet. We can learn a lot from his stories and how he treated other people, especially the outcasts or those “different” from him.

Q: How do you relate believably to an on-stage “family” whose values contrast

‘I’ve played lots of “complicated” and “awful” characters. Each character wants something’



— Ben Curtis

so starkly with your character’s?

A: It’s not hard. I don’t believe in their “Christian morals” as a person, so it’s fairly easy to be disgusted by them on stage. Furthermore, they’re brilliant actors, so the tension on stage is quite palpable. That, and when your stakes and intentions are clear as an actor, the rest tends to work itself out.

Q: If Dewey told you that you had to play Big Jim tomorrow, could you do it? What would you do to get into that character?

A: Absolutely! I’ve played lots of “complicated” and “awful” characters. Each character wants something. If you know what yours wants, then that’s your job on stage: to listen and to get what you want, or at least try. This script is also well-crafted, so the words guide you. No matter what kind of character I play, I always find and play the truth and the humanity. Even Big Jim is quite human. ■



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